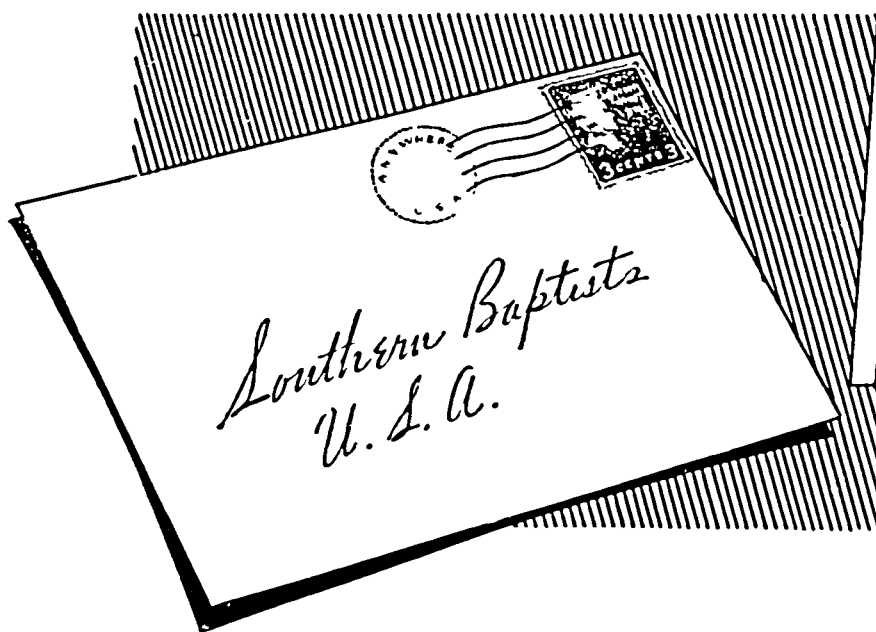


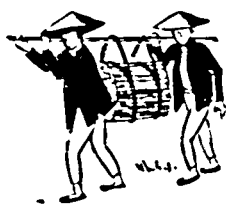


S.R.C. - '51

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Commission

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Spanish Protestants do not ask for religious freedom;
they only dare hope for religious toleration under . . .

Catholic Unity in Spain

By J. D. Hughey, Jr.

The ideal of the Catholic state finds clear expression in Spain. The overwhelming majority of the Spanish people are members of the Roman Catholic Church; and for centuries, with only brief interruptions, the power of the state has been used to protect and favor that Church and discourage or prevent the growth of others.

The leaders of the Spanish nation have generally been in agreement with Pope Leo XIII that it is not right "for a state to place the various forms of worship on the same footing as the true religion," and that non-Catholic religions should be tolerated only when necessary "for the sake of securing some great good or hindering some great evil."

The opposition to religious non-conformity in Spain has both religious and political motivation. It is tied up with the long struggle for the reconquest of Spain from the Mohammedan Moors. When the unification of the country was completed under Ferdinand and Isabella in the latter part of the fifteenth century intolerance became a national policy. The expulsion of the Jews and Moors and the revival of the Inquisition were expressions of that policy. When a Protestant Reformation began in Spain in the sixteenth century the prisons and fires of the Inquisition soon put an end to it.

A prominent Spaniard of the nineteenth century, Menéndez y Pelayo, expressed a widely held belief when he stated that the greatness of Spain was her Catholic zeal and her intolerance of other religions and that if religious unity should be lost national unity would be imperiled: "Spain, evangelizer of half the planet;

Spain, hammer of heretics, light of Trent, sword of Rome, cradle of Saint Ignatius—this is our greatness and our unity: we have no other."

After the suppression of Spanish Protestantism in the sixteenth century, Catholic unity was not seriously threatened for three hundred years. During the first half of the nineteenth century, Protestants several times made their appearance in Spain, but their activities in every case lasted only a short time.

In the 1860's the official determination to resist the intrusions of Protestantism was demonstrated by the trial and imprisonment of several men who were charged with attempting to change the religion of the country.

A revolution in 1868 brought the triumph of liberalism and the establishment of religious freedom for the first time in modern Spanish history. Spanish liberals were not sympathetic with Protestantism, but they were opposed to the political power of the Roman Catholic Church, and they were friends of religious liberty. Protestant missionaries and Spanish Protestants living abroad went to Spain with the gospel, and churches

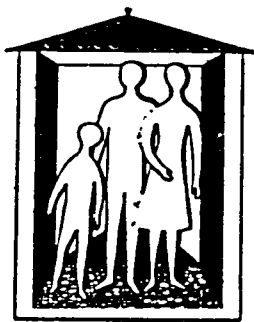
were established in many parts of the country.

The restoration of the Bourbon monarchy in 1875 brought the substitution of religious toleration for religious freedom. Non-Catholic religions were permitted, but public ceremonies and manifestations of such religions were forbidden. It was not until 1910 that Protestants could put signs on their church buildings, and even then they continued to be a merely tolerated minority.

The dictatorship of General Primo de Rivera was characterized by a renewal of religious intolerance. The situation of Protestants in Spain was dramatized in 1926 by the arrest of a woman named Carmen Padin for saying in public that the Virgin Mary had other children after the birth of Jesus. She was condemned to prison.

The establishment of the Republic in 1931 ushered in an era of full religious liberty. Church and state were separated; education was removed from the control of the clergy; and all religions were put on an equal footing. The efforts to break the power of the Catholic Church gave rise to cries of persecution from the clergy.

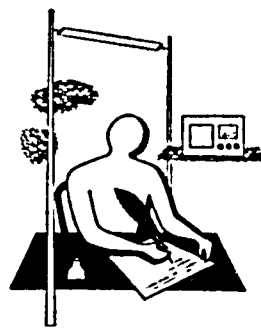
Freedom . . .



... to rear family



... from prejudice



... of the press



... to vote

In the summer of 1936 General Franco led a military revolt against the Republic, and a civil war which lasted until 1939 began. The Spanish hierarchy published a pastoral letter endorsing the cause of General Franco, and for the Nationalists the war became a crusade "for God and country." Their victory naturally meant a triumph for the principle of Catholic unity. Most of the chapels and all of the schools of Protestants were closed. Many people were imprisoned for meeting secretly for worship.

A degree of religious toleration was granted by the Charter of the Spanish People in 1945. Article 6 of the Charter stated that the Catholic religion was that of the state and that it would enjoy official protection but that no one would be molested for his religious beliefs or "the private practice of his cult."

It stated, further, that no external manifestations of non-Catholic religions would be permitted. The President of the Spanish Parliament commented that the Article "affirms without persecution and protects without violence that religious unity which is the soul of our history and the creed of a hundred generations."

The article on religion was interpreted to mean that Protestants had the right to meet for worship within buildings whose use for that purpose had been authorized by the government. For two years there was no difficulty in obtaining permits to open chapels, and most evangelical churches began holding services. Protestant schools, of course, remained closed, and Catholic instruction in the public schools was compulsory.

Widespread interest in the evangelical religion alarmed certain sectors of Catholicism, and new affirmations of

the principle of Catholic unity began to be heard. The Spanish hierarchy issued a joint protest against Protestant propaganda and proselytism and called for Catholic unity:

"The circumstances of Spain . . . are those of Catholic unity. The Spaniards who do not profess the Catholic faith, and especially the adherents of confessions distinct from the Catholic, are so insignificant in number that they cannot be taken into account for a law looking to the social community. If in Article 6 of the Charter of the Spanish People there was introduced an element of tolerance of dissident religions it was for the foreigners who live in Spain. . . ."

On May 29, 1949, a Barcelona newspaper published an article which appealed to the old fear of religious division: "We had rather have ten million communists in Spain than one million Protestants. The worst thing that could happen to our country would be a religious division."

There were acts of violence against Protestant churches, but far more serious was the reduction of religious freedom by the government. Several chapels were closed on one pretext or another, and it became almost impossible to obtain permits to open new places of worship. Spain moved a little closer to the ideal of Catholic unity.

In recent months there has been a relaxation of pressure upon Protestantism, though there has been no clear-cut improvement in the legal status of non-Catholic religions. Spanish Baptists' most serious complaint (though by no means their only complaint) against the government has been removed. In September, through the personal intervention of the American Ambassador, permission was obtained to open the Baptist chapel in

Alicante—bought more than two years ago but kept closed by the authorities.

Many evangelical churches are functioning more or less normally, with permits from the government to hold services. There are other groups of Protestants who meet for worship without official authorization, and just now there is no interference by the authorities. Any day, however, the situation may change, and such groups may be denounced for meeting without permission, as has happened in the past.

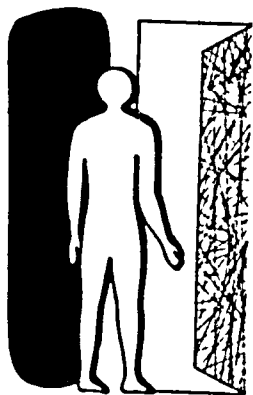
Some new places of worship are being opened, usually with notification to the authorities, but generally there is no reply to the communication, and at any time the services can be declared illegal.

A few buildings have been bought and converted into evangelical chapels—notably a new Baptist church in Barcelona—but it has proved impossible to obtain permits to build in several places. The Bible and evangelical magazines and books are being published and sold in Spain, but such publications are clandestine and may be stopped at any moment by the authorities. Protestant schools are forbidden, and the children of Protestants have to study Catholic dogma in the state and parochial schools. There are often difficulties in obtaining civil marriage and civil burial.

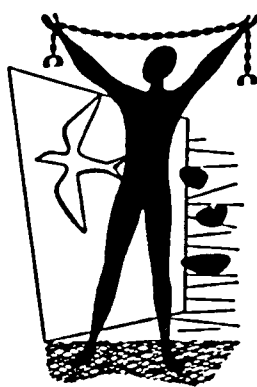
Spanish Protestants realize that they cannot expect from the present regime full religious freedom, but they dare hope for a policy of religious toleration similar to that practiced by the monarchy. A well-defined religious toleration would include the following: (1) legal authorization for all existing places of worship; (2) freedom to open new places of worship, notification in each case being given to the authorities; (3) freedom to build chapels; (4) freedom to publish, import, and distribute the Bible and other religious literature; (5) exemption from Catholic instruction in the state schools when such exemption is requested; (6) freedom to have schools for the children of Protestants; (7) freedom of civil marriage for those who declare that they are not Catholics; (8) clear recognition of the right of civil burial with Protestant rites.

It will be noted that the right to put signs on church buildings, to celebrate
(Please turn to page 31)

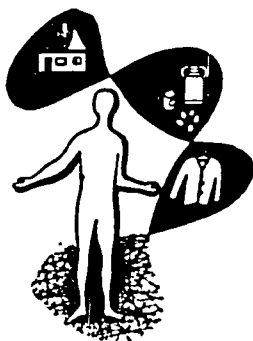
Freedom . . .



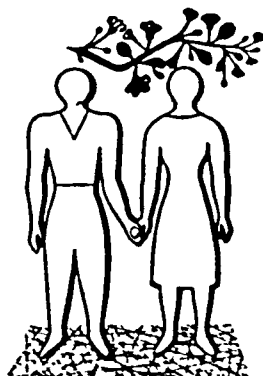
... of private petition



... from slavery



... from want



... for women

Only One Thing!

If you love me, you will keep my commandments.



By Alvin G. Hause

When Jesus left his disciples, now nearly two thousand years ago, he gave them one task: world evangelization. I can imagine his saying something like this: "I am going to leave you and I will be gone a long time. While I am absent, I want you to do just one thing! Give the gospel to the entire world. See that every nation, tongue, and tribe hears it."

Those were his instructions. But what has the church done during the years? Have we obeyed him? Actually we have done everything except the one thing he told us to do. Many of these things we ought to have done, for they were important and worthwhile.

However, the one thing Jesus did tell us to do is the one thing that we have left undone. We have not given his gospel to the entire world. We have not carried out his orders. More than 1,500,000,000 of the world's people are non-Christian.

In Africa, missionaries are said to number one to every 80,000 people; in Korea, before the war, one to every 120,000; in Japan, one to every 170,000; in India, one to every 320,000; in China, before communist rule, one to every 470,000. And, of course, God has shut the door to that vast country now.

While our churches delay, unrelenting death, with his wide, unsparing scythe, lays millions low at a turn.

Each day 90,000 die out of Christ. Each minute sixty people die without Christ!

I read in the *World Digest*, monthly news letter of our Southern Baptist Foreign Mission Board, that a budget of \$5,200,000 for 1952 was adopted at the October meeting of the Board. One hundred thousand dollars per week—the largest budget the Board has ever adopted. But I quote: "Despite this fact, the new budget provides for an expenditure of less than \$1.00 for each of the more than 7,000,000 Southern Baptists."

Fellow Baptists, I think it is time for Southern Baptists to act in Christian missions.

We are now, and have been all the time, spending too much for ourselves and not enough for worldwide missions. For eighteen years my church, the Bales Baptist Church, Kansas City, Missouri, has struggled to pay building debts and at the same time to increase its missionary budget to the fifty-fifty basis. At last we have done it.

Last year, with an entire budget of \$65,000, we gave more than \$35,000 to the co-operative and associational budgets. But our income was more than \$84,000; therefore, this year I am recommending to the church that we place \$40,000 in the missionary bracket of our unified church budget so that at least one-half will go to missions and benevolence.

I was grateful to see in *The Word and Way*, our state Baptist paper, that

from July 1, 1951, through September 30, 1951, Bales Church was second in the amount sent to our Missouri Baptist General Association. But that isn't enough. The tragedy of the yet unevangelized millions of the world should stir the churches to missionary action.

Three hundred million people are still in the groveling idolatry of Hinduism; 240,000,000 are still in the befogging maze of superstition-ridden Confucianism; 300,000,000 are still bound in the weird mysticism and depressing demon worship of Mohammedanism; 180,000,000 are in the grip of loveless heart-hardening Buddhism; 158,000,000 are still groping in the unrelieved darkness and crass superstition of animism; 327,000,000 are shadowed beneath the sinister cloak of Rome, with its Mariolatry, its saint worship, its magic ritual of the mass, its false doctrine of purgatory, its abominable confessionals, and its many other deceiving teachings and ceremonies; 12,000,000 Jews are still turning their backs on him who is indeed the "light to lighten the Gentiles, and the glory of thy people Israel"; 150,000,000 are still atheists, agnostics, or unconcerned.

More than 1,500,000,000 of the world's people are lost and going to hell! Of the approximately 500,000,000 in so-called Christendom, including the millions of Roman Catholics and those of the Greek and eastern churches, how many are merely nominal Christians, unregenerate and spiritually unenlightened?

I challenge my fellow ministers: let's really do the *one* thing the Lord Jesus commanded us to do—"Make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matthew 28:18-20 RSV).

Let us remember: "This gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come" (Matthew 24:14 RSV).

Christ wants to return. He longs to reign. That is his right. Then why does he wait?

He is waiting for you and me to complete the task. He is waiting for us to do what he has told us to do.

(Please turn to page 24)

It is only when my neighbor's fullness means my want, when I go hungry that he may eat, that I am really giving. Then it is myself I give.

The Missionary Spirit

By W. Boyd Hunt

What is "the missionary spirit"? We speak of it easily and frequently. I hear it said of one, "He has a real missionary spirit." Or perhaps a church is being described and it will be said, "It has a great missionary spirit."

All missionaries would be expected to have the missionary spirit. But "it" appears to be something that needs cultivation at home. Some have it. Some do not.

After contacting a large number of our mission fields this summer, after heart-warming fellowship with many of our missionaries, after several months back home, I've been asking myself, "What is this thing we call the missionary spirit?"

I have found some who feel the missionary spirit is the desire to win as many of the world's unevangelized as can be won in the shortest possible time. They feel the fruit of the missionary spirit is a harvest of numbers. They would concentrate missionary personnel and material where it would receive the most immediate and overwhelming response.

Such interpreters of the missionary spirit would underscore success. Where missionary work is tedious and slow, where the immediate response seems to be nothing at all, they would conclude that not much investment of missionary effort should be made. They believe missionary work is to be centered where the doors of opportunity are open widest and where the readiest response is to be received.

The major difficulty with this interpretation is deciding where the doors are really open the widest. The poorest mission field, when viewed in

terms of long range Christian advance, may be where the doors now seem least open. Fields that now seem most rewarding, when viewed with greater perspective, might really be the lesser opportunity.

If missionaries in the past had concentrated only where there was the greatest opportunity for immediate response, some of the most fruitful mission fields of the world would never have been opened. When Robert Morrison went to China it would have been difficult to conceive how the doors could have been closed more tightly against him. He labored for seven long years before he baptized his first convert. But who today would belittle the missionary labors of Morrison?

What did Judson in Burma and Carey in India know of open doors and ready response? Measured in terms of "success" their work was a failure! Yet I came back home from a summer's missionary tour convinced that these men and not their twentieth century "nothing-succeeds-like-success" followers had the real missionary spirit.

I have found others who seem to identify the missionary spirit with the missionary. They would say the one who has the missionary spirit is the one who literally and actually gives himself to missionary labors. The missionary spirit is made something the missionary automatically has.

But I do not believe going to a mission field mechanically confers the blessing of a missionary spirit. Nor do I feel that laboring at home automatically means a lesser degree or quality of missionary spirit.

Somehow, in God's providence, surrender for any kind of full-time Chris-

tian service has not been accompanied by a gift of sinless perfection. A preacher can be selfish; his motives can be wrong; he can resist the will of God. And so can missionaries. Missionaries face the same temptations to self-gratification on the mission field that preachers face in their work at home.

