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# Commission

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Editor

# Small Streams Are Important

By Franklin T. Fowler, M.D.

I had never before realized the importance of small streams until one day, sometime ago, while flying over a range of mountains. I was able to see how many small streams gradually united their waters to form a mighty river, full of power to light cities and give life to all who live within its basin.

How similar is the Lord's work to these streams and rivers! So many streams—some large, some small—come together to form the rivers of advance and progress in his work.

It has been so with the Baptist Hospital in Asuncion. In the heart of the South American continent, large and small streams have united to form this river which is to become a hospital. We pray that it will give life and light to all who come within its influence. I would like to tell you of some of these streams.

Years ago the wife of the former owner of the hospital property persuaded her husband to buy this beautiful tract of land on the outskirts of Asuncion. On it she had planted numerous flowering trees in straight avenues, filling the rest of the grounds with fruit trees and shrubs, giving the whole property the aspect of a large park. About that same time, another stream was forming in Argentina. The

Baptist churches of Argentina and Uruguay felt the need of sending the gospel to their northern neighbors in Paraguay. They organized the Foreign Mission Board of the River Plate Baptist Convention, sending Brother Fernandez as their first missionary to Asuncion. From this start, over twenty-five years ago, two strong churches have been established in Asuncion, and another across the river in Argentina. They will give the future of the hospital strong spiritual backing.

Another stream began to form years later when the Lord laid it upon the heart of a young missionary nurse, Miss Miriam Willis, to start a small clinic for mothers and babies in one of the slum areas of town. This venture gave the authorities an indication of Baptist interest in suffering humanity.

Other streams were also beginning to form. Mr. and Mrs. S. L. Goldfinch, Southern Baptist missionaries who had spent their first term of service in Uruguay, felt the Lord was leading them to Paraguay. They came to Asuncion in 1945.

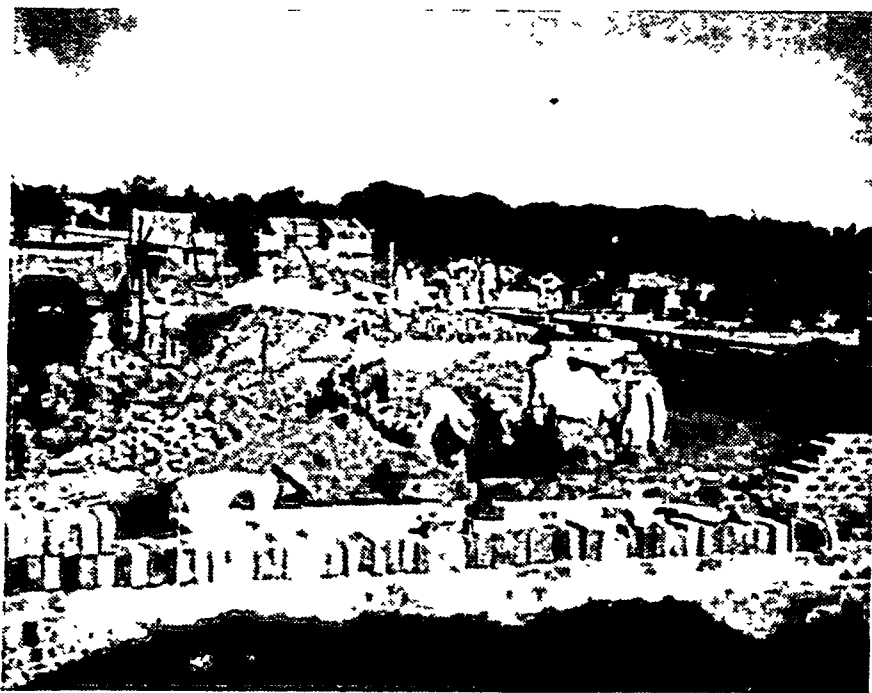
A young physician and his wife (a trained nurse), just out of the army, had given their lives to mission work years earlier. They first wanted to serve in Africa, but later felt the Lord leading them back to the coun-

tries in which his father and mother had labored for so long. Thus, they were appointed in April, 1947, as medical missionaries to Paraguay.

A much larger stream made up of Southern Baptists, gave through the Cooperative Program in 1948 more than was expected, making it possible for the Board to provide \$100,000 for the construction of a Baptist hospital. A subsequent grant was made from Lottie Moon Offering funds.

These streams and many others, e.g., the two refugee architects who, fleeing from their war-torn and Communist-invaded Hungarian homes, came to Paraguay. Their skill and knowledge have gone into the planning and construction of the building. The opportune appointment of a Minister of Public Health, who saw the great benefit a Baptist hospital could afford his country, prepared the way for the authorization of the project. He has continued to follow its development with personal interest, even visiting the site during construction. The love of the Lord that led the Gunn family of Montgomery, Alabama, to set up the Jones Memorial Fund in honor of Mrs. Gunn's grandfather, made the further expansion of the hospital possible. A chapel is being built on the hospital grounds. Baptist women have

The first Baptist hospital in South America will soon be a reality.



The mothers and children of Paraguay need medical attention.



set up a memorial in memory of Mrs. Fannie Armstrong: the Fannie Armstrong operating and delivery pavilion. All of these streams have flowed into each other here in the heart of this great continent of South America to form the first Southern Baptist hospital on the continent.

The beginning of construction was written up in the leading afternoon paper on the front page in bold type. Another stream that has added its waters was the opportune visit of Dr. Merrill D. Moore, promotional secretary, Executive Committee, Southern Baptist Convention, to Asuncion. He, in the name of Southern Baptists, broke the ground for the beginning of construction.

I wish you could stand here with me and watch the forming of this beautiful river in the shape of a modern, adequate, well-equipped Baptist hospital. It really is a thrill to see its walls go up and the roofs being put on.

The hospital, once finished, will consist of five buildings, capable of taking care of forty patients now. It will be expanded to care for 150 patients when funds permit. The first building, the only two-story building, will house the main administrative department, the out-patient clinic, laboratories, X-ray, and the missionary nurses' quarters on the second floor. The ward building will take care of about eighteen maternity cases, sixteen babies and children beside the babies just born, and ten adults. This building consists of rooms for one, two and six beds, with a large sun parlor, treatment room, nurses' station, pantry, etc. The kitchen and dining rooms make up the third building, the Fannie Armstrong Memorial operating and delivery pavilion the fourth, the general storage the fifth,

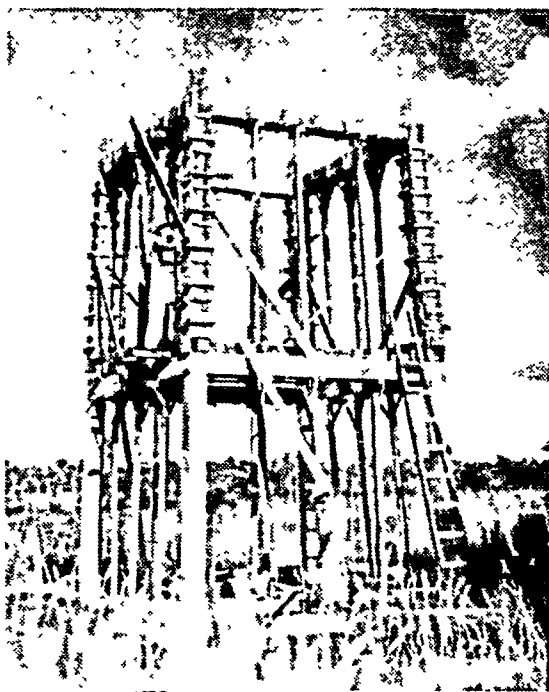
and the laundry and caretaker's quarters the sixth. All are to be built with a slanting tile roof in a typical Paraguayan architecture. These different buildings will be united by a central corridor making the hospital one unit.

I would like to tell you about another stream that has come to help us with the hospital. That is "Baptist Mack" who joined the mission staff at the beginning of the construction about six months ago. She is a six-ton Mack truck, probably the largest vehicle owned by the Foreign Mission Board. Right at the time we needed a truck to help in the transportation of materials for the construction we found the truck for sale. "Baptist Mack" has been invaluable to us. She has hauled over five hundred cubic meters of rock and thousands of brick and tile. During the week ends she has taken people to Sunday schools and churches, and the church young people on picnics. It is quite a sight to see and hear her loaded with sixty to seventy young people who are singing "Long Live the Gospel of Love," and other such choruses while driving down the main streets of

town. I am sure that "Baptist Mack" has already saved quite a bit of Southern Baptist money and is proving herself a true missionary.

I wish I could fully explain the importance that the hospital is already giving in the emphasis of all our Baptist and evangelical work. Recently one of the leading physicians, professor of surgery at the National University and president of the Catholic Doctors' Association, consented to give a lecture to the evangelical population, and it was very successful. I am sure that before this he would not have considered such a thing. Many of the leading authorities have visited the buildings under construction: ministers, ex-ministers, leading professional men, high military leaders, etc., and all have expressed their admiration of the Baptists for this work. They have seen that the Lord's work is worthy of the name we bear, and have seen the river forming.

The river is still small, and there are many more streams that must flow into it to make it the river of power it should be. We need nurses, equipment, and funds to carry on the work year by year. Above all we need your constant prayers that the Lord will continue to bless this effort so that it may be a true testimony to his love of lost and suffering souls.



The hospital's water tank began to take shape several months ago.



"Baptist Mack," the huge truck belonging to the hospital, has proved herself a capable "missionary."

## Our Cover

Dr. James Garvin Chastain, 96-year-old missionary emeritus who served thirty years in Mexico, attended the Foreign Missions Conference as the guest of the Foreign Mission Board. He made his first plane trip *en route* to Ridgecrest. The cover photo shows him being assisted from a plane by a Delta Air Lines stewardess. Rev. Judson Chastain, his son, accompanied the missionary veteran.

Born in Itawamba County, Mississippi in 1853 (eight years after the organization of the Southern Baptist Convention), Dr. Chastain has given forty years to the denomination. He was appointed to Mexico by the Foreign Mission Board in 1888. He served under the Home Mission Board for ten years.

Although he was in Mexico when the Mexican revolutionary period began, Dr. Chastain stayed at his post.

# Student Appraises Zurich Seminary

By Johnni Johnson

**"Z**urich is a starting point for international relations," said Gunter Wagner, a theological student from eastern Germany.

Pressing him for the reasons behind his statement, I saw immediately that I was talking with a young man who knew whereof he spoke; in October 1949 he was one of the first students to enroll in the new international Baptist seminary at Ruschlikon, a suburb of Zurich, Switzerland.

"Living with students from sixteen different nations has been the greatest experience of my life until now," he related.

The three fellows with whom he roomed were from Finland, Portugal, and France. His best friend was a boy from Texas, U.S.A. He sat in classes with young men from Poland, Denmark, Transjordan, and Austria. His work assignments teamed him with students from Romania, Italy, Belgium, and Holland.

"It is easy for me to reject an idea about Hungary which I read in a book," explained Wagner, "but I cannot get away from the facts about

Hungary told me by my friend who is a student with me."

Recalling the oft-quoted statement "I am a part of all that I have met," Gunter was enthusiastic as he said, "Think what ten years will mean to Baptists of Europe because of Zurich and its influence!"

This international seminary, a project of the Foreign Mission Board of the Southern Baptist Convention, has attracted wide attention among free church groups in Europe. Its beginning really dates back to a 1920 recommendation of the executive committee of the Baptist World Alliance which recognized the need for an institution to offer work on the seminary level for young men from the Latin countries of Europe.

As we talked together about life in the seminary at Ruschlikon, I learned that Gunter Wagner finds his work there quite interesting and worthwhile though somewhat different to the pattern followed in most European universities.

All instruction is in English at Zurich. The method of study includes

the daily assignments, "pop" quizzes, term papers, and parallel reading so familiar to American students. Gunter told me that many of the students find this procedure quite foreign to the academic freedom of European universities and even high schools. But he also commented on the warm personal relationship which exists between students and professors as they meet together daily in classes, for chapel services, in the dining room, and for informal talks.

He spoke of the missionary emphasis at Zurich. "I think," he said, "that Dr. George W. Sadler who acted as our president the first year is largely responsible for this spirit."

In this connection he told me of the monthly assignments made to each student in nearby churches and of the student who rides his bicycle fifty miles into southern Germany each week end to serve a small German Baptist church; he commented on the Sunday school and youth work done in Zurich and surrounding areas by seminary students.

Wagner went to Ruschlikon after one year of study at the German Baptist seminary in Hamburg. Converted five years ago, he was baptized into the fellowship of a small Baptist church in his home town, Juterbog, a community forty miles south of Berlin in the eastern zone of Germany.

Now 22, Gunter was five years old when Hitler came to power. Drawn into the Hitler youth movement at ten, he was a member of an anti-aircraft battery in the German army at fifteen.

His father and mother were Christians and members of a congregation related to the state church. Wagner recalls that he attended Sunday school regularly until his compulsory membership and participation in the Hitler youth movement estranged him from the church. Even during his years in the army, however, he continued to read the New Testament though he found nothing in it relevant to his living.

"One day my father came to visit me at my barracks in central Germany just before we were to go into



Gunter Wagner spoke on Youth Night at the Baptist World Congress. Joel Sorenson, B.W.A. Youth Secretary is seen on the right.



battle against the Russians," Gunter told me. He said they talked about Jesus and that he realized how much his father loved him by his coming to the barracks.

"We walked to the tram station in silence," said Gunter, "and as my father left he took both my hands in his and said simply, 'He lives!' I could not get away from his statement. I knew that somehow I must find the truth about Jesus Christ."

Released from active duty in 1945, Gunter went back home to finish high school, arriving there just two months ahead of Russian occupation forces. As he studied he took time to read books on Christianity and to study the New Testament. He realized that neither self-education nor self-control could lead him to the truth. One night he rose from his bed to think and pray.

"The Holy Spirit spoke to my heart in that hour," he said, "and I woke my father in the middle of the night to tell him I was trusting Jesus."

A few weeks later as he listened to a Baptist preacher speak, Gunter Wagner realized that he too must do something to help young people in Germany find Christ. And in that realization his plans to study physics after graduation from high school were completely changed. His thinking about politics, about religion, and war, and life itself was turned upside down but Jesus Christ was now the master of his life.

He spent one year working in Baptist churches in the Russian zone. By then it was 1948 and he left Juterbog to study in Hamburg and later to go to Zurich.

No, I did not talk with Gunter Wagner at Ruschlikon. We talked together at the Baptist Student Center in Nashville, Tennessee. For Gunter was the summer guest of Baptist students in Tennessee in 1950.

Tennessee B.S.U.ers have been participating in a program of summer missions for the last four years. This year in addition to sending fellow students to work in Vacation Bible schools in Hawaii, on San Andres Island, and in California, they decided to bring a student from Europe to the Baptist World Alliance which met in Cleveland, Ohio, July 22-27. They expressed their desire to have a German student, and if possible, one from the new seminary, to visit them.

An exchange of letters between Rogers M. Smith, student secretary

for Tennessee B.S.U., and officials at the seminary in Ruschlikon resulted in the selection of Gunter Wagner.

Wagner arrived in New York the last day of May. After brief visits in Washington, D.C., and Richmond, Virginia, he met his hosts at the Student Retreat at Ridgecrest, North Carolina. He spoke in churches, at college chapel programs, to youth groups all across Tennessee.

Now he is back in school at Ruschlikon. Baptist students in Tennessee have a new interest in the seminary and in Europe. They have a personal friend there. Gunter Wagner has a new appreciation of America and her

way of life, of her Baptist people.

Tennessee B.S.U.ers learned many things from their summer guest. Gunter Wagner did not learn to appreciate baseball very much but he discovered that young people in the South play ping pong just as they do in Europe. But more than that.

"In America I think so much about the miracle of love," Gunter said, "for here I am six thousand miles away from my home but among Christian friends who love me. I have found here the affirmation of the vision of that Baptist world fellowship which my pastor gave me the day of my baptism."



