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THE

Commission

This month

A WORLD MISSION STRATEGY, by W. A. Criswell	2
CHINA CALLS FROM THE PHILIPPINES, by Jewell L. Abernathy	4
THE GLORY OF THE IMPOSSIBLE, by Samuel M. Zwemer	6
THE COUNTRY PEOPLE HEAR THE GOSPEL GLADLY, by Annie Jenkins Sallee	10
IT HAPPENED IN RECIFE, by Joseph B. Underwood	12
PERSISTENT VISITATION WINS, by Joseph B. Underwood	13

Pictorial

ON THE MARCH IN EUROPE, Picture-Story by Fon H. Scofield, Jr.	16
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Departments

WE HAVEN'T LOST IN CHINA, by M. Theron Rankin	8
FROM NEAR AND FAR	9
TOOLS FOR MISSIONARY EDUCATION, by Blanche S. White	15
EDITORIALS	18
EPISTLES FROM TODAY'S APOSTLES ALL OVER THE WORLD	20
NEW APPOINTEES	24
SEMIANNUAL DIRECTORY OF MISSIONARY PERSONNEL	26
MISSIONARY FAMILY ALBUM	30
BOOKS	31

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"Whether or not the Indonesian knows the Greek classics, whether or not he adopts the Western cultural patterns is absolutely immaterial so far as I am concerned," says Dr. W. A. Criswell, First Baptist Church, Dallas. "But whether or not he knows our Saviour is the most vital question in this world and the world to come. God help us to help him to Jesus!"

A World Mission Strategy

By W. A. Criswell

I have looked at the mission fields around the globe. I have had some reactions.

I have not discussed my impressions with anyone save my traveling companion in the journey, Dr. Duke K. McCall. He is not to be held chargeable for them. I deeply appreciate his sympathetic listening as I would tell him often "what I thought about things." Sometimes he would wholeheartedly agree, sometimes disagree. Maybe it would not be amiss to say that when the ideas are good they are due to his counsel; when the ideas are bad they are due to my stubbornness. Anyway, these are some of the areas in which I am persuaded that we have opportunities to achieve our most blessed and far-reaching results on our mission fields.

The Establishing of Churches: Our main business is not the school, the hospital, or the dispensing of alms. It is winning the lost to Christ and training the saved in church membership. There are places in this world where the denominations have invested fortunes in the building of institutions of higher learning, and after generations they still have no churches. The people were heathen before the Christian missionary came; the people are merely pagans now with college degrees. There are some areas, even in our Baptist work, where the school is almost everything and the church is almost nothing.

We need the school and the Christian teacher, we need the hospital and the Christian doctor, but most of all

and above all we need the preacher and the church and the evangelization of the lost. I can show you a country where the denominations have combined to carry on a wonderful institutional program representing millions of invested dollars and untold sacrificial effort.

By the side of that combined group is a denomination that refused to enter into the amalgamation and refused to be enticed into the seductive fields of higher education but stayed by the main business of winning the lost and building the churches. That single denomination with its church-centered

program is now larger by far than all those amalgamated groups with their cultural institutions.

What we want to do is sow the world down with Baptist churches preaching the whole gospel of Jesus Christ and winning the lost wherever we can reach the human heart. To do this we must have pastors and Christian workers, and that, of course, calls for schools and seminaries and training centers. But the schools and the seminaries and the training centers are not ends in themselves; they are but adjuncts to the great task of establishing the churches and evangelizing the

The Greatest of These Is Love

People believe that to love is simple but that to be loved is most difficult. In our marketing orientation people think they are not loved because they are not "attractive" enough, attractiveness being based on anything from looks, dress, intelligence, money, to social position and prestige.

They do not know that the real problem is not the difficulty of being loved but the difficulty of loving; that one is loved only if one can love, if one's capacity to love produces love in another person, that the capacity for love, not for its counterfeit, is a most difficult achievement. . . .

There is no more convincing proof that the injunction "Love thy neighbor as thyself" is the most important form of living and that its violation is the basic cause of unhappiness and mental illness than the evidence gathered by the psychoanalyst. . . .

Anyone who loves only one person and does not love "his neighbor" demonstrates that his love for one person is an attachment of submission or of domination but not love. Furthermore, anyone who loves his neighbor but does not love himself shows that the love of his neighbor is not genuine.

Love is based on an attitude of affirmation and respect, and if this attitude does not exist toward oneself, who is after all only another human being and another neighbor, it does not exist at all. The human reality behind the concept of man's love for God in humanistic religion is man's ability to love productively, to love without greed, without submission and domination, to love from the fullness of his personality, just as God's love is a symbol for love out of strength and not out of weakness.—Erich Fromm, *Psychoanalysis and Religion*



Olivet Baptist Church in Honolulu, Hawaii.

world. Whether the Indonesian knows the Greek classics or not, and whether or not he adopts Western cultural patterns is absolutely immaterial so far as I am concerned. But whether he knows our Saviour or not is the most vital question in this world and in the world to come. God help us to help him to Jesus!

The Erection of Church Buildings: I would to God we had ten thousand Maxey Jarmans. He has given the money to build a magnificent Baptist church in the heart of the wealthy and teeming city of Caracas, capital of the oil-rich country of Venezuela. No longer will you have to search through the dark alleys and back streets to find the small, ill-housed, poorly appointed hut that so many times is the Baptist church.

In this city it is on the main street near the heart of the town, and it will be an edifice that in itself flings out a noble invitation to join a group of Christian worshippers who are in Caracas to stay. They are not fly-by-nighters who come and go, but solid, substantial Christian citizens who are in the heart of the city for the hearts of the city.

I am willing to make a prophecy regarding Caracas: it will not be long after the completion of that magnificent building until our Baptist congregation in Caracas will be one of the great churches in South America and will itself be supporting a wonderful mission program.

Go through the towns and cities of Moslem countries. As in Africa, they are building fine imposing mosques. Go anywhere and everywhere and watch the Roman Catholics, as in Japan. Their church buildings are imposing and in themselves constitute eloquent invitations to join with a group that has come to stay. O Lord, that our Baptist people might be able to build worthy houses of worship! It would pay us a thousandfold to do so.

I am not ashamed of our little churches and our small, ill-housed congregations, but I am so thankful when I come across a glorious new church building like our First Baptist Church in Hiroshima, Japan, or the Ijaiye Baptist Church in Abeokuta, Nigeria, or the Olivet Baptist Church in Honolulu. It makes a difference—that mosque, that cathedral, or that Baptist church in the big town. If we are to win the people, one marvelous instrument to employ is a beautiful and adequate building.

The Concentration of Our Work: Some of the British Baptist missionaries of India said to us: "That great and wise missionary leader, William Carey, made one mistake in his missionary strategy. In his attempt to cover the vast unevangelized areas of the Ganges he placed his mission stations too far apart. We have struggled to carry them on but have been



Ijaiye Baptist Church in Abeokuta, Nigeria.

forced in sorrow to abandon many of them. They are too isolated and scattered."

Our world is so big, and our mission funds and forces are so limited until it seems to me that we ought not to try to cover a vast territory ineffectively, but we ought to concentrate on those places and people where we have our greatest opportunity and go all-out there to win the people to Christ. There are places in the world where we have a wide open door. The people are hungry to hear the message. They are ready to turn to our Lord and Saviour.

I remember one country where Baptist churches and mission stations already organized are ready to be turned over to us. They beg us to come. Why not enter there with all our strength? If we did so, you might be able to create through them another Southern Baptist Convention

which would then help to evangelize the harder and more remote places. The difference between a river and a swamp is that one has banks and the other has not; one tries to spread all over creation, the other follows a channeled course.

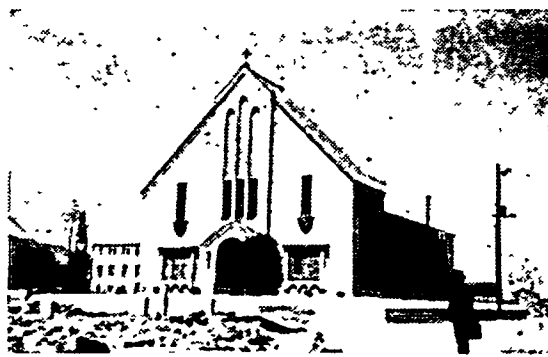
It is a matter of tears and regret that we do not have the funds or the missionaries to go everywhere. Until we are able, let us go where we have the hungry hearts and the open door. Maybe through them God will raise up added helpers to go with us to the more difficult and more unresponsive places.

The Missionary Cadre: I do not think, even if we had until the end of time, we would ever be able to send out enough missionaries to do all the soul winning and all the church establishing. If we all went to the foreign fields I do not think we all together could do it. The Africans must evangelize the Africans, the Japanese the Japanese, the Chinese the Chinese.

What a cadre does in training an army is what our missionaries must do in creating a denomination. The churches must be indigeneous if they are to survive, and the leaders must be native if they are to live and grow through the years. We must train them to carry on so that, if we are forced to leave, as in China, the congregations will remain strong and faithful in their witness for Christ.

Leaders grow by leading. Preachers become real preachers by preaching. Churches become self-sustaining by assuming responsibility. A denomination becomes effective when it realizes its great destiny and mission in the kingdom of God.

In this matter of creating indigenous churches our Foreign Mission Board is wise beyond compare. Our leaders in all these things I have mentioned are doing a heroic job. They need our help and our gifts, our love and our prayers to do more.



First Baptist Church in Hiroshima, Japan.

China Calls

from the

Philippines

By Jewell L. Abernathy



This Rhythm Band is made up of Chinese children at Baguio. A Sunday school was started on May 29, 1949, and one year later, to the exact day, the first Chinese Baptist church in the Philippines was organized.

New China has been fast closing the door on our mission work, so long carried on in our beloved "old" China. It is not strange, therefore, that our China hearts have searched for and found responsive sons of "old" China's "Good Earth" in other lands. Thus it is that our interest is developing roots here in the Philippines. With an estimated Chinese population of 150,000 to 200,000 in these islands, there is both great need and wonderful opportunity for continuing our Chinese work among those living here.

Though the Presbyterians and Episcopalians have encouraged work among them, these Chinese have thus far had no missionaries sent to work with them in their native tongue. Therefore, Southern Baptists may rightly claim this privilege of first sending missionaries to work exclusively with the Philippine Chinese in their own Chinese language.

The Chinese in the Philippines are representative of only part of China's teeming masses. We find here only the business and wealthy classes; and though they are the despised "minority," it is reported that ninety per cent of the retail business of this entire nation is in their hands. While

being loyal to the Philippine Government, the Chinese here have transplanted their "China" in this land. They have retained their Chinese customs, and live and move in circles of their own Chinese communities.

Just as in China, Chinese holidays are observed here by the hanging out of flags and closing of shops. They marry, give birth, and bury in their own Chinese way. They use Chinese doctors and buy Chinese medicine from Chinese drug stores. They publish their own daily newspapers (there are four daily publications in Manila alone), and send their children to Chinese schools. In every city with a population of one thousand or more Chinese there is a Chinese national school, supported by the Chinese community.

Though Philippine law requires that a certain portion of each day's school work be devoted to English, the children are otherwise taught in their national language. The school remains definitely and wholly Chinese. It is around these schools that most of the activities of the Chinese communities revolve. The Chinese Chamber of Commerce, Y. M. C. A., National Party, and Boy Scout headquarters all are centered here.

Most of the Chinese here are south China Fukinese and many of them have come out of mission schools there; but for lack of opportunity they have not grown in their Christian faith. However, most of the interest in Christianity and the Christian churches already here may be attributed to these Chinese, educated in mission schools in old China.

There's a movement among Chinese Christians to evangelize the Chinese; they have even organized an evangelistic band to go out into the communities. However, they lack several essential things; they lack seminary trained leadership, and since China has gone over to the Chinese Communists, it has grown increasingly difficult to procure Christian literature in Chinese. These two facts make seminary and publication work even greater needs here.

The prospects, therefore, for work with the Chinese in the Philippines seem promising from many angles. And this is based largely on the encouraging responses we've received in each of the three places we have found opportunity to begin work with the Chinese.

Baguio: The Baguio work began as a practical activities department for

missionaries studying there. A Sunday school was started in the Chinese national school May 29, 1949, and one year later to the exact day the first Chinese Baptist church in the Philippines was organized with twelve charter members. The greatest opportunity in Baguio is during the tourist season, March, April, and May, when the Chinese come from all over the Philippines. Many attend our services.

We had a wonderful vacation Bible school this year, which included children from other areas. Thirteen boys gave their hearts to Christ, with manifestations of assurance of salvation. Each convert was given a Bible, in which he wrote three or four brief statements of his belief in Christ, closing with the date and statement, "My name is written in the Book of Life." An RA group was organized and the boys are enthusiastically working on their forward steps, having had already one recognition service.

The growth of the adult converts, too, has been an inspiration and encouragement for all of us. Having no Christian background, they had to have special instruction along several lines. Their faithfulness in attending these classes, their eagerness to know the Bible and its message of salvation, their testimonies of personal trust in Christ as their personal Saviour, and their earnest desire to follow and witness for him have inspired all who know them. These new converts have fast developed into capable leadership in their Sunday school and are giving evidence of striving to be good stew-

ards of their incomes as well as of their lives.

Dagupan: In the beginning, when it was found to be such an opportunity for missionary work, Dagupan became a mission point for the field work of missionary language students of Baguio. Located close to Baguio it was easily reached on week-ends. These week-end trips began the first of July, 1950. By the middle of August we could see that the work would not go forward as it should unless someone moved to Dagupan. Therefore, in September two single women moved, but they still depended largely upon personnel from Baguio to carry on the work of the week-ends.

A lack of Baptist Chinese co-workers has made it necessary for more missionaries to accomplish the same work that was done in Chinese churches in China. Dagupan has helped us to see that if the Board sees fit to appoint missionaries for work with the Filipinos, our contacts made through the work with these Chinese has developed a very natural opening for doing work with the Filipinos.

Manila: Our Chinese Baptist Mission here in the city of Manila was opened November 12, 1950, with a week's evangelistic meetings following. Much interest was expressed even from the very beginning, with fourteen making known their desire to learn more of our Christ.

The Lord has led us to a most adequate and strategically located building and helped us equip it; he led us

to the Chinese preacher who has been so efficient and helpful in our relationship with the Chinese in this city; he put it into the hearts of the Chinese Christians already here to welcome us as fellow workers in his kingdom; and he has even used the Korean situation to send us from there to be an inspiration and help to "beginner" missionaries.

As to its physical features Manila can easily remind one of our own city of New Orleans, though it is perhaps more densely populated than New Orleans. And here in this vast city there are estimated to be about eighty thousand legal Chinese residents.

Until this time there has been little organized missionary effort in their behalf. However, there are five Chinese Christian churches in the city begun by Christians migrating here from China. These have welcomed us as co-workers. One pastor expressed the feeling that if in the great city of San Francisco, seven Chinese Christian churches could work harmoniously together for the one purpose of bringing lost people to Christ, we can certainly do it here also.

We have at present seven Southern Baptist missionaries in this city, one having come here in June, the rest of us in September. We have one Chinese language teacher and one Chinese preacher and co-worker. We are humbly grateful for our Lord's wonderful, wonderful blessings on us in this work. This, of course, is just the beginning, and the difficulties are many. To go forward requires more of the faith that moves mountains; more of the love that makes knowledge wisdom; more of the perseverance that strives without sight of the reward; and more of the Christ who died that "they" too might live.

