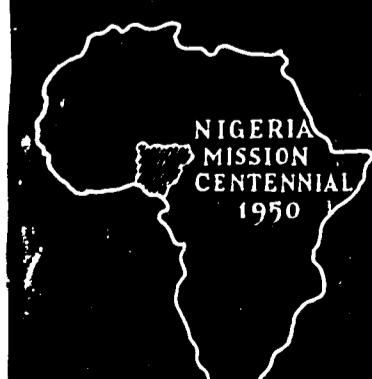




THE *Commission*

JULY 1950

*Future Nigerian
Photographer*



Provisional Program

FOREIGN MISSIONS CONFERENCE

Ridgecrest, North Carolina

August 3-9, 1950

Opening Session: Lakeside Service, Thursday 7:00 p.m., August 3.

Closing Session: Wednesday noon, August 9.

Music Director: James R. Copeland.

7:45 a.m.—Breakfast.

8:50-9:50 a.m. (excepting Sunday)—Daily Bible Hour by C. J. Allen.

10:00-11:10 a.m.—Daily Simultaneous Conferences (excepting Sunday).

Men: E. C. Routh, convener

Women: H. Cornell Goerner, convener

Young People: Josef Nordenhaug, convener

11:10-12:40 p.m.—Noon-Day Service.

Friday: M. Ray McKay

Monday: James W. Merritt

Saturday: Sadamoto Kawano

Tuesday: John Soren

Sunday: Johannes Norgaard

Wednesday: W. R. White (joint session
with editorial conference)

1:00 p.m.—Dinner.

4:00-5:30 p.m.—Conference for Missionary Volunteers.

Films, film-strips, and slides.

6:00 p.m.—Supper.

7:00-7:30 p.m.—Lakeside Service.

Thursday: Finlay M. Graham

Monday: H. C. McConnell

Friday: McKinley Gilliland

Tuesday: Coleman Clarke

Saturday: Mrs. Baker James Cauthen

7:40-9:10 p.m.—Evening Service.

Thursday: R. Paul Caudill

Monday: Baker James Cauthen

Friday: Everett Gill, Jr.

Tuesday: J. D. Hughey

Saturday: Ramsey Pollard

Sunday: Baker James Cauthen

Devotional led by Young Men's Mission Conference.

Testimonies of Missionary Appointees.

Missions Visualized Feature.

RATES

All rates are per day per person, with meals.

Hotels: Rooms with private baths, \$3.75 to \$4.50

Rooms with connecting baths, \$3.25 to \$4.00

Rooms with baths on hall, \$3.00 to \$3.50

Rooms in dormitories and huts, \$2.25 to \$2.50

Cottages: Non-housekeeping, housekeeping, families (for rates write manager).

Registration fee, \$2.00 per person (nine years of age and over). Fee must be forwarded at time reservation is requested.

For information and reservation, write

ROBERT GUY, Manager

Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.

Farewell So Soon

When on September 1, 1948, I became the editor of **THE COMMISSION** I did not think that I should have to bid farewell to my readers so soon. But with this issue of our world journal I lay down my editor's pen after less than two years.

It all happened this way: On May 4, the Foreign Mission Board elected me president of the Baptist Theological Seminary which the Board established in Zurich, Switzerland last year. I will assume my new duties on June 1. (This is being written on May 22). My family and I expect to sail for Europe in August so that we will be in Zurich for the opening of the Seminary early in September.

Dr. Frank K. Means has been elected by the Board as the new editor of **THE COMMISSION**. He will be given sufficient editorial help to enable him to carry the added responsibility. I know you will give him the same cordial support that you have accorded me.

The decision to leave the editorship of **THE COMMISSION** was not easy. Our world mission journal is of tremendous significance to Southern Baptists as they move forward in an Advance Program all over the world. While I am not prepared to say that the success of the Advance Program hinges on our magazine, I do believe that the main supporters of our world mission enterprise are those who keep informed about our fields and missionaries.

You, the readers of **THE COMMISSION**, have been very kind and cordial in your co-operation. As I sat at the editor's desk I had a feeling of keeping in touch with a hundred thousand of the choicest Baptists in the Southern Baptist Convention. Your many expressions of appreciation have made it a joy to try to create a magazine alive to conditions in the world and true to the Great Commission of our Lord Jesus Christ.

Another great privilege which goes with being editor of **THE COMMISSION** is the association with the Foreign Mission Board members and the staff. I know of no other group more thoroughly committed to the redemptive world purpose of God through Jesus Christ. Still another happy experience has been the constant contact with the missionaries around the world. They are not only our representatives in foreign lands, but our correspondents concerning events and conditions that affect our world witness in this generation.

The past two years have been a very significant period in the growth and development of the world mission program of Southern Baptists. It has been a most thrilling experience to watch the increase of concern among us for a lost world. During that period the Advance Program has been projected, accepted, and undergirded by the Southern Baptist Convention. Increasing receipts are making possible substantial ex-

pansion of our Missions all over the world. New fields are being entered and ever greater numbers of our choicest young people are being appointed for overseas service. We have entered or will enter in the near future the following new fields: Venezuela, Costa Rica, Ecuador, Korea, Formosa, the Philippine Islands, Thailand (Siam), India, and Indonesia. This year we confidently expect to appoint a hundred new missionaries. Fifty-seven have been appointed already. We are on the way to the objective of 1,750 missionaries and an annual budget of ten million dollars.

Now as the Lord calls me to a new field of service I ask that you continue to pray for me and my fellow workers in Europe. We face there a most complex and strategic task in making known to the nations the salvation which is in Christ Jesus.

Josef Nordenhaug



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 I. N. Patterson, the secretary and treasurer of our Mission in Nigeria, lives in Ibadan. Albert McClellan is Director of Publications for the Executive Committee of the Southern Baptist Convention in Nashville, Tennessee. Louise Brantley (Mrs. Maurice E.) has been a missionary in Port Harcourt, Nigeria since 1941. Minnie Lou Lanier was appointed for service in Rio de Janeiro, Brazil in 1945. Edwin B. Dozier, a missionary to Japan since 1933, is currently stressing evangelism among the Japanese. John R. Sampay, Jr. is professor of chemistry in Furman University, Greenville, South Carolina. Samuel Olabiran Ojo is a Nigerian studying at the Florida A. and M. College, Tallahassee. Daphne Stanton, writer of children's stories, lives in Winston-Salem, North Carolina. M. Theron Rankin is the Executive Secretary of the Foreign Mission Board.

JULY 1950

Volume XIII Number 7

Next month



Last month



Frank K. Means, new editor.

The circulation department is getting ready for the usual summer flood of letters from ardent readers of THE COMMISSION who demand to know why they failed to receive their August issue. Despite the fact that the bottom of this column every month carries the statement: Published monthly except August, we still feel vaguely happy when our readers write us that they miss THE COMMISSION.

From our preview of the September issue we can promise you a magazine full of pictures and stories from far-flung mission fields. The schedule includes the story of the dedication of the Armstrong Memorial Training School in Rome, a visit to our Mission in Hawaii, a report of heroic Christian witnessing in China, an article on how Baptist preachers are trained in Chile, and revival meetings led by Nigerian evangelists in the Gold Coast.

We know you are looking forward to your summer vacation with happy anticipation. And after that—to the September issue of THE COMMISSION!

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After the appointment of the editor of THE COMMISSION to the presidency of the Baptist Theological Seminary in Zurich, Switzerland, he was showered by congratulations from the personnel at the home office, all of whom were kind enough to say that they will miss him terribly in Richmond. Ever since the editor's trip to Zurich in February it had been the shared secret of the staff that he would go to the Seminary there, but only after the official appointment by the Board on May 4, did they give expression to their feelings.

The week end of May 6 witnessed a veritable exodus of home office personnel for Chicago. The duties of each at the Convention had been carefully worked out beforehand and the care of the exhibit and parts on the Foreign Mission night program had been assigned. The group consisted of M. T. Rankin, Baker James Cauthen, Everett Gill, Jr., Frank K. Means, Fon H. Scofield, Jr., Samuel E. Maddox, Everett Deane, Edna Frances Dawkins, Nan Weeks, Mary Hunter, Bertha White, Mary E. Fuqua, Genevieve Greer, and the editor of THE COMMISSION.

Fon Scofield, Director of Visual Education, had prepared a very attractive Convention exhibit featuring giant colored transparencies in a huge album. These scenes from the various activities on the Mission fields were illuminated by automatic back lighting which effectively captured the attention of visitors to the exhibit.

THE COMMISSION exhibit, also prepared by Mr. Scofield, consisted of an automatic slide projection cabinet. The twenty-four slides told the story of our world journal in a winsome way, and many spectators responded by subscribing to the magazine. Both the picture album and the automatic projector will be featured at Ridgecrest, so if you missed it in Chicago, be sure to see it at Ridgecrest this summer.

Every chapel service during the following week was a report from the Convention. The central theme was, of course, the Foreign Mission program on the opening night. In spite of the handicap of an unattractive auditorium and defective amplifiers, all reports agreed that the evening made a profound impression on the 9,000 who packed the Coliseum. Incidentally, over four thousand copies of the May issue of THE COMMISSION were distributed to the audience that night.

My final word on this page is a cordial welcome to the new editor, Frank K. Means, who will assume his editorship with the September issue of THE COMMISSION. J.N.

Josef Nordenhaug

Editor

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

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A Century of Christian Witnessing in Nigeria

By I. N. Patterson

The African Mission, second oldest of those fostered by the Southern Baptist Convention, is rapidly approaching its centennial. This observance will start with local celebrations, beginning August 4, to be followed by the centennial session of the Nigerian Baptist Convention August 11-18.

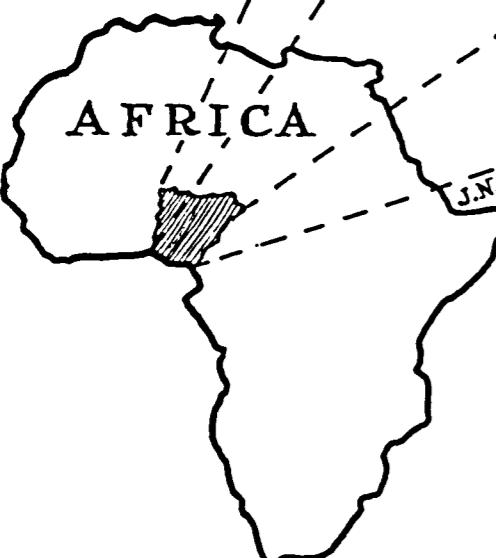
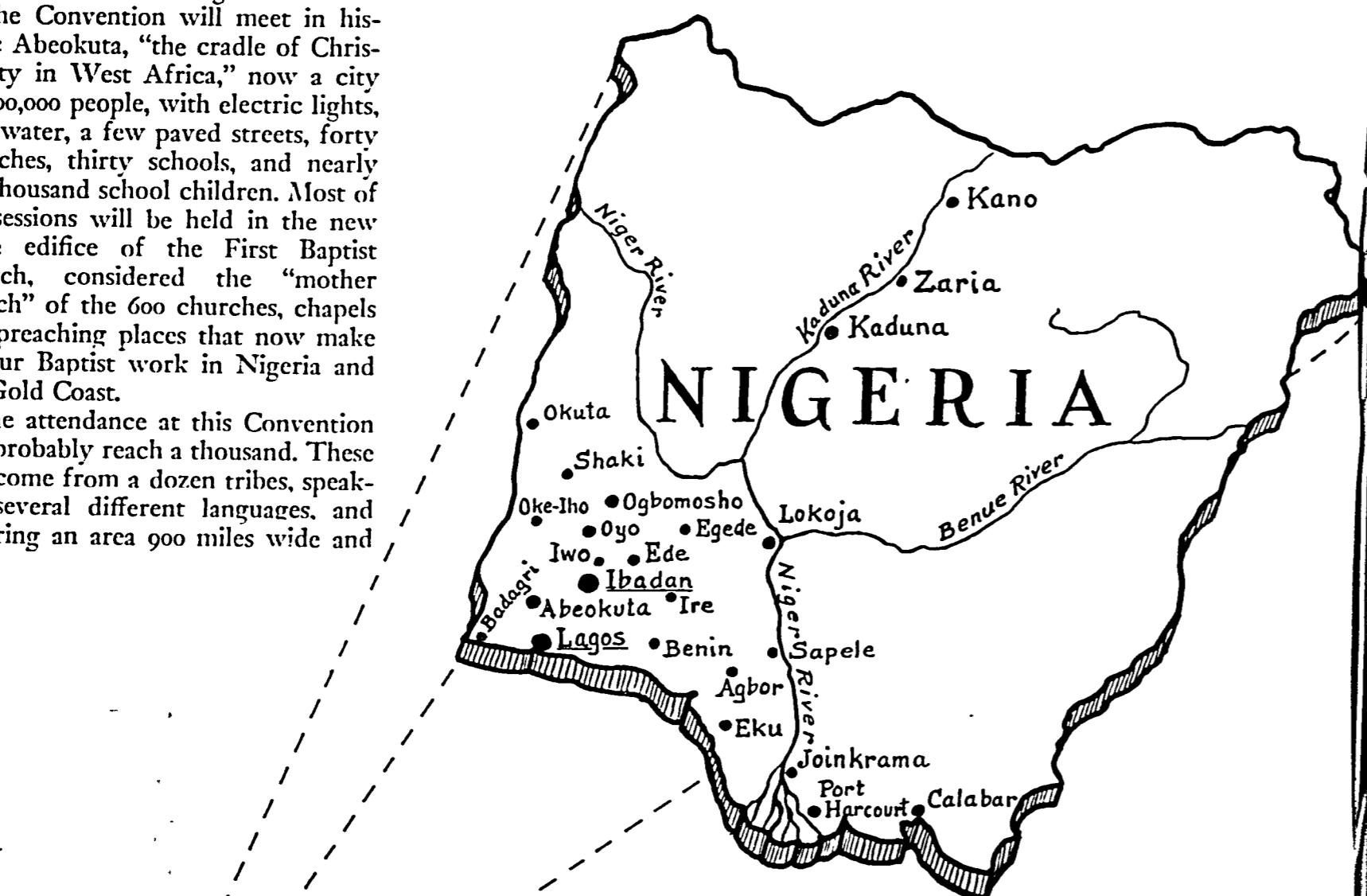
The Convention will meet in historic Abeokuta, "the cradle of Christianity in West Africa," now a city of 100,000 people, with electric lights, city water, a few paved streets, forty churches, thirty schools, and nearly ten thousand school children. Most of the sessions will be held in the new stone edifice of the First Baptist Church, considered the "mother church" of the 600 churches, chapels and preaching places that now make up our Baptist work in Nigeria and the Gold Coast.

The attendance at this Convention will probably reach a thousand. These will come from a dozen tribes, speaking several different languages, and covering an area 900 miles wide and

700 miles deep. Reports already available indicate that total gifts for the year will reach \$100,000 with almost \$10,000 of this given through the general and W.M.U. Conventions for missions, benevolences, and other Convention objects. It is too early to pre-

dict accurately, but it is expected that baptisms will number above 3,000, and that all phases of our work will manifest encouraging growth.

In our Convention sessions for the first time will be a representative group of Southern Baptist leaders,



headed by Dr. M. Theron Rankin, Executive Secretary of the Foreign Mission Board, and including outstanding pastors, W.M.U. and other denominational leaders. One of the most welcome contingents will be made up of former missionaries returning to their former field of labor. Dr. George W. Sadler, now Secretary for Africa, Europe, and the Near East, Mrs. Sadler, Dr. and Mrs. George Green, Miss Nannie David, and possibly others.

These visitors will bring many of the messages of the Convention and their presence will give great inspiration to our people, who through one

hundred years of Baptist work have seen not more than a dozen visitors from the Southern Baptist Convention.

This period will include many activities in addition to the formal sessions of the Convention. There will be pilgrimages to places of historic Baptist interest, dedications of new churches and mission buildings, corner-stone layings, visits to the graves of our heroic dead, such tours of our territory as time will allow, and special services in many of our churches.

A centennial is a time for looking in both directions: backward, to gauge the progress, discover the mistakes, and to credit the achievements of those who have wrought well; forward, to survey the land and chart the course for greater accomplishments.

Whence We Have Come

Our story goes back to August 5, 1850. A tall, rawboned American missionary stood on the deck of a small coastal vessel and watched the approach of the palm-fringed shore, as this vessel prepared to drop anchor in the lagoon off Badagri in what is now Nigeria. This was on the dreaded Bight of Benin "where one comes out and forty go in." The narrow strip of land along the coast, known to the white man, was still in the throes of the slave trade. Lagos, a few miles farther down the coast, now the capital and great seaport of Nigeria, was in the hands of the notorious slaver, King Kososko. Tribal and intertribal wars, largely for purposes of slave-raiding, were so numerous that Thomas J. Bowen later wrote: "I have counted the sites of eighteen desolated towns within a distance of sixty miles, the legitimate result of slavery. The whole number of people thus destroyed in this section within the last fifty years cannot be less than 500,000." Inland was the great hinterland of Africa, mysterious and unknown. Twenty years before the Lander brothers had completed the exploration of the mighty Niger, the sources of the Nile and the course of the Congo were still unknown. Living-



Missionaries Mr. and Mrs. I. N. Patterson on the porch of their home on the Baptist headquarters' compound in the city of Ibadan. They were appointed for Africa in 1924. Mr. Patterson is field secretary and treasurer for Nigeria.

stone was still a young missionary, yet to embark upon his greatest work; Stanley was a mere child, not to be heard of till twenty years later.

A man of less courage might easily have quailed before this dangerous and uncertain prospect, but Thomas J. Bowen was inured to hardship. He had volunteered to fight the Indians, he had served in the Texas and Mexican wars, winning a commission in the U. S. Army. Recently he had lost his two missionary companions who were to have shared this task, one by disaffection and the other by death in Liberia. Undaunted, he was ready to push alone into the interior of Africa to plant a new mission or to die in the attempt.