## *In Memoriam*

*Mary Jane McMinn*

Born January 24, 1868, at Carthage, Missouri

Died August 5, 1950, at Carthage, Missouri

Kwangsi Province in South China was, for Southern Baptists, unexplored mission territory in 1894. Young Miss Mollie McMinn, stationed in Canton during the four years she had been a missionary, decided to make a six weeks' trip into the province.

"It is a shame that men won't come and do this pioneer work instead of women," Missionary E. Z. Simmons wrote the Foreign Mission Board, "But Miss McMinn's heart is set on Kwangsi and she is not going to wait."

Not allowed to go ashore, Miss McMinn sat in her boat drawn up to the river bank at Wuchow while people stopped by to inquire and listen to her message. She prayed that just one woman might come. But the time came to leave and only men had stopped.

Then her boatman delayed her departure while he went to a Chinese temple to worship, and during the delay a man came bringing his aunt for medical attention. The woman, although timid and frightened, showed some interest and the answer to prayer encouraged Miss McMinn and strengthened her purpose to reach the women of Kwangsi with her message of the Master.

That missionary purpose which gripped her heart was strong enough to carry her back to South China after twenty-three years in the States caring for her aged parents. She had been in China less than

ten years when she was called back to the homeland. During those years at home she worked with Northern Baptists among the Chinese in California. Then when her parents died she was re-appointed for foreign service and went back to China early in 1921.

When she first went out in 1889 Miss McMinn was accompanied by nineteen other Baptist missionaries, the largest number then ever to leave together from the West Coast. This second time, more than 100 missionaries, the largest number ever sent to the mission fields of Asia in one group, sailed for the Orient with her on the *Hawkeye State*.

China was disturbed during much of her time of service by anti-foreign and, thus, anti-Christian elements. The Boxer Rebellion was in the making when she first went out, and the Bolshevik movement came early in her second period of service. Missionaries were forced out of the city for a time, but she was not discouraged. She felt it not unlikely that "the pendulum may swing as far in the other extreme."

Miss McMinn's years of service in China totaled about twenty-eight, 1889 to 1898 and 1921 until retirement in 1940. She once wrote that she was more and more thankful that God led her to China, and added: "I thank him for what he may be doing through me, but, most of all, for what he is doing in me."

# What Constitutes Mission Advance?

By H. W. Schweinsberg

**S**outhern Baptists have committed themselves to a great program of missionary advance. It would be well for us to consider what is to be our yardstick in the measuring of this great forward movement.

The popular idea seems to be that advance consists merely in the appointment and sending forth of more and more missionary volunteers. This, however, is only partly true and could come to be an illusion and a snare. With the appointment of every new missionary there should be a proportionate allotment of funds to make effective the ministry of such an appointee.

Many of us have been making comparisons between the missionary work of other Baptist groups and that of our own Southern Baptist Convention. The comparisons have usually been embarrassing for Southern Baptists. One Baptist group has a foreign missionary for every 120 members in the homeland, while Southern Baptists have approximately 10,000 members to every foreign missionary sent forth. However, this does not give a true picture of the state of affairs.

Investigation reveals that many of these groups are operating on a very small economic margin. The support of the individual missionary is extremely low, and what is more important for our consideration is that many of these missionaries are rendered ineffective because of the lack of funds and support to do the task for which they have been sent forth.

Advance is more than the appointment of new missionaries. Advance could be definite and real by enlarging the work of the missionaries already on the different fields. Surely, the problem of every missionary is the lack of adequate financial means to take advantage of the manifold opportunities that present themselves on his individual field of service.

Southern Baptists have, in keeping with modern trends, granted automobiles to some missionaries located in strategic centers. This has meant the widening of the activities of the missionary so that the net result has been as though another missionary couple

had been sent forth. In Brazil the granting of a missionary plane has, in that particular situation, meant the equivalent of sending forth at least three new missionary couples.

On some fields the appointment of too many missionaries would defeat the fundamental objective of all missionary endeavour which is to raise up self-supporting churches.

Some Latin American countries have only a million inhabitants. Ecuador, the newest Southern Baptist field, has just over three million inhabitants. A great host of new missionaries is not necessary to the successful evangelization of these fields. A well-chosen nucleus of workers stationed in strategic cities of these republics could, within a few years, direct the evangelistic conquest of these nations. By relying more on national leadership, these churches would, from their infancy, learn to depend upon themselves. They would make many mistakes, as all Baptist churches do, but, in the end, that which the national brethren had would be theirs and not a foreign growth sustained by foreign influence and money. The great task is the calling out and preparation of such national leadership.

There is need for new missionaries, but increasingly for missionaries of a certain calibre. Gone are the days when the missionary was the personification of wisdom and leadership to the national brethren. They have had time to see our faults and failings. A growing sense of nationalism makes them question the wisdom of having a foreigner represent their religious life and work. The missionary of the future will need to be a loving, yet aggressive statesman. His will be the task of inspiring and encouraging and training leaders among the national brethren. His view must not be limited to an egoistic concern only for a particular station or project. He must evaluate his work in regard to the evangelization of the entire country in which he works.

The missionary must understand and work towards a definite goal. His task is the calling of men to a personal faith in Christ and the organization of

these that respond into New Testament churches. It will be his responsibility to train carefully these groups to become, as quickly as possible, economically independent of the Foreign Mission Board.

Until such independence is achieved, these congregations are not, in a true sense, Baptist churches. They are not independent or autonomous while they look for their support from the Foreign Mission Board. It would be interesting indeed to know how many congregations on our mission fields call themselves Baptist churches when, in truth, they have no right to do so because of their economic dependence upon others.

The missionary must be passionately and lovingly evangelistic. Southern Baptists will go the way of all flesh when they lose their evangelistic emphasis. There is always the danger on the mission field, in the face of much tragic human need, to allow this sense of mission to become dulled and to invest a disproportionate amount of funds in schools, hospitals and other philanthropic institutions. These are needy and useful but should be kept in their relative place. The commission of Jesus was to go into all the world and preach. Preach, preach, preach—this must be the all-consuming passion of the missionary. Only thus will we continue to fulfill the Saviour's bidding.

The great work of educational and philanthropic institutions must become the responsibility of the national churches.

There is no limit to the needs in this regard on all mission fields, and, unless a proportionate emphasis is maintained, missionary dollars will be drained off into that which is undisputably good and humane but not primordial in the strategy of missionary conquest.

Advance can be made in many activities as yet untouched by Southern Baptists. We have nothing yet to compare to the great program that the Lutherans and Seventh Day Adventists have in placing excellent religious programs in all the principal radio stations of Latin America. These





Modern missionary work utilizes modern techniques. Missionary Robert R. Standley uses this airplane in North Brazil.

brilliantly recorded programs are produced in the States and turned over to a central advertising agency which in turn becomes responsible for the distribution of these programs over the important network of radio stations throughout South America. Naturally, these programs are in the language of the people. We have the talent available to outdo the endeavour of these groups, and thus advance into a sphere that as yet is almost neglected by Southern Baptists.

We have nothing comparable to the project of Northern Presbyterians here in Colombia in paying to have printed each week, in the leading newspaper of the nation's capital, a dissertation upon some great truth of the evangelical faith. The Knights of Columbus have used this method with startling success in the United States. Southern Baptists could make such a project not merely a national endeavour but something that would make its impact upon the whole South American continent.

In many places, Southern Baptist missionaries still meet in mud houses in a valiant effort to impress great, modern, cultured cities for Christ. Here is room for advancement that is almost unconfined in scope.

Advancement, then, consists not only in the sending forth of great

numbers of new missionaries. These must have a missionary orientation suited to the peculiar problems of the hour. These missionaries must be backed up with the necessary means so that the most good can be realized from the investment of their lives.

Let us not, therefore, measure advance merely in terms of the number of new missionaries sent forth. Since we are Baptists, we will persist in counting something. If such counting is to be done, perhaps advancement could be somewhat indicated by a count of baptisms and self-supporting churches.

## Board Member Visits Colombian Clinic

By C. E. Hereford

My first contact with a missionary doctor on his field was with Dr. R. C. McGlamery of Barranquilla, Colombia. He is now operating in a small, crowded, improvised clinic building. Jim Whimpee and Bill Roof, Baylor University medical students, were assisting him for the summer. Both were amazed at the service junior medical students could render to suffering humanity. Dr. McGlamery overcame every obstacle, and there were many, before he received unlimited license to practice in Colombia. The local doctors could not believe any doctor would come from the United States to Colombia to practice without planning to get rich. They could not understand and for months would not accept the fact that he came as a Christian servant.

The little clinic seems almost lost in the great port city of Colombia. The people, however, swarm to it. Many days there will be fifty patients. Dr. McGlamery has some modern equipment, but longs for the time when a new, fully equipped, modern hospital, now being planned, can be opened.

He took me to the site which is located upon the highest spot in the city and on one of its main thoroughfares. I marveled at what he was doing in the city of over a hundred thousand through the little clinic, and rejoiced in the prospect he has in the new, modern hospital. What an open door he has for Christ! Wherever I went in Barranquilla I saw sick people who needed help in the name of Christ!

## "In the Circle of His Will"

A new Foreign Mission Board film release. 20 minutes, sound, color. Rental: \$3.00. Distributed by the Baptist Book Stores.



This film features Rev. and Mrs. Melvin Bradshaw of Virginia, now missionaries to Japan. It tells dramatically the story of their call to be foreign missionaries. The film will bring young people face to face with the personal meaning of foreign missions for their lives. It will lead to consideration of the possibility that God would call them to a lifetime of service in foreign missions.



Foster Studio

# "That the World May Know"

By M. Theron Rankin

On our recent trip to Nigeria, we made brief stops in Caracas, Venezuela, and Belem and Recife, Brazil. After three weeks in Nigeria, we flew to Rome where we spent one day, and then on to Zurich to take part in the inauguration of Dr. Josef Nordenhaug as president of the Baptist Seminary in Ruschlikon. The visit has left many deep impressions with us.

Southern Baptists have abundant reason to be grateful for our missionaries. In every place we visited we found men and women who by their works demonstrate not only their loyalty and devotion to God's word, but who also manifest the highest ability as Christian leaders and statesmen. In no area of our Baptist life can we find stronger or more able workers than among these missionaries. All of them have had the best training that Southern Baptists can afford. They reflect credit on the colleges and theological institutions from which they come. Any pastor or denominational leader from our convention who visits among them and sees them at their work will come away with a sense of gratitude for the privilege of being associated with such men and women.

As we observed their accomplishments in the various countries, we found ourselves saying again and again, "So much with so little." They help to develop and maintain programs of evangelism, building churches and conducting services in areas as large as several of our states combined with resources that are less than we use in some of our individual churches.

They build and operate a seminary for less than we use to construct a single dormitory, build and operate a hospital with less than we use to construct and equip an operating room. Necessity has created in our missionaries an almost incredible capacity to do great things with small things.

The meeting of the Nigerian Baptist Convention in connection with the observance of the centennial of Baptist work in that country was most impressive. Fully two thousand people came from the 490 churches and preaching stations of the convention. They represented over 20,000 church members; they reported 2,200 baptisms last year. One of the evening services was given for the graduation exercises of the seminary when eight students received diplomas issued by the Southern Baptist Theological Seminary in Louisville in recognition of the course of study offered by the Baptist Seminary of Nigeria. Another significant part of the centennial program was the meeting of the Woman's Missionary Union of Nigeria. The reports given by the general convention and Woman's Missionary Union included practically all the phases of work conducted by the Southern Baptist Convention.

In Rome we saw the Armstrong Memorial Training School, the site for which Mrs. George Martin, Dr. Sadler and I helped to select on a visit to Rome in 1948. Today a beautiful three-story building stands on this site and houses the training school which has completed its first year of work under the leadership of Miss Virginia Wingo. This institution was made possible by Woman's Missionary Union, auxiliary to the Southern Baptist Convention, through their Lottie Moon Christmas Offering. In this training school in Rome, and in the seminary in Turin, workers are being trained for Italian Baptist churches. Italian leadership in their convention and churches is stronger today than ever before in their history.

The achievement which has already been accomplished in establishing the Baptist Seminary in Ruschlikon, Zurich, is phenomenal in our missionary

history. Only two years ago this seminary was still not much more than an idea. Two or three members of the faculty had been selected, but we had no property, no students, and no organized institution. Today we have a well-organized seminary that is beginning its second year of regular class work with thirty-four students who come from eighteen nationalities. We have an able faculty and staff, with Dr. Josef Nordenhaug as the newly installed president. This seminary is equipped with property whose usefulness and beauty are in keeping with the importance of the service which the institution is designed to render in God's kingdom.

During the first year, Dr. George W. Sadler, the Foreign Mission Board's Secretary for Africa, Europe and the Near East, made his residence in Ruschlikon where he concurrently served as acting president of the seminary. Under his leadership, and with the able assistance of Dr. J. D. Franks, the co-operation of the various Baptists unions of Europe has been enlisted in the Zurich undertaking, so that most of these unions or conventions now have representatives on the board of trustees.

Much remains to be accomplished under the administration of Dr. Nordenhaug. The seminary has had an auspicious beginning, but we must not lose sight of the fact that only a beginning has been made. Additional property must be secured in the immediate future, policies of co-operation with Baptists of Europe and with other Baptist seminaries must be evolved, the content and nature of the instruction to be given must be developed in light of the purpose of the school to prepare European preachers for service in their own countries and with their own churches. Dr. Nordenhaug is superbly equipped to be the leader in this undertaking. It is a big job that calls for a big man. It has tremendous possibilities for Baptists of Europe. At the same time, its success depends upon wise leadership in dealing with the many complicated factors which such an institution will inevitably encounter in Europe today.

# Evidences Of Advance

By Fon H. Scofield, Jr.

**A**dvance" is the most prominent word in Baptist literature today. It is an expression heard in all of our pulpits; it is uppermost in the thinking and planning of all denominational leaders.

Three years ago "advance" was just another word in our vocabulary. Today it is the expression of the most significant development in Southern Baptist history. The idea behind the word is as old as our faith, but profound ideas are often retarded by a mere verbal acquiescence. The idea of "advance" was never denied, never out of our thinking. Rather, it was held in passive acceptance and as a part of what now can be seen as a general lassitude.

"Advance" began in foreign missions several years before the term became widely accepted. In fact the growing realization of opportunities and urgent responsibilities in world missions provided the springboard from which the whole movement has developed.

The past few years of our foreign mission history provide thrilling evidences of real advance in measurable terms:

1. The debt that shackled our foreign mission enterprise from 1932 to 1943 has been completely erased. "Advance" was underway with a debt-free Foreign Mission Board.

2. "Advance" depends upon missionaries in the field. In 1935 there were 240 missionaries on the staff of the Board. Today there are just a few under 800 missionaries under appointment.

3. "Advance" is dependent upon enlarged giving and upon increased appropriations through the Cooperative Program. The 1950 budget of the Foreign Mission Board is approximately \$5,000,000, an increase of over four hundred per cent in the past ten years. The over-all budget includes the Lottie Moon Christmas Offering which has increased more than five hundred per cent in the same period.

4. "Advance" began in a war-torn and economically distressed world; the first needs were in terms of hu-

man suffering. Southern Baptists have responded to this need in a surge of direct relief through a great offering in 1946 that amounted to almost \$4,000,000.

5. Much of our mission property was severely damaged or destroyed during the war. This has been repaired or replaced so that our work in pre-war years continues with new strength and vigor.

6. The rising costs we face in our country are magnified many times over the world. The costs of maintaining missionaries must necessarily reflect this spiral of inflation. Property, materials, labor, and all other services are at the highest peak in history. The mere maintenance of our pre-war program would have been an evidence of real advance, but we have not only absorbed the increased costs but are expanding and strengthening our present work and advancing constantly into new and larger ministries.

7. Work in strategic areas has been strengthened even beyond our hopes of pre-war years. For instance, sixty-six missionaries are now in Japan, and every indication is that one hundred missionaries will be on that field by May of 1951. There were only 7 missionaries under appointment for Japan in 1940.

8. The disruption of our established program in China is not the blow it first appears to be. Chinese Baptists are strong in the faith; our work there for the past century has been largely concerned with providing an enduring foundation. That foundation is

proving to be adequate for such a time as this. Now, although there are less than 50 missionaries in China, and despite the fact that financial aid is necessarily limited, Chinese Baptists are standing firm and are experiencing a wave of revival. This is real missionary advance!

