THE Commission

NOVEMBER 1949

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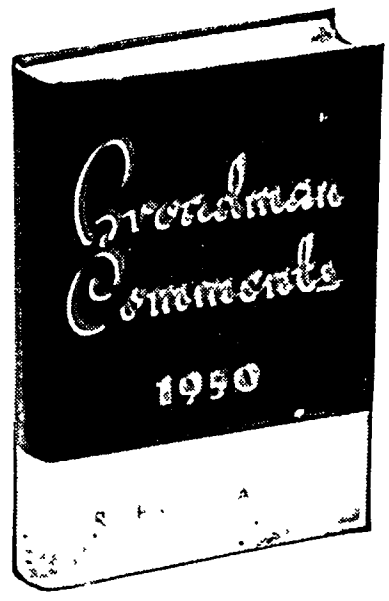

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When You Pray

When you pray for the missionaries *you follow the example of Jesus.* His life was filled with prayer. He prayed alone in the mountains. And when the multitude pressed about him in the busy thoroughfares he prayed. He prayed at his baptism; he prayed all night before he chose his disciples; he prayed on the Mount of Transfiguration, in the garden of Gethsemane, and on the cross.

We know the words of only a few of his prayers. But we may be sure that he himself also prayed for what he asked his disciples to pray for. When he looked upon the world, so full of need, he pleaded with his disciples to pray for missionaries: "the harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest."

His own prayer recorded in the seventeenth chapter of John is full of intercession for his disciples whom he had to leave in a hostile world. And beyond his disciples he saw multitudes yet untouched by his mercy: "Neither for these only do I pray, but for them also that believe on me through their word."

Missions began in the heart of Jesus. With the purpose of making God's will regnant in the world he chose his witnessing messengers. At Pentecost they were filled with power for their world task. They, too, had prayed. For ten days they had been together in the upper room.

When, therefore, you pray for the missionaries *you join your life to God's redemptive world purpose.* From New Testament times until now the victorious march of Christ through the nations has been accompanied by the prayers of his people. The very first foreign missionaries were sent out from the church in Antioch after "they had fasted and prayed."

Repeatedly we must encourage one another to prayer as we give and work for advance in our God-given missionary assignment. In this breathlessly busy world we wonder how many faces God beholds turned toward him in prayer. Must we not believe that those among us who walk unperturbed by temporal tempests are those who know the realness of God's presence and power through prayer?

When you pray for the missionaries *they are strengthened for their task.* If we could see the effect of our intercessory prayer in the lives of the missionaries, we would not for a moment harbor that strange reluctance to pray which so often besets us.

If someone should ask us to explain how prayer can have the effect we claim for it, the answer would be both easy and difficult. For those who believe in the almighty God of love and mercy it is enough that he has asked us to pray. If the answer must appear before the bar of human reason for measurement by the puny yardstick of what man can do, the man of prayer will have to leave the debate to others while he continues to make the impossible come to pass through prayer.

The prayer calendar* used by thousands of Southern Baptists includes missionaries at home and abroad. Marvelous happenings have attended its use.**

The value of praying for people by name cannot be overestimated. Jesus prayed for the multitudes. But he also prayed for individuals. He prayed for Peter at a critical time in the disciple's life (Luke 22:32).

We are prone at times, either because of laziness or indifference, to play at the sacred task of intercession. Before we realize what we do we may say: "God, bless all for whom it is our duty to pray." If it is our duty to pray for them, why don't we? Can you imagine Jesus using that phrase instead of praying for Peter?

THE Commission

When you pray for the missionaries *you yourself are being transformed to nobler living.* How can I pray for the destitute family down the street without carrying a basket of groceries to them? How can I pray for the salvation of the man I work with without telling him of my own experience with Jesus? How can I pray for the missionaries without supporting them by my gifts?

The radiant qualities of a Christian's life comes to him through prayer. His faith grows stronger. He gets a sense of power which enables him to forget himself and to live for his God and for others. His prayers act as an anti-corrosive against bitterness and envy.

When you pray *you acknowledge your dependence on God,* not with reluctance but with the glad assurance that God can do exceedingly above what you ask. God's power is released when human ingenuity stands aside and when we see our utter dependence on God. This dependence must be accepted not as an emergency exit from trouble but as the highway of life. Perhaps the dearth of prayer among us springs from our reluctance to let God take the helm. For prayerlessness is in fact a declaration of independence of God.

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*Published monthly in *Royal Service* by Woman's Missionary Union, 1111 Comer Building, Birmingham, Alabama.

**See pages 4 and 24.

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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NOVEMBER 1949 **Volume XII Number 10**

Next month

With everybody in the nation concentrating on a study of Japan this fall, THE COMMISSION has tried to do justice to that country with fresh, readable, authentic reports of the many-sided missionary opportunity in the Islands. With the December deadline very near we got a manuscript right out of the blue, a highly acceptable biographical sketch of the new president of the Japan Baptist Convention, written by a Baptist chaplain who doesn't know us but thought we might want such a story.

Watch for the story under the caption "Kentucky Boy."

Professor Griffin

When Bennie T. Griffin of Nigeria spoke during the Ridgecrest Foreign Missions Conference on "The School That Pat Built," it sounded like something that would read well. He was asked to submit the manuscript and now those who didn't get to hear him will have his excellent story on Christian education in West Africa.

At Christmastime every Christian is interested in the place where Jesus lived, of course, and a story on Christian missions in Israel is scheduled. Also at Christmastime Southern Baptists who take part in the W.M.U. Foreign Mission Week of Prayer and the Lottie Moon Offering like to know about what that offering does overseas. A pair of stories on that subject will appear.

From a medical missions volunteer whose hobby is radio we have an illustrated article on amateur radio operators, commonly known as "hams." And from a Chinese student who was at Ridgecrest in August an article on China has been accepted for its decidedly new angle. You'll like the December issue.

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Last month

The home office of the Foreign Mission Board was more of an international crossroads than usual. With our good right-hand of fellowship, we were ready for:

1) A visit from the Relief and Annuity Board secretaries right after Labor Day. Only the administrative committee and the treasurers saw anything of them but those businessmen are welcome here any day.

2) The departure of Fon Scofield, Jr., for a three-months safari to photograph the West African Mission as it approaches its hundredth birthday. Transportation Man Seay booked him to Paris, Barcelona, and straight south across the Mediterranean and the Sahara. "That trans-desert flight makes me nervous," the visual-education expert said, "but I've got an idea. If the personnel department will accredit me, I'll agree in case of a forced landing to settle down and start a Mission. Aren't we trying to reach the Moslem world?"

3) Secretary Rankin breezing in from a two-weeks' survey of Hawaii, with a Sunday in California. "In the islands they are outgrowing everything they have," he reported. "We are being compelled to enlarge and rebuild both schools and churches."

4) Arrival of the first Baptist doctor of Japan for graduate study in surgery at Bowman-Gray, Winston-Salem. Luke Kitahata, M.D. of Tokyo Imperial University, hopes to see Christianity put into the practice of medicine in his country.

5) Five young Baptists en route home from Stockholm and European Baptist Missions, all aglow over their share in missionary service. Johnni Johnson of The Baptist Student, Vivian Hiers of Wake Forest, Earl Moody and Wayne Coleman, Southern Seminary students, and David Alexander of Southwestern reported in chapel. Said Wayne, "I once thought of being a missionary to Europe; now I feel America needs Baptist missionaries from Europe."

Remember that story on Jamaican Baptists and the hurricane last June? The Baptist Missionary Society of London writes us of an error in the introduction; British Baptists were able to respond to the S.O.S. from fellow Baptists in Jamaica, but the extent of the damage necessitated additional help, which only American Baptists were able to give.

Apologies to our most ardent readers, the missionaries scattered abroad, for the omission of half the news scheduled for the Missionary Family Album page for October. It got caught in the squeeze play between the semiannual missionary personnel directory and some ads which HAD to go in. We won't let it happen again, maybe.

M.E.M.

Josef Nordenhaug
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When You Prayed for Japan

By Marion F. Moorhead

The Southern Baptist Convention was meeting in Oklahoma City. It was foreign mission night and some 15,000 people were gathered under God's great canopy. Our hearts turned homeward to the first convention we had missed in many years.

We knew that number would not gather there without praying for God's Kingdom to come in Japan. Just how very definitely I felt the presence of the Spirit of God as I answered one of the many, many calls to come and preach is a story you would be glad to share.

About two o'clock in the afternoon, Pastor Miyoshi, four of our Seminary students, and I set out for a village across a range of mountains from Fukuoka. It was only about sixty miles but in the "Gospel Wagon" it took us two hours, due to the difficult mountain roads. (We are ever thankful for the generosity of the churches at home that made it possible for us to buy the jeep station wagon. Without it much of our preaching would be impossible. With it we are able to answer twice as many calls.)

Through the two hours we talked and prayed and sang. The town to which we were going, Kami-ho-nami, had asked again and again that someone come to tell them of Christ and finally we were able to respond. We prayed earnestly that God's blessings might be revealed in this meeting. The two hours passed rapidly.

On the trip we passed through the town of Ezuka. The Emperor, on his tour of Japan, was due to pass through the town in a few minutes and so the streets were lined with thousands of people waving their paper flags. The flag of the rising sun flies once more, the first time since the American Occupation of Japan. We could not miss such an opportunity to see the Emperor, so finding a parking place we waited. In a few minutes large sound trucks came along announcing the coming of his Majesty, Emperor Hirohito. He was riding in an old model Packard, sitting in the back seat with the windows up.

As his car moved quickly along the street the roar of the crowd moved with it. It was the first time these people had ever seen their leader. Some twenty years ago he came through this part of Japan but at that time it was not proper for any one to look at him. The people had to bow before he came along and keep that position until he had passed and gone. Now they could look and shout and wave their flags. And they did!

In a few minutes we were in the town of Kami-ho-nami where we were to conduct two services, eat two meals, and spend the night. This is a coal mining town and all the people are connected in one way or another with the company. A thousand men work the mine. It is like any coal mining village in America.

The first of the two services was for the nurses and staff at the large company-operated hospital. About twenty-five attended the service. I spoke as clearly and as plainly as I could about what it means to have Christ in one's heart. At the close of the sermon sixteen of them made known their desire to be Christians. Our hearts were thrilled. God, as he has promised, had rewarded the preaching of his Word. These were the first fruits of my Japan ministry.

Mary Lucile Saunders

After the service at the hospital we went to the home of Mrs. Takemori, a fine Christian woman, who had prepared supper for us. According to Japanese standards, it was a banquet. Sitting on little mats before small tables we were served a most delicious meal. First, there was a cup of hot tea. Then came the main course: rice, fried fish, raw fish, steamed lobster, slaw, pickled seaweed, pickled radish, and sliced strawberries. There was a generous supply and we were constantly urged to refill our plates.

For the scarcity of food here in Japan, I knew that our hostess had gone to a lot of trouble and expense to prepare that meal. It made me doubly appreciative. The fried fish was really good. The lobster was the best I have ever tasted. The raw fish was —, well, I ate it gratefully. I have eaten it several times since and "they say" that after about ten years Americans consider it a real delicacy.

As soon as supper was over it was time to go to the next service. The library room was being used for a meeting place and when we arrived it was overflowing. There must have been at least two hundred in that small room, all seated on the floor. After the seminary students sang a special number I spoke on "The Lamb of God." Since I had to speak through an interpreter, the sermon lasted about an hour.

The eagerness of the people to hear the gospel message challenges the very best that is in you. They cling to each word. When the service was ended, my soul was filled to the brim because fifty-five souls accepted Christ!

In response to the call of such a group as this last May 20, Missionary Moorhead went to preach at Kamihonami. "The best services I have attended in Japan," he reports, "and I feel that the blessings that came to us were results of the fact that many of you were praying for us that day."

Many lifted their hands to say that they wanted to become Christians but as yet could not see the way clear. They asked that we pray for them. It is my plan to go to this mission point twice a month, at least, until we have an organized church with a pastor in charge. This, we hope, will be realized within 1949 since thirty-two of the number asked for church membership. I urge you to pray that many more may be won in the days to come.

These services were the best that I have attended in Japan and I feel very definitely that the blessings that came to us were results of the fact that many were praying for us. There were many who promised to pray for us when we sailed from America. The greatest support the missionary can receive is the prayers of those who are interested in the evangelization of the world. The fields of Japan are truly white. The people are anxious to hear the gospel. The tragedy is that we have so few workers on the field that we cannot possibly answer the calls that come.

I had never had the experience of spending the night in a Japanese home. However, I was soon down on the floor on the *futon*, or Japanese mat, and sleeping soundly. I was sleeping right in the same spot where I had eaten the good supper. The Japanese home is quite adjustable. The bed is nothing more than a thick mat which is rolled out on the floor with sufficient covers tucked in around it. You slip down into it as if it were a sleeping bag. The pillow is very hard and about one-fourth the size of an American pillow.

At six the next morning another "first" awaited me at breakfast. We were seated around a small table in the regular dining room. We began with the traditional cup of hot tea. Then came the rice, soup, raw egg, dried seaweed and pickled radish. Because I hesitated for a few moments on the raw egg, our hostess took mine in the kitchen and boiled it a few minutes. The people are always anxious to do their very best for a guest in the home.

Soon after breakfast we were on our way back to Fukuoka. In the valley all was smoke and fog and the sun was hidden. On the mountain top all was sunny and bright. Again I resolved to stay close to God and live in the sunshine of his love. How my heart rejoiced over the manifestation of his presence with us. We arrived in time for the students to attend their nine o'clock classes on Saturday morning.

The trip to Kami-ho-nami is one of many trips now that we have taken; but it still stands out in the marvelous experience that we had and the number of those wishing to become Christians. No longer need missionaries and others depend upon any roundabout method of presenting Christ to the people. Wherever a place of meeting and a preacher can be found, the people will gather in large numbers to listen.

Almost every week end finds us preaching anywhere from five to seven times; and the response is amazing. From the smallest room to the largest places to be obtained for preaching purposes the people pour in to hear of Christ.

The opportunity for Bible classes is unlimited. The Sunday school that we have opened in our own home on Sunday morning began with ten students who came the first Sunday. Each Sunday has seen a steady increase until now the average is about seventy-three and we continue to grow. The students do not come once and drop out after their curiosity has been satisfied.

One student comes sixty miles each Sunday morning and has been absent only one Sunday due to illness. Many have expressed a desire to become Christians and many have said that they have accepted Christ as Saviour.

Singing is one of their greatest delights, because it has been neglected in Japan. How they love to sing Christian hymns! They will request over and over certain favorite ones.

There are many things at work today in Japan as others feel that a new day is dawning. The Communists are doing all within their power to take the people into their fold. Fresh evidence appears every day of their work and of the money which they are spending as they realize the strategic place that Japan holds in the world of today.

The Roman Catholics are going all out—with more than ten times as many missionaries as all the Protestants combined. They have as their stated goal to win Japan to Catholicism within the next twenty years.

The old religions are trying to hold their place in the hearts of the people. This they do in various ways. At the moment, they are seeking to show the similarity between their religion and Christianity. We have been told by those who know, that the Buddhist priests are studying the Bible earnestly to see what they might have in common with Christianity. Who knows what great good might come of such diligent searching of God's Word!

Others are thus seeing the importance of Japan both now and in the world of tomorrow. We need to awake to the fact that God is giving us THIS day in Japan. We cannot help but believe, with the people so eager to hear the gospel, that God is calling many young people to this field NOW.

My Summer in Service Overseas

EUROPE

By Anna Jean Altman

Some years ago I read in *The Baptist Student* an article entitled "More than 'Summer Service'" and received a vision of what a student can mean to the kingdom of God. This year Mr. William Hall Preston, associate secretary of the Student Department of the Baptist Sunday School Board, personally conducted a mission tour of Europe.

On the afternoon of July 6 the "Preston Party" of twenty "missionaries" boarded a Pan-American Stratocruiser and began the journey that was to make each of us a world Baptist and create within us a vision of service such as we had never had.

In England the group was met by Baptist leaders. Preaching engagements were arranged for each of the ministers for Sunday, and in the afternoon the girls met with the young people of the various churches in informal discussions.

Five of our group met with the remnant of a Methodist congregation in a bombed Presbyterian church. As these Christian people of a denomination different from ours told us of their work and we shared with them our experiences in America, we were keenly aware of the bond of love that must unite the world before His kingdom can come on this earth.

In Eindhoven, Holland, we met with the Dutch young people in their annual three-day meeting. Marching youth is a common sight in Europe but to see young people marching for Christ was a new experience for our group. Over four hundred young Baptists marched with bands down the streets that night.

At the end of the parade we filed into the church. We could not understand the language of these people, but the universal languages of music and of Christian love spoke more loudly than that which is so often used today.

In Germany we met with the Baptist youth in a small building imported from Switzerland, and once again Christian love was felt. The building is used as a relief station as well as a church. The old people who are fed there get one meal a day, four or five days a week. Each felt in his heart what Bobbie Burke expressed as she said, "I'll never complain about food again as long as I live."

The German Baptists are an independent group and in the past have not been supported by fellow Baptists in other lands, but they do need our help now. Support them with clothes, food and money but most of all, with your prayers.

We had the privilege of visiting the new international Baptist seminary in Zurich and meeting with the Swiss young people, and in Italy we stayed in the new dormitory of the Baptist orphanage in Rome. The Baptists of Italy are working against unspeakable obstacles, and each person who steps out as a Baptist is asking to be censored, and even persecuted. Here we heard the story of a young Baptist doctor who gives so freely of his time to the children in the orphanage, that his own wife and baby are often denied those things which they need.

Around the orphanage gates the little children who cannot be taken in gather like urchins before shop windows at Christmas. One little ragamuffin of nine years, who always had a smile on his face, carried a child in his arms which, dirty and ragged though she was, was beautiful. We were told that that little boy had carried this baby sister to school with him every day since she was six months old in order that his mother could work and try to get enough food to keep the family alive.

Only through our missionaries could we learn the real sacrifice of the people and the leaders, for not one was heard to complain.

I can never forget one Baptist pastor looking at me and saying in difficult English, "We are working and praying for the reformation and we know that in God's own good time it will come," and how the president of the Baptist women of Italy said, "I love Americans, for if it had not been for them, I may never have found Christ."

HAWAII

By Carolyn Turnage

The Paradise of the Pacific . . . the land of flowers and of palms, of blue skies and rainbows . . . the land of cool, fertile valleys.