A week after landing at Badagri, Bowen, equipped with a horse, an interpreter, and eight carriers for his loads, set off along the bush trail of Abeokuta. This large city established twenty years before by refugees from the intertribal wars had opened its doors to Christian missionaries, of which there were already several from England in its midst. He arrived at Abeokuta on August 18, a hundred years to the day prior to the closing of our centennial program.

With Igboho as his objective, Bowen strove vainly for nearly two years to gain permission to proceed to the interior. When finally he was granted this, he was intercepted by the son of the powerful King Kumi of Ijaiye and was compelled to turn aside to his city, eight miles in circumference and estimated to have 100,000 in-

habitants. Kumi treated him very kindly, offered him his choice of a mission site; so Bowen opened here on a compound hard by the city wall our first mission station.

For nearly ninety years Ijaiye has been a ghost city. In 1862 after a long and bitter siege, it fell to its mighty neighbor, Ibadan, which is now the largest Negro city in the world, and was completely sacked and destroyed. One finds there now a small village surrounded by acres and acres of uneven mounds marking the broken houses of a century ago. In the village we have a small Baptist church, with several others scattered among near-by villages and towns. They still point out the Baptist compound where we built our first mission house, our first chapel, baptized our first converts, started our first Sunday school on January 22, 1854, and opened what was probably our first day school on October 1, 1855. Here lie several of our sacred dead in unmarked graves. With the destruction of Ijaiye our missionaries and our Christian converts fled to Abeokuta and continued there the work started at Ijaiye, hence the selection of Abeokuta for the site of our celebration.

Bowen's health failed after six strenuous years, but he had marked out the path, he had planted with the help of his associates five mission stations, he had aroused the interest of our Baptist people in America, and had laid on kindred hearts the call of this mighty land. As a result, twenty-one missionaries were sent to this new field be-

tween 1850 and 1858. But death, disease, and civil war at home and on the field depleted their ranks and dried up the sources of income till the last missionary came home in 1868. These heroic missionaries had been able to serve on the average but three years each.

A year ago the writer was the guest of Dr. Emmet Reid, professor emeritus of chemistry at Johns Hopkins University in Baltimore. He told of how his father, the Rev. T. A. Reid, who opened our mission station at Oyo in 1857 lost his gifted wife seven months after reaching Africa, yet he remained alone and cut off from his fellow missionaries during four years of local strife. Because of the war at home and because of his isolation in Africa, it was impossible to obtain funds from America. For four years he subsisted on gifts from kind English friends and through the sale of his personal belongings. He returned to America in 1864 after seven years of loneliness and hardship such as we now can scarcely imagine. If there are any in the annals of Southern Baptists who deserve to be ranked with those "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions," surely these pioneer missionaries are among them.

After seven years without a missionary on the field, our Board sought to reopen the work in 1875. This next quarter of a century was no less heroic than its predecessor. Again we find twenty-one missionaries led by W. J. David of Mississippi, trying to reconstruct the broken work. On arriving in Africa, Mr. David found one small church in Lagos, which had been nurtured during the years of abandonment by a noble African woman, Mrs. J. M. Harden, widow of the colored missionary who opened Lagos in 1854. In Abeokuta, Oyo, and Ogbomosho there were unbaptized groups of believers that had somehow held together for worship. With these David and his colored colleague, W. W. Colley, laid again the foundations of our work.

Though the average period of service increased from three years to a little over ten during this second period, there was even more tragedy than during the former years. Every student of African missions knows the story of Nannie Bland David, who saw her first born laid to rest under

the palms of Lagos, her only son buried in the waters of the Atlantic, and yet who carried on till she too was ready to be committed to the deep. Among her last words to her husband were, "Never give up Africa."

Our centennial visitors will see three stones in an old cemetery in Lagos bearing the name "Newton." In 1889 father, mother, and daughter were appointed missionaries to Africa, and they arrived in Lagos that same year. In 1894 Lagos was swept by a dreadful epidemic of what we now think to have been yellow fever. Mrs. Newton died after a brief illness and was buried in Lagos. Mr. Newton was desperately ill, so the daughter, Alberta, at the doctor's suggestion, put him on a vessel and started to Madeira. As she watched at his bedside she read the fifth chapter of First Thessalonians and came to the verse: "In everything give thanks, for this is the will of God in Christ Jesus for you." Later on the margin of that page was found penciled these words: "Mother is dead, father is dying. How can I give thanks?" This heroic woman returned to Africa, married an English Methodist missionary, and gave her own life three years later. Three stones, two for the ones who sleep in Lagos and a third for the father who sleeps at sea, give mute but eloquent testimony to the missionary zeal of this family which has not only given three lives to Africa, but has sent two missionaries to China and supplied two of the office personnel of the Foreign Board.

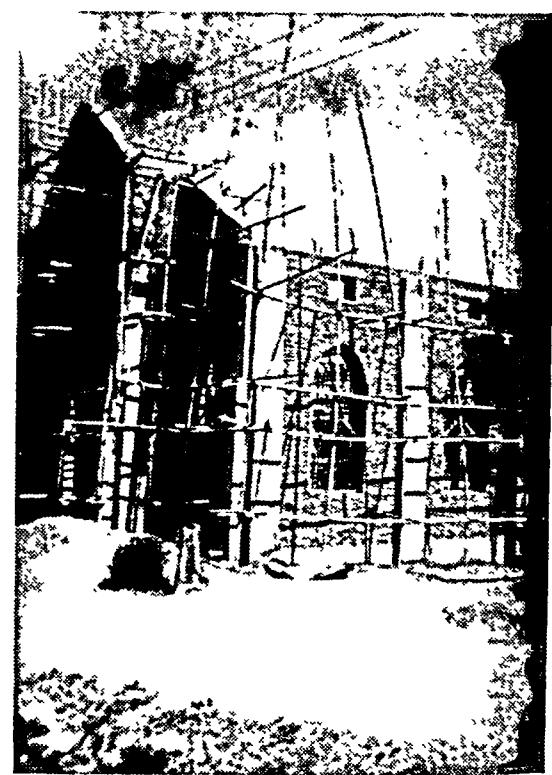
But what difficulties and discouragements these missionaries faced! The report of the African Mission to the Foreign Board for the year 1889 is especially revealing: "Four churches, fifty-eight members, two schools, 150 pupils, contributions, twenty-four dollars. The word has been faithfully preached but there has been no baptism." Yet the writer of this report ended on this high note: "The sky is brightening in every direction. The Lord be praised."

Truly the skies were brightening. The first missionary sent out after the turn of the century, the Rev. L. M. Duval, opened Shaki, our first new station in more than forty years. Within the next few years the mission staff was strengthened by the arrival of the Comperes, the Greens, the MacLeans, the Locketts, the Scott Pattersons, the Sadlers, who with the Duvals, the Pinnocks, and Mrs. Lumley,

made up not only a very able group of workers, but were permitted to serve reasonably long periods.

During the first half century much of the preaching, teaching, and most of the leading was done by missionaries. Toward the end of this period, however, African leadership began to emerge in such persons as Rev. M. L. Stone, the "Spurgeon" of the Yorubas, Rev. Lajide Tubi, Rev. L. O. Fadipe, and Dr. Mojola Agbebi. Lack of continuity in missionary service had made the establishment of training institutions difficult. But both our Board and our Mission were beginning to realize the truth of a statement made in the Southern Baptist Convention of 1885, "The great body of laborers in Africa should come from the people of the country."

In line with this new policy, the Mission began now to plant institutions for the training of Africans. "Daddy" (Rev. C. E.) Smith started the Training School, now the Nigerian Baptist Theological Seminary, recently affiliated with our great Seminary at Louisville for the granting of the Th.B. degree to its higher graduates. Scott Patterson started the Baptist Academy at Ogbomosho, now our Baptist College at Iwo. The school opened in Lagos as early as 1855 has developed into a large secondary school, enrolling as many as 800 in all of its departments. Rev. S. G. Pinnoch took possession of the highest in-



Truly
The beautiful new stone edifice of the First Baptist Church of Abeokuta will be ready for the centennial sessions in August.

habited hill in Abeokuta and opened the Baptist Boys' High School. Mrs. Carrie G. Lumbley, the little English widow of Rev. W. T. Lumbley, gathered four girls from the streets of Abeokuta into the piazza of her mission house and began what has become probably the greatest girls' boarding school in Nigeria.

Dr. George Green opened our first medical work in the basement of his house in Ogbomosho in 1907. Three years later Dr. Lockett brought his skill as a surgeon. In 1915 Miss Clara Keith, our first nurse, was appointed. In 1920 Miss Ruth Kersey joined the hospital staff and later started her great work of mercy in establishing the Home for Motherless Children. In 1907 Dr. MacLean forsook his dentistry to establish industrial work at Shaki and later at Iwo. In this latter place he took pity on some lepers and began giving them injections. This work was enlarged by Dr. Lockett through the establishment of the "Camp of Hope" at Ogbomosho.

These medical pioneers laid the foundation of what has become the largest mission medical work in Nigeria, utilizing the services of twenty-nine medical missionaries, nine doctors, a dentist, and nineteen nurses, together with a large and growing group of African nurses and assistants. These work in nineteen medical centers, hospitals, welfare centers, dispensaries, and leper colonies, treating around 30,000 patients per year and giving approximately 200,000 individual treatments. Our maternity centers will deliver almost a thousand babies this year. Recently one of these witnessed the arrival of seven babies in six hours!

Thirty-seven years ago a group of missionary and African leaders met to form what was at first called "The Yoruba Baptist Association." From this has grown the Nigerian Baptist Convention, comprised now of twenty-one associations, and made up of a dozen different tribes. What the Southern Baptist Convention has meant to the Baptists of the South this body has, in its own smaller sphere, meant to the Baptists of Nigeria.

From its inception the Nigerian Baptist Convention has been a democratic body, with the missionary having no greater authority than his African brother. Several of the presidents and the majority of the officers have been selected from our African con-

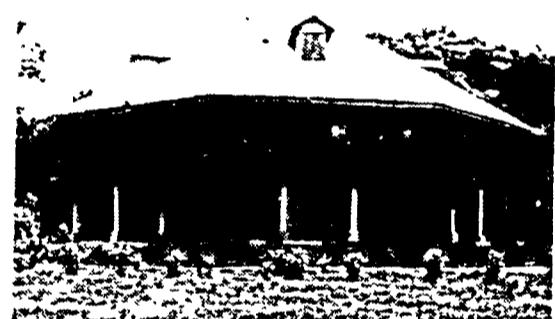


Dr. and Mrs. Green study the Yoruba language in the living room of their first home at Ogbomosho in 1907.

Photos by Green



The Greens found this building of the Oke L'Erin church when they arrived in Ogbomosho, March, 1907. Floor and pews were made of sun dried mud.



First Mission house built in Lagos in 1880, now torn down.



First Mission house built in Shaki by Rev. L. M. Duval in 1904.

Africa is on the move, and many predict that she will witness the greatest development of any part of the world in the period just ahead. Her old isolation is gone; she has been catapulted right into the thick of world affairs. The railway, the motorcar, the air-
(Please turn to page 25)



Foster Studio

The late summer and early fall months will bring several events which will be of great importance to Baptists of the world.

The first of these will be the meeting of the Congress of the Baptist World Alliance in Cleveland, Ohio on July 22-27. Representatives of Baptist churches in lands throughout the world will come together in this meeting. Many of the churches with which the Foreign Mission Board is cooperating overseas will be represented. Baptists who constitute small minority groups in predominately non-Christian countries and in countries where established national churches are maintained, derive great strength from the Baptist World Alliance. In this fellowship they feel themselves part of a world body in which they are not minority groups or non-conformists. The relationships of churches, from which foreign missionaries are sent, with the churches to which they go is raised from the level of "sending" and "receiving" churches to that of a world Baptist fellowship. The meeting in Cleveland should carry all of us forward in a fuller realization of this world fellowship.

Another event of importance is the assumption by Dr. Josef Nordenhaug of his duties as president of the Baptist Seminary in Zurich, Switzerland. Baptists of Europe and America are becoming increasingly aware of the unique opportunity of service which is opening to this seminary. It may well become one of the most significant developments in the life of Baptists of Europe. By its possibilities it

"That the World May Know"

By M. Theron Rankin

has already caught the imagination and enlisted the active interest of outstanding leaders in many countries.

The realization of these possibilities depends in large measure on the qualifications of the president of the institution. For this reason in particular it is most fortunate that Dr. Nordenhaug has been secured for this position. His knowledge of European Baptists and of Southern Baptists will enable him to secure the co-operation which will be essential to the success of the undertaking. His ability as a Christian statesman and scholar will give to the seminary the quality of training which it must have to fulfill its possibilities. Through this institution new channels will be opened for Southern Baptists to render a helpful service to Baptists of Europe. We can best serve them by assisting them in the training of their own leaders.

In August a special commission from the Foreign Mission Board, consisting of Dr. R. Kelly White, Dr. John H. Buchanan, Dr. C. E. Hereford, Dr. George W. Sadler, and the Executive Secretary, together with Dr. Ellis A. Fuller, president of the Southern Baptist Theological Seminary, will visit Nigeria to attend the centennial of Baptist missions in Africa and to make a study with Nigerian Baptists of their plans for future developments. Experienced Christian leaders in Africa believe that the next ten years will afford the largest opportunities for Christian missions that we have known in that continent and that the future of Christianity in this great area of the world will be largely determined within that time.

Dr. Fuller has been invited by the Nigerian Baptist Theological Seminary to deliver the diplomas to the first class to graduate since arrangements were made whereby the diplomas of this Seminary are granted under the scholastic recognition of the Louisville Seminary.

From Nigeria, the members of the commission from the Board will go to Switzerland for conferences with the staff of the Seminary in Zurich.

The Foreign Mission Board will

send fifteen pastors and denominational leaders to Japan in September on a special preaching mission of two months. This mission is the result of the co-operative thinking and planning of representatives of the Baptist Brotherhood, the secretary of evangelism of the Home Mission Board, the Secretary for the Orient of the Foreign Mission Board and missionaries and Baptist leaders in Japan. The first suggestion came from Japan and final arrangements have been made in response to an official invitation from the Japan Baptist Convention. When the members of this mission reach Japan, they will be under the direction of Japanese Baptists.

Because of the special circumstances in Japan we believe that the expense and time involved in such a preaching mission are fully worthwhile in this particular case. The Foreign Mission Board did not think that it would be to the best interest of the Convention's cooperative program to appeal to individual churches to provide the traveling funds for those who are to go. All expenses, therefore, will be provided from the Board's funds.

We should not overlook the fact that even in this instance, such a preaching mission can be no more than supplemental to the long-range work done on the field by missionaries and national Baptist workers, and that this is a method that can be effectively used only as it is carefully integrated with the programs of our Mission and the National Baptist Convention through the Foreign Mission Board.

The visit in Japan of the members of the preaching mission will convey to Baptists of Japan personal assurance of the Christian comradeship and support of Southern Baptists. At the same time, it will enable these men on their return to America to give to Southern Baptists the inspiration and challenge of what they see and feel in Japan. This challenge of world missions will be felt in our churches, seminaries, the planning of the Executive Committee of the Convention, the literature of the Sunday School Board and the Baptist Brotherhood.

Simple as a Meeting in a Country Church

By Albert McClellan

Something inside of me is pushing out, pushing out," were the simple words that seemed to keynote the March session of the Foreign Mission Board. They were spoken by Dr. M. T. Rankin, the secretary. They followed his reading of 2 Cor. 2:14 (RSV) "But thanks be to God, who in Christ always leads us in triumph, and through us spreads the fragrance of the knowledge of him everywhere."

The simple room where he spoke was similar to the auditoriums of some of our better rural churches, grey classic paneled walls, maroon draperies, low soft ceiling with recessed lights, tan mottled rubber tile floor and blue-green individual opera chairs. At the front, a worship center, piano and pulpit stand, and at the back, a foyer for overflow. "This is simplicity," I thought. "Any rural pastor or city pastor would be at home here."

The place was crowded. Dr. Rankin continued speaking. "The employees of the Board do not work here on the basis of authority... We do our work together... The policies of this Board are made by the Board... This Board endeavors always to keep its affairs and policies fastened to the core of Baptist faith...," his words were direct. His approach was like that of Mr. Jenkins, Richmond book manufacturer and president of the Board, who had spoken just before Dr. Rankin. "We do not own the Foreign Mission Board. We are just the temporary trustees," he had said.

This special meeting of the Foreign Mission Board to which the editors and secretaries had been invited as guests had as its main object the appointment of thirty-six new foreign missionaries. Mr. Jenkins greeted the editors as "moulders of thought" and the secretaries as "wholehearted supporters." The fellowship of the crowded room was free and without tension. The Board, the Board employees, the new missionaries, and the guests melted into unity of heart and mind like that of their brethren at Antioch the day Barnabas and Paul were set aside as missionaries to the Gentiles. In one moment of Christian

joy something pushed out from within Mr. Jenkins. He burst forth, "I am so glad you are all here. If we know each other better, we will love each other more... We will understand each other."

There is no explanation of all this except that God was in the fellowship for the evening. Dr. Rankin's words, "Something inside of me is pushing out, pushing out," took on new meaning as we moved into the real purpose of the program, the appointment of the thirty-six. His words sounded like a cloven tongue of fire when he introduced that part of the program. "The advance is on," he said, "Here are the first of the one hundred we hope to appoint this year." Then we heard the testimony of the thirty-six, all of them centered in the cross of Jesus and with a high, holy accent on the place of Christian experience in the call of the missionary.

An earnest young woman from Oklahoma declared, "God has given me many mountain peaks in life. I am going on now to the highest mountain of all, where I can stand to lead others to Christ." Her husband said, "My call came when Dr. Eugene Hill visited our little country church. It's dark out where we are going, but I had rather walk with Christ in the dark than by myself in the light."

