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# Quitting in Jerusalem?

“Why send missionaries to Japan and Africa when we have so many pagans right here at home?” This question, or one closely kin to it, is raised so often that we need to answer it.

But first, one wonders what prompts such a question. For usually it comes from somebody who does not take a great deal of interest in the salvation of “the pagans right here at home.” But regardless of whether the question is rooted in a feeling that too much money is being expended on foreign missions, or in a sincere feeling that our immediate neighbors are being neglected, we need to examine again the basis of our entire mission enterprise.

First of all there can be no doubt that Jesus intended his followers to be engaged in what we call mission activity. Luke describes the scene after Christ’s resurrection: “Then he opened their minds, to understand the scriptures, and said to them, ‘Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I send the promise of my Father upon you; but stay in the city, until you are clothed with power from on high.’” (Luke 24:45-49).

When Jesus “opened their minds to understand the scriptures” he showed them the relation of his own life, death and resurrection to the mission task of preaching repentance and forgiveness of sins “to all nations, beginning from Jerusalem.” To make sure that his disciples understood that he was not talking about a growth of his kingdom that would come automatically without them, he added: “You are witnesses of these things.”

For a Christian it should be enough that Christ has commanded him to be his witness to the uttermost part of the earth. Calling Jesus, Lord, without obeying his commands makes that address meaningless.

Christ’s requirement of obedience to his commands does not, of course, mean that we cannot find an intelligent reason for it. That the grace of God in Christ Jesus must include every man on earth, regardless of where he lives, is the most logical of all conclusions. Otherwise God’s grace would be partial and insufficient for our own needs. For how would we know that we ourselves were included in his atonement for sin if there should exist anywhere on earth a terminal for his grace?

When someone raises the question of why we send missionaries so far away when the spiritual need is so great right where we live, he evidently assumes that

the near places must be completely evangelized before we go on farther. The history of the early spread of Christianity did not follow that pattern. The disciples began in Jerusalem but did not quit there. On to Ceasarea, Antioch, Ephesus, Philippi, Corinth and Rome they went while only relatively small bands of Christians remained at each place.

The same principle is followed in education, agriculture and business. A sewing machine company, for instance, does not wait till everyone in the town where they are made has a sewing machine before sending its sales force to other towns and other lands. A farmer does not wait to sow his distant fields till every square foot next to his house is under cultivation. A university does not refuse to give education to students from other cities until everyone in the university town has a degree.

Ninety-three per cent of all the people in the world live outside the United States. With due emphasis on the fact that the more extensive our outreach in the world, the firmer must be our home base, the proportion of our investment of men and money in foreign missions is still far below what it ought to be.

We have twenty-five thousand pastors and missionaries in the Southland where three per cent of the world’s population lives, and only 712 among the 93 per cent outside our borders.

This is not a plea to discontinue our witness in Jerusalem, so to speak. Nor do we imply that our activity in “all Judea and Samaria,” should be reduced. On the contrary, we pray and plead for the strengthening of all the mission undertakings in our local churches and in the areas of our land which are in such dire need of the gospel. Only through increase of strength at home can we increase our strength abroad.

We must, however, be alert against the temptation, when things are going well in our Jerusalem, to quit there, and be content. In the midst of our comforts let us not forget that the kingdom of God has no geographic frontiers. When we speak of local missions, home missions, and foreign missions we must keep it clear that the scope of Christ’s commission includes them all.

There are heartening signs among us that we are awakening to our world responsibility. The Advance Program of Southern Baptists is their pledge that the peoples who sit in darkness shall see a great light, that the poor shall hear good news, that the captives of sin shall find release, that the blind shall see, and that the oppressed shall find liberty.



# THE Commission

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**APRIL 1950**

**Volume XIII Number 4**

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

## Next month

Under the theme "Advance Has Begun" you may expect a whole issue full of evidence. Orient Secretary and Mrs. Baker James Cauthen are expected for the semiannual full Board meeting March 14-15, and they will bring the last word from Hong Kong. Latin-American Secretary Everett Gill, Jr., about to complete his two-months' tour of South America, will give his report on that area.

And the editor, just off a trans-Atlantic airliner, will make a report on a six-weeks' visit to Europe.

Personnel Secretary Samuel E. Maddox has something of vital interest about the new missions response among students on college and seminary campuses and among preachers in their first pastorates.

For a behind-the-scenes glimpse of Christian missions, count on an interview story with the business and transportation manager of the home office regarding his first two years' work. What he has done as a qualified purchasing agent to relieve the strain on the executive secretary, the area secretaries, and the missionaries, and to cut costs in providing needed equipment and merchandise for use in Richmond and abroad—that's a tale all laymen and businesswomen will want to read.

The center spread for May is to be devoted to a picture story on evangelical Christian medical work in Bolivia.

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## Last month

Your editor took off for Europe to visit the new seminary at Zurich, the Baptists of Germany and Scandinavia, and his old home town, Oslo. By advance agreement before she left the managing editorship in December, this COMMISSION-ary returned from a five-weeks' "luna de miel" (as the Latins call it) in South America in ample time to help cope with the emergency. If "the show must go on," so must this Baptist world journal.

"I hereby and herewith bequeath you," Dr. Nordenhaug wrote January 27, "the joys and sorrows of THE COMMISSION from February 20 to March 3," and proceeded to catalog more "sorrows" (or problems) than "joys." After ten work days in the editor's uneasy chair, the April issue went on the press on time, and a hundred typewritten pages of good reading matter were delivered with thirty-two pages of layout for the May issue.

Anybody who leaves the home office these days does it at his own risk; he may have a hard time finding a desk when he returns. The shifting last month created office space for the Orient Secretary to work on this side of the Pacific for a change. After that, a rubber-tiling job on the floors of the two buildings was done to replace wornout stair treads and protect the halls and passageways from so much traffic.

And -- further evidence that life moves on -- the bulletin board carried an engraved invitation to the wedding of the latest male addition to the treasurer's staff, and the switchboard operator acquired a diamond ring on her left hand.

Two executive staff members suffered bereavement on successive Sundays last month. Personnel Secretary Samuel E. Maddox lost his mother, Mrs. O. P. Maddox, emeritus missionary to Brazil, living at Las Cruces, New Mexico; and Latin-American Secretary Everett Gill, Jr., lost a brother, Fairchild, resident of Wake Forest, North Carolina. Both had endured long illnesses.

A good ninety and nine Southern Baptist missionaries, six Canadian Baptists, and two Methodists were hosts to this ex-editor and O. K. Armstrong in our swing around the continent from Havana to Caracas, Belem, Fortaleza, Recife, Rio, Sao Paulo, Campinas, Montevideo, Buenos Aires, Santiago, Antofagasta, La Paz, Lima, Bogota, Medellin, and Barranquilla. Magazines most often seen in missionary homes were THE COMMISSION (naturally), the NATIONAL GEOGRAPHIC (inevitably), and (unexpectedly) READER'S DIGEST. On newsstands the most universal in Brazil was SELECOES (Portuguese edition of the DIGEST) and everywhere else SELECCIONES (Spanish edition). Literate Americans, both North and South, seem to demand good literature.

MARJORIE MOORE ARMSTRONG

**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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# China Christians: Troubled and Hopeful

By Howson Lee

At this time of great changes in China, many friends in America are anxious about their fellow Christians in this country. They also want to know about the work for which they have given so much money and prayer. I have been wanting to write some for these friends for some time but the coastal blockade has prevented me from doing it. Since it is possible now to send letters to America via Hong Kong, I take this opportunity to send my hearty greetings to all Baptist friends in the South. The Baptists in China want to be remembered as co-workers for the cause of our common Lord, Jesus Christ.

In the hearts of the Baptists of China exists a genuine sense of gratitude because God has protected them during times of war and trouble. Through the time of the recent change-over from the Kuo Min Tang regime to the present government practically no loss of lives and little damage of property occurred among the Baptist group. That was the case with other denominations also. When we think of this change, one of the biggest in the history of this country, and of the peace we have among us we cannot help but praise the Lord for his miraculous protection.

That does not mean that there are no problems. On the contrary, we have more than before.

## *Smaller Church Attendance*

In general, church attendance has dropped since liberation. Some people have moved to other places for safety. Others who used to come for material gains come no more. Only earnest and faithful Christians continue to worship in the church. This accounts for the drop in church attendance. In other words the present political change has blown away the "chaff" from the wheat of the church. We should not be discouraged at all by this. The fact that we still have many who remain faithful should give us courage.

This same thing happened in the beginning of the history of the Christian movement. We learn from the Bible

that when the political storm swept across Rome and Palestine and caused the Lord's crucifixion it blew his disciples off their feet. But after Jesus' resurrection when his disciples came back to him at Pentecost they were on fire. The result was immeasurable in the Christian movement. Let this experience repeat itself at the present time. Let the chaff of the church go! Let the spirit of Pentecost come again. If we simply let God have his way and we do our little best he will do wonders even in this day.

## *Smaller Church Offerings*

Church offerings dropped also. This was caused by two main factors: namely, the moving away of the rich and the unemployment of the poor. Some of the best givers have moved to Hong Kong or Taiwan. Whether it was wise or necessary for them to move needs no discussion here but they moved nevertheless. Many regretted moving after spending much money and finding no satisfaction. If they had given to the church what they spent in moving, the church would be much better off financially.

Those who remained are usually small wage earners who depend upon a steady income. After the change-over many of them lost their jobs. Unless they have good savings this means a very serious thing to the Christian public. This accounts partly for the drop in church offerings. But these faithful ones give whatever they can. The Lord will use this little amount for his great work. He makes us see more clearly through this experience that God's kingdom is not built on material things but upon the faithful souls of his people.

## *Association with America*

The fact that many churches in China were built with money given by Christians in America causes some embarrassment. Many people who do not know the Christian way accuse the church of being an American agent. Of course this is absurd, for the

Christian movement is ecumenical in nature and has no political affiliation with any government.

If there is anything wrong in the church it is due to the imperfection of the people in the church and not because it is inherent in Christianity. We may need to correct our mistakes and be more thoroughly Christianized. We may need to follow more closely the teaching of the Bible without either American or European color or flavor. But to identify the Christian movement with any nationality is an absurdity. We follow Christ as our Lord. Christians the world over are brethren without any political affiliation.

## *Religious Work in Schools*

Problems in Christian schools come from two sources. Some are caused by Government regulations and others are caused by discontented elements in the schools. The present Government classifies Christian schools as one kind of private institution. No distinction is made between Christian schools and other private schools. The head of the bureau of education in Shanghai told the principals of Shanghai schools in a public meeting, in which the writer was present, that in the city of Shanghai the task of educating the young rests mainly on private schools because out of the 300-odd schools in Shanghai 270 are private institutions. The other 30, only ten per cent of the total, are Government schools. There are over 30 Christian schools in this city. Christian schools alone outnumber all the Government schools. This being the case one can very well deduce that private schools will not be put out of existence immediately.

Government regulations rule that Bible should not be taught in the school as a required subject. It may be taught outside the school building without credit. Likewise all religious activities are to be conducted outside the school proper. Schools which are lucky to have a church building separate from the school such as the Sallee Memorial Church on the Baptist compound can conduct all religious work



Dr. Howson Lee is principal of the University Middle School and the Eliza Yates Girls' School at Shanghai.

in the church building. Bible classes that used to meet in the classrooms meet in the church now. Those who used to teach Bible in the school now come to church to teach. Although religious activities become voluntary many students continue to study the Bible and do it even more earnestly. At the beginning of the term when one of the missionary teachers asked the graduating class whether they wanted to study the Bible without credit the class voted with a great majority to study the Bible. The work of that Bible class is better than ever before.

### *Full Church Program*

Our church program is full every day. The church is not only the geographical center on the Baptist compound but also the working center of the two schools: the University Middle School for boys and the Eliza Yates School for girls. We have also the China Baptist Seminary next door. Our religious work centers in the Sal-lee Memorial Church.

Every morning from 7:45 to 8:15 throughout the week we have our morning watch in the church auditorium. There are usually 40 to 50 people present. In the afternoon several Bible classes meet in the different rooms in the church. Tuesday evening at 7:30 we have our weekly joint faculty prayer meeting in my home. This has been a source of strength in our

school work and both my wife and I are glad to entertain this group of fellow workers.

On Wednesday evening we have our general prayer meeting in the church with several hundred present. We sing together and have special topics for prayer. Thursday evening is set aside for preaching to the community. On Sunday we have our morning service at 10:15 and evening service at 7:15. Both are well attended. The Government gives no interference with our religious work in the church.

### *School Problems*

Problems within the schools are problems indeed. They are caused by the discontented elements in the school. These people know the school affairs and are quite competent to pick fault with the school authority. Things are usually twisted around to serve their selfish interests. These people prove to be harmful both to the school where they serve as well as to the present Government authority.

The question of money is the center of agitation and argument. Students and their parents want to reduce the school fees to the minimum. Teachers and staff members want to raise their salaries to the highest level. Since student tuition and fees constitute the only source of income for private schools it takes more than a genius to put these two conflicting ideas together and make them work. It is impossible to satisfy both parties to the fullest extent. The following procedure was taken by the schools on the Baptist compound:

First of all, a trial budget was made based upon the income and the expenditure of the preceding term. Then student representatives together with some of their parents were called together to study this budget. Two basic principles were presented outright at the very beginning of the meeting; namely, (1) the budget must balance, and (2) there is no other source of income except what is paid by the students. If they want the school to continue they cannot question these facts.

Through long discussions some of which lasted eight or nine hours, we came to a tentative budget to be approved by the school board. In these discussions about the budget teachers are together because they all agree on high tuition charges, major part of which goes to their salary. But when

we come to the question of the salary scale they are no longer together. There is no salary scale that will please everybody in a group.

Believe it or not, the solution we came to was made through public discussion by all concerned. It was clearly understood at the beginning that a definite amount of money is for all the salaries of the whole group; and each increase for any one person means so much less for others.

This method took time. It created embarrassment. But it was democratic. The final scale was reached after every one in the group had a chance to express his views. This may seem funny but this is the only way possible under the present-day affairs. Otherwise the principal would have been criticized by all and held legally responsible for all the dissatisfactions. Now, we have a balanced budget. Teachers are paid according to their self-made salary scale. Everybody seems satisfied.

### *Other Problems*

Other problems that give trouble to the Christian movement come from misunderstanding and suspicion. It may be the fault of the Government authorities on the one hand or that of the Christian organization on the other or both. However, if we, as Christian workers, try to be true to our cause, honest in our dealings, and fair in our claims, and at the same time give the benefit of the doubt to the other party concerned, we can usually steer our ship through a safe course. Sometimes troubles are caused by Christians themselves. If there is something fundamentally wrong within ourselves it is inexcusable. Faults of our own, due to the divergence from Christian truth, receive neither mercy from the Government nor sympathy from our fellow Christians. The Lord said: "Be perfect as your Father who is in heaven is perfect."

### *Our Needs*

What do we need to solve these problems? We need four things: (1) MORE LOVE, (2) MORE PATIENCE, (3) MORE EVANGELISTIC ZEAL, and (4) MORE PRAYER. With these in our spirit as we discharge our duties we may turn our problems into our opportunities. The Christian movement has grown and developed through adverse conditions.

# The Greater Good Neighbor Policy

By Florene J. Dunstan

Geography has determined for all time that we, the people of the United States, and the people of Latin America be neighbors, and as a nation we are committed to the idea of the "good neighbor." "What is a good neighbor?" might be a logical question in this connection. President Roosevelt coined the phrase "Good Neighbor Policy" in his First Inaugural Address in 1933 when he said that we would be dedicated to the policy of the good neighbor who "respects himself and because he does so respects the rights of others." Christ's classic description of a good neighbor is that of one who compassionately gives aid to another, who helps the one in need solve his problems. It is self-evident that understanding, tolerance, co-operation, and respect are elements in the real feeling of neighborliness.

The desirability of good relations between our country and Latin America has long been recognized, but the rapid development of totalitarian regimes in Europe and Asia and the spread of communism throughout the world, have impressed upon us the importance of inter-American unity for the maintenance of freedom in the Western world. North America has been accused of desiring to be a good neighbor when she was in danger and needed help, but when the danger was seemingly passed, the neighbor was ignored. So, if hemispheric solidarity is to become a reality, it would seem that we must adopt a policy toward our neighbors to the South that will stand the test of time and the vicissitudes inherent in the struggle for world peace, and which will bring benefits to each neighbor.

The Good Neighbor Policy as a governmental one has substantial achievements to its credit. The Institute of Inter-American Affairs, sponsored by the State Department, is making a remarkable contribution toward improvement in methods in the departments of public health, agriculture, and education in various Latin American countries. Other governmental agencies are working at the problem, but the functioning of governmental

agencies, no matter how effective, cannot bring about the desired end in a land where spiritual values play such an important part in the character of the people.

## Religious Liberty?

What about Protestant missions in Latin America? The entire question of religious liberty and the work of Protestant missions in Latin America was brought into the open a few years ago when statements were made in the North American press that the activities of Protestant missionaries constituted a threat to our Good Neighbor relations and that the presence of these missionaries had aroused deep indignation among the rank and file of Latin Americans. In 1943 Dr. George P. Howard, an Argentine born of American parents in Argentina, became alarmed at these charges and decided to make an extensive journey throughout Latin America, interviewing representative men and women of different backgrounds and spheres of life, very few of whom were evangelical Christians.