The missionary spirit is not so simple a matter as one's geographical location! Nor can it be identified arbitrarily with a certain class or group of Christian workers, as for instance with missionaries as distinct from preachers. Going to the mission field does not necessarily guarantee that one will always be dominated by the missionary spirit.

Coming closer to those of us at home, I have found that some churches are labeled mission-spirited churches because of the amount of money they give to missions, though the missionary spirit could be made a matter of gold instead of God.

Here a searching word from our Saviour comes to mind. He was on his last journey to Jerusalem. One came running to him with the query, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus concluded his response with the words, "Go and sell that thou hast." The gospel record says the young man went away sorrowful.

What was it in the call of Jesus that this young man could not bear to face? Why did he turn back? He had come so eagerly. What discouraged him? Was it the life of severity and simplicity which Jesus demanded? I think not.

This man was ready to serve. He would willingly have financed the
(Please turn to page 25)



A Worldwide Baptist Fellowship

By F. Townley Lord

Although I am writing in London, my thoughts are turned westward (as they frequently are) across the Atlantic and especially to the great area of Baptist witness covered by the term "Southern Baptist Convention."

It is fitting that British Baptists and Southern Baptists should talk and pray much together about the Baptist World Alliance, for they were bound up together in its beginning. It was Dr. J. N. Prestridge of Louisville, Kentucky, who, in an editorial in *The Baptist Argus* in 1903, pleaded for a meeting of the leading officers of the various Baptist Unions with a view to a Congress.

There were others who shared his desire, notably, I think, Dr. A. T. Robertson, also of Louisville, who wrote editorials urging such a conference. Correspondence and discussion of plans with J. H. Shakespeare and John Clifford led eventually to the first Congress of the Alliance in 1905.

So we may say that Southern Baptists staked their claim at the very beginning! And they have gone on reinforcing their claim in the world fellowship of Baptists ever since by gifted leadership and by generosity in their giving.

But for the *idea* which ultimately took on such full expression in the Alliance we have, I have discovered, to go far back before the beginning of this century. In 1773, John Rippon, a young Baptist minister from Devonshire who had been trained in Bristol

Baptist College, came to London to succeed John Gill in the pastorate of the Baptist church in Carter Lane. He stayed there until he died and to his remarkable labors as pastor he added those of editor.

In 1790 he produced the first number of his *Baptist Annual Register* and he dedicated it "to all the baptized ministers and people in America, England, Ireland, Scotland, Wales, the United Netherlands, France, Switzerland, Poland, Russia, Prussia, and elsewhere . . . with a desire of promoting a universal interchange of kind offices among them and in serious expectation that before many years elapse . . . a deputation from all these climes will meet probably in London to consult the ecclesiastical good of the whole."

It took a long time before John Rippon's "serious expectation" was realized; but if that eighteenth century Baptist pastor could see how his dream has come true he would surely cry "Hallelujah!"

Now when most people think of the Baptist World Alliance, they picture the great Congresses which have been held through the years—London, 1905; Philadelphia, 1911; Stockholm, 1923; Toronto, 1928; Berlin, 1934; Atlanta, 1939; Copenhagen, 1947; Cleveland, 1950. They recall the wonderful demonstration of Christian fellowship which each of these Congresses has shown.

Americans, of course, are accustomed to great conventions; but for the Baptists of other parts of the world a gathering such as that which a world Congress makes possible is an event. Think of what it means to a

little company of believers from, say, one of the European lands, to meet in fellowship with 30,000 Baptists in a stadium, or join in a procession with banners flying. Think of what it means when those who are accustomed to small congregations can join in hymns with 12,000 of like faith.

Numbers, we are assured, are not everything, but they are at least important enough to have one book in the Bible named after them! There is a thrill in a crowd, especially when that crowd is linked in unbreakable comradeship through the common allegiance to one Lord, one faith, one baptism. I have seen tears of joy streaming down Baptist checks at those Congresses of the Baptist World Alliance. Most Sundays in the year bring someone to my church in central London who greets me with the remark, "I saw you in Cleveland;" and these people often go on to say, "I wouldn't have missed it for anything."

But the Baptist World Alliance is much more than the occasion of periodic Congresses. It is much more than an organization in the beautiful headquarters which we are proud to have in Washington, D. C. It is a fellowship of action and service. I do not underrate the importance and value of the mere fact that Baptists of many different unions and conventions have this real bond of fellowship.

I do not underrate the significance of our Alliance commissions on such important themes as baptism, the church, evangelism, world missions, religious liberty, and so on. But the point I want to emphasize is that the Baptist World Alliance is a fellowship

which has hands and feet as well as brain and voice. It goes on errands across the earth. It stretches out hands of help across seas and continents. The presidents of the Alliance are usually kept on the move, and that, in a way, is a symbol of the Alliance. We keep moving.

Years ago when I was invited to leave Coventry (where we have a most historic Baptist church now 325 years old) for the challenge of our Central Church in London, I was for some time perplexed in mind as to what to do. One day in the streets of Coventry I saw a big furniture van used for conveying household effects from one place to another.

That truck (as my American friends would call it) had a big advertisement painted along the top. It read "Don't hesitate—move!" I do not say that the advertisement had any effect on my decision, but through the years that word of advice, "Don't hesitate—move!" has helped to keep me "on the go" for the kingdom of God.

The Baptist World Alliance is constantly active in the interests of our Baptist churches. Are our brethren suffering persecution? Then the Alliance sends its representatives to support them and secure when possible their just rights. I have the liveliest recollections of the successful journeys the late Dr. J. H. Rushbrooke made to Romania in the interests of our people there. Dr. Arnold Ohrn, our general secretary, last summer visited various European lands. He made a fruitful tour of Spain. It was my privilege, in addition to an extended visit to the United States, to be the bearer of our Baptist greetings to many groups in Germany, Finland, and Italy.

Are our brethren suffering from the effects of war? Then the Alliance becomes the channel by which gifts of money, food, and clothing come from generous donors to needy churches and individuals. Dr. Paul Caudill, Memphis, Tennessee, can tell a wonderful story of Baptist relief work, and Dr. W. O. Lewis, associate secretary of the Alliance, who knows the continent of Europe as few of us do, has been indefatigable in its administration and in the helping of displaced persons.

I have made it my business to see what this generosity has done. I have

seen seminaries and churches now functioning again through help from America which has been channeled by the Alliance. I have seen, both in Britain and in Germany, the joy that has come into Baptist homes through the food parcels.

I once saw some bales of clothing destined for expectant mothers; and when I saw our Baptist women in London making up parcels to be sent here and there I could hear their recipients say, "There is Baptist love in these parcels." And I shall never forget the thrill we in London felt during the war when the news came that the Southern Baptist Convention was sending a most generous gift to our British Baptist Missionary Society to help us meet the stress of the war situation.

I happen to be one of those British Baptists who has a great and increasing admiration for the Baptists of America, and I count it a privilege to pay tribute to the mightiest group among them, the Southern Convention. Your evangelical fervor, your love for your churches, your amazing generosity, your ever-progressive missionary enterprises are an inspiration to us all. As a Baptist minister I can say that from the heart, for my contacts with our people in both north and south have brought me great enrichment.

But I can say it, too, as president of the Baptist World Alliance, for the organization which I have the honor

* * * * *

Christian Patriotism

Baptists recognize that there is a loyalty or allegiance to one's own country which Christians ought to observe, a responsibility of citizenship which no man can evade without failing in the fulfillment of Christian duties. They also believe that love to one's country and endeavors to further its welfare are consistent with the serving and sacrificing love which is the fundamental principle of Christian ethics. Loyalty to one's own country and loyalty to Christ will be irreconcilable only if the country demands action of its citizens the carrying out of which would be a violation of other people's rights and an outrage upon the Christian conscience. . . . Baptists confess Jesus Christ as their supreme authority in all religious and moral matters. Loyalty to Christ must precede every other loyalty.

—Baptist World Alliance, 1934

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to represent has received much more than loving gifts from Southern Baptists. It has received the consecration of great pastors and convention administrators and seminary presidents. And it has received continual encouragement through its chosen representatives, and never more so than today.

A few days ago I went to Cambridge, England, to take part in special services at one of our churches. The *Cambridge Daily News*, reporting the services, described me as "president of the Baptist World Reliance." That was a new one, but when I had finished smiling at the reporter's error, it occurred to me that he was not so far out, after all!

Reliance! Baptists everywhere can place full reliance on the Baptist World Alliance. They can rely on the officers, the executive, the administrative committee to foster the Baptist cause everywhere. The Alliance will never be diverted from its main task of keeping strong the bonds of fellowship among Baptists. We in the Baptist World Alliance believe that we have something to say to the modern world.

Nothing will ever move us one inch from New Testament evangelicalism. God, we believe, has entrusted a mission to us and we can only fulfill it by standing where our fathers stood—at the foot of the cross and in the resurrection garden of victory. In this age of world movements Baptists have a world movement of their own. Its center is at the cross. Its circumference stretches to the ends of the earth—as wide as the love of God can make it.

Reliance! May I not also say the Baptist World Alliance can rely on the prayers and support of every Baptist in the Southern Convention? It is my earnest prayer that Baptists everywhere may be well-informed about our great movement, that they will remember one another before the throne, that they will support the Alliance by their gifts.

You may rely on the Alliance. The Alliance relies on you. And all this is because we all rely on Christ our Saviour, the only hope of our needy world.

"No one is old until his soul turns gray."—Emerson.

Price Above Rubies

By Virginia Wingo

The first students in our Baptist Training school in Italy began their life together in October, 1950. Armstrong Memorial Training School, Rome, could accept only half of the twenty-four applications for that first year. Our major aim is to help young women prepare for effective service for Christ in their own homes, churches, and communities.

Seven first-year students returned for our second school year which opened in October, 1951. They are Maria Calderaro, Silvia Emiliani, Angela Dentico, Santina Nastasi, Nunzia Grasso, Nina Zampino, and Wanda Pili.

The lovely singing voice of Maria Calderaro, of Rome, prompted the comment from a teacher who has trained singers for Grand Opera that it would be a pity for her not to prepare for a stage career. But Maria says she prefers to sing for Christ anywhere there is opportunity and that she wants to learn how to teach children to sing for him. Practical as well as artistic, she is also especially good at helping in the kitchen.

Silvia Emiliani, also of Rome, was our youngest student last year, having celebrated her seventeenth birthday after school started. Her mother was ill much of the time the year before she came to us, but she attended night school and, by a tremendous effort, finished two years of regular work in one year.

Petite, pretty Angela Dentico, of Turin, is a well-trained secretary. She had studied piano enough to begin lessons on our beautiful Hammond Organ, gift of the Southern Baptist Woman's Missionary Union.

Santina Nastasi, of Sicily, chosen president by her fellow students last

First summer group at Armstrong Memorial Training School plus five regular students. Wanda Pili is at extreme left on front row.



year, was converted and baptized at the age of eight. She has had more practical church experience than any other girl here and is willing and eager to accept any responsibility. One is teaching children each Saturday evening at Teatro Valle Church's mission point in Ronciglione, thirty miles north of Rome.

Our general requirement, "A prospective student shall have completed satisfactorily eight or more years of schooling," was altered for five girls last year. We could not turn down Nunzia Grasso, from Sicily, where the need of trained women in our churches is particularly great. Fourteen years ago, when only eleven years of age, she "finished school"—the fifth grade, all the public school offered in her city. She helped organize the women's and young people's organizations in her home church and has taught in the Sunday school. She prayed and worked for a chance to better prepare herself for service.

Nina Zampino was nineteen when she entered. Her fiance, a student at Rivoli, hopes to be pastor some day in a mining section. Quiet, domestic, smiling Nina will need every bit of training she can get, if she is to help him effectively.

Deep-voiced, slender, charming Wanda Pili also had had only five years of formal schooling. But her ability and zeal were such that, at nineteen, she taught Catholic doctrine each Sunday to fifty children in Civi-

tavecchia and was secretary of the Catholic Action group. When her favorite brother was a prisoner in Russia, she made a vow to walk in chains in the Good Friday procession as a sacrifice worthy of the sufferings of Christ.

The combined weight of the chains which she dragged along for the more than two-mile tour of the town was thirty-five pounds. After six years, Wanda's ankles still bear their deep scars. But she rejoiced because her brother returned from prison.

Soon after, through the influence of a friend, he began reading the New Testament and then became a Baptist. At first she prayed for him to leave his new faith. Then she, too, began reading the New Testament. It impressed her profoundly. She accepted the gospel with a glad heart and was baptized in May, 1946. Rather than be married in a Catholic ceremony, she broke her engagement.

Her family, too, became Baptists, and now her father is a deacon. Her former pastor writes of her, "She is an example of faith and constancy in trials." She applied for admission to this school. Hearing of that application, a seminary student at Rivoli praised her so highly that my natural question was, "Are you in love with her?" He blushed, grinned, and answered, "Yes, but I don't think she is in love with me—yet." He did not give up. Now we have another pas-
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This Makes Us Tick

By M. Theron Rankin



A meeting of the Executive Committee of the Southern Baptist Convention provides impressive answers to questions which are frequently raised in one form or another as to "what makes Southern Baptists tick." I found this particularly true of the December, 1951, meeting.

As I sat in the sessions, participating in the discussions, I observed the processes by which decisions were reached and plans were adopted. I found myself saying from time to time, "There is an illustration of how we work; that is an indication of our strength; this is a reason why we stay together."

Let us look at those who attend these meetings. All state secretaries of Baptist conventions and editors of state Baptist papers are asked to attend the December meeting each year. The executives of all agencies of the Southern Baptist Convention are requested to be present. Although these people are not members of the Executive Committee and do not vote on any of the actions taken by the Committee, they are expected to participate in all of the deliberations.

Frequently, other committees and boards meet in Nashville at the same time and often arrange their programs so that their members can attend sessions of the Executive Committee. For example, the planning committee of the Department of Evangelism of the Home Mission Board was meeting in Nashville during the December meeting of the Executive Committee.

Thus it is that between two and three hundred Southern Baptist leaders have some part in planning the over-all program of Southern Baptists. These leaders represent all phases of work from local churches, through state and Convention-wide agencies, to our worldwide task in countries abroad. They come from churches in

Florida to the state of Washington and from California to Maryland.

Through the leadership of the Executive Committee, the opinions and judgment of these leaders are enlisted in the formulation of budgets and programs to be submitted to the next meeting of the Southern Baptist Convention. This is particularly true of the state secretaries and editors.

One cannot have part in these meetings without becoming aware of how vitally and closely each phase of Southern Baptist work is a part of every other phase and how dependent each is on the others. This becomes evident among the Convention agencies as the representatives appear before the finance committee to present their budget needs. The needs of each agency must be given consideration along with those of every other agency and no one agency can ask that it be given consideration without due regard for the needs of all the others.

It becomes self-evident also that there must be a committee, such as the finance committee, which can take the budget requests of all the agencies and fit them into the total budget of the Convention. This total budget is never sufficient to provide all the requests. Therefore, it is necessary that reductions and adjustments be made. The representatives of the agencies are too close to the needs of their own programs to be able to do this; and, therefore, must depend upon the finance committee to recommend an over-all budget which, as far as possible, will provide a healthy support for all the agencies.

I do not believe we could devise a more effective method of distribution of budget funds among all Convention agencies than the arrangement we now have in the Executive Committee. There are few committees in the Con-

vention that perform as difficult and responsible functions as the finance committee of the Executive Committee and who do them so effectively.

The Convention agencies are made conscious of their dependence on the state Baptist agencies just as much as on one another. The financial support for the budgets, recommended by the Executive Committee to the Southern Baptist Convention, must all come from the churches that constitute the various state conventions. These funds come through the Baptist state boards and offices of the state secretaries.

Our oneness is made evident, furthermore, by the promotional committee of the Executive Committee. A unified program of promotion has been developed which makes it possible for each state and Convention agency to promote its own work by promoting the whole program of Southern Baptists, and at the same time to promote the whole program by promoting its own work. All are for one, and one for all.

Our oneness becomes most evident in the one basic purpose which underlies all the plans and actions of the Executive Committee. World evangelism is the ultimate objective by which all plans and requests are evaluated. Local thinking that is not related to world evangelism cannot command serious attention in meetings of the Executive Committee.

The Executive Committee of the Southern Baptist Convention is a most effective channel through which the unity of Southern Baptists finds expression. The motives and undertakings of local groups in churches and institutions throughout the territory of our Convention achieve worldwide value and meaning through the services which are performed by this Committee.

The Christian Behind the Iron

By Arnold T. Ohrn

The Iron Curtain" is more than a picturesque figure of speech. It represents a grim reality, a "Chinese wall" extending right through the most densely populated of all continents, from the icy wastes of the Arctic Ocean to the shores of the Black Sea.

East of it we find not only the wide spaces of the Soviet Union itself, but countries like Poland, Czechoslovakia, Hungary, Romania, and Bulgaria, not to speak of peoples no longer retaining even a semblance of separate national existence, such as the Lithuanians, the Latvians, the Estonians. From the Black Sea the wall of partition continues for other thousands of miles towards the sunrise, cutting the major part of the greatest of all continents off from the lands of Iran, of Pakistan, of India, of Burma, of Thailand, or of Indochina.

In some places this "Curtain" consists of wastelands patrolled by border guards who arrest any living thing that crosses the boundary line, from the innocent herdsman to the straying cow he is looking for. In other places the wall is protected by land mines and bristles with machine guns and barbed wire charged with electricity.

