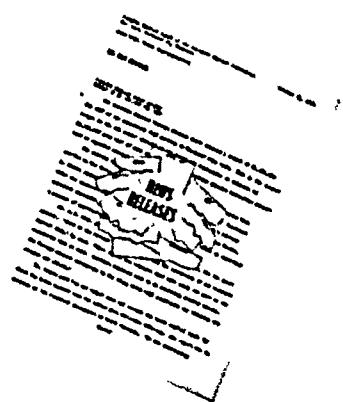
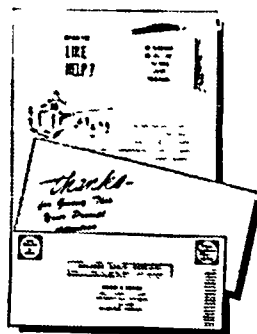
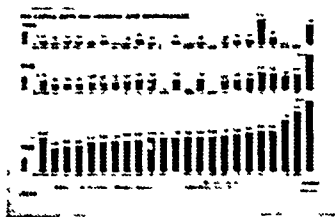




S.B.C. - 152 *Japan: What Next?*



# Kit of Missionary Tools

*January-June, 1952*

## January

Mailing (to Sunday School Superintendents)  
World Missions Map (Reprint November, 1951)  
Orientation Sheet to Missionaries on Furlough  
News Releases  
*The Commission*

## February

"Your Faith Is Proclaimed," by Fon H. Scofield, Jr.  
Mailing (to Chairmen, Boards of Deacons)  
1952 Manual for Missionaries (Revised December, 1951)  
News Releases  
*The Commission*

## March

Pamphlet on Japan  
Mailing (to Training Union Directors)  
Schools of Missions Poster  
News Releases  
*The Commission*

## April

Graph or Blotter on Per Capita Gifts  
Mailing (to W. M. U. Presidents)  
News Releases  
*The Commission*

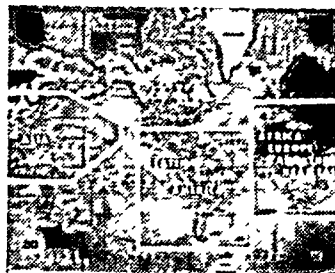
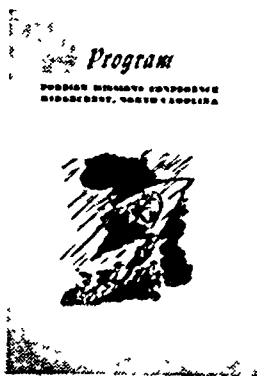
## May

Foreign Missions Night Program, Southern Baptist Convention  
Tentative Ridgecrest Program  
"Suggested Report on Foreign Missions" (for Associational Meetings)  
Mailing (to Sunday School Superintendents)  
News Releases  
*The Commission*

## June

Mailing (to Training Union Directors)  
News Releases  
*The Commission*

# Use All of Them!





THE

# Commission

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**Purpose** *Throughout the changes of nearly 160 years the British Missionary Society has applied itself consistently to the task of proclaiming the gospel, of winning men and women to Christ, and of building churches of the living God in the lands to which its missionaries have been sent. That purpose still holds amid the bewildered upheavals which are now shaking and refashioning the world. The Society and its leaders are convinced that men can only find salvation through faith in Christ. This is the message its nearly 400 missionaries utter today and this is the purpose that prompts its varied activities.—THE AUTHOR.*

## ***Pioneer of Modern Missions***

By H. L. Hemmens

**T**he honor of forming the first Protestant missionary society to win the non-Christian world to Christ and of leading the modern missionary enterprise belongs to a group of English Baptists. It was on October 2, 1792, that fourteen ministers, mostly in country village pastorates, met in a back room of a Georgian house in the midland town of Kettering, which then had a population of 3,000, to form the Baptist Missionary Society in response to the selfless leadership of William Carey.

That momentous decision was an outcome of years of concerted prayer by those ministers and others, of the publication of Carey's famous and painstaking *Enquiry*, of his moving sermon with its massive twin divisions, "Expect great things from God" and "Attempt great things for God," and of his subsequent importuning, "Is nothing again going to be done?" That first meeting also appointed a committee to give effect to the decision.

**T**he next step was taken as a result of the dramatic appearance before the committee of Dr. John Thomas, a ship's surgeon in the service of the East India Company, who directed its members away from the South Seas, to which Carey had been drawn, to India. Thomas's offer to serve with the Baptist Missionary Society was accepted; and, in an atmosphere charged with emotion, Carey committed himself to go with him. So in June, 1793, after many delays and disappointments, the two men set out with Carey's family and arrived in Calcutta the following November. Carey never saw his native land again, but remained

in India for forty-one years until his death in 1834.

The first years in India were marked by disappointment and frustration. The East India Company refused to allow missionaries to settle and work among the people in the territories over which it ruled. Carey became an indigo planter while he pursued his language study and Bible translation and preached in the villages as opportunity could be found.

In 1799, however, he and colleagues who came to join him were welcomed to Serampore, then a Danish settlement, fifteen miles up river from Calcutta. Here Krishna Pal, the first convert, was baptized in 1800. Here also began that amazing and varied series of ventures and achievements which earned for Carey and Serampore an imperishable fame in Christian circles and beyond.

Serampore was the scene of Carey's active interest in many spheres of life. It was the center of his vast Bible translation and publication enterprise. It was also the location of the college founded in 1818, with its charter granted by King Frederic IV of Denmark in 1927 with the right to confer degrees of rank and honor, where education of university standard in arts, science, and theology was given to India's youth.

Serampore also was the base from which missionaries were sent to many strategic places in Bengal and North India. The Baptist Missionary Society was linked with the Particular (Calvinistic) Baptists. In 1816, the General (Armenian) Baptists formed their missionary society, and five years later their first missionaries arrived at Serampore and were di-

rected by Carey to Orissa Province, just then opened to messengers of the gospel. From Serampore, too, pioneers set out to Burma, Ceylon, and other islands and territories of the Indian Ocean.

### **India**

**C**arey's far-sighted planning largely set the mould into which Baptist Missionary Society work in India and Pakistan has been cast and shaped. Its areas embrace large tracts of country. Its missionaries are placed in great cities like Calcutta, Delhi, Cuttack, and Dacca, where Hinduism and Islam are deeply rooted. They are to be found also in smaller towns and villages, on plains, and in jungles.

Here, with Indian associates, these missionaries preach the gospel to all and sundry in houses of God, in market places and by the wayside. They teach in schools, from simple primary grades through higher stages up to university standard. In these, minds are fed, characters are formed, and life's course is shaped in a Christian atmosphere with Christian teaching. The ministry of healing has its due place in six hospitals and many dispensaries, and in three leper colonies, in all of which the gospel is made known. Women missionaries and Indian teachers and Bible women work among their Indian sisters, and children are introduced early in life to the Friend of children.

In the last fifty years striking success has attended work among primitive tribes in the Lushai Hills on the borders of India and Assam, and among the Konds of Orissa. The former were long known as virile and warlike headhunters. Pioneer missionaries of the Baptist Missionary Society



settled in the south of the country and those of the Welsh Calvinistic Methodist Society in the north.

They tackled the unwritten language and reduced it to writing, established schools, undertook elementary medical work, and preached and spoke to all and sundry. Today the Lushais, numbering 130,000 people, are nearly all Christians who send their own missionaries to neighboring tribes. Marked progress can also be recorded among the Konds and the people at Balangir in the hinterland of Orissa, to whom the gospel has meant deliverance from the bondage of fear and a new life in Christ.

The mission in Ceylon, which began in 1812, has continued with persistence and success against great odds and is facing the future with courage and faith.

### China

**B**aptist Missionary Society missionaries first arrived in China in the middle of the nineteenth century, where they gained a precarious foothold in Chefoo on the coast of Shantung Province. Among their number was Timothy Richard, outstanding among missionaries in the Far East. Gradually, through pioneering journeys into the interior, points of contact were made, the suspicion and hostility of the Chinese were overcome, and the missionaries established in strategic centers.

The administration of relief meas-

ures during one of China's worst famines in the 1870's opened many doors to the gospel, and converts were organized into churches in cities and villages under the direction of A. G. Jones, a businessman of wide experience, who had given himself to the mission. That same famine led to the opening of work in Taiyuan, capital of Shansi Province.

Ten years or so later another famine in Shantung resulted in a big movement of population to Shansi Province, eight hundred miles distant, where land was given by the Government to the immigrants. These included a number of Baptists who established their Gospel Village and appealed to the Society to send missionaries to care for their spiritual life and to evangelize their neighbors. Thus the Shansi Mission came into being with Sian the capital as its main center.

The work in these three provinces grew throughout the troubled years of the first half of the present century from the Boxer Rising of 1900, when all the Shansi missionaries and hundreds of Chinese Christians were killed, until the present troubles. Today only five Society missionaries remain in China.

As in other fields, so in this land, the Baptist Missionary Society has co-operated with other missions, notably in Tsinan, capital of Shantung, where Cheeloo, the Shantung Christian University, has been an outstanding example of international and interdenominational association for the train-

ing of Chinese Christian leadership. Here also is the famous museum and institute once described by J. R. Mott as the greatest single piece of evangelism he had seen in China.

### Congo

**T**he Baptist Missionary Society Congo Mission emerged from three sources—the offer of Robert Arthington, a rich Quaker of Leeds, to finance an exploratory embassy to Lower Congo; the discovery of the Congo by H. M. Stanley; and the readiness of two young missionaries, Comber and Grenfell, then in the Cameroons, to become pioneers of the new adventure. As a result, the mission was founded in San Salvador in 1879.

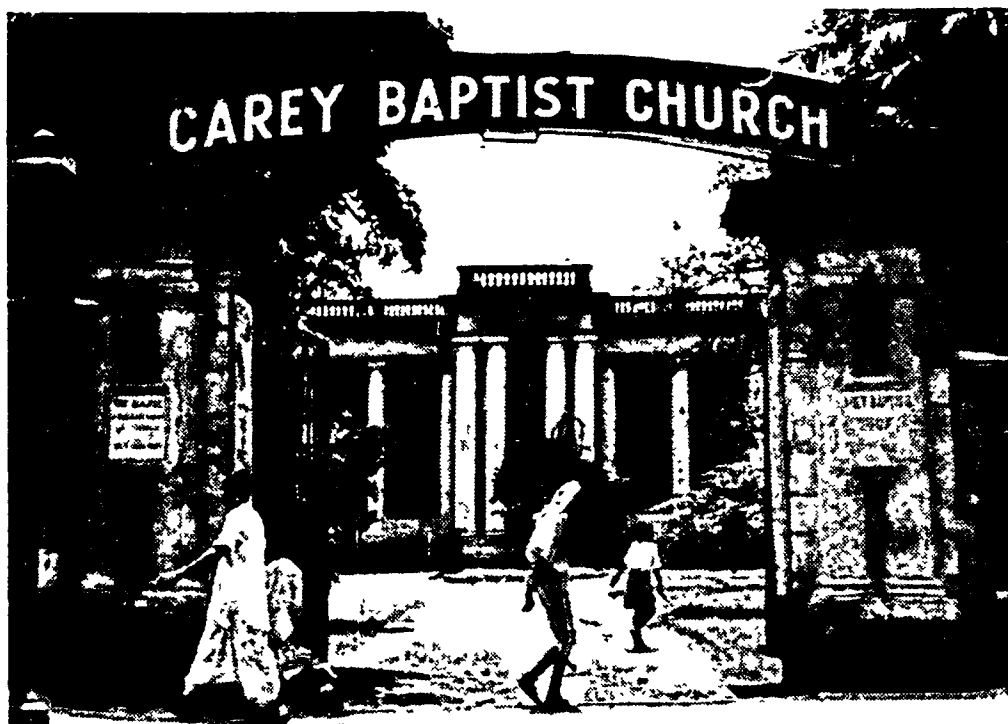
The objective was a chain of stations at approximately one for every hundred miles up the main river to the heart of the continent. Today the Society has seven stations on the river, a thousand miles separating Leopoldville at one extremity from Yakusu at the other, while five other stations have been established in Lower Congo and three in Portuguese Angola. From all these, the work has extended into hundreds of villages, each with its school-chapel, its teacher-evangelist, and its church evangelistic and teaching work.

The mission has developed in many ways. The pioneers devoted themselves, among other things, to giving the rudiments of Christian education to lads from neighboring villages and then sending them back to pass on to their fellow-villagers what they had learned. It was simple but effective. Today the work is well-organized, from the elementary village school meeting in a mud building, through regional and station schools, to training institutes where more complete preparation is given to prospective pastors and teachers and their wives. Outstanding in this respect is Kimpese in Lower Congo where the Society unites with the American Baptist Foreign Missionary Society and the Swedish Lutheran Mission.

Medical work is carried on in five hospitals and many district dispensaries and much attention is given to training Africans for this branch of Christian witness and service. Nor should the notable achievements of missionaries in acquiring unwritten languages and

*(Please turn to page 27)*

Entrance to the Carey Baptist Church, Calcutta, India. The church was founded by William Carey and it was here that Adoniram Judson was baptized.





# Today's World Calls for Christianity in Terms of Jesus' Ideals

By W. O. Carver

For three years Southern Baptists have been shouting "Christ is the answer." Have we carefully thought into what that means? Have we allowed Christ to give the answer to our problems?

Ten years ago I had published a book entitled *Christian Missions in Today's World*. I have been thinking along the lines of this title through seventy years of my life. To be sure the breadth of my knowledge and the depth of my capacity for thinking have varied during these years.

Always and still the world is too much for me—for any of us. Yet to have the world in one's heart and to be seeking, as one's circumstances permit, to understand the world and to relate oneself to the world has meaning for insight, understanding, character, and Christian ideals. To our missionary leadership the world is always a problem. Missionary leadership has always included too few Christians.

Let us give ourselves to some thought concerning today's world, its challenge to individual and organized Christianity, and adjusting our missionary projection to the present and emerging conditions and opportunities. We need not dwell on the familiar terms of description of our world—confused, frightened, needy, and full of antagonism, conflict, and strife.

All that is discouraging and tends to be inhibiting of any proper and hopeful approach. In spite of our pessimism we do expect that hundreds of millions of people will continue to occupy the earth, to order their lives as best they may, and to find in life some meaning, some hope, and always problems.

From our Christian standpoint, if we give thought seriously to the mat-

ter, the most impressive thing about today's world is the fact that it is in a vast and significant period of revolution. Never before has revolution been present, aggressive, puzzled but determined, in practically every part of our world, among all its peoples, and under all its forms of social structure and political institutions. There have been sectional revolutions, yes; but today it is universal.

One of the great factors which troubles the world today is that the revolutions in the various sections of the world overlap, interfuse, and interfere with one another. Another troubling feature in the world picture is the fact that the extent, the significance, and the objectives of the revolution are so little understood by the majority of people and by very few of the leaders in the various sections.

In every part of the world religions are sharing in the confusion into which the world has come. The revolutions have outgrown the religions with which the various cultures have been identified. Leadership in parts of the world feels, to a large extent, that it may ignore religion; and in many parts of the world leaders feel that the religions are a positive hindrance to the ideals, purposes, and hopes which awakened peoples cherish, however confused they may be about ways and means for achieving the ends which they dimly envision.

The confusion and vagueness of understanding and purpose which characterize the non-Christian world are not lacking in the Christian West. The Western peoples and powers have cul-

tivated the conceit that we have achieved a true culture, that we have the answer to the questions and the needs of the human spirit, that we have the favor of God and the wisdom of his promise to mankind.

In the modern era, especially during the last 200 years, the Christian forces of the West have introduced into Asiatic and African sections of the world enough of the basic principles and promises of our faith to constitute a large factor in an awakening of the peoples of the earth to a new sense of values and to a holy discontent with their retarded progress. Thus vital and eager Christianity has played a very large part in bringing about the universal revolution.

We have been, and remain, too little aware that we ourselves, in every Christian country, share the revolution in every country which is in process of radical transition. If we are to understand our world at all we need to view every part and aspect of the present confusion in the light of this basic fact of universal revolution.

In the midst of all this, apart from our profound Christian conviction that God in Christ is the solution and the only solution for human need and human hope, the one encouraging factor is that there is an actual and growing belief in the essential oneness of the human race and of the conviction that deliverance from our strife and conflict and all our wars lies along the line of cultivating and developing an actual unity among the peoples of the earth. There lies the task before the statesmanship of the world.

What about our Christianity? It has already been intimated that Christians now face a world with conditions and demands beyond what they have faced in any preceding period. If we had understood our Lord, had known our Bibles, had yielded to the full leadership of the Holy Spirit, we would

always have known that God requires all who come to know him to think and pray and work in terms of one world.

Instead, we find ourselves a divided Christendom, not sufficiently Christian to constitute a truly effective force for facing our confused world. We find a new type and a new measure of skepticism and indifference toward Christian institutions and their propaganda in the lands where Christian churches and other Christian institutions are most numerous and most advanced.

We realize now, if we are willing to face the fact and analyze our motives and our aims, that never have Christians committed themselves fully to the purpose of evangelizing the world, nor even sought to formulate a plan and inaugurate a movement for actually carrying the gospel of God's love and judgment "unto the uttermost part of the earth."

The neglected two-thirds of the human race now rise up in awakened ambitions to condemn us for our failure. In 1908 the Roman Catholic hierarchy set for themselves the objective of reaching the whole world. They have developed definite means to that end in great detail. Evangelical Christianity has no corresponding program. Yet ultimate hope can be found only in evangelical evangelism.

We have to ask whether we actually do have in our Western Christianity a religion sufficient for the needs of today's world. Another way of putting the same question is to inquire whether we Christians understand the one God and one Redeemer

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The greatest heresies among us today are not in the words of false teachers but in the lives of false Christians. If the spirit and quality of our lives do not demonstrate the truth of our words, then the more orthodox our words are, the more destructive our heresy becomes.—  
M. Theron Rankin

---

well enough to interpret him to those who are without hope in the world. Are we sufficiently Christian to be able to bear witness to a wistful, waiting world even if we are willing to pay the price of self-denial and cross bearing so that we might bear the witness to the world?