9. Missionaries formerly in China are now being sent into strategic areas in the Orient to work among large colonies of Chinese in other oriental countries. They are beginning among the Chinese, but as missionary personnel increases the work will expand to include ministries among the nationals of the new areas. Work is already underway or projected for 1950 in the Philippines, Siam, Thailand, Malaya, Indonesia, and northern India.

10. Strategic areas around the world are being entered by an increasing number of missionaries. The Colombian Mission, including Colombia, Venezuela and Ecuador, is less than ten years old. We now have work in Costa Rica, Guatemala and Honduras. The Nigerian Mission has expanded to include the Gold Coast and may soon include the French Cameroons.

The matter rests upon the churches; there the resources to continue advance are controlled. There the reservoir of manpower for advance is found. The Foreign Mission Board has projected a great plan of advance. The experience and leadership ability to direct that advance are available; but, in the last analysis, the Foreign Mission Board can only reflect the spirit of the churches it serves.

Advance, as was the case with the new church in Hiroshima, Japan, sometimes involves emerging from the ruins of war.  
*Saunders*



# Missionary Imperatives

By Samuel E. Maddox

A few years ago Henry Ford, the great manufacturer and philanthropist, was having some friends to lunch in his famous Round Table Lunch Room. They were talking about everything except business. Mr. Ford suddenly said to a friend, "Jim, what are you working for, anyhow?" Jim's answer came back like a flash: "I am working to make a million dollars, Henry." Mr. Ford was shocked by this reply and said, "Jim, you ought to be ashamed of yourself. You shouldn't work for money. You ought to work to do all the good you can, to serve people, to bring out of them their best possibilities. You are certainly making a mistake to have money-making as your chief goal in life." A week later, Mr. Ford called Jim in and handed him a gift. Jim opened the package which contained a pair of glasses. The lenses, however, had been replaced with two silver dollars. "Now," said Mr. Ford, "put those glasses on. What can you see?" "I can't see a thing," replied Jim. "That's what I thought you would say, Jim."

The episode ended; but Jim Couzens, the senator, later came to be one of the most generous men in Detroit, perhaps because of that pair of glasses.\*

To what extent is selfishness keeping us from seeing a lost world? Will we dare to view humanity and its needs through the crystal lenses of Christ's own love? When he issued the Great Commission, he had already borne the high cost of divine love. God has done his part; the question now is whether Christians are willing to undertake the missionary task in more than a token manner. There are three imperatives if we are to accomplish the missionary task given us by Christ:

## Personnel

How unspeakably wonderful that God has chosen to use human channels for his eternal purpose! This privilege carries with it a tremendous responsi-

bility. In Ezekiel 33:7-9 our responsibility is expressed in these words: "So thou, son of man, I have set thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his iniquity, but thou hast delivered thy soul."

as missionaries abroad. We thank God that the number of missionaries under appointment by this Board is nearing the 800 mark. This year we have commissioned the largest number of missionaries to be appointed by our Board in a single year. By the end of the year we will have appointed over 100 missionaries. At the close of the war we had seven missionaries in Japan; by July, 1950, the number of missionaries under appointment for Japan was 65. By the spring of 1951, we hope to have 100 missionaries there. These figures sing of advance.

While the onslaught of communism has caused some doors of missionary



New missionaries appointed at a recent Board meeting included representatives from each of our four seminaries—Southern, Southwestern, New Orleans, and Golden Gate.

Our task is world-wide. Every Christian is to be a witness either at home or abroad. One of the tragic facts of this Christian era is that the majority of believers have delegated to a few leaders the task of winning lost people to Christ. Christ expects every sinner saved by grace to find some way of telling the story.

While the above is true, God has seen fit to set apart some of his servants to be ministers here at home while others are divinely chosen to go

opportunity to close temporarily, we rejoice that the New Testament churches established by our missionaries remain doing business for God behind iron curtains. In most parts of the world, we have an unprecedented opportunity. While much in the Orient has been crumbling, Dr. Baker James Cauthen recently has said, "One of the most encouraging factors in mission work is that of the sovereignty of God. He is building his own work and his plans will not be destroyed by

\*Stidger, William L., *Sermon Nuggets in Stories*, p. 72.

man. It is not possible for the human race to commit suicide by its own folly and thereby frustrate the purpose of God."

A minimum of 1,000 young Baptists are needed to enable us to reach the total of 1,750 missionaries—the immediate goal of this Board's program of advance. Is God calling you, in this day of unprecedented world need, to be among that number?

### Support

For three years our Board has been able to appoint all qualified applicants for missionary service even though the number has been steadily increasing. If we are to be able to continue to do this, there must be a proportionate increase in our missionary giving. It is estimated that a foreign mission budget of \$10,000,000 annually is required to make the ministry of 1,750 missionaries effective. Southern Baptists are committed to accomplishing this task through the Cooperative Program.

Many of our pastors and churches are trying to find the answers to these very real problems which, if unresolved, will make world conquest for Christ impossible:

1. A large number of our church members have left no forwarding addresses and therefore cannot be located, much less counted on for missionary support.

2. Many Baptists fail to transfer their church membership when they move. These are likewise lost to the missionary task.

3. Approximately one half of the members of our churches are indifferent and are not to be counted on.

4. While we are zealous in winning the lost to Christ and the membership of our churches is being increased rapidly, we are not equally zealous in "teaching them all things," and so the majority of our new members remain unenlisted.

5. Much still remains to be done in teaching our people proportionate giving.

6. The last problem which I wish to mention is that of churches being led to give an equitable proportion of their income to the missionary cause. It does not seem right for less than four cents of the collection plate dollar to go for the evangelization of "all the world," while we spend over ninety-six cents here at home.

A letter has come to me which reads in part as follows: "I am deeply interested in missionary work and have wanted to enter it, but I have a speech impediment (cleft palate) which makes it impossible. However, I have just recently discovered (and I don't know why I haven't discovered it before now!) that there is something I can do to forward the mission cause which I love so much. If I can't go to the mission field myself, I can at least help send others who are much more capable than I by giving my money, and that is just what I want to do. . . . I shall be looking eagerly forward to doing my small

part in our great and glorious enterprise."

As our pastors lay the cause of world missions on the hearts of their people, thousands more will realize with this girl that they too can be a vital unit in our missionary enterprise.

### Power

God's work must be done with his power. Apart from the power of the Holy Spirit we can do nothing. The time has come for us individually to comply with God's conditions for a revival as outlined in II Chronicles 7:14 so that he may hear from heaven and forgive our sin, and heal our land and our world.

## Pastors' Conference Meets In Buenos Aires

By W. Lowrey Cooper

The International Baptist Seminary in Buenos Aires, Argentina, held its second mid-winter pastors' conference, August 14-18. Pastors from Chile, Uruguay, the interior of Argentina, and Buenos Aires, attended. The attendance was larger than that of any previous meeting of this nature. Almost one third (forty-two) of the churches of the Argentine Baptist Convention had representatives who participated in the program.

The daily program was made up of Bible studies, addresses and round-table discussions on church finances, sermon preparation, training church workers, and evangelism. The work-

ers and prospective workers of the churches of Greater Buenos Aires were invited to a central city-wide Sunday school course each night.

The largest attendance was 182 and the smallest 168.

The results indicate a very successful pastors' conference. Many of the pastors returned to their churches expecting to put into practice the things learned.

One by-product of the conference is a plan whereby many of the pastors will go back to their churches and teach a Sunday school study course, using the same book studied and the same plan followed in the conference.



Representatives from Argentina, Chile and Uruguay attended the Second Mid-Winter Conference of the International Baptist Seminary, Buenos Aires.



# "When Can You Tell Us More?"

By James P. Kirk

At the close of a street service at Tupã, State of São Paulo, Brazil, a man came up and, with a firm handclasp, pleading eyes and a voice full of gratitude, said: "Sir, this is such good news. When are you coming back to tell us more?"

He had heard the gospel for the first time and was returning to the interior where there is no Baptist work. São Paulo State has Baptist churches in only seventy-one of 305 counties. It is the heaviest populated state in Brazil, with 8,365,300 people. Only .17 per cent of the population is Baptist. Statistics for 1947 list only 143 Baptist churches and seventy-four national workers in the state, and only two missionary pastors, their wives and one single woman missionary permanently located in the state.

Missionary Glenn M. Bridges and I, both of us in the language school in Campinas at that time, made an evangelistic trip through the upper part of the state. Tupã was our first stop.

## Tupã

Leaving Campinas late one afternoon by train, we arrived in Tupã early the next morning. The Rev. John Korps (and a lively "corpse" he is!), pastor of the Baptist church there, met us at the station. We had our first street service that afternoon just before an evening preaching serv-

ice at the church. I played an accordion for the group to sing, and the pastor preached. Most of our crowd followed us to the church where I preached for the evening service. We learned from the pastor that the church has eight congregations, or preaching points, at farms around the city.

## Inúbia

Our next stop was Inúbia ("trumpet of war"). The beginning of the Baptist church there reads like a fairy tale, and, as in all good fairy stories, they are "living happily ever after." Werner Grinberg, a Lettic refugee and a Baptist, went to Inúbia to start life anew and set up a sawmill in the frontier town. After he had been working there a short time, his brother-in-law, a dentist in the city of São Paulo, notified him that he was coming to Inúbia to rest.

Senhor Arvido and his wife, also Baptists, arrived on Christmas eve in the little village with its shoulder-high grass, the sawmill, and the restful silence of the tropical nights.

"Is there no church here, Werner?" Dona Ludmilla asked. "Will there be no observance of Christmas tomorrow?"

"There is no church here, but the workmen will rest tomorrow," her brother answered. "We haven't planned any other observance."

This vague reply did not suit Dona Ludmilla's practical and energetic na-

ture. She told her brother to announce a Christmas party for the employees and their families on Christmas night. All Christmas day they worked—decorating a tree, baking cookies, making candy, and preparing a program.

When the hour for the program arrived the improvised benches were full. People waited with expectant faces and eager hearts to hear of the Christ of Christmas. They were not disappointed. The consecrated Christian woman told them of Jesus' birth and at the close of the party announced a Sunday school for the following Sunday, promising to tell them more of the "Old, Old Story."

Like many other good things which are small in the beginning—a grain of mustard, a grain of wheat, an acorn—this little congregation grew. Their work was not without hardships, and later opposition, but "the Word of the Lord grew, and prospered in that place."

At present they have a new church building and a day school for children up to high-school age. A Baptist doctor, whose ministry is spiritual as well as physical, has an office next door to the church. The work of the church is growing and its witness is bearing fruit, although it has no pastor at present. Sunday school and preaching services are conducted at two other places every Sunday.

Missionary James P. Kirk took a "taxi" in Presidente Prudente.

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## Adamantina

At Adamantina, our next stop, the pastor was not expecting us, but asked: "Can you brethren preach to-night?"

When we answered in the affirmative, he said: "Well, we'll do the best we can to get the people to church." When we reached the church a few hours later, over 300 people were there. I played the accordion and Brother Bridges preached. The Spirit of the Lord was present and we had a wonderful service.

The owner of the hotel where we stayed, a man who could neither read nor write, was the founder of Baptist work in Adamantina. He bought a farm there when he arrived from Portugal with his wife. Dismayed by the fact that there was no religious influence in the community, he and his wife, who *could* read, invited their neighbors in to study God's Word together. Before the group arrived, Senhor José would memorize the passage to preach from by having his wife read it aloud to him several times. The hand of the Lord was upon them and souls were saved. A visiting pastor examined and baptized the converts. When a church was organized, Senhor José gave the land and timber and "sparkplugged" the building program. Today they have a good building and a full-time pastor.

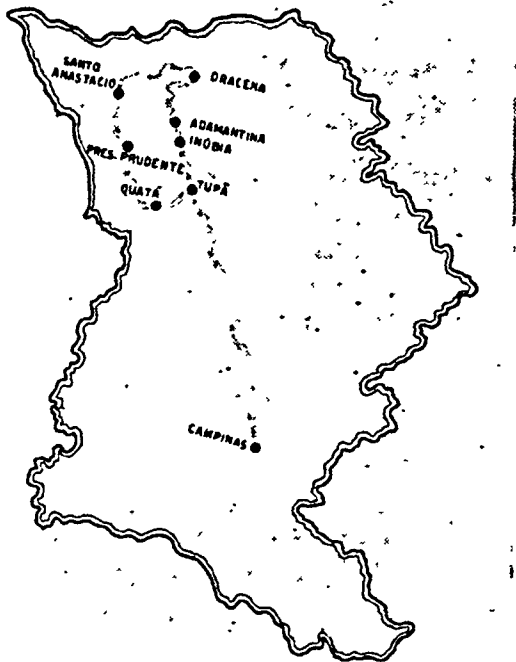
## Dracena

Dracena is about six and a half hours by bus from Adamantina. We joggled in at about three o'clock Saturday afternoon. We knew no one in the town so inquired around until we found a Baptist couple. It did not take long, because in such predominately Catholic communities people know when you are a Baptist. This couple told us the young people were having a party at the church that night and invited us to take part.

We went to the party, but when the young people found that we were missionaries they gave the program to us.

"We don't have a pastor and can't hear a sermon just any time," they explained. "Let's have preaching to-night and we'll have our party later."

So we had a service that night and another the next morning. This little church with forty members is the only evangelical Christian influence in that



*Atlas News Service*  
The route followed by the missionaries is shown above on the map of São Paulo State.

area. Lay workers are conducting the church work as best they can without a pastor. There are three hundred small farms within an eight-mile radius and no religious work of any evangelical denomination among them.

## Presidente Prudente

After leaving Dracena we went on to Presidente Prudente, an historic old Catholic city. Evangelical work is slow and hard there. We asked our driver (the taxi was a two-wheeled buggy) if he knew where the Baptist church was.

"Sim, Senhores!" he replied heartily.

So off we went for fifteen minutes of hard driving, only to arrive in front of the Independent Presbyterian Church! But his error is not unusual among Brazilian Catholics, in whose thinking only two churches exist—theirs and the Baptists'. All who are

not members of their church are automatically Baptists.

The Baptist church, which we did find later, had called a new pastor the Sunday before our visit. With his coming the work there should take on new life.

## Quatá

From Presidente Prudente to Quatá is about three hours by train. After registering at the hotel, we went out to the associational orphanage about a mile and a half from the city. This home for thirty-two children is provided by Baptists in that area. At the invitation of the pastor, who is also director of the orphanage, I preached at the church that night and afterward played the accordion for the group to sing together. It was the first time some of the people had heard or seen an accordion. We had a good time together.

From Quatá we headed back to Tupã. We again visited briefly with the pastor, and then caught a train for our return to Campinas.

## Two Impressions

Two impressions gathered from this trip burned into our hearts. The first is the tremendous need and urgent necessity to locate missionary and national Baptist help in that area at the earliest possible moment. The second is the very fine Christian the Brazilian makes when he accepts Christ as his Saviour. It is a privilege to work among people who take their responsibilities seriously and make every effort to tell others about Jesus.

In closing, there is a question I'd like to leave with you, as it was left with me:

"Sir, this is such good news. When are you coming back, or when can you send someone to tell us more?"

Missionary James Musgrave entertains with his accordion at the Baptist Orphanage, Quatá, São Paulo.

*Atlas News Service*



# The Basis of Baptist Unity

By Josef Nordenhaug

(Address delivered to the Pastors' Conference, Baptist World Congress, Cleveland, Ohio, July 24, 1950)

**M**y subject, "The New Testament as the Basis of Baptist Unity," simply affirms that the basis for our unity amidst our lack of uniformity is found in the New Testament.

When we come close together in a meeting like this World Congress we discover that there is more unity among us than we could see through the telescope. We have a consciousness of sharing a vital and uncoerced faith in the Lord Jesus Christ. We find in our hearts the desire that our togetherness may count for our Lord in a confused and lost world.