Fourteen student missionaries, eager and radiant, stepped across the threshold of this land and became a part of its heartbeat for seven glorious weeks last summer. Behind that curtain of beauty were some 525,000 people, of whom over 90 per cent do not know Christ.

At Kokokahi, Hawaii's "Little Ridgecrest", we had our first opportunity to meet the Christians of the islands. We saw the happiness that lighted their faces; they, too, know Christ and the life that brings peace and joy and happiness. Their testimonies and their dynamic Christian living are a challenge to Christians everywhere.

The Buddhists of Hawaii believe that each year in July the spirits of the dead return to earth. They place food on the graves that the spirits might have something to eat. To entertain these spirits they have *bon* dances in which thousands of Japanese, young and old, ignorant and educated, participate.

Upon asking several young Japanese who attend these dances to explain their meaning, we received answers like this: "We don't really know what it's all about." Some attend because they were brought up in Buddhist customs; some still participate because they enjoy it. The older generation of Japanese is the one who still clings in firm faith to strict Buddhism.

Upon asking "What about this Buddha you worship? Is he just your symbol for a God or is he a real personal God who loves you?" we received answers to this effect: "No,

Courtesy the author

Fourteen "missionaries" reached Hawaii June 12 (l. to r. front): Bob Roberson, Alabama; John McClanahan, Ouachita; the author, Florida State University; Ruby Dean Myers, Wake Forest; Georgia Pruden, Kentucky; Dorothy Ladd, Arkansas; Bill Jones, Tennessee; (back row) Richard Kay, Missouri; Paul Mosteller, Kentucky; Claude Rhea, Missouri; Glenna Blain, Missouri; Juanita Johnston, Alabama; the president of Hardin-Simmons, guest speaker; and Norma Jean John, Mississippi.

we don't KNOW Buddha. He's just there." How could they possibly KNOW a God of WOOD!

Assigned to different churches on different islands, all fourteen of us were busy in Vacation Bible school work. Arseino, a little Primary boy, symbolizes to me the privilege and opportunity we had of sharing Christ with boys and girls of all races.

I could not seem to remember his name, so I found myself calling him "Arsenic", (but not, I hope, because he was a little ball of mischief those first few days of Bible school!). Arsenic learned to love the Bible through our Bible study each day. He had learned to find the Lord's Prayer, John 3:16, Psalm 23, and almost any Bible reference, and was outstanding in sword drills.

The last day of Bible school, clasping a dime tightly in his little hand, Arsenic came over to me. In his Pidgin English, he said, "See money I brought? Me want Bible take home with me." I marked passages about the plan of salvation, and with a prayer in my heart, sent a Bible by little Arsenic into a Filipino home that does not know Christ.

Many decisions were made for Christ in the youth revivals held in two of the Honolulu churches. Through prayer, visitation, personal work, the Christian message in song, personal testimonies, and the simple presentation of God's love through Christ, we tried to point many the way to that abundant life which Christ gives.

One student, thinking of the paganism and of the great need of Christ existing in Hawaii, eagerly exclaimed to one of the island Christians, "Aren't they *hungry* for the gospel and for Christ out here!" "How can they be hungry," the native replied, "for what they have never tasted?"

These words pierce our hearts as we think of those thousands of people in Hawaii who do not know the God who gave them the beauty of their rainbows and flowers, and who do not know his great love through Christ and happiness within his will.

ALASKA

By Dick Miller

As I stood on the deck of the ship I caught my first glimpse of Alaska through the rain and realized that my dreams of working there were about to be fulfilled. I saw Ketchikan, a picturesque fishing town nestled at the feet of snow-capped mountains whose green forest seemed to be trying to invade the city.

In a short time I learned much about this southeastern Alaska town, noted for two things—salmon and rain. About 500 people of its very cosmopolitan population are natives who are North American Indians, not Eskimos. Negroes, Japanese, Filipinos, and a large group of Scandinavian people also live there.

To this salmon-packing capital of the world, hundreds of migrant workers come in the summer, swelling the population from its customary 5,500 to 7,000. With a rainfall of 150 inches a year, Ketchikan claims the title of the wettest city in Alaska.

In quite another respect Ketchikan is wet. Liquor and all that goes with it are big business—as is true of the whole of Alaska. With forty-three licensed liquor dealers, someone has complained that there is one place downtown where you have to walk 152 steps before you can get a drink!

I soon discovered that the environment for Baptist work in Ketchikan differs greatly from that in the States and in other Alaskan cities. Farther north and in the interior are many cities and villages which have no churches, but since this is the first port in Alaska, numbers of religious groups have begun work here. Within the city limits are churches of fifteen different denominations. There is much religion, little Christianity.

When the Baptist pastor, B. I. Carpenter, began work two years ago, he was told the city did not need another church, only better churches, and that he would soon be going back where he came from. Since that time a Baptist church has been organized and two less than half of its church membership of seventy-three have come by profession of faith.

Besides being pastor of the church in Ketchikan and a mission on Annette Island, Brother Carpenter is editor of the *Alaska Baptist Messenger*, "state paper" for the Territory.

I found many things to keep me busy. There was always the paper, Training Union, a Young People's Sunday school class, a mission study course, music for the church services, R. A. work, Vacation Bible school preparation, the church bulletin, a flying trip to Annette, or an odd job. And the busiest couple was the Carpenters.

We worked hard on the plans for the Vacation Bible schools. Both on the island and in Ketchikan very successful schools were held. The children were receptive to the study of the Bible and were thrilled with the rhythm band and handiwork. In Ketchikan for the first time an Intermediate class was offered. Despite the rain which fell in torrents, 116 people—the largest crowd ever to attend a Baptist service in this city—were present for the commencement exercise held on Sunday night. Parents and visitors alike marvelled at the discipline of the children, the proficiency of the Intermediates at the sword drill, and the handcraft of all groups.

During this summer Alaska has greatly impressed me. The beauty of its lofty mountains and virgin forests cannot be excelled. But the needs of Alaska for the gospel impressed me more than its beauty. The white man brought liquor, tuberculosis, and venereal disease to the Indians and Eskimos, but few have brought them Christ.

For years Alaska has been neglected but today as she stands on the verge of much needed statehood, this is changing. In southeast Alaska numbers of cults and "isms" have moved into the overripe fields. Unless Baptists move quickly, other areas will be filled with those who ask "What do you know about the church?" rather than "Do you know Christ?" On every hand in Alaska a call comes for Baptists to preach the gospel.

Every Baptist church in the Territory is in a building program, is contemplating building, or has outgrown its church home. In Ketchikan the enlistment of children for V.B.S. had to be relaxed because all the space in the present rented church building was filled. Growth in all the churches has been rapid, but it has come only after much patient waiting and hard work. When church buildings are built, they must be built to care for an even more rapid growth. Baptist churches must have financial assistance.

Courtesy the author

Dick Miller at work in Ketchikan, Alaska, conducted Intermediate sword drills.

SAN ANDRES

By Sam Hill, Jr.

San Andres Island is one of the most fascinating spots in the Western hemisphere. The tiny island, nine miles long and three miles wide, is the only region within hundreds of miles of itself where English is the predominant language. This strange lingual feature is present because of an English-Colonial history. Only within the last several decades has the island come under the rule of the Colombian Government.

San Andres proper, as well as the sister island, Providence, which lies forty-five miles to the north, is in the extreme western portion of the Caribbean Sea. Sailboats provide conjunction with the nearest lands—Nicaragua, one hundred miles west; Panama, two hundred miles southeast; and Colombia, four hundred miles east.

Last June 21, seven of us college students landed at the island after a three-hour trip on the monthly run of the government seaplane. After being rowed from the plane to the dock of the island's harbor, North End, we were met by the Southern Baptist missionary family.

Our arrival was not the first such advent. A group of four B.S.U.'er's instituted the San Andres summer mission program about the same time in 1948. Because of the enthusiastic response of the people to the first B.S.U. ambassadors, a 1949 student missionary party was invited. Already San Andrean Baptists are anticipating the coming of another such group in 1950 and every subsequent summer.

Without doubt, our first action on this mission field was to fall in love with the people—all 7,000 of them. Did not Jesus once say in substance, "Anyone can love those who love him"? How could we do anything but love the people of San Andres in view of their gratitude, eagerness to learn and sacrificial love toward the "seven missionaries from distant shores."

Since the arrival of the C. W. McCulloughs in 1946, every aspect of island life has been improved. Christ has truly lifted—the sinking sinful soul, the morals, standard of living, the educational level, the ambition of the nationals, in fact, everything worthwhile. Although the gospel was first preached there in 1847, much progress has been made in three short years under the McCulloughs' leadership.

The first project Brother McCullough outlined was a religious census of the island. After we had completed the project in four of the six sections, the intendant sent a letter addressed to all seven of us in which he stated that we must discontinue the census-taking. We, of course, obeyed.

However, a 28-year-old national Christian, Race Stephens, a convert of less than a year, who undertook to finish the loose ends in his section after the issuance of the intendant's letter, and put in jail for the night. That failed to stop his census-taking. With the few cards he had left, he completed a census of his jail mates!

(Please turn to page 10)

The Lieutenant and "Little Rat"

A TRUE STORY OF POSTWAR CHINA

By F. Catharine Bryan

It was a cold rainy night in the city of Nanking, China—and very dark. Lieutenant Ball of the United States Army stepped smartly along the narrow granite-paved streets, anxious to get back to the shelter and warmth of his Army post. Suddenly his foot stumbled into a bundle of something soft. He caught himself with a thump against the wall. The bundle moved. A voice came out of it, "*Nee tso summo tik O?*" (You why kick me?) it whined.

"Oh," gasped Lieutenant Ball bending down to the bunched-up rags, "I nearly broke my neck over you!" Then shifting into the Chinese language, he queried, "What are you doing here?"

"Me find warm wall—good to sleep by," mumbled the Chinese street Arab.

"But you cannot sleep out here in the rain. You'll freeze by morning," objected the lieutenant, peering into the drawn, wizened face. "Come with me, son. I'll find you a dry, warm bed in our American quarters."

"No! No!" whimpered the bundled figure. "*You kick me!*" He snuggled closer to the wall and patted it. "This wall warm—other side, kitchen range—took many days to find. No! No! Me sleep here."

Despite the rebuff, the officer reached out, lifted up the muddy tattered heap, stood a nine-year-old Chinese boy on his feet, and then said, "I'll have our mess sergeant fix you a fine place *inside* of warm walls near *our* kitchen stove, and you'll get something to eat besides. Come, son. Come with me."

The boy shook his head. "Me? Me no your son. This wall warm, too. Me still sleep here." The lad turned to settle himself back into his chosen spot.

The lieutenant tugged at him once more, "O come with me, boy, and have some hot soup."

At last that lure of food, as well as warmth, overcame the young wanderer's objections. He trudged hesitatingly along beside the American, every now and then darting a suspicious look at the officer. Soon they were at the barracks.

"Cookie!" called out the lieutenant, "Fix up a cot for this little chap in that warm spot near our kitchen fires. And give him a bowl of hot chicken-rice gruel, will you?"

The mess sergeant took one look at the dirty conglomeration of wet rags, and grunted, "You're the boss, lieutenant. But how about serving up a bath and a clean shirt as well?"

"Good! Do what you can, Cookie, and we'll talk again in the morning," answered the American.

The next day Lieutenant Ball asked the Chinese boy his name. "*Shaw-Soo*" (meaning Little Rat), came the answer. "Mother give this name preventing devils find out me boy. Devils harm small boys, but not trouble over little rat."

"Now where is your mother? And your father?" queried the lieutenant.

The boy stared bitterly out of the window. "No mother. No father. Jap bomb kill dead. Now only me."

Lieutenant Ball patted him on the shoulder, "Then stay with us for a while, won't you? And say, let me give you another name. Let us call you Reuben—which means, 'Behold a son.'"

The lad shot a sharp look at the man, but said nothing.

During the following four or five weeks, the new Reuben, conspicuously enjoying his new clean clothing, followed his benefactor around the American military base, or sat quietly beside the older man, as they attended vesper or church services. He watched, spellbound, the daily drilling of the American troops, and showed an alert mind by learning many American terms and even a few sentences.

One day he decided to try out his new accomplishment. He faced his American rescuer, stiffened his body, snapped his heels together, attempted a regulation salute, and sang out, "Loo-ten Baw! Ten Shun! Haw!" (halt).

He grinned happily when Lieutenant Ball did stop and return that salute.

Emboldened by this result, Reuben made another venture in English at mess time. "Please—pass—good—lice!" he piped. The Americans at the table were so pleased—and amused—that they piled his plate high with a double portion of rice and gravy, and some added their chocolate bars.

In the meantime, Lieutenant Ball wrote to his young wife in the United States describing how he had found the Chinese orphan, how the lad had captured the hearts of all the men in his platoon, and asked what she thought of his bringing Reuben to America with him when he himself was soon to be mustered out of the army.

Her answer was a cordial reception for Reuben with offered promises to help in his further education.

Lieutenant Ball then went to an American missionary in Nanking for further counsel. The church worker, out of long experience in the Orient, cautioned, "The Chinese are a long-lived people, proud of their ancient inheritance and privately scornful of what they consider to be the barbaric manners and raw customs of the upstart Westerner. This deep-seated consciousness of belonging to an old and time-tested civilization breeds, even in the poorest Oriental, a deep resentment against the masterful behavior of the Caucasian who so often parades his own, and sometimes questionable, superiority."

"Then what can I do to help this lad?" queried the Army man.

"Why not adopt him legally?" was the suggestion. "This would prove your sincerity and give the Chinese waif a valued dignity before the American playmates whom you plan for him. Legal adoption would also

make for his easier entrance into the United States."

Encouraged by this advice, Lieutenant Ball announced his decision to his new protegé with, "Reuben, I am going to America soon."

The Chinese boy's face fell. "Me no see you more, Loo-ten Baw?"

The officer smiled. "How would you like to go with me, Reuben?"

"America not care for Chinese," frowned the lad.

"Well, how would you like to become my real son? My wife writes that she will try to be a good mother to you. And thus, you would have a real home. *All* our walls are warm in America, Reuben."

The boy pondered this earnest appeal, and with the oriental humility of a younger person toward an elder, he answered, "You, Loo-ten Baw—my father? Me, *Shaw-Soo* (Little Rat)—your son? How can?"

"I think I can arrange it by law, Reuben, my boy," answered the Lieutenant.

The Chinese lad again weighed this carefully, and then said slowly, as if to himself, "You—my father? Me—your son? Then—me must obey!"

The next day, Lieutenant Ball went to the Chinese Foreign Ministry, made out all the necessary papers for adopting the oriental orphan, and procured a passport and visa for his trip to America. Thereupon, he hurried back to his military headquarters. "Reuben," he called, "Reuben, where are you?"

There was no answer.

"Cookie," he inquired, "where is Reuben? We must be packing for our trip."

But a diligent search for the Chinese boy failed to reveal his whereabouts. The Lieutenant was gravely disappointed over this turn of affairs. When the final moment of departure arrived and Reuben still had not been found, the would-be benefactor started off to America without him, but with a saddened heart.

The missionary promised to continue the search. After several weeks of exploring the alley ways, and byways, inquiring at the big tea-houses, and reconnoitering along the Yangtze River bank, the lad was discovered chatting with his former Chinese cronies, as they sauntered among the Buddhas in the City Temple. "Why did you do this?" inquired the missionary. "Your Loo-ten Baw looked everywhere for you. He told me to tell you that he had given you his surname, and left you this passage money, and passport and visa, for your trip to America. I am ready to send you now if you will go."

Reuben hung his head. "Old friends all tell me not gò. American boys very unkind Chinese boys—throw sticks, stones—yell CHINK, CHINK, CHINAMAN! No, no! I much fear go America."

The missionary immediately wrote a letter to Lieutenant Ball reporting Reuben's reason for hiding away. It was not long before a composite, but warm message came back from some Sunday school boys and American Boy Scouts in the Balls' American neighborhood—

Dear Reuben-Brother:

We are waiting to welcome you to our country. We will never throw things at you, nor call you names. We want to help you all we can. We want to talk with you about Jesus. Please come.

"Talk Jesus?" pondered Reuben aloud.

"Yes," answered the missionary, "and your Loo-ten Baw loves Jesus, also. He has proved his love for our Lord by planning this new life for you. He surely wants his Saviour to be your Saviour, too. Here are his words to you."

Then the missionary delivered what Lieutenant Ball had written, "Your American father awaits you, Reuben, my son."

Quick tears sprang into the eyes of the oriental lad in the city of Nanking, China. He gulped hard, faced the Big Sea toward America, and bowed. The missionary heard him say, "Loo-ten Baw, yes, you—my father. Yes, me—your son. Have deeply sinned against you. Me now obey. Me come."

My Summer in Service Overseas

San Andres *(Continued from page 8)*

Jim Hatley of Kentucky, Hugh Davis of Florida, and Don McCullough, the missionary's fourteen-year-old son, spent two weeks on Providence Island in Vacation Bible school work and revival meetings. Although the Baptists still form the largest religious group on the island, great need exists for a missionary to lead in the work there.

David Jackson of Kentucky had as a personal project the formation of a Royal Ambassador chapter. His efforts were fulfilled when officers were elected and installed in San Andres' first R. A. chapter. Three boys passed their first R. A. rank before our departure from the island.

Still another pioneer movement was effected in the form of a religious drama, "He Came Seeing", which was put on by five Baptist young people under the direction of Sid Davis of Texas, and Jim Hatley.

Our Vacation Bible school labors, perhaps, paid off the largest dividends. The sum of the top attendance in each of the seven schools was 733, with 62 conversions as a direct result. There were 163 professions of faith altogether in the six-weeks period. Nearly a hundred "gave in" in the five two-week revivals, which we conducted.

When the time came for our departure, we had been impressed with two supremely important verities: the marvelous progress of the work now and the possibility of winning the entire island.

Missionary McCullough says that in one section, San Luis, there could easily be 1,000 Baptists if there were a full-time pastor and an adequate church building.

It is the prayer of everyone of us that Southern Baptists may claim this beautiful island for the Lord.

Courtesy the author

The seven "missionaries" to San Andres were (l. to r.): the author, of Georgetown College; David Jackson, Georgetown; Sid Davis. Wayland; Jim Harley, Furman; Hugh Davis, Carson-Newman; Jim Hatley, Georgetown; and Paul Petty of S.M.U.

