



JANUARY 1953

THE *Commission*

Southern Baptist World Journal



"I will come by you into Spain"

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Foreign Mission Board

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THE Commission

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**Veteran missionary to Japan gives clinical reading
of the country's present sociological temperature**

FOLLOWING closely on the heels of an unprecedented six-year military occupation in Japan came the ugly communist riots in Tokyo.

Two years previously my sister, Helen, and I had sat in the beautifully appointed living room of Lieutenant General W. H. Harrison—then General Douglas MacArthur's Reparations officer, later Senior UN Korean Truce Negotiator, and presently General Mark Clark's Deputy Commander—and heard this Baptist lay preacher say, "There has never been an ideal occupation."

Now, a little more than two years later, another Baptist, Professor Kazutaka Watanabe, who is known as a leading theologian and a news analyst, sat in my own living room and said, without having heard General Harrison: "Although there has never been an ideal occupation, the Japanese people recognize that the recent occupation was as nearly exemplary as can be found in world history. Nevertheless, at best, I believe you can understand it was not pleasant that our nation had to take dictation from others." Yet, as this Japanese Christian spoke, there was no trace of bitterness or rancor.

With the lifting of occupational restrictions, the Japanese communists laid plans to test the strength of the autonomous government which led to the May Day rioting and subsequent demonstrations in 1952. Of late, such violent tactics have disappeared as the leaders realized that they had overplayed their hand and decided on a change of pace by using more conciliatory means.

However, violence has not been permanently shelved; and, as unemployment—which is now more than half a million and is expected to double and triple rapidly—rises, the communists are seen ready to foment strikes and riots toward the end of 1952 and early in 1953. Still, in the face of such a threat, the temper of the nation, resulting in part from the refusal of the Soviet and Chinese governments to repatriate Japanese prisoners of war, is sufficiently strong to support the government police in coping with communists internally.

Moscow's recent boast that a van-

guard of six hundred thousand proletariats had been landed in Japan refers to the six hundred thousand Koreans sympathetic to the North Korean regime who have resided in Japan during and since the Pacific war and are a definite problem to the Japanese government. They are being dealt with systematically and can be controlled.

The far more sinister threat to Japan is what might and can happen if mainland communism is not checked in Korea and other contiguous areas. Professor Watanabe told us that, because of the relatively infinitesimal number of Christians in the Japanese population, there is no well-defined policy laid down by the Japanese communists against Christianity. What may develop later depends on the strength and influence of Christianity in the nation at that time.

RECENTLY, when the government submitted an anti-subversives bill, considerable fear was voiced that Japan was reverting to a police state where basic freedoms would be sacrificed. Although couched in general terms, which give the government considerable latitude, it was aimed to strengthen the government against the communist threat.

Skilful communist manipulations re-

sulted in getting some Christian circles to protest loudly. One of the most difficult places to watch on the part of the Christian churches is the infiltration within the churches and also the use of Christian terminology out of context by the communists. In spite of what has been said above, it is quite unlikely that missionaries and Japanese Christians will be molested in the foreseeable future, unless indiscreet curiosity should lure them near a previously announced communist demonstration.

THE ending of the occupation did not bring about wild demonstrations of jubilation, but rather a sober sense of gratitude; and regained dignity was manifest on the part of the majority of the people. Coupled with this, came the discarding of many of the superficialities that grew up immediately after the war. Especially was this true regarding Christianity.

The urge of curiosity to see the religion of the conqueror, to be fashionable, to be in a position to get a better job, to learn English, and get a chance to go to America were once strong motivating impulses to attend Christian services. This has gone and those who would attend come with sincerer motives.

While the Japanese people recog-



By Edwin B. Dozier

Japan Searches for Absolutes

nize that the occupation was as nearly ideal as could be expected, many of them encountered minor unhappy experiences due to unthoughted conduct by many of America's overgrown boys. Then there were deliberate deeds that none can excuse or condone which have left a bad taste in the mouths of many.