We have too extensively neglected the Lord's urgent insistence that his followers seek first and always, in all ways, God's kingdom and his righteousness here and now on this earth. We allow the hope of heaven to obscure the duty to seek the reign of the Father on earth "as it is in heaven."

What may we do toward making our Christ the Saviour of the world and our Christianity actually the world religion which its true nature fits it to be and which the Spirit of Jesus would make it if we would only be willing and obedient?

In the first place Christian missions must work steadily at interpreting in the home bases the awareness and the conviction that ours is the one religion fitted to be the religion of humanity. We must do all possible to inaugurate and to develop in the members of our churches, beginning with the ministers, genuine world consciousness. We must interpret all the vital elements of our faith in terms of world Christianity.

We must aim to induce all our churches to build their programs in every phase under the inspiration of our Lord's world commission. If we could do this we would produce in our churches and in our total Christianity a revolution which would match the revolution which is going on in all phases of human life the world over.

Christian missions in today's world will have to be carried on by missionaries who understand the world in its present turmoil and who understand the solutions for the storms which rage in all the cultures and sections of the human race. They must then relate

their plans and work to the particular revolution in each country.

We think we know the answer. Ever since Lloyd George presented the epigram, "Christ or chaos," at the close of the first World War, Christian orators have echoed that slogan. Yet the leadership of the Christian West did so little that the way was left open for a second and greater World War. And now the world has been left trembling on the brink of disaster so vast as to be beyond comprehension.

For three years Southern Baptists have been shouting "Christ is the answer." Have we carefully and thoroughly thought into what that means? Have we allowed Christ to answer our personal sin problems, our social ethical problems, our political demands?

Have we been willing on any extended scale to allow Christ to give the answer to our church problems, our denominational problems, especially to our interdenominational problems? Have we seriously undertaken to make our American Christianity in terms of the ideals of Jesus Christ? It is when these ideals are made actual in human relations that Christ becomes the answer to human need and human problems.

All this means that Christian missions constitute at once the most important, the most urgent, and the only hopeful approach to the conditions of today's world. The extent and the forms and the plans and the spiritual support of missions for today's world cannot rest with a few men and women who constitute our mission boards and their administrators.

World missions can be undertaken and carried forward only in the measure in which we secure full committal to a world Christianity on the part of the pastors and other leaders in all our churches. Our educational institutions, from Sunday school through theological seminary, must condition the thinking, cultivate the spirit, and induce the committal of our youth so as to provide a force of missionaries equal to the pressing needs of the day. They must also condition our church membership for the moral and financial support of an actual world program in the name of Christ and for the glory of God. Today's world must find the Christian solution to its problems.



*The second in a series of close-ups on  
secretaries of the Foreign Mission Board*

# Dispenser of Cheer!

By Ione Gray



**T**his is no time for gloom and defeatism. This is the day to demonstrate to the world that we follow a conquering Christ, who in the darkest hour of all history, on the eve of his crucifixion, cried out to his discouraged and despondent followers, 'Be of good cheer, I have overcome the world.'"

Those words were spoken ten years ago by Dr. Everett Gill, Jr., just after he accepted his present position as secretary for Latin America for the Southern Baptist Foreign Mission Board. Spoken at the start of World War II, the words express clearly the spirit of the man.

But the Latin American secretary cannot be characterized briefly. Perhaps most of the fifty employees at the Board's home office would say that Christian thoughtfulness describes him best. Fellow secretaries of the Board might say levelheadedness. The rank and file of Southern Baptist people who have heard him speak would likely suggest ready wit. Missionaries to Latin American countries would add hard work and precision. The one who knows him best would say family devotion.

Dr. Gill always sees the funny side of every situation. A game of wrangling between himself and Dr. George W. Sadler, the Board's secretary for Europe, Africa, and the Near East,

furnishes fun for the home staff and members of the Board. It began when Dr. Sadler introduced Dr. Gill as speaker at a meeting of the Rotary Club with a "dry and windy" story.

From that moment ten years ago each has been trying to outwit the other. A Board member once took them seriously and suggested to Executive Secretary M. Theron Rankin that something be done to reconcile the two.

But when Dr. Sadler is serious, this is what he says: "Dr. Gill's sense of humor makes him a delightful colleague. He could serve as a relief element if tense situations should arise. Another outstanding characteristic of our friend is his attention to detail. This trait is doubtless responsible for the fact that he is neat in his dress and meticulous in the manner in which he keeps his office. He administers the affairs of his area in the same careful way."

**D**r. Gill's irrepressible spirit is reflected in the work of the 340 missionaries who work with him in Latin American countries. People under his leadership unconsciously do their best.

His extraordinary combination of intuition and judgment serves as a leveler. If those around him get a little too proud, Dr. Gill can take them down a notch or two without

the slightest offense; if they get a little low, he gives the needed lift.

Without a trace of fanfare or self-advertisement, he is easily one of the most popular men at the Board. Regardless of how busy he is after an extended trip, he always makes a personal call upon each individual for a handshake and brief, but friendly, chat. His secretary likes hard work, so she thinks the numerous "thank you" letters he writes upon his return from a trip are another indication of this thoughtfulness.

**I**t takes a backward look to understand the Latin American secretary and his unique preparation for the present task.

He was born in Hannibal, Missouri, the third son of Dr. and Mrs. Everett Gill, Sr. When he was one year old, the family moved to Louisville, Kentucky, where his father had been called to the pastorate of a church.

About three years later, the Foreign Mission Board asked Dr. Gill, Sr., to go to Italy to assist the Baptist work there. Mrs. Gill tells a story which shows that the Latin American secretary's thoughtfulness began at an early age:

Whether or not to accept work in Italy was a tremendous decision for the family, so they went to the coun-



try for the summer after the offer came that they might have time to talk, think, and pray. They took along a maid, but it was "too lonesome" and she left. Mrs. Gill devised ways to make the work easy.

Since there was no electricity, she moved the small gasoline stove in the dining room where she could sit at the table and cook. One morning when she was working double time to satisfy one man and three hungry little boys, three-year-old Everett put down his knife and fork, drew a long breath, and said: "When I det big and you det little, I'm going to make you some batter cakes."

The family sailed for Italy in April, 1905. The little boy adjusted readily to the new environment and was soon speaking the Italian language. The first summer was spent in the Apennines, where he climbed mountains and played with the Italian children.

The next summer was spent at the seashore, where the family was stricken with malarial fever, and Geraldine, then the older of two girls, died after an illness of only twenty-four hours. The dark shadow which the tragedy cast over little Everett was most noticeable in the fact that he did not sing again for many years. He and Geraldine loved to sing together, a mixture of Italian and English, and Mrs. Gill had written in her diary shortly before, "Everett sings like a bird."

Everett suffered a violent return of the fever the next spring; but he pulled through the illness after the Italian doctor had given "little hope" for his recovery. His mother says, "It was as if he had been raised from the dead." However, the fever lingered until it was decided that America would be the surest place to find health again.

Dr. Gill accepted a pastorate in Danville, Kentucky, and that is the place the secretary considers his American childhood home. He joined the church and was baptized by his father at the age of nine, just before the family went back to Italy.

**T**his time they lived in Rome where Everett attended the German school. During the next six years, he learned to speak French, German, and Italian. He spent two summers in the mountains, where a German student from Munich taught him Latin and woodlore.

On the way to the Italian Baptist church in Rome he passed Trajan's column and the Pantheon. He and his father visited other monuments, old ruins, and museums until ancient and medieval Rome were more familiar to him than United States history.

The Tiber River was his "old swimming hole." He often took bicycle trips to various towns and cities and remembers one memorable one to Terracina, Nettuno, and Anzio.

In 1916, the second year of World War I, it was advisable for the Gill family to return to the States, and Everett, Jr., entered William Jewell College, Liberty, Missouri, where his two brothers had preceded him and from which his father had been graduated. In a short time Dr. Gill, Sr., and one brother were enlisted in the Red Cross. The other brother was an aviator with the Royal Air Force.

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**W**e are all Americans; all of us believe in freedom. One is our Master, and we are all brothers. I tried earnestly to tell them that through the years we had been coming to their country not because we were better than they, for there are things in North American life which I hope they never have; not to represent our Government or business; but solely to share with them our Saviour and his love, and to co-operate with their loyal Brazilian leaders and churches.—Everett Gill, Jr.

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Everett wanted to enlist, also, but was too young. Therefore, his father secured an appointment for him at Annapolis. He was there two years and well remembers his first cruise to Hawaii. He had a severe attack of influenza just before the next cruise and had to resign; but he has always retained a deep and abiding love for the Navy. The Annapolis training is still evident in everything he does.

He was graduated from William Jewell the year he celebrated his twenty-first birthday. Some twenty years later the college conferred upon him the honorary title of Doctor of Divinity.

He spent the summer following graduation with Aubrey Truex, a Navy and college classmate whose father, Dr. H. E. Truex, was formerly secretary of missions in Missouri. There he met Rachel Truex, who a few years later became Mrs. Everett

Gill, Jr. They have three children, Elizabeth, Everett III, and Jane. The girls are in college and Everett III is in the Marine Air Corps, now stationed at the Naval Air Base, Jacksonville, Florida. The five Gills have fun together, so they all look forward eagerly to homecomings.

**I**t was also the summer following graduation from college that Everett Gill felt the call to the ministry and preached his first sermon. He was ordained in the Westport Baptist Church, Kansas City, Missouri, in the fall of 1923, after having been one year in Southern Baptist Theological Seminary, Louisville, Kentucky. He had served as supply janitor at Westport Church the summer before entering Annapolis, and he still laughs about the big step from the janitorship to the pulpit.

He returned to Southern Seminary and received the Th.M. and Ph.D. degrees. During his school years at Louisville he had student pastorates, in some of which he was combination janitor, organist, and preacher. He did a year of graduate work at the Divinity School of the University of Edinburgh.

Dr. Gill accompanied his father to various mission fields, including the Balkans, Asia Minor, Syria, Palestine, Egypt, and Greece. He also went to Italy again, visiting old friends and the scenes of his childhood. On his return to the States he accepted a call to the First Baptist Church, Marshall, Missouri. One of his greatest joys was assisting in the development of strong associational mission work from which he gained valuable experience for future work in Latin America.

Seven years after going to Marshall, Dr. Gill accepted a call to the St. Charles Avenue Baptist Church, New Orleans. There he was in a great Latin American center and was again, unknown to himself, being prepared for future work with the Foreign Mission Board.

Then in 1941 there came the call to become secretary for Latin America. It was a difficult decision for it meant frequent separation from his family and the giving up of the beloved pastorate. But he did not refuse an opportunity for enlarged service.

In his letter of acceptance to the Board he said: "In the words of William Carey, 'Where the enemy is strongest, there let my life be spent.'"

That must be our spirit during these heartbreaking days, but days of unparalleled missionary opportunity. . . .

"From the time that I was first approached about the possibility of accepting this position about a year ago, I have kept a map of Central and South America before me. It has stamped itself indelibly on my mind and my heart. From this day forward I shall dream and pray and work for that not too far-distant day when our missionaries, with their glorious message of redeeming love, will have occupied every one of our twenty-one sister republics from the Rio Grande to the Straits of Magellan."

That was January, 1942. At the meeting of the Foreign Mission Board in October, 1951, Dr. Gill gave a survey entitled, "A Decade of Missionary Advance in Latin America." Below are excerpts from that report:

**D**uring the last ten years, in spite of global warfare, intermittent revolutions, economic dislocation, and a persistent effort by the Roman Catholic hierarchy to thwart our progress, our missionary undertaking in Latin America has experienced one of its most unusual periods of advance. . . .

This rapid growth throughout this area is demonstrated by the fact that in 1941 we reported work in only six nations; today we labor in thirteen, entering in succession the following republics: Paraguay, Colombia, Venezuela, Guatemala, Costa Rica, Ecuador, and Peru. The most recent advance is demonstrated in the appointing of Dr. H. H. McMillan, an experienced missionary, to serve as unofficial adviser to the Baptists of the Bahama Islands.

Today we can joyfully report that every independent republic in Latin America has a Baptist witness. In 1941 there were only thirty-seven mission stations; today there are sixty-nine. In 1941 we reported 169 missionaries; today, 340. In 1941 there were 873 Baptist churches in Latin America; today there are 1,492, an increase of 619 new churches during the past decade.

Membership in the Baptist churches has increased from 75,265 to 146,035, giving a net increase of approximately one hundred per cent. In 1941 we reported 7,382 baptisms; and in 1950, 11,768. In these last ten years the Baptist churches in Latin America with which our Board is co-operating have

baptized almost 100,000 souls. For this miracle of growth we can exclaim with gratitude, "What hath God wrought?"

Once considered one of the most difficult mission areas of the world, Latin America is now opening its heart to receive the gospel. Every method is used to proclaim the unsearchable riches of Christ on street corners, in public squares, over the radio, in rented halls, patios, small adobe churches, in schools, hospitals, in small village churches and larger city churches. Missionaries travel afoot, on bicycles, in automobiles, by truck, train, and airplane.

In recent years we have purchased

two missionary planes which are now in operation in North Brazil.

We are being very careful about expanding this airplane ministry, utilizing it only where regular plane service is not available. Our airplane missionary representative, Robert R. Standley, of Fortaleza, Brazil, in presenting a thorough report of last year's operation, states that the cost per passenger mile was only five cents. . . .

In spite of political unrest, remarkable reports are already being received. The fires of evangelism continue to burn brightly, and it is our prayer that they may burn with such intensity that a whole continent will soon be on fire for God.

*Caixa 38, Maceió  
Alagoas, Brazil*

Dear Dr. Gill:

We are getting ready to move. I have been getting the older mission house fixed up a bit so that we can move in and be ready to welcome our new missionaries. My wife and I will feel quite at home there. The trouble is that we can only stay there a few months before we take off on the long trip into a new future.

We wish to remain here until March before going to the States. Our folks are scattered from Boston to El Paso; and in our rounds of visits we are pretty sure to find some place where we shall want to stay. We will purchase a little home where we can dim out happily.

My wife and I have been happy all these years as missionaries. She is finishing up thirty and I forty-two years of active service. We have served over quite a bit of this great land. We shall at least have things to remember when we begin to get old and think of the past as old folks like to do.

We look forward with a lot of pleasure to helping those fine young people—Mr. and Mrs. Boyd O'Neal—get started. In the Mission meeting I told O'Neal that it would be a kind of apostolic succession. Dr. Z. C. Taylor received me in Bahia, gave me his blessing, and went away never to return. I shall do the same for O'Neal.

I have told him that I came to this place to do a special work and have finished that task as well as I can and have the place ready for him to take over and go on to a widening aggressive evangelistic ministry. I want to ease him in and get myself out as fast as possible. Perhaps I can help a bit to make his entrance easier.

We do not have great numbers in this state, but they are a very consecrated and earnest lot of true Baptists. Looks like every one of them is holding a door open somewhere for the gospel to enter.

I am glad that the physical environment is much improved. No other missionary who has lived here has had the possibilities of health and comfort. The nice home with screened windows; the school, housed and functioning in a wonderful way; the churches all co-operating and in aggressive activity; the abundant water; the fever-carrying mosquitoes exterminated; the plague-bearing rats killed out; a more ample supply of vegetables in the market—these and other factors contribute to health and contentment.

CHARLES F. STAPP

# The World Demands Proof

*We must put ourselves on the cross before we offer it to others. Only as we do this can we offer to non-Christian people the kind of evidence that will convince them of the truth of the gospel we preach.*

By M. Theron Rankin



Christians are confronted today with the inescapable necessity of giving to non-Christian people of the world convincing evidence that we, ourselves, believe that the gospel of Jesus Christ is true. These non-Christian people are being convinced that Christians, themselves, do not actually believe what the Bible teaches.

A primary objective of communism is to destroy Christianity. As an evidence that Christianity is false, they cite the actions of Christians. They judge the truth of the Bible by the actions of those who profess to believe the Bible; and on this measurement they argue that the Bible is false. They judge the actions of Christians by their professions of faith in the Bible; and on this measurement they argue that Christians are false.

The average American Christian would be amazed if he realized how minutely the history of America and of Christian bodies is being examined by communists to discover records which can be used to support their claim that Christianity is false. In their propaganda, they do not distinguish between Americans and Christians. In fact, they put "Christianity," "Western nations," and "imperialism" all in the same classification.

The communist argues that the true motive of Christian missions is not that the world may be saved, but rather that Western imperialism may be established throughout the world. To support this argument, he uses the records of what Christians in America do for themselves as compared to what they do for the world. He compares what Americans spend for liquor, tobacco, entertainment, and other means of self gratification with what they give for all church purposes "to save the world."

He uses the comparison of what Christians are doing to convince non-Christians that the gospel of Christ will save the world with what communists are doing to convince them that communism will save the world. On the basis of this comparison he argues that the relatively small margin of their abundance which Christians use for foreign missions is for the purpose of buying the good will of non-Christian people in behalf of imperialism. This argument has been used in China with devastating effect.

We cannot deny or avoid the fact that however untrue and malicious we may believe these charges to be, the communists have succeeded in persuading hundreds of millions of non-Christians that they are true. Evidence of this is to be found in the antagonistic spirit toward America which is to be felt today among most non-Christian people of the world. Whereas we were once looked to as the champion of the oppressed, we are now classified with the oppressors. Before the Christian missionary can reach the minds and hearts of these people, he must overcome their suspicion, distrust, contempt, and even hatred.

It is this situation that confronts Christians today with the inescapable necessity of giving to non-Christian people of the world irrefutable evidence that the gospel of Jesus Christ is true and that God's love in Christ can save the world. We can do that only as we demonstrate by our lives the truth of God's love for the world.

When Christians go all out to win the world for Christ—then, and then only, do they have any basis for expecting non-Christians to believe what they profess. In America we are so absorbed in protecting ourselves and in taking care of our own needs that

we have little thought or resources to devote to saving the world. So long as this is true we can never meet the propaganda of the communists. No amount of preaching by words, at home or abroad, will be convincing unless we show by our lives and actions that we believe what we preach. The situation demands compelling proof.

It was just such a situation that confronted Christ when he undertook to make God's love known to the world. People hated him. They hurled all kinds of slanders against him. They charged him with being a deceiver of the people. But Jesus gave such convincing proof of the truth of God's love that even those who hated him and called him a deceiver of the people were compelled to believe him.

