



THE

Commission

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“He Led Forward The Lord’s Host”

“WITH little teaching, he became learned; poor himself, he made millions rich; by birth obscure, he rose to unsought eminence; in seeking only to follow the Lord’s leading, he led forward the Lord’s host.” Thus did A. T. Pierson pay tribute to William Carey, the founder of the modern missionary movement.

The English Baptist Missionary Society was organized October 2, 1792, just 160 years ago this month. Carey’s profound conviction that the Great Commission was binding upon his generation made him the moving spirit behind the enterprise.

The actual organization marked the culmination of a process in which Andrew Fuller had written *The Gospel Worthy of All Acceptation*; John Sutcliff had sponsored a “concert” of prayer for the extension of the kingdom of God; and Carey had published *An Enquiry Into the Obligations of Christians to Use Means for the Conversion of the Heathen*, an eighty-seven-page booklet embodying his best thought and reading over a period of eight years.

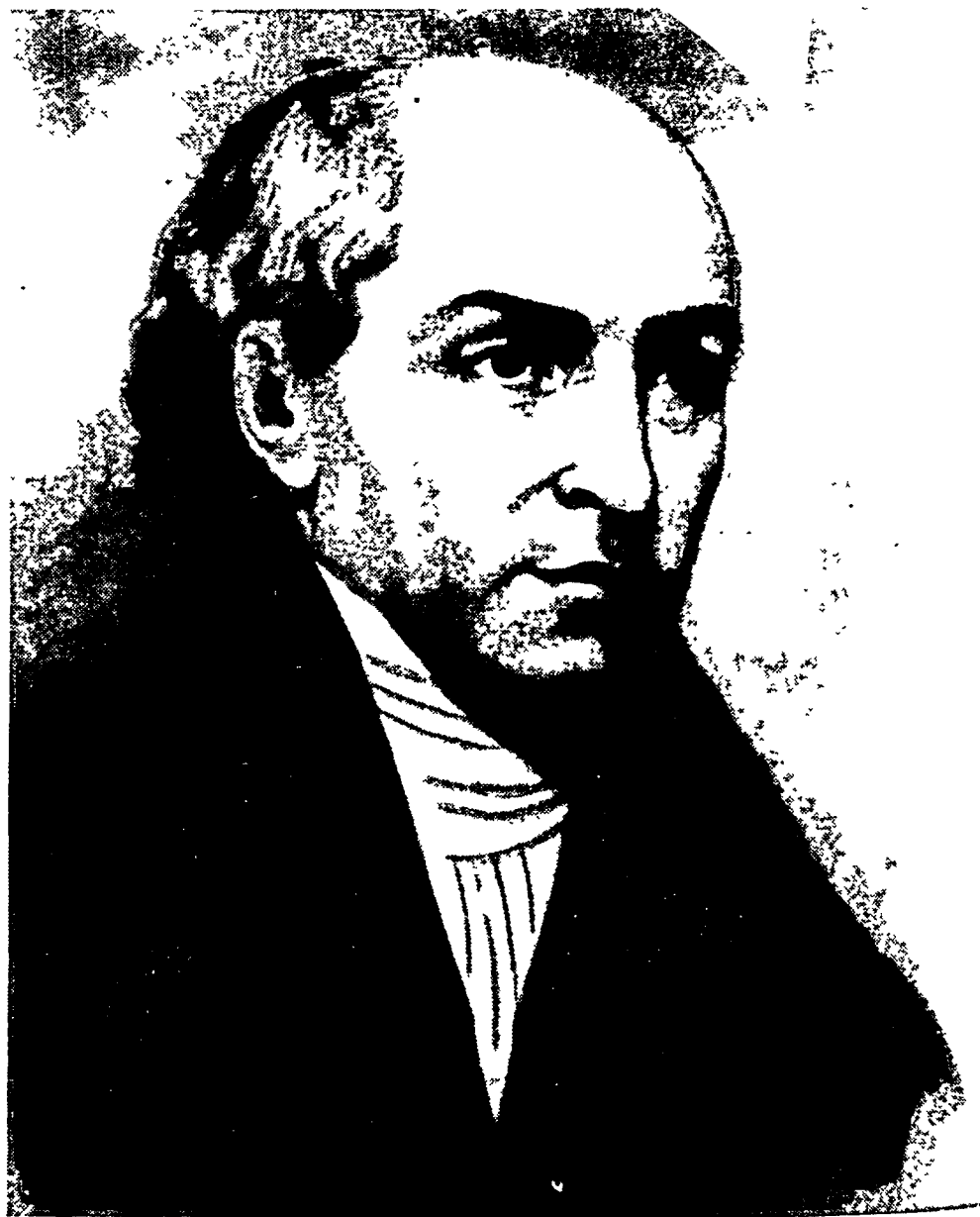
Carey’s “deathless sermon” had been delivered before the Northampton Association just four months before the Society was organized at Kettering. Based on Isaiah 54:2-3, it challenged those present to “expect great things from God” and “attempt great things for God.”

THE resolution of organization, adopted at Kettering on October 2, 1792, reads as follows:

“Humbly desirous of making an effort for the propagation of the Gospel amongst the Heathen, according to the recommendations of Carey’s *Enquiry*, we unanimously resolve to act in Society together for this purpose; and, as in the divided state of Christendom each denomination, by exerting itself separately, seems likeliest to accomplish the great end, we name

“I can plod,” said William Carey near the end of life. “That is my only genius. I can persevere in any definite pursuit. To this I owe everything.”

By Frank K. Means



this the Particular Baptist Society for the Propagation of the Gospel Amongst the Heathen."

As significant as was the organization of the Society, it was in reality just a beginning. Problems were not long in appearing. A field had to be selected, and suitable missionaries must be found. The perennial problem of financial support insistently demanded consideration.

JOHN Thomas, a medical doctor who had seen service in India, offered himself as a missionary. His selection also determined the field in which the Society's new enterprise was to be launched. The Society then sought a missionary companion for Dr. Thomas and found him in William Carey. Except for Dr. Thomas' previous experience in India, Carey would have preferred to go to the island of Tahiti. He naturally deferred to one whose experience far surpassed his own.

At the time of his ordination, Carey was commissioned to preach "wherever God in his providence might call him." No one present—not even Carey himself—would have guessed that God's call would eventually lead him to India.

As a missionary, Carey fought "an uphill battle" against difficulties, oppositions, petty annoyances, and disasters which would have defeated a lesser man. "I can plod," he wrote his nephew toward the end of his life. "That is my only genius. I can persevere in any definite pursuit. To this I owe everything." Carey reminded a new missionary, upon taking up his work, that God "can as easily remove the present seemingly formidable obstacles as we can move the smallest particles of dust."

Carey's wife was not entirely sympathetic with his missionary plans. She reluctantly agreed that her husband should go to India for a period of three years. He was to be accompanied by Felix, their eight-year-old son. At the end of the period, Carey was to return for her and the rest of the family. As it turned out, Thomas and Carey were forced to return after embarkation. Mrs. Carey was a member of the party when they were finally permitted to depart.

Dr. Thomas, by virtue of immature judgment and erratic conduct, created more than his share of problems and difficulties. These harassed Carey and

the mission almost from the outset. However, despite his fundamental lack of practical sense, Dr. Thomas seems to have been a devoted and enthusiastic Christian who gave himself wholeheartedly to ministering to the sick, translating Matthew and Mark into Bengali, and engaging in evangelistic labors.

An autobiographical entry in his journal reads as follows: "I think I could do anything for Christ. I would suffer shipwreck and death to glorify him but a little. But if he should tear me from these Indians, there would be a bleeding; for my soul is set upon them."

The missionaries were not permitted to work in Calcutta because of the East India Company's opposition. Serampore, a Danish colony fifteen miles to the north, offered them a place of refuge. The mission compound was established on the banks of the Hooghly River in a very beautiful setting.

The church building is still in use, but the buildings of Serampore College are now the most prominent features of the mission. The college library contains literary treasures, including the products of Carey's translation work, which are not properly protected from the hazards of fire and ordinary deterioration.

Frequent references to the "Serampore trio" are found in present-day missionary literature. This term is used as a designation for Carey, Joshua Marshman, and William Ward, the latter two of whom came to Serampore soon after the beginnings had been made. They became devoted colleagues in the important work of translation and literally performed miracles by virtue of prodigious labors.

DECEMBER 28, 1800, was a historic day for the mission. Seven long years of patient and painstaking effort were rewarded by the baptism of their first convert. William Ward described the course of events on that memorable day as follows:

"After our English Service, at which I preached on baptism, we went to the riverside, immediately opposite our gate when the Governor, a number of Europeans and Portuguese, and many Hindus and Mohammedans attended. We sang in Bengali, 'Jesus, and shall it ever be?' Carey then spoke in Bengali, particularly declaring that

we did not think the water sacred, but water only, and that the one from amongst them about to be baptized professed by this act to put off all sins . . . and to put on Christ.

"After prayer, he went down the bank into the water, taking Felix in his right hand, and baptized him. Then Krishna went down and was baptized, the words in Bengali. All was silence. The Governor could not restrain his tears, and almost every one seemed struck with the solemnity of this new ordinance. I never saw in the most orderly congregation in England anything more impressive."

KRISHNA had first come to their attention in consequence of an injury. Advantage was taken of the opportunity to speak to him about Christ. Dr. Thomas taught him a little verse which sounds very much like similar bits of religious instruction in the *New England Primer*:

*"Sin confessing, sin forsaking,
Christ's righteousness embracing,
The soul is free."*

As concerned as the members of the mission were for the minds and souls of India's people, the physical plight of the masses also awakened their compassion. Suttee, the rite of burning widows on the funeral pyres of their husbands, was a practice which filled them with both horror and indignation.

The ultimate prohibition of suttee was due, in no small measure, to the influence of the missionaries. Carey, on his own initiative, made a survey within a thirty-mile radius of Calcutta to see how many widows had been destroyed in the preceding twelve months. The ghastly total came to four hundred thirty-eight in that comparatively small area. What must the total have been for the whole of India?

William Carey's linguistic skill brought him a lucrative appointment as tutor and then professor in Fort William College, a position he held for three decades. The salary—rather fabulous for the time—was \$7,500 a year, all of which was contributed by Carey to the mission treasury.

Civil servants and military officers who passed through Carey's classes were imbued with a zeal for social reform. John Lawrence, one of them, later controlled the Punjab. He made

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Honduras—missionary couple—shepherd—women's and children's work—educational work—medical aid—encouragement—church buildings—leadership—unity—dignity

Now—After Six Years' Waiting

By W. J. Webb

IN THE center of the New World, a big isthmus forms a territorial chain that unites the two Americas. This chain is occupied by five small republics, all of which received their independence on the same day, and is known as Central America.

Among these five small countries are Guatemala and Honduras. They are neighbors and have much in common; but in this article we shall limit our study to Honduras.

Honduras is a country of about 1,500,000 inhabitants with seventeen states called departments. Its capital is Tegucigalpa, a city of about 45,000 people, located in the high, rocky mountainous section. The climate of Honduras varies with the altitude.

The low coastal areas are hot and unhealthful. The mountains and high valleys are cooler. There are two seasons in the year: rainy, from May to October, and dry, from November to April. They call it winter when it rains and summer when it doesn't rain a drop.

The southern part of the country is rocky and arid and is mostly a ranching section. The northern part is more fertile and has great forests and rich agricultural regions. The principal exports are bananas, coffee, lumber, cattle, cheese, and some minerals.

The little republic of Honduras has a democratic form of government.

TRAVEL is not developed as in some other countries of Central America, but there are some good roads. The Pan-American Highway passes through Honduras, but it is not paved. The telephone, telegraph, and radio service are well established and one can contact other parts of the world in only a short time. A few towns have weekly air service. All

other communication must be done by horseback.

Honduras is seventy-five per cent illiterate. Most of the rural schools teach only to the third grade and most of the teachers have not gone beyond the sixth grade themselves.

The main diet of the majority of the people is tortillas, beans, cheese, and meat. The cows only give milk during the rainy season and this is made into cheese that is eaten the year round. There are very few doctors outside the capital and malaria and tuberculosis abound. A great number of the children are illegitimate and a large percentage die before they are a year old.

SOUTHERN Baptists entered Honduras in 1946 when Paul Bell, then with the Home Mission Board in Panama, started a small work in Choluteca. In 1947 this field was transferred to the Foreign Mission Board and W. J. Webb was placed in charge. A missionary has never lived on the field. The work has been attended by the missionary from Guatemala who has gone to Honduras for one month's duration every six months.

The work has grown in these six years and we now have three churches and thirty-two missions with about one hundred baptized believers. We have seven national workers but only one is ordained.

A few months ago the pastor of the Choluteca church became seriously ill with tuberculosis and had to take a complete rest. Now the members of the church are very sad for there is not one of them who can go on with the services. This church is temporarily closed and the people feel abandoned.

Now, after six years' waiting, comes the joyous news that a couple, Mr. and Mrs. Harold Edward Hurst, have been appointed for Honduras; and

they are going to live in the republic. The pastors can bring their problems to the missionary personally and immediately instead of having to wait six months. The women's and children's work, which has been completely neglected thus far, can be developed. The educational work in the churches can be carried forward.

Now, maybe something can be done about the high death rate of the children, for Mrs. Hurst is a nurse.

Now, the national Baptist brethren will have a missionary couple who will dedicate their full time to the work in Honduras alone. They will not have to be "shared" with another country. This will be a great encouragement to the people.