One forceful Southern Baptist youth who was born in Canada put his feelings differently, "I have been fortunate in my introductions during life, six ways. (1) to Christ, (2) to my wife, (3) to Southern Seminary, (4) to W. Graham Scroggie, (5) to Dr. John R. Sampev, (6) to the Foreign Mission Board. Now I hope to introduce the world to the most fortunate introduction of all, Jesus Christ."

"It was a Pentecost" says Albert McClellan, Director of Publications for the Executive Committee of the Southern Baptist Convention, after attending for the first time a meeting of the Foreign Mission Board. On this page he shares with THE COMMISSION readers his deep feelings as he witnessed the appointment of thirty-six new missionaries.

A young minister going to Chile said, "It was a New Year's Eve in the Aleutians when snow was knee deep around our barracks that I surrendered to Christ. I am going overseas for God." Another who had been a sailor on the China coast and now going to Japan, told how he couldn't forget the teeming yellow faces, "Now I shall soon be telling them about John 3:16." A Missourian on his way to Africa, who had survived a wartime crash of a B-17 and a long siege in a German war prison declared that it was all for this purpose. He will be preaching to the Negroes of Nigeria in a few months.

"It was a graduation present that started me on my way to Chile," a Mississippi girl said, "A trip to Ridgecrest." "It was a three year job in the Birmingham Good Will Center that made me want to be a missionary," said a graduate of the House Beautiful. "It was the life of Lottie Moon that started me to thinking. I read it when I was first enrolled in YWA." She will be working in Ecuador.

A beautiful single girl going out to difficult Arabia said, "God brought me here. He will lead me on." A Mississippi boy going to Africa just about caught up my own feelings. "I look back on my life as a personal walk with Jesus, and now it has lead to a Pentecost, the experiences of this night."

It was a Pentecost. By the time the last testimony ended every single soul of that tiny Christian circle was probed to the depths by the working of God's spirit. When I thought about the devotion of the thirty-six to Christ, their ability to communicate their experiences so fluently, and the dark world into which they are going, I remembered the promise of God from Revelation, "They overcame them by the blood of the Lamb and the power of their testimony."

Thank God for the Foreign Mission Board, its devotion and its simplicity. Any rural pastor would feel completely at home in any of its Holy-Spirit-led sessions. God is with the Foreign Mission Board and God is leading it on.

They Came before School was Ready

By Louise Brantley

"Please, Ma," said Ibejuba, who was the spokesman for a committee of five or six, "we do not want to have our classes here at the day school again next year." It was a warm day around the first of December 1948. I was working in my office at the elementary school in Port Harcourt when I was approached for an interview by this group of Nigerian boys. They were representing the twenty-two members of the preparatory class of our newly-established Baptist High School. For almost a year, since the middle of the previous January, they had been going to school under rather trying circumstances. Now that the school year was coming to an end they had come to express their opinions. I did not take what they had to say as a complaint because I realized why they had come; rather, I considered it to be their privilege to tell me their feelings and I was glad they felt free to do so.

As I listened to these boys I recalled many things. I remembered our first furlough; like other missionaries, we had been full of the needs of our particular area of work. One of these many needs was a high school for Baptist boys in what is known as the "eastern" section of Baptist work in Nigeria, the area from the old city of Benin down to Port Harcourt and including the sprawling waterways of the Niger Delta. I remembered the Florida W.M.U. Convention of January 1944, when the building of such

a high school was taken on as a special project. My next memory was one of the "trials and tribulations" of the years 1946 and 1947 when we tried to unwind or snip through red tape by the yard in an effort to secure a suitable plot of land in a good location. In 1948 the thought of our troubles was partially alleviated by the presence of the twenty-two boys of the preparatory class. But in January when they arrived, representing almost as many Baptist village schools in the East, there was still no land—no building.

So I felt that the delegation before me was justified in its report. We had allowed them to come because of a reluctance to put off indefinitely the starting of the school. Therefore, in order for them to have classes we had "moved over" part of the elementary school and had given them space there. They had not had a classroom of their own. Their teacher had a rather weak voice which was hard to hear above the somewhat lusty voices of the three other teachers in the same room. Their schedule of activities was entirely different from that of the surrounding children of the lower grades. When they wanted to study the others were out playing noisily. All in all it had been a rather unsatisfactory setup.

I knew, however, that the necessary papers were about to become final for securing the long-awaited land. I told them about the site which was to be in a new suburb of the town. I explained that there would be almost eight acres which would belong to the

high school so that they would hear nobody's noise but their own. I knew too that the contractor secured for the job would be ready to start soon. I told them that probably the foundation for the new building would be dug before the end of that month so that within a short time an individual classroom would be theirs.

The interview ended and they went home happy for their Christmas holidays. The final papers for the land came through and the contractor began to lay the foundation for the impressive new building which had been planned.

With the reopening of school the middle of January 1949, we had to make other temporary arrangements, though of course no one minded too much because of the thought of entering a new building soon. The twenty-two prep boys had been promoted to the first year of high school which, according to British terminology, is known as secondary class III. Their number had been increased to thirty because a few could be admitted on the basis of an entrance examination. We had also accepted sixty new boys who would make up two sections of the preparatory class for that year. Ninety boys and still no building! It was more difficult to move over enough of the elementary school to care for that many. The next best thing seemed to be afternoon classes in the elementary school building. The problem was solved by having the elementary children from eight in



Happy day of laying the foundation.

The first floor is near completion. Boarding students are enjoying boiled yams with stewed fish.

Photos by the author

the morning until half-past one and the high school boys in the afternoon from half-past one until six. Many times as I tried to teach Bible at three in the afternoon, I thought of a college professor of mine who could teach and sleep at the same time.

At the beginning of the second term in May the first floor of the new building was almost completed. At least we could move into it. The boys were overjoyed at having individual classrooms and new furniture. The three African teachers were delighted over having a room in which they could study or relax when they were not teaching.

The difficulties were not all over. Instead of competing with the voices of fellow-teachers or with the afternoon heat, we were now trying to teach against the noises of the cement mixer outside, and the brick masons and carpenters all around and overhead. When the heavy rains came parts of the building were flooded by the torrents which poured through the windows in which glass had not yet been put and through some of the doorless doors.

In order to care for a limited number of boarding students, for the most part Baptist boys from the farthest villages, we rented a house near the school and asked one of the teachers to live with them as their housemaster. This was to serve until the second floor of the main building could be completed and part of it converted into a dormitory.

Gradually through the remaining months of 1949 things began to take shape. The kitchen and dining room were erected, the main driveway and paths were laid off, much of the tall grass covering the land was cut away.

This year there are 150 boys enrolled in the school and our highest grade is secondary class IV which would correspond to the tenth grade. Rev. and Mrs. Cecil Roberson are carrying on the work while we are on furlough. By 1952 we hope that the last grade can be added and it will be a fully accredited high school.

This year is the centennial of Southern Baptists in Nigeria. We are glad as we observe this occasion that the Baptist High School serving Baptists in eastern Nigeria seems well on its way to a useful future.

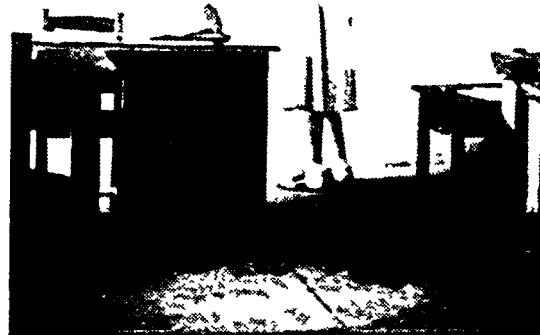
"And what," many people ask, "is the justification for spending so much time with an ordinary school and its curriculum and for expending so much energy over the details of building?"

The answer to us at least is simple. It is found in the sparkling delight of boys who have learned to read a well-known hymn from the notes put on a blackboard, and in their searching, intelligent questions at the close of each day's Bible lesson. It is found in the opportunities for teaching young Nigerians about the Christ whose love extends to all people and about his way of life for them. It is found in the awakening of boys like Christopher who had been a Catholic but who began to see the light when he said, "The Fathers have been teaching us the wrong thing."

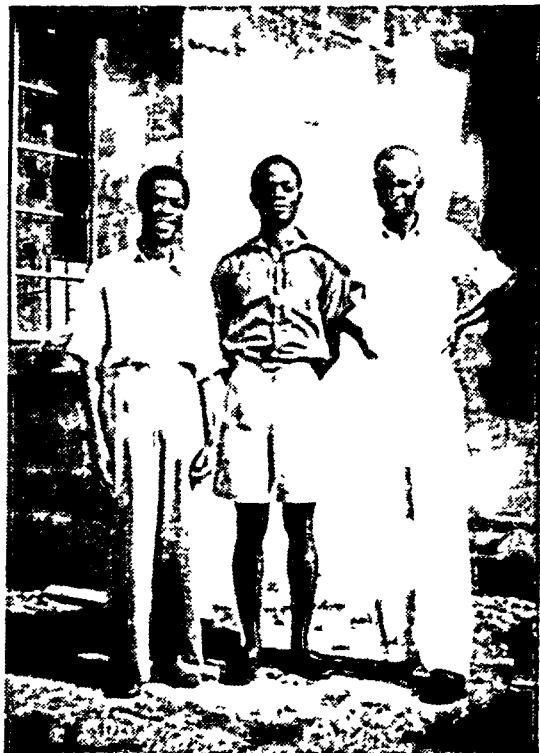
The answer is also found in the endless possibilities within our grasp of helping to mold the future of Nigeria through the lives of the young men who will enter our school as boys and go out as leaders of their country. In a land which is politically tense and easily impressed by communistic propaganda we need Christians in every walk

of life who follow Christ's teaching.

The final justification for our Baptist High School in Port Harcourt will be found we hope in the lives of those who learn not only the history and the geography, the science and the mathematics, the English and the other subjects which we offer, but also the Bible and the Christian principles which are a part of every other activity. In a country which is still predominantly illiterate the leaders of tomorrow will be the young men and women who have had an opportunity for education and training. Will they be Christian? Or will they be pagan or Mohammedan? The question is ours to answer.



The author teaching music in the high school. Below, the three African teachers.



Students cheer through window in new building.



Mrs. Brantley and the ninety students in front of the completed high school building in Port Harcourt.



Photos by T. N. Clinkscales

The cornerstone of the Itacurussa Baptist Church (College Church) of Rio de Janeiro was laid February 22, 1950. It was a day of calm and quiet after the four days of carnival that had preceded and for the little group of Baptists gathered on the campus of the Baptist College, it was significant of the Christian life in contrast to the noisy, showy abandon of dignity and modesty that pervades the land (as well as all Latin American countries) each year during the four or five days of carnival. It was the celebration of the fourteenth anniversary of the organization of the church as well as a service of thanksgiving for the construction of the new church building that is now under way.

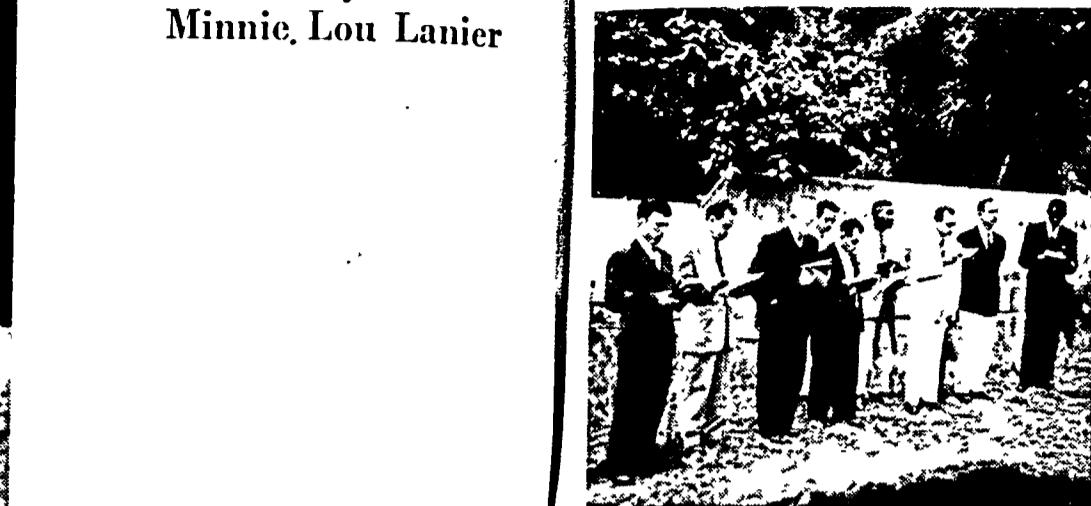
The true anniversary date was February 21, but since that coincided with the final day of the carnival, no public meeting could be held. These four days are free from all work so that all—students, clerks, government workers, servants, and workers of any type may participate in the general festivities. Some years ago, Baptists and other evangelicals realized the lurking dangers that confronted the young people during this time of freedom from study and work, and they took advantage of the holidays to promote spiritual retreats. So on the night of the celebration of the laying of the cornerstone, the group of Baptists were refreshed mentally, physically and spiritually by the four days they

had spent in quiet with the Master. Missionary W. E. Allen, pastor of the church, directed the services and as the sun disappeared behind the picturesque Tijuca Mountain (commonly known as the Sleeping Giant), hymns of praise and prayers of true thanksgiving arose from the grateful hearts of the believers. The missionary pastor called to memory the beginnings of this church some fourteen years before at which time there were only eight members. Those first members were Dr. and Mrs. S. L. Watson and son, Benjamin; the Rev. W. E. Allen, pastor; Paulo Schultz, a student; Dona Domingas, the servant in the Watson home; and Dr. and Mrs. John L. Riffey. Thus with five missionaries as members, one M.K., a student and a servant, the little new church began its existence on February 21, 1936. This church is typical of all Brazilian Baptist churches in which no class nor race predominates, but everyone is equal and serves God in harmony.

The new church baptized its first convert three months later on May 24, 1936. Dona Ondina Almeida, a brand-new Christian was the first convert of the church and her husband followed her in baptism. He is now one of the faithful deacons and a pillar of the church. Since the organization of the church fourteen years ago, baptisms have increased and membership has grown from eight charter members to 235 consecrated and loyal Christians. The church has been fortunate indeed

Itacurussa Baptist Church Lays Cornerstone

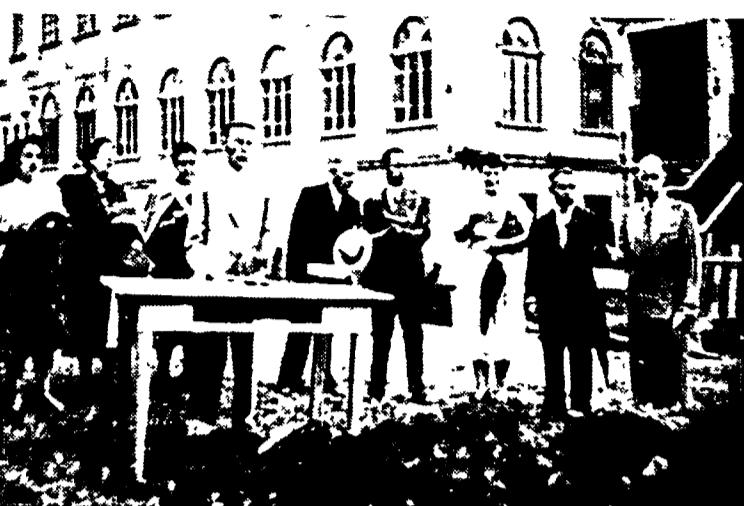
By
Minnie Lou Lanier



Dr. Edgar Hallock, Rev. Horace Buddin, and Dr. A. R. Crabtree, and other members of the church during the reading of the 96th Psalm. The Brazilians carry their Bibles even to an outdoor service.



Rev. Vitorino Moreira, pastor and business manager of the Baptist College, member of the college church, reads the 96th Psalm during the worship service that preceded the laying of the cornerstone.



Missionary-Pastor W. E. Allen presides over the service during the singing of a hymn. Others in the picture are Dona Maria Melo Moreira, Senhorita Mathilde Mendes, Senhorita Efigenia Lira, Dr. Julio Cesar Noronha, Pastor Vitorino Moreira, Miss Minnie Landrum, Pastor Henrique Canongia, and Dr. Everett Gill, Jr.



Dona Ondina Almeida and her son Carlos. She was the first person baptized by the Itacurussa church on May 24, 1936.

preaching of the Word of God, the explanations of the Scriptures and to witness the interpretation of the Christian way of life through the members of this church. Needless to say, many of the students do not avail themselves of these privileges. But many others welcome them and year by year there are professions of faith among them. In almost every case when one of the students accepts Christ as his Saviour, he becomes an outstanding example of Christian witness. Six missionaries have gone from this church into the great interior of Brazil, to carry the gospel of our Lord, and eight young men have been ordained to the gospel ministry. In 1949 the total gifts of the church, which came largely from struggling students and humble working people, were \$5,000.

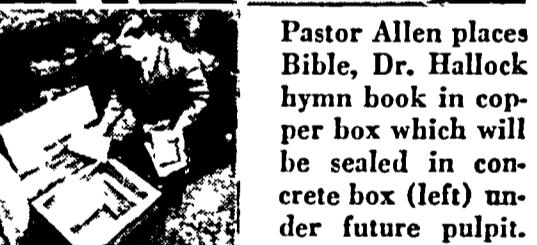
The church has no paid workers since the pastor and co-pastor (Dr. Edgar F. Hallock) are missionaries and of course receive no salary from the church. Through the years the church has been blessed with excellent leadership, and has put aside a large portion of its contributions, after giving liberally to denominational causes, for the church's building fund. Several gifts have come from the Lottie Moon Christmas Offering to help in the erection of the church. The church now has \$50,000 of the \$100,000 which is needed for the building fund. It will no doubt be possible to obtain a small loan from the Baptist

Building and Loan Board. Yet, even this Board cannot finance the amount necessary for the completion of the building.