Therefore, things American are not in themselves desirable any longer. Many of our customs are uncouth compared with the studied politeness of the Japanese. Many of the people formerly employed by the occupation are finding it difficult to procure good jobs in major Japanese firms because of the unwritten rules restricting the employment of overly Americanized personnel.

Rather than expressing their dissatisfaction to non-Japanese, the people are, for the present, working out the minor irritations among themselves. However, in the case of Christianity the doors are open as never before, for there is less hesitancy to find the good in the teachings of Christ when absolute standards, or formerly held, seemingly-absolute standards, for personal problems have been discarded.

Rather significantly this search for absolutes is best seen in the uncritical adherence of many of the nation's

best brains to the newer sects. In what might be considered a religious vacuum, people want to be told what is right and wrong; and, when someone comes along with a note of sincerity in his voice, many flock to him for guidance without critically checking the sources.

Thus, today there is a "rash" of new religions rather superficially based upon a conglomeration of sayings from various sources—Shinto, Buddhist, and Christian teachings. Due to assessments on believers, many of the founders are living luxuriously.

But for the more critical people Shintoism and Buddhism lack that which will bring satisfaction. Although both religions are bidding for the favor of the people through their many festivals which afford a rollicking good time, the majority of the nation will frankly admit that these things no longer have soul significance to them, but are merely folkways and customs that carry little weight in their lives.

ONLY a small minority find in these religions something like satisfaction. Visitation at the shrines has increased; but it is noticed chiefly on holidays where recreational activities are carried on in the grounds and friends can be seen. Few go purely for

worship, and many who seem to worship only observe the form to be less conspicuous. It is true that some faint-hearted people have felt freer to worship at the shrines since the peace treaty has become effective.

Politically, the rightists predominate with the largest single group being former bureaucrats who nearly always have been moderate. This group is getting ready to assume leadership after the graft and self-centered policies of the present group have been exposed. Aligned closely with this group are a sizable number of internationally minded, former military men who would co-operate with the West.

And at the extreme right are a very, very small minority of jingoistic field-officer-grade military men who would like to use force against the communist world. It can be expected that Christianity will not be hampered from political sources as long as the present tendency continues.

In a day when the people of Japan want a note of authority from the leaders of religion, Professor Watanabe feels that hindrances from within, rather than hindrances from without, handicap the Christian churches more than anything else.

GENERALLY speaking, the lack of dynamic in the pulpit turns seekers away after an initial visit to the churches. Many pastors, having entered the pastorate directly from school and not having tasted of life in ordinary society before entering the ministry, find it difficult to apply realistic solutions to many of the problems of everyday life.

Amidst great heart hunger and constant searching, Christianity has an unparalleled opportunity to offer salvation to the nation. At the same time, many problems resulting from a heathen civilization prevent the winning of Japan in a day. With the Peace Treaty coming into effect, Christianity appeals to the Japanese people on its own merits and not as a by-product of the occupation.

Today Christ can be lifted up as never before and can more easily be accepted than before. Nevertheless, bringing a person to steadfastness amid the clamor of the world is no easy task anywhere. Pray for the Christians of Japan. The dream of 1,000 Baptist churches in twenty-five years is not an impractical goal.

Burning Hearts: *In the face of atheism and rampant materialism, the torch of the gospel must be lit anew in Europe. Baptists have a special calling to and opportunity in evangelism because of their beliefs, because the present time makes Baptist doctrines particularly important. Amid the transfer of population which has followed the war, Baptists must co-ordinate their missionary effort. Our primary need is burning hearts. Lukewarm churches need the breath of revival; churches occupied with other interests must be recalled to the central task; only burning hearts can supply the needed dynamic.*—BREDAHL PETERSON

The Baptist Federation of Europe

By George W. Sadler

AFEDERATED Europe long has been a consummation devoutly to be wished. It is said that "a suggestion for a voluntary United States of Europe was approved by Henry IV of France more than three hundred years ago." It has been suggested that if a United States of Europe could be brought into being, barriers of misinformation might be broken down and bridges of understanding might be built.