Their false charges, slander, and hate could not stand up against the irrefutable evidence of what Jesus did on the cross. The cross gave convincing reality to all that Jesus said and taught. Without the giving of himself on the cross, the words and teachings of even Jesus himself would not have been either effective or convincing.

Jesus said that Christians must do the same. "If any man would come after me, let him deny himself and take up his cross, and follow me" (RSV). It is precisely at this point that we are failing today. We are trying to convince the world with an empty cross.

We are trying to save the world with an empty cross; and that can never, never be done. The world in which we live today will not accept an empty cross, particularly when it is offered by those who have so much to those who have so little. They will throw it back at us with the challenge that we put ourselves on the cross before we offer it to others.

# JAPAN: This I Recall!

By Frank K. Means

Seated cross-legged on the floor of the Seikoro Inn in Kyoto, a group of American visitors listened intently to Missionary Edwin B. Dozier as he briefed us on Japan and Japanese Baptists. Included in the group were W. Boyd Hunt, pastor, First Baptist Church, Houston, Texas; H. Cornell Goerner, professor of missions, Southern Baptist Theological Seminary; Clifton J. Allen, editorial secretary, Baptist Sunday School Board; Fon H. Scofield, Jr., director of visual education, Foreign Mission Board; and the writer.

We had already been introduced to many strange ways, quaint customs, and unfamiliar sights, but Mr. Dozier was preparing us for still others. Shoes, for example, are left at the door, both in private homes and church buildings. The offering is usually taken *after* the sermon in most Japanese Baptist churches, and the announcements come last—just before dismissal.

Eating a Japanese meal, served in Japanese style, is a courageous adventure into the unknown. If you have well-defined mental reservations about eating sea-weed, raw or dried fish, octopus tentacles, etc., you just give them up and do the best you can. Unidentified items on the menu are more edible if they remain unidentified!

Your composure is not improved by the realization that the "weapons of your warfare" are a pair of chopsticks. One would think that people as ingenious as the Japanese would have discovered the superiorities of a knife and fork!

Japanese tea drinking is usually accompanied by noises which are frowned upon in Western society but are not objectionable by Japanese standards. More than one American has expressed himself as believing the Japanese custom at this point is definitely preferable to our own.

Japanese "beds" are more like pallets on the floor, but they "sleep" surprisingly well. Sleeping accommodations in railway cars are more European than American. Hot baths, kept

at a temperature which is several degrees too hot for most Americans, are still very much a part of Japanese life.

Fire towers, somewhat comparable to the forest rangers' towers seen in wooded areas of the United States, rise in the midst of large cities. They are fire prevention measures made necessary by three considerations: (1) Fire is an especially sinister menace because of over-crowded living conditions. (2) Whole communities, made up of flimsy houses built out of wood, straw, and paper, may be endangered by a single spark. (3) There are not enough telephones to go around, and the service is not always up to par. In the absence of an adequate telephone system the fire towers are a serviceable substitute.

The countryside is a veritable maze of terraces, rice paddies, tangerine groves, tea bushes, and vegetable gardens. Arable land is at a premium. Every inch of available land is cultivated in an effort to provide enough food for the more than eighty million people crowded into an area approximately the same as that of California.

Mountains are an ever-present feature of the Japanese landscape. Some Americans families annually face the question of spending their vacation either in the mountains or at the seashore. That question is easier to answer in Japan. They can have the mountains without the sea, but not the sea without the mountains. The mountains meet the sea.

Ed Dozier then spoke of Japan's recovery since V-J Day, but warned us to bear in mind that her recovery is far from complete. Part of Japan's rebuilding is illusory in that the type of construction used is not very substantial. The contrast between Tokyo and Manila is very marked in this respect. Bombed out buildings in Manila are being replaced by more substantial structures. Thus, the speed of reconstruction is slower, and bomb damage is more apparent now in Manila than in Tokyo.

A few days later we visited the industrial area in northern Kyushu which is known as the "Pittsburgh of Japan." Industrial plants line the railroad tracks on either side for several miles. The black smoke pouring from scores of smokestacks, indicative of full-scale activity, is disarming. One can scarcely believe that this area was subjected to saturation bombing by as many as three hundred B-29's in a single day. Reconstruction has been so complete that all but the most obvious evidences of bombing there are now hidden.

The situation is entirely different, we discovered, in areas once used for military purposes. Kure's famous naval base lies in its own rubble. Nearby is the bay where Allied fliers finally discovered and destroyed the main part of the Japanese fleet. A small island in the bay harbored units of the submarine fleet in cleverly concealed and carefully camouflaged "subpens."

Hiroshima, the city which received the first atomic bomb, has made progress toward recovery, but the grim reminders of what atomic warfare is like are all about. More than 80,000 people lost their lives in a city which had escaped bombing until August 6, 1945 (August 5 in the United States), the day the A-bomb was dropped.

Included among the casualties were 10,000 army cadets who were students at Japan's West Point and 200 students in the Methodist Girls School. One thousand unidentified victims of the bomb blast are buried in a single plot not far from the "bomb center."

Thousands were maimed or injured, and people whose bodies bear horrible burn scars may be spotted very readily among the passersby on a busy street. Particularly pathetic are the children and young people.

The bomb's devastation extended almost three miles in every direction from the "bomb center." Large, well-built buildings stood the shock but were severely damaged. All vegetation and most trees were destroyed.



The Red Cross Hospital stands more than a mile away from the "bomb center." Fragments of glass from broken windowpanes, driven by the force of the bomb, pock-marked a plastered wall inside the hospital. This occurred on a side of the building which was not directly in the path of the blast.

But when Missionary Dozier spoke of Baptist growth in post-war Japan, he did so with unbridled enthusiasm. Before us on the low table was a map of Japan. He took us on a "conducted tour" of the major centers, setting forth the present status and future prospects of the work.

Forty-three churches have been admitted to membership in the national convention. Their total membership of 4,250 has doubled in the past year, and they are the fastest growing evangelical group in Japan. Economic conditions have discouraged self-support, but fifteen were self-supporting last year, and others will become self-supporting within the next twelve months. A small nucleus of laymen are just beginning to sense their obligations as Christian stewards. If this movement gains momentum rapidly, Japanese Baptists will soon be contributing most of the support for local churches and an aggressive denominational program.

**B**aptist fortunes at the end of World War II were none too encouraging. The churches had been forced by governmental decree to become a part of the *Kyodan*, the Church of Christ in Japan. Congregations were scattered and the outlook was dark indeed. On their own initiative, however, the churches related to the Southern Baptist Convention withdrew from the *Kyodan* and reorganized the Japan Baptist Convention.

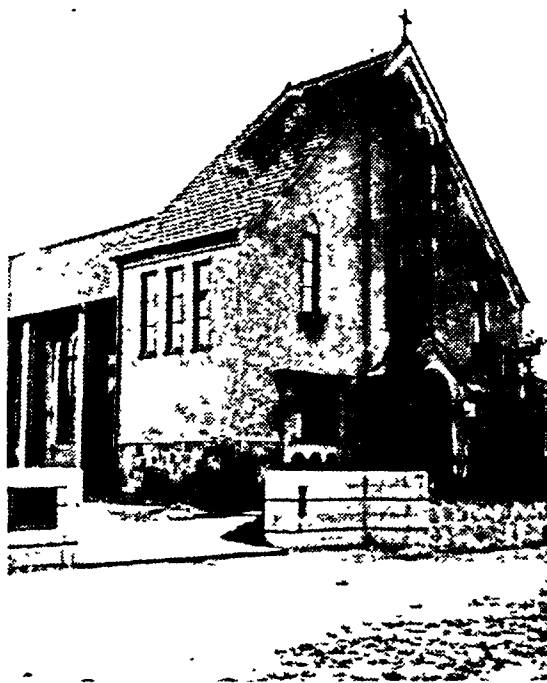
The first missionaries to return were told that Japanese Baptists would welcome a much larger missionary force than Southern Baptists had ever maintained there. Reinforced by the urgent invitation of the Japan Baptist Convention, the missionaries called for one hundred missionaries at the earliest possible date. Their urgent plea was an act of faith because living quarters could not then be obtained for non-military personnel. Food had to be shipped from American sources of supply. School buildings and churches had either been destroyed

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for January 1952



Whole communities are made up of flimsy houses built out of wood, straw, and paper. These may be endangered by a single spark and, therefore, make fire prevention measures a necessity.



The Hiroshima Baptist Church is one of the forty-three churches now in the Japan Baptist Convention. The total membership of 4,250 has doubled in the past year, making Baptists the fastest growing evangelical group in Japan.

Hiroshima, the city which received the first atomic bomb, is rebuilding from the ground up. The bomb's devastation extended three miles in every direction from the "bomb center." Grim reminders of atomic warfare are all about.



In Japan the countryside is a maze of terraces, rice paddies, tangerine groves, tea bushes, and vegetable gardens. This scene was taken near Kobe.





# The Acts of the Japanese

This story began during World War II. The Americans were daily bombing the larger cities of Japan so that many of the people left the cities and went into the country areas to escape the bombings; and, in many cases, to find new homes to replace the ones destroyed by fire-bombs.

Among these people was the Christian family of Takeshi Fukuhara. Then after the war, Mr. Fukuhara and his family returned to Tokyo and settled in a section of that city called Oi Machi. The family joined the Oi Machi Baptist Church and continued to serve the Lord.

In December, 1948, Mr. and Mrs. Robert Sherer, Southern Baptist missionaries, arrived in Tokyo and began to work with the Oi Marchi church. Mr. Fukuhara suggested to Mr. Sherer that they go out to the community in which he had lived during the war and have a Christian service. They went in May, 1949. Almost a year passed.

Then came another cherry blossom time here in Japan, and someone suggested that we take a trip into that area to see the cherry blossoms and have another service at Yoshinamura. So the Fukuharas, Sherers, and Howards went to the village which is in the mountains about forty miles from Tokyo.

We did not see much of the cherry trees because it was a very dismal, rainy day. But we did have a preaching service in the village community house with approximately three hundred present. After the service we passed out portions of the Scripture to the people and found one young man who was a Christian. He was the new doctor in the village.

Earlier that evening we had eaten with the chief of the village and his wife had gone with us to the service. She said she had noticed something different about the doctor when he came to the village three or four months before. Now she knew why he was different: he was a Christian.

The next two weeks were spent in preparation for another trip to Yo-

shinamura. Mr. Fukuhara had written and received permission to use the community center again. My wife and I were unable to go but Mr. and Mrs. Reigi Hoshizaki and Mr. and Mrs. Ernest Holloway went with the Sherers and the Fukuharas. When they arrived at the community house it was locked.

The village chief was conveniently absent, and later we learned that a group of Buddhist young men had requested the use of the center and had gotten the key. However, they did not use it; they simply did not want a Christian service to be held there.

The missionaries were not to be stopped by such circumstances, so they went across the Tamagawa River to another village and held a street service in front of the railroad station. They had a filmstrip which they wanted to show, but the only available source of electricity was that in the train station.

## A Few Months Later

"As I walked up the stairs of a public hall in Onoda, twenty-five miles from Shimonoseki, for my first preaching assignment, my heart was too full to do anything but shed tears," wrote Dr. John L. Slaughter from Japan during the 1951 Japan Preaching Mission. "There were the people in large numbers, seated on the floor singing heartily, 'Tell Me the Old, Old Story of Jesus and His Love'."

No one had ever been there to hold a gospel service. There were only three or four Christians in the town, and they have moved there from other places.

Onoda is to become a mission of the Baptist church of Shimonoseki, which has become self-supporting in the last year. Pastor Ozaki had challenged his members to establish the mission as an expression of gratitude to God. They had planned toward having the preaching mission to help them launch the work.

"You should have seen the deacons and young people as they went by train and bus to advertise the first meeting and to help with the decision cards in our service," Dr. Slaughter wrote. "All of us were a bit excited as we approached the hall at seven o'clock. No one could tell whether

They asked the station agent if it would be permissible to use the electricity in the station. He readily agreed, and they disconnected the only light in the waiting room of the station and plugged in the projector. More than four hundred people were present. The missionaries had taken three hundred and fifty Gospels of John, all of which were distributed with many people not receiving one.

At the conclusion of the street service the group went back to Yoshinamura and contacted the doctor to see about finding a place to meet. He said that, since the service two weeks before, he had met a man of the village who was a Christian and would, in all probability, let the missionaries use his home for a meeting place. That night they went, with the doctor, to the home of Takaichiro Oikawa. Mr. Oikawa said that he would be happy for them to use his home for their meetings. There has been a meeting in this home every two weeks since.

the people would or would not come. But they had come in large numbers, filling the hall.

"As I tried to tell them of God's provision of salvation in Christ they looked up at me as if to say, 'Show us the Way, and we will walk in it.' When I extended the invitation, 187 cards were signed."

Many of the decisions were definite commitments then and there to accept Christ, while others said they were interested in coming to church, studying the Bible, and learning more about the Christian way.

Pastor Osaki gave the names of those making decisions to members of his congregation. These Christians called on the people and explained what it means to accept Christ and be baptized. Missionary Stanley Howard began a Bible class there the next week.

Dr. Slaughter also reported 120 decisions in the Shimonoseki church, twelve of whom surrendered their lives for special service. "Our Japanese Baptists are a fine group of Christians. They put us to shame in Bible study, loyalty to their churches, and in enthusiastic endeavor in the kingdom," he said.

# Christians

By Stanley P. Howard

In the fall of 1950 the people of Yoshinamura requested the pastor of the Oi Machi Baptist Church and the missionaries to begin a children's meeting. A public address system on top of a car, driven through the city for twenty-five minutes, was used in announcing the meeting. More than one hundred children came.

The average attendance since then has been between fifty and sixty, even during the coldest nights of winter. With the beginning of 1951 the adults desired that the children's meeting be held every week; therefore, the Christians of Yoshinamura are having the meeting even when the pastor, missionary, and Sunday school workers of the Oi Machi church do not come.

Christmas took on a new meaning this past year for both the children and the adults of Yoshinamura. They had learned about Christmas, as an American holiday, from the Occupation; but few knew the true meaning. In December, 1950, however, the people and children came to know the true meaning of the word and the day. As far as we know that was the first Christian Christmas service ever held in the village.

Children of Yoshinamura now sing "Jesus Loves Me" throughout the day as they play. And they sing both in English and Japanese. They are eager to learn English, and we missionaries who are still studying the Japanese language get the opportunity to help them learn songs and choruses in English.

It does something to you to look into the faces of those children and realize that, without someone who cared, they perhaps would never have heard the story of Jesus. Although many may never become Christians, they do have the chance to hear the message of Christ; and the message is going into their hearts and lives. Some day it may bear wonderful fruit and help them to a saving knowledge of Christ.

Buddhism and Shintoism have never taken an interest in the children of the village. Our work will bear fruit in

"Children will be children wherever they are," says the writer. Children in the village of Yoshinamura, Japan, have been invited to the Baptists' children meeting by the public address system until they greet the announcer with "Komban shichi ji kara" ("This evening beginning at seven o'clock").



drawing the parents to look at Christianity in order to discover the source of the Christian's interest in their children.

There have been several things which make us feel that surely God has something special for this work. One of these concerns the tuning of the little pump organ in the home of the Oikawas. When arrangements were made to use the Oikawa home, there was an organ there; but it was in need of tuning and there seemed to be no possibility of getting it tuned.

There were two difficulties: first, Mrs. Oikawa knew no one who could tune the organ, and, second, if she had known someone she would have had no money to pay for the job.

Mrs. Oikawa prayed about it and God answered. One day that week a man came to Yoshinamura to tune the school organ. This was the answer to the first difficulty, but still she had no money to pay for the tuning job. She felt that God would prepare the way, so she asked the organ tuner to come to her house to look at the organ.

After he had examined it, Mrs. Oikawa told him that because she had no money she could not have it tuned. The organ tuner had seen some of her chickens; therefore, he offered to tune the organ in exchange for ten chickens. This was perfectly agreeable and Mrs. Oikawa knew that God had overcome the second difficulty.

Just recently God provided for the

family. Mr. Oikawa owns a small factory and had approached a financial crisis. He had the choice of either giving up his factory or giving up his home. He and his wife talked and prayed about the decision.

They finally decided to give up the factory. They decided that if they gave up the home there would be no place in which to hold the Christian services. Because they desired to continue the services they gave up their only means of support. Several days later, orders for work were received and the factory was saved.

Another instance of God's leadership is one which was almost a tragedy, but which he has wonderfully used. The young son of Mr. Kubo, one of the Christians in the village, was playing on a bridge about thirty-five feet above the bed of the river which runs by the village. The boy fell off the bridge and landed in the only spot of sand within a radius of fifty feet. Surrounding that spot were very large boulders. The lad was seriously injured, ran a very high fever, and was unconscious for several days. The doctors said there was no hope, but the parents prayed and he regained consciousness.

When Fujitaro first became conscious, he asked his father if he could "pray to Jesus." The lad asked God to heal him and immediately afterward fell into a peaceful sleep. His fever began to go down. The doctors said (Please turn to page 25)

*God answers the prayer for  
his kingdom's strategic needs*

In the archives of the Southern Baptist Foreign Mission Board there is a document signed by the whole group of Baptist missionaries who were in Brazil in the autumn of 1906, appealing to the Board to found a central Baptist institution in the Federal Capital of the Brazilian Republic.

When Mrs. Shepard and I arrived in Recife in September, 1906, we found a small theological class operating in connection with the boys' school which was under the leadership of W. H. Cannada. I began immediately to teach gymnastics in the boys' school while pursuing the study of the Portuguese language under one of the professors.

After two or three months the work to which I had been appointed, that of teaching New Testament in the future seminary, began on a small scale within the compass of my language possibilities. In a short while Solomon Ginsburg, who more than any other deserves credit for the original idea of the college, left me in charge of the First Baptist Church and went on a two months' mission to South Brazil, where in combination with the missionaries the appeal to the Foreign Mission Board was written out and signed, first by the South Brazil missionaries and later by those in the North.

Now let us skip over several busy months—language study, teaching, and the first attempts at preaching in the beautiful Portuguese language—to June, 1907, when the first Brazilian Baptist Convention met with a full attendance of missionaries. The seven days were full of intense activities in the organization of all the broader phases of the future work of the Baptist denomination in Brazil.