Rightly Dividing the Word of Truth

Kingdom Facts and Factors by W. O. Carver

The authority of the Bible is the authority of the revealed will of God. Its value lies in its capacity for putting one in communication with God. "Every scripture, inspired of God—[because it is inspired of God] —is therefore profitable for teaching, for reproof, for correction, for discipline in righteousness." Its proper understanding and use makes "the man of God complete, furnished completely unto every good work." It is a great advantage if "from babyhood thou hast known the sacred writings which were able to make thee wise unto salvation through faith which is in Christ Jesus."

Understanding the meaning and the use of the Scriptures is not too easy a matter, but it is greatly important for every man and especially for "God's man" who is undertaking to interpret God and his will to others. "What saith the scriptures?" is an inquiry which ought to face each one of us upon every turning to the Bible, either for personal understanding and growth, or for interpreting it to others and bringing it to bear upon their lives.

Dr. John A. Broadus was fond of saying to his classes, "If the Bible does not mean what it wants to mean, the more's the pity." This was intended to impress upon us the directness and the relative simplicity and the easy comprehensibility of the words of Scripture. But this must not mean for us that the message of any part of the Bible lies on its surface and is to be grasped by superficial reading of it.

The Bible is the book of the centuries and of eternity. It is for all men and for all the relations of men now and forever. What it says in any one connection, to any one person or group of persons, is a part of what it says for the destiny of all men according to God's "plan of the ages which He laid down in Christ Jesus" before our history began.

There are positive and negative reasons why it is so easy for us to fail to understand the Scriptures, to misinterpret them, to misapply them: in a word, to miss their real intention and to use them illegitimately.

Easy to Misinterpret

For one thing, religious teachers and leaders desire proof texts for teachings which they wish to impress upon the mind and impose upon the behavior of their pupils and hearers. It is easy to find in the language of Scripture verbal support for almost any position which a man may take. One may use the language to support a position which is in direct contradiction to the true meaning of the text quoted.

Preachers all too often get a striking subject for a sermon and then seek to find a Scripture text which one can begin with and use in various ways to support him in the development of his subject.

We all have sacred traditions to which we hold with reverence and sometimes with contentious dogmatism. In his fifteenth chapter, Matthew records an incident wherein Pharisees and Scribes from Jerusalem, apparently somewhere about the Sea of Galilee, complain of his ignoring the conventional understanding and teaching of their religion. "Why," they asked, "do thy disciples transgress the tradition of the elders?"

His arresting answer was: "Why do ye on your part transgress the command of God because of your tradition?" He proceeded to cite an example of how "ye have made void the word of God because of your tradition." They based their teaching on verbal quotations from the Pentateuch; yet their rule was in direct conflict with the essential nature and purpose of God. Jesus denounced them as "hypocrites" and applied to them from Isaiah the charge of honoring God with their lips while their hearts were far from him. "But in vain do they worship me, teaching as their doctrine the precepts of men."

The various denominations have their traditional interpretations of certain passages of the Bible which seem to support their peculiar tenets with the authority of God's Word. There are traditional interpretations of various passages of Scripture which are all too readily accepted without our looking them into the face for ourselves to determine just what God has said.

By failing to relate every Scripture to the whole of Scriptures; by ignoring the context in which any Scripture saying is found; by disregarding changes in the meaning of words which have come about through the centuries since the beginnings of the translation of Scriptures into English; by emotional grasping at words and phrases to comfort or to encourage, by these and other similar superficial handlings of the Scriptures we fail to "handle aright the Word of Truth."

Some Important Examples

Some of the misunderstandings of Scripture, and even some of the uses which may violate the original intention, are relatively harmless and relatively unimportant. They are such as are in harmony with the general tenor of Scripture and are supported by other Scriptures correctly interpreted. While these are to be regretted they do not work deep and lasting harm. There are many uses of Scripture, however, which strike at the very foundations of the teaching of God, which mislead and sometimes do violence to the very truths of God and the purposes of the gospel.

The idea involved in the term "kingdom of heaven" is very commonly missed or misapplied. "How hard it is to enter into the kingdom of heaven" is very generally and widely understood and preached in a way that actually hinders men from seeing what Jesus meant and from earnestly "striving to enter" that kingdom. The Synoptic Gospels all so report the ministry and teaching of Jesus as to reveal that "the kingdom of God" was the master concept of all his ministry. In popular thinking and in too much preaching the kingdom is transferred to heaven itself and its reign on

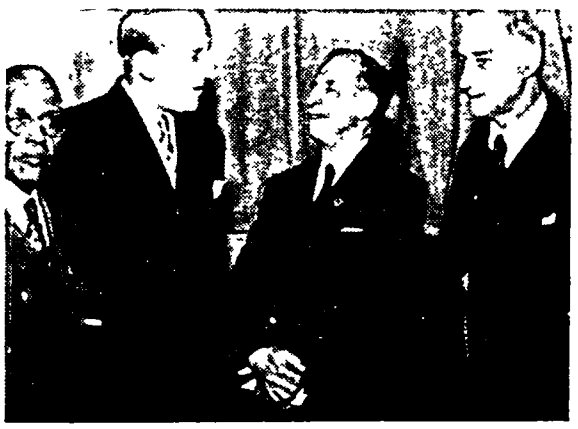
(Please turn to page 28)

Religious News Service Photos

Youth Congress

Last August 3-9, 1,300 young Baptists from twenty-five nations were in Stockholm for the third Baptist youth congress. Joel Sorenson, newly-elected youth secretary for the Baptist World Alliance, was in charge. The best represented nation except Sweden was the U.S.A. with 200 in attendance.

North Carolina student secretary James Ray led one of the informal discussion groups. Baptist leaders shown chatting with Swedish Cabinet Minister N. Quensel (extreme right) are: William H. Jernigan, Washington, D. C.; Nils Netz, chairman of the Congress committee; and Dr. T. G. Dunning of London, Youth Congress chairman.



Christian fellowship across national boundaries is the great privilege of world gatherings. A Lithuanian refugeeing in Sweden meets a Swiss national, both wearing their holiday attire. Young Americans admired them.

I Chose Christianity

By Sachio Taira

A Buddhist priest was a vital factor in my salvation! Sounds incredible, doesn't it? Here's my story.

"For the last time, you can't go to that Christian Sunday school!" cried Father, "How many times must I tell you?" Someone had invited me to the Missionary Bible Church in Hawaii.

For as far back as I could remember I had attended the Buddhist Church school in the neighborhood on Sundays. Even at the age of thirteen I had lived up to their teachings and I had attended the Buddhist school each Sunday. But things had changed. The Buddhist priest had gone on a three-months trip to Japan, and Sunday school was disbanded for the interim. Finally, Father and I made a bargain. I promised that I would go to the Christian Sunday school until the Buddhist school opened again.

I intended to keep my promise. Not many weeks later the priest came back. Father expected me to go back to the family church. I refused. One night Father called me into the kitchen. I found him sitting at the table alone, eating and drinking. He was taking his nightly dose of "medicine", as he called it. He motioned me to sit down across from him. He started calmly:

"Won't you give up your Christianity and go back to the Buddhist school?"

"No" was my answer.

He went on to explain many things that I had not considered seriously before. Father reminded me that I was to carry on the family traditions and that I was to keep an altar to my parents after their death. He also informed me that I was the favored son who must honor this important request. I felt compelled to return to Buddhism, but I took my stand on the side of Christianity.

Realizing that I was not complying with his requests, Father tried other methods. First, he offered me a large sum of money. I did not recant. Next, he offered to send me through college. This, too, met with the same "no". Knowing that I despised his smoking he offered to quit if I should return to Buddhism. My answer made him angrier and each word seemed to aggravate his condition.

Then he offered to make the supreme sacrifice—supreme so far as he was concerned. He knew as well as I what misery his drinking had caused the family. "I will quit drinking if you will quit that Christian church!" I knew he did not mean it, and I still said "No."

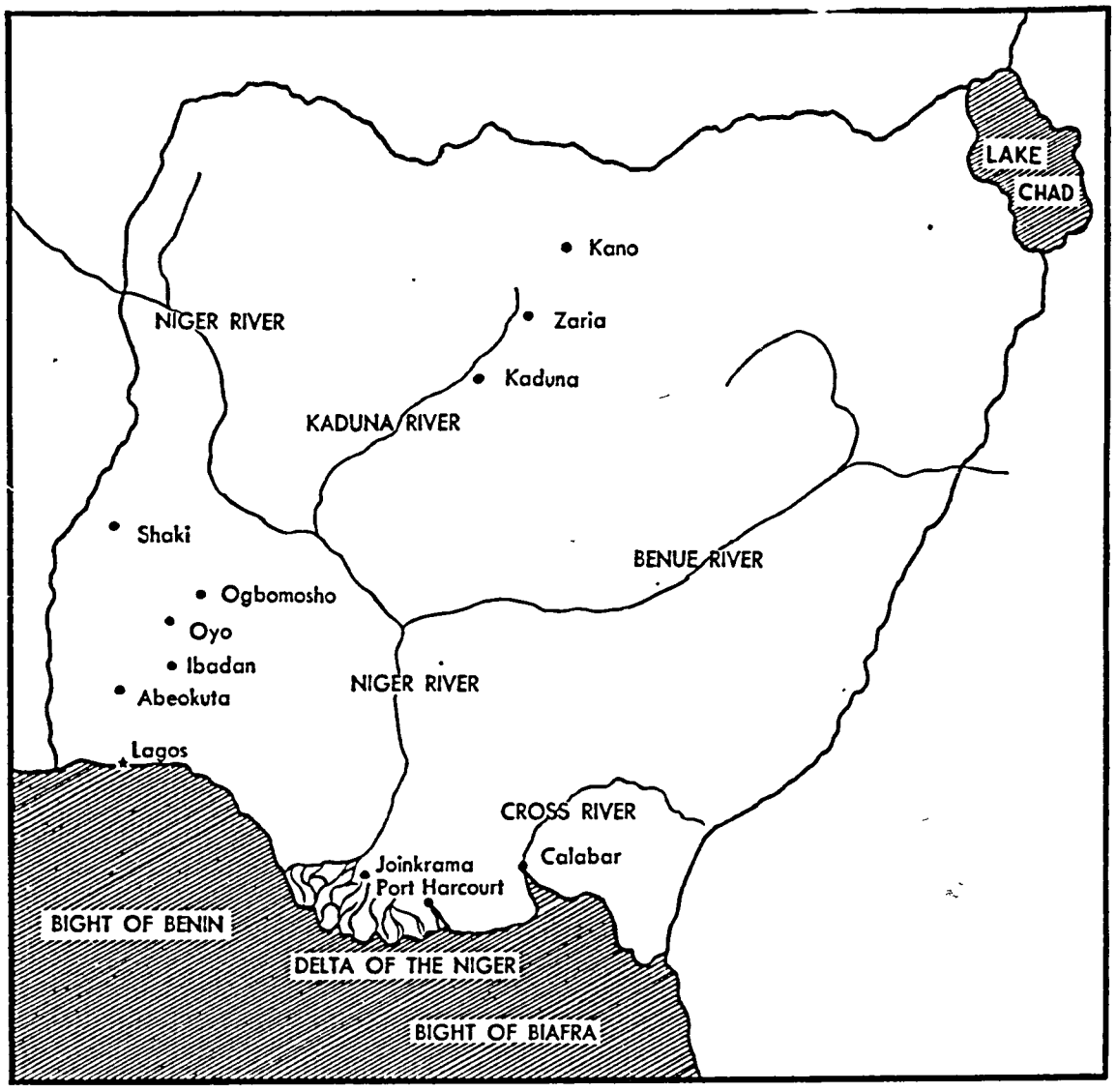
Then he became furious. The words that he shouted, the constant pounding on the table, the earnest appeals, the curses he pronounced made me miserable. I shudder even now as I think of some of the words he shouted: "Why, you ungrateful wretch!" "You disobedient child!" "I won't even consider you as my son any more!" "Get out of this house. You're not my son. Get out!" My heart almost broke, and I am still humiliated when I recall this experience, even to give my conversion story.

As I think of it now, I would have left home if I had been much older than thirteen. Life was intolerable. I had to sneak out in order to go to church. Often I had to go through the sugar cane fields to keep Father from catching me. Mother, though not sympathetic with my beliefs, covered up for me by telling Father that I was at a friend's home or somewhere else. Whenever I was caught reading my Bible, mother would scold me. My parents could not understand their son. That year was 1940.

I always felt that my parents would never come to Christ. In 1943 I went off to college. I was drafted in 1946 and sent to the South Pacific with the U. S. Army. In 1947 a great miracle happened. The same Holy Spirit that convicted me of my sins changed the course of my parents' lives. They finally came to acknowledge Jesus Christ as their Saviour. A direct result of becoming Christians is an attitude of cold indifference toward my parents by the priest. They are being criticized and are somewhat ostracized by the strongly Buddhist neighborhood.

At least two Southern Baptist missionaries who speak the Japanese language and an evangelistic worker employed by the Hawaii Mission had a vital part in leading them to Christ. I shall be everlastingly grateful to Missionaries Edwin B. Dozier and Cecile Lancaster, and to Mr. Toshio Hirano.

At the dedication service for the new building of the Waimea Baptist Church my parents were baptized and welcomed into the membership of that church.



NIGERIA

"No religious liberty in my country," this Northern Nigerian pastor testified when he addressed the Ridgecrest Foreign Missions Conference. The presence of American Baptists in this British crown colony influences the churches to demand spiritual freedom. Yet only one missionary couple is assigned to the vast area north of the Niger.

The Iron Curtain of *Mohammedanism*

Nigeria is a large country in West Africa with an estimated population of about twenty-one million, occupying a vast area of 372,000 square miles north of the Gulf of Guinea. Between 1837 and 1870 missionaries, traders, and explorers gradually lifted the veil that covered the interior of Africa. By 1900 Great Britain secured the possession of the whole of Nigeria under treaties made with the native chiefs.

One important clause of the treaties defines the British policy of non-interference in native religions. The Mohammedan Emirs in Northern Nigeria included the restrictive measures in order to forestall the advance of Christianity into the strong Moslem section of my country.

In 1942, I left my native city, Abeokuta, for Kaduna in the North. Then the Rev. Isaac A. Adejumobi was the pastor of the Kaduna Baptist Church and being his assistant in 1942-43, I accompanied him on several occasions to Zaria, Minna, Bida, Kano, Kafanchan, Jos, and Funtua, on his preaching tours.

Baptist churches in these northern cities are mostly made up of Yorubas, the Southerners, who migrate to the north in pursuit of trade and Government jobs. The Yoruba laymen from Ogbomosho and Oyo were the pioneers and builders of the Baptist churches in this Mohammedan area. In Northern Nigeria are two associations of Baptist churches, called Northern Nigeria I and II.

Northern Nigeria I has ten Baptist churches and Northern Nigeria II has thirteen Baptist churches. The Baptist churches of Zaria, Kaduna, and Jos are comparatively large, having membership ranging from two hundred to five hundred. The Baptist schools in Zaria, Kaduna, and Jos are among the leading Christian schools in Northern Nigeria.

Visitors to these churches will unfailingly observe that the members are predominantly Southerners, that the churches are erected outside the Mohammedan walled cities, and that there is little if any evidence of evangelistic efforts to win the Northerners to Christ.

Visit the church in Katcha, Minna, or Gusau, and you will see a picture worse than "the Jews have no dealings with the Samaritans" in a religious sense. After a quarter of a

century of Baptist Christian mission work in Northern Nigeria, all twenty-three of the Baptist churches together can count among their members less than twenty Hausa converts out of about twelve million who are lost in sin, without Christ, without hope, and without God in the world.

With the characteristic impatience of a young pastor I began to ask questions. What's wrong with the Baptists of Nigeria? Why has the mission work been confined to the Southerners? Several answers were given. One of them was: There is no religious liberty in Northern Nigeria. It was not long before shocking events proved the truth of that astonishing and pathetic situation.

One day in 1944 I received from the Baptist congregation in Funtua a letter which revealed to me the first evidence of Mohammedan persecutions of Christians in Nigeria. It said, "Our Baptist church building was pulled down by the order of the Mohammedan chief of Funtua." The Kaduna Baptist church sent me to investigate the incident and I found the church building levelled to the ground.

Effort to get at the reason of the order was abortive, for it was alleged the order came from the Emir of Katsina. We reported to Missionary I. N. Patterson, who wrote to the Emir of Katsina about it, but he "passed the buck." The Nigerian Baptist Convention appointed a survey committee composed of Missionaries L. R. Brothers, V. L. Seats, and W. H. Carson, and the Rev. D. A. Olaopa, and this pastor. Among other things we visited the ruins of the church in March, 1947, and interviewed the Moslem chief at Funtua about permission to rebuild the house of worship. He directed us to the Emir of Katsina.

We drove to Katsina and found that the Emir was temporarily out of the city. We had an interview with the British Resident at Katsina about the church, but he advised us to see the Emir of Katsina later. Last year, I received a letter delivered to me in America from the struggling Baptist congregation at Funtua, stating that permission to rebuild the house of worship has not been granted by the authority concerned.

When Mr. Adejumobi was pastor of the Kaduna Baptist Church he started an Hausa Mission work at Kawo, four miles from town. The late Joshua Ojedeji was the evangelist in charge of the Hausa Mission work at Kawo. The Galadimo, a subordinate chief to the head chief at Kaduna, was friendly to Mr. Adejumobi and he permitted us to build a small house of worship at Kawo.

In 1946 Mr. Ojedeji brought the Kaduna Baptist Church news of a threat by the Mogaji-Gari, the head chief at Kaduna, that the house of worship at Kawo must be demolished. A telegram was sent to Mr. Patterson at Abeokuta, and he and Mrs. Patterson accompanied by the writer travelled to Zaria to appeal to the British Resident there. The doom of the Baptist Hausa Mission building at Kawo might have been sealed like that of Funtua had it not been for the prompt action of the Americans.

Another oppressive and effective weapon of the Mohammedans is the restrictive laws embodied in the treaties signed between them and the British officials, demanding non-interference in native religion. In 1946 Mr. Ojedeji, the evangelist at Kawo, being cautioned that it was unlawful to conduct an evangelistic service in the district without license, wrote to the British official at Kaduna, called the "Local Authority," asking permission to carry on his preaching in the district of Kawo. Mr. Ojedeji and I were called to the Local Authority's office and he read to us the laws which prohibit Christian preaching near the marketplace, or near a Mohammedan mosque or in any corner. The laws prescribe that the Christian preachers must stay within the church premises for evangelistic services. Religious liberty to proclaim the gospel of Christ without hindrance in Northern Nigeria is still to be won.