It is estimated that there are in the Islands seven different places with a Chinese population with at least one thousand where there are no Christian Chinese or churches. Added to this opportunity are small communities of Chinese of about six hundred or less which are close enough to the larger centers to be reached easily by workers from there. It is thought that in Manila, especially, work of an educational nature might more effectively reach the people for Christ. It has been said, "As goes our Baptist work in Manila, so will go the Baptist work in the Philippines."



Directing the Intermediate boys' handwork at the Baguio vacation Bible school is Missionary Sherman Clyde Jowers. Thirteen boys accepted Christ as Saviour during the school last summer.

The Glory of the Impossible

By Samuel M. Zwemer

When Isaiah saw the glory of God and God laid on him the burden of all the gentile nations, his message was greater than he ever imagined—"the burden of Arabia." Arabia became the cradle of Islam. Islam, after thirteen centuries, became a challenge to faith and, with other larger and more important Moslem lands, confronts us with the glory of the impossible.

How well I remember my colleague, Canon Gairdner in Cairo, a most brilliant scholar and devout Christian, striking his desk and saying, "Zwemer, the problem of Islam is impossible of solution." One of the saintliest of missionaries, Miss Lilius Trotter of North Africa, wrote just before her death: "We who are engaged in Moslem work live in a land of blighted promises. That is a fact none of us who love its people best can deny; and the deadly heart-sickness of hope deferred sometimes makes even the most optimistic of us almost despair of seeing abiding fruitage to the work."

No wonder that many of the Christian churches have thrown off this burden as intolerable even in our day.

Now there are five reasons why this religion of Mohammed today challenges all Christians to really rethink the problem, to renew their faith, and to rekindle their love for Moslems.

1. *The verdict of history and of Christian theology on Mohammed and his system contains impossible contradictions.* Was Mohammed a true prophet? Was he the (or a) false prophet? Is Islam a Christian or a Jewish heresy? Or can it be grouped with the other non-Christian religions? No other ethnic religion has been so thoroughly studied, explained, explored (or explained away) as has Islam.

Anyone who has read Margoliouth's *Life of Mohammed* or Tor Andrae's proofs that Mohammed was in close touch with Nestorian Christians and had opportunity to learn of Christ must face the

theological-historical problem of *why Islam?* This religion was in no sense a preparation for Christianity, but its defeat and overthrow. The Arabian prophet claimed not only to supplement but to supersede Jesus Christ. Islam is a palimpsest of the true gospel. Islam is the moon that has eclipsed the Sun of righteousness.

2. *The colossal dimensions of the world of Islam and its steady increase make the task of evangelism apparently impossible.* One-eighth of the population of the globe, 315 million souls, are adherents of this faith, held fast in the bonds of its brotherhood. Most of the unoccupied mission fields of the world are still the great Moslem areas and populations. Northern Africa and Central Asia are examples as are also Afghanistan, Western and Central Arabia, Madagascar, and Somaliland.

There are more Moslems in China than in all Persia and Arabia. Nearly four million Mohammedans live in Europe. Ninety million live in the two states of Pakistan and Hindustan. They are building the third great mosque in London and one in Washington. There are Moslems in Pittsburgh, Chicago, and California.

Moreover, the Moslem press, the pilgrimage to Mecca, the great Darwish Orders, the Arabic alphabet, and *Koran* have knit together this complex of races and languages and tribes and nations into one strange solidarity—the Moslem world, for which some have coined a new word, Islamdom! It is not in any dictionary but it is an

You cannot tabulate loneliness, nor plot the curve of hope deferred which makes the heart sick. Yet these are the things that make the difference between the shedding of ink and the shedding of blood. The end of a survey is only the beginning of the missionary enterprise. One man with God at a mission station is a majority.

All arithmetic fails when you deal with spiritual realities. Yet it is these imponderable forces which will determine victory or defeat, and because we believe that the imponderables of the Kingdom of Light are on our side, we believe that opportunity is not the last word in missions.

The appeal of the closed door is even greater than of the one which is open. The open door beckons; the closed door may be a challenge to love or to authority. An ambassador enters with authority.—The Author

impossible reality. All Islamdom faces Christendom.

3. *Islam is a totalitarian political faith.* It was that from the outset and is that today. The preacher in every mosque pulpit on Fridays holds a wooden or steel sword as symbol of conquest. "Islam is not a state-church; it is far more, a church-state," as Lord Curzon said.

The Caliphate has disappeared; yet in every part of the Islamic world there is a religious nationalism which is often strongly reactionary. This is the chief political problem today.

Doors are closing in Turkey, Egypt, and Iran that were open even in the days of Caliphate.

In Pakistan they have gone back to an Islamic State with the old laws and restrictions being restored. It is the political aspect of Islam that causes unrest in the Near East, North Africa, and Indonesia. Islam is a key piece on the check-board of global politics.

4. *Islam is a social problem that baffles us by its extent and its tenacity.* Social reforms have again and again been attempted and failed by the recoil due to religious forces. The undertow has turned back the rising tide.

In a recent article on the moral and spiritual situation in Iran, a Presbyterian missionary, John Elder, of Teheran, writes: "After many years of partial eclipse, the Moslem sun is today shining forth in much of its former glory. The veil is rapidly coming back, and with many young women wearing it for the first time

in their lives. In many cities and even in sections of Teheran it is positively dangerous for an unveiled woman to be seen in the streets. Recently a large sign appeared over the entrance to Teheran's big department store that read, 'Unveiled women will refrain from entering.'"

5. Most of all, *as religion Islam offers impossible difficulties to the missionaries and to the con-*

vert. It is almost impossible to present the Christian gospel to a Moslem without giving offense, for it is to offer the proudest man in the world the thing which he hates at the hand of one whom he despises. This is the burden of Arabia, of Turkey, of Egypt.

Back of all other problems and difficulties is the inner character of this religion. It is at once the most Christian and the most anti-Christian of all the non-Christian religions. More articles of the Apostles' Creed are accepted by an orthodox Moslem than by a thorough-going liberal Christian. The Moslem confesses: "I believe in God Almighty, Creator of heaven and earth, and in Jesus Christ, born of the Virgin Mary, who suffered and was taken up into heaven and shall come again. I believe in a Holy Spirit, in the forgiveness of sin, in the brotherhood of true believers, in the bodily resurrection and life everlasting."

What is left out? The very heart of the gospel: Between these basic agreements there yawns a chasm of contradictions deepened by thirteen centuries of misunderstanding and lack of comprehension.

The Mohammedan says Christ is not God's son but he is only the son of Mary. The Mohammedan says that Jesus never died on the cross; but that he was taken to heaven and Judas died in his place. The story, otherwise, would not end correctly from his standpoint.

Speak of Christ's cross and of the atonement, and the Moslem says that God is almighty and can forgive sins without atonement because he has all power in heaven and on earth. Speak

to him of the matchless character of Jesus Christ, and the modern Mohammedan will turn to the gospel record, and will try to show you that Jesus lost his temper, that he was unkind to his mother, that he was drunk at the last supper and threw aside his garments!

How can one answer such terrible travesty of the "Old, Old Story" and do it with patience and love that will not let them go on in their ignorance and pitiful need of peace within?

Again, there is a paradox that although the gospel is so highly spoken of and declared to be the very word of God, yet neither in the *Koran* nor in the Moslem tradition have we anywhere an adequate account of the real content of Christ's message. On the contrary, they both deny his deity, the finality of his teaching, the fact of his death for sin on the cross, and his glorious resurrection.

This is, therefore, at once an invitation and a rebuff to evangelism among Moslems. An invitation, because they, too, love Jesus, the son of Mary, and are always glad to hear more about him; a rebuff, because the deepest truths meet with denial, and the cross of Christ, to us a glory, is to them a stumbling block. The paradox is this: our gospel is lauded because of its label but libeled because of its contents. Was there ever such an age-long and world-wide misunderstanding as that between the Cross and the Crescent?

After forty years of experience and visits to nearly every Moslem land, we have given five reasons why the challenge of Islam to the Christian faith is the glory of the impossible. Historically we are baffled to explain

why Islam; statistically the enormous population of the world of Islam precludes its evangelization in one generation; politically we witness the closing of doors once open, and the iron curtain of thirteen centuries shuts Mecca and Medina against all Christians; socially this religion is a most gigantic problem because of its attitude toward womanhood.

"The word 'impossible,'" said Napoleon, "is found only in the dictionary of a fool." But it is used in the Bible. "With men this is impossible; but with God all things are possible" (Matt. 19:26).

Look at the actual situation. Think of the thin red line, Christ's vanguard, his lonely sentinels. In Egypt, eighty years of unremitting sacrificial toil by the noblest of men and women, yet scarcely 300 Moslem converts in all Egypt today. In Iran and Iraq some thousands have received baptism. In Java there are 32,000 Christians. But in Arabia, the cradle of Islam, sixty years of pioneer effort against prejudice, loneliness, and a deadly climate—hospitals, schools, evangelism, toil, tears and blood, only a handful of Christians (Luke 5:5).

North Africa, which once boasted St. Augustine, Athanasius, Cyprian, Tertullian, thousands of churches and scores of bishoprics, now counts scarcely a single organized Christian community (except the Copts of Egypt). One missionary stationed in all of Tripoli keeping lonely vigil; none in all of Western Arabia; three little stations in all Central Asia; a few waiting wistfully on the borders of Afghanistan.

Theirs is the glory of the impossible. None of them would exchange places with us because they are confident of the issue. They see the invisible, lay hold of the intangible, hear the inaudible voice, "Lo, I am with you!"

It is the strength of these imponderable forces, that is to say, the reality of the invisible, which enables the missionary to look upward with confidence and see by faith like John on Patmos the future result of his toil in "the great multitude which no man can number," a world where statistics are inadequate to express realities, where finance and budgets have lost all significance and gold is used for pavingstones. "Not by might nor by power, but by my Spirit."

Photos by Merrel P. Callaway



This ex-slave is now a Moslem convert.



This small mosque is in Arabia.

We Haven't Lost in China!

By M. Theron Rankin

Communism cannot intercept the power of prayer. Prayer that helps is prayer that shares in the distress of those for whom it is offered, that suffers with those who suffer.

A layman, who is a professor of science, recently made a trip from a neighboring state to Richmond to talk with me about his deep concern for the Christians of China. He called attention to the fact that within a short time all missionaries will be out of China. He referred to the recent announcement that the Chinese Red government has taken over all American mission property. He believes that the time may soon come when we cannot have any relations or even communication with Chinese Christians.

In view of such a situation, the burden of this layman's heart was as to how we can continue to help our fellow Christians in China. He said, "We can't let them go. We must not let them be completely cut off from us. There is one way left for us to help them and that is by prayer."

When he had said that, he seemed to feel that he should explain why he, a scientist, should say a thing like that. "I am a scientist," he said, "and have taught science for many years. But, sir, I believe in the power of prayer. I believe we can do something for Christians in China and for ourselves by praying for them."

And from there we talked for hours. We thought of the people in our own churches who seem to feel that all our efforts in China have failed. When China is mentioned some of them say, "But what's the use. We have tried for a century to do something in China and look what we have today." The layman said, "Something tragic is happening to us. We are losing something vital when we say, 'What's the use.' We are developing a sense of futility. Our people must believe that we haven't lost all in China."

How right he is. We *haven't* lost in China. We can't lose what God himself has accomplished. There are tens of thousands of Christians in China. They have their churches, training in-

stitutions, and other agencies. The Baptist churches are organized into associations and conventions in order that they may work together to give the light of the gospel of Christ to the people of China.

"But," someone asks, "won't the Communists take over their institutions and suppress their churches?" Yes, they probably will. But let us not forget that God is in China as well as the Communists and that he can't be put out. He is there in the midst of his children.

During the last war, some of our people despaired of Christian work in Japan. They, too, said, "What's the use!" We reminded them that God was behind the curtain, on the Japanese side, and that some day we would see the results of his working power in the life of Japan. Today Christianity has in Japan its greatest opportunity of centuries. We must believe that this can and will take place in China, too.

"But," said the layman, "we must pray for Chinese Christians not only to sustain our faith in them, but also that we may help them." Again, how right he is. We cannot now help them by sending missionaries to serve with them. It is possible that they may be deprived of the help that we left with them in the form of property. The time may come when we can no longer send money to aid in their work.

But we can pray for them. The Communists cannot stop that. Neither can they intercept its power. "That is too easy," someone says. That is not the kind of prayer we are thinking about. Prayer that helps is prayer that comes out of deep concern. It is prayer that shares in the distress of those for whom it is offered, that suffers with those who suffer.

This was the kind of prayer about which the scientist was talking with me. Said he, "I am not thinking about setting a special day when people will

be called on to pray. Nor am I thinking about the prayers that are offered in public meetings when someone is called on to pray. I am thinking of prayer that is produced by a deep, abiding concern for China and for the Christian within her borders; a concern that will express itself day by day in prayers in the homes, at the bedside, at the family altar, at the dining table."

As we talked on, the layman enquired about funds to help Chinese Baptists to acquire property when the time comes that we can again have unrestricted relations with them. Even if the property that is now being taken from them should be restored after a period of years, it would not be in usable shape.

He asked if we were holding funds in reserve for this purpose. I told him that we were using in Japan all the rehabilitation funds and other resources that we have been holding for China. We are doing this because we have no other funds which can be used to provide the large amount of property, both land and buildings, needed in the enlarged work we are developing in Japan with one hundred missionaries.

"Then where," he asked, "will we be able to get funds when Chinese Baptists must have help in acquiring new property?"

I replied by saying that if all Southern Baptists will join with him in prayer that comes out of a deep, abiding concern for China and the Christians in this land, we need have no apprehension about money needed for property when the time comes that they can use such help.

This layman is going back to his church and his Sunday school class to develop a covenant of prayer. Will we join him? The readers of this page could give help all over the territory of our Convention in doing this. It calls for no organization. It calls for deep, abiding concern.

From Near and Far

Ten college students from the United States were among a group of sixty young people from six nations who worked on several reconstruction projects in West Berlin during the summer of 1950.

The work was planned by the World Baptist Youth Conference in co-operation with the Berlin Student Friendship Work Camp. Student workers cleared rubble at the site of two Baptist churches, one in Steglitz and the other in Lichterfelde-West.

"The working man, the attorney, the student, the apothecary, listens intently and soon becomes fascinated. But it must be more than an outer attraction which draws them again and again to these meetings. It is the longing of man for a new life.

"Though thousands visit the lectures, the center of the work lies in the after-meetings concluding every lecture. Then the individual with his cares and worries is being sought and encouraged."

★ ★ ★

"God requireth not an uniformity of Religion to be inacted and enforced in any civil state; which enforced uniformity (sooner or later) is the greatest occasion of civil Warre, ravishing of conscience, persecution of Christ Jesus in his servants, and of the hypocrisy and destruction of millions of souls."—Roger Williams

★ ★ ★

Rev. Alfonso Olmedo, pastor of San Luiz Baptist Church, Argentina, and past president of the River Plate Baptist Convention, was a recent visitor to the Foreign Mission Board offices. He is also a most effective evangelist throughout Argentina, Paraguay and Uruguay.

Mr. Olmedo told of befriending a crew of stranded Argentine seamen, while a student in New Orleans Seminary, by teaching them enough English to enable them to get along in New Orleans during their enforced stay there. What began with a class in English ended in a plea by the group not for more English, but for more about the Christ.

Using the scripture, "Sir, we would see Jesus," Mr. Olmedo told several gripping stories indicating the hunger of the Argentines for the saving gospel of Jesus.