Education Day brought forward reports and schemes of organization. The Education Board was organized, nine trustees were elected, and I was indicated the first president of the projected Rio Baptist College and Seminary. All of these plans were duly referred to the Foreign Mission Board and approved.

## God Honored

Again we will skip over busy months in which the newly elected president of the college studied the organization of Baptist institutions both on foreign fields and in the United States. Then we went to Rio in September, just a year after reaching Brazil.

With what eagerness we looked out on the most beautiful picture our eyes had ever seen as in the dawn we first saw the entrance of Rio Bay. There are moments sometimes when one lives in the eternities; and, looking out from the steamer on the twinkling lights in the hills of Rio, we dreamed of the years to come—those full years just ahead—and prayed.

We were met by W. E. Entzinger, O. P. Maddox, and F. F. Soren far out in the beautiful bay, which presented in those early morning hours a panorama of incomparable beauty and interest. We were taken

on a launch to the landing at Praça Quinze and were soon in the hospitable care of the Maddoxes at Rua Itapiru. After a couple of days we went by train to São Paulo where we were with Dr. and Mrs. W. B. Bagby for some time while we studied Mackenzie College with President Horace Lane.

On our return to Rio, God led us to rent a little house at Rua Antonio dos Santos. Here the trustees had their first meeting in November, 1907, and adopted the first draft of the constitution and by-laws. Three months later we were with Dr. and Mrs. A. B. Christie in Nova Friburgo where our first catalogue was laboriously written out and where, by correspondence, the staff of three teachers was organized.

A house was rented for the school on Rua Haddock Lobo, one of the main arteries of the residential section of Tijuca in Rio. Aware of the antagonism of the hostile priests, who

Colegio Batista Shepard, Rio de Janeiro, Brazil, now has an enrolment of 2,000 with a faculty of forty-seven.



THE COMMISSION

## Our Faith

were watching us, it was my custom to avoid their espionage by jumping from the car a suitable distance from the house in prospect and approaching it by a circuitous route leading through a side street. In this way the agreement was finally made with the owner; and the catalogue came out, with the picture of the home, two weeks before the opening which was to be on March 8, 1908.

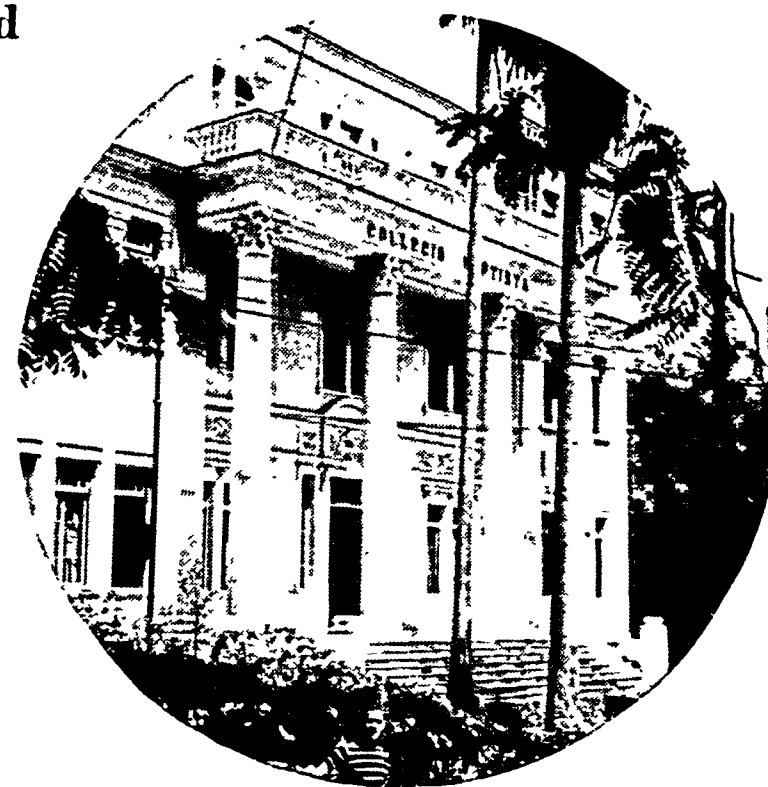
Much to our dismay the owner informed us days before the opening that our agreement was cancelled. We were on the streets. The priests had been successful in persuading our proprietor against us. We were in the midst of our first acute crisis in the history of Rio College.

A prayer meeting is the only place where such problems can be solved. We made our petition urgent; and, believing, we went into the streets to find another house. There were many apparent difficulties. It was not an easy thing to locate a house suitable for a school.

How fast God works! In two hours, within two hundred yards of the one lost to us, God led us to a building, located marvelously in the Rua San Francisco Xavier, which was in appearance a real college building. In fact, it had been used by the last Emperor, Dom Pedro II (the Good Emperor), as the seat of his great college. The Lord arranged for the owner to rent us a few rooms downstairs. Here for three years we lived and worked, with the help of three teachers, to build a college.

We had many lessons to learn and some of them were hard ones. The first six seminary boys ate with us in our humble home and shared our meager salary, washing dishes, cleaning the house, and doing chores to help. These elemental days brought us close to the Lord.

By John W. Shepard



The work grew like a charmed thing. The elegant priest of a large fashionable congregation two blocks down the street attacked our school bitterly, hurling anathemas from his pulpit on all who should dare to patronize this hated sect of *Biblias*.

How God works! Straightway many of the more enlightened and liberal-minded of his parishioners began to say: "What is this school that so elicits the invectives of our reverend padre? Let us go up and see." So it occurred that the small group of primary pupils of the first day grew to two hundred in two years; and the third year brought the introduction of high school work and a much larger faculty because the tuition gave a much larger basis for expansion.

Many and precious experiences crowded these years of beginnings. The seminary grew, too, and the first missionary professor, A. B. Langston, came to occupy the chair of theology which he continued to hold until 1931. The miracle of God's grace soon brought us to a larger campus. The impressions of the first days in Rua Antonio Dos Santos (Anthony of the Saints) were fruitful seed. God led us there that we might see and dream, and dreaming seek a way.

Every day as we walked out in front of the great baronial estate, covered with beautiful *mango* trees, a heavenly covetousness possessed our

hearts, and at night wafted us on dream wings to other days when the Baptist College should have such a property, a veritable campus of incomparable beauty on which to carry on its great and serious business of the redemption of a nation.

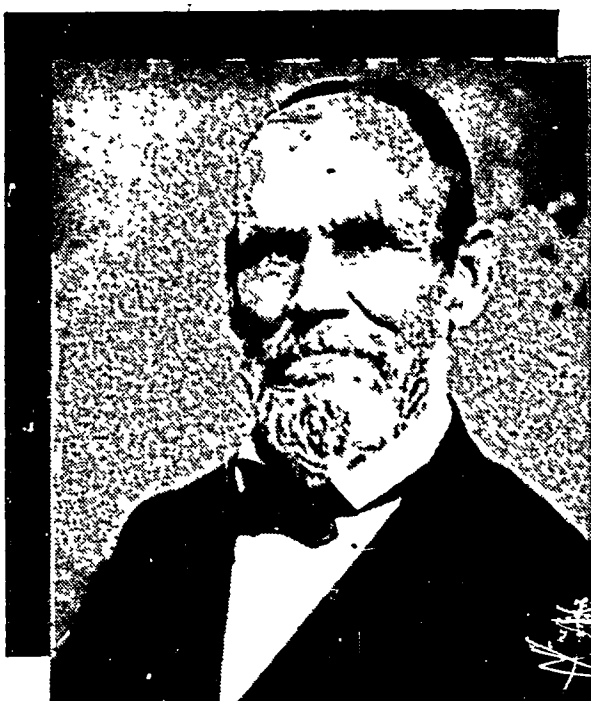
Only a few months later the great property was divided up and some lots on the Rua Conde de Bomfim were to be sold: so said the morning paper. Dazed, sick at heart, faithless, curious, but irresistibly led by the Spirit to the charming spot, we found sure enough that lots on the front had been marked off for sale! We had no money—not even the thought of purchasing property had entered the heads of the trustees. What could one do, sitting there on a branch of a great old storm-felled *mango* tree, but pray?

How God works! We felt assurance then and there. A few more months and the miracle began to appear. In the meantime the local trustees were led to study the question of a permanent locality as our three years' contract was soon to expire. The president, accompanied by the president of the trustees, W. B. Bagby, went up to visit the Baron of Itacurussa. Prayer was being made that God would open up a permanent place for his institution.

Then came an unexpected turn in affairs when one morning there appeared in the papers an announce-

(Please turn to page 28)



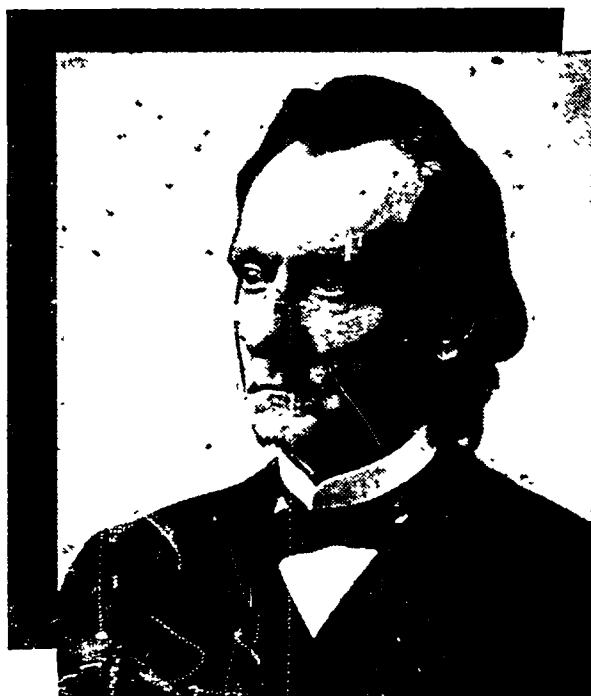


James B. Taylor

**James B. Taylor**  
(June, 1846–December, 1871)

The first corresponding secretary of the Foreign Mission Board was a native of England. He was called from a Richmond pastorate to launch the foreign mission enterprise of the newly-formed Southern Baptist Convention. China and Africa were chosen as the first fields. He lived to see tentative ventures made in the direction of Brazil, Japan, and Italy.

The War Between the States brought the Board's work to the brink of disaster. Depreciated currency and broken lines of communication with the fields imperiled the enterprise. Dr. Taylor, in the trying days of war and reconstruction, kept the program intact and led in its enlargement.



Henry Allen Tupper

**Henry Allen Tupper**  
(February, 1872–June, 1893)

Dr. Tupper was the first of three Board secretaries born in South Carolina. One of his first problems was the reorganization of our work in Italy.

Keenly conscious of missionary opportunities in Latin America and Japan, Dr. Tupper led the Board to inaugurate permanent work in Mexico (1880), Brazil (1881), and Japan (1889).

The missionary interests and organizations of Southern Baptist women received his encouragement at a time when "Woman's Work" was unpopular.

"Remember, my brother," he wrote to the first missionary to Japan, "that you are to lay the foundations of an eternal work. Look a hundred years ahead." Such was his far-sighted vision!

**Robert Josiah Willingham**  
(September, 1893–December, 1914)

Dr. Willingham, another son of South Carolina, became secretary when Dr. Tupper retired. Those who knew him remember his compassionate appeals for a lost world.

Our Southern Baptist missionary frontier was advanced, during his administration, to include Argentina (1903), Interior China (1904), and Uruguay (1911). But equally significant developments were taking place in other directions: (1) gifts to missions increased; (2) overseas missions were visited by the secretary; (3) institutional work (schools, colleges, seminaries, publishing houses, and hospitals) received appropriate emphasis. Medical missions in China and Nigeria were established on a basis which prepared the way for subsequent progress.



Robert Josiah Willingham



**M. Then Rankin**  
(January, 1945– )

Dr. Rankin, the only secretary who served as a missionary, and another South Carolinian, was secretary for the Board from 1935 to 1944.

Southern Baptists, at the end of World War II, were thinking in terms of the program they had December 7, 1941. But God used Dr. Rankin to urge the necessity for an Advance Program.

Although the "Iron" and "Bamboo" curtains restricted mission efforts in some areas, the Board's work has rapidly expanded, in the last seven years, into Lebanon, Paraguay, Gold Coast, Somalia, Honduras, Jordan, Switzerland, Costa Rica, Venezuela, Formosa, the Philippine Islands, Malaya, Thailand, Southern Rhodesia, Ecuador, Peru, and Indonesia.

A greatly enlarged missionary staff, improved buildings and equipment, the training of national pastors and laymen, and a strong, united denomination are the causes closest to his heart.

## Executive Secretaries

**Southern Baptist Foreign Mission Board**

THE COMMISSION

for January 1952

**James Franklin Love**  
(June, 1915–May, 1928)

Dr. Love, a North Carolinian, was home secretary of the Foreign Mission Board when he was elected executive (corresponding) secretary.

World War I created peculiar problems for the Board. It was followed by a demand for an enlarged overseas program. The Seventy-Five Million Campaign was over-subscribed, but many of the pledges were never paid, thus creating huge debts.

Secretary Love toured post-war Europe and the Near East. Southern Baptists, at the London Conference in 1920, assumed responsibility for mission work in Spain, Yugoslavia, Hungary, Rumania, the Ukraine, and Palestine-Syria.

Chile (1917) and Manchuria (1924) were also entered as new fields.

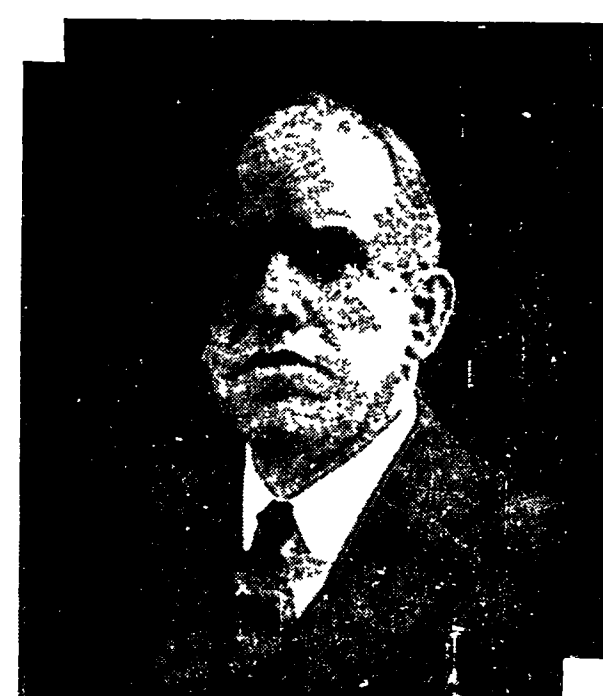


James Franklin Love

**T. Bronson Ray**  
(October, 1929–December, 1932)

Dr. Ray's brief tenure as executive secretary did not measure the extent of his influence on the affairs of the Foreign Mission Board. He first joined its staff in 1906 as educational secretary. He served successively as foreign secretary, executive secretary, assistant executive secretary, and emeritus secretary.

A pioneer in the field of mission study, he encouraged the organization of mission study classes and discovered suitable books for study. Several of these came from his own pen: Highway of Missionary Thought, Southern Baptist Foreign Missions, Brazilian Sketches, Only A Missionary, and Southern Baptists in the Great Adventure. He was a Kentuckian.



T. Bronson Ray

**Charles E. Maddry**  
(January, 1933–December, 1944)

Dr. Maddry, a stalwart son of North Carolina, became secretary in the depths of the depression when the Board was more than \$1,000,000 in debt and had no more borrowing power. He tackled the super-human task of saving our work and restoring confidence in the Board.

Ably assisted by the Board, Lottie Moon Offering, Hundred Thousand Club, and heroically sacrificial missionaries, he saw the debt paid in 1943 and the way prepared for advance.

During his administration, missions were reorganized, the regional plan of administration perfected, The Commission introduced, requirements for missionary appointees made more rigid, and amazingly fruitful work established in Hawaii (1940) and Colombia (1941).



Charles E. Maddry

# EDITORIALS

## *Ambassador At the Vatican?*

Should the United States be represented at the Vatican? That is one of the most pressing issues to be faced by the Senate when the Congress reassembles early in January. If it declines to approve President Truman's appointment of General Mark Clark as ambassador to the Vatican, it will reaffirm an historic American principle. If it decides to approve, it will take a fateful step toward the union of church and state.

It is well to remember the circumstances which led our government to discontinue diplomatic relations with the Vatican in the 1860's. The papacy placed difficulties in the way of an evangelical church which wanted to meet for worship outside the American legation in Rome. That issue caused Congress to discontinue the American legation in Rome.

The late Chief Justice Charles Evans Hughes, discussing the separation of church and state in the United States, said: "This principle of our institutions also carries with it an inhibition, respected by all good citizens, that no one should seek through political action to promote the activities of religious organizations, or should intrude differences of religious faith or practice into our political controversies." His sound advice was not heeded by the President in nominating General Clark.

President Truman, through his press secretary, sought to justify the appointment on the grounds that both the Vatican and the United States are fighting a decisive battle against communism. World War II taught us a very bitter lesson which should not be ignored in the present crisis: by making common cause with the Soviet Union against the Axis Powers we elevated the Soviet Union to a place of eminence from which she can call the turn on political developments in many parts of the world. An alliance with the Vatican can only lead to a similar situation at some time in the future.

Fortunately, the world is not compelled to choose between communism and Roman Catholicism. It can choose a third position occupied by neither where the principles of true democracy and New Testament truth find a friendlier atmosphere in which to produce their fruits.

Another argument used by the President called attention to the Vatican's far-flung diplomatic network and pointed out the desirability of having a "listening post" in that center of international manipulation and intrigue.

Just how serious is the Vatican when it says it opposes the ideology and expansion of the Soviet sys-

tem? Is it necessary for the United States to meet the Vatican's terms by entering into diplomatic relations with a "state" which is no larger than an American farm in order to secure co-operation in the life-and-death struggle against communism? If so, it would appear that American representation at the Vatican, from the standpoint of the papacy, is more important than the co-operation which allegedly is sought.

