

SEPTEMBER 1950

THE

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Southern
Baptist World Journal

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From **Foreign Mission Board**

To **Southern Baptists**

Missionary Advance is dependent upon increased receipts.

The Foreign Mission Board will receive all Southwide Cooperative Program receipts above \$6,500,000.

Southwide Cooperative Program receipts should pass \$6,500,000 late in October or early in November.

November and December are Strategic!

COOPERATIVE PROGRAM INCOME—FOREIGN MISSION BOARD

(Undesignated gifts)

	<i>1949</i>	<i>1950 Goals</i>	<i>1950 Prospects</i>
Current Operations	\$2,000,000.00	\$2,000,000.00	\$2,000,000.00
Capital Needs	304,010.31	340,250.00	340,250.00
Beyond \$6,500,000		3,500,000.00	625,000.00
Totals	\$2,304,010.31	\$5,840,250.00	\$2,965,250.00
1950 Prospective Income for Foreign Missions (estimated)			\$2,965,250.00 (51% of goal)
1949 Income			2,304,010.31
Margin for Advance (estimated)			\$661,239.69



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Editor

Turning the Wheels for Advance

By Duke K. McCall

When we think of a wheel, we usually think in terms of riding. But there is more to it than that. To quote the encyclopedia, a wheel "forms an essential part of nearly every kind of mechanism and machinery." Without a wheel not only is it difficult to travel anywhere—to make progress—but also much of the world's work would go undone.

To give motion to the Advance Program, Southern Baptists must employ the principle of the wheel. Everything else is ready.

We do not need to discuss the destination of the Advanced Program. We can find that in the Bible: "Let this mind be in you, which was also in Christ Jesus: . . . That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:5, 10-11).

We Have the Way

The roadmap showing the way to this goal is also found in the Bible: "Go ye therefore, and teach all nations, baptizing them in the name of Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19-20).

God has shut himself up to the accomplishment of his purposes through the obedient witness of his people. There is no other way. It was as though the cross would begin an atomic chain reaction which would extend from one Christian to another around the world and across the centuries.

We Have the Power

Along with the goal and the way, we have the power for an Advance Program. Jesus promised adequate power when he said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye



Dr. Duke K. McCall, Executive Secretary, Southern Baptist Executive Committee.

shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

There is no substitute for this divine power. Without it an individual, a church, or a denomination is as helpless as a motorist without gasoline.

A penetrating analysis of our Southern Baptist Advance Program by the man best qualified to give a judgment. Dr. McCall calls attention to two facts in particular: (1) We have reached the stage where a "final push" is imperative, if we are not to fall far short of our 1950 South-wide Cooperative Program goal. (2) Whether or not we are to succeed in reaching the goal adopted by the Convention will be determined by the people in the churches.

Turn to the inside front cover for a concise statement of the Foreign Mission Board's prospective income from undesignated funds channeled through the Cooperative Program. Please note that only 51 per cent of the goal for foreign missions is in prospect, and that the margin for advance may be only a little more than \$600,000.00. Further light is thrown on the present situation by an editorial entitled "Two Strategic Months" (page 18).

We Have the Desire

Southern Baptists also have the desire to advance. The record of that desire may be found in the minutes of every church and of every association and certainly, beginning in 1946, with the records of the Southern Baptist Convention.

We Have the Machinery

Southern Baptists have the machinery of advance. It is found in every denominational agency and organization. It is put together in the Cooperative Program.

This machinery cannot move, however, without wheels. The wheels are dollars.

This is particularly true where the Advance Program is designed to extend the witness of Southern Baptists through foreign missions.

Note carefully that the purpose of the Advance Program is not to raise money. However, the purposes of the Advance Program can be realized only by the increasing provision of money by Southern Baptists.

The situation is similar to that of the organization of the Kentucky Baptist General Association in 1832. James M. Pendleton later said, "Many brethren knew that as the purposes of the convention could not be carried into effect without money, the best way to keep their money was to stand aloof." Reread that sentence and you will see that it seems to change its direction in midair. The brethren wanted to destroy the convention, so they saved their money. In reverse, the brethren wanted to save their money so they stood aloof from the convention.

Yet We Are Stalling

The Advance Program may be stalled by our refusing to be realistic about the necessity of money to give it wheels. Those who propose to save their money will ignore the financial aspects of the Advance Program. In the Advance Program giving is neither cause nor effect. It is the means which

links cause and effect. Those who believe in the Advance Program will interpret it as a spiritual upsurge in the hearts of men, a creative concern for the lost which is to be implemented by increased giving. Thereby the giver becomes a partner in the product of his gift, whether that product be a new Christian down the street or across the continent or on the other side of the world.

Each Spoke Is Needed

Ancient Egyptian and Assyrian chariot wheels usually had six spokes. The financial wheel in the Advance Program also has six spokes.

The first spoke is "Every Baptist a Tither." When that slogan was first suggested there was vigorous objection to it. No one thought it too much to ask every Baptist to give a tithe, a tenth of his income. The objection was that it ought to read, "Every Baptist at Least a Tither." As adopted, this slogan provides a minimum measure by which every Baptist may gauge his stewardship of possessions. When any Baptist becomes a tither, it is like the incoming tide which lifts the level of every boat in the bay; every effort and every interest of every church is benefited.

The second spoke is "Fifty-Fifty by 1950." At the mid-century mark Southern Baptists are trying to take literally the instruction of Jesus, "Thou shalt love thy neighbor as thyself." Therefore we try to give as much for foreign missions as we keep for all the rest of the program of the Southern Baptist Convention.

How effective any allocation of money to foreign missions by the Southern Baptist Convention might be depends on the division of gifts in the local church and in the state conventions. The local church determines the division of funds between its own needs and the Cooperative Program. The state convention likewise determines the division of Cooperative Program funds between its own program and that of the Southern Baptist Convention. Thus, we repeat, the second spoke in the wheel is "Fifty-Fifty by 1950."

The third spoke in the wheel is the Cooperative Program itself. This is the financial plan by which every Southern Baptist can give to everything undertaken by his church. For twenty-five years the Cooperative

Program has enabled every Southern Baptist to be a partner with every other Southern Baptist and a shareholder in the work and witness of every orphanage, school, hospital, and mission station.

The fourth spoke in the financial wheel of the Advance Program is the Current Operating Needs division of the S.B.C. Cooperative Program receipts. In 1950 this amounts to \$4,000,000, of which the Foreign Mission Board receives 50 per cent. Already this year this \$2,000,000 has been placed in the hands of the Foreign Mission Board for its basic operating program.

Every time the Foreign Mission Board appoints a missionary it agrees in effect to provide that missionary a living salary through the rest of his active days. A single gift by a church or an individual cannot do this. Even the church which takes pride in paying the salary of a missionary on an annual basis does not solve the problem at this point. In the first place the salary is only about one-fourth of the expense of maintaining the missionary on the foreign field. In the second place, in my judgment, no church ought ever to claim that it supports a missionary on the foreign field unless it signs a contract to pay his salary throughout his active days. That contract would be a commitment to be kept despite building programs, despite depressions, despite the necessity of reducing the personnel on the church staff.

The fifth spoke in this financial wheel of the Advance Program is the Capital Needs budget of the agencies. Currently all gifts to the S.B.C. Cooperative Program are being used to provide \$2,500,000 which will be used by the agencies for buildings, equipment, and endowment. These Capital Needs funds are building dormitories at seminaries both in the United States and in foreign lands. During this year a hospital was dedicated at Ascuncion, Paraguay. The Capital Needs portion of the Cooperative Program paid every penny of the bill. Thus Southern Baptists advanced there in their healing ministry for Christ's sake.

The Final Push

The sixth spoke in the financial wheel of the Advance Program is the one of greatest concern to foreign missions. It is represented by the

statement that all S.B.C. Cooperative Program funds in 1950 above \$6,500,000 will go to the Foreign Mission Board for advance.

S.B.C. Cooperative Program receipts last year totaled \$6,330,000. The advance in giving during 1950 indicates an expected total of well over \$6,500,000 for 1950, perhaps as much as \$7,250,000.

This, however, is not our 1950 financial goal, for Southern Baptists have set out to secure through the Cooperative Program this year a total of \$10,000,000. Should we achieve this goal, foreign missions would then receive an additional \$3,500,000 above its present Operating and Capital Needs budget on which it could advance. The ultimate aim of the current Advance Program is a Foreign Mission Board annual budget of \$10,000,000 with 1,750 missionaries.

It's Up to You

Individually the important point for Southern Baptists now is the fact that within a few weeks the 1950 Operating and Capital Needs budgets of every agency will be met. For the remainder of the year then every penny of S.B.C. Cooperative Program money will go to foreign missions. Each one of us can give through our church into the channel of the Cooperative Program knowing that thereby our tithes and offerings ultimately reach to the ends of the earth. Enlarged giving during the remaining months of this year means that the momentum of advance will be accelerated.

We have a divinely established goal for advance; we have been taught the way of personal participation; we have the power of the Holy Spirit and the desire and incentive to advance born in the horrible picture of what human depravity without the redemption of Christ can do to this world. Now let us give wheels to advance by giving our dollars. How far the Advance Program actually goes during this year depends on the advance in our giving during the days immediately ahead.

Fifteen persons (ten missionaries and five children) were killed in the crash of a missionary plane in the mountains seventy miles west of Maracaibo, Venezuela. The plane belonged to the New Tribes Mission which has headquarters in Chico, California.



Armstrong Memorial Training School Dedicated

Virginia Wingo, Directress, standing before the new Armstrong Memorial Training School, Rome, Italy.

The Armstrong Memorial Training School, located on the outskirts of Rome, Italy, was dedicated to the service of God on April 19, 1950, as four Italian Baptist young women consecrated their lives to fuller Christian service by becoming the school's first students.

The Armstrong Memorial Training School came into being because the Woman's Missionary Union of the South wished to honor the memory of their late president, Mrs. F. W. Armstrong. The choice of Europe as the location of the memorial is especially fitting, as Mrs. Armstrong was particularly interested in forwarding the gospel in that part of the world.

On a recent trip to Europe, Mrs. George R. Martin and Dr. M. Theron Rankin, together with others, chose Italy as the location of the new school. Italy was the logical choice, being one of the few remaining countries on the continent in which Southern Baptists have work where comparative religious liberty is yet to be found. The very location of the new institution is a challenge and a reminder that powerful forces at work in Europe have succeeded in pushing the free Christian enterprise to the very periphery of Europe in many places. The new school was dedicated with the hope and prayer that it may stand as a bulwark against further godless advance and as a point of departure for future forward strides in a Europe where evangelical Christianity is often on the defensive.

The dedication program began with a tea held in the beautiful rose-lighted dining room. Although a driving rain was pouring outside, it did not affect the bright scene within, nor lessen the

attendance as many Baptists and members of other evangelical groups arrived.

Tea was served by Mrs. Cecil Faulkner of the American Embassy, an interested supporter of Italian Baptist work, and his sister, Miss Edna Halpin, a faithful Southern Baptist, now employed by the American Embassy. Miss Halpin has recently been appointed contract worker to act as secretary to Dr. W. Dewey Moore.

Among non-Italian Baptists present were Mr. and Mrs. John Gordon Mein. Mr. Mein is Second Secretary of the American Embassy in Rome, and son of missionary John Mein of Brazil. Although very busy in the diplomatic service he has found time to act as Sunday school superintendent of the American Church and has been an active supporter of Italian Baptist work.

Two Canadian Baptists, Dr. and Mrs. Michael LaSalle, who are representing their government in Rome attended the tea and dedication service.

Others present were: Dr. W. Oppenheim, representative of the Lutheran World Federation and director of Lutheran relief work in Italy; Rev. H. L. Duggins, pastor of the American Episcopal Church; Rev. Lardi, director of the Methodist mission to Italy; and Pastor Zinti, Salvation Army representative from Naples. A large part of the student body of the Waldensian Seminary was also present.

As one entered the dining room and mingled with those present, one was impressed with the spirit of Christian fellowship which prevailed among the cosmopolitan group. The fine members of our Italian Baptist churches and visitors from all social classes joined freely in the joy of dedicating the new school.

Following the tea the group moved to the beautiful indirectly lighted chapel where a lighted cross cast a soft glow over the room. The dedicatory program began with Dr. W. Dewey Moore, missionary, presiding. After the invocation and prayer by Pastor Bruno Saccmani, greetings were brought by Pastor Manfredi Ronchi, executive secretary of the Italian Baptist Union, and Miss Gina Bassi, president of the Woman's Missionary Union of Italy. Miss Bassi stressed the important contribution made by Mrs. W. Dewey Moore, who has long dreamed of a training school for Italian Baptist girls. Dr. and Mrs. Moore were largely responsible for the general design and construction of the beautiful building, and it has been due to their wise leadership that the new "House Beautiful" has been brought to successful completion. Roy F. Starmer brought greetings from the Bible School of Rivoli.

A high point in the program was the introduction of Miss Virginia Wingo, the directress of the new Training School. Miss Wingo was appointed on April 19, 1949 and exactly one year later on April 19, 1950 she saw the building in which she was to begin her new work dedicated to the Lord. The date was important to Miss Wingo for another reason: it was also her birthday.

Miss Wingo's call to foreign service came gradually as she was busily engaged in leading others to devote their lives to Christian service as a teacher of missionary education in the Woman's Missionary Training School, Louisville, Kentucky. While attending a W.M.U. convention of South Carolina, she heard a message on the training school program of North Brazil.

It was then that she seriously began to consider in a personal way the needs of the foreign field. On one occasion she said to her class in Missionary Education, "The Lord never called me to be a foreign missionary; if he had I would have gone." In some manner her statement caused her to begin to

By Roy F. Starmer

search her own heart as she was so busily engaged in influencing the girls of her classes to think in the direction of the foreign field.

In the meantime the call came to direct the proposed Armstrong Memorial School. She went to Richmond for conferences with Dr. George W. Sadler and Dr. M. Theron Rankin with her mind fully made up to refuse. But the conviction came that she could not go back and talk to her classes about their responsibility when the call had also come to her to go. As she left Richmond her decision was: "Lord, I'll go where you want me to go; I'll do what you want me to do." The Lord had brought the task and the person together.

Although she has been in Italy only eight months she was able to present the staff, members of the school committee, and others, in Italian.

The members of the administrative committee are: Mrs. W. Dewey Moore; Dr. W. Dewey Moore; Miss Gina Bassi; Miss Miriam Rosa, secretary of the Woman's Missionary Union of Italy; Pastor Manfredi Ronchi; Pastor Benjamin Fodera; Mr. Paul Paschetto, prominent artist and member of a well-known Baptist family; and Antonio DelGrande, active Baptist layman.

With confidence in the future, and with no thought of apology for the small group, Miss Wingo presented the first four of the new school who have come to live, work and study together in preparation for the formal opening of the first scholastic year

which will begin October 2, 1950.

First, Maria Calderaro from the "Eternal City" of Rome. One would like to think that out of "the great crowd of witnesses" the eyes of another Roman of long ago named Priscilla looked down and approved this new beginning in which women were again taking the initiative in starting a new work for their Lord.