Historically we have been slow to give corporate expression to our unity. We are instinctively afraid of organizations, even among ourselves, which may threaten to limit our independent actions. Since ecclesiastical giants have taken our fellow Baptists in many lands into the wood shed, so to speak, for severe spankings, and have used the arm of the state to do so, we have become averse to building any superorganization among ourselves, lest we, too, fall for the temptation of putting Caesar's initials on the sword of the spirit, that is, to use the methods of coercion, in whatever form, to attain the goals of the kingdom of God.

The Preamble to the Constitution of the Baptist World Alliance affords us an excellent illustration of this Baptist characteristic. I quote: "The Baptist World Alliance, extending over every part of the world, exists in order more fully to show the essential oneness of Baptist people in the Lord Jesus Christ, to impart inspiration to the brotherhood, and to promote the spirit of fellowship, service, and cooperation among its members: but this Alliance may in no way interfere with the independence of the churches or assume the administrative functions of existing organizations."

Historically we have stood together in the face of persecution and before the finger of scorn. We have now in many places come upon happier days. Our present wealth and numbers have earned us many invitations to ride on

ecclesiastical bandwagons. But many of us are still afraid of the drivers whose drivers' permits were secured from ecclesiastical courts and kings in the Middle Ages.

May God preserve us Baptists from becoming smug and insensitive to the needs of a lost world. May he also keep us from being unbrotherly and unloving toward other Christian groups which differ from us. But let also those of other faiths try to understand why we cannot accept amendments to the New Testament which interpose state, priest, and sacrament between the Lord and our souls.

Perhaps the ecumenical air would

disagreeable). Then to the amazement of all we go forth without the benefit of "clergy" or central ecclesiastical authority to co-operative undertakings in world missions, in evangelism, in the relief of the distressed, which we would not dare to launch on the insecure basis of assessments of dues or income from invested monetary securities.

Whence come this unity of concern and the incentive to do our share in making the kingdoms of this world the domain of our Lord?

Our answer is from the New Testament. While this answer is simple enough, it is not easy to define precisely the processes by which the New

Dr. Nordenhaug was inaugurated as president of the Zurich Seminary early in September.



be fresher if we talked less of the "sin of divided Protestantism" and repented more sincerely of our sin of forsaking the New Testament. Baptists who claim the New Testament as the "sole and sufficient guide to faith and practice" should themselves be particularly sensitive to any digression from the principles of that cherished book.

Our friends who study us from outside the living room window have been repeatedly puzzled by our diversity and amazed at our cohesion. At times we raise heated discussion on points where we differ. (And let us confess it here before our Lord and before the world that we need to learn how to disagree without being

Testament is translated from a written book to a pattern of conduct. None of us would claim to have or to practice the entire counsel of God. But I am sure that whatever unity we *do* have, comes from the New Testament, and also that if greater unity is to be achieved it must be on the basis of the New Testament.

I consider it an axiom that unity, any unity, requires authority. Where there is no authority, there is no unity. Without authority the cohesive power of unity is absent. Gravel and rocks may lie together in a pile, but the unity of the rock pile may be disrupted by a little child with a shovel. Add the cohesive power of cement and you get a very concrete illustra-

tion of unity. The enduring strength of skyscrapers, highways, dams and bridges consists of little pebbles thus fused into unity.

The planets in their precise orbits and the stars in their distant courses obey the central authority of the law of gravitation. The whole universe derives its unity from its cohesive power. Without it the physical universe would be a "multiverse," chaotic and unpredictable.

When we Baptists claim the New Testament as our authority, we have in mind that the authority of the New Testament rests on Jesus Christ, the Son of God. All through the Old Testament the markers point to him. And the New Testament came into being under the impact of his grace. Jesus Christ himself is the authority we think of when we affirm that the New Testament is the basis of our unity. We believe in him who said: "All authority has been given unto me in heaven and on earth." His authority is the basis of our unity.

If that be true, his loving will must be our law, and his commandments must become our obligations of love. When we understand the obvious meaning of his words, when the Holy Spirit takes of what is his and makes it known to us, when biblical scholars help us to interpret his words aright historically and linguistically, all our arguments should be at an end. His word should settle whatever specific conduct, experience, or attitude may be involved.

The *one* question of our Lord which disturbs me most as a Christian is: "Why call ye me Lord, Lord, and *do* not the things I say?" My proper response to the commands of Christ is described in the New Testament as "the obedience of faith." Therefore our disunity stands in direct relation to our disobedience to him. When we obey him our unity increases, when we disobey him our disunity grows.

Since nearly all evangelical Christians, along with the Baptists, claim the New Testament as their authority, some may dismiss our differences as merely variations in interpretations. Allowing duly for this variety of interpretation and understanding, we still need to hold objectively to the thesis, that where we fall short is not in exegesis, but in obedience to the commands concerning which there is no doubt. To use the statement attributed to Mark Twain: "What

troubles me in the Bible are not the things I do not understand, but the things I do understand which I do not want to practice."

By claiming the New Testament as authority Baptists also thereby reject the authority of ecclesiastical authority and creed-fixing councils. Men cannot delegate to each other the authority which belongs to Christ. Any such horizontal transfer of authority does not of course cancel, alter, abridge, or amend the authority of Jesus Christ over his followers and his church. Only in so far as the deliberations of men clarify the teachings of our Lord can we be helped by them, and even then they cannot be crystallized into creed.

Traditions and pronouncements of ecclesiastical councils have a way of digressing from the out-of-doors vigor of the New Testament. The spontaneous worship of New Testament Christians that centered in an encounter with their risen Lord, has in many instances been altered so radically by the hands of an ecclesiastical priesthood that the elaborate ritual has become a veritable labyrinth through which the believer must pass to get a second-hand interview with God, and he must pay the "expert" guide in the bargain.

I do not mean to say that creeds contain no truth nor that tradition has no value. Nearly all Baptist churches have stabilized doctrines which are second cousins to creeds, and orders of service which lie just across the street from a formal ritual. (If you doubt it, try to preach your sermon *before* the offering, or sing the doxology right before the benediction). But I am trying to say that the closer I get to the New Testament, the greater is my soul's perception of the binding authority of Jesus Christ upon my total life.

The New Testament must never be amended by tradition, but our traditions must always be tuned to the New Testament. We must always correct our ways by its patterns.

When I was a young boy my father often put me to work sawing up long boards of lumber into shorter pieces for his furniture making. The first time he gave me a pattern to go by. After a while I threw the pattern away and found it more convenient to measure the next piece by the previous one. I kept cutting till my father stopped me and showed me that

I was then cutting the pieces a full inch too short. I never again threw away the original pattern. It also taught me in later years to measure the traditions of the Christian faith by the New Testament and the words of Jesus.

This is not the place to enumerate the basic teachings of the New Testament. Time will only allow me to refer to the supreme element in the authority of our Lord and Saviour Jesus Christ. It is summed up in the familiar passage which affirms: "For God so *loved* the world, that he gave his only begotten Son." The authority of Christ is the authority of righteousness and love. "The love of Christ constraineth us", that is, his love is the cohesive element in our Christian unity, it binds us to him and to one another.

We see unfolding before us in the world a unity of hate in a society held together precariously by fear. The people of today know the bondage of fear but not the bondage of love. Oh, that through my life and witness I may point them to the eternal contemporary lover of all men, Jesus Christ! God grant that we all may show to a world in despair the difference between merely claiming the New Testament as our authority and actual discipleship of a living Christ!

He is our only salvation. But what more can we wish? Thanks be to God for the authority of Jesus Christ and his redeeming love. His own words set forth the permanent basis of our unity. "If you love me, you *will* keep my commandments."

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In the charter of Roger Williams' colony of Rhode Island, we find the following bold and fearless declaration:

"No person within the said colony, at any time hereafter, shall be in any wise molested, punished, disquieted, or called in question, for any difference of opinion, in matters of religion, who do not actually disturb the civil peace of our said colony; but that all and every person and persons may, freely and fully have and enjoy his own judgments and consciences, in matters of religious concernments; they behaving themselves peaceably and quietly, and not using this liberty to licentiousness and profaneness, nor to the injury or outward disturbance of others."

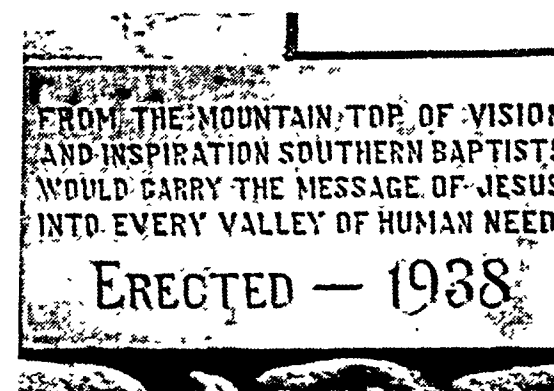
—C. E. Maddy, *Christ's Expendables* (Broadman Press)



# "We've A Story To Tell!"

1950 Foreign Mission Conference, Ridgecrest

A Picture-Story by Fon H. Scofield, Jr.



Foreign Mission Week at Ridgecrest is always a mountain-top experience. The 1950 Conference maintained the high spiritual level of other years, and, in the opinion of many who attended the sessions, this year's meeting excelled others at many points.

There were more missionaries in the conference than in former years. Each mission area was represented by from two to nearly a hundred representatives. It was almost a reunion for missionaries from China; they are

home now, resting and awaiting opportunities to return to their work in Arabia, Spain, and Japan were represented for the first time in several years.

The 1950 conference will be remembered as the year of fellowship with national Christians from other lands. The nationals joined us at Ridgecrest after attending the Baptist World Alliance. There were representatives from Japan, China, Germany, Hungary, Italy, Norway, and Brazil.

A spirit of international fellowship

inspired us. We saw the actual fruits of the redeeming love of God as proclaimed through our missionaries. National barriers dissolved. Hatreds of war were forgotten. We were impressed again with the fact that the confusion and chaos of our world can be resolved, and we are stewards of the force which alone can create the level ground upon which the peoples of the world can meet.

The theme of the conference was "We've A Story To Tell," and everyone who attended the conference felt

the challenge of world need. There was a fresh surge of conviction as to our responsibilities in the face of that need. Ridgecrest's Foreign Mission Week of 1950 was a mountain-top experience, to be sure; but those who were there have returned to the valleys and re-entered the hurry of normal life determined to measure up more effectively to the New Testament's mandate to "Go" and "Tell" until all the world shall know Jesus as Saviour and Lord.



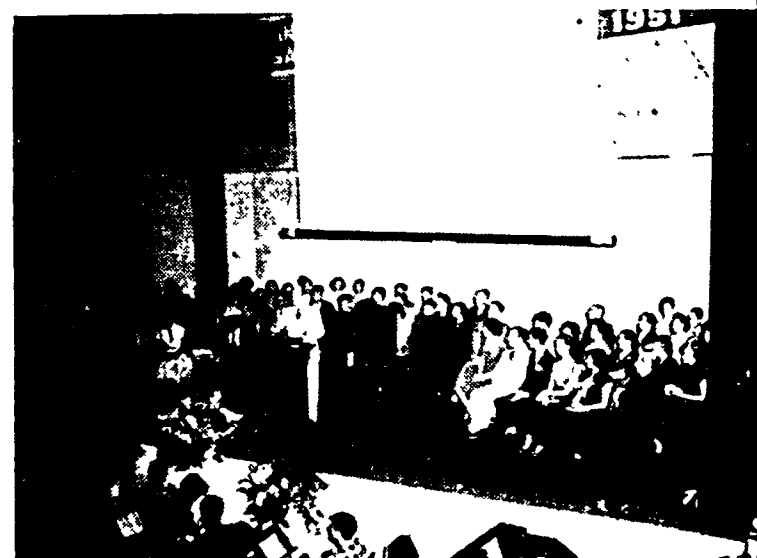
Left:  
The columns of Pritchell Hall.

J. G. Chastain, ninety-six year old emeritus missionary to Mexico, is greeted by Dr. Everett Gill, Jr.



Dr. Cornell Goerner, Mrs. W. B. Pittard, Jr. and Miss Juliette Mather.

China missionaries at autograph party.



Evening services featured missionaries and nationals. The screen was used each evening in a Missions Visualized feature.



Japanese Baptist leaders were among the guests representing our schools, churches, and all organized Baptist work.

Right:  
Rhododendron Hall.

Dr. Manfredi Ronchi, Italy, and Dr. Frank Means, program director.

Dr. John Soren, pastor, First Baptist Church, Rio de Janeiro, Brazil.

Dr. Jacob Meister of Berlin and Miss Edna Frances Dawkins.



Left:  
Fon Scofield and Missionary Coleman Clarke discuss photography.

Part of crowd at annual reception for missionaries.

Right:  
Pastor Ronchi of Italy and Mr. Schroeder of Germany.

Missionary John Mein and a friend from Brazil.





# EDITORIALS

## *Saved To Serve*

"Saved to Serve" is the suggested W. M. U. circle program topic for November. The *1950 Year Book* of that organization, in interpreting the topic, suggests "a study of the shameful record of Southern Baptists in enlistment and suggestions concerning enlistment methods." The enlistment of church members has been a major concern of denominational leaders and conscientious pastors for some time. It now appears that our people generally have begun to share the concern of their leaders.

The religious situation in the United States has some elements in it which are encouraging. More people, according to *The Christian Herald*, belong to churches than ever before. The percentage of church membership, as compared with the country's estimated population, is at an all-time high. Approximately 52.2 per cent of the population, or 81,862,328 persons, hold membership in churches or synagogues. These figures include Jews who reject the messiahship of Christ and all baptized persons affiliated with the Roman Catholic Church. It is obvious, of course, that there is no way to determine how many of these have had a genuine, personal experience with Christ and have been "born again." The Roman Catholic Church claims 26,718,343. Protestant and evangelical groups are said to have increased in membership by 2.9 per cent, while the Roman Catholic gain was 2 per cent.

Encouraging gains have been registered in many phases of Southern Baptist life. Our total membership at the end of 1949 was reported as 6,761,265, or 273,044 more than were reported a year earlier. Twenty-four thousand six hundred and sixty-six more people were baptized than in the previous year. New churches, organized mainly in urban areas, increased the total number of churches to 27,285. More churches have Sunday schools, Training Unions, W. M. U. organizations, and Brotherhoods than heretofore. The enrolments of all of these organizations have increased—some to a remarkable extent.

As gratifying as this progress is, a closer inspection of the statistics reveals how far short Southern Baptists fall of their ideal of total enlistment. All Southern Baptist churches do not have maximum religious opportunities. One eighth of the churches are usually pastorless. Approximately one church in sixteen does not have a meeting house. Less than one eighth of the churches have all of the recommended organizations (Sunday school, Training Union, Woman's Missionary Union, and Brotherhood). All of these organizations are effective allies in the task of enlistment.

The *1950 Southern Baptist Handbook* states that 1,771,451 of our 6,761,265 church members are non-resident. To these must be added those who because of indifference or willful sin have lost contact with the churches of which they are members. One's first reaction, when he hears someone say that 40 per cent of our Southern Baptist membership are not enlisted, is to say, "It just isn't so!" On the other hand, the foregoing facts show that such an estimate may not be far wrong.

A recent editorial in *The Word and Way* (Missouri state paper) made several pertinent suggestions for improving the situation. They are as follows: (1) Make the reception of new members more meaningful. (2) Give more personal care to the nurture and care of the members. (3) Give special attention to outgoing and incoming Baptists. (4) Grant letters of dismission only to sister churches.

Another point at which enlistment is greatly needed is in gifts to missions and benevolences. Southern Baptists actually gave less on a per capita basis to missions and benevolences during 1949 than in 1948. This loss is counterbalanced by gains in per capita gifts to local causes. If this trend continues, Southern Baptists will become less and less missionary in spirit and action. This problem, of course, fits into the larger context of the task of enlisting all of our people to be worthy stewards. For some this will mean tithing, but for others this will involve gifts far beyond a tithe.

The agencies and auxiliaries of the Southern Baptist Convention are eager to render all possible assistance. They do this by promoting church organizations which are designed to enlist church members in participation in local church programs (Sunday school, Training Union, Woman's Missionary Union, and Brotherhood). They also devote a great deal of time to the preparation of suitable materials for use in training better church members through these organizations.

