



**THE**

MARCH 1950

# *Commission*

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**Your Baptist World Journal**

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# The Hope of Glory

You cannot take a census of a man's hopes. But you may get a fairly clear picture of his treasures which in turn betray the whereabouts of his heart.

For you can measure a man's stature by the hopes he cherishes. The direction of his striving and the kind of treasure he desires determine the plane on which he lives. Jesus put it this way: "Where your treasure is, there will your heart be also."

For millions of people life is complicated by the absence of the physical necessities of life, bread, clothes and shelter. They may vaguely know that man does not live by bread alone, but they are also under such intense necessity of finding bread that other elements in their requirements of life are crowded out. For other millions life is complicated by a standard of living so far above necessities of life, that it puts them in peril of forgetting that man does not live by bread alone.

Man does live by bread. But not by bread *alone*. In his best moments he cherishes hope of glory.

The word "glory" in the Bible is closely connected with the presence of God. In the Old Testament glory attended the manifestation of divine character. Moses prayed: "I beseech thee, show me thy glory." God answered: "I will make all my goodness pass before thee" (Exodus 33:18-19). Isaiah's vision in the Temple was focused on the presence of God, "Holy, holy, holy, is the Lord of hosts: and the whole earth is full of his glory."

The supreme manifestation of the glory of God is in Jesus Christ. Isaiah describes the day of his coming as the fulfillment of God's promise of redemption for all nations: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isaiah 60:1-3).

In Christ lies every man's hope of sharing God's character. No other hope can compare with the hope of redemption from darkness and entry into the kingdom of God. "He has delivered us from the dominion of darkness and transferred us to the kingdom of his

beloved Son, in whom we have redemption, the forgiveness of sins. He is the image of the invisible God, the first-born of all creation" (Colossians 1:13-15).

The most enticing hope of every generation is to be presented "holy and blameless and irreproachable" before God. That hope of glory is fulfilled in Christ. The long covered secret of the ages has been made manifest to his saints. "To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory" (Colossians 1:27).

The indwelling Christ in the believer is the "hope of glory," that is, the hope of sharing God's character. Here lies the aim and motive for all Christian missions. Christ living in us transforms our character and compels us to share him with others.

When will this benighted world drop its will-o'-the-wisp hopes rooted in material things and corporate human power, and turn to the hope of the glory of God? The answer is simple: When Christ dwells in the believers and determines their actions.

For if Christ dwells in me I must share him with others and others will desire to know him. The manifestation of a Christlike character in the believer is the most potent means of propagating Christianity, yes, it is in the final analysis the *only* means.

Our Advance Program of missions will succeed only to the degree Christ dominates our motives and guides our actions. Worldly living on the part of professed Christians is the greatest hindrance to the spread and the acceptance of the gospel.

Our own hope of sharing in divine character lies in letting Christ dwell within. And the world's only hope of redemption from sin lies in the reign of Christ in the hearts of his followers. For if Christ dwells within we shall share his concern for lost individuals and multitudes, and give ourselves and all we possess to making him known to the ends of the earth.

"For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus sake. For it is the God who said, 'Let light shine out of darkness,' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ" (2 Cor. 4:5-6).



# THE Commission

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**CONTRIBUTORS** Samuel E. Maddox, Secretary of Missionary Personnel of the Foreign Mission Board, was born of missionary parents in Brazil and was himself an appointee for mission service in Brazil when he came to his present position. Elizabeth T. Watkins, superintendent of the Baptist Good Will Center, Tobata, Japan. Bertha Smith has been a missionary to China since 1917. Ralph Herring, North Carolina member of the Foreign Mission Board and pastor of the First Baptist Church, Winston-Salem, which sent their pastor and his wife on a trip to Latin America May 11 to June 30, 1949. M. Theron Rankin is the Executive Secretary of the Foreign Mission Board of the Southern Baptist Convention. Fon H. Scofield, Director of Visual Education of the Board, spent September and October of last year taking pictures of our Missions in Nigeria, Africa.

**MARCH 1950**

**Volume XIII Number 3**

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

## Next month

The timely article in this issue by Ralph Herring on his visit to our Latin American mission centers and the ever growing Directory of Missionary Personnel simply crowded out the story "The Charm of the Chinese Language" which we had scheduled for this issue. But we promise it for April.

As a sequel, so to speak, to the observations of Dr. Herring about our Latin American Missions the April COMMISSION will carry an article by Dr. Florene Dunstan, professor of Latin American History at Agnes Scott College, about her recent visit to South America. You will be interested in comparing her observations as a laywoman with those of pastor Herring. Look for her article under the heading: "The Greater Good Neighbor Policy of Southern Baptists."

From Kunihiro Nagata in Japan we have a vivid description of what happened to him after the Emperor abdicated as "god." In his story "The Tenno and I" he tells us how it feels to stand "empty-minded among the ashes of enthusiasm and sincerity" of his past days.

Fresh from Shanghai comes an up-to-date report of the conditions confronting the Chinese Christians under the new regime. "China Christians: Troubled and Hopeful," written by Dr. Howson Lee, will give you deeper appreciation of the steadfastness and courage of our fellow believers in China.

Advance in our Mission in Africa may include the Cameroons in the near future and you will want to read the picture story about that land in THE COMMISSION for April.

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## Last month



Everett L. Deane

*Dementi*

As the midcentury year was ushered in the Foreign Mission Board entrusted the important position of treasurer to Everett L. Deane, who was elected in the October Board Meeting to succeed E. P. Buxton upon his retirement as treasurer at the end of 1949. Mr. Deane began working for the Board as an assistant in the bookkeeping department in 1930, and has served with the Board ever since with the exception of the time he spent with the U. S. Navy 1944-46. In 1934 he was made assistant to the treasurer and in 1941 he was promoted to assistant treasurer. The intricate financial transactions connected with our Missions in twenty-seven nations around the earth are in experienced hands.

Philip J. Snider, who became assistant to the treasurer in 1944 has been promoted to assistant treasurer, taking over the position formerly held by Mr. Deane.

Right after Christmas an anonymous gift of \$8,020 in currency arrived at Dr. Rankin's office. Our executive secretary hopes that the donor will read these lines and accept the gratitude of the Foreign Mission Board for this generous contribution to our world mission undertaking.

Virginia Lee Priddy, who worked in the office of the Board several years ago, joined us again on January 1, to become manager of circulation and promotion for THE COMMISSION.

For a long time the forty-three men and women who work here have been terribly crowded in this former dwelling which serves as our home office. Long awaited relief came when the newly purchased and remodeled dwelling next door was taken into use. Personnel secretary Samuel E. Maddox and his staff moved into their new offices there, as did Mary M. Hunter, who will be research assistant in the foreign mission library on the first floor of the new building. Our morning prayer services will now be held in the beautiful new chapel seating 125 persons. The old chapel will be used for office space by the bookkeeping department.

J.N.

**Josef Nordenhaug**  
Editor

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

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Courtesy Malcolm W. Stuart

*"Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you, and lo, I am with you always, even unto the end of the world."*

"I am quite willing to go to the ends of the earth for my Lord, but I am not sure that he has called me to be a foreign missionary." Christian young people often make a statement like that. For deep in the heart of every serious-minded young Baptist is the desire to live life at its maximum. Our young people realize that the only full life is one lived in the circle of God's will. Their greatest concern is to find God's will.

There is no dearth in the land of the spirit of Christian adventure, no fear among our people of crossing the ocean, no flinching from possible sacrifices—there is a lack of understanding as to what constitutes a divine call

to missionary service. In one of our recent conventions a new missionary related how dramatically had come his call to missionary service. He heard a voice repeat over and over, "Go to Africa." Many may feel they are not called to be missionaries because of the absence of such a dramatic call.

Surely this must be true since 110 ministers choose to remain in the Southland for every minister who actually goes overseas or outside the continental United States. At present it takes 110 ministers and the entire foreign missionary offerings of their churches to support one missionary minister overseas. While we have 25,545 ministers in the Southland, only

231 ministers are serving overseas. Serving with them are their wives and 190 single women.

Too long we have allowed our Baptist women alone to be concerned with foreign missions. Missionary Lavell Seats, from Africa, recently told the students of our seminary in Louisville that a young fellow came into one of our clinics in Nigeria with a strained back, he stated that it happened when he lifted a heavy load to his wife's head! I wonder if we haven't too long placed the foreign mission burden on the women of the South. They have for years studied about missions and given sacrificially while most men scarcely realize that this is a job for

# Who Will Go?

By Samuel E. Maddox

them, too. By the scores as Dr. Seats puts it, men have heard God's call, "Whom shall I send, and who will go for us?" and the reply has been, "Here am I, Lord. Send my sister." I believe that we have hidden behind an erroneous conception as to what a true missionary call is.

I have asked many of our finest missionaries to define to me their missionary call. One said that when God called him to preach he did not say, "Yes, Lord, if you will assure me that my entire ministry will be in the South of the United States of America." His was an unconditional surrender to the will of God. Another stated that the main factor in his call was his observation that so many ministers were willing to serve in the States while so few were willing to go overseas, and he wanted to go where the need was greatest. Another said he wanted the privilege of preaching to people who were not "gospel-hardened." Still another stated he could never get away from the personal application in Christ's command, "Go ye."

Of one thing all of us are sure: John 3:16 does not read, "God so loved every white person in the Southern Baptist territory," but rather "God so loved the world." Christ died as

land while only 231 of our ministers have gone into "all the world." It would be inconceivable that any general would attempt to fight a global war with such poor distribution of his men. God is no less wise. So it is safe to say that it is not God's fault that Christ's ambassadors are so poorly distributed. Whose fault is it, then? I believe that some of our ministers are sincerely mistaken as to what constitutes a missionary call. What are some of the factors which should be present in every missionary call? I will mention four:

In the first place, there must be a realization that without Christ humanity is lost. Before anyone will volunteer for a task calling for sacrifice he must be assured that there is a real need. Surely Southern Baptists could not but respond if they could hear the urgent pleas for additional missionaries which I have received within the past few weeks. In Latin America alone, they are calling for 149 new missionaries. In Japan classes have been discontinued in our middle school, college and university because they lack teachers for the classes. Forty-nine new missionaries are requested for Japan in the coming year. A similar situation exists in Nigeria, where 16 teachers, a doc-

preachers and teachers, also. This is representative of the calls that are coming from all the areas where we have Missions. Soon we must consider the needs of new areas Southern Baptists hope to enter. The Department of Missionary Education and Promotion is continually sending out information which, if properly used by our pastors, will awaken our people to the urgency of world need.

Not only is consciousness of world need a leading factor in any missionary call, but the candidate must also have the feeling that he is *adequately prepared*. Paul said, "I am ready to preach the gospel to you also that are in Rome." The Foreign Mission Board requires high standards for its ambassadors overseas—high standards spiritually, mentally, and physically.

Again, a missionary call involves *unconditional surrender* to God's will in a program of world redemption. As I have worked with young people who are interested in missionary service, I have come to realize that young people who have faced the need, studied their own qualifications, and have made a full surrender to serve where God needs them most, have either come to feel spiritually compelled to go as missionaries, or else they have become assured that God wants them to serve here in the States.

The fourth factor in a missionary call is the *definite conviction that God wants one to serve overseas*. Without that, a missionary will return to the States at the first discouragement.

(Please turn to page 31)

much for the boy in Africa as for my boy. God cannot be held responsible for the poor strategy which keeps over 25,000 Baptist ministers in the South-

land, and several nurses are desperately needed if the work which has been started is to be carried on. An urgent call has come from Palestine for



Saunders



Scofield



Eaglesfield

# Tobata Baptist Good Will Center

By Elizabeth T. Watkins

When we moved in on Thanksgiving of last year, the place was hardly livable. Repairs were far from completed. The downstairs could not be used at all. One little classroom upstairs and our living quarters were being put in shape. But there was no equipment—not a table or a chair except the eight I had brought for my own living room. The gates and part of the wall of the narrow playground were either broken down or gone, and the community filth was being dumped at the entrance, causing swarms of flies. The playground equipment was rotten.

In their visiting and survey, the workers could find only one Baptist family, people living immediately in front of the center and active in the Tobata Baptist Church. They could find practically no one else who claimed to be a Christian. Most of the people had never heard the stories of Jesus. But many were heart-hungry and waiting for a chance.

Now the situation has changed. The two-story building, painted a living green, stands out conspicuously in this treeless, flowerless neighborhood. The name over the door, *The Tobata Baptist Good Will Center*, proclaims what it strives to be. Through the three green gates there troop daily many happy people. The playground has been almost doubled in size. Day after day it rings with the shouts of children at play. With no other place to play except the dangerous, crowded streets, they troop in to enjoy the six swings, four slides, climbing poles, see-saw, etc. Some play croquet. Posts for volley and tennis have been erected.

The playground is sometimes used for community meetings. Recently about five hundred were entertained with slides and filmstrips. Some were pictures of the life of the Lord Jesus. Many heard these stories for the first time. Many will come to a meeting out-of-doors who will not come inside. Besides, our little assembly room is filled by 150. One hundred and seventy-five cannot get in, even if they sit on the floor close together. We hope

to use the playground for community games and community singing. We also want to have more programs of slides and filmstrips.

The sixty-five adorable kindergarten children have a happy time in their pretty rooms, painted pale green, with lovely pictures on the walls. Their little tables and chairs are just the right size. Each has a drawer of his own for his crayons, color book, etc., and each has a shelf space for his lunch basket. Each morning they eagerly open the glass doors of the pretty cabinet and get out their toys. If anyone gets hurt he is taken to the clinic where first-aid supplies are kept. At lunch time, his milk is brought from the kindergarten kitchen.

At Sunday school the kindergarten room is the matting-covered one next to the kitchen. The upstairs classroom is equipped with long tables, folding aluminum chairs with green cushions, a blackboard, maps, pictures, and curtains. There are, too, two long cushioned window seats, so this room will seat about thirty. The bookcase for the community library has not been bought, but it is being requested at once. Beautiful records of organ, chimes, and vocal music are on hand and await the coming of a public address system to give uplifting music to the colorless neighborhood.

## *The Kindergarten*

The hours are officially from nine until two, but the children begin coming at eight. And sometimes a mother wants a child taken care of in the afternoon. Then, there is the monthly P.T.A., kindergarten visiting, and there are plans for the organization of a graduates' club.