Behind all this a gigantic network of checks and controls, of espionage and police agencies is fairly sure to catch any person who might have succeeded in penetrating through the outer wall. The whole system is designed to keep people out and to keep people in. It protects the supposed paradise of the Soviets against the foreign intruder and his contaminating influence, and it prevents any misguided citizen from seeking freedom in other parts of the world. It is a prison wall.

But the Iron Curtain is more than that. To complete the picture you must include the censorship of mail and information, the banning of foreign books and newspapers, the system of technical installations estab-

lished with the sole idea of jamming the "Voice of America" and the many broadcasting stations of free Europe.

You have to include the system of terror that insures the silence of those engineers—or diplomats, or buyers, or athletes—who visit the outside world, and who keep their mouths shut and return at the bidding of their masters because of what would surely happen to their dear ones if they did not obey; that system of terror which scares any Russian from speaking his true mind to Western visitors who are admitted to the area behind the Curtain.

You have to remember the ignorance imposed upon the citizens of totalitarian countries, making most of them distrust any foreigner as such, or the deep-seated suspicion towards any government-sponsored visitor in the minds of those who have not let themselves be hoodwinked by the propaganda of the regime.

There are cracks in the Curtain. Information leaks out. Even the greatest and tightest system of isolation the world has ever seen is not one hundred per cent effective.

Every night there are numbers who escape from the vast concentration camp. Some have, literally, crashed the barriers in automobiles or even trains. A few have fled in captured airplanes. Far greater numbers escape by swimming rivers or crawling under the Curtain on their bellies. Every night there are many who brave the dangers of the live wires, the mines, or the rifles of the guards. Numbers of them are electrocuted or blown up or shot. But every night there are others who get through. A number of these are unwilling to talk, from fear that they might endanger

some one they left behind. But others tell their story.

Information does filter through, by word of mouth, by coded letter, by slips of the official tongue or pen. From the many little bits it is possible to fashion a picture and gain an approximate understanding of how matters stand with Christians behind the Iron Curtain.

For there are Christians there, many of them. If we think it impossible to be a Christian under a tyranny, we are, by implication, saying that there are situations which are too much for God Almighty himself.

What kind of Christians are to be found behind the great wall?

There are certain kinds you will not be able to find. In some countries there are people who join a church for political reasons, or in order to be respectable, or in order to acquire social standing, or in order to gain business advantages. Not so in Russia. In the land of the Soviets your religion blocks your political or social or financial or academical opportunities. No party member, that is, no member of the ruling class, dares sink so low as to believe in God.

But you will find many other kinds of Christians. There are those who, partly out of superstition, but partly also from an instinctive sense of spiritual realities, identify themselves with the believers. Tradition bred in the bone is hard to kill. We have those who cling to religion and its ceremonies as the only way of finding some comfort and meaning in the midst of life's distresses.

And you will find those to whom God is the greatest of all realities, to whom Christ is the only Lord and Saviour, and who, tearful or joyful,

No Iron Curtain can keep out the power that our prayers can help to release.

Curtain

keep marching on towards that state which has the eternal foundations, whose builder and maker is God. There are Greek and Roman Catholics among them, Baptists, Lutherans, Presbyterians, Methodists, and many others.

We are here more immediately concerned with those people who not only call themselves Christians, but who, in the language of the New Testament, are "born again," who are "justified by faith," who have "passed from darkness to light;" in short, those who have a personal experience of the saving grace of God in Christ. These are the people who are bound to meet the antagonism of an atheistic regime.

There is no such thing as a Christian state in the sense of a state governed by Christians according to Christian principles. But there is such a thing as an anti-Christian state. In order to be this it is not necessary for the state to try to eradicate religion. It is sufficient that the state assumes the ultimate authority over the conscience of men.

Such a state can afford to tolerate various manifestations of religion. It can, for a time, give freedom of worship, because what takes place in churches is not always any imminent danger to the power of the regime. It can tolerate, within limits, the preaching of Christian doctrine.

The dictators can afford to shrug their shoulders at the poor wretches who do not know better than to seek comfort in foolish ideas of pardon here and heaven beyond. A religion of escapism presents no menace to the security of the state, it is just an opiate which it may, or may not, be opportune for the rulers to ignore.

But the totalitarian state is absolutely intolerant of a religion which competes with the regime for influence over the actions of men and women. The idea that a believer should obey God rather than man,

God rather than the state, is "counter-revolutionary" and intolerable.

The totalitarian state aspires to dominion over the total life of man within this world. It cannot permit any other authority to act as the final arbiter in matters of right and wrong. It fiercely resents the rivalry of God. It must fight with tooth and claw against the very idea of the supreme lordship of Christ over the human conscience.

No reader of the New Testament ought to be blind to the truth that obedience to God's will is the test of real Christianity. Our beliefs, our preachings, our ceremonies, our activities, even our proselytizing, or our driving out devils, are no guaranty against our hearing one day from the mouth of Christ: "I never knew you." "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he that does the will of my Father" (RSV).

When Jesus said, "You are my witnesses," and the Sanhedrin said, "Keep your mouth shut," the first Christians knew whom they must obey. When a state says "No proselytizing" and Christ says "Win disciples," the issue is clear to a Christian conscience, and there are some of our brethren in slave labor camps today simply because they obeyed their Master!

The conflict is very apparent in the realm of ethics. The commands of God have to do with all the areas of life. The totalitarian state likewise considers the whole of life as falling under its authority. The phrase of Goering, "Hitler is my conscience," is indicative of the attitude that enthrones the state as the supreme authority. A Christian must say, "Christ is my conscience," and not allow Caesar to take the place of God.

When Caesar arrogates to himself the power to decree what is right and what is wrong, without regard to, or even in defiance of, divine laws, he usurps the powers of God.

When Caesar pronounces on right and wrong, his own interests are his guide. That which promotes his plans and secures his power is good. Anything that hinders the promotion of his plans is wrong. Thus there are instances where a dictator rewards acts of violence and cruelty as good and commendable because they have been useful to him, and punishes acts of



Portrait of a Czech

Waclav Smetana is an engineer, a native of Prague. He could be a Pole or a Hungarian, he could be an architect, or a teacher, or a mailman.

Waclav Smetana is an average man. He has a wife and two children. He is forty-two years old. He goes to his office every morning. He works hard. He comes home in the evening. His is an ordinary life.

But there is something that distinguishes this Waclav Smetana from all other Smetanas or Kovacs or Polskys—his thoughts, his feelings, his dreams. Everybody thinks, has feelings, dreams—his own thoughts, his own dreams. No two people think, feel, dream alike. The inner life of Waclav Smetana is entirely and completely his own. Nobody can control his thoughts. Nobody can invade his world of dreams and hopes.

Is that so? Is Smetana's inner life really his personal property? His inviolable sanctuary?

Or—?—Adapted from THE MAN BEFORE THE MIRROR by Leo Lania

justice and mercy as something evil because they interfere with his purposes.

The enlightened Christian sees the issue and must make his choice. A company of soldiers is ordered to execute helpless and innocent people. "Shoot!" says Caesar. But the spirit of God says the opposite in the heart of a Christian soldier. If he does not shoot, it may be discovered, and the penalty is sure.

From the period of Nazi domination of various countries in Europe we have many instances of Christians re-

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European Beginnings

The writer, now eighty-two years of age, served Southern Baptists in Europe for thirty-five years.

By Everett Gill, Sr.

Southern Baptists' first European mission field was Italy which we entered in 1870. Dr. W. N. Cote was the first Southern Baptist missionary to enter the city of Rome. He was serving as Y.M.C.A. secretary in France before he was appointed missionary to southern Europe. He was near the scene when Rome fell to the arms of King Victor Emmanuel of Savoy on September 20, 1870.

A few months later Dr. John A. Broadus was on a tour of Europe and on January 30, 1871, he wrote of his joy in having taken part in the organization of a Baptist church of fourteen members in the Eternal City. He was much impressed with what seemed to be a happy outlook for the Lord's work in that strikingly interesting mission field.

But in less than three years, troubles in the little church had broken out that endangered the life of the enterprise. The Foreign Mission Board acted with dispatch and resolution by appointing a special commissioner in the person of Dr. J. B. Jeter of Virginia.

He went at once, studied the situation, and made recommendations. The Board then elected Dr. George B. Taylor of Virginia as its missionary to Italy. Dr. Taylor, with his wife and four children, arrived in Italy in July, 1873, where he served the Lord for a third of a century in laying the foundations of the Italian Mission.

Dr. Taylor died in 1907 and was buried by the side of his wife in the Protestant cemetery only a few yards from the road leading to the scene of Paul's martyrdom. The Italian Mission was the only Southern Baptist work in Europe for nearly fifty years.

But then at the close of World War I the Board undertook an enlargement of our European work.

A special committee, consisting of Dr. J. F. Love, the Board's executive secretary, and Dr. Z. T. Cody, editor of the *South Carolina Baptist Courier*, was appointed to visit the lands of eastern Europe. They asked the writer to accompany them because of his knowledge of travel in that part of the world. We visited Italy, Egypt, and Palestine; and the committee made its report to the Convention which met in Washington in May, 1920.

The committee met in London in 1920 with representatives of the Baptist missionary organizations of Europe and America. Five countries were allotted to our Southern Baptist Foreign Mission Board. Palestine was taken over from the Baptist group of Illinois who had been working in there for some time. The five lands in which we were to carry on a co-operative work in Europe were Spain, Hungary, Yugoslavia, Romania, and Russia. During the Convention sessions in 1921 the Board invited me to undertake to represent them in this new field. Italy was then under the leadership of Dr. D. G. Whittinghill.

The vast new field, extending from the Atlantic to the Ural Mountains, was our new European mission field till the close of World War II. It was for us a new type of mission work. I was not a pastor nor a local missionary of five countries. In eastern Europe foreign missionaries were not allowed to be pastors because of political reasons. Therefore, I was a sort of pastor-at-large, or general missionary. I carried various titles, such as representative, superintendent, and secretary. One day in Switzerland an English bishop, in conversation with me concerning our Baptist work, said,

"O, you are then a missionary bishop."

If he had seen me many a time wading through the mud or visiting the back districts in farm sleds in the deep snows, I am sure that he would have doubted the truth of my being a bishop in any sense but the scriptural. My work was that of middleman. I represented the Board to the European Baptists and represented the European Baptists to the Board.

The language question was a new difficulty. I was past fifty years of age. I had learned one foreign language; but it was impossible for me to undertake to learn five new ones. The only solution was the use of interpreters. Unwise as it may have seemed, my twenty years of preaching and teaching through interpreters in eastern Europe were the happiest and most successful of all my thirty-five of missionary service.

My interpreters were students who

had learned English in their seminary work in their own lands, or students who had finished their work in America and returned to their own homelands. So proficient did we become that at times the people laughingly would say, "You need not interpret that for we understand what he said."

Russia was a part of my field; but, aside from three periods of relief work there during the great famine, I was not allowed to travel or live in Russia as a missionary. So my field was limited to Spain, Hungary, Yugoslavia, and Romania.

My work may be described as follows: I was a general missionary, visiting local churches and taking part in special meetings. My journeys were long and tedious. I was teacher, or professor, in our seminaries. I did more of this work in Bucharest, Romania, our home for several years. Also I gave series of lectures in our other seminaries in Budapest, Hungary, and Barcelona, Spain.

We developed a type of work which I called "field seminaries." They were Bible courses held in the winter season when the farmer preachers did not have too much work to do. These would last for about two weeks. The faculty would be certain of our seminary professors, the better trained pastors, and myself. The work was hard and prolonged—but blessed.

What great times we had! After

teaching almost all day we concluded with great night congregations for the people of the church and the community. We thus conducted brief theological seminaries besides enjoying our fellowship with one another and the Lord. It took me about a week to rest up after one of these intensive campaigns.

An important part of my work was literary. There was a sad lack of theological works for the pastors. So I did my best in providing simple treatises on the constitution of New Testament churches, Bible doctrines, Bible geography, and similar works. It was my plan to see that the pastors had a small library of some ten volumes. But the world wars intervened. These books were translated into the various languages—Spanish, Hungarian, Rumanian, Russian, and Yugoslav.

I must tell of the great shock that I experienced in this new work. It was due to statistics. In my former field the time of making my annual reports was a sore trial and disappointment. We had been in Italy nearly fifty years, and the Lord had blessed us with about 2,500 souls. In those days the greater burden of finances had been on the shoulders of the mission. I did not know what I was getting into when I went to the other side of the Adriatic.

At the end of the first year I corresponded with the secretaries of the

various groups to get their annual statistics and found that the statistics of the new field for one year were approximately the same as for the former field for fifty years. To say that I was surprised does not express it. I was stunned, almost. How was this possible?

How glad we are to learn that the current statistics of the Italian Mission are now much more encouraging than formerly, both as to the grand total of the membership and the number of the annual baptisms. Especially are we happy that at long last we have the large and beautiful provision for the International Seminary in Zurich toward which we looked so longingly in the years past; and that the Lord is blessing us so abundantly in these strange and fearful times.

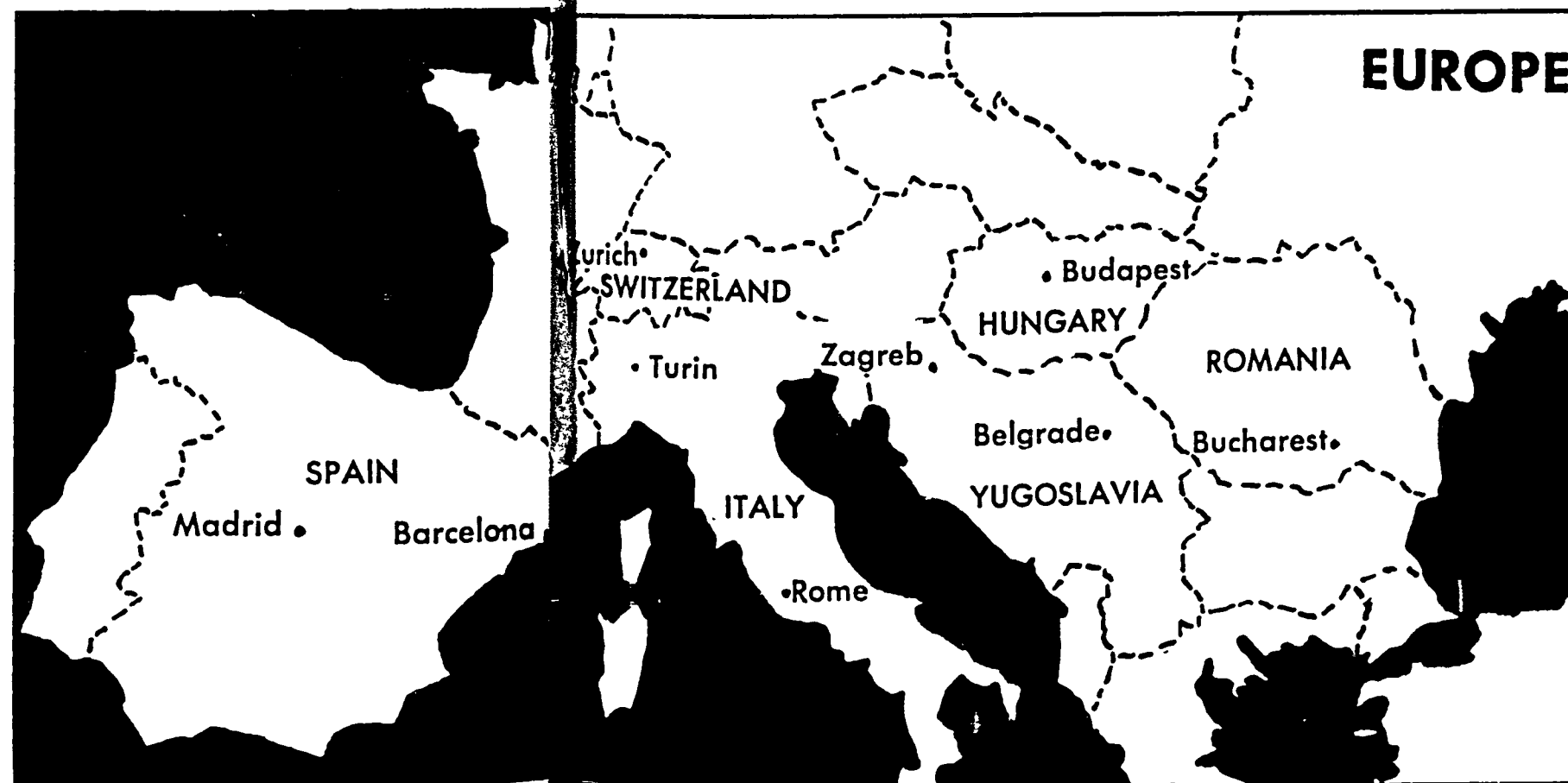
My stunning surprise drove me to a renewed study of the missionary problem. It slowly dawned upon me that the response to the gospel depends, in large measure, on the natural bent of mind and heart of men toward religion. People respond to the gospel through their emphasis on their intellect, or their wills, or their emotions—the three phases of the human personality.

Of course, I am speaking in general terms and of emphasis. The Latin responds through his intellect, the Nordic through his will, and the Slav through his emotions or sensibilities. Of course, the whole man must submit to Christ if he is to be a Christian at all. But each race and each individual must find his own way to Christ.