★ ★ ★

Missionary Patsy (Mrs. B. R.) Lawton writes from Rivoli, Italy:

"The school (Istituto Filadelfia) is going better than we had dared hope. Each day that Ben has a class with the second year men he comes home more pleased. We feel so much encouraged that before too many years have passed we may be able to send some really qualified men into the harvests of Italy. The second year men are preaching at least twice a month, and we have been very pleased with the reports that we receive of the work that they are able to do.

"We have four boys as Sunday school teachers in our apartment. I have been amazed at how willingly they have taken to the idea that a Sunday school that functions without work is a dead Sunday school. We have six classes in the apartment at present and feel that we have a real basis for our hope that some day there will be a Baptist church in Rivoli."

★ ★ ★

The New Testament has now been published in Kikwango, a trade language

used by sixteen mission stations in southwestern Belgian Congo. This language is used by about five hundred thousand people.

Translations of the Gospels in Kikwango were so eagerly received that a complete New Testament has now been prepared. The Congo Gospel Mission and the Board of Foreign Missions of the Mennonite Brethren Church of North America collaborated on the translation. Ten thousand copies bound in limp black fabrikoid have been published. The text has been supplied with subject heads and with references, according to the American Bible Society.

★ ★ ★

Yugoslavia's representative to the UN at Lake Success, Ales Bebler, states that Yugoslavia is preparing to return approximately eight hundred Greek children to their parents. These Greek children now in Yugoslavia are a small part of some twenty thousand who were removed from their homes to eastern European countries during guerilla warfare in Greece. The Yugoslav decision marks a step in co-operating with UN requests that the eastern European nations take all possible action to effect prompt return of the children.

★ ★ ★

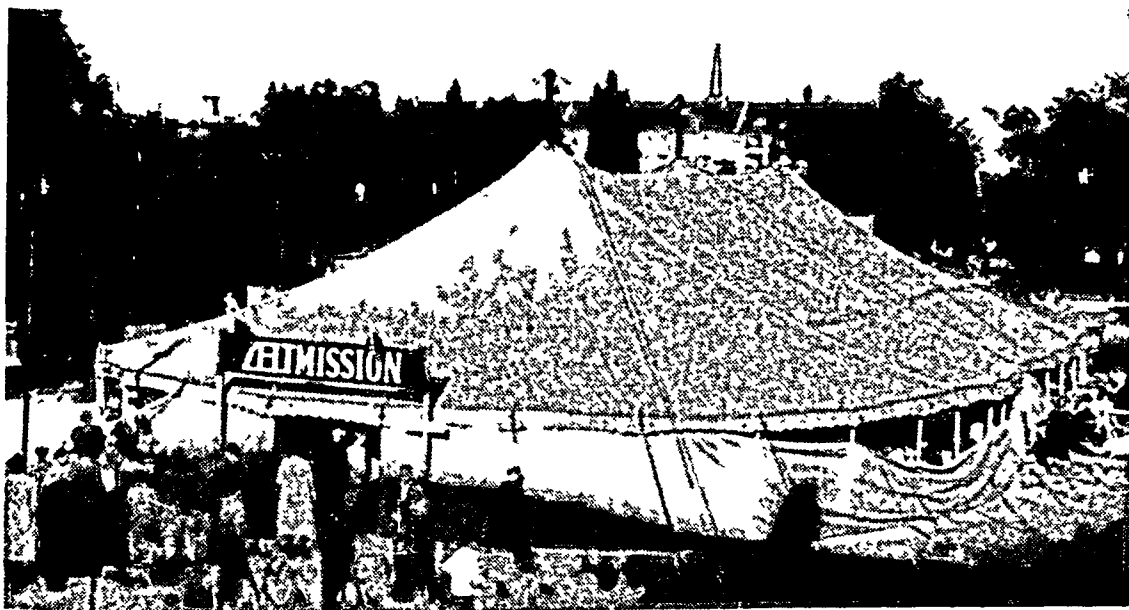
"All men are by nature equal, made, all, of the same earth by the same Creator; and however we deceive ourselves, as dear to God is the poor peasant as the mighty prince."—Plato

★ ★ ★

Missionary John A. Parker writes from Santiago, Chile:

"Sunday I went to Curico, a city of about twenty thousand inhabitants, forty-five miles from Talca, for the inauguration of a chapel there. A bus load came from the Talca church for the occasion. I offered to get Bibles for those who wished to have them after one of the members of the group gave a testimony of how one I sold to her drinking husband converted him.

"An old grey-haired man asked for one and I showed him where to begin reading. He came back the next night enthusiastic, saying that the Bible had taken the place of the newspaper for him. During one of the preaching services some soldiers at the window said that 'religion is a business.' I answered them by saying that the phrase was coined before the evangelicals came to Chile. I also explained that those who give the money in our church decide what is to be done with it."



This is one of five tents in Berlin being used by evangelical churches. It is on the site of the Steglitz Baptist Church. The number of visitors has reached the millions.

It has been a long time since my story had its beginning and even though many years have elapsed—yes, nearly fifty—I am unable to foresee its ending.

What I wish to write about is the country work in the Interior China Mission and some who have had a part in it. Messrs. W. W. Lawton and W. Eugene Sallee were asked by the Foreign Mission Board to seek a location for a mission in the interior of China. At that time we had missions in South, East, and North China. After visiting several localities the two missionaries were led to feel that Honan was a very needy field and they decided to go there.

On Sunday morning, September 4, 1903, as the railroad had not been completed, the men walked the last fifteen miles of the journey into the city of Chengchow, Honan. That day they thanked God for a foothold in the province and also prayed that other laborers be sent to the new mission which was called the Interior China Mission.

After a short time recruits arrived from America to strengthen their hands for the big task ahead. The older missionaries were making contacts, preaching, and teaching at every opportunity while the younger ones were spending full time on the study of the Chinese language. The older missionaries gathered the Chinese in a small chapel to give them a message.

In the summer months when it became too stuffy in the house a table was put out in the court, and by the light from a smoky lantern a service of song and Bible study was held. Many in these small gatherings heard the gospel for the first time and some became Christians and were faithful in the work.

In a meeting composed of the seven missionaries of the new mission, one of the older ones suggested that we consider opening work in some of the nearby country towns. An inexperienced missionary, when it came her time to speak said: "It looks to me that we have not gotten started yet, and it seems unwise to go to places afar. Why weaken ourselves by dividing our forces?"

That was common sense to the young person who did not realize that what she advocated was an old time gag used in the homeland by those who opposed money being sent from

*The work of the country thrills
the heart of the lover of souls.*

The Country People Hear the Gospel Gladly

home to foreign lands. However, work was begun in a few large country centers and the wisdom of the older head amply proved its worth and importance. In 1908 the Sallees opened Kaifeng, the capital of Honan, and soon a large country work was begun. It kept pace with the thriving work in the city.

In the beginning days we were forced to borrow helpers from other Baptist missions. Naturally they could not spare their more experienced workers, but as our missionaries labored with the borrowed men, taught them, and prayed with them, some grew to be acceptable co-laborers.

We were sometimes surprised at their ideas. One of these was a sort of doctor. He was heard to say in a rather confident manner that the preaching of the Bible alone was not sufficient to draw people, but that by combining his medicine with his preaching he had an ideal situation. He had no moving pictures as some do today who need help to draw crowds, nor did he try to feed people to induce them to come to church, for this latter method would have bankrupted the treasury of the Foreign Mission Board.

His epsom salts and quinine, together with his pills and salves, served as good bait to draw him an audience. When it was noised abroad that there was a doctor who had foreign medicines the people flocked to him.

When the missionary ladies appeared on the street in the country places they attracted curious crowds which followed them for blocks. One day, upon seeing one of these ladies pass, a man said in a sort of exasperated manner, "Well, is it a man or is it a woman? If you look at

its feet you think it is a man, but if you look at its face it resembles that of a woman."

When the people gathered for preaching the crowd came around the preacher, but alert eyes were fixed on the woman. She could bear it for she had helped to draw the crowd. The Chinese women were waiting for their first opportunity to ask her, "How old are you?", "What did your dress cost?", "Did you make it?", and similar personal questions.

One day while the preacher was earnestly giving a message to the people assembled in the chapel a number of country men filed in one by one. All of the benches being occupied by attentive listeners the latecomers went to the front and squatted on their haunches close to the preacher. When they were at their ease one took out his long-stemmed pipe, filled it with tobacco, struck his flint, lighted the pipe, and began to puff away. When he had smoked to his satisfaction he passed the pipe to his cronies and when all had smoked they settled down to listen to the speaker.

Market day in a country village brings people from far and near. A fair is held at the market and the people bring their homemade wares, such as wooden yokes for oxen, plows, forks, spades, and wheelbarrows to sell. They also bring livestock and fowls of various kinds. Missionaries take advantage of these fairs to sell Bibles, Gospel portions, and give away tracts. They also preach at the fairs or they gather the people together in a near-by chapel.

On one such occasion a country man was going along the road carrying a big red rooster, likely going to market to sell it or to swap it for some needed article. He saw a crowd in the

By Annie Jenkins Sallee

chapel and dropped in to see and hear. He became interested in what was going on, his body relaxed, his mouth dropped open, his hold on the chicken slackened, and the rooster, taking advantage of the situation, made for his freedom. This pleased the small boys who joined in a merry chase around the chapel until the chicken was once more in the possession of the owner. All unconscious of having caused any disturbance he resumed his seat to hear more of the message.

Dr. and Mrs. H. M. Harris of Mississippi were appointed by the Foreign Mission Board in 1910 to the country work in connection with the Kaifeng station. Eventually Dr. Harris was enabled to gather about him a number of evangelists who were co-laborers in the large country field. These he trained and placed in strategic places in large towns. He called them together at stated times for study classes. He also did the preaching in meetings where many villagers came together for a "big meeting."

One of the most far-reaching influences for the country work is the primary school which the children of inquirers and Christians attend. After finishing the primary school the most promising of the boys and girls are sent to Kaifeng where there are both grammar and high schools for girls and boys. In Kaifeng Dr. Harris also opened a Bible school for men and women with curriculum suited to the needs of students who had received very little previous training. This school had as its object the training of workers for the country fields of the Mission.

Many rare jewels have been discovered among these country schools. Peter Lee was one such jewel. He

came from an exceedingly poor home. His father and he came in touch with the missionaries and the evangelists who were preaching in his home village. He was eager to go to school and after completing primary school he was quite capable of taking grammar and high school work in Kaifeng.

He was unable to pay the fees to attend boarding school; therefore, Mr. Sallee gave him work in the school dairy. Mr. Sallee had purebred cows which had been donated by the best breeders in the United States. Peter Lee and other boys milked their way through high school. After the required number of years Peter was graduated. The subject of his oration was "The Dignity of Labor."

He went to Shanghai Baptist College and there he milked for some time to earn his board, tuition, and books. His understanding of the Chinese language was very good, so after some time he was given work in the Baptist Publication Society to help prepare Sunday school literature. He was called of God to preach and came to the United States to Southwestern and Southern Seminaries to be trained.

After graduation he returned to China and served as pastor of the Kaifeng Baptist Church. And he also taught in the China Baptist Seminary. Later he returned to the United States for further study and has just completed his work for a Ph.D. degree. He stands on the threshold of life and is prepared to take a large place in the work in China.

Miss Addie Estelle Cox is another missionary among the many who have dedicated their lives to country work. She went to China in 1918,

after having graduated from college and training school, and also having been engaged in different kinds of religious work in Alabama. She brought much to our mission with her culture, refinement, and training. She possessed a pleasing personality. Her wealth of black hair piled high on her head and her sparkling black eyes attracted one's attention on first sight. Her ability to play the piano and sing made her a favorite in any gathering of missionaries.

She had a bicycle and this made it possible for her to get over the country quicker than by the customary wheelbarrow pushed by a man or sometimes pulled by a small donkey. One might see her sitting as straight as a soldier on the bicycle riding on those sandy, country roads, hurrying from village to village to meet an engagement with her women and children. She attended the services when the station evangelist preached and she also helped with the personal work, but probably she was at her best in meetings alone with the women or children when she was either holding classes or giving them a gospel message.

She is unselfish to a fault, giving away everything that she owns which is not essential to her health. It is known that when asked for a warm sweater by one who often begged from her, that she told him that she only had what she was wearing, whereupon he said, "Well, you have on two." She promptly took off one and presented it to him. One of the missionaries made her a gift of a beautiful, warm sweater and exacted a

(Please turn to inside back cover)



It Happened in Recife

By Joseph B. Underwood

More than 500 public decisions to follow Christ as Saviour, more than 25,000 people hearing the gospel preached in mass meetings (not including services in the church buildings), more than 150,000 Gospels, tracts, and invitations distributed—these are some of the immediately visible results of the one-week simultaneous revival campaign in Recife, Brazil, in which thirty-seven Baptist churches co-operated.

Recife is a city of more than half a million population, in which the Baptists number between five and six thousand. Early this year the Baptist pastors met to consider a plan whereby an impact for Christ might be made on this vast city—with its wealth and poverty, with its citizens preoccupied with money-making and pleasure, with the majority observing religious ceremonies and rites but without any saving knowledge of the living Saviour and Lord. A simultaneous revival campaign was planned for September 3-10, 1950, on a scale never before attempted in Brazil, with an intensive advertising program in the newspapers and over the radio stations, and with downtown meetings to attract the people who do not go to our churches.

Month after month the pastors met to study plans, offer new suggestions, pray and prepare for this week of evangelistic endeavor. The churches soon became as enthusiastic as their pastors in considering the possibilities.

The month of August was dedicated to the final and intensive preparation of the churches themselves. There were special weeks of prayer, weeks of study in personal evangelism, one or two weeks dedicated to visiting unenlisted church members

and unsaved friends and acquaintances, leaving Gospels, tracts, and invitations.

Our theme was "Cristo—a Solução para os vossos Problemas" (Christ, the solution for your problems—the Portuguese version of "Christ is the Answer").

On Saturday, September 2, two cars equipped with a public address system visited the many open markets of the city where thousands were buying vegetables, fruits, meats and staples, announcing the revival meetings to begin the next day, giving the name and address of the nearest church, and distributing many hundreds of tracts, invitations, and Gospels. In some of the markets a brief gospel sermon was preached.