## *The Sunday School*

The assembly room is full. The children march in while the head teacher

plays the shiny new piano with about fifty sitting on matting on the floor. Others fill the little kindergarten chairs. The largest ones sit on folding chairs. On the first Sunday in October, a branch Sunday school was begun down beyond the river near the railroad tracks. It opened with sixty-three Japanese and Koreans, but the room is large enough to hold 300 to 400, sitting close together on their feet. It is dark, and the matting is well worn, but the kind kindergarten mother offered the use of her home that the children of her community might have a chance to have a Sunday school. On the first Sunday, most of those present heard their first Christian prayer and hymn.

The story of Jesus is new to them. This year they will have their first Christmas. Those at the Good Will Center, their second. In September six from the Good Will Center Sunday school were baptized. The three Japanese teachers in the new Sunday school were baptized last month. And another who was baptized then heads the membership drive and brings in the children. The Sunday schools meet on Sunday afternoon. In the morning we attend the Tobata Baptist Church.

## *The Children's Club*

Miss Kinko Sakagami, a graduate of our Baptist Woman's College, and one of our kindergarten teachers, usually has about fifty children between five



Mothers enjoy Bible study, sewing, and play.



With hungry hearts and eager minds mothers and children crowd into the various services at the Baptist Good Will Center of Tobata, Japan. Many are won to Christ. Recently two of the intermediate boys above were baptized.

PHOTOS BY MARY LUCILE SAUNDERS

and eleven at her Thursday afternoon club. No one knows how much the International Child Evangelism Fellowship lessons for the flannel board on "How to Pray the Bible Way" will mean to these children from homes where various gods are worshiped. They love the hymns and Bible verses, too.

### *The Girls' Club*

About thirty-five girls of upper elementary and junior high school ages meet with Miss Sachiko Iino on Tuesday afternoons. She gave them lessons on *The Bible, the Word of God* and is now having lessons on how to pray. Some earnest Christians have come from this group. Those who have been baptized pray in public. Recently this group held services with a shut-in and visited a hospital. After their Bible lessons they make various things to sell. The maker of

each article is to get part of the price when it is sold.

### *The Boys' Club*

The time is Friday afternoon, and the leader is Mr. Wada, the man in charge of the Good Will Center office. The boys seem to like baseball more than anything else.

### *The Young Women's Club*

Young business women and high school girls meet on Saturday evenings with Miss Iino. She is a graduate of our Baptist high school for girls, one of the kindergarten teachers, and an earnest worker in the Tobata Baptist Church. Her mother is the president of the W.M.S. of the church, and the Good Will Center physician. Miss Iino is giving them studies on *The Acts of the Apostles*. While Miss Tomita was their leader, several were baptized, and

during Miss Iino's leadership, others have been baptized. Five of them have become Sunday school teachers.

### *The Young Men's Club*

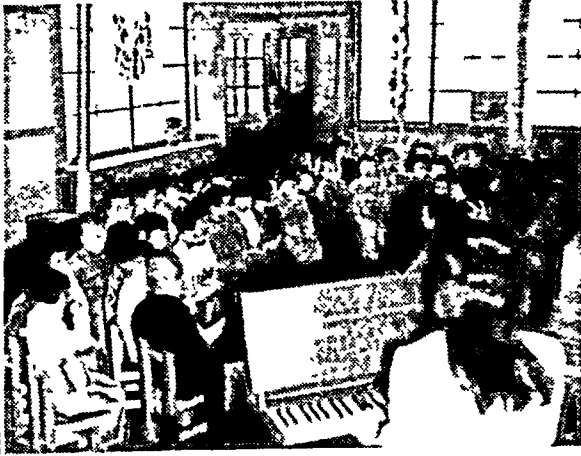
This club meets with Mr. Wada on Wednesday evenings. Two of these members are now Sunday school teachers. Two former members have also been baptized.

### *The Mothers' Club*

This is for any woman of the community, or city, and is not connected with the kindergarten. Some come from the near-by settlement for war widows. They have made some attractive garments for their own children from old material sent from America. That done, they use new material in making things for the sale, the maker to get part of the sales price. They enjoy the Bible lessons with the flannel



Center has no nurse, child goes to Kokura.



Children come early, like to sing.



Kindergarten flag drill is popular.

Saunders

Courtesy the Author

board illustrations given by Miss Sakagami. In addition to hymns and Bible reading, they usually play a jolly game. The two baptized members are very faithful. Others have declared their faith.

### *The Chorus*

This meets for practice now on Monday evenings. A music teacher from Kokura comes to train our singers.

### *Evangelistic Services*

These are held every Friday evening from seven-thirty to nine. On the first Friday of each month, Pastor Kiriara comes from Moji. On the second Friday, Dean Arikawa from Seinan Woman's College speaks. On the third Friday, Professor Shirabe from Seinan High School has been speaking, sometimes using slides or filmstrips. On the fourth Friday, Missionary "Pete" Gillespie from Kokura has been speaking. On the fifth Friday, Pastor Miaji or Pastor Yoshida has spoken.

Quite a few decision cards have been handed in at these services, and some of these people have been baptized. One encouraging thing about these meetings is the increasing number of men who are coming. The assembly room (really the kindergarten room) is usually full at these services.

On Sunday morning and evening we go to the Tobata Baptist Church for the services there, and on Thursday evenings for the Bible study and prayer meeting there. Always a large proportion of the congregation at these services is from the Center.

### *The English Bible Classes*

I conduct one class on Sunday morning from eight-thirty to ten for English teachers and advanced young people. The one on Tuesday evening from six to nine is for college students and business people. The one on Saturday afternoon from two-thirty to five is for high school students. The one on Sunday evening from five-thirty to seven is for anybody. There have been decisions for Christ made at some of these classes, too.

### *English Classes*

On Thursday from five-thirty to

seven I teach a class in English composition, grammar, and conversation. Again on Saturday afternoon, some reading and letter-writing are taught. On Wednesday afternoon, I teach an interesting class of first year junior high school children, using the school text, but also having a short devotional with hymns, Bible memorizing, and prayer. Arrangements have been made for the opening of a class for beginners to be taught from five-thirty to seven on Thursday by a young man recently baptized from one of the English Bible classes. There is demand for such a class.

### *Distribution of Food and Clothes*

The caring for relief boxes is a task causing gratitude but taking time. The items must be recorded, reported, stored, sorted, selected for distribution, and wrapped. We are distributing blanks on which those needing clothes write their greatest, next greatest, and third greatest needs. Last summer the principal of a local elementary school spoke of having heard of our distribution of clothes to the poor, and expressed his personal appreciation. There are so many undernourished people suffering from beriberi or tuberculosis that it is hard to know to whom to give the limited amount of food that comes in. I am constantly wishing for vitamins for distribution. So many need them. Writing letters acknowledging these gifts takes considerable time.

### *Finding Jobs*

Sometimes people come wanting assistance in securing work, or special training in preparation for some definite work. Helping these sometimes takes a good part of a day. But people's gratitude more than repays you for the effort.

### *Care of the Sick*

We still do not have a nurse, so we do not do much for the sick here. However, we take them to the various doctors and hospitals in town. Last month I took one to a dentist, one to Kokura for a chest examination, one to a hospital for eye diseases, and Mr. Wada took a boy to the doctor for a cut foot. This month we took a girl

going blind with trachoma. We long for a Baptist nurse so that we can do more for the sick.

### *Korean Work*

We are so happy over the beginning of Baptist work among the Koreans of this city. The Korean evangelist comes from our Baptist Seminary in Fukuoka each Monday. There are only two Christian Koreans in the city and they are not Baptists.

### *The Support of This Work*

The support has been almost entirely from the Lottie Moon Christmas offerings. So all of you who have had a part in those offerings, rejoice.

### *All Praise*

Let all praise and credit for what has been accomplished be given to the heavenly Father for his countless blessings, to the Lord Jesus for saving some of these people from their darkness, and coming into their hearts and lives to stay, and to the Holy Spirit for convicting of sin and revealing the Saviour to hungry hearts.



When mothers and children leave after a full day, staff must prepare for the next.



# "That the World May Know"

By M. Theron Rankin



Foster Studio

**S**outhern Baptists are moving forward. This fact dominated the December meeting of the Executive Committee of the Southern Baptist Convention. I am writing these notes early in January while I still feel the forward push of that meeting. Members of the Executive Committee, representative of Convention agencies, State Board secretaries, editors of Baptist journals and others found themselves dealing with undertakings that *are* advancing. The problems and difficulties with which the Committee had to deal are themselves products of the advance which we are making. The questions of budgets and programs all arise because we *are* advancing.

I came away from the meeting, however, with the conviction that the advance which we are already making is only the prelude of a far greater move forward which Southern Baptists are about to make. We are gathering momentum for the real surge forward which is still ahead of us. God is ready to do something big for the whole world through Southern Baptists. When we are ready, he will do it.

This conviction is not based alone, nor primarily, on the sound and effective planning which is being done through the Executive Committee; although Southern Baptists do have abundant reasons for placing great confidence in this Committee. My conviction, however, is not based on what *we* are doing, but on what God is doing within us. Evidences are multiplying that his Spirit is moving in the hearts of his people to create in all of us a deep concern that "the

world may know" and that "the world may believe". This kind of concern marked the meeting in Nashville. I felt that the advance program of foreign missions had been lifted up on the crest of a wave of concern for world missions which at the same time is lifting up every part of the life of Southern Baptists.

The Foreign Mission Board makes advances in its long range program *after* funds have been assured. For this reason, our real advance will get under way in 1951. But we are getting a "running start" in 1950. At its January meeting, the Board authorized the appointment of one hundred missionaries in this year, which represents an increase of about thirty over the appointments in 1949. This has been done on the basis of an increase of \$250,000 in the Board's operating budget which the Executive Committee of the Convention is recommending for 1951. With that much increase definitely assured, we can afford to step up appointments to one hundred this year.

If our hopes for 1951 are to be realized, we must accomplish the following objectives in 1950:

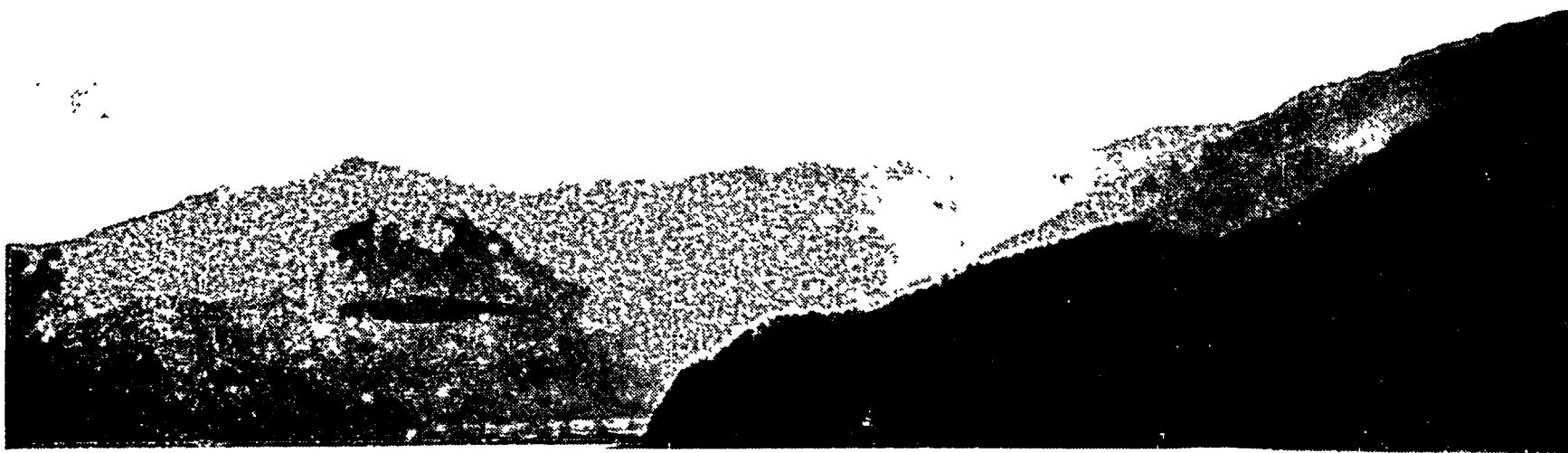
(1) Increase contributions through the Cooperative Program to raise the receipts for Convention agencies beyond \$6,500,000. During this year, all receipts over this amount of Convention-wide funds will go for advance in foreign missions.

(2) Support Woman's Missionary Union in her contributions through the Lottie Moon Christmas Offering. The program of the Foreign Mission Board is like a train with two tracks. One is the Cooperative Program and the other is the Lottie Moon Christmas Offering. Without either of these tracks, the program of foreign missions would be wrecked. The Lottie Moon Christmas Offering for foreign missions and the Annie Armstrong Offering for home missions are parts of the approved financial system of our Convention, and are thus as definitely parts of our cooperative support of the Convention program as any other part.

(3) Increase the number of candidates for foreign missions. We must be ready by 1951 to raise our appointments far above one hundred a year. Increase in missionary volunteers and increase in funds to appoint them are inseparable. If either factor lags, the other is seriously impaired. If we increase the number of volunteers available for appointment in 1951 and do not have sufficient funds to appoint all of them, the immediate effect on future volunteers in the colleges and seminaries will be disastrous. When the budget for Convention agencies was cut back in 1947 from \$5,000,000 to \$4,000,000, the Foreign Mission Board was compelled to notify about twenty-five volunteers that they could not be appointed that year. The immediate result was a sharp decline in volunteers in colleges and seminaries, from which we are still suffering today.

On the other hand, if we have to make an appeal for more volunteers on the basis that we have more money for the appointment of missionaries than we have candidates, receipts in funds drop off. Then, by the time more volunteers have responded to the appeal, funds will be insufficient to appoint all of the candidates. Therefore, we emphasize the necessity that increase of volunteers and increase of funds for their appointment are inseparably tied together.

However urgent our need of volunteers may be, we cannot lower our standards to increase the number. A missionary call is a personal experience with God through which one comes to the conviction that it is God's will that he offer himself for foreign missionary service. He must be well trained and equipped for the particular work he is to do and must have good health. Long experience has demonstrated beyond question that if a missionary does not have an abiding sense of being in God's will for his life, is not well trained and of sound health, he will not remain long on a mission field. We need men and women who fully believe that God's will is sovereign in the world.



Evans from Three Lions

The eyes of the world are focused on Formosa where the National Chinese Government now resides.

Portuguese navigators called it Formosa ("isle of beauty") but the Chinese named it Taiwan, meaning "raised up out of the bay". The island, 220 miles long and from sixty to eighty wide, one hundred miles off the coast of southeast China, is both.