I had come to live with Slavs for the first time. It was a new and great experience. I learned that the Slavs are the most inclined-to-religion of most of the peoples of the earth. They are conscious of this fact. I heard a Russian delegate at the meeting of the Baptist World Alliance say: "We Russians call ourselves the God-seekers." The older Russian writers also speak of this mystical element in the Slavic soul.

Slavs are not naturally atheistic; they are the very opposite, they are religionists. Baptists in Russia in a few generations have come to number from two to four millions; and this without missionaries from abroad. Bessarabia, the Russian group that was added to Romania, had at the close of World War I some one hundred and

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THE COMMISSION

for February 1952



The Chinese Baptist Mission in Manila, Philippine Islands, occupies the second floor of this building.



Above: Rice terraces in the mountains of Luzon, Philippine Islands. Left: Mr. and Mrs. Winston Crawley and children in front of their home at Baguio, Philippine Islands.



These candidates for baptism became the charter members of the Baguio Chinese Baptist Church. Missionary Crawley is at the extreme right.

By Winston Crawley

How would you like having to learn a foreign language in order to hear the gospel? George Ko, a young man at Baguio, in the Philippine Islands, studied English for that purpose, since there was no Christian preaching in his own Chinese language. Still he understood little of what he heard. And so he prayed that God would send men to preach in Chinese. His prayer was answered when Southern Baptist missionaries went to Baguio.

But George Ko is not the only one who had prayed and waited for the message of salvation. In a messianic prophecy of the Old Testament we read, "The isles shall wait for his law" (Isaiah 42:4). The Philippine Islands, off the southeast coast of Asia, are among those isles waiting for the "law" of Christ.

They have waited a long time. Back before Jesus was born, mountain tribes in the Philippines were building their rice terraces and engaging in savage headhunting. And in the tropical lowlands, the Filipinos were already living in bamboo and nipa huts and sailing dugout canoes. Now for hundreds of years there have been many Chinese merchants in the islands, too. Through all these long centuries the Philippines have waited in spiritual darkness for the light of the gospel.

Various people have taken many things to the Filipinos down the years. Four centuries ago the Spanish went with their culture, their adventures, and their soldiers, and occupied the land and built cities. Through the la-

Christ And the Waiting Isles

bors of Spanish friars, the people of the Philippines came to be called "Christian;" but Christ actually had been seen only very dimly through the trappings of Romanist ceremonies and superstitions.

The Americans went fifty years ago to take control of the islands and add an American element to their mingled Oriental and Latin ways. We gave them our English language, our education and democracy, our materialism, and many of our habits, both good and bad. And Americans have begun also to give them the gospel. Yet today, after fifty years, not more than two per cent of the people are evangelical Christians.

More recently, communists have gone to that new republic of the Philippines to offer empty promises built on the sufferings and longings of the people—and some are ready to believe them. But it is really Christ for whom the nation and its people still wait.

Now at last we Southern Baptists have gone, also, to take our place among those who are preaching the

gospel in the Philippines. It began in 1949, when many of our missionaries had to leave China. There in the Philippines, as in other countries of the Orient, the retreat from China became an advance into a new land.

Southern Baptists opened in the Philippines a pioneer work, starting with nothing. We had no schools, no hospitals, no seminaries, no preachers, no churches, no church members—nothing at first but the patient devotion of the missionaries and the promises of Christ. Our first field was the more than 200,000 Chinese people in the Philippines. They had been almost overlooked by Christian missions for years, and they were of the same race and language as those whom the missionaries had loved and served in China.

We began in Baguio, a mountain city north of Manila, where over a thousand Chinese had no gospel preaching at all. After about a year, the Baguio Chinese Baptist Church was organized. Though it still has a missionary pastor, the lead in evangelizing the Chinese of Baguio is being taken by the church members

who were baptized less than two years ago. Some of these young businessmen have already surrendered their lives to the gospel ministry.

At San Fernando, La Union Province, about forty miles away, the church has a mission which has shown real promise, with about seventy-five attending regularly and with eleven professions of faith at a recent service.

Our work has now spread to other cities in the Philippines. In Manila, the capital, and in Dagupan the beginning was made over a year ago; there have been Sunday schools and preaching services, vacation Bible schools, Bible classes, revival meetings, and now doctrinal instruction classes for those who have accepted Christ. Before long, Chinese Baptist churches probably will be organized in both cities. At Davao, on the southern island of Mindanao, we have begun only recently.

There are many problems that make progress slow. We have no church buildings. And we still have no Chinese pastors. Therefore, the missionaries must serve as pastors. Mission-

aries always have a hard time with the Chinese language, and that difficulty is increased by the several dialects spoken in the Philippines.

The dominant Roman Catholicism hinders our work in many ways. Though paganism continues among the Chinese, materialism is an even greater obstacle. The life of the Chinese, from morning to night, is his business; and he is willing to take little if any time for spiritual things.

Slowly our work has grown to the point where we are planning for youth work, publications, and visual aids on the basis of our entire Philippine field. A few months ago we held a youth retreat for Chinese young people from all our different stations—and there were visitors who came from other places, too. Soon we hope to extend our efforts among the Chinese to other cities of the Philippines, especially Cebu, a city with eight thousand Chinese.

The most urgent need just now is for the little groups of Christians already gathered in Manila, Dagupan, San Fernando, and Davao to go on with the organization of churches. Then those new churches will need buildings, which our Foreign Mission Board will help them to secure. And they will need Chinese workers and pastors. Probably the most important forward step being taken just now is the opening of a Bible school to prepare those who feel called to preach. Today we have fifteen missionaries among the Chinese in the Philippines, and others now on furlough will soon

be going back there. But we have only barely begun to reach the thousands of Chinese waiting there for the gospel.

And what about the Filipinos? Now is just the time for us to accept the challenge of the more than eighteen million unevangelized Filipinos. For some time we have had a weekly radio program in English on the Dagupan station. Then a few months ago, when our first definite effort was made to reach Filipinos in a revival meeting at Dagupan, eight made professions of faith in Christ. There are now one or two services for them each week; but the missionary preacher has his hands full with the earlier work among the Chinese.

Our Foreign Mission Board is waiting now for a couple who will be our pioneer missionaries to the Filipinos. Perhaps some young minister who is already prepared will hear the call. And the Filipinos are as well prepared to respond to the gospel as any other people of the Orient.

The unspoken longings of those millions in the Philippines who have never had a real chance to know Christ are expressed in the words of the hymn, "How long, how long must we wait?" Yet it is not only the isles that are waiting. Christ himself is waiting—waiting for his people to share his love and concern for the unsaved multitudes across the waters. For our Lord will never be content until we have laid aside every excuse and have gone to bring all the people of the waiting isles to the foot of his cross.

Has Missions Failed?

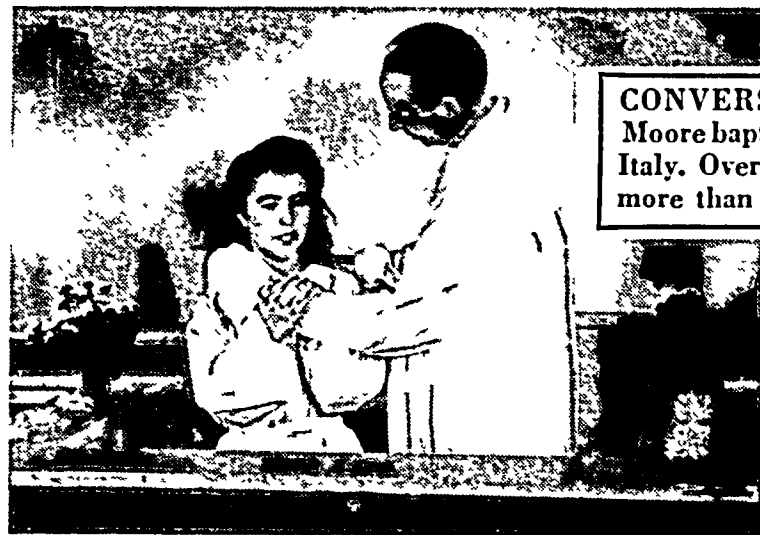
Does the prevalence of millions of dirty, unwashed people prove that soap and water have failed? Perhaps it reveals that they have not been applied.

Do the epidemics and fatalities that scourge many of the parts of the world prove that the sciences of medicine and sanitation have failed? On the contrary, they reveal a vast neglect. So many areas have not tried the great healing sciences.

The churches have failed by failing to do enough mission work soon enough. Again and again ripe situations have developed. If Christians had entered quickly and adequately, a wrong reaction could have been averted.

The work of missions has built reservoirs of good will in many spots at different times. Our boys were often the happy beneficiaries of effective mission activity in the islands of the Pacific. The missionaries have been the pioneers of good will, but so far it has been too little, too late.—W. R. White

Mighty oaks...

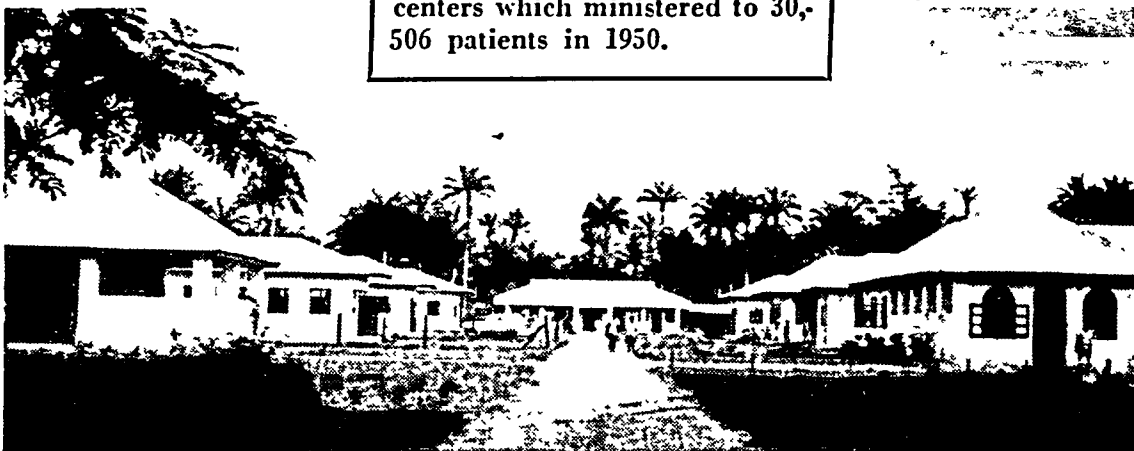


CONVERSIONS: W. Dewey Moore baptizes convert in Rome, Italy. Overseas baptisms totaled more than 15,000 in 1950.



CHURCHES: This church located on Governor Island is one of 1,962 Baptist churches resulting from Southern Baptist foreign mission work.

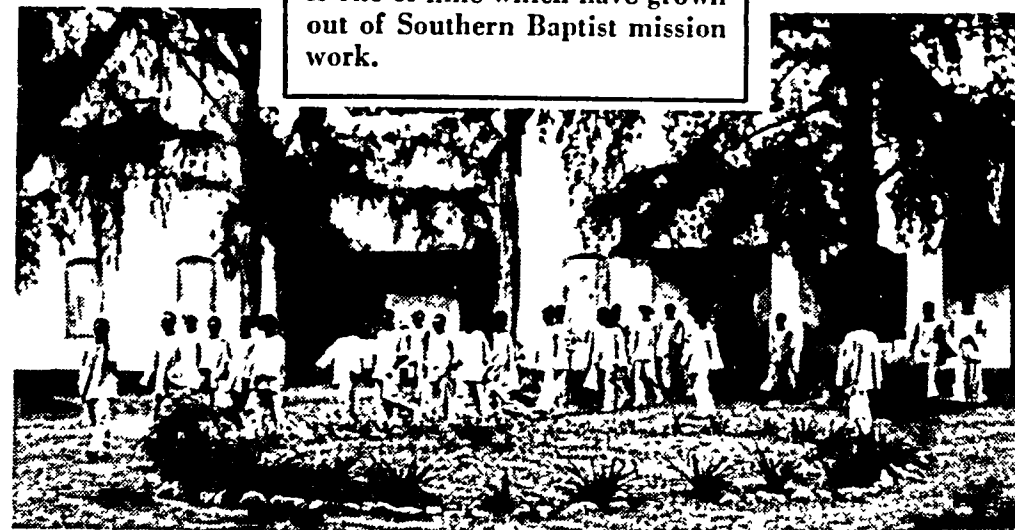
HOSPITALS: The Baptist Hospital compound, Eku, Nigeria, represents twenty-nine medical centers which ministered to 30,506 patients in 1950.



SCHOOLS: Pupils of Seinan Jo Gakuin, Junior High School to Junior College, Kokura, Japan. Baptists have fifty-three schools above elementary level abroad.

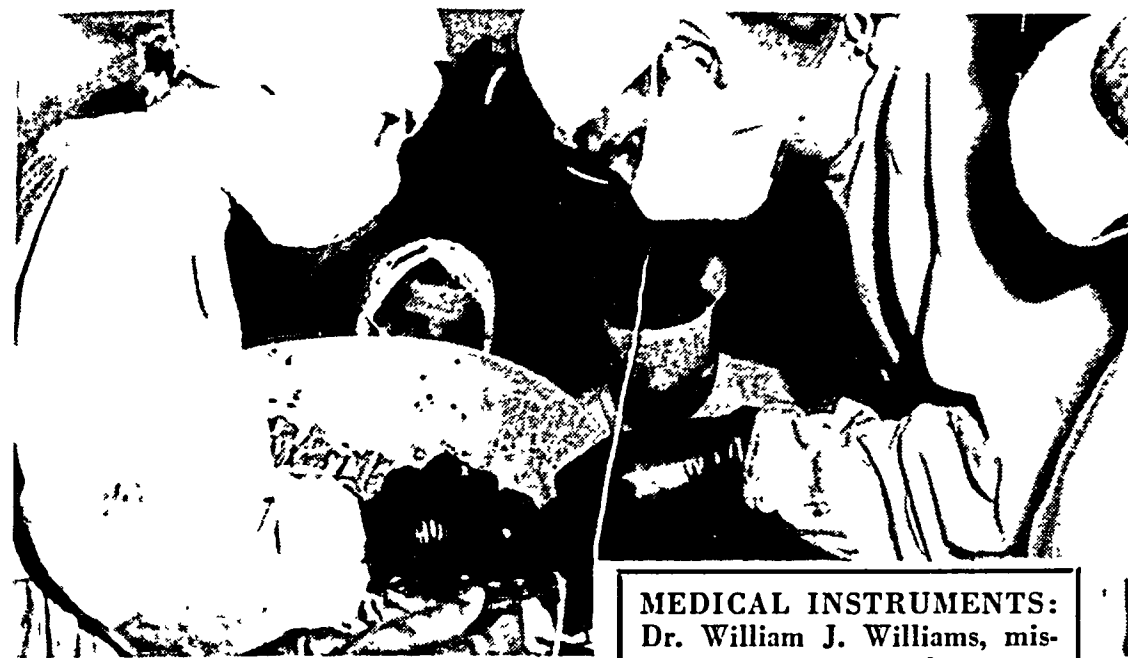


SEMINARIES: The Baptist Seminary, Ogbomosh, Nigeria, is one of nine which have grown out of Southern Baptist mission work.



...from little acorns

By Fon H. Scofield, Jr.



MEDICAL INSTRUMENTS: Dr. William J. Williams, missionary surgeon, performs operation in the Baptist Hospital, Ogbomosh, Nigeria.



BRICKS: These Baptist workmen of Kowloon, Hong Kong, make adobe bricks which will eventually become part of a church building.

PLAYGROUND EQUIPMENT: Children at the Baptist kindergarten, Wailuku, Maui, are among the 37,116 pupils in 377 elementary and kindergarten schools.



The foreign mission enterprise of Southern Baptists is the sum total of many factors. The table of statistics and total figures are testimonies to the power of small things dedicated to God.

We tend to publicize total results and talk about 20,000 converts a year, thousands of churches, hundreds of schools with thousands of students. But back of these figures are the little things made possible through the contributions of individual Baptists here.

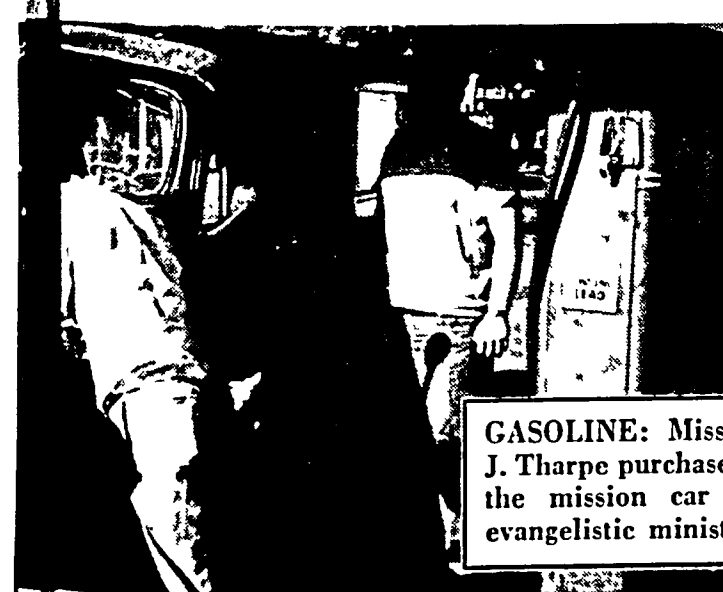
All the contributors in all the churches that share their financial resources through the Cooperative Program and significant personal part in foreign missions.

