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# THE Commission

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## **DECEMBER 1950**

## **Volume XIII Number II**

Published monthly except August by the Department of Missionary Education and Promotion, Foreign Mission Board of the Southern Baptist Convention; at Richmond, Virginia, U.S.A. Subscription, \$1.00 a year (11 issues), \$2.00 for three years; single copies 10 cents each prepaid. Foreign subscriptions \$1.50 a year. Church budget plan of ten or more subscriptions, 6 cents a copy per month, payable monthly or quarterly. Editorial and publication offices, 2037 Monument Avenue, Richmond 20, Virginia. Entered as second-class matter March 23, 1938, at the Post Office at Richmond, Virginia, under the Act of March 3, 1879. Make all checks payable to THE COMMISSION. Address them Box 5148, Richmond 20, Va.

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

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# Nigerian Centennial Celebrated

George W. Sadler

Thomas J. Bowen was a person of rare foresight. However, it is doubtful that even he was prophetic enough to envision the chain of events that culminated in the celebration of the one hundredth anniversary of his arrival in Nigeria.

Grateful for the spirit of the pioneer of a century earlier, missionaries and African Christians vied with each other during the days of August 12-18 in an effort to do honor to the man who laid the foundation on which an imposing superstructure is now being reared. Every detail that could make the visitors happy and the sessions meaningful had been worked out. And it is certain that no one who participated in the program will ever be able to get away from the inspiration of it.

Speaking of visitors reminds us that after the post civil war period, W. J. David was the first to return to the place where Bowen and Clarke and Phillips and Reid and others had kindled missionary fires. The strength of paganism and the devastation of intercity wars almost extinguished the

flames, but Mrs. Sarah Harden, a godly African woman, would not let them die. When David arrived in 1875 he fanned the embers and soon they began to glow. It is interesting to observe that Miss Nannie Bland David, a daughter of the post-war pioneer and herself a missionary to Nigeria in 1920-23, was one of the visitors. Others who had lived and wrought in West Africa and who reveled in the spirit of the centennial were Dr. and Mrs. George Green and Dr. and Mrs. George W. Sadler. Still others who participated were Drs. John H. Buchanan, R. Kelly White, C. E. Hereford, Duke K. McCall, W. A. Criswell and M. Theron Rankin.

When Bowen went to Africa in 1850 Ijaiye was the fourth largest city in Nigeria. Since he could not get to Igboho, his objective, our first missionary built a house and erected a church at Ijaiye. During the intercity wars to which reference has been made, the Ibadans completely destroyed Bowen's adopted city, and the populace had to flee for their lives to Abeokuta. A part of the centennial had to do with unveiling a monument near the place where the foundation of our work was laid. Markers indicating other sacred spots were dedicated in the presence of scores of persons who thanked God for the courage and

vision of those who took Christ so seriously that they laid down their lives in order that the good news of his grace might be preached.

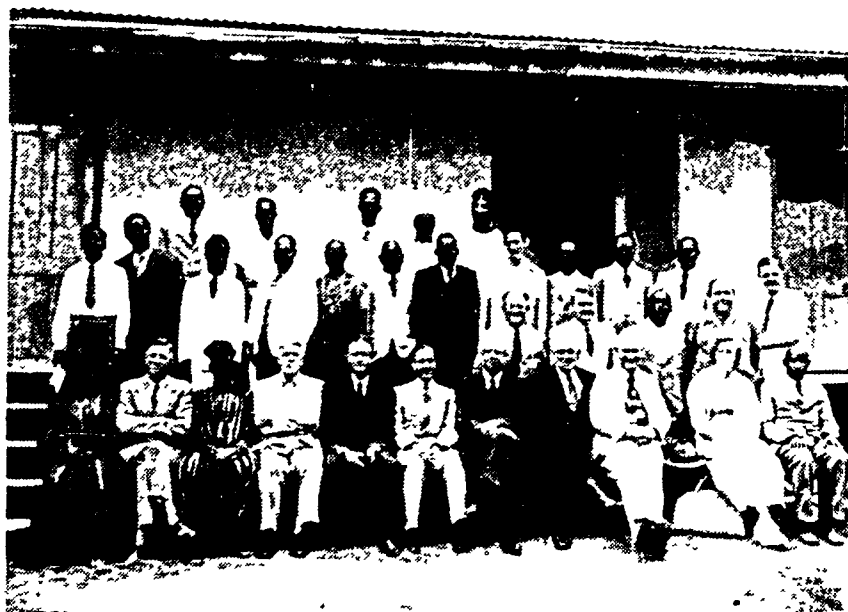
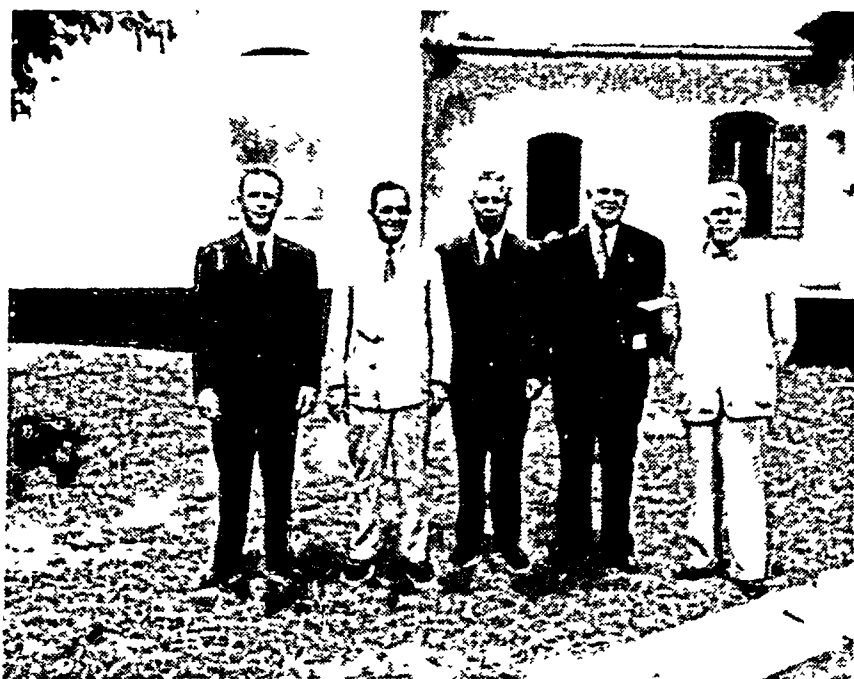
Since the king of Abeokuta was sympathetic with the nationals of Ijaiye, the citizens of the doomed city plodded their weary way to Abeokuta. There they began life anew and there they established themselves in what is now known as the Ijaiye section. For many years missionaries lived in this area. Indeed the old mission house, now used for school purposes, still stands. In this part of Abeokuta one of our best Baptist churches is located, and it was here that the centennial sessions were held.

One of the most striking features of the centennial was the part played by Africans. It is understood, of course, that the missionary's business is to work himself out of a job. At the same time, it is always reassuring when it is observed that the missionary is fulfilling his purpose.

When this reporter first went to Nigeria it was difficult to get one of our most gifted missionaries to take a stand publicly against polygamy. At the opening session of the centennial, the Africans' devotional leader expressed himself in no uncertain terms with reference to this deep-rooted practice. Later in the sessions a gifted young woman gave utterance to similar sentiments.

The consensus of opinion was that one of the best addresses of the entire series was delivered by Rev. J. T.

Members of the deputation (left to right) were: C. E. Hereford, M. Theron Rankin, R. Kelly White, John H. Buchanan, George W. Sadler.



Nigerians, missionaries, and visitors from America studied problems connected with Baptist work in Nigeria.



Dr. Sadler presents an ivory gavel, gift of Gold Coast churches to the Nigerian Baptist Convention, to Dr. I. N. Patterson, retiring Convention president.

Ayorinde, the new president of the Nigerian Baptist Convention and pastor of the First Baptist Church, Lagos. One of the most forceful leaders in all Nigeria is the wife of the man to whom reference has just been made. Her presentation was superb and her leadership invaluable.

The retiring recording secretary of the Nigerian Baptist Convention is now a student in the Virginia Union University. A man of thirty-five, he has already made his mark in Nigeria.

(Please turn to page 29)

Dr. Nordenhaug, Ted, Mrs. Nordenhaug, and Karen left Richmond for Zurich in August.



# Seminary President Installed

George W. Sadler

Almost one hundred years ago Southern Baptists considered the matter of sending a missionary to Switzerland. Later it was thought that France was the country in Europe in which we should begin. However, it was decided that Italy was to be the scene of our labors and in 1870 our first missionary was sent to Rome.

After the first world war, representatives of our Board associated themselves with their brethren in Spain, Hungary, Rumania and Yugoslavia. While institutions for the training of Baptist ministers were established in all of these lands, the need of an international seminary of high scholastic standard was keenly felt. Recently it was revealed that more than forty years ago Dr. W. O. Carver and Dr. Everett Gill, Sr. discussed the advisability of establishing such an institution in Zurich. This center was considered because it was here that our spiritual ancestors, the Anabaptists, played such a vital role. Another reason was the neutral and central position of Switzerland.

In London in 1948, when a number of Baptists of North America and Europe came together to consider the physical and spiritual needs of Europe, the purpose of Southern Baptists to establish a theological seminary in Switzerland was announced. A few

weeks later a magnificent site in suburban Zurich was purchased, and in September, 1949 the Baptist Theological Seminary became a reality. In the spring of 1950 an unbelievably successful session came to a close. Students from sixteen countries of the world had lived and studied and prayed together and a marvelous *esprit de corps* had been achieved.

On September 3 Dr. Josef Nordenhaug was installed as president of the year-old seminary. On that and the previous day inspiring addresses were delivered by Dr. F. Townley Lord, president of the Baptist World Alliance; Dr. Hans Luckey, president of the Hamburg Baptist Theological Seminary; Professor Gunnar Westin, of the University of Uppsala; Dr. John H. Buchanan, board member and pastor of the Southside Baptist Church of Birmingham, Alabama; and Dr. M. Theron Rankin, executive secretary of the Foreign Mission Board. The writer of this report who acted as president during the seminary's first year, inducted Dr. Nordenhaug into office. After his inauguration, the new

(Please turn to page 20)

Dr. Nordenhaug, Mr. Von Meyenberg (architect), and Dr. Franks confer on future plans for the Seminary.



# "We Shall Never Forget Nigeria"

By Duke K. McCall

**I**t was cool when we got to Nigeria. The missionaries were afraid none of us would believe the stories about the hardships of work in Africa.

We might have needed hot weather to make us sympathetic with mission workers except for the difference in appearance and spirits of the missionaries just back from furlough and those just ready to leave. Their parched hair told of the long months of unendurable heat which we missed. The yellow skin proclaimed daily pills to ward off malaria. Weariness, just plain, unadulterated weariness, was in evidence in action and thought.

In contrast was the bounce and enthusiasm of the missionaries just back from the States for another term of service.

The primitive culture of the people startled me. I do not mean the one-room mud houses nor the brightly colored robes. I expected that. I do not mean the sights, sounds, and smells. These were what I anticipated only multiplied tenfold. I do not mean the unbelievable number of people crowded into the small jungle clearings or the treeless valleys. It was the primitive thought patterns which appalled me. For example, when twins are born to a Nigerian mother she often kills the one born second. She then prays for another child who will be possessed of the evil spirit which afflicted her. This third child, always named Idown, is expected to be an evil rascal. The resulting treatment usually makes him one.

The power of juju has a fantastic hold on the people. A little poison administered to those who get out of line takes care of skeptics.

Against the background of this primitive culture I shall never forget the thirst of Africans for education. Baptists had to pay their first pupils to come to school. Now 25,000 pupils pay to go to Baptist schools, but still there is not room for thousands of others who would like to attend.

My biggest thrill came when a great African choir sang Handel's "Halle-

lujah Chorus" at the opening of the Baptist Centennial Convention. The singing raised goose bumps on my arms and sent tingles down my spine. When the choir finished the congregation of 3,000 began to sing in Yoruba, "Jesus shall reign where'er the sun does his successive journeys run." I wanted to shout like an old-time Methodist. I was witnessing the evidence that the Light of the World has come to the "dark continent" of Africa.

I shall never forget Nigeria: her lost



Dr. McCall addresses the Nigerian Sunday School Convention.

millions, her heroic missionaries, her generous Christian people.

## Isaac A. Adejunmobi, Nigerian Evangelist

By W. A. Criswell

**"T**he man he wants to see is that preachin' man, Adejunmobi!" Everybody at the Nigerian Centennial Convention answered me with those same words when I asked them to point out for me a national preacher in whom America would be interested. So I went through that vast crowd of Nigerian messengers inquiring, "Has anybody seen Adejunmobi?" "There he is standing in front of the church," said Dr. Sadler. "He is one of my old students and I would like to introduce him to you." We met and I have been the richer ever since because of the privilege of spending a few minutes with the Rev. Isaac A. Adejunmobi of Iawe, Nigeria.

Last year he preached to 79,409 people in 406 meetings. He witnessed in those services 2,473 professions of faith and 5,931 rededications. He also helped to baptize 249 converts. These figures are taken from the official report in the records of the Nigerian Baptist Convention. All this is being done by a man over sixty years of age. He is a tireless worker; he never stops. The power of God is upon him and in city and village, in the bush country and in the crowded markets,

his strong, heavy voice can be heard calling the multitudes to repentance and to faith in the Lord Jesus Christ.

He is a spiritual giant among his brethren. When he stands up to speak everybody listens, for young and old, learned and unlearned, have confidence in Adejunmobi. Dr. I. N. Pat-



Rev. I. A. Adejunmobi is evangelist of the Nigerian Baptist Convention.





The Nigerian Training Union Convention heard Dr. Criswell. Rev. J. A. Ajani is the interpreter.

## "A Medical Missionary Has My Admiration"

By C. E. Hereford

On a plane flying over Nigeria a missionary of another denomination said to me, "We have found three doors open to missionaries: the door of healing, the door of teaching and the door of preaching the gospel, but the widest open door is that for the medical missionary.

My first personal contact with our Nigerian missionary program was in Ogbomosho, Nigeria. Dr. Robert F. Goldie took me on a tour of his leper colony, a few miles out from the city. On the way out he told me of the great difficulty in dealing with leprosy. The incubation period is probably five years; thus, comparatively little is known about it. He said, "It is not as highly infectious as is generally believed. One has to live with it in order to take it. This greatly relieved my fears of the disease! I went on the day when all in the colony receive their semiweekly injections. This treatment is almost all that can be done for them. It has reduced the period of treatment of from five to eight years to eighteen or twenty months. Dr. Goldie told me there were 670 in the Ogbomosho colony. Moreover, there are 1,350 in all the Baptist colonies. Sixty-three have been dismissed in the last year with arrested cases, while 360 have been admitted for treatment.

A bell was rung to announce the injection time. They came from every side, down the road and along the paths to the center of the colony. As the people gathered, we drove about the many acres of the colony. Children were on the road, old people in the paths, middle aged people headed for the clinic. Some were crippled by the disease, others were deeply scarred, and all were ill of it. My thought was this should be called "Camp Hope," for there is hope for everyone who enters here. The people sat on the ground in the shade of the trees to await their treatment. They sat thus to hear Jesus as he spoke to them words of hope and life. When asked how many of them were Christians, it seemed unanimous. Many indicated they had become Christians since com-

ing to the colony. Dr. Goldie told us he had renamed the camp for the hopeless "Camp Grace." How appropriate! One turns away and thanks God for men who love people and the Lord enough to devote themselves to helping heal humanity's hurt.

The last hospital I visited in Nigeria was at Joinkrama. This is on the delta of the Niger River and out in the "bush." Joinkrama is reached by "jeep" and canoe. The canoe is the only means of reaching it after leaving the road. Joinkrama is made up of four villages. More than twenty-two tongues are spoken by the people who come to the hospital for treatment. Five or six interpreters will often work to give a gospel message to the people who await treatment in the chapel-waiting room.

I was pleased to see a modernly arranged hospital under construction, and the building already usable in daily service for the Master. Dr. William Williams who was on duty, temporarily relieving Dr. Roberta Cox Edwards, and Nurse Kathleen Manley were caring for men, women and children above the capacity of the hospital equipment.



Dr. Hereford was greatly impressed by the medical missionary work he saw. His interpreter is Teacher Adediran.

terson, head of our Nigerian Mission, looks upon him with highest esteem and deepest affection. Dr. George Green, for forty-three years our "beloved physician" and our first missionary doctor to Africa, recalls with thanksgiving the blessing the Negro preacher has been to the work of Christ in the "dark continent." There is no man in this country anywhere who does not speak words of praise for Adejunmbi.