Can you imagine a city which is as large as Richmond, Virginia, without a single Christian church? That is the common lot of the walled cities of Kano, Zaria, and Katsina, to name a few. I was amazed and grieved as I rode my bicycle through the crowded streets of those cities on many occasions, beholding the teeming thousands of people living in churchless cities.

The Mohammedan rulers of the walled cities would not tolerate the building of churches within them. Hence Christians living in these cities must walk miles to attend worship services on Sundays. Remember that the Christians within the walled cities are citizens of Nigeria, and yet they are deprived of the religious freedom which the Mohammedans enjoy anywhere in the country—north or south, east or west.

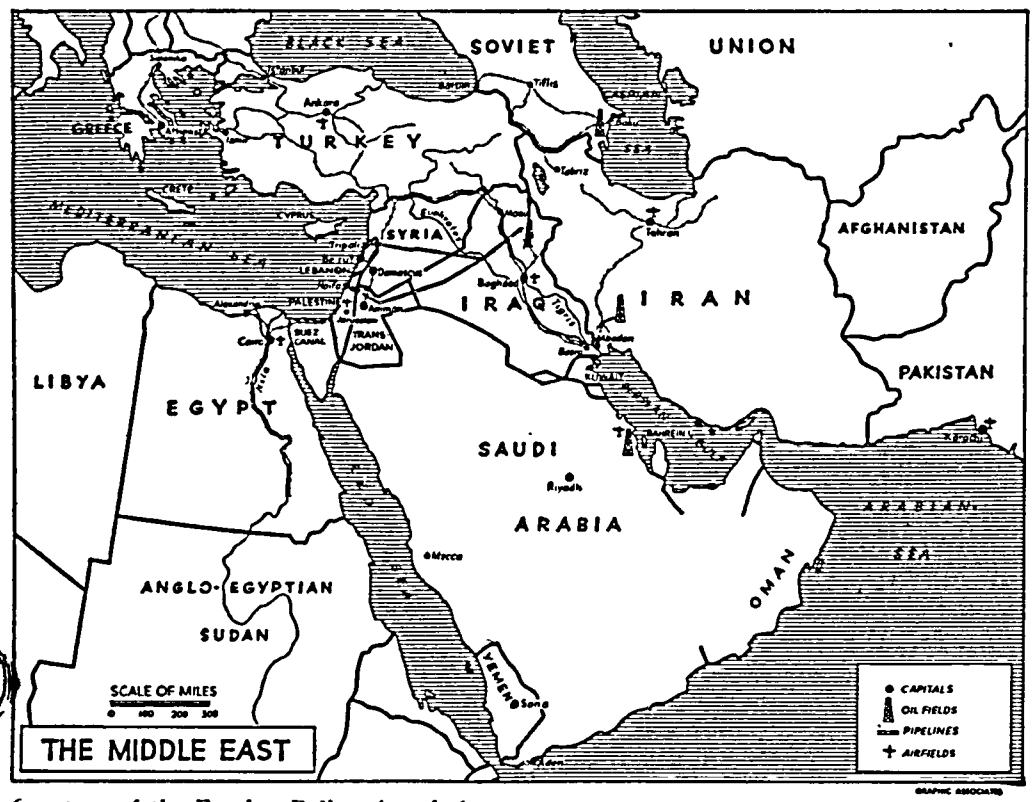
The problem of securing religious liberty for the Christians in Northern Nigeria is a challenge to all who love the Lord. It calls for united prayer that he may lift the iron curtain of Mohammedanism in West Africa. It calls for vision on the part of the Nigerian Christians and the Baptist missionaries to launch out in a program of advance in the North. While it may be appropriate to lament, bewail, and moan for the lost opportunity of millions of people in Mohammedan sections who refuse to listen to the gospel of Christ, we ought to enter at once into the wide open door to the multitudes of the pagan Shawshaws in Kafanchan, the heathen Gbaris in Minna, the Cameroonians in Victoria, the Dahominians in Dahomey, who are groping in spiritual darkness without Christ, the light of the world.

This is the time to proclaim liberty to the captives of sin and woe. This is the hour to win them to Christ, who is ever ready to deliver them from bondage of corruption to the glorious liberty of children of God. Give Christ to Northern Nigeria, for where the spirit of the Lord is, there is liberty.

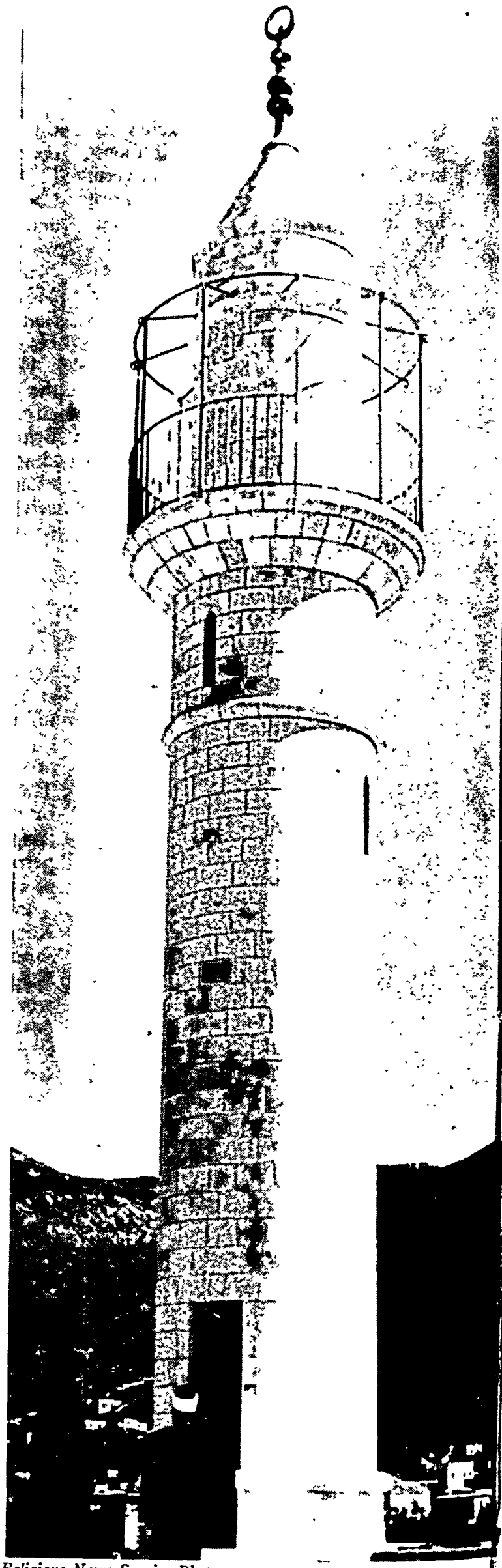
By Emanuel O. Akingbala

Dements

THE LANDS OF THE *Minaret*



Courtesy of the Foreign Policy Association



This Arab market at Lydda (where Peter received bad news from Joppa about Dorcas) is typical of Palestine's 200,000 Arabs, mostly Moslems.

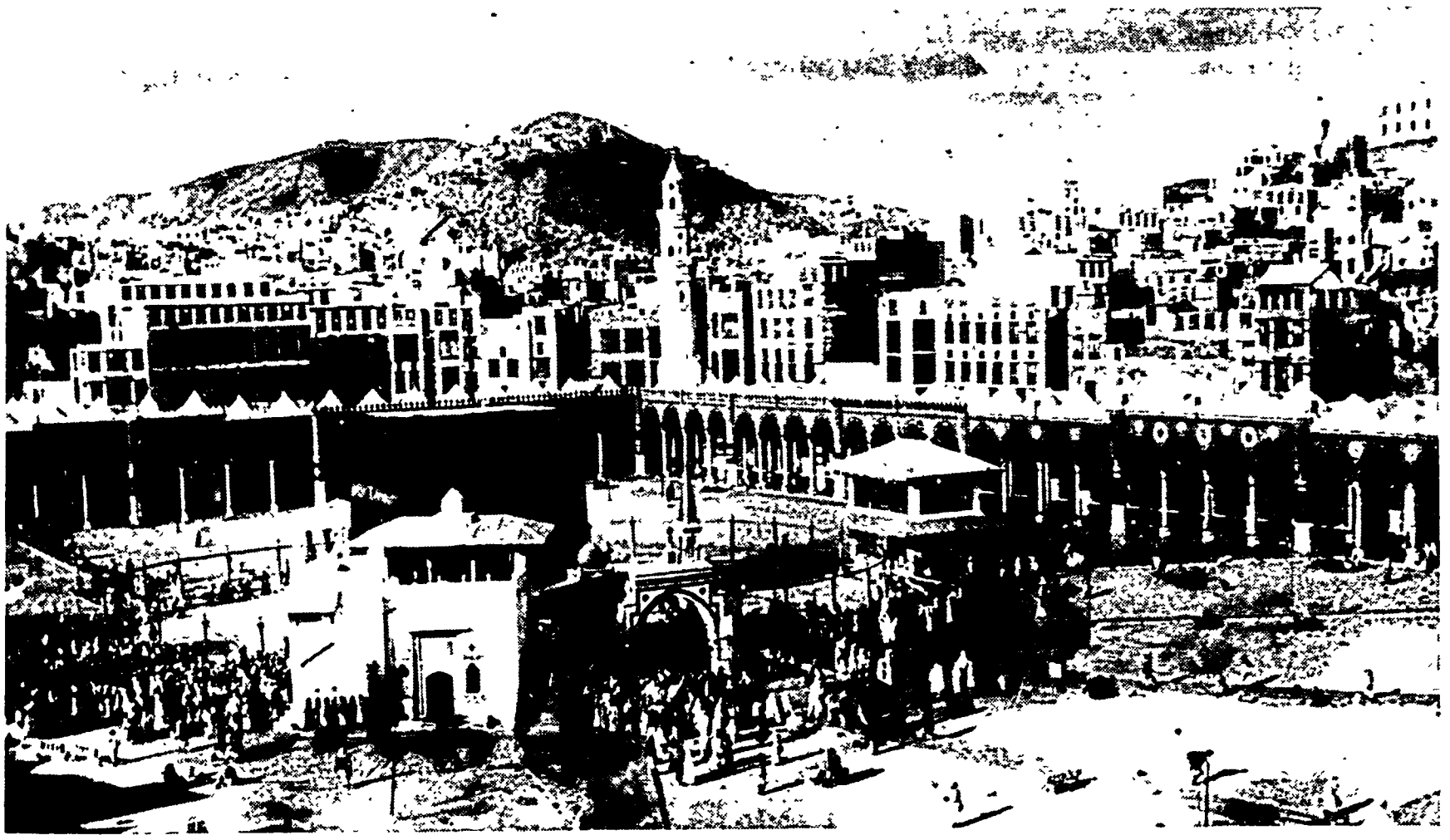
Aden, seaport capital of the British Protectorate of Aden, is near the Hadhramaut ("hod-thra-moat"), South Arabia, Southern Baptists' future field.

Religious News Service Photos

Keystone Photos

American business in the Middle East has provided first-class schools and hospitals in a few Arabian cities, but most of the world's 220,000,000 Moslems are illiterate and without medical care. Poverty is appalling, and by Mohammedan law, women and girls are slaves of society. The acute need for medical service has caused the rulers to relax the laws against Christians. Southern Baptists have two couples appointed for Arabia, in training at Bahrein.

Below, **El Kaba in Mecca is the first and holiest place in the Moslem world. To kill the pigeons seen on the grounds is forbidden. No Christian is permitted to stay in Mecca, a city of 120,000, although it is one of Arabia's two capitals, and foreign diplomats have to live in Jedda. The religious law of Islam is the common law of the land.**



EDITORIALS

Baptists Murdered in Bolivia

On August 8, a violent mob of 300 Indians attacked a group of Baptists assembled for worship in the town of Milcamaya, near Uncia, in Bolivia. Nine persons were killed, among them Norman Dabbs, of the Canadian Baptist Mission, and Francisco Zalazar, president of the Baptist Union in Bolivia. The reports indicate that the Indians were incited to their murderous fray by local Roman Catholic agitation against Protestant missionaries. From our own missionary E. S. Swenson, manager of Junta Bautista de Publicaciones in Buenos Aires, Argentina, comes the following report of the tragic event:

On August 8, 1949 a group of Baptist preachers and laymen went to a place called Milcamaya near Uncia in Bolivia, to conduct a service in a small Indian church belonging to the Canadian Baptist Mission. In that group was Norman Dabbs, missionary of said Mission, and personal friend who spent last summer with his family here in Buenos Aires when we enjoyed happy fellowship; Carlos Meneses, who studied here in our Seminary, with whom we worked in a small church; Francisco Zalazar, president of the Baptist Union of Bolivia; Luis Guerrero Alva, and several others.

Reaching the place of worship and in the midst of the service, Carlos Meneses preaching, they were attacked by a mob of Indians, approximately 300, who with clubs and hatchets killed the above mentioned and five others, two of them children, and several were taken in a serious condition to the hospital of the Mining Company. When the bodies of Dabbs and Meneses were recovered by missionary Johnson of the Bolivian Indian Mission, they were so horribly mutilated that it was almost impossible to recognize them.

According to Percy Bucks, another missionary of the same Mission, "This has been the worst tragedy among evangelicals for a number of years. Some time ago the savages captured four men of the New Tribes Mission and most certainly did away with them. The South American soil is being sanctified with the blood of martyrs.

The daily papers here in Buenos Aires reported the atrocities and one, *La Razón,* came out openly accusing the Roman Catholic Church, saying that they had been instigated by a priest, and giving that priest's name.

On the same day a group of believers met for an open air meeting in Cochabamba, when the bells of a near-by hospital chapel began to ring, and a mob, headed by two nuns, attacked them and they were dispersed, some receiving serious wounds.

Scant notice of the incident was given by the American press. Under the caption "Murder in the Vineyard" *Time* magazine carried the following story on August 22:

The 20 workers of the Canadian Baptist Mission have spread good works across the windswept barrens of the Bolivian *altiplano*. The mission has built schools and hospitals for the poverty-haunted tin miners to whom it ministers, given out free medicines, taught converts to speak Spanish and English in addition to their own staccato Aymara or liquid Quechua.

Bolivia's Roman Catholic clergy tends to regard such activity as an intrusion into its vineyard. Many an Indian miner has been told that the Protestants are "messengers of the devil"; more sophisticated Bolivians have been warned that the *evangelistas* are advance agents of Yankee imperialism. From the sowing of such seed came evil fruit last week.

In a convert's home in the mountain village of Milcamaya, Baptist Missionary Norman Dabbs was holding Bible class. When 300 drunken Indians began to stone the house, Dabbs and 40 terrified converts tried to escape in a truck. The Indians cut across a dry river bed, intercepted the truck, laid about with sticks and stones. When they had finished, Norman Dabbs and seven Bolivian Baptists lay dead.

It may not be fair to connect the relative silence of the press to the fact that the victims were Baptists, but we cannot help but wonder what the headlines would have looked like had the victims of religious fanaticism been Roman Catholics.

In a day when representatives of the Roman Catholic Church would have us believe that they stand for religious freedom, they owe an explanation to the American people of why the authoritarian church permits such acts of incitement to violence against those of another faith. Evidently the spirit of the Inquisition is not dead, despite the vaunted tolerance of our age.

Our hearts go out in deepest Christian sympathy to the families and friends of these martyred followers of Jesus Christ. May the God of all comfort give them strength in this dark hour and let them live to see the day when the light of the gospel will dispel the darkness of Bolivia.

He Remembered the Forgotten

John Lake, emeritus missionary to China, died August 28 at his home in Kansas City, Missouri. When he was appointed missionary of the Foreign Mission Board to South China in 1903, he found that in China, as elsewhere in the world at that time, the lepers were poor, isolated and forgotten, receiving no adequate care from Christian missionaries. His kindly heart was moved with compassion for them and his practical mind conceived the patently impractical idea of the establishment of a leper colony on the island of Tai-

Kam in the South China Sea. How he overcame the difficulties in obtaining possession of the island, and how his Christian love conquered the hostility of the pirates who lived there, is a story full of faith, hope, and love. His dream of a place to give adequate medical treatment to lepers came true. He knew the joy of seeing salvation and new life come to the souls of both lepers and pirates. The Tai-Kam Leper Colony is a living, working memorial to John Lake.

The Real Conflict

The political struggle between democracy and communism now holds the central attention of the world. By constant repetition of the details of that struggle and by prominence given to it above other news, the daily newspapers may lead us to think that this struggle, gigantic as it is, is the main conflict in today's world.

But the real conflict lies deeper. The decisive conflict of mankind concerns spiritual values; it concerns righteousness and sin. Whenever we stop our analysis at the level of the political, social, or economic, we have not taken due account of the age-long struggle between good and evil.

Democracy promises political freedom, and so does communism. Democracy promises social justice, and so does communism. Democracy promises economic security, and so does communism. To the citizen of a democracy the claims of communism are false. To the Communist the promises of democratic nations are capitalistic propaganda, designed to mislead the masses.

Why this violent conflict in the world arena when the two major opponents claim to strive for the same goal? The reason lies precisely in the fact that the conflict ultimately concerns spiritual values. Communism quite frankly builds on an atheistic view of the world and proposes to bring in the good time by economic changes, by ruthless means if necessary. We cannot, therefore, expect Communists to grasp readily the meaning of moral freedom and the corollary moral responsibility for which Christians strive.

The tragedy, on the other hand, of the democracies of the world is that so many of their leaders think in terms of materialism while speaking in terms of their Christian heritage. Many of the champions of freedom and democracy are men with no personal knowledge of Christ who alone can truly set men free.

Mankind will go on giving its primary concern to secondary conflicts on the political, social, and economic level, unless by the grace of God we experience a widespread awakening to the fact that man does not live by bread alone, but by every word that proceeds out of the mouth of God.

India Still Waits

The new constitutional guarantee of liberty to preach and practice one's faith in India has opened a new avenue for preaching the gospel to millions who have never heard the good news of Jesus Christ.

Another favorable circumstance is the fact that India and Pakistan came to freedom with practically no army, navy or air force. So far there is no evidence that they have the customary national ambition to build their future on military might. Perhaps the hearts of the multitudes of waiting India will more readily put their faith in the Prince of peace than those who by tradition and habit have come to rely on mighty weapons for the enforcement of peace.