Alma Cannavacioli from Naples, near where Paul set foot on the Roman soil of Italy and turned his eyes toward Rome in order that he might have some fruit there also.

Licia Colombo, a talented young lady from Cagliari, Sardinia, whose fiance is one of the two Italian theological students studying at Zurich.

Finally, Santina Nastasi from Catania, Sicily. This consecrated Italian Baptist young lady was the first to declare that she had dreamed of someday being a student in a Baptist school for girls in Italy. It seemed to be the unanimous feeling of all those in the crowded chapel that indeed a dream had come true.

Dr. George W. Sadler, Secretary for Europe, Africa, and the Near East, then brought an inspiring dedicatory message on the place of woman in the advance of the Christian movement, both past and present. Pastor Ronchi was the able translator. Dr. Sadler cited New Testament examples of famous women such as Dorcas, Priscilla, and others who were prominent in the early development of Christianity. He stressed the important part that women have exercised in the development of modern Christianity and especially the leading part which the women of the Baptist denomination have had in the advancement of

the modern missionary movement.

In the light of woman's improved position in the parts of the world where Christianity has had its greatest development, Dr. Sadler emphasized the responsibility which women have had in furthering the Christian cause.

The Secretary pledged the continued support of Southern Baptist womanhood toward the ongoing of the school and made a plea for the prayerful and financial support of Italian Baptists. He, too, sounded the same note of expectancy for great things when he said in effect: "We do not realize the importance of what we are doing here today in dedicating this school. It is impossible to evaluate the influence for good which is being set in motion as we consecrate this building to God's glory."

Pastor V. Veneziano, director of the George B. Taylor Orphanage, read two appropriate Scriptures in dedicating the new edifice to the service of the Lord and Pastor B. Fodera led in the dedicatory prayer.

It was in this atmosphere that the "Scuola Biblica Femminile Battista" was dedicated to God's glory and to the training of Italian Baptist womanhood to better follow in the steps of their Lord.

Miss Tabea Koyus, Estonian D.P. who spoke to the Baptist World Congress in Cleveland, urged Americans to encourage D.P.'s to keep their original language and the more desirable features of their national backgrounds. She also pled for tolerance and understanding as the adjustments to a new way of life are being made, pointing out that newcomers are often confused by the complexity of American life.



Left: Miss Wingo and the first four students of the new training school.



Right: The architect, Dr. W. Dewey Moore, Miss Wingo, Mrs. Moore, and the constructor.

Summary Report on Relief

By Frank K. Means

Southern Baptist representatives who attended the Copenhagen Congress of the Baptist World Alliance returned to the United States determined to relieve human suffering wherever possible. They shared their concern with the Relief Committee of the Foreign Mission Board, their accredited relief agency.

Members of the Relief Committee who have served at one time or another since the Copenhagen Congress include Dr. Theodore F. Adams, Mr. E. P. Buxton, Dr. Baker James Cauthen, Mr. Everett Deane, Dr. Everett Gill, Jr., Dr. Clyde V. Hickerson, Mr. L. Howard Jenkins, Dr. Garis T. Long, Dr. Frank K. Means, Mrs. Marjorie Moore Armstrong, Dr. M. Theeron Rankin, Dr. E. C. Routh, and Dr. George W. Sadler. Mr. L. Howard Jenkins has served as the efficient chairman of this committee, while Dr. George W. Sadler has administered its affairs as director with characteristic proficiency.

This committee has pursued a course which has had two main objectives: (1) close co-operation with the Baptist World Alliance Relief Committee, and (2) aggressive support of projects undertaken by the Southern Baptist Relief Committee on its own initiative. Back of the second objective lies a story which has never been told completely.

Projects undertaken by the Relief Committee include: (1) direct appropriations to specific needs; (2) Southern Baptist Relief Center, New Orleans, Louisiana; (3) European Relief Office, Zurich, Switzerland; (4) Romanian Refugees Program, Paris, France; and (5) the resettlement of displaced persons in the United States.

Direct Appropriations

The minutes of the Relief Committee reveal that appropriations were made for large quantities of food, vitamins, medicines, medical supplies, materials suitable for making suits, shoes, dried milk, dairy cattle, orphans in China, direct aid and relief to refugees

in many parts of the world, assistance to Orthodox Jews and Jewish Christians in Europe and the Near East, and aid to students overseas, as well as displaced students in Southern Baptist colleges.

Appropriations of unusual interest include contributions toward the reconstruction of a Baptist church in Rotterdam, Holland; books for preachers in Germany; a gift for the Cloisters, Spurgeon's College, London, which was destroyed by bombing during World War II; funds given to the American Bible Society with which to furnish Bibles for Hungary, Serbia, and the Ukraine; aid to Baptist churches in Jamaica which had been destroyed by a hurricane; support given to Swedish missions in China when money could not be sent from Sweden for the support of Swedish Baptist work there; a grant to the Orphaned Missions Program of the International Missionary Council; a sum to meet the relief needs of retired Baptist preachers in a European country; financial help for an evangelical hospital in Spain; and a gift made to the American Foreign Mission Society to be used for relief in India.

Southern Baptist Relief Center, New Orleans, Louisiana

The Southern Baptist Church World Service Center became the Southern Baptist Relief Center on October 15, 1947. Within a few weeks, unprecedented quantities of relief goods were forwarded through the Center to needy sections of the world. More than 5,000,000 pounds of goods, valued in excess of \$4,250,000, had been processed by the Center at the time it was officially closed on February 28, 1950. This tremendous amount of material was handled at a cost of five cents per pound (not including freight).

The Relief Center came into existence in October, 1946, in the four-car garage of the Baptist Rescue Mission, 740 Esplanade Avenue, New

Orleans. Rev. Clovis A. Brantley, superintendent of the Southern Baptist Home Mission Board's Rescue Mission, was made director of the Center.

As the relief program gained in momentum, the director enlisted the services of capable co-workers who share with him much of the credit for the success of this undertaking. These included Mr. Charles R. Gage, director of promotion; Mr. Wallace Goetzman, warehouse manager; Rev. Eugene Howard and Rev. H. A. Hunderup, Jr., field workers; and several office secretaries. When relief activities were at their height, more than seventy people were employed at the Center.

All goods received from Baptists were shipped to Baptist-approved consignees who made actual distribution of the materials. Thousands of letters were received by the Relief Center and by donors of relief goods, attesting the fact that the goods were gratefully received overseas.

Germany received the largest amount of relief goods from the New Orleans Center. China came next. Other nations receiving more than 10,000 pounds of goods were Austria, Burma, Denmark, England, Finland, Hungary, Italy, Japan, Malaya, Pakistan, Palestine, Philippine Islands, Poland, Thailand and Yugoslavia. Shipments of under five hundred pounds each went to Norway and Paraguay.

European Relief Office, Zurich, Switzerland

The scope of Southern Baptist relief operations in Europe led the relief committee to establish a European office in Zurich, Switzerland. Dr. J. D. Franks, Mississippi pastor and former member of the Foreign Mission Board, was selected to direct the office as representative of the committee. He has functioned in the same capacity on a voluntary basis since becoming business manager and public relations director for the new International Baptist Theological Seminary near Zurich.

Romanian Refugees Program, Paris, France

"One of the finest of all our undertakings," writes Dr. George W. Sadler, "is that which has to do with refugees. When it was discovered in 1948 that about 15,000 persons, for whom life in Romania had become intolerable, were without food and shelter in Paris, a Baptist World Alliance committee decided to respond to their need. Dr. Roy F. Starmer, Southern Baptist missionary who knew the language of the people, was asked to direct the program. That he did his work excellently is now well known."

Resettlement of Displaced Persons in the United States

Distressed by the plight of Displaced Persons in Europe, the committee named Mr. Charles R. Gage to facilitate the resettlement of D.P.s in the United States. He has secured sponsors, met the D.P.s on arrival from abroad, cared for their immediate needs, made arrangements for their transportation to the sponsoring communities, and looked after the myriad number of details incident to their well being. It is anticipated that this phase of the program will continue as long as the present D.P. legislation is in effect.

It is anticipated that the Displaced Persons Resettlement Office in New Orleans will be continued at least until July 31, 1951.

The Cleveland meeting of the Baptist World Alliance recognized a continuing need for relief in many parts of the world, and encouraged member Baptist bodies to provide the resources to meet the apparent need. Due emphasis was placed upon the reconstruction of destroyed church buildings and the construction of suitable chapels in unchurched areas or in areas where sizeable groups of Baptists have been congregated by the emergencies resulting from war.

Mr. L. Howard Jenkins, chairman of the committee, commented upon Southern Baptist achievements through their relief efforts as follows: "Southern Baptists have every reason to be proud of their contribution to world relief. When they learn what their money has accomplished I believe they will rejoice that they had a part in this worthwhile undertaking."

German children returning thanks for meal in feeding center operated by Baptist World Alliance Relief Committee in cooperation with Southern Baptist Relief Committee.



Dr. J. D. Franks, European representative of the Relief Committee, distributing clothing in Warsaw, Poland.



Rev. Clovis A. Brantley, a missionary of the Home Mission Board, who directed the Southern Baptist Relief Center, New Orleans, Louisiana.



Foster Studio

"That the World May Know"

By M. Theron Rankin

past were removed from the State Department. A glaring example is the case of Mr. John S. Service who has served for a number of years as a so-called expert on Far Eastern affairs. In the recent investigations of the Amerasia case, he was asked to explain the fact of his close associations with a number of persons who are Communists or agents of Communism. He speciously replied that he was not aware of their communistic activities. One finds it difficult to credit a diplomatic expert with such political obtuseness.

The clash in Korea may seriously affect our missionaries in China. Even if the fighting is confined to Korea, the tension in Communist China against Americans will be increased. President Truman has announced that if Chinese Communists attack Formosa, the United States will use armed force to protect this island. In such an event, the United States would be brought into direct conflict with China. This would place our missionaries in China in a serious situation. At the time that this article is being prepared (July 7) the Foreign Mission Board is already in communication by cablegram with Dr. Frank H. Connelly, our China treasurer in Shanghai, to determine what course we should follow. Our Hong Kong office is also in contact with Shanghai and Canton by long-distance telephone.

The past years have demonstrated that the only possible way to keep a foreign missionary program in operation in countries around the world during periods of war and political upheaval is by our going steadily on as far and as long as we can. We stop when actual developments compel us to stop and not in anticipation of what may possibly occur. If in the past we had conditioned our actions on possible or even probable developments in the future, we would have discontinued all missionary activity in the Orient prior to 1937, when the Japanese invasion of China began. News correspondents act on the basis that the more critical the world situation becomes, the more imperative it

is that the world have news of what is taking place. For this reason they stay as long as possible in places of danger. Missionaries act on the basis that the more critical world conditions become the more imperative it is that the world have the good news of God in Christ Jesus.

Even so, the Foreign Mission Board is making every possible effort to safeguard our missionaries. While we can not lightly abandon Chinese Christians in their desperate struggle to maintain an active witness in China, we must do all that we can to see that our missionaries are not needlessly left in places of danger. Dr. Cauthen, Secretary for the Orient, has cabled a request to Shanghai that each missionary be notified that the Board will fully support all who withdraw from China.

During the last week in June, the secretarial staff of the Board spent three full days in an intensive study of our world-wide program. Conditions and pressing opportunities in countries around the world where we conduct mission work were carefully examined. We had with us three professors from our seminaries and the doctors who help to examine our appointees. One entire day was given to a special consideration of methods of enlisting and selecting the missionaries appointed by our Board.

We came away from the retreat with sober convictions. One cannot spend three days in careful consideration of today's world without facing squarely the fact that we are living in exceedingly dangerous times. And it is for this very reason that we must move forward with the missionary message to the whole world with every resource that we have. As Christians we are called upon to give to the task of realizing God's Kingdom on earth every bit as much devotion and allegiance as we are ready to give to defending our nation. We have no more cause to expect that we can serve God's Kingdom at such a time as this without committing ourselves to danger and sacrifice than we can expect to serve our nation in a time of crisis without such a price.

Developments in Korea have at last compelled the State Department to abandon its policy of yielding to the Communists in the Orient. But the loss we have suffered from the policy of the past five years is tragic and may turn out to be disastrous. There are strong reasons to believe that, had we followed the same basic policy in China from 1946 that we took in Europe, China would be in a stronger position today to resist Communism than Europe is. At that time China was stronger in her position against the Communists than France or Italy. But while we were rushing aid to European countries in their struggle against Communism, we were conditioning aid to China on her forming a coalition government with Communists of China. The result was that the National Government of China, weakened by ten years of continuous war and largely abandoned by the nation to which she looked for help in her fight against Communism, fell to pieces. Corruption became rampant and by the end of 1948 the situation had become hopeless. In 1949 the Communists took over.

Now the State Department finds itself compelled to take the lead in military action against Communists in Korea, with the great mainland of China in the hands of Communists instead of its being a strong force against them, as might well have been. Our nation has expressed strong support in the stand taken by our government, but the confidence of many would be greatly strengthened if the men involved in the discredited policy of the

A Sunday in Hiroshima

By Curtis Askew

The Hiroshima Baptist Church and this missionary felt as though we had lost our right arm when Pastor Buntaro Kimura sailed for America and the Baptist World Alliance. Far from efficient in using Japanese, and left in charge of one of our largest Baptist churches in Japan, with its many mission points, I surely felt my weakness. I looked to God for guidance and strength as never before, and also made a plea for some of our missionaries in Fukuoka to come up and help us.

One week end Mr. Luther Cope-land, missionary and professor in our seminary in Fukuoka, traveled the two hundred miles by train to give us aid. He arrived late Friday night, and on Saturday we showed him the interesting sights of the once-destroyed city. After five years, the signs of the famous bomb are not so easily detected, though the bomb center is being preserved for sight-seers. We held a special street meeting before one of the railway stations in the afternoon. Both of us spoke in Japanese, and had no trouble gathering a crowd from those going in and out of the busy station. Besides a short message on the love of God, we gave special invitations to come to church the next day.

Sunday morning started early with our little human alarm clock called "Jerry" coming from his room and climbing in bed with us at 5:30. After breakfast Luther and I left hurriedly in the panel truck for Kure, twenty miles away. There, at 8:30, we had a baptismal service in the lovely Inland Sea. I had heard the impressive testimonies of the two men I baptized the previous Thursday night at the Kure Baptist Church. Both men were former seamen, and one told how his ship was shot from under him in the war. He spent half a day in the Pacific, and his thoughts then turned to God and his soul. The other told how he had read the Bible alone on board ship for a number of years. He has been seeking a church that taught the things he had found in the Bible. The Baptist Church in Kure, he testified,

taught the things he had come to believe.

After the baptismal service, we rushed back to Hiroshima for the morning service at 10 A.M. Luther brought a message on "Christ the Lord" to a well-filled church. He impressed upon a people who a few years ago were committed to the lordship of the Emperor the fact that Jesus alone was worthy of being Lord. A university student made a profession of faith. Afterward, another young man came and told us that he, too, had decided to take Christ as his Saviour and Lord.