In the last analysis, however, the responsibility for enlistment rests upon the local church. The agencies and auxiliaries of the Convention have no access to members who are not in any way participating in local church organizations. Moreover, Southern Baptists occupy a territory which is 1,500,000 square miles in extent. Their population density is 4.5 per square mile. This fact shows how difficult it is to reach all of them with a concerted appeal from boards and institutions. There can be no substitute for person-to-person contacts between people who belong to the same church and ought to be interested in the same thing.

## *Assumption of Mary*

The Pope will make the "Assumption of the Virgin Mary" an article of the Roman Catholic faith on November 1. This doctrine declares that, when Christ's disciples were bearing the body of Mary to the grave, Jesus appeared and carried it away to heaven. This new dogma of the Roman Church is in reality a primitive superstition based on apocryphal sources, rather than an event or teaching of the New Testament.

Catholic dogmas may be set forth jointly by a council of bishops and the Pope, or the Pope who is regarded as infallible when he speaks *ex cathedra* may make the declaration himself. In this case the Pope will follow the latter method. The new dogma will be proclaimed by Pope Pius XII from the main altar in St. Peter's Basilica.

The dogma of the Pope's infallibility was proclaimed by a council which met late in 1869 and early in 1870. That dogma, defined in an official "bull" (sealed papal letter), reads as follows: "When the Roman Pontiff speaks *ex cathedra*—that is when he is using his office as Pastor Doctor of all Christians—and in virtue of his apostolic office defines a doctrine of faith and morals to be accepted by the whole church, he, by the divine help promised him by the Blessed Peter, possesses that infallibility with which the Divine Redeemer was pleased to invest his church in definition of the doctrines or faith of morals, and therefore such definitions of the Roman Pontiff are irreformable in their own nature and not because of the consent of the church." No infallibility is claimed for him when he speaks on historical, political, social or scientific questions.

Implicit in all of these developments is the conclusion that until November 1 it will not be necessary to believe in the dogma of "the assumption" for saving faith. After that date, there will be no such alternative!

One who believes in the Scriptures as the sole and sufficient guide for matters of faith and polity, and the priesthood of all believers, is dismayed by the Pope's plan. A direct consequence of his action should be renewed zeal on the part of Southern Baptists to proclaim their distinctive message to the world.

## *Momentous Events*

Missionaries of the Foreign Mission Board have gone into four new areas within recent weeks. Although these actions have attracted only moderate interest in the denominational and secular press, they may be regarded as "momentous events" when someone undertakes to write the history of the second century of Southern Baptist foreign mission work. The entry of Southern Baptist representatives into the areas where our strongest missionary work is

projected today was unheralded at the time. With the growth and progress of the work in these areas, however, a considerable degree of interest has been excited.

Malaya, Southern Rhodesia, Ecuador, and Peru are the four areas to which our missionaries have gone recently. Miss Lora Clement has settled in Singapore in what Dr. Cauthen calls "an exploratory location." She will be joined there later by other missionary colleagues. The entire group will make a survey of the area to determine whether or not Southern Baptists should locate there permanently.

Rev. and Mrs. Clyde J. Dotson were appointed at the September Board meeting as contract workers in Southern Rhodesia. This development followed a visit to that area by Dr. George W. Sadler, regional secretary. The Dotsons have worked in the area under other auspices for approximately twenty years. They have a Southern Baptist background and sought to serve under our Board at a time when it was impossible for appointments to be made. A wealthy ranch owner in Southern Rhodesia who belongs to another denomination has given the Foreign Mission Board one thousand acres of valuable ranch land on which to launch a missionary undertaking.

Two couples, the William Haverfields and the Gordon Crocker, arrived in Quito, Ecuador in mid-September. Evangelicals are only a small minority in that country. The Haverfields and the Crocker hope to do the pioneer work which will result in the winning of many souls to Christ, the establishment of independent, self-supporting Baptist churches, and the development of a well-balanced denominational life.

Rev. and Mrs. M. D. Oates have enrolled as students in the University of San Marcos, Lima, Peru, which is the oldest university in the western hemisphere. Just what the future holds for Southern Baptists in this area will have to be determined by subsequent events.

The Philippine Islands should also be regarded as a new area of Southern Baptist opportunity, although missionaries of the Foreign Mission Board have been stationed in Baguio since the College of Chinese Studies (language school) was transferred from the Asiatic mainland some time ago. Eighteen or twenty of them came to the end of their course with no prospect of gaining admittance to China. As they had become more proficient in the use of the Chinese language, they were made aware of the rather large percentage of Chinese in the Filipino population. Sensing a real need for Christian witnessing, they went to work where they were. Here, too, is a beginning which will yield eternal results.

Momentous events are in the making. It cannot be emphasized too strongly that the finest thing that Southern Baptists can do for these new ventures at this juncture is to pray that the blessings of God may rest upon them.



# Missionary Family Album

ABERNATHY, The Rev. and Mrs. John A., of Korea, who have been in Japan since the outbreak of war in Korea, have gone to the Philippines. They may be addressed: 55 San Juan, Pasay City, Manila, P. I.

ANDREWS, The Rev. and Mrs. William P., appointees for Chile, left Miami September 1 by air for San Jose, Costa Rica, where they will attend language school.

BAGBY, The Rev. and Mrs. T. C., of Brazil arrived August 23 by boat for furlough at Waco, Texas.

BAILEY, Gracia, of Brazil, arrived August 17 for furlough at 1125 North Harvey Street, Oklahoma City, Oklahoma.

BAKER, Mrs. C. A., missionary emeritus to Brazil, has moved from 2422 Devine Street, to 617 Ott Road, Columbia, S. C.

BELL, The Rev. and Mrs. Lester C., appointees for Brazil, left New Orleans September 7 by boat for Rio de Janeiro.

BROOKS, Ernelle, of Nigeria, arrived August 28 for furlough at 102 North Library Street, Greenville, North Carolina.

BROWN, Dr. and Mrs. Lorne E., of Arabia, who have been attending language school in Beirut, Lebanon, have returned to Arabia (American Mission, Bahrein, Persian Gulf).

BRIDGES, The Rev. and Mrs. Glenn M., of Brazil, who have completed language study in Campinas, have gone to Campo Grande, Estado Matto Grasso, Brazil (Caixa 78).

BRYAN, The Rev. and Mrs. Charles W., appointees for Chile, left Miami August 27 for San Jose, Costa Rica, where they will attend language school.

BUSTER, (Miss) Ray, of Brazil, arrived July 27 by air for furlough at Clovis, New Mexico (Box 184).

CAMPBELL, Viola, of Mexico, should be addressed: Avenida Morelos 1425 Pte., Torreon, Coahuila, Mexico.

COCKBURN, The Rev. and Mrs. S. H., appointees for Argentina, left New Orleans August 25 for San Jose, Costa Rica, where they will attend language school.

COWHERD, The Rev. Charles P., of China, arrived August 25 from Tsingtao for furlough with his family, at 1606 Enoree Street, Columbia, South Carolina.

CULLEN, Dr. and Mrs. P. S., appointees for Nigeria, left New Orleans August 16 by boat for Lagos.

DONNELLY, Dorothy, of Brazil, has been temporarily transferred from Belem, to Manaus, Amazonas, Brazil (Caixa 226).

DOZIER, Mrs. C. K., of Hawaii, lost her mother, Mrs. Delia Turner Burke, August 23 in Honolulu.

ELLIOTT, Darline, of Colombia, left New Orleans August 31 for Barranquilla.

She may be addressed: Apartado Aereo 47-42, Bogota, Columbia.

EUDALY, The Rev. and Mrs. N. Hoyt, appointees for Mexico, who have completed language school in Medellin, Colombia, have gone to Mexico. They may be addressed: Av. Bravo No. 810 Oriente, Torreon, Coahuila, Mexico.

FRANKS, The Rev. and Mrs. Ruben I., appointees for Chile, left New Orleans August 31 by air for San Jose, Costa Rica, where they will attend language school.

FIELDER, The Rev. and Mrs. J. Wilson, missionaries emeritus to China, now living in Waco, Texas, received a message stating that their son, J. Wilson, Jr., a *Time* correspondent, is missing in the Korean theater of operations.

FOREMAN, Blonnye H., of Brazil, should be addressed: Arraias, Campos Belos, Goyaz, Brazil.

FREEMAN, The Rev. and Mrs. Z. Paul, of Argentina, have moved from Virden, Illinois, to 2863 Grand Route, St. John, New Orleans 19, Louisiana.

GILLESPIE, The Rev. and Mrs. A. S., of China, have moved from Reidsville, North Carolina, to 1239 Washington Avenue, New Orleans, Louisiana, where Dr. Gillespie is on the faculty at New Orleans Baptist Theological Seminary.

GOLDFINCH, The Rev. and Mrs. S. L., of Paraguay, have moved from Conway, South Carolina, to 306 West Park Avenue, Greenville, South Carolina.

HARDY, The Rev. and Mrs. Hubert L., appointees for Chile, left Miami September 1 by air for San Jose, Costa Rica, where they will attend language school.

HARMON, Ethel, of Nigeria, arrived in September for furlough at Cumberland Falls Rt., Corbin, Kentucky.

HARPER, The Rev. and Mrs. Leland J., appointees for Paraguay, left Dallas August 25 by air for San Jose, Costa Rica, where they will attend language school.

HARRIS, The Rev. and Mrs. Robert L., appointees for Latin America, left New Orleans August 31 by air for San Jose, Costa Rica, where they will attend language school.

HEADRICK, The Rev. and Mrs. Harvey O., appointees for Brazil, left New Orleans August 24 by boat for Rio de Janeiro. They will attend language school in Campinas, Estado Sao Paulo, Brazil (Caixa 15).

HICKMAN, The Rev. and Mrs. William A., Jr., appointees for Paraguay, left Miami September 1 by air for San Jose, Costa Rica, where they will attend language school.

HICKS, The Rev. and Mrs. Marlin R., appointees for Chile, left New Orleans August 30 by air for San Jose, Costa

Rica, where they will attend language school.

JOHNSON, The Rev. and Mrs. Cecil W., appointees for Mexico, announce the birth of Susan Elaine, first child, at La-Grange, Georgia, August 19. Mr. Johnson is in Torreon, Mexico, where he will be joined later by his wife and child.

JOINER, The Rev. and Mrs. Garreth E., appointees for Ecuador, left Dallas August 29 by air for San Jose, Costa Rica, where they will attend language school.

LANDRUM, Minnie, of Brazil, arrived September 5 by boat for furlough at Clinton, Mississippi.

LIDE, Florence, of China, left New York August 30 by boat for Lagos, Nigeria, West Africa. She will teach at Idi-Aba Girls' School, Abeokuta.

LIDE, Frank P., of China, has moved from Wake Forest, North Carolina, to 2825 Lexington Road, Louisville, Kentucky, where he is on the faculty at Southern Baptist Theological Seminary.

MASTERS, Helen, appointee for Nigeria, left New York August 21 by air for Lagos.

MARRIOTT, Mrs. Cora B., missionary emeritus to China, has moved from Manhattan Beach, to 10414 Jardine Avenue, Sunland, California.

McGAVOCK, Margaret, of Mexico, became the bride of Samuel A. Woodward at the First Baptist Church, El Paso, Texas, September 9.

McNEALY, The Rev. and Mrs. W. B., of Brazil, left New Orleans August 17 by boat for Rio de Janeiro (Caixa 320).

MIDDLETON, The Rev. and Mrs. Hubert K., appointees for Chile, have moved from Yadkinville, to College Village Apt. 23C, Winston-Salem, North Carolina.

MILLER, Georgia Alice, appointee for Nigeria, left New Orleans August 16 by boat for Lagos.

MILLS, The Rev. and Mrs. John E., of Nigeria, left Lagos August 28 for furlough at 821 Sumter, Mexia, Texas.

Moss, The Rev. and Mrs. J. Ulman, of Venezuela, announce the birth of James Ulman, Jr., second child, first son, at Barquisimeto, August 12.

MULLER, The Rev. and Mrs. A. C., of Mexico, have been transferred from El Paso, Texas, to Torreon, Coahuila, Mexico (Ocampo 117 Oriente), where Mr. Muller will be on the faculty at the Mexican Seminary.

OATES, The Rev. and Mrs. Marion D., appointees for Peru, left New York by boat September 1 for Lima, where they will be students at the University of San Marcos.

Ross, The Rev. and Mrs. J. Wilson, appointees for Mexico, left Dallas August 29 by air for San Jose, Costa Rica, where they will attend language school.

RUNYAN, The Rev. and Mrs. Farrell E., of Nigeria, left New Orleans August 16 by boat for Lagos.

(Please turn to page 25)

# From Near and Far

Three new preaching chapels have been opened near the Seminary. Nine from one chapel were baptized yesterday (July 14). A nineteen year old Buddhist monk has accepted Christ, taken off his Buddhist robes and been baptized also. We are daily hearing of wonderful answers to prayers and genuine conversions. The churches that give true gospel messages are full.

The Christian boys and girls in the high schools were brought under strong conviction of sin, confessions were made, provincial barriers removed, and time was lost sight of as hours in prayer slipped by. The result: not only new joy in the Lord, but an aggressive boldness in soul winning on the part of these intermediates. The large majority in these student bodies are unbelievers but they are having a faithful witness given to them now.

—Catherine Walker, Shanghai, China

It is perfectly possible to tell a lie without saying anything untrue. As a matter of fact, the most effective liars are those who never deliberately say anything that is not so; they simply tell a piece of the truth and refuse to tell all of it.

—Henry Hitt Crane in YOUR LIFE COUNTS, Abingdon-Cokesbury Press

Carl Hunker in language school at Baguio, Philippine Islands, writes: Recently our group suspended language classes for two weeks to conduct a Vacation Bible school for Chinese children. They were very enthusiastic and the 110 who received diplomas were far more than we had anticipated. After the close of the school additional instruction in the meaning of salvation and the meaning of the Christian life was given the thirteen Intermediates and Juniors who indicated their desire to become Christians.

Persons interested in sending relief packages to France should address them to Dr. Edwin A. Bell, Rue de Lille, Paris 7, France. Dr. Roy F. Starmer is no longer connected with the relief work there.

Corporal Carl E. Bush of the U. S. Army, stationed in Japan, writes: I am a Southern Baptist from Texas who has joined the service and had the pleasure of being sent to Japan. We have a mission Bible class every Wednesday night for a large group of

children and a few grownups. I have never tried to teach a Bible class before, but I find that a person can learn a lot from teaching because he has to study his lesson harder. Another young Baptist from Texas is working with me. It is great to have children say that they want to be Christians like we try to be. In the service we do not have much time to teach the gospel of the Almighty God, but I am thankful for the opportunities I do have and pray that some day God will call me to be a missionary for his cause.

We have just returned from the annual meeting of the Japan Baptist Mission meeting at Miyajima, an island about 400 miles south of Tokyo. It is the custom of each mission field to have a meeting of all the missionaries on the field (this group composes the Mission) once a year. At that time decisions which concern the work as a whole are made, officers and committees are elected, and problems talked over. In addition to business, there is opportunity for fellowship in worship and recreation. It is the one time in the year when missionaries get a chance to sing together the beloved old hymns in English and to hear preaching in their own language. It is truly a time of great refreshment.

My first Mission meeting in Japan was

in 1948 when about a dozen of us gathered in the home of the Maxfield Garrotts. This time there were 39 present.

—Tucker N. Callaway

Eight graduates of the Nigerian Baptist Theological Seminary, located in Ogbomosho, Nigeria, received their Th.B. degrees on August 12 of this year. These students represent the first graduating class of the Nigerian Seminary since it became an affiliate of the Southern Baptist Seminary in Louisville, Kentucky. The names of those graduating are: John Adeshina Adebisi, Samuel Atiba Adegbite, Theophilus Adedeji Adejunmobi, Joseph Larewaju Boye, Daniel Adeji Sanyaolu, Amos Mobolaji Olaleye, Gabriel O. Akinwumi, and James Adegoke Ajani.