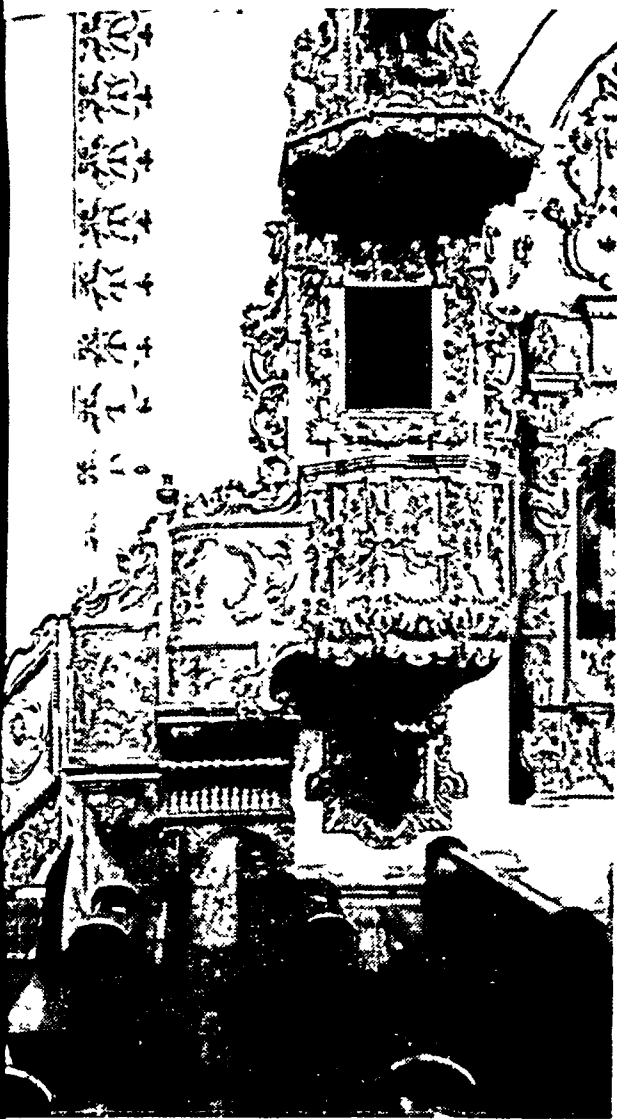
Now, they will get some church buildings. Southern Baptists as yet have not invested in church properties or buildings in Honduras. The nationals have had to do the best they could with rented halls and makeshift buildings that they have erected themselves.

Now, they will have a leader who can unify and dignify their work. Before, they were like sheep without a shepherd.

BUT the benefit of the coming of these new missionaries will also be felt in Guatemala. Every time the missionary leaves Guatemala for a month in Honduras something happens; once it was a revolution, once it was a flood, and once the wife of a pastor became seriously ill and had to be hospitalized.

The classes in the seminary are always neglected when the missionary is away. The book store work suffers. The pastors who have serious problems must wait a month. The missionary wife does all she can, but there are many things that a woman cannot do. All the work in Guatemala will be

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ABOVE: The Cathedral, Tegucigalpa, Honduras. BELOW: Abaca plant from which fiber is made.



ABOVE: A farmer takes his products to the city on a national highway. BELOW: Harvesting rice in Honduras.



These members of the Choluteca Baptist Church, Honduras, gathered to witness a baptismal service.



RECRUITERS for MISSIONS

By Edna Frances Dawkins

The hand that rocks the cradle can be the hand that serves the world. It is in the home that the foundations of the kind of world in which we live are laid. The sympathetic heart of womanhood has influenced many to become missionaries.

"TONIGHT I want to pay tribute to the greatest missionary I know, my mother," said a young woman who, with her husband, was presented to the Foreign Mission Board for appointment at its April, 1952, meeting.

The young woman told how her mother had constantly kept before her ten children the need of the world for Christ. One sister had already been appointed a missionary and a younger sister had volunteered her life to foreign missions when this woman and her husband, after a missionary day at the seminary, told her mother that they felt God would have them serve in another land.

The devoted mother, a widow, then said that if God should call all ten of her children to serve as missionaries overseas, she would be happy to have them go, even though much heart-break and loneliness would be in store for her should this take place.

This is but one instance of the very important part which women play in the recruiting of new missionaries. One of the thrilling tasks of those of us who work in the personnel department of the Foreign Mission Board is to read the life history written by each candidate. In these we see over and over again the important place which women have had in leading some of the finest young people to give their lives to taking Christ's mes-

sage of salvation around the world. The influence of Christian homes is doubtless the most important single influence which causes young people to see the world's need for the Christian message and to arouse in them the desire to help meet that great need. A Christian mother has many opportunities to influence her son or daughter to find the joy of living so close to God daily that dedication of life to his cause comes naturally.

Occasionally, however, a very distressed young person comes to us and relates the problem of a mother who is not willing to see her child answer God's call for service overseas. How sad it is to see the turmoil in the heart of such a person.

Even more disturbing is the knowledge that unwilling parents are discouraging their sons and daughters from preparing for foreign mission service and from seeking appointment when prepared. They use such arguments as these:

"YOU will be responsible for my death if you leave me to go into all that danger." "Look at all the need right around you in your own country. How can you feel that God would have you turn your back on your own people at home who need the gospel?"

It is gratifying that such parents are in a minority and that even when a

young person is torn between his duty to his parents and his desire to follow God's will for his life, frequently we find him or her replying: "He that loveth father or mother more than me is not worthy of me" (Matthew 10:37) and "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matthew 16:25).

IN contrast is the mother of a young woman now serving as a missionary nurse in the Orient. The daughter had obtained the master's degree in nursing and was serving as an executive in her state nursing association when she began to feel dissatisfied with the contribution she was making to the cause of Christ. She and her mother prayed together about the matter and she read some of the mission study books which were in the home.

She sought to learn what type of Christian service a nurse might enter. Of that experience, she said: "Immediately the foreign mission field loomed up before me and I could not get it off my mind. Before I said anything about this idea to my mother, she approached me one day and said she had felt called to mention this field to me. I rejoiced that she was willing for me to become a missionary."

Many other missionaries could tell

similar stories of their mothers' loving interest which put the cause of Christ above the very natural desire to keep their children near them.

But there are many women who will never have the opportunity of dedicating a child to God. These women, too, play a tremendous part in the recruitment of missionaries if they only take advantage of the opportunities which are theirs in working with the youth organizations of Woman's Missionary Union, as well as in other places of youth leadership in the local churches.

Countless numbers of missionaries have indicated that the first vision of world missions came through attendance at Sunbeams, Royal Ambassadors, Girl's Auxiliary, or Young Woman's Auxiliary. A young woman who, with her husband and three children, is now serving in Japan, states: "It was as a Sunbeam that I first heard the need and the joy of the mission field represented. And from these earliest recollections I have wanted to go and witness to those of other nations."

Another has told of the love which she came to feel for the little children of the world as she heard in Sunbeams the stories of these children, "red and yellow, black and white," who are "precious in his sight." A doctor now serving in the Near East first heard the call of God while attending a Royal Ambassador camp where the need for medical missionaries was forcefully presented.

STILL other missionaries attribute the beginning of their interest in foreign missions to the time when they worked on the Forward Steps in Girl's Auxiliary or as they attended Girl's Auxiliary house parties. One young woman, who was employed as a secretary, determined during a W.M.U. youth rally to follow God's will for her life. Then a few weeks later, while attending Y.W.A. camp

at Ridgecrest, she came to feel that God had a special task for her as she listened to a missionary tell the story of her life.

As she taught a mission study book on Japan in the church where she was serving as educational director, following her graduation from college and the W.M.U. Training School, she came to feel that her place was in Japan. The influence of Woman's Missionary Union is significant when we note that in the past five years three former state W.M.U. young people's secretaries have been appointed as missionaries.

SURELY women can render a great service to the cause of Christ around the world and can help to carry out the Great Commission as they take places of leadership in the W.M.U. young people's organizations in the local churches and as they help to make possible the attendance of these young people at R.A. camps, G.A. house parties, Y.W.A. camps, and the Young Men's Mission Conference at Ridgecrest, North Carolina. And we would not forget those noble women who labor in the kitchen to make possible such house parties, banquets, and other affairs for the youngsters.

A study of the life histories of those seeking to go as missionaries also reveals the important part which women play as they encourage young people to seek to find and follow God's will and as they help them to get the necessary education to enable them to fulfil their goals of service. Many Sunday school teachers, schoolteach-

ers, pastors' wives, and interested friends have been the guiding influences in the lives of those who are now rendering great service as missionary teachers, preachers, doctors, and nurses.

One young woman, whose parents as well as several relatives died of tuberculosis, had to help support the others in her family and was unable to see how she could possibly acquire the necessary education to fit her for foreign mission service. Her Sunday school teacher took her into her home, and the members of the church financed her college and seminary education. Now she is studying Portuguese in Brazil preparatory to serving there.

Another young woman, who cannot be appointed because of a physical handicap, is answering God's call by helping to finance the education of a volunteer for foreign mission service whose parents are not in sympathy with her desire. No doubt there are others who are using their means in this way to help to educate mission volunteers.

It is necessary that one who goes to another land to take the gospel be well prepared. This entails a college degree and a seminary or training school degree, as well as professional training for doctors and nurses. A real service can be rendered by businesswomen who can be sources of encouragement and financial aid to those who are preparing for overseas mission service.

Still another way in which women can help in the recruitment process is through prayer. Thinking Christians in today's world realize more than ever the need for prayer if we are to have peace. Surely Christian women throughout the territory of the Southern Baptist Convention will pray more definitely, not only for those missionaries now on the field, but also for the young people who have felt God's call and who are now in the process of preparation.

Ever since Lottie Moon first presented them with the challenge of world need, Southern Baptist women have been taking an active part in the recruiting of missionaries. We are confident that they will continue to do so—as mothers, schoolteachers, leaders of youth in the organizations of the Woman's Missionary Union and other groups of the church, and in dedicated giving and praying.

*W.M.U. Circle
Theme Program*

AT A GLANCE

Ridgecrest: One hundred twenty-five foreign missionaries were among the 1,165 people who registered for the 1952 Foreign Missions Conference at Ridgecrest. . . . Here's what Margaret Lamberth, Richmond, wrote the Board about the Conference: "It was really a week of high hours in my life. But the outstanding thing for me was not what anybody said, but rather it was the glow that some of our missionaries had about them. It was as if they had swallowed a great big glob of sunshine and you felt real close to God when you were around them."

Paraguay: The two Baptist churches of Asunción, Paraguay, have fifteen mission stations. . . . Ciudad Nueva Baptist Church, Asunción, has a membership of one hundred and almost without exception they are actively engaged in proclaiming the gospel. . . . Contractor for the Baptist Hospital in Asunción promises that the buildings will be ready for operation in October. . . . A clinic has been opened in Caacupé, Paraguay, where a local hotel owner says two or three babies die every day for lack of medical attention. The new clinic is under the direction of the Baptist Hospital of Asunción. Medical work is already being done in Chacarita.

Hong Kong: Hong Kong Baptist Seminary opened its first session in September last year in The Village of Brotherly Love with twenty-two students. . . . Pooi To, Baptist school for girls, and Pui Ching, Baptist school for boys, in Hong Kong, have secured property to enlarge their classroom facilities. There were more than 4,000 students in these two schools last year. . . . Caine Road Baptist Church, Hong Kong, which has not had standing room for its two worship services each Sunday morning, has begun the erection of a larger building.

Japan: Two hundred twenty decisions were registered in three days of

evangelistic services in Takamatsu, Japan, with Dr. A. Hope Owen, member of the Foreign Mission Board and pastor of First Baptist Church, Plainview, Texas, doing the preaching. Dr. Owen's church sent him on the preaching mission to the Orient.

Near East: Recent evangelistic meetings in Beirut Baptist Church, Beirut, Lebanon, resulted in eighty professions of faith in Christ. . . . Similar meetings at Tripoli, Lebanon, saw forty-nine indicate their desire to follow Christ in true discipleship. An entire family of seven were converted in the Tripoli meetings.

Brazil: Ten years ago the Foreign Mission Board turned down a request for \$10,000 for orphanage work in Brazil, believing that Brazilian Baptists should be able to care for that need. Dr. Everett Gill, Jr., secretary for Latin America, has received a letter from Mrs. T. N. Clinkscales, missionary in Londrina, Paraná, South Brazil, in which she tells of generous gifts by Brazilians to a new orphanage they are building in that area. She says, "We have been grateful so many times that the request was not approved, because we would never have experienced the joy and satisfaction of raising the money here among the Brazilians." Brazilian Baptists now have more than a dozen orphanages, all supported by local churches, local conventions, or local associations.

Sunday school enrolment in all Brazilian Baptist churches is only ten per cent less than the total church membership. More than half the state Baptist conventions of Brazil report a higher Sunday school enrolment than church membership. Total church membership in Brazil is 109,638; Sunday school enrolment is 91,758.