The church members stayed for an impressive observance of the Lord's Supper. Hurrying home, we had little time for a bite to eat before we had to leave for Otake, one of our regular mission points. While we were gone, Mary Lee, my wife, had the W.M.U. meeting in our home, so she too was in a hurry. Preparing to leave for Otake, we found that there were more who wanted to go than the nine seats in the truck would accommodate. We had to leave some behind, and one made the trip by train. For the nine who rode in the back of the truck over rough, dusty roads for twenty-three miles, it was no joy ride. They all went for the sake of Christ.

We began a half-hour street service at 2:30 in front of the Otake station.

The busiest place in every Japanese city or town is the railway station, and usually there is an open space well suited for street meetings. Dean Ijiri spoke for twenty minutes with the fire of an evangelist, and then a young man gave his testimony. It was the first time for him since his baptism two weeks ago, and naturally he was nervous. But he was eager to tell others what Jesus meant to him, and he made an impression. We always have more young people who want to testify than we have room for on the program.

At 3:00 Sunday school began in the "city auditorium," which we rent for twenty-eight cents. Imamura San, our house boy, taught the class of thirty-five eager children. We began our evangelistic service at 3:30, with seventy in attendance. I spoke as simply as I knew how on John 1:1-13. Eight responded and signed their names and addresses to decision cards as accepting Christ as Saviour. What a happy hour this was, for these were the first converts, as far as we know, in any Christian work in this city of 10,000! These names were turned over to the baptism committee in our church, who will write letters and arrange for interviews with these people. They will be instructed further, questioned, and called upon for a public testimony before the church before they receive baptism.

On our return trip we noted that we passed through more than half a dozen "villages" with from three to six thousand people each, where a similar work could and should be started, if we only had time. In the evening I taught my regular Sunday Bible class, and Luther preached on "The Gospel of Reconciliation."

Late into the night we three sat at home and talked of the blessedness of being called of God to Japan at such a time as this. There are difficulties, to be sure, but the satisfactions derived from the belief that we are where the Lord wants us to be far outweigh them. Our "Sunday in Hiroshima" had proved that to us beyond a shadow of a doubt!



Japanese Pastor Kimura baptizing in the Inland Sea at Hiroshima.

Training Christian Leaders in Chile

By Hugo H. Culpepper

One afternoon last summer, I was talking with a Chilean youth and an old lady as we stood watching the sunset. Pablo was telling me about his recent conversion experience. He was brought to Christ through the preaching of a missionary in the south of Chile. "But I wondered if this religion were really for us Chileans," he said. "When I moved to Santiago soon afterward," he continued, "I had the opportunity of attending a Baptist church where a Chilean is pastor. When I heard him preach, I knew that I could accept Christ with all my heart; the gospel is for us Chileans, too. It is not the foreigners' religion any more than it should be ours!"

As a young missionary, I was glad that I heard these words from the lips of a consecrated young national. It helped me to see my place in the service of the Lord here, and to appreciate the importance of training Chilean young men and women that they may win their own people. As missionaries, we want to do all we can to win them; but we should recognize that an equally well-trained Chilean pastor can usually be more effective than we can. When I thought of the serious shortage of national pastors, I realized how urgent is the work of our seminary in Santiago.

In discussing the work of the seminary, I should like to answer two questions. In the first place, "What are we doing?" This year we are working with a group of twenty-three students, fifteen young men and eight young ladies. As a rule, they come from rather similar backgrounds. Their homes are typical of the poor class who have an income of between forty and seventy-five dollars a month and prices are high in Chile as they are in the States. Their schooling has been limited. Some of them have completed the sixth grade; others the eighth, ninth, or tenth; and only two of them are high school graduates. The small Baptist church near their home has been the source of light and life for them, sometimes supplementing their home training, but in other cases counteracting it and

winning them to Christ in spite of adverse circumstances at home.

Jorge, for example, had a good job as an electric welder in the new steel mill recently begun near Concepción. He was the main support of his widowed mother and a number of brothers and sisters. He did not understand why, but he was sure that the Lord was calling him to preach. Leaving the relative security that he had for himself and his family, he came to the seminary, trusting the Lord to provide for his and his family's needs. Some of his brothers are meeting the need at home, and Jorge was surprised to find that he could go to the seminary with very little money of his own, because most of the expenses are paid by the gifts of Christian friends back in the States.

What is the seminary like in the way of building and facilities? We have a modern building of two stories which was built about twelve years ago and is located close in toward the center of the city. There is one classroom which also serves as a library. Overflow classes are held in a small parlor and in the dining room. In the basement are kitchen and dining room facilities. The boys have five bedrooms on the upper floors with three or four boys to a room, and the girls have two rooms on the opposite side of the building, with three or four girls to a room. Most of them are more comfortable and better fed than they were at home. What they miss most of all is recreation facilities. There is no space available for play. They have no campus and only a small concrete patio in the back (where clothes are hung out to dry most of the time). It is a common sight to see them sitting out there in the back, or on the front steps, on sunny days as they study for their classes.

After these students come to the seminary and become settled in these living conditions, what is their program of activities? Most of their time is devoted to their studies, as one would expect. The curriculum includes the usual theological studies (a

three year course), and also high school studies to make it possible to require every student to have completed the ninth grade before graduating. Because of limited personnel, it seems to be impossible to separate the students into first, second, and third year classes and grade the class material accordingly. First year students share classes with senior students and study the same material. This year a graduating student is taking Biblical Introduction with first year students, and last year some beginning students were studying the Criticism and Interpretation of the Old Testament before they had studied the introductory survey course. In spite of these limitations, they make the most of their opportunities.

One of the girls is an example of "making the most of what they have to do with." She has only an undersized thumb and no fingers on her left hand and yet she has learned to play hymns on the piano and portable pump organ well enough to be able to contribute much to church services. Considering their limited educational background, most of the students do surprisingly well in assimilating the material that is offered them here.

The Extension Department, under the direction of one of the teachers, organizes and directs the practical religious work of the students in co-operation with the seven Baptist churches in or near Santiago, and the five mission points where services are sponsored by these churches. In some of these mission points the students serve as pastors for groups of fifty to seventy-five people. Some of them have full programs with Sunday school, Sunbeam bands, W.M.U., and so forth. Visitation evangelism among these groups is fruitful and there are regular professions of faith.

The professors take turns in offering night classes in the seminary for the laymen of the churches. This year a class of thirty-five are studying one night a week with the president of the seminary, Señor Honorio Espinoza.

After considering "What we are

doing" in the seminary, one must pass on to the second question: "What should we be doing?" Sometimes I feel that we are only playing at the job. Somewhere a vicious circle has to be broken: we ought to have a better quality of trained leadership available for our churches. To provide this, the seminary should have more graduates of the Colegio Bautista in Temuco coming to her to study for the pastorate. But the pastors are too poorly paid (in comparison with other professions) and have too limited opportunities for really creative service to make the vocation attractive for most of the young Colegio graduates who can go to the University and later on enjoy a more productive work. Well-trained men have demonstrated the possibility of developing comparatively strong, self-supporting churches. So there we are: we need well-trained men to develop strong churches, but we must have strong churches to attract qualified students capable of being developed into well trained men.

Where do we start? It seems to me that we must start in doing a *better* job of training those that do come to us, regardless of their limitations. But this can be done only if more emphasis is given to the significance of the seminary work. We missionaries must come to feel that it is important enough to free some missionaries from all other duties and allow them to give all of their time and energy to this work. No one is giving all of his time to the seminary as it is. Too many of us have the attitude that a teacher can stop by the seminary at class time, on his way to do some other piece of mission work, and do a creditable job of teaching with little or no preparation.

This year, for example, one of the teachers (who is surely *no* busier than the others) is teaching Church History, New Testament Criticism and Interpretation, Biblical Introduction, and Greek; he is also responsible for the work of the Extension Department of the seminary, is treasurer of the co-operative program of the Chilean Baptist Convention and also of the co-operative committee which handles the funds from the States for the work of evangelism in Chile; he is supervising the construction of a pastor's home for one of the churches and handling the mission funds involved. Besides this, he usually preaches on



The Chilean Baptist Theological Seminary and Training School, Santiago, where the author of this article is a professor.

Sundays, and occasionally teaches in study courses in the churches.

Another professor is treasurer of the mission, in charge of the book store with its four branch stores in other cities in Chile, is supervising the building of a church, teaches Old Testament and Homiletics, and preaches and teaches in the churches on the side. Of course, the cause of this situation is the shortage of missionaries.

The Advance Program is giving us the hope of more missionaries. Should we not reconsider the question of the best use of a missionary's time? A seminary teacher should do much more than meet his classes. He should be living in close touch with the students, devoting considerable time to helping them develop spiritually, socially, and even physically outside of the classes. He should be readily available for counseling and for guidance in study habits. He should be writing and translating in order to provide a more adequate supply of textbook material in Spanish (some of the texts we are using were translated more than fifty years ago and are "dated" in their viewpoints and presentation). But the teacher cannot do these things unless it becomes possible to free him from

other responsibilities. Am I taking this thing too seriously? After all, it is just a small school with a few students. But if my original analysis was correct, it is indispensable for the growth of more and stronger Baptist churches in Chile.

We could reorganize our curriculum if we had teachers who were free to give themselves to this work. We need a graded course of studies that can be taken up in sequence, making it possible for the student to study the introductory courses before he takes up the advanced courses.

Yesterday I was talking with the students themselves about some of these problems. They want even more emphasis on some of the theoretical courses, such as theology, but they also recognize a need for more practical guidance in the techniques of a church program. We really should have a missionary with special training and aptitude to teach the courses in methods and techniques and to work with the students more closely through the Extension Department to give them personal guidance in the actual work of promoting a church program.

We should also have more ade-
(Please turn to page 15)

God Is With Us!

By Quinn Morgan

The Gold Coast, which is larger than the two Carolinas, has a population of four million Africans and three thousand white people. God has abundantly blessed the land with rich soil, plenty of sun and rain, gold, diamonds, manganese, timber, cattle, sheep, fowls, goats, millet, rice, and tropical fruits. Many wild animals live in the "bush": elephants, deer, leopards, lions, monkeys, parrots, cows, and antelopes. One of the best harbors in Africa is Takoradi, 160 miles below Kumasi, the center of our work.

Nigerian Yorubas have been coming to this land of resources and opportunities for many years, some to bring Christ, and all to become traders. The Baptist Yorubas worked for twenty-five years without a missionary until 1947. Their pleas were answered when the Nigerian Baptist Convention sent the H. R. Littletons. Mr. Littleton formulated plans for the Gold Coast Conference and divided the country into three parts, with one large church in each. These three churches—Sekondi, Kumasi, and Tamale—are the only organized churches in the country. There are twenty-six unorganized groups and fourteen mission stations.

Rev. I. A. Adejunmobi, the well-known Nigerian evangelist, conducted revival services in many parts of the Gold Coast early this year. We traveled for months, going as far as Tamale in the north, and to Sekondi on the coast. Rev. Adejunmobi preached in as many of the churches as time allowed. Within thirty days 4,329 Africans heard the gospel story, 186 were saved, and 907 rededicated their lives to Christ.

God is blessing us in the securing of land for our churches. Baptists in Bolgatanga, one of the fastest-growing Mohammedan towns, have been trying to buy a lot on which to build. During our visit to the north, the Prince welcomed us and asked us to choose one of the lots already laid out by the native town authority. We studied the charts but found only two sites suitable for church locations.

Then we visited the places to find that one is the most ideal situation within the town. An even more desirable building site has been obtained in Sekondi.

Moreover, God is prospering our efforts in education, both through small day-schools and in the religious educational organizations of local Baptist churches.

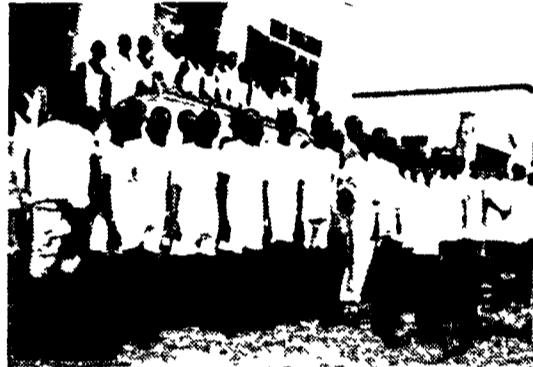
God is with us in the construction of church buildings. The Kumasi church has just finished enlarging its auditorium and constructing two new

Sunday school rooms. Other groups are planning suitable structures. The Dagomba people who worship under a tree have expressed their desire for a church building in compelling language: "It is not education or schools that we want, but a church. We have no money, but we will do the work, if you will help us financially."

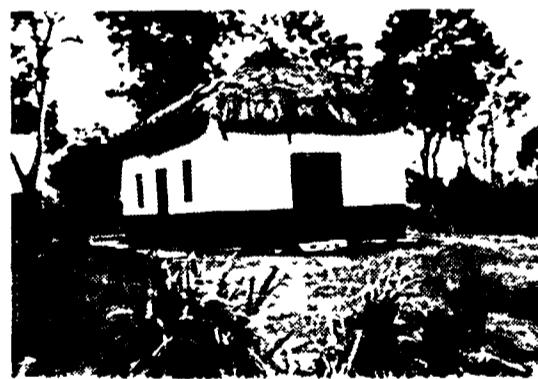
God is with us in our travels. In the course of our mission activities, we move up and down the 700 miles from Sekondi to Bawku on the French Border. We have tried several successful experiments on the jeep station wagon, some in sheer desperation. We stopped the leaking radiator with tissue paper, tied up the glass filter with a wire basket we concocted, used soapy water for brake fluid, and substituted a pole for a trailer wheel whose axle was broken by rough roads.

The weary trips are always made worthwhile by someone's response to Christ. An old Mohammedan priest in Kpandi came forward one day to say: "I believe that Jesus is the way to heaven." I forgot that I had been delayed seventeen hours in Yendi until the burial rites for a lorry (truck) driver had been completed. Since he had been killed near the town, no driver was allowed to leave until he had been buried. Thinking that there would be no further delay, I gave my boiled drinking water for use in a boiling radiator, hoping that we would reach Kumasi before night, but we had a flat tire. The weary passengers crawled out and stretched themselves on the ground to doze while the lorry driver tried to induce the motor to start. Eventually we were able to complete our journey. The Mohammedan priest's testimony made all of the effort worthwhile.

God is with the Baptists of the Gold Coast. Yet there are many staggering and immediate needs: (1) at least two new missionaries, (2) at least four seminary-trained native pastors, (3) money to buy lots and to build churches and schools, and (4) the fervent prayers of Southern Baptists.



Part of eighty-two candidates awaiting baptism, First Baptist Church, Kumasi, Gold Coast.



Ejwa Baptist Church, Gold Coast.



W.M.U. associational meeting, Tamale, Gold Coast.

How Much Should We Help?

By H. B. Ramsour

Time was when heavy emphasis was placed upon the idea, "Let the people do it themselves, and they will appreciate it more." This idea is not to be cast aside, for it is basic; but in far too many cases, in our efforts to produce complete independence, we have sacrificed a wonderful opportunity to help a local group do for itself what it could not do otherwise without our help.