Representation by a full ambassador, in the case of other countries, has been reciprocated by the appointment of a papal nuncio to the countries in question. Then have followed pressures and negotiations for the signing of a concordat. Incidentally, papal nuncios usually insist that they are the deans of the diplomatic corps, "taking precedence over the senior ambassadors of the oldest lay states. This special recognition," says Paul Blanshard in *Communism, Democracy, and Catholic Power*, "goes back to the Congress of Vienna of 1815, and the Vatican has always insisted that this precedence should be maintained."

Mussolini's concordat with the Roman Catholic Church, known as the Lateran Accord, was signed in 1929. Under its terms the Roman Church received a cash indemnity of seven hundred and fifty million *lire*, and a billion *lire* in Italian government bonds bearing five per cent interest. Where did the interests of the Vatican lie when Italy went to war as an Axis partner against the Allied Powers?

How dependable would information placed at the disposal of our State Department be? Some of it would undoubtedly be beneficial, and the Vatican should be willing, if its motives are not questionable, to supply it with no strings attached. On the other hand, the historic pronouncements of the papacy have been so warped and biased as to raise serious doubts about the reliability of the information secured. Of one thing we may be sure: any information given would not reflect upon the Roman Catholic Church in any derogatory manner.

One of Ignatius Loyola's rules was "to make sure of being right in all things, we ought always to hold by the principle that the white that I see I would believe to be black, if the Hierarchical Church were so to rule it. . . ."

*Osservatore Romano*, the official Vatican newspaper, is quoted by M. Searle Bates in *Religious Liberty: An Inquiry* as having declared, immediately after the election of the present pope, that "because the pope is the truth, he is the gospel."

A Vatican radio broadcast, on January 21, 1943, gave the following interesting report: "According to latest figures in America there are only twenty mil-

lion Catholics. The remainder constitute a mass without ideals and religious color. They are moving towards the negation of any principle of Christian civilization. . . ."

Is this the kind of "reliable" information our government needs in its campaign to discredit world Communism?

The Senate will have "the eyes of the world" upon it as it considers this weighty question. Devout citizens in all parts of the nation will be praying, as they have been since the President's action in October, that their elected representatives will rise above the low plane of political expediency and vote for a cherished American principle. Whether they realize it or not, a vote *against* the confirmation of General Clark is a vote *for* the historic principle of the separation of church and state; and a vote *for* this basic principle is a vote *against* every effort to restrict or destroy human freedom.

Senator Robert A. Taft in mid-November: "I haven't taken a positive position on that. We (the U.S. Senate) don't have to pass on it until January. It seems to be a very novel idea."—*Religious News Service*

All of the nations now represented at the Vatican by full ambassadors have Catholic majorities in their populations, according to the National Catholic Welfare Conference. Why should the United States be the exception?

W. B. Lipphard, American Baptist editor, wrote to President Truman in 1948 on behalf of the Associated Church Press. He informed the President of a resolution adopted by that organization which condemned the President's personal representation at the Vatican as "unconstitutional" and "a violation of the American principle of the separation of church and state."

In a reply, dated August 4, 1948, he received the following communication from the late Charles G. Ross:

"The President has asked me to acknowledge your letter of July nineteenth. I am glad to inform you that the President's assurance that the mission of Myron C. Taylor, Personal Representative of the President of the United States to His Holiness the Pope, would be terminated when peace is made still stands. Moreover, that will remain the President's policy and will be strictly adhered to so long as he is in office."

Thomas Aquinas, who has not yet been repudiated by the Roman Catholic Church, set forth the relationship which should obtain between church and state as follows:

"The highest aim of mankind is eternal happiness.

To this chief aim of mankind all earthly aims must be subordinated. This chief aim cannot be realized through human direction alone but must obtain divine assistance which is only obtained through the Church. Therefore, the State, through which earthly aims are obtained, must be subordinated to the Church. Church and State are as two swords which God has given to Christendom for protection; both of these, however, are given by him to the Pope and the temporal sword by him handed to the rulers of the State."

Gregory VII (Hildebrand), an eleventh century pope: "The Pontiff alone is able to bind and to loose, to give and take away, according to the merits of each man, empires, kingdoms, duchies, countships, and the possessions of all men."

Innocent III, in the thirteenth century, stated his convictions on the primacy of the papacy as follows:

"The Lord left to Peter the government not of the Church only but of the whole world. Single rulers have single provinces and single kings have single kingdoms, but Peter (the Pope), as in the plenitude, so, in the extent of his power, is pre-eminent over all, since he is the vicar of Him whose is the earth and the fulness thereof, the whole world, and all that dwell therein."

When France separated church from state in 1905, the first article of the Law of Separation read: "The Republic guarantees liberty of conscience. It guarantees the freedom of public worship, with . . . restrictions in the interest of public order. . . ." Pius X's reactions were contained in an encyclical issued in 1906:

"In virtue of the supreme authority which God has conferred upon Us, we disapprove and condemn the law passed in France separating Church and State . . . because it is profoundly insulting to God, whom it officially repudiates, by laying down the principle that the Republic acknowledges no form of worship, because it is a violation of natural law, the law of nations and public fidelity to treaties, because it is opposed to the divine constitution of the Church, her essential rights and liberty. . . ."

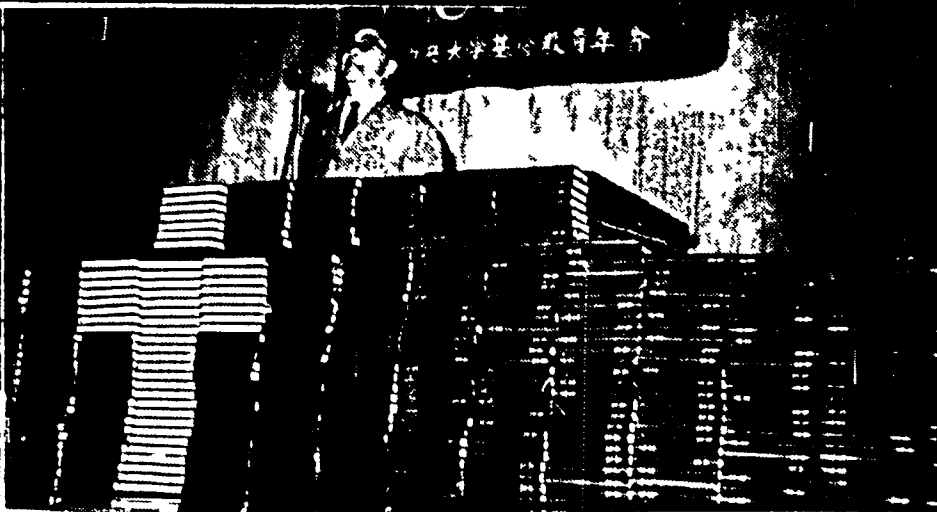
*Civiltà Cattolica*, chief Jesuit organ published in Rome, said, in its issue of April, 1948:

"The Roman Catholic Church, convinced, through its divine prerogatives, of being the only true church, must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error." ". . . In a state where the majority of the people are Catholics, the Church will require that legal existence be denied to error, and that if religious minorities actively exist, they shall have only a *de facto* existence without opportunity to spread their beliefs."





Young boys carrying the Shinto shrine.



Dr. Saito speaking at Chuo University.

## Two Impressions in Contrast

By Johnni Johnson

About two blocks from our house in Tokyo is an intersection which turns into a shopping district. The street is narrow, hardly wide enough for two cars to pass. The pavement is broken, often muddy and treacherous underfoot.

Any hour of the day the street appears busy. At the corner you will probably see the fisherman cleaning his day's wares, watched by half a dozen neighborhood children. Two doors down the street, steam hisses from the laundry shop window. Across the street, the hardware shopkeeper may be selling a couple of rice bowls or a tea kettle. Between there and the corner are other shops belonging to the milkman, the green grocer, the umbrella, and the candy men.

We often pass through this street and usually the Japanese pay us no more than passing-glance attention. But one Saturday afternoon in September four of us walked onto the block with our cameras, and before we knew it, the whole street was abuzz for our benefit. Well, no, it wasn't exactly that.

To begin with, September is a Shinto festival month. Every day—it seemed to us—some neighborhood was celebrating with appropriate ceremony.

It is never hard to tell when a certain community is preparing for a festival. Lanterns and flowers and white prayer papers are hung on house gates and stores. A store front is cleared to receive the vegetable and other offerings made to insure a boun-

tiful rice crop. A bamboo stage is erected in a central place for part of the celebration—late at night and often accompanied by a drunken orgy.

I remember this particular rainy Saturday well. We missed one good camera study because a little girl, carrying her sleeping baby brother strapped to her back, was too bashful to pose in front of the lantern-decked gate of a fine Japanese house.

But there was no timidity on the shopping street.

"*Chotto matte, chotto matte* (just a minute)!" a man called to us as he ran by and turned the corner just ahead. Two or three minutes later he returned leading a shrine procession.

"*Wasshoi, wasshoi, wasshoi*," chanted a dozen teen-age boys as they zigzagged down the street bearing an ornate portable shrine on their shoulders.

We learned later that it is considered quite proper to rock the shrine quite violently as it is carried down the street. It is thought that the shrine will bless the people of the community as it makes its rounds past houses and shops.

While the boys carried the shrine, younger children, in gay holiday kimonos, paraded around beating a large drumlike *sake* barrel and carrying a small shrine of their own.

I remembered the festival some two weeks later when Annie Hoover (a fellow missionary) and I sat at the front of the auditorium in Chuo University in Tokyo. The hall was crowded as hundreds of students—most all of them young men—came to a YMCA meeting. School officials told us 3,500 were present. The occasion

was the presentation of English-Japanese New Testament to every member of the student body, a gift from Gideons International.

Dr. M. Ray McKay, a member of the 1951 Japan Preaching Mission, had been asked to speak at the meeting. Missionary Edwin B. Dozier was along to interpret for him.

After the preliminaries of introductions and greetings, Dr. McKay was presented.

"In the hands, minds, and hearts of young men is the future of the world," he began.

And my mind flashed back to the young fellows chanting "*wasshoi, wasshoi*" in their ignorant attempt to please the gods of their empty faith.

At the same time I thought about the 3,500 young men in that YMCA meeting. In front of them were stacked the Bibles soon to be put in their hands. Someone had appropriately stacked the Bibles so that the red page edges formed a cross just beneath the speakers' stand.

Most of those students—as we learned later—were not Christians. That afternoon they heard Dr. McKay define the Bible as a textbook dealing with right motives and designed to guide men of Christian character and integrity whom the world needs so desperately.

Chuo University students now have the New Testament—God's powerful revelation of himself in Christ Jesus—in their hands to read and study and accept if they will.

Perhaps through the efforts of the Gideons and others the Bible will be made available to other groups of university students in Japan.

# Missionary Family Album

ADAMS, Rev. and Mrs. Heyward L., of Nigeria, have moved from Florida to 818 West Seventh Avenue, Corsicana, Texas.

ASKEW, Rev. and Mrs. D. Fay, of Argentina, are home on furlough at 347 Cone Blvd., Panama City, Fla.

BAGBY, Rev. and Mrs. T. C., are permanently located on their new field. Their address is: Av. Pedro de Toledo 308, São Vicente, via Santos, São Paulo, Brazil.

BELL, Rev. and Mrs. Lester C., have completed language study and are located on their field of service. Their address is: Caixa Postal 128, Presidente Prudente, São Paulo, Brazil.

BLAIR, Rev. and Mrs. William Judson, of Argentina, announce the birth of Martha Louise, Oct. 10, 1951, in Buenos Aires.

CHRISTIE, Rev. Alonzo B., emeritus missionary to Brazil, died at his home in Corpus Christi, Texas, on October 26, 1951. He was seventy-five years of age.

COCKBURN, Dr. and Mrs. S. H., have reached their permanent field of service and may be addressed: Bolanos 262, Buenos Aires, Argentina.

COCKRUM, Rev. and Mrs. Buford E., have returned from furlough to Baptist Mission, Ogbomosho, Nigeria, West Africa.

COMPTON, Rev. and Mrs. Charles E., have a new address. It is: Caixa 78, Campo Grande, Mato Grosso, Brazil.

CONGDON, Rev. and Mrs. W. H., announce the birth of Ronald on October 7, 1951, in Ogbomosho, Nigeria, West Africa.

COOPER, Rev. and Mrs. W. L., have returned from furlough to Bolanos 262, Buenos Aires, Argentina.

DUNAWAY, Rev. and Mrs. A. G., have returned from furlough to Baptist Mission, Okuta via Shaki, Nigeria, West Africa.

ENETE, Rev. and Mrs. W. W., ask that their mail be addressed to: Caixa Postal 320, Rio de Janeiro, Brazil, and never to the college. Mrs. Enete's mother, Mrs. W. C. Armstrong, died at her home in Springfield, Missouri, on October 16, 1951.

GARRETT, Mr. and Mrs. Marvin L., are now located on their field of service and may be addressed: Baptist Boys' High School, Oyo, Nigeria, West Africa.

GRANT, Rev. and Mrs. Worth C., announce the birth of Deborah Teague, on October 19, 1951, in Tokyo.

GREER, Jenell, is now located in Thailand. Her address is: 21/1 Chitlom Rd., Bangkok, Thailand.

HAIRSTON, Martha E., has a new address. It is: Caixa 758, Campinas, São Paulo, Brazil.

HARPER, Rev. and Mrs. Leland J., are now located on their permanent field of service and may be addressed: Casilla 286, Asunción, Paraguay.

HARRIS, Rev. and Mrs. L. O., of Hawaii, announce the birth of Linda Knight, on Oct. 2, 1951, at Queen's Hospital, Honolulu.

HARRIS, Rev. and Mrs. R. L., have arrived at their permanent station and may be addressed: Apartado 3177, Lima, Peru.

HAVERFIELD, Rev. and Mrs. William M., are now in the States on their way from Ecuador to Mexico, their new field of service. They may be addressed: Route 1, Box 89-A, Lampasas, Texas.

HEADRICK, Rev. and Mrs. Harvey O., have a change of address from São Paulo, Brazil to Caixa 109, Mandaguari, Paraná, Brazil.

HICKMAN, Rev. and Mrs. W. A., are now located on their permanent field of service and may be addressed: Casilla 286, Asunción, Paraguay.

HICKS, Rev. and Mrs. Marlin R., have arrived in Chile and may be addressed: Casilla 3388, Santiago, Chile.

HILL, Rev. and Mrs. Pat H., have returned from an emergency furlough to their station at Baptist Mission, Ogbomosho, Nigeria, West Africa.

HOPEWELL, Cladys, is now located in Thailand. She may be addressed: 21/1 Chitlom Rd., Bangkok, Thailand.

JOINER, Rev. and Mrs. Garreth E., have completed language study and are located on their permanent field in Quito, Ecuador, Casilla 503.

KOLLMAR, Dr. and Mrs. George H., are now located on their permanent field and may be addressed: Apartado Aereo 862, Barranquilla, Colombia. Dr. Kollmar is surgeon in the new hospital in Barranquilla.

LANIER, Minnie Lou, has returned from furlough to Caixa Postal 320, Rio de Janeiro, Brazil.

LAWTON, Rev. and Mrs. Wesley W., announce the birth of James Wesley, on Nov. 1, 1951, in Charlotte, N.C.

LOVEGREN, Dr. and Mrs. August, new appointees for the Near East, are located at 4378 McCart Avenue, Fort Worth, Texas. They expect to sail for their field of service sometime in January.

McMILLAN, Rev. and Mrs. H. H., would like their address changed to: c/o Rev. Talmadge Sands, Zion Baptist Church, P.O. Box 516, Nassau, N.P., Bahama Islands.

MOORE, Bonnie, of Nigeria, is home on furlough and is taking classes at Southwestern Baptist Theological Seminary, Fort Worth, Texas.

MORGAN, Rev. and Mrs. Quinn, report the birth of Larry Nathan, on Oct. 31, 1951, in Ogbomosho, Nigeria.

(Please turn to page 29)

## In Memoriam

### Alonzo Bee Christie

Born October 23, 1876  
Elkhorn, Kentucky

Died October 26, 1951  
Corpus Christi, Texas



Dr. A. B. Christie, emeritus missionary who served in Brazil from 1908 to 1946 was educated at William Jewell College, Ottawa University, Newton Theological Institution, and Southern Baptist Theological Seminary. Following several years in various pastorates, he and Mrs. Christie, formerly Martha Anna Cloud, of Stella, Missouri, were appointed by the Southern Baptist Foreign Mission Board in 1907.

Among other responsibilities, his work in Brazil included the presidency

of the Building and Loan Society of South Brazil, the Campos Baptist Academy, and the Baptist Bible Press, and general missionary in the State of Rio de Janeiro. He founded the *Colégio Batista Fluminense*, Campos, Brazil, which enrolls more than 1,000 students.

The November, 1951, issue of *The Commission* carries on pages 18 and 19 a statement from Dr. Christie on the principles and methods employed in the development of the many self-supporting Baptist churches in Brazil.

# EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD

## Missionary Shares Blessings Of Annual Mission Meeting

Tokyo, Japan

It is a special joy in this letter to share with you some of the blessings which God has given to us during our annual



Leslie Watson

Mission meeting. Every Southern Baptist missionary in Japan, with the exception of one or two who were ill, gathered in Tokyo. For us it was a time of getting acquainted with most of the seventy-three missionaries the first day or two.

Your hearts have thrilled at times when you saw or met a "real, live missionary." We are so new that we hardly feel as though we are missionaries; so, when these friends began coming in from over Japan, our hearts skipped beats every once in a while. Then, as we met them and had fellowship with them for a full week, our rejoicing knew no bounds.

Business took the major part of the time; but it was all the King's business; and, as we were learning so much about the people and work of our mission, every moment was interesting. Splendid reports were given by the workers from each of our schools, churches, mission points, and committees.

They told of souls being saved, of the growth of many young Christians, of the enlarging Sunday schools and Bible classes, of people who traveled hours and miles to get to a meeting where Christ was being preached or to talk to a missionary concerning this "new" way of life. They told of our schools—Seinan Gakuin, with its university, seminary, and Woman's Missionary Union training school; of Seinan Jo Gakuin, with its high school and college. The Goodwill Center report showed marvelous work being done there.