From one standpoint, a united Europe seems to be only a fond hope. A few months ago, when a German Baptist professor read a paper to a group of European students on the subject, "Between East and West," he went so far as to say: "The German problem hinders all attempts to unify Europe."

He had in mind, of course, the problem of a divided Germany. When he was asked whether, in his opinion, communized eastern Germany could be integrated into democratic western Germany, he replied in the affirmative. Another person, also familiar with the situation, gave the opposite answer.

It is quite understandable that a divided Germany should be a source of deep sorrow to patriotic citizens of that country. However, we must be realistic. Germany is divided and the chasm separating the two parts is widening. At the same time, unprecedented progress toward uniting the countries west of the Soviet line is being made through NATO (North Atlantic Treaty Organization) and the Schuman plan.

It is about a much smaller confed-

eration that this article is concerned. As compared with a United States of Europe, it may appear to be a cloud not much larger than a man's hand. However, it has possibilities of gathering into its orbit refreshing showers which may mean new life for a continent that is suffering from spiritual drought.

In the year 1920 a significant meeting was held in London. During that series, arrangements were made by which the several well-established Baptist groups would associate themselves with their weaker European brethren. In 1948 another meeting of far-reaching proportions was held in London.

At the second gathering it was agreed that the existing relationships should continue and that any Baptist group should feel free to extend a helping hand toward any other Baptist group, it being understood that the various mission boards would consult each other in order that duplication or neglect might be obviated.

ALSO AT THE second London assembly plans for inaugurating the Baptist Federation of Europe were launched. A year later other forward steps were taken. During the two years which followed, definite arrangements as to time and place were made. All of these steps and plans and arrangements resulted last July in a meeting in Copenhagen of the Baptist Federation of Europe.

This gathering was made up of several hundred persons who represented practically every free country in Europe. None were present from the so-called iron curtain countries. The name of Rev. Franjo Klem of Yugoslavia appeared on the program, but it

was evident he was unable to get permission to go beyond his border.

The United States and Great Britain were represented by Baptist World Alliance, Woman's Missionary Union, and Foreign Mission Board officials, to say nothing about seminary presidents and pastors of prominent churches.

THE THEME of the congress was "Baptists and the Evangelization of Europe." From the address of Dr. Bredahl Peterson, the president of the federation, the following is quoted in the *Baptist Times* of London:

"While others have evangelised before us, and others are evangelising beside us, it is clear that neither 'Statechurchism' nor 'Sacramentalism' has succeeded in presenting the gospel to the people. In the face of atheism and rampant materialism, the torch of the gospel must be lit anew in Europe. Baptists have a special calling to and opportunity in evangelism because of their beliefs, because the present time makes Baptist doctrines particularly important.

"The European Baptist Federation exists to promote fellowship which respects freedom of conscience and interpretation. Amid the transfer of population which has followed the war, Baptists must co-ordinate their missionary effort. Our primary need is burning hearts. Lukewarm churches need the breath of revival; churches occupied with other interests must be recalled to the central task; only burning hearts can take the trail, carry the cross, supply the needed dynamic."

A perusal of the program reveals that it was designed to kindle fires of evangelistic fervor that would lead to the development of burning hearts.

All sections of Baptist work, women's, laymen's, youth, were given consideration, and the same golden thread of evangelism ran through the discussions.

At the conclusion of the Copenhagen Congress many of the leaders moved out to Tollose, the seat of the Danish Baptist Seminary. This meeting was sponsored by the Baptist World Alliance and it had to do with many matters that had challenged us during the preceding days. This smaller meeting was composed of officers and members of the Executive Committee of the Baptist World Alliance or their proxies and a number of visitors and consultants. Never before had I seen so much Baptist brain and brass in one comparatively small group. (The "brass" in this connection means high-ranking!)