The Portuguese must have chosen the name when on boat out in the channel viewing the western plain of lush growth with tree ferns and palms waving over the lower greenery; the upland rising twenty miles inland covered with papaya, orange, banana, mango and eucalyptus trees; the weeded hills gradually rising in the background until a mountain range is formed running three-fourths the length of the island with forty-eight peaks 10,000 feet above sea level. Mount Morrison towering 14,720 feet is the highest peak east of the Himalayas.

Along the east coast the magnificent cliffs form a perpendicular wall for a distance of sixty miles where these high peaks descend into the Pacific Ocean to great

depths. This stretch of cliffs is said to be without parallel in the world.

Among the special attractions is the feathery bamboo growing from north and south, east and west. The Chinese claim one thousand uses for it and just cannot understand how Americans get along without any. It is especially pretty growing on the terrace ridges of the farms over plain and hill. The two-year-old reeds are cut out every year for sale to prevent too much shading of the crops, while the tender growth left gives the whole countryside the appearance of a park.

The northern end of Formosa is on a level of the southern tip of Florida, making the northern half in the north temperate zone and the southern half in the torrid. While all tropical plants grow in the south the north is too cold for oranges. The thermometer here in the capital city, Taipeh, seldom goes below forty degrees Fahrenheit, but

it rains so much in winter and the damp cold is so piercing that only the presence of the hardy mesquite and blooming shrubs keeps one from thinking he is "going to freeze"!

At the close of the Sino-Japanese war in 1895 the Chinese ceded Formosa to Japan. The island was developed economically to secure foodstuffs and raw materials for Japan, as well as for army, navy, and air operations. Farming land was made to produce two abundant crops a year of sugar cane, tobacco, jute, small peanuts, a poor quality of sweet potato, and rice. One crop of rice was sent to Japan.

Factories canning pineapple, mangoes, oranges, bamboo shoots, milk, and fish were soon buzzing, and paper mills, rubber plants, petroleum wells, sugar mills, coal, copper and gold mines were developed. Salt extraction by evaporation became an important industry.

With the laying out of cities on modern lines with big buildings came the development of

*Forced out of one field, your missionaries simply start to work in another.*

# Isle of Beauty

By Bertha Smith

the cement industry. A main trunk railway line was built from Keelung, the port city, on the spacious natural harbor on the north coast, running along the fertile western plain to the extreme south. Connecting with this were narrow-gauge lines going out to the factories and agricultural centers.

Electric power lines were run from city to city and even out to the villages on the plain. East and West meet where a steel power tower stands beside a tall temple pagoda.

Before the Japanese came, the population was made up of the Aborigines who are akin to the natives of the East Indies, and Chinese from southeast China—Fukien and Kwantung provinces. At present about a half million of the Hakka and Miao tribespeople are here from the south China plateau, where ancestors came over centuries ago. These people, like the Chinese who came, held on to their mother tongue of hundreds of years back which they have handed down to the present, even though all under sixty were forced to learn Japanese. The Japanese at the time of the late war composed about one-third of the population, or two millions.

The Aborigines live mostly in the mountains, having been pushed back by intruders. They were so anti-foreign toward the Japanese that they were enclosed by a guard line 300 miles long, 250 miles of it electrified. Even though the youth were forced to learn the Japanese language, a percentage of them given some education, and many of their customs of living changed, they are still in utter darkness spiritually.

Some have heard the gospel through Canadian Presbyterian missionaries in the north and English Presbyterians in the south until a few young men are now taking special training for Christian work.

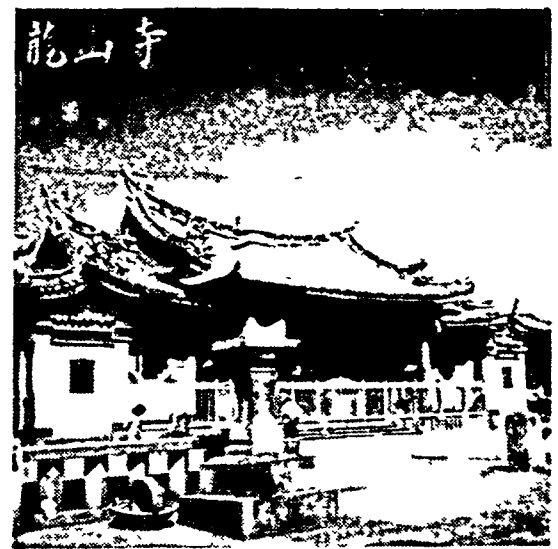
Congregation at opening of the First Baptist Church at Taipei, Formosa, on April 10, 1949. Pastor Yang sits next to man in dark glasses (second row); the author is seated fifth from the right in front row.

Not only are the mountain tribes in darkness, but most of the Formosans are without Christ. While the Japanese by their industries raised the standard of living and opened schools, still less than half of the Formosans had school advantages while all the Japanese children were able to attend school. Chinese temples were closed and law and order prevailed, but when the Japanese withdrew in 1945 temples were repaired and all the old customs revived.

I have not seen such superstition or devotion to idol worship, or such extravagant expenditure for heathen funerals in the Orient! Recently on a trip to the south in a city on the railroad with 80,000 people, where there has been a Christian church for thirty years, when I asked for the church, a rickshaw coolie delivered me to a Buddhist Temple!

Although it has been eighty years since the first Canadian and English missionaries came, there were never more than a few at a time, and heathen opposition made work slow for years. Later under the Japanese they could not open schools and reach the youth, while Japanese philosophy and enforced shrine worship made the reception of the gospel more difficult.

With the withdrawal of the Japanese, thousands of Chinese from the



Buddhist Temple in Taipei, Formosa.

mainland came to take over the government. Mandarin, which is spoken in nine-tenths of China, became the language of the new province.

With the spread of communism over China, more came until the population within three years' time increased nearly four millions.

I was the first Mandarin-speaking missionary to come over here and that only a year ago. Just before Shanghai fell in May, Missionary Lila Watson came. The mission committee of the China Baptist Convention sent Pastor Yang of Chefoo, and Miss Peng, a graduate of our North China Seminary. We found Benjamin Kue teaching here, member of our Cantonese church of Shanghai, a graduate of the University of Shanghai, who will work with our young people.

That is our force. The Lord has wonderfully blessed us and now we have here in the capital an organized church, and weekly services in a few homes in different parts of the city.

PHOTOS COURTESY THE AUTHOR

台北基督教中華浸信會開堂禮拜全体兄弟姊妹合影1949.4



# Glimpses of Grace in Latin America

By Ralph Herring

Our first glimpse of the South American continent was over historic Cartagena, Colombia. The plane landed at the Barranquilla airport where Missionaries Harry Schweinsburg and Howard Shoemake met us. What a comfort it was to have some one who knew the language and ways of the people on hand to receive us!

We have found nothing to equal the hospitality and kindness of the missionaries. Fellowship with them has been our greatest inspiration. I have often thought that the home life of our missionaries is the most eloquent witness they bear to Christ and our contact with them throughout Latin America has confirmed my opinion.

I spoke for the first time through an interpreter at the San Isidro church where work was begun only seven months ago. Later we visited the Rebolo Church, established in 1942. Its attractive building is largely the result of Mr. Maxey Jarman's generosity. There and at the Central Baptist Church later, and in many other places, we saw evidences of this great layman's interest in missions.

Dr. and Mrs. Roy McGlamery showed us something of the great medical work they are beginning in Barranquilla. It is a great city where all kinds of disease must be combatted. Negotiations for the doctor's license to practice medicine in Colombia have been completed since my visit and prospects are bright for a strong work in medical missions.

On our way to Cartagena by car, we stopped briefly at Sabanalarga where the A. R. Daileys, our missionaries there, showed us the beautiful new church. This city of about 12,000 inhabitants looks to me much like pictures of African villages, with thatched cottages and with pigs, donkeys and children running about in the narrow streets.

As we drove along, Mrs. Herring and little David Shoemake dropped tracts from the window of the car to groups of people we passed. I was amazed at the eagerness with which the leaflets were gathered up and read.

At Cartagena we went to the

Wednesday evening prayer service at Central Baptist Church where Missionary Zach Deal is pastor. Another church is under construction in the Alcibia section. Overlooking the city is the great fortress of San Felipe and the monastery built above it in 1607 on El Popa, an elevation so named because of its likeness to the poop deck of a ship. From there we got some lovely views of the harbor and of our Central Baptist Church, strategically located just beneath the fortifications.

When we arrived at Bogota Mrs. Gerald Riddell was at the airport to meet us and take us to services at the Baptist Christian Center, for we do not yet have an organized church in the capital city. Mr. Riddell and a congregation of about forty were already there when we arrived.

In Cali we saw the beautiful 25-acre tract of land on which Southern Baptists plan to build a great seminary. Although only a few degrees north of the equator, the climate is delightful because of its altitude. Our missionaries, Rev. and Mrs. J. H. Thomas, met us there and showed us every kindness.

As we flew from Cali to Lima, Peru, I asked the steward to let me know when we crossed the equator. But our plane was bucking terribly as it fought the gales over the mountain passes and he himself was so tightly strapped in that he could only signal with a raised hand when we passed from the Northern to the Southern Hemisphere.

Out on the square in front of our hotel in Lima, representatives of Argentina and Peru staged a celebration which proved quite a gala event. Here a pickpocket relieved me of my glasses. Senor Manuel Barreto of the hotel was very apologetic as he took me to get some new ones. He explained that in his country they have many little crooks, "but nothing like the big ones you have in America."

We flew non-stop from Lima to Santiago, Chile. I went with Missionaries Hugo Culpepper and Cecil McConnell, both teachers in the seminary at Santiago, to *La Cisterna* where they

were conducting a study course. The church has forty members and there were forty present. I contrasted this with the way our study courses are attended in the homeland. This church was started by two deacons from the First Baptist Church and their little building was erected by their own hands in spare hours.

We went by train to Temuco for a memorable Sunday. About ten came forward during the invitation after I had preached in the lovely new building of the First Baptist Church in the morning. After lunch with the boarding students at the *Colegio Bautista* we visited a little mission station in the afternoon. Then in the evening I spoke at two churches and the next morning twice at the school.

Our plane route east from Santiago led through mountain passes so rugged that jutting pinnacles seemed almost to reach out or up for us. We landed briefly at Buenos Aires where we took a hydroplane for the hour's run to Montevideo, Uruguay.

At the lovely new *Radio Norte* Church where Missionary B. W. Orrick is pastor, we attended a round-table discussion with all the Baptist churches of the city participating. Among the problems discussed was the need for more missionaries to open new work. We have only eight missionaries in the whole of Uruguay. After the discussion I preached with Mr. Orrick interpreting and my heart overflowed when six rose to their feet to accept Christ.

Back in Buenos Aires Missionary E. S. Swenson took us to the Once Baptist Church where Missionary L. C. Quarles interpreted as I preached. At the Lord's Table following I noted that the people stood to receive the elements and partook immediately before sitting down.

Argentina seems rapidly drifting to the position of Spain. The government has adopted Roman Catholicism as its chosen religion. Just now a bill is pending to guarantee freedom of worship for the "cults" in their temples which, as Pastor Santiago Canclini says, is like giving an editor freedom





only in writing that which stays in the room where it is written.

Interest at the Central Baptist Church, where I preached to a full house, seemed centered in the freedom of religion. I was reminded of Roger Williams by the spirit in which the pastor told his people how their religious liberty was threatened by the proposed law. Even the choir selection was a stirring hymn along this line.

In Rosario we visited a cathedral near the main square and saw an image of the Virgin with four great candles burning before her and five or six people on bended knee in adoration. The image of Christ on the cross, with only two candles before him and no worshippers, was ghastly in comparison.

At the Good Will Center we found Missionary Sara Taylor conducting a kindergarten class. She lives there alone except for a native helper and seems happy in her work. We ended our brief tour of the city at the church where Missionary T. B. Hawkins has been pastor for seven years. We have about ten Baptist churches in Rosario.

Our journey to Paraguay was made by steamship up the Parana River. When our boat nosed its way through the small craft that crowded the wharf at Asuncion, Rev. and Mrs. Sydney Goldfinch and Miss Miriam Willis were at the docks to meet us. We set out for a look around the city in the *Lottie Moon*, a pick-up truck which was a gift from the Lottie Moon offering.

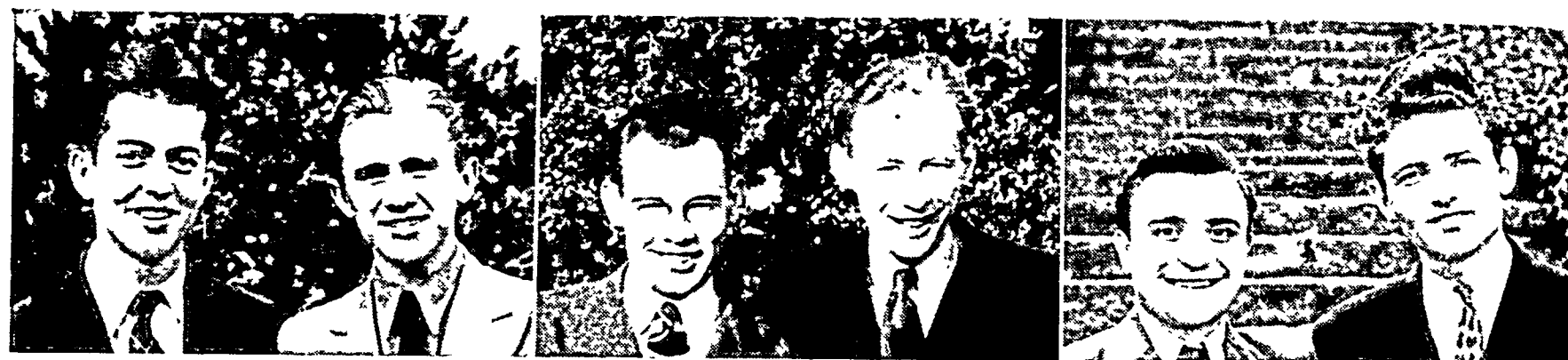
First we went to the clinic begun by Miss Willis and continued now by Dr. Franklin Fowler with her assistance. Chacarita, where our first medical work in South America was begun, is in the slum section of Asuncion among the squatters who live along the river. Dr. Fowler took us to the site of the new hospital about to be constructed, our first venture of this kind in Latin America.