On Sunday afternoon we experienced real Christian love and concern. It was a meeting conducted especially for the missionary children who do not have opportunities to hear the gospel in English or to make any public profession of faith in Christ. The missionaries bring their entire families to this special evangelistic service.

As little hearts listened to the message it was evident that we adults were benefiting just as much as they were. During the invitation five children stepped out to trust and acknowledge the Saviour, and it was a time of dedication to him on the part of every adult in the meeting. We wondered and marveled again at the

matchless, marvelous grace of God.

Surely your prayers are being answered as the gospel is made known in this land of Japan. One missionary reported that since going to his station he has been able to do little other than baptize those who have come to Christ and have received him as Saviour and Lord. This has been so because he is the only ordained person among several churches and many mission points who is available for such service.

Let us share with you the theme of this mission meeting; "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith" (Galatians 5:22).

## Recife Training School Has 61 Girls From Ten States

Recife, Brazil

The Training School is going along just fine this year. The sixty-one girls from ten states are working in twenty-



Maye Bell Taylor

two of our Baptist churches here in the city. During their spring vacation, several girls directed Bible schools and taught study courses. They do good work in the churches; but the churches want to give them three or four jobs, forgetting that they are students.

Of the eight girls who will finish this year, three will marry preachers, one will

go to Bolivia as a foreign missionary, one will enter nurses' school, and the others will teach in our Baptist schools or open tiny little schools in the far interior.

One of our senior girls talked to me last night about a place where there are several families of Christians, but no church or mission or school for their children. It is far from any highway; therefore, it is hard to get to by car. She wants to go there next year to open a day school and Sunday school and win many people to Christ.

## Missionaries Impressed With Gilead Hospital In Jordan

Beirut, Lebanon

I guess we are about the movin'est people in the world. Now we are in Beirut and expect to stay here for the

next six to nine months. We are here to continue our language study until the Board officially takes over the responsibility of the Gilead Hospital in Jordan.



Lorne Brown

We have had a wonderful five months in Jordan since last we wrote. The hospital and mission work in Ajloun has more than fulfilled our expectations. We have found there a most devoted group of Christians on the staff. Five of them have been baptized during the past four months. A very fine evangelistic program is carried on with



This chapel, located on the banks of the beautiful Soyang River just a few feet north of the 38th Parallel in central Korea at a place called Kwandae-ri, is constructed of native logs and covered with rice straw. It was dedicated by the Headquarters Second Infantry Division last summer. Baptist Chaplain H. L. Gillenwaters conducted the first service and the men who attended advanced northward some days later, leaving others a place of worship.

regular daily services in the hospital and weekly services in several of the nearby villages.

The medical work too has been most satisfying. I feel so often that I am doing things that I'm not really qualified to do, but if I don't do it for them no one else will. So far the Lord has been very good to my patients. It is very stimulating, too, and keeps me referring to my books.

We are fortunate to have excellent nurses. A nursing school has been carried on for the past few years by the founders of the hospital. Unfortunately, the hospital still lacks electricity and X-ray and good laboratory facilities; but we are hoping that these deficiencies can be remedied soon.

We all feel that we are greatly privileged to step into this excellent work and carry it on for our Lord. We are continually amazed at the generosity and hospitality of the Arabs. It is a joy to work among them.

While writing this letter yesterday I was rather abruptly interrupted by the birth of our third daughter, Rebecca Allen. Another girl is quite a blow to our Arab friends who have been praying for months that it would be a boy. We, however, like girls.

*Never Say "Splendid"  
Until You See Nikko*

*Fukuoka, Japan*

We have just returned from our annual Mission meeting, held this year in Tokyo, and found twenty-one letters awaiting us. What a pleasure it was to sit down and read them; it brought you so close. Our W.M.U. convention had some one hundred present—the largest we have had. The meeting was a good one. It is amazing how fast we are developing.

We are laying the foundations of our work for a long time to come and it takes careful thought and prayer and planning. We have committees—executive, property, language and personnel, furlough, car, medical, publicity, and audio-visual. That divides the responsibilities and leads to more and better work.

During the meeting the children had vacation Bible school. And did they enjoy it! Mike, along with five others, gave his heart to Jesus and took him as his Saviour. We are very happy over his decision.

From Tokyo we went to Nikko to stay about three days. There is a saying in Japan never to say "splendid" until you have seen Nikko. At Nikko, meaning sunshine, there is a beautiful lake and waterfall. The fall plunges for some 330 feet and is quite breathtaking. Rivaling the beauty of nature are the buildings

erected by the third shogun of Japan some three hundred years ago.

The shrines, both Buddhist and Shinto, were built as a burial place for the first shogun and his grandson. The warlords begged themselves to send the most lavish of gifts to be used in the building of the shrines. One, poorer than the others, sent 40,000 trees to be planted there. These are cryptomeria, a member of the redwood family, and now tower in majestic splendor beside the walks and behind and around the shrines.

You enter the giant torii and pass from gate to gate, each more lovely than the past with beautiful hand-carving and delicate coloring, until you enter the inmost shrine room with its hundred gorgeously painted birds on the ceiling, all gilded with gold on every side.

One of the attendants at the shrine, upon inquiry, knew a little of Christianity and pulled out a Gospel of John from under Buddhist literature. We asked him to read John 3:16, explained it to him, and promised to pray for him. He was very much interested and promised to read the Gospel.

*Japan Baptist Convention  
Plans For Neglected Areas*

*Tokyo, Japan*

One of the highlights of the summer was the meeting of the Japan Baptist Mission here in Tokyo. This meeting, attended by seventy-two of the seventy-four missionaries on the field, provided an opportunity for our getting acquainted with our fellow missionaries of Japan, enabled us to make plans for another year's missionary work, and brought a period of spiritual refreshment.

We were all inspired and greatly benefited by the messages brought daily by Dr. H. C. Goerner, professor of missions and comparative religion at Southern Baptist Seminary, Louisville, Kentucky. The Mission meeting brought to our minds a fresh appreciation of the foundations in mission work which have already been laid, a startling awareness of the vastness of the task that lies before us, and a renewed realization that the only way we can ever make the impact upon this nation for Christ which needs to be made is through the power of the Holy Spirit.

Just a week after the Japan Baptist Mission had its closing session, the Japan Baptist Convention convened at Nikko for its annual meeting. Nikko, a resort center in the mountains about ninety miles north of Tokyo, is famous for its stately redwood trees, its ornate temples and shrines, and its magnificent lakes, mountains, and waterfalls.



Kathleen (Mrs. Robert H.) Culpepper



Thelma (Mrs. M. F.) Moorhead



## Power of God

By Frances Sharp Jennings

**I**t was a decisive Sunday morning when a Catholic priest in the little seaport town of La Escala, Italy, went to church, read to the congregation a letter in which he renounced his faith in the Catholic Church, and stated his conversion experience.

Earlier that morning he had sent a letter to his father explaining his reasons for such action. Also he had sent a letter to the bishop giving the same explanation and assuring him that he had observed all ethical practices in regard to confessions, masses, etc., up to the moment. He left the church quietly, went to his home, took off his habit, and put on a civilian suit.

Only one man from the congregation came to try to persuade him to deter from his decision. His next visitors were his family, including father, brother, and aunt. Later he was visited by the head priest of the town.

Needless to say that his family and friends have done all in their power to discredit his testimony, even to the extent of sending out a report that he had become mentally unbalanced. You can well imagine what such a report and such unsympathetic encounters have done to him emotionally.

However, he has since been thoroughly examined by an unprejudiced psychiatrist who has pronounced him mentally sound. Such assurance has helped him immeasurably to regain much of his self-confidence. He has proved his sincerity and love to Christ in the face of such opposition.

On the Sunday that he made his  
(Please turn to page 27)

The language barrier has never seemed greater, for it seemed that even after six months of language study, we could understand no more than isolated words and phrases. We were impressed with the vision which the convention seemed to have of carrying the gospel to all of Japan. There was a strong insistence that the gospel should be carried to heretofore neglected areas of Japanese life—the rural districts, the coal-mining sections, and the northern regions of Japan—and steps were taken to bring these objectives to realization. We were also impressed with the truly democratic nature of our Baptist policy as it is taking root in a nation and among a people who heretofore have known little of democracy.

Recently we met the *President Cleveland*, the ship which brought us to this land, and welcomed nine new missionaries to Japan. The new missionaries are Rev. and Mrs. Ralph Calcote, Rev. and Mrs. Calvin Parker, Rev. and Mrs. William Jackson, and Misses Hannah Barlow, Johnni (Betty Jane) Johnson, and Dorothy Lane. We are happy to have these new missionaries with us—not only because they will be valuable co-laborers with us in the task of seeking to win the Japanese people to Christ, but also because we are no longer the new missionaries.

We wish you could know Cathy in these days when she is so full of curiosity and is learning so fast. She has been walking since a little before her first birthday, and she talks almost constantly, speaking a little English, a little Japanese, and a lot of "Cathy talk."

We are hoping that by these letters we may bring Japan a little closer to your hearts, even as you, by your letters, keep

us informed of your activities. We are grateful for all of the letters that you have written to us and for all of the prayers that you have offered on our behalf.

#### *New Church Is Credit to Baptists of Costa Rica*

*San José, Costa Rica*

By the help of the Lord and the liberal giving of the members of the church we have completed the new building at Guadalupe and had the dedication.



Van Earl Hughes

It really is a credit to any field; and my best critics, the new missionaries, seemed to be pleased with the construction and appearance. The church raised nearly \$2,000 for the furniture. In

addition, they will pay an additional \$300 on the new piano that we bought on time payment. We have thirty lovely benches.

The building will accommodate thirty more; but these seat 150 people easily, and that is just right for the present regular crowds. On the night of dedication we had 402 people seated (rented chairs) and still some space left. We are happy over the capacity.

For the dedication sermon and a week of revival services, we again invited Dr. José Maria Ruiz, ex-priest from Nicaragua, who has been a Baptist preacher for about eleven years. He really preached his heart out and preached out of the heart of the gospel. We had about thirty-five conversions. Also there was really a revival among our members, both in Guadalupe and in San José.

We had a baptismal service recently—ten candidates from the First Baptist Church—and hundreds saw a New Testament baptism for the first time. The baptism is high where it can be seen.

#### *"Our Labors in China Have Not Been in Vain," Says Missionary*

*Bonham, Texas*

The last time I wrote you we were being surrounded by communists in China. For eighteen days after the bamboo curtain fell across our pathway we heard nothing of what was happening outside of China. After communists take over you know nothing of the truth of affairs outside, and within their domain you hear nothing but lies and more lies.



Rex Ray

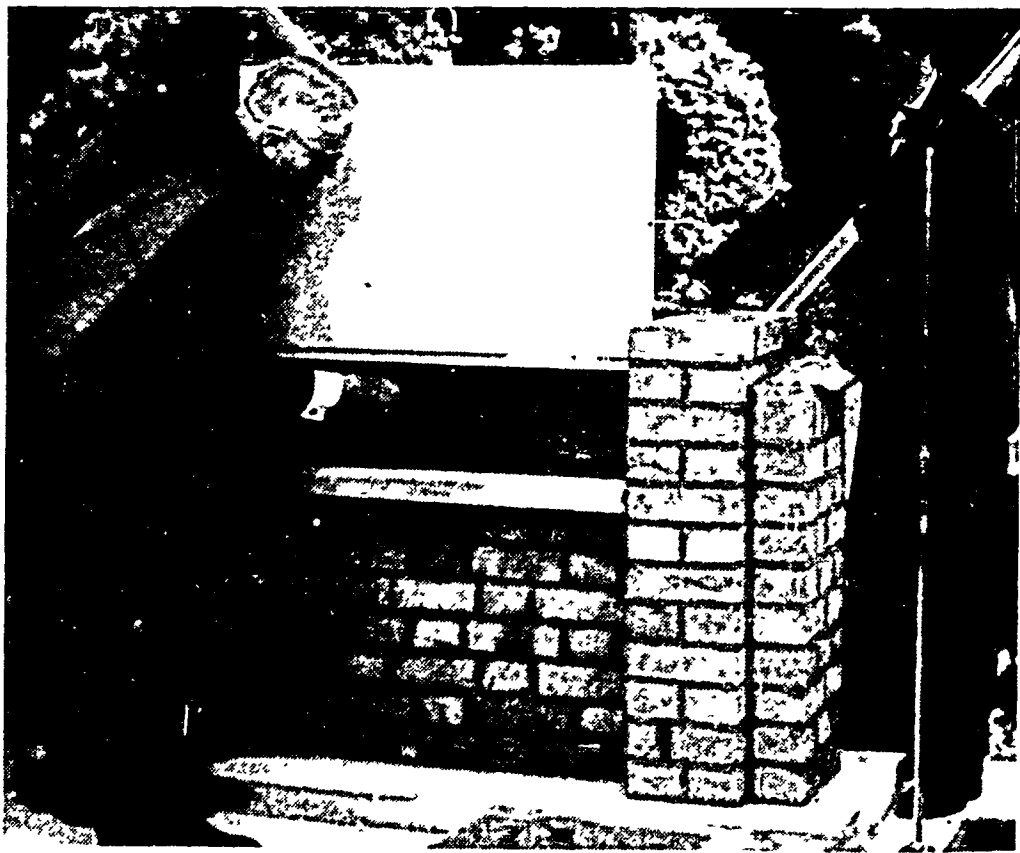
But, praise the Lord, for he led us safely through the stormy days and the stormy seas along the southern coast of China.

During this year in our glorious America we have been speaking in Schools of Missions in Texas, Oklahoma, Missouri, Kentucky, and Tennessee. It has been heavenly to be with our Baptist hosts.

In September, 1919, just thirty-two years ago, I was appointed a missionary to China. These were years of seed sowing, tears, and joyful harvesting of souls for the glory of our Lord who bought them with his own blood.

The doors of China are closed now, and we no longer hear the footsteps of Christ's missionaries marching to China. But like the oyster that closes its hard shell about something within that will grow into a lustrous pearl, so China has

Dr. George W. Sadler (left), secretary for Africa, Europe, and the Near East for the Southern Baptist Foreign Mission Board, laid the cornerstone for a building at Spurgeon's College, London, on a recent trip to mission fields under his supervision. Photographs of the occasion came from Dr. F. Cawley, principal of the school, with these words: "They come with a warmth of heart to one who showed us a pilgrim laying the foundation stone of the Pilgrim Way (the building); an American who bound more tightly upon us ties of race and culture; a Baptist who was a brother in the faith handed down to us by our fathers, unforgotten and unforgettable." The honor came to Dr. Sadler because Southern Baptists made the school a gift of \$20,000 for the restoration of its cloisters following the destruction of World War II.





locked within its Red shell the gospel that will produce pearls to adorn forever those mansions the King of kings is now building. The Book tells us that our labors have not been in vain in China.

When the doors closed on the field that Missionary Paul wanted to work in, he heard a call from another land, "Come over and help us." So it is with your servant. Our China doors have closed, but we have the call from Korea, "Come over and help us."

Yes, it is a call to work among Chinese prisoners of war, to preach the gospel to Koreans, to help in relief work among thousands who no longer have homes or food and few clothes as another winter rolls down upon them. It will be our hands ministering to the hungry and needy for you in the name of our Lord and Master. What you give and send is all that we will have to use for Jesus among his people.

I hope and pray, if it is the Lord's will, to sail soon for Korea. Mrs. Ray is not permitted to go at this time.

Please pray for Dr. N. A. Bryan and myself as we go to join Dr. John Abernathy who is so heroically carrying our Baptist work on alone for the Lord in Korea.

My mailing address over there will be: Rex Ray, c/o John A. Abernathy, Baptist Mission, A. P. O. 59, c/o Postmaster, San Francisco, California.

#### *Lone Missionary Tells of Work in Section of Brazil Still Primitive*

*Vila Amambai, Brazil*

In Amambai we are so remote from any center of civilization that the war has no effect on the lives of my people, except in the ever-increasing prices of food. We are safe from the atomic bomb, for no one would waste one on these "wilds"; but I cannot help but feel that the time is so short and there are so many to be won!

Our state is so big; the workers so few. I want to do more traveling and evangelizing in these neg-



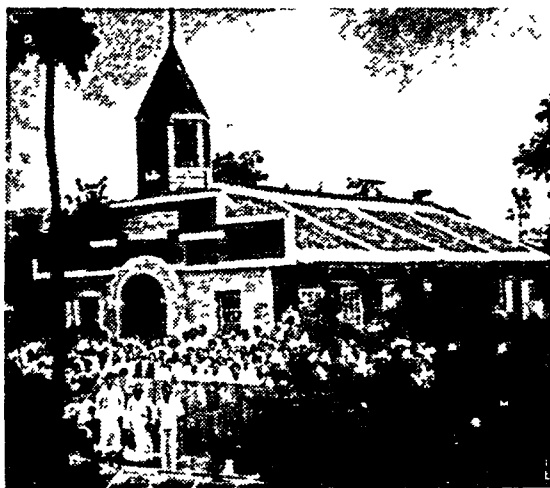
Anna Wollerman



Rear view of the Baptist Orphan's Home, out from Belo Horizonte, Brazil. It is supported by the Brazilian Baptist Convention.

lected places, but there are so many difficulties involved. Many places are accessible only by horseback and I cannot go alone into remote places. To visit and encourage the believers and preach at the stations begun by Missionary Clyde Hankins, one would have to have a truck or jeep. There are no regular bus or truck lines and naturally no rail service. You just get a truck when, as, and if, you can, climb on top of the cargo, and go. Then you wait until a truck is going back and get on it; all of which would be easier for me to do if I had some other missionary or worker to travel with me.

Sometime ago we went to preach at the farm home of a member's father. Imagine the thrill and yet the responsibility of giving the "good news" to over seventy-five people gathered there, more than thirty of whom raised their hands saying that they had never heard the gospel preached before. After we left, twenty-



The Baptist Church, Chilsen, Korea, is a product of faith, prayer, hard work, and Baptist relief. See article, "The Church of Great Price," by Mrs. John A. Abernathy, page eight of the October, 1951, issue of *The Commission*.

five more arrived. Here time means nothing (no one has clocks), and it is difficult to mark a certain hour for services.