IN THE Tollose meeting we came to grips with such subjects as relief and rehabilitation, the meaning of "church," and the Christian answer to communism. With matters of such moment in the foreground discussed by men from such a variety of backgrounds, it was hardly to be expected that the ecumenical movement would be omitted. Nor was it surprising that out of the discussion there should come widely divergent views.

During the sessions it was pointed out that there are nearly 10,000,000 refugees in Europe. About 7,800,000 of these are expellees. They are per-

The best way for Christians to combat the communist attack on religion is to implement the ideals of Christianity and live in accordance with its principles.

sons of German origin who prior to 1944 lived outside the German Federal Republic. Approximately 1,500,000 are neo-refugees, that is, persons who escaped from eastern Berlin and the Soviet zone of Germany. Early in August members of this group were coming into western Germany at the rate of 1,000 a day.

Among the millions of refugees there are 161,000 non-Germans in Germany. It is expected that most of these will spend the rest of their days where they now are for the reason that age or invalidism makes it impossible for them to qualify as displaced persons.

The committee on co-operation in Europe reported in part as follows:

"We record our gratification at the growth and progress of the work in Europe, and at the many achievements and blessings that have resulted because of the closer co-operation between the national Baptist bodies and the European, Scandinavian, and American mission boards and societies. We note with special joy the formation and progress of the European

Baptist Federation, the European Baptist Women's Union, and the acceleration of the work of the Youth Committee.

"We urge all co-operating bodies to press on in the work of evangelism and missions, reconstruction and rehabilitation, the founding of new work and the strengthening of older enterprises, seeking ever in faith and prayer the guidance and blessing of the Holy Spirit. It is our hope that at London in 1955 an even more encouraging report can be presented by the European Baptist Federation and the co-operating boards and agencies."

SOUTHERN Baptists have had a glorious part in making possible the progress mentioned in the foregoing report. We have helped to construct twenty-three chapels in Germany. Sixteen of these have been completed and seven are in the process of being built. Of the twenty-three, seventeen are made up entirely of refugee members.

Many of these homeless individuals have found spiritual life in the new environment. In the city of Minden, for example, thirty-six persons were baptized last year. Monuments to our spirit of evangelism are to be found also in Holland, France, and Austria.

The committee, which reported progress, outlined the following special needs: France, chapels in Metz and Strasbourg; Belgium, chapel in Brussels; Germany, refugee chapels and youth work; Holland, at least four chapels; Norway, chapels in the devastated northern area; Finland, chapel in Helsinki; and Sweden, aid to Estonian groups in connection with evangelistic work and literature.

IT WAS apparent during the meetings at Copenhagen and Tollose that the Baptists of Europe are not economically strong enough to meet the needs that have been indicated. They have gone a long way toward digging themselves out of their ruins but they require our help.

The co-operation which has resulted in feeding and clothing destitute peoples, building places of worship, and training ministers of the gospel is typified in the Baptist Federation of Europe. Inspired by past achievements and challenged by current needs, let us worthily play our part as laborers together with our Baptist brethren of Europe—and with God.

Following the meeting of the Baptist Federation of Europe in Copenhagen, Denmark, Dr. Sadler and other Southern Baptist leaders attended a meeting of the Executive Committee of the Baptist World Alliance at Tollose, Denmark. Here they are in front of the main building of the Baptist Seminary.





WESTWARD HO!—in Southern Brazil

By Lester C. Bell

"HOW DO you feel, Brother João?" I asked.
 "Very well, thank you, except for a few pains in the back," he replied.

Thus, we conversed as we climbed out of our jeep at sundown in Três Fronteiras (three frontiers), a small town near the boundary between the states of Mato Grosso and São Paulo in Brazil. All day long we had jogged over rough roads through rugged, frontier country, and the sixty-two-year-old evangelist, João Rodrigues, unaccustomed as he was to such rides in the jeep, was complaining of a few pains in the back.