Others: Members of the American Baptist Convention have raised their level of giving by fifteen per cent during the past two years. . . . A motion

picture based on the early life of Dr. Albert Schweitzer, 77-year-old Alsatian-born medical missionary, philosopher, musician, and theologian, is soon to be released. . . . A total of 255 Presbyterian clergymen have been killed or kidnaped by North Korean forces during the two years of the war, according to Religious News Service. . . . There were 2,250 Presbyterian churches in Korea before the war. . . . Dr. Frank C. Laubach, missionary educator and pioneer in promoting world literacy, says the West has only four years left in which to win the battle for India from the communists. . . . Dr. Laubach was recently nominated a candidate for the Nobel Peace Prize. . . . A retired Presbyterian minister, Tai-young Ham, was chosen vice-president of the Republic of Korea in the national elections that returned President Syngman Rhee, a Methodist layman, to office. . . . The government in West Germany has prepared a draft law which would give women an equal say in all family matters. . . . The United Church of Christ in the Philippines will begin foreign mission work by sending missionaries to Thailand and Indonesia.

Missionary Personnel: The departure of Mr. and Mrs. C. W. McCullough and family on Southern Baptists' first seagoing vessel, *Dorcas*, on July 4, was televised by WFAA-TV, Dallas, Texas. The McCulloughs have made their headquarters on San Andres Island for the past ten years. . . . Miss Ruth Everley Hayes, Southern Baptist missionary nurse and one of the last three missionaries to come out of communist China, is author of a three-page article in the June issue of *Nursing World*. The article describes nursing in China under the communists.

Price of a Stamp: I hope you will continue to push the sale of *The Commission*, our Southern Baptist world journal, which costs only as much as an airmail postage stamp if there are ten or more in a church.—JAXIE SHORT, *missionary to Hong Kong*

Missionary Quote: The revolution of the masses in the world today is a continuation of the same sort of spirit which in 1776 caused our nation to come into being. It is impossible to halt the rise of people who are gaining new self-respect.—H. C. GOERNER, *at Foreign Missions Conference*

Baptists of Europe

By M. Theron Rankin



GREAT things are taking place today among Baptists of Europe. In 1947, at the meeting of the Baptist World Alliance in Copenhagen, they were still dazed and confused by the terrible blows of war. In 1948, at the enlarged meeting of the Executive Committee of the B.W.A. in London, they were beginning to emerge from the debris and disorganization.

This summer, at the meeting of the Baptist Federation of Europe held in Copenhagen and the enlarged meeting of the B.W.A. Executive Committee which followed, we found them standing on top of war's wreckage. Much of the wreckage is still there, to be sure, but Baptists of Europe are on top of it, not underneath it.

In order to comprehend the significance of what is taking place, we should go back to the enlarged meeting of the B.W.A. Executive Committee held in London in 1948. In that meeting, which lasted for almost a week, representatives from Baptist unions of Europe and the British Isles and representatives from Baptist foreign mission agencies studied together two major matters.

First in importance was the question as to how the Baptist unions of Europe, separated as they are in the various nations, could work together as a united Baptist group in a united undertaking for the evangelization of Europe. Prior to that time, there had been few contacts among the various Baptist groups and no organized cooperative relationships.

There were no channels by which a consciousness of Baptist solidarity of Europe could be developed. Each national group of Baptist churches, however small in numbers and resources, was a separate unit unto itself, without regular means of maintaining mutual relations with other Baptist groups in Europe.

Today, that situation no longer exists. Plans were launched at the Lon-

don meeting which led to the organization of the European Baptist Federation at a meeting held in Hamburg, Germany, in 1951, and to the first general session of this Federation in Copenhagen this summer.

Between four and five hundred messengers came together from Baptist unions in more than a dozen different countries of Europe and the British Isles. Only the Baptist unions within the communist areas failed to send messengers. All unions represented brought reports on the condition of the churches, evangelism, home missions, foreign missions, youth work, women's organizations, and laymen's work.

The importance of this meeting of the European Baptist Federation in Copenhagen cannot be measured. It was the opinion of those who attended it that it will turn out to be one of the historic occasions in the life of Baptists of Europe.

The second matter of major importance considered at the London meeting in 1948 was the method and approach by which Baptist foreign mission agencies abroad can render their most effective service in the evangelization of Europe.

THE opinion was firmly accepted that the Baptist unions of Europe themselves constitute the most effective channels through which missionary agencies abroad can make their contributions, and that their best service can be rendered by helping Bap-

MÜNCHEN, GERMANY

One appreciates what we Southern Baptists have done here through the various media. The chapels, as well as the other work, are inspiring.—DR. J. D. GREY, president of the Southern Baptist Convention

tists of Europe to evangelize the people of Europe, rather than by projecting mission programs of their own.

In accordance with this opinion, it was agreed at the London meeting that Baptist foreign mission agencies abroad would undertake to provide such assistance as they are prepared to furnish to the work of any Baptist union of Europe. Through the channels of the European office of the B.W.A., and now through the Baptist Federation of Europe, the mission agencies abroad are furnished with information concerning the needs of the various unions and the aid provided to them by the various mission boards and societies. Dr. J. D. Franks, who is on the staff of our seminary in Zurich, serves also as our adviser concerning the needs and opportunities in Europe.

Again, the significance of this arrangement can scarcely be measured. It provides effective channels through which Baptist missionary agencies can make their contributions, whether large or small, to the evangelization of Europe, without each agency having to provide its own institutions and organizations. Their assistance becomes all the more effective and permanent in that it helps to strengthen and enlarge the efforts of Baptists of Europe to evangelize their own peoples.

It brings all of Europe now accessible to missionary assistance from abroad within the reach of the contribution which any Baptist group abroad may be able to make to the evangelization of Europe. It is through these channels that the Foreign Mission Board of the Southern Baptist Convention has already extended its services into most of the countries of Europe.

Firsthand impressions gained from a recent visit of a month in Europe,
(Please turn to page 30)

I FOUND him huddled in the dust of the path that ran between the rows of coal-blackened hovels. He was such a little fellow. His face had the aged look of the half-starved and undernourished. Below the dirty, smeared waist, his only clothing, one could see the bloated stomach and skinny legs. Instead of answering me, he looked off toward the hill.

Followed by weather-beaten shacks, the path made its way nonchalantly off toward the hill. Two threads of steel seemed to hang from the hole on the hillside. Presently, propelled by two straining, leaning human figures, a small car emerged and followed the threads to where they hung suspended above a huge pile of coal. The car paused, disgorged itself, and easily rolled back into the hole. So this was the mine.

The little fellow looked back down at his feet, half-hidden in the black dry powder of the path. Still he didn't answer. Surely he was of school age. But who knew anything about school here. His shyness stilled his tongue, and before a stranger he sat dumb.

There had never been a school here; therefore, few people can read or write. Those who can read, read so poorly that they don't waste their time at the practice. Signing his name is the most that the ablest ever attempts.

The answer was soon forthcoming. At that moment there gushed from the mouth of the mine a human flow—blackened, but glistening with perspiration in the late rays of the west-leaning sun. The monster mine appeared to have become nauseated by the continuous devouring of these human creatures, and, all at once, unable to stand more, regurgitated everything it had consumed all day.

The flow poured down the path, causing a cloud of dust to rise slowly into the rose shafts of late sunlight. A few at a time, the forms broke off from the general flow to enter the houses along the way, while some were lost in adjacent paths. The stream was absorbed so fast that the line grew thinner and smaller until not a man passed where I stood.

I had just passed along the path and knew that within those shacks—sometimes one, sometimes two rooms—there lived maybe a dozen people. Everything, tables (homemade), rickety stools, bed mats, was covered with the ever-present coal dust. Without the rain there is this insufferable dust,

THESE ARE PEOPLE

By Adrian Blankenship

and with the rain, the soft, squashy mud that clings to everything.

Above the open fire beside the shack nearest me, I saw a woman hovering over a pail, blackened by many uses. Perhaps in the pail were the black beans to go with the rice already on the table. That is, if she were one of the lucky ones. Beans *and* rice would be a treat. So often the only food is a meal made from the roots of the mandioca plant.

The milling, half-naked, rickety children, the younger without even the customary shirtwaist, were duplicated in every yard.

I stared. I tried to reach my rejecting consciousness. These were people. This was home. They were important. This dust, stirred by the trampling of hundreds of pairs of feet, now settled over the houses. Darkness was soon to come.

I FELT I just had to get away from there and wash. Did these people know this was misery? Perhaps they didn't know any differently. Misery, shacks, dust or mud, little food, little pay, and always coal—did they see it? No school, but who needs a school when all you must know is how to use a pick and shovel? No shoes, but why waste money for something that will soon wear out?

No gardens, but dry beans and rice won't very well grow in a garden. Who wants to waste time on that green stuff that won't stick to a fellow's ribs? No churches, but why worry about that? All the priests ever want is money for a wedding or for a mass that must be said for someone who is already dead.

Many of these things registered in my refusing mind as I turned in the gathering darkness to return to the miserable hotel room. Already the smoking oil lamps were lit in many shacks. Back in the hotel room there was no escape from it.

THIS room with only a fifteen-watt bulb hanging from the center. This scarred table on which the typewriter is sitting is burned from many forgotten cigarettes. It is dangerous to put my weight on this chair.

The bed is made of filthy ticking over a lumpy pile of straw. There were never any springs, just boards to support the weight of the body. Over it all is spread a dingy patched sheet, about half wide enough.

This is the largest coal mining area in Brazil. More coal is produced here than in all other areas of Brazil united. Some is used here in a steel factory and much is exported. So much misery is produced also.

Love this? How could one? The "villa," the dirty miners, the filthy children, the dust—ah, what need!

This room—and I have to preach tonight.

I must preach to them. What could one say? What is there to say? What would interest them more than a good piece of fresh bread? Just preach—is that all in the face of such need?

They are souls. Deep within the soul of man there is a cry, a hunger, that must be fed. It must have contact with life. Yes, food for the soul is important. Poorer is the plight of the unfed soul than the undernourished body. "Feed my sheep."

I tried tonight. Mouths open, eyes wide, bodies tense not to miss a word. They devoured it all. Every word was received, to be digested tomorrow as routine continues.

I was hesitant to leave. There seemed to be a fear, perhaps that they would never feast again like this. I didn't leave. Maybe I am the blackened pail. God is their "bread" and "water." They shall live.

Love them?—yes, 'tis possible.

Sweet Words of Life

By William L. Jester

"SISTER, come back. I must believe in Jesus Christ as my Saviour. I cannot refuse regardless of what the consequences may be."

These were the words spoken by a little Hausa mother to Mrs. William L. Jester in the Ogbomosho Baptist Hospital, Nigeria, Africa. For several days a student from the seminary, who knew the Hausa language, had gone along to act as an interpreter.

Mrs. Jester first began dealing with the woman when the nurses on duty reported to her, as they always do, that the patient was not a Christian, but a Mohammedan. At first the woman thought that simply to state that she was a Mohammedan was sufficient to satisfy anyone.

But after several visits from Mrs. Jester, she said: "Those words are so sweet, I want to hear them; but I am afraid to believe. I don't know what my husband will do to me. There is no Christian in our village."

The village, called Shango, is the Hausa suburb of Ogbomosho. For years the seminary students and others have been going there for services, but without much interest being shown on the part of the people. Of late, a greater interest has been manifested since twice a week, on Wednesday and Sunday afternoons, some missionaries and others have been going with the students. Perhaps this little woman, who was converted in the hospital, will be the witness to

the truth in that stronghold of Mohammedanism.

One day, while she was still in the hospital, she told a Hausa friend of hers how she had first heard about Jesus Christ. A woman, who had been in the hospital, had told her upon return home: "I have heard the sweetest words that I have ever heard in all my life."

"From that day," said the woman, "I have wanted to hear those words. God made it possible for me to come to the hospital that I could hear them for myself." Her face fairly beamed, and she was indeed a changed woman as she awaited her dismissal to return to her home.

Before she left the hospital, she said, "Sister, you may tell my husband that I have become a Christian. I am no longer afraid of what he may do or say." This woman is not the first to find that Jesus Christ is more than a mere prophet of the Mohammedans. She is one of several men and women who have come to know Jesus Christ as Saviour through personal dealings with patients on the wards.

SOME refuse to even listen at first; but a continued personal interest day after day breaks down this wall of opposition. The coming of one dressed in a nurse's or doctor's uniform shows the patient that the interest is a deep personal one that penetrates beyond mere bodily ailment. This is especially true of the obstetrical cases.

Pagan worshipers, too, of varied



idol followings have come to see that only Christ can satisfy. One poor distracted mother, whose baby was a stillbirth, cried out in her anguish: "This is the seventh child to die. What will I do?" And then in her hopeless condition she began to call upon her god. But there was no peace—nothing but fear. Finally she confessed Christ and left the hospital a changed woman.

ONE day the Mohammedan father of a small child with double pneumonia accepted Christ as his Saviour. For several days Mrs. Jester had been talking with him, as a national pastor, who was visiting his ill wife at the hospital, helped her by interpreting the message.

As Mrs. Jester dealt with this father, she noticed an orderly who stood by listening to all that she was saying. She was about to tell him that he should go about his duties, when he said: "Sister, I have heard you talking to people before, and I am interested. Can a Catholic be saved?"

The answer, of course, was "yes." The pastor exclaimed with joy in his face and voice, "The Spirit of God is working." Soon they had explained the way of salvation; and the orderly had found joy and peace through faith in Jesus Christ.

And, thus, it is that one who carries the Nightingale lamp also carries the light of Jesus Christ which has shone into the hearts of men and women, turning them from the kingdom of darkness into the kingdom of God's dear Son.