Southern Baptist mission strategy has never been a crystallized thing, and doubtless never will be, because the very nature of our democratic way of life is not conducive to it and the rapidly changing conditions of the nations all but defy it. Nevertheless during the past ten years there have been some very noticeable and hopeful changes in strategy with regard to the establishment of churches and institutions on new fields; and in light of the results obtained it appears that some of the methods are worthy of general imitation. We refer specifically to the present efforts in Colombia and Hawaii where the Board has sought to present a respectable and dignified equipment approach, by erecting or securing suitable and attractive buildings as rapidly as possible for the local congregation.

A specific case in point is the Nuuaua Baptist Church of Honolulu. In 1941 a small group of Christians felt a need for a church in the Nuuaua section of the city and, after due consideration, rented a small one-room store where they began Sunday school efforts. The work grew and soon there was a need for more room. The war, however, had begun, and building at that time was an impossibility. The Foreign Mission Board, seeing the possibilities, granted a sum of money with which to buy a strategic corner lot. A tent was pitched on the newly acquired lot to meet the needs of the growing congregation.

Real estate in Honolulu is very expensive; nevertheless, the Mission spent approximately \$30,000 in securing the land. An additional sum of approximately \$35,000 was spent in helping the church erect one of the

most adequately equipped churches in the city.

Some casual observers might feel that such an outlay of money cannot be justified in the light of the limitless needs of the many fields of the world; but careful observation will reveal that it has not only been worthwhile in this particular case, but might also serve as a pattern of procedure elsewhere.

Though it would be impossible to number all of the benefits derived from such a method of approach, a few that have become self-evident are listed below:

First, it gives the gospel a visible physical approach to the community in keeping with the true spiritual dignity that it possesses.

Second, it provides an opportunity for satisfactory instruction of the pupils from the very beginning of the work, and makes an invitation to the stranger more attractive. The building is never the single factor in the growth of a church, but an attractive environment has played no small part in the enlistment of those of all ages

in the Sunday school at Nuuaua which within seven years has grown to have an enrolment of more than five hundred.

Third, it has made it possible for the local church to do far more with its own money and efforts than it could have ever done otherwise. During the period of years that the Foreign Mission Board has given \$65,000 to the church in getting it started, the local congregation has given \$80,000, and will soon be pouring back funds into the life of the denomination that it could never have been able to raise if it had not been for these extremely important initial gifts.

Fourth, it gives encouragement to a newly-established church when it is needed most. At the same time, this method does not involve the Board in recurring obligations.

In getting the Word to a waiting world, money spent in giving mission work a good start is never money ill-spent.

Nuuaua Baptist Church, Honolulu, T. H., of which the author is pastor.



Mission Status In China

By Baker J. Cauthen

Southern Baptists have forty-six missionaries in China (July 1, 1950). The largest group is located in Shanghai, but others are at work all the way from Tsingtao in North China to Kweilin in Southwest China.

Letters reach the Foreign Mission Board in approximately two weeks from China stations. Cable communications are also open, and it is possible to talk by long distance telephone from the Hongkong office to the Shanghai office. We are able to get a rather clear picture of the work in China from the constant communications which reach the Foreign Mission Board.

Missionaries are in China by their own personal decisions to continue at their work. These decisions were reached through earnest prayer and a careful study of the situation. Each day a missionary is in China is a reaffirmation of his conviction of the worthwhileness of being there and his impression that God has wanted him to continue on the field. Every missionary is assured that at any time he feels God wants him to leave China, the Foreign Mission Board will give support to his decision.

Missionaries have not been subjected to personal abuse or arrest. Their homes have not been violated and they have been free to go about the cities where they live in normal work. They have not found it possible to travel from place to place without special permit which is often very difficult to secure.

It has been possible to send money to missionaries through regular Foreign Mission Board channels so that funds have been available. It is also possible for the treasurer in Shanghai to remit funds to all the stations of China through banks. With funds in hand, missionaries have been able to purchase supplies needed for daily living.

Opportunity continues in church work. Reports indicate that the churches are well attended in their regular services, and in many cases the spiritual life of the people seems to be deeper. Encouraging letters have come from some stations indi-

cating that a definite spiritual growth is being experienced at this time. This is notably true in the Kweilin area.

Excellent reports have come from Shanghai of a revival spirit prevailing in that city. It began among students in the high schools and spread to the theological seminary and has been a great blessing.

Seminaries and Bible schools have been able to function without serious interruption. They are generally regarded as special schools, and the Communists have not sought to regulate their activities. The China Baptist Theological Seminary in Shanghai has had a very successful year. Missionary members of the faculty have been able to teach their courses as usual.

Elementary and high schools have faced numerous difficulties, but have carried on their work. It has not been possible to teach Bible in the school buildings, but there is no restriction against conducting Bible classes in the adjoining church buildings. Some of the best work in China today is being done in these Bible classes where the students come voluntarily at hours not used for regular classes and are privileged to study the word of God as taught by missionaries and Chinese Christian leaders.

In the schools the Christian students have seemed to recognize a new sense of their own responsibility, and have become very courageous in their testimony for the Lord. The students in Shanghai who have experienced revival have been instrumental in leading many people to Christ.

The work of the University of Shanghai has continued even though there have been many administrative problems. Reports from the University indicate that the Christian students have been very zealous on their campus and have maintained Christian organizations and have given a fervent witness to their fellow students. It is possible to teach religious courses for credit in the University curriculum. They also have chapel twice each week and a church service on Sunday night in the school auditorium.

Medical work is continuing, even though there have been numerous problems. Although in several places there is no medical missionary at the hospital, the Chinese Christians are carrying on the work with their own staff.

The China Baptist Publication Society is continuing its work as usual. Literature is being prepared and is being sent out to various parts of the field.

The work of the China Baptist Convention and the China Baptist Woman's Missionary Union have been very effective.

Up to this point, it has not been possible to get re-entry permits for any of our missionaries to return to China. There are indications that the government is willing for missionaries to leave but will not be prepared to let them return. It is obvious that the missionaries now in China will not be able to remain indefinitely at their stations. Recent years have been very hard, and the strength of many people has been tested. Expiration of passports and the need of furlough will cause the missionaries now on the field to return to America gradually. If we are able to secure permits for re-entry, missionaries will be prepared to return to China, but if we cannot secure these permits, we will find the missionary staff in China gradually reduced.

Even though the missionary staff in China is gradually reduced, Chinese leaders will be in a position to continue with the work. The leaders of China have had much experience in the carrying on of their work through local churches and conventions. All schools, hospitals, and other institutions in China are conducted by boards of directors elected by Chinese conventions. Administrative officers of the institutions have long been Chinese. Even though missionaries find it necessary to leave and are unable to get back to the field, the work in China will continue because it rests upon the Chinese conventions and churches.

This means that the absence of missionaries from the field does not

mean the collapse of Chinese Baptist work. We are encouraged, therefore, that even though missionaries are unable to return to China up to the present time, we can still assist Chinese Baptists by financial aid as they carry on work.

Every effort is being made in China to promote the self-support of all the work because it is recognized that financial aid from abroad may not continue indefinitely.

Southern Baptists will do well to pray constantly for the missionaries and Chinese Baptists as they carry on their work. God is able to do more than we ask or think. We cannot control the circumstances we must face, but we can meet those circumstances in faith and prayer. One splendid missionary lady wrote recently, "Satan may find many ways to tie our hands, but he can never find a way to keep us from bending our knees to the God we serve."

Because we can pray and because God answers prayer, the work of his kingdom in China will keep on going. "He will not fail or be discouraged until he has set justice in the earth."

TRAINING CHRISTIAN LEADERS

(Continued from page 11)

quate building facilities. Materially speaking, the greatest contribution the Advance Program could make to us would be this: We could sell the property we now have and buy a good-size plot of ground out near the edge of the city where there are good transportation facilities. We should have modest but adequate buildings with space for several classrooms (instead of one), a library room, an infirmary, piano practice rooms, offices for the teachers so that they could work and, at the same time, be accessible to the students and to the school life, and also space for recreational facilities. It would probably be well to have faculty homes there also, if this were possible, to enable the teachers to live in close touch with the students. In any case we shall continue working to try and close the gap between "what we are doing" and "what we should be doing." With your help and prayers the seminary can come to mean much to the Lord's work in Chile.

1949 PER MEMBER CONTRIBUTIONS TO FOREIGN MISSIONS

Seventh Day Adventists	\$29.70	Churches of God of North America	1.60
Mennonite, Evangelical	24.89	Episcopal, Protestant	1.45
Missionary Church Association ..	22.53	Baptist, Northern	1.38
Methodist, Free	11.09	Lutheran, United	1.37
Brethren in Christ	9.91	Presbyterian, Cumberland	1.30
Mennonite, Central Conference ..	9.32	Lutheran, Evangelical	1.26
Brethren, National Fellowship ..	7.46	Lutheran, Augustana	1.24
Nazarene, Church of	6.10	Evangelical and Reformed	1.03
Presbyterian, Orthodox	5.81	Lutheran, United Evangelical99
Evangelical United Brethren	4.27	Disciples of Christ89
Methodist, Wesleyan	3.78	Baptist, Southern79
Moravian (Northern Province) ..	3.43	Congregational Christian77
Reformed in America	3.28	Methodist75
International Foursquare Gospel..	3.06	Lutheran, American61
Presbyterian, U. S.	3.00	Lutheran, Missouri Synod49
Presbyterian, United	2.97	Catholic, American Syro-Antiochian27
Lutheran, Suomi Synod	2.34	Baptist, National04
Evangelical Congregational	2.23	Average U.S., 1949	1.25
Presbyterian, U.S.A.	1.84	Average U.S., 1948	1.22
Brethren Church	1.75		
Brethren, Church of	1.73		

FOREIGN MISSION STAFF

(July 1, 1950)

The Orient	296
China	158
Hawaii	41*
Japan	68
Korea	2
Philippine Islands	17
Thailand (Siam)	4
Africa, Europe and The Near East	169
Africa	130
Gold Coast	4
Nigeria	126*
Europe	18
Italy	7
Spain	4
Switzerland (Seminary)	7*
Near East	21
Arabia	7
Israel	12
Lebanon	2
Latin America	303
Argentina	35
Brazil	148*
Chile	30*
Costa Rica	4
Colombia	22*
Ecuador	6
El Paso, Texas (Spanish Publishing House)	9
Guatemala	2
Mexico	19
Paraguay	12
Peru	2
Uruguay	4
Venezuela	4
Total	768
Emeritus Missionaries	111

*Includes Contract Workers.

This Is Arabia!

A Picture-Story by Lorne E. Brown, M.D.



Dr. Brown and patient in out-patient clinic of Qatar hospital.

A pilgrim to Mecca from Pakistan. Like many of his friends, he was stranded on the east coast of Arabia. Several sought help at the hospital during our stay in Qatar. In his hand he holds the ever-present prayer beads. There are usually thirty-three or ninety-nine beads so the owner may say the ninety-names of God without missing any.



Mohammed bin Said, is the father of Salim, who was a very sick patient in the hospital at Qatar. Salim came to the hospital in a critical condition the night before I arrived there to substitute for the Reformed Mission doctor for a month. It was necessary to drain his chest, but he was in such a poor condition I was afraid the trip to the operating room on our rather primitive litter would be too much for him, so I began the operation in his room.

The flies were terrible and sterile technique impossible, but even more disturbing to my peace of mind was Mohammed whom I saw for the first time while I was working on his son. Just after the skin incision was made he came and stood near me with a large knife conspicuously evident in his belt and his gun in his hands. I was ready to swing into action. I am quite sure that in this part of Arabia he would not have dared to harm me, but, nevertheless, his presence was not reassuring.

Fortunately, everything went well enough and, by the Grace of God, Salim recovered and Mohammed became my friend.



Above: Street scene in Bahrain.

Below, left: The donkey, a wonderful little animal, is very useful to the townspeople and residents of the coastal area.

Below: A picturesque mosque near the seashore.



EDITORIALS

Editor to Educator

Dr. Josef Nordenhaug will be inaugurated as the first permanent president of the European Baptist Theological Seminary, Zurich, Switzerland, with appropriate ceremonies on September 3 and 4. He is eminently qualified for this new responsibility. When he was first asked by the Foreign Mission Board to give consideration to this new assignment, members of the Board, staff members, and interested friends were at loss to know how to advise him. He was making a pronounced success as an editor, and his tenure in that position had been very brief. Dr. Nordenhaug himself felt that he had not yet accomplished what he had in mind when he became editor.

On the other hand, he had a unique background of training and experience which fitted him in an unusual way for the presidency of an international seminary. Born in Norway, he surrendered to the call of God to give his life as a minister at the age of twenty-five. He came to the United States in January, 1928, and enrolled in the Southern Baptist Seminary. That institution granted him a Th. M. degree in 1930 and a Ph. D. in 1932. Then followed pastoral experiences in Indiana, Kentucky, Virginia. In the midst of his pastoral duties he found time to serve as a member of the Radio Commission of the Southern Baptist Convention and write extensively for the publications of the Sunday School Board. His European background, facility in the use of languages, educational preparation in Europe and America, experience as a pastor in Southern Baptist churches, and understanding of Southern Baptist life, as well as problems related to the Baptist movement in the Continent of Europe, all were logical arguments in favor of the Zurich offer.

Faced with such a difficult decision, Dr. Nordenhaug enlisted the prayerful support of his friends, visited the Zurich Seminary and European Baptist educational centers, and sought earnestly for the will of God. After prolonged consideration, he concluded that God's will led to Zurich.

As editor, Dr. Nordenhaug made a number of significant changes in the management of *The Commission*. A new system for handling subscription expirations was put into operation. Additional space was provided for the circulation office, regulation stencil cabinets and files secured, and office procedure simplified and systematized. The records for budget accounts were modernized through the installation of the kardex system.

Innovations introduced into *The Commission* during his editorship included: (1) a two-color cover, (2) a "lead" editorial on page one, (3) a "next month"

column giving a preview of what the next issue would contain, and (4) a "last month" feature calling attention to important happenings in the home office in Richmond.

We bid him Godspeed as he takes up his new task and regretfully see him go!

Two Strategic Months

The over-all goal for Southwide Cooperative Program receipts during 1950 is \$10,000,000. Of this amount the Foreign Mission Board is to receive fifty per cent of the first \$4,000,000. The next \$2,500,000 has been allocated for the capital needs of all convention agencies. The Foreign Mission Board shares in this amount to the extent of almost fourteen per cent. All receipts beyond \$6,500,000 are to be given to the Foreign Mission Board to finance its Advance Program.

"Wishful thinking" may have led some to assume that the mere adoption of a \$10,000,000 goal would assure the raising of such an amount. Fearing the consequences of such reasoning, the Board is projecting its plans upon the basis of actual receipts. Dr. Rankin, the executive secretary, has stated repeatedly that the Board cannot commit itself to long-range commitments which are unwarranted by Cooperative Program receipts.