João is one of the seven full-time evangelists supported by the Baptist state convention of São Paulo and his field covers one half of the great western section of the state. Missionary William L. Clinton and I were on a trip with him to view the possibilities of missionary expansion in this section of the great hinterland of Brazil.

"You shall see, you shall see," was João's promise the day before as we began the long ride to the west.

And we indeed had seen strange

sights that day. We noticed clusters of mud huts along the road where the people had succeeded in clearing stretches of farm land. In places, the road wound its way through millions of young coffee trees extending over the rolling hills. Small wood-burning trains passed us, running over newly laid tracks bringing in hundreds of immigrants daily.

Trucks, loaded with families of *Nortistas* (people from the northeast section of Brazil), followed each other amid clouds of dust. We passed a number of families on foot who had disembarked at the last railroad station. The man in each family walked in front with a couple of grain sacks, stuffed with their few belongings, slung across his back. The woman usually carried a small child or two in her arms with a couple more trailing behind. These people were going west to seek a new home and a new land.

ALTHOUGH our group was far from home when we arrived in Três Fronteiras, we found ourselves among friends and *Crentes* (Christians). In this new town there were more than thirty Baptists who meet regularly in the homes of believers.

Our first night there we met with these simple, but zealous, Baptists in a very fine service. In the group I discovered settlers who had come from the states of Bahia, Minas Gerais, São Paulo, Pernambuco, and Rio.

ON THE second night, we had the service in an empty store building which was just being completed. The place was crowded to overflowing, and the majority had to stand throughout the service because there were few chairs and benches in the building. We witnessed a great blessing as fifteen of them made their surrender at the close of the meeting.

João's explanation was, "This is a frontier town. People out here come and they respond." I noted that he had completely forgotten the pains in his back.

But Três Fronteiras is only one section of many where the migration to the interior of Brazil is in progress. The most sensational and publicized movement has taken place in the northern part of the state of Paraná. The land in this area, about the size of South Carolina, is unbelievably rich, and people refer to it as the "food basket of the nation." Its fame has traveled afar and settlers have

crowded into its borders by the hundreds of thousands. Competent observers say that the area can easily support 5,000,000 people within its bounds.

Another zone, smaller in size but experiencing great growth, is the Alta Paulista in the state of São Paulo. Although the land is not as rich as that in North Paraná, the section has the advantage of being served by a branch of the best railroad in South America, the Paulista Company.

IN THIS zone are found the rapidly growing cities of Marília, with 40,000 people; Tupã, with 20,000; and Adamantina, with 10,000. These modern cities were founded only ten to twenty years ago. Also in this zone is located Dracena, referred to as the "magic city." Just six years ago this city consisted of nothing more than two or three mud huts in a small clearing. Today it has 9,000 inhabitants, four banks, and an airport with daily flights to São Paulo city. It is in the center of 30,000,000 young coffee trees within its county.

Although the greatest rush has occurred in North Paraná and West São Paulo, a definite migration to the great southern sections of Mato Grosso and Goiás has been in progress for some time. This movement will gain momentum after the more accessible lands in the other areas have been taken and when better transportation to these more distant places is available.

As roads and railroads are pushed into Mato Grosso and Goiás, the people will head on farther west in much larger numbers to claim the rich grasslands and fertile farm lands of these great plains. The owner of a big sawmill in Presidente Prudente, state of

São Paulo, told me he had bought 18,000 acres of forest in Mato Grosso (the names means thick forest) which he expects to clear and burn off within a few years.

Much of the land in the older areas of Minas Gerais, Rio, Baía, and the drought-stricken northeast has become unproductive. Thus, the people are in search of new land. The land to the west is very rich and offers quick profits while it is new during the first years.

Because of the continual growing season, two or three crops of peanuts, potatoes, corn, and beans can be raised the same year. Many people come west because of problems or failures at home, the desire to break from the old ties, and the call of a new land. The tenure of the laboring and farming classes in Brazil is usually short, and many go west simply for the thrill of a move.