Our Sunday night services were at a Baptist church near the market. They had just concluded a six-weeks' course of studies and I had the privilege of bringing a sort of "commencement" message as certificates were awarded in recognition of work done. Several people held up their hands in requests for prayer and four young people asked for baptism. A man there was introduced to me as one who "preached the gospel with a razor." He was a barber who worked at the military post among soldiers. Missionary S. L. Goldfinch said he had borne a faithful witness among the men so that a surprising number had heard the gospel. It reminded me of Paul's witness to the Praetorian guard.

The F. A. R. Morgans were on hand to meet us in Sao Paulo, Brazil, a city of two million people with twenty-nine Baptist churches. Mr. Morgan is a veteran missionary of thirty years service. It is hard to distinguish their home from the school they conduct and the book store they operate and the 101 other matters which head up there. As I write there are classes in progress in the kitchen, in the dining room, and in three of the front rooms which are regularly given over for that purpose. One can hear the practice organ going almost any time, for their daughter teaches music. Upstairs is a large room where the brethren drop in to spend the night and sometimes prolong their stay. Well over a hundred must come and go daily from this place which is located beside a bar and in the midst of three red-light houses. Yet one feels withal that it is a home and marvels at God's grace which enables the Morgans to carry on.

When we arrived at Rio de Janeiro, Missionary J. J. Cowser and others were there to meet us. From the home of the J. P. Kirks we proceeded to Villa Isabel Church where the pastor had arranged an out-of-door service to celebrate the purchase of some new

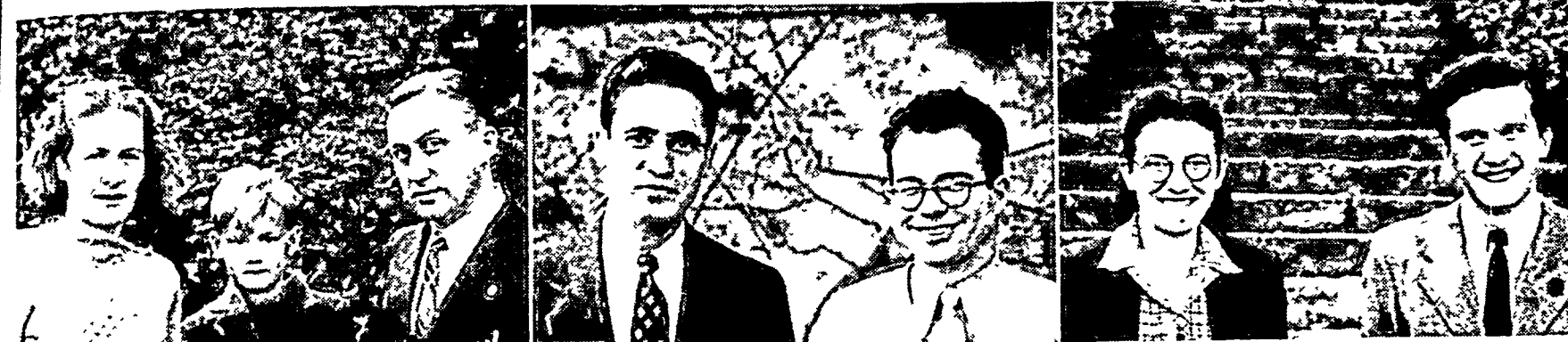
(Please turn to page 25)



Koester and Mayr, Austria.

Posthumus and Mostert, Holland.

Hodoroaba and Bulzan, Romania.



The Jorgensons, Denmark.

Ciampa and Tritapepe, Italy.

Mrs. Hodoroaba and Ader, France.

## Meet the First Student Body of the Baptist Seminary in Zurich

### Austria

At this seminary we are two students from Austria. In the first two months it was a great experience for us—the good fellowship we had. We learned to know not only the students personally but also the different views of different nations.

KNUT KOESTER  
HUGO MAYR

### Belgium

We want to thank God for the privilege that we have in being here in this lovely seminary. Our desire is to serve our God faithfully.

JOHN LIEDTKE  
TADEUSZ KAZEK

### Denmark

The international character of the seminary has given us occasion to experience the power of Christianity to create fellowship right through national dividing lines and distinguishing national traditions.

ORLA JORGENSEN  
ELLA JORGENSEN

### Finland

From the first moment of my coming here until now, I have felt at home. I like this place because I see God everywhere—in our surroundings and in our hearts. I like also my fellow students. When we have prayer meetings together we are very near one another. One year ago I could not have thought that I should get so great an opportunity. But it is true now. The ways of God are wonderful.

HENRY AALTO

### France

We two, representing France in this international seminary, are thankful for this good opportunity to meet our continent-neighbors, through our Lord's providence and through Christ's love.

SAMUEL ADER  
FRIDA HODOROABA

### Germany

We are six German students here, having come from various parts of our home country. Our common aim is to

receive training for our work as minister, missionary, or teacher. The life with Christian students from many countries and continents is something unique, and as German students we are particularly grateful for the great opportunity offered by Christian friends from abroad after having gone through a long period of seclusion in our own country.

WALTER FULLBRANDT  
WERNER ROSEMANN  
GUNTER WAGNER  
GUNTER WIESKE  
HERMANN ZINKE  
WEARD ZWEDE

### Holland

The student body—a strange company. When students from different nations come together in camp for a few weeks, you can feel the international spirit. Here we shall live some years together. A good international spirit steadily grows up. It will be a much deeper experience than a two weeks' camp.

C. MOSTERT  
B. POSTHUMUS

### Hungary

I should like to get a thorough training here to become an efficient tool in the hand of God. We pray God that he may bless this seminary and make it a channel through which he can convey a stream of blessing into all parts of the world.

EDMUND HEVESI

### Italy

We Italian students are very thankful for the opportunity that has been allowed us to stay here, because through the friendships that we shall form, our country will have easier collaboration and help from so many European brethren.

JOSEPH CIAMPA  
RUDOLFO TRITAPEPE

### Norway

In the quiet surroundings with this lovely natural scenery we can hear the voice of God. Together thus we are faced with our great task: to win the world for Christ.

KARE LAUVENG

PHOTOS BY JOHN D. W. WATTS



Liedtke and Kazek, Belgium.

### Poland

Being Polish but living in Belgium, I find it a great privilege to be one of the first students in this new seminary, whose duty is to educate and to form spiritually qualified ministers for God's work in Europe.

THADEUS KAZEK

### Romania

The students have tried—and keep on trying more and more—to understand and help one another. Before all these miracles, are we at the high level of our task? Alone, never! But with faith in Jesus Christ, we shall overcome our difficulties. We rejoice to be among the first students of the seminary.

GABRIEL BULZAN  
JEREMIA HODOROABA

### Transjordan and Egypt

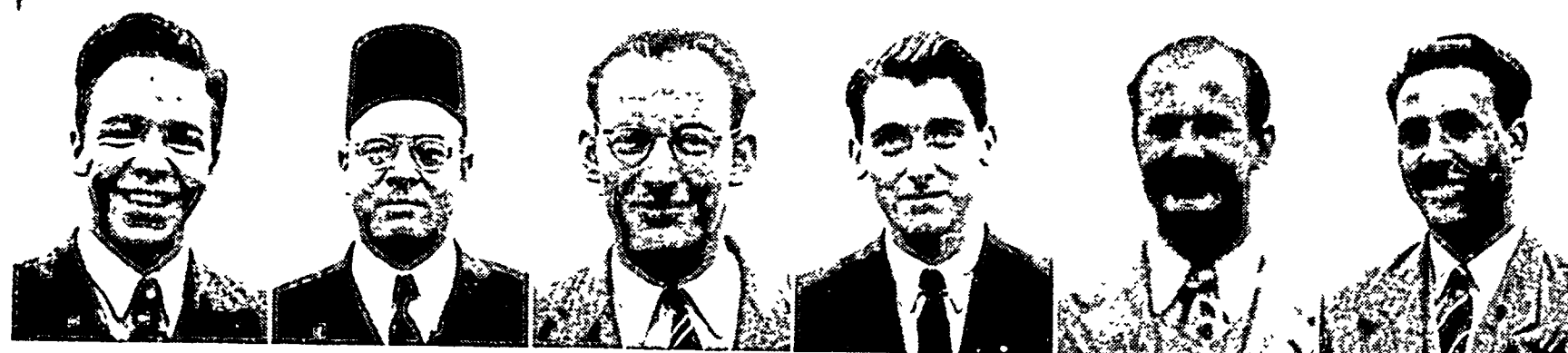
We have found in Ruschlikon seminary a living gospel represented by a living institution and a living Christian body. We are very grateful and thankful to all those who have enabled us to enjoy such great opportunities and privileges.

GAMIL MUHEISIN  
GIRGIS SOLIMAN YOUSEF

### United States

The seminary is an adventure of international co-operation and religion. Our studying and living together will be a new channel to unite Baptists of the world. It will make us the world citizens that this age demands.

FLOYD PATTERSON



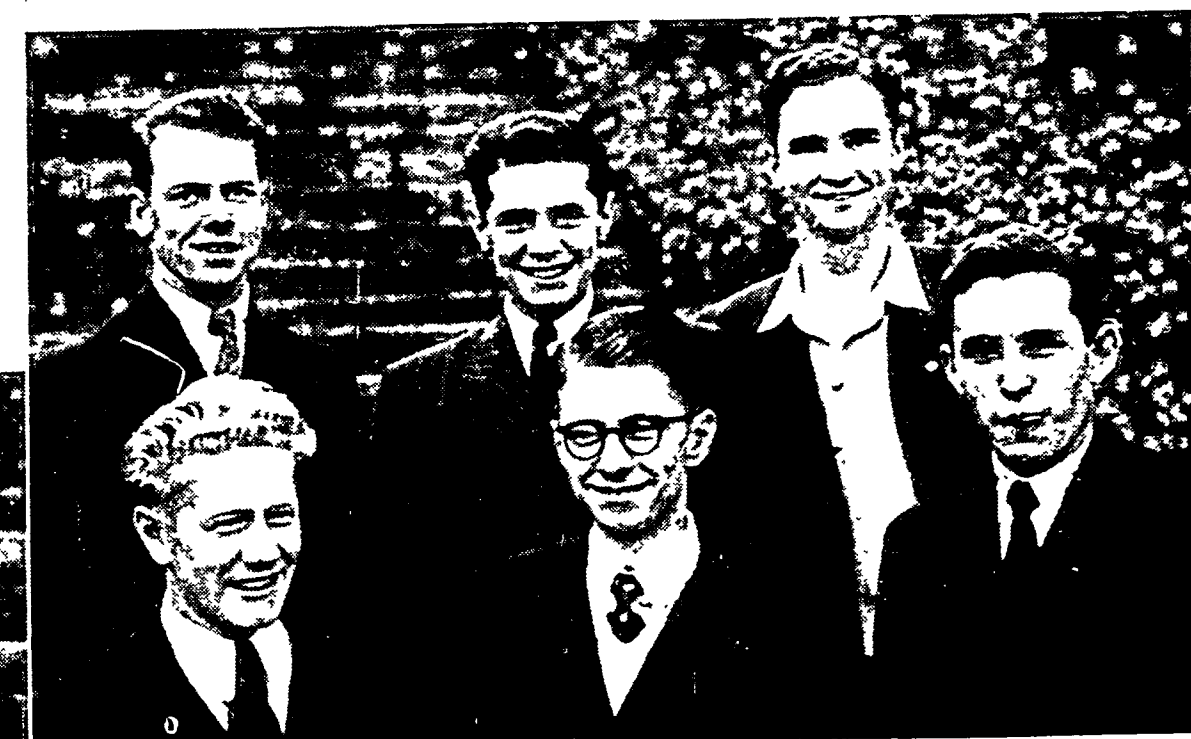
Aalto, Finland.

Yousef, Egypt.

Lauveng, Norway.

Hevesi, Hungary.

Patterson, U.S.A. Muheisin, Transjordan.



First row: Zwede, Rosemann, Fullbrandt; second row: Zinke, Wieske, Wagner; Germany.



The Hamburg-Bohmkenstrasse Church is the first Baptist church organized by J. G. Oncken. This beautiful house of worship was destroyed in 1943. The ruins were later ordered leveled with the ground in a cleaning up action.



The Overseas Relief Committee gave Bruderhilfe a new truck for carrying supplies from the boat to the distributing stations. They named it "Lene."



Children wore shoes like that.

A supply of flour in Wuppertal-Elberfeld (right). "Sister" Elizabeth at Dillenburg administers the clothing store. Her garb is the standard uniform of an evangelical "deaconess."



Bruderhilfe (brother help) was set up for the distribution of supplies received through the Baptist World Alliance, the Southern Baptist Relief Committee and other sources. Carloads of food and millions of pads of clothing provided effective help.



Bread and marmalade taste so good. Old people, too, are given food at special feeding stations. At left, a congregation hears sermon at a gospel service.



Now as the need for help is diminishing, we are grateful to God for the opportunity he gave us to help and for every evidence of returning hope among the people of the war-devastated areas. God will continue to heal broken hearts and kindle faith, hope and love in the hearts of men wherever the gospel is proclaimed and practiced by those who minister in Christ's name.



When you look into the eyes of children who have known nothing but fear and into the vacant stare of prisoners of war who return with the stark memory of years behind barbed wire, you wonder: can hope return?

As a matter of fact hope has returned to thousands in central Europe through the relief work and ministry of Baptists. Food and clothing have provided for physical needs. And Christ ever brings new life and hope to those who believe.

In the Western Zone of Germany the need has been alleviated to a great degree, but in certain other sections the needs are still acute. Refugees who constantly arrive from the east, and returning prisoners of war still need food, clothing, and shelter to start life anew.



# Can hope return?



# EDITORIALS

## *Baptists of Europe Move Together*

Baptists of Europe are finding each other across national barriers. Until recent years there has been little co-operation between the Baptist groups of that continent. But gradually regional groups are drawn together on the basis of a common faith and in the face of many common problems. Now a European Baptist Federation has been formed.

The significant historical event took place in October 8, 1949 when representatives from European Baptists met at the Baptist Seminary in Zurich, Switzerland. These groups had met together before during the Congresses of the Baptist World Alliance and had found that with all the individual autonomy of each church and each national Baptist convention they had many things in common. Their faith in Christ, the organization of their church life after the pattern of the New Testament, their love of liberty and defense of religious freedom for all, their persecution by state churches, their problems and opportunities were all a part of their common experience.

