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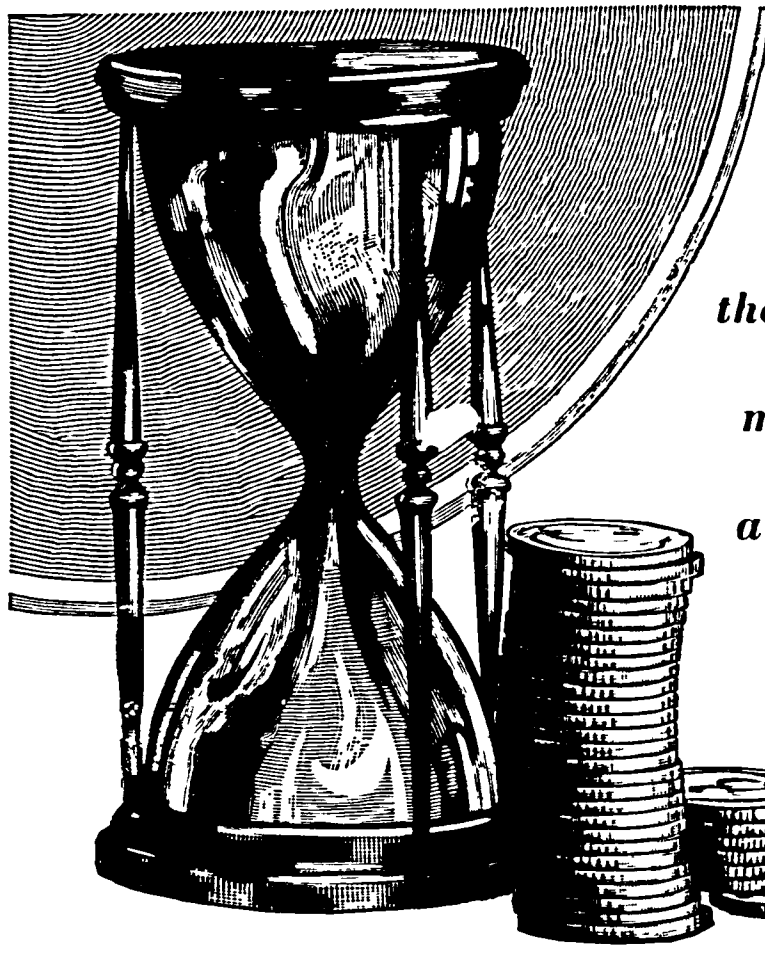
OCTOBER 1949

Commission

Nigerian school girl



Youth in Christian Missions



Before

*the atomic era
the Christian world
mission had to get
along on leftovers,
but today . . .
we fight against*

TIME

Mission work requires *millions*

The Co-operative Program of Advance calls
for an increase in gifts of \$3,500,000 a year

Is your church doing its share
“...that the World may know...”?

Prelude to Advance

When you read about the expansion of the Christian faith in the past you will note that before periods of great advance, God lays hold on a few of his followers and gives them such power that they rise above customary impossibilities and advance his kingdom regardless of conditions in the world.

The first great Christian advance started at Pentecost after the disciples had spent ten days in prayer. During those days in some way their hearts and minds were prepared for receiving the power which Christ had promised with the coming of the Holy Spirit.

Thereafter Jerusalem and Judea, Samaria and the Roman empire heard the gospel proclaimed with such force and integrity that thousands upon thousands believed. Within three centuries the Christian faith was shared by millions throughout the world.

But soon man-made plans were substituted for God's. Under the sponsorship of the emperor's court in Rome it became fashionable (and safe) to be a Christian. The ministers of the gospel generally ceased to be the servants of Christ and became the "princes of the church". New Testament churches were swallowed up into an ecclesiastical system employing the power politics of the world. The dark ages had begun.

During the next thousand years the Christian witness was largely obscured. The ornate ritual of the churches chanted in a foreign tongue put the hearts of common people in the deep freeze of fear. The missionary activity of the age was sporadic, and when some fervent soul went abroad to preach the gospel he would usually think of his mission as the rescue of the heathen from the error of their idol worship to the safety of Roman Catholic sacraments.

Toward the end of this period there occurred some flickering attempts at evangelical mission work. But even the Reformation did not produce missionary churches. For nearly three hundred years, the Protestant churches, so-called, were non-missionary. Only the Roman Catholic church maintained an interest in missions during that period.

After this long period of inactivity, in which only a few enlightened souls like Baron Justinian von Weltz (1621-1670) sought to arouse interest in missions, the

first notes of the prelude to the modern Protestant mission advance began to be heard in America where Jonathan Edwards (1703-1758) was impelled to write a pamphlet on prayer in which he appealed for "extraordinary prayer for the revival of religion and the advancement of Christ's Kingdom upon earth".

The pamphlet was reprinted in England and had profound effect on John Ryland and John Sutcliff, friends and associates of William Carey. They issued an invitation to all Baptists and other denominations to unite with them in prayer: "Let the whole of the Gospel to the most distant parts of the habitable globe, be the object of your most fervent requests." Here indeed was the prelude to the modern missionary advance which began with William Carey.

In 1808 the prelude was heard again by a haystack near Williams College in Massachusetts, where five students had taken refuge from the rain. There they formed a mission compact and pledged themselves "to

effect in the person of its members a mission to the heathen". It was to this group that Adoniram Judson and Luther Rice joined themselves and from which they went as missionaries. On their arrival in India they became Baptists, and the Baptists of America

had to organize to support two missionaries whom they had not sent: Adoniram and Ann Hasseltine Judson. Luther Rice came home to lead the mission advance thus begun among American Baptists.

Today Southern Baptists are being summoned to new advance. Our overseas missions must be greatly strengthened. The Advance Program of the Southern Baptist Convention anticipates vast increases in both money and missionary personnel. Happily we already have a tool for such advance which has been sharpened by nearly twenty-five years of continuous use: The Cooperative Program!

But in addition to the tool we need God's power. For our advance does not depend primarily on the vastness of our numbers, nor on the unprecedented wealth in our hands. We are utterly dependent on the power of God. If we let God's power possess us, no combination of difficulties in the world can stop us.

Are we now about to enter a new epoch of missionary advance? Can you discern God's prelude to advance among us? God's yes will be heard by those who tarry to receive his power.



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 John Allen Moore became a missionary to the Balkan States in 1938, and taught in Baptist Bible schools in Yugoslavia and Hungary a year each before the war forced him to evacuate; he joined the staff of the Baptist Theological Seminary, Ruschlikon/Zurich, Switzerland, in 1948. Fern Harrington was appointed as a missionary to China in 1940, spent a year at Peiping and six months at Baguio in language study, was interned by the Japanese in the Philippines from 1942 until 1945, returned to Peiping for language study in 1947, and she is now again an evacuee at Baguio. Madlen Huckel Hodoroaba is Mrs. Jeremia Hodoroaba of Paris, now a student at the Baptist Theological Seminary, Zurich. Vada M. Waldron, missionary to Argentina since 1937, has been identified since 1938 with the Baptist Good Will Center of Godoy Cruz. Ben R. Lawton, appointed as a missionary to Italy in 1947, is director of Istituto Filadelfia, the Baptist Bible school opening this month at Turin. W. O. Carver is professor emeritus, Southern Baptist Theological Seminary, Louisville, Kentucky.

OCTOBER 1949

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Next month

You may expect those first-person accounts of young-missionary work overseas last summer, which didn't quite make the October issue. Four of the large number of young Baptists from Southern college campuses, who spent a month or more in Europe, Alaska, Hawaii, and San Andres Island (Colombia), report to THE COMMISSION what they saw and felt, thought and did on the mission fronts, as they worked with the missionaries and national Christian leaders.

One of the Hawaiians the students met is Sachio Taira—"Sachi" to you—B.S.U. president of the University of Hawaii. How he chose Christianity in preference to Buddhism when he was thirteen, and how seven years later he saw his parents baptized into the fellowship of the local Christian church of their community, is a story that you'll remember a long time. Watch for that in November.



Sachio Taira

under the British flag in and around his West African city. Look for the article by Emanuel O. Akingbala. A picture story on Arabia is taking shape for those pages, too.

What it means to a missionary to have his name listed in the prayer calendar of Woman's Missionary Union is the subject of a symposium slated for that issue. It is proof that prayer is a life-saving force.

Thanks to Religious News Service, we can show some of the scenes of the Baptist Youth Congress held in Stockholm August 3-9. All in all, it promises to be a good issue.

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Last month

Just after we put the September COMMISSION to bed, we took off one Wednesday dawn to meet seventy-five missionaries and a whole lot of other folks at Ridgecrest for (1) the annual Ridgecrest Foreign Missions Conference, (2) the annual Writers' Conference, and (3) the annual Young Men's Mission Conference—and incidentally, a bit of relief from the weather of 95° and 65% humidity!

With our department chief, Frank Means, as director behind the scenes, and as many of the staff as he could commandeer in this country, the conference was (as usual) the best we've ever had, but for us editors it was a double program. We spent the week wishing we could be in two or more places at once.

One of us took in all he could about the art of being a managing editor; the other kept her ears cocked for hints on how to be partner to a professional writer. Seeing so many of our overseas colleagues and hearing reports from "the front" made us both ambitious to do a better reportorial job.

Happiest two in the land of the sky that week were Samuel Lawoyin and Emanuel Akingbala, Nigerian guests of former missionaries to Portugal and Brazil. Of their willingness to cut classes at summer school a whole week to come to Ridgecrest, they said, "We can take our books back to Africa; we have had something here this week we could never get out of books."

Loveliest spot on the entire program was "The Holy City" sung as a soprano solo in Portuguese by a young woman from Portugal dressed in national costume—and the most charmed listeners, the missionaries to Brazil at Ridgecrest.

Most unforgettable message of the week, given by Akiko Endo of Tokyo, probably was: "The atomic bombing of my country may prove to be a blessing in disguise if it brings my people to know God."

Busiest people at Ridgecrest—the missionary doctors. A mysterious bug attacked Western North Carolina, laying out such stalwarts as Everett Gill, Jr., and Samuel Maddox for a full twelve hours. It must have been an alien; the foreign missionaries knew how to cope with it.

Now, with the October issue ready to print, a grain of sand or a pine needle might stop the press. The editor and his family are at the beach on vacation, and the managing editor is at Camp Rawls for the first Y.W.A.-older R.A. camp in South Carolina. Deadlines are such a nuisance in the good ole summertime!

M.E.M.

Josef Nordenhaug
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Marjorie E. Moore
Managing Editor

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On September 5 thirty young Baptists from twelve European countries began to learn how to be competent Christian ministers, under the direction of four well-trained young professors. Just how significant that event was, nobody knows better than this author, former missionary in the Balkan States.

An International Seminary Is Born

By John Allen Moore

For many years our leaders have felt the need for a European school of theology on the same educational level as the Southern Baptist seminaries in Louisville, Forth Worth, and New Orleans. It is to meet this need that the Baptist Theological Seminary was established in Zurich, Switzerland, this year.

That country was chosen because of its neutral position in Europe. Dr. George W. Sadler, Foreign Mission Board secretary for Africa, Europe, and the Near East, organized the project, and the Board named Dr. Jesse D. Franks, formerly of Columbus, Mississippi, lately of Geneva, Switzerland, as chairman of the seminary committee. The large estate in a suburb of Zurich has been reconditioned to house the institution.

To appreciate the need for this school, meet one of the applicants.

Alexander is a two-year astronomy student in one of the larger universities of eastern Europe. He receives a stipend from the university which pays all living expenses, and a government job awaits him upon graduation. He is a good student and until a few months ago was well satisfied with his prospects.

One day last year as he was on his way to the observatory just outside the city he passed by the Baptist church. He noticed that visitors were invited to the services and felt somehow that he should go. His parents had had him baptized as an infant into the state church, but they had never encouraged him to go any further in religion than that. They considered it sufficient that he was a member of the national church.

Alexander recalled that as a student in public school he had received a New Testament which was one of a

large number distributed at that time by an international Bible society. He had examined it curiously at first but soon lost interest. Later he remembered some of the things he had read there and became restless.

Though he had always considered himself a Christian he began to realize that being a Christian meant more than infant baptism. He was aware of religious needs that were entirely unmet in his life.

It is not surprising that, bothered by thoughts of this kind, Alexander was impressed that he should attend the new church he had found. He had never heard of a Baptist church before, for there is not a single one within less than 200 miles of his home town. The bulletin board indicated that the next service was to be a prayer meeting on Wednesday evening. Alexander was there.