*Lar
Batista
Albertine
Meador*



Home of Love for Orphans

By Maxie Kirk

EVERYONE in the São Torquato district knew little Mariazinha (Little Maria), the blonde daughter of poor, drunken José. Maria, José's wife, died two years ago when Mariazinha was just four years old; and after that the little girl became a neighborhood charge.

Sometimes she went to the market place and followed her father about as he sold his wares; but more often she wandered from house to house in São Torquato, eating whenever someone had a plate of food to offer and frequently going hungry. The São Torquato people are poor and few have even a plate of rice and black beans to give to a small, orphaned girl.

Mariazinha slept on the bare dirt floor of her father's thatched hut and rarely ever bathed. José was scarcely aware of the existence of the little girl, and within a few years Mariazinha would probably have fallen into a life of sin—the natural product of an extremely poor and Christless environment.

A woman who lived near by became interested in the gospel and one day heard of the Albertine Meador Baptist Home. She questioned a Baptist friend, Dona Leontina, about the

home and told her the story of Mariazinha. Dona Leontina immediately presented the case to the board of directors and, after a week of investigation and "paper signing," Mariazinha entered the Baptist Home for orphaned girls.

The afternoon Mariazinha arrived was a memorable occasion. The orphanage is located on the Praia da Costa (a picturesque beach on the Atlantic Ocean) in a lovely rose-colored house where sixteen little girls live with their "*mamae e papai*," Senhor João Coleta and Dona Zilda. At the time Mariazinha joined the group, there were only ten girls in the home; and as we drove up they all ran out to the gate to sing, "*Benvidos sois vos*" (We welcome you), after which the new sister was presented to all and warmly hugged by her new mother, Dona Zilda.

THE children proudly showed the little girl her new home: the cheerful dining room with the bright green tables and chairs made especially for little girls with short legs; the airy, orderly bedrooms where each cream-colored bed is carefully made with crisp, clean sheets and colorful bedspreads; the bathroom with running water and shower; and the whole big yard with spreading shade trees and lovely flower garden.

To Mariazinha it was as though a door had opened into a wonderful new world that she had never known existed. When we left the home that evening, she bade us good-by from the arms of her new and already-loved mother as the other children pressed about eagerly.

ALMOST all of the sixteen girls who now live in the Albertine Meador Baptist Home have a story as interesting and as tragic as Mariazinha. All have one parent dead, and several have lost both. They come from the slum sections of the city and from the heart of the great interior of our state.

One six-year-old child, who arrived recently from the "contested zone" of the state where there is virtually no law or order, saw her father shot as she stood beside him in the doorway of the Baptist church there. (His death was the result of a political intrigue, and not religious persecution.)

When little Edith arrived at our home she was so impressed with what she had seen that she could think or talk of little else for days, and she spent many sleepless nights in the loving arms of her new mother, Dona Zilda. These children now have a Christian home and parents because of the Baptist women in Espírito Santo. Its founding is an interesting story.

Some four years ago the Woman's Missionary Union presented to the Baptist state convention of Espírito Santo a recommendation that an orphanage be founded by the Baptists of the state. The convention accepted the recommendation, but placed upon the women the task of organizing and supervising the orphanage. Within a year, in spite of grave problems on the field, the Lar Batista was ready to be opened. The Lord led and blessed in a marvelous way the committee of women appointed to "study" the question.

FIRST of all, what type of orphanage should be established? Who would be accepted? A member of the committee, Dona Edelweiss Kaschel, was sent to study existing orphanages in Rio de Janeiro and São Paulo.

As the result of her visits and conferences with the personnel of these institutions, the committee resolved to adopt the cottage plan—that is, the building of small, homelike units, each one to house a married couple, if possible, and twelve to sixteen boys or girls. Because the orphanage would be small in the beginning and its growth gradual to permit the following of the cottage plan which requires more capital outlay than the "institutional type," it was decided to accept only girls for the present.

Why girls and not boys? The situation of orphaned, abandoned girls in Brazil is much more tragic and urgent than that of boys. A boy, even though very young, can arrange a job of sorts and shift for himself in public dormitories. This is impossible for girls.

When the facilities of the home are larger, there will be units for boys. The age limit for acceptance was set at seven years, since existing State and Catholic institutions prefer older children and the smaller child adapts more readily to the home atmosphere and Christian training.

THE women had no money designated to them for the purchasing of property. But when the Elton Johnsons, former missionaries in this state, offered to sell them their home, with its good-sized lot on the beautiful, healthful Praia da Costa, on terms that were more than reasonable, the committee felt that it was of the Lord. With sacrifice on the part of many, the down payment was made and the

quarterly installments have never been late.

With the necessary remodeling finished and the house furnished, the committee began the search for a couple to live there. This was certainly a key factor in the plan. At that hour there arrived a letter from a pastor in the interior recommending the João Coletas. They were accepted and have proved to be ideal in every respect: loving, careful, interested parents and consecrated, Christ-loving Christians.

The latter is very important, for the Baptists of the state wanted to build more than a shelter for homeless girls: they wanted to build a Christian home. Although the girls are still very young, seven of them have made professions of faith and have been baptized. Others are awaiting baptism.

Each day is begun with family worship and ended with individual prayers. From four-year-old Maria Inez to

the State because she realized the importance of Christian education for the children.

The Lar Batista Albertine Meador has been named the model orphanage of the state. Since all the others are State or Catholic institutions, it was quite an honor and victory for the Baptists. Social workers and students from all over the state, and even from Rio de Janeiro, come to visit our home and study our plans for the future.

ONE of the most interesting things to them is our complete separation from the State—the fact that we receive absolutely no help from the government. We are badly in need of a classroom-playroom addition to our present plant, and the government offered us all the stone that was needed for the foundation, quite an expensive item in the construction.

Even though it meant delaying for a while longer the building then



Here is a group of the children in Lar Batista Albertine Meador. Lenir Rodrigues, the teacher, is leaning over the child at the right.

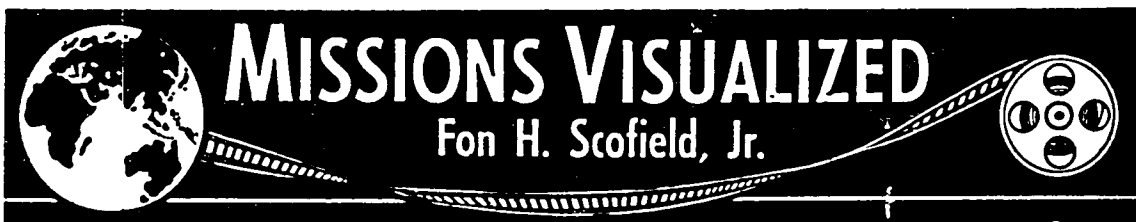
the oldest, all pray in public. Memorizing Bible passages is a part of the daily routine, and choruses and hymns are their favorite music. The children attend the church at Glória on Sundays, walking joyfully the three kilometers (one and eight tenths miles) each way; for there is no public conveyance on Sundays and the home does not have a car.

This year a lovely young Baptist woman went to live at the home and be the schoolteacher for the fourteen children old enough to study. She accepted the position at one third the salary she would have received from

needed, we felt that as a Baptist institution we could not accept this aid. We carefully explained our motives. It caused quite a sensation, but we are proud to be able to say that the Baptists of Espírito Santo organized, inaugurated, and are maintaining the model orphanage of the state.

Are you wondering how the home got its name? Miss Albertine Meador was a Southern Baptist missionary who lived and worked in Espírito Santo for two years. She contracted typhoid fever and died in November, 1947. Young, happy, capable, and con-

(Please turn to page 30)



Filmstrips in Missionary Education

THE MOST interesting trend in the use of visual aids today is in the emphasis on filmstrips. It amounts almost to a discovery for most people.

The filmstrip is worthy of the attention of every teacher and program leader; it is one of the most valuable tools in the educational kit. It is becoming increasingly valuable, too, as more and more excellent releases are coming from the denominational agencies.

Motion pictures are, of course, the most widely known aids in the visual field. They have a role that is secure, and the new emphasis is not indicative of a lessening value in the motion picture field. It is not an "either-or" proposition. Both have significant places.

The emphasis on filmstrips is quite logical. Most teachers, pastors, and others charged with planning programs have a creative bent. The filmstrip offers unlimited opportunities to exercise creativity. Unlike a motion picture, which, when started, carries on without any openings for teaching until the unit is complete, the filmstrip is completely in the hands of the teacher.

Filmstrips always have either captions on each frame or a manual containing a suggested narration for each frame. Sometimes they have both. These are available for advance study and may be tailored to fit local needs and occasional requirements.

THIS flexibility means that a teacher can use a filmstrip quickly to introduce a unit of study. The filmstrip can add visual content for the pupils by being projected again, slowly, perhaps over a period of time involving several class sessions. It can then be used again to close the study and summarize the entire unit. There is no hurry—no necessity to return the filmstrip to a library—for filmstrips are purchased outright.

The amazing adaptability of filmstrips makes them excellent for wor-

ship programs. Mission fields, Bible stories, life situations, and occasional themes come alive through these media. They lend themselves to the use of special music interspersed in the program and the use of several voices in narrating the program, as well as other variations. Many filmstrips are prepared with both class and worship needs in mind.

THE fact that filmstrips are purchased rather than rented is one of their greatest assets. They become permanent church property, available to all the organizations in the program. Sometimes at special seasons it is impossible for the libraries to rent motion pictures on the same subject to more than a few churches. Filmstrips can and do meet such occasional needs.

The fact that filmstrip projectors are economical to buy is still another asset. Many churches feel that they cannot invest in motion picture equipment. Filmstrip projectors are within the financial reach of every church; really, of every department within the church.

Today with so many churches possessing or having access to filmstrip projectors and recording devices of various kinds, new program possibilities are opening up. Alert leaders are preparing the visual part of the program in advance, recording the narration, special music, and musical backgrounds.

That is real education all the way; those preparing it study with an intense interest. Those who share in the finished product do so with almost a complete absence of mechanics. Too, such programs, once prepared, can be used several times in each church; and they can be shared with other churches.

Your Foreign Mission Board has just released seven new kodachrome filmstrips under the subjects: "Baptist Missions Around the World," "Baptist Missions in Europe," "Baptist Missions in Hawaii," "Baptist Missions in

Japan," "Baptist Missions in the Near East," "Baptist Missions in Southeast Asia," and "The Challenge of Asia."

They are the first of a series that will ultimately cover all Baptist mission fields abroad. These strips, containing from forty-five to fifty-seven single frames, are available in your Baptist book store for \$5.00 each. Each strip has a complete program guide suggesting an outline for a worship service and including a complete narration. All of these strips are suitable for use in class sessions and worship programs.

A filmstrip that will be especially helpful in the Lottie Moon Christmas Offering programs is now available. It has been prepared in co-operation with Woman's Missionary Union. The strip is in black and white and contains fifty-five single frames. It, too, has a manual containing a suggested narration. It will sell through the Baptist book stores for \$2.50.

Write for the new visual aids catalog if you do not have a copy. Address: Baptist Foreign Mission Board, P. O. Box 5148, Richmond 20, Virginia.

Missionary Quotes

The world wants the Christ we preach. Appearances are to the contrary; but the peace, satisfaction, pardon, and regeneration of men is the deep soul desire of the whole world.—GERALD RIDDELL, *missionary to Colombia*

It's so long a time between Sunday and Wednesday and Sunday.—SEÑOR BORJA, *Chilean Christian*

The future is a dark valley lighted by the promises of God.—BAKER JAMES CAUTHEN, *secretary for the Orient for the Foreign Mission Board*

The beautiful little chapel beside the hospital stands as a symbol of the purpose of our work.—WILLIAM SKINNER, *missionary to Paraguay*

There is so much to do that I just say to the Lord, "Thou hast promised." Then I lose that feeling of burden; for I know that it is all his work and that I shall try to be faithful.—MARY ELLEN DOZIER, *missionary to Japan*



THE WORLD IN BOOKS

Genevieve Greer

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

A New Africa

Changes within Africa during the last few years make it necessary for the missionary education leader to find new resource material for any study of the continent. Using knowledge gained before the last war would be even more fruitless than trying to understand present-day America without a knowledge of its history during the last twenty-five years. The Friendship Press (interdenominational) study series for this year has a wealth of background material on the new Africa, in both reading and study books. A great many of the books major on race relations. The study books, carrying suggestions for conducting classes, are each based on one or more of the reading books, which are "required reading" for the study.

This Is Africa, by S. Franklin Mack, (50 cents), is an illustrated booklet crammed with facts about Africa today. Sections on the land, the people, village life, industries, education, resources, religion, and outstanding personalities are arranged for quick, easy reference. The book includes an outline map and a list of Protestant missions and their locations in Africa. Several of the books have been reviewed in previous issues of *The Commission*. Here are some more.

Americans on African Safari, an adult study guide by Margaret Shannon, (50 cents), uses as its motif a safari (adventure) in learning about Africa. Each class session is called a palaver and each palaver is centered around a question, the first of which is "How much depends on the re-education of white people?" The preliminary work of preparing for the study is discussed, including ideas for building up interest in the safari.

More About Africa, by Helen E. Baker, (\$1.00), is the study book for junior high school groups. It, too, is built around a safari motif. However, where the adult study majors on problems, this safari includes a view of different sections of the continent. Three tour parties cover three different routes, and each party reports to the class on its safari. The study is divided to fit any number of class periods from three to fourteen.