It now appears that the total receipts will pass \$6,500,000 during the latter part of October. This means that November and December are especially strategic to the success of the proposed missionary advance. Any lag in Cooperative Program receipts toward the end of the year would defeat the whole project.

Southwide Cooperative Program receipts may reach \$7,125,000, thus falling short of the over-all goal by \$2,875,000. The Foreign Mission Board's share of that amount will be \$2,965,250 (only fifty-one per cent of what the Foreign Mission Board would receive if Cooperative Program receipts totaled \$10,000,000).

The Board's 1949 income from the Cooperative Program was \$2,304,010.31. By subtracting this amount from anticipated income for 1950 one can arrive at the estimated margin for advance. The actual figure is \$661,239.69.

Whether or not a \$10,000,000 Cooperative Program goal for 1950 was realistic remains to be seen. Every present indication is to the contrary. Ultimately, the final answer will be made by the people in the churches. What is done in November and December will determine the outcome.

Something New?

The Advance Program is commonly referred to as something new, and it is. But Southern Baptists have had "Advance Programs" in foreign missions before the present one, as an editorial in *The Foreign Mission Journal* for July, 1903, clearly shows:

"We have said that we can, we should, and we will advance. . . . The word has gone to the mission fields for advance movement. Our religious papers are ringing out the message with clear notes. Some pastors and churches have already taken their collections, and others are getting ready. . . ."

"To make a great forward movement, we need—First, *to pray more*. This may seem trite to some, but how richly our Father would bless us in this work and lead us forth to greater things if only we as a people would more importunately call to Him. What person is there who earnestly longs for the good of Zion who does not feel the need of God's guidance and help? Let us walk and talk with God, then will we advance indeed.

"Second. We *need more information*. People do not like to give unless they know the needs of the object to which they are giving. One reason people do not give more for foreign missions is that they are not informed. To make an advance let us make this a year of *information*. Let us see that our denominational papers, which give missionary information, are widely taken. The churches would do well to get up clubs among their members. The editors would thus make special reduced rates. What is \$1.50 or \$2.00 to the rich treasure of information the paper brings every week into the home?

"The Foreign Mission Journal ought to be in every home. You can do real mission work by getting your neighbors to take and read it. A good mission map hung on the church walls is a constant teacher. It is useful in mission meetings and in Sunday schools. It is well for the pastor to have it for reference in his preaching. Many people do good by learning of what is going on in mission work, and skilfully introducing it in their conversation, thus giving information and awakening interest. That person is wise who can use conversation for the advancement of the Master's kingdom.

"We are glad that the time has gone when the pastor felt that his duty was done when once a year he preached a missionary sermon. The true, live, scriptural pastor preaches missions all along. He finds missions from Genesis to Revelation. Blessed the people whose pastor is so full of the Spirit of Christ that he is interested in the kingdom in all the world. The heart of such a man cannot be filled with such incidentals as buying a new carpet, or building a new house, or having a new choir. He wants the world and the kingdoms thereof for his God. Nothing less will satisfy him. His people are bound to hear of conquests in Jehovah's name. His sermons sparkle with

incident and illustration of divine providence in world-wide conquests.

"Third. We *need plans*. Let these be the best if possible. We earnestly urge some plan in every church. Have a plan, however simple; not a complex, complicated system, but a plan a little child can understand. Let it be for regular, systematic, intelligent giving. We do not like an 'omnibus' measure where there is no possible means for knowing for what one is giving."

"After all, we close by saying, let us give *ourselves* to this work of God. If He wants us on the foreign field let us work there; if not, then here. He wants each one of us, our time, our thought, our gifts. He calls for us in the work for which He has given his Son. 'I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service' (Rom. 12:1)."

These suggestions, with slight modification, are clearly appropriate today. Certain great principles underlie a program of missionary advance. Our present program will not succeed unless they are recognized as basic and acted upon with conviction.

Recurring Crises

God, in our conception, is the most orderly Being in all of the universe. "All things were made through him; and without him was not anything made that hath been made (John 1:3). His laws, both natural and moral, are operative in the world. They are ultimately determinative in the realm of nature and in the hearts of men.

Crises have recurred so frequently during the period of the Southern Baptist Convention's existence that just to enumerate them would make quite a formidable list. These have been "viewed with alarm," "deplored," and viewed as occasions for limiting the size of programs related to the ongoing of the kingdom.

The world has just been ushered into another period of crisis. Under the circumstances it would be very easy to lose sight of the fact that God has control of the situation. Crises produced by the sinful inclinations of man are never so complex as to defy solution by God. He makes the wrath of man to praise him.

It is wonderfully reassuring when "the nations rage," "the peoples meditate a vain thing," "the kings of the earth set themselves, and the rulers take counsel together, against Jehovah, and against his anointed," that "he that sitteth in the heavens will laugh: the Lord will have them in derision." He will "speak unto them in his wrath, and vex them in his sore displeasure" (Psalm 2).

Our unwavering confidence, in the present emergency, is in God who "will not fail nor be discouraged" by recurring crises.

TOOLS for Missionary Education

New Visual Aids on Nigeria

Fon H. Scofield, Jr.

A complete coverage of the Nigerian Baptist Mission is now available in new motion pictures and slide sets. These will be especially valuable in presenting foreign missions in church worship programs, study groups, and Training Union programs.

These materials will supplement the study books and will prove useful in introducing the course or in summarizing it. All of the films and slide sets are available for rental from the Baptist Book Stores. Photographed in Nigeria late in 1949 by Fon H. Scofield, Jr., Director of Visual Education for the Foreign Mission Board, they are up to date, informing, and inspiring.

Films

"ADVANCE IN AFRICA"

A 22-minute motion picture in beautiful color. Nigeria comes alive in this film as it is seen in vivid and dramatic photography. Dr. Robert F. Goldie, our missionary in charge of leper work, is shown as a newly arrived missionary. The viewer tours the mission territory with him as he arrives in Lagos, visits mission stations in Abeokuta, Ibadan, and then carries on his own work at Ogbomosho. The film presents all types of mission activities: church work, evangelism, medical, educational, and leper ministries. Rental in color, \$5.00; rental in black and white, \$3.00.



A scene from "Advance in Africa." Dr. Robert F. Goldie examines a leper patient in the "Camp of Grace" or "Hopeless Camp" for lepers in Ogbomosho. The leper is dead.

Write For These!

"The Field Is The World," annual report of the Foreign Mission Board, edited by Genevieve Greer.

Leader's Helps for use with *Highways in the Desert*, by Ida Paterson Storm. Prepared by Ida Paterson Storm.

Leader's Helps for use with *A Century in Nigeria*, by George W. Sadler. Prepared by Clara A. Lane.

Leader's Helps for use with *Listen to the Drums*, by C. F. Eaglesfield. Prepared by Helen Conger.

List of 1950 mission study books.

"Advance in Africa, Europe, and the Near East," a pamphlet by George W. Sadler.

Chart showing per capita gifts to local work and missions and benevolences (by states).

"Foreign Missions Visualized," a catalogue of audio-visual aids.

Picture sheet on Nigeria, arranged by Fon H. Scofield, Jr.

"Shadow of the Cross in Northern Nigeria," a pamphlet by Charles W. Knight.

Sectional map of Africa, Europe, and the Near East.

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

New Mailing Facilities

The Board's mailing department has just been moved into remodeled quarters in the basement of the building at 2039 Monument Avenue, Richmond. Time- and labor-saving devices have been installed, making for greater efficiency in processing mimeographed materials, storing printed promotional pamphlets, and answering Southern Baptist requests for free promotional materials of all kinds.

Mr. Louis P. Seay, business manager, and Mrs. Rachel N. Dickson, director of mailing and schools of missions, are to be congratulated for these new improvements which mean more information and better service to the people in the churches.

1950 Study Books

Turn to the back inside cover for the descriptions and prices of the 1950 mission study books on Nigeria and the Near East. It is important to order early and in sufficient quantities before first editions are exhausted.

NEWS

NORTH EAST WEST SOUTH

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

There are over 500 Africans studying in the colleges and universities of North America.

The Government of India recognizes freedom of religion for every Indian citizen. Its present policy is to admit all foreign missionaries who have a satisfactory personal record, provided a recognized society sponsors them and is responsible for their maintenance in, and repatriation from, India should the need arise. However, the Government is imposing greater restrictions than in the past on missionaries into the country so that the spiritual ministrations for Indians will progressively tend to lie in the hands of Indians themselves. Especially acceptable are those missionaries who can be regarded as of definite advantage to India, such as skilled technicians, doctors, nurses and teachers.

The thirteen churches and missions of the Hawaii Baptist Convention gave \$3,311.13 to the 1949 Lottie Moon Christmas Offering. This was an increase over 1948 and the largest contribution ever made by this group of Christians.

Three mission stations in the Belgian Congo have army surplus inter-communication short-wave sets. They are proving of great help because mail sometimes takes weeks to go from one station to another. They are used in much the same way as telephones.

Money received from the sale of goods stolen by the Nazis is now being used to rehabilitate surviving victims of Nazi persecution. When the allied armies entered Germany and Austria hoards of valuables were found, including paintings, jewels, gold, etc., which had been taken from people who were sent to their death in concentration camps. At a conference between the United States, Great Britain, France, Czechoslovakia and

Yugoslavia it was agreed that the money obtained from the sale of those ownerless valuables should be used to aid the survivors of the persecution.

More than 50 per cent of Southern Baptist churches give less than 10 per cent of their total gifts to missions and benevolences. Less than one per cent give as much as 50 per cent to missions and benevolences.—*The Survey Bulletin.*

Three-fourths of Arabia is today an unoccupied mission field. Total number of foreign missionaries in all Arabia is less than forty for some ten million people. The great kingdom of Ibn Saud should be occupied while the door is open. The wonderful mountain regions of Yemen still await their first mission station. Asir and the Hadhramaut are attractive to the traveler and explorer, but no missionary resides there. The holy cities of Arabia and their port of Jidda are still a challenge to faith and love. (Excerpt from annual report of the Reformed Church in America.)

Pakistan, the newest country in the world, has a population of 75,000,000, the vast majority of whom are Muslims, according to *The Missionary Herald*. British, Australian, and New Zealand Baptists carry on the major part of mis-

sionary work in East Pakistan. Prime Minister Liaquat Ali Khan and his wife, with several other Pakistan officials, visited the United States during the past summer.

Pitjantjatjara (Australia) is the name of one of the ten languages added in 1949 to the list of those into which some part of the Bible has been translated and published. The list now totals 1,118.

The United Board for Christian Colleges in China reports: "Christian worship, instruction, and activities (in Communist areas) have not only been maintained but have been intensified; the distinction between the nominal and the devoted Christian has been sharpened; and the quality and strength of the Christian witness has been heightened."

The United States Congress has authorized the expenditure of \$75,000,000 for matching, at a ratio of \$72 to \$18, the contributions of other governments to the United Nations International Children's Emergency Fund. American citizens have also contributed privately to fund-raising campaigns for UNICEF.

Forty-two men and women (nationals of other countries) engaged in telling their countrymen about America and Americans at thirty-six United States posts abroad, are visiting this country for a first-hand view of American life. After meeting with Americans in their hometowns, seeing their clubs, their radio stations, their newspapers, and their homes, they will return to their positions overseas and resume activities in the press, radio, motion picture, library and exchange aspects of the overseas information program.

Each year in the United States 2,000,000 bushels of grain are destroyed by rats, according to information released by the Department of State.

A new method of preventing rabies, one of the animal diseases which is transmissible to man, will be tested by the United Nations World Health Organization in a series of field trials in Iran this year. The test will attempt to determine the effectiveness of a new serum against rabies.

EPISTLES

Conference of Japanese and Missionary Pastors Is Held at Foot of Mt. Fuji

A kindergarten began in our church the first of April, the usual opening time for schools in Japan. Miss Kakiwa Tomita, our pastor's daughter, is the head teacher. Missionaries Elizabeth Callaway, Lenora Hudson and Helen Hays go one morning a week to tell stories, show pictures, play games or sing. We are gradually adding to the play equipment which now consists of two swings, a jungle gym, and a few balls.

Our church is also having an extended study course for Sunday school teachers. Four courses are taught one after the other on Sunday afternoons. I am teaching Baptist History through an interpreter. The pastor, his son and son-in-law are teaching the other three courses: How We Got Our Bible, Bible Geography, and Modern Theological Thought.

If you are a little surprised at the last course, you must remember that Japanese young people have a definite philosophical turn of mind and demand deep thinking on the part of their leaders. The Tucker Callaways were amazed recently to find that their maid had been reading from Kierkegaard, the Danish theologian.

The pastors and male missionaries met at Gotemba, near the foot of Mt. Fuji for a week of conference in April. The famous mountain in the early morning sunlight is indescribable. The upper third is covered in snow except for about two months out of the year. By nine o'clock each morning the clouds have come to enshroud it for the day.

The spirit of the conference was excellent. We had gone expecting to meet God there and to receive our orders for the months ahead. On the agenda for the last evening a time was scheduled when both pastors and missionaries could discuss frankly those areas of work and relationship where there was any misunderstanding. It was not a time of bitter criticism, but of seriously seeking an understanding. One-by-one the pastors opened their hearts, an unusual phenomenon in itself, for such face-to-face discussion is not a general practice among the Japanese.

A feeling of deepening fellowship was evident in our midst as this unusual session extended on into the night. God had come to make himself felt in our hearts that night in that Upper Room. When we had sung "Blest Be the Tie That Binds" we returned to our rooms with the knowledge that we had been with Jesus.

A large tract of land adjoining one of

FROM TODAY'S APOSTLES ALL OVER THE WORLD

the compounds has been bought and contracts have been let for construction of nine cottages. The contractors will have a rush with the rainy season to get them built in time for the new missionary families who will be joining us in August. We regret that we will not be on the dock to meet the ship that brings them. We are moving to Fukuoka as soon as this term of school is over, and that is 600 miles from Tokyo.



GEORGE HAYS
Tokyo, Japan

Missionaries Open Three New Stations on Island of Honshu

At an Easter sunrise baptismal service we watched our Motoko-San and Yoshiko-San, sister of the contractor who built our house, step into the baptismal waters and give their testimony that Christ is their Saviour. We thrill at the progress they are making as our "little missionaries," for their lips can speak words which we have not yet learned and their new-found joy is a testimony every day.

Mori-San, the contractor, wants to believe but states frankly that he lacks the courage. He faces the searching, critical questions of his Buddhist parents and some of his closest friends who have recently become Communists.

We returned recently to Yoshinomura, the village about forty miles from Tokyo where we held a Christian service last year. Friends there tell us that these two services are the only occasions when Christianity has been taught in that community.

Last year there was not a single Christian living in that village of 10,000. This year we learned to our joy that a young Christian doctor has moved into the community. When he raised his hand, signifying his faith in Christ, the village chief's wife said: "We have noticed something different about that young man. Christianity must be the reason." Through this one Christian we hope to arrange services at least once a month. The dream and prayer of our hearts is that some day a church will stand in this community.