Since the gospel reached India in the first century, the influence of the Christian faith there has been far greater than the small number of Christians may indicate. Even during long periods of darkness the Christian witness was not entirely obscured. Appropriately enough the modern missionary era began with work in India. But the vast population still makes India the greatest mission field in the world next to China. Of the 350 million people in India and Pakistan only a fraction have ever heard the gospel. Now that religious liberty has come and the caste system has been officially abolished, the opportunity to proclaim the gospel in India will be limited only by the slowness on the part of Christian people elsewhere to grasp it.

India is at present being swept by the "swift contagion of human rights". But India ought to be told that only those whom Christ sets free, are free indeed.

What Will They Read?

The world is rapidly becoming literate. Today millions of men and women who only a few months ago were completely baffled by the printed word have learned to read. The mass literacy campaigns pioneered by Dr. Frank Laubach have enjoyed a most amazing success.

The new-found magic of these millions of people presents a most dangerous opportunity for every evangelical mission. For those who have just learned to read have a most naive trust in the truth of what is printed. If they see it in print, they need no other proof. Communism and Roman Catholicism have been quick to get their literature into the hands of the ardent new readers. Who can estimate the effects?

Fortunately the missionaries who have been most active in teaching the multitudes to read, have seen to it that at least a portion of the Bible has been put into their hands. But we need to expand greatly the "publishing of glad tidings" where eager eyes now scan the strange new pages of printed characters and find that they make meaning.

EPISTLES FROM TODAY'S APOSTLES ALL OVER THE WORLD

Missionary Teacher Finds Life Pleasant Among Girls at Seinan Jo Gakuin Dorm

When Elizabeth Watkins went to Tobata, I moved into her apartment here in the dormitory. Living here with the college girls is lots of fun. They are lovely and sweet. I can look down the long hall and tell whether or not they have returned from school. The slippers in front of each door tell the story. They leave their shoes at the dormitory entrance, and their house slippers in front of their door before going into their *tatami* room.

The day the new school term opened I happened to be on hand when the more than a dozen new students came into the dormitory. I watched as Mrs. Hara, wife of Seinan's president, welcomed them, graciously meeting the parents and always with just the right word to make the girls feel at home from the very first minute.

The girls who were entering Junior High school looked so little to be leaving home. No wonder anxious parents had brought them and mothers were spending this first night here with them. But soon even the smallest would be joining the other 1,500 students and would feel herself a real part of the school. And President Hara would know every one of their names almost immediately. I have watched him often as he studied the picture of each new student and memorized her name.

I saw the "tatamiya San" making new *tatami* for the extra room they were to use. Only college girls had stayed in the dorm since the college opened, but now they were forced to take some of the younger girls because getting to and from the school by train and streetcar is such a problem. The one-room infirmary was moved to another building to give them a room.

Some of my most precious memories are of times when groups of girls come into my room and talk, play records, look at pictures and slides, and eat—rare things sent from America. And, best of all, there are times when some of them come individually to borrow a book, to talk, to tell how happy they are in their new Christian life.

I moved into the apartment here at Christmas time. I wondered just how I would manage everything when I moved from Mrs. Hara's guest room. But bright and early that Monday morning—free day at school—I heard several of the students down in the *genkwan* (entrance) talking to Mrs. Hara. "We have come to move her," they said, and move me they did. In less than an hour they had carried my things to the dormitory.

Courtesy the author

The wife of the president, Mrs. Hara, personally greets the new students each year.

Kindness is a part of their very life. One of the girls knocked on my door one day and said, "Today the water doesn't come out of the pipe, so I have brought you some."

Many times when I reach into the *kutsubako* (shoe box) for my shoes I find shiny clean ones instead of the dusty ones I left when putting on my house slippers. Often I have come in to find a dish of something mysterious and delicious just inside my door. Whenever they have something extra special they save some for me, knowing how much I enjoy Japanese food.

I don't suppose all Japanese are kind. That would be strange, indeed. But I seem to have run into a great many of them who are unusually so. Part of this springs from an innate desire to be kind, part of it to show appreciation for the generosity of the American Occupation forces, and part of it is gratitude for the food that American people have sent them.

FLORYNE T. MILLER
Kokura, Japan

Baptist Compound Is Intact After Two Weeks Siege of Shanghai Ends

Nanking was taken by Communists on April 24 and the Red Army began its bombardment of Shanghai on May 12. During the three-week interval between, the cities of Chingkiang, Changchow, Wusih, Soochow, and Kunshan fell rapidly in succession without serious resistance. Shanghai's six million people were deprived of such good luck. The siege lasted two weeks.

Shanghai proper, with an area of approximately forty square miles, is on the west bank of the Whangpoo River, near the center of an area of about 300 square miles known as Greater Shanghai. The Red Army launched its attack from the two railway lines. One division came direct from Soochow and Kunshan and another from a railroad junction halfway between Shanghai and Hangchow. A third division came by way of Kiangying, fifty miles northwest of Shanghai.

These divisions reached the city limits of Shanghai on May 12. A few days later another division landed from the sea on the east and attacked Shanghai from the rear. From May 15 on, the city was actually surrounded, with the mouth of the Whangpoo River the only outlet.

Heavy fighting the first few days took place quite close to the Baptist Compound on the northwest. From May 15 to May 25 heavy fighting occurred on the east side near the University of Shanghai across the Whangpoo River. Several shells fell on the University campus.

The climax came the night of May 24. Next day the cannon fire subsided considerably and a telephone message from west Shanghai announced that the advancing army had got into the city. National troops held the Hungkew area for several days and sporadic fighting was still going on in that section on May 27.

The Baptist Compound is located outside Shanghai on the northwest. When the city was first endangered, the garrison headquarters ordered that a wall of wooden logs be made around the city proper. Our compound is about a mile outside this wall and about four miles from the center of the city.

Geometrically speaking, the compound was at the center of the encircling battle around Shanghai and thus was farthest from the fighting line. Two main roads lead from the compound to Shanghai, but lately both were disabled by bridge repair. This apparent inconvenience proved to our advantage because no mobilization of troops was possible. We have two good, spacious anti-aircraft shelters of re-enforced concrete built by the Japanese during their occupation. We cleaned them, but never had to use them. They would accommodate all people on the compound. The compound is intact and not a thing missing.

We may have to go through days as trying as those the Christians endured

under the Roman persecution, but "we know that to them that love God all things work together for good."

HOWSON LEE
Shanghai, China

Mountain Villages in Tokyo Area Hear the Gospel for the First Time

Can you imagine a town without a church? We in America take for granted the church around the corner! And here in Japan one can travel through town after town which has no church at all.

In May Mr. Medling and I, along with Pastor Tomita and his daughter, Kakiwa, went on an evangelistic tour to some villages high up in the mountains of Shizuoka Prefecture, about one hundred miles from Tokyo. A young man visiting in Tokuyama when Mr. Medling and Pastor Tomita were there previously speaking to school groups had written, thanking the Japanese pastor for the joy the message had brought, adding, "Please include our town in your plans the next time you come to this area." So this man had been advised of our coming.

When we stepped from the train a crowd of people were there to welcome us. Among them were curious children who followed close on our heels to the very door of the house in which we were to lodge, and who stood looking at us long after we had entered and sat on the silken cushions on the floor drinking Japanese tea. When a delicious supper of Japanese food had been served it was time to go to the school building where services were to be held.

Can you imagine a crowd of 500 people, only one of whom has ever heard the gospel, and that one only one time? If you were going to speak to them just one time, which Scripture would you choose? What passage would give in one message the story of Christ and his salvation? I had been asked to bring a message and Mr. Medling to show slides of the life of Christ. Pastor Tomita gave a very impressive talk and his daughter taught the children a hymn.

It was nearly eleven when we returned to our lodging place, but the leading citizens of the town came in to ask questions and it was near one when we finally lay down for the night. The next morning the group was back again, and questions were asked and answered until time for our train.

Another warm welcome awaited us when our train pulled into Tokuyama about lunchtime. We were conducted across the wide river by swinging bridge to the house of the village doctor who is not a Christian but interested in becoming one. He has opened his home for use as a meeting place where people gather and study God's Word. After lunch we were escorted to the school building as on the day before, and the service was the same type. Then back across the swinging bridge and to Tokuyama for the evening service.

The spirit of everyone has been, "Tell us more! Please come again and tell us more!" God willing, we will go.

LOUISE GULLEY MEDLING (MRS. W. R.)
Tokyo, Japan

Choosing a Field of Service in Brazil Is Complicated by Unlimited Opportunities

We have found missions in Brazil everything that was said and more. The needs and opportunities which have been presented to us during these three and a half months have been staggeringly impossible for one, two, three, or more couples to begin to meet. How the responsibility of the correct choice of a field of work grows as one knows something of what must be done! I've given up trying to decide and have left it to the Lord.

To give him a greater opportunity to deal with our hearts, Missionary Alvin Hatton and I outlined a series of trips into some of the needy sections of the states of South Brazil. We began our first trip by going to São Paulo for their convention.

Monday, Missionary Paul C. Porter will take us to the western part of the state—where people are settling and where the need of a missionary becomes increasingly evident each day. I had to return to Rio for a couple of days to attend to a business matter but will join them Sunday in Sumare. From São Paulo we plan to journey to Matto Grosso for a glance at that great state.

I know, at least in a small way, the need of undergirding the missionary activity which has been done with organizational work of a more technical nature—music and recording and teaching, for example. But my eyes still turn toward Goyaz, western São Paulo, south Minas, where field mission work is needed. The idea of going where people have not heard of Christ and where Brazilians cannot go because of lack of support thrills my heart.

In Sumare the other day Mr. Porter picked up a man who was walking up the hill and gave him a ride in the car. He asked the man if he had heard the music and announcements over the loudspeaking system.

"Yes. How beautiful it was!" the man replied.

The missionary asked if he were going to come to the church.

"Do you mean people can actually come and go inside and hear things like that?" the man inquired.

When Mr. Porter assured him it was true, he asked, "You mean that even I could come?"

It is hard for me to grasp a system which has been so domineering as to make people doubt the accessibility and individuality of experience with God. But there it is. What a joy it will be in the ensuing years to send forth to them the joyful message that whosoever will may come!

JAMES E. MUSGRAVE
Rio de Janeiro, Brazil

Missionary's First Sunday in Japan Reveals Opportunity for Service

We arrived in Japan June 17 and were brought from the dock in Yokohama to Edwin Dozier's home in Tokyo where we will remain until our house in Hiroshima is complete.

Our first Sunday here is one I'll remember a long time. On the mission property next door to the Dozier home is a barnlike structure in the process of being converted into a chapel. A group of about seventy people came through the rain to the newly-established mission. They sat motionless through a lengthy service as Missionary Dozier preached in Japanese. Most of these people are not yet Christians, but there is a group of about twenty-five who meet at an earlier hour for a baptismal class.

The rain continued unabated all day, but a group of forty-three young people, both boys and girls, gathered in the evening for their equivalent of Training Union. Mary Lee [Mrs. Askew] and I were made special guests. I responded to our introduction in my best Japanese, saying, "This experience of meeting you all is truly one of joy. Thank you." And I spoke sincerely, for it was a joy to see the interest of these young people of Japan.

Mrs. Dozier and one of the Japanese workers had prepared material for the Training Union program on the subject, "How God Used Moses." The five parts were given by three boys and two girls, each one speaking about ten minutes with a freedom that indicated earnest study and preparation. The program also included several familiar hymns and a solo by a very talented girl.

At the close Brother Dozier was asked to review the story of Moses and make applications. About twelve Bibles and Testaments were delivered to those who had ordered them.

This mission has been organized only eight weeks and only about ten of the group are professed Christians. One of the young men came to me after the service and asked if he might call on me. I readily agreed. Mrs. Dozier told me later that he is a new Christian but is troubled about conditions under which he has to work.

A young lady came to Mr. Dozier after the service, deeply burdened, asking him if God forgave any kind of sin. After a confidential talk and prayer she left with tears in her eyes. He feels that she is very near the Kingdom.

This meeting reassured me that all I had heard of the unparalleled opportunity to get a hearing for the gospel in Japan is true. I am so thankful that God has called us to this field at this time.

D. Curtis Askew
Tokyo, Japan

Missionaries Find the Floor Safest Spot During Revolution in Guatemala

We are all well and safe after a *revolución* here in Guatemala. Bill [Webb] was in Honduras, but providentially the Hoyt Eudalys were here. They landed twenty minutes after things started. I was at the airport waiting for them.

When we returned to our house we found that the commander-in-chief of the Army had been shot and the *Guardia Civil* had started war on the government for the blood of the commander.

The revolution lasted two days. The night fighting was pretty severe and many homes were bombed and ruined. Our house has one bullet hole. We slept on the floor in the most secure part of the house that we could find. I was very grateful for the presence of the Eudalys since my husband was not here.

For the first three days our guests were without their luggage. They had to leave it for fumigation and could not return for it after the revolution started. Luckily, our children are just a little bit larger than theirs and we could share clothes.

We had planned to renew the contract on our house, but our landlady's husband lost his job because of the revolution and she needs it. A friend of ours has been house-hunting for a month and they are moving to a *pension*. Another has been looking for three months and is still in a *pension*. They cannot pay the high prices that are being asked for the houses.

The Guatemalan people have really shown their concern and love for the missionary. As soon as it was safe to get into the streets they began coming to see about us. They helped me locate houses so that when Bill returned I had four houses for us to see. We were happy to get one of them only two blocks from our present house and at the same price as this one. It is not so good a house, but we feel we can be comfortable.

Inez T. Webb
(Mrs. W. J.)
Guatemala City, Guatemala

Work in Mexico Is Suffering from Shortage of Missionary Personnel

We realize that we lack sufficient personnel all over the world; therefore, we do not want to be selfish in our request, but we have student homes, teaching positions and field work in Mexico that need more workers. We thank God that our Mission has grown so rapidly that we do not have enough missionaries to "man" it. We need more young people to volunteer for mission work.

Three of us who had not had language study have been engaged in full-time work and have not had the opportunity to master Spanish. *You* may not see the need for this study, but if you were in the middle of the work here you surely would. We were granted a year for study.

Missionary Orvil Reid, who lives in Guadalajara, is to assume the work in the south in addition to all his other work. This is unfair to him, but this was the only solution. He and Hoyt [Eudaly] are meeting with all the national Christians who have places of responsibility, trying to formulate some over-all plans.

Mr. Reid has been in Mexico about ten years and will be able to do many things we with our limited Spanish could not. Still, our hearts are heavy to leave the great section of some 3,000,000 people who need to be reached for the Lord.

Fifty-six students are enrolled in the Lacy Bible school this year. They have a very active mission program. Many of the young men are going to out-of-the-way places, seeking out villages where the persecution is not too bad for them to work.

Marie S. Eudaly
(Mrs. N. H.)
Mexico City, D. F.
(now Medellin, Colombia)

Five Men Finishing the Theology Course at Nigerian Seminary This Year

Sixty-three men and twenty-six women attended classes at the Nigerian Theological seminary during the first quarter. Five men are finishing their Bachelor of Theology course this year. All of them are student pastors, and very promising. We wish we had such men to put into all our churches.

The women in the classes are mostly the wives of students. Some of them are attending classes other than those assigned for women. They are better prepared than others and so can carry the advanced work.

We are very grateful for funds which have made it possible for us to begin the erection of a dormitory for married students, as our seminary dormitories are far from adequate. Our builder has been gathering materials and workers for some time and the actual construction has begun. We are looking forward to the erection, too, of a new administration building, for we are in need of classrooms, a larger library reading room, and other facilities.

To me the training of a proper ministry is one of the most important things that our Mission has before it at this time. Unless we can put strong Christians who are well equipped as pastors and leaders into our churches in the next few years, we cannot hope to make any marked advance in Nigeria.

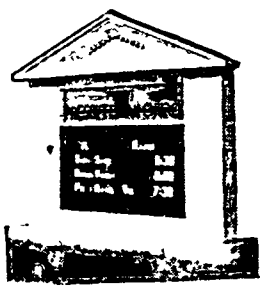
With the taking in of a new class of nurses at the hospital, Mrs. Jester has had a very full schedule. She has sixteen hours of actual teaching each week, not including the demonstrations and practice of these by the students. She still has supervision of the obstetrical department, is superintendent of nurses, holds two clinics each week, and is anesthetist for surgery. Mrs. W. J. Williams and Antonina Canzoneri also teach in the nursing school.

People say the Harmattan this year has been the worst for about ten years. For weeks on end, this dusty haze has had us shut in. Sometimes our visibility was reduced to a quarter of a mile. And hot! Even the Africans are suffering from the heat. It has been the most debilitating weather we have experienced in all our years in Africa.

William L. Jester
Ogbomosho, Nigeria

Little Fighting Accompanied the Change of Government in Kunshan

There was some fighting around Kunshan, but fortunately most of it was out near the railway about a mile from us. Nationalists blew up bridges leading into



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the city on all sides but they are rapidly being rebuilt. Soldiers of the new army are orderly, well disciplined, and fighting for a cause. Well clothed and well fed, they seem happy and have lots of singing. I have heard the young folks sing their songs. They emphasize that all are equal and that there is no master and no servant or slave.

Although the stores have been closed a long time, we have all been wonderfully blessed in having plenty to eat. We have always had a few vegetables in the garden. We couldn't buy lard, but we have had more butter than we could use. Our strawberries have been fine this year and have fed many people.

The hens have evidently felt the situation depended upon them, as they have supplied us and many others with eggs. We have had an unusually rainy reason which has made abundant grass for the cows.

Our flowers have been beautiful this spring. I have had two kinds of cactus to bloom, both rare and beautiful. Many said they had never seen such things before. Neither had I except in pictures. An amaryllis that I have nursed for four years burst forth recently in all its fiery red glory with eight trumpet blooms. We have picked carnations by the dozens now for several weeks!

The hospital has been kept busy and has saved a number of lives. The kindergarten hasn't closed a single day, whether the children were few or many.

Buren [Johnson] has been pastor of the church now for three years, but only in recent months has he had a chance to be the shepherd of the flock in the real sense of the word. We have enjoyed a deeper sense of God's leadership and guidance and a real contentment in being where he would have us be.

KATE C. JOHNSON
(MRS. W. B.)
Kunshan, China

Doctor Joshua Yeung Will Take Over Tai Kam Leper Work in South China

The Lord recently answered our prayers for a doctor to take over and manage the Tai Kam leper colony. A young Christian doctor, Joshua Yeung, and his wife, a trained nurse, have already arrived in Toi Shan.