Dr. Howard talked with jurists, statesmen, men of letters, journalists, diplomats, and educators who were in unanimous agreement as to the value of the work done by the evangelical denominations. Their opinion, generally, was that the native Protestant churches had made a contribution to cultural progress, community welfare, toward building moral character and instilling patriotic loyalty, and toward helping solve one of Latin America's greatest problems, illiteracy. Dr. Howard, in his well-documented and thoroughly convincing book, *Religious Liberty in Latin America?* shows that the Protestant missionaries, far from being

resented, had received signal honors from governments, as well as from civic and educational groups, and that they were considered fine interpreters of democratic and Christian ideals of our country, ideals which these leaders considered highly desirable for their own countries.

## Visit to Missionaries

When the opportunity came to me last summer to go to South America on a Carnegie grant to do research on three eminent Brazilians, I welcomed the opportunity to visit as much of the Baptist work as possible and to try to evaluate objectively the work of our own Southern Baptist missionaries. As a college teacher of Latin American history and literature my interest was of course professional. But it was also highly personal because my husband, Dr. Edgar M. Dunstan, a physician here in Atlanta, was born in Brazil of missionary parents. His parents, the A. L. Dunstons, did pioneer work in the State of Rio where he was born and in Rio Grande do Sul where he received his precollege education. His sister, Mrs. Pearl Dunstan Stapp, and her husband are serving in the North Brazil Mission at Maceio.

My sister-in-law, Mrs. Grace Dun-

Photos Courtesy the Author



The author interviews Dr. Gilberto Freyre, outstanding sociologist of Brazil, who was "discovered" in a Baptist school at Recife. He has been professor at the University of Rio and has lectured at Leland Stanford, Columbia, Michigan and Indiana Universities in the United States.



Guanabara Palace where Brazil's President lives and the Office of Foreign Affairs in Rio de Janeiro.

stan McLain of Sarasota, Florida, went with me, and this was her first visit in twenty years to the land of her birth. We spent seven weeks in Brazil, visiting in Recife, Maceio, Bahia, Rio de Janeiro, Sao Paulo, and Porto Alegre. From there we went to Uruguay, Argentina, Chile, and Peru. The entire trip of 14,000 miles was made by plane. We met and talked with fifty-eight of our Southern Baptist missionaries, with many native members of the various churches, and with several Methodist and Presbyterian missionaries. We were guests in the homes of many of the missionaries; we visited the schools, while they were in session whenever possible; we visited the Baptist Publishing House several times; and we attended services in many different churches in Brazil.

### *Interviewing Leading People*

The primary object of my trip was to do research on three outstanding Brazilians, Ruy Barbosa, Joaquim Nabuco, and the Baron Rio Branco, who played such an important part in the

history of Brazil in the latter part of the Empire and the first years of the Republic (proclaimed 1889). In doing this research I had interviews with many of the leading cultural and political figures of Brazil, including two talks with President Erico Gaspar Dutra, lunch with Mrs. Getulio Vargas, and "cafezinho" (coffee) with Dona Carolina Nabuco, the sister of the present ambassador from Brazil to the United States and a writer of note. Other outstanding personalities with whom I became acquainted were: Gilberto Freyre, Brazil's number one sociologist who was first "discovered" in a Baptist school in Recife and who came to the United States to study through the influence of Dr. H. H. Muirhead; Dona Jeronyma Mezquita, founder of the Girl Scouts of Brazil, head of the W.C.T.U. in Rio, a leader in cultural and social affairs in the capital, and an ardent Catholic; Dona Eunice Weaver, a Brazilian married to an American educator who went to Brazil to teach in a Methodist school, and who has charge of all of the social work in connection with the lepers

and their families in Brazil; Dona Ana Amelia, one of the most popular poets in Brazil and a woman of wealth and culture who is devoting her life to the improvement of the lot of the student in a land where the student problem is quite different from that here in our country where every university has its own campus and campus life; and Erico Verisimo, the well-known and popular novelist, sometimes called the "Margaret Mitchell of Brazil" because of his historical novels. These are a few of the persons with whom I became acquainted and had long talks. I have listed them to show that my contacts were fairly broad.

### *A Good Investment?*

Several questions were in my mind and I sought the answers from first-hand observation. Is our investment in foreign missions in a land which is *called* Roman Catholic a good investment? Incidentally, much can be said about how Roman Catholic Latin America really is. Are our missionaries well received and appreciated?

Are they making a contribution to our Good Neighbor Policy? In other words, are they carrying out a Greater Good Neighbor Policy?

A good investment is one that brings in good returns. The growth of the Baptist denomination in Brazil has been steady and gratifying. The large, adequate buildings in good residential sections in many cities, the number of churches (seventy Baptist churches in Rio alone), the evangelistic fervor on the part of church members as well as the missionaries, and the wide variety of work undertaken by our workers, were highly impressive, even to one who has had close personal contact with some phases of our mission work for years. On several occasions Mrs. McLain expressed surprise and amazement at the growth in our work since she left Brazil twenty years ago.

Our Southern Baptist work in Brazil is extensive and varied, and the Foreign Mission Board, with Dr. Everett Gill, Jr. as the Secretary for Latin America, has been courageous and realistic in meeting problems and in planning the work. An enduring structure of Baptist missions, with evangelism as the foundation stone, has been built upon the foundations laid by the pioneers in the past seventy years. In addition to the evangelistic work we found the by-products or fruits of a valid religion to be of great value in helping Brazil solve some of her problems.

### *Urgent Problem of Illiteracy*

Brazil's most urgent problem, as a nation, is illiteracy, which is estimated at 60 per cent. Southern Baptists are aiding in a frontal attack on this great problem, first through the large number of schools and colleges placed in strategic centers, through their work in teaching adults to read, and through the printing of the Bible and other literature.

Our Baptist schools are turning out each year hundreds of fine Christian young people who go into all walks of life. I was especially pleased with the caliber of some of the professors whom I met. In Maceio the president of the Baptist school is a lawyer and has a large personal library in which he has all of the works of two of the men I was studying. Professor Luciano Lopez, a professor in the Boys' School in Rio, revealed a broad knowledge of the history of the United States, and

his comparison of Ruy Barbosa with Abraham Lincoln showed an intimate knowledge of both men, as well as the conditions which produced them. Professor Lopez is the author of several books including two for children on Ruy Barbosa and Abraham Lincoln.

The newest school to be added to an impressive list of schools, training schools, and seminaries, is the beautiful new Training School in Rio, under the direction of Miss Dorine Hawkins. Girls will be trained there, as they are in Recife, to be pastors' assistants, church workers, and Christian homemakers. One of the courses, which any student of the Bible would enjoy, is that in Biblical Archeology, taught by Mrs. W. E. Allen.

A different type of school, and one which is doing a remarkable work in reaching the upper classes as well as the lower, is the Kate White Domestic Science School in Bahia. Dona Kate, as Mrs. White is called, is gifted artistically, and her classes in nutrition, interior decoration, and homemaking are very popular. She seems to have the unusual gift of combining the practical lessons of life with religious and ethical teaching. Many of the women of the upper classes have their first real contact with these "people called Baptists" through this school, and this helps to bring about mutual respect and understanding. She also has classes for the underprivileged groups and they come in large numbers when classes are announced.

Brazil's society, historically, has been based on two groups, the wealthy, landed aristocracy and the masses of the poor. To have any degree of democratic government, there must be a substantial middle class, and Protestant missionary endeavors in the educational field have contributed greatly toward the emergence of a middle class by making available more opportunities for education.

Teaching adults to read is another interesting and worth-while phase of our work. Pro-

The author and Mrs. L. W. McLain talk with Dr. Almir S. Gonçalves, editor of the Baptist weekly *O Jornal Bautista* in Rio.

fessor Lopez has written a primer which is widely used throughout Brazil. In addition to his other duties, he goes from village to village teaching adults to read, and they in turn are urged to teach others. This past summer an international conference to study methods of combatting illiteracy was held at Quitandinha, the fabulous hotel some thirty-five miles from Rio, and representatives were there from every Latin American nation and from the United States. Dr. Howard states in his book that the impetus for the continent-wide campaign against illiteracy, which is being so enthusiastically supported by South American governments, came from the work done by the Protestant churches. Since the Christian religion is a religion with a Book, it is logical that we should be interested in eradicating illiteracy. Many of the missionaries, even those in remote areas, are holding reading classes for adults, and the quickness with which some of them learn is spectacular.

### *Printing the Bible*

The first complete Bible ever printed in Brazil was printed by our Bible Press. For many years our Publishing House purchased Bibles from the American and British Societies and kept a standing order with them. They could not supply the demand, and today the Bible Press is printing thousands of Bibles a year with the demand still greater than the supply. Dr. A. R. Crabtree, president of our Baptist Seminary in Rio, and Dr. W. E. Allen, with others, are working on a new

(Please turn to page 31)



# "That the World May Know"

By M. Theron Rankin



Foster Studio

In an editorial on the withdrawal of U. S. diplomatic representatives from Communist China, the *New York Times* of January 16 had this to say:

"We are facing in Communist China a frontal attack on our whole position in East Asia. Our prior course of action has obviously failed. The debate on China, therefore, must leave the water that has gone over the dam and look toward new and better modes of approach, wiser and stronger policies."

In my opinion, we must change our mode of approach before we can hope to produce wiser and stronger policies. Our relations with East Asia have been characterized by an attitude of benevolent condescension, which of late has frequently descended to the level of benevolent contempt. In the past this approach was marked by the Exclusion Act, whereby citizens of East Asia, "Asiatics," were excluded from entrance into the United States on a quota basis. Europeans, Latin Americans and others were admitted on a quota basis, but not these "Asiatics."

Our evaluations of East Asia, of the relative importance of developing events, our estimates of the peoples, have all been products of an approach of benevolent condescension.

Secretary of State Acheson has repeatedly referred with much emphasis to the fact that since the surrender of Japan, a period of about three years, we poured four billions of dollars into China. During that same period we poured between five and six billions *each year* into Europe. The

same conditions which made help in Europe so urgent have existed in China. We rushed to Europe with aid; we urged the countries of Western Europe to withstand the pressure of communism. Even with the vast help that we poured into France, Italy, and Greece, these nations were on the verge of being overcome by communism in 1947 and 1948.

Meantime, what were we doing in China? Relatively we were parceling out aid on the condition that China form a coalition government with the revolutionary forces in China. Thus we were conditioning our aid to China on the demand that she form a coalition with the Communists of China. We never gave her any such assurance as we gave Greece, France, and Italy. If we had followed in Europe the policy that we followed in China, Europe would have collapsed before communism in 1947. China was strong enough to hold out until 1949. With little assurance of backing in her fight against communism, with her resources exhausted from ten years of continuous war, one wonders how she was able to hold out that long.

We have been told much about the corruption and lack of will to fight that existed in China. With her government disintegrating through lack of resources, her people tired and hungry after years of struggle; with the country on whose support she had depended for help demanding that she form a coalition with the Communists, what could one expect?

How can we account for the fact that while we were spending billions of dollars a year in Europe to hold back the Communists, we demanded that China form a coalition with forces that were communistic? We were like a man whose house was burning on both the west and east sides. He made the strongest effort to put out the fire on the west side but he literally washed his hands of the east side because he didn't like the way it was burning. We saw the threat of communism in Europe and in China. We plunged in to help Europe to the extent of our ability, but we relatively washed our hands of China.

Such a policy is the product of wrong value judgment, based on an approach of benevolent condescension to China. The State Department's White Paper refers to the fact that the United States sent "eminent Americans" to advise China, but our advice was ignored. We seem to assume that Generalissimo Chiang Kai Shek was presumptuous to refuse to follow the advice of "eminent Americans", even though their advice was that China form a coalition with communistic forces. We evaluated the situation in Europe unconditionally in terms of five or six billions of dollars a year. We evaluated conditions in China conditionally in terms of four billions of dollars over a period of three years.

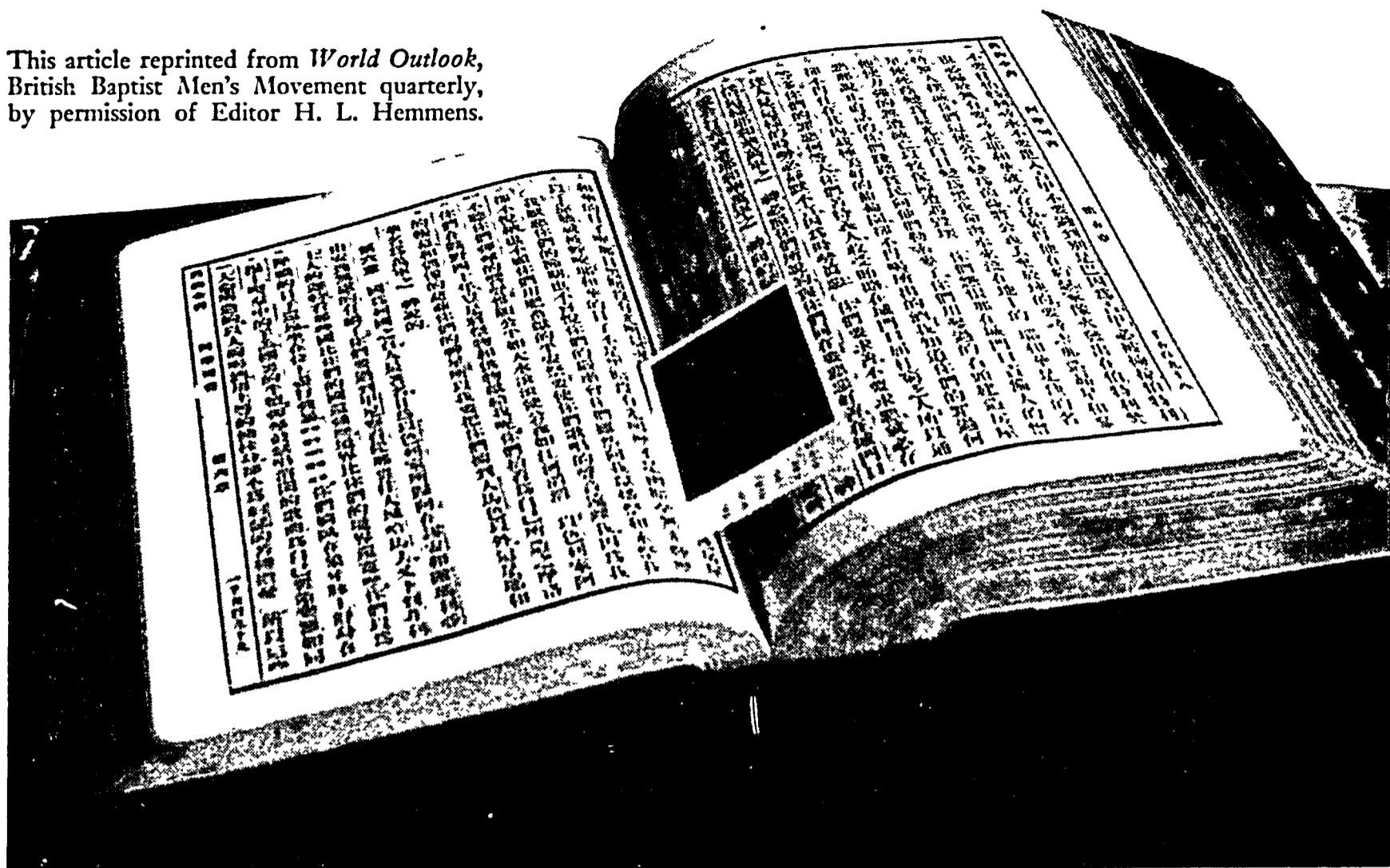
None of us would argue that we should have provided the same amount of financial aid for China as for all of Europe, but many of us do contend that in principle we should have made the same approach in both areas. As compared to Europe, East Asia counts for little in the evaluation of our State Department. We are still thinking of Europe in terms of her influence and importance in the life of the world of forty years ago, while we are relatively unaware of the rising importance of half of the population of the world in Asia. In our basic approach to them, they are still "Asiatics."

Both as a nation and as Christians we can never render to China the assistance she needs until we rid ourselves of this false attitude.

This approach accounts in large measure for the lack of co-operation which has so often existed between our representatives and Chinese officials. The articles dealing with the failure of our policies in China, written by Joseph Alsop for the *Saturday Evening Post*, reveal the contempt with which some of our representatives have dealt with Chinese officials. The case of General Stilwell's relations with Generalissimo Chiang is a glaring example. On the other hand, the success which men such as General Chenault and others have had, reveals the fact that an approach of appreciation and respect does secure co-operation.