All Brazilian Baptists rejoiced with us in having the presence of Dr. Everett Gill, Jr. for this service of the laying of the cornerstone. After the brief ceremony of placing various articles of significance into the box, Dr. Gill spoke, warming the hearts of all through his message on Christ as the cornerstone of the church. The copper box was placed in the ground below the spot where the future pulpit will be and will serve as a foundation for the preaching of the Word of God. It contains a Bible and all of the current Baptist publications, a Brazilian cruzeiro and an American dollar (significant of the money of the two countries that are making possible the building of the church); a Brazilian hymnbook, a copy of the *Jornal Batista*, a copy of the minutes of the meeting, the card of the engineer of construction as well as the personal cards of other interested persons present. It was a service of dedication anew to the task of preaching and teaching. Everyone went away with a song in his heart for the spirit that prompts Christians to give and to make possible the beginning of another church building in the heart of a city that was resting after the four days indulgence in the pleasures of King Momo (King of the Carnival).



Pastor Allen places Bible, Dr. Hallock hymn book in copper box which will be sealed in concrete box (left) under future pulpit.



Evangelism in Japan

By Edwin B. Dozier

Mass evangelism is being done in Japan under vastly different conditions than ever in the history of missions in the land of cherry blossoms. New techniques in gathering crowds such as mobile loudspeakers, announcing free distribution of literature, the use of colored moving pictures and slides bring out the crowds of curious persons who will stand for hours listening to testimonies and sermonettes of earnest Christian people. And there are decisions, but not always with a clear understanding of salvation, yet sincere in the majority of instances. Probably as never before in the history of Japan more people are able to touch the hem of the Master's gospel, and among the thronging crowd there are those whose years of sin-sickness are being healed.

It is an undisputed fact that the greatest opportunity for reaching the masses of the Japanese people with the gospel is still here, but the crest may have been reached. Intelligent advertising, an earnestly burning message, and carefully planned follow-up will yield marvelous results. Much like the Greeks on Mars Hill the Japanese people are open to some "new thing"—the *renewing gospel*.

Significant trends within the Christian movement indicate the problems besetting the way of an effective, permanent evangelism. Throughout the world there are more clergymen to the ratio of church members in Japan than any other nation. Further, it is significant that there are practically no evangelists among them. Names such as Salvation Army's Yamamuro, or Kanamori, and Kimura cannot be found among the present generation. Pray that others may be raised up and that they may gain experience in meeting the pressing need of Japan. Meanwhile missionaries and visiting evangelists are filling in the gap with varying degrees of success. When the evangelist speaks in English he may draw a large crowd of English fans who oftentimes are critical of

the interpreter. Using an interpreter is nearly always a hazard. Good interpreters are very scarce. Interpreters with the same passion as the speaker are even scarcer, and in most instances they are persons who would do a more effective job if they gave the message themselves. When visiting evangelists come prayer for them is important, but more important is the prayer that the interpreter will not be an interrupter. The power of prayer can weld the two into one.

Old patterns are not easily laid aside. Evangelistic meetings in Japan generally did not extend beyond three services. Exceptions were made in school situations. Single night stands were far more common.

At the end of November the writer was privileged to hold special services at Seinan Gakuin in Fukuoka on the island of Kyushu (Southern Baptists' Boys' School). When I arrived the schedule for the five student bodies was for three services apiece. That was better than nothing, but although it meant speaking on an average of four to five times a day for two weeks in addition to innumerable conferences with individuals and groups I asked for five services each. It meant hard work. God sustained both the physical and spiritual man. The result was over five hundred decisions among students and faculty. These were more soundly arrived at since they were made on the basis of a carefully worked out series of messages that encompassed the necessary items for an intelligent decision. Re-

Mary Lucile Saunders



High school building and chapel center on the Seinan Gakuin campus.

peatedly we get statements saying, "Never in the history of the school did we have such a revival. Baptisms are continuing nearly four months later as a direct result of the meetings in November." Such a program indicates that a great percentage of a student body can be won to Christ.

One of the difficulties of such evangelism is the matter of conserving the results. A well planned program of follow-up needs to be worked out with carefully kept records. Personal visitation cannot be relied on wholly because of many obstacles that would hinder this method. The dearth of tracts, pamphlets, and books is another handicap in an intelligent conservation of the seeds sown during the meetings. Too often mass evangelism has left a froth of floating Christians who do not add body to the onward movement of Christ's church. Funds for such literature in addition to money for Bibles is a great need. Although funds may be available prayer should be offered that men who can and will write such needed pieces of literature be raised up in this day. Mass evangelism will of necessity mean more churches. More shepherds are needed for the flocks to help those who are already busy as pastors, to minister to greater numbers.

Evangelism in Japan does not present the same picture as it does in America. American evangelism is among pagans with Christian coloring added to the social background of the individuals to be reached. Evangelism in Japan is among pagans with a social background of a vastly different coloring. Decisions that are apparently the same have significantly different meanings. This indicates a different technique in follow-up work. It necessitates more painstaking and individual nurture of the young Christians. Although larger churches are desirable in Japan they probably should not be as large as those in the United States. Probably there should be more churches.

Sixty years ago Drs. Brunson and McCollum began work in Kyushu where the Japan Baptist Convention has the greatest number of its churches. The preaching mission of fifteen Southern Baptist pastor-evangelists by their presence will highlight this anniversary year.

All America is interested in Africa today. Taxpayers are wondering how many millions will be poured into the undeveloped areas of the Dark Continent. President Truman's inaugural address directed thinking in that direction. As a result radio commentators and newspaper men have been making flying tours of Africa to better inform the public on the risks and opportunities of such a program.

After covering more than 40,000 miles of North, Central and South Africa during a twenty months stay I have reached the conclusion that the Belgian Congo and South Africa are the most promising areas for immediate development through private enterprise if not government subsidy.

While Southern Baptists are not directly charged with the responsibility of introducing Christianity into the countries of the great Congo basin we are concerned with the progress of the forces of democracy and Christianity in this strategic area of the second largest continent. The increased activity of the Communists as reported in the daily press should increase our own concern.

I was gratified to find that our British and Scandinavian brethren have had a strong missionary enterprise in the Congo for several decades.

My first entrance into the Congo was after an eight hour flight from the British Gold Coast across the Gulf of Guinea. The flight up the Congo River from its mouth to Leopoldville required two hours. Here I saw the tropical landscape at its best. The low coast line with its green scum-covered, meandering streams soon changed to rolling mountains all decked in the dark green of jungle growth, with light green grasslands in the foothills. All around the landscape I could see the smoke of native villages hanging above the tree tops. My thoughts turned to David Livingstone and his passion to see these benighted peoples brought into the light of civilization.

The mineral wealth of the Congo made a significant contribution to the war effort of the Allied nations. Editor Erwin D. Canham, who made a tour of Africa in 1948 with a group of newspaper men, estimates that the Belgian Congo built up a wartime credit with the United States of some three billions of dollars. How much of this was invested in the rich uranium ore of the Congo remains a military secret. It is known that half the

The Call of the Congo

By John R. Sampey, Jr.

world's output of industrial diamonds, the black variety used as abrasives, and one-third of the world's cobalt come from the mines of the Congo. Radium, copper, tin and gold are mined in increasing quantities.

The Congo River is potentially one of the world's largest producers of hydroelectric power. The falls and rapids which interrupt the 14,000 miles of surface transportation on this mighty river system are waiting only to be harnessed to make the Congo a wealthy industrial region. Africa has 40 per cent of the potential water-power of the world and two-thirds of it lies in the Congo basin.

While in Leopoldville I was taken on an inspection tour of a textile mill. There was so much American made machinery in the plant that I could detect little difference in the operations of carding and combing, spinning and weaving, from those to be seen in my hometown of Greenville, South Carolina. The Leopoldville mill was handling 150 tons of cotton a month.

History has been severe in its criticism of the manner in which the Belgian government has exploited the natural resources of this region all through the decades since their wealth was laid bare by the explorations of Henry M. Stanley. More than 10 per cent of the colony's total budget, however, goes for public health work, and the Belgians have educated a large middle class of nationals to serve as competent clerks, mechanics and railway employees.

The great mass of the 10,500,000 population in the Congo remains untouched by the white man's commercial and missionary activity. Far back in the tropical jungles they live as their ancestors have for centuries. Most of them speak dialects of the Bantu language. In the heart of this region are found the two races of extreme stature: the seven feet Natusi warriors and the three feet six inch pygmies.

One of the most enjoyable evenings I spent in Leopoldville was in the home of Dr. and Mrs. Charles W. Pugh of the British Baptist Mission.

This couple has lived more than thirty years in the Congo. A member of their staff, Miss Eva G. Davis, took her training at the Woman's Missionary Union Training School in Louisville, Kentucky. Through her Southern Baptists do have a personal interest in the missions of the Congo.

At dinner Mrs. Pugh served several choice native dishes, but the roast duck and ice cream were prepared after the best white man's taste. The home was crowded with rare souvenirs of native culture, and these veteran missionaries related some interesting experiences of life back in the "bush country."

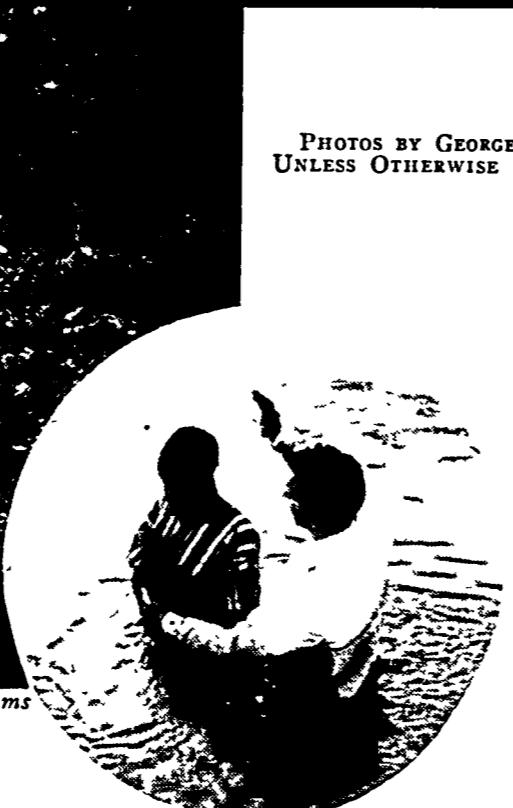
As we sat talking on the veranda overlooking the moonlit waters of the mighty Congo there came to our ears the throbbing of the drums from a distant native village. Dr. Pugh took the occasion to demonstrate on one of his huge native drums the many different messages this primitive medium of communication can beat out.

While in the Congo I flew over many hundreds of miles of dark jungles. These were as forbidding as those of the Amazon Valley. On one of these flights our pilot missed his check points and for more than an hour we were lost. In discussing the incident with other pilots I found most of them expressed the opinion that they would rather "ditch in the drink" or crash land in the desert than to be forced down in a tropical jungle.

I left the Belgian Congo for South Africa. In leaving the Congo for the Union, I was entering the country of a leader of world thought who has made one of the most arresting statements to the issue of America lending aid to Africa. Marshall Jan Christian Smuts has reminded us that we have a moral obligation to repay to Africa. He refers to the hundreds of thousands of black men we transported to the United States as slaves in the decades when our country was young. With the help of their toil we have now reached maturity. Should we not extend across the seas more of a helping hand than we are currently doing through a fruitful yet meagerly supported missionary program?



Evangelism



Mary Catherine Adams

PHOTOS BY GEORGE GREEN
UNLESS OTHERWISE INDICATED



Kaduna Baptist Church (left) had first church building in Northern Nigeria. At right the Baptist church of Sapele.



C. F. Eaglesfield
Medical dispensary at Joinkrama (top).
A temporary hut serves as isolation ward;
it is destroyed when patient leaves.



The hospital in Ogbomosho and one of the wards for male patients.

Nurse Ruth Kersey and one of the motherless children at the Ogbomosho Home for Motherless Children. Mr. Oguniyi is a Yoruba laboratory technician.

V. Lavell Seats C. F. Eaglesfield



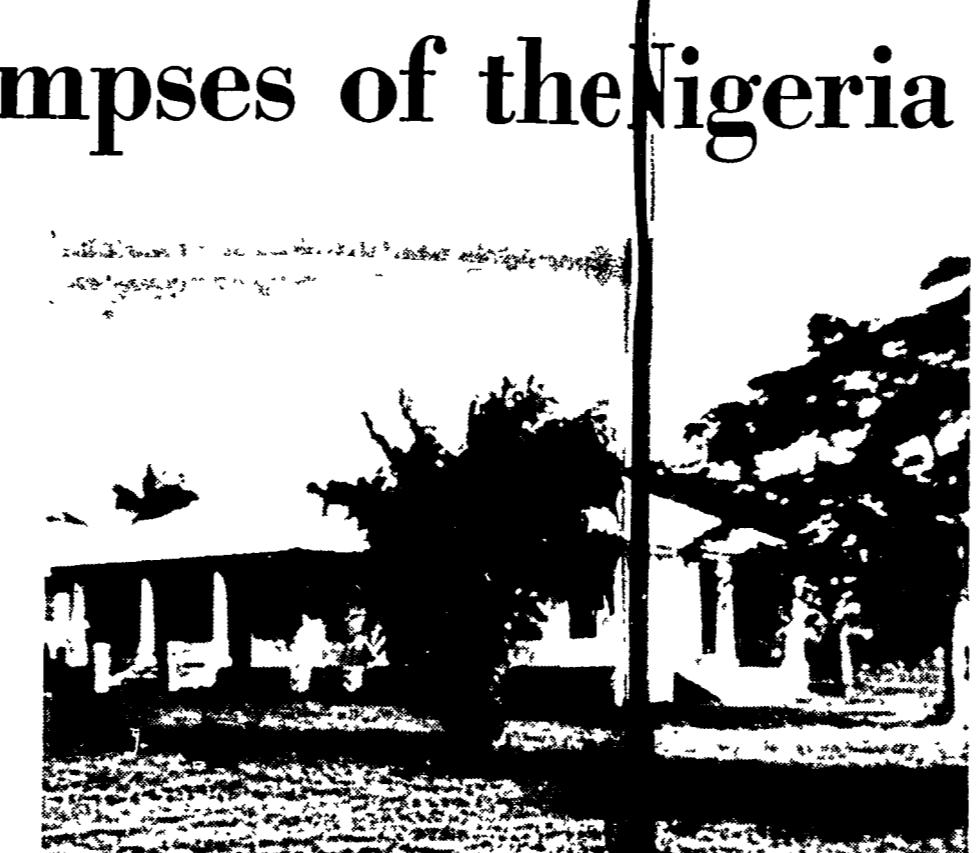
Glimpses of the Nigeria Mission



Education



The Baptist Academy at Lagos. The Nigerian Baptist Mission operates thirteen colleges, academies and secondary schools.



Scofield
Administration building on the Baptist Mission compound in Ibadan.

Administration



The Theological Seminary building in Ogbomosho, erected in 1920.



Healing
The Lockett Memorial Chapel for lepers at Camp of Hope, Ogbomosho. Missionary Ethel Harmon is shown giving a flannel board talk to the lepers.



EDITORIALS

Significance of the Chicago Convention

Future years will reveal the full significance of the Southern Baptist Convention which met in Chicago, May 9-12. But it is already possible to state that future historians will refer to the 1950 Convention chiefly because it greatly enlarged the facilities for ministerial training by establishing two new seminaries, the Golden Gate Seminary at Berkeley, California and the Southeastern Baptist Theological Seminary at Wake Forest, North Carolina.

Another very significant feature of the Convention was the harmonious spirit of its sessions. The divisiveness so evident last year in Oklahoma City was lacking in Chicago. The messengers faithfully attended the meetings in spite of the physical discomforts of a poorly equipped auditorium. In their faces was written an earnest determination to major on the things that glorify God rather than men. The hankering for "exposés" and the fever of suspicion were completely absent. In fact, the messengers seemed so anxious to maintain the "bonds of unity" that they shied away from even what could have been healthy discussion of many vital issues.

What accounts for this change in "climate"? Many factors are evidently involved, and none of them singly furnishes the whole answer. But one seems to stand out above the others: the sobering realization that God has given to Southern Baptists a vital responsibility for proclaiming the gospel of the Lord Jesus Christ to a lost world. That giant task of world evangelism must not be jeopardized by petty disagreements.

The recent simultaneous evangelistic campaign had laid the hearts of thousands of the messengers who attended the Convention freshly up against the despairing hearts of lost people in multitudes. When men are drowning it does not seem fitting for the rescuer to spend too much time polishing his medals for past heroism. There was a sense of sober humility and an absence of boasting which bode well for our continued progress in evangelism and missions.

Dr. Robert G. Lee, who was elected president for the third year, rose to a high plane of leadership and gathered the entire Convention behind him through the wise and warm words in his presidential address:

Our forefathers, who believed in and practiced unity of opinion in essentials and diversity of opinion in non-essential and nonbasic matters, look our way to see if we are wise enough not to lay down a set of rules to determine Baptist conduct as to our Convention relationships....

With God's favor upon us authenticated by our progress, we must take no backward step by failure to maintain the absolute autonomy of our churches, which maintenance is the only thing that will keep us from going into some form of ecclesiasticism which is wholly foreign to Baptists....

Have we brought to Chicago a Christlike spirit? Can we, who were so feeble a folk hundred years ago, walk humbly before God and men? Can we, who have wrought so well with organizations, work miraculously to bring ourselves under full domination of the Holy Spirit? ...

We are the stewards of the manifold grace of God—in using as well as dispensing it—not as saints preserved for future happiness but as sinners redeemed for present service.