Just after Dr. Yeung arrived he and I moved most of his baggage and a lot of medical supplies to the Baptist chapel at Chek Kai, a small town on the mainland from which we could take a boat to Tai Kam leper island, which is several miles out in the sea. Shortly after midnight we were awakened by two battering rams knocking down our chapel door. I went downstairs and opened the door before they could finish destroying it.

I saw four flashlights, four hooded bandits and four pistols all pointed at my face. The bandits ordered me to sit down on a bench and then proceeded to bind my arms behind me with a rope. The one standing in front of me with a pistol kept saying in Chinese, "Don't move or I'll kill you. Don't move or I'll kill you." All the time his gun-hand was shaking as though he had recently been stricken with palsy.

Dr. Yeung was banged on the arm with a bandit's pistol and the Chinese pastor was knocked on the head with another. When they had finished their looting and told us to close the door, we looked around at the results. My leather traveling bag and contents, watch, movie camera, raincoat, eyeglasses, about a hundred dollars in cash, seven woolen blankets for the lepers, and most of Dr. Yeung's earthly possessions had departed with the bandits. Our medical supplies were not taken.

Several weeks later on another visit to Chek Kai I was able, by handing over more cash, to redeem my glasses, New Testament in English, movie camera and Dr. Yeung's diplomas which mean so much to him because a doctor in China cannot practice legally without his diploma. Our last report of the bandits was that one of them was killed in a fight among themselves over the loot they had taken from us!

Not many weeks ago when I was at the Chek Kai Chapel I was awakened about daylight by a sound of yelling and shooting as if all the demons of hell were attacking us. Immediately I rolled off my cot and flattened out on the floor, but it wasn't long before the mosquitoes with their fiery, blood-hunting needles ousted me from the floor and chased me back to my cot under the net.

Courtesy the author

Thailand, a nation of 17,500,000, has a modern capital city.

After about an hour came the command to open the door. When I obeyed, Communists rushed through the chapel and on upstairs looking under the beds and everywhere for Nationalist soldiers. Finding none, they apologized in English and left. They later returned with a wounded comrade, whom we treated.

Canton is about a hundred miles northeast of Toi Shan City. We are keeping a close watch on Communist activities there. When it seems necessary we will give up our rented Chinese apartment and move to Hong Kong. From there or Macao I could run a sailing junk across the open sea to our Tai Kam leper island. If our furlough were not due within a few months, we would just stay on in Toi Shan City.

The Chinese Christians are arming themselves spiritually to meet whatever may come to them in the future. Their faith is growing stronger and we are not afraid to leave them to walk with God in the fight against the powers of darkness that threaten.

REX RAY
Toi Shan City,
South China

First Baptist Church in Asia, Located In Bangkok, Has a Remarkable History

We came down out of a starlight sky from 10,000 feet up over a broadly lighted city with streets clearly outlined. We were soon on our way by American station wagon south eighteen miles to Bangkok, the storied capital. Twice on the way and once in the city, we were stopped at roadblocks by armed sentries, which lets you know all is not well here, either. We went to a hotel just off the palace grounds. It is modern, with large airy rooms.

I had heard there is a Chinese Baptist church here and soon after arrival I called the Presbyterian missionary in charge of work among the Cantonese. He spoke in the finest terms of the church and its leadership, and wanted to take me to see them at once. It seems that somehow through Mrs. Adoniram Judson the Word was brought over here and a church organized before the one in Burma. It has had a continuous existence since then.

The church is largely self-supporting, although the building is a gift of Northern Baptists, who sponsor work in Burma. The Presbyterians sponsor "The Church of Christ in Siam."

On May 1 I spoke for the morning service at the Baptist church with the best of attention. They have no pastor.

The evangelist's wife translated my Mandarin into the Swatow dialect. At the conclusion I called for a show of hands of "believers," and about half of the congregation of 350 held up their hands. Then I asked for those who wanted to accept Christ to show hands, and some fifty hands were raised.

Buddhism is the state religion and there are over 600 temples. It gives the impression of a city wholly given to idolatry.

The climate in April, the hottest month of the year, is much like our Gulf Coast in summer, with enough rain and breezes to keep it from being oppressive. Tropical fruits are abundant. Flies and mosquitoes are surprisingly few.

Before I came I was sure all the streets were canals and branches of the river delta, but they seem only incidental. From the fourth floor balcony of the hotel it looked as if a city had been built haphazardly in a tropical forest, with broad well-paved streets, without pattern, and with tin and tile-roofed houses stacked in between. All across the horizon could be seen the spires of Buddhist temples, and the flaming trees of salmon scarlet flowers. Small British-made cars, and some American ones, dashed along the streets, with public buses and pedicabs. The Siamese are small and quiet in comparison with the voluble Chinese. There are not so many on the streets.

The American Embassy is well situated, but the Russian, near by, is much larger and far more heavily staffed. Our Embassy has grounds purchased for extensive building. Ambassador Stanton is an old China acquaintance.

G. W. Strother
Bangkok, Thailand

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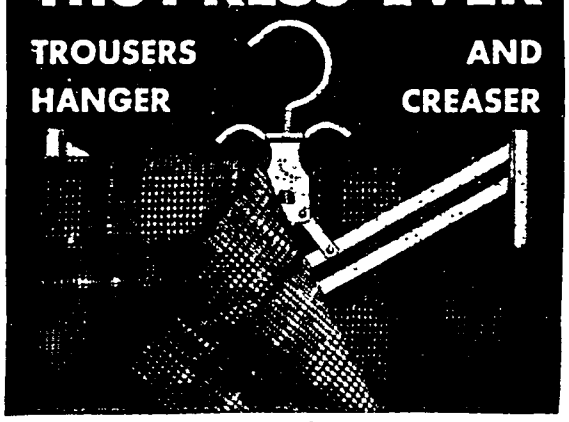

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MOFFATT

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2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

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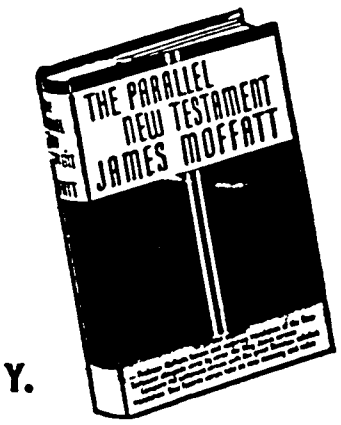


God Answered Your Prayers in Brazil

By Samuel E. Maddox

When my parents, now retired missionaries, had been in Brazil only sixteen years, the right side of my father's face suddenly became paralyzed. He could not open and close his right eye; he had to tilt his head to be able to eat and could not pronounce words requiring the closing of the lips.

Father has always loved to preach. Even now that he is seventy-five years old sometimes he speaks as many as three times on Sunday. He had mastered the Portuguese language and had won the confidence of the Brazilian people—but the only course open seemed to be to return to his father's farm near Beaver Dam, Kentucky, for in that condition he could never preach again.

He journeyed from Bello Horizonte to Rio de Janeiro to see an American physician, reportedly the best in Brazil. The doctor told him to purchase an electrical massaging instrument with which to massage his face twice daily. On the eighteenth day of the treatment he felt his face moving again. Mother was called and she verified it. In a short while the paralysis was all gone and it has never returned.

Ours is a family of six brothers and one sister. Our joy was indescribable as we tried to embrace father at the same time and as we thanked God together. Mother asked, "Father, do you know who is on the W. M. U. Calendar of Prayer today?" Father said no. "The names on the calendar of prayer for today," Mother continued, "are Mr. and Mrs. O. P. Maddox!"

NORTH EAST WEST SOUTH

A "Rickshaw Reform Society" is working to have rickshaws abolished in Ceylon, as has been done in India. The Society is planning to find jobs for rickshaw men when the change comes, and is suggesting the same device used in the Malay States, which have substituted a pedalled tricycle. The practice of using human beings to pull others about is increasingly considered degrading throughout the Far East. WORLDOVER PRESS.

✦ ✦ ✦

Twenty-eight Japanese scholarship students arrived late in August in this country for graduate study under the program of the Interboard Committee for Christian work in Japan. Three of the twenty-eight are physicians. One of them is Dr. Luke Masahiko Kitahata whose article "Japan Needs Christian Hospitals" appeared in the July issue of THE COMMISSION.

✦ ✦ ✦

The Worldover Press reports that an unusual ship named "Princess Irene" has recently moored in Amsterdam. It will serve as a home and a school for 100 children of bargemen, who, with their wives, have to wind through canals and rivers in the Netherlands. The ship will care for the bargemen's children and teach them regular lessons. A small fee, augmented by a state subsidy when necessary, will finance this project of the Commission of the Reformed Church. Three additional ships with similar function will be moored at inland ports in the near future.

✦ ✦ ✦

Since the medical library of the University of Chile in Santiago burned out recently, more than 20,000 volumes have been donated by 129 organizations and universities in the United States for the refurnishing of the library. The contributions were made through several organizations, among them the Library of Congress, the New York Academy of Medicine, the Medical Library Association, the Army Medical Library, and others, in cooperation with the State Department. These gifts do not include 30,000 medical journals donated by the New York Academy of Medicine and a large collection of books given by the State Department.

According to a report by *Christian Herald* there are 79,576,352 church members in the United States, of which 47,557,203 are classified as Protestants and 32,019,149 as non-Protestants of which 26,075,697 are Roman Catholics and 4,641,000 members of Jewish congregations.

The Methodists head the list of Protestants with a membership of 8,651,062. Southern Baptists are next with a membership of 6,491,981. The two National Baptist Conventions of Negroes and the Northern Baptist Convention bring the number of Baptists up to 15,041,468.

There are eleven denominations with a membership of over one million each. They constitute 73 per cent of the Protestant membership. During 1948 those eleven denominations had a net gain of 1,039,017, an increase of 3 per cent.

✦ ✦ ✦

The following resolution was passed by the Norwegian Baptist Convention in Narvik last July:

"We Norwegian Baptists fraternally call upon the Christian people of our land at this time unceasingly and with power to make clear through our life and testimony that the choice now before every man does not lie primarily between east or west, but between Christ and every godless materialism, east or west."

✦ ✦ ✦

The Soviet Government has been attempting to blot out the Voice of America broadcasts by "jamming." On May 22, 1949, the B.B.C. monitoring station in the United Kingdom reported that it had identified 205 separate jamming stations operating at the same time, with considerable evidence that more exist. The jamming is evidently done by separate transmitters not used for broadcasting, since there has been no considerable change in Soviet radio schedules. It must have taken quite a long time to construct these jamming stations which interfere with the broadcasting of the Voice of America, and with stations in Argentina, Spain, the Vatican City, and China.

✦ ✦ ✦

From the annual report of Secretary General Trygve Lie it appears that real progress toward peace in the world has been made during the last year. One year ago some 500 million people were either engaged in or making plans for killing one another. Today they have suspended warfare and are working at laying foundations for peace. The U.N. used the method of intelligent persuasion. "This action—in Palestine, in Kashmir and in Indonesia—did not involve the use of military or police force; indeed the Secretary Council has no such force at its disposal. The only force used by the United Nations has been its moral force and its power of persuasion toward reasonable compromise and peaceful settlement."

Know Your Fellow Baptists

Sixth in a Series

Baptists of Eastern Cuba began their work in 1899. They now have a total of 115 churches, 78 of which are made up of Cubans and 37 of Haitians. Besides these churches there are 146 organized missions and 235 other preaching stations. In the Cuban churches there are 4,081 members, in the Haitian churches 900, a total of 4,981, who make up the Association of Baptist Churches of Eastern Cuba. There are 230 Sunday schools with 12,938 pupils enrolled with an average weekly attendance of 9,618.

Other organizations include 33 B.Y.P.U.'s, 42 Women's Missionary Societies, 10 World Wide Guilds. There are 30 ordained ministers, 23 unordained pastors, five women missionaries, and 468 Sunday school teachers.

Financial reports given at the last convention indicated a total of $65,771.39 received during the convention year.

In 1907 Colegios Internacionales was established in El Cristo. It is a school which goes from the first grade through the Institute or high school. At present our sixteen schools have a total enrolment of 2,177 with 117 teachers at work. Most of them are Baptists. A seminary for the training of ministers and missionary workers is to be established October 10, 1949, in Santiago de Cuba.

In July, 1904, *El Mensajero*, the Baptist paper of Eastern Cuba, appeared for the first time and has continued up to the present. The promises are bright for the continued progress of the work in Eastern Cuba.

VICTOR LOBAINA GELL,
president,
Baptist Convention of Eastern Cuba,
Bayamo, Cuba

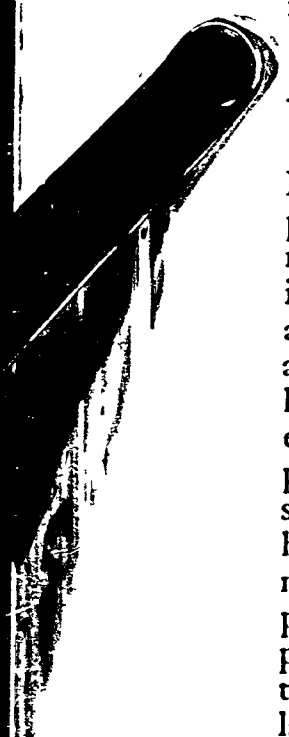
TOOLS *for Missionary Education*

Educating Men in Missions

By Lawson H. Cooke*

There are more than one and one-half million Southern Baptist laymen. The potential spiritual power and financial resources of these laymen are well-nigh unlimited. And these Baptist laymen are interested in missions. True, this interest has not found its full expression in a maximum participation in the world mission program of Southern Baptists. And there must be a reason. It may be that Baptist laymen have not been sufficiently impressed as to the spiritual needs of the world, nor given adequate information as to how these needs can be met.

In this piece we shall make several suggestions which seem to be thoroughly practical, and well within the range of church and denominational possibility. There are many other suggestions we could make if space permitted.



A Roving Reporter

Sometime ago we suggested that the Foreign Mission Board employ a competent man who would "rove" our mission fields, and send back human interest reports of his observations and experiences. We had in mind such a man as Ernie Pyle, perhaps the best human interest reporter of this generation. This man should be unhampered by organization direction. He should be free to go where and when he thinks he can get an interesting missions story. His writings would appear not only in our state Baptist papers and denominational journals; they would be solicited by the secular press throughout the country.

This roving reporter would become a connecting link between the mission field abroad and the fireside at home. Such a man would perhaps be the highest salaried man in the denomination but, through the enormous interest in world missions which his writing would create, he would pay financial dividends many times the amount of his salary.

Pastors on Missionary Tours

Several years ago First Baptist Church in Memphis, Tennessee, sent the pastor on a six-weeks tour of our mission work in South America. The itinerary was arranged through the Foreign Mission Board, as were other details such as contacts, engagements, and interpreters.

The church took care of the expenses of the tour, but not through the regular church budget. Better still, individual members made personal contributions as they were able. More than five hundred members of the church participated in financing the pastor's tour, and the contributions ranged from three cents to one hundred dollars. By budgeting, the expense of the trip would have been impersonal and simply a routine item of church financing, whereas, through individual contributions, five hundred members—a majority of them, men—were tied personally to a great missionary project.

The pastor was given a fine motion picture camera, as well as a camera for still pictures, with which to photograph places and incidents of the tour. Upon his return, he showed these pictures of South America on six or eight successive Wednesday nights. They were as interesting in subject matter as any travel pictures to be seen at the movies. In addition, they carried an irresistible personal attachment. As many as eight hundred persons—hundreds of them, men—attended these prayer meetings, for such they were; men praying that God would send more laborers into the fields "already white unto harvest."

Talk about mission study! Here it is with a capital "M"! It has done more to revitalize the missionary spirit of the men of the church than anything in its entire history of more than a century.

Schools of Missions

Cannot we find a suitable substitute for the word "schools"? Men do not like to go to school; they never did.

Watch this page!

New pamphlets, leaflets, booklets, and maps produced by the Department of Missionary Education and Promotion, Baptist Foreign Mission Board, are announced on this page of each issue of THE COMMISSION. A two-year production schedule has been set up for the work of the department, subject to revision as needs arise, to guarantee delivery of literature on time. When you see a title listed on this page, you will receive it promptly after you request it.

The next big item on the program is a personnel pamphlet by Samuel E. Maddox, designed to give young Baptists the information they need to understand a call to overseas Christian service, prepare for and make application, and meet all qualifications for lifetime appointment. The title will be announced when the delivery date is set.

"Japan's Southern Baptists," a pictorial pamphlet of this page size, is just out.

In dealing with grownup businessmen, let's get away from teaching books and "hearing lessons." Men shy off from examinations and, parenthetically, they do not like to "say their piece" if the ladies are around.

A series of lectures by a well-informed layman to a class for men only is unquestionably the most effective way to attract men, to get a missions message across, and to enlist their support. Then, too, the discussions should be related to the entire current life of the country under consideration. Men will be interested in learning, not only their religious status, but also to what extent the gospel has influenced the whole life of the people—their industrial, social, domestic, and political life—and how long it might take, and how much it would cost, to finish the job.

Masculine Appeal

In our efforts to enlist the men of our churches in a great program of world evangelization, the appeal must be masculine in its source, in its approach, and in its content. The presentation must be challenging in its demands and in its possibilities. Never hesitate to give a big man a big job. Indeed that is the only sort of a job a big man is interested in, or will work at.

---

* "Guest" writer for this month is executive secretary, Baptist Brotherhood of the South, Memphis, Tennessee.

BOOKS

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

Toward the Great Awakening, by Sidney W. Powell (Abingdon-Cokesbury, $2.00). The pastor of Tremont Temple in Boston has given us a timely book on the need for evangelism which will kindle the kind of fervor in Christian people that will lead to the spiritual awakening for which we all long. After pointing out the present need for revival, the author reviews in vivid stories past periods of awakening and concludes that we stand on the threshold of a great new awakening. "Page after page of history points to the Epistle to the Romans as the book of revivals. The twentieth-century revival for which we pray may not come through this particular book, but if it does come it will come, as have all other revivals in history, through prayer and a new discovery and preaching of the Scriptures." J.N.