He did not miss a service after that. The messages which he heard seemed to be the thing he had longed for, not knowing what it was. He talked with

the pastor about salvation and the church, faith and the Christian life. Soon he was converted and baptized.

He now teaches the little church's only Sunday school class, sings in the choir, plays his viola as accompaniment for all congregational singing, and is active in the young people's group. He is happy, but still not completely satisfied, for he feels that he should prepare for the full-time Christian ministry.

I asked Alexander why he wished to study for the ministry. Without hesitation he gave four reasons: (1) The great need in his country, and especially in his province, for ministers and missionary workers; (2) the urgency of the need because of the small proportion of those who had surrendered themselves for Christian service who had the educational background to begin seminary training immediately—as he had; (3) evidences that the people of his country were more ready to hear the gospel than ever before; and (4) the deep conviction



Acting president George W. Sadler, U.S.A.



The author, Professor Moore, U.S.A.

that "God has called ME into this work."

There has been no Baptist seminary for men like Alexander. He was overjoyed when I told him of the one to be opened in Switzerland for students from the various countries of Europe. He decided to be in the first class.

National Schools Still Needed

The Zurich seminary is not meant to displace Bible schools and seminaries in several European countries which are meeting the need in their own areas for training in general religious work. Southern Baptists have assisted in the formation and support of such schools in Italy, Hungary, Romania, Spain, and Yugoslavia; and more recently we have given financial support to seminaries in Germany, Norway, and Denmark.

The schools in Romania and Hungary are filled to capacity. The one in Spain has been closed for about twenty years but is now reopened with seven students under the directorship of Missionary George E. Jennings. Missionary Ben R. Lawton has reorganized and enlarged the Italian Baptist Bible training school, which has moved to Turin.

As we look forward to the formal opening of the school and anticipate the coming of young men like Alexander, we are glad. But there is a feeling of sadness, too, when we think of those who cannot come now. We are too late for them.

A south-European preacher, one of my dearest personal friends, declares that he is no longer adequate for the pastorate. Although he has served for almost thirty years, he is still in his

early fifties and physically able to continue probably for a long time. Certainly there is no lessening of his zeal for witnessing.

The problem is that he himself feels unprepared to direct the work which has grown up in his province largely as a result of his own witnessing. His schooling consisted of the elementary grades only. There was no opportunity for seminary training. He wants to continue his personal work for Christ but turn over the actual leadership to a better-trained man.

The sad truth is that there is no such man available, either for this place or for a dozen others in the Mission which are just as needy. Many of the churches have no pastoral leadership at all.

It is too late for my preacher friend to finish his general education and attend a seminary. He not only has no one to take over for him; he has a large family dependent upon him. He will continue to serve as he is able and God will surely bless his witness.

For him and others in active service intensive training courses are being held. There are several of these in his country every year and each one lasts two or three weeks. A number of young ministerial candidates who do not have the educational background to enter a regular seminary are also attending these courses.

A slightly different plan has been followed in Spain. Missionary J. D. Hughey, Jr., writes, "The hunger for education was indicated from the time of our arrival by the constant insistence of the young people that we provide for them some kind of course, and I offered them a correspondence

course over a year's time which consisted of lessons in the Old Testament, New Testament, and preaching. At the end of the correspondence course we had a week of special residence studies for fifty who had completed the course."

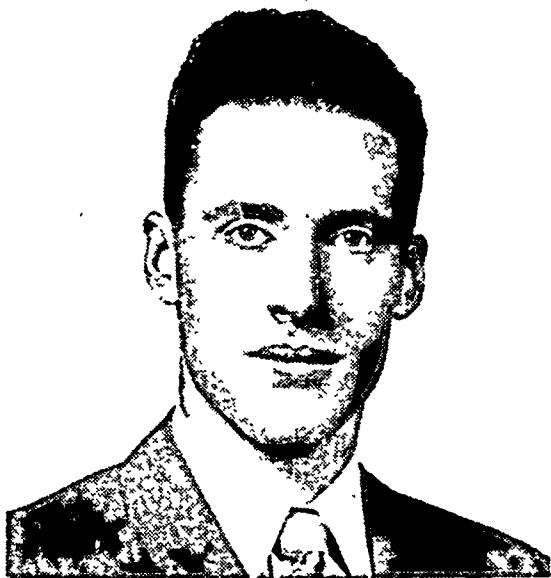
For those ministerial candidates who have not finished their general education the Spanish Baptist Mission is providing funds to enable these consecrated young people, busy at their jobs during the day, to study at night and take their examinations privately at the close of each semester.

Switzerland to Be Benefitted

While seeking to train a small and select group of ministerial students from various countries of Europe, the Zurich seminary will not neglect the need in Switzerland itself. The Baptist movement in this little country of central Europe was founded by the great German Baptist missionary, Johann Oncken, a hundred years ago. It has about twenty churches and 1,700 members, but no Bible school or seminary to train Baptist preachers.

Sometimes the pastors have to train their own workers. In the Zurich church Pastor E. Pfister has two young men as assistants or understudies.

Conditions in the different European countries vary considerably. The means by which the several Baptist groups have been able, at least partially, to meet their needs for ministerial training are also quite different. But it seems to be the unanimous opinion of all who hear of it that the opening of a high-grade Baptist seminary in Zurich is in the will of God for Europe at this time.



Professor John D. W. Watts, U.S.A.



Professor Claus Meister,
Switzerland and Germany



Professor Arthur B. Crabtree, England

A missionary evacuee is a missionary still. The twenty-three young men and women who left Peiping last April to resume their language study in the Philippines found plenty to do there in their spare time.

The majority of Baguio's retail stores are owned and operated by Chinese. Here the author gives a Chinese merchant in the native market her "calling card"—an evangelistic message in printed form—and invites him to come to church.



Wayside Ministries at Baguio

Last fall, in view of Communist advances in China, we missionaries had to consider the advisability of leaving the country for the time being. Quite naturally, those still studying the language, who were not essential to the work of the Mission, faced this decision. Those with small children decided that it seemed almost imperative they should go. But where? Macao—Canton—Hong Kong—Formosa—Japan—India—Thailand—Hawaii—America flashed across our minds as we sought to know God's will.

Then one day the Philippines came to mind as the answer for a number of us, as we saw the possibilities of continued language study in a place not too far away from China.

With grateful hearts for this new assurance that God still had a place for us in the Orient, we headed for the Philippines. Within two months from that time, classes had opened for language study at Baguio, with twenty-three young Southern Baptist missionaries as students and four of the best teachers from the Language School in Peiping as instructors. As time went on we were more and more impressed that God had led us to Baguio because he had something definite he wanted accomplished here in



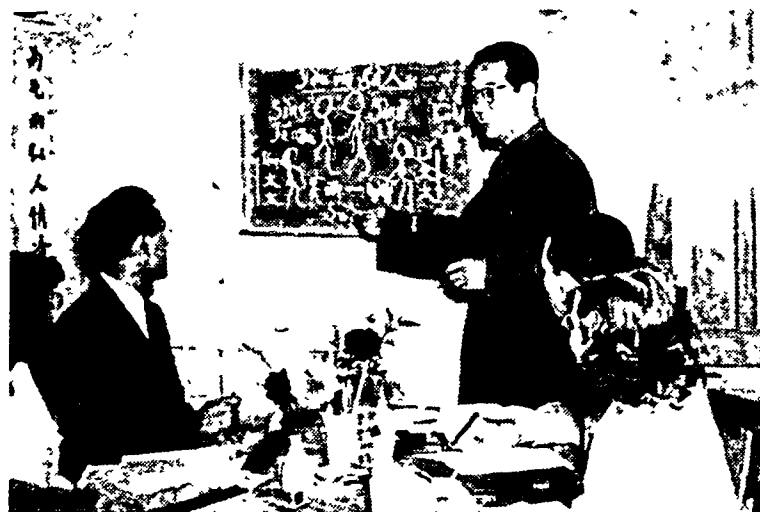
Winston Crawley conducts services at Camp John Hay for fellow Americans.

By Fern Harrington

PHOTOS BY THE AUTHOR

addition to language study. The burden of our prayers was that God might open our eyes to the specific needs which we should meet.

Gradually avenues of service were opened to us. Very soon after our arrival, Geraldine Lawton (Mrs. Wesley) was invited to direct the choir in one of the local churches, where the majority of the non-Catholic Filipinos, and foreigners as well, worship each Sunday. In this same church, the week



The study of Mandarin goes on in Baguio for the Solesbees, the Fosters, and the Hunkers, all missionaries.



Margaret Collins (above) tells a Bible story. In the class period, (right) children prepare a picture book of Christ's life. James Foster (below) plays the organ for the group to sing "Praise Him, Praise Him," with gestures.



Chinese children line up by ages to march into the Sunday school conducted by the American language students.



just prior to Easter, the men of our group were asked to lead in evangelistic services.

Camp John Hay, a rest camp for American servicemen, which has no regular chaplain, presented another opportunity for preaching. The middle of June, Dr. Winston Crawley succeeded Dr. Clifton Harris as acting chaplain, to conduct services there each Sunday. Margaret Crawley serves with her husband as chapel organist.

The situation in Baguio that challenged us most was the large unevangelized Chinese community. Perhaps 90 per cent of the retail merchants in Baguio are Chinese. And yet during the past fifty years of evangelical missionary work in Baguio, very little has been done to reach this nationality with the gospel. Among the 1,200 or more Chinese here, we have discovered only two church members. From the very beginning we went out of our way to show interest in these, but whenever we mentioned the gospel we met with indifference.

After some weeks a few young Chinese boys asked us to teach them English. In response to their request, weekday classes were organized, and when possible the Bible was used as a basis for study. Then in March the principal of the Chinese Elementary School, whom I had known before the war, came to see if some of our group would volunteer to teach English classes in the school. This invitation, we felt, might prove to be the key to the door we had been praying to enter—and so it was. Eight of us assisted in this project; and by the end of the period, we had been accepted into the fold of the Chinese community. In appreciation for our services, the Board of Trustees gave a Chinese feast and included our entire group on the guest list. Then at the graduation exercises Winston Crawley was invited to deliver the baccalaureate address in Chinese.

By the end of May we felt we could start a Sunday school for the Chinese children with an expectation of reasonable response. The head of the Chinese school gave us permission to hold the Sunday school in their building. About fifty were present the first Sunday morning, and we have been happy to see a growing interest from Sunday to Sunday.

The entire service is conducted in Chinese. Each Sunday choruses are taught and one of us tells a story



Geraldine Lawton directs the choir for services held in the basement of a bombed church house. At left, what remains of the church above ground.

from the life of Christ. We have found feltographs, pictures, and other visual aids quite helpful. After the story the children divide into classes, review the story, learn the memory verse, color a mimeographed picture of the story with the memory verse in Chinese below it, and paste it in a notebook. At the end of six months each child will



Mrs. Baker James Cauthen (left) on vacation from Shanghai with the children, conducted a Story Hour for the neighborhood, to permit the mothers to attend English class.

have a notebook with a complete life of Christ in pictures.

The last of June, Dr. Carl Hunker accepted the responsibility of starting Bible classes in Chinese for adults and young people on Sunday afternoons. The number attending has not been large, but some are already showing evidences of the work of the Holy Spirit in their hearts. We are now having a Chinese worship service as well as the Bible classes, and we constantly praise God for the opportunity to present the gospel to these people.

And so, although away from the land to which God has called us, we do not feel that we are merely marking time in Baguio. For some it is the best opportunity they have ever had to study the language. Already three of our number, Dr. and Mrs. Clifton Harris and Charles Culpepper, Jr., have been able to return to China. The rest of us, while waiting for our opportunity to go back, are busy with wayside ministries for Christ in the Philippines.

In appreciation for the services of the Americans in teaching English at the Chinese Patriotic School, the board of trustees gave the entire group a Chinese feast. Dr. Crawley (right) gave the baccalaureate address for the school—his first public speech in Chinese.



Times of Testing

Kingdom Facts and Factors by W. O. Carver

Thanks to the Cardinal

Two months beforehand one may safely predict that the vitally important, controversial education bill as before Congress at this writing will have failed of passage, in any form.

For this outcome much thanks will be due to the ranking, self-asserting leader of the Catholic hierarchy in the United States. His violent, unrestrained denunciation of Representative Barden of North Carolina as an "apostle of bigotry" shocked many into an awareness of the spirit and threat of the hierarchical system toward American ideals.

When he follows this up with an autocratic, ill-mannered, and unchristian attack on a distinguished lady columnist he aroused a high wave of resentment which expressed itself in vigorous editorials in prominent secular dailies, and in critical interviews by such influential public men as former Governor Lehman.