If the spirit of concern evident in the Chicago Convention becomes epidemic in our churches, Southern Baptists will increasingly place themselves in the center of God's purpose for the redemption of the world. How in the perspective of God's eternal love for the world revealed in Christ Jesus can we do otherwise?

Your State Baptist Paper

This word is written in praise of the state papers published among Southern Baptists. The increased circulation of these periodicals indicates that pastors and church members are coming to realize their indispensable function in promoting all the work Baptists do together. In 1940 the total circulation of all state papers was 190,683. The circulation reported at the Southern Baptist Convention in Chicago was 816,758.

Although no one can measure exactly to what degree the progress of Southern Baptists in all their co-operative work during the last ten years is due to the information and the incentive to action furnished by the state papers, it is certain that they have been a major factor. Week after week the editors have faithfully kept before our Baptist people the causes so dear to our heart.

No one will give himself and his money to something concerning which he is not informed. Therefore, the greater the number of Baptists who read their state papers, the more effective will become the support of all our co-operative undertakings both local and world-wide. Thus you serve the cause of Christ in the world by subscribing for yourself and others to your state paper.

Just to make you acquainted with the names of all our Southern Baptist state papers and to save you the trouble of finding the address of your own, here is the list of them: *The Alabama Baptist*, 614 Stallings

Building, Birmingham 3; *Arizona Baptist Beacon*, 386 North First Avenue, Phoenix; *The Arkansas Baptist*, 206 Baptist Building, Little Rock; *The California Southern Baptist*, 1605 M. Street, Fresno 1; *Capital Baptist*, 1628 16th Street, N.W., Washington 9, D. C.; *Florida Baptist Witness*, 218 West Church Street, Jacksonville 2; *The Christian Index*, Baptist Building, 291 Peachtree Street, N.E., Atlanta 3, Georgia; *The Illinois Baptist*, 220½ West Main Street, Carbondale; *Kansas Southern Baptist Beams*, Box 729, Wichita; *Western Recorder*, 127 East Broadway, Louisville 2, Kentucky; *The Baptist Message*, Box 311, Alexandria, Louisiana; *The Maryland Baptist*, 330 North Charles Street, Baltimore; *Baptist Record*, Baptist Building, Jackson, Mississippi; *Word and Way*, Missouri Baptist Building, Jefferson City; *Baptist New Mexican*, Box 485, Albuquerque; *Biblical Recorder*, Biblical Recorder Building, Raleigh, North Carolina; *The Baptist Messenger*, Baptist Building, 1141 North Robinson Street, Oklahoma City 3, Oklahoma; *Pacific Coast Baptist* (Oregon), 810 V. Street, Vancouver, Washington; *Baptist Courier*, 29 West McBee Avenue, Greenville, South Carolina; *Baptist and Reflector*, 149 Sixth Avenue, North, Nashville 3, Tennessee; *The Baptist Standard*, 2222 San Jacinto, Dallas 1, Texas; *Religious Herald*, Box 3 R, Richmond, Virginia.

Convention Budget Sustains the Advance Program

The budget adopted by the Southern Baptist Convention in Chicago contemplates advance in all our co-operative undertakings with major concern for foreign missions. The Convention set as the Cooperative Program goal for Southern Baptist Convention agencies \$10,000,000 for 1951.

Of this amount the first full \$4,500,000 (aside from \$145,000 for Convention operating expenses) will be distributed to the agencies for current operating needs according to a scale of percentages which will give the Foreign Mission Board fifty per cent or \$2,250,000. This is \$250,000 more than the amount in the 1950 budget.

The next \$2,500,000 of Cooperative Program receipts for the Convention agencies will be allocated for capital expenditures according to a scale of percentages adopted by the Convention. Of this amount the Foreign Mission Board will receive 15.1 per cent or \$377,500. Total income of the Board from the first \$7,000,000 of Southwide distributable Cooperative Program receipts will therefore be \$2,627,500 in 1951.

All additional funds above \$7,000,000 and the Convention Operating Budget are to be given to the Foreign Mission Board in 1951 in the same way that all receipts above \$6,500,000 in 1950 will go to Foreign Missions. If these goals for the Cooperative Program receipts are reached it will mean that the Foreign

Mission program of the Southern Baptist Convention will have taken a major step in reaching the Advance Program goal of 1,750 missionaries and an overseas operating budget of \$10,000,000.

Income from designated gifts, fixed investments and the Lottie Moon Christmas Offering will add an estimated \$2,500,000 to the figures for foreign missions given above.

The significance of the adoption of this Convention budget lies in the determination of Southern Baptists to sustain an adequate world mission program and to assume their share in winning a lost world to Christ. As the Convention looked to the white fields of the world there were an evident spirit of prayer and a sense of humility which, we believe, God can use for the furtherance of his redemptive world purpose.

Can Europe Unite?

When we look at the many barriers which split Europe up into about twenty-five different nations we are inclined to be impatient with the political, social, economic and religious forces which are responsible for the disunity of that troubled continent.

In reality Europe today consists of two main divisions. The West was shaped by Roman law, the Catholic Church, the Renaissance, the Reformation and the social movements since the French Revolution. The East has been molded chiefly by centuries of autocracy in both state and church and recent adaptations of it in the regimes since the Russian Revolution.

The deeply rooted attachment to the soil where their forefathers lived, a sense of superiority of their own traditions, the fear of war, and the instinct to defend what they hold dear, all lie behind the sacrifices Europeans make to "insure" their survival in a possible armed conflict of the future. None of them wants war. The people of every nation desire peace.

Whereas the obstacles to a united Europe are patently economic and social, the ultimate hurdle is spiritual. What the people think and feel and believe will shape their actions. Europe will not effectively unite even in halves on the basis of fear alone. Their getting together must be based on the recognition that the best course for the welfare of their nation and the achievement of personal dignity and individual happiness lies in co-operation within a federation rather than competition across national boundaries.

Economic assistance and military alliances seem vital at this stage of economic disruption and political insecurity. But the final cure for the ills of the peoples of Europe and all the nations of the earth lies in the gospel of Jesus Christ. If Europe and America become truly Christian the nations of the world would be united as fellow citizens in the Kingdom of God.

Nigeria Needs Vocational Training

By Samuel Olabiran Ojo



Samuel Ojo is a layman studying Business Administration and Engineering at the Florida A. and M. College in Tallahassee. He came from a Baptist home in Nigeria.

Being the last son and the second to the last child, I belong to a large Christian family of eight children. My father is a Christian. When or how he was converted, I have never been inquisitive enough to ask him. But according to the history of his activities in the Baptist churches in Lagos and in Ibadan, he was probably converted some five years before the beginning of the current century. My mother was converted after her marriage to my Christian father.

My parents tutored all the children into the habit of praying, especially in the morning, in the evening and before meals. Like all good Christian homes, we had formal evening prayers at nine o'clock before some members of the household retired. At each prayer meeting a Bible text was read, the prayer was said by one of the children and finally my father would say his long and rather comprehensive prayer. This superimposition of my father's prayer made us, the children, feel that we did not know how to pray yet, and we made continual efforts to imitate him.

The Bible has been translated into my language, Yoruba; and at the family prayer meetings we used the Yoruba Bible. The text was chosen by father and read by one of the children. Yoruba is a language in which the meaning of a word depends largely on the intonation with which it is pronounced. I remember as if it were yesterday those evenings, when I failed to make my readings meaningful because of incorrect intonations, and the uncomfortable nervous responses I always had whenever it was my turn to pray—the nervousness which often marred my prayers with repetitions and brevity.

When I reached school age, I was sent to the Infant Department of the Baptist Academy at Lagos. The educational opportunities which existed at that time were almost entirely offered by the different missionary organizations in Nigeria, with the exception of about four secondary schools and some ten elementary schools maintained by the government. In spite of the fact that the government schools were sadly inadequate for a population of about 25,000,000 people, the higher fees charged in these schools created additional barriers.

Missionary schools were much cheaper and one could safely say that a child attended school on his father's membership in the church. Catholic boys were easily admitted into Catholic schools. So it was with other churches, but the Protestant churches were more liberal in admitting into their schools children who came from non-Christian homes.

Having completed my secondary education, I joined the army. In the course of my duty in the colors, I traveled all over Nigeria and met people from different tribes. The nature of my work was such as laid bare to me the individual problems of many African soldiers whom the war had congregated in a wonderful miscellany. As we all know, poverty is the mother of vice and poor housing is the breeding ground of many vices. It therefore appeared to me as a challenge to be one of those young Africans who ought to seek to better the conditions of his people.

My people need good homes. Their economy needs salvaging and rehabilitation in order that the people may enjoy an honest and decent living. To the end that these may be accomplished, I orientate my studies in the United States of America. My field of study is Business Administration and Engineering. Africans are very grateful people. I should take a just pride in serving them to the best of my ability.

No society is static. The needs of Nigeria today are changing with the impact of the western civilization upon the people. What the pioneering missionaries of the nineteenth century advocated is no longer tenable in the world of the mid-twentieth century. The training of Africans was concentrated on turning out teachers and ministers. The requirements of today demand that the African should be trained in the business of making a living in addition to religious instruction. He should be taught to utilize his very fertile land to invoke God's bounteous harvests from the mother earth, to use his head and hand in the modern industrial processes, and to use his heart for the glory of God. The business of making a living and that of doing one's duty to God intertwine in an individual and are inseparable. No amount of religious instruction will prevent an unemployed man from committing crimes if he had to do so in order to live.

Our present secondary school system is defective, in that it does not provide for vocational training. If I may say so, the secondary schools in Nigeria are turning out year after year a tremendous number of unskilled clerical workers, a situation which is working hardships upon the Christian families concerned. This cannot be blamed on the mission school systems but on the educational policy of the government.

Our Lord himself did not sanction perpetual tutelage. After he had taught his disciples for some time, he expected them to be able to do something by themselves. I am now pleading that the American Christians should help put the Africans on their legs. The only way to do this is to introduce vocational training into our Baptist school system in Nigeria whereby Christian boys and girls will be able to learn such trades as tailoring, typing, carpentry, simple agriculture, and so forth. In addition, the African should be trained on higher professional levels to supply the needs of his society, whether those needs be medical, educational, pastoral, or otherwise. These trades and professions should be learned with a Christian background.

Of more urgent nature is the need for the intensification of our hospital work in the delta area (Joinkrama), the opening of more schools in the east and a formidable encroachment upon Mohammedanism on the north.

In conclusion, I am taking this opportunity to express our gratitude to those who made our coming to America possible and to those who are making our stay here comfortable.



EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD

Quito's Indians, Climate and Past Civilization Intrigue Missionary

It has been our good fortune to visit Quito, Ecuador, where missionaries are to be located soon. The city is high in the Andes, with a backdrop of five extinct volcanos perpetually capped with snow, with an eternal-spring climate, and with Indian descendants of several civilizations that flourished and died before Columbus ever dreamed of his momentous voyage.

In the Eighteenth Century when the Academy of Paris set out to measure the arc of the Equator, the only civilized region located on the line was the colony of Quito, a possession of Spain. Hither they went, to a land inhabited successively by the Quitus, the Yuncas, the Cara peoples and years later by the Incas. The republic which was formed when the Spanish yoke was thrown off was called Ecuador for the famous line which runs a few miles north of the capital city.

We went to the spot where the earth's diameter was first determined. An Indian family lives near the monument which marks the exact location of the Equator. Near the crude, straw-thatched hut which they call home I saw a little playhouse the two children had built. Little Marie Merced, aged three, and her sister, aged two, like to build playhouses just as girls do all over the world.

We also visited the Cathedral of San Francisco which was first built in 1562. Although the building has been replaced, the influence has been continuous. Altars inside the cathedral are made of gold taken by slave labor from the mines of Ecuador and worked by skilled monks who lived in the adjoining monastery.

The Indians, with their products and art, contribute much to the country's welfare. Their silver work, featuring Inca designs for the most part, is very beautiful. Leather work, tanning and tooling, is excellent. Carvings and paintings are also popular.

A street scene in Quito is quite colorful. The Indians wear brightly colored ponchos over their shoulders, the men wearing red ones as a rule, while the women wear red, blue and striped ones. Here in Colombia few Indians are left.

Due to the slave labor of the Spaniards, they are a vanishing race. Interior Ecuador was kinder and they are very numerous there.

RAY SHELTON
Medellin, Colombia



for July 1950

Nigerian Evangelist Held a Series of Revival Meetings in the Gold Coast

Rev. I. A. Adejunmobi, well known Nigerian evangelist, led Gold Coast Baptist churches in a series of revival meetings. The meetings were so arranged that the smaller churches could attend the services in the largest near-by church. The evangelist, like Elijah, pointed out to the people their sins, especially sins of unbelief, drinking and polygamy. Missionary H. R. Littleton and I had the privilege of going with him on many of these "bush" trips and of seeing many Africans come to Jesus. I want to share one of these trips with you.

Mr. Littleton, Mr. Adejunmobi, Mr. Idowu (our Gold Coast field worker), our cook and I set out for Tamale, 250 miles north from Kumasi, in Mr. Littleton's new jeep station wagon and trailer. Along the way we visited our churches and people and held some services at designated places. At Tamale the evangelist preached for five mornings and nights and reaped forty-six souls for Christ.

One of the services in Tamale was with the Dagomba tribe. Their meeting place was a huge tree. To gather the people together a naked boy beat a piece of iron tied to a limb of the tree. The 127 who came pleaded with us to return soon to help them build a church. We saw on their faces real hunger for the gospel and our hearts moved with compassion for them.

Homeward bound and just a few miles outside Tamale, the trailer, suffering from the washboard roads, blew out a tire and split completely through the body, spilling our baggage, gasoline and supplies. A passing truck took our trailer parts to Kumasi. We reached Prang before night and held a service in the little church which the Yorubas themselves built of the native red brick blocks. The church has thirty members, but the neat little building will hold fifty people.

Later we traveled to Suhum and Nswam, near Accra, 160 miles east of Kumasi. During this trip thirty-nine lives were saved. Within two weeks we had traveled over 800 miles of burdensome roads.

Before the revivals began, Mr. Idowu and I had spent over ten hours examining ninety-two candidates for baptism into the Kumasi Baptist Church. Eighty-two of them passed the examination as to their conversion, beliefs, doctrines and faithfulness in attending the night classes for learning to read Yoruba.

Dressed in white and with joy on their faces and in their hearts, the candidates marched in single file from the church

and the congregation followed them to the beautiful riverside service. During the dry season the river has little water, so three of the men continually shoveled mud and pulled weeds with which to build a dam. Mr. Idowu baptized the eighty-two within ninety minutes, and even the Ashantis (natives) who did not understand the significance of the service, observed it with reverence. Those baptized were eighty Yorubas, one Ashanti woman and a native of the Ga tribe in Accra.

We are seeking to help the nationals of the Gold Coast, also. Recently Ashanti Catholic mothers have begun coming and bringing their children to our Sunbeam and Cradle Roll classes. We accept every invitation to speak in their schools and they do appreciate our coming.

We need more workers in the Gold Coast. Will some of you young people come to help us?

QUINN MORGAN
Kumasi, Gold Coast

Chinese Students Write Confession of Christian Faith in Communist Textbook

One afternoon when I came home from a Bible class I found two of my English students at my door waiting to learn their grades in a mid-term examination. They were members of a Bible class, but were not Christians. As we talked I told them I hoped they would soon accept Christ. They replied that they wanted to sometime, but needed more understanding first.

I got the flannelgraph I had just used in Bible class and in a few minutes the three of us were on the floor looking at pictures which explained the gospel story. They listened intently, and as I finished I told them they didn't have to know any more to accept Christ and asked them if they didn't want to accept him right then.

Without a moment's hesitation both students said yes. I asked them to pray and confess their sins, asking the Lord to forgive them. The three of us prayed at the same time in a low murmur and then I asked them to pray aloud separately. Their prayers were real prayers of confession and faith, and I had no doubt of their sincerity.

As we talked about being born into the family of God, I asked them if they wouldn't like to write down the date of their spiritual birthday. Turning to the flyleaf of a book each of them carried, they started writing in Chinese and Eng-

lish: "Today, November 30, I received Jesus as my Saviour. He forgave my sins. I am a member of God's family. I am a Christian."

As they wrote I realized they were writing their confession of faith in Christ on the flyleaf of their Communist textbook, used in a required course!

During my last term of school my weekly schedule has included nine hours studying with a Chinese teacher, six hours of English in our boys' high school, and five hours of work in Chinese which included three Bible classes for high school students in the church, an Intermediate boys' Training Union and a Sunday school class of Intermediate girls. I have meetings every night except two.

Most of my unscheduled time goes for preparation for the work in Chinese. It still takes me hours to prepare for one hour's teaching in Chinese. But even then there is still time for unscheduled meetings and socializing. My work next term will probably be very similar.

We are all facing again the question of whether to go or stay. We need your prayers in the decisions, problems and responsibilities we face day by day.

GLADYS HOPEWELL
Shanghai, China

High Ideals of Nigerian Seminary Student Are Stated in Class Theme

We think we are engaged in the most important work in the Mission, for trained pastors and leaders can carry the gospel farther than we could ever hope to carry it ourselves. The gratitude of the students, their keen response and their sincere desire to learn are a challenge.

Mr. Hill has an English composition class whose weekly themes I help to grade. I'd like to share with you some of the highlights of one of the themes on "What I Expect to Gain from the Seminary." The student wrote:



"God has called me to the highest office in the world, if not the most delicate one, where souls will be brought to the saving power of Jesus; where my message may send many to heaven or send them to hell if I do not know the correct interpretation of the Scriptures. So I expect to get from this institution the necessary training which will build me up for the Master's service.

"I need to have a thorough knowledge of the Scriptures, also a knowledge of the principles and methods underlying the preparation and delivery of sermons. I expect to achieve here the method of how to study and to be well acquainted with studies, so that wherever I might be working for the Master, I might have a spirit of studies to be able to dig out things for myself for the good of others....