Spotlight on South Africa, by Oliver Powell, (50 cents), as the title implies, narrows its field to South Africa. It is

the study book for senior high and older young people. The study plan, designed for use in four study sessions, is built around the idea of a hearing on conditions in South Africa. It majors on racial tensions.—G.G.

Speaking with Tongues

God's Word in Man's Language, by Eugene A. Nida, (Harper & Brothers, New York, \$2.50), is the fascinating story of the translation of the Scriptures into hundreds of languages. Dr. Nida, who directs the work of translation for the American Bible Society, tells of the technical and human-interest features of the dramatic task in which missionaries work out alphabets, grammars, and dictionaries of strange languages and then use those language tools to proclaim the gospel message.

The book is rich in spiritual thrills and vivid illustrations of the insight into God's Word which many people in remote areas have acquired. For example:

The Miskito Indians of Nicaragua and Honduras say that "love" is "pain in the heart." Accordingly, John 3:16 reads, "God so hurt in his heart, that he gave his only Son. . ." The Mende people of West Africa speak of anger as "a cut heart," and the Zapotec Indians say that peace is "the heart sitting quiet." In the Black Thai language of Indo-China the Redeemer is described as the "Lord-come-seek-buy."—I.G.

Witness for Something

Witness, by Whittaker Chambers, (Random House, New York, \$5.00), deals with forces which are joined in mortal combat. The author has fought on both sides. He became involved, by a gradual process, in the intricacies of the communist underground and international espionage. When he came to himself, he determined to break with communism.

Its denial of God's design in history and human experience led to the ultimate break. Chambers became a witness, as he points out, not *against* something (communism), but *for* something of infinitely greater value. He did so with the full realization that he might be destroyed in the process and, thereby, discovered the New Testament meaning of "witness."

Business associates led him to accept baptism into the Episcopal Church, but

Chambers did not discover complete inner peace until he had identified himself with a Quaker meeting near his Maryland farm. There he found enduring satisfaction in religious reflection and prayer.

Witness explains how idealistic youth, eager to change the world for the better, but lacking a firm foundation of spiritual knowledge and experience, can be swept beyond their depth by the communist movement. It also explains how a man, fond of family, work on the farm, great music, and good literature, can suddenly be plunged into patterns of life which contrast sharply with his simple tastes.

This is a moving, awe-inspiring, frightening, revealing commentary on the times in which we live. It is reassuring in that it shows man's utter hopelessness apart from religious experience. Fortified by faith, a man is equipped to deny himself and defy "the world rulers of this darkness."—F.K.M.

Pen Sketches

Sons of Adam, by Samuel M. Zwemer, (Baker Book House, \$2.00), is a series of twelve pen sketches of Old Testament characters. Writing against a background of forty years' experience in the Middle East gives the late Dr. Zwemer's work an authenticity which other writers do not always achieve. His introduction, entitled "On the Relevance of the Old Testament," sets forth his belief in the whole Bible as God's revelation and calls in question certain critical views. Emile Cailliet wrote the preface.—F.K.M.

The Prophet Micah, by B. A. Copass and E. Leslie Carlson, (Baker Book House, Grand Rapids, Michigan, \$2.00), is more than a study of Micah. The book opens with a vital treatment of Old Testament prophecy, followed by a study of the history, laws, and conditions out of which the prophecy of Micah came. Chapters three through six deal with Micah and his prophecies.—J. MARSHALL WALKER

Foundations for Freedom, by W. Earle Smith (Judson Press, Philadelphia, \$1.50), presents an intelligent picture of Baptist principles in six chapters. Chapters one and two deal with the historical background of Baptist principles; chapter three faces some of the inner problems among Baptists and groups that term themselves Baptists; chapter four discusses the inevitable clash that democratic Baptists have and will continue to have with a growing totalitarian outlook in the world; chapter five, with which some will disagree sharply, deals with Baptists and the larger fellowship of Christian groups and outlines areas where they can co-operate; chapter six deals with the future.—J. MARSHALL WALKER

The Village of Brotherly Love

By Fon H. Scofield, Jr.

A FEW YEARS ago, Kowloon, the mainland portion of the colony of Hong Kong, suffered a disastrous fire. Thousands of people were left homeless as a large slum area was completely razed. Many of those left homeless were Christian refugees from China.

Almost before the smoke had cleared away, Hong Kong Christians—and there are many of them—joined hands to aid their stricken brethren. The burned land was purchased by a co-operative organization of churches, mission boards, and Christian businessmen.

New buildings were started immediately and the world witnessed a practical demonstration of Christian brotherhood. A village grew up within a city, solid and fireproof, out of the rubble. Without forethought it became known as "The Village of Brotherly Love."

Christian Chinese bought the home units from the co-operative, with little or no down payments and with years to pay out the loans. Today the village continues to grow. It stands as a lighthouse shedding its beams in understandable terms for all the East to see.



A street scene in Hong Kong, British colony which is one of the few remaining free ports adjoining China.



The Village of Brotherly Love, Hong Kong, a settlement of Christians in Kowloon built on a share plan with mission aid.



Headquarters, Hong Kong, is the center of mission work and furnishes both office and living quarters.



Christian strength in Hong Kong was manifested a few years ago when Christian settlement was built following a destructive fire.



Pastor Daniel Chang, of the Stirling Road Baptist Church, Kowloon, greets one of his members at the church door.



The chapel is in the heart of The Village of Brotherly Love and is the center of life for the community.

EDITORIALS

Colombian Plan for Reconciliation

Dr. José Maria Chaves, a 29-year-old Colombian citizen, has proposed a plan for reconciliation between Roman Catholics and Protestants in Colombia. A Spanish instructor at Queen's College, New York, Chaves is also studying for a doctorate in education at Columbia University.

The plan for reconciliation was submitted in June to the Colombian government, the Confederation of Protestant Churches in Colombia, Catholic leaders, and evangelical leaders in the United States. According to news reports, it was received by Dr. Roberto Urdaneta Arbalaez, Acting President of Colombia, "with a great deal of sympathy," and it is said by Msgr. Carlos Bermudez, chancellor of the Archdiocese of Bogotá, to be "acceptable" to the Catholic Church.

Colombian civil and Catholic officials, under the plan, are urged

1. To denounce publicly any anti-Protestant violence.
2. To guarantee freedom of worship for Protestants.
3. To take legal steps against any perpetrator of such violence.

Protestants, in turn, are asked

1. To limit their missionaries to Colombia to the present number, or to a quota.
2. To stop disseminating stories in the United States about the persecution of Protestants, so long as no new violence occurs.
3. To confine preaching to Protestant churches and institutions in the country.
4. To refrain from attacks on Catholic dogmas and ministers.

Dr. W. Stanley Rycroft, secretary for Latin America for the Board of Foreign Missions, Presbyterian Church in the U.S.A., while disagreeing with several points in the plan, believes that it could form a "basis of discussion." He is quoted as saying that evangelicals would not agree to limit their missionaries to a quota; would stop disseminating persecution stories "provided there was no more actual violence"; would limit their preaching to their own churches and institutions "while tension exists," if they were still free to distribute religious tracts in private homes; and would agree to refrain from attacks on Catholic dogmas and ministers.

If Dr. Rycroft is quoted correctly, *The Commission* must take exception to some of his views. It is confident that other evangelical publications will do the same thing. He is right in holding that evangeli-

cals will not agree to the limitation of missionaries by quota. On the other hand, we do not believe a more wholesome situation will result from the suppression of stories of past persecutions "so long as no new violence occurs." Such evidence, in the court of world opinion, serves as a powerful deterrent to similar acts of persecution. Moreover, it condemns the conduct of officials—either civil or ecclesiastical—who condone the persecution of non-Catholics. The lessons of history should be learned—not suppressed or ignored.

Freedom of worship is not absolute religious liberty. Neither is the right to preach only in evangelical churches and institutions, even though it should be accompanied by the right to distribute religious tracts in private homes.

It is readily agreed that the preaching of a positive gospel is usually much more effective than a negative denunciation of the dogmas of another group. At the same time, he who agrees to refrain from attacks on the dogmas of others has surrendered part of his own religious liberty. Christ found it necessary to denounce vehemently the erroneous teachings and practices of the recognized religious leaders of his day.

Religious liberty is never the product of plans, "deals," or compromises. It is achieved when honorable men adopt a set of principles and determine to live by them, regardless of personal consequences. They, as well as the persecuted religious minorities, are sometimes compelled to suffer abuse, violence, exile, or even martyrdom, before their dream of religious liberty becomes a reality.

"Technical Missionaries"

Three thousand Catholic college and high school students, meeting at Notre Dame University in August, heard appeals from United Nations and United States officials to join government agencies rendering technical assistance to underdeveloped countries. The delegates, representing 100,000 Catholic students in local organizations, were attending the fifteenth national convention of the Catholic Students' Mission Crusade.

Similar appeals have been addressed to evangelical youth by persons in and out of government. Dr. Frank C. Laubach is perhaps the most outspoken advocate of "technical missionaries" among contemporary missionary statesmen. In *Wake Up or Blow Up* he contended that 50,000 "technical missionaries" should be sent immediately.

The technical assistance program of the United

States Government, popularly called the "Point IV Program," was an outgrowth of President Truman's inaugural address in January, 1949. The President discussed it under his fourth point—hence, "Point IV."

Few Christians would quarrel with the idealism underlying the plan. The purpose was to provide technical assistance to peoples in underdeveloped areas of the world. As stewards of the manifold goodness of God, we are called upon to share our technical "know-how" and scientific knowledge with the rest of God's creatures.

God made men rational beings, and they have minds which need training and development. Life cannot be completely "abundant" as long as they remain underfed and undernourished. They are urgently in need of medicines and medical knowledge and skills with which to conquer disease and counteract the constant threat of epidemics. Why should they starve, or live on the verge of starvation, when arable land is either uncultivated or unproductive because modern agricultural methods are unknown to them?

Latent within the plan were vast possibilities of friendship between the United States and the nations to be assisted. The Point IV Program unquestionably has strengthened the bonds of friendship between other peoples and ourselves.

The technical assistance program has not, on the other hand, been free from criticism and suspicion. Persistent rumors of large and ill-advised expenditures have been heard. Other nations have felt, in some instances, that the United States was more concerned about its own well-being than theirs. They have interpreted the program as a new kind of "imperialism" by means of which they become obligated to give favors to the United States at some time in the future.

One thing, however, is certain: the United States seems destined to provide technical assistance to underdeveloped areas and peoples for a long time to come. Waste and inefficiency can and should be corrected by our government, and conscientious efforts should be made to interpret accurately the motives and ideals which called the program into existence.

Devoted young people, who have never been called to serve as missionaries under the Foreign Mission Board, may find outlets for their knowledge, skills, and Christian compassion as "technical missionaries."

October—Busy Month

The denominational calendar for October features an unusual number of important emphases and events. So many are scheduled that some may be neglected or overlooked entirely. Each item deserves consideration in every church.

First, October is the month to encourage subscrip-

tions to the state denominational papers and missionary magazines. Experience has shown that the best method is to place these informative publications in your church budget, thus making them available to every home in the church family.

The Commission's budget plan is being advertised this month in all of the state papers. Six cents a month per family is all it costs to place this "passport to world understanding" in every home in your membership. Information on how to get started on the budget plan will be sent to you in response to a postal card request from you.

Second, Sunday, October 12, is "Layman's Day." It can be observed in your church even though you may not have a Brotherhood. "Layman's Day" may, in fact, provide the incentive for the formation of a Brotherhood organization. No more compelling task confronts Southern Baptists than the enlistment of the man power in our churches in support of the whole denominational program.

Third, the week of October 26 to November 2 will be "Christian Stewardship Week." "Christian Stewardship Week" is sponsored and promoted by the Southern Baptist Executive Committee, all Southern Baptist Convention agencies, and all state conventions and associations. Extensive preparations have been made to assure the successful observance of the week.

Baptist Crusade in Evangelism

The Congress of the European Baptist Federation, meeting in Copenhagen, Denmark, in mid-summer, planned a crusade for the evangelization of Europe. "Baptists and the Evangelization of Europe" was the theme of the Congress. It was the first general meeting of European Baptists since 1913.

Baptists in Europe, exclusive of a large group in Soviet Russia, now number 700,000. They maintain close ties with more than 17,000,000 Baptists in other parts of the world through the Baptist World Alliance.

Dr. Bredahl Peterson, Copenhagen, first president of the European Baptist Federation, was one of those chiefly responsible for its existence. Rev. Henry Cook, London, was elected his successor. Other officers elected were Dr. Manfredi Ronchi, Rome, vice-president; and Dr. W. O. Lewis, London, secretary-treasurer.

"Atheism and materialism," asserted Dr. Peterson, "have swept over the majority of the people, leaving fully 75 per cent of Europe's population pagan. And if Europe turns pagan the whole world will feel the effect."

This new crusade is another indication that Baptists in all parts of the world understand that their primary task is that of evangelization. The unredeemed masses, in America and elsewhere, are becoming the objects of our compassionate concern.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD

Missionary Takes Readers on Tour Of Good Will Center in Antofagasta

Antofagasta, Chile

Arriving at Matias Rojas Street from almost any direction, you can see the two-story cream building with the red tile



Lois Hart

roof. That is the new chapel. Our doorbell, if you choose to ring it, is at the side door. Our iron front gate is a future project; the present wooden one is supported by a board. I will come flying down the stairs as I do many times a day, and will be thrilled to see you. I will show you the garden first, for it is our pride and joy. Much labor and thought have entered into its making. There is a front strip with a poinsettia tree (they are quite common here and grow very tall with little attention), a side strip by the wall on General Velasquez Street where we have vines mostly, and several little plots in the back.