You are important in our foreign mission effort. Your contribution is directly effective in winning the world. The foreign mission program of Southern Baptists is not the program of the churches; it is very personally your program, and reflects effectively your concern for the world.

LABOR: Shipping room at the Baptist Publishing House, El Paso, Texas, one of five publishing plants serving mission areas.



GASOLINE: Missionary Edgar J. Tharpe purchases gasoline for the mission car used in his evangelistic ministry.



EDITORIALS

Baptist World Alliance Sunday

Sunday, February 3, has been designated as Baptist World Alliance Sunday for 1952. It will be observed in Baptist churches, small and large, all over the world.

The sense of fellowship between Baptist groups, which the Baptist World Alliance creates and fosters, is perhaps the Alliance's greatest achievement. There was a time when the Baptist movement was inconsequential as a force in the world, but that time has passed. Although specific areas can be cited where Baptists are either nonexistent or a weak and struggling minority, our Baptist hosts now comprise a mighty army whose influence far exceeds its numerical strength.

One who visits other Baptist groups in their own countries has frequent occasion to remind them that they are part of a larger fellowship. And he usually meets with a heart-warming response. Their faces glow with pride when they realize, perhaps for the first time, that they do not stand alone. Others share their convictions and are proud to be called Baptists along with them.

Coming closer home, it is good for us as Southern Baptists to reflect occasionally upon the fact that we have far more in common with our Baptist brethren in other lands than with the Godless elements in American life. Our faces should glow of pride when we remember the Christlike spirit in which our fellow Baptists are enduring harassing oppositions and violent persecutions. Like the Philippians, they feel that it has been granted to them "in the behalf of Christ, not only to believe on him, but also to suffer in his behalf." (Phil. 1:29 ASV).

Perhaps you have never made much of Baptist World Alliance Sunday. If not, you and your church have missed a blessing, but you need not miss it again.

This issue of *The Commission* contains articles written by Dr. F. Townley Lord, president of the Baptist World Alliance, and Dr. Arnold T. Ohrn, general secretary. Why not read their articles and then plan to observe Alliance Sunday?

Dr. Imre Somogyi

Dr. Imre Somogyi, president of the Hungarian Baptist Union, died in Budapest in September, 1951. His life and work bear striking testimony to the grace of God and the power of the gospel. Like Paul, this Hungarian leader was formerly a persecutor of Christians. As the principal officer of his city, Somogyi saw to it that the humble Baptist preacher was cast

into prison. In a political shake-up, however, the persecutor himself became a prisoner, and the preacher was set free. The preacher visited his former enemy and left in his hands a copy of the New Testament. God spoke to him through the printed page and, like Saul of Tarsus, he became a flaming evangel.

Somogyi came to this country and studied in our Louisville Seminary. When I first met him, he was pastor of the First Baptist Church in Budapest and president of the Hungarian Baptist Union. He was not without honor in his own country. Indeed, he maintained his position of leadership and trust until illness incapacitated him. It was said that his ability was so outstanding that even government officials sought his counsel.

When the records shall have been written, it is certain that Imre Somogyi will be at or near the top of those who loved their country, their denomination, and their God.

To Mrs. Somogyi and the two sons, we extend our sympathy. Knowing them as we do, we are confident they will hold aloft the torch they received from his failing hands.—GEORGE W. SADLER

Persecution Strikes Again

Missionary Gerald Riddell, stationed in Bogota, the capital of Colombia, cabled the Foreign Mission Board on Christmas Eve that our Baptist church there had been attacked twice by an unruly mob led by a Roman Catholic priest. The text of his cable read: "Church attacked twice by priest led mob Saturday evening, December 22, and Sunday afternoon, December 23. Building badly damaged. Several people slightly wounded. Police present but inactive. All missionaries safe."

The fact that the mob was led by a priest speaks eloquently of the kind of religious freedom the Roman Church is willing to tolerate. Equally reprehensible was the conduct of the police who were "present but inactive." Any cabled message is necessarily terse and lacking in details. It would appear, however, that the police, by their inaction, condoned and even encouraged what was done. Southern Baptists should thank God that the injured are only slightly wounded and that all of our missionaries are safe.

The Miracle of Writing

Ideas may be communicated in a variety of ways, but one of the most common is by means of writing. God's choicest gifts include the ability to learn an

alphabet, master the manual art of writing, combine the letters in the alphabet to form words, and arrange the words in sequence in such a way as to convey ideas. This process, for both the newly literate and writers of long experience, is nothing short of miraculous.

But the comprehension of the written ideas by other minds is a miracle even more awe-inspiring than the act of writing itself. Symbols on a sheet of paper are understood and translated by their readers into attitudes, resolutions, thoughts, motives, ideals, or actions.

The miracle of writing is especially baffling to peoples whose language has never been reduced to written form. A case in point is a Raratongan who discovered the miracle of writing through a missionary.

John Williams, "Apostle of the South Seas," was the missionary. He is said by some to be the greatest missionary to serve the London Missionary Society, even though David Livingstone was also a representative of the same organization. Williams and a youthful assistant lost their lives in 1839 while trying to open new work in the New Hebrides group of the South Pacific. They were clubbed from behind, speared to death, and victimized by cannibals.

But the incident in question occurred some years earlier. Upon reaching the island of Raratonga, Williams undertook the construction of a chapel. His account of what happened follows:

As I had come to the work one morning without my square, I took up a chip, and with a piece of charcoal wrote upon it a request that Mrs. Williams would send me that article. I called a chief, who was superintending his portion of the work, and said to him, "Friend, take this; go to our house and give it to Mrs. Williams." He was a singular-looking man, remarkably quick in his movements, and had been a great warrior; but in one of the numerous battles he had fought he had lost an eye. Giving me an inexpressible look with the other, he said, "Take that! She will call me a fool and scold me, if I carry a chip to her." "No," I replied, "she will not. Take it and go immediately; I am in haste." Perceiving me to be in earnest, he took it and asked, "What must I say?" I replied, "You have nothing to say, the chip will say all I wish." With a look of astonishment and contempt, he held up the piece of wood and said, "How can this speak? Has this a mouth?" I desired him to take it immediately, and not spend so much time in talking about it. On arriving at the house, he gave the chip to Mrs. Williams, who read it, threw it away, and went to the tool chest; whither the chief, resolving to see the result of this mysterious proceeding, followed her closely. On receiving the square from her, he said, "Stay, Daughter, how do you know that this is what

Mr. Williams wants?" "Why," she replied, "did you not bring me a chip just now?" "Yes," said the astonished warrior, "but I did not hear it say anything." "If you did not, I did," was the reply, "for it made known to me what he wanted, and all you have to do is to return with it as quickly as possible." With this the chief leaped out of the house; and, catching up the mysterious piece of wood, he ran through the settlement with the chip in one hand and the square in the other, holding them as high as his arms would reach, and shouting as he went, "See the wisdom of these English people; they can make chips talk, they can make chips talk!" On giving me the square, he wished to know how it was possible thus to converse with persons at a distance. I gave him all the explanation in my power; but it was a circumstance involved in so much mystery, that he actually tied a string to the chip, hung it round his neck, and wore it for some time. During several following days, we frequently saw him surrounded by a crowd, who were listening with intense interest while he narrated the wonders that this chip had performed.

. . .

Out of the 2200 million people in the world, 1700 million, usually in debt all of their lives, are in want, more or less oppressed and exploited, and increasingly unhappy and determined to be free from want.—From *Wake Up or Blow Up* by FRANK C. LAUBACH. New York: Fleming H. Revell Co., 1951.

. . .

The hungrier people get, the less binding the rights of others appear. The first right is to survive, so the hungry man believes, at whatever cost. Those who went through the various stages of hunger in the internment camps of the last war testify that they reached a stage where they could think of nothing but food, and finally where nature drove them to steal it. Masses who are close to the hunger line or over it all of the time have no deeply ingrained ethical code to restrain them from stealing or deceit or violence or murder.—LAUBACH.

. . .

Lenin said that Russia could not be united nor made communist if only twenty per cent of the people could read. So the communists started a vast compulsory literacy program, adopted a perfect alphabet, taught by the syllabic method, allowed people to study in fifty languages, set a time after which they must read to get a job, required millions to teach without pay—and they report having taught upwards of 100 millions, raising the literacy from twenty per cent to ninety per cent plus.—LAUBACH.

. . .

One can't give away his Christian faith without getting more!—LAUBACH.

"We work to become dispensable," says Dr. M. Theron Rankin. "The very nature of our work abroad is such that from the beginning responsibility is placed upon the national workers."

W.M.U. Circle
Theme Program

In the Jungles and Out!

By S. L. Watson

Yes, in the jungles and out. That is the life of Dr. L. M. Bratcher in Brazil.

"*Ovos nao tem.*" That was her disappointing reply, when far in the jungles journeying, hungry and tired, he sought at a promising cottage to buy some eggs from the woman in the door.

"Eggs, there are none," she said. But thereabouts were red-combed hens and red-gilled roosters, halted now from their bug hunt, erect and transfixed less in astonishment at her raw untruth than in alarm at such a stranger's presence.

The woman, stolidly obedient to her social customs, exhibited little concern for the stranger and just as little interest in the stranger's high-price offer, the usual American ace argument. "*Ovos nao tem,*" she insisted to the stranger with apparent disinterested finality.

Then, as if by an inspiration, Dr. Bratcher spoke with dignified solicitation: "*Senhora, faz-me um grande favor; vai fazer uns ovos junto com un bocado the farinha de mandioca; faz' o favor para mim, que eu estou com fome*" (Lady, do me a big favor; go prepare some eggs with a little manioc flour; do me this favor, for I am hungry).

She did. For a wayfarer she did as a favor what she would not be enticed to do for money. Dr. Bratcher was beginning to introduce himself into the strange ways of the people who formed the halfway link between the primitive Indians and the highly civilized population of the country.

In camp in the jungle vastnesses . . . nightfall . . . rain in torrents—but Dr. Bratcher was prepared—or, was he? He readily sacked himself in his waterproof sleeping bag. Now quite

well inured to the hardships of primitive travel, he promptly dropped asleep, as impervious to the dreariness of his situation as his bag was to the torrential rain. The downpour prolonged, persistently; the floodwater rose, stealthily. On the water rose, and on he slept till the rising flood nestled in through the neck of the sack to become his bag-fellow.

To make these periodical tours through the hinterland jungles, Dr. Bratcher, starting out from his home in the grand Brazilian capital of Rio de Janeiro, has traveled by train, bus, truck, horseback, river boat, canoe, afoot. More recently he has gone by air where possible. While in the jungles he has been as long as three to six months out of contact with his family.

His object on such journeys was to learn firsthand of the life of the Indians and the semicivilized populations. Today Dr. Bratcher ranks with the notable General Rondon, the great explorer of his country's interior, in his knowledge of the civilized, the semicivilized, and the aboriginal peoples of Brazil.

Dr. Bratcher and his wife, Artie Porter Bratcher, are both native Kentuckians. They have three most worthy and honorable sons, Junior, Robert, and Edwin. Dr. and Mrs. Bratcher were appointed missionaries by the Foreign Mission Board in 1918 and served their missionary apprenticeship principally in the administration of the Baptist College in Campos, in the state of Rio de Janeiro, and in the promotion of certain denominational activities throughout that state. But now for nearly a quarter of a century he has been the general executive secretary of the Board of National Missions of the Brazilian Baptist Convention.

Associated with Dr. Bratcher on the

staff of his Board is Miss Letha Sanders from Texas. Her ardor for national missions equals that of Dr. Bratcher himself.

Pile-driving on a primary and localized scale is the work of the Foreign Mission Board in all of its fields. The erection and expansion of the structure of the missions enterprise belong to the national Christians on the respective fields.

In Brazil it is the Board of National Missions which, as the agent of the Brazilian Baptist Convention, is sequentially taking over in that country and implementing on a national basis the Foreign Mission Board's initiatory enterprise. Thus the work of the Brazilian National Missions Board is national, essentially and territorially.

Brazilian Baptist missionary work was begun in 1881 by our Richmond Board, with the appointment of Dr. William Buck Bagby and his young wife, Anne Luther Bagby. Thirty years later there were 142 churches and 9,939 members; and today, forty years later still, there are approximately 1,000 churches and 100,000 members.

The Brazilian Baptist Convention was organized in 1907. At that time there were about seventy churches and 6,000 members. Its organizational pattern coincides in the main with that of the Southern Baptist Convention.

The Brazilian National Missions Board was set up then as an integral part of the machinery of the Convention. Yet, principally for the lack of a denominational body sufficiently strong numerically and financially to support a challenging program, the Board accomplished during its first two decades little more than keeping alive the concept and motive of national missions.

However, late in this period the

Board did take one outstanding action. It sent a group of national workers on an overland missionary expedition from the coast of the state of Bahia through hundreds of miles of wilderness country to the Indians, the real natives of Brazil. The publication of the journal of this small and ephemeral effort awakened the conscience of Brazilian Baptists in behalf of the long neglected Indians.

But this stimulus would have been short-lived and died out completely, if the Lord had not opportunely provided Dr. Bratcher to assume the dead load of national evangelization. That was almost a quarter of a century ago. To be exact it was twenty-five years ago that the Brazilian Baptist Convention elected Dr. L. M. Bratcher to the executive secretaryship of its Board of National Missions.

By assuming the post he became the first national missions worker of the Board. When Dr. Bratcher took over, there was no organized program for national missions, and of course no work was being done. Today national missions work flourishes on a grand and growing scale and according to a challenging program of very definite proportions.

To begin with there is evangelistic work, preaching, and the founding of churches, not only among the semi-civilized, but also far and near on both sides of the frontier of civilization. Next there are schools, primary schools, more advanced schools, and a seminary for the training of workers from those regions for their own people.

In addition to the schools, the Board promotes a vast literacy program for the unlettered populace, to teach the illiterate masses at least to read—a program called fantastic by the faltering, but urged by the faithful as the minimum worthy of the gospel. Next there is an orphanage. And here we hail the dispensaries, blessed agencies for the treatment of the sick in body and in soul under the care of trained nurses.

What's more? Colportage work among immigrants in maritime ports.

Brazilians, once they are reached with the gospel, make wonderful Christians. The other day I had Joao Rafael, a member of the First Baptist Church here in Campinas, hired to move some things from our house to the hotel for a single missionary who stayed with us while locating a suitable place to live while in language school.

The day was cloudy and, therefore, a bit dark. We were riding down the street talking (a perfect opportunity to practice my Portuguese) when a streetcar, with its lights on, passed us. I remarked, jokingly, that the day was so dark that the motorman needed lights. His immediate reply showed what was uppermost in his mind. "Many people are in the dark and need the light of the gospel."

This same poor old Christian man gave to Brazilian home missions everything that he and his little mule could make on Saturday before their Home Missions Sunday.

That's the people with whom we are privileged to work. Your contributions to missions can help other Brazilians to become as Senhor Joao is by giving them "the light of the gospel."—ROBERT FIELDEN, *missionary to Brazil*.

What's still more? A stream of literature, which is being printed and distributed on an ever-widening field, a literature ranging from newspaper articles to tracts and books. And it is all either written or edited by Dr. Bratcher and his staff of helpers. For this editorial work, as well as for other promotional activity, Miss Sanders also possesses large talents and conspicuous competence.

If you call this program fantastic, then you will call its support by Brazilian Baptists fanatical. To obtain this effective support, Dr. Bratcher vitalizes the propaganda for the Board's objectives no less with his own soul pleadings in behalf of the lives and the souls of his jungle friends than with the pleadings of their own souls for the gospel light and salvation. Thus, in spite of the ever-expanding program, the Board remains healthily out of debt.

But how can any board stay out of debt when so vast and avid multitudes are supplicating for light and life and everlasting salvation? Brazilian Baptists pay as they go because they first give themselves in prayer for the work which is their responsibility in the saving of their own fellow country-

men. This prayerful dedication results in a veritable saga of growth in contributions to national missions. Their motive is not to fill a mission's till, but to save a nation's souls from sin to God.

Would you take a panoramic view of the future work of the Brazilian National Missions Board? Then see future nuclei of the Board's churches, schools, dispensaries, orphanages, and mission stations dotting Brazil's immensity everywhere; see them multiplying along with the population in new area developments and growing in kingdom stature to the end of the land; see them mature into stable churches and institutions and being integrated into the autonomous denominational organizations in their respective states; see, not eighty, but eight hundred, or even a thousand and eight hundred workers lighting the lamps of life in dark places and giving the water and breaking the bread of life to people everywhere who are hungering and thirsting after righteousness; see, on the piles driven by the Foreign Mission Board on a primary and localized scale, the Brazilian missionary superstructure erected grand and grandly expanded.

Such is the future, as we foresee it, of the work of the Brazilian Baptist National Missions Board. This Board's today is marvelous; its tomorrow, stupendous. O Lord, thy kingdom come!

**The Brazilian National Missions Board is served
by 112 home missionaries.**

Into Macedonia—Now!

By Mrs. George R. Martin

Today the Macedonian challenge, "Come over into Macedonia, and help us," calls as clearly and as urgently as it did that day when Paul and Silas stood in Troas. Those who are privileged to go and see are impressed with the earnestness and the urgency of this appeal today. The gospel of Christ is the answer, and the harvest is ripe for the reaping.

Rome

"And so we came to Rome," writes Luke in the Acts. Rome, the empire of the Caesars! But the Rome of today is no longer the Rome of the Caesars. Centuries have passed. We arrived in the Rome of the Popes. We looked at Rome, as did Paul, with eyes made keen by faith and the Word of God, with the mind of Christ which sees and values souls without Christ and having no hope.