He grew up in a heathen home. When he was about thirteen years of age he heard the gospel preached in a revival meeting in the village where he lived. He was converted, went to school, answered the call to preach, and ever since has poured his life into this gospel ministry. The Lord God in heaven has wondrously rewarded his faithfulness. He won his mother to Christ and baptized her; he won his father to Christ and baptized him. Wednesday night, August 16, during the first commencement exercises of our Nigerian Theological Seminary, I saw Dr. Christie Pool confer upon one of his preacher sons the degree of Bachelor of Theology. One of his daughters is studying in America now.

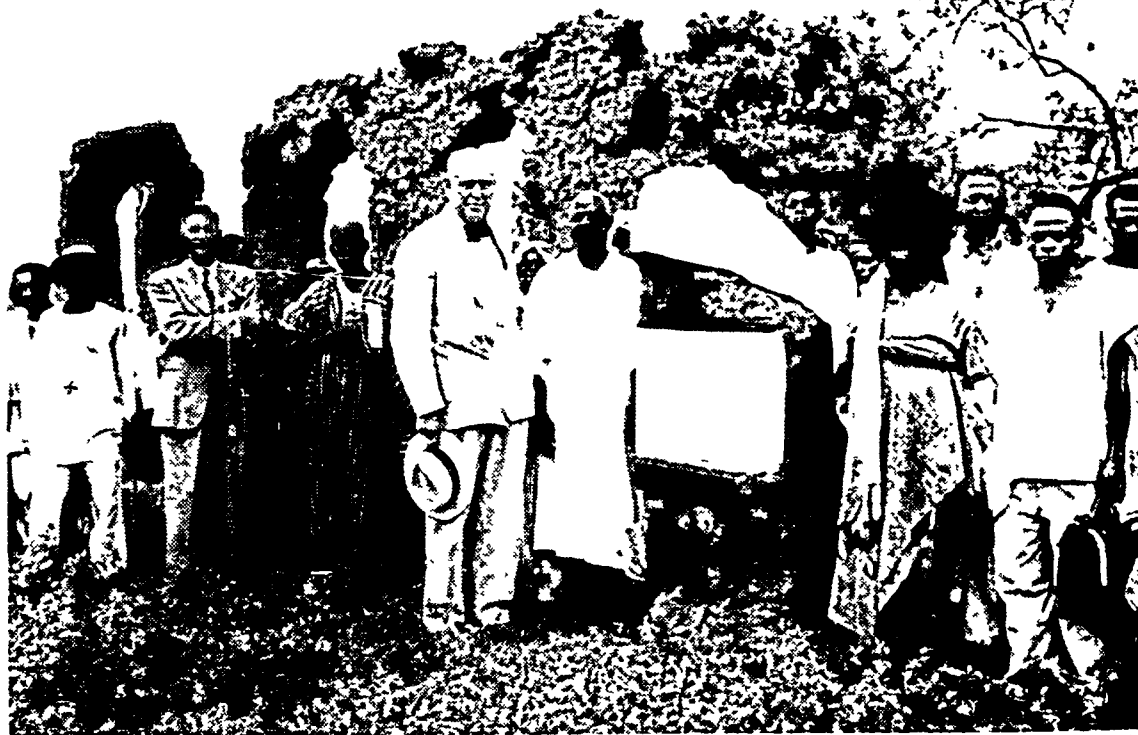
It is our prayer that God will give this worthy servant in Nigeria many years yet in which to preach the unsearchable riches of Christ Jesus. Preaching is his life, and the Lord has granted life to his people through his preaching. God bless you and your noble work, Isaac Adejunmbi!

I saw a mother getting ready to take her twin babies back to her tribe where twin babies must be destroyed! The mother was a Christian and she hoped their lives would in some way be spared!

I saw a little boy, almost well now, who when brought to the hospital was burned from his waist down. Penicillin, which had been sent to Joinkrama by a friend of mine in Corpus Christi, had enabled Miss Manley, in the absence of a doctor, to save his life. He was soon to be dismissed.

As I turn back home, after seeing Christian doctors and nurses in action, I thank my God for them. A doctor, who because of his love for Christ and suffering humanity, has turned his back on personal gain, and turned to a foreign land to give his life in service, has my full admiration. A nurse stands out in the missionary medical picture. On the mission field she is not limited to the sick room and doctor's orders. Many clinics and outstations are staffed only by Christian nurses. In the homeland she would find her service restricted, but on the mission field she finds a wide field of service every day. She truly becomes the doctor's helper on the mission field.

I see the need as I could not see it before this visit. I am amazed at the tremendous service our fine doctors render, and, at the same time, overwhelmed by the universal need of medical help. For years I have felt that a Christian doctor could be Christ's most effective witness in the homeland, and now I have seen something of the open door to the missionary doctor. A Christian doctor can go about doing good like the Great Physician, Jesus himself, and become known as "the Jesus man" to the people he serves in Jesus' name!



Top: Messengers to the Nigerian Baptist Convention assembled in the historic First Baptist Church, Abeokuta.

Center: A marker is unveiled in Ogbomosho on the site of the first building erected to house a Baptist congregation. Dr. John H. Buchanan is in the center foreground.

Bottom: Typical of new buildings being erected by Nigeria's Baptist churches is this plant, home of the Ago Owu Baptist Church, Abeokuta.





# Centennial An International Occasion

By His Excellency Sir John S. McPherson,  
Governor of Nigeria

This is an international occasion and, in so far as the two chief parties to it are the United States of America on the one hand and a British Commonwealth country on the other, it is an international occasion of a kind the pattern of which has become increasingly familiar in recent years—a pattern that will be repeated and enduring. But the association between the American Baptist Mission and the people of Nigeria is not of recent origin. It goes back a long way beyond the Marshall Plan and Point Four. It goes back, in fact, beyond the birth of the Nigeria we know today, so that I can say that I am here as the representative of a young country to pay tribute, and to give thanks, to an old, established mission.

But this is an international occasion in another sense, too; for we have come together this afternoon to do honor to men and women who for the past hundred years have labored in a cause whose servants have never taken account of national frontiers. The work of spreading the gospel of Christ is carried on all over the world, or at least in every part of the world where men are free to choose their own religion and to worship God in their own way. The international nature of the activities of the American Baptist Mission is shown by the fact that some of the distinguished visitors from the United States who are sharing in these ceremonies will shortly be leaving Nigeria on their way to Japan. From Abeokuta to Tokyo is a long way, even in these days of air travel, but the faith that moves mountains can also span the oceans, can sustain men on journeys through strange lands to the uttermost corners of the earth, as in the past it sustained Livingstone and Mary Kingsley and Thomas J. Bowen, the Baptist pioneer of 1850.

Christianity has always been a practical religion. Christ laid on his followers, the duty, not merely of preparing mankind for the life to come, but of improving the lot of mankind here on earth—of succoring the afflicted, of comforting the sorrowful,

and of bringing enlightenment to those whose minds are still groping in the darkness of ignorance and superstition. In Nigeria, when we speak of missions, we think not only of the preaching of the gospel but of schools and hospitals, a sphere in which the missions blazed the trail for government to follow. And here again our thoughts are moving on an international plane; for the fight against disease and poverty and ignorance is an international enterprise. It is in the interests of every man that his fellow men should be happy and prosperous, for wherever human misery exists, in whatever form, there exists also a potential breeding ground for those passions which through the centuries have found their outlet in destructive wars.

Today there are special agencies of the United Nations which are charged with the task of coordinating and accelerating good health within the reach of all. We can be grateful that there have always been men and women who did not need to wait for the creation of special agencies, or who, perhaps I should say, found their special agency in the faith that burned within them. The United Nations is only five years old; but the American Baptist Mission is celebrating its centenary. The missions held the line until world opinion had been awak-

ened and was ready to mobilize its resources for concerted action.

We are met to proclaim our recognition of, and our gratitude for, the work of one mission here in Nigeria. We honor the American Baptists who for the past hundred years have helped to carry on in our land the struggle for better living standards, both spiritual and material. We thank not only the workers in the field but the millions of ordinary churchgoers back home who have supported those workers with gifts of money and the more priceless gift of prayer. We extend to the mission an invitation to stay for another hundred years.

Inevitably, there were disappointments in the early days—none more cruel than the destruction, during an intertribal war, of the mission's first station at Ijaiye. But if Thomas J. Bowen could return in 1950 to the scene of his labors a hundred years ago, he would find that the mission which he established now has nineteen stations and no fewer than 130 American missionaries. There are 350 organized churches and the weekly congregation is estimated at 75,000; there are 300 schools with more than 31,000 pupils; and there are two hospitals and two new ones building or planned with 30 doctors and nurses. This is the fruit of a century of sacrifice and Christian endeavor.



The Governor of Nigeria was guest of honor at a reception given during the Centennial Celebrations.



Jimmy Wilson

# "That the World May Know"

By M. Theron Rankin

Some months ago, while reading the life of Karl Marx, I found myself asking, Why was it that Christians of that day let an atheist stand out as the passionate champion of the miserable people of the world? As I have traveled in the areas of the world where the masses of miserable people live today, the hungry people, those who have so little of the good things of life, I find myself asking, Why is it that Christians have allowed these people to believe that atheistic Communists are their champions? That it is the Communist and not the Christian who is leading the struggle for their good?

A Christian was talking with a man in Burma before the Communists secured control of that country. The man was somewhat typical of the great masses of people in the world who are economically and politically depressed. The Christian was pointing out the evils of communism to him. The man, though not a Communist himself, brushed aside all the reasoning of the Christian by the simple statement, "But they are on our side."

One cannot travel about the world today without feeling the powerful upsurge of the "have not" peoples. It is like the tide of the ocean that is irresistibly coming in. It cannot be stopped; and we wouldn't stop it if we could. In past years these people unconsciously accepted the idea that fate had fixed their lots where they were. We thought of them en masse: the peasants, the coolies, the Asiatics, the Africans, the heathen. But now

they have become aware of the fact that they are people, basically just like other people. They think of themselves now as persons, and aspire to the same kind of things that other people aspire to achieve and have; people who have within themselves the same kind of hungers and hopes for life that others have. Means of intercommunication, made possible by modern inventions, have revealed to them the things that other people and nations have acquired. Now, they are on the move to acquire the same kind of things for themselves. And as they move, they have somehow come to believe that the Communist "is on our side."

Why haven't we Christians convinced them that we are on their side? Why is it that our nations, which are called "Christian," have failed to convince them that they are on their side? For several hundreds of years we held the right of way in the Orient, India and Africa, where most of these people live. How and why have we failed?

In defense of ourselves we recall the fact that Jesus refused to turn stones into bread with which to feed the people in order to get them to follow him. We remember that the multitudes flocked around him when he fed them with a few fish and loaves of bread, and that they left him when he told them about the bread of life. We know that the Communists are exploiting the human hungers of millions of people today; that they are capturing their allegiance with promises of the fulfillment of hopes which turn out to be bonds of exploitation.

But this defense, although true, does not dispose of the disturbing questions that turn themselves over and over in my mind and heart. Why haven't we convinced them that we are on their side? What have we done to convince them? How far have we gone? How much have we actually undertaken to do in their behalf? How far ought we to go? How much is it worth?

Communists have gone *all out* to convince these people that they are

on their side. In their purpose to exploit and direct the awakening human hungers of these vast peoples of the world, they know that they are aiming to harness the most powerful force in the life of the world. They know that a movement propelled by this powerful current will be irresistible. They plan to ride it into world power. No price is too great for them to pay.

I am compelled to believe that as Christians we do not comprehend the terrible importance of this situation. God has committed to us the means of fulfilling the hunger and hope of these masses of people. We have the message of abundant life which alone can satisfy their hunger. We can be the agencies for directing for its true purpose the most powerful force in the life of the world. We have reasons for doing this that are a thousand-fold more important and worthwhile than the Communists have for what they are doing. And yet, it is precisely because the Communists have done so much more to be convincing than we have that they have succeeded in their objectives where we have failed.

If one is inclined to doubt that statement, let him compare the extent of our effort to win the world to Christ with the effort of the Communists to gain control of the world. Let him try to imagine the effect that Christians would have, if we were prepared to go as far to make Christ known to the world as Communists have gone to make their "way of life" known.

I was in Nigeria a few weeks ago where I saw multitudes of these seeking people. I felt the vacancy of their lives and the surge of their aspirations. They hunger and thirst for what they do not have. As I stood one day in a market place, with the crowds of people moving about the trading centers, I thought, Jesus is on their side, and they don't know it. He went all the way in love and life in their behalf.

How far will we go to let these people know that Jesus is on their side? How much is it worth?

# Ecuador Presents A Challenge

By W. M. Haverfield

When one alights for the first time from a modern plane at the airport in Quito and is whisked by the automobile along a modern highway, bordered by crumbling, earthen walls and squat Indian huts, into the ancient and magnificent city, he has mingled emotions. The eternal, damp chill of the high altitude, (although only ten miles south of the equator); the narrow winding streets of the downtown section; the white, public buildings, musty with age; the domineering Catholic churches, enclosing as much valuable property as possible with their high-walled courtyards, to make room for their convents, monasteries and schools; all go to make one feel that he is in a city that is overshadowed by its past and yet struggling to accept its future.

It is a privilege and great responsibility to represent Christ through Southern Baptists in opening our newest Latin American mission field. Mr. and Mrs. Gordon Crocker, Mr. and Mrs. W. M. Haverfield, and a national pastor, Jorge Vásquez, began the Ecuadorian work in the capital city, Quito, in September. This city is a strategic point at which to begin. Other cities will be entered with the aid of the Garreth Joiners of Texas, now studying in the language school in Costa Rica. Missionary Harry Schweinsberg directs the work from his station in Cali, Colombia, only two hours by plane to Quito.

Many have wanted to know the method used in opening pioneer work.

The people of Ecuador need the gospel as much as any group anywhere in the world.

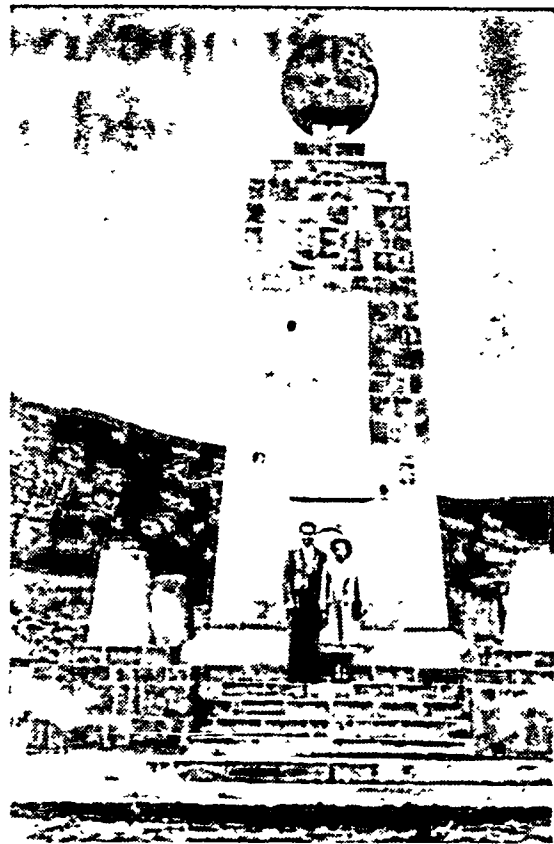


In Ecuador, the method has been the same as that used in other Latin American countries. After the missionaries are settled in good living conditions, a second-floor hall is rented in a good downtown location. This is altered to be used for a preaching center and furnished with a pulpit stand, a piano and seats for the congregation. Distribution of tracts and Baptist literature, visitation and invitations through every contact, business or social, brings those interested to hear the gospel. Preaching on the radio opens many doors to hungry hearts.

A day is set to begin Sunday school, and usually the place is not large enough to hold all who come. From regular Sunday school classes and regular preaching services, people openly profess their trust in Christ as their Saviour. New converts are organized into a baptismal class and are taught New Testament doctrines and the implications of following Christ. After six months of careful observation, those who show evidence of the new birth and understand what is expected of a church member are baptized, and a new Baptist church is organized.

This is our method in Quito. It will be our method as we go to the seaport city of Guayaquil, to the university city of Cuenca, to the rebuilt city of Ambato that was partially destroyed in 1949 by an earthquake, and to the towns and villages in the remote sections of Ecuador.

Of course, there are difficulties and oppositions that Southern Baptists face in entering any new mission area. In Latin America, we face opposition from the Roman Catholic hierarchy, especially in the interior localities where fanaticism, superstition and prejudice are rooted in the masses of the people. We face delay and discouragement by the national governments. We face misunderstanding and mistrust by other mission groups already at work, who claim to



Bill and Lois Haverfield stand before the monument erected on the equator just a few miles north of Quito, Ecuador.

have the country occupied. We face problems with individuals, so-called Baptists, who are Baptists in name only and who do not appreciate our program or our standards.