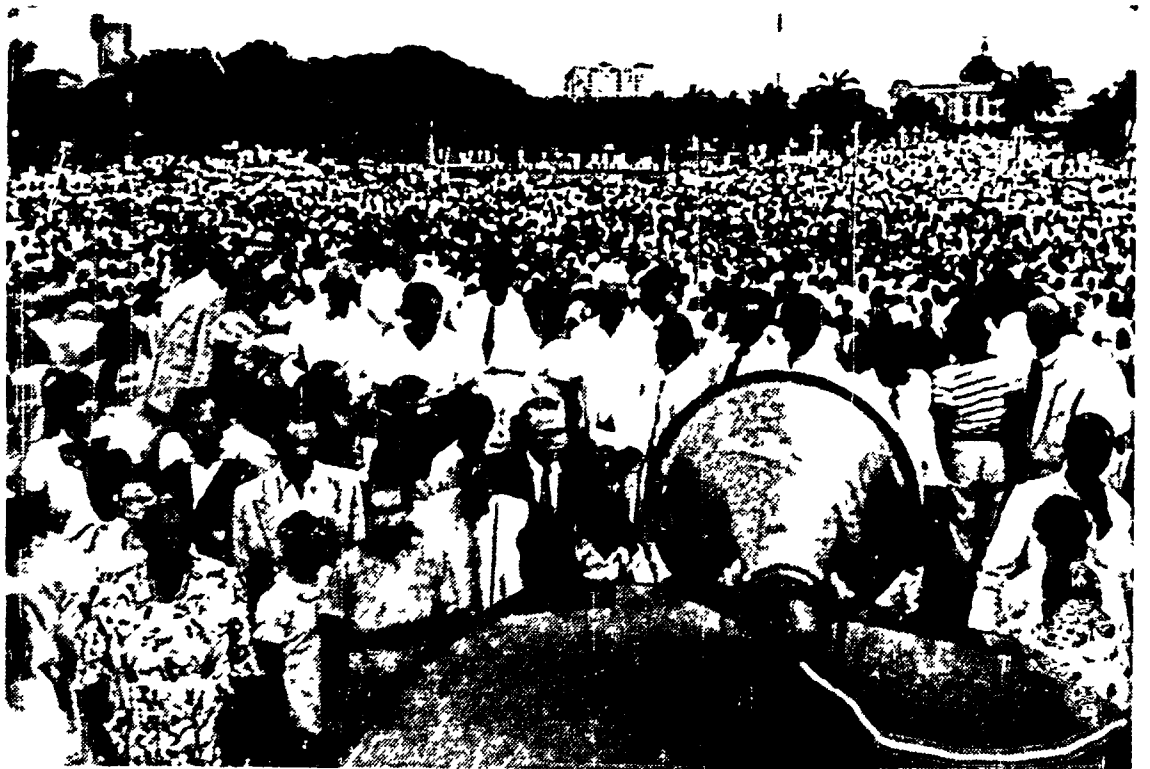
At three o'clock, Sunday afternoon, twelve street services in as many zones of the city were conducted, with from three to five churches co-operating in each one. A conservative estimate of the combined attendance

at these services is 6,000. Hundreds heard the gospel from their homes, not wishing to risk being seen at one of our meetings. They, too, gladly received the tracts and Gospels.

One of the most interesting and valuable aspects of the activities of the week was the daily downtown rally. Since there was no other centrally located auditorium to be rented, we secured permission from the police department to use a large parking area in the heart of the business district.

The preacher for this service was Dr. Raphael Gioia Martins, a converted Catholic priest, who has been a Baptist pastor for nineteen years. In addition to the 1,500 who attended this meeting, many stood at the windows in nearby office buildings to listen, others left their offices and stood on small balconies, and the hundreds who were in lines awaiting buses to take them to their homes

(Please turn to page 15)



One of the downtown daily meetings held during the simultaneous revival crusade in Recife. An average of 1,500 people attended these meetings where they heard the gospel, received tracts, Gospels, and invitations. It was probably the largest meeting ever attended by evangelicals in Brazil.

TRAINING UNION
MISSIONARY THEME

Here's a heartening story of how one
church led in Recife Revival Crusade

Persistent Visitation Wins

By Joseph B. Underwood

Fortunately, I arrived at his home in time to catch Pastor Manoel Almeida as he was preparing to leave—a few minutes later and I would have missed him again! As pastor of the Baptist Church of the “Estrada dos Remédios” (Road of Medicines) he was beginning another day—a day of pastoral visits, as well as of prayer and study.

“How much time do you give to visitation?” I wanted to know. “Never less than three full half days a week,” was his reply. “This week I have visited every day, for there are so many members in the zone I am ‘working’ this week.” “Oh, do you visit by zones or defined sections?” The answer revealed that each week he visited church members and unsaved prospects in a particular area.

He had already told me of an unsaved man he would visit and of other similar visits to be made. His conversation made it clear that his pastoral visitation is not accidental nor haphazard, but planned and purposeful. He had a list of the homes he would visit this week and of the persons he must see next week.

“How many visits do you make each week?” was another question. “That depends,” he responded, “some days eight or ten, other days difficulties or problems in one or two homes may require so much time that only three or four visits can be made that day.” Later I learned that when he started out with his list he kept at it until he had visited everyone on it, usually that same day. In the course of the conversation it became apparent that he makes anywhere from seventy-five to a hundred personal visits each month.

In addition to these hours dedicated to visitation and the many activities of the church (regular services, preaching in missions two or three nights a week, denominational meetings—he is a member of our State Board—etc.), Pastor Almeida is completing work toward his doctorate in philosophy, having already been graduated from our Baptist seminary here in Recife.

Naturally, much of his visitation is to members of the church of which he is pastor. But the development of his church from half-time to full-time and an increase by more than a third in the average attendance this year demonstrate that he and his church

members visit and win the unsaved.

“How do you discover the names and addresses of the many unsaved people whom you visit?” The answer shows that he is always alertly seeking new possibilities. He meets personally the many visitors at the church worship services and learns their names as well as where they live. Members of the church help him with this work.

By visiting the new converts he becomes acquainted with the unsaved members of their family. His first visit is one of contact to win their
(Please turn the page)

Right: Pastor Manoel Almeida and the Baptist Church of the “Estrada dos Remédios.” The church had sixty-one professions of faith during the simultaneous revival crusade held in Recife. Below: Pastor Almeida makes from seventy-five to a hundred personal visits each month. Here he joins a believer in an effort to win her unsaved friend.



W.M.U. CIRCLE
PROGRAM THEME

friendship. The next one is to talk with them about their need of the Saviour and to leave tracts and a New Testament. He returns again and again to that home until he wins those unsaved ones to the Lord.

In this work he enlists the help of the church members. From members of the church he obtains information about unsaved friends and relatives. He meets their unsaved loved ones and neighbors through pastoral visits, creating thereby opportunities for future visits.

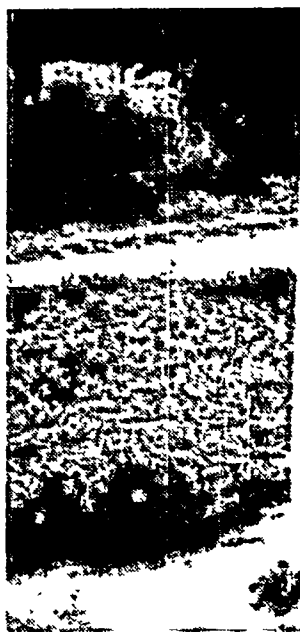
"Visitation is a marvelous work," he radiantly exclaimed, "for always some keep their promise to attend the preaching services. All of them promise to come but some of them have to be visited several times before they do come." Thus through personal witnessing and through hearing the Word preached they are led to faith in Christ.

It was an inspiration to visit with this pastor and soul-winner, observing his poise and the control (but not monopoly) he maintained over the conversation so as not to be side-tracked. He read the Scriptures, explained them, and led the person we were visiting to personal commitment to Christ's will.

In another home the attractive young daughter continually postponed, because of her love of the world, a definite decision to accept Christ, in spite of much prayer and many visits. Finally, however, prayer and personal work won the victory, and she had a joyful experience of salvation which caused her to gladly abandon the world in order to fully follow her Lord and Saviour.

Another of Pastor Almeida's methods of reaching the lost with the gospel is to gather together some of the church members at the home of a fellow Christian. Usually the house is too small for this number of people so they meet in the yard or in the street in front of the house to sing and preach. Unsaved neighbors come and hear the message of the living, redeeming Christ.

In a few days a similar service will be conducted at the home of an unbeliever—an elderly man who has been visited many times by the pastor. This man has not yet been led to accept Christ as Saviour but he did invite Pastor Almeida to bring some of the church members to his home for



Pastor Almeida is greeted by a new believer and her mother.

a preaching service. It is not improbable that this man, for whom the church is praying, will be one of the converts in that service.

The pastoral visitation and the persistent soul-winning efforts of this pastor clearly indicate why the Baptist Church of the "Estrada dos Remédios" had the largest number (sixty-one) of conversions during the recent one-week simultaneous revival campaigns in which thirty-seven Baptist churches of Recife participated. It was not because the church building is the most attractive or located in the most strategic part of Recife. Neither is it composed of the most cultured and influential members of the city. Almost the exact opposite is true. Yet it is one of the most spiritually prosperous churches in this part of Brazil. And the church has caught the spirit of the pastor.

Careful and thorough preparation was made for the revival campaign during the three months preceding the date of the evangelistic meetings. A large visitation committee was organized to visit the people whose names were presented at the weeks of prayer (one week each month for three months) at the church. Not only was unceasing prayer made for them by name but also for the particular difficulties and problems each one faced, and prayer was also earnestly made for all the members of the church that no effort of Satan would be successful in causing some Christian to stumble and create a scandal.

There is an interesting experience in this connection, proving the efficacy of prayer. Equipped with these names and empowered by the Spirit

of God, being upheld by the majority of the fellow church members in prayer, the visitation committee went after the lost and "constrained them to come in." Moreover the names of these unsaved persons were distributed among the church members with each one being made responsible to put forth every effort to not only bring that individual to the preaching service but also to win him or her to Christ.

The church was crowded every night, nor did a single service pass without there being conversions, with hundreds standing reverently outside the small building, hearing the message by means of a public address system. More than six hundred were counted one night on the outside of the church house for there was no room within.

After the meeting the pastor led the church to organize ten committees composed of six faithful workers to visit regularly, according to a definite program, the new converts. Each committee had special responsibility for six individuals. The church had only 140 members and now had sixty-one new converts to care for. And the average Sunday school attendance has increased from 120 to more than 160, not infrequently recording the presence of 180 or 200 people.

This program of church visitation not only explains the large attendance during the meeting, with the splendid results and the increased attendance afterwards, but also why they have continued to experience conversions week after week since that great spiritual awakening. Furthermore, it

(Please turn to page 32)

TOOLS for Missionary Education

The Commission

By Blanche S. White

"The aim of education should be to convert the mind into a living fountain and not a reservoir," someone has said.

I am grateful for the faithfulness which has provided Southern Baptists with many tools for missionary education. Each one, however, should be edited and issued with this question in mind: "If this were the only tool in the hands of our people, how could it be used?" As I read the December issue of THE COMMISSION I asked myself that question. This is the answer:

First, I should use this issue as source material for a missionary program. From articles by George W. Sadler, Duke K. McCall, W. A. Criswell, C. E. Hereford, and Sir John S. McPherson, material can be culled for a rousing fifteen minutes' message.

A second talk, ten minutes long, might be built around material found in these articles: "Seminary President Installed," George W. Sadler; "Europe Needs Preachers Trained in Evangelism," Gunnar Westin; "These Are Our Brothers," Carl Hunker.

A third message, five minutes in length, will be "sparked" by "Ecuador Presents A Challenge," W. M. Haverfield; and "Christ Makes A Difference," Edgar F. Hallock. These three missionary messages, calling attention to advance on three continents, should bring every Southern Baptist to his knees in humble gratitude.

To waken interest and kindle enthusiasm is the sure way to teach easily and successfully. Three minutes given to each of two assignments, would surely awaken interest and kindle enthusiasm and encourage the reading of THE COMMISSION by some who have not indulged in that missionary exercise. These assignments might be "My Favorite Missionary Epistle," chosen from pages 22-25 of the December, 1950, COMMISSION, and "My Favorite Picture."

Second, if the December, 1950, COMMISSION were my only tool for

missionary education, I should clip certain portions of it for my missionary scrapbook. "A verse may find him who a sermon flies," a wise man once said. A sentence here, a paragraph there, a phrase yonder may provide bait for missionary fishing in days to come. The editorial page will yield at least three items. Editorial limitations in space prevent me from quoting them. They will mean more to you if you discover them for yourself.

Third, if THE COMMISSION were the only available tool for missionary education, I would use it as another leaf in my missionary directory. Page 26, "Missionary Family Album," and pages 28 and 29, "New Appointees," are necessary additions to any Southern Baptist missionary directory. New nations are being entered, new stations are being opened in older fields. We are in danger of praying for doors to be opened when those doors have been entered already, by Southern Baptist ambassadors for Christ. Missionary praying, missionary giving, missionary speaking depend upon up-to-date missionary information.

Such use of THE COMMISSION makes it necessary for the missionary leader to have two copies of each issue, one to clip, one to file. The December issue of this missionary magazine is not the only tool available in our hands. Other issues follow as month succeeds month; other missionary magazines are published weekly or monthly; missionary books are begging to assist you; missionary maps are available for your use; the "Family Album" is the basis for your missionary directory.

Write to your Foreign Mission Board for free material; write or call at your nearest Baptist book store for priced literature and other missionary equipment. Subscribe to missionary magazines published by Woman's Missionary Union and the Home Mission Board. One must build up a missionary reservoir from which living missionary fountains may be fed.

It Happened in Recife

(Continued from page 12)

also heard. The co-operation of the choir of our Baptist Seminary and Girls' Training School was a distinct blessing. The reverence and attention of the hundreds of hearers exceeded our expectation.

September 7 is the "July Fourth" of Brazil. There are patriotic demonstrations on the morning of the

CRISTO - A Solução para os Vossos Problemas

Eis o lema de uma grande campanha, da qual se ocuparão as Igrejas Batistas do Recife, Olinda, Jaboatão e Moreno, de 3 a 10 de Setembro próximo.

IDE OUVIR DE CRISTO EM SEUS TEMPLOS!

This poster used to publicize the revivals carried the theme—"Christ, the Solution for Your Problems," the Portuguese version of "Christ Is the Answer."

seventh in all the Brazilian cities. Taking advantage of this national holiday, we planned a huge rally in one of the city's most beautiful parks—the favorite place for the political rallies. We had hoped that, by a very loyal co-operation on the part of all our churches, we might have at least 5,000 present. Imagine our surprise and elation when twice that number came!

The radio and newspaper advertising, as well as the 2,000 posters distributed over the entire city area, also made an impact on the people of Recife, for it was the first time these channels had been so used by our Baptist churches. There were spot announcements on the two powerful radio stations, and we carried advertisements in the two largest newspapers for five days.

A woman visited the home of a pastor on the day after the special meetings closed and related how she had heard Dr. Martins preach in his church, felt moved to give her heart to Jesus, but had postponed it. Upon arriving at home, however, she felt constrained to surrender herself to the Lord, and with the joy of salvation in her heart she immediately broke up and destroyed all the images in the house, including a very costly one made of silver. The churches report continued revival fires, conversions, and other blessings.



The direct ministry is through thirty-one students from sixteen countries.



The gate of the Baptist Theological Seminary in Ruschlikon is our open door to the heart of Europe.



New churches such as this one in Tuttlingen are being organized. The seminary faculty is alert to assist in all Baptist work.



The affection of European Baptists for the seminary is indicated by this fraternal visit from a Zurich church.



Swiss pastors appreciate the fellowship through the seminary.

On the March in Europe

A Picture-Story by H. Scofield, Jr.

Photograph by Watts

Today the Baptist witness in Europe is an increasingly vital force. New churches, new strength, and a general air of revival are reported in several areas.

Typical of this new vitality in Europe is the recent dedication of a church at Tuttlingen in the southern part of Germany, West Zone. A group from our seminary in Zurich attended the dedication services for their new building.

Many forces have blended into a single direction to give ancient Baptist strongholds their new vitality. The practical expression of these forces has been in the form of a sense of fellowship and concern of Baptist groups everywhere for their brethren in Europe.

Money has been contributed in direct aid to physical suffering; money has underwritten development programs within the churches of Europe. The importance of this cannot be overestimated.