The Pageant of Japanese History, by M. M. Dilts (Longmans, Green, $4.00) is history for the average reader rather than the specialist. It is an ideal background book on Japan. An excellent index and glossary add to its value as a reference book, and an outline chart of Japanese history helps the reader keep the vast amount of historical detail organized in his mind. At least one Japanese Christian considers this a thoroughly authentic volume on that country. G.G.

The Headline Series of pamphlets produced by the Foreign Policy Association (35 cents each) contain a wealth of facts graphically presented and an analysis of their meaning. The present-day importance of American foreign policy calls for thorough study of it. The intelligent approach to missions requires up-to-date facts. The four latest pamphlets in the series are:

"Socialism in Western Europe" by Herbert Heaton and Alvin Johnson.

"American Interests in the Middle East" by Harvey P. Hill and Carl Hermann Voss.

"Man and Food, the Lost Equation" by C. Lester Walker and Blair Bolles.

"Freedom's Charter, The Universal Declaration of Human Rights" by O. Frederick Nolde with an introduction by Eleanor Roosevelt. J.N.

From Day to Day by Odd Nansen (Putnam's, $5.00) is a war diary giving daily glimpses of the treatment of prisoners in German concentration camps. The author, Norwegian, was closely associated with the guards and reports what he learned of their attitudes and character. For those who are not afraid to face the reality of modern warfare, this book of atrocity stories can strengthen the will to peace. E.L.M.

"Local Missions, Keystone of All Missions," by Harold D. Gregory, (Executive Board of the Tennessee Baptist Convention, cloth $1.25; paper 65 cents). This "manual of missions" is prepared as a study book for local missions and more particularly for the guidance of associational missionaries and local mission workers. New interest in missions has led numerous Southern Baptist churches to establish local missions and to more vigorous city and associational missionary work. The book emphasizes the fact that all missions are one, and that world missions and local missions must advance together. J.N.

Women in American Church Life by Inez M. Cavert (Friendship, 50 cents) is the result of considerable research by means of questionnaires sent to American church women. It gives a general view of how women regard themselves and are generally regarded in the life and work of the church today. The author is sometimes baffled in her effort to interpret the statements in her returns, and the conclusions are weakened to that extent, but the findings clearly show that women can and should enter more fully into the whole work of the churches. G.G.

American Argument, by Pearl S. Buck (John Day, $3.00) is the fourth in a series of "Talk" books. Each of the others has been between the American author and a woman of another country; this one features two Americans—the author who lived for years in China, and Eslanda Goode Robeson, Negro American, who also lived outside the United States for a period of years. The fact that the reader may often disagree with both women does not detract from his interest in the views expressed, for the author admits she should have a hundred, not just two, to present all sides of the "argument." G.G.

Beneath the Shadow, by James Bertram (John Day, $3.50) is the story of a New Zealander in the Far East. When World War II broke out, the author joined the work of Madame Sun Yat-sen, and later fought as a gunner in the defense of Hong Kong. He was taken prisoner, spending two years in the Hong Kong camp and two years in the Omori camp near Tokyo. He tells of the horrors and suffering in the camp, of his work as a coolie on the docks, finally giving a first-hand description of the bombing of Tokyo by the Allies. After the surrender he revisited the prison, the docks, and his former captors. For those who want

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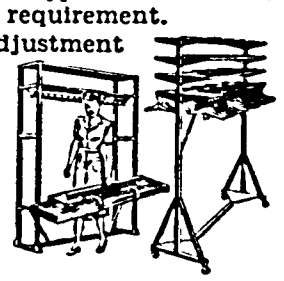
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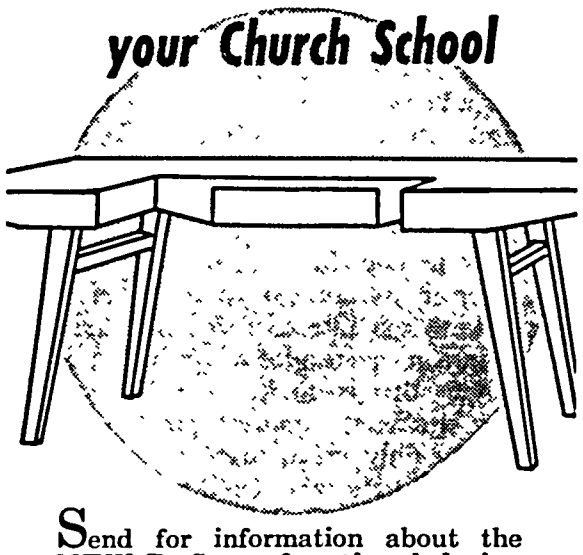
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to relive the war, this is probably as good reading as any. R.D.

God's Hurry by Duke K. McCall (Broadman, cloth 75 cents, paper 50 cents) is a 120-page book written by the executive secretary of the Executive Committee, Southern Baptist Convention, at the request of the Missionary Education Council of Southern Baptist Agencies. It is the book being used in all Southern Baptist churches in a stewardship emphasis this fall. The illustrations and incidental references made reveal a wide background of reading, and the book clearly shows that Dr. McCall has gifts as a writer. The study should contribute vitally toward a greater spirit of unity and solidarity among Baptists within the territory of the Convention. F.K.M.

Tumbleweed Boy by Eleanor Hull (Friendship, $1.75) is a children's book on migrant workers, with an emphasis on the churches' mission among these laborers. Characterization is very, very good; the people are people and true to type, but many of the situations seem unlikely. G.G.

Manual of Woman's Missionary Union by Kathleen Mallory and Mary Christian (Broadman, paper $1.00, cloth $1.50) is the revised version of the old handbook, timed to appear in the sixtieth anniversary of W.M.U. It includes all the official answers on how to conduct women's work in the local Baptist church. M.E.M.

Out of Exile by Soetan Sjahrir (John Day, $3.00) furnishes needed insight into the Indonesian independence movement. The author was prime minister and foreign minister of the Republic, as well as spokesman for the Indonesians against the Dutch before the United Nations Security Council. If one reads it with the realization that the author is not a Christian, he will not be shocked by remarks which indicate no knowledge of the real significance of the cross, Christian ethics, the spirit of the Bible, and religion in general. F.K.M.

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Kingdom Facts and Factors

(Continued from page 11)

earth postponed until some future age.

The insistence of Jesus that "the kingdom of God is at hand," that with his presence it was already in the midst of men, that its privileges and demands are for immediate appropriation and application are either ignored; or, far more seriously, are definitely denied and this denial made a mark of peculiar insight and unique loyalty to the Word of God. "Salvation" is defined in terms which largely limit it to essential but incomplete aspects of it and which encourage the "saved" to wait for some other life to enjoy the ethical meaning of salvation.

Favorite Text

"What think ye of Christ?" is a favorite text which at one time or another, often many times, is used by all preachers. The occasion, the context, and the import of this question of Jesus are entirely ignored.

He was not using the term as a personal name for himself in that connection. He was asking these official and recognized leaders of the Jewish people what was their theory concerning "the Christ." He used the article as descriptive of the One they were expecting to come from God. He was not asking them what they thought concerning himself. His specific question was: "Whose son do you expect the Messiah to be?"

It was an extremely important, critical question. On a previous occasion he had inquired of the Twelve what people generally were thinking concerning him; and, the real point, what did they themselves think concerning him. The two situations were entirely different, the persons addressed, and the purpose of the questions are entirely different. We do not "rightly divide the word of truth" unless we see and adhere to the distinction.

"Christ in you the hope of glory" does not refer in its context to the Christ in us working out our salvation and bringing us into ultimate glory, significant and glorious as that truth is.

If one studies the context carefully, the phrase can only mean that the Christ of God in believers who have made themselves servants of God for the extension and development of his gospel are God's hope of being glorified in human history and in the working out of his redemptive purposes.

In the book of Ephesians the concept of believers being "heirs of God" does not appear at all, contrary to most of the translations. This concept is presented strongly and clearly in the eighth chapter of Romans. In Ephesians the phrase is always "heritage," "God's inheritance in his saints." It is the carrying over into Christian vocabulary the Old Testament concept of believing Hebrew people constituting God's heritage in the human race. The universal extension of this possibility and the glory of its achievement are carried in the phrase as used in Ephesians. This needs to be seen and taken account of, especially in 3:6-8.

Dispensation

One of the most harmful of all misunderstandings is the interpretation of the term "dispensation" to support a wholly unbiblical, unrealistic, and grossly misleading theory of "the grace of God which has appeared unto all men bringing salvation." The Greek word translated "dispensation" is never used in the sense of a series of "ages" in which God deals on different principles with men in relation to their redemption and the work of God among men.

The English word "stewardship" more nearly than any other, although not quite, conveys the idea of the Greek word. This dispensational concept is applied to the Scripture in many places in a way which is wholly misleading and which perverts the truth of God. The most striking example of this is the interpretation of the speech of James recorded in Acts 15:13-21. The phrase "after this (these things)", is taken as if it refers to after the time of James' speaking. It is part of the quotation from Amos and its point of reference was hundreds of years before the Jerusalem Conference. "Visited the Gentiles" is taken to mean a superficial and very limited preaching of the gospel to the various nations. "Visit" is an entirely erroneous translation of a word which means, "turn attention to."

"That the residue of men may seek after the Lord, etc." cannot in the context properly mean the men who are left after "the gospel age" and the second coming of our Lord. It is part of the quotation from Amos and then necessarily means that a campaign of universal preaching would be inaugurated some time, in the future to Amos. At Pentecost Peter quoted a somewhat similar teaching from the prophet Joel and declared that the era of the universal gospel had now begun.

To cite one other example, Romans 15:13 is not a prayer for the readers to rejoice over their own salvation and the hope of their own glory. The context shows that Paul is praying that because of God's offering hope to all men and himself expecting to make his gospel universal, followers of Christ are to believe in and rejoice in, and work at the power of the gospel in its proclamation to all men. We believers are to rejoice in hope of universal success of evangelism among all peoples.

By Jane Carroll McRae

The Messenger

Aina* waited in line to see the doctor. She waited patiently, for she had to wait in lines every day. Aina had a strange disease called leprosy. Thousands of people in Aina's land of Nigeria had this disease. They could not live near other people. They lived in little colonies together. All the people in these colonies except the doctors and nurses had this same disease.

Aina could not go to her home. She could not play with the boys and girls of her village back home. She could not leave the leper colony to run and leap through the cool shadows of the trees by the riverside. But she stayed there patiently because she wanted to get well. She waited patiently in line when the nurse gave the people medicine. She waited patiently in line to see the doctor.

"Some day I will be well," she said.

Already her skin was smooth again and she felt well and strong. She could help other lepers who were not so well and strong. She helped Modupe† to clean her room every day because Modupe could use only one arm. She helped Yesefu§ to carry fire wood, because Yesefu had to hobble on a sore leg. Every one loved Aina because she helped them with her strong arms and legs.

It was Aina's turn to see the doctor. He checked her carefully. He looked in her throat. He looked at her eyes. He listened to her heart beat. He looked at her skin.

"Aina," said the doctor, "I have something to tell you. You are well."

Aina could hardly believe it. She was well! She could leave the colony. She could go back to her home. She could play with her playmates in the village. She could go to the village school again. She was free!

Aina began to run and clap her hands. Then she ran back to the doctor and whispered in his ear. There in the leper colony the doctor had told the people about Jesus. He had taught them to sing together and worship God in the little church at the edge of the colony. Aina had learned to love Jesus there in the colony. She talked with him every day and had learned to be happy in her work as she sang her praise songs to him.

"For a long time I have loved Jesus," she whispered to the doctor. "Can I be baptized before I go to show that I want to follow him?"

And Aina was baptized that very day while all the lepers stood by and sang. It was a happy time for all the people.

But as Aina stood before her friends ready to leave, there were tears in her eyes. Modupe could not leave. Yesefu could not leave. All her friends in the colony still were not free. They could not go out into the happy world that was to be hers.

"I do not want to go," she told the doctor. "I will stay here and help you to make all the people well, so all of them may go."

But the doctor only shook his head.

"This place is only for lepers," he said. "We will take care of your friends here and maybe some day they will be well, too."

Aina went sadly from one friend to the other, telling them good-bye. And each one whispered something in her ear.

"Aina," said Modupe, "you are free to go. Can you not go to my village and tell my mother of Jesus? She does not know him. She prays to a mud idol in the village and is always afraid."

"Aina," said Yesefu, "it is so good that you are strong and well. Can you not go for me to the village of my brother? He does not know the Lord Jesus. He worships only a strange stick in the yard."

One by one they asked Aina to tell their friends and loved ones of Jesus.

"How wonderful it is to be well," said Aina as she walked down the trail to her village. "How wonderful it is to be well and free to tell others of Jesus."

Aina's feet fairly flew over the rocky trail and in her heart there rang a song.

"I must hurry," she said, "for there are so many who have not heard."

*Say it "I-EE-nah."
†"MOH-DEW-PAY."
§"YEH-SEE-FOO."

Missionary Family Album

Continued from October

NIXON, Helen, appointee for Colombia, left Miami August 2 by air for Medellin: Apartado Aereo 653.

OATES, The Rev. and Mrs. M. D., appointees for Colombia, left by air July 23 for Medellin: Apartado Aereo 653.

PENDER, AURIS, of China, has been transferred from Canton to 415 Castle Peak Road, Kowloon, Hong Kong.

POWELL, The Rev. and Mrs. J. C., left May 18 by boat for Oyo, Nigeria, West Africa.

QUICK, Oz J., of China, has been transferred from Kweilin, Kwangsi, to 415 Castle Peak Road, Kowloon, Hong Kong.

RAY, Bonnie Jean, of China, has moved from Atlanta to Commerce, Georgia.

RIDENOUR, Crea, left Miami August 5 by air for Barranquilla, Colombia: Apartado Nacional 713.

RICHARDSON, The Rev. and Mrs. J. W. H., left New York August 16 by boat for Shaki, Nigeria, West Africa.

SCHWARTZ, Evelyn, appointee for Hawaii, left San Francisco August 6 by boat for Honolulu, T. H.

SCHWEINSBERG, The Rev. and Mrs. H. W., arrived August 21 from Colombia for furlough at 838 Cynthia Street, Poplar Bluff, Missouri.

SHELTON, The Rev. and Mrs. Ray E., appointees for Colombia, left Miami August 2 by air for Medellin: Apartado Aereo 653.

STOKES, Lucy Belle, appointee for Japan, left San Francisco August 27 by boat for Tokyo.

SULLIVAN, The Rev. and Mrs. P. D. left August 5 by boat for Amapa, North Brazil.

TATUM, Mrs. Elizabeth, missionary emeritus to China, formerly of United Church House, may now be addressed: Belmont House, 55 Belmont Street, Toronto 5, Ontario, Canada.

TATUM, The Rev. and Mrs. Hubert R., appointees for Hawaii, left San Francisco August 6 by boat for Honolulu, T. H.

TENNISON, The Rev. and Mrs. Grayson C., appointees for Brazil, left August 31 by boat for Recife, Brazil.

TODD, Anna Frances, left Miami August 5 by air for Barranquilla, Colombia.

TUMBLIN, The Rev. and Mrs. J. A., of Brazil, have moved from Laurens, South Carolina, to Wake Forest, North Carolina.

WHALEY, Charles L., appointee for Japan, left San Francisco August 6 by boat for Tokyo.

WHITE, The Rev. and Mrs. M. G., arrived from Bahia, Brazil August 2 and are on furlough at Petersburg, Virginia.

WILLIAMS, The Rev. and Mrs. J. T., of China, live at Lakeland, Florida, where he is a member of the faculty of the Baptist Bible Institute.

WINGO, Virginia, appointee for Italy, left New York August 5 by boat for Rome.

YOUNG, The Rev. and Mrs. Chester R., appointees for Hawaii, left San Francisco August 6 by boat for Honolulu, T. H.

Latest News

ALLEN, The Rev. and Mrs. J. R., of Brazil, left New York September 3 by air for Rio de Janeiro, after three months in the States due to the illness of their daughter.

ANDERSON, The Rev. and Mrs. Maurice J., of China, have moved from Many, Louisiana, to 1612 Hesoid Street, Metarie, New Orleans, Louisiana.

ASKEW, The Rev. and Mrs. D. Curtis, of Japan, have been transferred from Tokyo to Komachi, Hiroshima.

In Memoriam

Rebecca Adams Logan (Mrs. R. M.)

BORN April 2, 1872, Londonderry, Ireland

DIED August 22, 1949, Bristol, Virginia

Rebecca Adams and Robert M. Logan, both in their teens and at that time unacquainted with each other, attended a great revival meeting near the end of the nineteenth century in their home city, Londonderry, Ireland. The evangelist had a zeal not only for souls, but for souls engaged in active Christian service. The two young people were converted and at the same time felt a call to special service.

Rebecca Adams went to London and completed the full course of work at the Doric Lodge training school for missionaries. Reading of mission needs in South America and hearing addresses on conditions there, she chose South America as her field of service.

She was married to Robert Logan in 1897 and in August of that year they landed in Argentina as missionaries of the Christian and Missionary Alliance, an interdenominational organization. During the twelve years they were with the Alliance they opened mission work in three areas of Argentina—Olavarria, Gualeguaychu, and Gualeguay.

Although all the Christian and Missionary Alliance workers in Argentina at that time were Baptist, they were required to conduct the work in such a way that their teachings would not conflict with other denominations any day they might arrive on the field. Because they did not feel at liberty, under the interdenominational system, to preach and teach the Bible as they understood it, they began work under the Southern Baptist board on September 1, 1909.

The Logans worked in and around Buenos Aires. Southern Baptists at that time were working only in three major cities—Buenos Aires, Rosario, and Santa Fe. Chile, Paraguay, and Uruguay were missions of the Argentine Baptists, but had no Southern Baptist missionaries, although a couple went to Uruguay from Argentina a couple of years later. The seminary in Buenos Aires was just beginning as a Bible school to train native helpers.

Missionary J. C. Quarles wrote the Foreign Mission Board when the Logans left on furlough in 1914, "I feel like congratulating our people at home on the privilege of knowing our fellow workers, Mr. and Mrs. Logan." For the Logans came to Richmond and then located at Buie's Creek, North Carolina, for the balance of their furlough after a brief visit to Ireland. Their four children—Albert, Victoria, Dorothy, and Kathleen—were placed in schools in the States. The son was later graduated from Mississippi College and studied a year at Southern Baptist Theological Seminary.

In addition to her evangelistic work in co-operation with her husband, Mrs. Logan served for two years as matron at the seminary in Buenos Aires. Mr. Logan died in South America in 1935 and Mrs. Logan retired from active service the following year. G.G.