Ecuador is a small country, measured by its geography and population. The estimated population is three and one half million, with a very large percentage of Indians. The eastern section is still undeveloped with a large area unexplored and uninhabited except by uncivilized Indians, some tribes being headhunters. The international short-wave radio station HCJB, located between the city of Quito and the airport, has many avenues of service to these people: a gospel sound truck and mobile transmitter, two medical doctors and several nurses who operate mobile clinics far into the interior regions, and programs of educational and informative value. These Indians have varied cultures: farming, trading and hunting. They live in all the different altitudes from the hot coasts to the snow-capped mountaintops of the Andean ranges.

With its large cities, towns, small villages and unreached areas, Ecuador presents a great challenge to Southern Baptists, and we are confident that Christ will open the hearts of the people as he has opened the doors of the country!

# Europe Needs Preachers Trained In Evangelism

Opening address at the inauguration of President Nordenhaug  
at the Baptist Theological Seminary, Ruschlikon/Zurich, Swit-  
zerland, September 2, 1950.

By Professor Gunnar Westin, Sweden

In our minority free churches in Europe we often hear how our state church friends laud and exalt their church system and scorn the free church system of America. We are told that the latter has led to an untold number of sects and great ignorance in religious matters among the majority of the people.

On the other side we are told that we in Europe have such a firm system of established churches, national or state churches, that there has been and is a religious unity and a good religious instruction for all children. Nearly the whole population is regarded as church members. In Scandinavia, for example, there is a percentage of ninety-eight to ninety-nine per cent. Therefore, we are told that the old European church system is quite superior to any other church order.

I think it is proper, on such an occasion as this, to consider such a proposition. Is there really in the European countries such a good, well-supported church system, where Christian tradition and stability prevail, that there is no need of a free church mission? Is this trying to help and further the small evangelical free church movements that have been fighting on the continent the last hundred years something unnecessary and intruding?

1. *What is then the European church system?* How it came to be you know, from Constantine the Great to the chieftains of the Germanic tribes and further to the medieval emperors and princes. The old Germanic tradition, that the chieftain or the prince should also be the head of the religious institutions, was so strong in Northern Europe that even when the Reformation through Luther and Calvin came, it seemed quite natural to retain the medieval order in this respect. The Pope, however, had opposed this demand of the civil

authorities, and he sometimes had been successful.

Anyhow, at the Reformation the new Lutheran and Calvinistic churches became state churches ruled more or less by princes and civil authorities. All citizens had to be of the same faith. They had to accept the creed which the king and the states had accepted. If anyone opposed or obstructed, he was sometimes put to death (for example, many of the Anabaptists). Others were expatriated. A totalitarian church system was established, and it was pretty well preserved in many lands until the end of the nineteenth century. The Christianizing of Europe, in both Catholic and Protestant countries has, under such a system, been effectuated through a sacramental rite—infant baptism. Even in this respect the medieval practice continued. By practicing this act, the state and church authorities could reach the purpose of having the whole population "Christianized." Through compulsory laws it was possible thus to uphold the system of sacramental mass Christianizing. State and church were united in a totalitarian religious practice.

But what has been the result? And can this system still in sincerity be regarded as right or even Christian?

2. *The European church situation today.* We need not get into deep investigations to find that Europe today is not Christianized. The sacramental act of infant baptism has to a very great extent been a failure. European peoples did not become Christians in this way. Most of the present heathens of Europe have been baptized as children. Paganism prevails in the great churches and among the church members. You will easily find that this is true. Besides, the old way of Christianizing by infant baptism is everywhere decreasing. Religious freedom and secularism have caused an indifference even as to this old usage. Be-

cause of that, increasing masses of the people are not even formally Christianized. But there is also another aspect of this problem. The European church system, with its established churches, was built on the presupposition that the ruling prince was a Christian. There should be a Christian government. The prince should be taught and told by the theologians. But what was going to happen if a prince no longer existed? And what is going to happen when the government becomes a champion of paganism? How can it then be the head of the church, as in Protestant and Orthodox countries, or partly govern in church matters, as in some Catholic countries?

The latter problem we have seen in Nazi Germany, and now in Russia and some East-European countries. The old state church system is then impossible. Pagan governments and unchristian peoples do not make a church. Under such circumstances the only way would be the free association of true believers. The old collective church unity is gone forever. The Christian minority has to rely on itself and on God—not on princes and governments. As Blaise Pascal said in the seventeenth century, "Blessed be the church which is supported by God alone!"

Even the increasing religious liberty makes this way the only possible one for the future. As nonbelievers, atheists and new-heathens never can constitute the church, the truly Christian people have to come together. Church members must know what it means to be in the church and there must be a confession of faith and the pursuit of a Christian life. Such a free church ideal has long been proclaimed by European free churchmen and revival pioneers, and it now seems as if history and the modern development of one civilization should endorse their opinion. Every man's right to choose his fellowship and to worship freely, or not to worship, is now recognized nearly everywhere, and the consequence must be the free church system. The old unity in the European churches was mostly a formal one, and now it is gone, partly and mostly because of an increasing secularism, partly because of free church movements. In spite of the use of some traditional church rites, the non-Christian masses are increasing.

Thus the European church system has very much failed. We in Europe



have nothing to boast of. We have gotten into chaos and misery as the result of an unchristian life. We have no reason to exalt our church institutions and our way of life; we have to repent and to confess our failure. We have to start anew in a pagan world.

3. *The European need today.* This situation is recognized by many church leaders themselves. In various countries they have to reckon with secularism and a pagan life as it really is. Wherever you go—in England, in Scandinavia, on the continent—the champions of the old European church system tell us that their countries must be reChristianized. Some of us leave out the prefix “re” as we do not think that the whole people ever was Christianized.

But the question, if the European peoples to a great extent are *de-Christianized* or *non-Christianized*, makes no difference; the need is the same for both categories. They both need evangelistic preaching and teaching. This proposition is now generally accepted even by bishops and other leaders in the great churches, and they launch campaigns in various ways.

Sometimes it is not quite clear what they really aim at. They try to make the church creeds and rites known and appreciated among the cultural elite, as well as among the common people. They use various means—literature, press, radio, lectures, preaching, and educational institutions to get the people back to church.

In one thing the old European church system was pretty successful and still is in some places. That was in religious education. And as this education was then compulsory, it affected the whole people, and we must admit that there was a great value in this general teaching, even if it was strictly confessional.

But now that religious freedom has increased in most countries the church teaching is not obligatory. This means, of course, an increased alienation regarding the Christian ideals. Therefore, even the large established churches have to use new methods to try to get the people back to church.

The question is, however, whether or not those campaigns to awaken a greater interest in the church and to enlighten the people are sufficient. Must there not be something more, namely, such a forceful preaching of the gospel for sinners that people begin to ask: “What shall we do that we



Dr. Gunnar Westin, professor of church history, University of Uppsala, Sweden, is a distinguished scholar and Baptist leader.

may be saved?” Then there will be a new movement to the cross and into the churches. What no Christian apologetics, no thoughtful lecture on the dogma of the church, and no campaign for observing Christian customs can do, a true gospel preaching of salvation will effectuate. There is no question that we still need Christian teaching and an education based on Christian ideals. Christian customs also are needed as a help and a support in the work of the church, but having said this, I must once again emphasize that just now we need primarily a preaching about the prodigal son converted and turning homeward.

Therefore, I now get to my main proposition that nothing is more needed today in so-called Christian Europe than preachers trained in evangelism.

4. *Because Europe is a mission field it needs such preachers.* But we should not try to get the revival preachers of the nineteenth century back. A blessed work they did and for the time and the people then they were just what was needed. But the Methodist camp meetings have no more New Testament endorsement than our proclaiming the gospel in a small group of workers, our Bible studies in a circle of students or the testimonies in a young people’s rally. Besides, the camp meeting method does not work now. You cannot so easily get the

masses together, and the physical jerks and shouting are not now appreciated as a token of spiritual power. As early as the eighteenth century there were men who in such physical phenomena saw more of human weakness than of divine power.

But we need the conviction and the fire of the old revival preachers, the glowing spirit of Wesley, Finney, Moody and Spurgeon. All our work in the realm where God rules must be evangelistic. That is to say: It must aim at one thing—to get people aware of their real situation as sinners and of the only way of salvation. A preacher trained in evangelism always keeps this goal clear, and he uses all his resources, under the grace of God, to reach it.

All your preparations for the ministry ought to be focused in this great purpose. Here, at this new seat of learning, you will work together in this great and highly needed task. The other day I read about a Catholic young people’s movement in France, the slogan of which was: *Piété, Études, Action* (Piety, Studies, Action). This is a good program, even in a Baptist theological seminary.

The very foundation is *piety*, Christian character and spiritual devotion. This is and must be the first concern in every form of training in evangelism. The first question is not what you do, but what you are through the

(Please turn to page 29)

# These Are Our Brothers

By W. Carl Hunker

These are our brothers, the displaced peoples of the world!

On a beautiful morning early in May of this year, I stood in the warm waters off the shore of a southern Pacific isle with hand raised toward heaven as I said, "This is my brother, Peter. Peter, upon your profession of faith in Christ, I baptize you. . . ." Before us on the shore was a small company of fellow believers, singing familiar hymns in an unfamiliar tongue, "Happy day, happy day. . . ." Graceful waving palms against a background of blue sky dotted with rolling clouds spoke God's benediction on this sacred scene.

The baptism of this Russian young man was to me a unique experience, for in it the fact of our brotherhood became a reality in my life. No longer was our brotherhood merely an intellectual fact; God made it an experienced reality for me, an unforgettable blessing. My lips said, "This is my brother;" my heart gratefully affirmed, "Yes, truly these are our brothers."

Previous to this experience, the world's displaced peoples had been only a marginal interest for me. Perhaps the reason for this is the fact that my four brief years as a missionary have been spent in the midst of the bitter struggle of Asia's masses. One does not easily lift his eyes from the pressing need of the moment. But these people made my mild interest become a vital concern.

It was in answer to a request from a group of Russian refugees that I visited this camp for displaced people. Although the majority of the nearly one hundred and sixty camps in the world sponsored by the International Refugee Organization for displaced persons are located in Europe, this camp was established on the island of Samar in the Philippines because so many of these refugees had come out of China.

More than ninety per cent of the three thousand in the camp are white Russians or are from countries bordering European Russia. The brief statistical history on the bulletin board of the camp impressed me with the marvelous service that the IRO is per-

forming for these people: arrivals, 5,472; births, 54; total, 5,526; departures, 2,402; deaths, 56; total, 2,458; present number in camp, 3,068. Some of them had been resettled in Canada, others in Australia, Paraguay, or Santo Domingo. Most of them are looking to the United States as a land of hope. Three thousand and forty-two have applied for entry to the United States.

Even for a casual visitor, it was easy to see that life in the camp is well organized, every advantage being used to the utmost to make for satisfactory living conditions. Yet accommodations are hardly adequate, sufficient only to provide temporary haven for these fleeing refugees. Families are quartered in U.S. army tents. Not all are alike, as individual characteristics are expressed in simple little conveniences invented to make living more comfortable. The only buildings in the camp were several quonset huts and barrack-like buildings which house the administrative offices and the camp school.

Basic rations, clothing, and other necessities are furnished by the IRO. Medicines and hospital care are provided by a small hospital staffed largely by the refugees themselves. A limited type of self-government helps to give the people a means of expressing their needs and care for problems peculiar to their camp life.

Recreation consists of musicals, entertainments, and a few sports such as volley ball or swimming in the nearby ocean. Confinement, oppressive heat, and recurring cycles of hope and disappointment make the problem of morale no easy one for camp authorities. This problem is at least partially met by assigning to the people the duties necessary for the daily functioning of the camp, such as cooking in the public kitchens and teaching in the camp school. Many instinctively seek

to keep their creative spirit alive by using their talents in helping others. Some are seamstresses, some carpenters, some knife-sharpeners, and others are teachers of English to small interested groups.

Of greatest interest to me, however, was the small group who are members of the Russian Baptist Church. The forty-two members in the church come largely from fourteen families. Their meeting place is but the front half of an army tent which houses one of their families. Their pews are hard, backless benches on a floor of white seaside sand. These physical limitations in no way limit their devout and sincere worship of God who is ever present.

For three days I stayed in their midst, preaching, counseling, advising, being blessed by a warm fellowship of prayer and devotion. I found them to be people like myself. Obstacles caused by differences of language and country soon were completely displaced by our sense of brotherhood found in our love for the same Lord. We spoke a common tongue, for we were bound together by a common redemption through the same Saviour. Our fellowship was deep and meaningful as we knelt together in earnest prayer to the Father of all nations, and as we sang each in our own tongue the hymns loved by Christians in every land.

I soon found their customs no longer strange, and was able to participate in their services without restraint. They often prayed simultaneously, with everyone praying audibly. Following Paul's reference to the "holy kiss," after the Lord's Supper and during the reception of new Christians, men kissed men and women kissed women. Sensing the genuineness of our kinship in Christ, I felt more keenly than ever before the needless losses to our worldwide Christian family caused by accentuated racial and national divisions.

I found them to be people who know the Lord intimately through suffering for him. Like the Jewish people during the Babylonian captivity, they have come into a deeper and more vital experience with God

**TRAINING UNION**  
**MISSIONARY THEME**



through complete abandonment of this world's goods and dependence upon God. Some of them are children of those who fled from Russia to central Asia during the years of the Bolshevik Revolution thirty years ago. In Sinkiang, far out in west China, through frugality, toil, and industriousness, they gradually re-established themselves. Several years ago, in the face of oncoming communism, they left hard-earned and well-tilled farms, making their way to Shanghai where they remained only a short while before being forced to flee to this camp. Looking into their faces as they sang their beloved hymns of faith, I came into a new realization of the meaning of leaving all to follow the Saviour. The cross has cost them much, for it was because of their love for their faith that they have fled from lands of oppression.

But even more, I found them to be a victorious people. Life in such a camp at best is but a mere existence, yet these people do not live in the gloom of despair. They live in the hope of their confidence in the living Lord. One cannot but be impressed by the vitality of their trust, and the difference between their lives and the lives of many in the camp who do not know the risen Lord. Watching them sing, I knew that here were people who in truth lift their burdens to heaven on the wings of song. I found myself hardly able to wait to hear their sixteen-voice choir sing at each of our services. Their beautiful *a cappella* music was vigorous and strong, perfect in modulation. Their voices were rich and full, deeply expressive of their sorrows and joys.

Their victory over circumstances expressed itself also in a compelling sense of mission to the people of the camp. How they love their church! That they might witness through their services, their tent is so arranged that all who pass by may see and hear. They have no pastor, yet under the leadership of their two deacons they gather together every night of the week for prayer, or preaching, or Bible study, or singing. Their young people meet weekly. Their children have Sunday school early each Sunday morning.

When I first saw these homeless people, I instinctively sought a message of comfort for strengthening their lives. Through an interpreter I preached to them about the assurance that God has a holy purpose, even in the suffering which is theirs. They were grateful for this message, but

they asked for evangelistic messages that they might reach the many in the camp who need a living faith. Even the fact that they are a minority group does not discourage them. One of life's most treasured privileges to me was that of baptizing three who had made profession of faith at our services.

Not mighty in this world's power, not many in number, but how powerful are they in testimony, in influence, in faithfulness to their task! In the last meeting I extended to them greetings from Baptists around the world and assured them of the earnest concern and prayers of their fellow Christians. With one accord, as one man, they stood and said, "*Spaciva, spaciva*" (thank you) for these greetings and for the unbroken fellowship with brothers in other lands.

These are our brothers! My heart is warmed in the knowledge that Peter is my brother, that all of his friends in that little group are our brothers. Oftentimes, in my moments of prayer, I see their faces and thank God anew for the blessing they made possible for me. What of their future? They are a strong people, morally and spiritually. They desire only an opportunity to live the faith they know, to make their contribution in some way in the country of promise to which they will go. I try to visualize them taking their place in some land, perhaps my native land. It now appears that about half of the church group will be coming to America. They already have their visas and are eagerly anticipating the journey. I can see them only as an asset and a blessing to any people who will claim them as brothers.



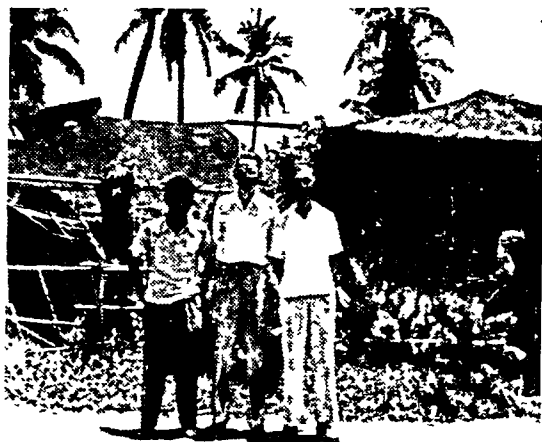
Members of the Russian Baptist Church in the IRO Camp sit, with the author, in front of the tent which is their meeting place.



Prayer was offered before three new Christians were baptized. Peter is the young man.



The young people meet on Sunday afternoon. Peter is seen on the right (with arms folded).



