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**FOREIGN MISSIONS CONFERENCE**

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For details of the program see page 27.



# Evangelism in Europe

While we are praying and working for a great spiritual awakening in our own country many of us wonder about the prospects for evangelism in Europe. What are the conditions affecting the furtherance of the gospel in that complex continent nineteen hundred years after Paul arrived in Macedonia?

News from the most advanced nations in Europe speaks of disestablishment of state supported churches and general indifference to religion among the intellectual classes. Even in the countries where "religion" is being taught in the public schools the result generally has been only a surface acceptance of the Christian faith as the religious expression of man's culture.

In the state universities where theological training is given, "religion" is by courtesy considered a subject parallel to science, philology, law and medicine. But rarely does the Christian faith become the dominant experience of the student. Generally Christian theology manages to hold its place in the curriculum of a state university through the employment of a purely historical approach and justifying its existence by debate of the ethical issues confronting modern society.

Great areas of Europe have become "dechristianized" to an amazing degree. The years of Hitler's regime in Germany produced a generation of anti-Christian youth. Forces within Germany today are trying to off-set this condition by renewed emphasis on a "confessional" church life.

In the Russian Zone, as may be expected, Communist educators are striving for a gradual weaning away of the people from their old "religious superstitions." It is to be noted, that what often passed for Christian religion was just that. In the "curtain countries" the program is now far enough along to make the leaders bold to assert that Jesus never lived!

Christian leaders in France estimate that in their nation only about ten per cent of the people have any active interest in their Christian faith. Conditions in Spain, Portugal, Italy and Belgium are dominated by the Roman Catholic church. It is evident that the masses of the people in these countries are only superficially touched by the religious activity of that church.

In the Scandinavian countries, Holland and Swit-

zerland, the national cultures are overwhelmingly secular. That statement would also be true of Great Britain and the United States of America.

But it would be a grave mistake to write Europe off as being irrevocably in the pagan camp. For in all lands there are faithful, vigorous groups of believers in the Lord Jesus Christ, who by their consecration and sacrifice put most of us to shame. They have matured through suffering and persecution. From them American Christians can gain a deeper insight into the meaning of the cross.

Many signs point to a new interest in the Bible as the unique revelation of God. Europeans are finding that God's book speaks to their needs. The hunger of the people goes far beyond mere discussion of theology; they yearn for the bread of life. Amidst the ruins of war and fears of another there has grown up a new awareness of their need for the Saviour. Thus, paradoxically, this sophisticated continent steeped in ancient culture, presents one of the most

hopeful as well as difficult mission opportunities in the world.

Most evangelicals in Europe today agree that their most pressing need is adequately prepared ministers and evangelists. Their national cultures demand well trained Christian leaders who in studying those cultures do not become submerged in them, but will rise to a supranational devotion to the Lord Jesus Christ and to a true fellowship of believers within the kingdom of God.

In offering to our brethren in Europe a fraternal hand in the staggering task of evangelizing the nations we must be possessed by a genuine Christian faith which has courage to deal with the stark realities of deeply embedded skepticism and despair. We must not demand immediately as proof of progress a pattern of revivalism identical to our own or the numerically sweeping success of great campaigns. The task in Europe will require enduring Christian love and patience, and the investment of our material resources in aiding our brethren there in the staggering task of educating ministers of the Lord Jesus Christ aflame with a passion for the salvation of their fellow men. That is why the new seminary we have established in Zurich is of such long-range strategic importance in the evangelizing of Europe.



# THE Commission



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

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**CONTRIBUTORS** Baker James Cauthen, Secretary for the Orient, lives at present in Richmond, Virginia. John and Jewell Abernathy have been missionaries in China for thirty years. Robert R. Standley, missionary to Brazil is an experienced pilot. M. G. White was appointed missionary by the Board in 1914 and has for thirty-five years served in the state of Bahia, Brazil. James D. Crane is the president of the seminary in Torreon, Mexico. Jeanette White is a student and writer at Southwestern Baptist Theological Seminary in Fort Worth, Texas. Edgar F. Hallock, appointed missionary in 1941, is active in publication work and teaching in Rio de Janeiro. Marjorie Moore Armstrong, formerly Managing Editor of THE COMMISSION, now lives in Springfield, Missouri. M. Theron Rankin is the Executive Secretary of the Foreign Mission Board, and Merrill D. Moore is Director of Promotion and Associate Secretary of the Executive Committee of the Southern Baptist Convention.

JUNE 1950

VOLUME XIII Number 6

## Next month

The big missions event in Nigeria this summer will be the celebration of the centennial of the Nigerian Baptist Convention in August. In the July issue you will read the thrilling epic of the labors of Southern Baptist missionaries who during the last hundred years gave themselves that Africa may come to know Christ. The article "A Century of Christian Witnessing in Nigeria" by Missionary I. N. Patterson will tug at your heart while it unfolds to you one of the great chapters in the history of modern missions.

While your attention is on Nigeria you will also want to take a look at one of the newer mission fields where our missionaries found themselves with ninety high school students on hand but no school building. Missionary Louise Brantley (Mrs. M. E.) tells how the high school at Port Harcourt grew brick by brick while the students tried to concentrate on their lessons to the accompaniment of a cement mixer. Look for "They Came before School was Ready."

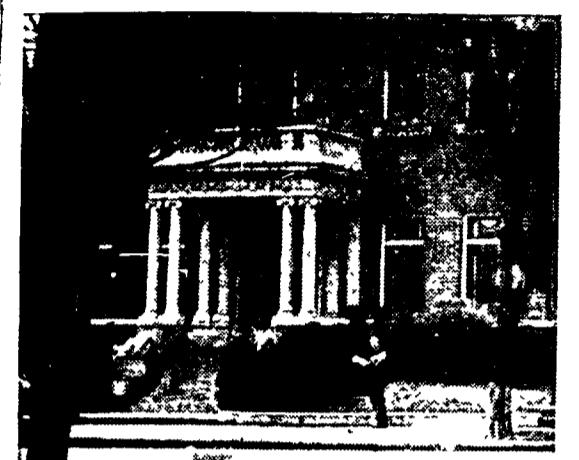
For good measure and to complete the African theme you will find the life story of a Nigerian student at the Florida A and M College in Tallahassee, and an article by John R. Sampey, Jr. entitled "The Call of the Congo."

Via the pages of the July number you will also be able to attend a cornerstone laying for a Baptist church in Rio de Janeiro and revival meetings among the Japanese students at Seinan Gakuin in Fukuoka where over 500 made profession of faith recently.

We venture to predict that the July issue of THE COMMISSION will be included in your favorite summer reading.

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## Last month



"Nerve center" of world mission strategy.

five million dollars a year.

What happened on a bright April day serves to illustrate the international character of the home office. Orient Secretary Baker James Cauthen answered the telephone in his office and found himself talking to one of our missionaries in Hong Kong! He was calling concerning urgent matters relating to the situation in China. Next day Executive Secretary M. Theron Rankin made a long distance call to Rome, Italy, where he talked with George W. Sadler, Secretary for Africa, Europe, and the Near East.

Air-mail letters brought good news from Mexico to Everett Gill, Jr., Secretary for Latin America: The First Baptist Church of the state of Durango and the seaport church of Mazatlan have both achieved self-support! The letters expressed deep appreciation for the help given them by the Board in the past.

Wedding bells rang for switchboard operator Betty Shaw when on Saturday before Easter she became Mrs. James Robert Nash. But she still responds more readily to her former name, that is, when the phone rings, she says.

On April 13 the members of the Board witnessed again the always thrilling event of appointment of new missionaries. The nine that were appointed brings the total so far for 1950 to fifty! How their hearts quickened at the words of faith spoken by Dr. Cauthen:

"In a crumbling world, it is a joy to know that we are serving a Master Architect. We cannot control the circumstances under which we must work; we can only be responsible for the way in which we discharge our duties, and follow the leadership of the Lord in the kind of world in which we serve. At no step along the way are we able to see long distances down the road, but at no point do we find light insufficient for the step which must be immediately taken. We are confident because he whom we serve is trustworthy."

J.N.

Josef Nordenhaug

Editor

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Humanity-jammed vehicles of almost every description converge on Choeringhee, one of the busiest thoroughfares in Calcutta, India, to form a traffic snarl that took hours to unscramble, as Indians celebrated their new independence from British rule. Most road junctions in the city were in a like position during the celebration.

## Southeast Asia Calling

By Baker James Cauthen

**C**ries in China are thrusting Southern Baptists into new mission fields. Reports of missionaries at emergency locations and surveys made by Board representatives indicate the vastness of the missionary challenge among seven hundred million Oriental people outside the borders of China.

### Thailand

In Bangkok, the picturesque capital of little-known Thailand (Siam), two couples already are working. More than half of Bangkok's one million people are Swatow-speaking Chinese with fifty thousand Cantonese in addition. Three and one-half million Chinese are numbered in the nation's total of seventeen million inhabitants.

Wide streets, attractive buildings and distinctive temples leave a pleasant impression upon the visitor to Bang-

kok. The people are gentle and friendly. Americans are not even required to have visas in their passports.

Everywhere is felt the power of Buddhism, the established religion of the land. Yellow-robed priests are ever present. Temples are crowded with idol worshipers, especially at festival seasons. Only one person out of seventeen hundred professes to be a Christian.

Only six small churches are found in Bangkok. There are several mission schools and hospitals. Presbyterians have done outstanding institutional work, but churches are few in number and small in membership.

Throughout a densely inhabited section of the country, extending for 250 miles beyond Bangkok, there is no mission work at all.

Our missionaries in Bangkok are finding remarkable opportunities and

a hearty welcome among the people. They are urging other missionaries to join them as soon as possible. We are hoping others may be added to their number, and a mission be organized on a permanent basis before the end of the year. This is one of the most challenging opportunities in the Orient.

### The Philippine Islands

Nineteen missionaries of our Board are studying the Chinese language at Baguio in the northern part of the Philippines. They have done outstanding work with the Chinese people living in the city. Careful surveys have been made of mission opportunities in the Islands. Only three per cent of the population are evangelical Christians. Very little Christian work is found among the 250,000 Chinese who reside in most of the cities. Practically all the

work among Chinese has been done on their own initiative, with very little assistance from mission organizations.

Extensive missionary work can be done in the Philippine Islands in English. Native dialects are usually acquired only as the need is felt.

Several missionaries who are completing language study in the summer are planning to take up locations in centers of Chinese population where evangelistic work can be projected and churches organized. Work among Chinese can serve as a spearhead for larger mission work among Filipino people generally.

In this newly independent nation of nineteen million people is abounding opportunity for Christian witness. If her newly gained independence is to bear meaningful fruit, her people must be brought to know a living Christ.

### Indonesia

Indonesia, with her seventy million people, is one of the youngest sovereign nations in the world. For three hundred years this area has been under Dutch rule. A few months ago independence was gained.

The most highly developed portion of Indonesia is the island of Java with fifty million people. Here such splendid cities as Batavia and Soerabaya surprise the visitor with their attractiveness. Almost limitless resources abound in the great islands of the Indonesian Republic. In the interest of world peace, this area should be helped to develop a strong independent government and not be left so weak as to attract covetous eyes.

Only 150 missionaries serve in all this vast territory. There are very few American missionaries, and there is no Baptist work. The influence of Mohammedanism is very great; but millions of people give only lip service to this religion, and their hearts are open to the message of Christ.

Especially challenging among Indonesia's peoples are the two million Chinese who constitute an influential, prosperous, business community. Most of them are from Fukien or speak Hakka or Cantonese dialects, but they have made such extensive use of Mandarin in their schools that the Chinese national language is used widely.

With a minimum of encouragement, the Chinese on their own initiative have projected Christian work which has fruited in sixty-nine churches with

twenty thousand members. On every hand the Chinese are eager for more knowledge of Christ.

This is one of the most inviting mission fields in the world. It is especially attractive to people who have had experience in China for they are able to do a most constructive work among Chinese people which would lead to later work among the native Indonesian population.

Americans are welcome in Indonesia. The Chinese people of that area greet China missionaries like old friends. New appointees will find a field of lifetime challenging service in a land of vast potentialities.

We hope before the end of 1950 some experienced China missionaries will take up strategic locations in this country where they can do evangelistic work, organize churches, make surveys, and present recommendations upon the basis of which plans for permanent work can be made at an early date.

### Malaya

In Malaya, there is urgent need of establishing Baptist work among the two and one-half million Chinese who reside among the eight million people of that country. Singapore, which is one of the most attractive cities of the Orient, is practically a Chinese city. Already there are two small Baptist



*Strother*  
The Oversea-Chinese Baptist Church,  
132 Sophia Road, Singapore, Malaya.

churches, one of which uses Swatow dialect and the other Cantonese. They are urging us to send missionaries to work with them. This is an area which will yield immediate results among Chinese people. We must definitely answer the call of this opportunity before the end of this year.



Oversea-Chinese Baptist Church, Bukit Junun, Kedah (Kwong Teck Estates), Malaya.

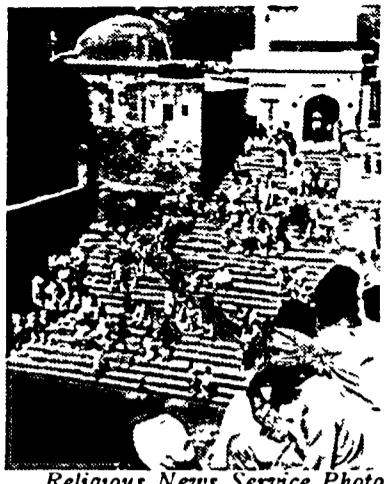
## India

Many Southern Baptists yearn to have work in India as the needs of that great nation are made known. India's labyrinth of Hindu superstition, her abject poverty, the problems of her womanhood, and the paralyzing effects of the caste system have long appealed to our hearts. We have rejoiced in the splendid work done by other Baptist bodies, but we recognize that vast areas do not have a Baptist witness. Millions of people know nothing of the name of Christ.

Representatives of our Board have made two surveys of India in recent months, and have come to the recommendation that the city of Cawnpore, lying in the Ganges Valley midway between Calcutta and Delhi, is the logical place to begin. British Baptists work in the east from Calcutta to Patna and in the west from Delhi to Agra. A distance of four hundred miles lies between without Baptist work.

Upon the recommendation of mission leaders, the Board's representatives visited Cawnpore and found great opportunity. This is India's fourth largest city. Only a limited amount of Christian work is being conducted, and throughout the surrounding countryside, thousands of villages are without the message of Christ.

The time has come for Southern Baptists to enter India. We should place there at the earliest possible moment several experienced China missionaries who can lay the foundation for permanent mission work. The English language is used extensively, and important groundwork can be done without getting the native languages. It will be necessary, however,



### COVER PHOTO

Shrine in Delhi, India, attracts multitudes of Moslems who make a pilgrimage to this spot twice a year. They bathe in the water which they believe has power of effecting miraculous cures.

to appoint missionaries for lifetime service who will study Indian dialects and prepare themselves to minister to all classes of people.

### Calling Southern Baptists

Our method of entering these fields, just as in Korea, is to place available China missionaries on exploratory locations where they will be in a position to do evangelistic work, organize churches, make surveys, and present recommendations upon the basis of which the Foreign Mission Board will be able to make long-range plans. We must enter each of these areas with a view to permanent work. Our chief objective must be to win people to Christ, help them to establish churches, and train native leadership so that under whatever conditions may come

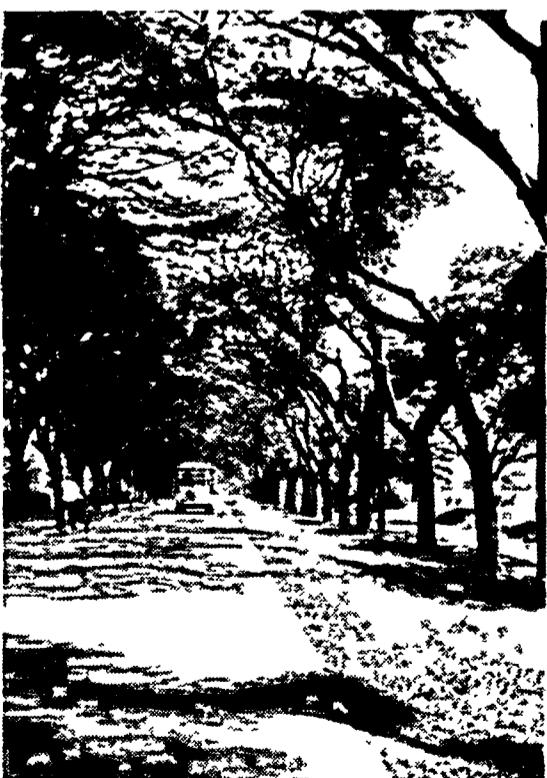
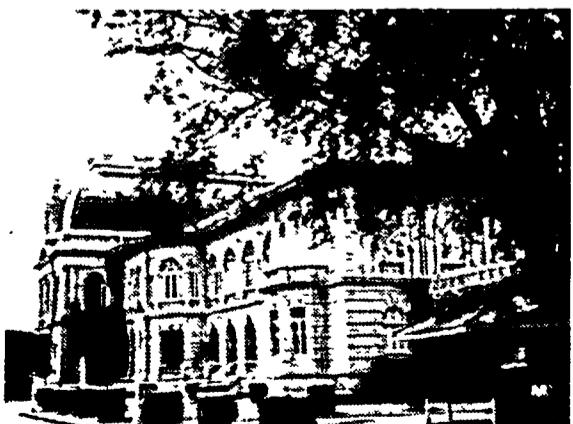
there can be centers of Christian witness sending out their light amid the surrounding darkness. We must at the same time seek through ministries of love and mercy to lighten the burdens which lie heavily upon suffering humanity.