A preparatory meeting was held in London in August 1948 where the main points of co-operation were discussed. A proposed constitution was drafted and sent to the various Baptist groups for suggestions. Seven members were chosen as a provisional executive committee, consisting of Henry Cook, England; A. A. Hardenberg, Holland; Jacob Meister, Germany; F. Bredahl Petersen, Denmark; E. Pfister, Switzerland; M. Ronchi, Italy; and Henri Vincent, France. W. O. Lewis presided when this committee, augmented by other Baptist leaders, met in Zurich.

The name of the organization will be the *European Baptist Federation*. This federation will of course have no authority over the national Baptist organizations but will function purely as a co-operative agency.

The purpose of the Federation is centered in promoting fellowship among the Baptist groups of Europe, to stimulate evangelism, and to act in an advisory capacity for Baptist missions in and from Europe. This will be done through general interconferences of all European Baptists, through regional meetings, international training courses, and arrangements for the exchange of preachers, evangelists, and teachers between the various national groups.

Many national Baptist conventions have already given the European Baptist Federation their wholehearted support. The replies from the various Baptist groups are expected to be in hand by March 1950 when a committee of three will study them in London in preparation for a general meeting of representatives

in Paris in October of this year. The Federation has accepted an invitation from Denmark to hold its first All-European Baptist Conference in Copenhagen in August 1951.

The European Federation of Baptist Women and the corresponding youth organization have been invited to representation in the General Council of the European Baptist Federation.

Baptists have a message for the multitudes of people in Europe who have never known New Testament faith and religious liberty. We rejoice in every evidence of a concerted impact for Christ in that continent. The nearly 700,000 Baptists of Europe are a potent force in its future spiritual recovery.

## *Southern Baptist Missionary Education Council*

The Missionary Education Council of Southern Baptist agencies met in its fifth annual session in Richmond, January 4-6. The Council is made up of representatives from agencies which are concerned with the total task of missionary education. Miss Juliette Mather, chairman, presided over the sessions. W. Rush Loving, T. Rupert Coleman, and J. Levering Evans, members of the Foreign Mission Board's committee on missionary education, led in brief devotional services.

The Council is organized into book and functional committees. Each member of the Council belongs to one book committee and one functional committee. The book committees include the graded series committee, the background books committee, and the crisis books committee. The periodicals, audio-visual aids, and promotional committees are known as the functional committees.

Home and foreign mission study themes for 1952 were suggested, mission study manuscripts were given constructive criticism, synopses of books in prospect were amended and approved, and much needed materials in the field of missionary education, as well as prospective authors, were discussed at length.

Nashville was selected as the meeting place for January 1951. Newly elected officers of the Council include Mr. George W. Schroeder, Memphis, chairman, and Miss Mary Christian, Nashville, secretary.

Denominational agencies and auxiliaries were represented as follows: Woman's Missionary Union: Juliette Mather, Alma Hunt, Margaret Bruce, Carrie U. Littlejohn, Mrs. J. I. Freeman; Sunday Board: Clifton J. Allen, C. Aubrey Hearn, Florida Waite, Mary Christian, Lillian M. Rice; Home Mission Board: John



Caylor, Mildred Dunn, Lewis W. Martin, R. G. Van Royen; Baptist Brotherhood of the South: George W. Schroeder; New Orleans Baptist Theological Seminary: Miss Helen Falls; and state secretaries: James R. Bryant.

F. K. M.

## ***Receipts for 1949***

Total receipts of the Foreign Mission Board from the twenty-two states of the Southern Baptist Convention amounted to \$5,229,762.73 in the calendar year of 1949. This sum is an increase of \$329,772.16 over what was received in 1948.

Cooperative Program receipts for current operations account for \$2,000,000 which represents 50 per cent of the first four million dollars of Southwide Cooperative distributable receipts. The corresponding amount last year was \$1,840,000. For capital purposes the 1949 figure was \$304,010 as compared with \$267,984 in 1948.

Designated funds received during 1949 increased from \$1,107,814 in 1948 to \$1,198,483 last year.

Funds received during the calendar year 1949 from the Lottie Moon Christmas offering topped all previous records with a total of \$1,676,914, an increase from 1948 of \$182,355. It is to be noted that this report follows the calendar year and does not therefore represent the total of each Christmas offering. The major portion of the 1949 Lottie Moon Christmas offering will be received during the early part of 1950 and will appear in our report for this year.

The amount given by Southern Baptists through the Foreign Mission Board for world relief followed the decreasing trend of last year. Receipts for relief amounted to \$120,354 as compared to \$259,632 for 1948 and \$271,482 in 1947.

## ***Foreign Missions Conference of North America***

The fifty-sixth meeting of the Foreign Missions Conference of North America was held at The Inn, Buck Hill Falls, Pennsylvania, January 10-13, 1950. Particular attention was given to mission work in areas dominated or threatened by Communism and Islam.

The comprehensive nature of the program will be seen by noting the titles of the principal addresses: "Partners in Obedience," "Africa's Need for the Gospel," "Latin America and the Living Christ," "The Evangelistic Opportunity in the Far East," "Literacy Unlocking Heart's Door," "Experience of the Christian Movement in China with Communism and Its Implications for China and Other Areas," "Our Christian Strategy for Work Among Moslems in a Changing World," "Light from Bangkok on God's Will," "Seeking God's Will in the Program of Advance," "Personnel for the Changing Frontiers," and "Mis-

sions in Relation to the Point IV Program." Each day's session began and closed with a period of devotion.

The general consensus of the conference was (1) that Christian groups should continue to do missionary work in China as long as there is any possibility of their doing so, (2) that greater effort should be exerted in the evangelization of the Moslem world, and (3) that more thought should be given to the adequate preparation of missionaries who will be thrown into contact with Communists and Moslems.

F. K. M.

## ***No Bells for Baptists in Rome***

From our Baptist leaders in Rome comes the following report:

The G. B. Taylor Evangelical Baptist Orphanage is situated near Rome at Centocelle. For over a year the children and the personnel of the orphanage have worshiped and rendered thanks to God in a lovely little chapel. Every morning the two bells of this little chapel call those interested to worship.

The ringing of these bells was different from that of the Roman church because they were rung with a festive tone as is appropriate for all those who rejoice in the salvation of the Lord.

Apparently some zealous Roman Catholics became greatly alarmed. Putting in motion all the clerical forces of the government, they brought about finally the intervention of the highest police authority to silence the Protestant bells. The director of the orphanage, pastor Vincenzo Veneziano, was called again and again to the headquarters of the police commissioner of the zone and eventually he was served with an injunction officially prohibiting use of the bells under threat of the sanctions provided in Articles 659 and 660 of the Penal Code.

Here are the two Articles:

Article 659—Disturbance of occupation and repose of others: Whoever, by clamor or noise or by misuse of sound instruments or acoustic devices, or by inciting or not preventing the loud noise of animals, disturbs other persons at their work or rest . . . is punishable with three months' confinement or a fine of three thousand lire.

Article 660—Annoying or disturbing other persons: Whoever in a public place, or a place open to the public, or by means of a telephone, through petulance or other blameable motive, causes a noise or disturbance to anyone, is punishable with six-months' confinement or with a fine of five thousand lire.

So the "Holy Year" in Rome begins without the ringing of bells for the children in the Baptist Orphanage there.

The silencing of the bells may by itself not be considered of major importance. But it constitutes a typical detail in the larger pattern of obstruction employed by the Roman hierarchy that claims for itself monopoly on God's truth.

# EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD

## *National Helpers at Corrente School Are Active Evangelistic Workers*

In the small plane received from Southern Baptists we have a key to Kingdom progress. Our service of the air was inaugurated by Missionary John Mein of Recife who conducted an open-air service at a diamond mine fifty miles from here. We plan to go out two Sunday afternoons a month, taking two workers and visiting two missions of the Corrente Baptist Church on each trip.

We are grateful for the coming of the pilot, Carlos Pinto, and his wife Zelia, former young friends of Espirito Santo days. Zelia has had a year of music study in the conservatory in Sao Paulo and is also a skillful secretary with ten years of experience.

Antonic Aragao, who studied at the Institute here and spent some months in the army during the war, has come to be our treasurer, purchasing agent and commissary. He is faithful, untiring and always pleasant. Natalino Freitas of Espirito Santo, a brick mason, is assisting in the large building program, filling an urgent need here where skilled labor is not available.

The church my father built in Santa Rita (now Ibipetuba) was closed for years. Now it is too small to hold the crowds that come after having been personally evangelized beforehand by Mr. Jorge Dias who evangelizes as he goes and comes through the towns, trucking for the Institute. At Itajui also an effort is being made to prepare a room large enough for the crowds. At two places between here and there large crowds gather at farm houses for services every time he passes.

About fifty have been baptized during the year. Almost all candidates attended an indoctrination class which Mr. Johnson conducts during the Sunday school period for six Sundays before each baptismal service. Several girls from the orphanage and many students were among those baptized.

The Institute maintains nine country schools through special gifts that come our way. Most of these are in places where there are no public schools for the children. Two have become strong mission stations with a large attendance whenever a worker can visit them.

Another missionary couple is needed here to direct the evangelistic program in this vast field and to help in the church and school in Corrente. The Institute is too complex for one couple to direct it and give the necessary time to a large and

fast-growing local church and to the important evangelistic program.

We really need a contract builder for about two years. The building program will include making brick and lime, having boards sawed out by hand, making woodwork and furniture in our carpenter shop and installation of running water and lights. We are also praying for a young woman missionary to teach the meaning and art of basic Christian homemaking and for another to direct the primary school of two hundred.



ELIZABETH JOHNSON  
(MRS. ELTON)  
Corrente, Brazil

## *Recife Training School Graduates Will Give Lives in Service to Interior Areas*

I wish you could have shared our Training School graduation exercises in November. Even though you may not have understood the words, you would have caught the festive spirit evidenced by the ten graduates in their white organdy dresses, the church decorated with an abundance of flowers in the school colors of green and white, and the enthusiasm of the audience that more than filled the available seating space.

The guest speaker, Hebrew professor in our seminary, is one of our most promising young ministers. His ancestors have all been humble, illiterate fisher folk, but he came to the Lord and thence to education and culture.

The class speaker is a second generation graduate. Her mother was in the second class graduated by the training school. The girl refused many offers to stay on the Coast where life is easier, in order to return to the remote interior of the State of Piauhly to teach in the Baptist institute where her mother taught when it was first founded in 1921, where her father worked and where she herself received her primary school education.

Another graduate of the training school left recently by truck to make the hard trip back to the church that sent her to the training school six years ago. She will help her sister, also a graduate, who organized a school a few years ago in connection with the small Baptist church. Opening the school without books or equipment, she arranged for some second-hand books, and pupils brought their own stools from home. As a result of her vision and effort we have several girls in the training school, one boy in the seminary,

and next year her pastor plans to enrol in the seminary to prepare himself for a more fruitful ministry. Next year one sister will carry on the school work while the older one serves as field worker.

Most of the other graduates, like these two, will return to their own people to work in schools and help in the general work of the churches. One will work with the Brazilian Baptist Home Mission Board. Two plan to take nurses' training. One will complete her normal school course.

You would be inspired by the lives of our two graduates from a diploma course offered to women and girls of the city who cannot attend regular classes. Attending classes twice a week for two years, these two were the only ones of a large group to hold out to the end. One is the wife of a pastor here in the city. The other is a humble worker in the church where her nephew is pastor. The latter will give her daughter in her place, the daughter to enrol in the regular course next year.

Thus, you see, the year has closed with blessings innumerable for us who, like the proud parent, have our interests centered on those whose characters we strive to mold.



CATHRYN SMITH  
Recife, Brazil

## *Greetings from an Emeritus Missionary Now Living in Australia*

A few days ago your most kind letter containing a draft for my pension and

*Photo Courtesy the Author*



Mrs. Sears and her Chinese "daughter".

your "love gift" came together safely. When I think of our wonderful Foreign Mission Board way up in the far North East concerning itself with the well-being of one of its no longer young emeritus missionaries, my heart overflows with gratitude to our heavenly Father for putting this plan into your hearts and also to every member of our Foreign Mission Board for carrying it out so faithfully.

GRACE B. SEARS  
Subiaco, West Australia

#### *Baptist Work in Paraguay Shows Great Progress During Mission's Four Years*

Baptists served in Paraguay for many years through missionaries sent from Argentina. The church in Asuncion grew as a result of this work and many groups through the countryside owe their spiritual life to these missionaries.

We arrived in Asuncion four years ago. During these four years it has been our joy to see a temple built for this church and a home for its pastor. Out of the church two others have come—the Ciudad Nueva Church here in Asuncion and the church in Clorinda, Argentina, just across the river. Each is growing and now has its own house of worship.

About forty delegates from thirteen churches came to Asuncion in October for the second annual meeting of the association of Baptist churches in Paraguay and northern Argentina. Spanish, Guarani, German, Russian and English were spoken during the fellowship hours, although Spanish was the language used in the meetings, of course. Among the representatives were those from the Slavic churches around Encarnacion where Mr. and Mrs. W. E. Craighead are working.

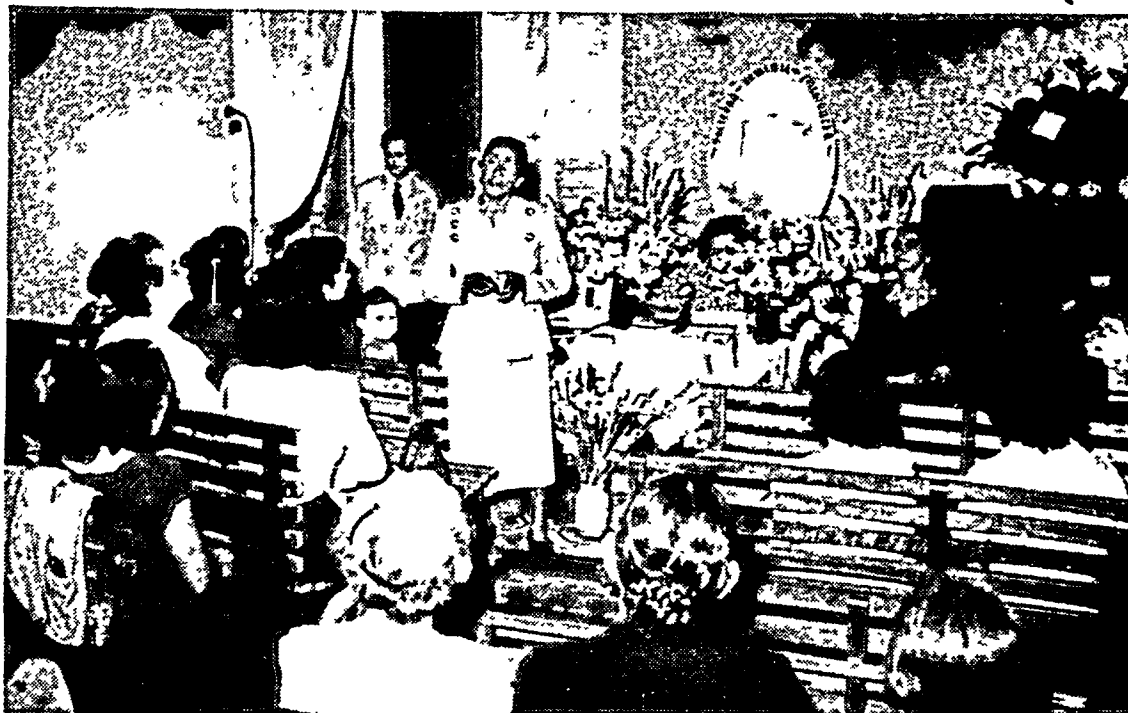
Two of the needs mentioned during the meeting were a Bible institute to train lay workers and others, and a full-time missionary to work among the churches of the association.