What is even more to the point, he checked a rising sentiment for compromise on the bill whereby \$35,000,000.00 of the fund would be allocated to transportation and health services for children of all schools, thereby admitting parochial schools to the public education treasury. This subtle division of federal education funds would prove a long step toward the parochial school goal of full support from public funds. If the measure for health and safety were honest it would not seek inclusion in this fund.

Most important of all, this violent blast is only the climax of the campaign headed by the cardinal. He and his coadjutors and his dupes have played up specious arguments and emotional appeals by which the unwary were deluded. The utterly intolerant attitude of the hierarchy stands naked before the people in this unveiling of the wrath of its spokesman. Many people will now take a new look at the whole question.

The rage of the ecclesiastic arises from his impatient awareness that in America the church is unable to dic-

tate to the state; unable to use the political authority and power to promote the aims, the desires, and the work of the ecclesiastical establishment—not yet, at all events.

These fulminations of the cardinal who, incidentally, is sometimes referred to as the prospective first American pope, come just at the time the Roman pope is excommunicating all Catholics who do not follow his orders in the states of Eastern Europe; and denouncing in strongest terms the political powers that disregard the papal demands. Americans can balance the tyrannies of the autocratic secular states against anathemas of the autocratic religious empire; and see the terrible evils and the dire dangers inherent in both.

It is to be hoped that our compliant State Department and easy-going President may think beneath their superficial compromising and move toward terminating our illegal and unconstitutional ambassadorship to the Vatican. The American mind should be shocked by the recent use of Mr. Taylor to further the plans of Rome with reference to affairs in Greece. We have gone far too far in this unholy alliance. Yet we shall go further and further the longer we maintain this embassy to an ecclesiastical court.

In several directions the cardinal has given strong, needed emphasis to the importance of our fight to maintain separation of church and state.

"Carthago delenda est"

Through many years a powerful Roman senator is said to have ended every address, no matter what the subject, with the ringing cry, "Carthage must be destroyed." And the dominant political sentiment on both sides of the Mediterranean was that two powerful peoples and states could not live in the same world.

Something like that attitude obtained between Great Britain and a succession of imperial states on the Continent—Spain, France, Germany.

Thus war after war was precipitated. After winning over one after another rival Great Britain finally comes to the futility of such a contest. But as that fact emerges two other powers succeed to the rivalry. We do not say on the one hand, "Moscow must be destroyed;" and on the other, "Washington must be annihilated." We are in danger of being ruinously deluded by saying on the one hand, "Communism must be suppressed;" and on the other, "Capitalism must be destroyed," while under ideological terminology we conceal the more sinister nature of the conflict. Are there not sufficient ethical insight and earnestness, and enough religious conviction, conscience, and heroism to find a better way than to fight to annihilation? Christianity is being tested.

"The Welfare State"

"Rugged individualism" dominated American experience and history from Columbus to Hoover. "Open opportunity in a fair field" was the prevailing sentiment in the four hundred years in which the greatness of the American people and nation swelled the American heart and puffed up the American pride, while it dazzled the vision of other nations and stirred the envy of other peoples.

Then came a sobering change. A decade of depression revealed the sapping seams of failure in our great success. The helpless need of a growing majority of our people compelled readjustment, suspension of our individualism, and a more and more thorough rethinking of the facts of our material greatness, and of the actual working of our individualism.

We were driven by unbearable conditions to think of our common life and not merely of our individual fortunes; to think in terms of welfare as well as and even more than in terms of our wealth. We are now in the midst of a prolonged transition. We can no longer guide our course by the dictum of one of our great statesmen that "that people is governed best who is governed least." We awoke gradually to realize that so long as we were willing for the "devil to take the hindmost" in our competition race the devil was getting "the lion's share."

We feel now the need for being one people. Yet we are ill prepared for acting to that end. Thus far we sub-

(Please turn to page 23)

The refugee problem is the daily concern of the French Protestant churches. Although four years after the end of World War II, it continues to be the blackest part of a very dark picture for evangelical Christianity in the heart of Europe. Every day new refugees stream in from the East and most of them are Protestants.

Unfortunately for them, the Protestants of France are a small minority, and the money needed to minister adequately to the refugees is not available.

Among the French Protestant churches, the Baptist churches are especially well acquainted with this tragedy, and as a member of that body of Christians, working with the American Board of Missions to the Jews, I want to share some of my experiences in trying to minister to the homeless.

I work with our French Baptist Union president, the Rev. Henri Vincent of Paris. A great part of his precious time as a pastor is consumed with these baffling personal problems of strangers. Almost every time I go to see him he is interviewing one or the other of these pitiful people, who ask him for money, bread, clothing, a work opportunity, or a place to spend the night. Pastor Vincent, like so many other pastors, evangelists, and real life-Christians, suffers deeply because he has to say "I'm sorry," so often.

The 48 rue de Lille office, financed by Southern Baptists, and manned by Missionary Roy F. Starmer, is overflowing with Romanians, Hungarians, Bulgarians, and others. What good does it do a man to have a meal paid for when his real suffering is for lack of the money or the work to provide a chance to create a new life in a strange country?

If Dr. Starmer had sufficient funds at his disposal, we are sure a significant relief work could be done: for instance, travel expenses for refugees who can find work in the mines of Northern and Eastern France, tuition for students, the cost of medical treatment of the sick.

The French Baptist churches have a house in a suburb of Paris. For lack of funds to run it, that house stands empty and useless. Dr. Starmer and Pastor Vincent visited that suburb recently to consider the possibilities of opening a home for refugee children—and a school to give them Christian education. A blessed work could be

"Such as I Have . . ."

By Madlen Huckel Hodoroaba

done, giving practical and worthy aid to some of the most tragic victims of the refugee problem, and a testimony of Christian faith to the International Refugee Organization, and even to the French Government.

But there are no funds.

As one who has worked at this problem of ministering in the name of Christ to so many destitute immigrants in France for five years, I know how futile it seems to work with inadequate resources.

How can we proclaim the good news of a living, loving God to a human being whose soul occupies a hungry, bare, suffering body? Many a time in conversations about the Lord's power and grace, I have been interrupted by a sudden outburst from a listener: "God is love, you say, but why does he put such a burden on me? Why does he not give me bread and work? Why am I in such a humiliating situation?"

With empty hands—as empty as the hands of my church—I as its representative am tempted to take up the question myself: "Why am I forced to try to help the needy, to feed the hungry, to find work for those who have none, with nothing to give them and little to share with them?"

I continue to make my rounds, to spend time with the helpless people on the street, to visit sick, old, poor people, but it causes me real suffering to offer them nothing but good wishes and the promise of prayer to God on their behalf. The emptiness and the silence of the church is painful to me as well as to them.

This inability of the churches to help in a practical way is, I am sure, a very great hindrance for our evangelistic work. That's why I want to make an urgent and imperative request: "Think of the refugees! Think of them, you who have food, clothing, health, work, and a place to live!"

American brothers and sisters in Christ have helped in every way in these postwar years. Many a student has been permitted to finish his studies and start out in life with hope of suc-

cess. Many a housewife is grateful that her family have survived the dark years without tuberculosis. Many a sick person has received comfort and healing. Thousands of people with new hope and courage think of America with gratitude, and this thanksgiving comes from all parts of troubled Europe.

To Southern Baptists I must say, don't quit now. Keep up this noble effort, for the need is still terrible. To show you why I beg you to continue to help, let me give you a few case histories of persons I know and see regularly.

Recently, I met a young friend of mine, a German refugee, twenty-six years of age, whom I had not seen for several months. He looked bad and I was sure he was ill. He fled from the German army and spent the last war year on the Allied side. There he got sick and at the end of the war he came to Paris in a very weak state. He spent a long time in hospitals. Then being half rehabilitated, he looked for work as a shoemaker, but he spoke no French and could not find a job.

He slept under the benches and went without food. Too proud to ask for charity, he passed days without a bite of bread. Yet finally he was granted a small monthly sum of money from CIMADE (the Protestant youth relief agency with which I worked during the war). That was not enough, and in spite of his effort to get along, he got sick again and returned to the hospital.

A young French woman there met him, was attracted by his youth and cultured bearing, and proposed to take him to her home, give him proper food, necessary clothing, and even possibly find him work through her connections in the city. The boy was alone, without family or friends, and winter had come. He accepted the invitation, believing it to be a sincere offer of friendship.

The day I saw him, he had just escaped. He is now so ill he may never



Paul Bock

The author, shown here with a villager near Calais whom she invited to Bible study class in the CIMADE barracks center, is now a student, along with her husband, the son of a Romanian Baptist pastor, at the Theological Seminary, Zurich.

recover, and his bitterness has left him with little hope for abundant living.

If our churches had the money, we could save so many young people from the devil's grip, from despair, destruction, and suicide. How I ache to be able to give many intellectual refugees studies in manual jobs so that they can support themselves until they have acquired the knowledge of language and customs to permit them to resume their work as doctors, teachers, professors, and lawyers.

I went the other day to see Dr. C—— and was extremely saddened to discover the contrast of that miserable little attic room on the eighth floor

with the refinement of the occupant—a tall man of about sixty, with a wonderful white beard, a fine face, deep-set tragic eyes.

Before the war he was a well-known psychiatrist in Vienna. Now he is in charge of scientific research in the Salpêtrière hospital without salary. This venerable old man, still capable of bringing great blessings to all humanity, had nothing to eat and is ashamed to continue his excellent work because he is no longer presentable. He has one shirt, one pair of pants, and no doctor's uniform. This material need destroys his courage and defeats him in his work. It is only one

example, but the misery in such cases is widely known in Paris today.

Now come with me to visit two old people in a small hotel room. They are Christians but they are being bitterly proved. The woman has been in bed seven years, completely paralyzed and with great pain. Her husband, not knowing French and being an intellectual refugee, could find no work and now that he is old and trembly, employment is out of the question. These poor old folks, being aliens, have no help from the state. It is a desperate situation, and when I learned what they eat, I was shocked.

Yet, although I come empty handed and with nothing more than a friendly handshake and a kiss of love, they understand and accept them gratefully and without complaint. They are thankful for anything that relieves the monotony of their days. We pray together for daily bread with thanksgiving, and faithfully they tell me how the Lord keeps them.

It touches me deeply when this pathetic soul with paralysis says to me, "Sister, I know I am still worth something on this earth and I have a ministry to perform. I pray for this troubled world."

"Such as I have I give" but in this kind of tragedy just a little money could do so much to renew hope and create courage.

One more. I think of another elderly woman, an American by birth, who went to Turkey as a young woman and married an Armenian engineer. During the Turkish Christian persecution, she even had a missionary task in saving Armenian children from a terrible death. M—— is a very strong Christian.

After a few years her husband died and soon afterward both her sons, twenty-three and twenty-five years old, were casualties of the war. Now the mother spends her old age in a damp hotel room in Paris, without family and friends, in bitter loneliness. She survives on small gifts of charitable people and prays for strength to bear life to the end.

The last time my husband and I went to see her, we tried to cheer her up by singing gospel songs, but she cried so much, she could only pray, "Father, help me."

I do not like to publicize such misery, but I see it every day. Can the people of American churches withhold help that is so sadly needed?



PHOTOS BY KAWACHI SHIN

The original building . . . and the beautiful new one.



Garden of Love

AMERICAN FRIENDS WHOM I HAVE NOT YET SEEN:

Through this letter I am very glad to have a chance to speak. I am head of the kindergarten of the Mount Zion church of Seinan Jo Gakuin. The Garden of Love began last autumn. American Baptist believers helped us establish it. I heartily thank you.

In November 1947 the two missionaries, Miss Watkins and Miss Talley, talked with President Hara. The pastor and a committee were consulted. In August 1948 I came. In September the repair work on the building for the Garden began. In November it was completed. In that vicinity are about eighty village homes. They are not too poor, but most of the boys work in the factory. The girls sell flowers. Certain ones farm. Living is comparatively abundant.

Truly no one knows the true God in that village. They do not understand what education is. The people marry within the village usually. For the most part they are all related, and they are very intimate.

The responsibility of the Garden of Love is to let the people in this village know the true God. We do it through the Sunday school, the club for young persons, and the P.-T.A. meetings.

The kindergarten children now number twenty-seven—fifteen boys and twelve girls. About sixty children come to Sunday school every Sunday. A meeting for young boys and girls began this year. When it turns warm, we plan to have an English meeting, sewing, and songbook teaching for the young people.