A new Bible class on our own compound is about to outgrow the Halloway and Sherer living rooms. The two men are teaching the class together and their wives help with the music. We have two excellent interpreters, the cream of Japanese youth, we think. We use the Gos-

pel of Mark as our main text and Robertson's *Harmony of the Gospels* as a supplement. The students are showing intense interest.

Southern Baptist missionaries will begin work in the Kansai district in September. Our Mission has not had a representative there before. The A. L. Gillespies are going to Osaka, the Sherers to Kobe and the Coleman Clarkes, when they return from furlough, to Kyoto. The three cities are about thirty miles apart.

After work is established in these cities, we hope to extend into the outlying territory in rural evangelism. Construction of our house in Kobe is underway. The site overlooks the ocean with a mountain view in the rear. Our Motoko-San plans to accompany us to Kobe to help open the work in the strange, big city.

Each missionary here is looking with keen anticipation to the arrival of the preaching mission in September.



HELEN MITCHELL
SHERER
(MRS. ROBERT)
Tokyo, Japan

Language Student-Teacher Always Welcomes An Opportunity to Preach

I have been teaching church history in the seminary two hours each week and recently began teaching an additional two-hour course in Introduction to Christianity in the university department of Seinan Gakuin. I have been trying to keep my teaching load light during my first year here in order to give a proper proportion of time to language study, and average three or four hours a day studying the language.

My Sundays, however, I have filled with Bible teaching, preaching and evangelism. On Sunday mornings I teach an English Bible class made up principally of teachers in Seinan Gakuin. Since Mr. Ozaki, pastor of the Seinan Church, was overloaded with teaching and pastoral duties, at his invitation I divided the preaching duties with him, preaching at the church once every Sunday. In addition, I have accepted several invitations to preach in outlying towns, so that I am now holding evangelistic services in four or more towns in northern Kyushu every month.

I am grateful for the opportunity to combine direct evangelistic work with my teaching. Lately I have experienced the thrill which comes to a Christian

missionary at finding himself able, though with "lisping, stammering tongue," to tell the marvelous "Good News" in the language of the people to whom he is sent to minister.

Before coming to Japan, I feared that, in the present great popularity of Christianity, many were being taken into our churches who were impelled by sub-Christian motives. Since coming, however, I have discovered that there are two factors which help to prevent people from entering Christianity with insincere motives. One is the reluctance to make a public profession of Christianity, which is the product of years of opposition to this "foreign" religion; the other is the care taken by pastors to interview and instruct those who request baptism.

We have been informed that the long months of praying and planning concerning a preaching mission to Japan have at last borne fruit and that some of our gifted, consecrated Southern Baptist preachers will be here for an evangelistic campaign. The possibilities of this mission cannot be estimated: Numbers will hear and believe the saving gospel; there will be a quickening of the spirit of those who labor here, both missionaries and Japanese Christians; and bonds of love and friendship will be established between Americans and Japanese.

Our hearts have been stirred to the depths by the spirit manifested at a conference of our Baptist pastors held at Gotemba recently. We felt again unmistakably the mysterious, miraculous stirrings of the Holy Spirit, who ever since Pentecost has mightily used imperfect vessels to bear the incomparable treasure of the gospel.

E. LUTHER COPELAND
Fukuoka, Japan

Home of Missionaries at Shanghai University is like a B.S.U. Center

Here on the campus of the University of Shanghai we foreigners feel fortunate that we are still permitted to carry on. In the last few months our missionary family has become smaller and smaller until now we are three.

We have not had a university president for months, since the campus situation does not permit the newly elected president to take up his duties. There have been some changes in the school curriculum. More political courses have been added. This term all students are required to take six hours of political science. A few elective religious courses are still permitted. Students have much more participation in the affairs of the school, even to the actual administration.

The church on the campus is still

functioning and more students are attending our regular worship services this term than last. Our campus has many fine Christian young people who are faithful witnesses to their God. Members of our Bible classes and Training Union are very enthusiastic in their faith.

I am busier than I have ever been in my life. I cannot help feeling the pressure of "working while it is day." In many ways our house (Missionary Lorene Tilford and I live together) is like a B.S.U. center on a college campus in the South. Something is always going on. Students come for Bible classes, for help with personal problems, for guidance in school work, for recreation, and sometimes just to chat. We often leave our living room entirely to them. They love the American magazines and our phonograph.

My students are very responsive and are still interested in the kind of social work I teach in my two courses at the school. The major part of my time is taken in work at the Neighborhood Center across the road from the University campus. This project is under the University of Shanghai and is supported entirely by the W.M.U. of Virginia. We try to make the program Christ-centered throughout.

Our work at the Center is divided into four main departments—religious education, group work activities, case work and relief, and health. We do not have regular school work, but have educational classes for children who cannot afford to attend regular school. The medical clinic serves a large neighborhood of people who otherwise would be completely without medical service. We have a library and a game room, and a good athletic field which gives youngsters an outdoor place to play. Many of our relief clients are refugees.

On Sundays we have a Sunday school of about 100 children and a worship service for adults. On Sunday mornings I teach an English Bible class of laborers at another social center. The class meets

very early in the morning to avoid air raids, for the center is located near a large power plant which has been a target for bombs.

I cannot let my thoughts dwell too much on the days ahead. God willing, I will carry on here as long as I can.

KATHRYN BIGHAM
Shanghai, China

Baptist Hospital and Bible School Continue Their Ministry at Wuchow

Missionaries Jessie Green and William Wallace and I are still at Wuchow. However, Jessie is planning to leave soon, since her furlough is due. The number of patients at the hospital is less than usual,



Missionary William Wallace, doctor at the Wuchow hospital, and his dog.



This year's graduating nurses from the Stout Hospital at Wuchow. In the center are Missionary Everley Hayes and Mrs. Yang, principal of the nurses training school.

but Dr. Wallace keeps busy in the clinic and surgery.

Jessie has been working with the Ching To Bible school this year. She has six regular students and several who are just sitting in on the classes. Pastor and Mrs. Tam from near Shiu-hing have been here to give a special course in Bible study and to lead in three nights of special meetings for the senior B.Y.P.M.O.

Our nurses' Training Union has been combined with the senior organization at the church. Some of the nurses are quite active in church work.

Several men from the post office asked Jessie to start a class in English Bible study several months ago. Two of them had been contacted first while members of their families were in the hospital. Seven now attend the classes regularly, meeting four nights a week, then going to Sunday night church services and Wednesday evening prayer meetings. One of the men was baptized along with eleven other converts on Easter Sunday.

Two of the younger of these men have joined the regular B.Y.P.M.O. One of them took part on the program recently and put even the Bible school students to shame. Several of the men have taken their Bibles to work with them to read when they have time. Of course, they have had some opposition, but they have been brave in their testimony. They bring to the class some of the questions they have been asked and want to know how to answer. It is encouraging to know

that in these times there are those who are turning to Christ and are brave enough to face opposition to testify for him.

EVERLEY HAYES
Wuchow, China

A Bible School is Opened in Student Center Building for Kweilin Students

These past months have been very busy ones, although we find ourselves limited in some of our former work, such as Missionary Katie Murray's trips to the country and Missionary Mildred Lovegren's trips to the university. But new work has opened up in place of this.

A Bible school with seventeen pupils was opened in the Student Center building in mid-March. I teach a class in health to these students twice a week and lead their chapel service once a week. We have had special seasons of prayer in the Bible school the last two weeks and each one of the students has been blessed.

I would never have thought it possible to start this type of work during these times. Don't let people tell you the age of miracles is past! We have surely seen the hand of God working among our students. It is here that we see the

greatest temptations, the greatest falls, and the richest blessings. As I look at some of these young people I think of the Scripture: "But where sin abounded, grace did much more abound."

We had wonderful success with the student work program last summer. Then just after "liberation" some of our young helpers went back to the university campus. We knew they were meeting great temptations in the confusion of those first few months, but it was hard for us to keep up with their spiritual condition. At the Spring conference for the students we learned that some of the leaders had fallen very low and had pulled some of the younger Christians down with them.

Our hearts were deeply grieved at the downfall of one of our own members, the leader of the University Christian Fellowship. We had thought him firm in his faith, but he went down under Satan's barrage. Then the Holy Spirit started working in his heart, he made a complete confession with tears, and immediately set to work to repair the damage he had done. He gave his testimony in the churches, wrote letters and made visits, to bring back to the Lord many of his school mates who fell with him.

I feel that I have accomplished at least one thing the Lord left me in China to do, and that is to help nine student nurses get their diplomas. They have had some trying experiences. Their first year of training was in our Chengchow hospital, the second at Yangchow Baptist Hospital, and the third year here. Sometimes it looked as if they would never get to wear the white uniforms.

We have an average of about thirty in-patients and sixty-five clinic patients per day at the hospital. A Chinese doctor is acting as superintendent. Our nurses helped both in home visiting and on street corners during a recent campaign

to vaccinate the city against smallpox. Five graduate nurses have left us to return to their homes in the north.

IRENE BRANUM
Kweilin, China

Two Turbulent Years Have Constituted a Special Mission Opportunity in Formosa

The feverish preparation of air-raid shelters and orders for every home to build one, and to dig a well, give the feeling that the time may be short until we pass behind the "bamboo curtain." The U.S. Consul has advised us to get out while transportation is possible, but when I ask the Lord what to do all I hear is, "Sit still, my daughter."

"You are older than you used to be," says my mind—or Satan.

But I reply: "Certainly it was not ro-

bustness of health or mental vigor which enabled me to stand the other bombings in China." Since it was Christ alone, and he is as strong as ever, I will go right on trusting him and whatever happens will be his affair and not mine. He may stir me up at the last minute to get out, but I am not expecting it.

Surely this island has, for the last two years, been the opportunity of mission history. These educated people from the mainland, torn away from homes, suffering such agony as leads to suicide, with nowhere to flee from here, are ready as no other people to listen to the gospel.

During the late autumn we built a small Gospel Center on the lot which was leased to me by the mayor in the fall of 1948. Having secured the present church building in another part of the city, we had delayed building here before. But we had to build now or turn the lot back to the city.

This building, seating 160, has removable partitions, making it suitable for Bible classes or social meetings. There is room on the lot for a larger church but until we get that, this small building will also be used for evangelistic meetings and regular Sunday worship. It is a busy center, with three evangelistic meetings a week, a Bible study group meeting twice a week, a child evangelism hour early Sunday morning which will later be turned into a Sunday school when those old enough to be saved have the truth and we have suitable teachers. The worship service must be on Sunday afternoon as we do not have enough workers to divide the church group.

We had an evangelistic meeting in a public kindergarten on a main street during the autumn and winter. At the Chinese New Year season we held evangelistic meetings for two weeks for Juniors and Intermediates. They had a grand time learning choruses and memorizing Bible verses. Since then we have had another two weeks of proclaiming the gospel, with a young Chinese, born and trained in America, leading. There were 150 professions of faith according to American methods. A good, live pastor could have a strong self-supporting church there within a few months. In

the congregation are a number who have studied in America, and several graduates from universities in China.

BERTHA SMITH
Taipeh, Formosa

Elaborate Buddhist Cremation Ceremony Observed by Missionaries in Thailand

Since the king of Siam (now Thailand) is the official head of Buddhism here, we had many chances to observe Buddhist ceremonies on the return of King Phumi-

phon and the cremation of his brother, the late king, who was killed in 1946.

There is a special park for the cremation of kings. The cremation tower and all the small buildings and towers around it had been completely redecorated and looked as if made of gold. A parade for the cremation began early on cremation day. Thousands of people had been waiting for hours to pay their last respects to the former king. His body had been sealed up in a large gold urn which was brought out to the street in front of the palace and raised by an elevator-hoist to its position on a large, gold-gilded chariot pulled by a great group of men from the army, navy and police force.

Leading the parade was the king's guard in bright red uniforms. Next came some students dressed as ancient Siamese warriors. Then came a small gilded chariot in which sat a yellow-robed Buddhist priest reading the Buddhist scriptures. The large cremation chariot followed. Behind it the king walked in mourning, along with the men of the royal family.

As the cremation chariot came alongside the *phramane* or cremation grounds, it was stopped by the side of another hoist which lowered the urn to a smaller chariot to be taken into the place for cremation. Inside the fence the urn was carried slowly around the tower three times before it was raised slowly up the side of the tower by another elevator-hoist and placed in cremation position in the tower beneath the pointed top.

During the remainder of the day people came to bow down to the urn and pay their last respects to the dead king. A Buddhist priest preached a funeral "sermon" about five o'clock in the afternoon and the king lighted the urn for cremation.

The *Bangkok Herald* published many pictures of the late king during cremation week, their captions helping us see the Buddhist teaching of salvation through nonviolence and good works. One picture showed him graciously distributing prizes to winners in a Thai folk dance. Another showed him presenting the nation with the constitution. Others showed him freeing birds from a cage and giving food to fish in a pond. "All this," said the newspaper, "shows that he was kind and generous to both human beings and animals. We wonder why death was not kind and generous to him as he was to others in this wide world. May he stay long in heaven!"

As we have witnessed this pomp and ceremony we have seen more of the great need for spreading the message of Jesus Christ here where Buddha seems to reign. The best reward that Buddha has to offer is Nirvana—a state of complete nothingness. Surely the heart of every Christian must cry out against the bleakness of such a "hope."



For Southern Baptists, mission work in Siam and all open doors in heavily populated Asia cannot be "optional"; it is a *must*.

D. RUDALPHI RUSSELL
Bangkok, Thailand



Missionary Helen Nixon Will Work In Argentina after Language School

At the time of my missionary appointment I was unassigned to any country, although Colombia and Chile were possibilities. I am now permanently assigned to Argentina. Leaving language school in June, I will substitute for Missionary Irene Smith in the Good Will Center in Avellaneda, meat-packing section of Buenos Aires, until her furlough ends.

As to my progress in language study, I have been teaching Sunday school lessons from notes since the first of the year, have spoken extemporaneously in chapel twice, and have spoken to the women of the Presbyterian church from notes. Of course, I make errors, but I am no longer afraid to talk before a group as I was at first.

I went to Quito, Ecuador, about the middle of April to get another tourist's visa to stay in Colombia for language study. Quito is more than 9,000 feet high and only ten miles south of the Equator. The founders tried to place it on the Equator and it is closer than any other national capital in the world. It is one of the oldest cities in South America. In sight of the city are five snow-capped peaks, although clouds often rob tourists of seeing them.

The people don beautiful red blankets as coats, often using them as sacks in which to carry the babies on their backs. Men and women alike wear the type of felt hat that men wear in the States.

We live in a land of contrasts here, but we note it more in Quito than any other place. We see the shabby, bare-footed servant carrying heavy bundles on his back, the heavily laden burro, the cart, and the new Buick, all in the same street scene, each going his own way and apparently unaware of his neighbors' way of life.

Quito is especially known for her beautiful church buildings. From the top of our hotel seven or eight towers could be seen within a half-mile radius. In Colombia the inside and often the outside of the churches is poorly finished. But in Quito some of them are inlaid with gold and others are painted with gold.