We are seeing the beginnings of the new hospital in Asuncion. The site has been purchased, the materials are being gathered to build, and the well is being dug, for there is no running water in Asuncion.

There is an overwhelming need for all kinds of mission work in this field. One of the great needs is a boys' home and also one for girls, built around an agricultural program. A Bible coach for an itinerant ministry out through the villages and towns of the interior is also needed. And the Father needs workers filled with the Spirit's power to move forward for him in this land.



S. L. GOLDFINCH  
Asuncion, Paraguay



Third anniversary of the W.M.S. of the Central Baptist Church, Caracas, Venezuela.

#### *Church in Caracas, Venezuela Celebrates Anniversaries and Surveys Opportunities*

The Central Baptist Church of Caracas celebrated two anniversaries during October. October 2 was the fourth anniversary of the organization of the Sunday school here. October 8 was the third anniversary of the organization of the Woman's Missionary Society.

No effort was made to get a large crowd for the Sunday of the anniversary of the Sunday school for there is never enough room any Sunday for all who come to the service. The little rented building was outgrown long ago and we are longing for the day when we will have a church building. There was a special program, however, and each class had a part in it. The chorus of the church rendered two special numbers also. There were 161 people present that day and many had to remain standing the whole time. Very often someone could be heard to say, "How I hope we are in our church building for our next anniversary."

The W.M.S. also had a special program on Saturday night. Special invitations to the women of the other evangelical churches in Caracas were sent out and quite a few came. Due to rain the crowd was not as large as had been expected but a good group was present and a fine program was given. We thought it was fine for a society only three years old.

All the other phases of the work are going well too. The offerings have averaged nearly 2,000 *bolivares* each month which is about \$600. There are conversions almost every Sunday and 30 are in the Doctrine Class preparing for baptism. The work of the church in giving out the gospel by radio continues in a fine way with three programs each week. There is also the work of giving out tracts from door to door and personal evangelism.

The second meeting of the Colombo-

Venezolana Convention was to be held in January here but due to the lack of an appropriate place it was decided to hold it in Cartagena, Colombia. Everyone hopes that by January of 1951 we will have our building and that the convention will meet with us at that time.



Venezuela is wide open to the gospel. Our greatest need is more national pastors. Pray that God shall raise and call out many into his service.

THOMAS L. NEELY  
Caracas, Venezuela

#### *Gold Coast Women Enjoy Leadership Woman's Missionary Union Gives Them*

We have just finished the December Week of Prayer. The women are happy because we missionaries give them official recognition in their W.M.U. work. Their men folks, once so antagonistic that Mrs. Homer Littleton in 1947 had to lecture them before she could organize the women, are still a bit reluctant to allow them such leadership.

If any pause entered the program, the Sunbeams began a chorus in Yoruba and refused to be silenced until Mrs. Idowu, the W.M.U. field worker, raised her hands. How they love to sing, and how much more effective this letter would be could I transport their voices instead of my words! One could feel the joy the girls and women took in their preparation of dress, speech and church and in their offering laid under the Christmas tree.

But that is just one church. There are about forty other congregations begging for such opportunities, even for an organized church, for a pastor, for missionaries, for spiritual expression in similar programs. Yet the entire Gold Coast

has only one trained pastor, two field workers, three organized churches and two missionary families to work among about 40,000 Yorubas. Plead with all young Christians to prepare themselves now to help these poor neglected Yoruba traders.

Quinn's [Mr. Morgan] heart bleeds as he looks upon the northern territory where diseases are rampant, where it is hot and dry, treeless and full of mosquitoes, and where Christ is needed above all else. He spends nearly every week end visiting the congregations throughout the Gold Coast through associational trips or the "Harvest Festival," the Yoruba's expression of Thanksgiving.

The people bring vegetables and store goods to the church and auction them off, giving the proceeds to the church. We missionaries protest such procedures, of course, and have led a few congregations to have only the Thanksgiving service. The Kumasi Church committee voted unanimously not to have the bazaar and Sekondi has also disapproved it.

Work is slow because Africa is slow, and so patience is the missionary's valued asset, if he has it. Soon we shall move to the most needy territory when we have found, through personal surveys, where that is.

One night Quinn told his congregation to sing until the rain subsided sufficiently for them to hear the sermon. Then he promised not to keep them as long as Paul kept his congregation one time—until someone fell out the window. The leader whispered in his ear: "One boy has already fallen out of his chair."



LILY MAE MORGAN  
(MRS. QUINN)  
Kumasi, Gold Coast

#### *Second-Year Boys in Port Harcourt High School Show Marked Development*

We are busier than ever here with the new high school. Maurice [Brantley] is still supervisor of Baptist schools in name, but much of his work in that capacity has been done from an office desk in recent months. In addition to a little teaching, he has also had the responsibility of seeing that the work on the new building continues. I am still in charge of the elementary school in name, but much of my attention has been shifted to the high school where I have been teaching three classes a day.

Almost two thirds of the high-school boys come from Baptist schools in smaller towns and villages. This indicates that this secondary school in the eastern part of Nigeria has really filled a need. Our highest class has been with us two years now and we can begin to see a spiritual, moral and social development in the stu-



Left to right: Missionaries Moore; Mrs. Dunn and American Ambassador Dunn; Sig. Veneziano, Director; John Gordon Mein during visit to the G. B. Taylor Orphanage in Rome, December 2, 1949.

dents. The tone and spirit of that class is definitely better than in the younger class which we admitted at the beginning of this year.

We recently held an entrance examination to determine the boys suitable for our lowest class next year. Of course, we always give the first opportunity to boys from our Baptist schools. There is such a clamoring for higher education that we could easily fill a school almost overnight. We want to provide an education for Baptist boys and at the same time maintain a high quality of scholarship, so we accept as many Baptist boys as possible and then fill the rest of the places with those making the highest grades on the examination. More than 200 boys sat for our entrance examination and we cannot possibly take more than sixty.

Mr. and Mrs. Cecil Roberson, who served one term at the Baptist College at Iwo, will take up the work of the high school when we leave on furlough soon.

After leaving the States in August, they are spending about three months in London observing British school methods.



LOUISE BRANTLEY  
(MRS. MAURICE)  
Port Harcourt, Nigeria

#### *American Ambassador to Italy Visits the Baptist Orphanage in Rome*

On December 2 the American Ambassador to Italy and Mrs. Dunn visited our Baptist (G. B. Taylor) Orphanage near Rome. They were most generous with their time and most gracious in their comments about our work in this institution. After a visit to the three buildings which comprise our "Baptist Colony" at this place, they sat for an hour and discussed with us informally the work of the Evangelicals in Italy in general, and the work of the Baptists in particular. Coffee and cake were served and the children of the orphanage sang and presented Mrs. Dunn

with a bouquet of red roses. It was a happy time made particularly so by the gracious informality of the visit. In a letter to His Excellency, I wrote as follows:

"Through the years the G. B. Taylor Orphanage has had among its most appreciative friends many members of the American Colony in Rome. The Baptist Mission is happy for this relationship which we feel, in a way, symbolizes in Italy the true spirit of real Americans everywhere—a great generosity and readiness to share with another in need."

W. DEWEY MOORE  
Rome, Italy

#### *New Missionaries Leave New York on Saturday, Land in Nigeria on Monday*

We are convinced that air travel is the marvel of the age. On Saturday, November 19, we were in New York City where stores were glittering with Christmas attractions and snow was coming down on Fifth Avenue. Sunday we spent a rainy day at the Paris airport in France. Monday noon we were in the hot, noisy, colorful, bizarre city of Lagos. We crossed the Atlantic Ocean and never saw a wave, for we flew above the clouds.

Our ten days in Lagos were spent at the Baptist Hostel, a sort of hotel for traveling missionaries where the atmosphere of home prevails. It is connected to the Baptist Academy, our oldest mission school for boys which has over 600 students.

In Lagos we were introduced to the colorful African costumes which, summed up, may be described as "anything goes." The men wear bright pajamas, or British shorts, or colorful skirts tied around the waist. Women wear huge pieces of bright materials draped several ways; many carry babies like papooses tied on their backs with a scarf; and almost every one of the women and children carry loads on their heads. We saw ink bottles on a first-grader's head, a bushel of fish on a woman's, and a sewing machine on a teen-age boy's. Hardly any Africans wear shoes.

The markets are little stalls with queer merchandise. Food market is a long row of small boats and canoes lined up on the lagoon. But one new department store rivals Philadelphia's Gimbels in size, variety of merchandise and modern decoration.

The capital-seat of English government, Lagos is also the seat of a growing feeling of insurrection, independence and nationalism. While we were there the government of Nigeria declared a state of emergency because of an impending labor strike over the city. The hostel is directly across the street from the big British secretariat and printing press. From our windows we witnessed a fire in the press,



started presumably by some insurrectionists. There was much ado about it.

To reach Eku from Lagos one travels two days over the narrow, bumpy African roads for 400 miles, or he takes a boat overnight to Sapele, a town twenty-seven miles from Eku, or he flies to Benin City, one hour from Lagos and about thirty miles from Eku. We chose the last method.

Eku is typical of the villages in this section of Nigeria. It is on the main east-west highway of the country, a winding clay road paved in some sections. There are numerous other villages strung along the road at intervals of two or three miles and the road is heavily traveled, with many trucks passing day and night. The African homes are of sun-dried mud, with either thatch or corrugated metal roofs. Most of them have no floors.

People come for many miles for medical treatment, usually remaining in the village if time is required. Many of the people have yaws, and those who do not, think they should have injections just the same. Malaria, leprosy, and parasites are also common.



ALICE GAVENTA  
(Mrs. Wm. C.)  
Eku, Nigeria

*In Japan, "God has not just opened the Door—the Whole Wall has been removed"*

We are enjoying our home more and more with two new families on this compound. The Ernest Lee Holloway family live in a new "prefab" and the Reiji Hoshizakis, a Nisei couple, live in a new efficiency apartment over the garage. Both families were guests in our home for several weeks as they awaited the completion of their homes.

We are encouraged by the slight progress we have made in our language study, but we often say that our prayer list grows faster than our vocabulary. Two very dear friends seem near a decision for Christ—the young contractor who built our house and his sister.

With the mid-week Bible classes and Sunday activities at the church, we are coming to know our Japanese friends better. I work with the Young Women's Auxiliary which meets in our home each month, and give them a lesson in American cookery after each meeting. One Sunday afternoon each month is given to a meeting of our Southern Baptist friends here with the occupation forces.

Recently we had the joy of distributing warm winter clothing which came in relief packages. Our neighbor, Mrs. Suzuki, whose only warm coat was stolen last winter, was overjoyed to receive a winter coat from a kind Christian friend in America. A young medical student who

is existing on less than the proverbial shoe-string has a warm overcoat which came in a relief box.

Regarding the possibilities for the future in Japan we repeat what someone said recently: "God has not just opened the door, but the whole wall has been removed." Yet, without an adequate staff we cannot seize this opportunity. As our knowledge of the great need here grows day by day, we have come to feel that no Christian in America should feel settled



in his place of service until he searches his own heart to discover if God is calling him to this field.

HELEN SHERER  
(Mrs. R. C.)  
Tokyo, Japan

#### *Chinese in Baguio Are Becoming More Interested in the Christian Message*

At first we found the Chinese here in Baguio quite indifferent to the gospel, but now that the ball has started rolling we can hardly keep up with the activities. I have charge of the Chinese children's Sunday school and help in the afternoon worship service and Bible classes for adults and young people, teaching a class in Chinese almost every Sunday. Each week I prepare a "feltograph" to go with the Sunday school story, and make an illustration to be mimeographed for each child's notebook. I also have an adult English class for Chinese, meeting three times a week. They are now at the point where I can use stories from the Bible for lesson material, so I feel it is quite worthwhile. Attendance at our services is steadily increasing and interest in Christianity is definitely growing.

I have no idea what the future holds for me. Of course, I hope it may be possible for me to return to China. But if not, I know I shall be happy wherever I am if I am in the center of God's will. To us who have committed our all to him, God does not promise an easy path, but something far more precious—the power and strength to overcome difficulties.

I am convinced that if Communism is defeated, it will be defeated from within rather than from the might of any superior military strength or resources. For that reason, I sincerely believe that missionaries, by remaining in China as long as possible, can accomplish infinitely more toward maintaining world peace than any political alliance or military strategy.

Of course, as time goes on, we can expect more and more restrictions. In the meantime, we can praise God for every day that missionaries are permitted to remain in China and witness for Christ. Should the time come that all the missionaries must leave China, do not feel that all has been lost there. Seeds of the

gospel have been planted and have sprouted under trying conditions, producing a sturdy, genuine type of Christian faith which I believe will withstand any storm that may come.



FERN HARRINGTON  
Baguio, P. I.

#### *Baptist Student Center at Honolulu Has Mission Field of 4,000 Students*

The largest mission field here right now is the university of more than 4,000 students, most of them from heathen homes. Our new Baptist Student Center is on a hill overlooking the university and beautiful scenery beyond. It houses the Bible school classes, a library, girls upstairs and boys in the garage apartment.

The daily noon-day worship services at the Center average twenty-two in attendance. Many times our Bible school students bring unsaved friends. One pre-med student who came with a friend to study has been converted. He began coming to the daily services and saw that the lives of our Christian young people had something he lacked and wanted. When I spoke to him he was very eager to know the way.