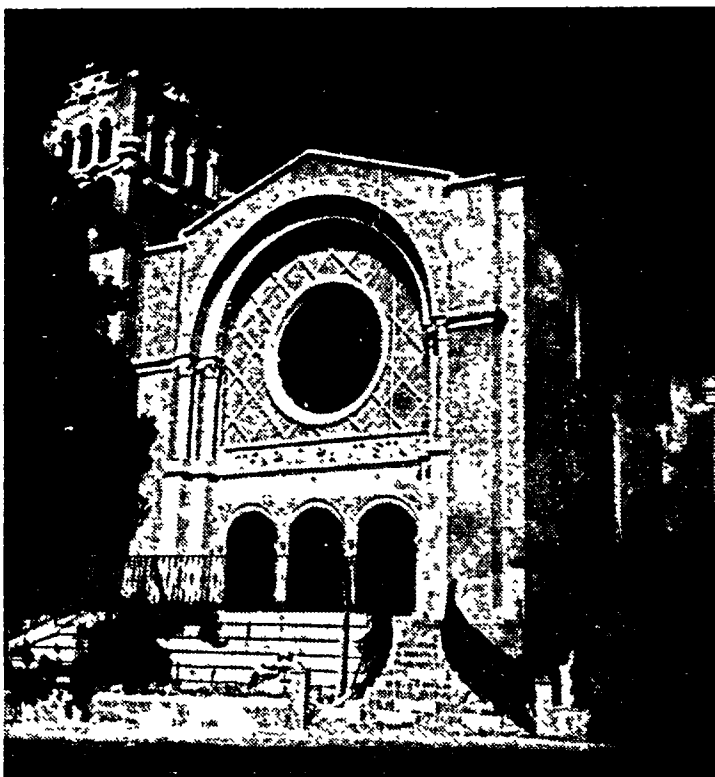
Last week we had our annual South Brazil Mission meeting with some sixty members present. This is the largest attendance we have ever had, thanks to the personnel reinforcements during the last two years. For four days we discussed and studied the work in the various stations, taking a while out for meals noon and night. We closed at midnight on Friday with a social hour, feeling refreshed in spirit.

—Mrs. A. R. Crabtree

The Charter of the United Nations established an organization "to maintain international peace and security" through the collective effort of sovereign states. These agreed to work together to foster friendly relations among nations, to further conditions of stability and well-being which are the basis for friendly international relations, and, lastly, to prevent war, by force if necessary.

Twenty-eight Japanese students are in this country for graduate study on scholarships provided by United States and Canadian Protestant church groups. Most of the twelve women and sixteen men are ministers and teachers especially selected to become leaders in the Church of Christ in Japan.

There is great demand in the State of Israel for the complete Hebrew Bible and for Scriptures in the mother tongues of refugee Jews who do not know Hebrew, according to the American Bible Society.



The beautiful new Templo Bautista, Chihuahua, Mexico, built from Lottie Moon Offering funds, was dedicated July 1, 1950. Rev. and Mrs. A. P. Pierson, field missionaries, live in Chihuahua.

# EPISTLES

## FROM TODAY'S APOSTLES ALL OVER THE WORLD

### *Nazareth's New Missionary Preacher Finds People Hungry for God's Word*

We reached our new home in Nazareth in June, after only thirteen and a half days on the ocean. Missionaries Kate Ellen Gruver and Elisabeth Lee were waiting to take us to Nazareth when we docked at Haifa.

At the Truett Home in Nazareth we found twenty little smiling faces calling out greetings to "Uncle" Dwight and "Aunt" Emma. The home for children has been housed in the mission residence, and since our arrival Miss Gruver and her co-workers have speeded up moving operations into their new residence just up the hillside. It is a lovely new building and quite comfortable, although now too small for their needs. Until larger quarters can be obtained, expansion for the home is out of the question.

In addition to their work with the homeless children, the missionary women have been arranging for Sunday worship services in the Nazareth church and successfully operating a primary day school of 170 pupils. This is in an Arab city where women are supposed to do menial tasks only.

We have worked and prayed that God might send the personnel and equipment to open a Baptist high school in Nazareth this fall. It is so necessary at this particular time because there is no accredited high school nearer than Haifa and when the young people finish primary school there is nothing for them to do. Communism is taking its toll among this group. We are planning to open the school completely on faith.

The urge is almost irrepressible to roll up our sleeves and get into the work immediately. But we must spend the first year in language study or we shall never be equipped to render our best service for the Lord. We are conducting four preaching services each week through a translator. This young man is a devout believer who translates the spirit as well as the words of the message. He is a valuable co-laborer.

One of the services nearest our hearts is the Sunday afternoon service in the little village of Cana of Galilee, six miles from Nazareth. We meet under an olive tree in a small garden and sing hymns, then teach and preach the Word of God. More than fifty per cent of the attendance is Moslem. We hope to give much time to the development of evangelistic work in other villages like Cana as soon as we have learned the language.

The greatest thrill I have experienced

in the short while we have been here is seeing the desire of so many people to hear the Bible preached and taught. I cannot comply with all of the requests for special classes in the study of the

Bible, but they have fulfilled one of my fondest dreams—to serve God where people are hungry to hear his precious Word.



DWIGHT L. BAKER  
*Nazareth, Israel*

### *Dr. Brown Assists in Mission Hospitals of Reformed Church*

One of the most interesting experiences we have here is that of visiting the villages of Bahrein on Fridays, the Moslem day of rest. There are many of these villages, made up mostly of date-stick and mud houses.

Arabs have a beautiful sense of hospitality and missionaries are invariably invited into a home, and the neighbors gather to listen to the evangelist. Invariably, too, food and coffee are produced for the occasion. This coffee, very hot and very bitter, comes about a tablespoonful at a time in small handleless cups. The pourer stays on the job refilling the cup as soon as it is emptied, and for the novice it is a puzzle to know how to stop this flow of coffee. Eventually we learn that a little shake of the wrist is the signal that one has had enough.

We spent one month in Doha to assist in medical work of the Reformed Church Mission. This principal city of Qatar (pronounced Guttar), situated on the southern coast of the peninsula, has a population of about 20,000. Unlike Bahrain, it is completely Arab, almost untouched by Western influence. Things move at a slow pace in the narrow, sun-baked streets and dusty bazaar.

Americans are still a curiosity in the city. A small crowd of curious children always conducted us through the market place. Whenever we carried a camera, some of the boys and men wanted their pictures taken, thinking the privilege would surely be worth a small gift from the missionary. A few, however, still have a fear of such gadgets. One old weaver refused to be pictured, in spite of a substantial gift, on the ground that I would cast a spell on him.

I do not recall having seen a single tree in the entire town of Doha. All of our water was brought in by truck. The sur-

rounding country is a vast flat plain of sand and rock with an occasional clump of trees around a well that some industrious Arabs have dug. The few trees and sparse garden would die without the farmer's constant efforts with a leather bucket, drawing the water from great depths with the aid of ox or donkey.

In contrast, the twin cities of Muscat and Mutreh, are picturesquely set where the bare and rugged mountains of Oman meet the blue waters of the Gulf. Also a large *Baloochie* population adds the color of the women's bright clothing and heavy jewelry. A hospital of the Reformed Church Mission is located here, and a small but flourishing group of Christians gather for worship and fellowship in spite of persecution from authorities.

We served at the hospital for a month while one of the mission doctors was away. To me the most pressing problem

was how many and which patients to see. The hospital had about a hundred patients and the clinic two to three hundred more.



LORNE E. BROWN  
*Bahrein, Persian Gulf*

### *Pre-opening Students at Rome School Spend Vacations in Christian Service*

When I moved into the new training school building in April, four girls came to live in it with me and began studying Bible, music and English, the temporary subjects provided. A busy three months were spent in housework, entertainment of many guests, teaching in the Sunday school in our chapel, visiting in needy homes, getting acquainted with our churches in Rome, and occasional sight-seeing trips, along with the daily lessons and devotional periods.

When they left for vacation, the girls took with them Sunday school lesson plans and simple handwork patterns which they had helped prepare. Alma's family lives on the top floor of an apartment house in noisy, crowded, ragged, but scenic Naples. Once a week children from the neighborhood climbed four flights of stairs to those simple but attractive rooms from which they could glimpse the mountains beyond, and listened eagerly while Alma taught them from the Bible.

Three hundred miles to the southwest, at Cagliari, on the coast of Sardinia, other

children heard those same lessons as Licia taught them each Sunday afternoon in her widowed mother's tiny home.

Maria, who lives in Rome, made a two-hour round trip by bus and tram each week to teach in the Sunday school at the chapel of the training school.

Down in Catania on the eastern coast of Sicily, Santina ran into trouble. Sunday schools in Italy usually dismiss during the three summer months. The children, already dismissed for the usual summer holidays, ignored her attempts to start regular classes again. So, although she knew nothing of Vacation Bible school plans, she resourcefully used a similar idea.

Every afternoon, including Sunday, Santina gathered ten neighborhood children in her home for Bible study and singing. She devised other lessons to supplement the fifteen already prepared for Sundays. Every day she assigned a short scripture verse to be studied, and rewarded the child who learned it best with a trip to the beach with the teacher.

Thus, even before the official opening of the training school in October, God has started giving the increase.



VIRGINIA WINGO  
Rome, Italy

#### *South Brazil Mission Meeting Draws Largest Attendance in its History*

About sixty members of our own mission and several visitors from the North Brazil Mission attended our annual South Brazil Mission meeting. Many of the younger missionaries brought their children and it was really the biggest gathering we have ever had, thanks to the reinforcements received in personnel during the last year or two.

Most of the out-of-town missionaries were entertained at the training school, making it easier on us Rio housekeepers. A few stayed in the new missionary apartment building just up the hill from the training school. Its six roomy apartments will be occupied by the single ladies of Rio and three missionary families. This new building and the training school building which is only a year old are already helping immensely in our work.

The housing shortage is still acute. Even now one of our new missionary couples is finding it impossible to rent a place for a reasonable price. We are living on a noisy, dusty street, but we consider ourselves fortunate, the convenience of location compensating for the rumble and clash of passing traffic.

Dr. Crabtree was able to make a good report on the seminary. Sixty-five men were enrolled this year. Of the seventeen who graduated last November, one has



On their silver wedding anniversary, Mr. and Mrs. John A. Abernathy wore Korean wedding garments in vogue 2,000 years ago. A banquet of forty-five dishes is arranged on the table in front of them.

gone to Bolivia as a missionary of the Brazilian Foreign Mission Board. His wife studied in our training school.

Plans for a new administration building for the seminary have been presented to the city government for approval. Such matters move slowly, but we hope to begin construction soon.

Our training school course now consists of three years' work. Also, we still have a preliminary religious course in the college. Some students come from other places without having had religious preparation.

We have a fine group of girls. Many of them have to face strong opposition from their families. Almost all come without any financial support from home. One girl said her father, who is a Baptist, warned her he would not even pray for her. Many Brazilians still think a woman's activities should be confined to the home, see no necessity for her getting an education, and doubt the propriety of her doing religious work. We have thirty-one students, with about forty taking the preliminary course.



MABEL HENDERSON  
CRABTREE  
(MRS. A. R.)  
Rio de Janeiro, Brazil

#### *Korean Friends Help the Abernathys Celebrate Silver Wedding Anniversary*

We supposed our Silver Wedding anniversary would pass unnoticed, but our Korean friends made elaborate plans for the day. The church was decorated with flowers and "flags of the nations." Hymns,

scriptures, prayers, solos and speeches filled the day. Friends congratulated us in English, Chinese and Korean.

During a lull, an attractive little brunette in a pink silk birthday frock appeared and, after a series of bows, presented us with half a dozen beautifully engraved Korean silver teaspoons—a gift from the local church. In all we received twenty-eight pieces of silver, one piece being a ten-inch Grecian vase from our friends and helpers, Mr. and Mrs. David Ahn and their son. The pathetic part is that all twenty-eight pieces had to be abandoned when we left Korea.

Later the little brunette appeared again accompanied by a handsome young man. Each carried a wedding bouquet of lilies and snapdragons tied with a red "silk shower ribbon." The men receive bouquets too in Korea. John responded by relating much of our romance and urging young people to know, before taking the final step, that they were setting up a Christian home. I told them how much we appreciated their loving thoughts for a happy anniversary.

Korean wedding outfits awaited us in the pastor's study, and a costumer was present to dress us to look the part of prince and princess for the day.

First was an array of ornaments for my hair, with streamers hanging from each side. Strings of beads were hung over my ears. I wore a bright blue fancy apron and over that a long, full, blue skirt. My finger-tip, loose-hanging coat was richly embroidered and the sleeves were made of wide bands of rainbow-colored satin. An extra ribbon belt held this in place.

John was dressed in wine-brocade with a big square medallion of embroidery which must have been as pretty as the



high priest's breastplate. He also had a jeweled leather belt "arm-pit high." His black horse-hair hat wasn't nearly as pretty as my crown.

While we were being dressed up, a wedding banquet of forty-five dishes was being set up in the adjoining room. We were seated behind this table, the bouquets in vases at the side, for our picture. Mr. Yu, seventy-five years young, alert and enthusiastic, presided at the banquet.

Korean and American friends gathered early for an American buffet supper. Among the guests were Chaplain Sheerwood (Baptist), other American missionaries in Seoul, and Prince Yee.

Pastor Kim promised that the entire Baptist convention would attend if we would just let Korea celebrate our Golden Wedding. We were deeply impressed with the fellowship of the day and thankful that June 20 was our wedding day, instead of one week later when we and our American friends were forced to evacuate our newly adopted land of Korea.

We are much concerned about the loved ones left in Seoul—only two hours from Japan by air, and still no way to send or receive messages. We are glad

that our Baptist chaplain was able to return and are hoping to hear from him one of these days.



JEWELL ABERNATHY  
(MRS. JOHN A.)  
Fukuoka, Japan

#### *Mission and National Baptist Group Co-operate in Locating Missionaries*

One of the important items discussed at the annual Japan Mission meeting was the location of missionaries after their study in language school is completed. The first two years on the field are set aside for intensive language study, after which the missionary begins his real work.

It is the policy of the mission to decide upon a missionary's future task one year before he is actually ready to take it up. This is necessary in order that housing may be provided and other plans made. Since we will finish language school in one more year, our own case will illustrate the procedure for deciding upon a missionary's location.

Dr. Maxfield Garrott, president of the mission, came to Tokyo a few weeks before the annual meeting to interview each missionary who is now in language school and scheduled to finish next year, giving each a chance to express his own preference. We felt that the place of service most appropriate to our abilities would be teaching in the seminary and university in Fukuoka.

After his talk with us, Dr. Garrott met

with the executive committee of the mission and presented our desires. In the light of their knowledge of the needs on the field, members of the committee made up a list of suggested assignments and presented them to the mission at the annual meeting. When an individual feels that the assignment suggested for him does not suit his abilities, he is given a chance to express himself.

After considering my opinion that work with students would be more appropriate to both my wife and me, the mission agreed to recommend that we go to Fukuoka to teach in the schools there. It was suggested that we live near the large government university so that we may have contact with students of this great secular education center as well as with the students of our Baptist schools.

The recommendations of the mission are passed on to the Japan Baptist Convention for approval before final assignments are made. This convention is made up of delegates from the Baptist churches in Japan. If it feels that any of the suggested appointments are unwise, those not approved will go back to the mission for further consideration.

This will give you some idea of the interrelation of an individual missionary, his mission group, and the national convention. Within the relationship there is much freedom for the leadership of the Holy Spirit to operate. When a decision

is finally reached after much prayer and discussion in the spirit of Christian love, it is usually one which is pleasing to all concerned.



TUCKER N. CALLAWAY  
Tokyo, Japan

#### *High School Students on the Shanghai Compound Pray for Spiritual Revival*

Religious teaching, not permitted now in the schools here, has become wholly church-centered. Students come to the Sallee Memorial Church for morning prayers, Bible classes and other meetings. The church is a busy place seven days a week.

Soon after five o'clock each morning, faithful old Wei San unlocks the back door for high school boys to slip in and find a corner somewhere to commune with God. On week days seventeen Bible classes, eight young people's organizations, and several prayer groups use five classrooms which have been furnished with blackboard, table and benches. On Sundays, the Sunday school uses these and many other places on the compound.