The world situation is unstable. It is impossible to know how long any one country will remain undisturbed. Opportunities which abound one year may be forfeited the next. While doors are open, we ought to enter them. By sending missionaries into countries which tremble upon the brink of the Communist abyss, it becomes possible to bring together groups of believers and organize them into churches. Should the Iron Curtain drop over their country, those groups of God's children would continue serving in the name of their Lord.

God is calling Southern Baptists to a great missionary advance. For the first time in our history we are in position to enter these challenging fields in force. We must go forward immediately with the essential groundwork described above, and qualified young men and women should be preparing their hearts to respond when the first call is given for volunteers for lifetime service in these areas.

Furious winds are blowing in the Orient; dark clouds obscure the sky. Faint hearts might counsel us to make no efforts until times are better. God, however, often does his greatest work among the most serious difficulties. If we observe the winds, we do not sow; if we regard the clouds, we do not reap. If we keep our eyes on the Lord Jesus, he will lead us in triumph. He will not fail nor be discouraged. He calls us to go in his name with the promise that he will be with us all the way. Our hearts respond, "Here am I Lord, send me."

Bangkok, Thailand, is a beautiful city of shady roads and marble temples (right). The King's Palace is shown below.



Connely



Mr. Abernathy greets Pastor Kim of the First Baptist Church, Seoul.

We shall not soon forget the warm welcome we received in Korea. Baptist Koreans and Chinese in Seoul and Inchon, a port city forty miles away, planned several welcome meetings for us and all the Baptist pastors had come in from places all over the southern part of the country. At the First Baptist Church in Seoul the second day, speeches of welcome were made by each of the preachers and deacons present.

These Baptists have suffered terribly during the past years of war and for thirty-five years under Japanese domination. Many of the preachers and other leaders served long periods in jail because they would not go to the Japanese Shinto shrines and worship the emperor. Four of those present at our welcome meeting had suffered imprisonment for the gospel's sake.

Mr. and Mrs. David Ahn (*Ah!* then add the *n*) sent a letter of welcome to us in Japan inviting us to their lovely home, we to have the two upstairs rooms and "dutch it" with the eats. We hesitated to accept the hospitality of the Ahns in the coldest of weather when coal was expensive, scarce and difficult to get. But they insisted that they rejoiced in this opportunity of entertaining representatives of the Southern Baptist Convention. After two weeks in a hotel we went to their home the afternoon of March 11, the coldest day of the winter. But the warm welcome they gave us helped us forget the coldness outside.

Repeatedly they have said, "We want to make you so comfortable and

contented that you will never leave our home." Even Pastor Kim of the First Baptist Church, Seoul, came over to help wash windows "so clean and clear that the glass cannot be seen."

We have real Christian fellowship for the Ahns are our kind of Christians. Mr. Ahn can always make himself understood in English but looks to his wife when there is an interpreting job. She was interpreter for President Rhee's wife during the period when the American Army of Occupation was in South Korea. It is a joy to "see one's message go over" when she is interpreting.

The leading spirit of the Baptist group was Rev. M. C. Fenwick, missionary to Korea from 1890 to 1936. Mr. and Mrs. Ahn were tremendously impressed with his prayer of dedication for their son when the boy, now seventeen, was only one month old. Mr. Ahn's sister, who may work with us as a Bible woman, although she is now in northern Korea, was remembered thus in the missionary's will:

"I desire that my gramophone and records be given to my first daughter in Christ Jesus, Dorcas Ahn. Also, after my land is sold that she be given Yen 1,000 from the proceeds with which to purchase a rice field for her use. I also herein provide my house, land and garden herewith and my piano to be given in trust to Dorcas Ahn for the purpose of teaching the young people of the church how to sing our hymns and read the hymn music."

We have looked at two possibilities

Photos courtesy the authors



Left to right, Mr. Abernathy, Mrs. Ahn, Mrs. Abernathy, and Mr. Ahn.

for housing. One is too elegant and the other too ramshackle. The elegant house is of gray cut stone with modern conveniences, and is furnished even to fifty tons of good coal. Located on a hill which merges into landscaped mountains at the east and south sides of the house, it will be a veritable paradise when the trees and shrubs burst into blossom.

The arrangement of the house leaves nothing to be desired. The man of the house would have an attractive study at the main entrance and the lady of the house a small one opening into the sitting room. The sitting-dining room could easily accommodate seventy persons for Bible classes or other meetings. Baptists own no church property in Seoul, so could be turned out any day. If this should happen we could even have church services in this house.

We have enjoyed addressing both Koreans and Chinese several times since our arrival, speaking to the Koreans through an interpreter. We have found quite a number of Chinese Baptists from Shantung Province and from Manchuria—our own folks. Large numbers of Chinese live in Seoul, Inchon and other cities. If we had the time and the personnel we could organize these people into groups and before long have many Baptist churches.

Plans are being made for the annual meeting of the Korean Baptist Convention at a city about a hundred miles from Seoul. We have been invited to speak each day for a week and then visit some of the churches there.

Korean Baptists seem very happy to have some missionaries they can call their own. There are missionaries representing other denominations in Korea, but for a long time there has been no Baptist missionary to help and encourage the Baptist groups scattered over this country. They have pressed on in spite of many hindrances and have at present about 140 churches in the whole of Korea. More than forty are in the South Korea area. Many of these congregations have no church houses, but meet in the homes of Christians.



Foster Studio

# "That the World May Know"

By M. Theron Rankin

forced to do this because we do not know the reasons for our own faith and positions. We are not able to answer the questions in terms of the things we believe, and so resort to the method of discrediting the integrity of those who have occasioned the questions.

The questions which people ask cannot be answered by votes of our Convention and its agencies. The vote of the Foreign Mission Board to withdraw from the Foreign Missions Conference was unanimous, but people still want to know the reasons for that vote. Our Convention has voted overwhelmingly against affiliation with the World Council of Churches, but people still want to know why. The National Council of the Churches of Christ in U.S.A. cannot be dismissed by votes. Its impact and influence will be constantly felt by the rank and file of the members of Southern Baptist churches. To counteract this impact we will be tempted to resort to the authority of our votes in conventions, but this will not answer the questions in the minds and hearts of the people.

It is possible that the ecumenical movement may make a vital contribution to Southern Baptists just at this point by compelling us to re-examine the faith that has made us Baptists. This will take us back to our faith in the immediate relationship and responsibility of the individual to God. We need to study again Dr. E. Y. Mullin's book, *The Axioms of Religion* and revive our understanding of his discussion of "the competency of the soul under God in religion."

We need to go back to the New Testament and study again the nature and function of churches. A most vital and fundamental difference in the faith we hold as Baptists and the faith of the ecumenical movement is at this point. We have different conceptions of the nature and function of churches. In his recent book, *The Glory of God in the Christian Calling*, Dr. W. O. Carver has made a permanent contribution to Christians for ages to come who seek to understand the New Testament teachings concerning God's eternal purpose in his churches.

In his discussion of churches and the ecumenical movement he has given us "steel girders" to support our position with reference to the ecumenical movement.

A re-examination of our faith as Baptists is critically needed for our own sakes. In the very process of defending ourselves against the concept of hierarchical authority of a United Church, which we discern in the ecumenical movement, we are in grave danger of resorting to the use of ecclesiastical authority to enforce conformity of beliefs and practice in the churches. However important the issues involved in belief and practice may be, Baptists have reached a low ebb in their faith when they have to resort to the authority of conventions to achieve conformity.

Local churches are axiomatic; they are basic assumptions in the New Testament. Conventions are methods of procedure and implementation; they are a framework which churches set up and through which they undertake together things which they cannot accomplish individually. We are in danger of making the churches subject to the authority of the framework which they constructed, and thus of turning conventions into ecclesiastical bodies that pass down authoritative regulations to churches.

The relation of churches to conventions and the responsibility of conventions to churches are matters that urgently need serious and careful study by Southern Baptists. The factors involved are not simple and do not lend themselves to quick and easy clarification. Our rapid growth has made these factors all the more complex. We are compelled to recognize that a convention must have authority to define its boundaries and limits of activity. It cannot be open to just anything and anybody. At the same time, it cannot become an ecclesiastical body and remain a Baptist convention.

Our only recourse is to go back to the New Testament and reorient ourselves within the boundaries of the authority of God's truth, working and moving in the hearts of his children to conform them to his will.

**“W**hen I am asked why the Foreign Mission Board of the Southern Baptist Convention withdrew from the Foreign Missions Conference of North America, what shall I say?" This question is similar to others that we frequently hear. "Why do not Southern Baptists join the World Council of Churches?" "What are the reasons why we will not join the National Council of the Churches of Christ in the U.S.A. which will be formally organized by the end of this year?"

If we are to give convincing replies to these questions, we must know what we believe; we must know why we are Baptists. We cannot dispose of them by branding these organizations with bad labels and classifying their members as heretics and modernists. I once heard a speaker giving his arguments as to why Southern Baptists should not be connected with the World Council of Churches. The only argument he presented was that all of those who are members of this Council are afflicted with "dry rot" and "mildew" and that they are modernists. As I listened to him I found this question in my thoughts, "Why are you using decayed timbers to support your contention when there are steel girders which you could use?"

These "steel girders" are in the New Testament. They are things we believe about the New Testament, and not things which others do not believe. In defending our positions and in answering questions about them, we all too often resort to personal attacks on those with whom we disagree. We are



The author has spent more than 650 hours in the air over Brazil. He is shown here at the controls of the new Ryan Avion plane purchased by the Foreign Mission Board for the work in Brazil.

## Advance Takes Wings

By Robert R. Standley

In the vast forest and desert areas of Northeast Brazil, people who never before have heard the gospel are learning that Baptists have a new word, *advance*. To them *advance* is a handsome maroon airplane, and the missionary evangelist it brings to them.

Since the dawn of the Baptist work in Brazil the state of Ceará has been closed to our missionary effort because of the lack of personnel and the difficulties of travel in the interior.

Four years ago Mr. and Mrs. Davis went to the capital city of Fortaleza to concentrate their efforts on the laying of foundations. In that city today is the strong First Baptist Church with its own beautiful building, one of the most beautiful in all Brazil. The handsome new building of the Baptist Primary School has been dedicated, and the new school is now functioning.

The next step was to solve the problem of transportation so that we might begin the evangelization of the interior. That problem is being gloriously solved by the new Ryan Navion plane which the Foreign Mission Board purchased in December of 1949. Missionary and pilot Robert Standley received the brand-new plane from the factory in San Diego and flew it to Brazil.

The plane will provide quick and efficient transportation for the preachers. As in the United States a pastor might reach scattered preaching points by car, the missionary in Brazil can now reach his much more scattered preaching points by plane.

Cities and towns that could be visited only with great difficulty by truck are now only a few minutes away by plane. Others that were entirely cut off from all land transportation during the six months of rainy season are within easy reach all year round. Many cities that formerly could be visited only once a year can now be visited every two months.

There is the added advantage, too, that with a four place plane the wives of the missionaries can accompany their husbands for special women's and children's work. For the church in the interior, that formerly felt itself fortunate if it received a missionary visit once in three or four years, this means ADVANCE with capital letters.

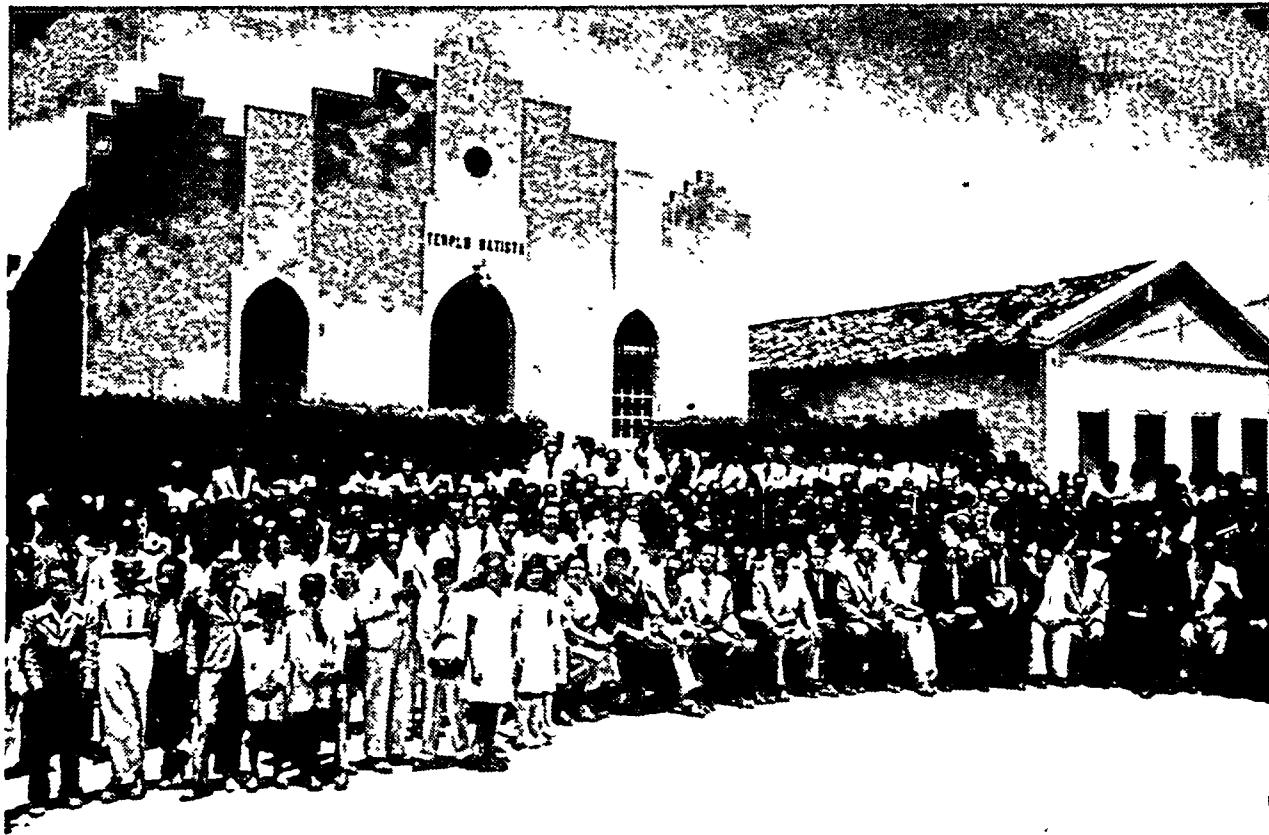
The use of the Navion enables the missionary to spend less of his valuable time in travel and more in preaching and practical work.

The following is a typical Sunday with the plane: Taking off from the home base at nine in the morning the

missionary preached in a distant city, completely isolated from all land transportation. At ten thirty he baptized five believers and took off again for a fishing village where there had never been a preaching service because of its inaccessible location on an isolated beach. There four persons made public professions when the invitation was given. After a fish and coconut lunch he took off again for the interior and landed on a cleared strip right in front of the ranch house where the meeting was to be held. This was the first experience with the gospel for these people, too, and some had walked twenty miles to hear the story of Jesus. At four in the afternoon he passed through another town where a deacon had been left to hold the meeting. Together they returned home to arrive in time for the evening services in the central church. This trip would have taken at least ten days if made by land transportation. The airplane made it in one day.

While the plane makes the gospel message available to increased numbers of people, making the missionary perhaps five times more effective in his work, there is another big advantage. It costs no more than any other means

(Please turn to page 25)



*Courtesy the author*

The Baptist church and educational building at Jaguaquara, Bahia, Brazil.

Day by day on the mission fields our missionaries meet with many difficulties and disappointments. Often they may feel there is no progress at all. But when the growth is measured in the perspective of a generation it becomes evident that God has been at work. In this article Missionary M. G. White recalls both weary steps and light along his missionary journey. It is representative of many parallel developments on other mission fields.

## Rooted in the Soil of Bahia

By M. G. White

Back in 1914 we became missionaries of the Foreign Mission Board and of the Southern Baptist churches in Bahia, Brazil. Landing there in December we soon got busy learning the Portuguese language. And I began to study the work of my predecessors, Taylor, Ginsburg, and Jackson. There were churches and pastors and opportunities all about. I was just out of the seminary with almost no practical experience to guide me. Where would I begin?