On a hill-top commanding a magnificent view of the city on one side and the storied Alban and Sabine Hills on the other side, we saw the Armstrong Memorial Training School. This school stands as a monument to the love and devotion of Southern Baptist women. It is a reality, surpassing all our dreams for it! From the balcony of heaven Mrs. Armstrong must look with great satisfaction as her work continues among the girls of Europe.

Southern Baptists "came to Rome" in 1870 when Dr. W. N. Cote entered the city. Following in their train, the Taylors, Eagers, Stuarts, Gills, and Whittinghills made their great contributions. Foundations were laid solid and secure. These faithful missionaries and Italian preachers have valiantly preached the Word and sown beside all waters.

Today we have the Dewey Moores, the Ben Lawtons, the Roy Starmers, and Miss Virginia Wingo building on these foundations. They need recruits and they need our prayers! The hand of Rome lays heavily upon the world today, and the plain message of salvation is the only power that can stay that hand.

Spain

The days we spent in Spain last summer were delightful. We were met by our missionaries, Dr. and Mrs. J. D. Hughey and Mr. and Mrs. George Jennings, and the president and vice-president of the Spanish Baptist Women's Union. We met over two hundred Spanish Baptist women and young people who gathered to greet us in the First Baptist Church, Barcelona.

Despite language barriers we were aware of the warmth of their welcome. We found splendidly organized missionary societies among the women and organizations for all grades of young people. The Royal Ambassadors are particularly awake and alert.

It is difficult to live in a land of such tensions. It is very difficult to be a Baptist in such a land. Many privileges are denied the evangelicals. No Protestant propaganda by way of evangelism or education is allowed. No Protestant marriages are recognized. No Protestant literature can be distributed. It is impossible to secure

permits to open new work. In spite of all this, the courage of our Spanish Baptists is beyond all praise.

The days spent in this country were enough to make Spain a "must" in our missionary thinking and planning. If there is a nation under heaven where the gospel of the Lord Jesus is needed, it is in Spain. Unless we misread the signs, we are at the dawning of a new and triumphant day for our Baptist work in Spain. We *must* send more missionaries!

Zurich

The Baptist Theological Seminary, Ruschlikon, situated on lovely Lake Zurich, is the crowning glory of Southern Baptist work in Europe. Here, young men from many nations are trained for the ministry of the gospel. Only a trained national leadership can bring to the hungry hearts of Europe's millions the glorious message of the cross.

It was our privilege to greet in Zurich seventy young men and women from thirteen European countries, who had gathered for a youth

The Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, is the crowning glory of Southern Baptist work in Europe.



conference. The theme of their conference was "You Are My Witnesses." In their singing, discussions, conversations, and worship you could feel the thrill of their missionary passion—their deep concern for the souls of men.

Berlin and Hamburg

The first and the lasting impression anyone gains from a visit to Germany at this time is of the extent of the destruction wrought by war. One could dwell upon it at length as it affected the different cities visited. Even though you still see the ruins of a horribly destructive war in almost every city, the progress toward physical recovery is amazing. The problems are many and complex. Many horizons are still very narrow.

Among the many problems which Germany faces, the refugee problem seems too great to bear. Housing, food, clothing, employment—all are affected by the presence of twelve million non-citizens. This is about one-fourth of the total population. Berlin and West Germany are truly outposts for our kind of democracy.

A strong religious faith has been a tremendous factor in German recovery, and German Baptists are playing an important role in the spiritual, as well as the physical, rehabilitation of their country.

In Berlin over six hundred Baptist women came to meet with us, thirty coming from the Russian zone. I saw

dresses that day that you sent over some three years ago. On every hand there was overwhelming gratitude for the aid given. No Baptist church in Hamburg was large enough to seat the women at the open meeting on Sunday afternoon. A large tent was secured, and over a thousand Baptist women attended that meeting.

The European Baptist Women's Union, in session at that time, brought greetings to the German Baptist women from eleven European countries. Following the meeting of the European women in Hamburg, the Baptist men met and formed the European Baptist Federation. There is great hope for Europe in the unity which has been brought about in the organization of the Baptists of the continent.

We, American Baptists, must continue to strengthen our lines of contact with European Baptists. If firmly established, these lines will hold even though we are separated by Iron Cur-

"Go ye into all the world, and preach the gospel to every creature," is applicable to me; therefore, I am compelled to obey the command of my Saviour in carrying the message of life to these who are in darkness.

I do not feel called to go as a missionary to foreign fields, but I am called to be a missionary at home and give of my possessions that others might be sent.

Missions is the heart of Christianity, and Jesus expects his churches to have a missionary spirit. We have no reason to exist unless we live to carry out his plan.

—Richard Brown, San Antonio, Texas

tains or by several thousand miles.

We would pay glad tribute to our efficient and heroic missionaries in Europe. For unselfish service, matchless sacrifice, and uncomplaining suffering they are to be numbered with Christ's great servants in all lands.

We return from Europe with the conviction that we must exercise our rights and assume our responsibilities as Christian citizens. We see the tides of nationalism and racial intolerance threatening religious liberty. We see our fellow Baptists suffering persecution, unable to worship God according to their own consciences.

Once again religious liberty has become a phase of mission work and of universal concern. The world watches fearfully while the foreign policy of the nation which bears the responsibilities of world leadership is being tossed about. We, the people, can demand a right foreign policy. We can and, if we truly want peace, we will!

We return with the profound conviction that the harvest is ripe. It is the supreme hour for evangelism in many of these countries. We are fully convinced that the expenditures and investments of the years, all the work and sacrifices and suffering of our missionaries and national workers, all the disappointments and hopes deferred, have combined for this hour. The harvest truly is ripe for the reaping!

Southern Baptists must press on with renewed energy and unflinching courage! We must heed the call, "Come over into Macedonia, and help us!"

"The Alpha and Omega of a pagan's religious action and prayer is 'My will be done,' and when his request is not fulfilled, his religion has failed him."—Herklots in *A Fresh Approach to the New Testament* (Abingdon-Cokesbury).

From a hill-top the Armstrong Memorial Training School commands a magnificent view of Rome and the Alban and Sabine Hills.



Price Above Rubies

(Continued from page 8)

tor's wife-to-be among our students.

Of those who did not return, one is working to help her family, another is teaching Sunday school while she is preparing to be married to a pastor, and the third, whose husband has recently taken a pastorate, is Woman's Missionary Society president, Sunday school teacher, and general pastor's assistant at their church in Sicily.

Also from Sicily comes one of our new students, Concettina Trigilio. Applying nearly two years ago, she had been advised to wait, for she had only the five years of free elementary schooling which are available for most Italian children. She kept on teaching some twenty children in her home church at Augusta; and, largely because of her family's insistence, she became engaged to a man twice her age. But she broke the engagement and renewed her application to enter school.

Like her, several others have had only a few years of public school, but have already demonstrated by their faithful service in their home churches that they want to do more. Gina Zampino, attractive, wide-awake spiritually and eager to learn, has enthusiasm as refreshing as Rome's breezes.

By contrast, petite Concetta Cerreta, from Calitri, east of Naples, seemed very timid. But she surprised me by saying her second Sunday here, "I haven't been the least bit homesick! There's so much for me to learn that I can't think of anything else!"

Witty, lively Anna Palma and gentle, lovely Teresa Filannino seem to feel the same way. When their applications had to be turned down last year, they kept on hoping, went to night school, and continued working in their home church in Barletta, far south on the Adriatic coast. From Turin, in the northwest, comes curly-headed Laura Dentico. Too young to be accepted in 1950 when her sister, Angela, came, she spent the waiting year in study and work.

The last of the seven new girls is Gabriella Bodiello. She was baptized during her second visit here last July. In these intervening months she has resisted all the pleas and pressure of her Catholic family.

The Spanish Woman's Missionary Union has sent to this school a beautiful white tablecloth, exquisite with

handmade lace and delicately embroidered Spanish words—very similar to their Italian counterparts—of Romans 12:12: "Rejoicing in hope; patient in tribulation; continuing instant in prayer."

We ask your prayers for many things, but, above all, that we of Italy may be faithful to the wonderful opportunity God gives us.

Living Sacrifice

By Wanda Pili

I have had the opportunity to speak of the gospel to many people in this beautiful little city. Poor people! They were in the dark, completely, not knowing even the meaning of the word "gospel." I explained to them the most important things, according to my ability.

Some days ago it was told to the priest that I was going to the homes to witness. He sent immediately for us. He told me that if I did not stop preaching "this false doctrine" and did not leave the people in peace he would call the police.

I have not been afraid of his threats, but have continued to speak of Christ. Many people listen to me willingly and wish to know many things. Sometimes I am much afraid of not knowing how to answer their questions. Therefore, I study the Bible much; and I pray earnestly before speaking.

I am certain that the Lord helps me. I ask you to pray for these people that the light of Jesus Christ may come to illuminate their lives.

Wanda Pili, of Civitavecchia, Italy, one of the ports that was damaged heavily by bombardment during the war, was secretary of the city's local Catholic Action group before her conversion seven years ago. Now a student in the Armstrong Memorial Training School, she is engaged to a student at the Italian Baptist Seminary, Rivoli.

European Beginnings

(Continued from page 13)

fifty Baptists. When we left Europe they were counted by the thousands.

For the first ten years of my eastern European service our Mission reported approximately one-half of all the baptisms in the Board's annual reports; and that, too, with but few missionaries and a far, far smaller budget. These remarkable facts are due to the grace of God and the Slavic soul.

We must not forget that our new European mission—in its eastern division—was already organized and self-supporting. We came to help them to their own work. It was a case of co-operative missions. The national boards, or executive committees, organized and managed their own work, and the Board in Richmond did theirs. When one sought to invade and take over the work of the other organization then there was trouble.

The Lord blessed our working together and there were gathered many thousands into the churches. Then came the great disaster, World War II, which finished our foreign help. All the eastern fields in which we labored are now behind the Iron Curtain. The work goes on haltingly; but it goes on. But "God's in his heaven," and all will be "right with the world."

Only One Thing

(Continued from page 4)

There is no use of your and my praying, "Thy kingdom come; thy will be done in earth, as it is in heaven," so long as we do not go *all out* to evangelize the nations of the world.

Yes, the time is here and long overdue for Southern Baptists to really take seriously the marching orders of our Lord. Will we do it? Will we be unselfish enough in each of our churches to give at least as much for others as we keep for ourselves? God grant it!

"The translator has been compared to a ferryman. He has also been likened to one that opens a window to let in the light; and translation to breaking a shell that we may eat the kernel, to removing the cover of a well that we may come by the water." —Smith in *The Shrine of a People's Soul* (Friendship Press).

Missionary Family Album

The Missionary Spirit

(Continued from page 5)

ANDREWS, Rev and Mrs. William P., announce the birth of Martha Elizabeth, November 4, in Wenham, Mass. The Andrews are missionaries to Chile.

ASKEW, Rev. and Mrs. Fay, home on furlough from Argentina, are living at Parker, Fla.

BAUSUM, Rev. and Mrs. R. L., wish the following address used instead of an A.P.O. number: Hsin Si Lu, Kin Men Hang 13, Keelung, Formosa.

BROWN, Rev. and Mrs. Homer, of Nigeria, are home on furlough at 2520 Cherry Street, Quincy, Ill.

BRYAN, F. Catharine, of China, has moved from Atlanta to 101 Grove Drive, Brookhaven, Ga.

BRYAN, N. A., has arrived in Korea and may be addressed: American Embassy, A.P.O. 59, c/o Postmaster, San Francisco, Calif.

CLEMENT, Lora, of Singapore, has moved from Orchard Road to 43 Tras Street, Singapore.

CONGDON, Rev. and Mrs., W. H., of Nigeria, announce the birth of Ronald, November 7, in Ogbomoshu, Nigeria.

COWHERD, Charles P., of Indonesia, may be addressed: The American Embassy, Djakarta, Java, Indonesia.

COWHERD, Mrs. Charles P., is in the Philippines until such time as she can join her husband in Indonesia. She may be addressed: 28 Kisad Road, Baguio, P. I.

CRAWFORD, Mary K., has returned from furlough to 1234 Heulu Street, Honolulu, T.H.

CULPEPPER, Rev. and Mrs. Hugo H., of Chile, are home on furlough at 2524 Wolfe Street, Little Rock, Ark.

DEAL, Rev. and Mrs. Zach J., have returned from furlough to Apartado 298, Cartagena, Colombia.

DONNELLY, Dorothy, of Equatorial Brazil, resigned on December 31, because of her approaching marriage.

FIELDEN, Mr. and Mrs. Robert L., contract workers in North Brazil, have moved from São Paulo, to Corrente, Piauí, via Cidade da Barra (airmail address: c/o Agente da Panair, Barreiras), Baía, Brazil.

FRANKS, Rev., and Mrs. Ruben I., have taken up work in their new field and should be addressed: Casilla 3388, Santiago, Chile.

FULLER, Aletha, has reached her field of service in Nigeria and should be addressed: American Baptist Mission, Joinkrama, via Ahoda, Nigeria, West Africa.

GALLOWAY, Rev. and Mrs. John, emeritus missionaries, have changed their address from 12 Calçado do Monte, to 22 Rua da Horta da Companhia, Macao.

HAIRSTON, Martha Elizabeth, language student of South Brazil, has changed her address from Caixa 15, Campinas, to Caixa 758, Campinas, São Paulo, Brazil.

HARDY, Rev. and Mrs. Hubert L., Jr., are now located on their new field and their address is: Casilla 3388, Santiago, Chile.

HARRIS, Rev. and Mrs. L. O., of Hawaii, are home on furlough at 217 N. Henderson, Cape Girardeau, Mo.

HAWKINS, Rev. and Mrs., T. B., of Argentina, are home on furlough at Route 1, Bedford, Va.

HAYS, Rev. and Mrs. George H., give the following as their correct mailing address: Hoshiguma, Taguma Mura, Sawara Guni, Fukuoka, Japan.

HICKS, Rev. and Mrs. Marlin R., have a change of address from Casilla 3388 to Casilla 9796, Santiago, Chile.

JOHNSON, Rev. W. B., has arrived in Indonesia and his address is The American Embassy, Djakarta, Java, Indonesia.

LASETER, Anne, of Chile, has moved from 601 N. 32nd Street to 2323 McKenzie Street, Waco, Texas.

LIDE, Dr. F. P., former missionary to China, is now serving in the Philippines. His address is Chinese Baptist Mission, 244 David Street, second floor, Manila, P. I. Mrs. Lide for the present is living in Wake Forest, N. C.

LOVEGREN, Dr. and Mrs. August, missionary appointees for the Near East, should be addressed: Cedartown, Ga.

MCILROY, Minnie D., of Argentina, is home on furlough at 2909 Herring Avenue, Waco, Texas.

MIDDLETON, Rev. and Mrs. Hubert K., are now located on their new field and should be addressed: Casilla 3388, Santiago, Chile.

MILLS, Rev. and Mrs. John, give the following as their correct mailing address: Baptist Mission, Ijebu-Ife, via Ijebu-Ode, Nigeria, West Africa.

MOON, Rev. and Mrs. James Loyd, language students in Campinas, Brazil, announce the birth of James Loyd, Jr., November 5, in São Paulo, Brazil.

RAY, Rev. Rex, formerly of China, is now serving in Korea. His address is American Embassy, A. P. O. 59, c/o Postmaster, San Francisco, Calif.

REEVES, Rev. and Mrs. Harold, missionary appointees to Thailand, are now located at 237 Preston, Shreveport, La.

ROBERTSON, Rev. and Mrs. R. Boyd, missionary appointees to Argentina, have completed language study and are now located at 2815—32nd Street, Lubbock, Texas, until sailing arrangements can be completed.

SANDERS, Eva, has returned from furlough.
(Please turn to page 32)

whole Galilean ministry of our Lord. Let us not misunderstand him, or fail to see in his great refusal our own difficulty today in surrendering fully to Christ's demands. His unwillingness lay, not simply in refusing to use his wealth and means for Jesus, but in his refusal to follow Jesus to the cross and surrender not just his money but himself as well.

We have become great today in financing our Lord's work. We give to missions as we have never dreamed of giving to missions. But we give everything save that one essential which the possession of the real missionary spirit requires. We give our money. We withhold ourselves. Our relation to God is commercial. We make him our debtor. We become his patrons. We tithe but we do not love.

We do not love the Lord. Nor do we love our neighbors as ourselves. It is interesting that we so commonly connect the words "missions" and "benevolences." There is no doubt about the meaning we give the latter. There are others less fortunate materially than we. We feel sorry for them. We employ our wealth for their good. We reverse the method of our Lord. Jesus employed his poverty to make us rich. The one rises no higher than the carnal benevolence of paganism. The other is essentially Christian.

It is only when my neighbor's fullness means my want, when I go hungry that he may eat, that I am really giving. Then it is myself I give.

What then is the missionary spirit? Where is it to be found? The answer brings all of us, those at home and those away, those of one race and those of another, to the common and level ground about the cross. The missionary spirit is the Spirit of Christ. It is the spirit we most need in this critical hour of the world's might and sin. It is the spirit of humility and love. It is the Son praying, "Not my will, but thine, be done." It is the cross.

It is the only spirit able to grapple omnipotently with the terrible and awful forces of superhuman iniquity that rise and march in the world today. It is the missionary spirit.