The plots are round holes with good dirt where we have planted a fig tree, a grape vine, and several morning-glory vines—mostly to cover up things like the ugly water tanks, and right in the center a pine tree. The unoccupied spaces we fill in with broken-up sea shells which give a clean appearance.

Then we'll go to the chapel which has been such a blessing for us this year. We have two rows of benches, a portable organ, and a rather shabby pulpit, for it has been with us for a long time. The stage is just wonderful. Last year we finished the many and sundry curtains and backdrops. Here we have the school programs, the patriotic and Christmas plays, the general assembly for Sunday school, and the preaching services. It is a nice, airy, light building.

There is a side door going upstairs to the "apartment-built-for-two." We have always been hopeful that there would be two of us to work in the Good Will Center. Since no American girl has as yet come, perhaps I shall, eventually, find a Chilean helper. Right now, a high school girl accompanies me and keeps me informed about all the school happenings.

The view from the front balcony is very pretty because one can see the bay, the ships at sea, and some of the town. There we have flowers in boxes. Going through the apartment, we can see from the back porch the keeper's house, our big playground, and the bamboo-roofed gymnasium which used to be the cow barn. (The Good Will Center was at one

time a dairy.) We then go down the back steps and continue our tour.

First, we come to the social hall (our former chapel), a room of many uses. The former stage, having been lowered and fixed, is now a classroom. It is the one room in which the boys can make all the noise they want to make. One door leads into a classroom of which there are three in that building—one for second and third grades, one for first grade, and one for preschool children (six-year-olds here).

I must say our school furniture is a little the worse for the wear, having had about eight years of use. The "office workroom" is also here—usable, but unfinished as yet, because some of the walls need lining, and wood is very expensive. There are many shelves and cabinets for storing our much-used pictures and materials.

Another door of the social hall leads out to the street and the other one into a small yard which has been covered with flagstones and is reserved for the little tots. On either side we have vines and plants with a hardy little tree in the center which the children water diligently. Across the little yard is another longish building, divided into three parts: one room for the kindergarten, one for bathrooms, and the other for the former clinic which still serves its purpose but is now more of a kitchenette for teachers.

And so ends our tour.

One thing is uppermost in our minds and hearts this year and it is the one big favor I would ask of you: All the evangelical churches of the city are planning a revival campaign for the last week in October and the first week in November. A team is coming from Ecuador, but it is up to us to prepare the groundwork. A committee has been appointed and we already have weekly prayer groups.

I would beg you to help us. We have never had this type of meeting before, and this is a very unspiritual and indifferent town. So we need much prayer.

African Heathenism Loses Its Grip in Face of Christianity and Education

Eku, Nigeria

We see so many of the ills of people that it is a real thrill each time we see definite spiritual fruits of the gospel in the work of our Eku Baptist Hospital. A few days ago a man of about twenty-five years of age heard the gospel preached by the hospital chaplain as he waited his turn for treatment of a small wound on his hand.



Paul S. Cullen

He told our chaplain that he was a member of a juju organization, but now that he had become a Christian, he



Dr. and Mrs. J. T. McRae, Southern Baptist missionaries to Jordan, proudly display their family. The children are (left to right) David, Betty, Billy, Robert, and Jimmy. The photograph was made a short time before David was stricken with poliomyelitis last summer.

wanted to burn all his idols. He asked if the chaplain and one of the missionaries could come to his house to witness the burning.

He agreed to wait until the following Sunday, and on that day we went to his home, a mud hut in a small village. Our car squeezed through the trees by inches as we went down a bush trail for two miles or more after we left the road. All the village folk gathered around to see why a white man had come.

After talking with the man we went to the cleared place in front of his hut. He had two small idols, a fetish bracelet, some pieces of bloodstained cloth, some feathers, and small trinkets—a pitiful array of junk for anyone to put faith in for eternal salvation. He poured on kerosene generously and lighted the fire while we all looked on. He was indeed a happy man.

This "juju worship" is a mixture of idol worship, superstition, and ancestor worship. A few months ago I had the privilege of baptizing an old man who had been won to Christ by our national Baptist schoolteachers. He was the oldest man in his village and, therefore, the head chief and leader of the village's tribal ancestor worship.

He gave up all his idols and refused to carry on as the village priest in ancestor worship.

New Missionary Describes Street Scenes in Beirut

Beirut, Lebanon

As I walked down the narrow, crowded streets of Beirut I was reminded of the "Christmas rush" in an American city. Everywhere there were people—in the streets, on vacant lots, hanging out of windows or over balcony rails. In every direction I could see dozens of Arab men, women, and children in this Near Eastern city. And every glance brought additional aching in my heart.

In one block I counted ninety-five children—dirty, ragged, and half-dressed.



Alta Lee Lovegren



Fredrico Riojos, town judge of Auora, Coahuila, Mexico, erected the building in the background for the Baptist church.

Their long hair was matted and tangled. They played in the street with home-made toys. I thought, "Soap and water, a comb, clean clothes, and a decent place to play would make new people of them."

Walking farther, I saw a half-clothed, very thin man lying on the side of the street. In typical beggar's expression, he chanted the promise that "Allah" would bestow blessings on any who would give to him food or money. A few steps away a ragged woman sat on the sidewalk against a wall, nursing her baby. Despair, suffering, need, and, above all, hopelessness showed on her face. I thought, "If they only had a chance, they could gain hope and pride and a new way of life. If they only had a chance."

Passing farther, I saw a boy steal a child's toy, while another child pulled a screaming two-year-old along the street by the hair. I saw a blind man edging forward slowly. A group of small boys tripped him, making him fall, then



This is the new building of the Ciudad Acuna Baptist Church in Villa Acuna, Coahuila, Mexico.

kicked him, and spat upon him. I heard the horrible cries of a woman in pain, and I heard the cause—the lashes of a whip or stick breaking across her shoulders. Her husband was angry with her, and I knew the lashing would continue until she fell to the ground unconscious. I knew, too, that he would get into trouble with the men of his neighborhood if he should have beaten his donkey as he had beaten his wife. The wife-beating went on unnoticed except by curious, unsympathetic eyes.

I saw this and *knew* in my heart the answer. Soap and water could wash the body, but only the Spirit of God could wash the soul and give the person real newness of life. Economic opportunity could give a man a new way of life, but only God through Christ Jesus can give a man a new life. Truly in Christ and Christ alone is there victory over cruelty, hatred, and self-love. In him alone is there hope that bears fruition in life everlasting.

Jesus came "that they might have life, and that they might have it more abundantly." Won't you pray for the con-



The building under construction is the home for the pastor of the Baptist church in Piedras Negras, Coahuila, Mexico.

version of Arabs? And won't you pray the Lord of the harvest to send forth laborers into this most needy field?

Baptists Have Opportunity to Pioneer in Western São Paulo

Campinas, Brazil

A Brazilian pastor, Missionary Lester Bell, and I have just returned from a six-hundred-mile trip over one area of

the state of São Paulo. The state is bigger and has three million more people than Georgia and South Carolina combined. People are crowding to this state from many parts of Brazil. A recent newspaper report stated that some action might



William L. Clinton

have to be taken to prevent this mass migration.

I want to tell you of the western section of this area which is perhaps no needier than the other, but certainly unusual.

The people in this new area have caught the pioneer spirit. The woods have been burned to make way for crops. Among the burned snags there is cotton almost as high as one's head and loaded with white gold. In near-by fields are rice, corn, and coffee, the real money-maker here.

To send these things to market the state has projected rail lines into this new part of the state. I rode over about one hundred and fifty miles of newly laid track along which new cities are springing up as if by magic.

Baptists do not have a single church along this rail line. All day long we passed through, not villages, but cities with thousands of people in which Baptists have no church. The closest missionary is an all-day train trip from the needy area. I cannot describe the thrill of riding past the end of the shining rails in the jeep and looking back at the end of the railroad. Here we stood as the western United States had stood—beyond the reach of railways. But looking ahead we could see the roadbed already laid for more rails.

Two and one half miles past the end of

the railroad we found an unbelievable city. On my map of 1951 there is no name, *Santa Fe de Sul*—yet there it was, a city two or three years old with between ten and fifteen thousand people.

Here by the marvel of God's grace we found forty Baptists. There was no church in the city, but these people meet in their homes. At first they had only a handful, but as others came to the frontier they began to study the Sunday school lessons and to sing and pray together. Soon nineteen people were ready to be baptized.

Baptists have an opportunity to be first here, for the Catholics do not have a cathedral in this and some of the other cities. The Sunday night after we arrived we asked the people to invite their friends to hear God's Word preached.

By the time preaching began the people could hardly find a place to stand, even though they came in the rain. Our improvised seats and benches were used mostly for ladies who were holding babies. We had many decisions.

After this service the little group of Christians met in the back of the building. The joy of the service caused them to borrow enough money to buy a \$300 lot near the center of town for a future church. A man got up and pleaded, "Come back and explain to us what a church is. We want to have a church the right way." Here is a field with a glowing future.

I do not have the space to tell of the meals I ate in houses with dirt floors, the oxen pulling logs to mill, the wood-burning trains, the cowboys, the herds of cattle lying in the road so as to make it impossible for awhile, the ride in a buggy to meet my train, sleeping on straw beds for nine days. All these added to the color and thrill of my first missionary trip.

One of the forty members summed up the situation as he thought of the possibilities of getting a missionary for the area, "Can't you see they are thirsty for the gospel?" God help us to answer this man's challenge.

Evidence of Divine Protection Seen In Kobe Sunday School Superintendent

Kobe, Japan

We wish you could have been with us at the dedication of our fine church building. Our minds went back to August, 1950, when the first Sunday school met under a tool shed near the spot where our house was being built. We recalled the thirty-two people who attended the first worship service and the little tea party in the afternoon.

Remembering the joys and trials as the work developed, we looked at the quiet, impressive sanctuary and well-equipped



Robert C. Sherer

classrooms and realized how God has richly blessed. To him we give the praise.

Some have said that the Kobe Baptist Church has the model church building and have challenged our people to have the model church and educational program. We now have three full-time church schools (two meeting on Saturday) and three mission points.

Our forty-seven church members are chiefly new Christians from Buddhist background. They are full of enthusiasm and a willingness to learn and serve. A few weeks ago we baptized a man who has been a Christian for more than twenty years, is a seminary graduate, and was a pastor for ten years before the war.

At first he came only to teach us Japanese. Then as we discovered his deep consecration and desire to serve the Master, we began going out on the evangelistic trips together. His contact, first with a Baptist army chaplain, then a loyal Northern Baptist army captain, and finally with us, led him to study Baptist doctrine.

We discovered that he has always been a Baptist in doctrine, having studied Baptist theology textbooks at his seminary. He came requesting baptism into our church. He is now our efficient Sunday school superintendent and is doing a marvelous job in leading and training our new Christians.

Looking at this man we see evidence of God's divine plan and protection. As a teen-ager, when quite ill and weak, Mr. Kohri was taken into the home of a missionary and cared for until his health was regained. He recalls the beef liver and other nourishing foods and medicine which the American missionary gave him. He remembers, too, the fruit cake which so pleased his boyhood palate at a Christmas party.

During the war, his home and all his possessions were destroyed by an Ameri-



This English class, of Kuala Lumpur, Malaya, meets with Missionary Jessie L. Green at three o'clock each day. The young people learn to sing choruses and gospel songs in English and memorize portions from the English Bible. Miss Green and her co-worker, Miss Lan Huan Ching, are in the back row. Miss Green says, "We need more books for reading and study."

can firebomb. However, his knowledge of Christ and the memory of the love shown him by missionaries kept him from hating America. As the entire neighborhood burned in an intense, roaring flame, he and his wife and child crawled into a sewer and stood neckdeep in the filth to protect their bodies from being seared.

We believe that even in that crucial hour, when no man could predict the future, God was looking toward this day when his servant would fill a great need in a church of new, young Christians, leading a great Sunday school program.



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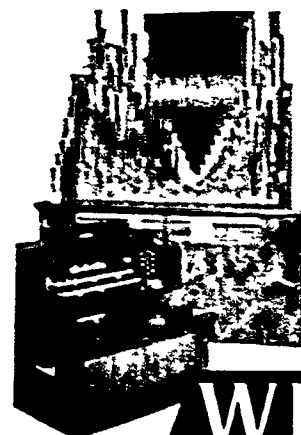
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BREWER, NADYNE

b. Winnsboro, Tex., June 8, 1923; ed. Wayland Baptist College, Plainview, Tex., 1942-43; School for Dental Technicians (Army), Ind., 1945; Texas Technological College, Lubbock, B.S., 1949; S.W.B.T.S., M.R.E., 1951. Teacher, public schools, Dickens, Tex., 1943-44; U.S. W.A.C., 1944-46; woman's building receptionist and secretary to dean of women, S.W.B.T.S., 1949-51; teacher, Buckner Orphans' Home, Dallas, Tex., 1951-52. Appointed for Brazil, July, 1952. Permanent address: c/o Mrs. B. F. Saxon, Star Route 1, Spur, Tex.

BRAZIL



CHAPPELL, CATHERINE FLO

b. Porterdale, Ga., Dec. 18, 1922; ed. Norman Park (Ga.) Junior College, 1946-48; Union University, Jackson, Tenn., A.B., 1950; S.W.B.T.S., M.R.E., 1952. Worker, Georgia Sunday School Board, summers, 1946-47; worker, Home Mission Board, summers, 1949-50. Appointed for Brazil, July, 1952. Permanent address: 636 Whitaker St., Atlanta, Ga.