In May 1915 the Jacksons left on furlough and never returned to the field. Downing who had been there a short time left in August on account of a sick daughter. In September the Stapps left for the States. They were running a rather prosperous school, the first one started by our missionaries in Brazil. It was started by Mrs. Taylor in 1898. We had to take charge of the school until the Stapps returned from their furlough.

In regard to the field work I found that each pastor was assigned to a district with two, three or more churches.

The missionary agreed with him on the amount of his salary. What he lacked in getting his salary from the churches the missionary paid him with Mission money. Hence there was no localizing of responsibility on the churches for pastoral support. They had not yet grasped the meaning of stewardship. There were no trained pastors.

I came to the conviction that God had sent me to Bahia to organize and develop a Brazilian Baptist co-operative constituency vital enough for self-support, self-direction and a missionary spirit which would carry out the Great Commission of our Lord in each life, and home, and church to the ends of the earth.

The plan I adopted after two years of studying the problem was the same I have followed through the years and still follow.

I did not like the thought of the missionary running things for several years and then turning the administration over to the Brazilians. I decided to set up the plans for a Brazilian-run

and Brazilian-supported organization *right from the beginning*. I joined a church in the city of Salvador and when I went to the meeting in which we perfected the organization of the Bahiana Baptist Convention I went as a messenger from my church. In the Convention I was put on a committee to work out a constitution along with several other messengers.

When the Executive Board of the Convention was elected I was elected a member. When officers were elected I was made corresponding secretary and treasurer. I insisted that this officer be elected annually so that the brethren would be ever conscious that I was in that place because the Brazilians had elected me.

In working on the problem of pastoral support I have steadily insisted that it is the duty of a church to pay, and pay in full, the salary of her pastor. Also that it is the duty of the pastor to accept this relationship as right according to the Scriptures. At times I found pastors who did not want their full support to come from the

church but at least a part to come from a mission board, or from some other work such as teaching in a school. They wanted a feeling of independence of the church they served.

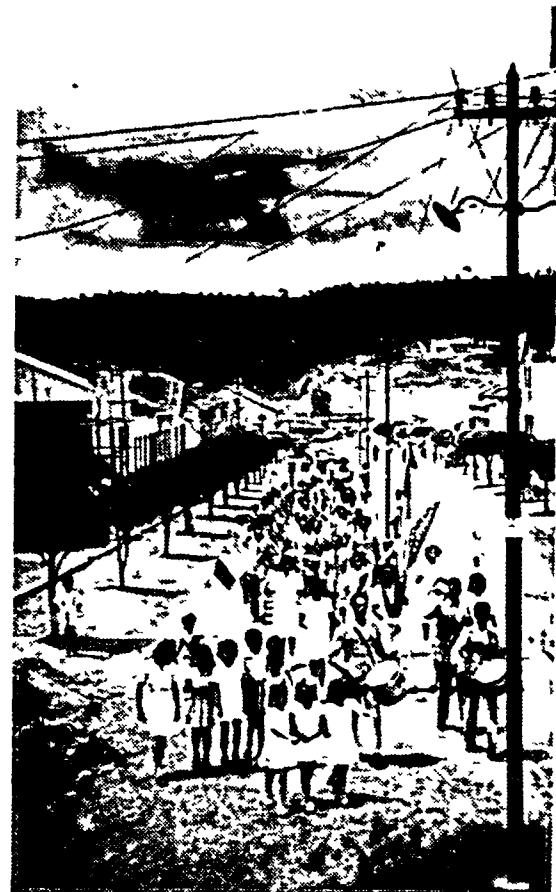
I would go to the church, after the pastor at least promised to co-operate with me in the plan, and preach the Bible doctrine on the dignity and the responsibility of the church and on the world mission of the church. The folks would brace up and their eyes would sparkle as they contemplated their joy in Christ. Then I would remark: "And you know, one of the first duties of a church of Christ is to support its pastor—pay his salary, all of his salary in cash." As the sparkle in their eyes began to dim and the expression of their faces changed I would add: "As yet you cannot pay all his salary but you can pay a definite part. You can mark as your responsibility fifty cruzeiros a month." In the business meeting which usually followed the church would, after much discussion, vote for the first time in its short history to assume a definite obligation in the support of its pastor.

That simple process had to be gone through year after year and from church to church. Today among the churches of the Bahiana Baptist Convention we have several full-time churches which pay their pastors a living salary, and carry on a full program of work: Sunday school, Training Union, Women So-

cieties, missions established at various places, a liberal program of giving to missions, education and benevolences through a co-operative budget suggested by the Convention. They have adequate church edifices which they built and paid for. How far these churches have moved forward!

In March, 1949 the City of Salvador, capital of the state of Bahia, Brazil, celebrated the 400th anniversary of the founding of the city with a most impressive pageant depicting the 400 years of history which was paraded through the principal avenue of the city for a mile. It was a beautiful presentation of the unfolding of Bahia history.

Bahia independence day is the second of July. On that day the state and city government held a huge civic celebration including a parade through the city. The evangelicals of the city, under the leadership of the Baptist pastors, took a very prominent part. The evangelical battalion was more than double the size of any other. The civic ceremonies culminated and terminated with a patriotic speech by



The students of the Taylor-Egydio Baptist School of Jaguaquara love a parade.

the Governor of the state. When that was done the Baptist pastor leading the evangelical battalion mounted the platform which the Governor had left and over the same public address system announced that immediately there would follow the singing of gospel hymns and the preaching of the gospel. The singing was wonderful and two short sermons were heard by that great mass of people. Nearly all who had heard the Governor remained to hear the singing and the preaching. It was estimated that about 8,000 people heard the gospel that afternoon.

The 100th anniversary of the birth of Ruy Barbosa, the great Brazilian lawyer and statesman, was the inspiration for renewed civic celebrations on the fifth of November. Bahia Baptists are very patriotic. They put the dates for the annual meeting of the Bahiana Baptist state convention for November 1 to 4 so that they could be in the city for the civic celebrations. Messengers and visitors from the 70 churches of the Convention came in numbers beyond the fondest expectations.

Several reports of this meeting represent it as perhaps the greatest annual gathering in the history of the Convention, great in attendance, great in spirit of unity, great in vision for the future of the co-operative work.

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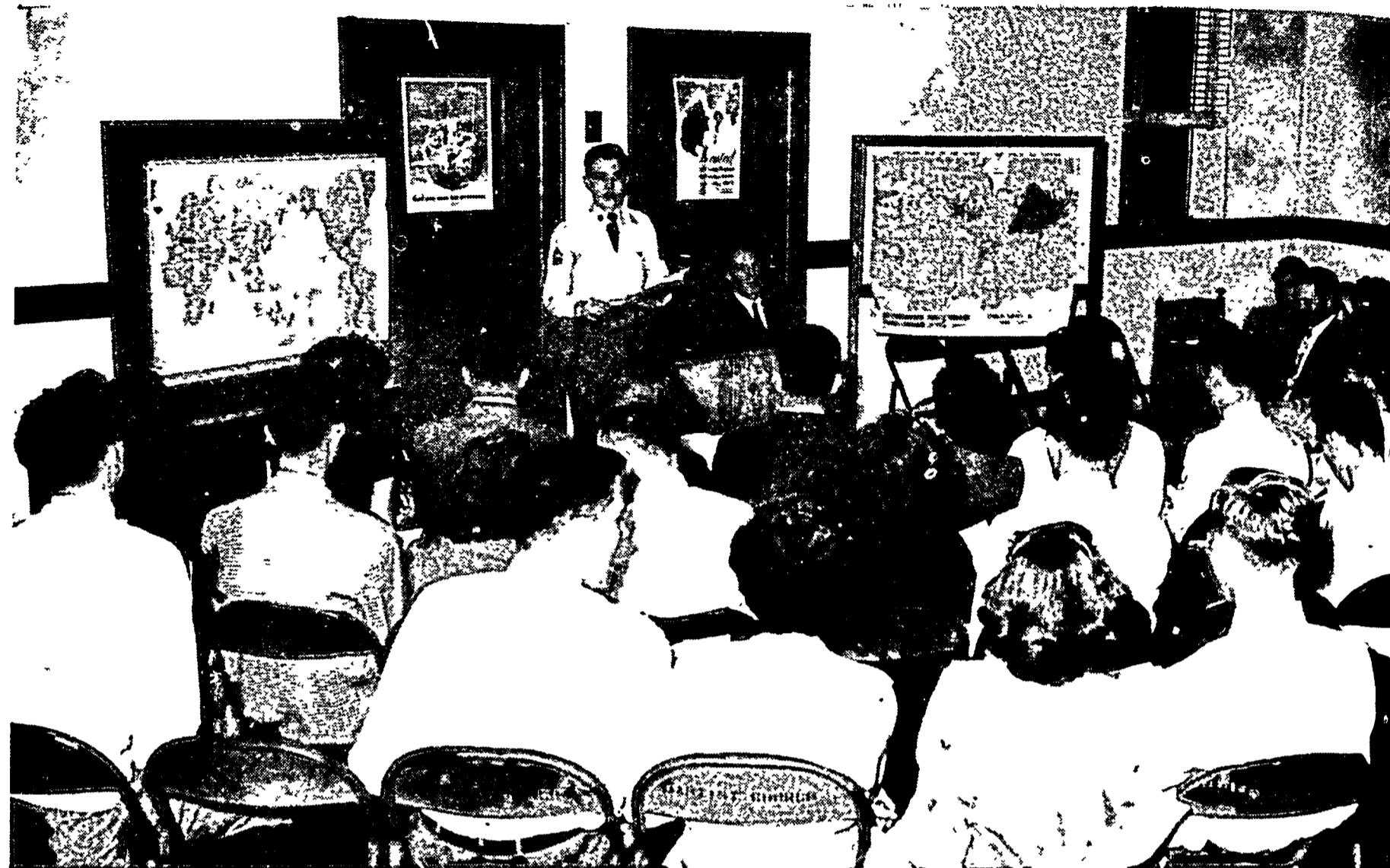


Courtesy Everett Gill, Jr.

The Nova Canaan Baptist Church in the state of Bahia. Below, harbor of Salvador. The famous elevator which daily transports thousands between lower and upper city is shown in center.

Wessel





State B.S.U. president John Dent, a Clemson cadet, helped Jack Ferguson serve supper to the hundred participants in the conference Saturday. The W.M.S. of Clemson Baptist Church is a loyal aid to all student projects, and provided the food for this occasion.



## Missions Week End

A PICTURE STORY BY MARJORIE MOORE ARMSTRONG

Young Baptists are deeply concerned about Christianity in action in the twentieth century. That fact led Clemson College Baptist Church to inaugurate an annual Missions Week End for the student members interested enough to spend two hours Friday evening, Saturday afternoon, and Saturday evening in discussion of the Christian missionary movement and the layman's place in it.

Last March 10-12, Mr. and Mrs. O. K. Armstrong of Springfield, Missouri, visited Clemson to lead the conference and speak to the congregation of adults and students of Clemson College Church Sunday morning.

Winthrop College B.S.U. received an invitation to take part in this, the fourth annual Missions Week End, and Student Secretary Dorothy Sears brought seventeen young women to Clemson for the event. Minister of Students James L. Spangenberg arranged hospitality for them in Clemson faculty homes.

Baptists at Clemson total 1,400 in a student body of 4,000, all men, all majoring in such fields as textiles, agriculture, engineering, truck farming, stock breeding, and chemistry. To help them find their place as devout Christian laymen in the world missionary enterprise is the purpose of Missions Week End. They ask, "Will the Foreign Mission Board appoint a technical expert as well as a medical one?" They are told that the Southern Baptist Foreign Board is not now appointing such specialists, but those occupations need missionary-minded Christians both in America and abroad.

→  
Clemson College in upper South Carolina has more Baptist students than all of the Baptist schools in the state combined. The state Baptist Convention contributes substantially to the program of the Baptist Student Union administered through the local church.

←  
World maps and the Foreign Board's personnel posters made a colorful background for the three two-hour discussions. The world missionary movement was the subject Friday; the Southern Baptist Program of Advance was presented Saturday afternoon; and that evening the subject was "What in the World are You Going to Do?" Mr. Armstrong spoke Sunday morning on the layman's opportunity in Christian missions.



James L. Spangenberg, Clemson's minister of students, a layman with seminary training, checks final details with Clemson's B.S.U. president, Hollis L. "Pat" Hance, and Beth Carwile, state B.S.U. president-elect.

The presence of Winthrop students at Clemson was an innovation, and a natural one. The two state schools attract few ministerial students and women interested in professional Christian service; but large numbers of serious-minded young people from South Carolina's Baptist homes attend Clemson and Winthrop.

Mr. and Mrs. O. K. Armstrong are greeted at the Clemson College Baptist Church by Winthrop B.S.U. president Marian Adams, and Jack Ferguson president-elect of the Clemson B.S.U. for next year.





Pastor Angel López of the Guyameo Baptist Church of Guerrero baptizes on the closing day of the associational meeting at La Hacienda de Dolores Church.

# Associational Meeting in Mexico

By James D. Crane

**A**t 11,200 feet our pilot stopped climbing, located a convenient gap in the mountainous terrain and set down his six-passenger bimotor transport on one of the broad runways of Mexico City's Central Airport. With my feet once more on *terra firma* I reflected that in two hours and a half I had just traversed several times the distance previously covered in six long days of riding horseback. It was all on account of the annual associational meeting of the Baptist brethren in Guerrero.

The average Anglo-American's acquaintance with Mexico's state of Guerrero is limited to the Pacific port of Acapulco with its tropical beaches and super de luxe resort hotels. The real Guerrero is considerably different. Scattered over an area slightly larger than the state of West Virginia, the majority of its 750,000 inhabitants live in practical isolation on account of the lack of easy communications.

La Hacienda de Dolores, site of the above-mentioned associational meeting, affords a typical illustration. Nestled in a well-watered cove among the pine-covered ridges of the *Sierra Madre del Sur*, it is reached by a two-days' horseback ride from the terminal point of the nearest bus line. However, most of the fifty-six messengers and eighty-two visitors to the association came from more distant points. Those from the coast had to ride for

eight days across extremely broken country, at times treading paths just wide enough for a single horse, with almost perpendicular drops of several hundred feet on either side. Another group lost their way and was forced to go for three days without food.

For four years I have attended these associational meetings, and every year as I witness the joy with which all the hardships of the way are endured for the sake of one short week of Christian fellowship, I am humbled and made to realize how little I really know about enduring hardness as a good soldier of Jesus Christ.

The congregation at La Hacienda de Dolores numbers less than twenty. To feed almost 150 persons for five days was no small undertaking for them, but they did it in splendid fashion. There was not a great deal of variety in the diet, but there was an abundance of what there was (meat, tortillas, beans, rice, pepper, chocolate, animal crackers and orange-leaf tea), and it was well prepared. The sleeping accommodations posed less of a problem. The tenderfeet in the crowd (the three of us who had taken cots) were housed in the kettle room of a small sugar cane mill belonging to one of the leading members of the church. Everybody else was bedded down on the thick carpet of crushed cane stalks that covered the ground by the horse-powered press.

Our meeting house was an arbor, covered over and closed in on three sides with bundles of mountain grass and *ajonjoli* (ah-hohng-ho-LEE) stalks. The frame work was made of poles which were tied together with native vines in the most approved Boy Scout fashion. At night illumination was provided by a combination of four types of lamps: rich pine-knot torches, kerosene wicks, carbide mining lamps, and flashlights.

The business sessions brought to light a number of interesting considerations. Seven churches and forty-nine missions with an approximate membership of 1,000 comprise the constituency of the association. Until recently there had been only three full-time workers on the field. During the past year, however, a great improvement was made in this regard. Two permanent full-time workers heard the call to labor in Guerrero. Three seminary students have worked in the state during their vacation months, and two lay workers, man and wife, have dedicated themselves to a colporteur's ministry. As a result an entirely new work has been opened in Acapulco, and with the purchase of strategically located properties in Los Placeres de Oro and Huetamo, a genuine revival has come to two congregations which had been on the verge of disintegration because of prolonged lack of attention.



*Photos by the author*  
**Vicente Rios Pineda**, a veteran of fifty years of active service as a Baptist preacher in Guerrero, plays the accordion.