BRYAN, Dr. and Mrs. John N., of China, have moved from West Highland Drive to 2414 Knight Street, Dallas, Texas.

CALLAWAY, The Rev. and Mrs. Tucker N., of Japan, left San Francisco September 21 by boat for Yokohama.

CARLISLE, The Rev. and Mrs. Robert L., of Uruguay, announce the birth of Arthur Dale, seventh child, third son, August 5 at Combes, Texas.

GALLOWAY, The Rev. and Mrs. John L., emeritus missionaries of China, have moved from Kwangtung to No. 5 Estrada da Areia Preta, Macao, South China.

HARDY, The Rev. and Mrs. Clem D., of Brazil, left New Orleans September 22 by boat and Miami August 31 by air, respectively, for Belem, Brazil.

HUGHEY, The Rev. and Mrs. John D., Jr., of Spain, announce the birth of Anna Elizabeth, third child, second daughter, September 13 at Barcelona.

KOLB, The Rev. and Mrs. Raymond L., of Brazil, left New York September 9 by boat for Recife.

LINNENKOHL, Lois, of Japan, became the bride of Charles L. Whaley, appointee for Japan, upon his arrival in Tokyo August 25.

LITTLETON, The Rev. and Mrs. Homer R., of West Africa, left New York September 7 by boat for Gold Coast.

McNEALY, The Rev. and Mrs. W. B., of Estado do Rio, Brazil, arrived July 27 for furlough at 1114 Joseph Street, New Orleans, Louisiana.

MOORE, Dr. and Mrs. W. Donald, of China, have moved from Cary to Coats, North Carolina.

ROBERSON, The Rev. and Mrs. Cecil F., of Nigeria, left New York September 4 by boat for Nigeria, West Africa.

STARMER, Roy F., of Italy, who has manned the Romanian Relief Project in Paris, will resume his work in Rome when the project closes its work this fall.

VINEYARD, Onis, of Recife, Brazil, arrived September 19 for furlough at Del Rio, Texas.

WEST, The Rev., and Mrs. Ralph L., of Nigeria, left New Orleans September 13 by boat for Ogbomosho, Nigeria, West Africa.

WHALEY, Charles L., appointee for Japan, arrived in Tokyo in August. On August 25 he and Missionary Lois Linnenkohl were married.

WILLIAMS, Dr. and Mrs. J. T., of China, now of Lakeland, Florida, announce the engagement of their only daughter, Dorothy, to Robert Tate Allan of Washington, D. C., the wedding to take place in Washington October 8.

WOOD, The Rev. and Mrs. James E., Jr., appointees for China, have moved from Portsmouth, Virginia, to 81 Mather Street, Hamden, Connecticut.

DECEMBER BIRTHDAYS OF MISSIONARIES

2 Roberta Pearle Johnson, 480 Fu Shing Road, Shanghai, China.

4 Lydia Greene, 28 Woodfin Place, Asheville, North Carolina.

6 Allie Roberts LeSeuer (Mrs. D. H.), 241 North Dick Dowling Street, San Benito, Texas; Bettie Abernathy Ricketson (Mrs. R. F.), Chinese Language School, Baguio, P. I.; Elizabeth Barnett Runyan (Mrs. F. E.), Box 300, Clinton, South Carolina.

8 Nella Mitchell Whitten (Mrs. C. W.), San Martin 320, Godoy Cruz, Mendoza, Argentina; Robert Edward Pettigrew, 108 Johns Street, Corinth, Mississippi.

9 Louella Houston Beddoe (Mrs. R. E.), 201 West Midland Avenue, Shawnee, Oklahoma; T. B. Hawkins, Urquiza 1911, Rosario, Argentina; J. D. McMurray, Calle Montevideo y Rio Negro, Paysandu, Uruguay; Demaris Jaccard Muller (Mrs. A. C.), 1805 Arizona, El Paso, Texas; Janet Gilman Ray (Mrs. Rex), Yee Yuen, Po Kwong Road, Toi Shan City, Kwangtung, China.

10 Edith Ayers Allen (Mrs. W. E.), Caixa 2655, Rio de Janeiro, Brazil; J. A. Harrington, Rua Plombagina 305, Bello Horizonte, Minas Geraes, Brazil; John Allen Moore, Gheistrasse 1, Ruschlikon/Zurich, Switzerland.

11 Benjamin R. Lawton, via Luigi Colla 4, Rivoli, Torino, Italy; Stockwell B. Sears, Baptist Mission, Tsingtao, China; Maxcy G. White, 320 S. Sycamore Street, Petersburg, Virginia.

12 Leslie Sands Williams (Mrs. W. J.), Baptist Hospital, Ogbomosho, Nigeria, West Africa.

13 Bonnie Moore, Box 13, Idi-Aba, Abeokuta, Nigeria, West Africa.

14 E. Milford Howell, American Baptist Mission, Sapele, Nigeria, West Africa; Pauline Gilliland Patterson (Mrs. F. W.), Box 1648, El Paso, Texas; Jean Prince Shepard (Mrs. John), 1587 Olympian Circle, S. W., Atlanta, Georgia.

15 Louise Doyle Brantley (Mrs. M. E.), Box 5, Port Harcourt, Nigeria, West Africa.

16 Frances Sharp Jennings (Mrs. George E.), Casanova 270, 6°, 1ª, Barcelona, Spain; Frances Davis Tumblin (Mrs. J. A.), Box 605, Wake Forest, North Carolina.

17 Z. Paul Freeman, San Lorenzo 1800, Tucuman, Argentina.

18 Rachel Thompson Humphrey (Mrs. J. E.), Baptist Mission, Ede, Nigeria, West Africa; Gertrude Weatherby Morgan (Mrs. F. A. R.), Caixa 572, Sao Paulo, Brazil; Sidney McFarland Sowell, General Urquiza 186, Buenos Aires, Argentina.

19 H. H. Muirhead, 2603 Fowler, Dallas 16, Texas; Heyward L. Adams, Box 48, Benin City, Nigeria, West Africa; Margaret Johnson Porter (Mrs. P. C.), Sumare, Municipio, Campinas, Estado do Sao Paulo, Brazil.

20 Thelma Frith Bagby (Mrs. A. I.), Caixa 118, Porto Alegre, Rio Grande do Sul, Brazil; Lindell O. Harris, 2323 University Avenue, Honolulu, T. H.; L. L. Johnson, Caixa 178, Recife, Pernambuco, Brazil.

21 Anna L. Cowan, George W. Truett Home, Nazareth, Israel; Lois Hart, Casilla 81, Antofagasta, Chile; Margaret Lawrence Crawley (Mrs. J. Winston), Chinese Language School, Baguio, P. I.

22 T. W. Ayers, 978 Juniper Street, N.E., Atlanta, Georgia; Ruth Newport Carlisle (Mrs. R. L.), Combes, Texas; Dorothy Elam Dailey (Mrs. A. R.), Apartado Aereo 862, Barranquilla, Colombia; Marie Saddler Eudaly (Mrs. N. Hoyt), Apartado Nacional 53, Medellin, Colombia; Edward D. Galloway, 46/1 Asoke Lane, Watana, Bangkapi, Bangkok, Thailand; John L. Riffey, Caixa 320, Rio de Janeiro, Brazil; H. W. Schweinsberg, 838 Cynthia Street, Poplar Bluff, Missouri; W. H. Tipton, Box 216, Black Mountain, North Carolina; Ralph Lee West, Baptist Mission, Okeho, Nigeria, West Africa.

23 Polly Love Morris (Mrs. J. G.), Box 1581, Shanghai, China; Mary Ellen Wooten, Box 13, Idi-Aba, Abeokuta, Nigeria, West Africa.

24 Ossie Price Littleton (Mrs. H. R.), 543 Hill Street, Toccoa, Georgia.

25 Elizabeth Jackson Johnson (Mrs. R. E.), Corrente, Piauhy, via Cidada do Barra, Bahia, Brazil.

26 Antonina Canzoneri, Baptist Hospital, Ogbomosho, via Lagos, Nigeria, West Africa; Zach Jeremiah Deal, Jr., Apartado 298, Cartagena, Colombia.

27 D. Curtis Askew, 110 1-chome, Shimo Uma-Cho, Setagaya-ku, Tokyo, Japan; W. H. Carson, Baptist Mission, Box 5, Port Harcourt, Nigeria, West Africa; Roberta Jo Cox, Tuscola, Texas; Ruth Ford, Baptist Hospital, Tungshan, Canton, China; Farrell E. Runyan, Box 300, Clinton, South Carolina; Grayson C. Tennison, Caixa 15, Campinas, Estado do Sao Paulo, Brazil.

28 Ida Pauline Eaglesfield (Mrs. Carrol F.), Baptist Headquarters, Ibadan, Nigeria, West Africa; Frances McCaw Goldfinch (Mrs. S. L.), Casilla 286, Asunción, Paraguay; James Dewey Hollis, 12 Calcado do Monte, Macao, Kwangtung, China; Alfred C. Muller, 1805 Arizona, El Paso, Texas; Pearl Dunstan Stapp (Mrs. C. F.), Caixa 38, Maceio, Alagoas, Brazil.

29 Arthur R. Gallimore, Box 445, Wake Forest, North Carolina.

30 Eva M. Sanders, Baptist Mission, Ire, via Oshogbo, Nigeria, West Africa; Mary Long Ware (Mrs. J. H.), 543 Jefferson Street, Tupelo, Mississippi.

31 Bennie T. Griffin, 405 East 29th Street, Bryan, Texas; Walter B. McNealy, Caixa Postal 182, Campos, Estado do Rio, Brazil.

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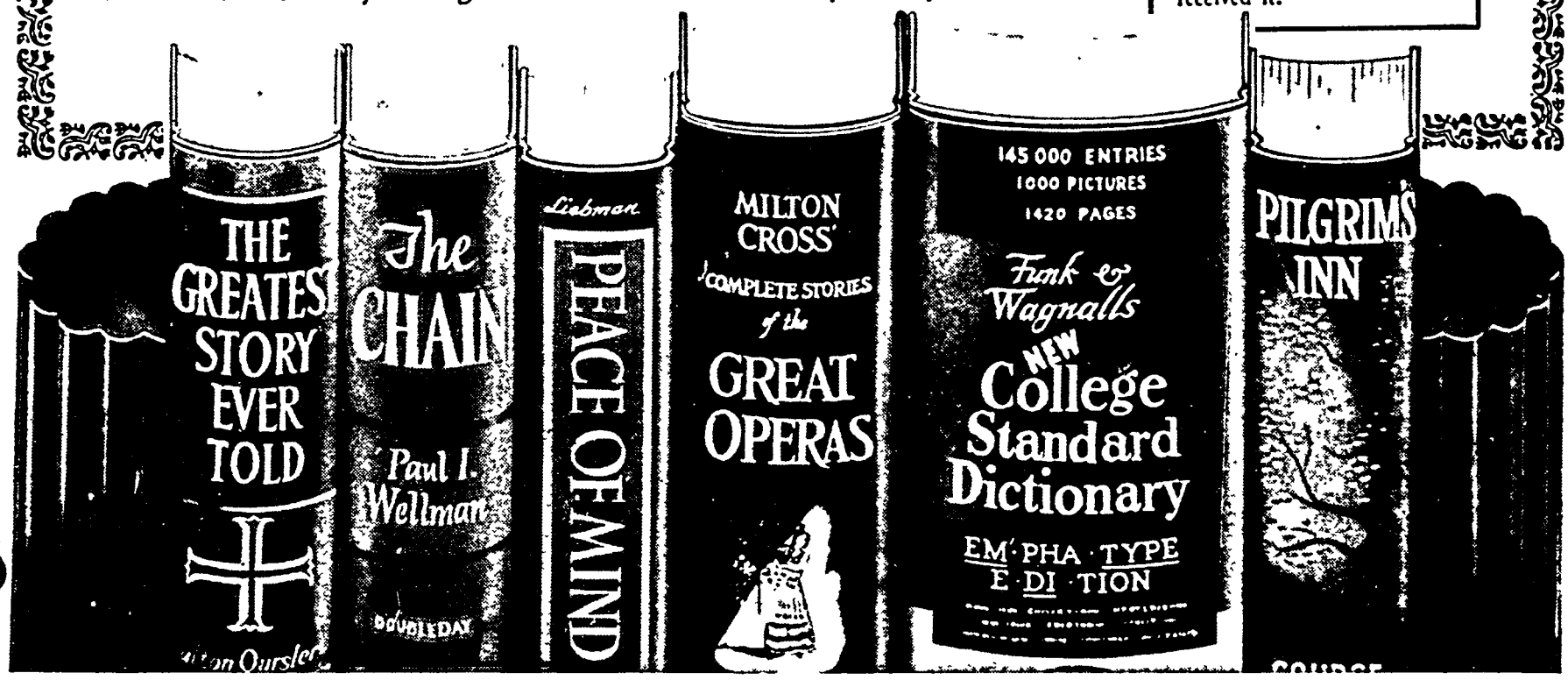

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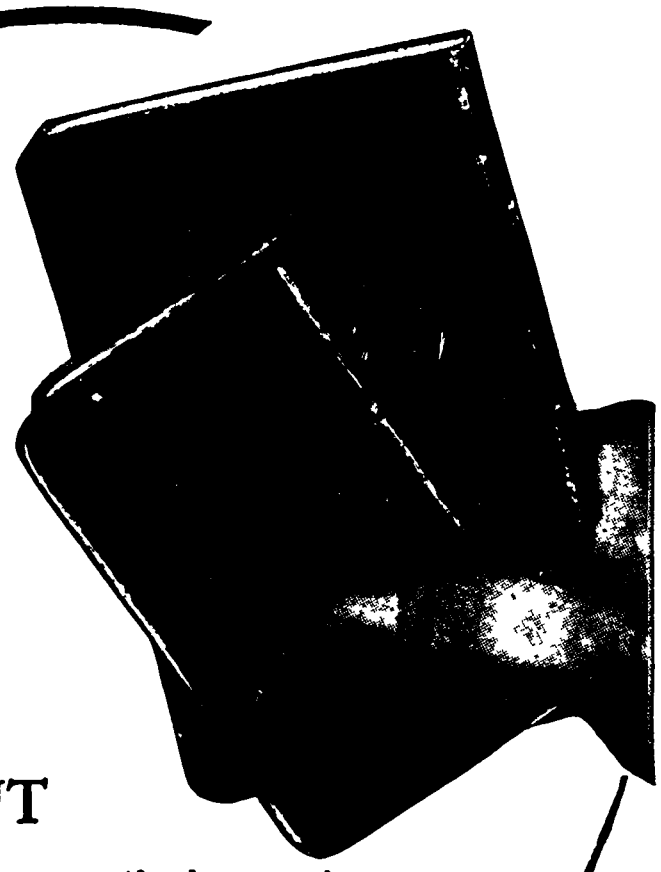

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to ask Pilate to do as he w
answered them, "Do you w
of the Jews?" [10] For he per
the chief priests had delive
stirred up the crowd to hav
instead. [12] And Pilate ag
I do with the man whom
[13] And they cried

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to ask Pilate to do as he
for them. [9] And he answe
you want me to release fo
of the Jews?" [10] For he pe
was out of envy that the c
delivered him up. [11] But t
stirred up the crowd to ha
for them Bar-ab'bas instea
again said to them, "The
do with the man whom yo
of the Jews?" [13] And they c
"Crucify him." [14] And Pilat
"Why, what evil has he do

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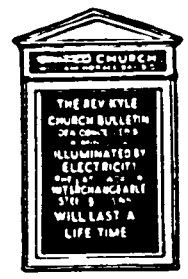

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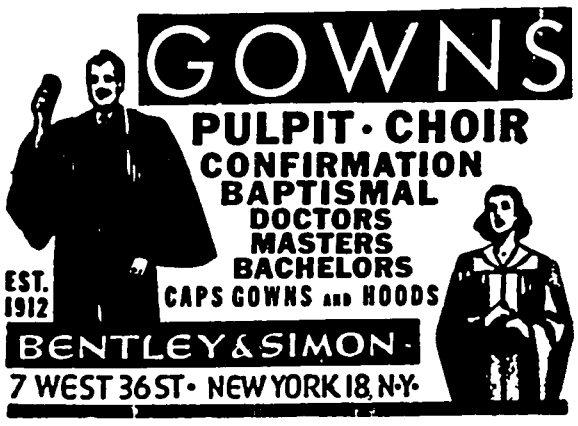

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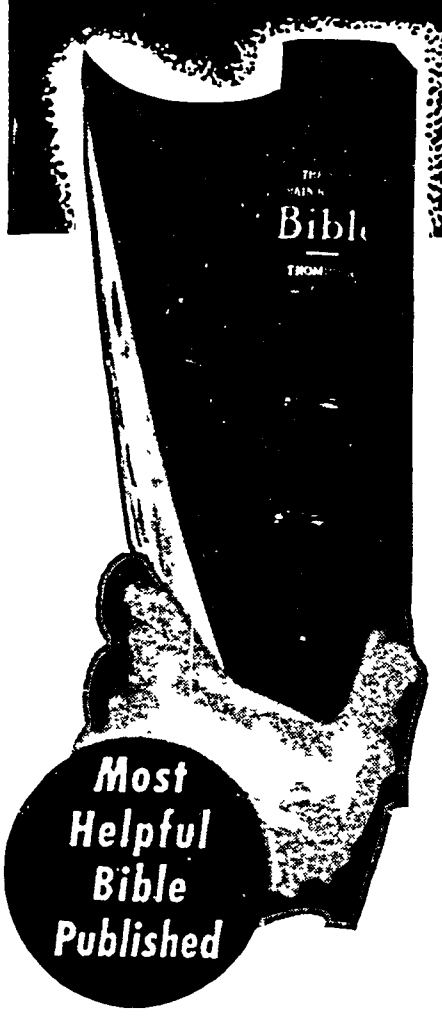

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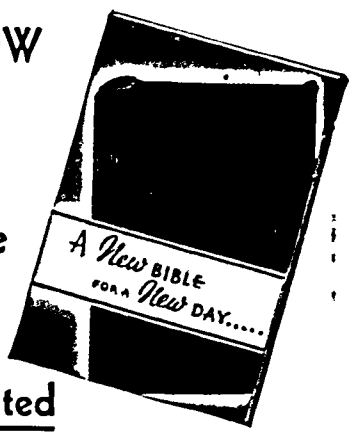

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