Parent-teacher meetings are held three times a month. The kinder-

The first graduation exercise at the Garden of Love brought together these children and their parents and friends. On the second row, seated, are the Baptist leaders responsible for starting the kindergarten: Professor Masaji Shirabe, Pastor Kyuji Sugano, Missionaries Elizabeth Watkins and Frances Talley, Seinan Jo Gakuin President Matsuta Hara, Miss Toma, and Mrs. Sugano.



Twenty-seven children attend the Kokura church's kindergarten, with Miss Toma (extreme right) as principal, and Mrs. Kyuji Sugano, the pastor's wife, as organist and general helper.

Translation and photographs furnished by Frances Talley

garten parents come. At that time we learn hymns. The children sing with the parents and play games. The parents are glad to have their children in our kindergarten.

Sometime ago I visited the public school near this village. At that time the principal told me that children in this village are not earnest in their class and are often absent. They attend kindergarten very gladly and are never absent—not even a little.

We have a proverb: When you are young remember your creator. I speak with all my might about the true God and Bible words to the children. I am endeavoring to make this village beautiful and to let them know of God. The work is very difficult. American Baptist friends, please pray for it.

SIGNED: *Nobuko Toma*



Fifteen of the twenty-seven children received graduation certificates this year. The wall chart is the hymn "Jesus Loves Me." The well-behaved little boy receiving his "diploma" is the same one who took part in a tussle outdoors an hour before. This kindergarten was first held in a shed used for bodies of soldiers awaiting burial. With no tables, books, or pencils for teaching, the first lesson was on running noses and dirty faces.

We Are Nine Years Old

By Vada M. Waldron

Photos courtesy the author

A birthday in the Godoy Cruz Good Will Center is a thrilling event for the little Argentine who has it. He is invited to stand at the front while we sing our birthday song to him, then we applaud and give him a birthday card to take home. He—or she, as the case often is—goes to his seat feeling happy and important. It takes such a little thing to please a child.

Every time it happens, I am glad that we decided to have a Good Will Center in this capital city of 80,000 people. During the preparations to open it, I kept on the look out for children large and small, inviting them to come to our Center, and going with them to their homes to ask their parents' permission for them to attend the special classes to be offered.

Now that I know more about the Argentines, I marvel at their gracious response to a stranger and a foreigner with a different religion, who was speaking Spanish with such a bad accent. Under the circumstances it would have been natural for them to be suspicious and afraid. They gave me their confidence readily, I suppose, because they could sense my love for the children and my personal interest in them. That surely was the power of God and an answer to prayer.

After the first year, no "press agent" for the Center was necessary. The children and the grownups were so enthusiastic about it, they began to in-

The Baptist Good Will Center in a suburb of Mendoza, Argentina, just a hundred miles from Santiago, Chile, celebrated a birthday this month and entered its tenth year of service to the children of that community.

This slide and the swings are the most popular part of our playground for the children of Godoy Cruz.

vite their relatives, friends, and neighbors. Year by year it has become more widely known and more appreciated, and the enrolment now hits the high mark of 250.

The big contribution of a Baptist Good Will Center in a country which is so "class conscious" is the practice of equality. Our children represent the very poorest and most ignorant families and the most educated, cultured, affluent families; Catholic, Jewish, and Christian homes as well as some Baptist homes, although less than



10 per cent of our youngsters are Baptist.

Bible is the major emphasis in all the life of the Center. The classes include sewing for women and girls, handwork for young women, handwork for school girls, *calados* (simple wood work) for school boys, and kindergarten for the little children. Through devotionals, story hour, memory work, music hour, and study sessions, the Bible is presented to all these groups.

Every class has its joys and satis-

Equipment is simple but the 250 children love to come.



Mid-afternoon lunch is the daily treat they say thanks for.



factions as we lead our neighbors to know more about Jesus Christ, but the one that we find literally fascinating is the kindergarten. These children are so cunning and sweet and clever! They enjoying marching to music, each one lifting an Argentine flag, and when they are given a chance to be in the band, to march and play, they simply love it.

Painting and drawing, and learning to make a few numbers and write a few letters of the alphabet and simple words are other activities they enjoy. They are much brighter when they enter public school than those who have not been to kindergarten.

Then the social hour! They go to the little tables for the midafternoon lunch, and although they gobble up everything that is served, they are not missing the lessons taught at mealtime. They learn that they should not eat until they have said thanks to the Heavenly Father for the blessing of food. Many of the parents have told me that, when all the family are gathered around the dining table at home, one youngster will pipe up and demand the right to offer a prayer of thanks first. In some homes the children sing the songs and tell the Bible stories they learn at the Good Will Center.

Children who refuse to drink milk or eat certain foods at home surprise their parents when they learn at kindergarten to drink and eat what is served them. The influence of companionship and competition has prompt results.

And when a kindergarten child is compelled to miss a day at the Good Will Center, the whole community knows it! Some mothers say the most effective punishment they can admin-

ister is to require a disobedient child to stay at home from kindergarten.

What these children learn about God crops up at home in strange ways. Four-year-old Martita was called in from play to take care of her baby sister one afternoon.

"Now, watch her!" the mother ordered, "and don't let her fall from the baby buggy."

"But mother, I don't have to do that," the child protested, reluctant to stop her game. "God will take care of her. It is not necessary for me to."

Practically speechless at that reply, the mother repeated the request, but Martita was persistent: "Why, Mommy, don't you know that God is looking at the baby right now and caring for her? We do not see him, but he sees us, and he loves and takes care of all little children. That's what we learned at the kindergarten."

Many an unsaved adult in our community has come to know of God through the little boy or girl in the home.

Once a year we have a program and a two-day exhibit of all the handwork done by the women and children during the year. The public is invited and many people look forward to these events. An artist of national fame was so enthusiastic about our Center that he gave me a lovely print of his original painting of the Argentine hero, General Jose de San Martin, for the assembly room. We teach good citizenship to the children in the kindergarten.

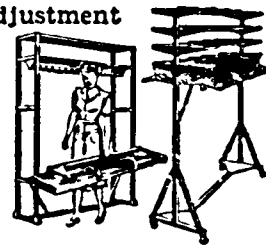
Our equipment is simple, but we have tried to make everything as attractive as possible by the liberal use of paint. Since the Godoy Cruz Baptist Church moved to its new church house, we have had to buy a second-

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hand piano for the center, and must get benches.

We are grateful for the building we occupy. It is located on a paved street, one block from the principal avenue of the suburb, in a friendly neighborhood, but the building is more than a half century old, and is constructed of *adobes* (mud) with rough unfinished brick veneer on the front outer wall to the street. Some of it seems to be about to cave in. Last year the roof of the kindergarten was very dilapidated, and "when it rained, it poured" into the building. We were forced to use up all our funds to put a new roof on that part of the house.

Repair is sadly needed all over. New walls around the patio and playground are desperately needed for safety as well as for looks. By contrast with the church's perfectly beautiful new building, our Center is a disgrace. Nobody would suspect the two represent the same cause in Argentina.

But we work with what we have, and the results are more encouraging than we deserve. In this our tenth year we hope the Good Will Center will be more effective than ever in bearing witness to the Truth of God.

Children of all "classes" of Argentine society play together.



Francisco Macias teaches the boys to do simple wood work.





1 The restlessness of some devout young Baptists in a local church and the need for developing some techniques of youth work in the Italian churches started the Alpha Class in Rome last March. In a two-hour weekly session this "study course" includes instruction in Sunday school teaching, the practical use of physical equipment, and Bible study.



2 In Gabatella, a neglected section of Rome, the young people of Via Teatro Valle church had already established a preaching point. Their leader, an ex-aviator, Mario Giralomi, and his son inspected the room they had secured in the neighborhood for regular Christian services. The young people raised the money.

3 When the room was ready, the teachers took over: Mrs. Giralomi at the organ, Miss Iole Di Regibus left, Miss Teresa Sander right. The interior decorations are significant.



For the Youth of Rome

A PICTURE STORY BY BEN R. LAWTON

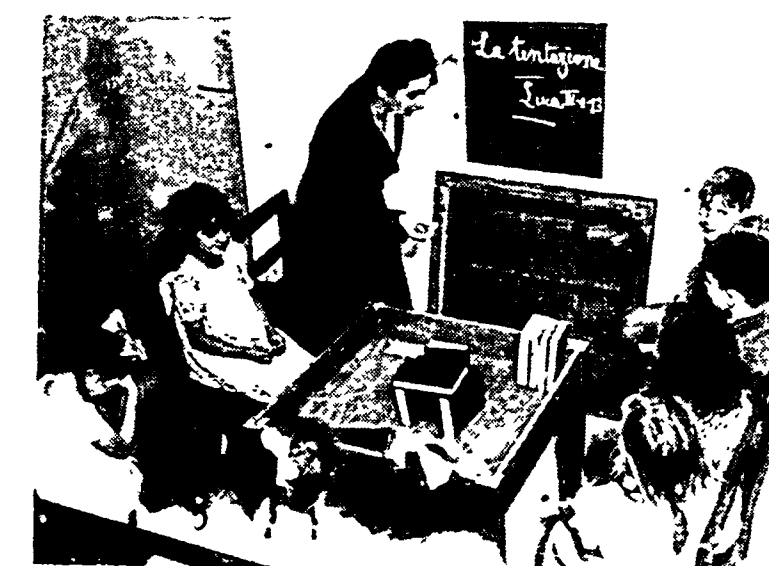


How young Italian Baptists, restless because they were idle, found a way to be useful in their churches and in neglected areas of Rome.



The opening hymn for this Monday afternoon Sunday school is led by Mario, with Miss Giovanna Arbanasich at the organ. To eliminate any possible difficulties in this new movement, each child was required to present a permission form signed by his parents. On the first day 103 children came but only twenty-five had parents' consent. Two weeks later forty-five children present had permission; and soon more blanks had to be mimeographed.

5 The assembly room becomes four classrooms when folding screens are placed about the children and their teachers. Pictures of the procedure and the equipment, and a complete record of progress will be published next year to circulate throughout Italy. Meanwhile pastors who hear of the Gabatella experiment are saying, "We will build partitions to make classrooms for our church."



6 Miss Di Regibus occupies one corner and puts into use the equipment designed for children. Benches made for small bodies instead of adults, a short-legged table constructed to hold sand for interesting projects, a top for it to permit handwork by the children, and a good blackboard are a part of the experiment to improve Italian Baptist efforts among children. Meanwhile the young Baptists of Rome are busy and happy in service.

EDITORIALS

God Never Stands in Line

Standing in line means awaiting one's turn. Since God is first in all things, he need not stand in line, and he never does.

Some would-be disciples of Jesus wanted him to stand in line awaiting their convenience. But Jesus refused to stand in line with even the choicest company. Father, mother, sister, brother, houses and lands could not claim priority over the allegiance Christ demanded of his followers. The point, of course, was that men would forever want the role of choosers, in spite of the fact stated by Jesus: "You did not choose me, but I chose you and appointed you that you should go and bear fruit."

We have an upside down conception of our whole relationship to God if we seek to fit his plan into some leftover corner of our lives, rather than taking our total life and letting God fit it into his plan of the ages.

In our personal stewardship we may make the mistake of saying to God that he must stand in line awaiting his turn along with the butcher, the baker, and the automobile maker. How impossible! Our stewardship begins with seeking the kingdom of God first, or else it does not begin at all.

Even in our corporate stewardship in the churches we have need of keeping ever before us that God's world purpose will never stand in line with purposes only remotely related to his kingdom. Every budget committee should consider itself entrusted with the allocation of that which already belongs to God, seeking a Spirit-guided balance between the kingdom needs in the home community and to the ends of the earth.

Coming Our Way?

Baptists have never silenced their distinctive witness when the world was hostile to it. Certainly in our day when the tenets, for which our Baptist forebears went to jail and even died, are finding ever wider acceptance, we shall not muffle the proclamation of our basic convictions.

We may briefly summarize our historic Baptist distinctive as the conviction that God gave man the dignity of personal soul freedom and the ability to find and know God for himself.

This doctrine is finding swift acceptance. The United Nations charter of religious liberty or a similar statement of soul freedom in matters of religion, is being incorporated into the constitutions of new free nations (Palestine, Korea, India, Pakistan and

others). The number of nations where a strong combination of state and church lords it over the conscience of minorities (as in Spain) is being reduced, and where the formal alliance between church and state still holds (as in Scandinavia) the ecclesiastical and political leaders are definitely on the defensive.

As our convictions in regard to freedom is gaining ground in the political world, so are our theological doctrines. The last issue of *The Ecumenical Review* contains a review by Daniel Jenkins of Karl Barth's book "The Teaching of the Church regarding Baptism" under the caption: "Is Barth a Baptist?"