"I expect also that my family may have an ideal Christian home. Because if I know the Bible, know how to give the message of God to his people, know how to study; and my family life fails to show what I teach and preach and have acquired from this course, then I have failed altogether. Therefore, I expect to get the best training for the building up of my family life while I am here. So I expect to get a sound Christian ethic.

"With a heart full of thanks I testify that I have already gotten more than I expected to get from the seminary. I never expected that my wife could know how to read and write and even speak some simple English. My wife has also gotten some knowledge of sanitation, housewifery, and cookery which we never expected to attain when we hoped to come to the seminary...."

Pray for us that we may, to some extent, fulfill the high expectations of the sixty-five young men enrolled in the seminary.

JANE HILL
(MRS. PATRICK H.)
Ogbomosho, Nigeria

Many Baptist Churches in Northern Nigeria Have Never Had a Pastor

During a month's tour of northern Nigeria, Missionary Ethel Harmon and I traveled 3,370 miles, visited seventeen churches and held a north-wide Sunday school and evangelistic conference at Jos.

You remember how Paul visited Christians in various places to see how they did and to try to strengthen and confirm them in the faith and secure permanence in the work? We tried to use this method. In each church we tried to show the people how they could improve their Sunday school, gave demonstration lessons, answered questions about the work, concluding with evangelistic messages.

Our Baptist churches in the north originated somewhat like the churches in Paul's day, although it was not persecution that scattered the people. The Yorubas are great traders, and as they went north they established their own churches.

It is thrilling to see how these people have been faithful in establishing churches wherever they have gone. Yet, because of the lack of leadership, evils have crept into some of the churches. There is criticism, too, that these Christians have not made much effort toward evangelizing the Hausas, Fulani and other native peoples of the north. This is understandable, however. Some of the churches have never had a pastor. Only three churches out of the seventeen we touched have pastors now. Most of the churches have all they can do just to hold together. I think they are getting the idea of giving the gospel to others. Several churches have set aside evangelists to work with the local people.

Northern Nigeria is like an altogether different country from the southern section. Some of the northern cities are quite old and still have their ancient walls surrounding them. Zaria and Kano are two of the most famous of these old walled cities. They are Mohammedan cities and no Christians or churches are found within the walls. However, this is not as restrictive as it sounds, for life is actually centered outside rather than inside. All government establishments, white traders, non-native Africans, business establishments and churches are outside the wall.

Sokoto was one of the most interesting places we visited, from the historical point of view. There we saw the tomb of Shehu Dan Fodio, the first sultan of Sokoto. He was the ruler who, with the sword, in the early Nineteenth Century conquered almost all of northern Nigeria down to the Niger and Benue rivers, making Mohammedanism supreme. Katsina, up near the French West African border, has a Mohammedan history dating back as early as 1400.

The Kafanchan area is one of the most unusual parts of the country. It is a mountainous area and quite cold at this time of the year. Some tribes living there are really primitive and pagan. Their clothes consist of a few leaves hung on a string about the loins. When the weather is cold the people put a fire under their beds at night to keep warm. The bed is a clay platform and they put the fire in a hole in one side.

Don't forget to pray for the needs of this land, and for more missionaries to come out here and help.

MARY CATHERINE
ADAMS
Iwo, Nigeria



Rosario W.M.U. Association Uses Life of Lottie Moon in Mission Study Class

One of our big occasions for the W.M.U. Association in Rosario was the mission study class. It was our first as an association and the first in the country to fulfill W.M.U. requirements for mission study certificates. Missionary Julia Reaves Askew taught the book, *Carlota Moon*, which was recently translated into Spanish. Classes were held in the W.M.U. training school for three days, with two class periods each day. Between classes we enjoyed iced tea and informal chats. Fifty-four were enrolled in the class and thirty-four stood the examinations.

The first Recognition Service in a special meeting just for them was a great event for the Girls' Auxiliary and Royal Ambassadors. About fifty of them were present. The largest single group attending was the G.A. group from Echesortu Church. Five of the girls had completed the first Forward Steps.

A new R.A. chapter was organized in January. Mr. Dennis Baker, son of English missionaries and assistant pastor of one of our churches, is their counselor. They selected "Pablo Besson," name of the first Baptist preacher in Argentina, as the name of their chapter.

Royal Ambassadors of Rosario had their third annual encampment this year. They had four good tents, two for the boys, one for the leaders and a small one for the kitchen. Exactly sixteen boys fit into the two tents, but when six others came to stay for a day and a night to stand their examinations on ranks, they all just doubled up for sleeping. The camp was held by a salt creek, under tall eucalyptus trees.

When the R.A.'s left, the G.A.'s came in. Senorita Quindt directed the activities for three days. All the girls are planning to work hard this year and go to camp again next summer.

The W.M.U. convention meets in Rosario late in April. Will you continue to strengthen us with your prayers?

LOU ELLEN HAWKINS
(MRS. T. B.)
Rosario, Argentina

Abernathys Invited to Teach in School And Hold Services for Mine Employees

We are still comfortably settled with the David Ahns. One of the joys of being here has been to meet their friends, who have been invited to the evening meal by twos. Always these friends are invited because of some special merit or some advantage to the opening up of Baptist work in Korea.

One of these visitors was Dr. Louise Yim. We had heard of the leading lady

of Korea. She was formerly Minister of Commerce and Industry and is now a member of the National Assembly, and recently became president of the Industrial Press. She is respected by all, but disliked by a few of the leading men. Always available, even to the poor people, she is much in demand as a "middleman." When she tries to shunt them off in the right direction they return with: "Oh, they would never listen to my story. Please let me tell you so you can convince them of the real need."

Miss Yim had not been here long when she began talking about her pet, which is Korea's only coeducational university. It is privately owned and the pride of her life. She asked if Mr. Abernathy and I would come and lead the chapel hour each Saturday morning. She also wants us to teach some English classes and suggests that we use the New Testament as a textbook. It sounds like a tremendous opportunity to us and we plan to go as soon as we get our car and are settled in a bit.

The Japanese closed this school when they dominated Korea because Miss Yim refused to demand that the students not bring their Bibles and hymnals. "Why should I want to run a school," she said, "if I could not develop Christian character?" Miss Yim is forty-eight years old and has had fifteen years in America.

Two other guests were Mr. and Mrs. Li. She is a Methodist, but he is an unbeliever. He was nervous, jittery, and puffed cigarettes continually. Finally, the four Koreans went "into a huddle" and seemed to all talk at once. Mr. Ahn explained: "Seven hundred women from the mines are having a reception for Mrs. Li and they want Mrs. Abernathy to speak to that group of women. None of them are Christians."

Then Mr. Ahn said: "Mr. Li, the head of this mine where there are 500 employees, has just decided that he wants all the people to have a chance to know about the 'Jesus doctrine.' He says he will build a church himself if Mr. and Mrs. Abernathy will promise to go out and lead services."

It was hard to tell who was happiest, Mr. Li, his wife who has been praying for him for years, or the Ahns. I think, though, that none was happier than the Abernathys.

We would give our earthly kingdom for enough of the Korean language to give out the message, but are thankful for spiritual interpreters like Mrs. Ahn while we wait. Mrs. Ahn says she is going to

teach us two hours a day. Oh, that we were in our twenties again as we start on a new and difficult language!

JEWELL ABERNATHY
(MRS. J. A.)
Seoul, Korea

Train Carrying Missionaries Bombed Near Border Between Canton, Hong Kong

The train in which we left Kweilin was a long line of box cars, some coal cars and one little coach with a few tiny windows. People were crowded on the train inside and outside. Two young men had gone aboard to get seats for us, and told us to wait, but we knew that was no good when everyone was scrambling aboard. It was impossible to get in through the door so we went in through the window, found a place in the aisle for our duffel bags and sat on them.

Our Kweilin group stood at the window and talked to us for an hour before the train started. We sent one of them to buy five pounds of peanuts which we used as an ice-breaker by passing them around shortly after the train started. We found that many who crowded the car had been standing in line in Liuchow for five days to get tickets and had been on the train since early morning. They welcomed the peanuts.

It wasn't long before it was just like a big family aboard. A student near us asked us if we were Baptists and told us he had a Bible Miss Mildred Lovegren, our student worker, had given him and that he read it often. Through the night we slept fitfully on our bags during a series of stops and starts.

A derailment ahead stopped the train in the middle of the country about four o'clock the next afternoon. People from the farm houses set up a restaurant trade and those who could bought food. And there we sat the second night. The next morning we bought some hot water from the farmers and had a good face washing.

The train again slowly set forth and the crowd began to forecast being at Hengyang by noon. However, we were off schedule and proceeded slowly and uncertainly. About twelve miles from Hengyang we stopped again and found that we were waiting for a train to pass. The train passed at five-thirty, but we still didn't move and we learned that two more were to come by.

It was long past nine-thirty, the time we had been told we were to leave, when the train started again. Then we were scarcely started when the train stopped again. This time the engine "ran out of steam" and had to go into town to get another engine to pull us in. We sat there until the next morning, when two engines came and pulled us into the station about noon. Here most of the people left the car and were replaced by others who had ridden all the way in the open cars. It had turned cold en route and icicles and snow were abundant outside.

At Hengyang's second station across the river we left the car to get a train to Canton. The superintendent at the station was very polite and helpful. He got our tickets, personally checked our bags and sent us through a side door to

the train just in time to hop aboard. It was the Shanghai Express and we arrived in Canton the next day at noon.

We waited two weeks for permission to leave Canton, then caught a train for Hong Kong. Alas, we had gone a couple of hours when we reached a big bridge the Nationalist planes had been trying to hit, and an alarm sounded. The engine unhitched and left the coaches. We left the coach and crouched next to a tree at the side of the track and stayed on the far side from the plane. It made a number of passes, dropping bombs, some nearer the bridge and some nearer the train, and worked the area with machine guns, but none came near us. The track was damaged ahead near the engine, so we had to wait until about three o'clock to continue.

We reached and crossed the border with little to note. We just missed the train to Hong Kong and waited three hours for another, arriving about eleven. The day of this trip we noted our names were on the prayer calendar. We thank

each of you for your prayers during the days past, and would like to request your earnest prayers for those we left behind.

CLIFTON E. HARRIS
Pineville, Louisiana

*Miss Shumate is Working in a
Fishing Village Near Hong Kong*

I chose Aberdeen as my new field of labor after leaving Shiu-hing. It is on the back side of the island on which Hong Kong is located and can be reached from Hong Kong by bus in about a half hour. It is a beautiful ride around the mountain. On one side you see the mountain peak and on the other side the sea dotted with emerald islands. The road has many curves, and at last you see the bay with its forest of boat spars, and then the town itself comes into view.

Only Catholic missionaries were located at Aberdeen. Two American missionary ladies, refugees from Wuchow, live on a houseboat out in the bay and work among the boat population, which seems almost as large as that on land. There are hundreds of fishing boats anchored here. And most of the members of this Baptist church are fishermen and their families.

My street is called Island Road. In Chinese it is *Heung To* Road, which means "Fragrant Island Road," but the English drop the "Fragrant," perhaps because they fail to find any fragrance connected with it.

It has been no end of work to set up housekeeping again, but I am getting settled at last and have some luxuries which I have never had before, such as good electric lights, a desk lamp, an

electric toaster and even an electric doorbell. I feel that I am coming up in the world. I had to leave many of my things behind in Shiu-hing. But I did bring out enough sheets and blankets to use on one bed and have six knives and forks and some spoons, and my pretty, shiny percolator.

I bought a miniature piano at the cheapest price I could get. Perhaps when hot weather comes I shall begin to wish I had bought a Frigidaire instead. But having a piano is good for one's soul and a help in the work.

My family consists of a girl and a young man whom I brought from Shiu-hing. The girl, Yip Yan Yan, is known as my granddaughter because I raised her mother who is now dead. Wong To Shang, the young man, is about twenty years old. He entered the Nationalist army when he was sixteen because his people were too poor to support him longer. He had graduated from junior high school and serves as my secretary.

Wong To Shang can do anything and everything. It was he who negotiated for the flat in which I am living, helped in buying furniture, in moving, in repairing the place. I do not know what I could have done without him. He can squeeze tunes out of almost any musical instru-

ment, can teach singing, lead meetings, lead young people, preach in the church or in the street. I really never saw such a man.

MARGIE SHUMATE
Aberdeen, Hong Kong

Language Students in Tokyo Find Opportunities for Mission Service

In addition to our language study we now have two other means of service that are more specifically missionary work. One of these is a meeting of thirty or more Japanese young people in our home every Saturday night. They enjoy our record player. We have something playing as they come in and they sit down and listen. For them the music is never incidental as background for the week's gossip. Subjects for discussion are selected weeks in advance, and when everyone is here the talk begins. One recent subject was "How will the young Christian overcome the dangers that new freedom brings to young people?"

The second mission opportunity is in Chatano, a little town nestled at the foot of a great mountain about two hours from here by electric train. I go every Sunday for an evening preaching service. We are holding the services in the home of a woman doctor who, having become interested in Christianity, invited us to use her home. Although not a Christian herself, she thinks Jesus' teachings will

be helpful for the people of her community, who have the reputation of being rather rough and wild. On the wall opposite me as I speak in her home hangs a Buddhist god shelf. About forty people sit in its shadow every Sunday night to listen hungrily to the preaching of the Word of God.

It is due to the influence of some of the Christians who live in Tanzawa Home on the top of a near-by mountain that the meetings in Chatano got started. A project of the Japan Baptist Convention, the Home is a place of convalescence for the physically ill and of spiritual healing for those who are seeking a better way of life. The leader is a remarkable Japanese Christian layman.

We are thankful for the opportunity of conducting these services. They keep our spirits alive as we trudge the barren hills of language study. We long for the day when we shall be liberated unto speech and can labor daily in this vineyard of our Lord. Progress in the language is so slow as to seem almost nonexistent. As we expected, the children are picking up Japanese. It is a little embarrassing when you have to call in a third party to translate what your two-year-old has said, but it has happened more than once.

Our new house is a happy meeting of East and West. On the one hand, we have such conveniences as hot running water, a shower, and hard floors in the living room and kitchen. On the other hand, we have many desirable features which are strictly Japanese. For example, one whole side of the house, the sunny side, is made entirely of sliding glass doors. When nighttime comes, a wooden wall made in sections can be slipped across the glass wall, giving double protection against the weather and at the same time supplying all the privacy of a Western-style home. The bedrooms have floors made of soft, warm rice-straw mats such as are used in all Japanese homes. There has been plenty of snow and ice during the winter, but we have kept as snug as you please. For heating we have used kerosene-burning stoves which have done their work well.

Now spring has come. The man who owned this place before was a gardener and the yard is filled with all manner of flowers. As I write, the cherry trees are billows of pink snow outside.

We share the property with two other missionary families. There will soon be the pleasant necessity of building a fourth

house on the property to accommodate one of the several couples who have been appointed by the Board this spring.

TUCKER N. CALLAWAY
Tokyo, Japan

A Century of Christian Witnessing in Nigeria (Continued from page 7)

plane have penetrated her deserts and her jungle fastnesses. Her products are finding their way into the world markets; in return, she buys corrugated iron, tools, automobiles, bicycles, and cloth from other areas. The African finds many of his old customs and ideas untenable; increasingly he is ready for change.

One of the significant developments of the present is the great urge toward education. As one of our leaders has recently said, "Our people are so hungry for education that if they cannot get the right sort they will take anything." Literacy is rapidly increasing. This lays upon us the obligation to hasten the development of our printing and publication work, long discussed but only now taking shape, as the new publication house nears completion here in Ibadan. Some of our early missionaries discussed the need for this nearly a hundred years ago. This offers one of our greatest opportunities of the future. We must sow down Africa with Christian literature; we must build a highway of print into the hearts of the millions of Africa.

The above calls for better facilities for the distribution of literature. With only tiny, local bookshops here and there in connection with large institutions, we are distributing more than 50,000 copies of Christian literature each year. Money has been appropriated for a large central bookshop here in this greatest African city, Ibadan. This must be erected within the next year or so and set to work. Properly managed this one bookshop will soon be handling 100,000 copies of literature each year.

There must be a broadening of our field of effort. We are proud of the little we through God's gracious blessings have been able to accomplish among a dozen tribes, but there are almost a thousand tribes in Africa. We must strengthen in every possible way our existing evangelistic, educational, and medical work, but we must, as one of the great denominations of the earth, blessed with far more than our share of wealth, launch out into other fields. It is significant that re-

cently we have added the Gold Coast to our field, that we contemplate strengthening the work in Northern Nigeria, that we are manning our work in Eastern Nigeria more adequately, and that Dr. Sadler is coming to Africa in a few weeks with the purpose of surveying other fields for Southern Baptists.

Our last, and probably our greatest task will be the training of African leaders. We must decrease, they must increase. A well trained, deeply devoted African leader can do far more than the missionary toward the evangelization of his own people, but for a long time to come our African people will need assistance with their training program, particularly the training of preachers and other full-time Christian workers. Then these workers will need the advice and encouragement of wise, sympathetic, humble missionaries, who are willing to work alongside, rather than above, their African brothers.

"Who is sufficient for these things?" Certainly our 124 African missionaries, our 1,600 pastors, teachers, W.M.U. and hospital workers, our 25,000 Baptists among the 180,000,000 people of Africa, do not feel equal to this task. But with Southern Baptists backing us with prayer and men and money, relying on His promise to be with us to the end, we face the new century of Baptist work in Africa with this motto, "Forward with Christ, he lives."

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TOOLS for Missionary Education

1950 Mission Study Theme: Nigeria

Commemorating 100 years of Southern Baptist work in Nigeria

Graded Series Books

Adults

A Century in Nigeria, by George W. Sadler, Secretary for Africa, Europe and Near East, Foreign Mission Board. A detailed record of the work of Southern Baptists in the dark continent for the past 100 years. Ready August 1.