The devotional leader of the boys' B.Y.P.M.O. group, feeling his lack of spiritual power, wrote a letter to the other boys in the organization revealing his hunger for spiritual growth. He asked

each of them who felt the same to write "Amen" at the end of the letter. It came back to him with fifteen "Amens." A few of the boys began to pray together and one-by-one the others began to join them. One Saturday night they prayed all night.

Hearing of it the following Sunday, the girls also held an all-night prayer meeting. On Monday morning the usual half-hour worship service at the church extended until noon and some were still there at supper time. Tuesday's worship service also lasted until noon, and the students asked Pastor Tsang of the seminary to talk to them that afternoon about the fullness of the Spirit.

Two new preaching centers were opened about this time. The students spend their Saturday and Sunday afternoons working with them. Of forty-seven

new members baptized into the Sallee Memorial church recently, more than a dozen were the first-fruits of the newly opened centers.

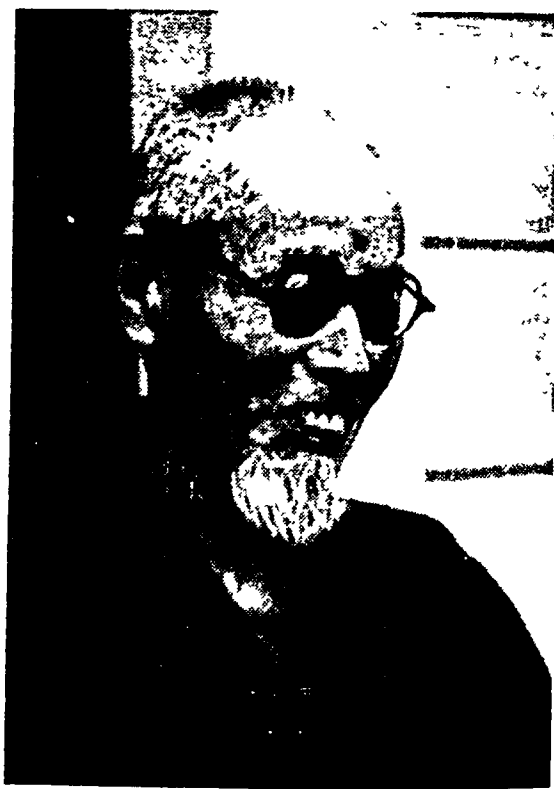


JOSEPHINE WARD  
Shanghai, China

#### *Pastor Rho Arase is Described as A Man in Whom There Was no Guile*

We of the Kumamoto Baptist Church have suffered the loss of our beloved friend and former pastor, Mr. Rho Arase. Also, the Baptist Convention of Japan and the mission have lost, in his death, their most honest critic but most loyal supporter.

Mr. Arase was seventy-eight years old



Pastor Rho Arase, veteran Japanese pastor who defended the teaching of Christianity in Baptist schools during the war, has passed to his reward.

at the time of his death. He had retired during the war years and, physically, was unable to serve after the war. But, seeing the tremendous need for evangelism at this strategic hour, he began his work anew, moving to Oita to assume the responsibility of a newly organized church.

However, the work at Oita was too heavy for him. I went to relieve him one Sunday each month and on the other Sundays his son, Noboru, conducted the evening services. The son left his own church in Kumamoto immediately after the morning worship service, traveled eight hours on the train, and arrived in Oita just in time to conduct the evening services.

When I went to Oita, Mr. Arase would talk to me by the hour, telling of the work of our Baptist convention in the days that have passed and of his hopes for the convention in the future. His fervent prayer was always the same: "Lord, to the very end, let me evangelize."

God granted his prayer. He came to Kumamoto for a last visit to see his grandchildren, stood in his former pulpit on Sunday morning and bade the church members and friends goodby and gave them his blessing. Then he took the afternoon train back to Oita, had a thanks-

giving service with the newly baptized members and others of the Oita church, and in so doing completed his earthly ministry. The next morning Pastor Arase suddenly slipped away.

Pastor Arase was a trustee of Seinan Jo Gakuin, the school at Kokura, during the war years. Intense pressure was placed upon the school to discontinue the teaching of Christianity. Finally, the trustees of the school were assembled together with the Japanese army officials to see what could be done about the situation.

Then Pastor Arase stood up and said in effect: "This school is a Christian institution. It was founded upon Christianity. Its very life is Christianity. Without Christianity it will die. Furthermore,

the burden of proof is on you to prove that Christianity is bad either for this school or for Japan."

The victory was won. Neither of the two Baptist schools ever quit teaching Christianity at any time during the war.

I thank God that I had the privilege of friendship with such a faithful worker in whom there was no guile.



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## Missionary Family Album

(Continued from page 20)

SCHWARTZ, Evelyn, of Hawaii, has moved from 2323 University Avenue, to 2036 Vancouver Drive, Honolulu, T. H.

STAMPS, The Rev. and Mrs. D. F., of China, have moved from Princeton, New Jersey, to 340 South Ridgewood Avenue, Daytona Beach, Florida.

TREADWELL, The Rev. and Mrs. E. M., of Brazil, announce the birth of Jeannie Darlene, third child, first daughter, at Recife, August 28.

TUMBLIN, The Rev. and Mrs. John A., of Brazil, left New York August 31 by boat for Natal (Caixa 111, Natal, Rio Grande do Norte).

WATSON, The Rev. and Mrs. James O., appointees for Argentina, left New Orleans August 29 by air for San Jose, Costa Rica, where they will attend language school.

WHIRLEY, The Rev. and Mrs. Carlton F., of Nigeria, left Lagos August 28 for furlough in Louisville, Kentucky, where they will attend Southern Baptist Theological Seminary.

WHITTEN, The Rev. and Mrs. Charles W., of Argentina, have moved from Laguna 970, Ituzaingo, to Bolanos 164, Buenos Aires.

WILLIAMS, Lillian, of Colombia, left New Orleans August 31 by air for Cartagena (Apartado Aereo 298).

WILLIS, Miriam, of Paraguay, lost her mother, Mrs. C. L. Willis of Dallas, Texas, August 20.

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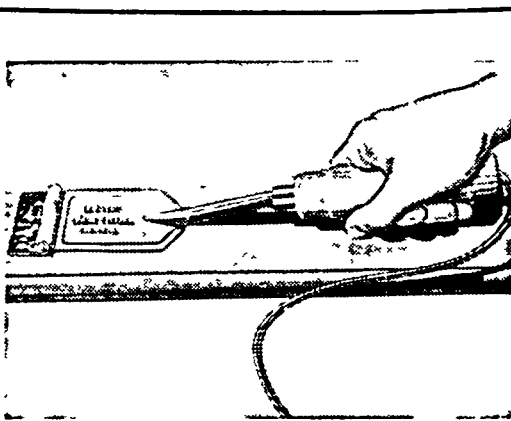
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# TOOLS *for Missionary Education*

## Four Missionary Tools

By Margaret Bruce

Eight months after a spoonful of Indiana soil arrived in a Brooklyn laboratory it was at work saving human lives. A particular mold happened to be working in that spoonful of soil and terramycin was produced. Capsules containing this light yellow powder, when swallowed, have given life to many patients.

Missionary information, interest and inspiration cannot be given by capsules as can the terramycin, but there are four life-giving tools used by Woman's Missionary Union for the missionary education of young people.

In 1896 the Foreign Mission Board requested Woman's Missionary Union to accept the responsibility for the promotion of Sunbeam Bands. They had been started in 1886 by Dr. George Braxton Taylor of Virginia. This missionary organization for little children four to nine years of age has grown in a wonderful way. Today there are 9,581 Sunbeam Bands with 144,565 children studying about missionary work and helping to support it with their prayers, gifts and service.

Sunbeams have a monthly missionary magazine, *World Comrades*, mission books, seasons of prayer, stewardship stories, and community missions activities which help them to "take the light which makes the world bright."

When the boys reach nine years of age they are ready for another missionary tool, Royal Ambassador Chapters, and the girls are promoted into Girls' Auxiliaries. There are 9,654 RA organizations with 85,009 members and 14,106 Girls' Auxiliaries with 141,541 members. These figures include both junior and intermediate GAs and RAs.

*Ambassador Life* is the magazine for RAs and *World Comrades* is the GA magazine. The ranking system is one of the most interesting phases of Royal Ambassador work and the forward steps, likewise a progressive system of study for the Girls' Auxiliary members, is an attractive feature. Armbands, pins, sweaters, T-shirts, pennants, Standard of Excellence wall charts, and many other supplies, appeal to the boys and girls and help enlist them in the cause of missions.

For young women there is an excellent tool known as Young Woman's Auxiliary. This organization for young women sixteen through twenty-five years of age has 54,608 members in 5,540 organizations. In churches, YWAs are usually named for some missionary, while in colleges they are known as Ann Hasseltine YWAs, and in hospitals as Grace McBride YWAs. *The Window of YWA* is the missionary magazine for this organization. Young Woman's Auxiliary members enjoy camps as well as do GAs and RAs. The YWA citation encourages young women in outstanding service, and YWA federations and book clubs offer many delightful activities.



Jimmy Wilson

Margaret Bruce, W.M.U. Young People's Secretary, is at home with Sunbeams, GAs, RAs, and YWAs.

These four tools, Sunbeam Bands, Girls' Auxiliaries, Royal Ambassador Chapters and Young Woman's Auxiliaries, give missionary knowledge and zeal to young people and inspire them to share the life-giving gospel of Jesus Christ with those of every nation. Because of the missionary education young people receive in these organizations many are giving their lives to missionary service and through their gifts and prayers they are taking the message around the world.

### Write for These!

The following pamphlets, of which only a limited stock remains, will not be reprinted. If you are interested in securing any or all of them, please send your requests promptly.

"Are Nippon's Religions Adequate?" by Yukiko Endo.

"Buddha Faces the Western World," by Lindell O. Harris.

"Every Baptist a Missionary," by E. C. Routh.

"International Seminary," by John Allen Moore.

"Japan Listens for a Voice!" by Baker James Cauthen.

"Japan's Southern Baptists," by Mary Lucile Saunders and Marjorie Moore (pictorial booklet).

"Light for the Whole World," a pageant by Clara Annis McCartt. Map of Japan.

Missionary Map of the World.

Japan Picture Sheet.

"The Bible in Japan," by Francis Carr Stifler.

"We Dare Not Fail," a pageant by Mrs. John Maguire.

### Missionary Service Flag

The Sunday School Board is offering a "Missionary Service Flag" for sale through its book stores. It sells for \$3.75.

These flags should be ordered directly from your Baptist Book Store.

### New Book on China

*Evening and Morning in China*, by Dr. E. C. Routh, came from the press in August. This splendid book tells the story of Southern Baptist mission operations in China up to the present critical emergency. It is designed to meet the need for a new mission study book on China.

# BOOKS

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

*Pearls Are Made* by Ann M. Harrison (Friendship Press, \$1.75). Junior boys and girls will find this book an absorbing picture of everyday life in the Near East, particularly in the Persian Gulf area. The contrast between ancient and modern customs and ideas will appeal to young Americans and their teachers. The Christian principles woven into the story, especially the tale of the oyster and the pearl, should influence young lives for better living. Books of this type tend to draw boys and girls of many lands into a closer bond of friendship. V.L.P.

*Half of One World* by Foster Hailey (Macmillan, \$3.00) is a survey of the Asiatic half of the world, giving within the compass of 200 pages an amazing number of facts, not only of the larger and better known countries, but also of lesser known areas, such as the Fiji Islands and Guam. Short biographies of many of the national leaders are also given. The author presents sympathetically the nationalistic aspirations of the people and their leaders. In the concluding chapter the author stresses the importance of realizing that Asia is half of one indivisible world, and makes concise suggestions as to how to preserve this half for democracy. The developing events have proved the author to be mistaken in his estimate of some of the national leaders and their movements. MRS. J. B. HIPPS

*Neighbors in Action* by Rachel Davis DuBois (Harper, \$3.00) is a report of how racial and national differences were reconciled among the various groups in one of New York City's most "mixed" neighborhoods, through experiments in understanding: the Neighborhood-Home Festival, the Parranda (group conversations), and the Seminar on Home Customs. Particularly suitable for the guidance of Good Will Center directors and other home missionaries in the U.S.A. MARJORIE MOORE ARMSTRONG

*The Holy Bible* (Cambridge University Press, \$1.95). The Cambridge edition of the Bible, in the King James version, is inexpensive, handsomely printed, and bound in a cloth binding. It is well suited for use by junior boys and girls, as well as grownups. Its convenient size (no larger than an ordinary book) and its board binding should commend it to churches, Sunday school classes, and

other groups where durable copies of the Scriptures are needed for frequent reference. F.K.M.

*These Sought A Country* by Kenneth Scott Latourette (Harper, \$1.75). The Tipple Lectures were delivered at Drew University early in 1950. Five chapters are devoted to biographical sketches of outstanding missionary leaders: William Carey, the inspired scholar, who sought India and the world; Samuel John Mills, who sought countries to "the remotest corner of this ruined world;" Hudson Taylor, who sought China's millions; Timothy Richard, who sought all of China; and Joseph Hardy Neesima, who sought a country that he might transform his own. A concluding chapter weighs the contributions of the five men discussed. F.K.M.

*Brazilian Culture* by Fernando de Azevedo, (Macmillan, \$12.50) written by an eminent Brazilian scholar, gives the student of Brazilian affairs a note-worthy picture of all phases of life in this great country from the standpoint of one who loves his homeland, but can see its faults as well. It pictures the development of the history, culture, education, religion, and other related subjects from the earliest times up to the present and should be of first importance to new missionaries going to this vast country. Thoroughly documented and delightfully illustrated with pictures of architecture, paintings, and scenes of national life, it makes one feel that he has actually visited and come to know our great neighbors to the South. MRS. EVERETT GILL, JR.

*War or Peace* by John Foster Dulles (Macmillan, cloth \$2.50, paper \$1.00). One of the most significant facts about

this book is that it presents a study of international affairs by John Foster Dulles. We have no man among us today who is better equipped by experience and quality of character than Mr. Dulles to discuss international issues that will bring war or peace in our day. The issues of war or peace today are in relation to Russia. In Part I of his book, the author discusses the problem of those issues. In Part II he gives a review of "The Policies We Have" to deal with this problem. He gives here a brief review of the United Nations since its organization and evaluates its achievements and weaknesses. Part III is a discussion of "What Needs to be Done." Here he points to ways by which war may be avoided and peace achieved. The book provides a valuable store of information concerning current international issues and the United Nations Organization. M.T.R.

*The Western World and Japan* by G. B. Sansom (Alfred A. Knopf, \$6.00). Anyone who is familiar with the author's earlier book, *Japan: A Short Cultural History* will want to read this much longer and more comprehensive treatment of the interaction of the cultures of the Western world and of Japan. The reader finds here a wealth of historical information which the author uses to present a most enlightening interpretation of the culture of Japan. Although the history of Japan is followed only to the war with China in 1894, one finds here a basis for understanding not only the Japan of today, but also much of what has occurred in all of the Far East. The beauty of the literary style takes the reader through the 500 pages with an increasing appreciation of the ability of the author as a writer and an interpreter of the cultural development of Japan. M.T.R.

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# New Appointees

Appointed July 13, 1950

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



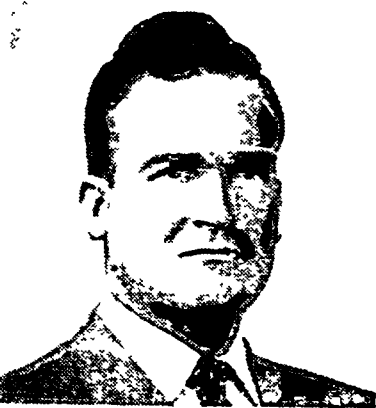
**ANDREWS, WILLIAM PARKER**

b. Greensboro, N.C., Sept. 8, 1921; ed. University of Richmond; University of Texas, B.B.A., 1950; Harvard University; S.W.B.T.S., B.D., 1950. Employee, Greensboro (N.C.) *News-Record*, 1938-42. U.S. Navy, 1942-47; pastor, Shiloh Baptist Church, Dawson, Texas, 1948-50. Appointed for Chile 1950. m. Constance Wildes, Feb. 20, 1946. Permanent American address: 622 Forest St., Greensboro, N.C.