He states: "Let it be agreed, first of all, that Barth is quite right on at least two points. The practice of infant baptism has never received adequate justification from theologians throughout the Church's history. Baptists, who have defined their position much more precisely, have legitimate cause for complaint against their fellow-Christians on this point. Also, the baptismal practice of most churches is woefully deficient and irregular. This is even more true of Catholicism than of Protestantism."

"Barth states the Baptist position and implies that that statement is decisive. Barth does not read much Anglo-Saxon theology and most Baptist theologians are British or American. He is probably unaware, therefore, of the extent to which many of the objections to infant baptism which he raises are familiar to Anglo-Saxon readers and of the extent to which they remain dissatisfied with them. . .

"Barth himself says, very finely, in this pamphlet that his concern is to 'give opportunity once more for the free movement and control of the Holy Spirit in the calling and assembling of the Church, to which the present-day baptismal practice tries to do grievous violence'."

What shall be our attitude to this trend toward acceptance of our views? We may of course be tempted to reap whatever gratification there is in saying "I told you so." But in doing so we shall be on the way to self-complacency.

Rather we should see in the rising tide a twofold opportunity. First, to bring our own attitudes and practices into fuller harmony with our own teaching, knowing that whatever treasure God has given us reposes in earthen vessels. Secondly, we should strive untiringly for the complete acceptance of God's revelation of himself in Christ. That will require in us a compassion like unto Christ's, a love kin to his, and a deep understanding of the meaning of the cross. Otherwise we shall find ourselves to be correct but without compassion, zealous for liberty but without love, and crusaders who have never carried a cross.

Forty Years of Service at the Home Office



Dementi

Her many friends all over the Southern Baptist Convention will hardly believe that Mary Hunter has been serving the Foreign Mission Board for forty years. But there it is: The record says that she came to be clerk in the editorial department of the Board in October, 1909.

Mary Hunter was born in Appomattox County, Virginia, and received her education in Southwestern Institute at Burkeville and in summer school at the University of Virginia, Charlottesville. In the fall of 1909 she had matriculated for a business course in a school at Richmond. She wistfully recalls that she had already paid her matriculation fee when the phone rang and her pastor, George McDaniel of the First Baptist Church, Richmond, said: "Mary, Dr. Willingham at the Foreign Mission Board is looking for someone to help in the mailing out of *The Foreign Mission Journal*. Would you be interested?"

Mary Hunter was. And today she no doubt holds the world record on the number of pieces of mission literature mailed.

When the publication of *The Foreign Mission Journal*, predecessor to THE COMMISSION, was discontinued in 1916, and the

Miss Hunter has served the Foreign Board longer than any other member of the staff. Her office on the first floor of the Richmond headquarters adjoins the shipping room, where all orders for free literature are handled.

Sunday School Board took over the publishing of *Home and Foreign Fields*, Miss Hunter became manager of the general literature department. In 1924 the expanding work of the Board called for further specialization in the publishing of mission literature and Miss Hunter was chosen as manager of the book department, a position she held until it was discontinued in 1934, when she became manager of literature and exhibits.

She has served under five executive secretaries of the Board: Willingham, Love, Ray, Maddry, and Rankin. Her main joy lies in the increasing appreciation of Southern Baptists of our mission journal, our mission books, and other literature. It is evident that Southern Baptists want to be informed about our foreign missions work. The W. M. U. organizations of the South have been particularly active and successful in promoting the use of literature among its members.

Perhaps the most dramatic day of her forty years with the Board, Miss Hunter recalls, occurred during the depression when the Board was struggling under a crushing debt. One day Treasurer E. P. Buxton had to pay a note at the bank before twelve o'clock. There was no money in the treasury. Just in time, Miss Blanche White of the Virginia W. M. U. walked into the office and said: "Would you like to have \$2,000? Here is the check."

Now at the fortieth anniversary of Mary Hunter's service with the Foreign Mission Board, we join with her many friends all over the Southern Baptist Convention in extending to her our warmest congratulations and in assuring her of our prayers and best wishes for the days ahead.



Moore

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD

Missionary Gives Case History of Talca Station in Long Land of Chile

Missionary W. D. T. MacDonald paid a brief visit to Talca in 1904 to sell Bibles. He was arrested in Molina, a city not far north.

The Rev. and Mrs. J. W. McGavock turned their hearts to Talca in 1925. With them came Juan Vallette, a young preacher just out of Bible school in Temuco. A house was rented after much difficulty and the ministry began November 11, 1925, with eighteen in Sunday school.

The first Christmas, the McGavocks and the Vallettes offered Bibles to all who came to the service and were thrilled that all the Bibles were taken. Imagine their dismay at finding, as they went out the door, that the streets were white with the torn pages! The next day the priest burned others in the park as boys brought them to him.

A church with thirteen members was organized on May 8, 1926, and young Vallette was ordained as pastor. The McGavocks went home on furlough the latter part of 1926, leaving the work on the Talca field to the young pastor. He continued the pastorate until 1935 when he left to go to Valdivia. While at Talca he also preached in Curicó, Romeral, Nirivilo and Cauquenes.

The building where they held services was destroyed by a terrible earthquake in 1928. They continued preaching the gospel under a brush arbor and in February, 1929, bought the present church property. A temple was inaugurated the next June.

The Vallettes held services in the jail and several of the inmates were won to Christ, among them one notorious for his meanness. One night they heard him calling at their door and learned that he, along with others, had been freed. They were afraid to invite him to spend the night with them, but when they heard him say, "Do not be afraid, I have been changed," they let him in. He is still serving the Master in a small town south of Talca.

We went to Talca to live in June, 1943. We also worked in Curicó. The work at Cauquenes was taken over by the church of Chillán. When we went to Santiago to live in July, 1944, we continued serving the Talca Church until March, 1945, when we resigned, hoping the church would find a pastor to live on the field. But it did not. A layman was in charge of the church until March, 1948, when we moved back to Talca.



Photos courtesy the author

We are also serving the Cauquenes church. Property was purchased and a church building inaugurated January 30.

Talca is nestled in the heart of a valley. Two statues, one of the Virgin Mary and another of the crucified Christ, stand close together on a mountain overlooking the city.

Five of Chile's twenty-five provinces are included in the Talca field. The nearest Baptist church north of Talca is in San Bernardo, 150 miles away. The nearest to the south is Chillán, 105 miles away. The church at Cauquenes, one hundred miles southeast, is considered a part of the field, which extends a hundred miles to Argentina on the east and seventy-five miles to the Pacific Ocean on the west.

This vast area has one missionary couple giving part time to it, and no national worker. In the field are three cities with over 15,000 inhabitants, six others with more than 5,000, and many, many smaller towns and villages where Baptists do not have work. This is missions!



JOHN PARKER
Talca, Chile

Evidences of Last Year's Shelling Still Visible in Jerusalem

It is the evening of Passover and we are again in Jerusalem. You can well imagine how thankful and happy we are to be back. We were kept busy during the months in the States, but it has seemed long since we left Palestine.

Here it seems as if we have had just a month's vacation. Everywhere around we have had joyful reunions with old friends. Our section of the city is still

very much intact and our house looks about the same, inside and out.

Of course, appearances are deceptive. Everyone has a hundred stories to tell of the time the fighting was at its height last June and July. Our section—that is, the Jewish section of Jerusalem—was shelled for forty-two days. Shells fell everywhere. Seven hundred people, many of them civilians, were killed and thousands were wounded by shell fragments and bullets.

People received only about four ounces of bread a day during those weeks. All of them say, "Yes, we are looking all right now, but you should have seen us during and after the shelling." Some lost as much as seventy pounds.

Evidences of the shelling abound. The holes in the streets have been repaired but people point out where they were. Our home received a shell hit just above our bedroom, although the shell penetrated only the tiles and not the ceiling. Three or four fell in the back yard and made gashes in two-inch iron pipes.

Our workshop and garage, made of asbestos cement sheeting, have numerous small holes in them, caused by shell fragments. We are told that nearly every window in the house was smashed. During the shelling our tiny basement had about twenty people living, sleeping, and eating in it. Bags full of dirt and stones still surround the basement windows.

There are sections, especially in and around the old city, where the destruction has been much worse. Admirable buildings are mere hulls now, roofs and windows blown off. I have managed to get to the Bible Society building. It is gutted and the shop is littered with pages of Bibles and broken furniture. It stands very near the old city and was one of the buildings fought over by both sides.

Two things impress us about the people of Jerusalem as we see them today. One is the oft-repeated word "miracle." I have talked with no one who does not say that it is really a miracle that the Jews of Jerusalem were saved. We now know how little ammunition, guns and material were actually in the hands of Israelis. The great majority of people seem to believe deeply that only God saved them.

The other impressive thing is the spirit of the people. With victory has come a new stability, a new hope for the future. At least three persons I know who formerly talked of leaving Israel for greener fields in some other country, now say they cannot even consider leaving. The struggle has strengthened morale.

With all of it has come a new tolerance as well. Missionaries are being welcomed and treated with the greatest courtesy. I have seen no instance of maltreatment or disrespect of Jewish Christians. Not that there is still no prejudice against Christians, but security has definitely increased tolerance.



ROBERT L. LINDSEY
Jerusalem, Palestine

Summer Brings Renewed Activity in Italy; Orphanage Buildings Dedicated

Rome has changed from a drab, chilly, humid place to a garden of flowers where every little window box is abloom with petunias or red geraniums and every balcony has a wooden box of oleander or lemon. It seems that this bursting forth of new life is seen even in our work.

A man in a little town not far away was handed a tract recently. He came to Rome the next day and wanted our secretary to explain "this new religion" to him.

A few days ago I sent a Bible to the mayor of one of our larger cities on the Adriatic coast at his request. He remembered his mother having possessed a Bible, but a thorough search after her death had never revealed it and he had wanted one for a long time.

Several young men here in Rome spend the entire day on Sunday in a little town several miles away, witnessing and helping to bring the message to the group which gathers regularly to hear. The W.M.U. groups are helping, also, in evangelization. They have helped financially in some cases where the young folks needed funds.

The Marie Mathis Chapel and the new G. B. Fraser girls' dormitory, both buildings of the orphanage project, were dedicated on May 11. Representatives of Baptist Italy had gathered for their annual assembly in Rome and were present for this occasion, also. Members of other Protestant communities of Rome had been invited.

As the hour arrived, the memorial bells rang, the large wooden door was opened and the children entered first, going into the balcony where they sang as the others entered. There was a brief call to worship, appropriate Scripture reading by two of the children, a hymn, and then the director of the orphanage took the large white gift-Bible and placed it on the pulpit as he said: "That the Word of God may be preached always faithfully from this pulpit." The service closed with a dedicatory prayer by one of the children.

The cornerstone of the Armstrong Memorial Training School was laid June 2. The stone was prepared and laid by Miss

Teresa Sander "who for twenty-five years has been a faithful co-laborer in the office of the Baptist Union." Words of praise and tribute to Mrs. Frank W. Armstrong were written on a parchment which, after being read to the assembly, was placed in the cornerstone along with a Bible, some current missionary literature including the June issue of THE COMMISSION, and a list of the pastors and churches of Baptist Italy today. We know that a better choice for the principal of the school could not be made than Miss Virginia Wingo.

The annual Baptist Assembly held in early May was another high point in our spring program. Signor Ricci, Naples pastor, was elected president for the next year and Signor Enrico Paschetto of Lucento-Turin church, vice-president. With the finishing of the new church in Milan, and other points where construction has been started, and with the beginning of projects already planned, this



year promises to be one of even greater expansion and progress than the one just finished.

ALICE S. MOORE
(MRS. W. DEWEY)
Rome, Italy

Mission Field is "Home" Now After Furlough, Missionary Says

Four months ago we were arriving once more in beautiful Rio. About three o'clock in the morning of February 1, I happened to awake and, looking through the port hole of our cabin on board ship, saw a light flashing. It suddenly occurred to me that this must be a buoy of some sort and that being the case we were surely arriving in Rio.

I called Zelma [Mrs. Hallock] and we hurried out on deck to get a clear view ahead. Sure enough, the familiar outline of the mountains, the entrance to the bay, the lights of the city along the beaches, all overwhelmed us with the inexpressible joy of being back home once again.

Our thoughts and emotions have been quite different from what they were when we came the first time in 1942. Then it was as though we were going to the end of the earth and we felt a certain amount of hesitancy and trepidation about our destination. This time we knew our friends were waiting for us, we knew the language, and our work was urging us back.

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Our new house was being repainted so the James Kirks took us in for two weeks until everything should be ready. We have a yard with a good tree that supports a swing for the children. We have a garage with ample storage space for trunks and boxes. We got our furniture out of storage, bought more, were very fortunate in getting our baggage through customs, and finally moved in. The house is an ideal location for us, close to our church, close to the school for the children, close to the seminary, close to the Training School, and reasonably located for the Sunday school building and my office.