Adults and Young People

Exploring Africa, by H. Cornell Goerner, Professor of Missions, Southern Baptist Theological Seminary, Louisville, Kentucky. A word picture of Africa's darkness from the days of Livingstone until the present dawning of the light of Christianity. Africa's geography, its topography, its exploitation by European countries, and today's missionary successes. Ready August 1.

Young People

So This Is Africa, by Susan Anderson, a teacher in the Baptist Girls' school in Abeokuta. A vivid word picture of the pagan religions and the influence of Christian schools in which evangelism is linked with education.



Moore; "The Balkan States," John Allen Moore; "Baptists in Spain," J. D. Hughey, Jr. Ready August 1.

Juniors

The Camel Bell, by Doreen H. Owens (revised), ex-missionary to Palestine. The story of an Arab boy in a Christian home in Nazareth. The original story has been expanded and made more suitable for juniors. Ready July 1.

Nigerian Packets

A large envelope full of materials useful to teachers of the Nigeria books will be ready for distribution August 1. These packets, free upon request, will contain: Leaders' Helps, map, picture sheet, audio-visual aids catalog, book list, pamphlet, "Advance in Africa, Europe, and the Near East," by George W. Sadler, pamphlet on Moslems, pamphlet on Literacy Campaign, and item for children.

Audio-Visual Aids

(Order from your Baptist Book Store)

Film

"Advance in Africa," a dramatic presentation of Southern Baptist missions in Nigeria. This film is the story of a missionary doctor from his arrival in Lagos through his first six months in the mission. 22 minutes. 16 mm. with sound. Black and white or color.

Slide Sets

"Turn On the Lights" (background study of Nigeria). 48 slides with 15-minute recorded narration. "Free Indeed" (historical survey of Southern Baptist work in Nigeria). 48 slides with 15-minute recorded narration.

"Light for Africa" (Southern Baptist educational missions in Nigeria). 48 slides with 15-minute recorded narration.

"The Master's Touch" (Southern Baptist medical missions in Nigeria). 48 slides with 15-minute recorded narration.

Script provided for all these slide sets where recordings are not used.

NEWS

NORTH EAST WEST SOUTH

The United Nations World Health Organization reports that the expansion of public health work is creating hundreds of thousands of jobs around the world for men and women who want to be nurses. Even nations with well organized health organizations have an insufficient ratio of one nurse to each 400 persons. In less advanced nations there are millions with no nursing service at all.

♦ ♦ ♦

A mosquito zoo has been opened in the Chiengmai district of northern Thailand by the World Health Organization. There it is raising under laboratory conditions malaria-carrying mosquitos, in an effort to find out just what it takes to kill them. Knowledge gained has already been applied in spraying villages in Thailand and many parts of India where the mosquitos are a hazard to health and life.

♦ ♦ ♦

Southern Baptists give an average of fifty cents per week to their church work according to figures released by the United Stewardship Council. Free Methodists give an average of \$2.85 weekly, the highest of any church group of any size.

♦ ♦ ♦

More than half of the entire population of the world lives in East Asia, about 1160 millions in all. Of this number only 50 million are members of any church, with 16 million Protestant or Anglican, a million to a million and a half Orthodox, and the rest Roman Catholic.

♦ ♦ ♦

Only about .002 per cent of India's 400 million are Christians. Yet 85 per cent of the nurses and about 65 per cent of the women teachers are Christians. They will play a large part in the advancement of the role of women in the new India.

♦ ♦ ♦

After two years and a half of independence the two nations of India and Pakistan have reached an agreement for settling their disputes by negotiation rather than by warfare. Proper police authorities are being set up by both nations for the protection of minorities. Hindus have been harassing Moslems in India, and Moslems have been mistreating Hindus in Pakistan. Prime minister Jawaharlal Nehru of India and prime minister Liaquat Ali Khan of Pakistan have agreed on measures which will protect the respective minorities. If

these can be enforced a new era of good neighborliness may begin between India and Pakistan.

♦ ♦ ♦

A report from Burma states that the Burmese Society of Buddhists has issued a regulation which prohibits the serving of alcoholic beverages at official meetings and receptions, except when more than fifty per cent of the guests are foreigners. Thus Buddhist courtesy bows to the habits of guests from "Christian" lands.

♦ ♦ ♦

New Zealand Baptists operate missions in India and Pakistan. They also have plans for a missionary undertaking among the Maoris, Polynesian people of New Zealand who do not readily mix with the white population.

♦ ♦ ♦

Deep drillings in the Bornu area of Nigeria have revealed water at great pressure which should prove invaluable for irrigation, according to Sir Eric Thompson, chief commissioner of the Northern Provinces. He also states that 3,000 cement-lined wells have already been completed, giving a pure water supply for 1,500,000 people. Six thousand new farms have been established in the North and the number is growing rapidly.

♦ ♦ ♦

Reconstruction of the northernmost Baptist church in the world was begun

A world event among Baptists will be the World Congress in Cleveland, Ohio, July 22-27, 1950.

Make your reservation now by writing to Dr. D. R. Sharpe, Baptist Headquarters, 900 Schofield Building, Cleveland 15, Ohio. Enclose a registration fee of \$5.00 and the name of the church in which you hold membership.

in May at Honningsvaag, North Cape, Norway. This is the northernmost point on the mainland of Europe. The first Baptist church building there, dedicated in 1921, contained two hospital wards, a reading room and a dining room for the deep sea fishermen who crowd into Honningsvaag during the fishing season. That building was blown up by the Germans in 1944. The American Baptist Foreign Mission Society has contributed \$10,000 for the reconstruction.

♦ ♦ ♦

President William V. S. Tubman of the Republic of Liberia has issued a proclamation supporting the literacy campaign of Dr. Frank C. Laubach in his country. The government of Liberia has contributed \$16,000 and issued special postage stamps featuring the "National Literacy Campaign." The engravings on the stamps show a hand holding a book, or an open book behind which rises the sun.

♦ ♦ ♦

An American jeep with self-generating motion picture equipment has been launched on a tour of more than 2,000 miles of southern Chile to show sound and color films covering a vast number of subjects to urban and rural audiences.

This two-month trip—the first of its kind in Chile—is backed by the Chilean Association of Housewives, the Cultural Services of the University of Chile and the Ministry of Agriculture. The jeep, operated by members of the U. S. Information Service attached to the American Embassy at Santiago, will show films on modern methods of canning, new ideas in agriculture, how to keep a water supply pure and similar educational subjects.

The Chilean Government is sponsoring the tour and has pledged full support to the trip. Both the Ministry of Agriculture and the University of Chile have provided large amounts of material to supplement the information contained in the documentary films.

♦ ♦ ♦

Of 1,4494 open country churches in the Southern Baptist Convention 12,083 gave something to missions during 1949. Total gifts in these churches increased 15.1 per cent while mission gifts gained only 1 per cent.

♦ ♦ ♦

The Lottie Moon Christmas Offering for Foreign Missions (1949) is \$1,745,627.16 as of April 30, 1950.

Shango Strikes

The skies rumbled fiercely over a tiny village in Nigeria. Lightning flashed angrily in great streaks. Timki and Koko clutched each other in fright. These two little boys had wandered into the forest searching for sticks to build a pen for their chickens. Now the clouds were black and thunder cracked the heavens. They must hurry back to their home.

"Do not be frightened, Timki, we can run fast," Koko assured his brother.

"But we might not get inside the house before Shango strikes," moaned Timki. "We cannot run very fast in this rain."

Big drops of water splashed against their bare, brown bodies as they pushed their way through the jungle growth.

Shango was one of their tribal gods. When Shango was on earth he was King of Oyo. One time he became jealous of two men in his compound. He banished one of the men to Ede, thinking surely the people of Ede would kill him. Instead they made the exiled man king of Ede. Shango was very angry at this. He arranged for the two men he hated to fight. When one of them was killed, Shango thought the people would turn back to him. But the people flocked to the conqueror. Shango died, feeling he had been disgraced.

Since that time, when there is thunder and lightning, the people believe Shango is showing his wrath. The person he strikes must be sacrificed.

During the past few months, Komi, chief of the tribe, and father of Timki and Koko, had begun to doubt the story of Shango and his wrath. After listening to the white missionaries tell of their God, Komi had changed. Instead of being frightened when the thunder and lightning came, the big chief lifted his face and talked to the white man's God.

The two brothers were in the yard when the lightning struck them. First one and then the other crumpled and fell.

In a few minutes, Timki stirred. He looked over at Koko who was trying to pull himself to his feet.

"Are you hurt, Koko?"

"No, I don't think so. I can walk now. See?" Koko took hesitant steps at first and then began walking toward Timki.

"I'm all right, too," said Timki. "Let us go into the house."

Before Timki and Koko could reach their house, a crowd had gathered around them. The women were

weeping as the head councilman followed by a group of men tooks the boys to his house.

Suddenly Timki and Koko realized what was happening. They were to be sacrificed to Shango.

The rain had stopped. They looked into the yard where they had fallen. "Look, Koko," pointed Timki. "They have already killed a chicken and put its blood on the ground where we were struck."

The news of the forthcoming sacrifice had traveled fast. Many people gathered in the yard. They pushed close against each other to see better what was happening.

"If our father were here, he would not let them kill us," moaned Timki.

Just then there was a commotion in the crowd. The people whispered together as they stepped back. A tall, strong man, his black skin glistening in the sun that had just appeared in the sky, pushed his way through the crowd. It was Komi.

"He has come! Our father has come!" shouted the two boys together.

Komi came in long strides, panting deeply from having run so far. He put a protecting arm around each son and faced the members of his tribe.

Silence came over the crowd. They peered questioningly at their chief. Some seemed on the verge of objecting, but decided to listen.

"There is no need for fear of Shango any longer," began Komi in a calm voice.

The people had expected him to be angry, but he was speaking kindly. They listened more closely now.

"It is true that we have believed in human sacrifices to Shango to appease his wrath for many centuries. But I have learned of a God more powerful than Shango. He does not rule by fear, but by love. He demands no human sacrifices. Human life is sacred to him because he made all living creatures."

This was strange talk coming to the people from their chief. He spoke with conviction, showing in his manner that he believed his words. They did not understand what he spoke of, but if he believed in it, they could not stop listening. If anyone could take away their fear and dread of Shango, they wanted to follow him.

Timki and Koko were very happy that their father had come in time to save them. Now they believed their father when he said that the white man's God would protect them always. Never again would they be afraid of Shango.

BOOKS

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

Nineteen Missionary Stories from the Middle East by Basil Miller (Zondervan, \$1.50). In the reviewer's opinion this is the best of Miller's "Missionary Stories" series. He lets more of the stories tell themselves with little "preaching" about them and includes less of the "religious fanatic" type of story, although a few of those are included. Of particular interest to Southern Baptists will be two stories from Bahrain, one of them taken partly from an article in *THE COMMISSION* written by M. P. Callaway, Southern Baptist missionary now in Bahrain. G.G.

Ten Famous Missionaries by Basil Miller (Zondervan, \$1.00). These ten famous missionaries are William Carey, W. B. Bagby, William Paton, David Livingstone, J. Hudson Taylor, Robert Moffat, David Brainerd, Jonathan Goforth, Adoniram Judson, and, a little inconsistently, Francis of Assisi. Southern Baptists, will, of course, be particularly interested in the sketch of W. B. Bagby. All sketches are too brief to contain more than the bare events of each life. G.G.

Ten Famous Evangelists by Basil Miller (Zondervan, \$1.00). These ten very brief sketches all deal with evangelists of the 19th Century when the evangelistic type of revival was in its prime, and when intense emotion and some physical demonstration were considered a part of conversion. The ten evangelists are: George Whitefield, John Welsley, Jonathan Edwards, Robert M. McCheyne, Charles G. Finney, Peter Cartwright, D. L. Moody, Charles H. Spurgeon, Billy Sunday, and Reuben A. Torrey. G.G.

A Torch in Japan by W. H. Murray Walton (Friendship Press, 35 cents) is the story of the Christian development and work of a Japanese Christian educator. The biography is brief and is told simply. It would make good program material on Japan when some treatment of the work of national leaders is desired. Michi Kawai worked with the Y.W.C.A. in Japan before beginning her work in educating the women of Japan. G.G.

Always There Is God by Robbie Trent (Abingdon-Cokesbury, \$2.00) is beautifully written in poetic prose and designed for all ages. God's creation of the earth and his living presence in the world are evidenced in the "wonders of nature and in the lives of human beings." Lovely

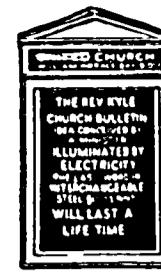
two-color pictures appropriately illustrate the message which is based upon the Scriptures. Those who are troubled should find comfort and strength for the soul in these forty-eight pages. The author is Elementary Editor for the Sunday School Board of the Southern Baptist Convention. I.T.

For The Time of Tears by Robert G. Lee (Zondervan, \$2.00) contains twenty of the author's funeral sermons. Like his regular sermons, these are usually built on a special pattern of words. More often than not the sermon outline is made up of words beginning with the first letter of the name of the deceased. Although each sermon is a tribute to the person honored, each also carries an evangelistic message for the living. G.G.

Young People and World Citizenship by Glen L. Heathers (Association Press, \$2.00) might more correctly be entitled "Y.M.C.A. and World Citizenship," for its content is built entirely on that organization's efforts to train its participants in world-mindedness. The author evaluates the degree of success reached by the Y.M.C.A. and suggests ways by which its program may be strengthened. Much of the volume is built on statistical surveys, limiting its appeal for the casual reader. The book offers suggestions for world citizenship programs which would be helpful to program directors or chairmen outside as well as within the Y.M.C.A. G.G.

The Unknown Disciple by Francesco Perri (Macmillan, \$3.50) vividly pictures for us the debauchery and decay of Rome in the day of Emperor Tiberius, the intense hatred on the part of the Jews for their oppressors, and the birth throes of Christianity. The author gives to a "certain young man" flesh and blood in the person of Marcus Adonias, son of the Roman vice-governor, Valerius Gratus, and Micol, daughter of the Roman-hating Maccabee family. Torn between his loyalty to Rome and his love for his mother, who is the most cruel and vindictive member of the Zealots, he meets Jesus and gives himself up to the spell of the Divine Saviour of the world. This historical novel is excellent background reading for students of the Bible. T.B.

Preaching the Miracles of Jesus by Hillyer Hawthorne Stratton (Abingdon-Cokesbury, \$2.50) is filled with fresh sermonic materials taken from the miracles of Jesus. It is written by a preacher who believes that the supreme miracle is the person of Jesus and that if by faith we believe in redemption, the resurrection of Jesus, and our own resurrection, we have taken "the leap of faith" and should have no question as to the possibility of miracles. The author brings to bear the views of the main scholars on each of the



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miracles of Jesus, and then draws conclusions which are sound, clear, logical and helpful. This book is of special interest to preachers and Christian teachers.

S.E.M.

The Ramparts We Guard by R. M. MacIver (Macmillan, \$3.00) gives us a thoughtful and keenly discriminating discussion of democracy. First, the author shows the urgent need of our understanding the nature of democracy and the perils that threaten it. Under the heading of "The Violence of Change," he points out the forces which are producing great changes in the social structure of the world. The author discusses the antagonism of communism to democracy under the subtitle, "The Enemy From Without." Finally, Mr. MacIver presents what he considers as "The True Answer." The discussions of democracy and its perils, including communism, are strong and helpful. The author says, "The worst disease of democracy is spiritual flabbiness." Actually the author's "True Answer" in his last chapter is weak from the effect of this disease of "spiritual flabbiness." For example he says; "Ever since man has been man his existence has centered about a social faith. It animated the primitive horde, the simple tribe, the members of the kin. What passed for religion was socially created." M.T.R.

A Pictorial Gospel by Eliot Hodgkin (Macmillan, \$3.50) portrays the life of Christ pictorially and through the use of chronological incidents in his life as well as many of his teachings as recorded in the Authorized Version of the Bible. The 119 pictures the author has chosen illustrate the text exceptionally well. Although most of the paintings are works of the old masters, they are not "over-familiar" and warrant study and appreciation. I.T.

The Gentle Infidel by Lawrence Schoonover (Macmillan, \$3.00) portrays the fall of Constantinople to the Turkish empire in the Fifteenth Century. Its value to religious and missionary groups would be in the insight it gives into the intercourse between Christian, Jew and Moslem in the Fifteenth Century. As would be expected in an historical novel, the action is more vivid and real than the characters who move through it. But the author's realistic touches in small details of living—gestures, customs, dress—give an illusion of reality. The novel follows the modern trend in its frank treatment of sex. G.G.

Missionary Family Album

BELOTE, Dr. and Mrs. James D., of China, have moved from 415 Castle Peak Road, to Belvedere House Annex, Sau Chuk Yuen Road, Kowloon, Hong Kong. Mrs. Belote was in Baguio, P.I. and Dr. Belote in Canton before going to Hong Kong.

BROWER, Cornelia, of Chile, has moved from Austin, Texas, to 406 North Purdy Street, Sumter, South Carolina.

CARSON, Dr. and Mrs. W. H., of Nigeria, arrived May 18 by boat for furlough at 4716 Court R, Central Park, Birmingham 8, Alabama.

CHAMBERS, Mrs. Christine C., missionary emeritus to China, has moved from Lakewood, to 7450 East Iliff, Denver 7, Colorado.

CLEMENT, Lora, of China, has moved from San Francisco, California, to 25 North Mountain Street, Union, South Carolina.

CONNER, Marie, has left Shanghai for temporary assignment in Hong Kong, China (415 Castle Peak Road, Kowloon).

EDDINGER, Rebecca, of Chile, arrived April 21 by air for furlough at 3643 Old Lexington Road, Winston-Salem, North Carolina.

ERNEST, Mary Lee, of Hawaii, arrived in April for furlough at 131 Boutwell Street, Greenville, Alabama.

FRANKS, Martha Linda, of China, arrived May 23 by boat for furlough at Laurens, South Carolina.