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This article reprinted from *World Outlook*,  
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Photos by Mary Lucile Saunders

# The Charm of Chinese

By J. S. Harris

On arriving in China for the first time a missionary has to pass a number of language examinations spread over three years. The writer has vivid memories of his second year's examination which consisted of no less than twelve papers and five divisions in the oral. But when his course is completed, the missionary really begins to learn the more specialized language necessary for his own particular work. The doctor must learn medical terms and create some new ones, the teacher needs to know those words and phrases required for his own special subjects. Everyone needs the language of the Chinese Bible. The general missionary needs an endless stock of proverbs and common sayings, and must gradually acquire a very wide vocabulary. The writer was once asked by a Chinese magistrate to comment on spirit photography and ectoplasm. He has also been asked whether there was a sun or a moon in England, and whether our hens laid eggs or not. After some forty years' experience, it may perhaps be justifiable to speak of

"The charm of the Chinese language." Let the attempt be made in the hope that friends at home may gain increased understanding of and respect and love for that great race.

## Courtesy

A very charming expression is used by a Chinese when you have rendered him even the smallest service. He says, "*Chan Kwang*," i.e., "You have shed light on my path," or "I have stood on your light." "Thanks to you." It is considered polite to inquire not only one's name but one's age. The surname always comes first, but when it is desired to know one's Christian names, as we should say, the scholar's way of asking is, "What is your *pang yin*?" Nothing could be more charming or complimentary than this. What these two apparently innocent words mean is something like this. "When you were successful in the highest literary examination in Peking and became a member of the Han Lin academy (Forest of Pencils) what two

characters had to be written for your name?" Many Chinese sat year after year for thirty or forty years without being successful. What a compliment, therefore, for such a term to be used in addressing a foreigner.

Condensation is another characteristic of the Chinese language. This feature is more evident in the "literary" or "*wen-li*" which is almost a dead language like Latin and Greek. It is not possible to converse in this language, but frequent quotations are made from it, and especially to drive home a point, or to conclude an argument. Sometimes it may be the Chinese equivalent of "What did Gladstone say in 1878?" The best example of this Chinese *multum in parvo* feature known to the writer is a verse of only twelve monosyllabic words in the Chinese trimetrical historical classic *San Tzu Ching*. The first line is "*Chow che tung*" followed by three more lines containing nine words. But when put into English by Dr. Giles (former professor of Chinese at Oxford and compiler of a monumental

dictionary) this is the result:

When the Chows made tracks eastwards,  
The feudal bond was slackened  
The arbitrament of spears and shields prevailed,  
And peripatetic politicians were held in high esteem.  
Only twelve words in Chinese!!

### Proverbs

The charm of the Chinese language is abundantly illustrated by many proverbs which show an astonishing knowledge of life and of human nature. In Chinese "A bird in the hand is worth, not two, but ten in the bush." We say "Honesty is the best policy." The Chinese say, "It is the great road which produces wealth," and "He who grasps at every bit of profit will not accomplish anything great." The covetous man is well pictured in the phrase, "To not only empty your porridge bowl but to scrape off any tiny bit sticking outside as well." Those not too well furnished in the upper story are classified as (a) those who don't know the points of the compass, and (b) those who are said to be two-hundred-and-fifty (something missing) and, finally (c) those who wear ox-hide spectacles with two thicknesses of the leather.

A few of the proverbs may be quoted before concluding this section. "It's your own child, but the other person's land." Everyone stands up for his own child, but is envious of someone else's better crops.

"It's the children in the city and the dogs in the country." Children in the cities learn bad words more easily than those in the villages. Dogs are fewer in the cities and are better controlled than are the dogs in the villages.

During the war years a much used proverb has been, "My hand may be large, but it won't quite cover the whole sky." In other words, there is a limit to the power of the dictators.

### Matched Scrolls

If the phrase "a pair of scrolls" was fully understood, quite a lot would be known about things Chinese. Moral maxims and literary couplets in endless variety adorn the walls of Chinese homes. To give one example.

*Left-hand side.* "If you often quietly meditate on your own shortcomings."

*Right-hand side.* "When engaged in leisurely talk you will not discuss the faults of others."

Each Chinese character must "match" the one opposite to it. In this case "matching" takes quite a bit of matching. But speaking generally, you don't need pictures on your walls if you have some of these scrolls. Today a book is available in English with the title, *The Chinese Proverb and Religion*. This book contains no less than 2,344 proverbs connected with religion, a truly great variety of moral and ethical precepts. On reading such a book some might think the Chinese don't need the gospel. The possession of these good maxims, however, does not guarantee their expression in life. So the Chinese call attention to their own religious need in the phrase, "We are able to speak, but not able to act, our lips are like iron, but we have bean-curd feet." That is, "We know what is right and have plenty of good New Year resolutions, but we can't carry them out."

Yes, the gospel is even more needed. Like ourselves, the Chinese cannot be saved by trying to pile up merit, but must be saved by "leaning on grace" as one of their Christian phrases picturesquely puts it.

### New Things

There is much charm and instruction in the way Chinese give names to new things. They take words already in their language and combine them. A few examples will show their skill. Wireless is "no thread electricity." Sending a telephone message is, "To strike electricity speech." A bicycle was first called, "A cart that goes by itself." Now that many ride in China, it is called "a foot-pressing cart." A ricksha is "a man-strength cart." Potatoes are "earth eggs," and tomatoes are "foreign persimmons." A railway station is a "fire-cart stand." During the Japanese occupation a list was made of "the villages that loved (cared for) the

iron-road." Those that were suspected of interfering with the railway were burned down.

A Chinese does not, like an English lady, speak of doing a morning's shopping. Her every transaction is exactly explained. For example, "She cuts dress material," using the word for cutting with scissors. She "weighs" one kind of bread, and "cuts" another kind, using a word for cutting like a meat-chopper. It is not usual to speak of buying a railway ticket in China, but of "striking" it. This refers to the act of punching the date, which to the practical Chinese mind is the vital part of the transaction. The mere detail of paying for the ticket does not need mentioning!

In conclusion, the Chinese language is charming because of its wealth of polite phrases; its great range of moral maxims and proverbs; its deep knowledge of human nature; its constant emphasis on the practical side, "what does a thing do?"; its great use of active verbs which are called "living words," and its amazing power of picturesque description. When candidates for baptism are questioned it is most interesting to see how the change is expected to bear fruit in daily life. One is reminded of the servant girl who was asked by Spurgeon to give proof of her conversion. She replied, "Now I sweep under the mats."

May the beauties of Chinese etiquette be preserved and the great qualities of the race to be more and more brought out, as an increasing number, in spite of the present darkness, become "new creatures in Christ Jesus."



Moonbeam Tong with a scroll announcing the China W. M. U. Convention.

# Advance in North Brazil— *State by State*

By Cathryn Smith

The year 1949 was the centennial of the birth of two great North Brazilian statesmen, Ruy Barbosa, crusader for the democratic way of life, including religious liberty, and Joaquim Nabuco, the great liberator. To Brazilians, Joaquim Nabuco means what Abraham Lincoln means to Americans, for his life was given for the cause of liberating his colored brother. Liberty granted by the Brazilian Constitution and the lives of those sacrificed to liberate the Brazilian brethren from the slavery of sin account for the progress made by our Missions this year.

With the organization of the Parahiba State Convention, the Rio Grande do Norte State Convention, and the Sertaneja Convention in Southern Piauh, we now have ten state conventions, all of which publish a state Baptist paper. Possibly the greatest tangible forward step this year was the construction work done, especially in our educational institutions. Almost all school property was improved. Among the several new buildings con-

structed are the primary buildings at Natal, Fortaleza, and Colégio Americano at Recife. The emphasis given through the years to educational missions has contributed greatly to the stability of the work and the unprecedented growth of Baptists in Brazil.

## *Alagóas*

Here evangelistic interest is paramount, the contribution of churches to the co-operative work is 100 per cent, the woman's work showed marked progress during the year and the Baptist College has its largest enrolment. Many of its students are from outstanding families of the city and interior towns, thus giving the religious emphasis wide-reaching influence. Improvement of the physical equipment has done much to help the school atmosphere as well as lessen discipline problems. The new girls' dormitory has lightened the task of caring for boarding students. An old

building, now remodeled, provides adequate classroom space and playground area for the primary school.

## *Amapa*

With launch, clinic, and faith, Mr. and Mrs. P. D. Sullivan hope to cast the first seeds in winning this great Territory of the National Government for Christ. It is the newest field to be entered by Southern Baptists in North Brazil. The Sullivans plan to live in Macapá, a booming mining town, where all available living space has been taken by fortune seekers, which necessitates their building a home.

## *Amazonas*

Work begun by A. E. Nelson has suffered through the years for lack of workers to train the Christians. Although the state can count ten national workers, five of them pastors, a lay preacher, a colporteur, a practical nurse, and two teachers, the cry still goes out for more missionary personnel, to help evangelize and train others for the difficult work of combatting ignorance, superstition, disease and sin.

## *Bahia*

The State of Bahia has two distinct stations. The eastern part of the state is cared for by the veteran missionary couple, Mr. and Mrs. M. G. White, who completed thirty-five years of service in 1949. Mr. and Mrs. J. E. Lingerfelt serve the western section, with headquarters in Jaguaquara. While the city of Salvador celebrated its 400th anniversary in 1949, Baptists dedicated the new temple of Zion Baptist Church, a gift from Southern Baptist women.

Just a couple of hours out of Salvador by automobile the Feira de Santana Church, with its new pastor and property purchased for a church building, is in need of a missionary couple, to help reach the thousands accessible from that center. The area around Bomfim and Joaseiro, with a

Administration building of the Baptist high school and junior college, Recife.



co-operating church in each of the two cities, also longs for a missionary couple.

The Kate White Domestic School continues its ministry of elevating the ideals of womanhood and directing many of the unsaved who attend this school to God. In the regular course 227 were reached. A class in interior decorating was held at the new temple of Zion Church. Discussion of color, decoration and architecture prompted questions dealing with the baptistry. An explanation of our form of baptism was given and the class ended in the choir loft with all the class singing hymns.

The Jaguaquara field extends from Nazaré to Riberão do Salto, about 450 miles in length and 100 miles wide. It is the most fertile and productive part of the state. Here lies the greater part of our work in the state, with fifty churches and innumerable places for pioneer work. The Ginásio Taylor-Egídio Academy, which celebrated its Jubilee in December, 1948 is located here. The school co-operates with the Brazilian Government literacy cam-

paign by sponsoring night classes for adults and children who cannot study during the day.

Work was begun this year on the mission residence and a new dormitory for boys. The school hopes to remodel the old dormitory for the smaller boys. The building program visualizes the construction of a wing for the girls' dormitory, a separate dining room for boys, and a building to accommodate the library, manual arts classes, general and domestic science classes and other classrooms.

### Ceará

Missionary Burton de Wolfe Davis points out two forward steps in the development of the Baptist work in Ceará: the construction of the primary school building in Fortaleza, the capital city, which will supply educational facilities and a clinic and apartments for teachers; and the coming of a new couple, Mr. and Mrs. Robert Standley. Mrs. Standley is an experienced primary teacher and Mr. Standley is a pilot, who is in charge of the aviation program of the North Brazil Mission. His flying and evangelistic efforts will aid greatly in the interior as well as all of the work.

The three churches show a gain in membership, baptism, special study courses, and support of denominational activities. The church of Aracati opened a school this year, directed by one of its members. The First Church in Fortaleza completed its first year in its beautiful temple, with only three non-tithing members. The church presented a special pro-

gram each month, varying from purely evangelistic programs to dramatic presentations and an exposition of art and antiques.

### Maranhão

With the return of the churches of Maranhão to co-operation with our Mission came the appeal for a couple to live and work with the brethren. In 1950 Mr. and Mrs. Daniel Luper will fill the gap which will link this state to the Baptist fellowship of the North. The workers look forward eagerly to their coming to join them in this challenging and long neglected work. Four primary schools in the state suffer for lack of equipment and teachers. Some of the mud and straw church buildings need to be repaired and the workers need encouragement. The capital city of São Luiz, with a church of 200 members needs to be strengthened. In the remote interior primitive tribes have been untouched by the gospel except for an English couple who spent five years among them translating the Gospel of John into their language. They await the return of someone who can explain to them the word of Life.

### Pará

This field lost its resident missionary when the P. D. Sullivans left for furlough in 1947. The First Church at Belem had no pastor until the first part of 1949 when the Rev. João Coimbra, a graduate of the North Brazil Seminary, accepted the call. The work is steadily growing under his leadership. Of the other



Seminary and Training School students



Photos by H. C. Goerner

Front of the Training School (left), and the North Brazil Baptist Seminary (right) at Recife in the state of Pernambuco.

seven churches in the state, only three have pastors. Our strongest work is in Santarem, about 500 miles up the Amazon River. There we have a fast growing primary school, five of its present teachers being former students of the North Brazil Missionary Training School. The pastor, a graduate of the North Brazil Seminary, directs the work of the church as well as the evangelization of the surrounding territory and the school.

At the Leper Colony in Belem, a Baptist church was organized this year and one of the patients ordained as pastor. The Vance Vernons are in Belem and will be joined in 1950 by Edith Rose Weller and Dorothy Donnelly, to help in evangelization and training of workers.

### Parahiba

The organization of three churches brings the total number to fifteen. Another primary school was opened also. The only construction work done was a small temple for the congregation at Maguari, however the prospect for needed buildings is promising. The Lottie Moon gift for a new temple for the First Church at João Pessoa causes rejoicing, since the growth of this church makes a larger temple imperative.

One of the most interesting missionary experiences this year was in the little town of Cuite, high in the mountainous northern section of the state. On the missionary's first visit the owner of a theater offered the use of his building for two nights, even though it meant postponing the scheduled film. Two or three hundred people heard the gospel and several were converted. On another visit, the owner of the theater accepted Christ and gave a thrilling public testimony. He and several others are awaiting baptism and will serve as the nucleus around which we hope to have a strong church.

### Pernambuco

Hub of the organized Baptist work in North Brazil, here is located the North Brazil Seminary, Training School and Baptist Book Store. These agencies serve the entire North with workers, literature, books and Bibles. Through the Baptist Hour, a weekly radio program, the gospel is heard all over the North by many who would never dare enter an evangelical church.

The treasurer of the North Brazil

Mission lives in Recife, thus necessitating the transaction of the most important business in this center.

The North Brazil Seminary, under the direction of John Mein, with the help of six Brazilian pastors, completed a year of instruction and practical work. Of the 33 students enrolled, 12 served as pastors of churches, 19 as pastors' assistants and two as field workers with the State Sunday School Department.

The North Brazil Missionary Training School enrolled twenty girls in the superior course, 45 in the preparatory course, and 24 in a short course offered in the afternoons. With the help of four Brazilian pastors, six missionaries and one Brazilian woman, Directors Maye Bell Taylor and Cathryn Smith saw the girls develop spiritually. On Sundays they undertook young people's and children's work in co-operation with the churches of the city. The ten graduates have accepted Christian work. Due to generous gifts of Southern Baptist women, the year closed without a deficit, and during vacation some badly needed repairs can be made. The station wagon proves a blessing and the greatest need now is for an adequate classroom building.

The American Baptist College serves all North Brazil for its graduates are found in all walks of life. The most progressive step this year was the progress made on the new primary building which should be ready for the opening of school in 1950. In addition to adequate classroom, library

and auditorium space, there will be an apartment for the principal and living quarters for teachers. Living accommodations for the faculty has been a great need since salaries are low. Improvement in physical equipment has made the year more pleasant, and the college anticipates the construction of a badly needed administration-auditorium building to be started soon. The greatest need in personnel is for a missionary couple to assume the direction of campus religious activities.

The State of Pernambuco has more than 120 Baptist churches, 81 co-operating with our convention. They maintain 25 primary church schools, 49 ordained pastors and three lay workers. The state has two active associations, a state convention which publishes a monthly paper, a Sunday School Convention, Training Union Convention, and W.M.U. Convention.

Perhaps the most spectacular work is being done in the western part of the state by Mr. and Mrs. L. L. Johnson, who completed their year with the Green Mountain Bible School and as field missionary. The Mission maintains two primary schools in this section. The church building in Triunfo was completed this year with an offering from the Lottie Moon offering. The building for the congregation at Barra, which was begun by Dr. A. E. Hayes, was also completed. On December 31, 1949 the congregation was organized into a church and the new building was dedicated. Although openly resisted by Catholic forces, the Johnsons have been able to see fruits of their labors and of those who went before them in conversions, flourishing congregations, and increased interest in the cause of Christ.