We have had a wedding since our return. One night almost at bedtime Blackie barked, and there was Dona Iridina at the door. She had come to invite us to the home wedding of her daughter.

Knowing the circumstances, we asked if they would not like to have the wedding here, and they seemed overjoyed at the idea. Their apartment is small, and since we had brought home our piano which they had kept for us while we were gone last year, they had no musical instrument in the house. It would seem like the irony of fate for Zelia, to whom music is a part of life and who plays so well, to have not even a piano at her wedding.

After a hurrying and scurrying to get everything in order—especially so because we were still in the "arranging" stage since moving into our new house—about thirty-five people came for the simple but impressive ceremony. To those who were not Christians it was quite different from the usual wedding. It was a much longer ceremony than we were accustomed to, and all of it took place after they had already been to town to be married first by the judge, which is the legal ceremony in Brazil.

A few days later the newlyweds loaded a little baggage into the new Piper Super Cruiser, which they were to take to Corrente, Piahy, and off they flew. The husband, Carlos Pinto, is a Brazilian Air Force Reserve pilot who received part of his training in the States during the war. He will pilot the plane for the mis-

sion field and school located at Corrente.

Six days on horseback are required to take passengers from the river port city of Barra to Corrente, a trip that can now be made in less than one hour. Zelia will



be secretary of the school. We were happy to have the privilege of helping this couple get their start in active Christian service.

EDGAR F. HALLOCK
Rio de Janeiro, Brazil

Buildings Leased from the Navy Used For Church on the Island of Maui

In February of this year we leased two buildings from the Navy to use for our church and Sunday school buildings. You can't imagine how wonderful it is to have a place for our services! Before we secured the buildings our Sunday school classes met all over our house and yard, and services were held in the little one-room building in our back yard.

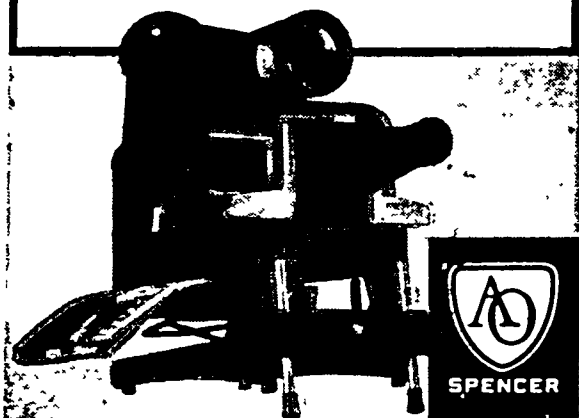
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vival for us in March. There were twenty-one decisions for Christ and the entire church group was refreshed. We have had thirty decisions for Christ since January 1. Now we are having classes to train and teach these new converts before they are eligible to ask for baptism and church membership.

Miss Olive Allen, formerly of Citadel Square Church, Charleston, South Carolina, and now of Honolulu, was our guest teacher for a Training Union study course in April. Sixty were enrolled.

We are in the midst of Vacation Bible schools now. We plan to have five two-week schools in various sections of Maui. Glenna Blain and Richard Kay of Missouri and Mary Alice Gaston of Texas, students sent out by the Baptist Student Union of the South, are helping us. Without them we would really be "swamped."

The W.M.U. of the South sent funds to the Islands to aid us in holding summer camps. We are eagerly looking forward to the first one July 25 to August 1. The Carter Morgans of Kauai are coming over to help us. The strike here has hit the Islands severely and money as well as certain foods are scarce but we hope to have a good attendance of children and young people in spite of this obstacle. The recent visit of Ivyloy Bishop, Southwide R. A. secretary, was a wonderful boost to getting boys' work started here.

We have been able to begin a young adult Sunday school class recently. And how badly it is needed! So many young couples here have no knowledge of the Bible or of Jesus. We cannot grow a church without adults. And surely the Lord wants Christian homes on this island.

Also, a new week-day Bible class has been started in the home of one of our church members who lives at Kula, up the mountain about twenty-five miles away. We meet every other Tuesday and have had a room full every time. All who

have attended are young people and adults to whom Christianity is entirely new and strange.



GERTRUDE THARPE
(Mrs. Edgar J.)
Wailuku, Maui, T. H.

Missionary to Paraguay is Spending This Year with the Argentine Mission

Because of the shortage of missionaries here, I came to Buenos Aires in January this year to assist the treasurer of the Mission. I expect to return to Paraguay, possibly at the end of the year, for administrative work at the new hospital to be built in Asunción.

The woman's convention and the general convention of Argentina and Paraguay met this year in the city of Cordoba at the foothills of the mountains, one of the favorite summer resorts of the Argentines. As I happened to be the only representative from Paraguay, I gave a brief report on the work there. Paraguay is the foreign mission field of the Argentines. Missionary Sara Taylor brought one of the principal messages at the women's convention.

After the convention and the annual workers' retreat which followed it, I spent several weeks of vacation in Mendoza with the Charles Whittens. Mendoza is in the grape section of Argentina and I was there for the annual grape festival.

A lovely parade showed colonial types of transportation and beautiful floats from the different counties in the state.

I have wanted to see the Christ of the Andes ever since I heard about it in grammar school. In case you do not recall your history, Chile and Argentina, at the close of a war, melted their cannons and erected a statue of Christ on the border between their countries, and stated that the stones of those mountains would crumble before the peace would be broken between Chile and Argentina. I saw this historic statue high up in the Andes. At one place on the trip I was able to see the snowcapped mountain called Aconcagua, the highest peak in the Americas.

On my return to Buenos Aires I spent several days in San Luis with Pastor Alfonso Olmedo and his wife and little son. Mr. Olmedo graduated from the seminary in New Orleans four years ago. At the recent Argentine Baptist Convention he was elected president of the national convention for this year and also messenger to the Baptist World Alliance in 1950. He began Baptist work in a province of the country where we did not have Baptist work before. It was a joy to visit that new church.

Dr. and Mrs. Ralph Herring of Winston-Salem, North Carolina, visited us this spring. Missionary Miriam Willis, on her return trip from the States, spent a few weeks in Buenos Aires, leaving June 4 by river boat for Asunción.



FRANCES E. ROBERTS
Buenos Aires,
Argentina

Protestants Are Blamed for Spain's Not Being Admitted to United Nations

Catholic propagandists say that Spain has been greatly and unjustly injured by Protestant propaganda concerning the lack of religious liberty in this country. Magazine and newspaper articles blame Protestant pastors for the failure of Spain to gain admission to the United Nations.

Without doubt, there has been much that is false circulated abroad about Spain. I have before me now two copies of *Ecclesia*, the official organ of Spanish Catholic Action, in which there are long articles showing the inaccuracy of statements made abroad about the religious situation in Spain.

I would like to be able to read all that is said in American newspapers and magazines about this situation. When I heard of the series of articles by Bigart in the *New York Herald-Tribune* on religion in Spain, I tried to buy the papers from the bookshop which takes subscriptions to foreign papers, but I was told that the issues I wanted did not reach Spain. I have since then subscribed to the paper, but there are a good many days when the censors do not let it pass.

The following sentences from an article in a Barcelona newspaper are interesting: "Several months ago a committee of Protestant pastors with Communist tendencies visited Spain. The normal thing would have been to give an exact account of the situation in Spain upon their return. But the normal doesn't attract at-

tention. . . . They needed something scandalous, disturbing, unusual. They, therefore, manufactured the story that religious persecutions in Spain surpassed those on the other side of the iron curtain. Since then Spain has had a manufactured blot on her history which will be very difficult to erase, especially if some isolated act, though it be very insignificant, should give basis to the barbarous campaign about religious persecution that is being carried on against Spain."

General Franco said in his speech in Parliament on May 18: "The guarantee of conscience and the practice of private worship found in the Charter of the Spanish People is being fulfilled with great exactitude, and the rumors which our adversaries spread of religious intolerance in our country are absolutely false." The facts being what they are, Spanish Protestants were naturally indignant that such a thing should be said. I was delighted to learn that he had made

Kingdom Facts and Factors

(Continued from page 9)

stitute the group for the individual in a competition that grows no less selfish but more bitter and far more deadly to the ideal and experience of brotherhood.

The ideal of the welfare of all and the security of all in this welfare calls for a spirit of brotherhood and for unselfish service which our human nature supplies in too limited measure. The danger of a demanding dependency works against aspiration for manly self-reliance. It is a struggle to achieve a working order in which all will seek to supply the materials for the welfare of all. The materials can in no other way be provided.

It is hard, too, to develop character when we are so prone to demand satisfaction for our physical welfare. Here is a standing challenge and field for Christian insight, sacrifice, and teaching. Our religious principles must produce a righteous relationship among men. This they can do only with men redeemed and mastered by Jesus Christ, who proclaims always the reign of God, "on earth".

such a statement, though, for I think it indicates that he wants to know the truth.

Another Barcelona paper carried an article entitled "The Tolerance Which We Do Not Need," which stated in part: "Fortunately, in our nation the religious problem, the struggle between different confessions, does not exist. . . . We would prefer to have within Spain ten million Communists rather than a million Protestants. . . . Communism will disappear from the world, but a religious division in Spain would surely remain and would cause the bloodiest civil struggles. . . . If religious toleration is possible and even advisable in other countries, in ours the present toleration is possible only because we have almost no one to tolerate, because there is no religious dissension."

These quotations suggest something of the "spirit of the times" in Spain. It seems that the Spanish leaders definitely want the world to believe there is no religious intolerance here, and they are trying to make themselves believe that there is actually not enough to matter. As yet, the Government has not dared to do a thing to alienate the Spanish hierarchy. Its policy seems to be to do nothing, and that gives room for considerable injustice in a country like Spain.



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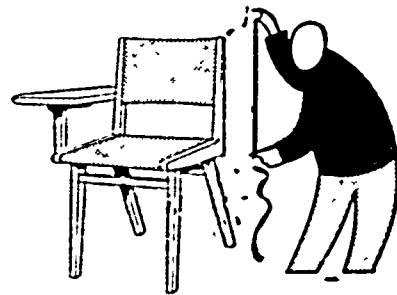
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NORTH EAST WEST SOUTH

The Displaced Persons Commission of the Baptist World Alliance reports that it has closed 351 United States immigration cases and that 971 are in process. The respective figures for Canada are 98 and 12. The Baptist Emigration Report also shows that a total of 132 cases have been concluded for Brazil, Argentina, Australia, England, Palestine and other countries. The figures above include rejectees.

The Baptist World Alliance has received an application from a family with eleven children. This is thought to be a record for the current D.P. immigration program.

The Daily Worker, Communist Party newspaper in New York, published under a date line of May 15 from Dairen, North China, the following dispatch: "A conference of the Communist Party in Port Arthur-Dairen area at Dairen, attributed the outstanding successes of the Party work during the past three years in the area to the active assistance of the Soviet army, the correct leadership of the Chinese Communist Party's Central Committee and of its Northeast Bureau, and the support given to the Communist Party by the people and especially by the workers, peasants and other laboring masses."

Those who may have hoped that Chinese Communists would be only nominally tied to Russia can no longer doubt that the Communist leaders in China are Party-line Moscow Communists.

While the highest state councils are debating the right and wrong of why there are a million refugees in Palestine, the United Nations International Children's Emergency Fund (UNICEF) is providing food, shelter and medical aid. One distribution center in Hebron is called Solomon's Kitchen in keeping with an old tradition which relates that King Solomon, on a visit to Hebron, was impressed by the devotion of the people, and also their poverty. He gave a donation for daily meals for the poor "until the end of the world." Last December the long tradition was about to be broken when the kitchen ran out of supplies. On Christmas Eve UNICEF trucks

rolled into Hebron, and Solomon's Kitchen continued to feed the people.

What will a dollar buy on the mission fields today as compared with a few years ago? Jesse R. Wilson, home secretary of the American Baptist Foreign Mission Society, gives the following figures:

In Burma one dollar would buy 12 measures of rice in 1941, now one dollar buys only one measure. Flour now costs 25 cents, potatoes 68 cents, and sugar 51 cents a pound. In Japan butter costs \$4.04 a pound, apples from 80 cents to a dollar a pound. In South India prices

have risen from 200 to 350 per cent. On all other mission fields prices have soared, too, especially in China and Venezuela.

Withdrawals of U.S. troops from Korea were begun last December in compliance with the UN General Assembly resolution calling for such withdrawal as early as practicable. Korea's own security forces are being strengthened. The Soviet Union claims to have withdrawn its forces from north Korea, but the UN Commission has never been permitted to visit the northern zone to verify this.