Carl Hunker preached through an interpreter and was accompanied by an ever-present Filipino guard.

# Christ Makes A Difference

By Edgar F. Hallock

Christmas is a holiday for non-Christians in Brazil. But for the followers of Jesus, it is a holy day. To the devout Catholic who is accustomed to an infinite number of "saints' days" during the year, Christmas is just another of the many occasions when special masses are said for those who have died. This is better understood when we realize that for every day in the year the Catholic calendar gives special emphasis to some "saint."

Among the days most observed are the following: In January it is the Day of the Wise Men; in February it is Ash Wednesday; in March or April Good Friday is observed with all the different attendant celebrations of "Holy Week"; May is the month of Mary; in June it is "Corpus Christi," the body of Christ, along with the Day of St. Peter and the Day of St. John. In August it is the Assumption of Mary. The first of November is All Saints' Day and the second day of the month is Memorial Day. And finally, we have the twenty-fifth of December, the birth of Jesus, just another of the "saints' days" of the religious calendar. But, for those who have only a formal religion or none at all, Christmas is primarily a season for parties and banqueting and feasting.

I well remember my first impression when, during the Christmas season, I saw in different stores large baskets filled with assortments of wines, liquors, candies and sweets, with prices marked from twenty-five dollars up to one hundred fifty dollars for each basket. When I asked how it could be possible to sell these baskets for such exorbitant prices, I was told that in the homes of the well-to-do it is customary to celebrate the Christmas season in royal fashion with dancing and feasting.

But what of Christ? Unfortunately, Christ is not known by the multitudes, and he is forgotten by those who celebrate by trying to satisfy their physical appetites.

Our churches begin planning their Christmas program weeks ahead of time, and it is presented either on Christmas Eve or on Christmas Day. As in many of the churches at home,

the children are given the foreground, and they present their readings or poems, sing songs, and dramatize the Christmas story. The Scriptures are precious to our people in Brazil, and of all the Bible stories, one of the most loved is that of the birth of our Saviour. It is interesting that, in this traditionally Catholic country, there were practically no Christmas carols until the coming of evangelical Christianity. Now there are numbers of beautiful hymns which we love and sing, proclaiming the birth of Jesus, Saviour of the world.

The contrast is seen in the life of a Christian family. Christmas in a Christian home is truly "Christ worship," for he is real to his Brazilian followers, and we can be sure that he will be honored on that day.

The exchanging of gifts is not as pronounced as in the homeland. Nevertheless, many churches are mindful of those who have greater material needs, and at this season many homes are blessed with gifts from their fellow Christians who will themselves receive no presents. In many churches there are large Christmas trees, cut from the forests, and often sacks of candy or other small gifts for

the children. These are the only presents some of the children receive. Brazil has not yet been overwhelmed with the commercialization of Christmas, although the last few years have seen a trend in that direction, and we now face the danger of having our attention shifted from Christ to self.

Two or three special objects claim the attention and offerings of Brazilian Baptists during the month of December. The Woman's Missionary Union of Brazil celebrates a world day of prayer on the Friday of the Lottie Moon week observed by the churches at home. An offering for missions is received on that day which is divided between home and foreign missions, two causes dear to the hearts of Brazilian Baptists. The second Sunday of December is "Bible Day," when attention is given to the need for Bibles in Brazil, and when prayer is offered in behalf of the two societies engaged in the distribution of Bibles. Offerings are made to the Bible Society of Brazil, affiliated with the American and the British and Foreign Bible Societies, and also to the Brazilian Bible Press. The latter organization was founded by our Baptist missionaries, and prints its Bibles in Brazil, instead



In this Christian family the reading of the Christmas story is an important part of the Christmas celebration.

*Atlas News Service*

of importing them from England or the United States. It has the distinction of having printed the first Bibles ever to be prepared in Brazil, and from the first printing of New Testaments in 1943, until the middle of 1949, it prepared in our Baptist Publishing House in Rio de Janeiro some 197,000 Bibles and 30,000 New Testaments in Portuguese. A fifth printing of 50,000 Bibles is now in the presses.

Besides the offerings made to these organizations, other institutions lay claim to the sympathy and interest of our churches. Our orphanages usually receive offerings at this time, and in many churches special campaigns for building funds are terminated on New Year's Eve. All this means that Christian people are not thinking so much of themselves as they are of missions, the spreading of the Word of God, the work of beneficence, and the on-going of the kingdom of God.

In the far interior of Brazil there are many people who do not even know that Christmas exists, and to these it has naturally no significance whatsoever. In small villages and

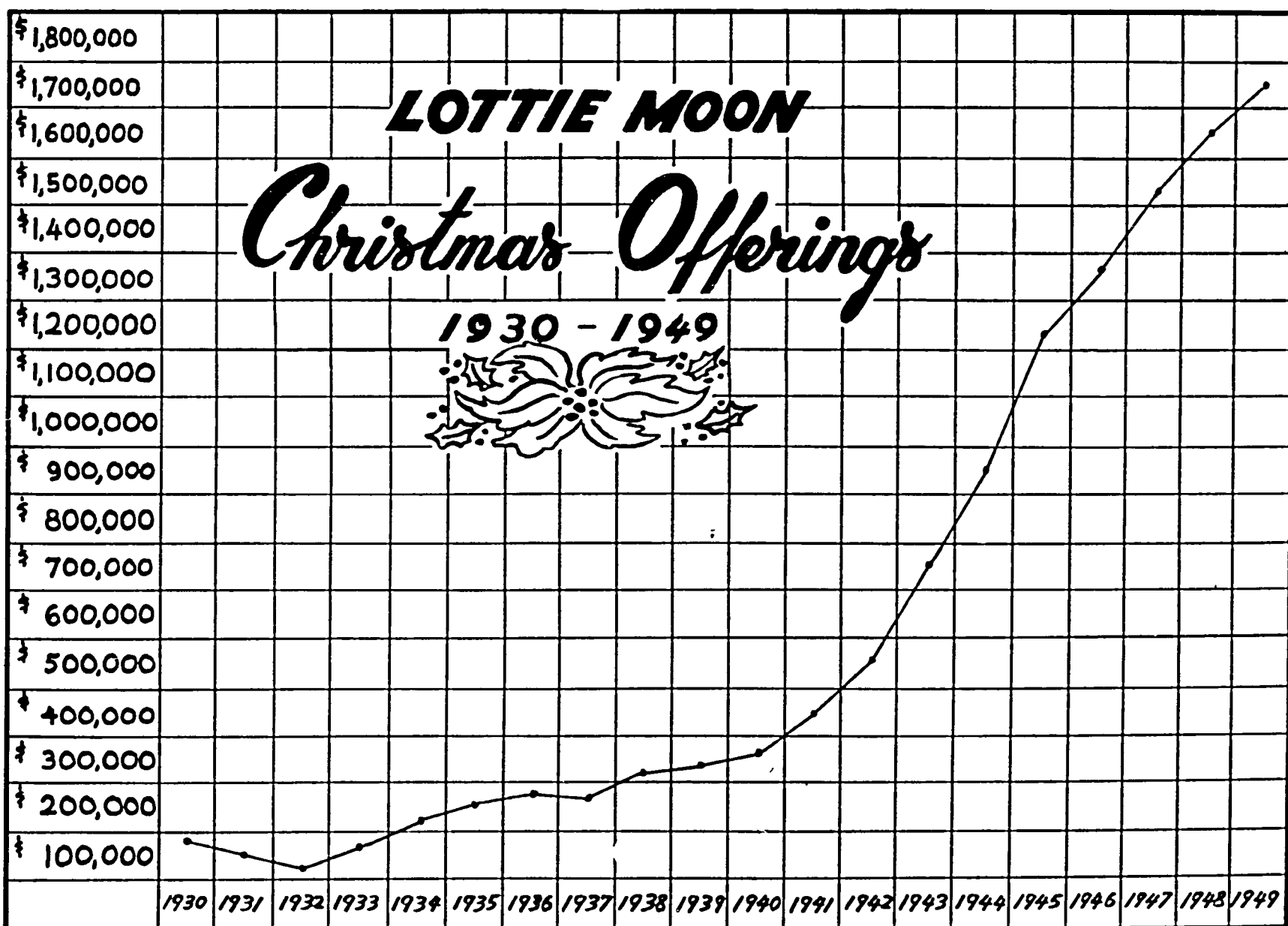
## W.M.U. CIRCLE PROGRAM THEME

towns where the gospel of Christ has not yet come, the anniversary of the birth of Jesus is just another "saint's day." Since many of these days in Brazil are celebrated as legal holidays, the people will gather in the public square to visit. The young men and women walk together around the "praca," while in the coffee shops that surround the square there will be dancing and other merrymaking.

In some of these small towns, however, Christ is known. On Christmas Eve they have a worship service giving glory to the Saviour. In the home on Christmas morning there will be the customary family altar: father, mother, and the children reading together the Christmas story. And the joy that reigns in the hearts of God's people is deep and abiding because Christ is real.

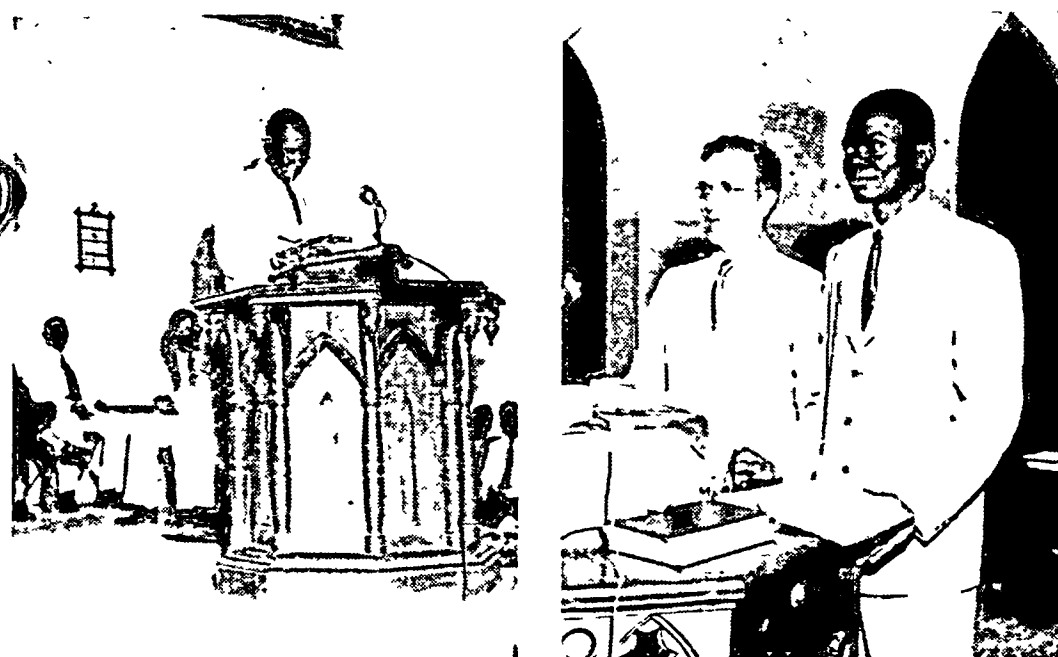
The Christmas season is not complete without a New Year's Eve service in the churches. This meeting has come to be an integral part of church life at the close of the year. The program varies naturally, but there are certain phases of the program common to most of the churches. The young people are usually given at least an hour. There is a worship service with singing, reading of the Scriptures, and a message brought by the pastor. Many times the Lord's Supper is observed, and a baptismal service is held. In some churches there is a roll call of the members who respond by quoting a scripture verse. Finally, as the old year passes and the new year arrives, the church will be found praying. Brazilian Baptists believe in prayer, and it is with prayer that thanksgiving is rendered unto God for blessings received. His power is invoked that his name may be glorified during the new year.

For us, Christmas is Christ, and we try to make our observance of such a nature as to bring honor to the name of him who died for us.





Nigerians, missionaries, and visitors appeared on the well planned program. There were reports of all phases of the work of Nigerian Baptists.



Left: Rev. J. A. Adediran was one of the Nigerian speakers. Right: Dr. Rankin delivered the Convention sermon with Rev. J. T. Ayorinde interpreting. Below: A marker was unveiled on the site of an early church in Ogbomoshosho.



# "Forward With Christ—He Lives"

A Picture Story of the Centennial Convention of Nigeria Baptists

By Fon H. Scofield, Jr.

Photographs by V. Lavell Seats

One hundred years! A "Centennial Convention" of Baptists in Africa! Yes, it happened in Nigeria in August of 1950. In the same city where, in 1850, the pioneer Baptist missionary first proclaimed the gospel in that country, messengers assembled in the new meeting house of the First Baptist Church of Abeokuta.

There, for almost a week, the Convention met. There were some 400 messengers from Nigeria's 450 churches. Almost a hundred of the 120 missionaries in the area were there. Dr. M. Theron Rankin and other visitors from the Southern Baptist Convention joined in the historic meeting.

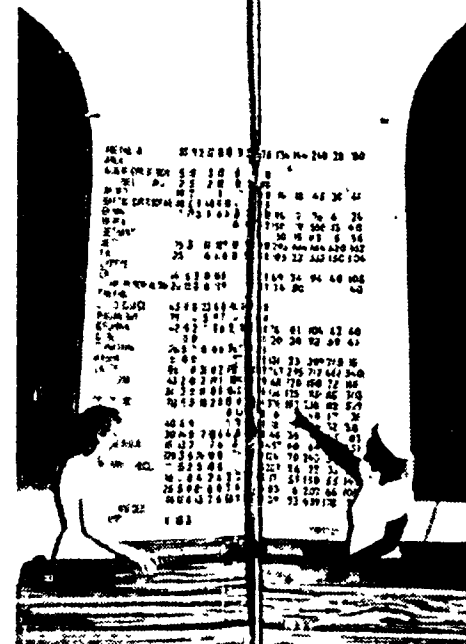
The Convention was a mighty testimony, a living exhibit of the power of God. It put the stamp of worthwhile accomplishment upon the labors of missionaries over the past century and approved an ongoing program of combined missionary and Nigerian leadership.

Messengers came from the teeming cities, from the towns and villages, and even from the "bush." There were trained Nigerians there, products of our schools; there were multitudes

of the common people of Nigeria, symbols everywhere in the world of those upon whom Jesus had compassion and for whom he died. Many were there whose bodies still bear the marks of their pagan heritage.

The testimonies of the Nigerians were like the facets of a diamond, each one standing out to make the whole jewel a thing of magnificence and beauty. They expressed gratitude for the missionaries past and present, for the love and concern of Southern Baptists. They rejoiced in the light that has come to Africa. They gave joyful testimony concerning their own experience of salvation. They were strengthened in the realization of the world-wide fellowship of believers.

There was gratitude and joy. Yes, and there was evidence of great purpose, of dedication to the task yet ahead in Nigeria. They considered their problems, counselled with their visitors, and set a course that will continue to realize the purposes of God for Nigeria. The keynote of the Convention is the watchword of the Baptists of Nigeria: "Forward with Christ—He lives!"



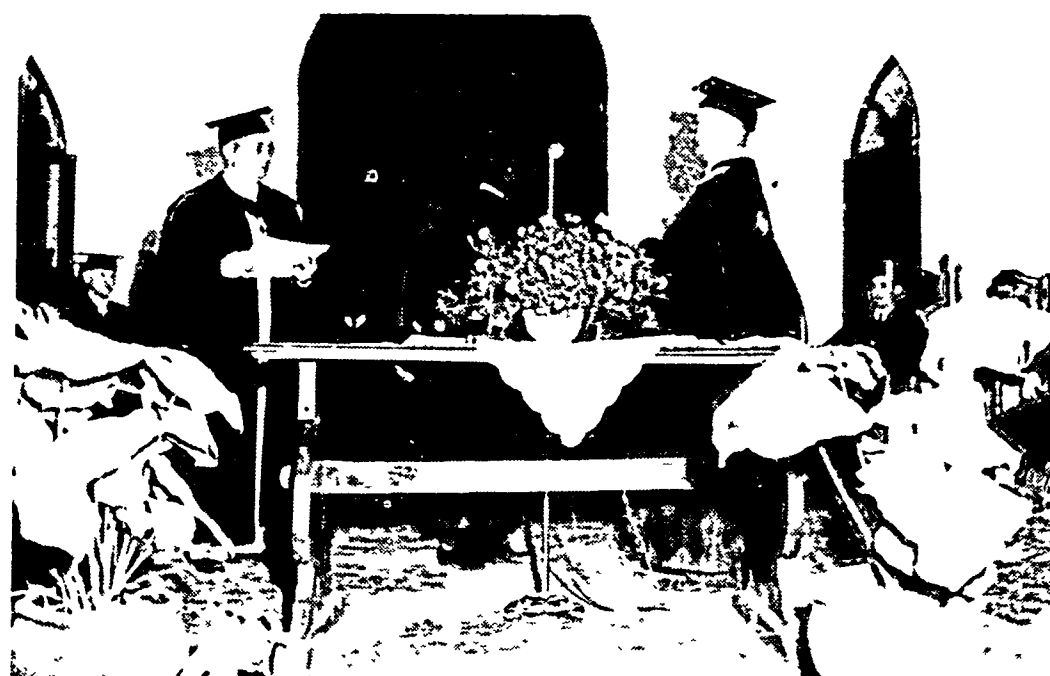
Significant reports and inspiring messages marked W.M.U. Night. Left: Mrs. J. Ayorinde and the seal of the Nigerian W.M.U. Center. Mrs. Ayorinde and Mrs. John Mills study a chart of W.M.U. activities. Right: Mrs. George W. Sadler speaks with Mrs. J. A. Ajani interpreting.