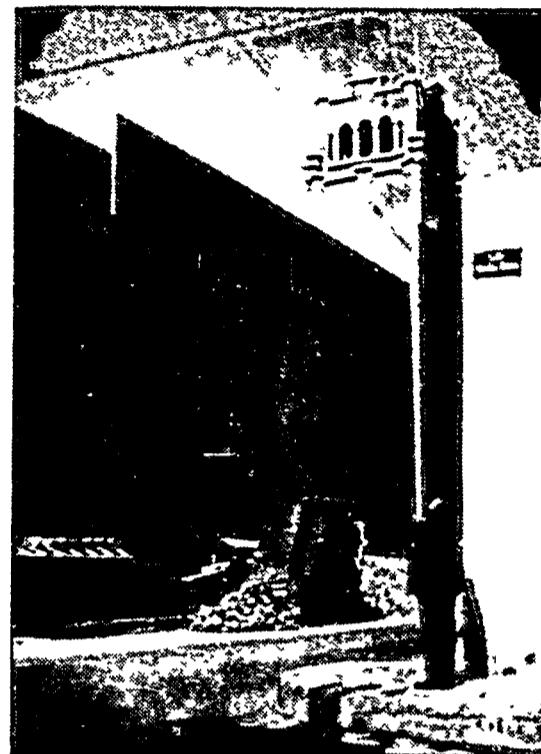
Primitive living conditions made it difficult to secure workers for Guerrero. Even the young people of the region, once they have studied for several years in other parts of the country often prefer not to return to the land of their childhood. These facts have created in the hearts of the people there a conviction that if they are to see the work progress, means must be devised to prepare workers without taking them outside the state. To that end the association formally petitioned our seminary in Torreon to establish in Guerrero an annual extension course of from three weeks to a month in duration, for the purpose of

preparing lay workers. But they did more than petition. They put up 1,000 pesos in cash to help defray the expenses of the first year's session! Plans are already being studied and it is our sincere hope that in May of 1951 we may be able to initiate the project with a curriculum which will cover the most essential phases of Bible study and religious education in three sessions.

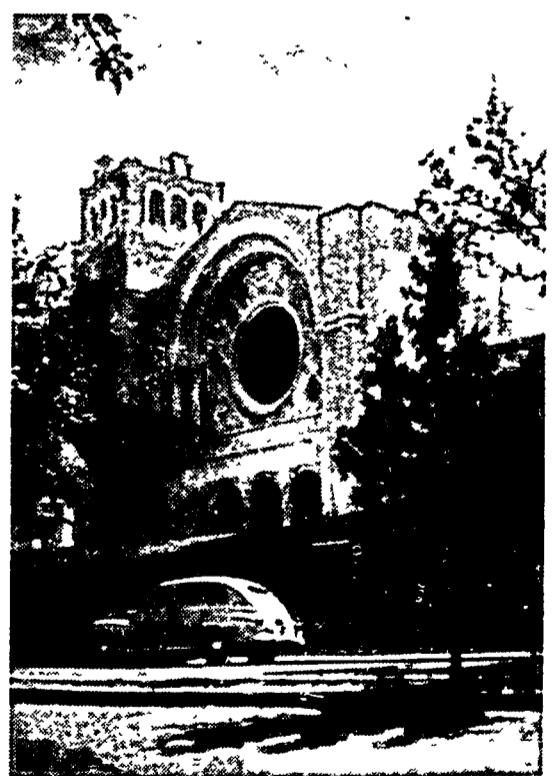
In another interesting move the brethren voted to assume full responsibility for the salary of the associational missionary (who had been previously paid from funds provided by our Foreign Mission Board) and to purchase a mimeograph with which to print the associational minutes and publish a series of Bible studies relative to the doctrines of the Jehovah's Witnesses and the Seventh Day Adventists, two groups which have been undermining the work.

The evening services were dedicated to evangelism and calls to consecration. Eighteen believers who had not been baptized presented themselves to the local church for examination; fifteen unsaved persons made profession of faith; and four people publicly dedicated their lives to serve the Master as he might direct. One of these was a man forty years of age and father of two grown sons. He told how some months ago, while returning home from a mission preaching service, as he attempted to cross a swollen stream the current began to rise rapidly and he was swept off his horse and carried along the rocky canyon for some five hundred yards, being beaten against boulders in the bed of the stream until finally he managed to secure a firm grip on a huge rock and pull himself out of the water. After resting a bit he was able

to jump to another rock and then to another and reach the bank. That experience had left him with a burning conviction that his life was not his own but God's, and made him want more than anything else to be able to study so that he might devote the rest of his life to the preaching of the gospel.



*Photos Courtesy A. P. Pierson*  
Advance is under way in the building program in Mexico. The beautiful and commodious new building of the First Baptist Church of Chihuahua is near completion.



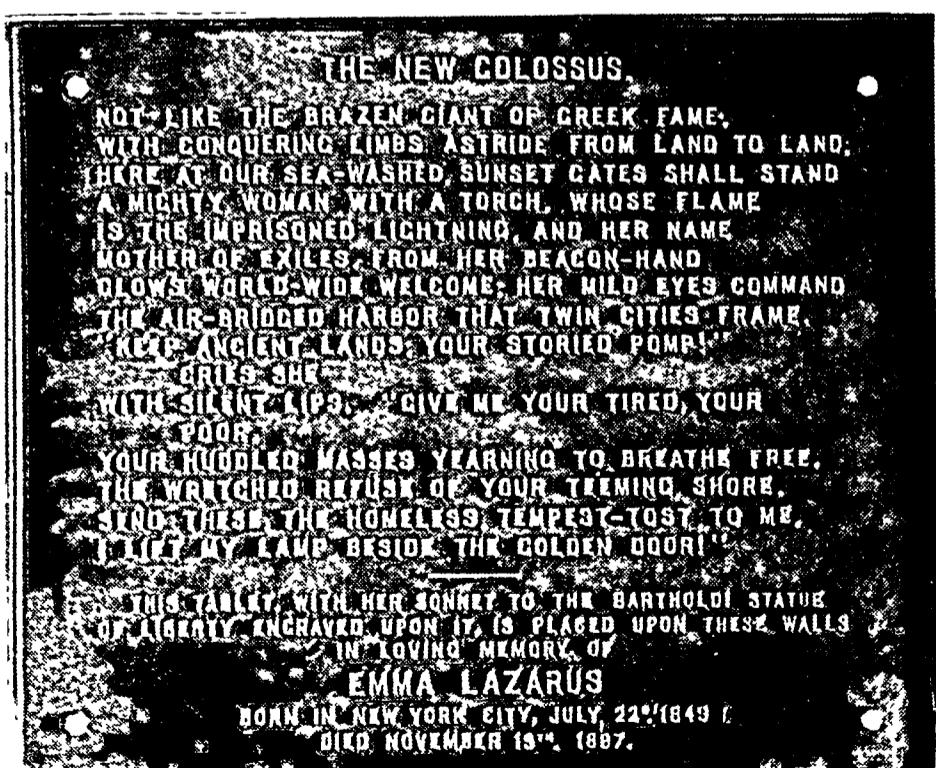
A stained glass circular window over the main entrance will be the focal point in the architecture. Behind the shed in front the portico steps are being constructed.



**Pastor Moisis Ari-  
valo** leads in a dis-  
cussion of advance  
under the impro-  
vised arbor which  
served as meeting  
place for the an-  
nual association.



By Ewing Galloway, N.Y.



# Many Have Come, Thousands Wait

The United States Senate on April 5 passed a bill extending the Displaced Persons program for another year (to June 30, 1951) and increasing the number of war refugees who may be admitted to this country to 344,000. In addition to these a total of 54,744 expellees will be admitted. They are persons of German origin living outside Germany who were driven from their homes.

The action of Congress will extend our opportunity for helping "the huddled masses" of Europe to start life anew here in the land of the free. It also gives the opportunity to followers of Christ to qualify for his commendation: "I was a stranger and you welcomed me" (Matthew 25:35).

Through the Displaced Persons' program you and your church can help a suffering family start life anew in this land of liberty.

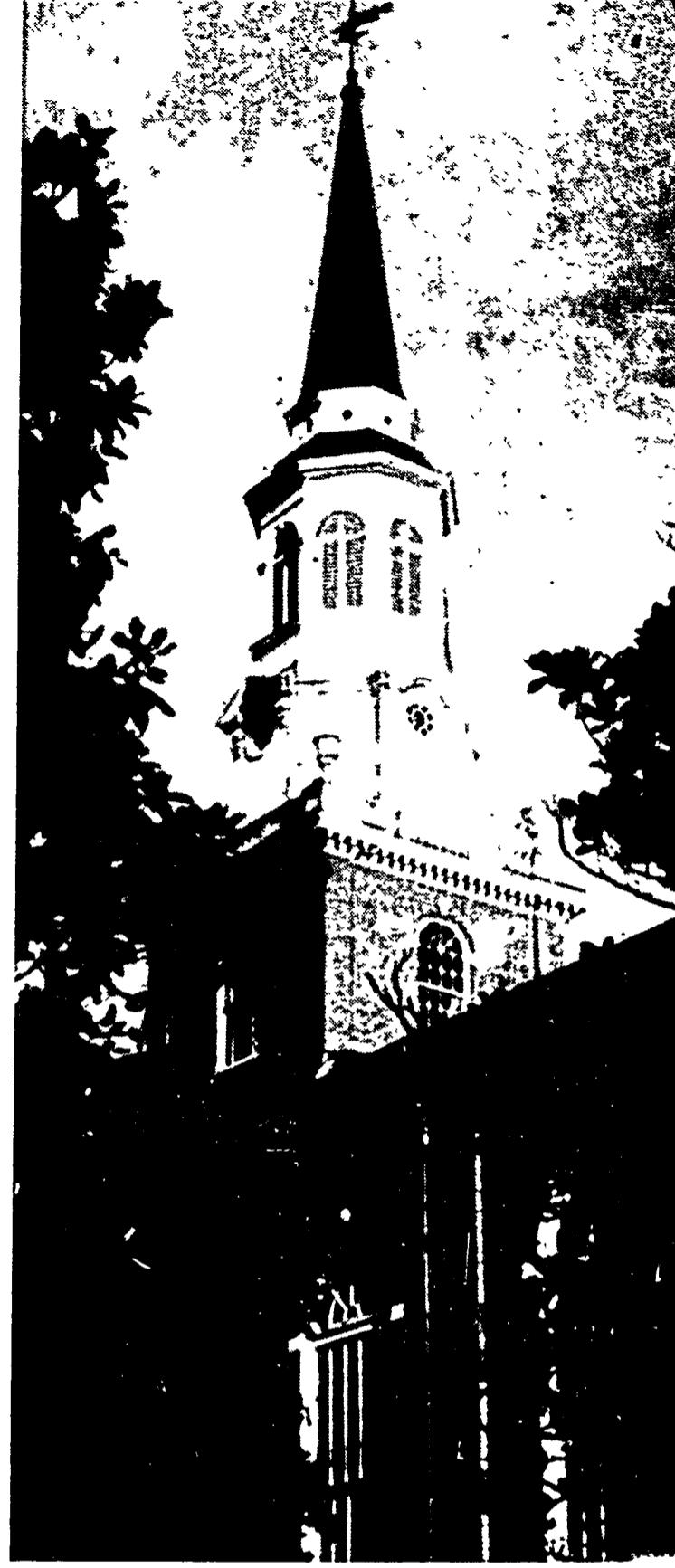
For detailed information write to Mr. Charles R. Gage, Southern Baptist Displaced Person representative, 2940 Napoleon Avenue, New Orleans 15, Louisiana, or to the DP Office, Baptist World Alliance, 1628 Sixteenth Street, N.W., Washington 9, D.C.

The Baptist World Alliance Relief Committee reports that so far the Displaced Persons office of the Alliance has received 2,678 assurances covering 6,269 individuals for the United States. Of these sponsored Displaced Persons 336 families (with 764 individuals) have already reached the United States. A total of 7,368 cases have been handled by the Baptist World Alliance, including those who have resettled in Canada, Brazil, Argentina, Australia, England, and Palestine.

The Displaced Persons have relocated in all forty-eight of the states. Most of them are Latvian, Lithuanian, Estonian, Polish, Ukrainian, and Russian. Pennsylvania and North Carolina have done outstanding work in the resettlement program.



By Ewing Galloway, N.Y.



By Bertha White

And now the Displaced Persons who have settled in a new and strange country will receive a Christian paper published in their own language! Rev. A. Klaupiks, the Displaced Persons representative in the Baptist World Alliance office in Washington, D.C., has started a Latvian Christian monthly called *Kristīga Balss* (Christian Voice). The front page of the first issue is shown at left. The circulation was started at 2,000. Each DP family will be asked to contribute \$5.00 for its copy. Later the magazine will also be published in Polish, Ukrainian, and Russian. The heart-touching response which has come from many lands indicates how hungry the new settlers are for Christian literature and for a link with one another in their strange new surroundings.

# EDITORIALS

## *Cooperative Program Day in Every Church*

On June 11, or nearest convenient Sunday, Southern Baptists will commemorate in their churches one of the most significant Baptist events, the twenty-fifth anniversary of the Cooperative Program. The Convention, meeting in Chicago, will observe the anniversary in its sessions.

Observance of the day will vary but there are certain central principles which will apply everywhere:

1. A commemoration in keeping with the importance of the anniversary and of the Cooperative Program itself.

2. A project in education, wherein are presented in various effective ways (1) the plans and programs which were in use prior to the Cooperative Program, (2) the basic principles worked out through years of experience in Baptist life and incorporated into the new program, (3) achievements through the Cooperative Program expressed in dollars contributed, (4) achievements through the Cooperative Program expressed in spiritual values, (5) achievement of the Cooperative Program in building Baptist unity.

3. A supplemental offering for the Cooperative Program. This is appropriate. It is not a *special* offering, which is for one or more designated causes, but a supplemental offering for *every* cause in the Cooperative Program everywhere, state, Southern Baptist Convention, and world-wide.

Such an offering will do at least six things: (1) help to observe the day adequately, (2) serve as a stimulus and focal point for the educational and inspirational values of the occasion, (3) raise needed funds for every state cause included in the Cooperative Program in that state, (4) raise needed funds for agencies and institutions, (5) guarantee that for every dollar given to any Southern Baptist Convention cause in this offering, that much will go to Foreign Missions, in this year when all above six and one-half million dollars raised will go to Foreign Missions, and (6) make every Baptist still more grateful for the Cooperative Program.

One has said, "if you do not lead your people to give a dime to the Cooperative Program on Cooperative Program Day, do not fail to lead your people on that day to understand, appreciate, and love the Cooperative Program." There are three objectives of Cooperative Program Day: educational, inspirational, and financial.

On Cooperative Program Day, let each of us, before the Lord, do our *best*.

Merrill D. Moore

## *The Eighth Baptist World Congress*

Baptists from all over the world will converge on the city of Cleveland by the shore of Lake Erie for the eighth World Congress, July 22-27. What a meaningful gathering it will be in this dark world so inhospitable to the light of Christ! For here Baptists of the world will not only enjoy getting acquainted with one another, but will bear their witness "of the Light, that all men through him might believe."

The program theme "The Light Shineth in the Darkness" strikes a note of hope and faith in a darkening world. From the keynote address on "I am the Light of the World" by W. L. Jarvis of Australia, through to the address by Ellis A. Fuller on "Ye are the Light of the World," the radiance of the glory of God in the face of Christ will shine in the hearts of those who will be able to attend the world-wide fellowship meeting of Baptists in Cleveland. We hope you will be one of them.

## *Don't Do that to the Missionaries*

The attics, closets, and back porches of many a missionary residence in other lands could tell numerous tragic stories about how they have become cluttered by the misguided kindnesses of us folks at home. But, of course, they won't, for the courteous ways of our missionaries won't let them tell.

Such stories usually begin in the kind heart of someone who makes the motion in a Sunday school class or circle meeting to send "something" to the missionaries, either for their personal use or for the use in the work of the mission. So far so good, if the chairman of the shipping committee has the good sense to write the missionary to inquire if what they have in mind to send is needed, or to address the question to the Foreign Mission Board if they want to "surprise" the missionary. But when the benevolent senders do not do that, it may turn out to be a pretty expensive "treat" for the missionary.

Here is an instance: After Christmas one year the members of a Sunday school class discussed what could be done with the thousands of Christmas cards they had received. It seemed such a shame to waste them, they were so gay and artistic. One young lady suggested that the children on some mission field would be *so* happy to have the pictures to paste in their scrapbooks. All personal greetings had, of course, to be cut off, so for several glorious evenings the class got together and cut out the pictures from thousands of Christmas cards. They were tenderly packed and addressed to a missionary in Latin America.

The customs officials in that Catholic city pondered the contents. "Those are 'holy pictures' which may be intended for resale," they said. And the hapless missionary had to pay ten dollars in duty! Being a courteous man he sat right down and wrote a nice thank-you letter without any reference to the painful duty. The class heard the letter read with a glow of satisfaction.

But if you look into that old box on the back porch you will find the pictures of Joseph and Mary, halo and all, still languishing without their intended scrapbook glory. For how could this missionary teacher take them to school? They would seem somewhat out of place to his college class in Biblical Theology.

So before you decide to send oranges to Italy, coffee to Brazil, or fur coats to Nigeria write to the missionary about your intention!

### **Teach New Members about Missions**

Times of great rejoicing have come to thousands of Southern Baptist churches in recent weeks. The simultaneous revival meetings have brought tens of thousands of new members into our churches. Quite naturally these new members are looking to the pastor of the church for guidance in their new responsibilities in the kingdom of God.