The most gigantic task confronting India today is the resettlement of over nine million refugees.

The people of Africa are gradually getting radio minded. Perhaps the most progressive country in the field of radio is the Gold Coast. In the city of Accra the Gold Coast Government has built an up-to-date radio station (ZOY).

The people who listened to the contradictory propaganda during the last war are suspicious of the spoken word over the radio. The programs are now being built to regain the confidence of the people by unbiased presentations in forums and by other means of opposing views, and by greater African participation in "talent" broadcasts.

There is also a small radio station in Lagos, Nigeria, whose most popular feature is the news in pidgin English.

An epidemic of meningitis which broke out the latter part of last year in Northern Nigeria has caused the Medical Department to organize a methodical fight against the epidemic. Mobile field units with trained staff and supplies of sulfa drugs have been concentrated in the Gusan area, where up to March 4 (three months after the outbreak) 3,036 cases had been reported with a total of 1,183 deaths.

The death rate is steadily decreasing as the mobile units arrive and the patients are given early injections of sulfa. The medical department hopes that in the near future meningitis will be stamped out in Northern Nigeria.

Know Your Fellow Baptists

Fifth in a Series

American Baptists have sponsored Christian missions in Cuba since 1885, but undoubtedly Baptists were present in the island before that date and the Bible had been distributed. The first baptismal services took place on the coast near Havana in 1885 or 1886.

The Home Board of the Southern Baptist Convention, U.S.A., purchased a handsome theater building on the corner of Zulueta and Dragonos Streets in Havana in 1890, and although mission work was difficult during the years of revolution, 1895-1898, the Mission survived and the Baptist Temple at that strategic corner of the capital city is well known to Cuba.

Dr. Moses Nathaniel McCall, who became superintendent of Baptist work in the four Western provinces in 1905, served until his death March 8, 1947. Under his guidance the Convention developed an association of Sunday schools, Woman's Missionary Union, Federation of Training Unions, and Men's Brotherhood.

The Sunday schools particularly are flourishing at this time. At the last meeting of the Association, a total enrolment of 8,806 in 199 Sunday schools was reported. The goal for 1950 is 15,000. We have an evangelistic program on with a goal for 1,000 converts for 1949. There were 334 baptisms in 1948.



A.T. BEQUER, Pastor, Cienfuegos Baptist Church, and President, Baptist Convention of Western Cuba—

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BOOKS

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

Chie-ko-chan, by Mary Wiley Dozier, 50 cents.

Chie-ko-chan is a Japanese baby who grows into a Primary girl, and as she grows the reader learns with her the things which make up the life of a little girl of Japan. Chie-ko-chan has a brother, Na-o-ki, who makes the story more interesting for boys. There are many photographs of the children with their family and friends. The author has been in Japan a long time; her characters are real Japanese people. G.G.

My Daddy Told Me, by Sarah Ellen [Dozier], 40 cents.

The Junior girl who wrote this book lived in Japan before the war. So when her Daddy went back without the family for one year after the war, she was very anxious to hear about all her friends in Japan. The book tells what she heard about her friends and about other people and events and places in Japan. Her Daddy was born in Japan so he knows many things about it. The reader learns about missionaries, native Christians, Japanese customs, Baptist missionaries and institutions in Japan. G.G.

Ring in the New, by Akiko Endo, 40 cents.

Although Miss Endo's book is designed especially for Young People in the fall study series on Japan, every mission study leader should read it for the Japanese viewpoint it gives. Miss Endo tells something of the shattering experience of the atom bomb and loss of faith in the emperor. She sketches Japan's history briefly. She discusses the religions and customs of her country. And she makes a strong appeal for more missionaries to make Japan Christian at this opportune time. G.G.

Jottings from Japan, by Ernest O. Mills, 40 cents. When the American-educated Japanese Christian leader who was asked to write a book for Intermediates for study this fall found it necessary



to give up the assignment, a manuscript written by veteran missionary Ernest O. Mills was accepted with gratitude. He worked in Nagasaki from 1917 to 1940. His contribution to the evangelization of Japan is climaxed with this small book which will introduce many American teen-agers to it. M.E.M.

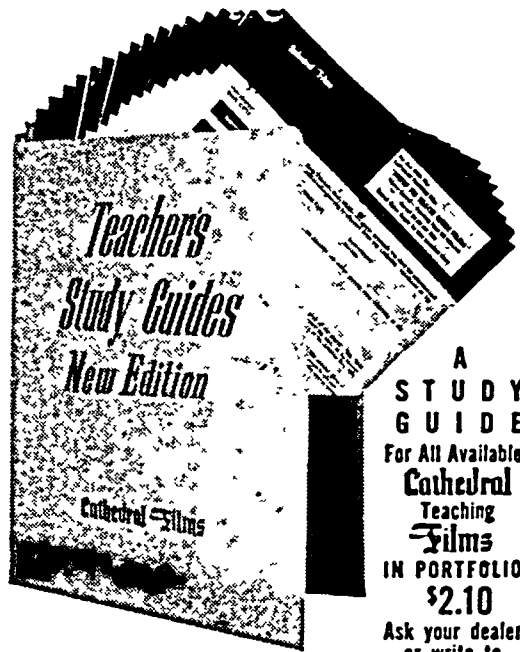
Japan's New Day, by Edwin B. Dozier (Broadman). Here is a book in the missionary education series, full of vivid facts, which will give you fresh insight into the conditions and modes of thinking of the Japanese people. After an analysis of Japan's political history and a description of the fateful postwar social conditions, the author shows the opportunities for advance which we now have in Japan. The doors are wide open, and our Japanese fellow believers are calling for help. This book will aid us in understanding the urgency of the call. J.N.

Jobs That Take You Places, by Joseph Leeming (David McKay Co., \$3.00) is a volume full of information on positions which are available to Americans overseas. It meets a long-felt need among those who have a desire to travel and to get some knowledge of how those in other countries live. The information

given includes the names of firms employing young Americans for work abroad. It is a valuable reference book for church and school libraries, and for B.S.U. E.F.D.

Most of the World, edited by Ralph Linton (Columbia University Press, \$5.50) deals with the peoples of Africa, Latin America, and the East today. It is designed to give an accurate picture of the conditions which exist in most of the world, in the hope that this may assist in the formation of public opinion and may provide a basis of sound knowledge for future planning. The thesis is: The task which confronts us now is that of trying to reconstitute one world on the basis of collaboration rather than domination. It is "compulsory reading" for every world citizen who wishes to be well-informed. As a source book, it is well worth the price. F.K.M.

U.S.A. Measure of a Nation, by Thomas R. Carskadon and Rudolf Modley (Macmillan \$1.00). This book is a popular condensation of the massive work entitled *America's Needs and Resources* which was published by the Twentieth Century Fund two years ago. The over-all picture of American life and economy from 1850 is drawn in graphic charts with clear explanations in nontechnical language. Economic developments through 1960 are predicted. Although the paper-bound 8½-x-11 book has only 101 pages, it is a veritable encyclopedia of information about the U.S.A. J.N.



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CARE packages to Europe's needy. For every two Swan wrappers sent in, Lever Brothers will donate a regular-size cake of Swan Soap to CARE for distribution overseas through Church World Service.

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Ask your friends and neighbors to save Swan wrappers for you. Set up a special collection box at your Church and urge your fellow members to fill it with Swan wrappers. Remember, for every two wrappers your Church sends in, some unfortunate kid in Europe will know the blessing of having soap.



"YOU WANT TO GET IN ON THIS GREAT CARE SOAP CAMPAIGN. MAYBE IF SOME OF THAT DIRT IS WASHED AWAY, THERE MIGHT BE A SMILE SHOWING. SO START THOSE WRAPPERS COMING!"

BOB HOPE



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Maps

Who can teach a mission study course without a map? The study of Japan this fall will be aided by any one of three excellent maps of that country produced by the Missionary Education Movement, and available through the Baptist Book Stores.

"Political Map of Japan and Korea" (illustrated) is in five colors, showing the political divisions and the chief cities. Wall size, 50 cents.

"Picture Map of Japan" is in black and white with decorations, and is accompanied by an insert sheet that contains pictures to be colored, cut out and mounted on the map. Size 38 x 50 inches, 75 cents.

Outline Map of Japan is a black and white map in two sizes designed for class work. Small size, 8½ x 11 inches, 25 cents a dozen; wall size, 25 cents each.

Free upon request from the Baptist Foreign Mission Board is a simple black-and-white map of Japan with the Southern Baptist mission centers indicated. This map will be included in the packet of literature for the Japan study, described below.

Packets

Ready for distribution September 1 is a 9x12 envelope full of materials useful to teachers of the Japan books this year. It includes:

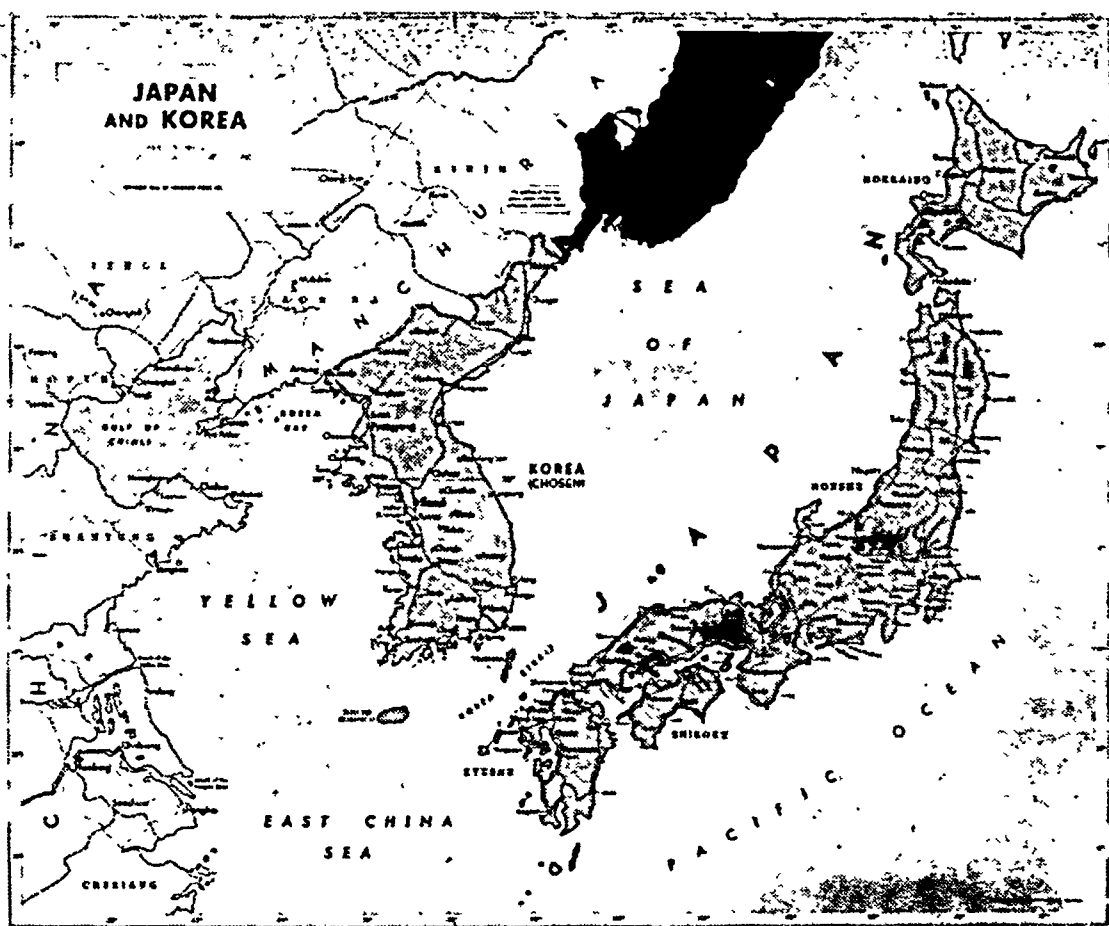
- Leaders' Helps for five age groups: Primaries, Juniors, Intermediates, Young People, and Adults.
- Map of Japan (black and white, showing Southern Baptist mission centers)
- Missionary Map of the World (black and white, wall size)
- Picture sheet, suitable for notebook work, display, and publicity purposes.
- Pageant, "We Dare Not Fail"
- Catalog of films, "Foreign Missions Visualized"
- Pamphlet, "The Bible in Japan" by Francis Carr Stifler
- Pamphlet, "Are Nippon's Religions Adequate?" by Akiko Endo
- Pamphlet, "Japan Listens for a Voice!" by Baker James Cauthen
- Leaflet, "Advance on 6 Fronts"

Booklet

"Japan's Southern Baptists", an 8½x11-inch 24-page pamphlet, presenting the Japan Mission of the Southern Baptist Convention in post-war photographs, will be off press by

TOOLS for Missionary Education

By Marjorie E. Moore



Political Map of Japan, from Friendship Press, 50 cents.