Nearly 100 missionaries to Nigeria assembled for the Convention and their annual mission meeting. Dr. and Mrs. George Green, just right of center, returned to Nigeria for the occasion.



Left: Meals were served by the host church. Right: Dr. I. N. Patterson received an honorary degree from Howard College, conferred by Dr. John H. Buchanan. Below: Seminary graduate S. A. Adegbite receives the first Th.B. Degree, conferred by Dr. J. C. Pool.





# EDITORIALS

## *Lottie Moon Christmas Offering*

"The program of the Foreign Mission Board," said M. Theron Rankin recently, "may be compared to a train running on two rails. One is the Cooperative Program, and the other is the Lottie Moon Christmas Offering. Both are indispensable to the financing of our missionary operations abroad."

The Lottie Moon Christmas Offering, sponsored by Woman's Missionary Union, yielded a record total of \$1,745,682.81 in 1949. For the fifth successive year the offering exceeded \$1,000,000.

It is not difficult to see how important this offering has become to the Foreign Mission Board when one studies the total amounts given year by year since 1930. There can be no doubt that the Lottie Moon Offering saved the work of the Board during the days of the depression. More recently, it has made possible the enlargement and expansion of the Board's work. Amounts contributed through the Lottie Moon Offering from 1930 to 1949 were as follows:

1930	\$189,924.22	1940	\$ 363,303.83
1931	159,079.73	1941	449,162.48
1932	129,687.27	1942	562,609.30
1933	175,577.39	1943	761,269.79
1934	213,925.81	1944	949,844.17
1935	240,455.12	1945	1,201,962.24
1936	292,401.57	1946	1,381,048.76
1937	290,219.74	1947	1,503,010.12
1938	315,000.40	1948	1,669,683.38
1939	330,424.70	1949	1,745,682.81

Just to review these figures is to become impressed that God has used Woman's Missionary Union in making this offering the channel through which incalculable good is done to the sinful, suffering peoples of the world. An even more striking impression of the rapidity with which this offering has increased may be obtained by consulting the graph on page 15 of this issue.

Miss Charlotte Diggs Moon, missionary to North China for whom this offering was named, was a woman of independent spirit, deep consecration and zeal, and great faith. Not even she, however, for all of her zeal and faith, could have imagined how much good would be accomplished through the offering she inspired. In 1887, writing from China, she proposed a week of prayer and a Christmas offering for both foreign and home missions.

Miss Annie Armstrong, new secretary of Woman's Missionary Union, proposed, in 1888, a special Christmas love offering for the relief of Miss Lottie Moon. Two practical questions arose at the time: "Dare we

spend one hundred dollars for literature?" "Would the reckless expenditure of postage be justified by the results?" If the counsels of practicality had prevailed, think what the consequences would have been for the Foreign Mission Board and the waiting peoples of the world!

Miss Moon was able to identify herself so completely with the Chinese people that when they suffered she suffered. In the closing days of her life, she could not bring herself to eat because she knew her friends in Pingtu were starving. If Southern Baptists will appropriate some of her spirit to themselves, there can be no doubt about the success of any undertaking in world missions that they may wish to attempt.

## *What About Advance?*

"Advance has caught up with us." So said Dr. Rankin at the October semiannual meeting of the Foreign Mission Board. "Our foreign mission advance," he continued, "has reached the saturation point on the basis of the present outlook for income. If the same degree of advance is to be continued, the Board must receive additional receipts for that purpose."

The results achieved thus far have been very gratifying. The Foreign Mission Board now has about 175 more missionaries than it had three years ago. In addition, Southern Baptist foreign missionaries have ventured into the following new areas since the Advance Program was proposed: Southern Rhodesia, Switzerland, Guatemala, Honduras, Costa Rica, Venezuela, Ecuador, Peru, Korea, Formosa, Philippine Islands, Thailand (Siam), Indonesia, and the Malay peninsula.

If the momentum of advance is to be sustained, our resources in young people and money must continue to increase at approximately the same rate as has obtained during the first three years of the Advance Program's operation. Perhaps the greatest threat to the Advance Program at the moment is a preoccupation with other affairs. Local building programs, institutional expansion, and other concerns may have the effect of obscuring the once splendid vision of a worthy advance in world missions. It is well to remind ourselves that churches and institutions, as well as individuals, are the instruments of God's grace by means of which he proposes to win the world to himself. They are never ends in and for themselves.

"Advance has caught up with us," unless provision is made in the budgets of local churches for a continuation of advance at approximately the same rate the last three years have witnessed. This will mean at

least a ten per cent increase each year in the resources of the Foreign Mission Board. The churches which are anxious for advance to continue should make whatever provision is necessary to assure the needed funds.

As "God's fellow workers" Southern Baptists can build with the "gold" of world vision, or the "wood" of limited vision; the "silver" of unselfish giving, or the "hay" of miserly giving; the "precious stones" of sacrificial service, or the "stubble" of reluctant service.

### Christmas: Its Real Meaning

The real meaning of Christmas is to be discovered in the incarnation. God became flesh and dwelt among men in the person of his Son. "In him was life; and the life was the light of men." That life "lighted every man coming into the world." As many as receive him are given the right "to become the children of God."

Zacharias, the priest of Judaism who was also the father of John the Baptist, understood that his son was to prepare the way for another who was to "shine upon them that sit in darkness and the shadow of death; to guide our feet into the way of peace."

Simeon, the devout and righteous man who looked for the consolation of Israel, was ready to die after having seen the infant Jesus in the temple. He had seen the Messiah for whom Israel waited: "For mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples; a light for revelation to the Gentiles, and the glory of thy people Israel."

Christmas is probably the most joyous season of the year. It has the effect of strengthening family ties and the bonds of true friendship. The fact that some use it for ulterior purposes should not dissuade true Christians from enjoying its blessings to the fullest extent.

Many of the blessings derived from Christmas are reflex blessings which come to us by virtue of Christ's incarnation. Accordingly, we cannot remind ourselves too frequently that the real meaning of Christmas is to be detected in the incarnation as the expression of God's loving concern for his creatures.

### The Commission in Your State

Each November THE COMMISSION has to prepare certain statistics for the postal authorities. These figures are also of interest to the editor because they reveal how many copies of each issue go into the several states making up the territory of the Southern Baptist Convention.

Surprisingly enough, the "newer" states receive a larger number of copies in proportion to their total membership than do many of the older states which have been affiliated with the Southern Baptist Convention for most, if not all of its life. The leading states, for example, are California, New Mexico, and Arizona, in that order.

The attention of pastors, literature chairmen of W.M.S. organizations, and other church members who believe in THE COMMISSION, is called to the fact that several states do not subscribe to the magazine in proportion to their numerical strength. The first figure shows how the state ranks in comparative size with the other states in the Convention, while the second figure shows how the state ranks in the total number of COMMISSIONS it receives in proportion to its membership:

Texas	1st	8th
North Carolina	2nd	14th
Georgia	3rd	16th
Tennessee	4th	17th
Alabama	5th	15th
Kentucky	6th	11th
Arkansas	14th	18th
Illinois	15th	19th

The Foreign Mission Board believes that THE COMMISSION does a creditable job in keeping its readers well informed concerning what is being done and remains to be done. Its effectiveness is limited, however, by a restricted circulation. It should be finding its way into every Southern Baptist home.

### "The Present Historical Situation"

According to M. A. C. Warren, general secretary, Church Missionary Society, there are "five distinguishing factors in the present historical situation." In an article entitled "The Missionary Obligation Today," which was published in the October issue of *The International Review of Missions*, he sets them forth as follows:

1. The loss of the initiative by Western Europe. This is an acknowledged fact in the political and economic realms, and in the religious realm as well.

2. The widespread and rapid growth of nationalism. This movement has both its encouraging features and its dangerous features.

3. The growing awareness on the part of the ordinary people of the world in every country, and not least in the East and Africa, of the difference between what is and what ought to be. Dr. Warren says this is the result of two world wars which have brought men and women on low subsistence levels in contact with civilizations which have greater technical resources.

4. A race against the clock. By way of interpretation, the author says, "I am referring to the rapid increase in the world's population, the incidence of soil erosion and the quite inadequate organization of the world's food supplies to meet the impending catastrophe. This, and not the atomic bomb, is the real threat to humanity."

5. Communism. Other appraisers of the present situation would probably make different suggestions, but the foregoing offer food for serious thought.



# TOOLS *for Missionary Education*

## Missionary Education Through The Sunday School

By J. N. Barnette

The Bible is a missionary book. The textbook of the Sunday school is the Bible. The Sunday school cannot present the Bible in its real meaning without teaching missions. The New Testament tells about the purpose of Jesus in the world, and about the work the Holy Spirit did through the followers of Jesus for the salvation of the world. Bible-studying churches will become missionary churches, if those teaching the Bible understand what the Bible says about world missions.

The pastors, superintendents, and the teachers determine in a large measure the effectiveness of the teaching in the Sunday schools. The pastors and the superintendents point the way, make the plans, and determine the pace, and the pupils see much through the eyes of the teachers.

So, given missionary-minded, missionary-practicing, missionary-teaching officers and teachers in the Sunday schools, the result will be a missionary spirit and practice in the churches.

The Sunday school can make three major missionary contributions. Missionary education is first and basic. This education can be provided in four major ways: (1) the regular week-by-week Bible study; (2) the frequent and well-planned missionary programs in the general and department assembly periods; (3) the observance of the special missionary days; and (4) the study of doctrinal, evangelistic, and Bible books in the Sunday school training courses. A word about each of these four means of missionary education may be wise.

The regular Sunday school lessons contain many direct missionary passages. In addition, every Bible lesson has in it the missionary message and spirit. The purpose of the Bible is "that the world may know."

The Sunday-by-Sunday general and department assembly programs provide excellent opportunities for missionary education. An abundance of material is available for these programs in the mission magazines, denominational papers, free leaflets, and fresh news by letter and through the daily papers from the mission fields.

The observance of the regular missionary days in the Sunday schools has, where used, provided valuable missionary information. Likewise, through these days many people have found their first joy in giving to missions.

Perhaps one of the most powerful and substantial opportunities for missionary education is offered in the intensive training school of five days' duration. This is true because it can be used to enrich and strengthen other means. In these training schools a pastor can instruct and inspire his teachers and leaders. The teachers will not as a rule rise above the leadership of the pastor in missionary instruction and conception.

Then there is the contribution of missionary inspiration. The study of the Bible stirs the heart of the Christian to give the good news to others. A study of the spiritual needs of people moves Christians with compassion. A missionary program in a Sunday school department kindles fires of concern in the hearts of those who hear.

A third major missionary contribution the Sunday school can make is in providing regular opportunities for missionary expression, or a plan of regular giving. Unless a church provides an opportunity every Sunday for the people to give to missions, much of the missionary education and missionary inspiration will be lost. It is right and good to preach on missions and to present programs on mis-

sions, but unless regular opportunities are provided for expression, the sermon and program will avail little.

In the majority of Southern Baptist churches a weekly plan of giving is now in practice. The Sunday school officers and teachers are used not only to instruct and inspire the people but to provide the immediate weekly opportunity for the church offering. This seems to be as near ideal as any plan yet tried by the churches.

A survey will show that most of the tithers of today were trained and enlisted in the Sunday schools, Training Unions, and Woman's Missionary Unions of yesterday.

In the Sunday schools the pastors have a major opportunity for missionary education and missionary enlistment because the Sunday schools have such large enrolments, frequency of meetings, and the Bible as the textbook. When missionary education is adequate, coupled with regular weekly giving by the use of the Sunday school, a church has a missionary opportunity limited only by the vision, spirit, and faithfulness of the leaders and the teachers.

### Seminary President Installed

*(Continued from page 3)*

president brought a moving message in which he indicated his hopes and plans for the seminary.

Dr. Nordenhaug's friends at home and abroad are of the opinion that he is God's man for the important position he now occupies. In a letter from Dr. Jesse D. Franks, written on September 22, there is this paragraph: "Dr. Nordenhaug is fast coming into his stride as president. The more I observe him as he goes about his new task the more I am convinced that he is the right man for the place. Surely he has come to the Kingdom for such a task and such a time as this. The Foreign Mission Board must not fail to stand back of him with a large vision and a corresponding support in funds and prayers for the work he has undertaken."

The Baptist Theological Seminary has a scholarly and consecrated president. It has a well-trained and devoted faculty. It has a student body made up of eighteen nationalities. It will help to change the nature of Europe—if Southern Baptists will support it with their prayers and their gifts.

# From Near and Far

Hunger for the Word of God in Japan is mounting daily, according to the Pocket Testament League. This hunger is apparent in the mail that floods the League's Japan headquarters. The following excerpt is typical of their heart-searching story:

Thank you for the Gospel. The end of March I went to church with my friend. Since then I have been there ten times and I am afraid of my sinful life, past and present. I wish I could be saved from this trouble and be a Christian as fast as I can. But I am so sorry that every day is a sinful day although I repent. I determine to pray day and night to beg God to pardon my sin. If you allow me to be one of your members, I will be so glad. I am a pitiful man who does not know anything, but I promise to try to be a good Christian as soon as possible. Please lead such a sinful and weak person.

Literacy is one important facet in the shining gem which is the Christian missionary effort. Agriculture, medicine, dentistry, education and evangelism—all spell Christian love in action. This can save the world for Christ. This, and nothing else. As we end our tour and plan for another, we are thrilled anew at being caught up in this earthly—and heavenly—job.

—Frank Laubach

Nigeria's thirst for education is one of the results of the introduction of Christianity with its stress on human rights. Nigeria has many educated leaders, but they are few in comparison with the great masses of illiterate people.

—M. Theron Rankin

The fires of evangelism are being kindled in South America, one of the most responsive areas of the world to the gospel of Christ. Forty churches of the great city of Recife, Brazil (population, 500,000) recently held simultaneous revivals similar to those sponsored throughout the south, with most gratifying results. The River Plate region, comprising the republics of Argentina, Uruguay, and Paraguay, is making plans for the launching of a similar campaign. It is our prayer that a revival of Pentecostal proportions may sweep down from the banks of the Rio Grande to the boulevards of Rio, calling millions to repentance and personal faith in Jesus Christ.

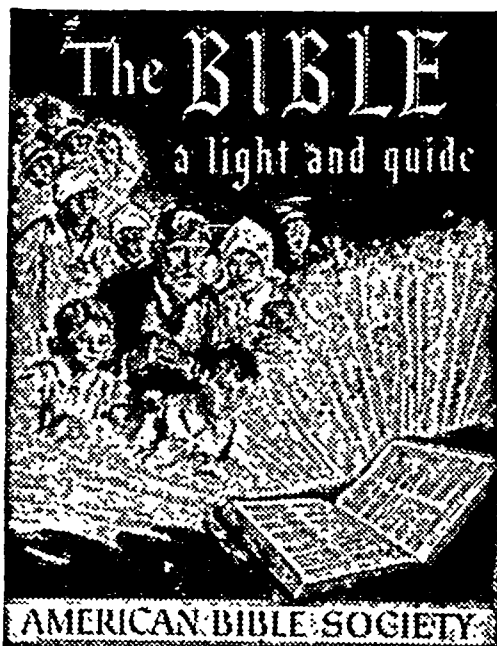
—Everett Gill, Jr.

John and Jewell Abernathy: How we need your prayers as we start all over

again, setting up housekeeping and finding our way among the people of another new country (Manila, P.I.). These are dangerous times, and we cannot tell what a day may bring forth. It is enough for us to know that He is leading and "we follow not with fear."

Miriam Willis: I am grateful for the privilege of working in the clinic in Chacarita, Asuncion, Paraguay. The patients are very grateful to have Dr. Franklin Fowler as their physician. During the past year 1,485 patients have had 2,779 consultations and 1,691 treatments. This does not include visits made by Dr. Fowler, Miss Murray, or myself, on behalf of the clinic.

According to reports, all mention of God has been removed from the Boy Scouts' oath in Communist-dominated



Poland, and the phrase "love for the Soviet" has been substituted. The organization embraces over 100,000 Polish Boy Scouts.