GREER, Jenell, of China, arrived May 23 by boat for furlough at 210 Fairfax Avenue, Nashville, Tennessee.

HALLOCK, The Rev. and Mrs. Edgar F., Jr., of Brazil, announce the birth of Jack Robert, fourth child, second son, May 1 at Rio de Janeiro.

HALTOM, The Rev. and Mrs. William E., of Hawaii, arrived April 15 by air for furlough at 716 North Grady, Altus, Oklahoma.

HARPER, The Rev. and Mrs. Winfred O., appointees for Nigeria, have moved from Lubbock, to 126 Clemmer Street, Corpus Christi, Texas.

KIRK, The Rev. and Mrs. James P., have moved from Rua Gaspar de Souza 40, Ilha de Governador, to Rua Maxwell 519, Vila Isabel, Rio de Janeiro, Brazil.

LEAVELL, Cornelia, of Hawaii, left San Francisco May 8 by boat for Honolulu.

MATTHEWS, The Rev. and Mrs. Jack B., appointees for Argentina, now in language school in Medellin, Colombia, announce the birth of Juanita Louisa, second child, second daughter, at Medellin, March 2.

MEIN, The Rev. and Mrs. John, of Brazil, arrived May 7 by boat for furlough at 1542 South Seventh Street, Abilene, Texas.

MILLER, The Rev. and Mrs. J. Ivey, of Chile, announce the birth of Susan, fourth child, second daughter, April 15 at Santiago.

NEAL, The Rev. and Mrs. Charles L., missionaries emeritus to Mexico, have moved from 1515 Buena Vista, to 1612 Buena Vista, San Antonio 7, Texas.

NOWELL, Vivian, of Nigeria, left New York May 17 by boat for Lagos.

PETTIT, The Rev. and Mrs. Max E., of Baguio, P.I., announce the birth of James Lee, second child, second son, March 25 at Baguio.

RANDALL, Ruth, of Brazil, arrived April 17 by boat for furlough at West Alexander, Pennsylvania (Box 234).

RAY, The Rev. and Mrs. Rex, of China, arrived by boat for furlough at Bonham, Texas.

ROBERTS, Lois, of Brazil, should be addressed: Rua Uruguay 514 (Tijuca), Rio de Janeiro, Brazil.

SAMS, The Rev. and Mrs. A. Marshall, of Argentina, resigned May 4.

SAUNDERS, Letha, of Brazil, arrived April 19 by air for furlough at 716 East Ninth Street, Coleman, Texas.

SEATS, The Rev. and Mrs. V. Lavell, of Nigeria, have moved from Louisville, Kentucky, to 5642 Nall Avenue, Mission, Kansas.

SMITH, Lucy, of China, arrived May 23 by boat for furlough at 2208 Northwest 12th Street, Oklahoma City, Oklahoma.

WHITE, The Rev. and Mrs. M. G., of Brazil, left New Orleans, Louisiana May 4 by boat for Bahia, Brazil (Caixa 184).

WOMACK, Ruth, of Nigeria, arrived May 18 by boat for furlough at McMinnville, Tennessee.

WRIGHT, The Rev. and Mrs. Morris, appointees for Japan, have moved from Fort Worth, to 313 South Spooner, Pasadena, Texas.

New Appointees



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COMPTON, CHARLES EARL, JR.

b. Fort Worth, Texas, July 9, 1923; ed. University of Alabama, B.A., 1948; S.W.B.T.S.; candidate for B.D. 1950. U.S. Army, 1943-46; pastor, Allen's Point Baptist Church, Honey Grove, Texas, 1948-50; Monks-town Baptist Church, Telephone, Texas, 1949-50. Appointed for Brazil 1950. m. Betsy Dunning, June 19, 1948. Permanent American address: Rt. 1, Box 415, Sylacauga, Ala.

COMPTON, BETSY DUNNING

(MRS. CHARLES EARL, JR.)

b. Aulander, N. C., Sept. 6, 1926; ed. Judson College, B.A., 1948; S.W.B.T.S. Appointed for Brazil 1950. m. Charles E. Compton, Jr., June 19, 1948.

BRAZIL



THE COMMISSION

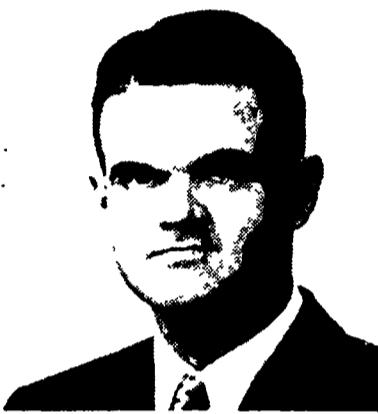
**MCRAE, JAMES THOMAS**

b. Bonita, Miss., Jan. 11, 1920; ed. Mississippi College, B.A., 1941; S.B.T.S.; Bowman Gray School of Medicine, M.D., 1945. Pastor, Mount Freedom Baptist Church, Harrodsburg, Ky., 1941-42; intern, North Carolina Baptist Hospital, 1945-46; U.S. Air Force medical officer, 1946-48; assistant resident training in surgery, North Carolina Baptist Hospital, 1948-50. Appointed for Arabia 1950. m. Jane Carroll, Sept. 5, 1942. Permanent American address: Box 23, West Enterprise, Miss.

The Foreign Mission Board expects a total of one hundred new appointees this year.

MCRAE, JANE CARROLL**(MRS. JAMES THOMAS)**

b. Spearsville, La., Feb. 3, 1918; ed. Louisiana Polytechnic Institute, B.A., 1940; W.M.U. Training School, M.R.E., 1942. W.M.U. field worker, Baptist Headquarters, Shreveport, La., 1937, 1940, 1942 (summers); assistant director of religious education, North Carolina Baptist Hospital, Winston-Salem, 1942, 1943; secretary, First Baptist Church, Winston-Salem, 1943; kindergarten teacher, Ardmore Baptist Church, Winston-Salem, 1948-50; sunbeam program writer, *World Comrades*, 1943-50. Appointed for Arabia 1950. m. James T. McRae, Sept. 5, 1942. Children: James Thomas, Jr., 1943; David Carroll, 1946.

ARABIA**OLIVER, EDWARD LEE**

b. Tampa, Fla., April 6, 1925; ed. University of Florida; Emory University, B.A., 1947; S.B.T.S., candidate for B.D. 1950. Car oiler, S.A.L. Railway Co., Tampa, Fla., 1942-43; librarian, University of Florida, Gainesville, Fla., 1942-43, and Emory University, Atlanta, Ga., 1946-47; assistant pastor, Seminole Heights Baptist Church, Tampa, Fla., 1948; staff worker, Central Baptist Mission, Louisville, Ky., 1948-49; Junior preacher, St. James Evangelical and Reformed Church, Louisville, Ky., 1949-50; clerk, student center, S.B.T.S., Louisville, Ky., 1950. Appointed for Japan 1950. m. Susan Pyles, Aug. 21, 1948. Permanent American address: 202 N. Birchwood, Louisville, Ky.

OLIVER, SUSAN PYLES**(MRS. EDWARD LEE)**

b. Louisville, Ky., Feb. 22, 1925; ed. Campbellsville Junior College; Carson-Newman College, B.S., 1946; Norton Infirmary School of Medical Technique, M.T., 1946; W.M.U. Training School. Medical technologist, (Louisville) Kentucky Baptist Hospital Laboratory, 1946-49; office worker and medical technologist, physician's office, Louisville, Ky., 1949-50. Appointed for Japan 1950. m. Edward Lee Oliver, Aug. 21, 1948. Child: Susan Lee, 1949.

JAPAN**WATSON, JAMES OLLIN**

b. Berrien Co., Ga., May 16, 1914; ed. Spartanburg Junior College; Bob Jones College, B.A., 1936; S.B.T.S., candidate for B.D. 1950. Assistant associational missionary, Valdosta, Ga., 1938; pastor, Walker Baptist Church, Monroe, Ga., 1938-41; West End Baptist Church, Athens, Ga., 1941-43; Calvary Baptist Church, Clinton, S.C., 1943-44; 1946-47; chaplain, U.S. Army, 1944-46; pastor, High View Mission, Buechel, Ky., 1947-50. Appointed for Argentina 1950. m. Frances Scott, July 25, 1937. Permanent American address: c/o C. M. Scott, Rt. 3, Union, S. C.

WATSON, FRANCES SCOTT**(MRS. JAMES OLLIN)**

b. Union, S. C., June 16, 1916; ed. Spartanburg Junior College; Bob Jones College. Employee, textile plant, Arcadia, S. C., 1933-35, also Monarch Mills, Union, S. C., 1935-36; clerk, Kress 5 & 10 cent store, Spartanburg, S.C., 1937. Appointed for Argentina 1950. m. James O. Watson, July 25, 1937. Children: James Ollin, Jr., 1938; William Scott, 1941; Robert Mac, 1943.

ARGENTINA**MILLER, GEORGIA ALICE**

b. Clarkesville, Ga., Aug. 18, 1914; ed. Rabun Gap-Nacoochee Junior College; Georgia Baptist Hospital, School of Nursing, R.N., 1946; University of Georgia, B.S., 1948; S.W.B.T.S. Housekeeper and nurse to children, Chicopee Mills, Ga., 1931-33; hosiery mill, Gainesville, Ga., 1933-34; industrial worker, Rabun Gap-Nacoochee Junior College, 1934-36, and assistant to industrial instructor, 1937-43; floor supervisor, Athens (Ga.) General Hospital, 1946-47, and circulating nurse, operating room and emergency room nurse, 1947-48. Appointed for Nigeria 1950. Permanent American address: 522 Morgan St., Atlanta, Ga.

NIGERIA

Appointed April 13, 1950.



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*BELL, LESTER CARL

b. Pittsburg, Texas, May 20, 1919; ed. East Texas Baptist College; Baylor University, B.A., 1940; S.W.B.T.S., Th.M., 1943. Mission pastor First Baptist Church, Longview, Texas, 1937-38; Pastor, Baptist Church, Satin, Texas, 1939-42; Baptist Church, Velma, Okla., 1942-43; Baptist Church, Beggs, Okla., 1943-44; First Baptist Church, Fletcher, Okla., 1944-45; Central Baptist Church, Baytown, Texas, 1945-47; First Baptist Church, Wilmer, Texas, 1947-49; First Baptist Church, Wharton, Texas, 1949-50. Appointed for Brazil 1950. m. Bessie Giddens, Oct. 15, 1943. Permanent American address: c/o J. W. Bell, Pittsburg, Texas.

*BELL, BESSIE GIDDENS
(MRS. LESTER CARL)

b. Duncan, Okla., Oct. 20, 1924; ed. Hill's Business College; S.W.B.T.S. File clerk and supply keeper, A.A.A., Duncan, Okla., 1942-43. Appointed for Brazil 1950. m. Lester C. Bell, Oct. 15, 1943. Children: Carl Wayne, 1944; David Glenn, 1949.

BRAZIL



*GULLATT, TOM DEAN

b. Palmetto, Ga., March 20, 1920; ed. Brewton-Parker Junior College; Mississippi College, B.A., 1944; S.B.T.S., B.D., 1947; Th.M., 1948. Dining Hall, (Clinton) Mississippi College, 1943-44, also S.B.T.S., Louisville, Ky., 1944-45; assistant mission pastor, First Baptist Church, Irvine, Ky., 1945-48; addressograph machine operator, S.B.T.S., 1947-48; pastor, Waco (Ky.) Baptist Church, 1948-50. Appointed for Japan 1950. m. Mary Studdard, Aug. 7, 1947. Permanent American address: Rt. 4, Box 470, Atlanta, Ga.



*GULLATT, MARY STUDDARD
(MRS. TOM DEAN)

b. Crawfordville, Ga., Feb. 25, 1920; ed. Georgia State College for Women, B.S., 1941; Emory University; W.M.U. Training School. Dormitory assistant, Georgia State College for Women, Milledgeville, Ga., 1937-41; public schoolteacher, Sylvania, Ga., 1941-42; Cleveland, Ala., 1942-43; Ben Hill, Ga., 1944-47. Appointed for Japan 1950. m. Tom D. Gullatt, Aug. 7, 1947. Child: Miriam Ann, 1949.

JAPAN



*PAGE, MARY FRANCES

b. Wilmington, N. C., June 17, 1924; ed. Mather School of Nursing, R.N., 1947; Georgetown (Ky.) College, candidate for B.A. 1950. W.M.U. Training School. Campus nurse, Georgetown (Ky.) College, 1947-49; school nurse, W.M.U. Training School, Louisville, Ky., 1949-50. Appointed for Nigeria 1950. Permanent American address: 410 Walnut St., Wilmington, N.C.

NIGERIA



*ROHIM, ALMA HAZEL

b. Waco, Texas, Nov. 11, 1925; ed. Baylor University, B.A., 1947; S.W.B.T.S., M.R.E., 1949. Vacation Bible school worker, Waco, Texas Association and other Texas areas, 1942-48; laboratory assistant, Biology Dept., Baylor University, Waco, Texas, 1944-47; schoolteacher, Buckner Home Academy, Dallas, Texas, 1949-50. Appointed for Nigeria 1950. Permanent American address: Rt. 4, Box 768A, Waco, Texas.

NIGERIA



Special Appointee



*HILL, MARY VIRGINIA

b. Clarksburg, West Va., Oct. 14, 1923; ed. Gradwohl Laboratory School, certificate, 1943; Alderson-Broaddus College, B.S., 1949; W.M.U. Training School. Employee, news stand, Main Street and Ritz News Co., Clarksburg, West Va., 1941-42; internship, laboratory technician, Christian Hospital, St. Louis, Mo., 1943-44; laboratory technician, Clarksburg (West Va.) Clinic, 1944-45; Myers Clinic Laboratory, Philippi, West Va., 1945-49. Approved for three-year term to Nigeria 1950. Permanent American address: 309 Rosemont Ave., Clarksburg, West Va.

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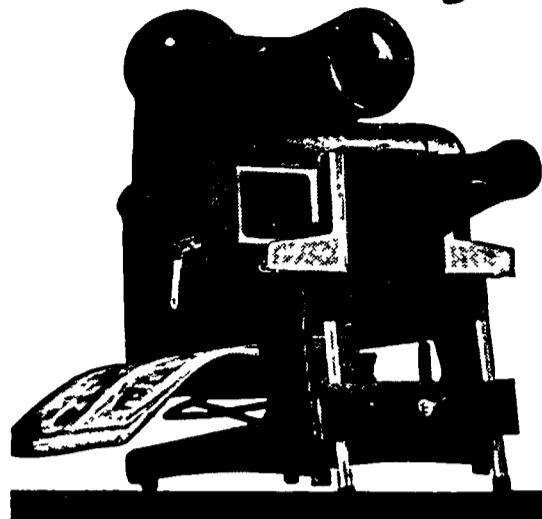
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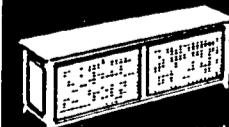
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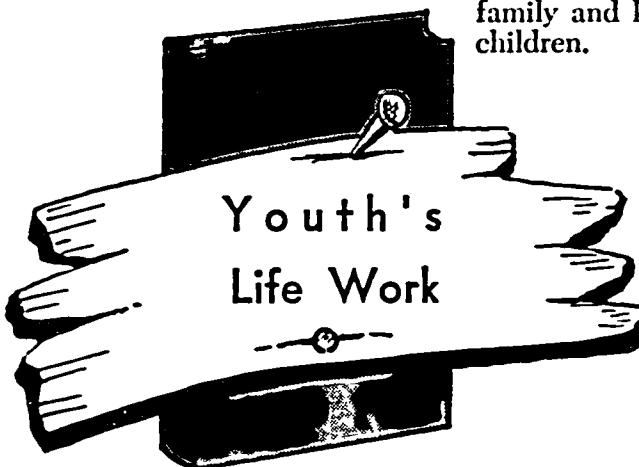
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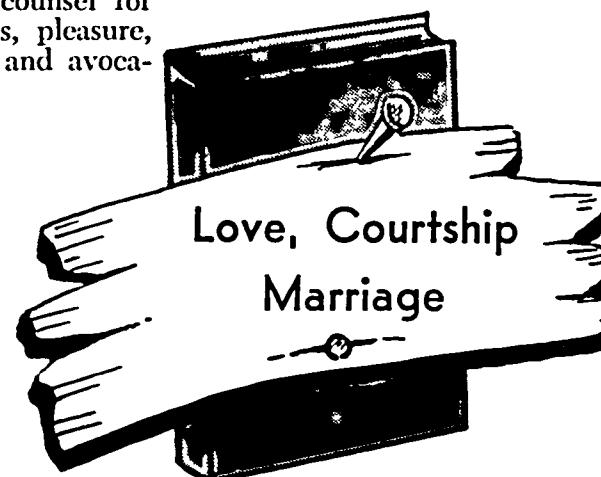


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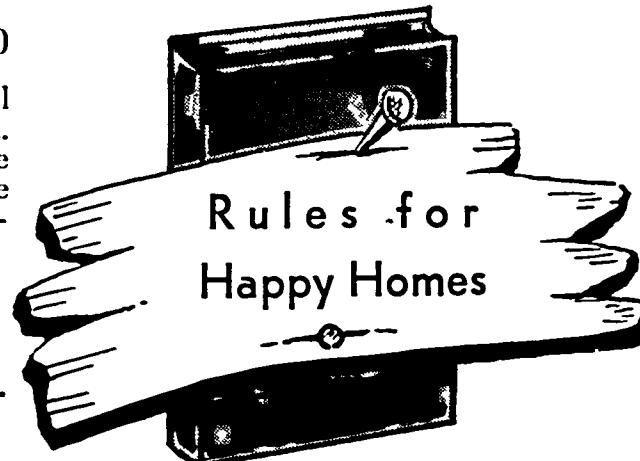
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