The fresh eagerness and warm emotions of new converts afford an excellent background for "teaching them to observe all things whatsoever" Jesus commanded us. There is no reason for delaying the instruction of the new disciples in their world responsibilities as followers of Christ.

The Great Commission of Jesus Christ which bids us go to the ends of the earth with the gospel, is binding on everyone who accepts him as Lord. Those who so recently passed from darkness to light will readily know compassion for those who still sit in darkness. They will desire to know how and where Southern Baptists are trying to fulfill their missionary obligation among the nations of the earth, and they will want to assume a worthy share of that enterprise.

The cause of Christ will be greatly furthered among us if the pastors would undertake to instruct the new church members in the full meaning of their new Christian relationships. Those pastors who have made such instruction a practice through the years report a most gratifying response. Through a "pastor's class" new members not only learn to know and love him, but also learn from him in the most impressionable stage of their Christian experience what duties and privileges church membership carries with it, what worship and fellowship in the church will do to steady them in their purpose to live their lives according to the will of Christ, and what avenues of service their church in co-operation with other churches have opened to them. Enlisting new members in active participation in the entire mission undertaking of the

church is the best way of insuring that they "grow up into him in all things, who is the head, even Christ."

### **Behind-the-scenes Pastors**

The greatest asset of Southern Baptists lies in the thousands of devoted and able pastors who lose themselves in their churches. They are seldom found on public platforms or in spot-lights. Their names do not often appear in headlines. On the whole, they shun publicity. They refrain from controversy and seldom lift up their voices in arguments.

Even in their churches, they are to be found largely behind the scenes, working in and through the lives of their people. The quietness of their service in others produces little noise about themselves. For this very reason we can so easily become unmindful of them.

As denominational workers, some of us have frequent occasions to go into the churches of these quiet men of God. The recent simultaneous evangelistic campaign has given us additional opportunities of looking behind the scenes in their churches. Those of us who have served as missionaries in other lands know that we cannot find on any foreign field servants of God who are more selfless and sacrificial in spirit than these pastors here in the homeland. Nor can we find in any of the positions which attract the spot-lights of publicity men of greater mental and spiritual capacities than we find among these pastors.

We thank God for the strength of these men. When a denominational worker can spend ten days, or perchance two weeks, with one of them in a series of meetings, he comes back with increased strength for his own job and a clarified comprehension of the true values of life that make men great. M.T.R.

### **Nigeria Mission Centennial**

On August 5, 1850, Missionary Thomas J. Bowen landed in Nigeria and on August 18 he arrived in Abeokuta where the Nigerian Baptist Convention will celebrate its centennial August 11-18 this year.

We join with our brethren in Nigeria in giving thanks for the wonderful accomplishments of the century. Truly God has done great things through his servants in this our second oldest mission field of the Southern Baptist Convention. From a beginning among hostile tribes, through the heroic sacrifices of those who went out as missionaries, a vigorous Mission has been established. We now have 124 missionaries in Africa, 1600 national pastors, teachers, hospital workers, and W.M.U. leaders and 25,000 members in the churches.

The sessions of the Centennial Convention will be held in the new stone edifice of the First Baptist Church of Abeokuta which is considered the mother church of the 600 Baptist churches and preaching places in Nigeria and the Gold Coast.

# She Prepares for Youth Work in Italy

By Jeanette White

**A**nna Veneziano, charming daughter of the pastor of a Baptist church in Rome, Italy and present student in Southwestern Baptist Theological Seminary, Fort Worth, has an eventful future ahead of her. She is facing the prospect of returning to her native country to work with the Baptist young people there.

Anna is fully aware of the opposition she will face in the country which has been dominated by the Roman Catholic hierarchy for centuries. When she attended public school in Rome, the capital city of Catholicism, Anna learned what it means to be persecuted by public opinion. As the only Baptist among 2,000 Catholic students she was shunned and ostracized from many social gatherings. Her teachers, as well as all of her classmates, were Catholic.

However, Anna's brilliant Christian personality is a testimony to the way God cares for his own even when they face opposition and hardship.

Anna came to the United States in 1947 to attend college. She entered East Texas Baptist College at Marshall, Texas, as a second semester sophomore, her work in the Italian high school being equivalent to the work of a college freshman in the states. After two years of study she graduated with a B.A. degree from the college. She is now completing her first year of work on a Master of Religious Education degree at Southwestern Seminary, Fort Worth.

Anna's family history, as well as her present life, is of great interest. Her grandfather was a Baptist pastor who was persecuted severely. At seven o'clock every night he was locked in his house—simply because he held Baptist beliefs. He was finally forced to close the small church he had been responsible for building because the persecution was so great.

Opposition came to this courageous pastor not only from outside forces, but also from within his own family.

One of his sons planned to be a Catholic priest. This son was sometimes one of a mob of boys who

threw stones at the small church of his own father. But one evening during a revival the son heard the gospel by chance and was converted. He no longer studied to become a priest. Instead he surrendered to preach the gospel and follow in his father's footsteps.

Anna's father was that boy. He is now head of the G. B. Taylor Memorial Orphanage in Rome and the pastor of the Via Urbana Baptist Church there. In the orphanage are eighty boys and fifteen girls. Their ages range from four through sixteen years and they come from all kinds of religious backgrounds. There are 200 members in the church of which Mr. Veneziano is pastor. Three other small Baptist churches are to be found in Rome. In all of Italy there are only about 4,000 Baptists while there are 48,000,000 who at least nominally belong to the Roman Catholic church.

"I want to be a missionary to Italy and work with the young people," Anna says in stating her future plans. Her vivacious personality and leadership ability insure her success in this type of work and her value to the kingdom work in Italy.

She is a musician as well as a student of Religious Education. Her beautiful soprano voice and ability to sing anything from Italian opera to English hymns make her much in demand at all types of church gatherings. Anna first began her study of music as she played the piano and the pump organ in her home church.

The dedication of this Italian girl's life to a cause in which she really believes, should be of great inspiration to Southern Baptists who are trying at this very time to enlarge mission work on the Italian peninsula through schools, orphanages, and churches.



Anna keeps informed about mission progress through reading missionary journals.

# EPISTLES

## FROM TODAY'S APOSTLES ALL OVER THE WORLD

### *Post Office Workers Ask for One Bible to Read by Turns at Night*

A few days ago we had a good example of the readiness of the people here to receive the gospel. We gave to the Japanese girl who lives with us some Gospels of John to distribute to her friends. She gave some to her uncle to distribute among the workers at the post office where he is employed. He came back the next night saying he needed more. Nearly everyone wanted one and he did not have enough. The next time he came back he wanted to know if it would be possible to get one "big book." The workers wanted to read other books besides John, and said if they could have just one Bible for the post office, the workers could take turns reading it at home at night.

We are grateful for those who have, by giving generously to the mission cause, made it possible to meet such needs. On the other hand, we could not help feeling a tinge of guilt for all of us who have this treasured Word near us constantly and yet partake of it so sparingly, while others are grateful for the chance to "take turns" with a single copy.

Our language study and work both go well. We expect it to be many years before we are really efficient in this difficult language, but we are quite pleased to be able to go shopping without an interpreter and to greet strangers at our door with something more than an embarrassed stare.

Mr. Hollaway and Reije Hoshizaki are now working at Tokiwa-Dai, a newly established mission point. The pastor is Rev. Shuichi Matsumura, executive secretary of the Japan Baptist Convention, who resigned a church in southern Japan to open work here. Mr. Hollaway teaches a Bible class in English to a group of

young men, principally college and university students, and also continues his choir work.

IDA NELLE HOLLOWAY  
(MRS. E. L.)  
Tokyo, Japan

### *Oyo Missionaries Live in Oldest Habitable Mission House in Africa*

When we came to Nigeria, we sailed straight from New Orleans to Dakar in two weeks. In the Dakar harbor we were shown the island where the first America-bound slaves were kept. The old buildings are still standing, lonely and tragic in their neglected appearance.



ELIZABETH FERGESSON  
(MRS. JOEL)  
Oyo, Nigeria

Sailing from Dakar we touched Monrovia and Cape Marshall in Liberia, Takoradi and Accra on the Gold Coast, and then landed at Lagos. At last we were in Nigeria, after a whole month at sea. We stayed in Lagos three days and then drove on up country the 144 miles to Oyo, our station.

We live in the second oldest Baptist mission house in Nigeria. The first is not inhabitable. The B. L. Locketts lived here at one time, as did the J. C. Powells, now our fellow missionaries who built themselves a new house across the compound some thirty years ago. Both houses are of mud plastered with cement.

Oyo is a town of 66,000 population with three Baptist churches. The largest is located on our compound. Joel has preached there a dozen or more times.

He preached his first sermon in Africa at Ilora, ten miles from Oyo, the second Sunday we were here. The king of Ilora was present.

The order of the service here is usually quite formal and most of the songs have British tunes. However, there is a Yoruba Baptist hymnal now which contains many of our American tunes. We do not understand much of the language yet for we have had no time to study. We teach in English in all schools from class one up.

This last fall we had the annual revival at the high school. We have ninety-nine boys enrolled at present; thirty-two accepted Christ as their personal Saviour. Some of these were from Moslem homes and their public profession will mean being disowned by their parents. I wonder how many of our own people would have the courage to openly profess Christ when they knew it would mean loss of home, parents and friends. We are proud of the boys.

We live thirty-three miles from the nearest store. About once a month we go to Ibadan to buy what we can find. We take tin cans to get our butter, lard, bacon and sausage. We can buy some canned foods, hot cereal, and a few fresh vegetables. Our drinking water is rain water caught in a cistern, boiled for twenty minutes, and then strained through a thick cloth into a clay water pot. Joel (Fergeson) has brought home a lot of

game for us to eat—quail, guinea, rabbit and squirrel. He has shot at some deer but has not killed one yet.

### *Shanghai Parades Glorify "Liberators"; Christians Permitted to Worship God*

During these six months since the "turn over," or "liberation," as we call it, Shanghai's streets from time to time have been full of flags, pictures and parades—the new red flag with its five yellow stars, posters of Mao Tse-tung, Stalin and others, parades of all kinds. These are glorified pep meetings, highly organized, often led by students and workers. They include floats, banners, bands and folk dances.

Mustard colored coats are everywhere, but in Shanghai they have not interfered with churches and the worship of God. I cross the city every Sunday to teach children in a Mandarin-speaking Sunday school, where I have fifty in one room. The Lord has blessed that church with many conversions.

The schools have felt the change that comes from having government-trained teachers sent in to teach civics and from having all the Bible classes moved out of the schools into churches. Bible classes are smaller but by no means limited to Christians. Soul-winning opportunities are open to all the missionary teachers.

My teaching is not in those schools, but in our Baptist seminary. So far no restrictions or regulations affecting us have been issued. In trend with the new order and as profitable practical training, we have begun training in many kinds of productive work here in the seminary—sewing, shoemaking, farming, weaving of towels, making soap and raising rabbits and pigs. I teach two Old Testament courses, one in Chinese and the other in English, to college students.

In addition to studying with a Chinese language teacher every day, I also have a University of Shanghai graduate as a personal helper in my work.

Missionary Martha Franks and I have dedicated our beautiful apartment in these new buildings to the Lord for the use of his servants who need rest and relaxation in our good country air. The Lord has blessed our home by sending to us, among others, the director of the China Inland Mission, Bishop Frank Houghton and his wife, who came for a two-weeks rest. Then, more recently,

Miss Gladys Dieterle and Miss Jean Davies of the Children's Refuge and Door of Hope came for a time of recuperation.



CATHERINE WALKER  
Shanghai, China

## Baptist Work Grows More Rapidly Where Believers Suffer Persecution

The states of Jalisco and Colima have only four organized Baptist churches. But there are several mission stations, some of which we hope soon to organize into churches. We held twenty-two Vacation Bible schools in this two-state field last summer, many of them in places where the gospel had never been preached before.

Perhaps in no other part of the world except behind the iron curtain of Russia is there more persecution against Christian work than in our six-state field in Mexico. Other fields in Mexico where our Convention has work are not so fanatical. The Mexican government is liberal and tries to give liberty, but in many places the church is stronger than the government.

We expect to organize a church next year in Santa Cruz de las Flores, Jalisco, near Guadalajara. At one time a Bible woman was almost lynched there and I once left the place in a shower of stones. We got things straightened out through Masonic military friends and later had a good Vacation Bible school in the town.

Now a Bible woman spends four days a week at Santa Cruz de las Flores. She has started a kind of good will center where she teaches children and adults to read and gives classes in sewing, shorthand, typing and Bible. Services are being held in the home of a poor family who took out the partition between the bedroom and living-room to make one large room to be used exclusively for mission services, keeping only two small rooms for themselves. The family has also given a lot, 30x120 feet, with the hope that we will help the mission build a church there.

A young man from our Torreon seminary is giving full time to work in the town of Tamazula, Jalisco, and surrounding villages. Mobs of fanatical Catholics have threatened lives of believers on three occasions there. Now the government has calmed down the persecution and the work is growing. Many people are disgusted with Catholic fanaticism and are friends of the Christians.

In each place where believers have suffered persecution, the work is growing more rapidly than in places where they have not had to suffer so much.

ORVIL REID  
Guadalajara, Mexico

## Work Progresses on the Hospital in Asuncion; Doctor Serves as Pastor

About twenty churches and at least four nationalities—Paraguayan, Argentine, Russian and German—were represented at the second convention of the



# Can We Take Advance Seriously?

By Edgar F. Hallock

News of the Advance Program of Southern Baptists has been an inspiration to us missionaries. But, I hope you will excuse me if I ask a question that for us here in Brazil is very important. Can we take the missionary advance program seriously?

It is not that we doubt the ability of Southern Baptists. We know that if our people at home really cared, if they could see millions dying without Christ, there would be no lack of volunteers or money. We know that the Advance Program is not too great for our people at home. But, it sounds almost too good to be true.

For years the South Brazil Mission has been appealing for missionaries with a very slight response from the homeland. Within the past two years however, we have received fifteen new missionaries. We can hardly believe it. We are beginning to say, "It looks like Southern Baptists really mean to do something worth while for foreign missions." However, we want to know, is this a passing phenomenon, or can we make serious plans for a real advance in Brazil?

Just the South Brazil Mission comprises a territory approximately equal to all that of the Southern Baptist Convention. In this area are nearly 30,000,000 people. Our work has been richly blessed of the Lord, and it is probable that there is no other mission field in the world that has responded to the preaching of the gospel as has Brazil in the last fifty years. However, even with all of this remarkable de-

velopment only one-fifth of one per cent of the population is Baptist. The state of São Paulo has the largest population of any state in the nation, and yet the Union Association of Texas alone has more churches and five times as many Baptists as in all of São Paulo with its more than 8,000,000 people. There are 234 counties in this state with an average population of 20,000 people each that have not a single Baptist church. Our least evangelized state is Santa Catarina with 1,370,000 population. With only nine small churches and five pastors, there are 274,000 people for each pastor. Compare this with Texas where there is one Baptist pastor (white) for every 2,000 people (black and white). To bring the ratio up to one pastor for every 20,000 people in South Brazil we would need more than a thousand pastors right now, 1,124 to be exact.

In an analytical study of the fields of our Mission made recently we found that our immediate urgent needs are for thirty-four couples and seventeen single women, all of these to go into new fields or zones where we have little or no work. Besides these we shall be needing during the next few years new missionaries to maintain the work in force and to replace a large group of those on the field now who are approaching retirement age. And then, if we had available all the missionaries we could profitably use—well, we just cannot believe that this is possible.

Is it a dream, or are Southern Baptists really going to do something? Can we take seriously the call to advance?

Baptist churches of Paraguay and northern Argentina, which met in October. This association has meant a lot in bringing the Baptist churches closer together, especially some of the foreign churches that up to now have felt very much left out. It means so much to them to come together and see that they are not alone in their beliefs.

We are giving much of our time to getting the hospital underway. At times it seems we will never see the first brick laid, but we are getting started. The architects promise to have the plans ready for municipal approval this week. Brick and stones are being hauled already. An eighty-meter well is just about complete, which should give us ample water for the hospital. You see, there is no running water in Asuncion so every house or building must have its own water supply.

Although our plans were going ahead, we did not know at first where the money for the hospital was coming from. We had been told that it would probably

be sometime in 1950 before we could count on any. On July 16 we received a telegram from Dr. Everett Gill saying that the entire \$100,000 was immediately available. You can imagine our great rejoicing. On August 24, the Ministry of Public Health granted us, by special decree, authorization to construct and operate the Baptist hospital of Asuncion.

Perhaps you are wondering where the \$100,000 came from. It is from funds that



View of Chacarita, Asuncion, Paraguay.

have come in from the Cooperative Program, over and above the allocated funds. This will really be a Southern Baptist hospital, for it has been made possible through the co-operation of millions of Baptists throughout the South.

Our Chacarita clinic down on the river bank is growing right along. We have reached more than 2,000 new patients and have a fairly large baby clinic.