October 15. This pamphlet, available free upon request, will show the results of sixty years of missionary work in the southern half of the islands, in photographs made by Mary Lucille Saunders, April, 1949. It is being designed by Marjorie E. Moore.

Resource Materials

No conscientious teacher of the Japan study series can afford to be without the up-to-date background reading books produced by Friendship Press.

One of the most useful is *The Seven Stars* by Toru Matsumoto, a story of Japan based on the life of the author from 1927 to 1947, showing the contrast between old and new, pre-war and postwar, militaristic and Occupation Japan. It reveals the personality and character of the young people as no history book can. Paper, \$1.00; cloth, \$2.50.

Which Way Japan? by Floyd Shacklock, is a good introduction to any study of Christianity in Japan. Photographs, Japanese art decorations, maps, charts, and other data in graphic form make it readable and informative. Both historical and modern Ja-

pan are presented. The facts about *Kyodan*, the Church of Christ in Japan, are included. 60 cents.

Tales from Japan by Marianna Nugent, is six stories of modern Japan, adapted for reading or telling, and useful to teachers of Junior high groups, Young People, and adults. 75 cents.

Fun and Festival from Japan, by Alice E. Gwinn and Esther L. Hibbard, includes games, songs, poems, stories, recipes, and other source material for novel ways of increasing interest in mission study, and stimulating a sincere appreciation of Japan. 35 cents.

Songs from the Land of Dawn, by Toyohiko Kagawa and other Japanese poets. A volume of Japanese poetry with unlimited use in preparing worship services and general programs. Paper \$1.50; boards \$2.00.

The five texts of the foreign mission graded series are reviewed on page 25. Order from the Baptist Book Store. All free materials are available from the Department of Missionary Education and Promotion, Baptist Foreign Mission Board, Richmond 20, Virginia.

ALEXANDER, Mary, of China, has moved from Austin to Blanco, Texas.

ALLEN, The Rev. and Mrs. J. R., of Bello Horizonte, Minas Geraes, Brazil, arrived June 28 for furlough at 58 Rutherford Street, Greenville, South Carolina.

BELOTE, Mrs. J. D., of China, has been transferred from Canton to 415 Castle Peak Road, Kowloon, Hong Kong.

BLEDSE, Hilda, appointee for Hawaii, left San Francisco August 6 by boat for Honolulu, T. H.

BOWDLER, The Rev. and Mrs. George A., of Argentina, have moved from Excelsior Springs, Missouri, to Mt. Hermon, Louisiana.

BRATCHER, The Rev. and Mrs. Robert G., appointees for Brazil, left New Orleans August 16 by boat for Rio de Janeiro.

BROOKS, Erlene, has been transferred from Ogbomosho to Abeokuta, Nigeria, West Africa (Box 13).

BUDDIN, The Rev. and Mrs. Horace E. have been transferred from Sao Paulo to Caixa 35, Goyania, Goyaz, Brazil.

COPELAND, The Rev. and Mrs. E. L., appointees for Japan, left San Francisco August 25 by boat for Tokyo.

Missionary Family Album

CROCKER, The Rev. and Mrs. Gordon, appointees for Colombia, left Miami August 25 by air for Medellin, Colombia.

DODSON, Flora, of China, has been transferred from Hong Kong to 20 Yin Tun Road, Tungshan, Canton.

FRANK, The Rev. and Mrs. Victor, of China, have been transferred from Kungong, Kwangtung, to 415 Castle Peak Road, Kowloon, Hong Kong.

FULLER, The Rev. and Mrs. Ronald, of China, have been transferred from Canton to 12 Calcado do Monte, Macao, Portuguese Territory.

GILLILAND, The Rev. and Mrs. W. McKinley arrived in New York August 12 by air from Ogbomosho, Nigeria, West Africa: 111 South 78th Street, Birmingham, Alabama.

GOLDIE, Dr. and Mrs. R. F., of Nigeria, have been transferred from the Baptist Hospital to the Baptist Leper Colony, Ogbomosho, Nigeria, West Africa.

GOULD, Mary Frances, of China, has been transferred from Canton to 12 Calcado do Monte, Macao, Portuguese Territory.

HARRIS, Josephine left August 27 by air for Honolulu, T. H.: 2002 University Avenue.

HAVERFIELD, The Rev. and Mrs. William M., appointees for Colombia, left Miami August 2 by air for Medellin: Apartado Aereo 653.

HIPPS, Mrs. J. B., of China, lost her father, Grant Stroh, in the States July 25.

HOLLOWAY, The Rev. and Mrs. Ernest L., appointees for Japan, left San Francisco August 27 by boat for Tokyo.

HOLLIS, The Rev. and Mrs. J. D., of China, have been transferred from Canton to 12 Calcado do Monte, Macao, Portuguese Territory.

HOOVER, Annie, appointee for Japan, left San Francisco August 27 by boat for Tokyo.

HUDGINS, Frances, of China, has been transferred from Canton to 12 Calcado do Monte, Macao, Portuguese Territory.

HUDSON, Lenora, appointee for Japan, left San Francisco August 27 by boat for Tokyo.

HUNDLEY, Lillie Mae, of China, has moved from Claude, Texas, to 800 Monument Boulevard, Concord, California.

JOHNSON, The Rev. and Mrs. Cecil W., appointees for Colombia, left Miami August 2 by air for Medellin: Apartado Aereo 653.

KNIGHT, The Rev. and Mrs. C. W., of Nigeria, West Africa, announce the birth of Charles William, III, August 1, probably at Ogbomosho.

KOON, The Rev. and Mrs. Victor, of Hawaii, left San Francisco August 7 by air for Honolulu, T. H.

LAWTON, The Rev. and Mrs. Deaver arrived from China in July for furlough at Ridgecrest, North Carolina.

LOGAN, Mrs. R. M., emeritus missionary to Argentina, died August 22 at her home in Bristol, Virginia.

MARCHMAN, Margaret R., left New York August 16 by boat for Nigeria, West Africa, to be stationed at Ibadan.

MATTHEWS, The Rev. and Mrs. Jack B., appointees for Colombia, left Miami in late August by air for Medellin: Apartado Aereo 653.

MORRISON, Cleo, of China, has been transferred from Hong Kong to 20 Yin Tun Road, Tungshan, Canton.

MORRISON, Martha returned to Honolulu, T. H., in late July.

MOSS, The Rev. and Mrs. J. Ulman, of Colombia, have moved from Plainview, Texas, to Gordo, Alabama.

Special Appointees



Mr. and Mrs. Buford E. Cockrum, Jr.*

Miss Eunice Parker

COCKRUM, BUFORD E., JR.

b. Hamblin Co., Tenn., May 23, 1922; ed. Harrison-Chilhowee Baptist Academy. Stock clerk, Woolworth's Store, 1940-41; U.S. Navy, Gunner's Mate, 1st class, 1941-45; secretary-treasurer, Cowan Lumber and Supply Co., 1945-47. Appointed 1947 for two years. m. Virginia Irwin, Sept. 7, 1944. Permanent American address: Cowan, Tenn.

COCKRUM, VIRGINIA IRWIN (MRS. BUFORD E., JR.)

b. Seymour, Tenn., Sept. 12, 1924; ed. Harrison-Chilhowee Baptist Academy (grad.); Knoxville Business College. Clerk, Miller Brothers Dept. Store, 1942; assembly worker, Fulton Sylphon Co. (defense plant), 1943-45; bookkeeper, Cowan Lumber and Supply Co., 1945-47. Appointed 1947 for two years. m. Buford E. Cockrum, Jr., Sept. 7, 1944.

NIGERIA

PARKER, EUNICE KATHERENE

b. Lexington, Texas, June 7, 1922; ed. Texas State College for Women. B.A., 1943; W.M.U. Training School: S.W.B.T.S., M.R.E., 1947. Student worker, Hardin-Simmons University, Abilene, Texas, 1943-45; associate state student secretary, Texas Department of Student Work, 1947-49. Approved 1949 for three-year term. secretary to the president, Baptist Theological Seminary, Zurich. Permanent American address: Route 1, Lexington, Texas.

ZURICH

*Inadvertently omitted in the April issue.

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*As of September 1, 1949

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19 Vada Mace Waldron, Calle Anzorena 105, Godoy Cruz, Mendoza, Argentina.

20 Hattie Stallings, Terrell, Texas.

21 Dorcas Hawk Fowler (Mrs. Franklin T.), Casilla 31, Asunción, Paraguay; David Mein, 2825 Lexington Road, Louisville 6, Kentucky; Darline Horner Sears, 3317 Sacramento Street, St. Joseph, Missouri.

22 Mary Levering Evans (Mrs. P. S.), Blue Ridge Summit, Pennsylvania; Cleo Morrison, 20 Yin Tun Rd., Tungshan, Canton, China.

23 Anna Granberg Swenson (Mrs. E. S.), General Urquiza 186, Buenos Aires, Argentina.

25 Lois C. Glass, 1328 Gambrell Street, Fort Worth 10, Texas.

26 William W. Enete, Colegio Batista, Rua Jose Higino 416, Rio de Janeiro, Brazil; Grace Schimmel Carson (Mrs. W. H.), Baptist Mission, Box 5, Port Harcourt, Nigeria, West Africa; J. L. Hart, Box 191, Adairville, Kentucky.

27 Sydney L. Goldfinch, Casilla 286, Asunción, Paraguay; Annie Miller Watson (Mrs. S. L.), State Park, South Carolina; Miriam Willis, 311 West Illinois Street, Dallas, Texas.

28 Martha Morrison, 2323 University Avenue, Honolulu, T. H.; Mary McKee Shelton (Mrs. Ray), Apartado Nacional 53 (air mail address: Apartado Aereo 653) Medellin, Colombia.

29 Lou Ellen Combs Hawkins (Mrs. T. B.), Urquiza 1911, Rosario, Argentina; Alberta Steward, Caixa 221, Recife, Pernambuco, Brazil.

30 Ernest Lee Hollaway, Jr., 110 1-chome, Shimo Uma-cho, Setagaya-ku, Tokyo, Japan.

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NAPIER, A. Y., and Mrs., (China) Clayton, Ala.

NEAL, C. L., and Mrs., (Mexico) 1515 Buena Vista St., San Antonio, Texas

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NEWTON, W. C., and Mrs., (China) 1409 Laburnum Ave., Richmond 22, Va.

OLIVE, L. B., and Mrs., (China) 2820 Mayview Road, Raleigh, N. C.

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PIERCE, Mrs. L. W., (China) 308 Chandler, Brownwood, Texas

RAY, J. Franklin, (Japan) Box 107, Union University, Jackson, Tenn.

REA, Elizabeth, (China) c/o Miss Jessie Kirberg, 6455 S. Eggleston Ave., Chicago, Ill.

ROWE, Mrs. Carrie H., (Japan) 811 Berkeley Dr., Redlands, Calif.

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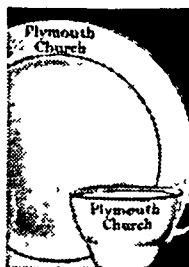
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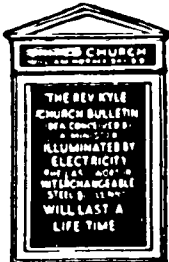
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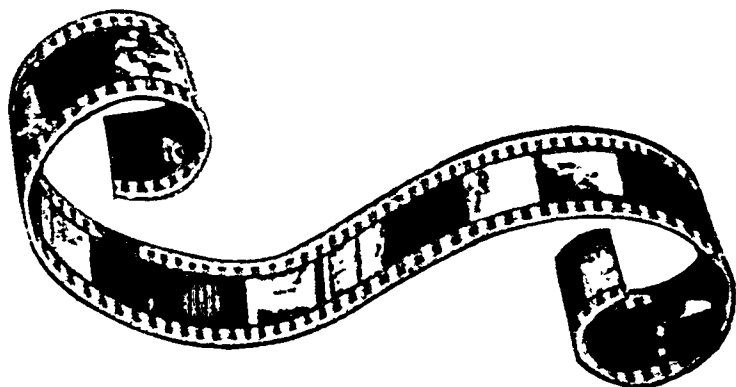
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