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Frank K. Means



The Taylor Egidio School

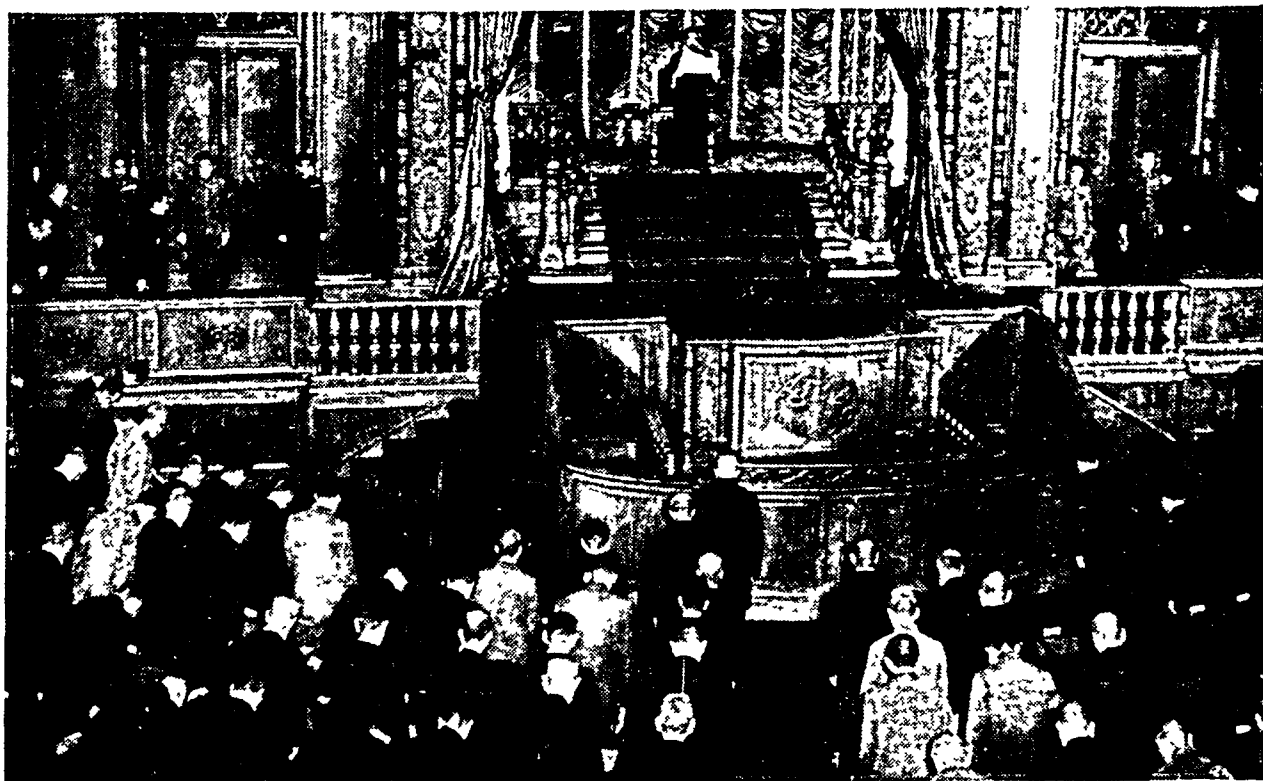
Margaret Crouch



The Campus of the Institute in Corrente (right)

To such deeply disillusioned, highly educated Japanese as Professor Nagata, who saw his "god" become a mere human being, the missionaries extend the invitation of Jesus: "Let not your hearts be troubled; believe in God, believe also in me."

Right, the Emperor addressing the Japanese Diet five years ago. "Tenno" means "the heavenly one."



AP Photo

# The Tenno and I

By Kunihiro Nagata

Immediately after we had finished the second lesson at school, we started with our pupils for the place where we had been scheduled to welcome the *Tenno*.

It was threatening to rain. I was greatly pleased to see flags hoisted at almost every door. I thought, "This is the first time that the Japanese people have hoisted so many flags at their doors since the termination of the war."

There was an old man, flag in hand, who had put on his time-worn Sunday clothes on this memorable day. There was again a young mother carrying her new-born on her back, also carrying a small flag in her hand. In each face I could see eager anticipation. The expression was a mixture of hope and delight.

Soon we came to the appointed spot. I noticed with great surprise that the policemen's attitude toward people was rather too polite. On the other hand—and the contrast struck me as quite funny—the members of the city council, looking very grave and authoritative, were busily moving along the throng in crowded rows.

About thirty minutes passed in vain anticipation of the timely arrival of the *Tenno's* car.

In the meantime, the big white body,

of the *Mainichi* press car came slowly along. The lively voice of the announcer suddenly tightened the worn-out nerves of the waiting citizens. He announced that the *Tenno* had come to Kyushu for the first time in fourteen years.

"The gigantic flood of history of fourteen years has eventually carried away the *Tenno* from the heights of Generalissimo into the rank and file of the people. We are now going to welcome close at hand the individual 'Hirohito' as a respectful symbol of our country."

I was for some time deeply immersed in thought concerning the catastrophic history of the past fourteen years.

Next came the *Asahi* news car. It also announced the nearness of the *Tenno's* arrival. Hence my heart was tightened again. Several minutes of impatient suspense passed. Then slowly came the "White Pigeon" of the *Nishi Nippon*, announcing that the *Tenno* would be delayed twelve minutes more. My heart for the third time loosened its tension for a few minutes. As I was watching the slowly moving body of the car, I thought what a tender name the *White Pigeon* was.

Schoolboys and schoolgirls now seemed impatient with such a long

suspense. I noticed the policemen giving short but kind words of caution to the slightly disordered ranks of young welcomers. And I thought if everything could be done in this way, nothing undemocratic would happen. Soon the news car appeared again, announcing the immediate arrival of the *Tenno*. A side car with a white flag came swiftly along. In it was Mr. Kumagae, chief of the Tobata City police station. His smiling face made a pleasant and uneffaceable impression upon me.

My eyes waited for the next side car to appear. It did come! But the man in it was quite a stranger to me. Then came a motor car. My burning eyes were cast on the second car which followed the first. They caught the long waited object at last! It was the *Tenno* himself! It was the face of *Tenno* with rather a stern smile, slightly showing white teeth. It was turned toward me but it was not so bright as I had expected. It was rather too fat, pale, brown, quite contrary to what I had expected. I waved my flag vehemently and shouted several "Banzais" in a frantic manner. I kept watching for some time. In a vacant mood I saw the back of the *Tenno's* figure moving off. I found my eyes had become warm and somewhat dim and I felt something hot suddenly come up in my breast. Soon my eyes were full of tears.

I said good-bye to my colleague in a hasty manner and walked off with heavy steps and downcast eyes. My  
(Please turn to page 25)



The home of the Fon (chief) of Bafut. He resides in the modern white building on the left, which faces a flower garden.

## The Cameroons Neighbor to Nigeria



Mounted cattle trader buys from Fulani cattle owners, drives herd along well-worn tracks far into Nigeria, West Africa.



Bamenda brass and silver worker, and a Fulani woman. Fulani cattle owners ride horses, their women always go on foot.



The ferry across the Aya river consists of a platform laid on two dug-out canoes. Above, crushing sugar cane by horse power. The juice is evaporated to form yellow crystal-line sugar cakes. Below, the rapids above Metcha Falls.

About the time Columbus set sail for America the Portuguese navigator Fernando Po discovered the estuary of the coast of the Cameroons. He found it teeming with prawns (shrimp), and called the bay *Rio das Cameroes* (river of prawns) from which the English name is derived.

From 1884 to 1919 the Cameroons was a German protectorate. The treaty of Versailles gave France and England a mandate to administer the country. The territory under British mandate adjoins Nigeria on the east. Its population is nearly one million in an area bigger than South Carolina. The French Cameroons with almost two and a half million, is about the size of Alabama, Georgia, and Florida combined.

The British Baptist missionary Alfred Saker (1814-80) came to the Cameroons in 1845 and established his headquarters on the island of Fernando Po. In 1848 he established a mission at Bimbia. When in 1858 the Baptists were expelled from Fernando Po a group of freed Negroes left the island and founded a colony in Amba Bay. Missionary Saker named the settlement Victoria. He reduced the Duala language to writing and before he left in 1876 he had seen the final suppression of the overseas slave trade in the Cameroons.

The Cameroons is a land of beauty and superstition. The hippos in the river are considered sacred. Their land is bright with yellow begonias, orchids in all colors, and flowering pink balsam. Disease is widespread, especially leprosy and elephantiasis.

Communications, while improving, are still very primitive. The road from Mamfe to Bamenda in the British Cameroons, for instance, has only one way traffic. On Mondays, Wednesdays and Fridays cars may travel from Mamfe to Bamenda. On Tuesdays, Thursdays and Saturdays the traffic moves in the opposite direction. Hundreds of sharp turns, hairpin bends, and many trestle bridges make this regulation necessary.

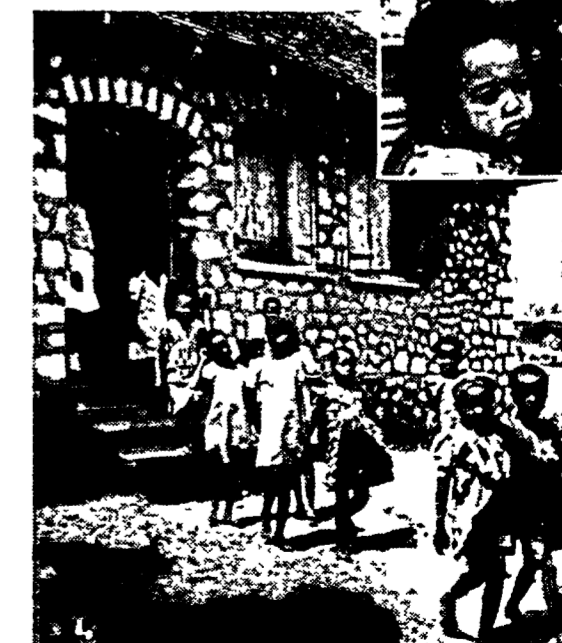
The pioneer work of Baptists in the Cameroons has resulted in the establishment of a number of churches. As our Advance Program gets under way there is a possibility that Southern Baptists may expand their African Mission into the Cameroons.



The Fon of Bafut in ceremonial dress. He speaks fluent English and is very progressive in spite of primitive dress.

COVER PHOTO, Mrs. A. P. Tanyia and her daughter.

Mr. Tanyia is the headmaster of the Ndop school of the Bamenda Division.



PHOTOS  
COURTESY  
Nigeria  
MAGAZINE

# EDITORIALS

## *Mission in Thailand a Century After*

Southern Baptists now have four missionaries in Bangkok, Thailand (formerly called Siam). Edward Davis Galloway and his wife Sara Betty Ellis were appointed missionaries to China in 1945. D. Rudolph Russell and his wife Joy Day were appointed for China in 1948. After the Communist advance in China our Foreign Mission Board surveyed other possible mission fields in the Orient, including the Philippines, Korea, India and Thailand. Missionary G. W. Strother reported an opportunity in Bangkok and the surrounding territory, and early last fall the two missionary couples referred to moved to that capital city of Thailand, a land of sixteen million inhabitants.

But they are not the first Baptists to serve in Thailand. Ann Hasseltine Judson became interested in some Thai prisoners of war in Moulmein, Burma, and translated the Gospel of Matthew into their language in 1818. Fifteen years later the Burma Mission sent Dr.

and Mrs. John Taylor Jones to Thailand where a Baptist church was organized in Bangkok in 1837.

In 1835, ten years before the organization of the Southern Baptist Convention, two Virginians sailed for Thailand on board the *Louvre*. They were Robert Davenport, age 27, and his wife, the former Frances Greenhow Roper, age 16. On board the same ship were the well known missionaries to China, J. Lewis Shuck, age 23, and his wife, Henrietta Hall Shuck, age 18.

These young people had been greatly stirred in their desire for overseas missions by the messages of Luther Rice during the Triennial Convention of the Baptists of America which was held in Richmond in 1835. Shuck and Davenport were ordained in the First Baptist Church of Richmond, Virginia, on August 30, the same year.

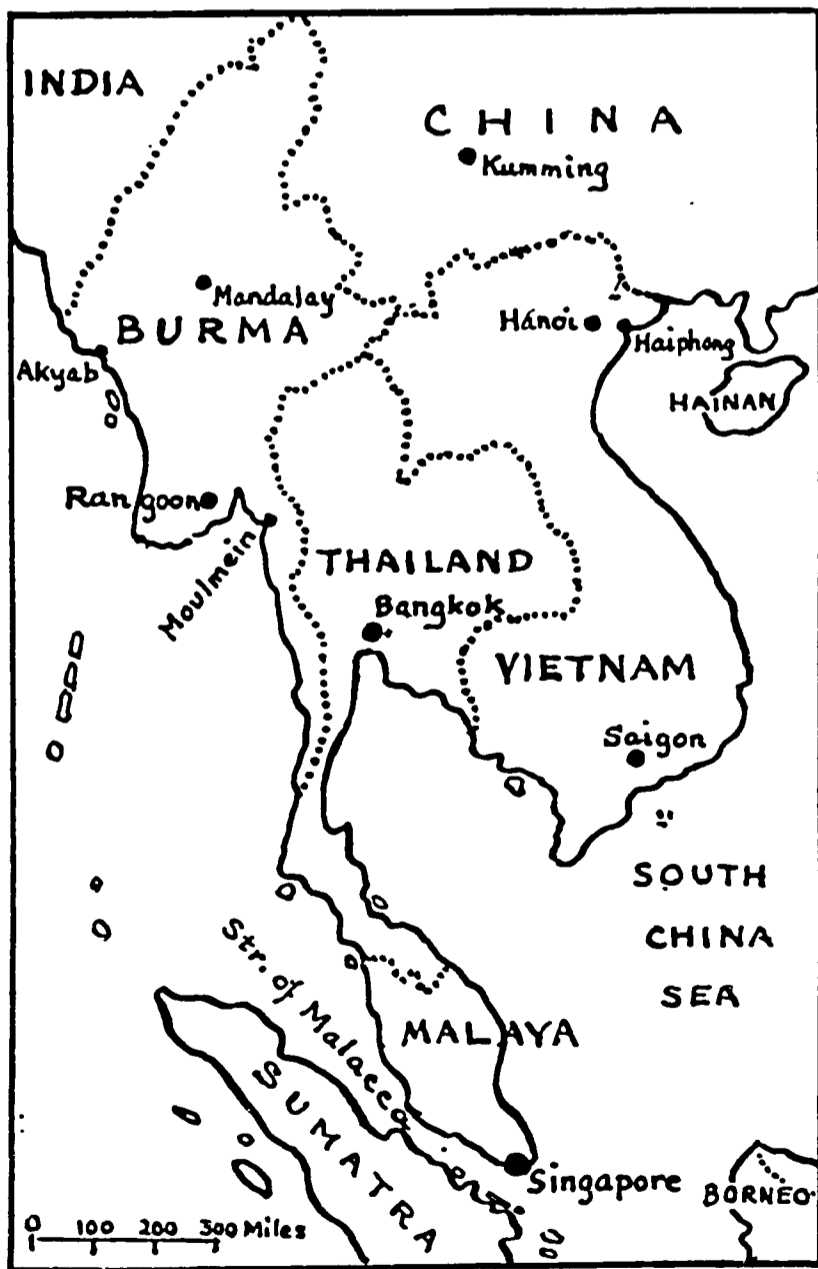
Robert Davenport was a printer by trade and carried with him a complete printing press, which had been purchased for \$15,000, and 2,500 reams of paper. Urgent appeals had come from Bangkok for a printing press and someone to operate it. John Taylor Jones and William Dean, who had already been at work in Bangkok for a year and a half, welcomed the Davenports with great joy and on July 1, 1836, the printing press was set up. Missionary Jones finished translating the New Testament into Siamese in 1839. Missionary Davenport printed and distributed it. The output of his press ran as high as a million and a half pages in one year.

The Davenports left Siam because of ill health in 1845 and Mr. Davenport died in Alexandria, Louisiana three years later.

Thailand is a difficult mission field. There are six hundred Government-supported Buddhist temples in Bangkok alone. There are only about ten thousand Protestants in the country, and the Roman Catholic Church reports that it "operates in Siam on a small scale." The Chinese, which account for half the population of Bangkok, seem much more responsive than the Siamese. So far our missionaries have worked among the Cantonese-speaking Chinese who make up the merchant class.

In a Bible class on Saturday nights the attendance is about thirty. In the street preaching services the message of our missionaries is translated from Cantonese into the Swatow dialect.

After over a hundred years of work there are at present only two Baptist churches in Thailand, so far as we know, one in Bangkok and one in the near-by farming village of Nung Foo Nim. Several smaller groups of Baptist believers have asked our missionaries to come and help them. Pray for the people of Thailand and our missionaries there.



## God's Own Authority

The Roman Catholic church is built on the assumption that God has delegated his power to it. The claims and pronouncements of the Roman Church must be understood in the light of its persistent claim to be the sole custodian of spiritual truth. Much of the chaos and the tensions in the world today may be traced to this self-assumed ecclesiastical monopoly.

There is no evidence in the Scriptures that God ever delegated his authority to any organization or human being. Jesus repeatedly made claim to Lordship and refused to yield to the authorities of his day. Least of all did he appoint a vicar on earth. Rather he promised his disciples "another Counselor, to be with you forever, even the Spirit of truth."

But the temptation to assume the functions "which the Father has fixed by his own authority" is by no means limited to authoritarian ecclesiastical organizations. Even the most democratic group of believers is subject to the temptation of employing the force patterns of the secular state to enforce its conception of good behavior in others. Whenever the massed pressure of the majority is used to make the minority conform, whenever outward compliance with certain rules is made a badge of orthodoxy, or whenever social scorn is heaped on the nonconformist, the sword of the spirit is traded for the sword of Caesar.

The power Christ promised his disciples was not the power of wielding authority over others, but the power to be instruments in the hand of him who said "All authority in heaven and on earth has been given to me."