BRAZIL



COWSERT, GEORGE BAGBY

b. Rio de Janeiro, Brazil, Aug. 21, 1924; ed. Baylor University, 1944-46; Wingate (N. C.) Junior College, 1946-47; Wake Forest (N. C.) College, B.A., 1949; S.W.B.T.S., B.D., 1952. Staff employee, Ridgecrest Baptist Assembly, summers, 1946-47; worker, Wake Forest College and Southwestern Seminary, 1948-52; worker, Home Mission Board, summer, 1950. Appointed for Brazil, July, 1952. m. Hilda Kathryn Bean, May 20, 1952. Permanent address: Box 251, Wingate, N. C.



COWSERT, HILDA KATHRYN BEAN (Mrs. G. B.)

b. Granite Falls, N. C., Oct. 14, 1928; ed. Mars Hill (N. C.) Junior College, 1945-47; S.W.B.T.S., B.R.E., 1952. Secretary, Shuford Mills, Inc., Granite Falls, 1947-50; educational secretary, Concord Baptist Church, Granite Falls, summer, 1951; worker, publicity office, Southwestern Seminary, 1950-52. Appointed for Brazil, July, 1952. m. George Bagby Cowsert, May 20, 1952.

BRAZIL



FERRELL, WILLIAM HASEL

b. Greenville, Miss., June 7, 1925; ed. Mississippi College, Clinton, 1943-44; University of the South, Seawane, Tenn., 1944-45; Mississippi College, B.A., 1946; S.B.T.S., B.D., 1949. U.S. Navy, 1943-45; worker, cafeteria, Southern Seminary, 1947-49; Alabama Royal Ambassador secretary, 1949-52. Appointed for Argentina, July, 1952. m. Opal Miriam Young, Aug. 23, 1948. Permanent address: 833 S. Theobald St., Greenville, Miss.



FERRELL, OPAL MIRIAM YOUNG (Mrs. W. H.)

b. Port Gibson, Miss., March 23, 1927; ed. Mississippi College, Clinton, B.A., 1948; W.M.U. Training School, 1948-49. Appointed for Argentina, July, 1952. m. William Hasel Ferrell, Aug. 23, 1948. Child: William Curtis, 1950.

ARGENTINA



(Please turn to page 29)

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Foreign Mission Board of the Southern Baptist Convention

- ABELL, John C., Jr., and Mrs., Baptist Hospital, Ogbomosh, Nigeria, West Africa
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 BAGBY, A. L., and Mrs., (Brazil) Gadsden, Ala.
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 BARLOW, Hannah Lee, 1029 Seta-machi, Tamagawa, Setagaya-ku, Tokyo, Japan
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(Please turn the page)

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- BEDDOE, Mrs. R. E., (China) 394 Woody Drive, Jackson, Miss.
- BENGTSON, Mrs. Nils, (Spain) Tavern 15-1*, Barcelona, Spain
- BENSON, Mrs. J. H., (Mexico) 807-11th St., Arkadelphia, Ark.

Missionary Family Album

ABELL, Dr. and Mrs. J. C., of Nigeria, announce the birth of Richard Thomas, July 22, in Nigeria, West Africa.

ANDERSON, Rev. and Mrs. Maurice J., of China, have moved from Baton Rouge to 1907 Holloway Road, Pineville, La.

BAGBY, Rev. and Mrs. Albert I., of Brazil, are home on furlough at Gadsden, Ala.

BEDDOE, Mrs. R. E., emeritus missionary to China, has the following new address: 394 Woody Drive, Jackson, Miss.

BELOTE, Rev. and Mrs. James D., formerly of China, are now located in Hong Kong. They may be addressed 169 Boundary Street, Kowloon, Hong Kong.

BLEDSE, Hilda, left Los Angeles, August 6, for Honolulu, T. H.

CLARK, Rev. and Mrs. Charles B., language students in San José, Costa Rica, announce the birth of Charles David, July 7, in San José. Upon completion of language study, the Clarks will take up work in Venezuela.

CULPEPPER, Rev. and Mrs. C. L., Jr., sailed from San Francisco on August 1 for their new field of service in Taipei, Formosa. They may be addressed P. O. Box 427, Taipei, Formosa.

DUNAWAY, Rev. and Mrs. Archie G., Jr., of Nigeria, announce the birth of John Archie, July 11, in Nigeria, West Africa.

EMANUEL, Rev. and Mrs. Paul, have moved from Tokyo to 252 Miyawaki Cho, Takamatsu, Japan.

FONTNOTE, Dr. Audrey, recent appointee for Japan, sailed from San Francisco, on August 1, for Tokyo.

GAVENTA, Dr. and Mrs. W. C., of Nigeria, are home on furlough. They may be addressed at Jefferson Medical College, Philadelphia, Pa.

GOLDFINCH, Rev. and Mrs. S. L., of Paraguay, announce the birth of James Lee, July 22, in Asunción.

GREEN, Jessie, has the following new address: No. 4 Ng Nghce Road, Kuala Lumpur, Malaya.

HALE, Elizabeth, should be addressed c/o Rev. Tan Chun Kang, Overseas Chinese Baptist Church, No. 2 A Jalan Maldali, Alor Star, Keleh, Malaya.

HALVARSON, Rev. and Mrs. Carl M., recent appointees for Japan, sailed from San Francisco on August 1, for Tokyo.

HARPER, Rev. and Mrs. Leland J., of Paraguay, announce the birth of William Robert, July 10, in Asunción.

HOLLOWAY, Rev. and Mrs. Ernest Lee, Jr., of Japan, announce the birth of Stephen Eugene, July 29.

HOLLINGSWORTH, Rev. and Mrs. Tom C., have completed language studies and are now established on their permanent field of service. They may be addressed:

General Urquiza 186, Buenos Aires, Argentina.

HORTON, Frances, recent appointee for Japan, sailed from San Francisco on August 1, for Tokyo.

HUNKER, Rev. and Mrs. William C., formerly of China, are now located on Formosa. They may be addressed 53 Section 2, North Chung Shan Road, Taipei, Formosa.

JOHNSON, Mrs. W. B., has joined her husband in Indonesia. Their address is Southern Baptist Mission, Djalan Hegarmanah 41, Bandung, Java, Indonesia.

JONES, Dorothy Charlene, recent appointee for Brazil, is in language school at Caixa Postal 758, Campinas, Estado do São Paulo, Brazil.

KIRK, Rev. and Mrs. James P., of Brazil, are home on furlough and may be addressed at Arista Place "H", 28th and Grand, Louisville, Ky.

KOON, Rev. and Mrs. Victor, have returned from furlough to 3165 Oahu Avenue, Honolulu, T. H.

LINDSEY, Rev. and Mrs. R. L., of Israel, are home on furlough and may be addressed at Southern Baptist Theological Seminary, Louisville, Ky.

McMILLAN, Rev. and Mrs. V. O., recent appointees for Japan, sailed from San Francisco on August 1 for Tokyo.

NEELY, Rev. and Mrs. Thomas L., have returned from furlough to Apartado 2624, Caracas, Venezuela.

NICHOLS, Sophia, of South Brazil, is home on furlough in Hartsville, S. C., Box 613.

PEMBLE, Marguerite Joyce (Peggy), recent appointee to South Brazil, has entered language school and may be addressed Caixa Postal 758, Campinas, Estado do São Paulo, Brazil.

PETTIT, Rev. and Mrs. Max E., formerly of China, have begun work on Formosa. They may be addressed 53 Section 2, North Chung Shan Road, Taipei, Formosa.

RAMSOUR, Rev. and Mrs. H. B., Jr., have returned from furlough to Hilo, Hawaii, and may be addressed at Box 1900.

REEVES, Rev. and Mrs. Harold P., have the following new address: 33/4 Phahonjothin Road, Bangkok, Thailand.

RICHARDSON, Rev. and Mrs. J. W. H., of Nigeria, are home on furlough at 2127 Park Street, Columbia 17, S. C.

ROSS, Rev. and Mrs. J. Wilson, have moved from Chihuahua to Apartado 592, Torreón, Coahuila, Mexico.

SANDLIN, Annie M., emeritus missionary to China, has been confined in the Alabama State Mental Hospital since December, 1951, according to information

from her brother, E. G. Sandlin, Holly Pond, Ala.

SATTERWHITE, Dr. and Mrs. James P., newly appointed missionaries for Japan, have reached their field of service and may be addressed: 1029 Setamachi Tamagawa, Setagaya-ku, Tokyo, Japan.

SEARS, Rev. and Mrs. S. B., have the following new address: Southern Baptist Mission, Djalan Hegarmanah 41, Bandung, Java, Indonesia.

SHELTON, Rev. and Mrs. Ray, are now located on their permanent field of serv-

(Continued on next page)

Directory

(Continued from page 27)

MORGAN, E. L., and Mrs., (China) Westminster, S. C.

MORGAN, F. A. R., and Mrs., (Brazil) 517 S. Connelle St., Eastland, Tex.

MUIRHEAD, H. H., and Mrs., (Mexico) 2603 Fowler, Dallas 16, Tex.

NAPIER, A. Y., and Mrs., (China) Clayton, Ala.

NEAL, C. L., and Mrs., (Mexico) 1612 Buena Vista St., San Antonio 7, Tex.

NELSON, Mrs. E. A., (Brazil) 1918 W. Easton St., Tulsa, Okla.

NEWTON, W. C., and Mrs., (China) 1409 Laburnum Ave., Richmond 22, Va.

OLIVE, Mrs. L. B., (China) 120 1/2 N. Boylan Avenue, Raleigh, N. C.

PATTERSON, A. Scott, and Mrs., (Nigeria) Norcross, Ga.

PETTIGREW, R. E., (Brazil) 108 Johns St., Corinth, Miss.

PIERCE, Mrs. L. W., (China) 308 Chandler, Brownwood, Tex.

QUARLES, J. C., and Mrs., (Argentina) 7342 Hermitage Rd., Richmond, Va.

QUARLES, L. C., and Mrs., (Argentina) 7338 Hermitage Rd., Richmond 22, Va.

RANDALL, Ruth, (Brazil) P. O. Box 176, University Station, Fayetteville, Ark.

RAY, J. Franklin, (Japan) Box 107, Union University, Jackson, Tenn.

REA, Elizabeth, (China) 6455 S. Eggleston Ave., Chicago, Ill.

ROWE, Mrs. Carrie H., (Japan) 811 Berkeley Dr., Redlands, Calif.

SALLEE, Mrs. W. E., (China) 1906 S. Fifth St., Waco, Tex.

SANDLIN, Annie, (China) 567 Villa Nova Street, Cuthbert, Ga.

SAUNDERS, J. R., (China) American-Oriental Friendship Assn., Inc., 1128-16th St., Santa Monica, Calif.

SEARS, Mrs. H. W., (China) "Eblana," 27 Gloster St., Subiaco, West Australia

SHEPARD, J. W., and Mrs., (Brazil) 1587 Olympian Circle, S.W., Atlanta, Ga.

SHERWOOD, W. B., and Mrs., (Brazil) Latta, S. C.

SOWELL, Sidney McFarland, (Argentina) General Urquiza 186, Buenos Aires, Argentina

STALLINGS, Hattie, (China) Terrell, Tex.

STAPP, Charles F., and Mrs., (Brazil) 604 Ponce de Leon Pl., Decatur, Ga.

STEPHENS, Mrs. Peyton, (China) 401 S. Garth Ave., Columbia, Mo.

STEPHENS, Mrs. S. E., (China) Hotel Langren, Asheville, N. C.

STEWART, Reba, (Manchuria) Box 83, Jonesboro, Ga.

TATUM, Mrs. E. F., (China) 55 Belmont House, Belmont St., Toronto 5, Ontario, Canada

TEAL, Edna E., (China) Villa Rica, Ga.

THOMASON, Lillian, (China) 1137-A 14th Street, Santa Monica, Calif.

TIPTON, Mrs. W. H., (China) Box 216, Black Mountain, N. C.

TOWNSHEND, Mrs. S. J., (China) No. 3 Floyds Bank Chambers, Dane Road, Seaford, Sussex, England

WALKER, Blanche Rose, (China) 712 S. Beckley, Dallas 8, Tex.

WATSON, S. L., and Mrs., (Brazil) State Park, S. C.

WHITTINGHILL, D. G., and Mrs., (Italy) 434 W. 120th St., New York 27, N. Y.

WILCOX, Mrs. E. G., (Brazil) 1307 Center Ave., Brownwood, Tex.

WILLIAMS, J. T., and Mrs., (China) Baptist Bible Institute, P. O. Box 552, Lakeland, Fla.

New Appointees

(Continued from page 23)

FINE, EARL MARTIN

b. Quenemo, Kan., Jan. 29, 1926; ed. Kansas State Teachers College, Emporia, 1943-44; Northwest Missouri State Teachers College, Maryville, 1944-45; Rice Institute, Houston, Tex., B.S., 1946, B.A., 1948; S.B.T.S., B.D., 1951. U.S. Navy, 1944-46; engineer, Seismic Explorations, Inc., Houston, summers, 1948-49; vacation Bible school worker, Kan., summer, 1950; youth worker, Parkland Baptist Church, Louisville, Ky., 1950-51; pastor, Calvary Baptist Church, Russell, Kan., 1951-52. Appointed for Nigeria, July, 1952. m. Roberta Marie Robson, Aug. 20, 1951. Permanent address: Lyndon, Kan.