We have a camp of our own now. It is a large home on seventeen acres of land and has a lot of possibilities. Our Baptist Student Union will have a picnic and period for testimonies there next week.

Our University Avenue Baptist Church observes her third anniversary on Sunday, November 6. We organized with eighteen members and now have seventy-five.

Dr. Lindell O. Harris is the only pastor we have had, although Missionary Maurice Anderson organized the church as a mission. We will launch a building drive on anniversary Sunday so that early next year we may begin building a worthy temple to care for the growing needs.

We rejoice with Olivet Church in the purchase of a choice lot adjoining their property just as they were ready to move into the street while they erected an auditorium. They have over 500 in Sunday school each week.

After a delightful summer on the mainland, I returned to Hawaii in late August in time for our Mission meeting in Honolulu. The H. P. McCormicks and I are teaching at the academy. Missionary Evelyn Schwartz replaced me at the Bible School. I enjoy my work so much more with just the Baptist Student Union and the music department.



JOSEPHINE HARRIS  
Honolulu, Hawaii

# NORTH EAST WEST SOUTH

According to a *Religious News Service* release from Madrid a Holy Year amnesty for criminal and political prisoners serving sentences of less than two years has been declared by the Spanish Government.

According to Minister of Education Ibanez Martin, the amnesty was ordered by the Cabinet in response to a plea by Pope Pius XII for Holy Year pardons. He said the decree shows Spain's "true Catholic sentiment."

The amnesty also provides that persons serving terms up to twenty years will have their sentences reduced by one-fourth. Furthermore, it is applicable to Spaniards abroad, who have been invited to return if they have no charges involving bloodshed against them.

Spain's action follows similar Holy Year amnesties granted by the governments of Chile and Ireland.

Out of nearly 400,000 school children in Berlin 86,425 have lost one or both parents.

In *The Link and Visitor*, Canadian mission journal, Dr. McLauren reports that he spent a day in November at Melcamaya, Bolivia, where nine Baptists were murdered by an Indian mob in August. Norman Dabbs, one of the victims, was a Canadian Baptist missionary to Bolivia. Dr. McLauren states: "We drove up by truck from Oruro, the same car that Norman Dabbs was using at the time of his death. It is repaired, but the marks of the stones are still deep around the cabin."

The United States assistance to Greece during the period July, 1947 to June, 1949 totaled \$808,200,000.

For millions of children in Greece, the Palestine area, and parts of Asia, war, or what is scarcely distinguishable from war, is a thing of recent memory. The United Nations International Children's Emergency Fund, has been getting help to many of these children for three years now. From all parts of the world it has furnished food to help provide a supplementary meal each day for between four and six million children.

In Philadelphia, a monument to four great heroes of the late war is

well under way. An interfaith chapel is being erected in memory of the Four Chaplains of the ill-fated transport, *Dorchester*, who clasped hands in one last eloquent demonstration of fraternal love and went magnificently to their death.

The Japan Bible Society is developing a system of Bible colportage. The work has been divided into "counties" under the leadership of a co-leader who in turn secures volunteer helpers. Visits are made from house to house and to all schools. Bible classes are being held after hours in banks, municipal offices and other business organizations. Other classes are led by pastors who meet two and three times a week with these groups. If opportunity opens, the American Bible Society has ready for shipment Scriptures to Russia, Bulgaria, Hungary, Poland, Serbia and the Ukraine.

The Worldover Press reports that the Bonn government in Germany may soon pass a law that will grant asylum to bona fide refugees from the Eastern Zone.

School text books throughout Romania have been completely revised by a corps of 400 teachers who have gone over 131,

old volumes to eradicate "ideological errors." Another 39 new books have been produced in what the authorities describe as "a new spirit."

Missionaries are urgently needed in India to help preserve that country's ties with the rest of the world, according to Mr. Mark Sunder Rao, editor of the *Madras Guardian*. The best service missionaries can render, he said, is to come in great numbers, as "partners in service."

Australia expects her population to gain by a million people every three and a half years, according to Australian Government sources. The government states that 76,000 newcomers arrived during the first half of 1949. Most of these new arrivals get jobs within a month.

Unity and efficiency are being promoted through the Caribbean area by a new plan which provides for the exchange of all official publications. Each government sends its documents, periodicals, etc., to a designated library in other countries or dependencies.

The University of Puerto Rico's Industrial Arts School has awarded the first seven of thirty scholarships to students from neighboring places in the Caribbean. Initial awards went to youths from Jamaica, British Honduras, St. Lucia, St. Vincent and Dominica.

According to the UN Food and Agricultural Organization, the world at large has regained pre-war levels of food production, but during the same time the population has increased ten per cent. The composition of the food supply was nutritionally inferior with a lower production of protective foods. Five new member nations were voted in during a recent conference, Indonesia, Israel, Korea, Afghanistan and Sweden, bringing the number of member nations to 63.

Australia and the United States have signed an agreement for an education exchange program. Fourteen similar agreements have previously been signed with China, Burma, the Philippines, Greece, New Zealand, the United Kingdom, Belgium, and Luxembourg, France, Italy, the Netherlands, Norway, Iran and Egypt.

## ***The Baptist Hour*** ***April 23***

Plans have been perfected for the Baptist Hour to lead all the churches of the Southern Baptist Convention in one great Southwide, simultaneous, evangelistic service on Sunday afternoon, April 23. This service will climax the simultaneous evangelistic crusade in the churches west of the Mississippi and also a week of evangelistic visitation east of that river. In addition to the 26,000 churches of the Southern Baptist Convention, thousands of Negro Baptist churches in the nation will participate in this crusade.

The plan of the service is very simple. Every church will assemble in the meeting house twenty minutes before the Sunday afternoon broadcast for a song and prayer service, then through radios already installed, the Baptist Hour choir will lead all the churches in the singing of familiar evangelistic hymns. Dr. Duke K. McCall will bring the message. The pastor in every participating church will stand at the front to receive members who respond to Dr. McCall's invitation for church membership. Following the broadcast the leader of the local church service will continue the service with such exhortation as the Holy Spirit may direct.

# BOOKS

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

*A Christian Philosophy of Missions* by Harold Lindsell (Van Kampen Press, \$2.50). Written by a Baptist professor of missions and church history (Fuller Theological Seminary, Pasadena, California), this book is forthright apologetic for Christian missions. The book jacket states the author "was ordained by the Southern Baptist Convention." He is polemic against those who do not share his point of view of "moderns" and "post-millennialists," and denies there are any "real values" in the non-Christian religions.

F.K.M.

*Whose Disciples* by Jesse R. Wilson (Fleming H. Revell, 75 cents). This is a brief book about Jesus; Jesus who is God in our midst, who is Saviour of the world, who is living Lord and Lord of life, who is the coming Judge of the world. It should be enlightening and convincing to anyone who does not believe in Christ as God's Saviour of all men and strengthening to anyone who follows him as living Lord and Lord of life. It is an excellent gift for young people whom one desires to win for Christ.

M.T.R.

*This Way to the Harvest* by Bob Pierce and Ken Anderson (Zondervan, \$1.00) is a good background book for a study of missions in China because of the authors' ability to make the reader feel the flow of Chinese life about him. Shanghai, Kunming, Kuling, Kiukiang, Canton, Hong Kong, Tsingtao, and other Chinese cities and villages are described. Most of the missionaries the authors meet are with the China Inland Mission, but they do meet some others. The Southern Baptist missionaries mentioned are Mr. and Mrs. Stockwell Sears and Miss Alda Grayson in Tsingtao. The message of the book is the need of China for missionaries.

G.G.

*Missions at the Grass Roots* by William P. Shriver (Friendship Press, paper \$1.00). By "grass roots" Mr. Shriver means the home community, wherever it is—city, village or open country. By "missions" he means primarily social service rather than soul salvation. The organization of the material is not very consistent and the information is a little scrambled except for two chapters. The recognition of the aged group is encouraging when

so many church programs are overbalanced in favor of young people. The reader will find some ideas for new avenues of service for his church. The author's acceptance of church-sponsored dancing will not meet with favor from some church groups.

G.G.

*J. Hudson Taylor, For God and China* by Basil Miller (Zondervan, \$1.50). The subject of the book itself is its strongest feature, for it is well for us to acquaint ourselves with missionary giants of other

missionary organizations as well as those of our denomination. The author has told much about what Hudson Taylor did without letting the reader really get acquainted with the man against the background of the events of his life. He pays too little attention to the political forces at work during this period. Miller's only effort to avoid dryness is found in his rather overworked vocabulary of spiritual terms; he seems never to feel that God can speak for himself through events and the lives of men.

E.L.

## Glimpses of Grace in Latin America

(Continued from page 13)

property. The chief attraction was "Sammy," through whom Ventriloquist Billy Enete brought a gospel appeal. Even though it was a Saturday night service with a lighter vein marking the program, four came forward at the close to take their stand for Christ.

Before the Sunday morning service we visited four or five churches for a look in on their Bible classes and other activities. We took a similar tour of the work before the evening worship. In all, there are sixty-seven Baptist churches in Rio with many preaching points and missions. To a remarkable extent deacons and Training Union members go out to preach and testify on street corners and in homes. It is inspiring to see how members of Sunday school classes pass on the lesson of the morning to groups of their own gathered in the afternoons to hear the Word. But even at this, in a city of two million pagan and Catholic people, only a small beginning has been made. Once as I was about to preach the assistant pastor leaned over to say: "Bring an evangelistic message. More than half your audience are unbelievers."

At the end of our flight to Recife we found most of our mission force there to meet us. That night we went to the college auditorium where the Woman's Missionary Union was gathered for its annual meeting, and where the Training School girls were featured in the program. The next morning I spoke to the combined groups from the Seminary and Training School while Dr. Harald Schaly interpreted.

Dr. and Mrs. John Mein took us to Olinda, a town which has an attractive church building and a growing

work. Dr. Mein pointed out with justifiable pride that it was another building erected with the aid of a building fund which he and some other missionaries had established whereby national Christians could extend their own building program.

We went by plane to Fortaleza, one of our most recent mission points. Here our Board is trying a new approach. This section is fanatically Catholic, and instead of beginning among the poor, under a tree or in some home, our missionaries, Mr. and Mrs. Burton Davis, are beginning with a beautifully built and fully equipped place of worship. The church building is small but artistic and the pastor's home is right beside it.

After a brief visit in Fortaleza, we flew to Belem to catch our plane back to the States.

Four impressions are indelibly stamped upon my heart as a result of these fleeting glimpses of God's grace at work in Latin America. I gained a fresh appreciation (1) of our missionaries themselves who magnify God's grace by the lives they lead; (2) of the difficulties they face: ignorance, superstition, skepticism, and the "systematized error" of Romanism at its worst; (3) of the triumphs of the gospel which is transforming character and conditions more spectacularly perhaps in Latin America than in any other continent today; (4) for our own responsibility.

"Give of thy sons to bear the message glorious;

Give of thy wealth to speed them on their way;

Pour out thy soul for them in prayer victorious;

And all thou spendest Jesus will repay."

# TOOLS *for Missionary Education*

## Visual Aids for 1950

By Fon H. Scofield

The Foreign Mission Board is well along in a production program of audio-visual aids for use in missionary education. During 1949, the Board produced a motion picture under the title, "Preview of Advance," along with seven filmstrips in black and white. The intensive use of these materials on the part of the churches has led to ambitious plans for 1950. In general, the production program is as follows:

### *"Advance in Africa"*

The mission study theme for 1950 will celebrate the 100th anniversary of Southern Baptist mission work in Nigeria, and in line with this emphasis, a twenty-minute sound motion picture in color will be released immediately following the Southern Baptist Convention meeting in Chicago. This film is tentatively titled "Advance in Africa." Material for the film was photographed in Nigeria by the director of Visual Education of the Foreign Mission Board during September and October, 1949. The picture will present Southern Baptist missions, portraying the accomplishments of one hundred years, along with opportunities and responsibilities in the Nigeria of today.

The emphasis upon the work in Nigeria will also find the Board producing five sets of kodachrome slides

for release on either a sale or a rental basis through the Baptist Book Stores. The slide sets will all be accompanied by fifteen-minute phonographic recordings on sixteen-inch transcription-type discs.

### *"In the Circle of His Will"*

In addition to the films specifically on Nigeria, the Board has under production a film emphasizing opportunities before young people as foreign missionaries. This film will be twenty minutes in length and in sound and color and is tentatively titled "In the Circle of His Will." A second film of this same type is under consideration, and definite plans concerning it will be announced in the near future.

### *Filmstrips to Come*

Two filmstrips for general release on a sales basis are in production and will be in the book stores by September 1. These are titled "Lottie Moon Dollars" and "Missions and the Printed Page."

Four slide sets, each with phonographic recordings, will be released in the early fall of 1950 as general items in missionary education under the titles of: (1) "Baptist Missions Around the World," (2) "Open Doors in World Missions," (3) "Baptist Missions in Colombia and Venezuela," (4) "You—And World Missions."

### *Library of Kodachromes*

About May 1, 1950 the Board will release for sale through the book stores, three hundred kodachrome slides portraying significant institutions, activities, and personalities in foreign missions. This is in response to increasing demands from the churches for slides to be owned by the churches for use in all organizations.

### *At Your Baptist Book Store*

The Board will continue to work through the Baptist Book Stores, which

## Black-and-White Filmstrips Available Now from Your Baptist Book Store

"The Foreign Mission Board of the Southern Baptist Convention." 53 single frames—Sale: \$2.50. A survey of the departments and work of the Foreign Mission Board with illustrations from the home office and from the fields.

"Let the Figures Speak." 34 single frames—Sale: \$2.00. The annual budget of the Foreign Mission Board is visualized to tell the fascinating story of the world mission program of Southern Baptists.

"Sharing the Word with the World." 24 single frames—Sale: \$2.50. A study of the methods employed in a modern mission program. Illustrations are photographs made in the Colombian Mission of Southern Baptists.

### *Filmstrips on Japan*

"The Land of the Rising Sun." 40 single frames—Sale: \$2.50. A study of Japan and her people as the background upon which our foreign mission program is projected.

"Children in Japan." 36 single frames—Sale: \$2.50. A study of children in postwar Japan. It is designed especially for children through the Junior age.

"Open Doors in Japan." 38 single frames—Sale: \$2.50. A survey of Baptist missions in Japan.