Professor Luciano Lopez of Rio de Janeiro, Brazil, was a recent visitor to the Foreign Mission Board offices. At a chapel service Professor Lopez told of his early childhood as a devout Catholic. After reading a Bible given him by a Christian boy, he began to question the Catholic faith and soon became a Christian. He expressed his appreciation for the work of Southern Baptists in Brazil, stating that it was they who paid for the first Bible he ever owned and sent out the missionary who baptized him. He is a

teacher in a government school in Rio, director of religious activities in our school there, and the author of twenty-two books. His outstanding service is in connection with literacy campaigns. His book for use in such campaigns has been used widely. When pupils finish this book, they are able to read and are given a copy of the Gospel of John,—a technique which has two purposes.

Juris Burkards, a ten-year-old boy from Latvia, was the 20,000th DP brought to the United States by Church World Service. Juris was accompanied by his father, mother, and two younger sisters.

Dr. Billy Graham, evangelist, was re-elected president of Northwestern Schools at the last annual meeting. He will continue to conduct evangelistic campaigns throughout the nation during the coming year, while serving as president. He will not receive any money from the campaigns. "I am paid a salary," he said, "and I must live on that." If enough money is raised to meet expenses in advance, no collections will be taken during his revivals.

We are behind on our praying. If we had more praying at home, perhaps we would not have so many sons fighting away from home.

—David M. Gardner, Dallas, Texas

The American Bible Society is furnishing testaments to the United Nations soldiers, sailors and airmen now serving in Korea. One order requested testaments in English, French, Turkish, Spanish, Tagalog, Korean, Chinese, Portuguese, and Siamese. They were supplied at once.

Worldwide Bible Reading (Thanksgiving to Christmas) material is now available. This plan for Bible reading had its beginning during the war when a lonely young Marine on Guadalcanal wrote his mother, asking that his parents join with him in the daily reading of identical passages in their Bible. The movement has spread to all parts of the world. Posters and bookmarks, giving the reference for each day, are used throughout Latin America, eastern Asia, western Europe and such widely separated locations as Algiers, Athens, Bangkok, Cairo, Lima, Manila, Rio de Janeiro, Shanghai, Saudi Arabia, Seoul and Tokyo. Order the free packet from American Bible Society, 450 Park Avenue, New York 22, New York.

# EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD

## *Young People of Asuncion Church Hold Services in Outlying Areas*

My responsibilities in the Ciudad Nueva Baptist Church include teaching a Sunday school class of *senoritas*, acting as pianist and treasurer of the church and serving as president of the Young People's Society.

Several of the girls in my class were converted during a revival this year. The mother of one of them took her daughter to the country when she heard of it, beat her and tried to force her to confess to a priest. The girl was not permitted to have her Bible or return to church for three months. The congregation was deeply moved when she walked down the aisle of the church a few Sundays ago. Many prayers had gone to the throne of grace in her behalf.

The Young People's Society includes Intermediates and Seniors. The church has a separate society for Juniors and another for Adults. Under the direction of the pastor, the young people have recently been put in charge of eight "annexes," each meeting at the same hour on Sunday afternoon in private homes located in various sections of the city and suburban areas. Last Sunday a total of 106 attended these meetings. This responsibility of evangelism has helped our young people wonderfully.

I work with four of the young people in one of the "annexes." We meet in the patio of a family who are not believers, but who are interested in the gospel. I often take my Charlie McCarthy doll, "Juancito," with me to use in telling stories to the children. The other day one of the children brought Juancito a rose and a piece of bread and butter.

Organized four years ago, our little church has a membership of sixty-six and an average Sunday school attendance of seventy. Forty-five of its members are tithers. There have been twenty-one baptisms and seventy professions of faith the past year. As the church waits six months or longer before baptizing one who has made a profession of faith, the number of baptisms is not as large as the number of professions. Through its plan of tithing, the church is becoming self-supporting this year.

Missionary Frances Roberts and I directed, this year, the first Girls' Auxiliary retreat in Paraguay. The most appropriate place we could find was Dr. and Mrs. Franklin Fowler's cool, brick garage located on the beautiful hospital grounds. Benches were made of planks placed on the buckets used for hauling cement. The

girls took their after-lunch "siesta" on the floor with newspapers for cots. Forty girls attended the retreat—sixteen Juniors and twenty-four Intermediates.

Each Wednesday afternoon Miss Emilia Mura and I visit Chacarita, inviting the people to the regular Wednesday evening service, and the children to the Children's Hour which precedes the service. Slides illustrating Bible stories are often used in the preaching service, as they attract so many people. We do not have services at the clinic on Sunday, because we encourage the people to attend services at the First Baptist Church, about twelve blocks from the clinic.

Recently a patient refused to continue her treatments at the clinic because someone told her the Yankees were here to take Paraguay. She confessed that she had received better treatment there than anywhere else in the city and that the staff had treated her as a friend. But she had been led to believe that we were enticing her with good treatment, and that later on we might give her an injection to kill her. To our surprise, she and her two children attended our Wednesday evening service last week.

Miss Mura, who attended our Woman's Training School in Rosario, Argentina, was employed to follow up the patients who are not continuing their treatments at the clinic. This not only helps the doctor in treating the patient, but also gives Miss Mura a contact with the people and an opportunity to invite them to the services. She also has classes with illiterate converts, teaching them to read and write in order that they may read the Bible.



MIRIAM WILLIS  
Asuncion, Paraguay

## *Missionaries Leave Language School, Begin Active Service in Cartagena*

Anticipation is hardly the word to use as we look forward to actually taking part in mission work. It is a joy beyond description to realize that we can give our lives here in service to our Master. We shall be in Cartagena, replacing Rev. and Mrs. Zach Deal while they spend a year in the States on furlough.

Although we have been in Colombia these months of language study, we are still "freshmen missionaries." My use of Spanish has varied from the ridiculous to the embarrassing. I am often asking for a pound of *japon* (soap) instead of for a

pound of *jamon* (ham), or calling my *oreja* (ear) an *ovejah* (sheep). It is with regret that we leave the picturesque mountain city of Medellin. The months of language study have opened an entirely new world to us.

The faith business men here have in North Americans is almost unbelievable. As I was making preparations to leave Medellin I found it necessary to cash a personal check on a Texas bank. I went to the office of a Colombian business man and told him my needs. Without asking for identification, he handed me the cash and accepted the check.

When my wife could not decide on the correct size of a dress for our little girl, the manager of the store told her to take two sizes home and try them on her. He refused to accept money until her return and did not ask for her name or address. We have found an abundance of courtesy and politeness everywhere.



JULIUS HICKERSON  
Medellin, Colombia

## *Growth and Development of Mission Activities Are Evident in Hawaii*

This past year has been a good one for Hawaii. We have seen growth and development in all phases of our work here. We are especially rejoicing over the purchase of property for a Baptist assembly, a little Ridgecrest, which we have begun to shape into our needs. A wonderful camp was held there this past summer.

During the convention year one new church and four new missions have been organized. All of them are ministering to the spiritual life of people who were in real and conscious need of our Saviour.

I talked recently with a young man who told me how he became a Christian. He came to this island about four years ago. Far away from his family and desperately lonely, he felt a longing to know God and often prayed, although he knew little about prayer. Hoping to get comfort and instruction, he went first to a Buddhist temple, then to the Catholic church, and then to the Congregational churches. In none of them did he find satisfaction.

The young man's brother, a Christian, moved to the island of Lanai where a Baptist mission had been established. The boy began to attend the services and spoke of the surprise and joy he experienced when he gave his heart to the Lord.

He has not been a Christian very long, but he bears a good testimony of what he has experienced in his Christian life.

We had a grand group of volunteer college-student workers with us this summer. Approximately three thousand boys and girls attended the vacation Bible schools. Some schools were conducted in new centers, reaching with Christian songs and stories many children who had scarcely heard the name of Jesus before.

Our schools are growing. The Baptist Academy, which had seventh and eighth grades this year, will add the ninth grade for the 1950-51 session. The elementary school, which had first, second and third grades, is adding the fourth grade. We have had five kindergartens and are adding another one in connection with the University Avenue Church.

My work as religious education secretary takes me to all the churches and missions, but I am a member of Olivet Baptist Church in Honolulu. Our lovely new church building, after many delays and slow-downs, is almost completed, and will be dedicated early in October. It now has a membership of over 500 and

an average attendance of more than 600 in Sunday school. It is a great church with a great missionary program.



HANNAH PLOWDEN  
Honolulu, Hawaii

#### *Southern Baptists' Lone Missionary in Interior China Wants no Commendation*

It is a privilege to be here in the interior of China at this period to observe the stability of the redeemed. My heart has been moved on several occasions and my spirit lifted up, and there comes that feeling of "It is good to be in this place." This is the work of the Holy Spirit. We are the children of the King. Victorious! The gates of hell shall not prevail. Hallelujah!

Please do not commend me for being here. It is in line with what I consider is the regular work of a missionary, and such praise is not good for the soul. Satan has been "sifting me," and I well deserve it. Friends in many places have been praying for me. I hope they will continue to do so. Not that I may be kept from dangers, but that I may be kept within the circle of God's will for me, and kept from Satan's wiles and misleading. I realize that I am a marred reflector of our blessed Saviour's grace and love.

The work of the clinic and hospital is going well. A portable X-ray machine was secured from the F.S.U. unit at Chenginou with the permission of the health department and police. It is being put into use as soon as rooms are prepared for the clinic. Handicaps and un-

desirable features must be met along with the ever present uncertainties, but these can all work out to God's glory if we do not hinder his work by our lack of faith or our fearfulness.

Schools in Kaifeng, including the Bible school, are booked to open soon. Buildings are giving some trouble and pupils may have to squeeze up a bit more, but they plan to go on as long as possible. Rural conditions have improved a bit and, I think, will improve further as faith is evident.

You would be moved to hear the young people, about thirty each Sunday morning, singing lustily the hymns of Zion. They practice in the mornings at six o'clock. Dr. Hsia, a woman physician, leads them. Church services are well attended. Attention and spirit are good.

The gospel is being preached, and that is something to be happy about. "The earth is the Lord's and the people thereof."



A. W. YOCUM  
Chengchow, China

Right: Missionary J. A. Harrington presided at the dedication of the new Girls' Dormitory, Baptist College, Belo Horizonte, Brazil.



Below: The new Girls' Dormitory provides housing for students who have been living in dwellings across the street from the campus.



#### *Abernathys Are Working with Chinese in Manila until They Can Return to Korea*

When we landed in Fukuoka, Japan, on June 27 we hoped the war would be over in a few weeks and we could return to Korea.

We have enjoyed our enforced stay in Japan. To be with our missionaries and to learn more of their wonderful work has been pleasant. We have had many opportunities to preach in churches and in schools, and to supply for chaplains at the U.S. Army and Air bases near Fukuoka.

Several weeks ago we went to Nagasaki, the city where the second atomic bomb was dropped, and preached in the little Baptist church there. Later we attended the annual meeting of the Japan Mission at Miyajima, one of the most beautiful places in Japan. We went to nearby Hiroshima, the city destroyed by the first atomic bomb, and took pictures of the bomb center and of our lovely new rose stucco Baptist church. The old church was destroyed by the bomb. Rev. and Mrs. Curtis Askew are doing a fine work there.



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## Church Bulletins

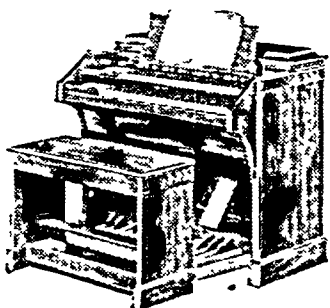
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Soon after our escape from Korea we received a cable from Secretary Baker J. Cauthen suggesting that we remain in Japan until the Korea situation was clarified, and then return to Korea. In the event it were impossible for us to return, we were urgently needed in Formosa and Manila.

The Philippines are a new field for Southern Baptists. About 150,000 Chinese are estimated to live in Manila and vicinity, with almost nothing being done for them spiritually. Southern Baptists have about fifteen new missionaries in the Islands, missionaries who began their study of Chinese in Peking. Because of the approach of the Communists, the College of Chinese Studies was temporarily moved to Baguio, and the missionaries have decided to work among the Chinese where they are.

These young missionaries have sent several requests to the Foreign Mission Board to send an experienced ex-China missionary couple to help them get started. Since they are asking for us and the Board wants us to go, we feel definitely that the Lord is leading in our going. It has happened to us many times: when one door has been closed the Lord opened another. As we are to work with Chinese in Manila, we shall not feel handicapped in the use of the language and can go right to work.



JOHN A. ABERNATHY  
Manila, Philippine  
Islands

*Fourth Largest City of Japan to  
Have Resident Missionaries Soon*

After we leave the language school next year we are to go to Nagoya to start Baptist mission work there. It is a city of about a million people, the fourth largest city in Japan. There are about ten churches of all denominations in the city, with an attendance of approximately a thousand at their services. That means that only one person in every thousand is attending church. It seems to be a real opportunity for us.

We have been busy for many weeks preparing for the coming of twenty-seven new missionaries, the largest group ever to go to a mission field at one time. Since their arrival we have been busy trying to help them attend to the many details of beginning life in a new country, acting as guides, interpreters (with the little Japanese we know), hosts and hostesses. Everyone is about straightened out now and school will soon begin for us all.

During the summer we have attended the meeting of the Japan Woman's Missionary Union, our own Mission meeting, and the regular Japan Baptist Convention. We have learned much more about



Missionary Ann Wollerman holds the skin of a jaguar killed within four miles of her station, Vila Amambai, Matto Grosso, Brazil.

work done in the other parts of Japan.

Don't forget that all our mail should come to our regular Japanese address. Our privilege of using the A.P.O. was withdrawn the first of September. This action was taken to free the army of all tasks which are not absolutely essential.



ERNEST L. HOLLOWAY  
Tokyo, Japan

*Opposition to Religion Contributes  
Publicity for the Christian Gospel*

Opposition, hardship and persecution almost always have an effect very different from that sought by those inflicting the difficulties. Instead of making afraid, it gives more courage. Instead of quieting things, it gives them greater publicity.

Younger people, and older ones too, in our churches in China began to show more zeal for the work of Christ when opposition began. After religious services in our school had been prohibited, about fifty of our Christian girls banded together to hold two religious meetings a week. For the school to have held such meetings would have constituted compulsion, but the girls could hold them because they were voluntary.

"Miss Johnson, don't forget to pray for the Christian fellowship group of Tsing Tuh School," those girls said to me the last thing before I left Shanghai.

One of our finest young men in China wrote me: "From the physical point of

view we are now in extreme difficulties and seem to have no hope in the future. My small shop is doomed. I do not know yet how and where I can get a job, but I always bear in mind God's promise, 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.' I do believe God will take care of his own people under any circumstance. . . . From my daily contact with business people I find many of them seem more interested in learning and asking about the gospel than ever before. God has marvelous plans for the people of China by way of a time of trouble."

When I had been home about two and a half months I began to take short trips to talk about China. I was eager to tell as many people as I could about conditions existing in China now. Never before



has the nation needed more the deep interest, loving prayers and generous gifts which people in America always give when they understand.

R. PEARLE JOHNSON  
Apex, North Carolina

#### Revival Spirit Grips China Baptist Seminary Students

A power that you do not read of in your newspaper articles on China has been working in our midst.

The students of the All China Baptist Seminary have long known God's message. Recently, most of them have had a new experience of the infilling of the Holy Spirit giving them power to serve. And this summer they are having unlimited opportunities to witness.

I have just come in from an after-supper prayer meeting and feel praise welling up inside for the wonderful quickening the Lord has been sending to us for the last three months. Only the students who are living here during the summer were present tonight. But a volume of "out-loud" prayer in unison (Chinese style) ascended for their Christian work in this local field, and even more earnest prayer for their fellow students scattered in church work from Tsingtao in the north to Canton in the south.

Hearing of revival in many parts of the world, the seminary students themselves became spiritually hungry. After they had prayed for revival every night for a week, things began to happen. Whole nights of prayer and testimony followed. Classes were helped rather than hurt.

I perhaps could not give too good a doctrinal explanation of all that I have seen, but I know the Holy Spirit has transformed dozens of students. I have never before heard such praise of the

Lord nor such powerful and fluent prayer. Join with us in praying that each church in China will experience the cleansing and empowering work of the Holy Spirit in these days.

Dr. Edman of Wheaton College stated this question: "Does revival today mean the staying of God's judgment, or steeling of God's people for the fury that soon is to come?" Whatever God's answer, the greatest thing that could happen to any of us is to step into a deeper fellowship with God's Son, Jesus Christ, and with other blood-bought children of God.



CATHERINE WALKER  
Shanghai, China

#### Missionary Welcomes Opportunity to Continue Service in Hong Kong Area

During these uncertain days when so many missionaries have had to leave China and return to the United States, God has been good to me in allowing me to labor on in the Far East where I have been for so many years. Thousands of refugees who fled to the coast from Interior China as the Communists advanced are here in the Hong Kong area. You friends in America must pray much for us that God may abundantly use us now while we still have an opportunity to witness for him.