Two or three churches, with two or three large chapels each, may be just a block or two apart. One of these, a block wide, had three or four chapels side by side, and all along under the porch across the block were booths in which the peo-

ple were selling their products. And over the door to the church are the words: "My house shall be called a house of prayer."

HELEN NIXON
Medellin, Colombia

Recife Baptists Plan Simultaneous Revival Campaign During September

Here in Recife we are preparing our pastors and churches for a simultaneous revival campaign in September. We have forty Baptist churches in the city, most of them small. We hope to have all of them at work in this simultaneous effort.

Some aspects of the work will be large open-air concentrations, two or three times, in the different suburbs of this city of 500,000 people. Another aspect will be daily services in the center of the business district with one of our best Baptist pastors, an ex-priest, preaching.

Recently I drove about 150 miles from here to a city called Garanhuns and preached at our Baptist church there, then drove on the next day to another city. There are several small towns on the road and at some of them I hooked up the public address system given me by the Eastland Bible Class of the First Baptist Church in Baton Rouge, and preached to the people.

Someone had informed me that the priest of Jupí, a county seat town, had said he would have anyone killed who dared to preach the gospel there. I wasn't anxious to be a martyr, but I did want to preach in Jupí, since there is no evangelical work whatsoever in the city. So I preached and then distributed some Gospel portions and many tracts. No one appeared to threaten my life. I really didn't expect any trouble.

In another city about twenty miles farther down the road I preached to many who had never heard before. The tracts and Gospel portions which were distributed will linger as a permanent testimony and perhaps someone will be saved through reading them. Thus we may have a Christian home in which to begin a mission.

On the next day I traveled with one of our seminary students who had come to join me. We again used the amplifier to attract a crowd and proclaimed the gospel message. It was a city in which the market was in full progress and many people left the market to crowd around the car and hear the message.

JOSEPH B. UNDERWOOD
Recife, Brazil



Missionary Family Album

ABERNATHY, The Rev. and Mrs. John A., of Korea, arrived in Fukuoka, Japan (Seinan Gakuin) June 28, following the outbreak of war in Korea.

ANDERSON, Theresa, has been transferred from Baguio, to 718-A San Marcelino Street, Manila, P.I.

BAKER, The Rev. and Mrs. Dwight L., appointees for Israel, left New York May 26 by boat for Israel.

BELL, The Rev. and Mrs. Lester C., appointees for Brazil, have moved from Wharton, to 1910 Broadus Street, Seminary Hill Station, Fort Worth, Texas.

BRANTLEY, The Rev. and Mrs. Maurice E., of Nigeria, have moved from Tallahassee, Florida, to 1605-B Gambrell Street, Seminary Hill Station, Fort Worth, Texas.

BRATCHER, The Rev. and Mrs. Robert G., have been transferred from Campinas, to Rio de Janeiro, Brazil (Caixa 2844).

BROTHERS, The Rev. and Mrs. L. R., of Nigeria, left New York June 30 by boat for Lagos.

BROWN, Dr. and Mrs. Lorne E., of Arabia, are in language school in Beirut, Lebanon (Biblelands Union for Christian Education Conference Center, Dhour el Choueir).

CALLAWAY, The Rev. and Mrs. Merrell P., of Arabia, arrived June 5 for furlough at James Island, South Carolina.

CLARKE, The Rev. and Mrs. Coleman D., of Japan, arrived July 10 by boat for furlough at 1183 Clifton Road, N.E., Atlanta, Georgia.

EMANUEL, The Rev. and Mrs. Beverly P., appointees for Japan, have moved from Godley, Texas, to 516 Arlington, Lawton, Oklahoma.

FREEMAN, The Rev. and Mrs. Z. Paul, of Argentina, arrived June 27 by boat for furlough at 919 Grove Street, Virden, Illinois.

GOLDFINCH, The Rev. and Mrs. S. L., of Paraguay, arrived June 26 by boat for furlough at Conway, South Carolina.

GRAHAM, Mr. and Mrs. Finlay M., of Lebanon, arrived July 2 by boat for furlough at 808 Gambrell Street, Seminary Hill Station, Fort Worth, Texas.

GREEN, Jessie L., of China, arrived July 10 by boat for furlough at Calhoun, Georgia.

GULLATT, The Rev. and Mrs. Tom D., appointees for Japan, have moved from Louisville, Kentucky, to Atlanta, Georgia (Route 4, Box 470).

HARDY, Cora Ney, of Nigeria, arrived April 18 by boat for furlough at Shepherdsville, Kentucky.

HARPER, The Rev. and Mrs. W. O., appointees for Nigeria, left New Or-

leans July 5 by boat for Lagos.

HARRIS, Dr. and Mrs. Clifton E., of China, have moved from Pineville, Louisiana, to 1714 Napoleon Avenue, New Orleans, Louisiana.

HILL, Dr. and Mrs. Eugene L., of China, arrived July 10 by boat for furlough at 64 West Seminole Avenue, McAlester, Oklahoma.

HORTON, The Rev. and Mrs. Frederick M., appointees for Japan, have moved from Louisville, Kentucky, to 3504—12th Street, N.E., Washington 17, D.C.

HUGHEY, The Rev. and Mrs. J. D., of Spain, arrived July 5 by boat for furlough at 401 Church Street, Sumter, South Carolina.

JOINER, The Rev. and Mrs. Garrett E., appointees for Ecuador, have moved from Fort Worth, Texas, to 903 East 8th Street, Dallas, Texas.

KIRK, The Rev. and Mrs. James P., of Brazil, announce the birth of James Thomas, first child, at Rio de Janeiro, May 22.

KNOX, Martha, appointee for Japan, has moved from Birmingham, Alabama, to Jackson, Missouri.

LUPER, The Rev. and Mrs. J. Daniel, have been transferred from Pernambuco, to Sao Luiz, Maranhao, Brazil (Caixa Postal 163).

MAYHALL, The Rev. and Mrs. David N., appointees for Nigeria, left New Orleans July 5 by boat for Lagos.

MONTRY, Edythe, of Nigeria, now on furlough at Drew, Mississippi, lost her mother, Mrs. J. D. Montroy of Drew, May 27.

MUSGRAVE, The Rev. and Mrs. James E., of Brazil, announce the birth of James Everett, III, first child, at Campinas, May 19.

PEACOCK, The Rev. and Mrs. Heber F., appointees for Europe, left New York June 1 by boat for Zurich, Switzerland, where Dr. Peacock will be on the faculty at the Baptist Theological Seminary.

QUARLES, The Rev. and Mrs. L. C., of Argentina, have moved from Hanover, to 7338 Hermitage Road, Lakeside, Virginia.

RANKIN, The Rev. and Mrs. Manly W., of China, have moved from Louisville, Kentucky, to 180 East Parkway North, Memphis, Tennessee.

ROHM, Alma, appointee for Nigeria, left New Orleans July 5 by boat for Lagos.

RYAN, Roberta, of Chile, has moved from Spartanburg, South Carolina, to Arab, Alabama.

SEATS, Dr. and Mrs. V. Lavell, of Nigeria, left New Orleans June 7 by boat for Lagos.



Page, daughter of Dr. and Mrs. M. Theron Rankin, and John, son of Dr. and Mrs. H. H. McMillan, were united in marriage on Saturday, June 17, in Richmond. They will make Richmond their home, at least for the present.

SKINNER, Dr. and Mrs. William, appointees for Paraguay, have moved from 1915 Cedar Lane, to 1400—17th Avenue, South, Nashville, Tennessee.

SWANN, Ada Ruth, appointee for Arabia, has moved from Louisville, Kentucky, to Asheville, North Carolina (Aston Park Hospital).

TEAL, Edna E., missionary emeritus to China, has moved from California, to 111 Stubbs Street, Cedartown, Georgia (c/o C. B. Teal).

TIPTON, The Rev. W. H., missionary emeritus to China, died June 27 at his home in Black Mountain, North Carolina.

TODD, Anna Frances, of Colombia, has been transferred from Cartagena, to Barranquilla (Apartado Aereo 862).

WATSON, The Rev. and Mrs. James O., appointees for Argentina, have moved from Louisville, Kentucky, to Union, South Carolina (Route 3).

WEST, Edith, of Brazil, lost her father, Mr. Alvin I. West of Linesville, Pennsylvania, June 16.

"There is a list of ninety-nine beautiful names for God that are known to Moslems. It is said that the camel knows the one hundredth name and this is what gives him so much dignity."—From *Introducing Islam* by J. Christy Wilson. New York: Friendship Press, 1950, p. 22.

BOOKS

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

The Coming Defeat of Communism by James Burnham (John Day, \$3.50). This book by the author of *The Machiavellians* and *The Struggle for the World* is a continuation of the author's clear analysis of forces and trends in our day. It is a significant contribution to literature designed to furnish information on dealing with communistic advances. The author presents clearly the reality of the menace of communism to western democracy, but he is not at all pessimistic as to the stability of western democracy and its ability to withstand the attack. The thesis of the book is that communism can and will be defeated shortly by those forces inherent in western concepts. The book studies these concepts and suggests ways and means by which they can be brought to bear against communism.

F.H.S.

What Are You Living For? by John Sutherland Bonnell, (Abingdon-Cokesbury, \$2.00) applies biblical teachings to present day problems. The twenty-four messages, divided into four parts of six chapters each, are brief and are presented simply and clearly. They could be used as bases for devotional talks as well as for inspirational reading. Those familiar with mission work in Catholic countries and those concerned about religious freedom in America will find special interest in the chapter on "The Holy Catholic Church." Most Southern Baptists will agree with Dr. Bonnell in his views on church union, which he does not think advisable, even if possible. The second section of the book with three chapters on science and three on faith, will be particularly useful to young people passing through the valley of doubt. The first section is on adventure (of a Christian life), the third is on courage, and the fourth is on responsibility. G.G.

The Christian Message to Islam by J. Christy Wilson (Fleming H. Revell, \$2.25) is primarily a handbook for missionaries to Moslem lands, but any Christian evangelist would find its suggestions helpful in winning people to Christ. Himself a missionary in Iran for twenty years, the author presents some of the problems the Christian missionary faces in Moslem lands, and suggests the best methods of approach. He discusses in detail some of the Scriptures which Mohammedans find hard to understand and accept, and warns the evangelist to avoid argument, depending instead on the

manifestations of the love of Christ in his own heart. He finds personal evangelism more effective than public preaching among Moslems.

G.G.

Introducing Islam by J. Christy Wilson (Friendship Press, 60 cents) is another in the Friendship Press series on Moslems. Mr. Wilson explains the religion itself, its history, numbers, geographical areas, sects, and leaders. He also introduces a few Christian converts and discusses the appeal Jesus makes to them and to other converts from Mohammedanism. This is excellent background reading for any study of missionary work in Moslem lands. G.G.

Assignment: Near East by James Batal (Friendship Press, cloth \$1.75, paper 1.00). James Batal, a journalist, covers the facts about mission work in the Moslem countries of the Near East in a compact and well organized style. He tells something about the country, something about the early missionaries and mission work in the area, then takes up various types of mission work—educational, medical, publication, orphanage. This is a good background book for any study of mission work in the Near East. The author, born in the United States of Christian Arab parents, spent a year and a half in the Near East on a government assignment during the last World War.

G.G.

The Thirsty Village by Dorothy Blatter (Friendship Press, \$1.75) is a children's story book in the Near East Series of the Friendship Press. It follows the activities of two Lebanese boys, one a Christian and the other a Moslem. Woven into their adventures, which will delight six- to eight-year-old boys and girls, is much information about the customs of the country and something about what missionary work has meant to the people. The book also stimulates appreciation of home and family and friends.

G.G.

They Live in Bible Lands by Grace W. McGavran (Friendship Press, cloth \$1.75, paper \$1.00) is a little book of exciting stories of everyday life in Middle Eastern countries tied in with good descriptions of the land in Bible and modern times. The chapter giving the history of the area from Jesus' time until today is especially interesting. Junior boys and girls will find friends among the children of Bible Land and learn valuable truths from the stories. Their teachers will acquire good background material for mission lessons.

V.L.P.

The Light of the World by Greville Cooke (Bobbs-Merrill, \$3.95) is the earthly life of Jesus, part fiction and part fact. It is written imaginatively and with emphasis on the Saviour as man rather

than as God. The reader sees him through the eyes of both enemies and friends. Mr. Cooke takes the novelist's privilege of reading the minds of his characters, even of Jesus. He gives detailed description of biblical scenes and ties the activities and words of Christ into the life about him. Few readers will agree with the total picture he has painted, but few will not find the book interesting, informing and well worth reading.

G.G.

Youth Programs for Special Occasions by Ruth Schroeder (Abingdon-Cokesbury, \$2.50) contains thirty-five programs divided into four groups: sixteen for special seasons of the year, eight on special themes, six outdoor services, and five candlelight services. Youth leaders should find the programs useful either as they are written, or as bases for variations to fit the needs of particular groups. The special-day programs include one or more for most of the regular holidays, and in addition programs for other special seasons observed by many churches. Special themes include missions, evangelism, vocations, and discipleship. Among the outdoor services are a lakeside service and a bonfire service. The candlelight programs include two consecration and two installation services and one international candlelight service.

G.G.

Spun by an Angel by Martha Cheavens (Broadman Press, \$2.00) is a charming, heart-warming story of a missionary family's life in Mexico. The author in a delightful way combines the humor and pathos, joy and sorrow, tears and laughter that make up the home life of the parents and three children. For their every problem the Bible had a solution, and prayer was a vital part of their daily life. The book is beautifully illustrated by Carol Critchfield and will be enjoyed by the entire family.

R.P.

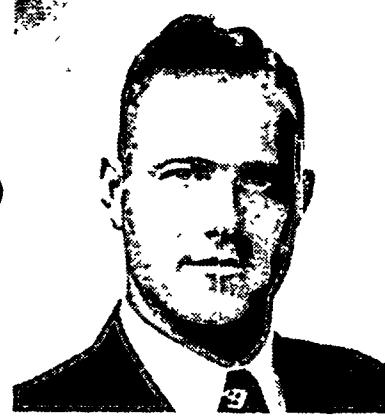
Report on Israel by Irwin Shaw and Robert Capa (Simon & Schuster, cloth \$3.00, paper \$1.50). A writer and a photographer, dispatched by two different American periodicals for assignments in Israel, met there and made their surveys together—only to find later that the material they had gathered could be put together in book form as text and pictures. That's how *Report on Israel* came into being. They have somehow managed to be objective on a subject that is hard to treat objectively. It is an apparently authentic report of Israel in 1949, and the book is highly readable. "Peace in Israel," says the Foreword, "is a sackful of naked knives, into which, in darkness, the people of the country must dip their hands again and again." Any effort to understand this reborn nation in the Middle East can be aided by this vivid recent story of Israel.

Marjorie Moore Armstrong

New Appointees

Appointed June 8, 1950

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



CAMPBELL, VERA LEONA

b. Fairburn, Ga., Aug. 24, 1921; ed. Bessie Tift College, A.B., 1942; Mercer University; S.W.B.T.S., M.R.E., 1948; B.D., 1950. Science teacher, Brewton-Parker Junior College, Mt. Vernon, Ga., 1942-45; telephone-contract worker, Atlanta (Ga.) Gas and Light Co., 1945-46; library employee, S.W.B.T.S., 1946-47; 1948-49; 1949-50. Appointed for Japan 1950. Permanent American address: Rt. 2, Fairburn, Ga.