"A Grain of Wheat." 40 single frames—Sale: \$2.50. The work of Japanese Baptists is presented as reported to the annual convention meeting in Kokura in May, 1949.

serve as distributors of all Board films. The Board no longer attempts to service rental requirements for visual aids and sells materials only through the Baptist Book Stores. This arrangement makes it possible for all churches to have easy access to a complete source of supply for all visual aids produced by the Foreign Mission Board and, in addition, makes available to the churches all the materials recommended for foreign missionary education. This arrangement has met with universal approval.

### *Write for These*

"Consider Our Mission Centers," a pamphlet by M. Theron Rankin, executive secretary, Foreign Mission Board.

"Glimpses of Grace in Latin America," by Ralph A. Herring, pastor, First Baptist Church, Winston-Salem, North Carolina and a member of the Foreign Mission Board.

Free upon request from Baptist Foreign Mission Board, Box 5148, Richmond 20, Virginia.



# Missionary Family Album

BICE, Mrs. J. L., of North Brazil, now on furlough at Denton, Texas, lost her mother, Mrs. A. W. Hamm, December 29 at Fort Cobb, Oklahoma.

CRABTREE, Mildred, of Nigeria, arrived December 4 by boat for furlough at Dalhart, Texas, Box 887.

GILLILAND, The Rev. and Mrs. W. McKinley, of Nigeria, have moved from Birmingham, Alabama, to 610 Thirteenth Street, S.E., Apt. 1, Rochester, Minnesota.

GOLDIE, Dr. and Mrs. Robert F., of Nigeria, announce the birth of Stephen Roy, fourth child, second son, at Ogbomosh, January 7.

GLASS, Lois, missionary to China on temporary assignment to Japan, left San Francisco January 7 by boat for Yokohama.

GRAYSON, Alda, missionary to China on temporary assignment to Hawaii, left San Francisco January 7 by boat for Honolulu, T. H.

HICKERSON, The Rev. and Mrs. J. R., Jr., appointees for Colombia, left Miami January 1 by air for Medellin.

MARLOWE, Rose, missionary to China on temporary assignment to Japan, left San Francisco January 7 by boat for Yokohama.

McMURRAY, The Rev. and Mrs. J. D., of Uruguay, announce the birth of Joseph Daniel, third child, first son, at Paysandu, December 31.

MEDLING, The Rev. and Mrs. W. R., have been transferred from Tokyo to Kumamoto, Japan, c/o Baptist Church.

MITCHELL, The Rev. and Mrs. J. F., left New York January 13 by boat for Valparaiso, Chile.

RANKIN, Dr. and Mrs. Samuel G., of China, have moved from Columbia, South Carolina, to Charlotte Memorial Hospital, Charlotte, North Carolina.

RAY, Bonnie Jean, missionary to China on temporary assignment to Hawaii, left San Francisco January 7 by boat for Honolulu, T. H.

RAY, J. Franklin, emeritus missionary to Japan, lost his wife December 19 at Jackson, Tennessee.

SAMS, The Rev. and Mrs. A. Marshall, of Argentina, have moved from 1920

North Circle Drive, to 421 East State Street, Jefferson City, Missouri.

SCAGGS, Josephine, left New Orleans January 13 by boat for Port Harcourt, Nigeria, West Africa.

SHERER, The Rev. and Mrs. Robert C., of Tokyo, announce the birth of Judy, second child, first daughter, at Tokyo, January 4.

SPENCE, Marjorie, left New York January 13 by boat for Valparaiso, Chile.

TODD, Pearl, missionary to China on temporary assignment to Japan, left San Francisco January 7 by boat for Yokohama.

WHITTEN, The Rev. and Mrs. Charles W., have been transferred from Mendoza, to Laguna 970, Ituzaingo, Buenos Aires, Argentina.

## Latest News

ADAIR, The Rev. and Mrs. J. B., of Nigeria, have moved from 5208 Guadalupe Street, to 3404 Govalle Avenue, Austin, Texas.

GINSBURG, Mrs. S. L., missionary emeritus to Brazil, has moved from 3150 Highland Place, N.W., to 3312 Newark Street, N.W., Washington 8, D. C.

McCLELLAN, Iola, of Lebanon, was married to Dr. Peter S. Manoogian at Beirut, January 14.

## NEW APPOINTEES

### PEACOCK, HEBER FLETCHER, JR.

b. Tucson, Ariz., Feb. 4, 1918; ed. Mars Hill Junior College; Hardin-Simmons University, B.A., 1938; University of California; S.B.T.S., Th.M., 1944; Th.D., 1949. Pastor of churches in Kentucky, 1941-45; chaplain, U. S. Army, 1945-47; teaching fellow, S.B.T.S., 1944-45; 1947-48; pastor, Milton (Ky.) Baptist Church, 1947-50; teaching assistant, S.B.T.S., 1948-50. Appointed professor Baptist Theological Seminary, Ruschlikon/Zurich, Switzerland, 1950.

### PEACOCK, EDITH BAUCOM

(Mrs. HEBER FLETCHER, JR.)

b. Morehead City, N. C., May 7, 1917; ed. Mars Hill Junior College; Meredith College, B. A., 1938; Cecil's Business College; W.M.U. Training School, M.R.E., 1947. Appointed educational-evangelistic worker, Baptist Theological Seminary, Ruschlikon/Zurich, Switzerland, 1950. m. Heber Fletcher Peacock, Jr., Aug. 2, 1939. Children: David Jackson, 1940; William Edward, 1944; James Burton, 1949.

EUROPE

## Special Appointee

### WOLLERMAN, ANNA MAE LOUISE

b. Pine Bluff, Ark., Dec. 13, 1910; ed. Ouachita Baptist College, B.A., 1941; S.W.B.T.S., M.R.E., 1942. Secretary, lawyers' firm, Pine Bluff, Ark., 1928-34; educational secretary and director of youth work, First Baptist Church, Corpus Christi, Texas, 1942-44; public schoolteacher, Huttig, Ark., 1944-45; teacher, business department and student secretary, Ouachita College, 1945-47; independent missionary to Brazil, 1947-49. Approved for contract term to Brazil, 1950. Permanent American address: 610 W. Barraque St., Pine Bluff, Ark.

BRAZIL

We present the three missionaries who were appointed by the Foreign Mission Board in its January meeting. Clip these biographical sketches and mount in your volume of the *Missionary Family Album* which may be secured from the Baptist Foreign Mission Board, Box 5148, Richmond 20, Virginia for \$2.00 a copy.



Portraits by Dementi Studio



# DIRECTORY\* of Missionary Personnel

## Foreign Mission Board of the Southern Baptist Convention

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 ADAMS, Mary Catherine, Baptist College, Iwo, via Lagos, Nigeria, West Africa  
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 BAGBY, T. C., and Mrs., Postal N. 35, Goyania, Goyaz, Brazil  
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 BAKER, Mattie A., Rua Homen de Mello 537, Sao Paulo, Brazil  
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 CARLISLE, R. L., Jr., and Mrs., (Uruguay) Combes, Texas  
 CARSON, W. H., and Mrs., Baptist Mission, Box 5, Port Harcourt, Nigeria, West Africa  
 CHANEY, Edith, Baptist Mission, Ire, via Oshogbo, Nigeria, West Africa  
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 COPELAND, E. L., and Mrs., Seinan Gakuin, Nishi Shimachi, Fukuoka City, Japan  
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 GAVENTA, William C., and Mrs., Baptist Mission, Eku, via Sapele, Nigeria, West Africa  
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 GOLDFINCH, S. L., and Mrs., Casilla 286, Asuncion, Paraguay  
 GOLDIE, R. F., and Mrs., Baptist Leper Colony, Oghomoshosho, Nigeria, West Africa  
 GOULD, Mary Frances, 12 Calcado do Monte, Macao, South China  
 GRAHAM, Finlay M., and Mrs., American Mission, Beirut, Lebanon  
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\*As of January 1, 1950

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- GUEST, Ethel, Box 563, Reagan Memorial Girls' School, Lagos, Nigeria, West Africa
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## Who Will Go?

(Continued from page 5)

In the army our troops are classified in one of two categories: general service men, and limited service men. Those in general service can be called upon at any time to serve anywhere in the world. Those listed as in limited service, because of physical or psychological reasons, are not felt to be fit for overseas duty—they are disqualified for unlimited service, and hence must remain in the States for limited duty. Would it be unfair to suggest that, to a certain extent, this is true with regard to Southern Baptist pastors? Is not the need for witnesses a hundred times greater among people who have never heard the gospel, who have never seen a Bible or a Christian, than here in the Southland where a church, a Baptist church, is within driving distance of nearly all of our inhabitants?

Would it not be proper for all ministers graduating from our seminaries to say: "Since Christ has already issued his world call in the Great Commission, I am happy to go anywhere in the world if I am found qualified for overseas service. If I am not qualified, I will do my best here at home that others may go."

Several years ago I heard Gipsy Smith tell the following story:

In the years gone by gipsies used to travel in covered wagons from field to field during harvest time. Several such

wagons filled with harvesters were crossing a long wooden bridge when it collapsed with a resulting loss of forty-two lives from drowning. There were many heroic rescue efforts. A young man saw his aged mother go down and he dived to her rescue. When he reached her she threw her arms about her boy and before he could save her, he had to break her hold. In so doing, she went down again and once more he dived and brought her to the surface. Even tighter than before she clutched her arms about her son. Unable to swim, again he had to break her hold. This time she went down, and although he dived again and again he could not find his mother. Too exhausted to swim, he was rescued by someone who brought him to shore. The body of his mother was later recovered. At the close of the funeral services for the forty-two victims, this young man went to his mother's coffin and kneeling he cried out, "Oh, Mother, I did all I could to save you, but you wouldn't help me—you wouldn't help me."

In that last great day as the unsaved of the twentieth century march by the Great Judge to hear his "Depart from me," Christ may turn to us and say with pathos, "I did all I could to save them, but you wouldn't help me!" God grant we may not fail this generation!

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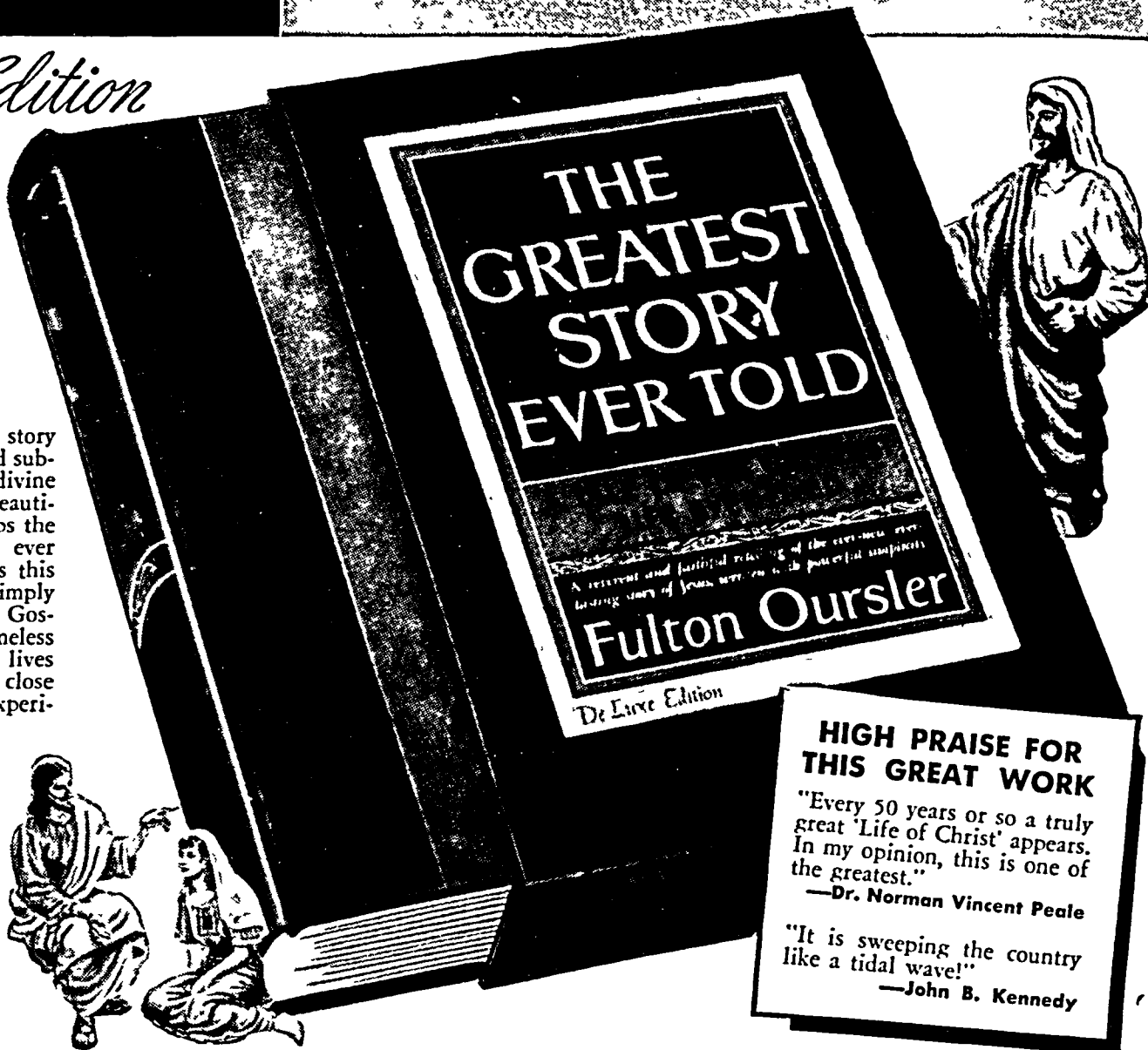
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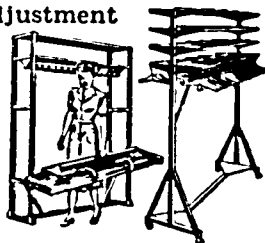
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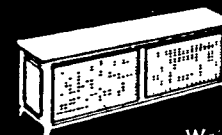
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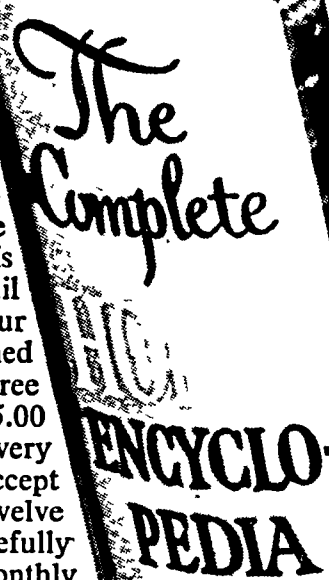
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