My newly remodeled house is such a pleasure. Sometimes I have to pinch myself to believe that I'm not dreaming when I awake in the morning in my nice, clean, airy bedroom. The two rooms that I built anew—my living room and bedroom—are of brick, painted white outside and light blue within. My house is the only one in town with glass windows, so I have to stay on the good side of all the little hoodlums!

The house is ceiled and screened, so my fights with flies, mosquitoes, bugs, and snakes are over. It still wouldn't win any prize in a "better homes" contest; but it is quite a transformation of the old "dump," as the little boy in Corpus Christi called my house when he saw a picture of it. The new rooms are joined to the old frame, which is kitchen, storeroom, and shower room.



The building of the Baptist church, Guadalupe, Costa Rica, which has recently been completed and dedicated, is described in an epistle from Missionary Van Earl Hughes on page 24.

My Eva, the most amazingly inefficient cook and helper in the world, surprised me the other day with her ingenuity. I was "complaining" because we couldn't ever have anything "green" for dinner and said I was getting tired of only beans and rice. It being impossible now to find any kind of vegetable, she put green cake coloring in the rice and was so pleased with herself because she put something "green" on the table to "vary" the menu, as she said.

## Japanese Christians

*(Continued from page 13)*

that it was a miracle because the little boy should have died from the fall. This has impressed the people of Yoshinamura.

Then, there have been visible results to the preaching of God's word in the village. They are much more than was imagined by those who first planned the worship services. Mr. Fukuhara admits that the purpose in his going in the first place was to contact some people about getting a place along the river where the men and boys of Oi Machi church could go for a camp.

There had been about twenty professions of faith at the first of this year, and the hope and expectation is that soon there will be twenty-five candidates for baptism. This will be the nucleus of another Baptist church which will shine forth in that valley and will call people to faith in Christ.

This is only one of many instances in Japan which show anew the fact that God's word will not return unto him void.

# New Appointees

Clip and mount in your volume  
of the *Missionary Family Album*

Appointed October 9, 1951



## CARNEY, MARY RUTH

b. Lufkin, Texas, Sept. 2, 1926; ed. Hannibal-LaGrange Junior College, Hannibal, Mo., A.S., 1945; Culver-Stockton College, Canton, Mo., 1946 (summer); William Jewell College, Liberty, Mo., A.B., 1947; S.W.B.T.S., M.R.E., 1950. Student assistant, William Jewell College, 1946-47; student worker, library, S.W.B.T.S., 1948-50; associate in Training Union Department, La., 1950-present. Appointed for Brazil, Oct., 1951. Permanent address: 1205 Grace, Wichita Falls, Texas.

**BRAZIL**

## FULLER, ALETHIA BLANCHE

b. Abilene, Texas, July 30, 1924; ed. Hardin-Simmons University, Abilene, B.A., 1945; Baylor University School of Nursing, Dallas, R.N., 1948; S.W.B.T.S., M.R.E., 1951. Secretarial work (part-time) Hardin-Simmons University, 1941-44; office worker, University Baptist Church, Abilene (part-time), 1944-45; staff nurse, Baylor University Hospital, 1948-49; nurse, Woman's Building, Southwestern Seminary, 1949-50; nurse, Harris Hospital, Fort Worth (part-time) 1951; staff nurse, Baylor University Hospital, 1951-present. Appointed for Nigeria, Oct., 1951. Permanent address: 742 Sandefer St., Abilene, Texas.

**NIGERIA**



## LEE, WYATT WAIN

b. Carroll, La., March 2, 1921; ed. Howard Payne College, Brownwood, Tex., B.A., 1948; S.W.B.T.S., B.D., 1951. Radio operator for battery commander, U.S. Army, 1940-46; mission pastor, Brady Association, Home Mission Board, 1946-48; pastor, La Loma Mexican Baptist Mission, Fort Worth, 1948-51. Appointed for Mexico, Oct., 1951. m. Edrie Elizabeth Morris, Jan. 19, 1946. Permanent address: 7440 Sundown, Houston, Texas.

## LEE, EDRIE ELIZABETH MORRIS

(MRS. WYATT W.)

b. Davilla, Texas, Sept. 28, 1921; ed. Sam Houston State Teachers College, 1938-39; Memorial Hospital School of Nursing, Houston, R.N., 1942; Howard Payne College, Brownwood, B.A., 1948; S.W.B.T.S., 1949-50. Head nurse (floor) Memorial Hospital, Houston; surgical supervisor, Latin American Hospital, Puebla, Mexico; obstetrics supervisor, Memorial Hospital, Houston; nurse, Memorial Hospital, Brownwood, 1942-48. Appointed for Mexico, Oct., 1951. m. Wyatt Wain Lee, Jan. 19, 1946. Children: Patricia Elizabeth, 1949; Carla Ann, 1951.

**MEXICO**



## LOVEGREN, LLOYD AUGUST

b. Yachow, Szechwan, China, Dec. 11, 1921; ed. University of Minnesota, 1938-39; Howard College, B.S., 1942; Bowman-Gray School of Medicine, M.D., 1946; S.W.B.T.S., 1949-50. Chemist, Huntsville Arsenal, Huntsville, Ala., 1942-43; medical student, U.S. Army (ASTP) 1943-46; intern, Jefferson Hillman Hospital, Jefferson Tuberculosis Sanatorium, Birmingham, 1946-47; medical officer, U.S. Army, 1947-49; resident physician, City-County Hospital, Fort Worth, Texas, 1950-51. Appointed for Near East, Oct., 1951. m. Alta Lee Grimes, May 15, 1951. Permanent address: 8212 Fourth Avenue, South, Birmingham 6, Ala.

## LOVEGREN, ALTA LEE GRIMES

(MRS. LLOYD A.)

b. Cedartown, Ga., Nov. 17, 1922; ed. Brewton-Parker Junior College, Mt. Vernon, Ga.; Tennessee College for Women, A.B., 1946; S.W.B.T.S., B.D., 1949; secretary, National Oil Products Co., Cedartown, 1941-42; payroll clerk, Cedartown Yarn Mills, 1942-43; bursar, Tennessee College for Women, 1943-46; secretary to W. T. Conner, S.W.B.T.S., 1947-49; secretary, Gambrell Street Baptist Church, Fort Worth, 1949-51. Appointed for Near East, Oct., 1951. m. Lloyd August Lovegren, May 15, 1951.

**NEAR EAST**



# Pioneer of Modern Missions

(Continued from page 3)

in translation and the production of Christian literature be overlooked.

The West Indies, with their Negro slave population, made an early appeal to British Baptists, and the first of a succession of missionaries landed there in 1813 to receive a warm welcome from the people. The response to the gospel of redeeming love was immediate and widespread and the work grew rapidly. It was not long before the sufferings of many of the slaves, through the conditions in which they lived and the cruelties that were imposed upon them, stirred the anger of the missionaries and led them to take action.

This was particularly true when slaves were flogged for attending Christian meetings and services. As was true in the past, so once more the hour brought forth the man. William Knibb landed in Jamaica in 1824 and before long he became the champion of the slaves. Fearless and dauntless, he labored unceasingly for their emancipation against heavy odds and risk to his life. By the request of his brother missionaries, he carried the fight to Britain, speaking at great meetings and giving evidence before Parliamentary committees.

It was a favorable hour. The fifty years' fight against slavery in the British Empire was drawing to its climax and changed political conditions in Britain facilitated its course. By Act of Parliament in 1833 the system received its death blow and Knibb was among the heroes of the hour.

A few years after this, the Jamaican

Baptists undertook responsibility for the maintenance of their work and expressed their faith by sending missionaries abroad, notably to the Cameroons. The Baptist Missionary Society established in 1843 the theological college in Kingston which continues to this day, and the Society has rendered help from time to time in advice, finance, and the securing of ministers from the homeland.

One example is the Calabar High School for boys in Kingston, which has a notable record in training lads with Christian convictions or with a Christian background for leadership in public, professional, academic, and athletic life throughout the West Indies and beyond. Today British Baptists are once more displaying their kinship with their Jamaican brethren through spontaneous gifts toward relieving the suffering caused by the recent calamitous hurricane. The Baptist Missionary Society is also extending its work in Trinidad.

From that memorable first contribution of thirteen pounds, two shillings, and six pence made by the Society's founders in 1792, the Baptist Missionary Society has been supported by the voluntary gifts of the churches. That support has never been greater than in the last decade of war and economic stringency when, almost without a check, the annual income from churches and individuals has risen from £101,781 in 1940 to £192,622 in 1950.

In former years, large donations were made by wealthy supporters, and the fact that in radically changed economic conditions the income has so

greatly risen is evidence that support of the Society is more broadly based than at any previous period in its history.

The flow of volunteers for missionary service which was, of course, checked during the war and the years immediately following it, is beginning to increase in volume to fill many existing gaps and to raise hopes of undertaking much needed expansions.

## Power of God

(Continued from page 23)

public profession in the Catholic Church he was taken by his father to a convent where he was under constant drilling by the monk. Later he was taken to another secluded place where he received visits from high Catholic officials. All this lasted about a month, and he bore it patiently. But finally he insisted on his freedom. Many unfortunate experiences have befallen the poor man since his renouncement, but he has proven his sincerity and loyalty to Christ.

This is how he came to know that he was wrong: Over a process of nearly two years he has been searching for the truth, having become disturbed by certain elements and doctrines of the Catholic faith. After he had read some books by Protestant authors he felt the need of talking to somebody.

He had heard there was a Protestant church in the town, so he sought an interview with the pastor. The church happened to be our Baptist church. After several secret interviews with the pastor and more reading he became convinced of his error and thus his decision on that Sunday morning.



ROWDEN, PAUL DENNIS, JR.

b. Atlanta, Ga., Dec. 27, 1924; ed. Emory University, Atlanta, 1942-44; Emory University, A.B., 1946; S.W.B.T.S., 1947-48; N.O.B.T.S., B.D., 1951. U.S. Naval Reserve, Emory University, 1943-44; hospital corpsman, U.S. Navy, 1945; pastor, Stapleton Baptist Church, Ala., (half-time), pastor, Durant Chapel Baptist Church, Ala., (half-time), 1949-present. Appointed for Near East, Oct., 1951. m. Marjorie Ann Cole, June 8, 1946. Permanent address: 1712 West Haven Drive, S.W., Atlanta, Ga.

ROWDEN, MARJORIE COLE  
(Mrs. Paul D.)

b. Atlanta, Ga., April 4, 1924; ed. Georgia State College for Women, 1941-42; Agnes Scott College, A.B., 1945; N.O.B.T.S., 1949-50; clerk, Citizens and Southern National Bank, Atlanta, 1942-47. Appointed for Near East, Oct., 1951. m. Paul Dennis Rowden, Jr., June 8, 1946. Children: Rebecca Ann, 1948; Robin Lynne, 1951.

NEAR EAST



# God Honored Our Faith

(Continued from page 15)

ment of the sudden death of the Baron. Apparently this would work against every prospect of ours in getting an option on any part of the lots which were being sold. But God's answer to our prayers came in a larger way. The Baroness decided to rent the entire property including the beautiful baronial palace, which crowned an elevation overlooking the lower campus and the whole Tijuca suburb. Again our hearts were thrown into a state of great agitation!

It was one morning when F. F. Soren, pastor of the First Baptist Church of Rio, went with me to visit the property that we had one of those experiences that are rare in life. We had been intimate and sympathetic friends for years and he was deeply interested in the future college. As we descended the hill from the palace toward the gate opening out on the Rua Dr. José Hygino, we paused for a few moments, standing on a large rock a few yards from the road, which rose a good deal above the surface and surrounding stubble.

As we looked around at the splendid panorama of beautiful verdure-covered hills and slopes of the suburb, and near at the wonderful property soon to be let on a year's contract to the highest bidder, and as we realized what an ornament it would be to the Master's cause in Brazil, our hearts burned within us. We had just been up to see what the proposed rental would be, and found it more than five times the amount at our command for such a purpose.

What could we do but pray? So there our hearts were enlarged in prayer and, as we stood with bared heads on the old rock, God was very real to us. Never will that day be forgotten. We stood and talked about "The college turrets which some day would rise somewhere thereabouts." We did not realize how definitely God was going to answer the longing cry of our hearts. God answers the prayer for his kingdom's strategic needs even though it proceeds from man's frailty!

The report was taken to the trustees of what we had found, with the recommendation that we "at-

tempt great things for God and expect great things from God." The trustees voted that we rent the property on a five-year contract, in the faith that up to the day we were to begin to pay the monthly rents the number of students necessary to pay it would be enrolled. This was not presumption, but faith. There was a chance for God to succeed with the plan.

Many things may happen to an infant school in the teething period. Rio College had to pass through a severe crisis during the second year of its existence. During the first year the fact was borne in on us constantly that to build up a college in Rio without the prestige of the government charter-system, giving the right to confer diplomas acceptable to the medical, law, and other finishing schools, would be wholly impossible. When the fact was brought to the trustees in annual session in 1909, two members gave their votes against the measure, saying that it involved the time-honored Baptist principle of separation of church and state. We were soon in the lime-light of a criticism which caused us much care and effort through many months.

Time cures many evils. The trustees were firm in their insistence on the necessity of the charter. The

Foreign Mission Board had long looked forward to the time when its representative might visit the fields. The whole policy for educational missions in foreign countries was up for consideration. On May 31, 1909, Secretary T. B. Ray arrived in Rio.

Years later, when Dr. Ray was in Rio again, he took me to a spot on the eastern boundary of the property near the little Trapicheiro stream, a spot sacred in the memory of both of us. There in seclusion on that first visit we had held a prayer meeting. The burden of our prayer in that hour was that our Father might be pleased to sometime give a part of that property to our dear college. Our faith was not great enough to embrace the whole then, but God gave more abundantly than we hoped or thought—he gave it all within twelve years from that date.

A new impulse in growth came with the new property and the charter. Behind the clouds the sun still shines!

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# MISSIONS VISUALIZED

Fon H. Scofield, Jr.

This is the first of a regular series of columns on visual aids in missionary education, all of which are designed to acquaint the reader with the resources available in the visual field and to suggest various methods of utilizing visual aids most effectively.

This month the missionary organizations of the churches are studying the organization of Southern Baptist agencies, how they function, methods of finance, etc. The following suggestions are made regarding visual material produced by the Foreign Mission Board to help at these points.

There are two black and white filmstrips available through your Baptist book stores which will be excellent supplements to the regular program material:

1. "The Foreign Mission Board of the Southern Baptist Convention," fifty-three single frames, sale \$2.50.

A survey of the departments and work of the Foreign Mission Board with illustrations from the home office and from the fields. The many activities of the Board are visualized through pictures, maps, and charts. Baptist opportunities and responsibilities in world missions are emphasized. The narration is furnished in a manual accompanying the filmstrip.

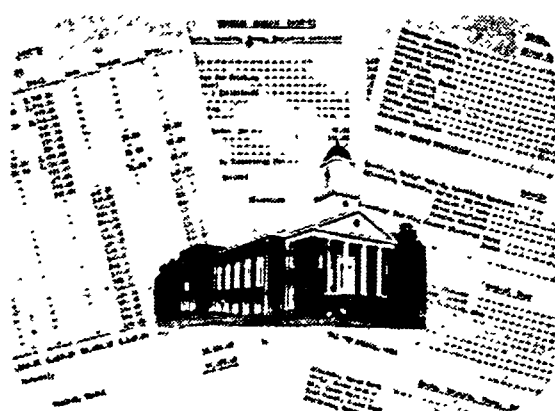
A 16-inch transcription, cut at 33 1/3 r.p.m., is available for use with the filmstrip. Program time is twenty-three minutes. Transcription sale, \$7.50; transcription rental, \$1.00.

2. "Let the Figures Speak," thirty-four single frames, sale \$2.00.

The annual budget of the Foreign Mission Board is visualized to tell the fascinating story of the world mission program of Southern Baptists. The need for advance in world missions is emphasized. Narration is contained in a manual accompanying the filmstrip.

A 16-inch transcription, cut at 33 1/3 r.p.m., is available for use with the filmstrip. Program time is fifteen minutes. Transcription sale, \$5.00; transcription rental, \$1.00.

Perhaps the best supplemental literature to present the filmstrips are the pamphlets, "Advance Takes an Inventory" and "Per Capita Gifts for Missions and Benevolences." Both are available free upon request to the Baptist



One of the pictures from the filmstrip, "Let the Figures Speak," which visualizes the budget of the Foreign Mission Board, showing how the figures in the budget represent the missionary zeal of the churches and how they are reflected in redeemed lives of men and women around the world.

tist Foreign Mission Board, P. O. Box 5148, Richmond 20, Virginia.

The regular program should be utilized with approximately twenty minutes allowed at the close of the program for the visual presentation.

After the program material is presented someone who has had an opportunity to study the program, supplemental literature, and the filmstrip to be used, should introduce the filmstrip as an added feature to visualize the organization and activities of one agency of the Southern Baptist Convention: "The Foreign Mission Board."

Allow time for discussion after the filmstrip is used, guiding the discussion so that the up-to-date material in the pamphlets can be presented.

The use of the above filmstrips will not be confined to single programs. There are numerous occasions in the Training Union, Brotherhood, business meetings, and other services of the church when they can be presented. The filmstrip should become a permanent part of the church library.

Next month this column will present the full scope of visual resources available from the Foreign Mission Board.

Have you obtained a copy of our newest visual aids catalog? It is available on request.

## Missionary Family Album

(Continued from page 21)

MORRIS, Rev. and Mrs. J. Glenn, report the birth of John Glenn, Jr., on Nov. 8, 1951, in Jackson, Miss.

OLIVER, Rev. and Mrs. John S., have moved from São Paulo, Brazil, to Caixa 111, Teresina, Piauí, Brazil.

PAGE, Mary Frances, has returned from a sick leave in the States to Baptist Mission, Eku, via Sapele, Nigeria, West Africa.

PARKER, Rev. and Mrs. F. Calvin, announce the birth of Franklin Hale on Oct. 26, 1951, in Tokyo.

PAULK, Erlene, of Honolulu, resigned on Sept. 9, 1951. Since then she has married and is now Mrs. Thomas Denson.

PETTIGREW, Ruth, of China, is home on furlough at 309 W. Pine St., Florence, S.C.