## The Fundamental Cleavage

The ecumenical movement as expressed in the World Council of Churches needs a period of honest self-examination if it is to fulfill its avowed purpose as a world force. The feeling that something is wrong and that Christian people ought to get together, commendable as it is, is not a sufficient foundation on which to build a Christian world fellowship. The basic assumptions underlying each participant unit in the Council must be given objective examination. The obvious hesitations and inconsistencies within the Council prove its need for an authoritative basis of reference. Where in the divergent views of Christ—his atonement, the church, the access of believers to God, the so-called sacraments, episcopal and apostolic succession, the function of faith and corollary action—can the movement find an authority that would settle or even ameliorate those deep differences?

The New Testament will. But immediately we need to add that since nearly all denominations claim to base their divergent practices on the New Testament there is an obvious need for an objective method of Bible interpretation and exegesis. A revival of New

Testament research on the basis of the historical-linguistic method of inquiry, which cherishes rather than scorns the inspiration of the Scriptures, would amputate many later accretions to the doctrines and the practice of the "church." When attempts are made to make such later traditions authoritative by claiming New Testament authority for them, the exegesis employed turns out to be anything but scientific. No objective standard can be reached when the Bible interpreter begins with an assumption which he sets out to "prove" by forcing the Scriptures to support something alien to the context.

Evidence of the emergence of a new appreciation of the authority of the New Testament may be seen in Barth's recent invalidation of infant baptism. But will those "churches" whose main strength lies in picturesque ritual rooted in traditions be able to make the journey from the ornate mysteries of their sacramentalism to the rugged simplicity of the New Testament?

This is not to say that tradition has no value or meaning, but simply to express the conviction that an objective authority beyond the sacramentalism nurtured to maturity by ecclesiasticism, must be found to prevent the ecumenical intent of Amsterdam from miscarrying. The Council must in other words come to grips with the existing fundamental cleavage within Christendom. That cleavage is not the Protestant-Catholic division, which usually goes on display in the window, but the sacramental *versus* nonsacramental conceptions which are still under the counter.

## The Missionary Research Library

The extremely wide range of problems confronting Christian missions in the world led to discussion of the need for a center of research at the World Missionary Conference in Edinburgh in 1910. Under the leadership of Dr. John R. Mott the Missionary Research Library opened in June, 1914, as an agency of the Foreign Missions Conference of North America.

The Library, which is housed at the Union Theological Seminary in New York City, now contains 85,000 bound volumes, thousands of reports and documents, hundreds of series of unbound periodicals, one hundred file drawers of pamphlets, and a great quantity of manuscripts and archival material. The value of the collection is over half a million dollars. It is unequaled by any other missionary library in the world.

The Library offers information and reading guidance for missionaries, research service for missionary administrators, assistance to professors and students in research material and bibliographies, source materials for missions writers, factual reports to newspapers and magazines, and help to other libraries in acquisition of missionary material.

In the New York area books and bound materials are lent directly to missionary secretaries, faculty

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# EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD

## *Conditions in China are Developing a Hardier National Christian Constituency*

I stayed on here in order to become grounded in the language and work—more for what the work would do for me than for what I could do for it. It was an entirely selfish point of view that I could not spend all the time in study without seeing whether or not I could use it. I am satisfied that the Lord used those ideas to keep me here, not just for what the work could do for me but also for what I could do in strengthening and helping others.

Now it is our hope and prayer that we may be able to stay on until the family can come back and the mission program can be expanded to include all the former stations and more. One of the missionaries here has paraphrased Paul's famous statement thus: "For me to stay in China is Christ, and to go home is gain." Even when we miss home and family most, we know that we could not be happy at home if we were not there in the will of the Lord.

All of the danger points have not been passed. But as usual the greatest dangers are within us and in circumstances within our control. It would seem that the purifying and purging and strengthening of these past years should be sufficient, but we know there are still weaknesses and dangers that only the working of the Holy Spirit can correct.

There have been many changes in the past year, but most of them have tended for deeper spiritual life and we feel that the church as a whole has made great progress. Instead of tremendous numbers of conversions and baptisms, there has been somewhat of a falling away or a purging of our churches by the fear of opposition. In other words, we do not have the "rice" Christians to contend with these days.

Hundreds of our people have gone back to their homes to continue to worship and witness there. We feel that they are needed worse there and pray that they may go back stronger Christians than when they came here. As it is, most of our places of worship are only comfortably filled now, rather than crowded and overflowing. But the attention and spiritual atmosphere is much better and we feel that all these things will work to the furtherance of the gospel.

But do not think that it has all been purging. There have been about 135 baptisms since the change in government and there are others ready for baptism.

We do not notice much change in general living conditions. Prices are reason-

able on local products although all imported things are out of reach. We think trade will be back before we get desperate for things, but if not it is possible that the Lord will help us to get along as the Chinese have these many centuries without some of the luxuries that we Americans consider essential. I think it will help the Chinese to see that we can live by their standards when we have to in order to continue preaching the gospel.

One of the interesting projects here is at our Seminary, where the students have learned to make shoes in order to show they have some way to support themselves. A good deacon and shoemaker has spent much time in teaching them and now they think they can pay for their food, which formerly was bought by the Mission.

If China is to be won to the Lord it must be through the local Christians. But they need help and we are here to give that help in every way the Lord leads. If I could do no more than see the need and therefore pray more earnestly and intelligently, I think the time would be well spent. But I am trying to do a little more than that with about four hours

a day in scheduled classes or appointments and usually one or two hours a day of unscheduled conferences about the work.



CHARLES COWHERD  
Tsingtao, China

## *Missionary Pictures Turmoil in Area South of Canton as Government Changes*

I was in Canton at the Leung Kwong Baptist Convention when I suddenly realized that if I didn't want to stay in Canton for an indefinite time I would have to get out quickly, for the "Reds" were approaching rapidly. Missionary J. D. Belote and I rushed to the wharf in a jeep after the night service of the Convention, but the last ship had sailed ahead of schedule for Hong Kong.

The only hope of escape that remained was an early morning train to Hong Kong if it could get out before the Communists took Canton. I was at the station an hour before time for the train to start, but already it was stuffed with people and baggage. I perched on top of the baggage in my seat. Trainmen who came through the car had to climb from the top of one seat to the top of another with their heads up in the top of the car.

Mrs. Ray was in Toi Shan alone and I

felt that I must return to her before the Communists took that city. In Hong Kong I found that all boats had stopped running south toward Toi Shan so I went to Macao hoping to find some kind of a boat that would sail that way. Finally I found a little freight junk going to Kong Moon which was on my road home. Before we arrived the captain, frightened that his boat would be commandeered turned back, but I found a way overland to Kong Moon.

Fleeing Nationalist troops in Kong Moon were taking every bus and boat they could find. Finally I found a taxi willing to risk the trip toward Toi Shan City. There were ten of us in and on the car. At the first town a soldier commandeered our car and chased out all the Chinese. He tried to chase me out, also, but I balked. He had hold of my suitcase trying to yank it out of the car. I had hold of it, too, yanking it back in and yelling that I must see his general. He gave up and let my driver and mechanic get back in the car with me. (Each car has its own mechanic because there are no garages along the highways.) Then he filled the car with soldiers and we were once more on our way.

We passed thousands of weary soldiers in retreat. Many had their wives and babies along with them. After awhile we were stopped by a Chinese army officer who ordered all the soldiers out of my car. Then he told me in perfect English that he had spent a year in the U.S.A. I insisted that I was glad to give his boys a ride but he replied that they must walk. So once more my driver, the mechanic and I were on our way. At the end of the car journey I crossed the river and caught a bus to Toi Shan City.

A bus, a private car and a jeep loaded with Communist soldiers came into the city one night and took it without firing a gun. Shortly afterward Mrs. Ray and I went to the seacoast where we loaded our possessions on a little 60-foot motorboat that was to run the pirate seas to Macao.

The Communists examined all the passengers thoroughly. I had to visit the local magistrate and I think the Lord gave me the right words to speak. I reminded the official that only a few months ago I had cared for one of his wounded soldiers during a battle which took place around our chapel. He remembered all about that. I also told him how many years ago I helped entertain the "Father of China," Dr. Sun Yat Sen, and had my picture taken with him. In a few minutes all was well and we were on our way.

Riding that little boat as it rolled,

pitched and twisted in the boisterous seas for eighteen hours was almost like riding a Texas bronco except that with the boat there was no earth to land on. At last we arrived safely at Macao where the Portuguese police disarmed our boat guards and permitted us to land. I have just heard that on its return our boat crashed on the rocky shores of an island near our Tai Kam Island and thirteen persons were drowned. Yet, only a few hours before, the Lord piloted us safely through those dangerous waters.

In Macao we transferred our freight and baggage to a ship bound for Hong Kong, where we reshipped on a junk for



Cheung Chow Island in British territory. Here we are recuperating in a quiet little cottage on a stony bluff overlooking the restful sea.

REX RAY  
Hong Kong, China

#### "Displaced Missionary" Finds Bangkok Less Crowded than China's Cities

It was hard for us to accept having to leave China almost before we had begun there. But until China's doors are again opened to us we are deeply grateful that God turned our adversity into opportunity in a new field untouched by Southern Baptists before.

The only Baptist church in Bangkok, believed to be the oldest Baptist church in Asia, is the active and self-supporting Swatow Baptist Church. Presbyterians have the largest Christian work here. But with all the Christian work in Siam, the surface has barely been scratched. More than 600 Government-supported Buddhist temples in Bangkok alone give mute testimony to the fact that this is still a land of darkness in need of the blazing witness of the power of Jesus Christ.

Siam (now officially Thailand) is a strange and charming country. Theoretically, Bangkok has a "cool" season in November, December and January. But white clothes are always in order and as I write on this December day, I am as hot as if I were picking cotton on an August day in Texas.

Coming from noisy, bustling, overcrowded China, the traveler is amazed at the contrasting quietness, seemingly greater cleanliness, more orderly attitude of the Siamese as they greet the newcomer and one another with gracious curtsy-like gestures or folded hands placed to their foreheads.

But the Government has had almost constant changes since the end of the war. The Siamese as a whole are decidedly anti-Communist, but a great majority of the population is Chinese and a Communist threat is feared from some of

these. An undercurrent of restlessness seems always present.

Some people recently returned from the States tell us that Christians at home seem unconcerned about the danger threatening from the enemies of Christianity in this part of the world. Re-



member, please, that not a day goes by that the millions in Asia do not need your prayers in their behalf.

RUDALPH RUSSELL  
Bangkok, Thailand

#### For an Idea of Japan's Multitudes, Think Of Half the USA Crowded into California

When you see the population figures on paper and note that Japan has about half as many people as the United States, it does not impress you much. But if you could see the tremendous multitude of people in so many places at so many varied times of night and day you would begin to realize how many people there really are here. Can you imagine half the people of the United States crowded into one state about the size of California?

As we remember how few of the people on the crowded streets have ever heard the gospel of Christ, we feel that we are truly witnessing to the great masses on the "broad way that leadeth to destruction." Baptists now have thirty-eight missionaries here—more than ever before. But among so many the number is pitifully few. The Japanese people who are hearing the Word are responding with grateful hearts and ready hands, but too few of them ever hear it. Surely it must be the plan of God that more should come to tell them.

We arrived here early in September. Everything about us reminds us over and over again that the will of God is worth waiting for. We are challenged by the deep spiritual need around us and eager to make these days count as we attempt to erase the language barrier which now handicaps all our efforts.

On our trip over we enjoyed fellowship with seven other Southern Baptist missionaries and four of other denominations who met in our stateroom each day for a devotional period. Our two boys made friends with children from all over the globe, learning of places and customs they had never encountered before. Already they speak of Ricky from the Philippines, Saya from Finland, Margo from Korea and Hochu from China much as they once did of the children in our block.

Our house is a new Western-style "prefab." The outside is aluminum and the inside ceilings and walls of cellotex. It is quite well planned. Flowers and shrubs are cheap here so we have already begun to have fun landscaping the yard.

We attend language school three hours each day, spend about one hour going and coming, and try to put in at least four hours every day in individual study. This does not leave much time for service at present, but the quality of our work in all the years ahead may depend greatly on these months of study.

However, we are endeavoring to serve as we can. I have decided to give as much time as possible to youth choir work. We have worked out a plan by which young people from all four of the churches come to one central location once a week for a thorough practice. Forty-five were present at the initial practice.

Ida Nelle [Hollaway] has organized a Sunday school and Story Hour for the younger children of our missionary families. They understand nothing of what is done in the Japanese services and there was danger that these important formative years would pass without the benefit of such training. They come to our house before their parents go to Sunday school and remain until after the noon meal.



ERNEST L. HOLLAWAY, JR., Tokyo, Japan



President and Mrs. Matsuta Hara.



High school students on the playground. Outdoor exercises are popular.

### *Plane Extends Influence of Corrente Mission and Connects it with Coast*

We are truly grateful for the Corrente airplane. It is now possible for us to have the co-operation of many missionaries and other visiting denominational workers in church and school programs. Formerly, because of the time and expense involved, we sometimes went for more than a year without any help.

Dr. and Mrs. John Mein were able, because of the plane, to spend with us, more than six hundred miles inland from the coast, the one week they had between the close of the seminary and the national convention. Three hundred people attended the annual encampment and there were about thirty conversions and several volunteers for Christian service in the meeting which Dr. Mein conducted at the church. Between services at Corrente, Dr. Mein conducted an open-air service on Sunday afternoon at the diamond mines fifty miles away.

Missionary W. W. Enete came from Rio in a day. "From Rio in a day" sounds fantastic to one who knows what the trip was like before we had the plane. A thousand people came to hear him and *Zezinho* ("Sammy") each night. We had to hold the services out-of-doors. There were about seventy decisions for Christ.

We try to visit Paranagua and Giti every second Sunday. On the third Sunday we will conduct services at two of the diamond mines; the plane will leave me at Boqueirao to preach and take another worker to Monte Alegre. The Corrente church has missions in each of these places.

The plane also makes it possible to write to and hear from the Board, the Mission and Recife, and to order school supplies, medicines and other things and receive them within a reasonable length of time. Formerly it took months to get even an air mail letter out or into Corrente. The pilot goes to Barreiras on Monday and to Barra on Thursday, taking and bringing mail and passengers. Most of the passengers are transported on these regular scheduled flights, paying the expense involved.

The wife of our evangelist started out on horseback for a seven-day trip to Barra on her way to Recife for treatment of heart trouble, but had to turn back after one day of travel. The plane took her in less than two hours. It is a great comfort to know that it is possible to get to a hospital even if it is 400 miles away.

Returning from Floriano today, the pilot is to bring J. J. Oliveira Filho and family, missionary of the Home Mission Board in Brazil and son of a deacon in our church. He is coming to spend part of his furlough here. Some of the students went home by plane this year and two teachers left for the holidays by plane. Last year the teachers took five



*Photo Courtesy Congdon*

Students who have been acting deacons in the College Baptist Church of which Missionary W. H. Congdon is pastor. Back row: S. Akintola, J. F. Lawuyi, D. O. Ogunremi, T. O. Ogundare. Front row: S. O. Ojebode, I. O. Adepoju, W. H. Congdon, S. O. Odusina.

days to get to Santa Rita by horseback through rain and mud, swimming the horses across swollen streams. The trip takes two and a half days even in good weather.

Next year we have arranged to get two educational sound movies per month from the American Embassy. They will be sent by plane to Barreiras for our pilot to pick up on his scheduled flight.



ELTON JOHNSON  
*Corrente, Brazil*

### *Property Has Been Purchased for Expansion of Rio Publishing House*

Believe it or not, we have signed the papers and paid the money for the property on which we will build our new shops for the publishing house and the Bible Press. That is the same piece of land for which Missionary J. J. Cowser bargained about a year and three months ago. He stayed with it until the victory was ours. In my opinion, this will mark for us a really new phase of expansion of all our Baptist work in Brazil.

I have called a meeting of our building committee and expect to present to them the possibilities for immediate construction. We have been studying the question of what type of building is preferable and have almost come to the conclusion that it will be the part of wisdom to buy a quonset type. The quonset people use steel imported from the States while the other construction companies use steel produced here.

Apparently the quonset construction gives satisfaction when the upkeep is well taken care of. They recommend a general repainting of the whole structure about once every four years. We consider our present publishing house building one of the best structures in Rio, yet we have

been forced to re-cover the whole building twice. Our conclusion is that, no matter what type of building is used, there is always a certain amount of upkeep which must be maintained.

I have signed the final paper in the customs house which gives us full privileges of importing book paper free of duty. That means a tremendous saving, especially in the printing of Bibles.

There is a law in the making to increase the salaries of all our office force. I cannot yet tell just how much that will be nor how greatly it will affect us. It seems there is no end to the upward trend. Our only solution and only hope



for maintaining our financial balance in the future is to install machinery just as fast as possible to take the place of manual labor.