"It is not how much we have, but how much we enjoy, that makes happiness."—Charles Haddon Spurgeon.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD

Missionary Describes Religious Freedom under Catholic Power

Recife, Brazil

I want to tell you a little about Recife, our new home. It is in the extreme northern part of Brazil and is much less progressive than the South. Most of the wealth of Brazil is in the South. Our largest work is there also. We felt led to make this move as the work is badly needed in this section. It seems that we will have to exchange our appliances for gas, or maybe charcoal, as the power is very weak. It is very hot and rains only in season.



James Lee Garrett

Baptists have a seminary, college, training schools for girls, and several churches in Recife. Many of the people of the North are moving South to find new opportunities and better living conditions, and with this group there are many *crentes* (believers) who help establish more churches and carry the gospel into all parts of Brazil.

In Recife I met a converted nun who is studying in the seminary. She was the daughter of a French ambassador to England. Being a nurse here, she saw the light through a patient in the hospital. The Catholics thought she was sick and then later they saw her attitude toward the Bible and the *crentes*. After this they began to seek a way to conceal her behind prison bars.

Through the leadership of the Lord she knew their plans and jumped the high wall fence the night before they were to put her in a labor camp. She makes visits daily to the convents and seminaries, but always with other students, as the Catholics would like to capture her. She is hunted by them, but has protection (at her request) from the French embassy.

She speaks many languages and for this reason is a real witness through her letters to many people in Europe. She desires to visit the States and prepare for mission work in Bolivia. Her experiences would be an eye-opener to our people who have never lived under Catholic power and pressure.

Catholic influence is nothing in Brazil in comparison to other countries. We do have a tremendous amount of liberty here, but we must not let up or we won't keep it. The Catholics are "on the ball" now more than ever to overthrow the Lord's work, and God is holding us responsible.

I worked with James P. Kirk in a little interior town in Espírito Santo called Linhares. The week was full of activity: dedication of a new church building (small, but a jewel to the people), an institute, and a revival at night. Formerly, the Baptist church was near the Catholic church, but the priest raised so much disturbance that the mayor told the Baptists they would have to move (religious freedom under Catholic power!). As the Catholics had their church in the best part of the city (land given and most times building constructed by the city government), the Baptists humbly selected another place, about six blocks, in another part of the city.

The mayor was so pleased that he gave them three blocks. Now the town has moved to that street and the main avenue is in front of the Baptist church. The Lord yet blesses his people; even though persecuted, his work will grow.

Catholic Influence Felt By Baptists in Ecuador

Quito, Ecuador

Not everyone can go with a young people's class to the "middle of the world" for a social, but that is just what

we did a few weeks ago. It was quite a new experience for these pupils to go to a North American style weiner roast, but they seemed to enjoy the *perros calientes* (hot dogs), as well as the period of fellowship around the monument



Gordon Crocker

that marks the equator line.

Recently we had the privilege of conducting the first Baptist vacation Bible school in Ecuador. We gave out invitations to many children, but really didn't have much faith in the results that we would get from these invitations. The first day we made preparation for about forty children, so you can imagine our surprise when we started counting and saw that there were approximately seventy there.

Some came to see what it was all about, and when they found out that we were *Evangelicos* a few did not come back any more. However, others liked the vacation Bible school so well that they not only returned but brought some friends with them. Throughout the week we had a daily attendance of at least seventy, and we found at the end of the school that we had enrolled about one hundred. One of the nicest and most faithful families of

our congregation has been won because their children came to the Bible school.

Even though our work seems to be progressing, we certainly feel the influence of the Catholic Church. Last Sunday, we had planned to carry the young people's class to visit a teen-age boy in the hospital who is definitely interested in the gospel.

However, we were told by a relative of his that it would be better for us not to go visit him since he lives with an aunt who is a very fanatical Catholic. She had told him that if the *Evangelicos* visited him any more he couldn't live with her when he got out of the hospital. Since he has no other home and is an invalid, what would you have done?

Some things are encouraging and others discouraging, but little by little, the Baptist work in Ecuador is getting established. As do all of your missionaries throughout the world, we need your support in the form of prayers, letters, and financial backing. We are engaged in a great work, but without your support, the work will cease.

"Think That Does Not Have Reason Cannot Be Believed"

Tokyo, Japan

The young people of Japan are thinking about Christianity! A young man, Toda San, has been coming to our Sunday school class irregularly for about a year

and has often heard that one must "believe" in order to be saved. He came to talk with us last Saturday and his first statement was, "Think that does not have reason cannot be believed."



Leslie Watson

He wanted to know the reasoning of the Christian mind and heart. We talked together for nearly two hours. Many times we turned to the Bible to see how God reasoned with his people and all those who want to know the truth. He left without making a definite decision for Christ, but he seemed to have a clearer understanding of the reason for the hope that is within us. Won't you join us in prayer for him?

Last Sunday it was a thrill to my heart to hear another of our fine young law students say, "I have trusted Christ as my Saviour and want to be baptized." He added, "I hope the church will accept my faith." You are aware of the necessary practice among churches in this country of requiring a period of time for ques-

tioning and proving those who make decisions.

We have seen a thing that literally breaks our hearts. Each small neighborhood builds a new frame for its portable shrines, and day after day there are processions. The children, especially, take part in these processions and many are dressed in their finest and most colorful kimonos. A small shrine is placed on a frame and twenty or thirty boys, from nine to twelve years old, carry it on their shoulders up and down the streets.

They are led by men who incite them to a high emotional pitch by rhythmic chanting and clapping. Many people say this is only a national custom, but it is the identical thing we saw this spring at Nikko when we attended the highest worship festival of the Buddhist year. These Junior boys are being trained to carry on a pagan worship. Only the power of Christ can meet and conquer such ideas and practices.

Again we request prayer that the Word of God might be planted in every heart in Japan. Wisdom, patience, and strength are needed to meet the opportunities of every day.

Missionary Describes Old-Time Camp Meeting in Mato Grosso

Campo Grande, Brazil

We have just returned from an interesting week of work which we want to share with you. The church is located on a ranch about ten miles from the road in a community of ranch people. They have services only twice a month because the people live far away from the church and they must travel on horseback, on foot, or by oxcart.

There are no roads. It is interesting to see whole families arriving on horseback. One little baby, six weeks old, came twenty miles on horseback. The member who lives closest to the church, except the man who lives on the ranch where the church is located, lives three miles away. The one who lives the greatest distance and attends regularly is a widow. She and her family came twenty-eight miles on horseback to attend the revival.

When they have regular services they come on Saturday and return Monday. The regular services of the church are held at two o'clock in the afternoon with Sunday school and then preaching service. They have never had a regular pastor, but some of the men preach each time they come together.

I went a week before the revival was to start so that I could visit some of the ranches with the leader. I arrived at the ranch on a Sunday when there were no services at the church. But when a neigh-

bor, who was not a Christian, came by, the rancher invited me to preach to him; so we had a service there in the house.

The people live so far away from the church that they have to come and camp during a revival. They build little sheds of palm leaves and live under these, sleeping in hammocks. Because the people were there the whole day, we tried to give them as much help as they were able to accept. In the mornings my wife directed a vacation Bible school for the children. The Brazilian pastor and I taught the young people and the adults. I taught doctrines and he a book of the Bible.

At 10:30 each morning we had church services. The afternoon we kept free, because many of the men went home to tend things on the ranch and returned before night. At night I showed filmstrips and preached evangelistic sermons. We had twenty-one professions of faith during the week. The music was very good. Some nights the people stayed an hour after services singing and listening to accordion music.

On Monday we said "good-bye" to our friends and began the journey home. The pastor and I went on horseback and the ladies by oxcart. We got as far as the ranch of the leader on Monday. Tuesday we finished the trip by foot and oxcart out to the road. On Wednesday we got a ride on a truck loaded with cotton. We rode on top with all our baggage and a live tiger that was being taken for a pet; and, boy, was he some pet! We rode all day, arriving home about seven that night. The women were sunburned, but otherwise we were safe and sound. We returned home praising God for the victory won.

Dr. Frank C. Laubach, pioneer missionary educator, demonstrates with chalk and blackboard his first step in teaching people of mission territories how to read. The picture on the board represents a man saying "a" or "ah." Dr. Laubach has made a unique contribution to Christian missions through his literacy campaigns which have taught an estimated sixty million people in eighty-five countries to read and write. He was one of three persons to receive the 1951 Roosevelt Medal of Honor, given by the Roosevelt Memorial Association, for his distinguished service in the advancement of social justice.

Sunday School Enlargement Campaign Successful in Churches in Mexico

Torreón, Mexico

Two of the Training School girls and I were invited to work two weeks in our Baptist church in Piedras Negras, just across the border from Eagle Pass, Texas. Through the years as I have taught Sunday school organization and administration in the seminary, I have wanted to try to conduct an enlargement campaign in one of our Mexican churches.



Viola Campbell

Here was my opportunity.

It really can be done. The first week in Piedras Negras we spent the mornings and afternoons visiting and taking a census. Each night there was a meeting at the church—not exactly a study course—for we did not try to teach a book. We just talked about Sunday school work. The people responded in a wonderful way, and the average attendance during the week was seventy-five in spite of a cloudburst one night.

A goal of 125 was set for Sunday school and 115 were present. We made a tabulation of the census, added two new classes, and started a weekly officers' and teachers' meeting. In the visits many new homes were opened and more than 150 prospects for the Sunday school were found. A few years ago this church barely had fifteen or twenty in Sunday school, but now they have an average attendance of over one hundred, a nice new building, and unlimited possibilities. The church sponsors several missions. In

—Religious News Service Photo



the one where we had the privilege of visiting, there was an attendance of sixty-five on Sunday afternoon.

The second week in Piedras Negras was dedicated to organizing a Training Union. We had a study course for each union. Officers were elected and the Training Union began functioning the following Sunday evening. Although many of the members live a long distance from the church and are very poor, we had an average attendance of sixty-four for the study course. These two weeks in Piedras Negras were hard, physically speaking, but the blessings overshadowed all difficulties.

The second trial with a Sunday school enlargement campaign was with our church here in Torreón. An intense visitation campaign was directed. We divided the city into sections, and gave the visitors names and addresses. In visiting these homes they found others.

A census was taken of these families, and a final recapitulation revealed 340 prospects in the one hundred homes visited. Each class in the Sunday school is organizing to go out and try to enlist these prospects. We had a study course in which I taught *Levantando Una Escuela Dominical Modelo* (Building a Standard Sunday School), the Sunday school was classified, the Six Point Record System installed, and promotion day was observed for the first time.

We are thankful for the wonderful advance in our work all over Mexico; but the great need is for more missionaries before we can begin to meet the needs in the work we now direct, without thinking about entering new fields.

We have forty-one students in the seminary, and they are a wonderful group. The girls are really crowded up here—six in one room. Plans are being made now for the building of two dormitories and a classroom building which will eventually be a church.

Our students have wonderful opportunities in their mission activities. They work in over thirty missions and churches, and we could place that many more if we had the students. Each one gives at least one day and a half each week to practical mission work.

Oh, if we could only forget self, see the great needs and opportunities as they are on every mission field, great things could be done to speed the message to millions who are waiting. The doors are open. We are praying for a revival in Mexico. There is a growing interest in the gospel and revival fires are breaking out in many parts. Some of our Christians are having to suffer for their faith, but "greater is he that is in you, than he that is in the world."

One of the greatest joys we have as teachers in the seminary is seeing our students go out and fill useful places of service in the needy places in Mexico.

A couple who graduated last year was back recently for a little visit. Many doors of service were open to them, but they felt God leading them to the southern part of Mexico to work in a small town in the state of Guerrero.

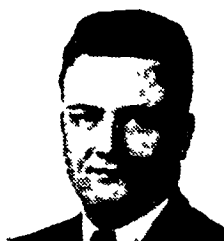
I have never heard a more radiant testimony. He pastors a small church and they have more than twenty mission points which they visit each month. Each one has a horse, and during the week they go from place to place teaching and preaching. They said that many of the people in the church walked five miles to attend the services on Sunday.

Striking Beauty and Startling Need Characterize State of Santa Catarina

Florianópolis, Brazil

To us Santa Catarina is the most beautiful of all the states in Brazil. There are high mountain ranges, large rolling plains,

fertile valley, wide sandy beaches, and a very rugged shore line on the Atlantic. I often tire of these terrible roads we have to travel, but I never tire of the scenery. As we drive south along the coast the road soon starts climbing, and thus we lose sight of



Adrian Blankenship

the ocean. As the car winds its way slowly up the mountain we are startled by the suddenness with which we cross the peak and begin the descent.

But most breath-taking is the view. Stretched out below in full sight is a lovely bay, calm and blue in the morning sun. It is one of the many one sees along the way. The ocean is in sight between the two mountains projecting into the ocean to form the mouth of the bay.

On the bosom of the bay are several boats with sails slack, for the men are

fishing and there is only a slight breeze. The eye catches a sandy beach with the waves swelling and rolling in. Then one notices for the first time the village nestled in the cove beyond the beach. From the serenity of the view one can hardly believe that the people of the village are extremely poor and entirely dependent on the catch of the nets out on the bay.

In spite of the beauty of our state the things that have impressed us most are the startling needs and the poverty of the people. Recently the state legislature appointed a committee to make a study of the conditions and bring back a report with some recommendations. The chairman of the committee is a friend and he asked me to join them in their visits and offer any suggestions I might have. This seems to be another way in which I may be able to express my love for Christ.

Since this state went so many years without a missionary, the work is very small. This is the last state in Brazil to get a resident missionary. It is understandable when I say we have only nine churches, with a membership of less than 300, and only four pastors in the whole state. It is a very small beginning in this large state with its one and three-fourths million population.

Already we have been able to see the work advance a little. I was assured that no Baptists existed in one city of about 20,000 people. However, I decided to look for myself. The result was that I found six Baptists who are now holding regular weekly meetings. The families didn't know each other before I brought them together.

Even though the work is hard and at times we are discouraged, something usually happens to show us that there are those who still want the gospel. The other day I received a call to visit a small mountain village several hours away

Japan Baptist Convention headquarters, 11 Kamiyama-cho, Shibuya-ku, Tokyo, Japan. There are seven offices and a reception-library room on the first floor. The second floor has three offices and a conference room.



by car. A family had requested a visit from a Baptist missionary. Practically the whole village turned out to a preaching service in that home. They learned a chorus from one of our hymns, even though it was the first time they had ever sung a hymn.

This experience was the result of the radio program sponsored by the Home Mission Board of Brazilian Baptists. The two grown sons in the home listen to the program every week and have accepted Christ as Saviour. With thanksgiving we are looking toward the time when this place becomes a regular mission of one of our churches.

Miss Tilford Gives Good Description of Formosa

Taipeh, Formosa

For seven months I was in Hong Kong teaching at the Baptist Boys' School, Pui Ching. I am grateful for that Hong Kong interlude. I needed the time to adjust to living in the Western world again after having been in communist China for twenty-one months.



Lorene Tilford

Last September I came to Taiwan (Formosa). I knew that God was leading; and

when he leads there are no mistakes. I came to Taiwan in answer to the same call to which I responded fifteen years ago when I left America to go to China.

Taiwan is one hundred miles east of the South China coast. It is about 240 miles in length and ninety miles at the greatest width. It has an area of 35,961 square kilometers and is about the size of Massachusetts and Connecticut combined.

The island is semi-tropical with plenty of rainfall and strong sunshine. About

fifty per cent of the population are farmers, and seventy per cent of these are tenants. There is a total population of about 8,000,000, not counting the army which was brought over from the mainland.

Before the war with Japan, Presbyterians did most of the missionary work on the island. They worked among the Taiwanese who speak a mixture of Fukien dialects and the Japanese language. Our Baptist work is chiefly with the mainlanders and is done in Mandarin and English.

Our centers of the work are: Taipeh, the capital city, with two organized churches and six missionaries; Keelung, the northern port where Miss Addie Cox has been working since July, 1951; Main Chu, with two missionaries who work with the city people and the large military naval base; and Chai Yi, two hours by train from Kaohsiung where there is no missionary, but where the Kaohsiung people have meetings.

My work is with the schools. I have eight hours of regular English in the National Taiwan University and six hours at the Provincial Teachers College. We are invited to teach Bible classes and to assist in the Christian Student Fellowships. Many of the young people attend our churches, assist in our choirs, the Sunday schools, and the evangelistic work.

I have never seen such a hunger for the gospel. Most of the people from the mainland have friends and relatives in China and each carries a burden in his heart. He is seeking for comfort, peace, and security.

I live with Miss Thelma Williams, a nurse of our Board who is helping at the National Taiwan University Hospital. We have recently moved into a Japanese style house that has paper slid-

ing doors and matting covered floors. The guests leave their shoes at the door and slip into slides. The American curtains and rugs I brought with me from Shanghai give a "stateside" atmosphere to the living and dining rooms.

We receive both straight mail and air mail regularly from the States. There is a mail plane almost every day making contact at Hong Kong and Tokyo.

Missionary Couple Begin Adjustment For Lifetime of Service in Ecuador

Quito, Ecuador

We have finally arrived in Quito. Missionary Gordon Crocker met us at the ship at Puná anchorage. We had to transfer our household goods to a barge for shipment some thirty miles up the river to Guayaquil while we transferred ourselves to a small speed launch for the same trip. There we were, landing in a strange land after dark not knowing



Garreth Joiner

just what we should do about customs and such or even if there would be a hotel reservation for us in Guayaquil. Believe me, it certainly was good to look over the rail of our ship as the customs boat approached and see Gordon Crocker among the crowd of officials waiting to come aboard.