The First Baptist Church here continues without a pastor, so I have been preaching and doing what I can to keep things together until we can find a pastor.

Do pray with us that we may find the right man, for it is a very important church, especially now that we are starting the hospital program.

FRANKLIN FOWLER  
*Asuncion, Paraguay*

#### *New Highway Through Minas Geraes Adds to Mission Possibilities*

News from the Minas Geraes field has been very encouraging and challenging. In the past we had few pastors serving many churches. One, who died early in 1948, served fourteen churches at one time. Our goal has been to strengthen the churches and develop them, seeking to lead them to support their pastors well, and striving to find sufficient pastors to have one serve no more than four churches.

A recent letter from one of our pastors told us one of the churches had reached full-time support and he is leaving off serving five churches to give all his time to this one church. Also, he wrote that an adjoining church has reached full support and a pastor, now serving four churches, has accepted the invitation to give his full time to it. So our hearts rejoice with these churches and their pastors, and we pray that God will raise up others to serve the churches which are now temporarily pastorless.

We have one pastor serving six churches. He is an elderly, white haired, colored bachelor who has as his only home a tiny cubicle room in the home of dear friends, and travels continually among his churches in a difficult region. It will be hard to replace him when the Lord calls him home. He is not in good health and has not been for years, but works on.

The new east-west highway from Victoria to Bello Horizonte is moving along nicely. This highway cuts across a section of old and new cities which formerly depended solely on trains. We have no Baptist work in many cities which the highway touches between the Rio Doce region and Bello Horizonte. The possibilities are very promising.

Attempting to cross that region by car last fall, my car broke down and lack of parts delayed me two weeks, giving me a chance to visit, distribute tracts and preach in some of the towns and cities. There was a hearty welcome everywhere and not one case of disturbance or visible opposition.

During my absence from the field, one of our pastors serving a great city church left it, going to live where we have only a small mission but in a promising place near the new highway. News from him tells how he has already been able to open a school. He hopes to have a church organized soon. This pastor has already done a similar work in the town he left, developing a church and school and finding others to carry it on as he moves to a new place.

We have deeply appreciated and richly enjoyed the opportunity to be here near the language school and to have fellowship with the new missionaries and the pastors and churches here. It has truly been an inspiration for us and its memories will brighten the days ahead and make the tie closer as they go to their fields in the future.



We hope to move back to our field soon, after six months leave to be near a hospital for medical treatment of the family.

STEPHEN JACKSON  
*Campinas, Brazil*

#### *Director of Woman's Training School Visits Five Small Baptist Groups*

Memorable experiences for me have been trips to five of our small churches, four in connection with our season of prayer.

One rainy, cold November day four of us drove halfway across Italy to San Benedetto di Marsi, a drab little town where bitter opposition has prevented our securing permission to build a greatly needed chapel. An eighty-year-old widow gives a tiny room for church meetings. It was jammed that night with earnest, eager, pathetically poor but wonderfully cheerful and friendly people.

Another night Mrs. Roy Starmer, Miss Miriam Rosa and I went with two others in a jeep to Spigno, in the hills east of Formio. Six friends met us at the edge of the road and walked with us a half-mile over a slippery rock-and-mud pathway to a hospitable home where one room is used for the church. As Miss Rosa spoke by lamplight to that responsive group, we all felt that God was very near us. Later Miss Rosa called on the missionaries to speak. In spite of major mistakes in grammar and pronunciation, it was not too difficult to make my first extempore speech in Italian. After a late

supper, more than a dozen people walked with us to the road and goodbyes were finally said in time for us to be in Rome at 3 a.m.

Two churches were visited on a trip Mary Lou Moore and I made with Dr. Dewey Moore and Pastor Manfredi Ronchi, secretary of Italian Baptists. There is no Baptist church in Campobasso, the small city which dominates a region in the Abruzzi Mountains two thirds of the way between Naples and the Adriatic Sea. But at Ripabottoni and Macchiavalfortore, old villages with narrow, stairstep streets climbing the hill-sides, there are small, hardy, enthusiastic church groups. At each place a crowd of friends had been waiting for us for hours. The services were wonderful, and the meeting rooms so crowded with visitors and members that standing room was exhausted and many listened from outside.

After a late supper in a big, warm kitchen-livingroom at Macchiavalfortore, the adults took a walk in the bright light of the full moon while Dr. Moore gave eight or ten children the first ride they had ever had in an automobile. Pastor Ronchi was challenged to a debate by the local priests, so he returned the following Sunday. A crowd filled the village square and listened respectfully while Capuchin friars and the Baptist minister presented widely varying views of the Bible, salvation and tradition. Of course, no decision could be given in such a debate, but it was a chance to present the gospel message in an unusual way.

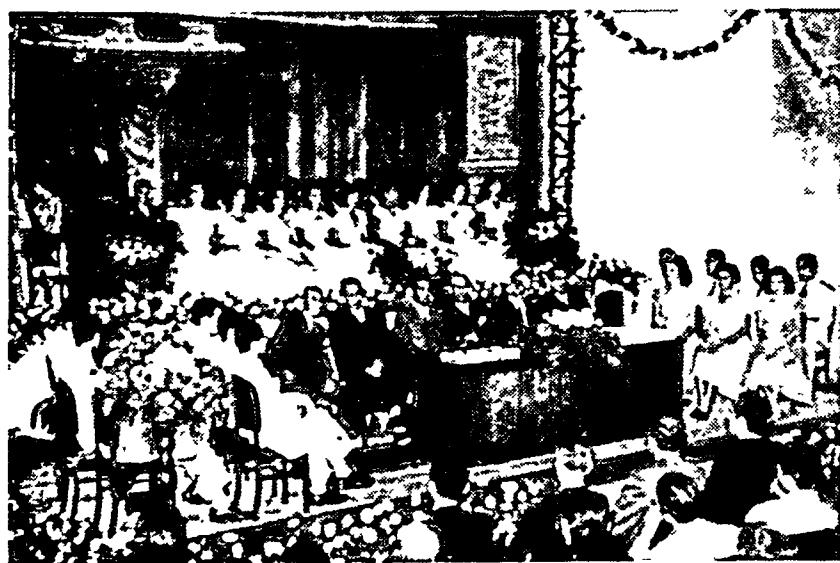
The only one of the five towns visited that you would find on even a large map is Torre Annunziata, on the coast below Naples. A group of Catholic-action boys started an argument which threatened to disturb the dedication of a small Baptist chapel. But they were soon quieted. Other Catholic visitors, there in numbers, seemed genuinely interested. After the service I tried to talk with several small girls and a half-dozen young men who had endless curiosity about America as well as about the Baptist faith.

One of Rome's most venerated objects is a gloomy picture which Luke is reputed to have painted from the life of Jesus' mother. Another venerated object is a painted, wooden doll, the *Santo Bambino*, which is completely covered with valuable jewelry given by those grateful "for favors it has granted in response to their veneration." I thought of the night walk on the rough path from Spigno to the road. With two of us

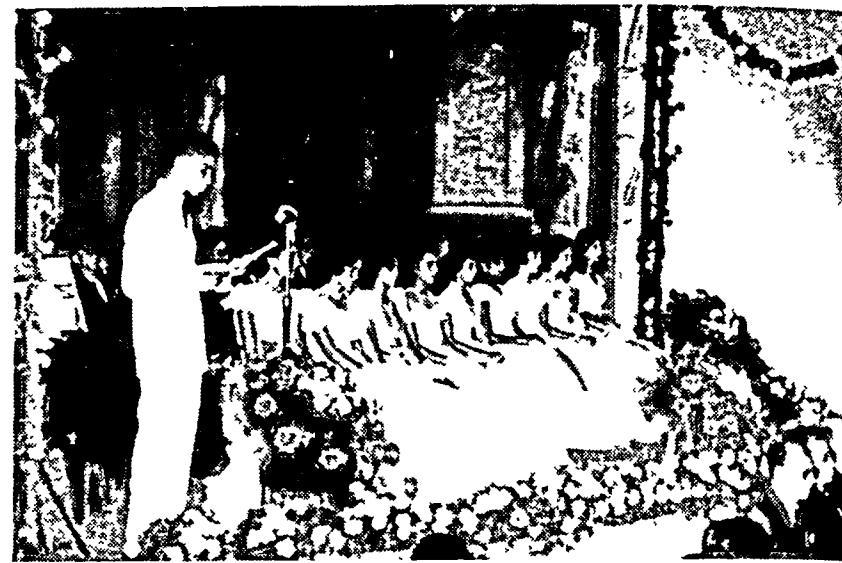
walked a man who had a small flashlight. Its small light was sufficient to guide us. But the rest stumbled on the rocks, for they had no light.

VIRGINIA WINGO  
*Rome, Italy*

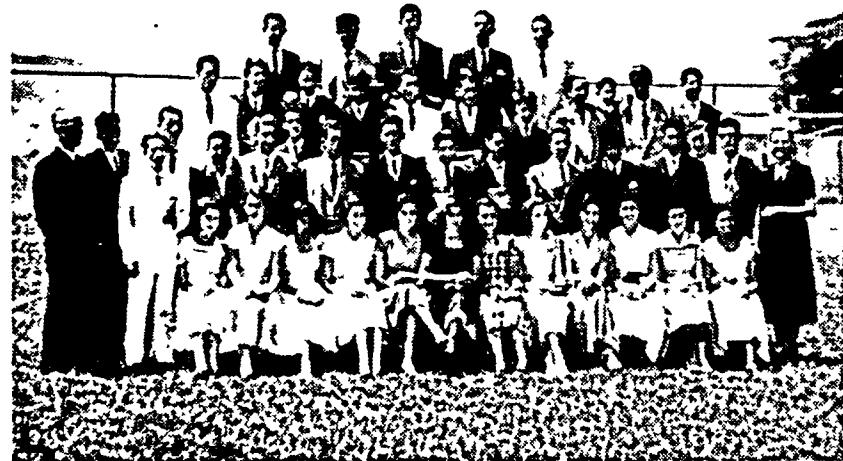




Graduating class of the Colegio Batista Mineiro, Bello Horizonte. Missionary J. A. Harrington, president of the school, is speaking. Graduation comes early in December before summer vacation.



The graduation speaker in the *Curso Ginásial e Colegial* was Paulo Mazoni Andradi, son of the president of the Board of Trustees of the Colegio Batista Mineiro.



The graduating class after the baccalaureate sermon in the Floresta Baptist Church. Each graduate received a Bible. (Mr. and Mrs. Harrington on the extreme left and right).

#### *Mission Car Stolen in Tokyo Returned with Empty Gas Tank*

The station wagon purchased by the Mission last summer for the use of missionaries on this compound has been a blessing. But for awhile we thought we had lost it. The compound property is located off the main road a bit and the driveway onto the property had not been completed, so the car had to be left on the highway during the night. All went well for several months, then one night about eight o'clock when Mr. Hays started to use the car it was gone.

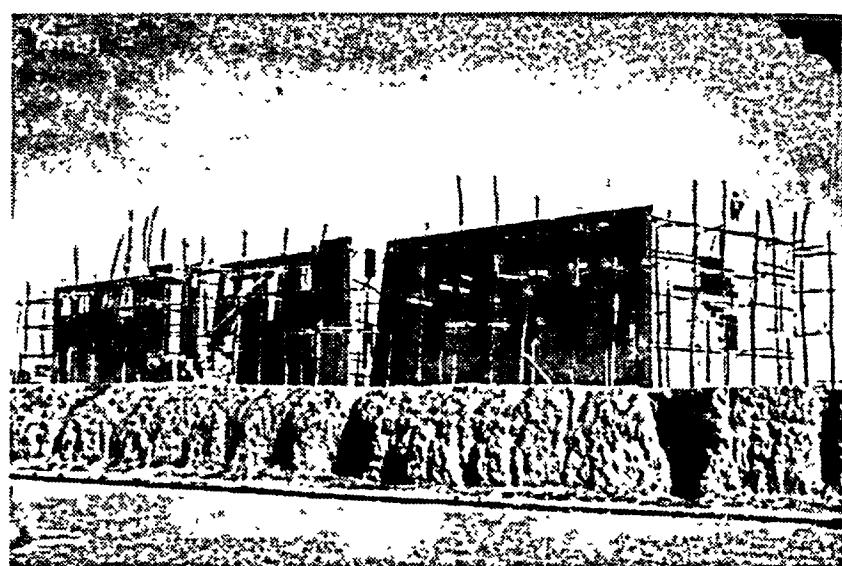
Thinking Missionary Tucker Callaway might have moved it, Mr. Hays returned to the house to find out, but he had left it in its usual parking place a few hours before. The two men walked to a corner police-box to report the theft to Japanese and military police, then Mr. Callaway decided to return "to the scene of the crime." And when he arrived, there sat the car! The motor was still hot. It had been driven about twenty miles and most of the gas had been drained from the tank.

We knew the gas had been taken a time or two, even though the tank locks. But we had no idea someone else was using the car. Apparently they just want the gas, because station wagons are too scarce in Japan for anyone to get away with the theft of the car. However, we will sleep easier when our driveway and garage are finished so we can keep the car under lock and key.

Mr. Hays has had opportunity recently to have services in two homes for delinquent and dependent children. These homes are maintained by the Japanese government. We hope to have some regular work in several of them in the future.

We now have three missionary families and one Japanese family on our compound. Our newest missionaries are Mr. and Mrs. Stanley Howard of Texas.

**HELEN MATHIS HAYS  
(MRS. GEORGE)  
Tokyo, Japan**



*Photos courtesy J. A. Harrington*  
The new dormitory for girls nears completion. This building will enable the college at Bello Horizonte to extend its Christian training to a greater number of eager students.

#### *Chinese Are Afraid to Help Grenade Victim at Kweilin*

We had quite a whirl in our yard a few weeks before we left Kweilin. We were sitting in the living room after dinner when we heard what seemed an explosion. I looked out in the back yard. Our back fence adjoins the old city wall, on top of which is a long row of squatter bamboo huts. The residents were gathering and pointing excitedly behind one of the huts.

Our cook placed a ladder to the wall and I was able to look over on the other side. It was a pretty hard sight to see a man with his right hand and foot and the left side of his face blown off. I asked our cook to tell them to rush him to the hospital across the street, but no one moved.

"He has no family and there is no one to help him," the cook said. Here again was that unique Chinese custom. If anyone helped him and he lived, the helper would be responsible for him, and if he died would have to bury him.

I ran to the hospital, grabbed a cot and

a couple of servants and ran back. The people were really happy to see him getting care, even if they dared not give it. We brought him to the operating room, gave him morphine and cared for his wounds. The man had found a grenade in the lake where he had been grubbing for lily roots and had brought it home and was investigating it when it went off.

We have had several grenade cases the last two months. Two were fatal. Another, a bright little boy of about twelve, was brought to us by the Catholics near here. He had walked a couple of days to reach their station. They have a clinic but his hand had become infected before he reached them and they sent him on to our hospital.

The boy's hand was one large mass of swollen pus-filled tissue. I was sure it would have to be amputated. But while we prepared him for surgery he had an amazing recovery without anything more than incising the hand to drain the pus. Now he has his entire hand, with fairly good use of it.

The Maryknoll mission here has ten priests. We have had several contacts, which worked up to an invitation to dinner. We enjoyed it and they seemed to, also. They are a fine bunch of men.

CLIFTON E. HARRIS  
Kweilin, China

#### Persecution Helps Win People Who Would Never Enter Churches to Hear the Gospel

With the new workers we have in this area we can open work in new places. I was pastor of seven churches, but now have only two, and I hope soon to have pastors for them, leaving me free to open new work and teach training classes. Until now the cities have opened for the gospel faster than we could reach them.

We are getting more Bibles now than usual, which is a great help. Since the Baptists are publishing Bibles in Brazil we have not been entirely out of Bibles. Our recording department in Rio is also helping us. We not only have records for our radio and loud-speaker sets, but have them to sell to others who like gospel hymns.

Now and then there is a little persecution, but it always helps our work. Our attendance doubles when it comes and we always have a greater opportunity to win people who otherwise would never enter our churches.

In the fall, after services in one of my churches I went to the town square and began playing recordings on the loud-speaking system installed in my car. All went well for about twenty minutes. Then a group of angry men suddenly came with the police. When they ordered

me to stop the record player I acted dumb and asked why. While he was trying to give his reasons the crowd grew like magic. They all heard the song, "Calvary," before I stopped the phonograph and continued preaching—that is, talking to the soldier about the gospel and explaining our faith.

In a few minutes the mayor came and ordered the soldier to put us in jail. But the soldier explained that there was no reason for that because we had already stopped the music.

We have a new member in our family. Twin boys were born in one of the homes in our church and the mother died, leaving nobody to take care of the babies. The younger was very weak and died after three days. The other, Luiz Tomaz, is now a fine five-months-old lad. He was given to us and we are going to raise him as our own, although we cannot legally adopt him. The Brazilians now feel that we are one with them because we took one of theirs to be our own. His ances-

tors are Italian, German and Brazilian. Jimmy is proud of his little brother and can hardly wait for him to grow up.