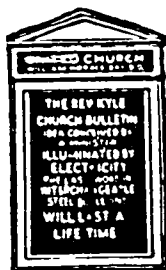
Hong Kong is a beautiful city facing one of the most beautiful harbors in the world. Aberdeen where I live is a fishing town on the back side of Victoria Island on which Hong Kong is located.

Here in Aberdeen the scenery is beautiful also, but we feel rather cut off from the bustle of the big city and the busy harbor. However, we have a dry dock here and some factories, and a thousand fishing boats, more or less, come in and out of the Bay. Buses to Hong Kong run every ten minutes and trucks and cars roar past our doors constantly. So it is quite different from the interior from which I came.

Friends in America have sent many pretty picture cards, and they are truly "drawing cards," for the children love them. We have been using about 250 of them each Sunday in three places where we have children's meetings. Attendance at the meetings where we use them doubles in a very short time. We usually write a memory verse on the back and have the children learn it after the Bible lesson is finished.



MARGIE SHUMATE  
Aberdeen,  
Hong Kong, China



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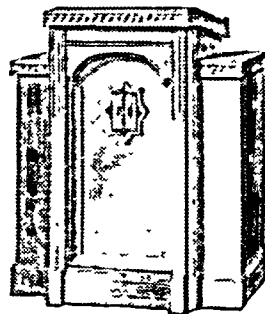
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# Missionary Family Album

ABERNATHY, The Rev. and Mrs. John A., should now be addressed: 55 San Juan Street, Pasay City, Manila, P. I.

ANDERSON, Dr. and Mrs. Maurice J., of China, have moved from New Orleans, to 554 Ursuline Drive, Baton Rouge, Louisiana.

BARRATT, (Miss) Clifford, has been transferred from China to Formosa. She may be addressed: 53 Section 2, North Chung Shan Road, Taipeh, Formosa.

BAUSUM, The Rev. and Mrs. Robert L., of China, have moved from 5608 Tramore Road, to 6700 Railway Avenue, Baltimore 22, Maryland.

BICE, The Rev. and Mrs. John L., of Brazil, arrived October 5 by air for special furlough at Longview, Texas.

BLANKENSHIP, The Rev. and Mrs. A. E., of Brazil, left New York October 7 for Sao Paulo (Caixa 15, Campinas), where they will attend language school.

BRATCHER, Dr. and Mrs. Robert G., of Brazil, should be addressed: Caixa 4344, Rio de Janeiro.

CLAXON, The Rev. and Mrs. W. Neville, of Nigeria, announce the birth of William Neville, Jr., second child, first son, at Ogbomosho, September 8.

COLEMAN, Inabelle, of China, arrived August 31 for furlough at 918 Urban Avenue, Durham, North Carolina.

COMPTON, The Rev. and Mrs. Charles E., appointees for Brazil, left New Orleans September 13 for Sao Paulo (Caixa 15, Campinas), where they will attend language school.

CONNER, Marie, has been transferred from China to Formosa. She may be addressed: 53 Section 2, North Chung Shan Road, Taipeh, Formosa.

COOPER, The Rev. and Mrs. W. L., of Argentina, arrived in September for furlough at Waco, Texas.

CROCKER, The Rev. and Mrs. Gordon, appointees for Ecuador, left New Orleans September 9 for Quito (Casilla 503).

DAVIS, Mr. and Mrs. W. Ralph, special appointees for Nigeria, left New Orleans September 29 for Lagos.

DUNAWAY, The Rev. and Mrs. Archie G., of Nigeria, arrived August 11 for furlough at 843 Argyle Avenue, Madison, Tennessee.

DAILEY, The Rev. A. R., of Colombia, arrived in September to join Mrs. Dailey for furlough at 117 Johnston Blvd., Lexington, Kentucky.

EDWARDS, The Rev. Frank K., appointee for Nigeria, and Mrs. Edwards, formerly Roberta Cox of Nigeria, left New Orleans September 29 for Joinkrama. They may be addressed: American Bap-

tist Mission, Joinkrama via Ahoadia, Nigeria, West Africa.

FREDENBURG, Mary Evelyn, of Nigeria, arrived August 24 for furlough at 232 South Bayly, Louisville, Kentucky.

GILLILAND, The Rev. and Mrs. W. McKinley, of Nigeria, have moved from Minnesota, to 306 Hughes Avenue, Attalla, Alabama.

GREENE, Lydia, of China, left San Francisco October 12 for Honolulu, T. H. (1178 21st Avenue).

HAVERFIELD, The Rev. and Mrs. W. M., appointees for Ecuador, left New Orleans September 9 for Quito (Casilla 503).

HAYS, The Rev. and Mrs. George H., of Japan, announce the birth of Virginia Ruth, first child, at Fukuoka, September 20.

HEAD, Emily, special appointee for Colombia, left Galveston, Texas October 6 for Barranquilla (Apartado Aereo 862).

HOLMES, The Rev. and Mrs. Evan F., of Chile, announce the birth of Alice Carolyn, third child, second daughter, at Concepcion, September 26. They have been transferred from Temuco to Concepcion (Casilla 186).

HUGHEY, Dr. and Mrs. John D., of Spain, have moved from South Carolina, to 26 East 604th Street, Shanks Village, Crangeburg, New York.

JESTER, Dr. and Mrs. W. L., of Nigeria, have arrived for furlough at 2825 Lexington Road, Louisville, Kentucky (c/o Dr. L. T. Crismon).

JOWERS, The Rev. and Mrs. S. Clyde, have been transferred from Baguio, to Manila, P. I., (141-C V Mapa, Sam Paloc).

MADDOX, The Rev. O. P., missionary emeritus to Brazil, has moved from New Mexico, to 2110 Morrow Avenue, Waco, Texas.

MEDLING, The Rev. and Mrs. W. R., of Japan, announce the birth of Carol Ann, fourth child, first daughter, at Kumamoto, June 7.

MILLS, The Rev. and Mrs. John E., of Nigeria, arrived August 28 for furlough at Waco, Texas (Box 172, Baylor University Station).

MOORHEAD, The Rev. and Mrs. Marion F., of Japan, announce the birth of Margaret Ann, third child, first daughter, at Fukuoka, September 9.

MUSGRAVE, The Rev. and Mrs. James E., appointees for Brazil, who have completed language study in Campinas, have gone to Goiania, Goias, Brazil (Caixa 35).

NICHOLS, Dr. and Mrs. Buford L., of China, have arrived for furlough at 1801 South 9th Street, Waco, Texas. Dr. Nichols lost his mother, Mrs. Mary

Frances Elliott Nichols of Austin, Texas, September 22.

OLIVER, The Rev. and Mrs. John S., appointees for Brazil, left New Orleans September 28 for Sao Paulo (Caixa 15, Campinas), where they will attend language school.

PAGE, Mary Frances, appointee for Nigeria, left New Orleans September 11 for Lagos.

PLOWDEN, Hannah, of Hawaii, arrived September 7 for furlough at Manning, South Carolina.

PONDER, Wanda, appointee for Paraguay, left New Orleans October 3 for San Jose, Costa Rica (Box 1535), where she will attend language school.

POOL, Dr. and Mrs. J. Christy, of Nigeria, have arrived for furlough at 2601 Wichita Street, Austin, Texas.

RAY, Bonnie Jean, of Hawaii, has moved from 1110 Kealaolu Avenue, to 1178 21st Avenue, Honolulu.

SEARS, The Rev. Stockwell B., of China, has arrived to join Mrs. Sears for furlough at 905 South 4th Street, Waco, Texas.

SPENCE, The Rev. and Mrs. Raymond M., of Japan, announce the birth of Maeline, second child, second daughter, at Fukuoka, September 25. They have been transferred from Tokyo to Nagasaki (Nishikoshi-Machi 9, Daitokuen).

STEPHENS, The Rev. Peyton, missionary emeritus to China, died at his home in Columbia, Missouri, September 30.

SWANN, Ruth, appointee for Arabia, has moved from Asheville, to Route 1, Statesville, North Carolina.

TENNISON, The Rev. and Mrs. Grayson C., of Brazil, announce the birth of Grayson Eugene, first child, at Sao Paulo, September 16.

WISE, The Rev. and Mrs. Gene H., appointees for Brazil, left New Orleans September 28 for Sao Paulo (Caixa 15, Campinas), where they will attend language school.

"Great as is the respect for American military and economic might, great as may be the influence of American embassy and consular officials, none of them can compare with the tremendous store of friendship and good will that American mission institutions have built up and are continuing to build among the masses of the Near East. To countless thousands in the Arab world the name *American* is synonymous with educational opportunity opened to them only through the doors of Christian schools. This is because for more than a century American missionaries have consecrated their lives in a truly Christian cause."—From *Assignment: Near East* by James Batal. New York: Friendship Press, 1950, p. 64.

# BOOKS

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

*What Would You Do?* by Daniel J. Fleming (Friendship Press, \$2.25). What would you do when Christian ethics conflict with the standards of non-Christian cultures? This is a question which sooner or later confronts every foreign missionary. Professor Fleming's discussion is based upon scores of actual cases taken from many parts of the world. The proper solution, somewhat to the reader's dismay, is not usually given. But then the problems under discussion do not lend themselves to quick or easy solutions. F.K.M.

*Doctors Courageous* by Edward H. Hume, M.D. (Harper, \$3.50) is a book of stories of great doctors who have brought healing and light to the peoples of Africa and Asia. Although special attention is given to outstanding medical missionaries like David Livingstone, Albert Schweitzer, and Dr. Ida Scudder, the focus of attention is also fixed upon comparatively unknown missionaries whose work is of equal significance in bringing about social changes through medicine and sanitation. The author, a medical missionary, also wrote *Doctors East, Doctors West*. F.K.M.

*Diary of a Dean* by W. R. Inge (Macmillan, \$3.50). Dean Inge was Dean of St. Paul's in London from 1911 to 1934. Called "Gloomy" Dean Inge by contemporary newspapermen, he denied the charge saying that he tried to be realistic in facing the world situation. His diary reveals the internal workings of the Church of England, the opinions of important figures in British life, and the activities of his remarkable family. His diary is also a self-portrait of a brilliant English cleric. F.K.M.

*The Little Children's Bible* (Cambridge University Press, 75 cents) is a collection of excerpts from the Scriptures especially selected for children. The passages are grouped in sections under the following headings: the story of Christmas, stories that Jesus would learn from his mother (Old Testament), the baptism, kind deeds of Jesus, stories told by Jesus, the death and resurrection of Jesus, God the Father and his world, and the new heaven and new earth. One short passage is from the Apocrypha. F.K.M.

*White Witch Doctor* by Louise Stinetorf (Westminster Press, \$3.00) is a novel centered around an unmarried

woman missionary in the Belgian Congo. Living conditions and missionary attitudes presented indicate that the time of the story must have been several decades ago. Miss Stinetorf tells the story so realistically that it is difficult for one to realize it is not an autobiography. She pokes fun at the missionaries at times, but with such sympathy and understanding that she makes them human and lovable. However, she is not so sympathetic toward mission boards. Some scenes are obviously overdrawn for dramatic effect, as one would expect in a novel. And the heroine is apparently more of a social worker than an evangelist. But the author has made a definite contribution in bringing the mission enterprise to the attention of readers who never would come in contact with it in any other way. G.G.

*Where Three Continents Meet* by Winifred Hulbert (Friendship Press, \$1.00). The Missionary Education Movement's course for Junior High groups on the Near East is very ably written by a former teacher in Constantinople College for Women. With a preface designed to show mission study leaders why teenagers should be introduced to this area of the earth, and how they can be interested in it, she lays plans for six sessions of study, with variety as the predominant feature. An introduction to the world's three great monotheistic religions, which were all born in this region, is one of the most valuable sections. Sketches of Christian missionaries who have been pioneers in the Moslem world and a dramatization of the "roving reporter" type are also useful. The assumption that the Church Universal is an organic goal to strive for may be resented by some, but should not blind readers to the value of the information and stories presented here. MARJORIE MOORE ARMSTRONG

*Your Life Counts* edited by Hoover Rupert (Abingdon-Cokesbury, \$1.75). The fifteen devotional messages in this book were written by as many leaders of young people who had been asked to put into words the most vital message they have for youth in today's world. They have expressed some of the deepest truths of our faith in terms which should appeal to thinking young people. Most of them have a sense of humor and use interesting illustrations from their widely diversified backgrounds. Biblical truths are applied to questions that intelligent young people must deal with in a modern world. The book will be helpful as material for personal devotions and as source material for talks before small groups. E.L.

*The Lion and the Lamb* by Gerald Kennedy (Abingdon-Cokesbury, \$2.50) is just the book for all those who have at some time said: "The Bible contradicts itself." Mr. Kennedy takes twenty-one

paradoxes of the Christian faith and, in clear statements, so concise that they are almost a series of epigrams, probes the depths of meaning to the truth and wisdom of each. This is no series of platitudes and clichés. Most of Mr. Kennedy's applications are drawn from contemporary living. Some of the particularly striking chapters are: Logic and Life, Sin and Grace, Judgment and Forgiveness, Spiritual and Material, Tension and Peace. G.G.

*Near East Panorama* by Giora M. Wysner (Friendship Press, \$1.50). A scholarly text which is also highly readable has been produced by a former Methodist missionary in Algeria, now secretary on the Near East for the International Missionary Council. With an abundance of information about the "cradle" of the world's three monotheistic faiths—Mohammedanism, Judaism, and Christianity—enhanced by true anecdote of real persons in that area, Miss Wysner states the case for Christian educational, medical, and evangelistic ministries among Moslems. The perfectly exquisite illustrations, especially portraits, by an American artist of Lebanese descent and the full color map tipped in to the book add immeasurably to its value. MARJORIE MOORE ARMSTRONG

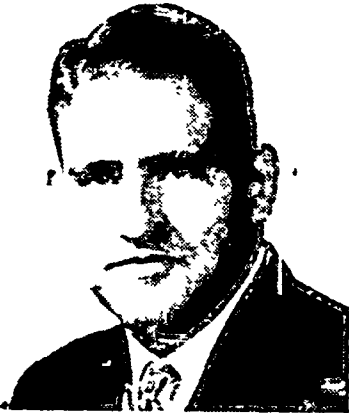
*The Dilemma of the Idealist* by David Bryn-Jones (Macmillan, \$3.00). Beginning with the statement that "this book is intended particularly for the perplexed," the author clearly discusses the eternal problem of the idealist: Where to draw the line between the desirable and the possible. If war is evil, should the Christian stand out without compromise against war? With the Cold War, the Korean conflict, the fear of hydrogen and atom bombs, and the ever-increasing threat of World War III, this book is timely and of help to those who are deeply concerned about the world situation and who desire to see the coming of peace and goodwill to all men. T.B.

*India and the United States* by Lawrence K. Rosinger (Macmillan, \$2.75). The author is well prepared to deal with the subject matter of this book since he is a member of the American Institute of Pacific Relations. The book covers the Indian-American background and the relations of the two up to the establishment of the independence of India in 1947. It deals with Indian foreign policy and economic philosophy; American trade relations with India; the policy of India and the United States in regard to Indonesia, Kashmir, and Hyderabad; India's attitude toward the British Commonwealth; Nehru's visit to the United States in 1949; and finally American policy toward India. This is an excellent book and is commended to anyone desiring accurate and reliable information. J. B. HIPPS

# New Appointees

Appointed September 11, 1950

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



**EDWARDS, FRANK KHAL**

b. Tuscumbia, Ala., June 30, 1923; ed. N.O.B.T.S.; Oklahoma Baptist University, B.A., 1950. Employee, Tennessee Valley Authority, 1940-41; U.S. Army, 1943; U.S. post office, Tulsa, Okla., 1943-45; pastor, Foyil (Okla.) Baptist Church, 1945-47; employee, Shawnee (Okla.) Milling Co., 1947-48; youth and visual aids worker, churches near Shawnee, Okla., 1947-48; transportation manager, New Orleans Mission, 1948-49; pastor, Excell (Ala.) Baptist Church; Repton (Ala.) Baptist Church, 1949-50; Rhea (Okla.) Baptist Church, 1950. Appointed for Nigeria 1950. m. Roberta Josephine Cox, Nov. 19, 1949. Permanent American address: 305 E. Third St., Tuscumbia, Ala.

## NIGERIA

**PONDER, WANDA LYVONNE**

b. Pauls Valley, Okla., Oct. 28, 1924; ed. William Jewell College, B.A., 1946; Frances Payne Bolton School of Nursing, Western Reserve University, R.N.; M.N., 1949. Student assistant, Biology Dept., William Jewell College, Liberty, Mo., 1943-46; botany instructor, William Jewell College, 1946; visiting nurse, Cleveland (Ohio) Visiting Nurse Association, 1949; public health nurse, Okla. State Dept. of Health, Pauls Valley, Okla., 1949-50. Appointed for Paraguay 1950. Permanent American address: Rt. 1, Pauls Valley, Okla.