After about an hour's delay to catch the incoming tide just right at the mouth of the Guayas River, we started up the river to Guayaquil. There was rough water just at the river's mouth, but the rest of the trip of several hours was smooth, but cold! We had a very hard time believing that we were nearly on the line of the equator. We arrived at Guayaquil about 2:00 p. m. Elaine said that the lights of the city looked like the Chicago water front.

On Sunday we attended services in two different evangelical churches in Guayaquil and saw something of the city in the afternoon. It certainly was heartening to see the crowds at both of the churches.

It took the train from 6:30 a. m. until 8:00 p. m. to travel the 100 miles from Guayaquil to Riobamba where the Crockers had left their car. At one small station we had a derailment and were forced to wait an hour or so until they could get the car back on the tracks.

Today we received another initiation to Ecuador. It is election day for the city mayor, and no private cars or buses were allowed on the streets until after 6:00 p. m. We walked the two miles to and from church this morning. It was not so bad, but we certainly are not acclimated yet to the 9,500 feet altitude, and we arrived more than a little breathless.

These nineteen students at New Orleans Baptist Theological Seminary volunteered for foreign mission service at a chapel service following talks by President Roland Q. Leavell (extreme left, back row).





THE WORLD IN BOOKS

Genevieve Greer



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

So You're Going to Make a Speech, by James Lee Ellenwood (Charles Scribner's Sons, \$2.00), a down-to-earth treatment of a very practical problem, is far from being a technical treatise. It is written in such a way as to be of considerable assistance both to novices and experienced speakers.—F.K.M.

Genny, Penny and Kan, by Edith Huckabay, teaches stewardship through a story woven around a Girls' Auxiliary group and a Royal Ambassador group. They learn about tithing and about being good stewards of the things God has trusted them with. Each chapter is introduced by a Scripture passage on stewardship, and each can be used as a story in itself. They can be used in any children's group where a good story emphasizing stewardship is needed.—G.G.

The Christian Pastor, by Wayne E. Oates (Westminster Press, \$3.00), is *must* reading for young pastors, and will prove a tonic for the more mature. The author does not seek to make the minister into an amateur psychiatrist, but to make the average minister wiser, deeper in spirit, and more effective as a spiritual shepherd. The book is divided into two parts. "The Pastoral Task" deals with the minister's work in crises, his symbolic role, his personal qualifications. "Pastoral Methods" deals with unspoken influences, levels of pastoral care, and the pastor as a member of his community. The book is well indexed and carries a helpful appendix.—J. MARSHALL WALKER

Saints Without Halos, by Alvin E. Magary (Abingdon-Cokesbury Press, \$2.00), helps the reader to realize that the Church of Christ was built by God on the imperfect material available—that is, the rank and file of ordinary people. The New Testament "saints" were just like men and women in churches today, imperfect human beings trying to follow a divine leader. An intimate glimpse into the lives of early Christian heroes offers encouragement to everyday people who recognize their own shortcomings.—V.L.P.

The Best is Yet to Be, by Paul B. Maves (Westminster Press, \$1.50), a small book dealing with the science of growing old, recognizes the major problem created by the increased life span today. While taking a well balanced view of the physical, psychological, and social

problems involved, the author is definitely concerned with religious resources for making the last of life the best. Unusually helpful meditations appear at the end of each chapter.—J. MARSHALL WALKER

Adventures in Christian Journalism, by E. C. Routh (Broadman Press, \$1.50), is an autobiography and also a mission book; its author is a man with the world in his heart. Chapter V of his book deals specifically with missions and the Foreign Mission Board (which he served for five years as editor of *The Commission*); but every chapter reflects his interest in the foreign mission enterprise. Readers will find in the book inspiration to give themselves more completely to world Christian service. Those who know Dr. Routh will find, also, a deepening appreciation for his life and work.—G.G.

The Theory and Practice of Communism, by R. N. Carew Hunt (Macmillan, \$3.00), provides a brief, understandable discussion of what communism is and what it is attempting to do. It is a valuable aid in checking communism, because a major reason why America is so ineffectively combatting communism is that most of us know so little about what it is. Part one of the book discusses the basis of Marxism, with particularly helpful chapters on the philosophic theory of Marxism and the Marxist economics. Part two deals with the development of the socialist movement in Europe up to 1914. Part three presents a study of Leninism and Stalinism.—M.T.R.

Of Blood and Oil, by Erwin Arnovitz (Exposition Press, \$3.00), a story of the Israeli underground in modern Palestine, catches the reader's interest on the first page and never lets it wane. It is mostly "of blood," but oil, mentioned in only one poignant paragraph, is credited with being the underlying cause of the bloodshed. "Blood was cheap and oil was expensive." The theme is built around a young American doctor and a group of volunteers, Gentile and Jewish, who, with loyalty to no one group within Palestine, assist and are assisted by opposing groups.—V.L.P.

Russian Nonconformity, by Serge Bolshakoff (Westminster Press, \$3.00), the story of "unofficial" religion in Russia, has as its thesis that Russian nonconformity was and is a popular protest

against state intervention in the realm of religion. It should be read by all who wish to understand Russia. "The Story of Nonconformity," says the author, "provides one of the most encouraging bases of hope for the future of Christianity in Russia." His introduction pays tribute to the late Dr. J. H. Rushbrooke, who caused him to rewrite his chapter on the Baptists. The foreword is by Kenneth Scott Latourette.—F.K.M.

For the Healing of the Nations, by Mary I. M. Causton (Carey Kingsgate Press, 5/-d), tells the story of British Baptist medical missions. Although John Thomas, first missionary of the British Missionary Society, began medical service, British Baptists gave it very little attention until the Baptist Medical Mission Auxiliary, later absorbed within the B.M.S., was organized in 1901. Dr. R. Fletcher Moorshead, first secretary of the Auxiliary, and Dr. C. C. Chesterman, his successor, figure prominently in this story.—F.K.M.

A Fresh Approach to the New Testament, by H. G. G. Herklots (Abingdon-Cokesbury Press, \$2.00), carries a missionary message. "The key to the understanding of the New Testament documents," says the author, "is that they are the propagandist literature of a widespread and successful missionary movement." His thesis is similar to the one developed by W. O. Carver in *Why They Wrote the New Testament*. Prepared originally as a series of lectures, the little book is stimulating to the intellect, even though the views it reflects may not, in every case, be acceptable.—F.K.M.

Handbook of Denominations in the United States, by Frank S. Mead (Abingdon-Cokesbury Press, \$2.75), includes 255 denominations, with a compact account of the history, doctrines, distinctive characteristics, and present status of each. An appendix gives recent data on the church membership and number of churches affiliated with each of the denominations. A glossary of terms is another feature of great worth. That there are a limited number of inaccuracies in a volume as comprehensive as this is understandable.—F.K.M.

Moses, by Sholem Asch (G. P. Putnam's Sons, \$3.75), portrays vividly one of the most interesting periods in Jewish history. The story of the Jewish nation is so intertwined with the life of Moses that it is difficult to see them apart, for Moses molded the Jewish slaves into a nation. From Pharaoh's court to Mount Pisgah, the reader follows the development of the absorbing story. Aside from the historical and biblical picture which it presents, the story itself has all the engrossing elements of fiction.—V.L.P.



MISSIONS VISUALIZED

Fon H. Scofield, Jr.



During February and March, the missionary organizations of the churches are studying home mission ministries. Therefore, we suggest that you write the Visual Education Department of the Home Mission Board, 161 Spring Street, N. W., Atlanta 3, Georgia. Excellent program suggestions will be forthcoming.

You are also referred to the home mission magazine which carries program material. Our column this month is designed to acquaint the churches with the visual resources produced by the Foreign Mission Board and available to the churches through the Baptist book stores.

The Foreign Mission Board is now producing a consistent flow of up-to-date, interesting, and challenging visual materials designed to fit into the worship and educational programs of the churches. Today, the Board has in circulation ten motion pictures, eight filmstrips, and five slide sets with recorded narration. These are proving to be of inestimable value in the general denominational program of the churches.

Through the magic of visual aids, the churches can now visit the mission fields of Nigeria, Brazil, Mexico, and Hawaii. By the end of 1952, this coverage will include European, Near Eastern, and Japanese areas. And along with the area coverage there are aids designed to help in the general missionary and stewardship educational ministries in the churches.

All visual aids are listed in convenient catalog form which is available upon request (write Baptist Foreign Mission Board, P. O. Box 5148, Richmond 20, Virginia).

All Board visual aids are produced to meet rigid technical standards. They are authentic representations and carry the full impact of the Southern Baptist interpretation of missionary responsibilities and methods. No church need be hesitant in using these materials in worship services.

From time to time this column will outline various methods of utilizing Board productions in worship services. A regular feature will be sugges-



Fon H. Scofield, director of visual education for the Southern Baptist Foreign Mission Board, is shown with Rev. and Mrs. David Gomes of the Tijuca Baptist Church, Rio, on location during the filming of "Advance in South Brazil."

tions as to film choice for particular program needs.

The Foreign Mission Board carries the full burden of production costs of all its releases as a part of its educational program. The rental fees charged and the sales prices on filmstrips pay only for the distribution and maintenance of the finished materials. Board materials are distributed only through the Baptist Book stores.

Visual aids produced by the Foreign Mission Board:

Motion Pictures (Rental only)

"Preview of Advance" (\$3.00, color, 11 minutes).

"Advance in Africa" (\$5.00, color, 22 minutes).

"Advance in South Brazil" (\$6.00, B & W, 27 minutes).

"Advance in Aloha Land" (\$5.00, color, 20 minutes).

"Ambassadors for the King" (\$3.00, color, 11 minutes).

"Hawaii Today" (\$6.00, color, 22 minutes).

"An American Mission" (\$3.00, B & W, 22 minutes).

"Our Nearest Foreign Mission Field" (\$3.00, color, 11 minutes).

"They Shall Inherit the Earth" (\$3.00, color, 11 minutes).

"In the Circle of His Will" (\$3.00, color, 20 minutes).

Slide Sets

Each set consists of 48 color slides with a 15-minute transcribed narration. Rental rate is \$2.50.

"Turn on the Lights"—Background study of Nigeria.

"Free Indeed"—Survey of the Nigerian Mission.

"Light for Africa"—Educational Missions in Nigeria.

"The Master's Touch"—Medical Missions in Nigeria.

"The Colombian Mission"—Survey of the Colombian Mission.

Filmstrips (Sale only)

"Baptist Missions Around the World"—color, \$6.00. Survey of our world mission program.

"The Foreign Mission Board"—\$2.50. Survey of the departments and work of the Board.

"Let the Figures Speak"—\$2.50. Budget figures are translated into mission work.

"Sharing the Word with the World"—\$2.50. Study of methods used in a modern mission program.

"A Grain of Wheat"—\$2.50. Survey of work of Japanese Baptists.

"Children in Japan"—\$2.50. A study of children in postwar Japan.

"The Land of the Rising Sun"—\$2.50. A study of Japan and her people.

"Open Doors in Japan"—\$2.50. Survey of Baptist missions in Japan.

Catholic Unity

(Continued from page 3)

brate meetings in public places, and to engage in propaganda in the press and over the radio are not mentioned; for such things cannot be expected in Spain at the present time.

The tendency toward Catholic unity is strong in present-day Spain, but there are also friends of religious liberty in the country. Many Spaniards today would doubtless be glad to join in the eloquent plea which Emilio Castelar made for religious freedom in the Spanish Parliament in 1869:

"Great is the religion of power, but still greater is the religion of love; great is the religion of implacable justice, but still greater is the religion of merciful forgiveness; and I, in the name of this religion, in the name of the gospel . . . ask you to write upon the face of your fundamental code religious liberty, which means liberty, fraternity, equality among all men."

The friends of religious liberty in Spain, and especially the Baptists and other evangelical Christians, are grateful to those across the seas who join with them in prayer and effort that religious freedom may be achieved in Catholic Spain.



Pamphlets

- "What Will You Say?" by M. Theron Rankin.
 "Advance Takes An Inventory," by Frank K. Means.
 "Awakening in Latin America," by Everett Gill, Jr.
 "Visual Aids in Missionary Education," by Fon H. Scofield, Jr.
 "Heavy, Heavy Hangs Over Our Heads," by M. Theron Rankin.
 "Advancing in Missionary Personnel," by Samuel E. Maddox.
 "Advancing in the Orient," by Baker James Cauthen.
 "Advancing in Latin America," by Everett Gill, Jr.
 "Consider Our Mission Centers," by M. Theron Rankin.
 "Shadow of the Cross in Northern Nigeria," by Charles W. Knight.
 "Latin America's Dominant Religion," by L. M. Bratcher.
 "Missions Still Must Go On!" by H. C. Goerner.

Maps

- Map of Africa, Europe, and the Near East.
 Map of Latin America.

Picture Sheets

- Spanish America Picture Sheet.
 Brazil Picture Sheet.
 Nigeria Picture Sheet.

Graph

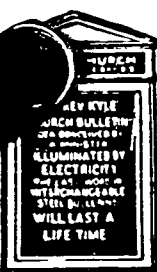
- Per Capita Gifts for Local Work.

Audio-Visual Aids Catalogue

- "Foreign Missions Visualized," by Fon H. Scofield, Jr.

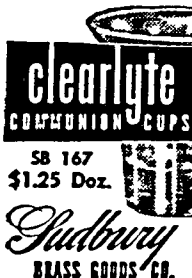
Other Helps

- The Field Is the World*, 1951 Report of the Foreign Mission Board.
 "Know Your Baptist Missions"—1951-52 Edition.



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The Christian Behind the Iron Curtain

(Continued from page 11)

buking the acts of the totalitarian state. Like John the Baptist reproving Herod, or Jesus speaking out against the injustices of the rulers of his day, Christian men have stepped forward and said, "This is sin, this means trampling upon the eternal laws of God."

Their reasoning was this: "We Christians are the salt of the earth. That means among other things that we are the moral conscience of the nation. If the light vouchsafed us is hidden from our people, how great will be the darkness? What our Lord whispers to us in our chambers we are to proclaim from the housetops, even if it should bring us before governors and kings and dictators and our freedoms or lives be forfeit."

There are indications that things like that are taking place behind the Iron Curtain, only we hear very little about them. The dictators do not want to give us martyrs by prosecuting and sentencing people for denouncing evil. In most cases the Christian heroes simply are whisked away into oblivion. In a few cases they are brought to trial on trumped-up charges of espionage or other crimes.

Still, we hear voices accusing our brethren of failing to do their duty because they are not yet all in prison! It is too easy for us to judge our fellow Christians behind the Iron Curtain. We do not know how clearly we would be able to see if we were cut off from the rest of the world and shut in behind a wall of ignorance concerning what is really going on—Korea, for example. And we do not know how strong we would be if by speaking out we might condemn our dear ones to slavery.

In the final issue this matter rests between our brethren and their Lord. We are not called upon to be their conscience. We must not simply generalize from what happened in other countries under similar, but still different, circumstances.

It is possible that our brethren believe that for the moment God's guidance is for them not to challenge the powers of the state in order not to forfeit the opportunity of preaching the Word of God to millions of people. May there not be a time for speaking out, and a time for keeping silence? The Lord who bade us

preach, did he not also say: "Do not throw your pearls before swine, lest they trample them underfoot and turn to attack you" (RSV)?

I do not know if such is their reasoning. But I do know that we have been given a means of coming to their assistance in their hour of bitter trial. No Iron Curtain can keep out the power that our prayers can help to release.

Missionary Family Album

(Continued from page 25)

lough to Baptist Welfare Center, Ire, via Oshogbo, Nigeria, West Africa.

SEARS, Rev. Stockwell B., formerly of China, is now serving in Indonesia. His address is The American Embassy, Djakarta, Java, Indonesia. Mrs. Sears remains in Waco, Texas, 905 South 4th Street.

SHERWOOD, Rev. and Mrs. W. B., on furlough from South Brazil, have moved from Dillon to Latta, S. C.

SMITH, Cathryn, on furlough from Brazil, has moved from Woodcliff to Sylva, Ga.

STARMER, Rev. and Mrs. Roy F., have moved from Rivoli to Piazza in Lucina 35, Rome, Italy.

STOVER, Rev. and Mrs. Thomas B., on furlough from South Brazil, have moved from Delray Beach, Fla., to 10 West Brooklyn Avenue, Lancaster, S. C.

TERRY, Mrs. A. J., of North Brazil, is home on furlough at Homerville, Ga., in care of Dr. D. B. Terry.

THOMASON, Lillian, emeritus missionary to China, has moved from Dallas, Texas, to 1128—16th Street, Santa Monica, Calif.

WATSON, Rev. and Mrs. James O., missionary appointees to Argentina, have completed language study and are living at Route 3, Union, S.C., until sailing arrangements can be completed.

WHIRLEY, Rev. and Mrs. C. F., have returned from furlough to Baptist College, Iwo, Nigeria, West Africa.

WILLIS, Miriam, of Paraguay, reports the death of her father, Mr. C. L. Willis, of Dallas, Texas, the first of November.

WISE, Rev. and Mrs. Gene Hale, have moved from São Paulo to Caixa Postal 320, Rio de Janeiro, Brazil.

YOCUM, Dr. A. W., of China, has moved from Juneau Place to 504 E. 41st Street, Baltimore 18, Md.

"Malaria strikes 300 million people a year. Malaria and mosquito control at 20 cents per person can practically wipe out the disease all over the world."—Laubach in *Wake Up or Blow Up* (Fleming H. Revell).



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