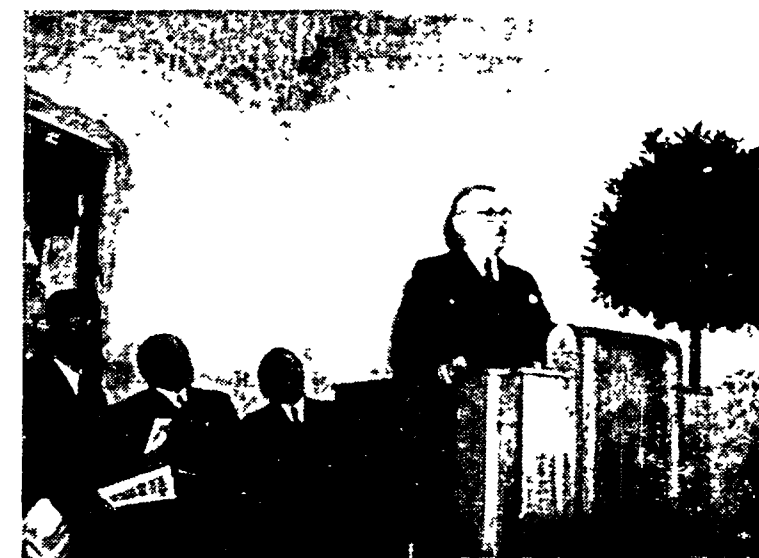
The most important contributions, however, have been in the realms of the spirit. European Baptists are losing their feeling of isolation in the presence of expressions of love from other Baptist groups. They have felt the sincere concern of others of like faith and have

been strengthened by their fellowship with Baptists in all parts of the world.

The Baptist World Alliance is the co-operative voice of the Baptists of the world. Typical of the results of counsel and guidance on the part of this world-wide organization is the resettlement program of displaced persons. The church at Tuttlingen was made possible through this program.

Denominational groups add strength to the new sense of fellowship on the part of European Baptists. We Southern Baptists channel our strength and help through the seminary at Ruschlikon-Zurich.

Other forces in Europe receive the newspaper space and are more in the forefront. However, deep in the grass roots divine forces are working in strategic places throughout the Continent. These forces, undergirded by a worldwide fellowship of Baptists, are basic. Southern Baptists must continue to respond to this significant missionary challenge. Results now showing are years ahead of our highest hopes only a few months ago. This must be, for ours is a fellowship not only of human believers but with Almighty God.



The new church at Tuttlingen was officially greeted by the Burgomeister, an indication of increasing prestige.



The seminary is a focal point for denominational conferences and fellowship that makes for solidarity.

EDITORIALS

What About China Now?

The action of the Communist regime in China in rejecting the cease fire offer of the United Nations led the world that much farther along the road leading to international chaos and World War III. Meanwhile, our Government has projected plans for the mobilization of all of our resources to meet the threatened emergency.

It is quite natural, under the circumstances, that Southern Baptists should be asking, "What about China now?" China is usually the first country one thinks of in connection with Southern Baptist foreign mission work, because our first missionaries went to that country, and a major share of our resources in men and money has been poured into "the Middle Kingdom" in the more than a century since that time.

Although Southern Baptist representatives have encountered a certain amount of anti-American feeling during the past two or three years, the Chinese Government had not taken steps to imprison any of them until December 19, 1950. Dr. William L. Wallace, medical missionary assigned to Stout Memorial Hospital, Wuchow, was awakened early that morning by a squad of soldiers. He and his staff members were herded up to the top floor of the hospital and left for an undetermined length of time. They then were asked to accompany the soldiers on a systematic search of the premises.

While Dr. Wallace and his staff members were carefully guarded on the top floor, the Communist soldiers planted a revolver beneath the mattress of his bed. Faithful associates who usually make his bed told the soldiers they had never before seen a weapon there. Dr. Wallace's protestations of innocence went unheeded by the soldiers. He obviously was accused, convicted, and imprisoned on trumped-up charges. A month later he was still being held, although he apparently had not suffered physical harm.

Advised of what had happened to Dr. Wallace, Baker James Cauthen, secretary for the Orient, wrote the remaining missionaries in China (sixteen in all) that "it looks as if the time has come for missionaries to leave China unless they have a definite sense of God's command to remain." The Foreign Mission Board was advised by Dr. Cauthen's office that six of the remaining missionaries would leave China immediately, and that others would probably follow in the near future.

Our missionaries in Hong Kong, Macao, Formosa, and the Philippines continue to work with and for the Chinese people. This is possible because these areas are not controlled by the Chinese Communists.

The United States Consul-General in Hong Kong has warned the heads of American families to evacuate their families and belongings. Experience has shown, however, that such warnings are usually issued well in advance of critical developments.

Even though all of the missionaries in China should withdraw, the work of the churches and Baptist denomination will continue. This is evident from Dr. Cauthen's letter giving the details of Dr. Wallace's imprisonment. He reports that the China Baptist Seminary in Shanghai has seventy students and is conducting its work without interference. In the five seminaries and Bible schools conducted by Chinese Baptists there are more than 250 young people preparing for Christian leadership. "Christ is in China to stay," writes Dr. Cauthen, "regardless of what the Communists may do."

Under the pressure of international events, it will be very easy for well-meaning people to talk loosely about our Chinese "enemies." Care should be taken to discriminate between the Chinese people and the Chinese Government. If the Chinese people had chosen their present government in free elections, they could then be held directly responsible for the government in power. It is always difficult for Americans to place themselves in similar situations because they have never been confronted with the same set of circumstances. The fact remains that Southern Baptists are bound to their fellow Baptists of China by bonds of love and fellowship, and by the reality of a common experience of regeneration through faith in Christ as Lord and Saviour. As we pray for ourselves in these dark days, we should certainly remember our Chinese friends.

Crusade of Prayer

Missionary Coleman D. Clarke of Japan, speaking to an associational W.M.U. rally in Houston, Texas, recently, issued a call for a concerted effort in prayer. He pled for church members who would devote themselves to praying earnestly for the extension of the Kingdom in all parts of the world.

Referring to the One Hundred Thousand Club, Missionary Clarke recalled that Southern Baptists interested in the retirement of a crippling debt banded themselves together to see that the debt was paid. He then called for 100,000 devoted Christians who would do as much by means of prayer for world missions. Although Missionary Clarke mentioned 100,000 members of a prayer crusade, he very probably did not have any particular number definitely fixed in his mind. Such a crusade should enlist the wholehearted

support of hundreds of thousands of our people.

The challenge issued by Missionary Clarke met with a very heartening response. The women and pastors present, with very few exceptions, pledged themselves to join in a crusade for prayer whose objective would be to increase greatly the missionary outreach of Southern Baptist churches. It was a thrilling experience to be a part of such an assemblage as it dedicated itself to such a noble cause.

Rome and Rotary

Early in January the Sacred Congregation of the Holy Office published a decree forbidding members of the Roman Catholic clergy to be members of Rotary Clubs. The same decree warned Catholic laymen to be on guard against organizations of a "secret, seditious, or suspected" nature, or that "seek to draw away from the legitimate vigilance of the church." Catholic laymen were reminded that the Roman Catholic Church preferred that they associate themselves with organizations promoted by or recommended by the church. The decree was approved by Pope Pius XII.

Our missionaries and others who travel in lands which are predominantly Roman Catholic sometimes have difficulty in explaining the religious situation in those countries. Living in the enlightened atmosphere of the United States, their audiences occasionally profess doubt as to the truth of the statements made by such persons. Some few are inclined to say that such reporters are "biased" or "prejudiced," or untrustworthy observers.

The unvarnished fact is that Rome is potentially the same anywhere in the world. Her ecclesiastical and political might are felt with telling force in countries where Roman Catholics are a distinct majority. Where Rome finds herself in a minority, she is compelled to submit to the pressure of public opinion and enlightened public conscience.

The decree against Rotary is an unmistakable evidence of Rome's true colors. A system of totalitarian ecclesiasticism seeks to regulate the conduct and activities of its devotees in all areas of life.

Developing a Missionary Church

"I have been made chairman of a missions committee of our church, with the assignment to make our church an outstanding missionary church in the next ten years. Can you suggest a program of education and development of interest on which I could proceed?" Thus read a letter received by the Foreign Mission Board just a few weeks ago.

The reply sent from the Board read, in part, as follows: "We endeavor to inform and inspire our people generally by means of *THE COMMISSION*, our Southern Baptist world journal; audio-visual aids;

an annual graded series of books, as well as background books on other subjects; regular releases to the secular and denominational press; an information service which seeks to answer routine questions related to our work; and a tremendous volume of promotional literature.

"You no doubt are aware of *THE COMMISSION*. We believe that one of the finest ways to cultivate missionary interest is to have all of your people reading this magazine. Perhaps your committee will be interested in investigating our church budget plan by means of which *THE COMMISSION* can be sent to every family in your church for six cents per copy.

"Until two years ago the Foreign Mission Board had a very inadequate program for the production of audio-visual aids. . . . Our director of visual education is now in process of developing slide sets, filmstrips, and films depicting our work in all parts of the world. As you may well imagine, a program of this sort cannot be brought into being overnight.

"This year's mission study books are devoted to a consideration of Nigeria and the Near East. Next year we are to study Latin America. In 1952 we shall give our attention to the new areas into which our missionaries have ventured within the past ten years.

"In our way of thinking, a missionary church can be developed by magnifying the missionary organizations which are common among Southern Baptists, and by emphasizing the theory of missions—that is to say, the biblical basis of missions, the doctrine of stewardship, and so forth. There are many excellent books on these subjects which your people should study, if they have not already done so."

The Foreign Mission Board ventures the opinion that the missionary outreach of this church will be even greater ten years from now, if it co-operates with the planning and vision of its missions committee.

Mark Your Calendar

Sunday, April 22, has been designated as "Subscribe to *THE COMMISSION* Sunday." A series of ads in the state denominational papers is calling attention to this event.

Denominational leaders have been urged to give prominence to this special emphasis. Quite a number have responded favorably.

"Subscribe to *THE COMMISSION* Sunday" offers another opportunity for Southern Baptists to show their co-operative strength in getting behind a worthy project.

Special subscription blanks have been prepared for use by churches or organizational groups. These may be obtained by writing to *THE COMMISSION*, Box 5148, Richmond 20, Virginia.

So, mark your calendar in such a way as to remind yourself that Sunday, April 22, is to be observed as "Subscribe to *THE COMMISSION* Sunday."

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD

New Field in Quito Rich in Opportunities

Quito is an old city, having been settled years ago by the Indians. Many Indians still live here, and it is a common sight to see a woman with a child or a heavy burden on her back. Quito has a climate that is chilly most of the time. The mornings are usually sunny and fairly warm, but in the afternoons it usually gets cloudy and often rains. We have a fire in the fireplace every night. On clear days we can see two snow-capped mountains from our window.

We have a rented building in which to hold services. A piano has been bought and pulpit furniture and benches have been ordered. We have to have everything made, so it takes some time to get all this done.

We are fortunate to have a national to take over the responsibilities of preaching and serving as pastor of the church. We do not have, as yet, a sufficient knowledge of the Spanish language to be able to do much along this line, but we have a teacher and hope to be able to talk acceptably before long.

Already we are finding that there is much work to be done here. A man came to see us recently about taking over the work in a town near Guayaquil, about three hundred miles from Quito. He said he had been keeping a little church going waiting for the Baptists to come into Ecuador. We have also been offered the work of a small mission started in Quito. It hurts to have to tell these people they must wait because we do not have the money or personnel to take on additional responsibilities just now.

We ask for your prayers as we go into the new work here in Ecuador that we may begin and carry on the work wisely and well.



LOIS N. HAVERFIELD
(Mrs. William M.)
Quito, Ecuador

It Costs Something to be Christian in Costa Rica

School began on the Monday following our arrival on Thursday, and we have been hard at it ever since. Our teachers are native Costa Ricans, most of whom speak no English. Despite this, however, they are succeeding in teaching us Spanish little by little. We attend school from 7:30 until 12:00 Mondays through Fridays, and most of the rest of the day is spent in study.

San Jose is quite a modern city, and we can buy almost anything that we could in the States. The people here are very charming and friendly. There are many well-dressed people, but you also see many poor people walking barefooted through the streets. Beggars are prevalent, and the best way to attract them is to carry a camera and look like a tourist!

This language barrier has produced many amusing episodes which would require a book to enumerate. One day Garreth intended to tell a girl that he would pay her tomorrow. "Pagar" is the verb which means "to pay," but he used "pegar," which meant that tomorrow we would whip her. We managed to clear up the matter though, and she returned the next day.

Among our other new experiences was the earthquake on October 5 about 10:15 a.m. We were seated around the table in our classroom when it seemed that someone was shaking the table. Then the windows began to shake, and someone finally realized that it was an earthquake. Since it was the first one most of us had ever experienced, we didn't have enough sense to be alarmed.

Finally, when the walls began wavering we thought it might be wise to get outside. It was a queer sensation to feel the earth rocking like a boat beneath our feet. There was not much damage done here in San Jose, although many buildings have cracks in them, including the plaster on the walls of our new house. We discovered later that it was quite a severe earthquake, even for Costa Rica.

One of the most characteristic sights of Costa Rica is the colorful ox carts. The yokes fastened to the long horns of the oxen, the cart, and especially the wheels contain elaborate designs painted in bright colors. A man walks in front of the oxen and guides them by holding an ox goad on the yoke between them. Also characteristic of Costa Rica are the many coffee and banana trees. There are several varieties of bananas here. We have been eating the "platano," or cooking banana, prepared many ways and it is delicious.

If you should ever visit the Baptist church here don't be alarmed if they begin waving their hymnals and Bibles at you. That is just their way of saying "welcome." We have really felt welcome, too, in the church here. They have been so kind to us and always pray so fervently that we might soon learn the Spanish language so that we can preach the gospel.

Since it really costs something to be a Christian here, the church members seem more consecrated than the majority of

the church members at home. They come to prayer meeting even when it rains! Also, when opportunity is given for them

to testify concerning what God has done for them there is never that awkward silence that often occurs in the States.



GARRETH and ELAINE
JOINER
San Jose, Costa Rica

Hawaiian Missionaries Claim God's Promises

We are both busy again in school work during the week and church work all between. Frank has been serving as interim pastor at the Nuuanu Church since the first of November along with his Bible school classes, and he will continue to serve until we get a full-time pastor sometime in January. Last Sunday was such a happy day for us as we witnessed the conversion of three young men; three came for baptism after having studied in an inquirers' class; and two came by letter. All were young adults except one boy eleven years old. I am sure that there was great rejoicing in the heavenly ranks as well.

Our Christmas holidays begin on December 15 with a celebration and play at the Baptist Academy where I teach. Many of the students will not have any other time of worship or observance except that which we provide for them at school for many of them are from pagan homes where they dare not try to express their love for Christ.

Then, on the 19th we are making merry with a party for the Junior Department and inviting twenty little neighbor children whose parents claim to be Catholic but are not even religiously inclined. They permitted thirteen of the children to attend vacation Bible school with us last summer and from that number we have five regular attendants. Please pray with us that these little ones may be used to prepare the way for the gospel to get into their homes.

May we take this occasion to thank each of you for all that you have done to make this a good year for us? For your letters and your prayers, your love and your faithfulness in remembering us on many special occasions and in special ways are we very grateful. To all those W.M.S. circles and auxiliaries who have greatly honored us by taking our name we would humbly say thank you and God bless you.

None of us knows what the year 1951

has in store for us but no matter what may be our experiences let us never forget that his promises are both sure and steadfast, and amid all worries he will keep him in perfect peace whose mind is stayed on him.



FRANK and MABEL
WOODWARD
Honolulu, T. H.

Prayers to Catholic Image Fail To Stop Baptist Advance in Brazil

The new mission with which we work is called The Equatorial Mission of Brazil of the Southern Baptist Convention and was born on July 14, 1950, in Recife, North Brazil. Up to this time our Foreign Mission Board had carried out its program in the land of the Southern Cross through the North and South Brazil Missions.