## PARAGUAY



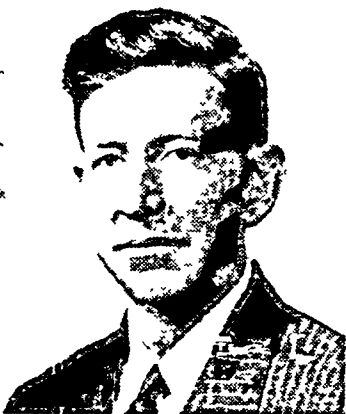
**WATSON, LESLIE**

b. Atlanta, Texas, June 17, 1917; ed. College of Marshall; Baylor University, B.A., 1947; S.W.B.T.S., B.D., 1950. Pastor, Mt. Zion Baptist Church, Panola Co., Texas, 1940; Flat Creek Baptist Church, Henderson Co., Texas, 1940-42; Mt. Antioch Baptist Church, Limestone Co., Texas, 1941-42; New Hope Baptist Church, Limestone Co., Texas, 1947-48; U.S. Marine Corps, 1942-45; laborer, O'Neal and Foster Construction Co., Fort Worth, Texas, 1949-50; pastor, Frosa Baptist Church, Limestone Co., Texas, 1946-50. Appointed for Japan 1950. m. Hazel Tunstead, Feb. 9, 1946. Permanent American address: Box 1225, Troup, Texas.

**WATSON, HAZEL TUNSTEAD  
(Mrs. LESLIE)**

b. Orange, N.J., Jan. 4, 1919. ed. Moody Bible Institute, diploma, 1941; Baylor University, B.A., 1948; Texas Christian University, M.E., 1949; S.W.B.T.S. X-ray technician, Paterson, Hackensack, and Newark, N.J., 1937-38; secretary, Great Commission Prayer League, Chicago, Ill., 1941-42; X-ray technician, Episcopal Hospital, Philadelphia, Pa., 1942-44; pharmacist, 1/c, U.S.N. (R.), U.S. Naval Hospital, Quantico, Va., 1944-45. Appointed for Japan 1950. m. Leslie Watson, Feb. 9, 1946. Child: Elisabeth Linda, 1950.

## JAPAN



**FIELDEN, ROBERT LUTHER**

b. New Market, Tenn., March 27, 1919; ed. Carson Newman College, B.S., 1941; AAF Technical School; Army flight schools; AAF Instructor School; AAF Instrument Instruction School; Spartan School of Aeronautics. Underground mine worker, Universal Exploration Co., Jefferson City, Tenn., 1939-41 (summers); U.S. Army, 1941-43; U.S. Army Air Force, 1943-45; flight instructor, Gabel-Mutzig Flying Service, Pryor, Okla., 1946-47; flight instructor, airplane and engine mechanic, assistant manager, Carter and Swann Flying Service, Dandridge, Tenn., 1947-50; general mechanic, Townsend Electric Co., Greenville, Tenn., 1950. Approved for contract term to Brazil 1950. m. Myra Jane Rankin, Dec. 25, 1943. Permanent American address: Rt. 1, New Market, Tenn.

**FIELDEN, MYRA JANE RANKIN  
(Mrs. ROBERT LUTHER)**

b. Jefferson City, Tenn., May 28, 1918; ed. Stair Technical High School. Clerk, dry goods store, Jefferson City, Tenn., 1941-42; bench worker (soldering), Fulton Sylphon Co., Knoxville, Tenn., 1942-43. Approved for contract term to Brazil 1950. m. Robert L. Fielden, Dec. 25, 1943. Children: Gary Lee, 1947; Anita Jane, 1950.

## BRAZIL

**FITE, HORACE WILSON, JR.**

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## Special Appointees





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(Mrs. HORACE WILSON, JR.)

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**FRANCIS, THOMAS HOUSTON**

b. Trigg Co., Ky., Sept. 26, 1923; ed. Western State Teachers' College; West Virginia Wesleyan College; University of Kentucky, B.S., 1950; S.B.T.S. U.S. Army, 1943-46; Agricultural Experiment Station, Lexington, Ky., 1947-48; painter, S.B.T.S., Louisville, Ky., 1949-50 (part-time). Approved for contract term to Israel 1950. m. Mary Helen Alvey, Aug. 20, 1948. Permanent American address: Cadiz, Ky.

**ISRAEL**



**FRANCIS, MARY HELEN ALVEY**  
(Mrs. THOMAS HOUSTON)

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**ISRAEL**

## Europe Needs Preachers Trained in Evangelism

(Continued from page 11)

grace of God. The early Methodists preached entire sanctification. I do not think that many of them got so far, but it was always a reminder of what was the great need, *piety* and *sanctity*.

But studies are by no means something insignificant. It is not enough to be of good Christian character. You also must ask what you can become and achieve as a member of society and of the church. You may be a very good and brave soldier, but without weapons you do not achieve much in the modern war.

It is quite the same in the spiritual warfare. You must get weapons, and you must know how to use them. That is what studies mean, and today studies and theoretical preparations are more needed than ever before. The enemies of God have a modern armament, and we cannot be content with only our old ones—the old arguments and the old points of view. But as we are eagerly and profoundly working at our studies, we also must exercise our knowledge and our talents. We must be in action as Christians. This, I understand, is very much stressed

here, as it is in many other Baptist seminaries in Europe. This special training in evangelism is most needed, and the situation in Europe today requires your particular interest in this field. To combine deep and scholarly studies with the spirit of true evangelism is a great purpose of this institution, and we all wish you success in your efforts, and we will pray for it.

Finally, I wish to quote the Apostle Paul when he writes to the Romans in the first chapter. He had long tried to get to Rome to preach the gospel of salvation but had, as he says, hitherto been hindered (1:13). Is not that your situation in this institution? During thirty years the thought has been cherished to establish such a new seat of learning in the heart of Europe, but you have been hindered. But now you have left Rom. 1:13 and got into Acts 28:31, where we are told that Paul had overcome all obstacles and lived in Rome and was preaching and teaching there, "none forbidding him." In Rom. 1:14, 15 you, however, have the very key words of the evangelism of Paul: "I am debtor," and "I am ready." If you, in this new school of theology, stick to these two Bible expressions and try to live up to them, I am sure that abundant blessings will flow from this place to all of Europe.

## Nigerian Centennial Celebrated

(Continued from page 3)

Formerly a teacher in the Baptist College at Iwo and more recently on the staff of the Baptist Boys' High School, he was one of our most active laymen. Yielding to God's call, he plans to devote himself to the ministry.

While the closing phase of the centennial took the form of a social function, even it was deeply spiritual. Messages were brought by Dr. I. N. Patterson, master of ceremonies, the superintendent of the Methodist Mission, the district superintendent of the Church Missionary Society, the American Consul General, and His Excellency the Governor of the colony. Evidently a deeply religious man, Sir John McPherson paid high tribute to Bowen and his successors who have contributed so largely to the well-being of Nigeria.

When we think of the 25,000 Nigerians who are active members of Baptist churches and the 50,000 others who are identified with our Christian community, we can only thank God for Bowen and his successors, and we can only pray that God may give us grace worthily to follow in their train.

# The Jacket

Joe skipped happily on his way to school. His red hair was brushed and combed. The jacket he wore was clean and his pants were neatly pressed.

Suddenly he stopped. There it was in the window. Joe's eyes took in each wonderful inch of the jacket displayed in the clothing store. He pressed his freckled nose against the glass to get a better view. The jacket was tan leather with dark brown wool-ribbed cuffs and waistband. The inside was fur-lined. It had a zipper all the way from the bottom to the top. Joe felt the frayed sleeve of the jacket he was wearing and tried to imagine how the new jacket would look on him. Just then his thoughts were cut short by a call from Jim.

"Come on, Joe! You wanna be late for school? You've seen that jacket a million times!"

Joe turned and hurried toward the school building. The reason he looked at the jacket so long this morning was that in two more weeks he could buy it. Last night he had counted the money he had been saving since school started. If he saved all the money from his paper route for the next two weeks, the jacket would be his. All day Joe could scarcely keep his mind on anything else but his new jacket.

After recess, Joe's teacher, Miss Carter, announced that she had a special story for the class. Everyone became still and quiet to listen.

Joe was quiet too, but his mind was still on his jacket. The teacher's voice was far away in his ears at first. Gradually, however, Joe began to catch a few words. Then he realized that Miss Carter was looking straight at him, so he began to listen more carefully.

"Here is a picture of a little girl named Jan and a boy named Peter. I am going to tell you about them," said Miss Carter, holding up two large posters.

Joe looked at the two children. Jan was very small with big hollow eyes. Her cheeks were sunken and there was scarcely anything more than skin over her boney arms and hands. Peter was about the same. His toes were sticking through the rags wrapped around his feet. Snow was on the ground, but neither of the children wore a coat. Joe had never before seen such sad human faces. What had happened to make them so unhappy?

Miss Carter was telling about them. Jan and Peter were separated from their mother and father in Europe during the war. There was no one left to take care of them. During the day they roamed the

streets picking up bits of food that had been thrown away. At night they slept in barrels or boxes, wherever they could find shelter.

Finally, one day a kind man took them home to his wife and small children. That family is trying to take care of Jan and Peter today. They are doing the best they can. But there are no clothes over there and very little food. Jan and Peter do not get enough food to give them strength to run and play.

When Miss Carter finished talking, she looked at her boys and girls in silence. Finally, Joe raised his hand.

"What is it, Joe?" asked his teacher.

"I was wondering if there is anything we can do to help Jan and Peter. We have good food and warm clothes, but Jan and Peter are almost starved and look very cold. Could we send them something?"

"I'm glad you asked that question, Joe. There is an organization that spends its time delivering packages to children like Jan and Peter. Money is sent to the organization and they buy food and clothes and ship them to Europe. I believe this class would like to give something to help Jan and Peter. We could write them a note to go in the package. If you can give some money, please come by my desk after school is dismissed and tell me. You may bring the money tomorrow," said Miss Carter.

Joe was very anxious to help Jan and Peter. He was almost sure his mother and daddy would give him some money, so he told Miss Carter as he left that he would bring some money tomorrow.

When Joe got home from school, he did his chores before delivering his papers. He decided he would wait until after supper to ask his daddy and mother for some money to send to Jan and Peter.

Joe helped his mother with the dishes after supper and followed her into the living room where his daddy was reading the paper.

"May I ask you something, Daddy? and Mother?" began Joe.

"Surely, Son. What is it?" his daddy invited, putting down the paper.

Joe explained about Jan and Peter, and then said, "Could you give me some money to send to them?"

"Well," said his daddy, "let's think about this a minute. You say you really want to help Jan and Peter?"

"Oh, yes!" Joe answered quickly.

"In that case, if I gave you the money, would you

*(Please turn to page 31)*



*A Mighty Fortress* by Ernest F. Tittle (Harper, \$2.50) is a book of sermons which is readable from the mature mind of a noted preacher. Published posthumously, they still carry messages that are applicable to our hour. One feels that Dr. Tittle tries to bring the Gospel to bear in an effective manner to relevant problems facing our age. In the sermon "For and Against" many will not see eye to eye on the author's views toward union. Nor will they see his position as correct on baptism, the Lord's Supper, and ordination. One will lay the book down knowing he has spent some time with a great preacher. To younger ministers the foreword by Dr. Paul Hutchinson may be worth the price of the book.

J. MARSHALL WALKER

## The Jacket

(Continued from page 30)

be doing the giving, or would your mother and I be the real givers?" asked his daddy.

Joe was stunned for a moment. "Well . . . I don't know. I hadn't thought of that." He began to scratch his head and do some thinking.

"If you want your mother and me to give something, we'll be glad to. But you'll have to give your own money in order to really share," his daddy said.

"But I'm saving my money to buy a leather jacket," pleaded Joe.

"All right, Joe. That's up to you. You'll have to decide whether or not you can wait a little longer for your jacket." He was speaking kindly to Joe.

Joe's sleep was not peaceful that night. He dreamed that he had bought his new jacket. As he strode proudly down the street, bent against a cold wind, he met Jan and Peter. They were huddled together without a coat or sweater on their half-frozen bodies. Joe saw their sad eyes admiring his new jacket. Joe thought to himself, If I give them my jacket then I will be cold. He wanted to pass them by, but a strange thing happened. His feet were stuck to the ground. The more he struggled, the more firmly his feet stuck. Jan and Peter looked at him in surprise, but said not a word. Joe used all the strength he had trying to pull loose his feet from the hard, cold ground, but they would not move. Finally, he peeled off his new leather jacket and placed it around Jan and Peter. No sooner had he done this than suddenly his feet were free again. And, strange to say, he was not even cold without his new jacket. Joe looked down and discovered he was wearing his old jacket. Jan and Peter smiled at Joe as their lips grew pink with warmth. Joe would never forget that happy smile. With a friendly smile in return, Joe came out of his dream to hear his mother calling him to get up and dress for school.

Joe could not get his clothes on fast enough. As soon as he was dressed, he went to his bank and took out all the money he had saved for his new jacket. Carefully he counted it again and put it in his pocket.

The first person to greet Miss Carter in her schoolroom that morning was Joe. Smiling broadly, Joe said,

"Miss Carter, here's my money for Jan and Peter. I've been saving for a new jacket, but I decided I could wear my old jacket for a while longer. I want Jan and Peter to have a new jacket."

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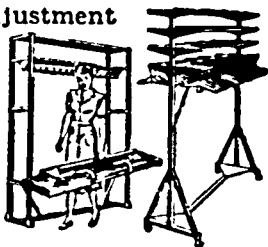
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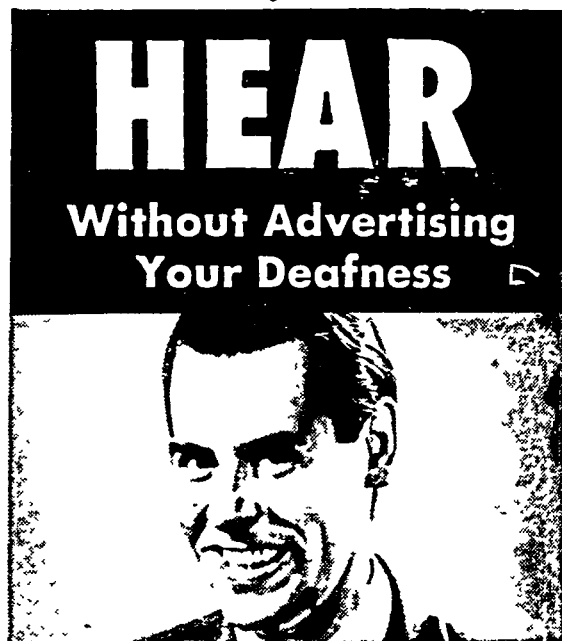
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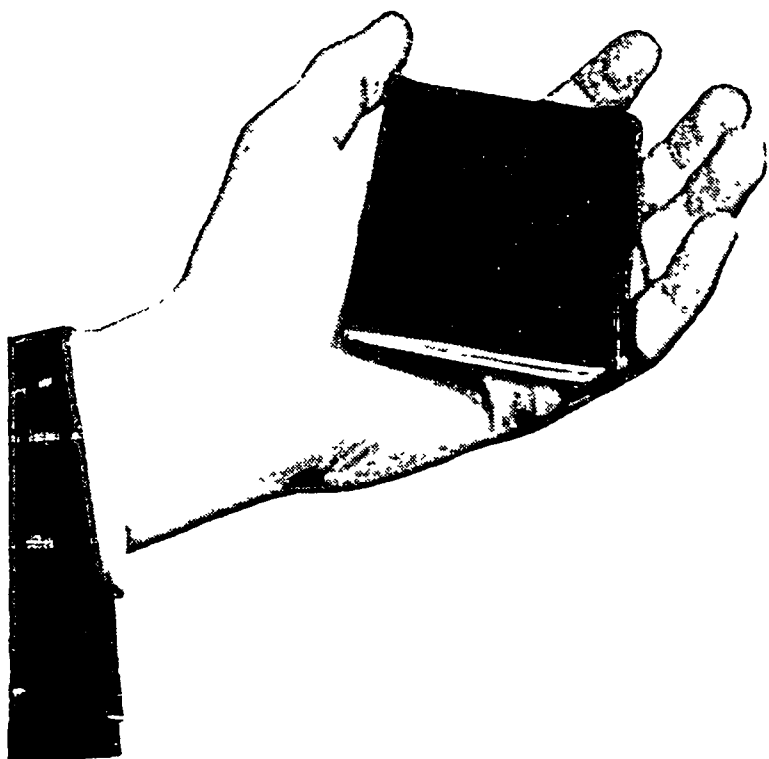
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#### ST. MATTHEW, 3, 4

##### CHAPTER 3

IN those days came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esai-as, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire:

12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his

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