T. B. STOVER  
*Rio de Janeiro, Brazil*

### *Alcibia Church has a Service Every Evening, at Home or at Mission Point*

After helping with a Vacation Bible school in the Central Baptist church I have begun another in the Alcibia church where I am a member. It is no small task to organize a Bible school with inexperienced teachers, plan handwork and buy the materials, and then take the responsibility of seeing that all goes well. But with eager and appreciative children it is a joyful and rewarding task. We have been forced to limit the enrolment to 150 children because of lack of facilities. We can work more efficiently than we did last year with an enrolment of 348.

At last the auditorium of our Alcibia church is finished. Sunday school and night services alike are well attended. Independently and through twenty special committees appointed for definite localities, the church people go out and visit to bring others in. Any evening which is not taken for a service in the church is always used for a service in some mission point.

The young men have organized a group which meets together to practice preaching to each other. The women have prayer meetings in different homes every day, in addition to regular projects in their missionary society. The men have their special prayer meeting on Saturday night. This is, of course, in addition to the regular Wednesday evening service.

I recently visited one of the villages where our church has a mission. Slow transportation and rain made the trip longer than usual, so that, leaving at noon, we did not arrive until late afternoon. The children had waited hours for the service so we began it immediately upon arrival. The necessity of singing without an instrument had taught them to

pick up tunes so quickly that before I had finished singing a new chorus they would be singing it with me. To my surprise, the young man who is leading the work there asked me if I would have the service. So I tried it.

Senor Martinez, our pastor, seems to be equally gifted as teacher and preacher and he is very sincere and consecrated. He thoroughly believes that everything should be done decently and in order, so the church is well organized and everything is well planned. Sunday school classes even march in and out in a certain order. The church people in general are so friendly and appreciative that it is a joy to work and visit with them. They, too, are quite sincere.



HELEN MEREDITH  
Cartagena, Colombia

#### *Baptist Work is Opened in Southern Section of the Province of Mendoza*

A young man who is finishing the seminary in Buenos Aires has been called as pastor of the Godoy Cruz Church, leaving us free to fulfill our desire of opening work in another section. The new pastor, born in Tucuman, Argentina, is the son of a Syrian Mohammedan father and an Argentine Catholic mother. He lived in Syria a couple of years during his childhood.

Charles [Whitten] served nine months as interim pastor of the church. They have a beautiful temple, built by the Florida women in honor of Florida's first foreign missionary, Dr. Franklin J. Fowler, who invested much of his life in missionary service in Mendoza.

One morning while we were in Godoy Cruz, a woman came to the door of the church auditorium and said she wanted to "ask a blessing" inside the church. Charles explained that this was an evangelical church, but she said that didn't



J. C. Quarles

Jose E. Sami, graduate of the Buenos Aires Seminary, became pastor of the Godoy Cruz Baptist Church in Mendoza, Argentina, in December 1949.

matter. Covering her head with a black veil, she went forward to kneel between the pews for a short time. Returning to the door, she asked, "Doesn't your church have any images of God?" Her questioning afforded an opportunity for him to explain why we do not use images.

A national pastor and several other Christians issued a booklet inviting people to attend preaching services in a neighboring village where they planned to open work. Catholics put out posters warning the people of the village not to attend and, to support their cause, quoted Paul's words to the Galatians: "If any man preach any other gospel unto you than ye have received, let him be accursed." On the opening night the hall was full and people were standing outside in the street. When they heard the real meaning of the misquoted Scripture verse, some of them cheered.

We are convinced that the majority of the people have no religion at all, even though Catholic in name. Communism, materialism and atheism bid for the youth of this country, making the present time urgent for the cause of Christ.

We will open work in General Alvear in the southern part of the province of Mendoza. It is a town with no work and is surrounded by other promising centers. We are near a Russian colony which has an established church with a membership of around a hundred, but they have most of their services in Russian. The young people growing up here in South America need services in Spanish.

Monte Coman, a village near General Alvear, has a Baptist chapel but has had no services for several months for lack of someone to preach. Many of the believers have moved away. One old woman who cannot read has her grandchildren read the Bible to her. When Charles and one of our national pastors went to her house her face brightened as she exclaimed: "Oh! We're going to have a preaching service now that you've come."

The beginning here will be slow and hard. We depend on your prayers.



NELLA DEAN WHITTEN  
(MRS. CHARLES)  
General Alvear,  
Argentina

#### *Chinese Find Real Joy during Christmas Season in Memphis, Tennessee*

It was my real joy to be with the First Baptist Church, Memphis, Tennessee, December 5-11, for a week of visitation evangelism among those two hundred Chinese people who live in that great city area.

Some months ago Pastor R. Paul Caudill wrote and asked me to come to assist him for that particular week, and through



The new apartment building is nearing completion at the Baptist Seminary in Rivoli, Turin, Italy.



Signor Lodovico Paschetto, dean of the seminary, teaches diction with the use of wire recorder.



Roy F. Starmer teaches a class in English.

Courtesy Ben R. Lawton



Students help with the weekly wash of the school in the Ben R. Lawtons' bathroom.

prayer, I answered positively. During that week we together in person made calls on those Chinese families, stores, restaurants, and apartment houses every day in and around that great city, gave them Christian literatures in Chinese and told them about the saving and keeping power of Jesus and about the coming Sunday afternoon three o'clock meeting. Each day we visited from three to eight families or places which totaled to some thirty in number and actually reached some 120 men, women and children. On that Sunday, though very cloudy and drizzling, more than forty of them came on time for the meeting. It was a real joy for me to preach Jesus as Saviour to save sinners of whom I was one. It was a glorious meeting after which a permanent Sunday school and fellowship group was organized into the church under the sincere and genuine leadership of the pastor.

They will meet every Sunday afternoon at two-thirty. Six regular members and deacons of the church have dedicated their time for that hour to help with the fellowship and Sunday school teaching. The way those Chinese who were present that day responded was most heartening. One elderly and quite educated Chinese man volunteered to head up the group in pushing forward the work, and another young Chinese man volunteered to lead the singing each Sunday. Thank God for the joy, and pray that he may call many home-foreign missionaries like Brother Caudill to reach those many thousands of the Chinese race inside the home door for Christ.

PETER H. H. LEE  
Baptist Seminary,  
Louisville, Kentucky

### Brazil Missionaries Spend Part of Year's Furlough in Italy and England

As the school year draws to a close we are resigning the little suburban church of thirty members which we have tried to pastor during the year and are turning the Mission treasurership over to Missionary A. E. Hayes in preparation for our furlough year. We are planning to go by ship from Recife to Italy and from there to England, visiting relatives in both countries, then to the States in May. Most of our family is in Brazil.

Eight students were graduated from the seminary at the end of the year and all have received many invitations to pastorless churches all over the North. By living in the same building with the boys and eating together, we have been able to counsel with them and observe their growth in spiritual things.

Early in the year we had the use of the Sergipe Ford, as no missionary was available for that state then. We were with the L. L. Johnsons in the mountainous region of Pernambuco in a three-day associational meeting with their seven country churches. With the E. M. Treadwells we spent seven days in a splendid institute with the Baptist workers and believers in the state of Sergipe. Then we helped the Elton Johnsons in their annual Baptist encampment at Corrente, Piahy, our farthest interior mission station. To reach it we flew seven hours from the coast westward in a small one-motor plane until we located the village in the jungle. More than forty people were won in the few preaching services and hundreds attended classes and worship services.

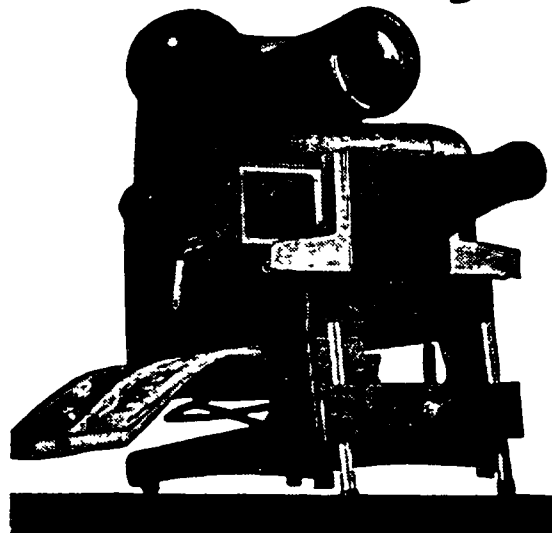
During a country associational meeting

Courtesy Lee



Peter H. H. Lee and Pastor R. Paul Caudill.

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in Goyania, an elderly Christian and his wife entertained us in their humble home. They made their living by treating fresh meat out in the back yard. As the home was childless, they had numerous pets to which they gave their attention, among them a talking parrot. The parrot, which lived in the front room, learned that the pastor's monthly visit brought the family into the house on the run, so when he was lonesome he would sing out loudly, "The pastor has arrived." The couple would come in expectantly only to discover that the parrot had deceived them.



We thought of all the Christians over northern Brazil who live expectantly for a pastor's arrival, but who wait in vain year after year.

JOHN MEIN  
Recife, Brazil

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THE COMMISSION

## Advance in North Brazil

(Continued from page 14)

### Piauhy

In this field where the airplane was first used by Southern Baptists mission work continues to go forward with the acquisition of a larger and more adequate plane to serve the southern part of the state and connect it with other parts of Brazil. A truck and jeep also facilitate the work of Mr. and Mrs. R. Elton Johnson in the Baptist Industrial Institute at Corrente.

The Corrente church is getting ready to build a new temple. The Institute has outgrown its buildings and hopes to begin soon on its building program. Nine country schools serve as spearheads for evangelism and three have become the location of large congregations. The carpenter of the Institute cares for some of the congregations, as does the chauffeur-mechanic-evangelist, who on his trips with the truck holds services wherever he happens to spend the night.

The annual encampment almost doubled its previous enrolment this year. The radius of attendance has increased with the facilities of transportation and prospects for next year are for at least 500. Another missionary couple is urgently needed, as well as someone to teach home economics and to take charge of the primary school.

Although the North Piauhy field covers many square miles, it is sparsely populated and there are few towns of any size at all. Yet in its two largest cities there are unlimited opportunities because of the nature of the already established work in Therezina and the challenge of the coastal town, Parnaiba. First Church at Therezina, one of our strongest churches in the North, has demonstrated the caliber of its members this year.

In the absence of Field Missionary Raymond Kolb, and without a pastor, the church has cared for every phase of its work in an efficient way. Conversions have taken place regularly, systematic giving has continued with increasing amounts set aside for denominational causes, money is being deposited each month for the new temple, and the evangelistic work in the congregations is faithfully cared for. This year the church was represented

by three young ladies in the Training School and three young men studying in the North Brazil Seminary. Next year three other girls will begin their course in the Training School. Our greatest interest for advance in this field is the opening of work in the city of Parnaiba, a growing coastal town with no Baptist witness at all.

### Rio Grande do Norte

The Institute at Natal, with its new building, is the greatest forward step in this state. Only half of the proposed building could be erected and it is already overcrowded. The pastor of the Second Church, a graduate of the North Brazil Baptist Seminary, directs the school, and all the teachers are former students of our Training School. The devotional services and tracts and Gospels distributed through the school are providing excellent avenues for evangelization. One small boy asked his teacher for the Gospel of Mark, saying that his father had already read Matthew and now wanted to read the rest of the New Testament.

### Sergipe

The Maurice Treadwells are located in the capital city of Aracajú, where they hope to stabilize and strengthen the twelve churches, nine of which are in the interior. A prosperous primary school directed by the pastor of First Church at Aracajú is breaking down prejudice and reaching out with the gospel influence. A state paper is published monthly and a Bible Institute held annually. The clinic in Aracajú, directed by a competent nurse, with the co-operation of five doctors, functions six days a week.

## The Missionary Research Library

(Continued from page 19)

members, and properly registered students in universities and seminaries. Persons at a distance can secure books and bound periodicals by interlibrary loan, which can be arranged through the librarian of any public or institutional library. The borrower pays the postage or express fees both ways.

Missionaries may write the Missionary Research Library, 3041 Broadway, New York 27, N. Y., for its monthly bulletin of reading guidance for missionaries. This bulletin gives up-to-date information about current general literature at home and books of special interest to missionaries.

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### The Tenno and I

(Continued from page 15)

heart was so heavily laden with complicated thoughts and emotions that I could hardly make my way through the lively crowd of young people around me. Just thirty years ago I saw the *Tenno* as crown prince, but now to see the "heavenly one" as an individual named "Hirohito!"

For the sake of *Tenno*, did I not as a humble subject of his, course about in the fields and mountains of the land of our fathers with such an enthusiasm and single light-heartedness? What in the world has happened to me? Standing empty-minded, as it were, among the ashes of enthusiasm and sincerity of my past days now burnt down, was not my heart full of a thought of cherishing the faint warmth of the dead ashes? I went on with weak steps, simply caring for the tender emotions which welled up within me. I found myself praying in my heart for the health of Hirohito—an individual whom I found among our fellow citizens—who is, as it were, a brother, one year older than I.

# NORTH EAST WEST SOUTH

Preparations for the Holy Year proclaimed by the Pope are designed, according to announcements from Rome, for the "renewing of the mind and the faith." A special prayer has been written which gives expression to gratitude for "the gift of the Holy Year." Certain rules for saying this prayer in some of Rome's churches entitle a man to seven years' shortening of his time in purgatory for each repetition. Complete indulgence will be granted if the prayer is read daily for a whole month. Such modern distinctions in rewards are a little hard to understand for those who think of such procedures as being typical of the Middle Ages.

The United Stewardship Council reports that giving through the churches in our nation exceeds one billion dollars for the past year. This figure is based on local and benevolent receipts by fifty-two different denominations.

The Bible Press at Rio de Janeiro will be able to print Bibles in Portuguese at less cost than formerly because it has obtained a permit from the Brazilian Customs Office which enables them to import paper free of duty.

Up to the present mission work has not been seriously interfered with by the Communist regime in China. No prohibition against religious meetings or teaching has been issued. There has been some anti-religious propaganda, but the avowed aim of the new government is to secure religious freedom. This freedom does as a matter of course include freedom to speak out against religion.

The Church World Service reports that Southern Baptists gave a total of 970,551 pounds of supplies of overseas relief during the first eleven months of 1949. This was the greatest amount given by a single denomination. The Church of the Brethren gave 693,229 pounds, the Methodists 441,810, and Northern Baptists 106,327.

A committee on constitutional reform in the Gold Coast has drafted a framework looking toward a greater measure of participation and responsibility on the part of the nationals under British Colonial Government. The new constitution will provide for gradual return of power to the Colony.

Originally the Gold Coast came under British rule by negotiation, not by conquest.

It is estimated that food and clothing to the extent of \$150,000.00 have been contributed to Polish relief by Baptists of Sweden and the United States. In 1946, the American Baptist Foreign Mission Society's representative in Europe, together with Dr. Ruden of Sweden, and Dr. Petersen of Denmark, visited Poland to organize a convalescent home for children who had survived the deprivation of war years. This project soon expanded to three such homes, a clinic for expectant mothers, and an institution for the infants and young children of invalid parents. In a feeding center in Malbork 1,500 meals were served daily. Approximately 1,400 children were admitted to the convalescent homes during the two and a half years of this program. After three months, the children, greatly improved, were returned to their homes completely equipped with clothing.

The Christian population of Burma over the years has been estimated as follows: 1921—258,000; 1931—331,000; 1941—439,000; 1948—524,000. The Christian proportion of the total population of Burma was just below 2 per cent in 1921 and was 2.9 per cent in 1948. Baptist members totaled 383,000 in 1948; Roman Catholics 128,000; Anglicans, Methodists, and others account for the remaining 13,000.

## Queen Honors Baptists

Queen Juliana of the Netherlands has conferred the Knighthood of the Order of Oranje-Nassau on Dr. F. Bredahl Petersen who is pastor of the Kobner Baptist Church in Copenhagen and president of the Baptist Union of Denmark. The award was given in recognition of his service as general secretary of Danish Baptist Relief to Holland which brought 330 hungry and sick children from the homes of Dutch Baptists into Danish homes for a three months' stay.

This relief project was originally proposed by the late J. H. Rushbrooke and W. O. Lewis of the Baptist World Alliance in 1946. So far as is known this is the first time that such an honor has been conferred on a Baptist. It is a high tribute to the recipient and to Danish Baptists, and also to the outstanding postwar relief work in Europe done under the direction of the Baptist World Alliance.

When CARE began operations in Israel several months ago, the Israeli Government stipulated in the contract that American relief distributed by CARE should not be confined to Jews alone, but should also benefit Moslems and Christians of all nationalities. CARE devised two special Kosher food packages for consumption in Israel, one for adults, the other containing baby foods. There was some doubt whether Arab Moslems would take to the Kosher food. That doubt was resolved when Amin el Chabish, the Kadi Shari in Nazareth, presiding over a court dealing with matters of Moslem faith, decided:

"Meat taken from cattle, male or female, is allowed to be eaten according to the Moslem religion, regardless of whether it be fresh or frozen meat, as long as the butcher is a person of a religion that came from heaven, such as the Jewish, Moslem or Christian, and as long as the slaughtering is performed according to religious rites and the name of God is mentioned during the slaughtering, either expressly or meaningly."