But with the increased opportunities and personnel of Southern Baptists' great program of missionary advance, the North Brazil Mission voted that the missionaries from Ceara to Amazonas should organize the new Equatorial Mission. So here we are, just as new as the work in Ecuador on the west South American coast; though with a longer missionary history and with a larger personnel.

All of us have noticed how Catholics in particular localities have the custom of naming their particular image of the Virgin Mary. For example, Our Lady of Good Hope, Our Lady of the Conception, etc. To these images come all good Catholics bowing the knee in reverent devotion, and very often bringing their gifts as well. There was brought

here from Recife recently the patron virgin of that city, Our Lady of Carmel.

Great processions accompanied her every movement from cathedral to cathedral in what the newspapers call, "great spectacles of faith," and in her peregrinations from Pernambuco here, she was given, among other valuables, a heart of gold studded with precious stones, a crown of gold, a beautiful wrought sceptre of gold. Even the little child Jesus which she carried in her arms received a rich crown of gold from a city along the way. This idolatry was carried to great heights of absurdity as each public school carried its children in a body to pay homage at her feet. She is supposed to be very miraculous in her healing powers.

But one of the Virgin Marys in one of our deep interior towns (Pedreiras) was not so miraculous. In a little mud-thatched village, Bernardo, about fifteen miles away, we have a growing Baptist church and last year the priest at Pedreiras made a promise to their Virgin Mary, Our Lady of Graces, that if she would do away with the "crentes" (believers) and their work this year, he would personally lead a religious procession that would walk the fifteen hot miles over a very dusty and rough trail to Bernardo.

But the padre didn't have to make the trip, because our work at the Igreja Batista de Bernardo grows stronger with every service. It maintains congregations all up and down a far interior where recently I had the privilege of traveling on muleback about one hundred fifty miles preaching the gospel in every place. Hungrily it was that the people accepted our message of salvation through Jesus Christ our Lord.

DAN LUPER
Maranhão, Brazil

Filipinos Plead For Missionaries

I am thankful for this opportunity to serve our Lord in this foreign land, having been sent to a people (Chinese) who in this land, are despised even as the Jews of America. I am thankful for the open doors which await us.

In July, 1950, a group of our missionaries from the language school in Baguio went down to Dagupan to start some work with the Chinese people of that city. By September, we felt that the work had advanced as far as possible with workers going down only for the week ends for services. So Fern Harrington and I moved down. We are praising the Lord for what he has done in this city and for his prospering the work.

Perhaps you would like to know something of this new place to which we have moved. It is a typical Philippine lowland

town with its heat, dust, and unsanitary living conditions. You who have never lived in the Orient would have little conception of what I mean, for there is nothing in your experience to which you can compare it. We found a comfortable house with some conveniences, so we are comfortably situated.

We are only a few miles from the Lingayen Gulf, the place where the Americans made their landing at the time of the liberation of the Philippines. This city is a trading center for all this area of the Island of Luzon, so it is a busy center where many American goods can be purchased. We are two and a half hours by bus from Baguio and only four and a half hours by express train from Manila.

We are impressed that this city with its two thousand Chinese has great possibilities for work among them. And we trust that later work may also be started among the Filipinos, for they are literally pleading for missionaries.

MARGARET COLLINS
Dagupan, P. I.

"Have Faith In God"

The late Dr. George W. True preached on the text, "Have Faith in God," in the Seinan Gakuin Chapel, and often since I've wondered if the power of the message has had the lasting daily influence in other lives as it has had in mine.

The words, "My grace is sufficient for thee; for my power is made perfect in weakness," brought victory in an early decision of life. Even now in the midst of daily tasks and when faith seems weak, a certain silent voice calls attention to "My grace is sufficient." Then faith, which applies his divine power to meet the need, is experienced.



Street scene in Quito, Ecuador.



Beggar on streets of Guayaquil, Ecuador.

Full of the joy of the Lord, with our own needs met in Jesus, we live out really and positively the spirit of the starving lepers who found the good things in the deserted camp—"This day is the day of good tidings; let us go and tell." Missionaries belong to such a highly privileged rank! "Have faith in God."

MARY ELLEN DOZIER
Tokyo, Japan

South Brazil Alone Equals S. B. C. States in Area

Our new church building is under construction and ought to be ready for occupancy by February. That does not mean that it will be finished, but it will be usable. Since our church was organized some fifteen years ago it has used the building of our Colegio Batista for both its worship services and organizational meetings.

However, through the years a building fund was gradually accumulated, which, with a gift from the churches at home through the Foreign Mission Board, brought the total in hand to about \$50,000. The church voted to go ahead with that money and build what we could. We were able to get a loan of about \$20,000 through our denominational building and loan board, and with that will be able to use the building. However, it will require a lot more to finish.

We will have an excellent educational building, which is very rare in Brazil. Our main auditorium will seat about six hundred people, counting the balcony space. We have a semi-basement assembly room which will be used for parties and banquets, since our church is one of the few with kitchen facilities. The choir will be behind the pulpit and just slightly above, which is also very unusual here.

And we have a steeple which helps to make our building look like a church. This is satisfying to us because so many of the churches in Brazil are just residences which have been remodeled to take care of the present needs. But our churches in some places are coming out of that stage into one in which they can have their own special buildings.

So, we are grateful for our new church. And although it will not have windows or doors, and although it is bare brick with no plaster or outside finish, and in spite of the fact that we will not have pews nor our Hammond organ that we dream of, we will be able to use it. And, for that we give thanks.

Another milestone of special significance is the new printing shop of our Sunday School Board. For many years we have been hampered with the lack of space necessary to do what we ought. For example, there are some forty books waiting to be printed, but cannot be because of the Bible work and other necessary quarterlies, papers, and books of

higher priority. As part of the missionary advance program of the home churches we have received through the Board money for property, building, and some equipment. A piece of property was bought that measures 410 x 935 feet, and in a few weeks we will dedicate the new quonset type shop building which is 100 x 360 feet in dimension.

With the moving of the machinery that we have in our present building there will be space for needed expansion of our offices, the book store can be greatly enlarged, and we will not be so crowded. Then, with the purchase of new machinery and with room in which to work in the new shop building much efficient production can be maintained, and we are anticipating greater things than ever. Now it will be possible to make greater strides toward our goal of a million Bibles for Brazil, as well as to take definite steps to enlarge our ministry through literature.

Another of our reasons for giving thanks is the good number of new missionaries that have come to us during the year. We are now co-operating with Methodist and Presbyterians in a missionary language school located in Campinas, in the state of Sao Paulo. At present there are ten new Baptist couples there and two more are due to arrive soon. Six of the couples are to work in North Brazil and six in the South. So, this is a great inspiration to see some of the needed workers beginning to arrive. However, this is just a good beginning when we consider the needs that exist.

In South Brazil the area is equivalent to all the Southern Baptist Convention states

with a population of approximately thirty million people. One fifth of one per cent of these are Baptists. There are 736 counties in this area without a Baptist church, and millions of people who have no opportunity to hear the preaching of the gospel. Including national pastors and missionaries there are only 364 workers to minister to these thirty million people. In two different states there are more than 240,000 people for each pastor. In four states the ratio is 125,000 people for each pastor. So, it is quite evident that only six new missionary men will not alter the statistics much, although we are sure they will have a great influence. Pray much that the Lord will thrust forth

the laborers into his harvest, and that he will provide the financial means to make it possible for them to come soon.



EDGAR and ZELMA
HALLOCK
Rio de Janeiro, Brazil

Baptists in Japan Plan Follow Up On Results of Preaching Mission

Kobe already seems like home to us. We think in terms of spending a lifetime in service here for there is so much to be done. The city population is six hundred thousand and the *ken* (county) is more than three million. We are the only Southern Baptist missionaries in this *ken*.

The preaching mission brought more than eight thousand decisions in all Japan. Of this number 664 were in Kobe.



Village near Quito, Ecuador.



Waikiki Beach, Honolulu, Hawaii.

We shall ever be grateful to Duke K. McCall, W. A. Criswell, Baker J. Cauthen, and M. Theron Rankin, whose unselfish devotion made the Japan Preaching Mission a reality. The Kobe service which shall never be forgotten took place at a theater being used now by the Army of Occupation.

Gaining permission to use the building for a Japanese service, we used handbills, posters, newspaper ads, and the public address system to advertise the meeting. On that afternoon we watched the people as they moved in the throng along the busy street and heard the invitation to the service. While our young people distributed tracts and announcements hundreds turned toward the building, seeming to forget their previous plans and destinations.

We saw God work a miracle there as we watched what we had termed a "shifting crowd" sit motionless listening to Dr. McCall preach a full hour. When the invitation was given it seemed that the entire group rose to their feet and we watched 325 people walk down the aisle bringing the decision cards which they had signed and thus indicating, "I want to follow this Jesus."

This was one third the audience. In this group there were many people more than forty years of age, including several in the fifties, sixties and seventies, and one eighty-three years of age. Later several wrote cards and letters to say that although they did not decide at that service, after giving it much thought, they were accepting Christ as their Saviour.

These people cannot quote verses of Scripture or tell of salvation in theological terms, but many have come to our home with their testimonies and we believe that they have experienced the sav-

ing power of God. We are aware that possibly half of the 664 will not follow in baptism and church life, but only God can know the true results of these meetings.

Church property has not yet been purchased but a decision is likely soon. Takaji Mitsushims, consecrated young minister, will come here as pastor upon graduation from our seminary in March. He will bring a beautiful wife, trained in Seinan Jo Gakuin, and a precious two-year-old son. When he comes his time is to be filled with counseling and leading services. His visits here have caused the people to love and respect him.

The receptiveness of the people to the gospel is great. We will not forget September 3, when a typhoon raged at its height and blew part of the roof away. People sat quietly through the service. That night through a darkened city, left without lights, water, or transportation, twenty-two young men walked through trash-littered streets to sit around our kerosene lamp and study the Bible. It was a night when we would not have gone out, and truthfully we did not arrange the chairs or prepare the meeting place, for we thought no one would come. How can we ever be worthy to lead these people!

We are convinced that the safest place in the world is in the center of God's will. Just now we feel we are in the place where he wants us and we believe that when he has another plan he will point the way.



BOB and HELEN
SHERER
Kobe, Japan

"American Doctor Who Does Miracles" Is Popular Among the Mexicans

In March of this year we moved our residence. We have a nice patio where Chloanne can play, and when we are too tired to eat, appetite returns if we take a tray out and look at the lovely plants and beautiful sky while lunching.

We moved to the smaller house, because the clinic practice now proceeds under new circumstances. An association was made with a young Mexican doctor downtown, and a house was remodeled which is two doors from and a twin in size to the clinic of the Mexican associate.

This partnership was desirable because in this way the other doctor became the responsible one to the government, and our activities were unrestrained after we enlarged the surgery department to take care of major surgery so that we did not have to depend on the service of other hospitals. The house has room for eight beds for in-patients, a surgery room, and an X-ray department. A third doctor occupies one room as an office, and he gives the anesthetics for surgery while the other associate assists in the operations.

The percentage of serious cases is higher than in the ordinary practice, because many seek out "the American doctor who does miracles" after they have been to many others.

The fever cases, malaria, typhoid, typhus, and other infectious diseases normally go to the associate doctor's medical department. In order to save money some of the non-infectious medical cases are kept in the surgery beds in our part of the clinic, and meals are prepared on a hot plate for about twenty-four cents a day. When patients in the medical ward cannot pay for their meals, Lamar must pay thirty-six cents a day for their food.

Practice here presents certain diseases that are not common in the United States. Tuberculosis is very widespread. A number of poor patients have been furnished streptomycin, a gram a day for two or three months, costing about eighty cents a gram. Some experience is being accumulated in the diagnosis of leprosy.

In this state of Jalisco there are known to be 1,220 cases, with many cases not diagnosed, of course. On buses we have looked at our neighbor and thought—that person has leprosy. There is a very modern skin clinic, but the patients only go there for treatment. Beyond the cemetery of the Civil Hospital there is a small leper colony which also includes chronic tuberculosis patients.



ONEITA and LAMAR
COLE
Guadalajara, Mexico

Appointed December 7, 1950.

New Appointees



BOWLIN, RALPH TREECE

b. Ashville, Ala., Sept. 5, 1918; ed. Howard College; East Texas Baptist College. B.S., 1949; S.W.B.T.S., BD., 1951 U.S. Army, 1941-45; pastoral work, Water Avenue Baptist Church, Selma, Ala., 1945-47; pastor, Fairplay (Texas) Baptist Church, 1947-48; pastor, Locust Grove Baptist Church (half-time) and Fanshawe (Okla.) Baptist Church (half-time), 1948-49; Locust Grove Baptist Church, Big Sandy, Texas, 1949-50. Appointed for Nigeria 1950. m. Betty Jean Thedford, Dec. 23, 1947. Permanent American address: 7121 Georgia Rd., Birmingham 6, Ala.

BOWLIN, BETTY JEAN THIEDFORD (MRS. RALPH T.)

b. Tyler, Texas, Oct. 4, 1926; ed. East Texas Baptist College, B.S., 1947; S.W.B.T.S., M.R.E., 1950. Vacation Bible School worker, Texas State Sunday School Board, 1945, 1946, 1947 (summers); youth director and song leader, Fairview Baptist Church, Marshall, Texas, 1945-46; New London (Texas) Baptist Church, 1946-47; public schoolteacher, Marshall, Texas, 1947-49. Appointed for Nigeria 1950. m. Ralph T. Bowlin, Dec. 23, 1947.

NIGERIA



*DOTSON, CLYDE J.

b. Tuscumbia, Ala., July 29, 1905; ed. Howard College, A.B., 1929; S.W.B.T.S. Student pastorates, Bluff Park, Birmingham, Ocala, Morgan Co., Bethel, Colbert Co., Sulphur Springs, Morgan Co., Courtland, and rural evangelist, (summer months), 1925-29. Missionary, Faith Mission Board, Rusitu Mission, Melssetter, Southern Rhodesia, 1930-50; independent missionary, Gatooma area, 1950. Appointed in absentia for Southern Rhodesia 1950. m. Hattie Thigpen, June 4, 1928. Permanent American address: 712 E. Second St., Tuscumbia, Ala.

*DOTSON, HATTIE THIGPEN (MRS. CLYDE J.)

b. Mobile, Ala., Mar. 28, 1905; Huntington College, A.B., 1928. Missionary, Faith Mission Board, Rusitu, Melssetter, Southern Rhodesia, 1930-50; independent missionary, Gatooma area, 1950. Appointed in absentia for Southern Rhodesia 1950. m. Clyde J. Dotson, June 4, 1928. Children: Lolete Marie, 1929; John Clyde, 1931; Betty Lucille, 1933; Ruth Miriam, 1934; Grace Rudo, 1941; Margaret Joan, 1943; Dorothy Joy, 1949.

SOUTHERN RHODESIA



DURHAM, JONATHAN BRYANT

b. Green Co., Ga., Sept. 18, 1919; ed. Brewton-Parker Jr. College; Mercer University, A.B., 1943; S.W.B.T.S., Th.M., 1947. Pastor, Higgston (Ga.) Baptist Church (part-time), 1941-43; public schoolteacher, Alamo, Ga., 1943-44; pastor, Boiling Springs Baptist Church, Soper-ton, Ga. (part-time), 1943-44; Jolly (Texas) Baptist Church (half-time), 1945-47; Broxton (Ga.) Baptist Church, 1944, 1947-50. Appointed for Nigeria 1950. m. Ina Martin, Dec. 23, 1945. Permanent American address: c/o Mrs. S. V. Durham, Union Point, Ga.