**ANDREWS, CONSTANCE WILDES  
(Mrs. William Parker)**

b. Beverly, Mass., March 30, 1925; ed. Salem Commercial School, diploma, 1944; S.W.B.T.S. Secretary, Sylvania Electric Products, Inc., Ipswich, Mass., 1944-46; clerk, N.S.C., Pearl Harbor, T.H., 1946-47. Appointed for Chile 1950. m. William P. Andrews, Feb. 20, 1946. Child: William Parker, Jr., 1949.

CHILE



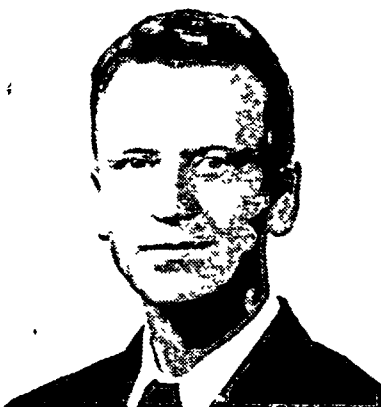
**BRYAN, CHARLES WILLIS**

b. Collinsville, Texas, Jan. 20, 1923; ed. North Texas Agricultural College; Southwestern University, A.B., 1945; Baylor University; S.W.B.T.S., B.D., 1950. Grocery clerk, Whitesboro, Texas, 1935-39 (part-time); grocery store proprietor, Whitesboro, Texas, 1940-41; U.S. Navy, 1943-45; pastor, Sadler (Texas) Baptist Church, 1947-50. Appointed for Chile 1950. m. Martha Anna Christian, May 25, 1948. Permanent American address: 714 E. Main St., Whitesboro, Texas.

**BRYAN, MARTHA CHRISTIAN  
(Mrs. Charles Willis)**

b. East Point, Ga., June 28, 1925; ed. University of Georgia, B.F.A., 1947; S.W.B.T.S., M.R.E., 1950. Control clerk, American Telephone and Telegraph Co., Atlanta, Ga., 1942-43; also summers, 1944, 1945, 1946; assistant to housemother, University of (Atlanta) Georgia, 1943-45; library assistant, University of Georgia, 1945-47; S.W.B.T.S., 1947-50. Appointed for Chile 1950. m. Charles W. Bryan, May 25, 1948.

CHILE



**HARDY, HUBERT L., JR.**

b. Fulton, Ky., Oct. 16, 1920; ed. Murray State Teachers' College, B.S., 1943; S.W.B.T.S., B.D., 1950. Grocery clerk, Fulton, Ky., 1938-39; student worker, Murray (Ky.) State Teachers' College, 1940-42; Army Air Corps, 1943-46; pastor, Joy (Texas) Baptist Church, 1949-50; Deer Creek (Texas) Baptist Church, 1949-50. Appointed for Chile 1950. m. Ruby Brown, Feb. 8, 1947. Permanent American address: 402 Second St., Fulton, Ky.

**HARDY, RUBY BROWN  
(Mrs. Hubert L., Jr.)**

b. Madisonville, Ky., Jan. 14, 1923; ed. Murray State Teachers' College, B.M.E., 1945; S.W.B.T.S. Public school music teacher, Matthews, Mo., 1945-46; student secretary, Tennessee Tech and church secretary, First Baptist Church, Cookeville, Tenn., 1946-47. Appointed for Chile 1950. m. Hubert L. Hardy, Jr., Feb. 8, 1947. Child: David Woodfin, 1949.

CHILE



**McGINNIS, WILLIAM HARLEN**

b. Big Rock, Tenn., Nov. 3, 1916; ed. Moody Bible Institute, certificate, 1940; Georgetown College; McAlister College, A.B., 1943; Th.M., 1943; Missionary Medical Institute; S.B.T.S. Guitarist, staff band, Station WHAS, Louisville, Ky., 1935-37; radio dept., Moody Bible Institute, Chicago, Ill., 1937-40; pastor, Dry Run Baptist Church, Georgetown, Ky., 1940-42; assistant pastor, Temple Baptist Church, St. Paul, Minn., 1942-43; evangelistic worker, Toronto, Canada, 1944; pastor, Meadow Home Baptist Church, Louisville, Ky., 1945-50. Appointed for Nigeria 1950. m. Josephine Toomer, Aug. 20, 1937. Permanent American address: Rt. 4, Box 255, Louisville 13, Ky.

**McGINNIS, JOSEPHINE TOOMER**  
(Mrs. William Harlen)

b. Louisville, Ky., Oct. 6, 1914; ed. Western State Teachers' College; Moody Bible Institute, certificate, 1940; Georgetown College, A.B., 1942. Public schoolteacher, Louisville, Ky., 1936-37; public health nursing, Chicago, Ill., 1938-40; private music teacher, 1932-50. Appointed for Nigeria 1950. m. William H. McGinnis, Aug. 20, 1937. Child: David Paul, 1944.

**NIGERIA**



**MIDDLETON, HUBERT KINSON**

b. Rutherford Co., N.C., Dec. 24, 1918; ed. Wake Forest College, A.B., 1940; Duke University; S.B.T.S., B.D., 1950. Pastor, Cove Creek Baptist Church, Sherwood, N.C., 1940-42; also 1945-48; Maysville (N.C.) field of churches, 1942-43; North Benson Baptist Church, Frankfort, Ky., 1944-45; Mt. Calvary Baptist Church, Balm, N.C., 1946-48; Willow Valley Baptist Church, Sugar Grove, N.C., 1946-48; Burney (Ind.) Baptist Church, 1949-50. Appointed for Chile 1950. m. Imo Jean Anthony, Aug. 7, 1940. Permanent American address: c/o T. R. Anthony, Rt. 3, Yadkinville, N.C.



**MIDDLETON, IMO JEAN ANTHONY**  
(Mrs. Hubert Kinson)

b. Yadkin Co., N.C., Dec. 12, 1918; ed. King's Business College; Woman's College of the University of North Carolina, A.B., 1939; W.M.U. Training School. Public schoolteacher, Bailey, N.C., 1939-40; Sugar Grove, N.C., 1946-47. Appointed for Chile 1950. m. Hubert K. Middleton, Aug. 7, 1940. Children: Mary Jeanne, 1942; Linda Lee, 1944; Joseph Anthony, 1948.

**CHILE**



**OLIVER, JOHN SAMUEL**

b. Moore Co., N.C., April 30, 1923; ed. Campbell College; Clarion State Teachers' College; Air Force Pilot Schools; Furman University, A.B., 1947; S.W.B.T.S., B.D., 1950. Dining hall assistant, Campbell College, Buie's Creek, N.C., 1941-43; U.S. Air Force pilot, 1944-45; director, boy's club, Anderson Road Mission, Greenville, S.C., 1946-47; construction worker, O'Neil and White Builders, Fort Worth, Texas, 1947-48; summer mission worker, "K" Street Baptist Church, Ardmore, Okla., 1948; mission pastor, First Baptist Church, Ringling, Okla., 1948-50. Appointed for Brazil 1950. m. Virginia Winters, June 26, 1945. Permanent American address: Rt. 3, Carthage, N.C.



**OLIVER, VIRGINIA WINTERS**  
(Mrs. John Samuel)

b. Leslie, Ark., April 21, 1924; ed. Texas Wesleyan College; S.W.B.T.S. Dental assistant, Benton, Ark., 1941-42; telephone operator, Benton, Ark., 1942-43; telephone operator and supervisor, Memphis, Tenn., 1943-45; clerk, Office of Price Administration, Greenville, S.C., 1946. Appointed for Brazil 1950. m. John S. Oliver, June 26, 1945. Children: Alice Virginia, 1947; Anna Joyce, 1950.

**BRAZIL**



**WISE, GENE HALE**

b. Tiaban, New Mex., Aug. 26, 1920; ed. New Mexico State College, A.B., 1942; S.B.T.S., B.D., 1949; Th.M., 1950. Dairy employee, Portales and Las Cruces, New Mex., 1938-42; flying instructor, Louisville (Ky.) Flying Service, 1946-48; secretary, promotional director for Committee on Institutions, Louisville, Ky., 1948-50. Appointed for Brazil 1950. m. Aleene Greenlaw, March 7, 1942. Permanent American address: c/o J. E. Wise, Portales, New Mex.



**WISE, ALEENE GREENLAW**  
(Mrs. Gene Hale)

b. Flagstaff, Ariz., May 20, 1923; ed. Colegio Batista Brasileiro, Sao Paulo, Brazil; Ginasio Belmiro Cesar, Curitiba, Parana, Brazil; New Mexico State College. Appointed for Brazil 1950. m. Gene H. Wise, March 7, 1942. Children: Sandra Lea, 1943; Sheila Mae, 1947.

**BRAZIL**



# Tad P. Tugboat

With a great waving of hands and blowing of whistles the beautiful ship Queen Bess set out to sea, through the Golden Gate and into the sunset, headed for the far lands of the earth. Her brass rails gleamed like gold, her smokestacks lifted like towers and her flags fluttered like parade banners. She was as proud as a peacock. And well she might be, for on her decks stood a load of missionaries on their way to tell the people in far places about Jesus.

All the boats of the bay stood back and bobbed a salute to the beautiful Queen Bess. But there was one little boat that gave only half a bob. That was Tad P. Tugboat.

"Now if I were young again, that's just what I would do," said Tad. "I would steam across the oceans of the world to all the lands where Jesus is not known."

As Tad looked down at his own small hull and his cracked and peeling paint, he gave a little sniff that sent his captain flying down to the engine room to see what was the matter.

Long after the beautiful Queen Bess had passed out of sight, Tad still just sat by the shore and sniffed. Once he had been young, so very young and lively and bright darting here and there that his captain named him Tadpole. Now he was just plain Tad, Tad P. Tugboat, with never a big and wonderful job to do. And he sniffed so much that his captain had to leave him at the shore, though he couldn't find a thing wrong with the engine.

"Why, that's the stoutest sea-going engine in the bay," said the captain. "I picked it out myself and together we've been through every kind of weather with never a bobble."

And it was true. Everybody knew that if Tad really got his steam up he could pull a load so heavy that it almost dragged the bottom of the ocean. He had ridden out the roughest seas. He had guided thousands of logs down the river. He had pulled barges as long as freight trains.

But Tad wasn't interested in his engine. He wanted to be a steamship, not a cracked little tugboat. So he just sat on the shore and sniffed until everyone forgot all about the stout little craft with the mighty engine. Seaweed tangled against the sides

of the boat and barnacles grew on his bottom. He never moved at all unless the sea bounced him about a bit.

Then one day the sea did more than bounce him. The sky grew dark and the winds dashed the waves higher and higher until Tad could hardly keep his nose right side up. Thunder rolled across the face of the earth and lightning flashed across the sky like a code signal. But through it all Tad could hear the call for help. A great ship was in distress off shore, floundered on a sand bar. Tad watched the sturdy tugboats try to reach her through the storm. Carefully they dodged through the waves. Steadily they pulled through the heavy seas. But not one could reach the ship in distress.

It was then that Tad heard the voice of his captain.

"Why don't you try it, Tad?" he asked. "It's the good Queen Bess that goes across the oceans of the world to all the lands where Jesus is not known."

Tad blinked his fog lights and coughed a bit. But slowly he warmed up his engine and was soon plowing through the waves, straight to the Queen Bess. With his captain at the wheel he knew he could make it. Steadily he pushed a bit and pulled a bit and nudged here and there until the great steamship was moving again, guided down the channel by a small and peeling tugboat.

And how the boats of the bay bobbed in salute this time. Only it was not to the Queen Bess. It was to Tad, Tad P. Tugboat. But Tad could not see them. He was too busy getting the great ship on her way, doing his part to get the missionaries out to the lands far away.

Never had he been so happy as when he looked up on the deck and saw the missionaries standing there beaming down at him, calling their thank you's for his helping them on their way to the far lands. And never had he felt so strong as when he felt the touch of his captain's hand.

"This is the job for me," said Tad, "sending the missionaries on their way, pushing and pulling and nudging until every land has heard of Jesus."

And he felt so young and lively that he darted about the bay like a tadpole again.



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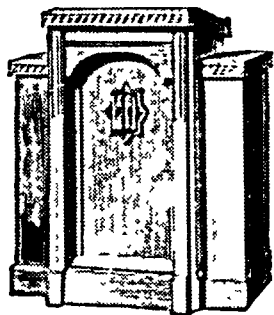
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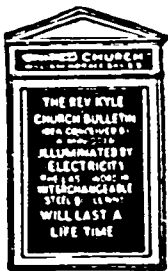
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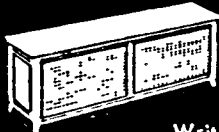
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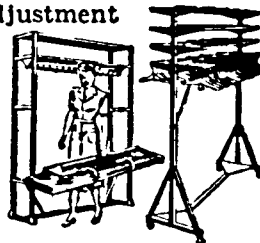
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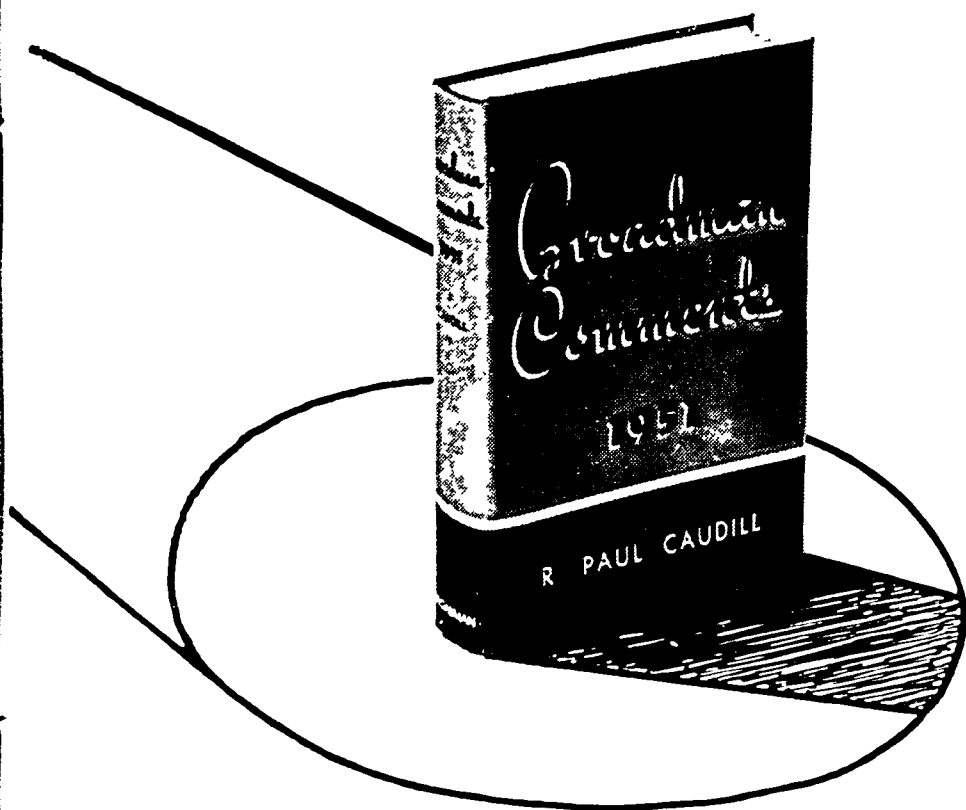
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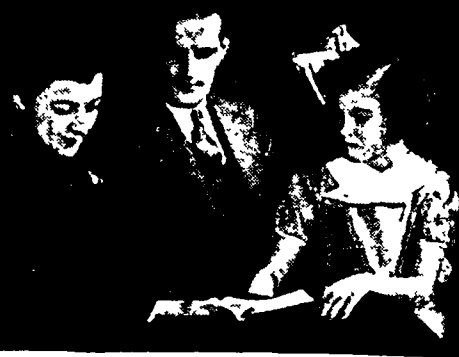
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