Diplomatic relations with the Vatican were ended in 1867 by Act of Congress, which stated: "No money shall be paid for the support of the American legation at Rome, from and after the 30th of June, 1867." President Truman promised a delegation of American churchmen, in June, 1946, that he would terminate the appointment of Myron C. Taylor, "at an early date, certainly not later than the signing of the peace treaties."

Dr. Toyohiko Kagawa of Japan and Pastor Martin Neimoller of Germany have been helping in a lengthy series of evangelistic services in London's suburbs this spring. These meetings were sponsored by the Mildmay Evangelistic Movement of London.

The Nobel prize for physics for 1949 has been awarded to Dr. Hideki Yukawa, a visiting professor of theoretical physics at Columbia University since last September. Dr. Yukawa is the first Japanese ever to receive a Nobel prize, and was one of two foreign-born professors at American universities to receive one this year. The other was a Canadian, Dr. William Francis Giauque, who won the chemistry prize.

# Some Dreams Are Eye-Openers

By Maenna Cheserton-Mangle

"Hi there, want a ride on my bike?" Stuart Miller slipped down from his bright red, white and blue bicycle and smiled pleasantly at the boy before him.

"It's brand new—just got it yesterday for my birthday. Isn't it a beaut?" he continued. Still no reply. Then his eyes opened in shock to hear the boy mutter a few strange-sounding words and run away!

"Well, I like that," exclaimed Stuart angrily. "That's what a fellow gets for trying to be nice and neighborly. I'll show *him*!"

All that day, Stuart was pretty sulky. That evening, before he was ready to go to bed, Mrs. Miller put down her paper, kissed her son good night and said softly:

"You've been rather grumpy today, Stuart. Want to talk about it?"

Stuart shook his head, then quickly changed his mind. "It's that new fellow down the block. You know, the one you told me about."

"You mean Peter Ostrov?" asked his mother.

"He never gave me a chance to find out his name," said Stuart hotly. "All I did was ask him if he'd like to try out my new bike. I figured a guy who just moved into the neighborhood would like to make friends, just like you said. Well, you should have seen what happened. He gave me a dirty look and disappeared, leaving me standing there like a dummy."

"Stuart dear, don't let your pride get the better of you," said Mrs. Miller gently. "I should have told you more about Peter. I understand that he came to America only a few months ago, from Europe. He's not used to our ways yet. He hasn't learned to speak our language and he's just a little unsure of himself. Naturally, he's shy. Just give him another chance, dear. You'll see, next time, he'll be a lot more friendly."

"There won't be a next time, believe me!" Stuart retorted. "I won't give that guy a chance to treat me like *that* again." He bounded out of the room while his mother shook her head sadly.

That night Stuart had a hard time falling asleep.

He lay awake planning a sweet revenge against the boy he fancied had humiliated him. He would cut Peter dead whenever he saw him. Furthermore, he'd tell the gang about him. Why, this stuck-up foreigner couldn't even speak English, Stuart was scornful.

While Stuart was drowsily contemplating vengeance, a strong gust of wind swept in through the window, gathered up the boy in his blankets and carried him out over oceans and mountains to deposit him finally in an unfamiliar country. All around him people were dressed in strange clothes and speaking a strange tongue. At first, Stuart shrank back in fear; but finally, he managed to get up enough courage to speak to a boy about his own age.

"Please," he said feebly. "Can you tell me where I am? I seem to have lost my way."

Immediately the strange boy began to laugh. Then he called over a few of his companions and together they pointed at him and jeered.

Stuart felt the tears rolling down his cheeks. "Why are you making fun of me? Just because I don't talk the way you do? Just because I come from a different country? That doesn't make me any different. I'm really just like all of you—honest I am."

This only seemed to make the boys furious. Seizing stones from the road, they encircled Stuart and began to pelt him until he ran frightened and bleeding through the town, screaming, "Mom . . . Mom . . . help!"

The next thing Stuart knew he was back in his own bed, the sun was streaming in the window and his mother was standing over him.

"What is it, dear?" asked Mrs. Miller anxiously. "You were crying in your sleep and calling out."

Stuart glanced around quickly, took in all the details of his beloved room and smiled wryly. "You know, Mom, some dreams are real eye-openers!"

"What do you mean, Son?"

Stuart ignored the question for a moment as he jumped out of bed and busied himself with his socks. Then he said casually, "Say, Mom, may I invite Peter over for dinner tonight?"

Mrs. Miller laughed happily. "You certainly may—I'd like to meet the young man myself."

# TOOLS for Missionary Education

## Schools of Missions

By Rachel N. Dickson

Many churches include a School of Missions in their calendar of activities as an annual feature. They feel that the programs strengthen Christ's world mission. A chairman in South Carolina said recently that their school was the most wonderful spiritual experience his church ever had. Every morning all the workers and missionaries gathered together for a season of prayer, earnestly praying for the meetings. This led to a great mission revival.

We cannot emphasize too much the importance of having the school well organized beforehand. The details should be worked out: which study course books should be used, the grouping of the churches, the entertaining of the missionaries, and the transportation arrangements. If all of this is planned in advance, no confusion occurs during the program. It is important for each association to have a chairman in charge of promoting the school and committees to take care of the different phases of the work.

In the entertainment of the missionaries, the Home Board has a good phrase, "Don't bag and baggage the missionaries." That is, do not change them from house to house each evening and give them their meals in different places. This is hard on anyone spending two or three weeks away from home.

Whenever possible it is best to arrange for the speakers to stay in hotels. If the hotel is not convenient, select a home that is willing to entertain the missionary for the entire time. Then provide transportation to the different speaking engagements. It is important that the chairman write to the missionaries, giving the details of the program and telling them exactly where to report. There should be someone to meet them when they arrive at their destination.

The Foreign Mission Board has difficulty in supplying enough missionaries for all the programs. After the war most of the missionaries went back to their fields of service in foreign lands. When they come home on

furlough, many of them spend the year studying. Others are sick or in poor health and need the time for complete rest. This leaves very few to help in Schools of Missions and other deputation engagements. We are not able to provide more than three or four missionaries, except when there is only one school scheduled for a given date.

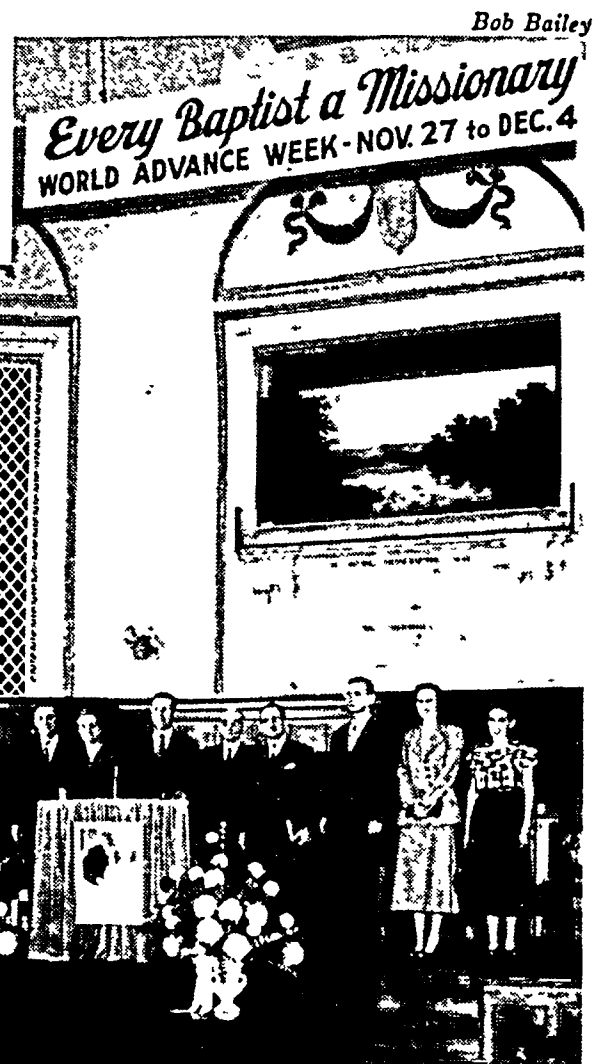
Filmstrips, motion pictures and slides prepared by the Foreign Mission Board can take the place of missionary talks. Good pageants are available with which to strengthen any program. Mission study courses give a good background and prepare the people for the inspirational meeting which follows. These should be taught by local leaders. The different boards send out material to each School of Missions. The Foreign Mission Board sends packets of sample literature, a catalogue of visual aids, a list of study course books, samples of THE COMMISSION and subscription envelopes.

The associations take care of the finances of the schools. They pay the transportation expenses of each missionary and provide entertainment. Travel expenses include round-trip Pullman fare at clergy rate. If the speaker travels by car, the equivalent of this is paid. The missionary should not be embarrassed by having the collection plate passed in his presence. It

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The faculty for World Advance Week, First Baptist Church, Houston, Texas, included (left to right): H. W. Schweinsberg, Colombia; Mrs. J. Griffin Chapman, Houston; Mr. and Mrs. C. L. Culpepper, China; Frank K. Means, Richmond; E. C. Routh, Lockhart, Texas; B. T. Griffin, Nigeria; Fon H. Scofield, Jr., Richmond; Bertha White, Richmond; Mrs. A. Barnette, Houston. Dr. W. Boyd Hunt is pastor.

is important that all of this be arranged for beforehand. After all the expenses have been paid, the remainder is usually given to the Cooperative Program.

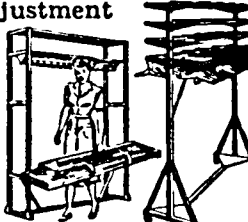
The question is often asked, "Who profits from the Schools of Missions?" The answer is that all phases of our denominational program of missions, as well as the local churches, receive substantial blessings.

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# BOOKS

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

*Amazon Adventure* by Willard Price (John Day, \$2.50) gives a vivid and true picture of life in the Amazon basin. Special interest is shown in the birds and beasts of the region. The author, who has visited these places recently, tells his experiences through two boys who make an extended trip up the river.

MRS. EVERETT GILL, JR.

*In Defense of Democracy* edited by Thomas H. Johnson (Putnam, \$2.75) is a symposium on the present world scene by nine men who are well known in their various fields. The editor has assembled their lectures at the Lawrenceville School of New Jersey into a book which bears the evident marks of having been prepared for oral delivery. Since the reader does not sit under the spell of the speakers' personalities, he will find their fashionable academic phrases rather dull.

J.N.

*How to Wage Peace* by Hans W. Rosenhaupt (John Day, \$2.95) is a handbook of action for citizens who want to know what they can do to further world peace. It lists organizations and literature through which information may be obtained. Practical suggestions are given for making one's convictions register where it will have a chance to do good. Although the book does not claim to be complete, it contains more useful information in regard to the many factors bearing on world peace than any other book known to the reviewer. It should cure everyone who may have been under the "fatal curse of having no concrete things to do for their convictions."

J.N.

*Eastern Europe Today* by Emil Lengyel and Joseph C. Harsch (Foreign Policy Association, 35 cents) describes the land and the people of Eastern Europe, records the history of the rise of communism, and discusses the economic and international problems of the region involved. The latter section of the book emphasizes America's interest in Eastern Europe and discusses possible moves that might be made to counteract Communist influence in a strategic part of the world. This small volume is recommended for those who wish to be brought up-to-date on current conditions in Eastern Europe.

G.W.S.

*Stafford Cripps: Master Statesman* by Eric Estorick (John Day, \$5.00) is an

authentic biography of a prominent world figure. The author emphasizes Sir Stafford Cripps' Christian faith and points out his remarkable versatility as chemist, lawyer, organizer of huge industry, politician, diplomat, and statesman. Background interpretations of important events in recent British and Indian political history are given. The author suggests that Cripps has "to look elsewhere than to the church for an effective means for the practice of his Christianity." Democratic socialism is advocated as "the Christian 'middle of the road' way of life, the answer to Britain's and the world's economic problems."

F.K.M.

*Renewing the Mind* by Roger Hazelton (Macmillan, \$2.50), written by a professor at Andover Newton Theological School, seeks an answer to the question: "How can you be intelligent and a Christian at the same time?" The author discusses the connection between Christian faith and the human mind and contends for the primacy of faith. He declares that faith takes precedence over understanding, needs understanding, pursues understanding, and achieves understanding. The book abounds in quotable "quotes": "Faith seeking understanding—this is the Christian strategy for intellectual renewal."

F.K.M.

*The Dancing Kettle* by Yoshiko Uchida (Harcourt, Brace, \$2.25) is a collection of Japanese folk tales which will delight the young reader. Miss Uchida has preserved the Japanese spirit of these stories that were told her in childhood. Lively sketches by an artist who knows Japan add gaiety and spice to the tales. A glossary will help the reader with proper pronunciation of Japanese words.

I.T.

*I Attacked Pearl Harbor* by Kazuo Sakamaki, translated by Toru Matsumoto (Association Press, \$2.00). The author of this book was one of ten Japanese who manned five midget submarines sent to sink the largest war ships in the harbor during the surprise attack. He was the only survivor of the ten, and the first Japanese prisoner of war. This simply-told story of what went on in the mind of a Japanese naval officer during the complete failure of his mission, his four years in American prison camps, and his return to Japan should be of interest to the public. A brief summary of the book would make an interesting program piece for mission study groups dealing with Japan.

G.G.

*Ann of Ava* by Ethel Daniels Hubbard (Friendship Press, cloth \$2.50, paper \$1.25) is the classic story of Ann Hasseltine Judson, first American woman missionary to a foreign land. First published in 1913, it has been redesigned and re-

printed by popular demand. This edition, beautifully illustrated by Margaret Ayer, makes a superb gift book for young people or adult women.

M.M.A.

*Robert G. Lee* by E. Schuyler English (Zondervan, \$3.50). In his highly readable biography of Robert G. Lee, Mr. English presents a convincing illustration of the power of devotion and loyalty in the life of a man, particularly in a man whose supreme devotion is given to God. The book reveals many of the native gifts of Dr. Lee but the reader comprehends that the secret of this man's power lies not so much in his own gifts as in his faith in God and his devotion and loyalty to Jesus Christ whom he serves as Lord of life. Not an objective study, this biography is nevertheless a very revealing and inspiring book.

M.T.R.

*Jesus, Son of Man* by George S. Duncan (Macmillan, \$3.50). The author's insight into the work and personality of Jesus and Jesus' relations to man and God is penetrating. He seems well balanced in his judgments of differing points of view among critics, and works out with the readers' co-operation to a position which seems reverent, reasonable, and convincing. The style seems to carry one along with the author's thinking without undue effort, and thereby enables him to enjoy as well as understand what he is reading.

C. HART WESTBROOK

*Your Most Humble Servant* by Shirley Graham (Messner, \$3.00) is the story, part fiction and part fact, of Benjamin Banneker, a free Negro in colonial America, who helped lay out plans for the city of Washington. The author has written a story as entertaining as a novel, and at the same time has thrown a spotlight on the shadowed pages of colonial history.

G.G.

*American-Russian Relations in the Far East* by Pauline Tompkins (Macmillan, \$5.00). The subsidiary theme of this book, as the author states in the introduction, is an attack on the doctrine of balance of power, and she feels that its evils are well illustrated in the history of American-Russian relations for the past hundred and fifty years. The book is a documentary, factual and detailed study of these relations, presented with a keen insight into the meaning back of the events, which makes the book interesting to the ordinary reader. The author fails to take into sufficient account the basic philosophy of the Soviets which is the Marxist doctrine of the necessity of class struggle, with the inevitable victory of the Soviets. This philosophy is more basically determinative of Soviet actions than the political struggle for balance of power between nations.

MRS. J. B. HIPPS

# Missionary Family Album

ABERNATHY, The Rev. and Mrs. John A., missionaries to China on temporary assignment to Korea, left San Francisco February 3 by boat for Tokyo en route to Korea.

BELOTE, The Rev. James D., has been transferred from Canton, to 415 Castle Peak Road, Kowloon, Hong Kong, China.

BICE, The Rev. and Mrs. J. L., of Brazil, left Houston, Texas, January 30 by boat for Recife.

BLAIR, The Rev. and Mrs. W. Judson, appointees for Colombia, reached Medellin, for language study, early in February.

BROWER, Cornelia, of Chile, arrived January 29 by air for furlough at Sumter, South Carolina.

BUDDIN, The Rev. and Mrs. Horace E., of Brazil, announce the birth of Sue Ann, second child, first daughter, at Goyania, Goyaz, January 20.

CAMPBELL, Viola, of Mexico, has moved from Rock Hill, South Carolina, to 714 Spurgeon Street, Fort Worth, Texas, to attend Southwestern Baptist Theological Seminary.

DAVID, The Rev. V. L., of Argentina, arrived January 29 by air for furlough at 1200 Southmore, Houston, Texas.

DEMAREST, Mary, has been transferred from Shanghai, to 1 Pek Hsian Road, Chinkiang, Kiangsu, China.

DONNELLY, Dorothy, has been transferred from Amazonas, to Caixa 89, Belem, Pará, Brazil.

FOREMAN, Blonnye H., of Brazil, left Houston, Texas, January 30 by boat for Rio de Janeiro.