DURHAM, INA MARTIN (MRS. JONATHAN BRYANT)

b. Lincoln Co., Ga., Aug. 1, 1921; ed. Brewton-Parker Jr. College; Furman University; Teachers' College, Statesboro, Ga.; University of Georgia; Georgia State College for Women. Public schoolteacher, Cochran, Ga., 1941-42; Bogart, Ga., 1942-44; bookkeeper and teller, Farmers' State Bank, Lincolnton, Ga., 1944-45; cashier, Texas Electric Co., Fort Worth, Texas, 1946-47; public schoolteacher, Broxton, Ga., 1947-50. Appointed for Nigeria 1950. m. Jonathan Bryant Durham, Dec. 23, 1945. Children: Jonathan Bryant, Jr., 1950.

NIGERIA



*Appointed September 14, 1950.



HOLLINGSWORTH, TOM CONNALLY

b. Gatesville, Texas, June 23, 1916; ed. Baylor University, A.B., 1945; S.W.B.T.S., B.D., 1948; M.R.E., 1948. Mail clerk, stock clerk, stenographer, Central Freight Lines, Inc., Waco, Texas (part-time), 1941-44; supt., Emmanuel Baptist Mission, Waco, Texas, 1944-45; pastor of half-time churches, Bagwell (Texas) Baptist Church, Swannville Baptist Church, Clarksville, Texas, 1945-49; Hosston (La.) Baptist Church, 1949-50; teacher of Bible, Fort Worth, Texas, 1950. Appointed for Argentina 1950. m. Minnie Sullivan, Dec. 1, 1946. Permanent American address: 3300 Frazier St., Fort Worth, Texas.

HOLLINGSWORTH, MINNIE SULLIVAN (Mrs. Tom Connally)

b. Monticello, Ark., June 26, 1921; Texas Wesleyan College, A.B., 1942; S.W.B.T.S., M.R.E., 1947. Public schoolteacher, Fort Worth, Texas, 1942-43, 1943-44; 1944-45; Caddo Parish, La., 1949-50. Appointed for Argentina 1950. m. Tom C. Hollingsworth, Dec. 1, 1946. Child: Tom Connally, Jr., 1947.

ARGENTINA



KOLLMAR, GEORGE HIRAM

b. Newark, N. J., Feb. 3, 1918; ed. Wheaton College, B.S., 1938; Columbia University College of Physicians and Surgeons, M.D., 1942; Columbia Bible College; S.W.B.T.S. Medical officer, U.S. Army, 1943-46; resident in Pathology, St. Paul's Hospital, Dallas, Texas, 1946-47; assistant resident in surgery, 1947-49; resident in surgery, 1949-50; assistant resident in thoracic surgery, State Tuberculosis Sanatorium, Texas, 1950. Appointed for Colombia 1950. m. Rosemary Boston, March 12, 1944. Permanent American address: c/o W. M. Boston, Goodnight, Texas.

KOLLMAR, ROSEMARY BOSTON (Mrs. George H.)

b. Wellington, Texas, Nov. 3, 1920; ed. Texas State College for Women, A.B., 1941; Texas Technological College; Tulane University Graduate School of Social Work. Public schoolteacher, 1941-42; worker-in-training, Division of Child Welfare, State Dept. of Public Welfare, Austin, Texas, 1942-43; child welfare worker, Amarillo, Texas, 1943-45. Appointed for Colombia 1950. m. George H. Kollmar, March 12, 1944. Children: Karen Ruth, 1946; Martha Joan, 1947.

COLOMBIA



SANDERSON, PAUL EDWIN

b. Birmingham, Ala., Sept. 26, 1921; ed. Howard College, A.B., 1945; S.B.T.S., B.D., 1948. Pastor, Catherine (Ala.) Baptist Church (quarter-time), 1944-45; Greenwood Baptist Church, Bowling Green, Ky. (half-time to full-time), 1946-49; Mt. Gilead Baptist Church, Tobinsport, Ind. (half-time), 1947-48; assistant pastor and choir director, Berney Points Baptist Church, Birmingham, Ala., 1949-50. Appointed for Brazil 1950. m. Martha Masden, May 26, 1947. Permanent American address: 1117 Woodland Ave., Birmingham 11, Ala.

SANDERSON, MARTHA MASDEN (Mrs. Paul E.)

b. Lebanon Junction, Ky., March 26, 1925; ed. Campbellsville Jr. College; University of Louisville; Western Kentucky State College, B.S., 1949. Public schoolteacher, Lebanon Junction, Ky., 1945-47. Appointed for Brazil 1950. m. Paul E. Sanderson, May 26, 1947. Child: Ray Masden, 1950.

BRAZIL



WELMAKER, BEN HAROLD

b. Arp, Texas, Dec. 22, 1915; ed. Jacksonville College; Baylor University, A.B., 1938; S.W.B.T.S., Th.M., 1941. Pastor, Patton Baptist Church, Valley Mills, Texas (half-time), 1937-40; LaRue (Texas) Baptist Church (half-time), 1938-41; New Work Baptist Church, Henderson Co. Assn., Texas (half-time), 1940-41; Granbury (Texas) Baptist Church, 1941-42; First Baptist Church, San Saba, Texas, 1942-45; U.S. Navy, 1945-46; pastor, Central Baptist Church, Livingston, Texas, 1946-50. Appointed for Colombia 1950. m. Janis Loper, Aug. 21, 1940. Permanent American address: Box 528, Livingston, Texas.

WELMAKER, JANIS LOPER (Mrs. Ben Harold)

b. Italy, Texas, April 23, 1920; ed. S.W.B.T.S., diploma 1942. Salesgirl, F. & W. Green Co., Dallas, Texas, 1938-39. Appointed for Colombia 1950. m. Ben H. Welmaker, Aug. 21, 1940. Children: Ben H., Jr., 1943; Janie, 1946; Patricia Elaine, 1949.

COLOMBIA



DIRECTORY* of Missionary Personnel

Foreign Mission Board of the Southern Baptist Convention

ABERNATHY, J. A., and Mrs., (Korea) 55 San Juan St., Pasay City, P. I.
ADAMS, Heyward, and Mrs., Baptist Mission, Box 48, Benin City, Nigeria, West Africa
ADAMS, Mary Catherine, Baptist College, Iwo, via Lagos, Nigeria, West Africa
ALDERMAN, Jennie, (China) Alcolu, S. C.
ALEXANDER, Mary C., (China) 1916 David St., Austin, Texas
ALLEN, J. R., and Mrs., Rua Ponte Nova 709, Belo Horizonte, Minas, Brazil
ALLEN, W. E., and Mrs., Caixa 2655, Rio de Janeiro, Brazil
ANDERSON, Maurice J., (China) 554 Ursuline Dr., Baton Rouge, La.
ANDERSON, Susan (Nigeria), 418 Stephens, Wichita, Kansas
ANDERSON, Theresa K., 718-A San Marcelino St., Manila, P. I.
ANDREWS, William P., and Mrs., (Chile) Box 1883, San Jose, Costa Rica
APLEYBY, Mrs. D. P., Rua Guanhaes 256, Belo Horizonte, Minas, Brazil
ASKEW, D. C., and Mrs., 16 of 308 Zakobacho, Hiroshima, Japan
ASKEW, Fay, and Mrs., Casilla 833, Parana, Entre Rio, Argentina
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BAGBY, A. I., and Mrs., Caixa 118, Porto Alegre, R. G. do Sul, Brazil
BAGBY, T. C., and Mrs., (Brazil) 214 N. 9th St., Waco, Texas
BAILEY, Gracia I., (Brazil) 1125 N. Harvey, Oklahoma City, Okla.
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BAKER, Mattie A., Rua Homen de Mello 537, Sao Paulo, Brazil
BARRATT, (Miss) Clifford I., 173 Chung Cheng Fourth Rd., Kaohsiung, Formosa
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BRYANT, W. H., and Mrs., Casilla 160, Antofagasta, Chile
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CALLAWAY, Merrel P., and Mrs., (Arabia) c/o G. W. Fountain, Chatham, N. J.
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COWAN, Anna Lucille, George W. Truett Home, Nazareth, Israel
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COX, Ona Belle, Jaguaquara, Bahia, Brazil
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**CRANE, James D., and Mrs., Apartado 479, Torreon, Coahuila, Mexico
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CROCKER, Gordon, and Mrs., Casilla 503, Quito, Ecuador
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CULPEPPER, Hugo H., and Mrs., Casilla 9796, Santiago, Chile
CULPEPPER, Robert H., and Mrs., 110 1-Chome, Shimo Uma-cho, Setagaya-ku, Tokyo, Japan

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DOYLE, Lonnie A., and Mrs., Caixa 89, Belem, Para, Brazil
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DOZIER, Edwin B., and Mrs., 110 1-Chome, Shimo Uma-cho, Setagaya-ku, Tokyo, Japan
DOFFER, Hiram F., and Mrs., Box 1648, El Paso, Texas
DUNAWAY, Archie G., and Mrs., (Nigeria) 843 Argyle Ave., Madison, Tenn.
DURHAM, Jonathan B., and Mrs., (Nigeria) Broxton, Ga.

EAGLESFIELD, Carrol F., and Mrs., Agodi P. O., Ibadan, Nigeria, West Africa
EDWARDS, Frank K., and Mrs., American Baptist Mission, Joinkrama, via Aboada, Nigeria, West Africa
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ENETZ, W. W., and Mrs., Colegio Bautista, Rua Jose Higino 416, Rio de Janeiro, Brazil
ERNEST, Mary Lee, 1711 Clarke St., Honolulu, T. H.
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FARMER, Gladys, Box 18, Waimea, Kauai, T. H.
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FOREMAN, Blonnye H., Arraias, Campos Belos, Goias, Brazil (Pela "Cruzeiro do Sul")
FOSTER, James A., and Mrs., Dizon Apt., Lagarda Rd., Baguio, P. I.
FOWLER, Franklin T., and Mrs., Casilla 31, Asuncion, Paraguay
FRANK, Victor L., and Mrs., 134 Castle Peak Rd., Kowloon, Hong Kong
FRANKS, Martha Linda, (China) Laurens, S. C.
FRANKS, Ruben I., and Mrs., (Chile) Box 1883, San Jose, Costa Rica
FREDENBURG, Mary Evelyn (Nigeria) 232 S. Payly, Louisville, Ky.
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FULLER, Ronald, and Mrs., 12 Calcado do Monte, Macao

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GARDNER, Hattie Mae, Elam Memorial Girls' School, Shaki, Nigeria, West Africa
GARRETT, James Lee, and Mrs., Caixa 15, Campinas, Sao Paulo, Brazil
GARRETT, Mrs. Marvin L., (formerly Mary-Ellen Wooten of Nigeria), 210 Eton Ave., Albuquerque, N. Mex.
GARROT, W. Maxfield, and Mrs., Seinan Gakuin, Fukuoka, Japan
GAVENTA, W. C., and Mrs., Baptist Mission, Eku, via Sapele, Nigeria, West Africa
GILLESPIE, A. L., and Mrs., 149 Osaka Kami, Tennoji-ku, Osaka, Japan
GILLESPIE, A. S., and Mrs., (China) New Orleans Baptist Theological Seminary, 1239 Washington Ave., New Orleans, La.

*As of January 5, 1951.

**Should be addressed as "Senor."

GILLILAND, W. M., and Mrs., Baptist Hospital, Ogbomosh, Nigeria, West Africa
 GILLIS, C. O., and Mrs., (Mexico) 10256 O'Dell Ave., Sunland, Calif.
 GLASS, Lois C., Seinan Gakuin, Fukuoka, Japan
 GOLDFINCH, S. L., and Mrs., (Paraguay) 306 W. Park Ave., Greenville, S. C.
 GOLDIE, R. F., and Mrs., Baptist Leper Colony, Ogbomosh, Nigeria, West Africa
 GOULD, Mary Frances, 86 Suri Sak Rd., Bangkok, Thailand
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 GRANT, Worth C., and Mrs., 350 2-Chome, Nishiokuba, Shinjuku-ku, Tokyo, Japan
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 GRAY, Ora Elisabeth, Box 1581, Shanghai
 GRAYSON, Alda, Box 315, Kahului, Maui, T. H.
 GREEN, Jessie L., (China) c/o Dwight Green, Calhoun, Ga.
 GREENE, Lydia E., 1178 21st Ave., Honolulu, T. H.
 GREER, D. Jenell (China) 210 Fairfax Ave., Nashville, Tenn.
 GRIFFIN, B. T., and Mrs., Baptist Boys' High School, Abeokuta, Nigeria, West Africa
 GROVES, Blanche, (China) Bridgeport, Texas
 GUEST, Ethel, Box 563, Reagan Memorial Girls' School, Lagos, Nigeria, West Africa
 GULLATT, Tom D., and Mrs., 350 2-Chome, Nishiokuba, Shinjuku-ku, Tokyo, Japan
 HALE, Elizabeth N., (China) 1302 Washington St., South Boston, Va.
 HALL, Harold E., and Mrs., (China) Coweta, Okla.
 HALLOCK, E. F., Jr., and Mrs., Caixa 320, Rio de Janeiro, Brazil
 HALTOM, W. E., and Mrs., 3228 Herbert St., Honolulu, T. H.
 HAMLETT, Mrs. P. W., Baptist Mission, Wusih, Kiangsu, China
 HAMMETT, Frances, Baptist Mission, Shaki, Nigeria, West Africa
 HARDY, C. D., and Mrs., Caixa 226, Manaus, Amazonas, Brazil
 HARDY, Cora Ney, (Nigeria) Shepherdsville, Ky.
 HARDY, Hubert L., Jr., and Mrs., (Chile) Box 1883, San Jose, Costa Rica
 HARMON, Ethel, (Nigeria) Southwestern Baptist Theological Seminary, Seminary Hill Station, Fort Worth, Tex.
 HARPER, Leland J., and Mrs., (Paraguay) Box 1883, San Jose, Costa Rica
 HARPER, W. O., and Mrs., Box 36, Abeokuta, Nigeria, West Africa
 HARRINGTON, Fern, Chinese Chapel, Dagupan City, P. I.
 HARRINGTON, J. A., and Mrs., Rua Ponte Nova 555, Belo Horizonte, Minas, Brazil
 HARRIS, Clifton E., and Mrs., (China) General Delivery, Carrier Mills, Ill.
 HARRIS, H. M., and Mrs., (China) Box 103, Clinton, Miss.
 HARRIS, Josephine, 2036 Vancouver Dr., Honolulu 5, T. H.
 HARRIS, L. O., and Mrs., 2323 University Ave., Honolulu, T. H.
 HARRIS, R. L., and Mrs., (Peru) Box 1883, San Jose, Costa Rica
 HARRISON, W. C., and Mrs., Caixa 118, Porto Alegre, Brazil
 HART, Lois E., Casilla 81, Antofagasta, Chile
 HATTON, Alvin, and Mrs., Caixa 320, Rio de Janeiro, Brazil
 HAVERFIELD, W. M., and Mrs., Casilla 503, Quito, Ecuador
 HAWKINS, Dorine, Caixa 320, Rio de Janeiro, Brazil
 HAWKINS, T. B., and Mrs., Urquiza 1911, Rosario, Argentina
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April 22

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Missionary Family Album

BOWLIN, The Rev. and Mrs. Ralph T., appointees for Africa, have moved from Seminary Hill, to 305 North Border, Tyler, Texas.

BRADSHAW, The Rev. and Mrs. Melvin, of Japan, announce the birth of Richard Albert, in Tokyo, December 7.