T. N. CLINKSCALES  
Londrina, Brazil

#### Language Students Receive Early Incentive to Learn to Speak Spanish

Our first experience in Colombia made us realize how important it is to learn the language. Our missionaries in Barranquilla had not received the message that we were coming, therefore they did not meet our plane. We found ourselves in a strange city among people who could not understand us nor we them. However, after some time we were able to locate our missionaries and had a delightful week end with them.

Medellin is Colombia's second city and the capital of the Department of Antioquia. It has a population of 200,000 and is situated at an elevation of 5,000 feet in the foothills of the Andean Cordillera Central. A center of Roman Catholic strength, it is sometimes called the little Rome.

As we look about us we readily agree with the statement we heard recently from a converted priest that in Latin America "the rich are too rich and the poor too poor, the intellectual too intellectual and the ignorant too ignorant."

In the same street one man will be driving a new Buick and another man pushing a wheelbarrow. But we are enjoying living here.

GORDON CROCKER  
Medellin, Colombia

#### Advance Takes Wings

(Continued from page 9)

of travel in North Brazil. These important trips cost about 6 cents a mile, or one and one-quarter cent per passenger mile.

The Navion has another very important value in pioneer work. Most of the places the missionary must go are hostile to the gospel because of their background of generations of superstition and ignorance. The missionary must therefore first prove himself a real friend of the people. To help with this, the plane is equipped with a stretcher for emergency needs.

At least three lives have been saved as a result of this type of work: a mother, left to die, received the attentions of a doctor who was flown to her very door; a cowboy, crushed in a fall from his horse, was flown to the hospital where he regained his health; a woman, leader in the stonings of Christians, was taken to have an emergency operation which saved her life. (The stonings stopped!) Such deeds of mercy prepare entrance for the gospel into these fanatical towns.

#### Rooted in the Soil of Bahia

(Continued from page 11)

The vision of the Convention in regard to evangelistic opportunities was shown when a report was made telling about a new city that has grown up in the northeastern part of the state where the Federal Government is building a great hydro-electric plant. The Convention voted to instruct the State Board to send a committee out there to see what could be done for the establishment of the gospel in that new town. The committee acted and made its report. A work was started with a small group of Baptists found there. A fund was started to build a chapel there and a request went to a meeting of the Executive Committee in Recife, when Dr. Everett Gill, Jr. was present, for a grant by our Foreign Mission Board of \$1,000 to help finance the project. This request was granted.

Today more than one thousand Baptist churches in all Brazil are co-operating through just such conventions as this one in winning the Brazilian people to Christ. And so, thank God, thirty and more years of work and travel, tears and joys, successes and failures, teaching and exhorting have not been in vain!

# NEWS

## NORTH EAST WEST SOUTH

A new treaty was recently signed at Paris between Italy and France, permitting each country to operate special schools in the other. The pact provides for exchange of books, films, and radio programs, and mutually recognizes university degrees. While France will be able to conduct cultural centers in Milan, Naples, Rome and Florence, Italy can set them up in Paris, Lyons, Strasbourg and Marseilles.

+ + +

The Polish government recently required the Polish Y.M.C.A. to change its name eliminating mention of its Christian basis, and cut all its foreign ties.

+ + +

The city of Johannesburg, South Africa, has some of the best-equipped playgrounds in the world. But these facilities are reserved for the white children. The African population is given inadequate and inferior equipment. This constitutes a serious factor in the racial tension which is currently focusing the world's attention on South Africa.

+ + +

The Commission for Catholic Missions Among the Colored People reports that of the nearly fifteen million Negroes in the United States only 380,000 are Roman Catholics. Catholic advance among Negroes is indicated by 8,596 baptisms of adults last year. Seventeen parochial schools were opened for Negro Catholics, bringing the total to 312 with 67,738 pupils. There are 613 priests working among Negroes in 428 churches, according to *The Register*, national Catholic newspaper.

+ + +

Dr. Harold C. Urey, of the University of Chicago, one of the world's leading nuclear physicists, said recently "I sometimes feel that prayer is the only solution for East-West difficulties. As for the hydrogen bomb, I hope it doesn't work."

+ + +

The Swedish Baptist Mission at Boshwe in the Belgian Congo reports that 175 persons were baptized in one service. The same week 1500 national Christians participated in the observance of the Lord's Supper.

+ + +

A chapel on wheels—believed to be the first in Southern Baptist missionary history—is being operated by Rev. and Mrs. Sam T. Mayo of

Atlanta, Georgia. They are now on a seven-state mission to thousands of homeless migrant workers. Their "gospel chapel" is a two-room dwelling which can be quickly transformed into a chapel large enough to seat 40 persons.

+ + +

Dr. Merrill D. Moore, director of promotion for the S.B.C. Executive Committee, participated in the ground breaking for the new hospital in Asuncion, Paraguay, which will be built under the supervision of Missionary Franklin T. Fowler, M.D.

Dr. Moore wrote after his 25,000 mile tour of Latin America: "Southern Baptists have been expecting their Foreign Mission Board and their foreign missionaries to operate on a shoestring. Thanks be to God, we are doing some better now. We have even reached the point where we are beginning to build hospitals, schools and churches with our gifts through the Cooperative Program."

+ + +

British authorities have warned movie producers in America that beginning six

months hence, all pictures dealing with brutality, violence and sadism will be banned from British theaters.

+ + +

In the last five years Canada has welcomed over 400,000 immigrants. Several thousand of these were DP's. R. E. G. Davis, executive director of the Canadian Welfare Council, advocates an even more liberal immigration policy for Canada by which the dominion could receive about 26,000 highly skilled persons now waiting in Western Europe for a place to go.

+ + +

The Foreign Mission Board of the Southern Baptist Convention has extended an invitation to Frank C. Laubach to explain the methods used by him in the highly successful campaigns for teaching illiterate masses of people to read. Dr. Laubach has perfected a method, using charts and illustrations, by which one person can teach large groups to read in a short time. At least one Southern Baptist missionary will attend Dr. Laubach's school to learn his technique.

+ + +

Southern Baptist missionaries now operate two airplanes in North Brazil. In vast areas where no roads and railroads penetrate, the planes will bring the missionaries to people in a few short hours where formerly a missionary had to ride a mule for a week to reach them.

+ + +

In Egypt 70 per cent of the people are still illiterate after a quarter of a century of intensive efforts to eradicate illiteracy. Even most of the literate do not have a primary education. The circulation of the daily press is between 200,000 and 300,000.

+ + +

The distribution of embossed Scriptures to the blind in 1949 was the largest in the history of the American Bible Society, totaling 18,811 volumes. This is an increase of 2,629 volumes over 1948, which was a record year. The Bible Society has been supplying Scriptures to the blind since 1835. The books are furnished in 34 languages and systems.

+ + +

Receipts by the Foreign Mission Board from the 1949 Lottie Moon Christmas Offering amounted to \$1,709,841.97 up to April 13, 1950.

THE COMMISSION

# TOOLS for Missionary Education

## FOREIGN MISSIONS CONFERENCE

Ridgecrest, N. C.

August 3-9, 1950

(Meets simultaneously with the Young Men's Mission Conference and the Sunday School Board's Editorial Conference.)

Theme:  
"WE'VE A STORY TO TELL"

### PROGRAM FEATURES

#### Presiders

Bible Hour: Dr. Josef Nordenhaug.  
Noon-Day Service: Dr. Baker James Cauthen.  
Lakeside Service: Rev. Samuel E. Maddox.  
Evening Service: Dr. Everett Gill, Jr.

#### Our Missionaries

At Noon-Day, Lakeside, and Evening Services; in Simultaneous Conferences and informal discussion groups.

#### Guests from Abroad

Outstanding Baptists who are visiting the United States for the sessions of the Baptist World Congress in Cleveland.

#### Prominent Southern Baptists

Dr. R. Paul Caudill, Pastor, First Baptist Church, Memphis, Tennessee.  
Dr. M. Ray McKay, Pastor, Second Baptist Church, Little Rock, Arkansas.  
Dr. Everett Gill, Jr., Secretary for Latin America, Foreign Mission Board.  
Dr. Ramsey Pollard, Pastor, Broadway Baptist Church, Knoxville, Tennessee.  
Dr. Baker James Cauthen, Secretary for the Orient, Foreign Mission Board.  
Dr. James W. Merritt, Executive Sec-

retary, Baptist Convention of the State of Georgia.  
Dr. W. R. White, President, Baylor University, Waco, Texas.

#### Qualified Conference Leaders

Bible Study: Dr. Clifton J. Allen, Editorial Secretary, Sunday School Board, Nashville, Tennessee.  
Men: Dr. E. C. Routh, former editor of *THE COMMISSION*, Lockhart, Texas.  
Women: Dr. H. Cornell Goerner, Professor of Missions, Southern Baptist Theological Seminary, Louisville, Kentucky.  
Young People: Dr. Josef Nordenhaug, Editor, *THE COMMISSION*, Richmond, Virginia.  
Mission Volunteers: Rev. Samuel E. Maddox, Secretary for Missionary Personnel, Foreign Mission Board.

#### Missions Visualized

Under the direction of Fon H. Scofield, Jr., Director of Visual Education, Foreign Mission Board.

#### Musical Program

Directed by Mr. James R. Copeland, minister of music, Ginter Park Baptist Church, Richmond, Va.  
Special program Sunday afternoon, August 6, under the auspices of the Ridgecrest staff.

#### Special Events

Youth Night, Sunday, August 6. The program will include a devotional by representatives of the Young Men's Mission Conference, testimonies by newly appointed missionaries, and a call for dedication and surrender, led by Dr. Baker James Cauthen, Secretary for the Orient.  
Social program on the lawn Saturday afternoon, August 5, directed by Mrs. M. Theron Rankin.

#### Exhibits and Displays

Colorful maps and flags of the nations. Quantities of informative mission study and promotional literature. Books in the Africa series for 1950. Missionary curios from the Board's museum. Sunday School Board book display, highlighting current mission study books and supplementary aids.

#### Reservations

Reservations for Foreign Missions Week at Ridgecrest should be made by writing directly to Robert H. Guy, manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.

#### Write For

"Visit Your Missions in Mexico," a mimeographed booklet giving information on our mission work in Mexico. This booklet is designed to be helpful to Southern Baptists planning to visit Mexico this summer.

#### Japanese Pen Pals

The Foreign Mission Board has just received the names of several Japanese boys and girls and young people who want to have American pen pals. If you are interested, write immediately to the Department of Education and Promotion, Foreign Mission Board, Box 5148, Richmond, Virginia, since the number of names available is limited.

#### World Digest

*World Digest*, a digest of pertinent missionary information and facts, is published each month (except August) for free distribution by the Foreign Mission Board. Requests to be placed on the mailing list should be addressed to Frank K. Means, Secretary for Education and Promotion, Box 5148, Richmond 20, Virginia.

#### SPECIAL CONFERENCE of CHINA MISSIONARIES

Thursday, August 3, 1950  
Ridgecrest, N. C.  
(Preliminary to Foreign Missions Conference)

# BOOKS

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

*The Land Columbus Loved* by Bertita Harding (Coward-McCann, \$3.75) is an interesting story of the Dominican Republic which begins with its discovery by Columbus and its history is traced to the present. A beautiful description of the country is given with special emphasis on places which would interest a traveler. This book is especially valuable for its vivid pictures of conditions during early explorations. The author tends to gloss over any objectionable features of the country.

MRS. EVERETT GILL, JR.

*The Vatican in World Politics* by Avro Manhattan (Gaer Associates, \$3.75) is a heavily documented treatise on the position in world affairs held by the Vatican and its "agents" throughout the world which should be read by all intelligent students of international relations. The author, an Italian who has lived in Brazil, Switzerland, U.S.A., France, and England, has used source material which has not before been available to the general public. He discusses the Catholic church as a "state, a government, and a worldwide political organization," and deals with the relation of the Vatican to each European country, Latin America, Japan, and China. The chapter on "The Vatican and the United States" and the conclusion should be read by all lovers of freedom and democracy.

MRS. EVERETT GILL, JR.

*Twenty-Four Missionary Stories from China* by Basil Miller (Warner Press, \$1.25). The stories may serve the speaker who occasionally needs such missionary experiences to point up his message. But they are dull reading. By the time the author states his moral or philosophy, allows his character or characters to reveal it, and then philosophizes some more, the reader is too tired to care much what the point of the whole thing is. G.G.

*Southern Empire: Brazil* by Bertita Harding (Coward-McCann, \$4.00) is a delightful running narrative of places of interest for travelers in all parts of Brazil. Historical places, modes of travel, places of amusement and interest are catalogued along with tips about what to wear and foods to eat. It is all told in Miss Harding's delightfully vivid manner. The author has put a rosy glow over many things, especially travel and general progress in the country.

MRS. EVERETT GILL, JR.

*The Fall of the Spanish American Empire* by Salvador de Madariaga (Macmillan, \$5.00), gives a comprehensive picture of the Spanish-dominated countries during the period of world revolution of the eighteenth and nineteenth centuries up to the rise of Simon Bolivar and his fight to free the new world from Spain. A native of Spain, the author has traveled widely and writes more from the standpoint of the effect of cultural forces than simply historical events. There is naturally a tendency to gloss over the darker side of Spain's actions.

MRS. EVERETT GILL, JR.

*The Last Optimist* by J. Alvarez Del Vayo (Viking, \$4.00). This autobiography gives the reader not only an insight into the conflict between the Span-

ish Republic and fascism, but also an understanding of the political trends in all the countries of Europe. He was personally acquainted with the revolutionary leaders of many countries, Nehru, Lenin and Litvinov, Karl Liebknecht and Rosa Luxemburg. When the Spanish Republic was born in 1931, Mr. Del Vayo was appointed Spain's first and youngest ambassador to Mexico. Two years later he went to Bolivia and Paraguay as Spain's representative of the League of Nations Chaco Commission. Although the past ten years have been spent in exile in Mexico and the United States, he has continued to fight for the liberation of Spain. This book offers an excellent background study for anyone earnestly concerned about the happenings in Europe today.

T.B.

*Christ's Victory and Ours* by Frederick C. Grant (Macmillan, \$2.00) is a book for Good Friday and Easter reading, which presents the crucifixion and resurrection as "Christ's victory and ours." There are chapters on each of the seven last words of Jesus preceded by an introductory chapter on "Why Did Jesus Die?" The book capitalizes upon the mother of Jesus.

F.K.M.

*On Being Your Best* by G. Curtis Jones (Macmillan, \$2.00) is a collection of twenty-seven radio addresses made over Radio Station WLEE, Richmond, Virginia. They are down-to-earth advice on the Christian and his role in today's world.

F.K.M.

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# Missionary Family Album

ANDERSON, Dr. and Mrs. P. H., missionaries emeritus to China, have moved from New Orleans, Louisiana, to Greer, South Carolina.

APPLEBY, Mrs. D. P., of Brazil, has moved from Vaughan, Mississippi, to 3413 Bryn Mawr Street, Dallas, Texas.

BICE, The Rev. and Mrs. J. L., of Brazil, have been transferred from Recife, to Garanhuns (Caixa 37), Pernambuco, Brazil.

COLE, Dr. and Mrs. E. Lamar, of Mexico, have moved from Vallarta 2597, to Mexicalzingo 1025, Guadalajara, Jalisco, Mexico.

COOPER, Mrs. W. L., of Argentina, lost her father, the Rev. Tom Tomlinson, of Houston, Texas, April 7.

Cox, Ona Belle, of Brazil, was transferred from Recife, Pernambuco, to Jaguaquara, Bahia, Brazil last September.

CULPEPPER, The Rev. and Mrs. Charles L., Jr., of China, announce the birth of Richard Lane, second child, second son, March 16 at New Orleans, Louisiana.

DAILEY, Mrs. A. R., of Colombia, arrived April 14 by air for furlough at 117 Johnson Blvd., Lexington, Kentucky.

DAWES, The Rev. J. V., missionary emeritus to China, has moved from Auburn, to 217½ East 5th Avenue, Escondido, California.

GOULD, Mary Frances, of China, has moved from 12 Calgado do Monte, to 96 Avenida Republica, Portuguese Colony, Macao, China.

GRIFFIN, The Rev. and Mrs. B. T., of Nigeria, left New Orleans, Louisiana April 12 by boat for Lagos.

HARRIS, Dr. and Mrs. Clifton E., of China, arrived April 14 by air for furlough at 118 College Blvd., Pineville, Louisiana.

HUDGINS, Frances, of China, has moved from 12 Calgado do Monte, to 96 Avenida Republica, Portuguese Colony, Macao, China.

JACKSON, The Rev. and Mrs. S. P., of Brazil, announce the birth of Elizabeth Ann, fourth child, second daughter, March 1 at Sao Paulo, Brazil.