JAPAN

HARRIS, ROBERT LAWSON

b. Chapel Hill, N. C., Dec. 3, 1924; ed. Mars Hill Junior College; Baylor University, A.B., 1947; S.W.B.T.S., B.D., 1950. Aviation cadet, U.S.N.R., 1943-45; youth revival worker, 1946, 1947, 1948 (summers); youth director, Broadway Baptist Church, Fort Worth, Texas, 1947-48; pastor, Pleasant Point Baptist Church, Lillian, Texas, 1948-50. Appointed for Latin America 1950. m. Mary Culpepper, Jan. 18, 1948. Permanent American address: c/o George B. Culpepper, Jr., Fort Valley, Ga.

HARRIS, MARY CULPEPPER

(MRS. ROBERT LAWSON)

b. Fort Valley, Ga., Sept. 2, 1924; ed. Mars Hill Junior College; Asbury College, A.B., 1945; Emory University; S.W.B.T.S. Clerk, office, peach packing co., 1937-45 (summers); public schoolteacher, Forsyth, Ga., 1945-47; Fort Valley, Ga., 1947-48. Appointed for Latin America 1950. m. Robert L. Harris, Jan. 18, 1948. Child: Mary Carol, 1949.

LATIN AMERICA

HEADRICK, HARVEY OTIS

b. Longstreet, La., Sept. 11, 1926; ed. Louisiana College, A.B., 1947; N.O.B.T.S., B.D., 1950. Pastor, Dry Bayou Baptist Church, Bunkie, La., 1944-46 (half-time), also 1946-47 (half-time); pastor, Twin Bridges Mission, Alexandria, La., 1944-46 (half-time); pastor, Bethel Baptist Church, Oak Grove, La., 1946-47 (half-time); staff, Ridgecrest (N.C.) Baptist Assembly, 1947, 1948 (summers); pastor, Eastlawn Baptist Mission, Pascagoula, Miss., 1949; pastor, Friendship Baptist Church, Bon Secour, Ala., 1949-50 (half-time). Appointed for Brazil 1950. m. Betty Colvin, June 10, 1949. Permanent American address: 403 W. Third St., Homer, La.

HEADRICK, BETTY COLVIN

(MRS. HARVEY OTIS)

b. Alexandria, La., Feb. 12, 1928; ed. Louisiana College, A.B., 1949; N.O.B.T.S. Dining hall, Louisiana College, Pineville, La., 1947, 1948, 1949; staff, Ridgecrest (N.C.) Baptist Assembly, 1947 (summer); employee, Rio Vista Baptist Church, New Orleans, La., 1948 (summer). Appointed for Brazil 1950. m. Harvey O. Headrick, June 10, 1949.

BRAZIL

HICKMAN, WILLIAM AUBREY, JR.

b. Orlando, Fla., July 19, 1924; ed. cadet, U.S. Air Corps Flying School; University of Florida, A.B., 1949; S.B.T.S., B.D., 1950. 1st Lt., U.S. Army Air Corps, U.S. and England, 1943-45; clerk, Gainesville (Fla.) Feed Milling Co., 1945-46; warehouse manager, Lawrence Warehouse Co., Gainesville, Fla., 1946-47; janitor, S.B.T.S., 1948-50; pastor, Freedom Baptist Church, Spiro, Ky., 1949-50. Appointed for Paraguay 1950. m. Jane Graham, April 17, 1944. Permanent American address: 1417 Woodward, Orlando, Fla.

HICKMAN, JANE GRAHAM

(MRS. WILLIAM AUBREY, JR.)

b. Tampa, Fla., Nov. 12, 1923; ed. Florida State College; Orlando Secretarial School; W.M.U. Training School. Stenographer, Fishback and Smith, attorneys, Orlando, Fla., 1943-44; clerk, post office, Orlando (Fla.) Air Base, 1944-45; film repairer, librarian, stenographer, General Extension Division, University of Florida, Gainesville, Fla., 1945-46. Appointed for Paraguay 1950. m. William A. Hickman, Jr., April 17, 1944. Child: John Robert, 1947.

PARAGUAY

**LIMBERT, ROSEMARY**

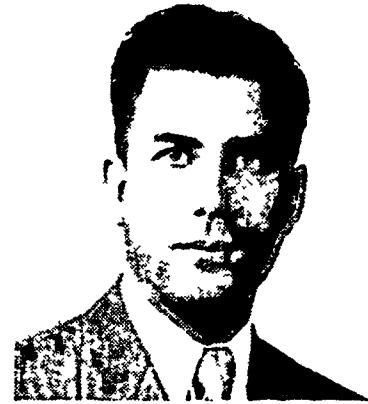
b. Grubbs, Ark., April 29, 1922; ed. Arkansas College; Memphis State College, B.S., 1946; S.W.B.T.S.; Golden Gate Baptist Theological Seminary, M.R.E., 1950. Public schoolteacher, Newport, Ark., 1942-43; riveter, Fisher Aircraft Corp., Memphis, Tenn., 1943-44; library assistant, Memphis (Tenn.) State College, 1944-46; public schoolteacher, Turrell, Ark., 1946-48; library assistant, S.W.B.T.S., 1948-49; Golden Gate Baptist Theological Seminary, Berkeley, Calif., 1949-50. Appointed for Japan 1950. Permanent American address: Box 153, Grubbs, Ark.

JAPAN

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**MASTERS, HELEN RUTH**

b. Miami, Fla., Nov. 1, 1922; ed. Southern Baptist Hospital, R.N., 1944; Blue Mountain (Miss.) College; Stetson University, A.B., 1948; N.O.B.T.S., M.R.E., 1950. Employee, Home Mission Board, Texas and New Mexico, 1945 (summer); general duty nurse, City Hospital, Miami, Fla., 1946, also Southern Baptist Hospital, New Orleans, La., 1948; employee, Home Mission Board, South Texas, 1947 (summer); field worker, W.M.U., Fla., 1949 (summer). Appointed for Nigeria 1950. Permanent American address: 1429 N.W. 34th St., Miami, Fla.

NIGERIA**Special Appointees****DAVIS, WILLIAM RALPH**

b. Pachuta, Miss., Sept. 4, 1921; ed. Mississippi Woman's College, A.B., 1949; Mississippi Southern College, candidate for M.A. 1950. Clerk and medical technician, U.S. Army, 1940-45; counselor, Camp Shelby, Miss., 1945-46. Approved for three-year term to Nigeria 1950. m. Cora Merritt, Nov. 21, 1945. Permanent American address: 314 S. 23rd Ave., Hattiesburg, Miss.

**DAVIS, CORA MERRITT
(MRS. WILLIAM RALPH)**

b. Hattiesburg, Miss., Sept. 29, 1923; ed. Methodist Hospital, R.N., 1945; Mississippi Woman's College, B.S., 1950. Cashier, Camp Shelby, Miss., 1941-42; private duty nurse and floor supervisor, Methodist Hospital, Hattiesburg, Miss., 1945-47; college nurse, Mississippi Woman's College, Hattiesburg, Miss., 1947-50. Approved for three-year term to Nigeria 1950. m. William R. Davis, Nov. 21, 1945.

NIGERIA**HEAD, EMILY VIRGINIA**

b. Kerens, Texas, Aug. 10, 1920; ed. Memorial Hospital, R.N., 1944; Children's Hospital, certificate, 1947. General duty nurse, Memorial Hospital, Houston, Texas, 1944-45; army nurse, Brooke General Hospital, Fort Sam Houston, Texas, 1945-46; private duty nurse, Houston, Texas, 1947-48; office nurse, pediatrician, Houston, Texas, 1948-50. Approved for contract term to Colombia 1950. Permanent American address: 8010 Detroit, Houston, Texas.

COLOMBIA**FROM THE EDITOR'S
BOOKSHELF**

Excerpts from *Introducing Islam* by J. Christy Wilson. New York: Friendship Press, 1950.

* * *

"Arabia is a great peninsula, as large as the part of the United States east of the Mississippi,"

* * *

"With the establishment of the state of Israel, nearly a million Arabs fled to other surrounding countries. In the

states of Syria and Lebanon there are more than two million Moslems, though Lebanon is the only one of the so-called Arab countries where the majority of the population is non-Moslem."

* * *

"A Moslem woman by the name of Nuri years ago said to an American woman missionary, 'Your prophet, Jesus Christ, has done so much more for you women than our prophet has done for us. If Jesus were our prophet how we would love him.' A woman named Homai who could not read be-

came a Christian, and when asked the reason she replied, 'If I were lost in the desert and came upon two figures, the one a dead man and the other living, from which one would I ask the way? Now we know that Mohammed is dead and we visit his grave in Medina, but Christ arose from the dead and so I want to ask the way of life from him'."

* * *

"Though the spread of Christianity in apostolic times was one of the marvels of history, the outreach of Islam in its first century was far greater."

The Secret of Cherry Corners

Mr. Pillton, in his crisp white coat, slipped out of his side door just as the first rays of the sun came sliding down the bare limbs of the sycamore tree in his yard. He had a drug store down on Cherry Corners and there were always many things to do there in the early morning before his first customers came. He liked to walk down the street while the air was chilly and the people were still asleep.

At least usually they were still asleep. This morning there was Johnny—yes, Johnny Sleeper—carrying papers! Now Johnny had never worked at any job before, certainly not so early in the morning.

"Must be some new tonic he's taking," said Mr. Pillton. "I will have to get some for my drug store." And he made a note to ask Johnny's mother what the new tonic was.

Mr. Foodlum came trotting out of his house still putting on his fresh white apron. He had a grocery store down on Cherry Corners and he had to get all of his fruits and vegetables lined up in the trays for his first customers.

"Oh, dear," said Mr. Foodlum. "I must be very late." For there was Mary—yes, Mary Later—already on her way to school. She had her school satchel and her lunch basket and she was skipping along with that special walk of little girls going to school. But Mary didn't stop at the corner for the bus. She just kept right on walking and tucked her bus money away in her satchel. She was going to walk to school, that's why she had started so early!

"Must be some special food she is eating these days," said Mr. Foodlum. "I must get some for my grocery store." And he made a note to ask Mary's mother about the special food that made Mary willing to walk all the way to school.

Mr. Booker came out of his house in such a hurry that he put his hat under his arm and his book on his head. He was principal of the school at Cherry Corners and he had to be there before the children came each morning.

At least, usually he was there first. This morning there was Will—yes, Will Still, who never liked to move at all—already on the school yard and at work helping the ground keeper with his work. Will had already pulled up a pile of weeds from the chrysanthemum bed and gathered a basket of scrap paper from the north hedge and raked the leaves from under the sycamore tree. The ground keeper was giving him a handful of money for his

work.

"Must be the work of one of the new teachers," said Mr. Booker. "I will have to get that teacher to talk with all the boys." Then he made a note to ask Will's mother which teacher had taught him to work so hard.

Mr. Bags, in his neat gray uniform, did not come hurrying down the street at all. He was the postman with a big load of mail and a long way to go. He liked to come down the street and stop at each house to leave a letter or a magazine or a wonderful package after all the children had gone to school.

At least usually all the children had gone to school. This morning there was Sally—yes, Sally Sooner who was always the first one to go anywhere at all—still at home. She was working with a brand new pen of yellow chickens. Mr. Bags could tell by the way she worked at watering and feeding them that she would soon have them fat and fluffy.

"Must be getting close to Christmas or somebody's birthday," said Mr. Bags. "I'll have to ask Sally's mother what holiday she is saving her money for."

So when Mrs. Sooner came to the door to get her mail, Mr. Bags asked her. And Mrs. Sooner was only too glad to tell him. In fact, she told him so much and so fast and so long that he had to move on down the street to the next house long before she had really finished telling him all about it. And by the time he had reached the corner she had told him so much that he began to walk fast too and to talk fast to tell all the people on the street about it.

As he stopped at each house with the mail, he began to tell them what had happened to the children of Cherry Corners. It was not a new tonic, or special foods, or a new teacher, or even a holiday.

"It's *The Advance*," he would say. "*The Advance* in Foreign Missions! We are sending out more missionaries every month. We are sending workers to lands where our missionaries have never been before. We are building new schools and churches around the world. We are doing more than ever before to tell the world about Jesus. It's *The Advance*!"

"That's wonderful," said Mr. Pillton and Mr. Foodlum and Mr. Booker and all the people of Cherry Corners. "What can we do to help?"

And the children of Cherry Corners had already given the answer.

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A certain rich man did not approve of foreign missions. One Sunday at church, when the offering was being taken up, the collector approached the millionaire and held out the bag. The millionaire shook his head. "I never give to missions," he whispered. "Then take something out of the bag, sir," whispered the collector. "The money is for the heathen."

—The Beech Street Baptist

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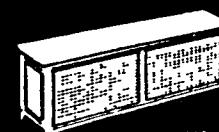
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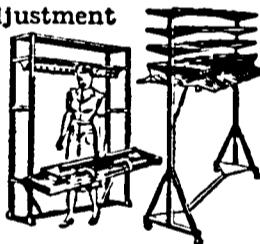


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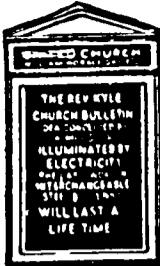
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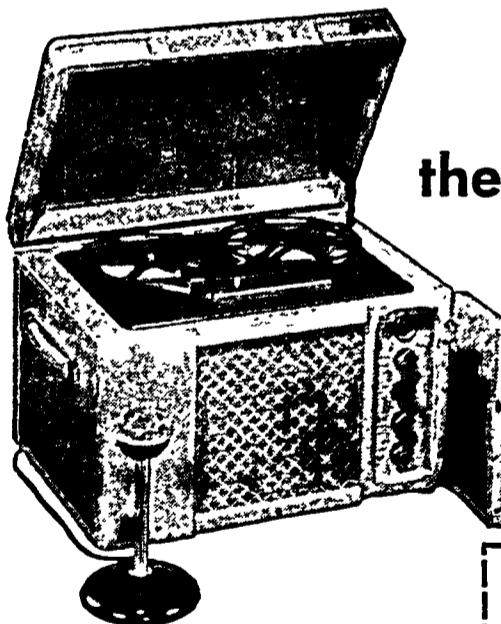
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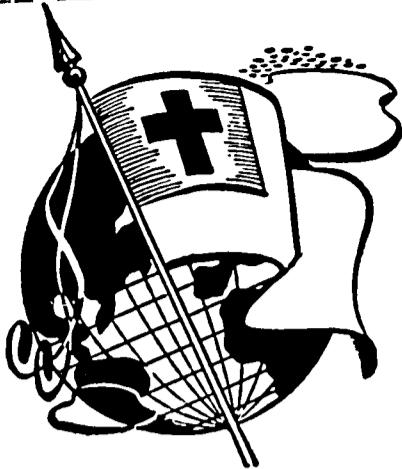
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