HARRINGTON, The Rev. and Mrs. J. A., have moved from Rua Plombagina 305, to Rua Ponte Nova 555, Bello Horizonte, Minas, Brazil.

JEFFERS, Irene, has been transferred from Shanghai, to 1 Pek Hsian Road, Chinkiang, Kiangsu, China.

JOHNSON, The Rev. and Mrs. Joe Carl, appointees for Brazil, left New York February 3 by boat for language study at Campinas (Caixa 15), Estado do Sao Paulo, Brazil.

KENDRICK, Bertie Lee, of Hawaii, is on a six months' furlough at Spindale, North Carolina.

LEONARD, The Rev. and Mrs. Charles A., missionaries emeritus to Hawaii, have moved from Burgaw, to Hampstead (Box 23), North Carolina.

MADDOX, Mrs. O. P., missionary emeritus to Brazil, died January 29 at the home of her son, Dan, in Las Cruces, New Mexico.

MCCONNELL, The Rev. and Mrs. H. Cecil, of Chile, arrived December 11 by air for furlough at Southern Baptist Theological Seminary, Louisville 6, Kentucky.

MCGLAMERY, Dr. and Mrs. Roy C., of Colombia, left Miami February 6 by air for Barranquilla, Colombia.

MORRISON, Cleo, has been transferred from Canton, to 12 Calcado do Monte, Macao, China (Portuguese Territory).

O'Neal, The Rev. and Mrs. Boyd A., appointees for Brazil, left New York February 3 by boat for language study at Campinas (Caixa 15), Estado do Sao Paulo, Brazil.

RICHARDSON, The Rev. and Mrs. J. W. H., Jr., of Nigeria, announce the birth of Walter Sampson, third child, second son, at Ogbomosho, January 26.

ROBERSON, The Rev. and Mrs. Cecil F., of Nigeria, have left London, England, where they studied for three months, for

Port Harcourt, Nigeria, West Africa.

RUSSELL, The Rev. and Mrs. Rudolph, of Thailand, announce the birth of Linda Kathleen, first child, at Bangkok, January 24. They have moved from 46/1 Asoke Lane, Watana, Bangkok, to 46/1 Sathorn Road, Bangkok.

RYAN, Roberta, of Chile, arrived January 29 by air for furlough at Arab, Ala.

SANDFORD, The Rev. and Mrs. Herman, appointees for Nigeria, left New York February 2 by air for Lagos.

SHUMATE, Margie, has been transferred from Shiu Hing, Kwangtung, to 415 Castle Peak Road, Kowloon, Hong Kong, China.

WATSON, Lila, has been transferred from Formosa, to 415 Castle Peak Road, Kowloon, Hong Kong, China.

WELLER, Edith Rose, of Brazil, left Houston, Texas January 30 by boat for Belem, Brazil.

WOLLERMAN, Anna Mae, appointee for Brazil, left New Orleans February 1 by boat for Rio de Janeiro.



## *In Memoriam*

*Effie Roe Maddox (Mrs. O. P.)*

BORN June 27, 1882, near Springfield, Tennessee

DIED January 29, 1950, Las Cruces, New Mexico

"Dona Efigenia is the most beautiful woman I ever saw," remarked an "unbeliever" who lived down the street from the Maddox home in Bello Horizonte. The neighbor could not always appreciate *preached* sermons, but Mrs. O. P. Maddox's radiant face and gracious Christian life were a sermon twenty-four hours a day.

Only a great crisis could have brought Effie Maddox to the complete surrender and spirit of "broken-ness" she showed as a Christian. Her depth of consecration was very, very rare. A little boy who came to them in their early mission years was accidentally drowned and the experience broke her sensitive heart. She had thought that if there were anything she could do alone it was to bring up her family. But, she said, "God showed me that my children were not safe in my own hands without him."

This mother prayed God for another son to take the place of little Wilson and the answer came. She called the child Samuel, "*asked of God*," and he was dedicated to the Master's service with unusual devotion and tenderness. Today that son is personnel secretary of the Foreign Mission Board.

Six splendid sons and one fine daughter

attest to Mrs. Maddox's success as a mother. Four of those boys are ministers of the gospel, one is a physician, and the other is a business man. Theirs was a lively, lovely home—a house of friendliness, of consideration for others. Around the table they memorized the Scriptures, heard Bible stories and received lessons they never forgot.

Perhaps no wife on the mission field was a greater blessing to her husband. During his long, difficult trips into the interior she held the fort at home, mothering the large family and proving a real "mother in Israel" to the Christians. Her loving heart and understanding insight smoothed out the inevitable problems which arose. When her husband arrived after weeks of travel by train or horseback, she quietly prepared the best meal possible and saw that he rested before she presented the difficulties.

This wonderful Christian started the Bello Horizonte *Colegio Batista* with a day school in her home. The boys' dormitory bears her name. Many men and women will bless her memory as long as they live for the start she gave them in school, for her encouragement, and most of all for her example of a Spirit-filled life.

ROSALEE MILLS APPLEBY

## The Greater Good Neighbor Policy

(Continued from page 8)

Portuguese translation of the Bible which will be of great value.

The radio programs which are broadcast daily and biweekly, and the program of visual education are evidences of the way in which the leaders are keeping abreast of the times and are using every means possible to spread the gospel.

The Baptist work in Brazil is well organized, with the W.M.U. Department under Miss Minnie Landrum, the Sunday School Department under Dr. Edgar F. Hallock, Jr., the Brazilian Home Mission Board, with its seventy missionaries under the direction of Dr. L. M. Bratcher, the Publishing House under the direction of Drs. T. B. Stover and J. J. Cowser; and the weekly paper, *O Jornal Batista*, with Dr. Almir Gonçalves as editor.

### Impressive Mission Features

Several phases of the work impressed me. I was greatly interested in the democratic way in which a decision is reached as to where a new missionary will work. The missionary must receive a call from a field before being sent there. The new missionary usually has several calls and makes it a matter of prayer as to which one will be the one in which she or he can be most useful. The missionary prays about it, visits the field, and after having come to a decision which is divinely inspired, announces the decision and begins work.

Another striking impression which one brings away from Brazil is of the joy the Brazilians have in singing. In the Catholic church congregational singing is unknown, and the gospel songs appeal to the Brazilians, who are

naturally musical. Of course, the problem of mixed race impresses one who has been born and reared in the South, but in Brazil all are Brazilians and one is judged primarily by one's merit and not by one's color.

What about the question I had in mind at the beginning of my journey? As to whether the missionary program is a good investment in Latin America, I came to the conclusion that nowhere else in the world could we have had such gratifying results with the relatively small amount of money expended. The good will engendered by the missionaries cannot be measured and our contribution to the cultural and religious life of Latin America is recognized by the leaders in every country.

We found among the missionaries a group of happy workers who were taking their places in the various communities, who were held in high respect by those around them, and who were beloved by those with whom they were working.

And what about our Good Neighbor Policy? Jesus said, "Give ye them to eat." Through our Good Neighbor Policy we are striving to alleviate physical hunger, want and misery. But there is a spiritual hunger which only the Christian gospel can satisfy. As we seek to alleviate this spiritual hunger, we are carrying on a Greater Good Neighbor Policy, based on the principles of the Sermon on the Mount. When those principles are incorporated into daily living in all of the Americas, then will we be neighbors in the highest sense of the word and we shall be much nearer our goal of spiritual unity in this hemisphere.

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### "That the World May Know"

(Continued from page 9)

We agree with the *New York Times* that "the debate on China (therefore) must leave the water that has gone over the dam" but we cannot entertain much hope for wiser and stronger policies until the mode of approach of the past has been changed.

While we are examining this factor with reference to our national relations, it behooves us as Christians to consider it seriously with reference to our own approach to the people to whom we send missionaries. The attitude of benevolent condescension and righteous condescension has all too often stood in the way of our witness to the power of Christ to lift men up. It is not we who can lift them up, but Christ.

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### July 20-25

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Cleveland, Ohio

### August 3-9

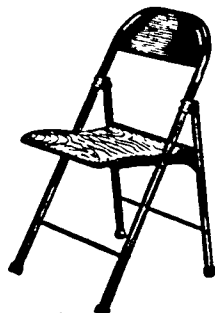
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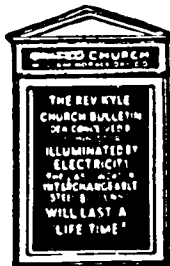
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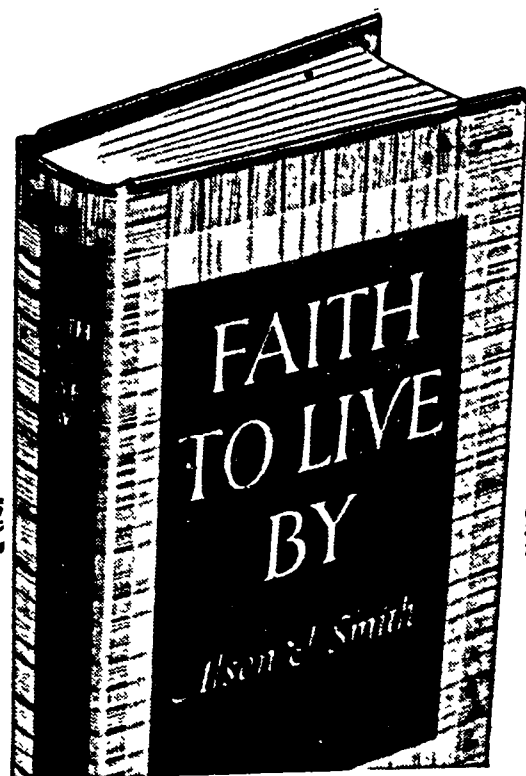
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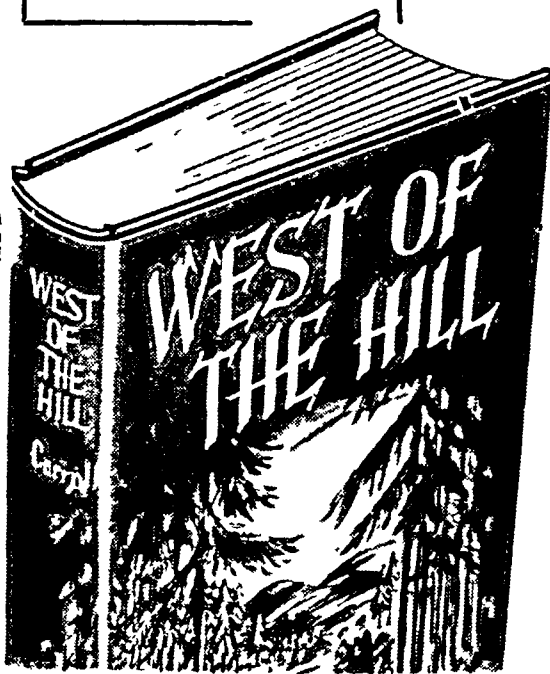


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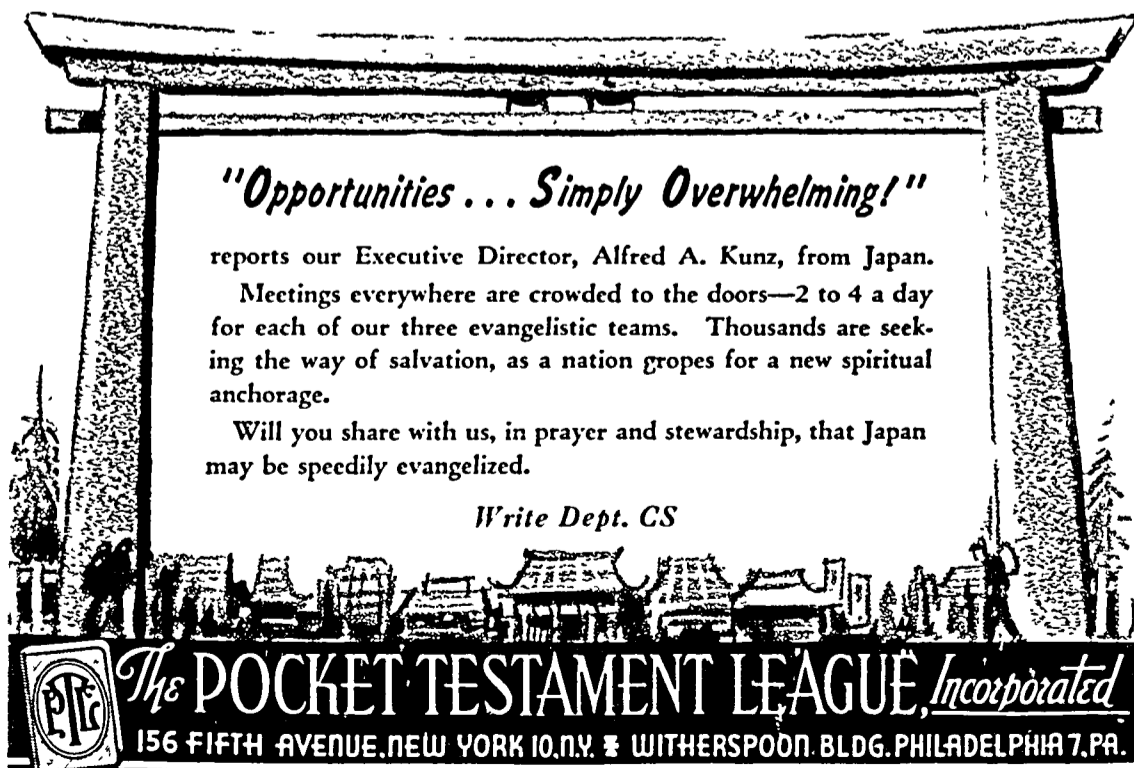
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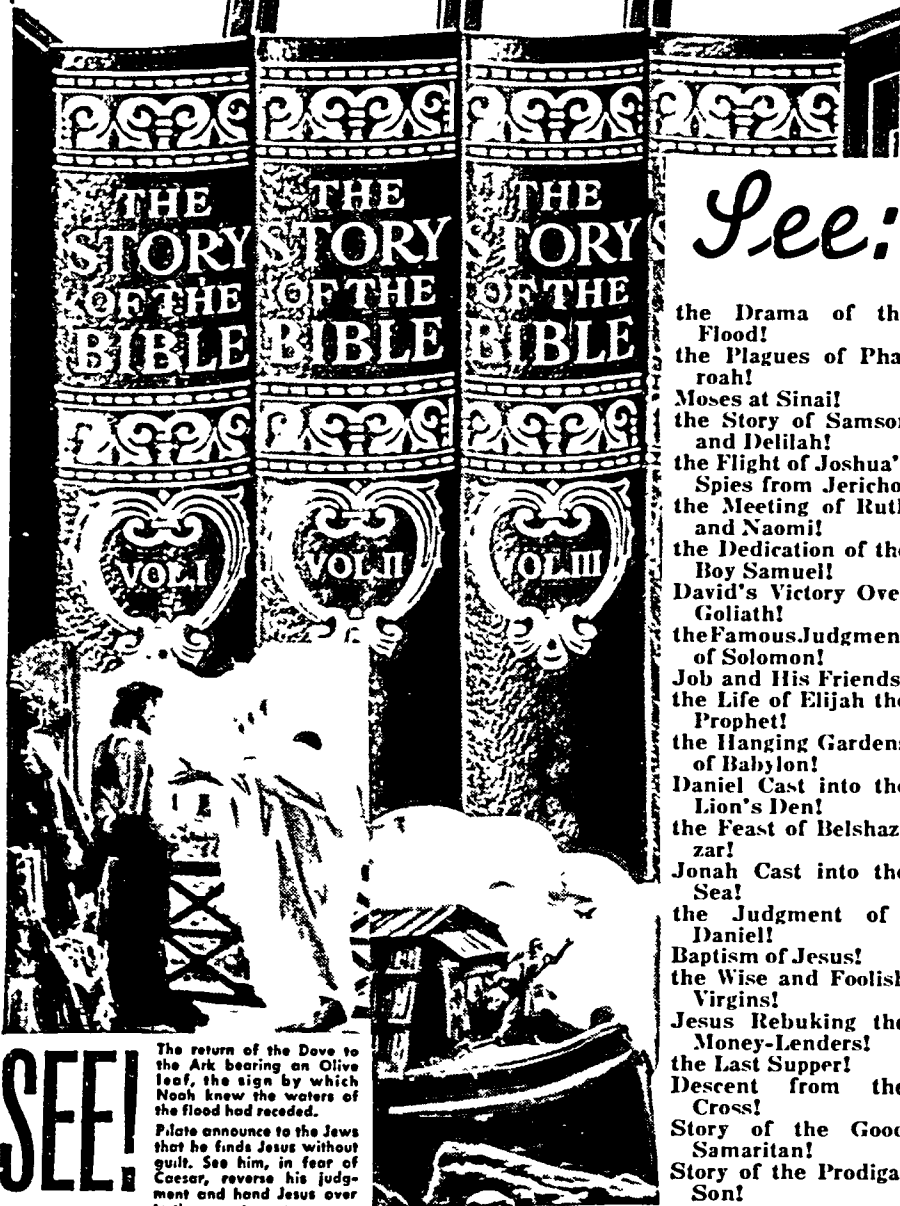
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