JOHNSON, The Rev. and Mrs. L. L., of Brazil, should be addressed: Triunfo, Pernambuco, Brazil.

LAWTON, The Rev. and Mrs. Wesley W., Jr., of China, have moved from

Ridgecrest, to 4910 Monroe Road, Charlotte, North Carolina.

LOW, Dr. and Mrs. J. Edwin, of Nigeria, left New Orleans, Louisiana April 12 by boat for Lagos.

MOORE, The Rev. R. Cecil, of Chile, lost his father, Mr. R. D. Moore of Sarasota, Florida April 1.

Moss, The Rev. and Mrs. J. Ulman, formerly of Colombia, left New York April 7 by boat for La Guaira, Venezuela.

PARKER, The Rev. and Mrs. J. A., of Chile, have been transferred from Talca, to Santiago (Casilla 9796), Chile.

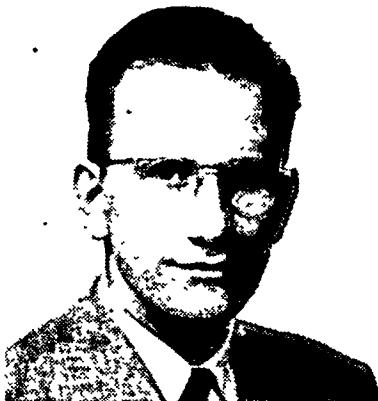
SANDFORD, The Rev. and Mrs. Herman, appointees for Nigeria, resigned April 13.

SCHWEINSBERG, The Rev. and Mrs. H. W., who sailed for Colombia March 9, are stationed at Cali (Apartado Aereo 1320), Colombia.

TURLINGTON, Dr. and Mrs. Henry E., of China, resigned April 13. Dr. Turlington is a member of the faculty of Southern Baptist Theological Seminary.

WHITE, Pauline, of Jaguaquara, Bahia, Brazil, arrived March 5 by air for furlough at 320 South Sycamore Street, Petersburg, Virginia.

## New Appointees



ALL PORTRAITS BY  
DEMENTI STUDIO

\*Appointed March 11, 1950.

for June 1950

### HIGHFILL, VIRGINIA BARNES

b. Rockingham Co., N.C., May 8, 1922; ed. Meredith College, B.A., 1947; W.M.U. Training School, M.R.E., 1949. Clerk, P. H. Hanes Knitting Co., Winston-Salem, N.C., 1939-43; secretary, alumnae office, Meredith College, Raleigh, N.C., 1943-46; field worker, Sunday School Department, Raleigh, N.C., 1945-46 (part-time); secretary and educational director, Southside Baptist Church, Mooresville, N.C., 1948; educational director, Angier Avenue Baptist Church, Durham, N.C., 1949-50. Appointed for Japan 1950. Permanent American address: 2901 Bon Air Ave., Winston-Salem, N.C.

JAPAN



### HORTON, FREDERICK MAST

b. Sharon, Penna., May 27, 1918; ed. American University, B.A., 1939; Catholic University, M.A., 1943; S.B.T.S., B.D., 1949. U.S. Army, Signal Corps Intelligence, 1942-45; assistant to pastor and director of Training Union, Olivet Baptist Church, Honolulu, T.H., 1945-46; pastor, Union Baptist Church, Defoe, Ky., 1948-50; fellow, Missions Dept., S.B.T.S., 1949-50. Appointed for Japan 1950. m. Elvee Wasson, May 7, 1947. Permanent American address: 3504-12th St., N.E., Washington 17, D.C.

### HORTON, ELVEE WASSON (MRS. FREDERICK MAST)

b. Summerfield, La., Nov. 21, 1923; ed. Louisiana Polytechnic Institute, B.A., 1945; N.O.B.T.S.; W.M.U. Training School, M.R.E., 1949. Public schoolteacher, Wesson, Ark., 1942-43; Springhill, La., 1945-46; library assistant, N.O.B.T.S., 1946-47; post office and student center employee, S.B.T.S., 1948. Appointed for Japan 1950. m. Frederick M. Horton, May 7, 1947.

JAPAN



# \*NEW APPOINTEES



## JOINER, GARRETH ELBERT

b. Kingsville, Texas, Aug. 19, 1924; ed. East Texas Baptist College; Baylor University, B.A., 1947; S.W.B.T.S., candidate for B.D. 1950. Campus worker, Baylor University, 1943-44; U.S. Navy, 1944-46; pastor, Concord Baptist Church, Rye, Texas, 1947-49; Mexican mission worker for Hickory Street Baptist Church, Dallas, Texas, 1949-50. Appointed for Ecuador 1950. m. Elaine Giltner, June 24, 1948. Permanent American address: 903 E. 8th St., Dallas 8, Texas.



## JOINER, ELAINE GILTNER (MRS. GARRETH ELBERT)

b. San Antonio, Texas, Aug. 7, 1927; ed. Baylor University, B.A., 1948; S.W.B.T.S. Stenographer, cashier's office, Baylor University, 1945-48; employee, Home Mission Board, Second Mexican Church, Houston, Texas, 1945 (summer); Sunday School Board, West Texas, Mexican and Anglo Vacation Bible school, 1946 (summer). Appointed for Ecuador 1950. m. Gareth Elbert Joiner, June 24, 1948.

## ECUADOR

### KNOX, MARTHA ELIZABETH

b. Jackson, Mo., Feb. 7, 1921; ed. Southeast Missouri State College, B.S., 1942; W.M.U. Training School, M.R.E., 1947. Public schoolteacher, Jackson, Mo., 1942-44; missionary helper, Good Will Center, Birmingham, Ala., 1944-45; summer missionary, Cuban Mission, Key West, Fla., 1946; missionary, Good Will Center, Birmingham, Ala., 1947-50. Appointed for Japan 1950. Permanent American address: Jackson, Mo.

## JAPAN



### MAYHALL, DAVID NORRIS

b. Liberty, Miss., Jan. 23, 1925; ed. Delta State Teachers' College; (Clinton) Mississippi College, B.A., 1947; S.B.T.S., candidate for B.D. 1950. Mail carrier, U.S. Post Office, Cleveland, Miss., 1942-43; ambulance driver, American Field Service, India and Burma, 1943-44; clerk, Baptist Book Store, Jackson, Miss., 1945-46 (part-time); campus worker, S.B.T.S., 1948, 1949 (summers); pastor, Underwood (Ind.) Baptist Church, 1948-50. Appointed for Nigeria 1950. m. Ollie Mae Ware, June 14, 1946. Permanent American address: Magee, Miss.

### MAYHALL, OLLIE MAE WARE

#### (MRS. DAVID NORRIS)

b. Simpson Co., Miss., Feb. 10, 1921; ed. Copiah-Lincoln Junior College; (Clinton) Mississippi College, B.S., 1947. Secretarial and clerical worker, Magee (Miss.) High School, 1939-40; clerk, secretary, and bookkeeper, Superintendent of Education, Simpson Co., Miss., 1940-41; trust bookkeeper, Deposit Guaranty Bank and Trust Co., Jackson, Miss., 1943-45; church secretary, Clinton (Miss.) Baptist Church, 1945-47; student missionary, Home Mission Board, Tulsa-Rogers Association, Okla., 1947 (summer); clerk-secretary, American Printing House for the Blind, Louisville, Ky., 1947-50. Appointed for Nigeria 1950. m. David N. Mayhall, June 14, 1946.

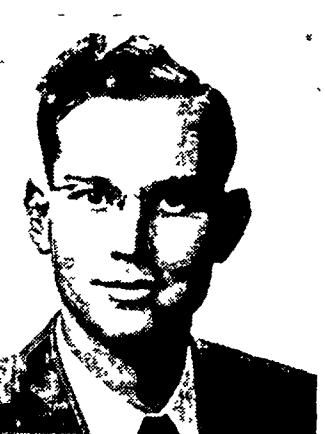
## NIGERIA



### MORGAN, MARY NEAL

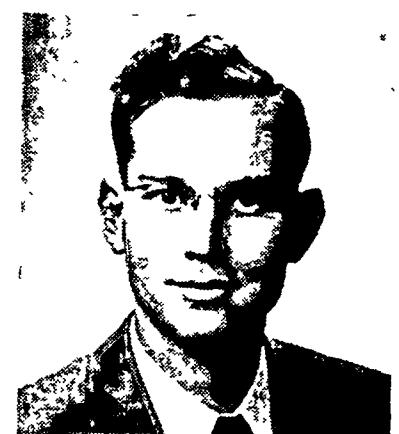
b. Mercer Co., Ky., April 21, 1924; ed. Campbellsville (Ky.) Junior College; Georgetown (Ky.) College, B.A., 1947; W.M.U. Training School, M.R.E., 1949. Assistant to dietitian, Campbellsville (Ky.) Junior College, 1944-45; waitress, restaurant, Georgetown, Ky., 1945-46; mission worker, Ky. mountains, 1947 (summer); Louisville, Ky., 1948 (summer); youth director, First Baptist Church, Duncan, Okla., 1949 (summer); schoolteacher, Parkland Baptist School, Louisville, Ky., 1949-50. Appointed for Japan 1950. Permanent American address: 162 Marimon Ave., Harrodsburg, Ky.

## JAPAN



### NELSON, LOYCE NEIL

b. Gurdon, Ark., April 1, 1924; ed. Ouachita Baptist College, B.A., 1946; S.W.B.T.S., candidate for B.D. 1950. Campus worker, Ouachita College, Arkadelphia, Ark., 1943-46; pastor, Board Camp Baptist Church, 1943-44 (half-time); Troy Baptist Church, Texarkana, Ark., 1944-46 (half-time); Birne (Ark.) Baptist Church, 1946 (half-time); Union Hill Baptist Church, Alvord, Texas, 1946-47; Selden Baptist Church, Stephenville, Texas, 1947-49; Calvary Baptist Church, Nome, Texas, 1949-50. Appointed for Japan 1950. m. Gladys Mosley, Dec. 23, 1945. Permanent American address: Route 1, Box 41, Lewisville, Ark.



### NELSON, GLADYS MOSLEY

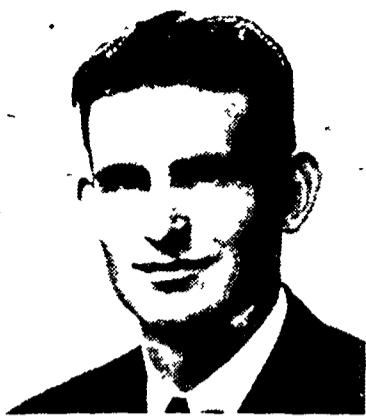
#### (MRS. LOYCE NEIL)

b. Texarkana, Ark., Feb. 5, 1926; ed. Ouachita Baptist College; S.W.B.T.S. Telegraph operator, Pine Bluff, Ark., 1943-44; 1945 (summer); campus worker, Ouachita Baptist College, Arkadelphia, Ark., 1944-45; sales clerk, Stripling Dept. Store, Fort Worth, Texas, 1947. Appointed for Japan 1950. m. Loyce N. Nelson, Dec. 23, 1945. Child: William Neil, 1949.

## JAPAN

\*Appointed March 14, 1950.

THE COMMISSION

**ROSS, J. WILSON**

b. Lone Oak, Texas, Feb. 26, 1926; ed. Hardin-Simmons University, B.A., 1946; S.W.B.T.S., B.D., 1949. Campus maintenance worker, Hardin-Simmons University, Abilene, Texas, 1944-46; Y.M.C.A. boys' club director, Fort Worth, Texas, 1947-49 (part-time); pastor, First Baptist Church, Gene Autry, Okla., 1947-49; Terrace Acres Baptist Church, Fort Worth, Texas, 1949-50. Appointed for Mexico 1950. m. Jimmie Meek, May 7, 1947. Permanent American address: 1217 Lowden St., Abilene, Texas.

Clip and mount in your volume  
of the *Missionary Family Album*.

**ROSS, JIMMIE MEEK  
(MRS. J. WILSON)**

b. Wolforth, Texas, Sept. 18, 1925; ed. San Angelo Junior College; Hardin-Simmons University, B.S., 1946. Typist and wall paper saleslady, Wm. Cameron Lumber Co., San Angelo, Texas, 1943-44; secretary, University Baptist Church, Abilene, Texas, 1944-47; Sagamore Hill Baptist Church, Fort Worth, 1947-49. Appointed for Mexico 1950. m. J. Wilson Ross, May 7, 1947. Child: Becky Jean, 1949.

**MEXICO****SKINNER, WILLIAM**

b. Nashville, Tenn., Nov. 23, 1922; ed. Watkins Institute; Vanderbilt University; Emory University; Medical College of the State of South Carolina, M.D., 1948. Bookkeeper, secretary, N.C. and St. Louis Railway, Nashville, Tenn., 1941-42; laboratory technician, Protestant Hospital, Nashville, Tenn., 1946; intern, Nashville (Tenn.) General Hospital, 1948-50. Appointed for Paraguay 1950. m. Frances Lawrence, Aug. 23, 1947. Permanent American address: 2516 Westwood Ave., Nashville, Tenn.

**SKINNER, FRANCES LAWRENCE  
(MRS. WILLIAM)**

b. Florence Co., S.C., May 31, 1924; ed. Coker College, B.A., 1944. Stenographer, F.B.I., Savannah, Ga., 1944-45; personnel work, U.S. Navy, Charleston, S.C., 1945-46; secretary, Equitable Fire Insurance Co., Charleston, S.C., 1946; Citadel Square Baptist Church, Charleston, S.C., 1946-48; Home Life Dept., Baptist Sunday School Board, Nashville, Tenn., 1948; pastor's secretary, Belmont Heights Baptist Church, Nashville, Tenn., 1948-50. Appointed for Paraguay 1950. m. William Skinner, Aug. 23, 1947.

**PARAGUAY****SWANN, ADA RUTH**

b. Iredell Co., N.C., Nov. 23, 1923; ed. Mars Hill Junior College; North Carolina Baptist Hospital, R.N., 1946; Blue Mountain (Miss.) College, B.A., 1948; W.M.U. Training School, M.R.E., 1950. Appointed for Arabia 1950. Permanent American address: Route 1, Statesville, N.C.

**ARABIA****WRIGHT, MORRIS JESSE, JR.**

b. Houston, Texas, April 10, 1922; ed. Rice Institute, B.S., 1944; S.W.B.T.S., candidate for B.D. 1950. U.S. Navy, engineering officer, U.S.A. and China, 1944-46; test engineer, General Electric Co., Schenectady, N.Y. and Bloomfield, N.J., 1946-47; assistant pastor and youth director, First Baptist Church, Pasadena, Texas, 1947 (summer); pastor, Emerson (Okla.) Baptist Church, 1947-48; Forest Hill (Okla.) Baptist Church, 1948; educational director, Emanuel Baptist Church, Fort Worth, Texas, 1949. Appointed for Japan 1950. m. Joyce Hickman, July 17, 1948. Permanent American address: 313 S. Spooner, Pasadena, Texas.

**WRIGHT, JOYCE HICKMAN**

b. Navasota, Texas, Aug. 19, 1926; ed. East Texas Baptist College, B.A., 1947; S.W.B.T.S., candidate for M.R.E. 1950. File clerk, Gulf Oil, Houston, Texas, 1943, 1944 (summers); public schoolteacher, Pasadena, Texas, 1947-48. Appointed for Japan 1950. m. Morris J. Wright, July 17, 1948.

**JAPAN**

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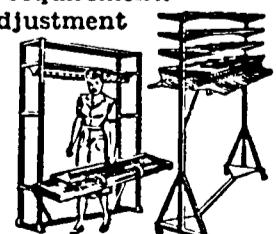
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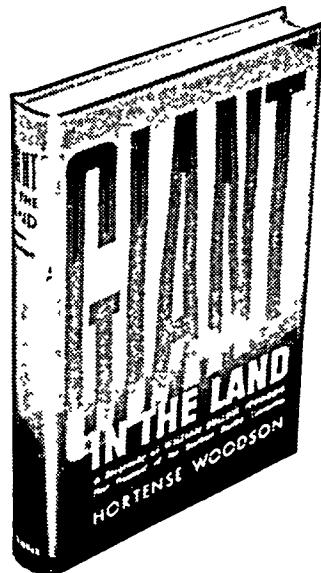
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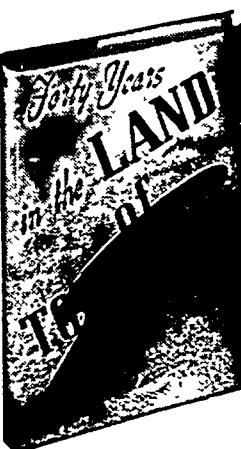
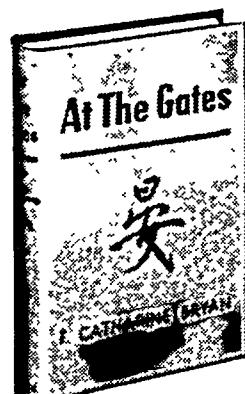
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