FINE, ROBERTA MARIE ROBSON (Mrs. E. M.)

b. Mayetta, Kan., July 31, 1928; ed. Washburn University, Topeka, Kan., B.M., 1949; W.M.U. Training School, 1950-51. Assistant, art department, Washburn University, 1945-46; teacher, public schools, Delia, Kan., 1946-47; vacation Bible school worker, Kan., summer, 1950; music supervisor, public schools, Whiting and Waldo, Kan., 1949-52. Appointed for Nigeria, July, 1952. m. Earl Martin Fine, Aug. 20, 1951. Child: David, 1952.

NIGERIA

SANDERFORD, MATTHEW ANDERSON

b. Waco, Tex., Jan. 8, 1920; ed. Baylor University, 1939-43, A.B., 1945; S.W.B.T.S., B.D., 1952. Pastor, Baptist churches in Tex., 1941-45; chaplain, U.S. Army, 1945-47; pastor, Baptist churches in Tex., 1947-52. Appointed for Uruguay, July, 1952. m. Dora Jean McDonald, Aug. 23, 1943. Permanent address: P. O. Box 277, Fairfield, Tex.



SANDERFORD, DORA JEAN McDONALD (Mrs. M. A.)

b. Gatesville, Tex., April 6, 1925; ed. Mary Hardin Baylor College, 1945-46; S.W.B.T.S., 1947. Appointed for Uruguay, July, 1952. m. Matthew Anderson Sanderford, Aug. 23, 1943. Children: Matthew Anderson, Jr., 1948; Sharon Jean, 1949.

URUGUAY

Now— After Six Years' Waiting

(Continued from page 4)

better attended now because the missionary will be present all the year instead of just ten months.

Only God knows what it will mean to this tired missionary couple who alone have been trying in vain for five years to take care of all the Baptist work in these two countries. How thankful we are for the recent coming of Dr. and Mrs. George Albert Bowdler, Jr., to help here in Guatemala and now for the coming of the Hursts to Honduras.

And how we pray that God will lay these needy neglected fields on the hearts of other strong men and women who are not afraid to work where the laborers are few and the harvest plentiful.

Missionary Family Album

(Continued from page 28)

ice and may be addressed 18 de Julio 832, San Carlos, Dpto. de Maldonado, Uruguay.

SHEPARD, Rev. and Mrs. John W., Jr., have transferred from Tokyo to Seinan Gakuin, Nishijin Machi, Fukuoka City, Japan.

SMITH, Cathryn, has returned from furlough to Caixa Postal 178, Recife, Pernambuco, Brazil.

SPENCER, Rev. and Mrs. A. E., recent appointees for Japan, sailed from San Francisco on August 1 for Tokyo.

TALLEY, Frances, of Japan, is home on furlough at 702 Elam Avenue, Greensboro, N.C.

TREADWELL, Rev. and Mrs. E. M., of North Brazil, announce the birth of Barbara Elaine, July 22, in Cisco, Tex.

TYLER, Grace, recent appointee for Italy, has the following address: Arm-

strong Memorial Training School, via Antelao 4, Rome, Italy.

WALKER, Dr. and Mrs. Jack Earl, have moved from Ogbomoshos to Shaki, Nigeria, to relieve the J. W. H. Richardsons, Jr., for a furlough in the United States.

WATTS, Emma, recent appointee to Nigeria, is located at the Frances Jones Nursing Home, Baptist Hospital, Ogbomoshos, Nigeria, West Africa.

YOUNG, Rev. and Mrs. Chester, left Hawaii on August 18 for a furlough in the United States.

Through the Training Union, Sunday school, preaching services, the church program in general, and fellowship with other Christian young people, God worked silently and steadily in my heart, training me like a vine in the direction he wanted me to go.—ALEX FRANKLIN GARNER, missionary appointee to Argentina

Baptists of Europe

(Continued from page 9)

which included a tour of almost 1,500 miles by car to a number of the places and projects where our assistance has been used, have convinced me that Southern Baptists have never made a more telling contribution in the same period of time than we have made in Europe within the past four years.

We have had part in the rehabilitation of Baptist churches and the organization of new churches throughout Europe through the aid which we have provided for this purpose. I visited a number of places where our contributions have helped Baptist congregations, who had been made destitute by war, to re-establish themselves as active, witnessing churches and to provide them with places of worship.

We have helped Baptist refugees, who fled from the Russian zone of Europe, to establish themselves in newly organized churches in cities of Germany where there had never been any Baptist churches. We had a large part in reconstructing the Baptist Press of Germany which was totally destroyed in the war.

But it is in the direct preaching of the gospel to the people of Europe that we are making our most effective contribution. Instead of attempting to send large numbers of missionaries from America, who would have to learn a new language and establish themselves in the comradeship of the people, we have helped hundreds of preachers of Europe to preach the gospel to their own people in their own language.

Soon after the surrender of Germany, when the German pastors were still destitute even of the necessities of life, we supplied the German Baptist Union with funds to help with the salaries of these pastors and to enable them to project evangelistic programs over the country. We gave large aid in rebuilding the Baptist seminary in Hamburg. We have provided assistance also to seminaries in Sweden, Norway, and Denmark.

Mr. Henry Cook of England, the newly elected president of the European Baptist Federation, said at the meeting in Copenhagen that it can be nothing other than the direct leading of God that at the very time when Baptists of Europe were being led to unite their efforts for the evangeliza-

tion of Europe, Southern Baptists were led to establish a seminary in Switzerland to train preachers for Europe. Seldom has such an opportunity and responsibility been given to any body of Christians.

Already this seminary has become a Baptist center of Europe. Its contribution is being made not only through the ministerial students from eighteen different countries who are being trained there, but also through the summer conferences which the seminary conducts for pastors, laymen, young people, and other groups of Baptist leaders of Europe.

Through this institution Southern Baptists are rendering a vital service to the great things that are taking place today among Baptists of Europe.

The name of the mission hospital in Ajloun, Jordan, has been changed from Gilead Mission Hospital to Southern Baptist Mission Hospital.

Home of Love

(Continued from page 13)

secrated, she won the hearts of the people, although living in their midst for only a short time.

She was known especially as a lover of little children. It was in honor of her, and of the love and missionary interest of Southern Baptists that she represented, that the orphanage was named *Lar Batista Albertine Meador* (Albertine Meador Baptist Home).

Today it stands, a Baptist institution not quite three years old, humble in its beginnings but with great hopes and dreams for the future: serving the orphaned children of Espirito Santo and manifesting to a nonevangelical world the love of him who said, "Let the children come to me. . . ."

Every church in existence is organized under the Great Commission as its charter. It goes without saying that an institution must comply with the conditions of its charter or forfeit its right to exist.—ARCHIBALD McLEAN

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"Moslem 'Teen-Agers' Today," by J. T. McRae: An illustration of village family life, showing the disadvantage of girls compared with the favoritism shown boys. Emphasis is laid on "missions to the Moslems" as a task for individual Christians—to live before individual Moslems so that the living Christ may be plainly revealed.

New Areas Map: Designed especially for use in connection with the 1952 "New Area" Mission Study Series and included in each "New Area" Packet. An outline map of the world is given, along with individual maps of the areas in which the Foreign Mission Board has established work within the past decade.

"Foreign Missions in the Cooperative Program": An analysis of Foreign Mission Board receipts through the Cooperative Program during 1952 and 1953. It indicates the various categories from which the Foreign Mission Board receives Cooperative Program funds and shows the comparative basis upon which the funds are divided. Indispensable for well-informed church members.

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"He Led Forward the Lord's Host"

(Continued from page 3)
each farmer, as he accepted the government's tax assessment, recite a statement which amounted to a prohibition of objectionable practices: "Thou shalt not burn thy widow, thou shalt not kill thy daughters, thou shalt not bury thy lepers."

Carey and his associates translated the whole Bible into six principal languages of India, all of the New Testament and considerable parts of the Old Testament into five others; the New Testament into eighteen others, and one or more Gospels into five others—thirty-four in all. In addition, he produced six grammars and three dictionaries. The Bengali dictionary, product of thirty years' toil, contained eighty thousand words.

Varied and numerous as his labors were, Carey never lost his sense of perspective: "The conversion of one soul," he wrote his son, "is worthy the labor of a life." It is this conviction which has sustained English Baptists, and all other groups of like purpose, as they have sought to obey the command of the risen Saviour. May God continue to prosper their efforts as long as that conviction remains at the basis of their missionary work.

He that loseth his life for my sake shall find it.—Jesus

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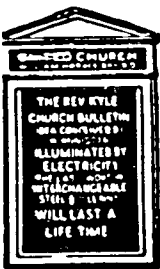
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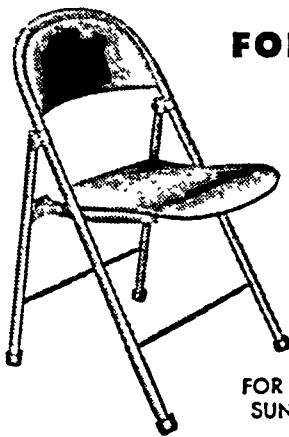
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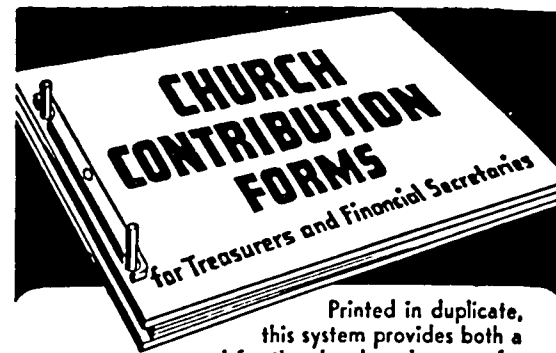
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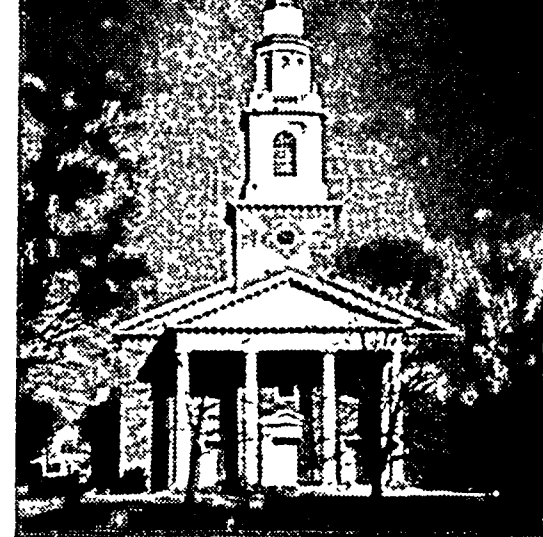
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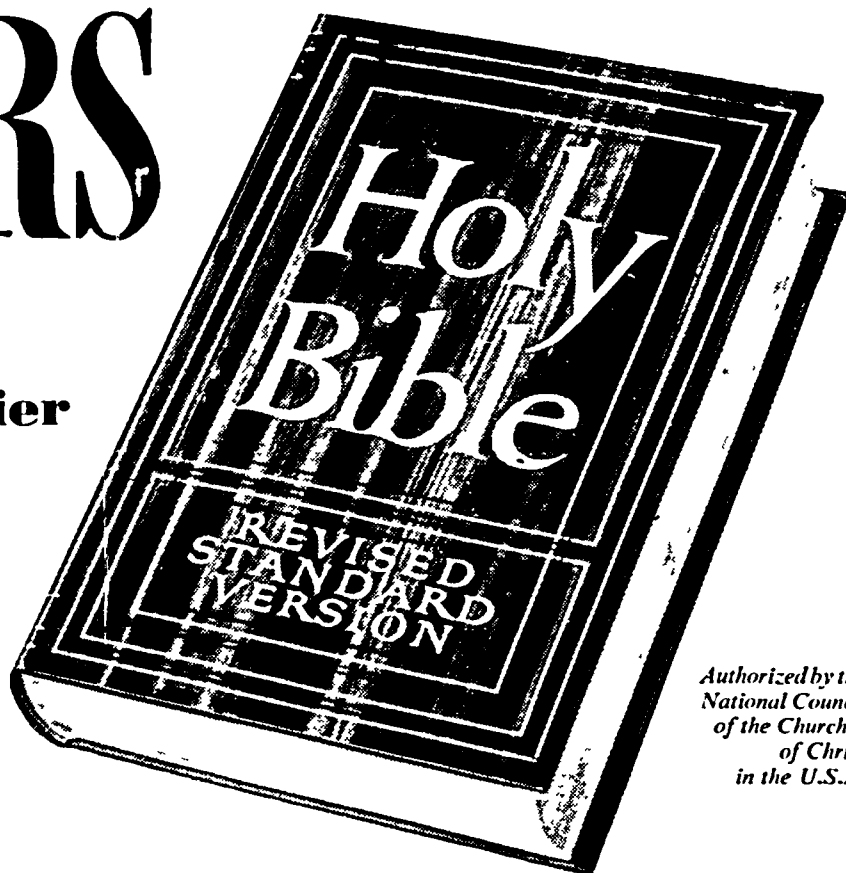
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Psalms
119:147 I prevented the dawning of the morning, and cried: I hoped in thy word.

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