PONDER, Wanda, has completed language study and is now located on her permanent field, serving as nurse in the Baptist Hospital, Asunción, Paraguay. She may be addressed: Casilla 31, Asunción, Paraguay.

RUNYAN, Rev. and Mrs. Farrell, announce the birth of Charles Allen on Oct. 25, 1951, in Ogbomoso, Nigeria.

SKINNER, Dr. and Mrs. William, are now located on their permanent field and may be addressed: Casilla 31, Asunción, Paraguay. Dr. Skinner is staff doctor in the Baptist Hospital in Asunción.

STEWART, Alberta, of North Brazil, is home on sick leave and may be addressed: 737 Olive St., Carthage, Mo.

TAYLOR, Sara Frances, has returned from furlough and may be addressed: c/o Mrs. Anne Margrett, 9 de Julio 2775, Rosario, Argentina.

TILFORD, Lorene, has transferred from Hong Kong to Formosa. Her address is: Chang An Tung Road, Lane 11, House 1, Taipei, Formosa.

VERNON, Rev. and Mrs. Vance O., announce the birth of Richard Henry on Oct. 16, 1951 in Belém, Pará, Brazil.

WALKER, Dr. and Mrs. Jack, are now located on their permanent field and may be addressed: Baptist Hospital, Ogbomoso, Nigeria, West Africa.

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# THE WORLD IN BOOKS

Genevieve Greer

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

*My Patients Were Zulus*, by James B. McCord and John Scott Douglas (Rinehart and Company, \$3.00), is the thrilling story of a medical missionary and his wife who spent forty years among the Zulus in southeast Africa. Under appointment of the American Board of Commissioners for Foreign Missions, they trained nurses and doctors and built the famous McCord Hospital at Durban. It is a *must* book for mission libraries.—E. C. ROUTH

*Grapes of Canaan*, by Albertine Loomis (Dodd, Mead and Company, \$4.00), reads like last year's mission minutes, although more than a century and a half has passed since this first Hawaiian Mission was launched. From the journals of her great grandparents, Maria and Elisha Loomis, the author has woven a fast-moving narrative of the mission and of the people who were influential for and against it. The little band of Americans sent out by the American Board of Commissioners for Foreign Missions in 1820 wrought, in seven years, changes so swift and deep that it is hard to match them anywhere else in history.—THELMA BRYANT

*White Man Returns*, by Agnes Newton Keith (Little, Brown and Company, \$4.00), shows the hand of a skilled writer in its descriptions of the people and the country of North Borneo. Concern and compassion for needy Chinese, Indians, and others are revealed in the experiences of the author, who, after suffering in prison during Japanese occupation, returned to Borneo with her husband, a director of Forest Conservation. The book is marred by references to indecencies and casual profanity, but there are occasional glimpses of profound truths: "The password of democracy is that every man matters"; and "No man is great enough to afford to ignore half his world."—E. C. ROUTH

*Thine Is the Kingdom*, by J. H. Hunter (Zondervan Publishing House, \$3.00), winner of Zondervan's Christian fiction contest, tells how communists work to undermine the freedoms democratic nations enjoy. From the dark environs of communist Russia come evil spies with the intention of overthrowing the governments of the United States and Canada. Although the plans fail, the reader is given a vivid description of the workings of the communist party. Keenly realistic, strangely prophetic, genuinely spiritual, this novel can be placed among the best

of Christian literature.—MARY ELLEN SCOFIELD

*Military Attaché in Moscow*, by Richard Hilton (Beacon Press, \$2.75), is based on a diary which the author kept in code while he was military attaché in Moscow and Potsdam following the war. He went to Russia determined to be an unbiased observer of all that he saw. He even attempted to balance his reading with one book favorable to the regime and another in opposition to it. His experiences convinced him that communism is a sinister force with which the world must reckon if the fundamental freedoms are to survive.—F.K.M.

*Using Visual Aids in a Church*, by Earl Waldrup (Broadman Press, \$1.00 cloth, 65 cents paper) points the way for more effective use of projected and non-projected visual aids. In these days when so much use is made of modern methods and techniques for missionary education, this little book is indispensable.—E. C. ROUTH

*The Wall of Separation Between Church and State*, by Conrad H. Moehlman (Beacon Press, \$3.00), reviews the history of the Roman Catholic Church and its attitude toward religious freedom. Quoting from a host of authorities, past and present, the author brings the problem to focus on front-page news of our time. He points out the radically different position of the Vatican from constitutional American democracy, reflected in such things as political relations with the Vatican State, tax money for private and parochial schools, and recent decisions of the Supreme Court against introducing sectarian religious teachings into the public schools. The book is well indexed and has a splendid set of notes and bibliography. It will contribute to making a wiser generation of Protestants.—J. MARSHALL WALKER

*The Christian In Politics*, by Jerry Voorhis (Association Press, \$1.75), answers the question, shall we mix religion and politics. The former Congressman from California has written this book in the Haddam House series to show how American Christians can have the kind of government they want locally and nationally. He urges young people to consider politics as a Christian vocation, to enter it with a sense of mission as a service to all mankind, and to participate in self-government as a Christian duty. With

rich personal experience to illustrate his points, Mr. Voorhis defines the services of a Christian politician.—MARJORIE MOORE ARMSTRONG

*Little Brun and Per*, by Haaken Christensen (Abingdon-Cokesbury Press, \$1.25), is a Norwegian animal story that will delight children. The antics of a bear cub and a small boy around a pool are related in language a young child can understand easily. Appropriate pictures illustrate the entire story. The translator is Siri Andrews.—V.L.P.

*A Faggot of Torches*, by F. W. Boreham (Judson Press, \$2.00), presents in sermon form the story of twenty-two lives that were changed by various passages of Scripture. The Australian essayist takes his characters from all walks of life and draws them with sympathy and understanding. This is an inspiring book that challenges the reader to a deeper religious experience.—V.L.P.

*Christian Knowledge of God*, by J. Harry Cotton (Macmillan, \$2.75), explores the intricate relationship of reason to faith in God. The author stands firmly in the position that reason can never be a substitute for a personal encounter with Jesus Christ, but that reason does give meaning and significance to the experience. Some views, of course, will not find universal agreement. The book represents the 1947 James Sprunt lectures at Union Theological Seminary in Richmond, Virginia. It is written in a clear, readable style. The indexing and bibliography are excellent.—J. MARSHALL WALKER

*Broadman Comments: 1952*, by R. Paul Caudill (Broadman Press, \$2.00), pastor of the First Baptist Church of Memphis, Tennessee, will undoubtedly receive an enthusiastic reception from Bible teachers in all parts of the Southern Baptist Convention. The 1952 International Bible Lessons for Christian Teaching, upon which the comments are based, will focus attention upon "Early Followers of Jesus," "The Ten Commandments and Teachings of Jesus," "The Rise of the Kingdom (Judges to Solomon)," and "Matthew—Gospel of the Christian Life." Each lesson includes the scripture passage, notes on the passage, an outline, an interpretation, and an application to life.—F.K.M.

*Arnold's 1952 Commentary*, by B. L. Olmstead, (Light and Life Press, \$2.00), covers the same series of Bible lessons. Each lesson in this commentary from the Free Methodist press includes the scripture passage, notes on the passage, general discussion, brief illustrations, special treatments for four different age groups, and discussions by a minister and a layman.—G.G.

# Babes in the Woods

By Vivian A. Bruner

"Sh-h-h-h," Kumi stopped and lifted a hand. He listened. His little sister, Amba, listened.

"Boom! Boom! Boom!" came the sound of drums in the distance.

"What do the drums say, Kumi?" Amba asked in a whisper.

The African boy dropped to his knees and peered through the bushes. He motioned Amba to look. "The village warriors are gathering at the 'place of palaver,'" he said.

The deep rumble of voices grew louder. A man in the crowd spoke. "The chief is sick. There must be a witch in our village!"

"Yes, yes," agreed a number of voices, "there must be a witch. We must call the medicine man. He can find the witch!"

Kumi and Amba were frightened. They looked at each other. Amba began to cry. "The last time the chief was sick they thought our parents were the witches who caused it," she whispered to Kumi.

The little boy nodded. He remembered how cruel had been the death of their parents.

"They may think that we are the witches this time," suggested Amba.

"Boom! Boom! Boom!" The drums were beating louder.

Kumi took Amba's hand. Very softly he led the way into the deep forest. When they were a safe distance away he said, "Amba, are you afraid of the leopards and elephants in the forest?"

"Yes," admitted Amba.

"Well, are you more afraid of them than you are the medicine man?"

Amba thought of the black man daubed with white paint, dressed in black and white monkey skins. She thought of the hollow jangle of his bone necklace. "I am more afraid of the medicine man," she declared.

"I have heard of a white Jesus man who lives beyond the forest," Kumi told her. "He likes little children. He even teaches them to talk by making marks with a stick. If you will walk through the forest with me, maybe we can find him."

Amba listened again to the boom of the drums. "All right, Kumi, I will go with you," she said bravely.

"Follow me," directed Kumi, "and step just where I step."

Amba thought that her brother looked very big and brave as he cleared the way through the jungle. Her little feet followed close upon his heels. Once

an elephant sounded, "Tar-ar-ump!" and she ran to grab Kumi's hand.

For hours they walked. The forest was cool and quiet. No longer could they hear the drums. Amba almost forgot to be afraid as she watched the pretty birds and butterflies flitting about. They stopped once in a while to gather wild berries.

Then the forest became darker and darker. Amba once more was frightened. "Kumi," she cried, "where shall we spend the night?"

Kumi was wondering that, too, but he did not want his little sister to know that he was afraid. He stopped. He turned around. "Amba," he said, "I do not know the God of the Jesus man, but maybe if we ask him to help us, he will."

"Ask him! Ask him!" urged Amba.

Kumi bowed low to the ground. "Oh, God, wherever you are—please help us out of the dark woods," he said.

Just as he finished speaking two twinkling lights shone through the trees.

"Look!" cried Amba.

The children hurried toward the lights. As they drew near many twinkling lights appeared—and each light was carried in the hands of a person. Kumi and Amba were amazed. Maybe these people were gods!

As the people came quite close Kumi and Amba hid behind a tree. What if these persons did not like little children? Then in the glow of the lights they saw that some of the men had white faces.

"Maybe they are friends of the Jesus man," whispered Amba.

"Come, we will see," replied Kumi, taking Amba's hand. Together the children ran to the strangers and flung themselves on the ground at their feet.

The men stopped short. "Who are you?" asked one. But he did not speak the language which Kumi and Amba could understand.

"We want to go to the Jesus man," declared Kumi.

"Oh, I understand your language," replied one of the porters. "You say that you are searching for a missionary? We have just returned from a long journey and are on the way to the village now. We will take you to the mission school."

Many years have passed since the two little African children were admitted to the mission school. Today they are Bible teachers, telling other boys and girls the sweet story of Jesus. And do you wonder that they love the God who saved two African babes who were lost in the woods!

# JAPAN: This I Recall

(Continued from page 11)

outright or were in dire need of repairs. Japanese pastors, their families, and their people were desperately in need of clothing, food, and medical care.

The 1946 Offering for Relief and Rehabilitation provided funds with which to meet the emergency. Southern Baptists then directed their attention to the larger problems of discovering recruits for Japan and raising sums sufficient to pay the cost of missionary advance. The response of the churches was very gratifying.

Edwin Dozier has nothing but praise for the young missionaries who have been added to the staff gradually until it now numbers eighty-five. There is every prospect that the goal of one hundred will be reached in the near future. A more devoted, consecrated, energetic, and resourceful group of missionaries cannot be found.

They wrestle constantly with the two age-old problems which confront every missionary who proposes to work with people of a different linguistic and cultural background. Japanese, when spoken rapidly, has a staccato rhythm all its own. One has to listen to it carefully over an extended period before he finally begins to identify specific words. Its reputation as one of the world's most difficult languages is in no danger of being lost. Back of the language is a viewpoint, a way of reasoning and thinking, which is as elusive as the language itself.

Churches, school buildings, and mission homes are being built all over Japan. Although we did not see all of the church buildings, we were impressed with the excellent facilities of the Tokiwadai and Mejiro churches in Tokyo. A new church building, strategically located on a main thoroughfare in Osaka, was under construction. It will seat four hundred.

The recently organized Jordan Press has already made an important place for itself and is destined, under the providential guidance of the Holy Spirit, to enlarge its influence and effectiveness.

Standing beside the missionaries are able pastors who would have given up long ago, if they had not believed that God had called them into the ministry. Pastor Yuya and Pastor Kimura

are well-known in America. So is George Fujita, pastor of the Mt. Zion Church in Kokura. They are representative of a larger company whose efforts are bearing fruit in the local churches.

When a preaching mission, using English-speaking preachers and Japanese interpreters, was proposed for the fall of 1950, some doubted whether such a campaign could be effective. But their doubts were soon dispelled as thousands signed cards saying that they were either definitely interested in becoming Christians or were professing faith in Christ as their Saviour.

The 1951 preaching mission, which came to an end less than two months ago, saw an even greater ingathering. Just how long this technique will continue to be effective is a matter of conjecture. A large share of the credit for the 1950 and 1951 campaigns belongs to pastors, missionaries, and personal soul-winners in the churches who made all preliminary preparations and systematically sought out all who made decisions in public meetings.

Our "guide" tried to prepare us for what we were to see in Fukuoka and Kokura, our school centers. Although he did not mention his father, C. K. Dozier, we knew something of his contribution to the development of both educational centers. The amazing thing about these schools is that their combined student bodies are more numerous than the total constituency of the Japan Baptist Convention.

Dr. Maxfield Garrott, president of Seinan Gakuin University, Fukuoka, and Rev. Matsuta Hara, president of Seinan Jo Gakuin Girls' School, Kokura, are admirably qualified leaders who have recruited outstanding faculties from among the missionaries and Japanese Baptist leaders. Much-needed buildings and equipment for both institutions have been made possible by gifts to the Cooperative Program and the Lottie Moon Christmas Offering.

"What is to be the strategy of the Mission and the Japan Baptist Convention in the immediate future?" asked Dr. Hunt.

"The strategy for the immediate future is to establish work in as many of Japan's forty-seven prefectural cap-

itals as can be reached with the available resources in personnel and money," replied Mr. Dozier. These centers will then seek to evangelize the surrounding territory.

This strategy is already operative. The Marion Moorheads are stationed in Fukuoka, the W. R. Medlings in Kumamoto, the Raymond Spences in Nagasaki, the Charles Whaleys in Kokura, the Bill Walkers in Oita, the Stanley Howards in Shimonoseki, the Curtis Askews in Hiroshima, the Robert Sherers in Kobe, the "Pete" Gillespies in Osaka, the Ernest Holloways in Nagoya, and the Coleman Clarkes in Kyoto.

Dr. Goerner wondered what effect the end of the Allied Occupation will have on missionary work. Mr. Dozier expressed the opinion that a more favorable "climate" for missionary work may result. There will be a period of adjustment and confusion, of course. But the Japanese people will recognize that the objectionable features of the Occupation were not related to missionary policy.

Our "conducted tour" was at an end. Everyone in the circle expressed heart-felt thanks to Edwin Dozier for giving us such a comprehensive picture of Baptist work in Japan. Then Dr. Allen read a passage from the New Testament and all of us prayed for Japan. Our devotions completed, we pushed aside the low table and crawled into the Japanese "beds" which had been spread out on the floor.

It was a truly glorious experience preaching my first sermon to a Japanese audience. The glorious part was to discover that the Holy Spirit did work in the hearts of the people and that Christian people were as concerned as can be with the saving of the lost.—M. RAY MCKAY, member of 1951 Japan Preaching Mission team.



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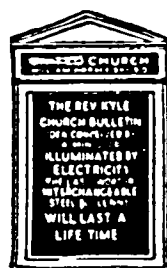
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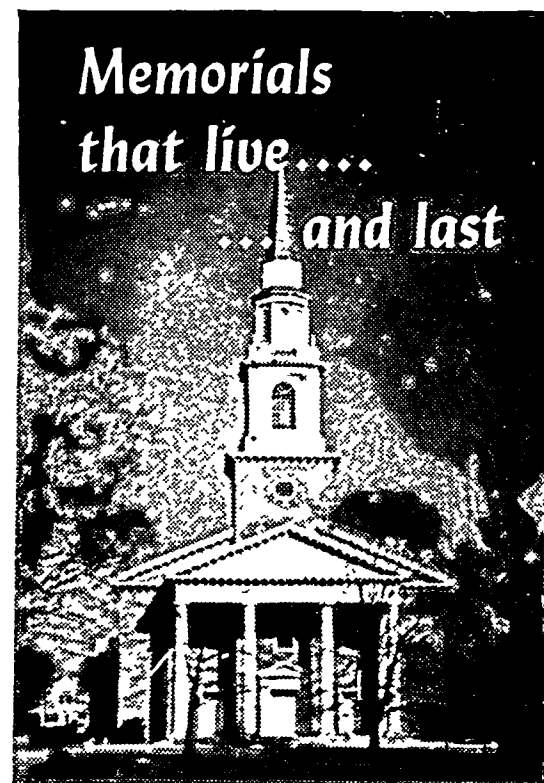
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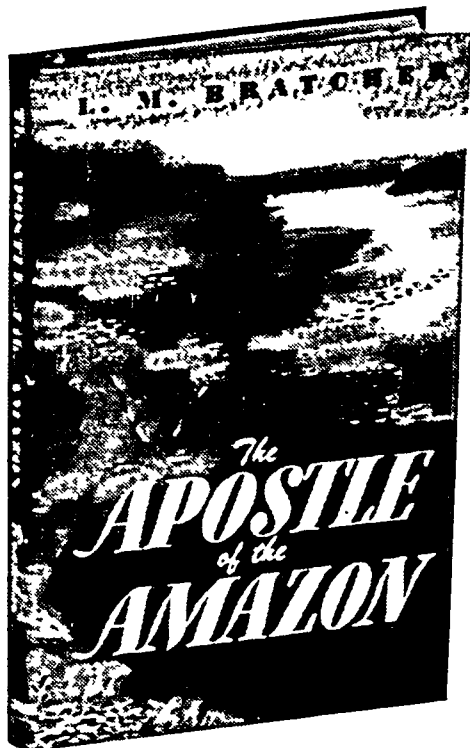
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