BRANTEY, The Rev. and Mrs. Maurice E., have moved from Fort Worth, Texas, to 402 S. Woodward Street, Tallahassee, Florida.

CLARKE, The Rev. and Mrs. James, have been transferred from Ibadan to Baptist Hospital, Ogbomoshos, Nigeria, West Africa.

CLEMENT, Lora A., present address, 3 Chancery Road, Singapore, Malaya.

COCKRUM, The Rev. and Mrs. Buford E., have moved from Cowan, to Jefferson Inn, Jefferson City, Tennessee.

CONNELY, Dr. and Mrs. Frank, of China, arrived January 1 for furlough at Shelbina, Missouri.

CRABTREE, Mildred, of Nigeria, left New York on January 11 for Lagos, Nigeria, West Africa.

CULPEPPER, The Rev. and Mrs. R. H., left San Francisco December 20, for Tokyo, Japan, (110 1-Chome, Shimo Uma-cho, Setagaya-ku).

DAILEY, The Rev. and Mrs. A. R., left New Orleans January 15 for Bogota, Colombia, (Apartado Aereo 47-42).

DEAL, The Rev. and Mrs. Zach J. Jr., of Colombia, arrived December 9 for furlough at 37 Andrew Court, Emory, Ga.

FIELDEN, The Rev. and Mrs. Robert L., left New Orleans on December 28 for Estado do Sao Paulo, Brazil (Caixa 15, Campinas).

FRANCIS, Mr. and Mrs. Thomas H., have moved from Louisville, to 2335 Frederica Street, Owensboro, Kentucky.

GARRETT, Mrs. Marvin L., has moved from High Street to 210 Eton Avenue, Albuquerque, New Mexico.

HARMAN, Ethel, has moved from Corbin, Kentucky, to Southwestern Baptist Theological Seminary, Fort Worth, Texas.

JOWERS, The Rev. and Mrs. S. Clyde, have moved from 141-C V-Mapa, Sam Paloc, Manila, to 147-B V-Mapa, Santa Mesa, Manila, Philippine Islands. They announce the birth of Bryan Anderson and David Mitchell (twins) on December 27.

KOLLMAR, Dr. and Mrs. G. H., left New Orleans on January 2, for Language School at San Jose, Costa Rica (Apartado 1883).

LAIR, Lena, of Nigeria, arrived December 2 for furlough at Anna, Texas.

LANGLEY, Vivian, has moved from

Camp Hill, Alabama, to Box 68, Natchez, Mississippi.

LUNSFORD, The Rev. and Mrs. J. A., have moved from Rua Varginha 315, Belo Horizonte, Minas Gerais, Brazil, to Rua Ponte Nova 385, Belo Horizonte, Minas, Brazil.

MANLEY, Kathleen, Nigeria, arrived December 23 for furlough at Morristown, Tennessee.

MCCONNELL, The Rev. H. Cecil, of Chile, has moved from Southern Baptist Seminary, Louisville, to Route 1, Bareville, Pennsylvania.

MEIN, Dr. and Mrs. David, Brazil, announce the birth of Margaret Ruth, December 4, at Recife, Brazil.

MIDDLETON, The Rev. and Mrs. Hubert K., appointees to Chile, left Miami on December 30 for Language School at San Jose, Costa Rica (Apartado 1883).

NIXON, Helen, has moved from J. B. Alberdi 75, Avellaneda, to San Martin 3422, Rosario, Argentina.

OLIVER, Mr. and Mrs. Edward Lee, of Tokyo, Japan, announce the birth of Anne Johnston, November 27.

O'NEAL, The Rev. and Mrs. Boyd, of Brazil, announce the birth of Betty Ann on December 24, in Sao Paulo, Brazil.

ROBERTSON, The Rev. and Mrs. Reuben Boyd, appointees to Argentina, left New Orleans on December 30 for Language

School at San Jose, Costa Rica, (Apartado 1883).

SKINNER, Dr. and Mrs. William, appointees for Paraguay, left Miami on December 30 for Language School at San Jose, Costa Rica (Apartado 1883).

SOLESBEE, The Rev. and Mrs. W. A., have moved from 24 Assumption Road to #3 Otek Street, Baguio, Philippine Islands.

THOMAS, The Rev. and Mrs. John Nathaniel, appointees for Colombia, are now living at 4354 McCart, Fort Worth, Texas.

WATSON, The Rev. and Mrs. Leslie, appointees for Japan, left San Francisco December 30, for Tokyo (c/o Edwin B. Dozier, 110 1-Chome, Shimo Uma-cho, Setagaya-ku).

WALDRON, Vada M., sailed on February 8 for Argentina (Casilla 69, Godoy Cruz, Mendoza).

WHEAT, Ruby, moved from Hong Kong to 28-B Kisod Road, Baguio, Philippine Islands.

WHITE, Pauline, has returned from furlough in Petersburg, Virginia, to Jaguara, Bahia, Brazil.

WHITTEN, C. W. and Mrs., announce the birth of David Charles on January 14, at Buenos Aires, Argentina.

WILLIAMS, Lillian, moved from Apartado 298, Cartagena, to Apartado Nacional 713, Barranquilla, Colombia.

WILLIAMS, Thelma, of Hong Kong, is now at 53 Section 2, North Chung Shan Road, Taipei, Formosa.

YANCEY, Mary Ellen, of Nigeria, is home on furlough at Camp Hill, Alabama.

In Memoriam

Peyton Stephens

Born June 7, 1851, at Taylorsville, Kentucky

Died September 30, 1950, at Columbia, Missouri

Peyton Stephens was among a group of missionaries who sailed for China in October, 1893. In Kwanghsien he served as evangelist and organizer of churches from 1892-1905. Later, he served in the same capacities in Cheffo and Manchuria. Mr. Stephens is the author of one book, "Burning Sacrificial Paper" (Chinese). He married Mary Thompson in 1893, and together they served as evangelists and teachers until their retirement in 1924.

Mr. Stephens attended the University of Missouri and received his Th.G. from Southern Baptist Theological Seminary in 1883. Before appointment he served as teacher in the public schools of Missouri for five years.

BOOKS

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

The Mission Bookshelf

Missionary Education in Your Church, by Nevin C. Harner and David D. Baker (Friendship Press, \$1.75), revised edition.

This is the book for you if you have wanted to include more missionary education in your church activities but have not known how to go about it. The authors major on the idea that Christian education is missionary education—that Christianity is missions. Their reasoning is that, in addition to special mission study seasons by special groups, missions has a natural place in every activity and every organization of a Christian church.

Suggestions are given for missionary education in every phase of church life, from ideas for setting up a central organization to guide mission study to a test of results of the effort. The information includes ways of interesting the three major age groups, various methods of presenting missions, and how to secure leaders.

There is frequent use of the term world-church or universal church, but the suggestions to local churches on expanding missionary education are excellent. G.G.

The Whole World Singing, compiled by Edith Lovell Thomas (Friendship Press, \$2.75 in cloth, \$1.50 in paper).

Church school leaders will welcome this new volume of children's songs which cover the world in scope. The ninety songs represent forty different nationalities. The words express the thoughts and experiences of children everywhere. There are songs of play and work, of home and friends, of praise and prayer.

Mission study groups will find the songs from foreign countries especially useful. A section of worship songs and other songs scattered throughout the book are suitable for Sunday school worship periods. Many of the songs can be used in play activities. G.G.

"Children's Missionary Library" series, volumes 5 through 8, written by Vernon Howard and illustrated by J. L. Craig (Fleming H. Revell, 75 cents each).

The four new volumes in the series are: *Allen Gardiner*, Pioneer to South America; *John G. Paton*, Apostle to the South Seas; *Wilfred Grenfell*, Adventurer to the North; *Pandita Ramabai*, Heroine of India. A picture accompanies each page of reading matter and, since the pictures are an integral part of the book, even

children too young to read can follow the continuity of the stories. The biographies are excellent for children who are just beginning to acquire an interest in missionary literature. V.L.P.

Forty Years in the African Bush, by Josephine C. Bulifant (Zondervan, \$2.00).

Many of these stories of Africa illustrate the nature of paganism and the effectiveness of the gospel in Nigeria, where Southern Baptists have a large Mission. Woven into the stories is the history of mission work in the Sudan Interior and also of the Yoruba and Yagba tribes of Africa. G.W.S.

Child's Treasure Book of Fireside Tales by Ken Anderson (Zondervan, \$1.50).

Some of the settings of these cleverly illustrated stories are in foreign lands, others are in our own country. But in each story the lives of the characters are changed by coming to know God. Their appeal to children is somewhat marred by a heavy shadow of sadness. R.N.D.

Other Books

Revelation and Response in the Old Testament by C. A. Simpson (Columbia University, \$2.50).

This scholarly book traces Israel's growth in the knowledge of God. Writing from the liberal viewpoint, Dr. Simpson's thesis is that Israel's religious ideas—especially on monotheism and unity of life—are mediated through her response to successive historical events. These ideas come about, he thinks, through a constant struggle between a creative minority who see supranational significance to Israel, and a blind majority who are victims of their own failure to grasp the distinctive difference between Jehovah's way and the way of other ideologies.

Most conservative scholars will feel that the author has overstated historical error at times and made the Old Testament misrepresent the true historical picture when different men draw different conclusions from the same set of facts.

J. MARSHALL WALKER

How to Conduct a Meeting by John Q. Tilson (Oceana Publications, 50 cents).

This is a pocket-size condensation of the author's *Manual of Parliamentary Procedure*. It answers most questions on parliamentary rules which are likely to arise in the average meeting.

Some of the subjects discussed in the twelve short chapters are: organization and quorum, presiding officer and his duties, debate and decorum, motions, seconding motions, precedence of motions, amendments, points of order, and suspension of rules.

The foreword is by Herbert Hoover. ROBBIE PUGH

Story of American Protestantism by A. L. Drummond (Beacon Press, \$6.00).

Using the term Protestantism to cover all churches other than Roman Catholic or Greek Orthodox, the author tells the story of American Protestantism from colonial days to the present. The book is alive with well organized facts, interesting incidents, and brilliant flashes of insight. Despite the complexity of his task, he blends the cultural, economic, social, and theological factors together in a remarkably readable fashion.

Such a book as this must have its weaknesses. One man treated as living is now dead. The author surprisingly says the Disciples Church has never believed in baptismal regeneration. At times he oversimplifies generalizations, as when he discusses our fear of state support for Roman Catholic schools. One feels that the South and Southwest are not adequately represented in the book. But it is still one of the best books of its kind available. J. MARSHALL WALKER

Can You Tell Me? by Dena Korfker (Zondervan, \$1.50).

Mothers who need help in answering questions of their young children will find it in this delightfully written book. Some of the questions answered are about "Myself," "The World in Which I Live," "Animals of the World," "God," and "Heaven."

The book is beautifully illustrated with pictures from real life. R.N.D.

Through Christ Our Lord by Georgia Harkness (Abingdon-Cokesbury, \$1.25).

These daily devotions are based on the recorded words of Jesus. They are presented in such a manner as to give courage and inspiration to men and women of today. Each day's devotion has a reference to the larger Bible reading, questions concerning the reading, and a personal prayer. Covering a five-month period, the devotions are an excellent guide to Christians in developing a Christ-like spirit in every-day affairs. V.L.P.

The Pulpit in the South compiled by Frank S. Mead (Fleming H. Revell, \$2.00).

Representative of preaching in the large churches in the South, the sixteen sermons in this book were written by five Southern Baptists, five Presbyterians, three Methodists, two Episcopalians, and one Christian. Ten of the sermons are topical but have scriptural backgrounds, three are doctrinal, and three might be described as expository. They are the kind of sermons the average layman likes and needs to hear. Their helpfulness comes from an awareness of God's Word and the needs of the man in the pew, coupled with a down-to-earth philosophy.

J. MARSHALL WALKER

Persistent Visitation Wins

(Continued from page 14)


vividly reflects the spirit, work and success of the pastor who eighteen years ago heard the call of Christ and followed after him.

In 1932 Manoel Almeida was a poor, illiterate servant on the campus of the Baptist Academy in Recife. There he heard the gospel, first in personal conversation with another employee of the school, and from the director and others. At times he heard the chapel talks and was soon a regular attendant of the services at the Capunga Baptist Church across the street from the school. During a revival meeting in that church he was convicted of his sin and of the truth of the gospel, but he did not have the courage to profess publicly his faith in Christ.

Some days later he broke his watch, the most precious possession he had. As he worried about that loss, feeling it was the biggest loss he could suffer, an inner voice reminded him that the worst loss is that of the soul! He became so conscience-stricken that he sought the counsel of a Christian aunt. Through her sympathetic encouragement and that of her pastor he immediately accepted Christ and made his profession of faith.

He could read very few words in those days, but he had a capable Bible teacher in the person of the director of the Baptist school, Missionary John Mein. On Saturdays, this noble missionary, although busily preparing for Sunday, would take time to explain the Scripture passage of the next day's Sunday school lesson.

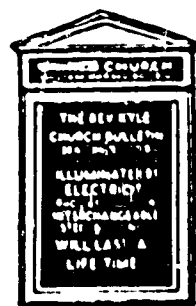
Manoel heard God calling him to preach and realized his inability. Working on the school campus he attended a night school of primary classes. Upon completing this phase of his education he entered our Baptist Academy, completing that course and going on to our Baptist Seminary for five years—its regular course. He is now studying in the School of Philosophy and will receive his degree in another year.



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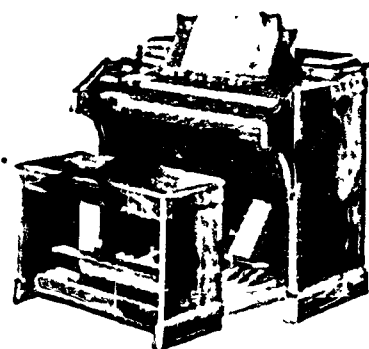
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Hear the Gospel Gladly

(Continued from page 11)

promise from her that she would not give it away. True to her promise she did not give it away, but she gave her old one to a needy person.

It is remarkable that she was enabled to live in cold houses without a fire when it was snowing and sleeting outside. She had no stove except a little one-burner, kerosene-lamp stove upon which she boiled water and cooked her eggs. She wore a number of coats endeavoring to keep out the piercing cold. She also wore heavily padded shoes with as many as eleven pairs of stockings at one time.

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One does not disparage the noble work of the many who have labored in city missionary work, in schools, seminaries, and hospitals in China, but the work in the country does thrill the heart of the lover of souls. There are multitudinous discouragements and hardships more than in any other phase of our mission endeavor, but there is a great challenge to the one who labors in fallow ground sowing seed where others have not sowed.

Jesus went about in the villages preaching and teaching the gospel of the kingdom and large numbers believed on him. Many missionaries in our mission and in other missions go about doing this hard work and through this means multitudes have come to know Christ. In the first paragraph of this article I said that I was unable to see the ending of my story—unable to see it because this good work will go on until Christ shall come again to call out his own from obscure villages as well as from the cities together with all those everywhere who "love his appearing." Then we shall see fully the work of those who have buried themselves in the remote country places of China and have lived with, loved, and preached to the country people.

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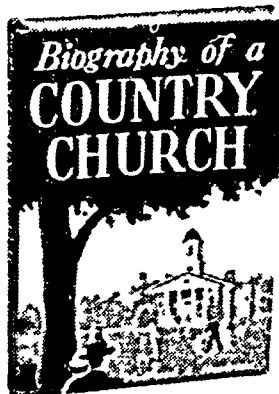


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