The greatest migration follows the extension of the railroads because a stable prosperity depends upon a market for the products. Two lines, the Paulista and the Araraquara, are being extended in São Paulo and will soon reach the river separating this state from Mato Grosso.

THE Araraquara line is due to go on to the capital of Mato Grosso, Cuiabá, which city as yet has no railroad. Two new lines to serve the rich North Paraná area are in prospect or in construction, one to join the port city of Paraná, the other to join Presidente Prudente of the Sorocabana Line.

In many respects this great westward movement is similar to that in the United States a hundred years ago. Many settlers become fainthearted during the first year or two when they



João Rodrigues
"... just a few pains in the back"

must face the hardships of clearing the land and awaiting the first harvests. Often sickness, disillusion, and exploitation overtake them, and many turn back to the cities seeking employment or to their homes seeking help from relatives.

Many *negociantes* (profit seekers) follow the movement in search of quick and easy fortunes. These self-styled businessmen—such as real estate agents, buyers, wholesalers, and merchants—often take advantage of the illiteracy and simplicity of the people to exploit the laboring and farming classes. Many settlers are left as responsibilities of the government and create serious social problems in Brazil.

As happened in the States, there are many disputes over the question of titles to the land. The granting of land rights and concessions to certain groups by the government is often

(Please turn the page)



A mission group, in the state of São Paulo, outside their mud house.



Missionary Bell baptizes candidates at a mission point in a new section of São Paulo.



A party for the children of the orphans' home in Quata, interior of São Paulo state.

WESTWARD HO!—in Southern Brazil *Continued*

the cause of political entanglements and court fights.

We have also the fabulous stories of quick wealth. The story is told that one owner of a small *sítio* (farm) near Londrina, in Paraná, bought his farm for \$100 a few years ago. The title has changed hands several times since, and at the last sale it brought \$30,000. Our church here in Presidente Prudente bought a lot for \$100 and later sold it for \$500. But now, the property, located at two principal avenues of the city, is easily worth \$20,000.

We do not have the excitement of the "gold rush" as in the States, but we do have the "black gold rush." Coffee, which sells for fifty cents per pound here, sells for more in the States; and, thus, it is referred to as the "black gold" because of the profit it renders.

The westward expansion in Brazil offers great evangelistic opportunities for Baptists. The people in these new places are much more responsive to the gospel than in the older sections of Brazil. When evangelistic meetings are held in these places, people always attend in large numbers and many make decisions for Christ readily.

I have yet to see an evangelistic service out here when someone did not respond to the invitation. The people who have come west have an adventurous spirit and a much more liberal mind toward the preaching of the gospel. They have broken from old ties and prejudices and find themselves in a new city, in a new land, and among new friends.

THUS, one of the greatest problems we face in our missionary work, that of a closed mind toward gospel truth, is not as prevalent here in the interior. Many new churches have been started in recent years in these areas of growth; and they present great opportunities.

But, of course, the work here is not without its problems. Work in the churches of the interior is not as stable as in the older regions, because often large groups of the members move on in the search for new lands and leave the somewhat disrupted work behind.

It is extremely hard to secure and keep pastors for the churches, because these cities are new and do not offer



Modern Presidente Prudente rises from the countryside. This city of 40,000 was a small country town of less than 5,000 only a few years ago.

the medical and educational facilities and the comforts of living that the older coastal cities have. Many of the people we reach are simple, illiterate people who provide fertile ground for any kind of "ism" that comes along. Some of these groups have taken a good many of our members in the interior because there was not the leadership and training programs in the churches to hold them after they were reached.

Some of our greatest needs are for small chapels and nice buildings in these mushrooming cities. The people are poor; therefore, we need to help them, through our loan funds and other means, to secure land near the center of the cities while it is available and to construct respectable

buildings. This can be done more easily now while the cities are new and it will greatly help to stabilize the work.

We need a plan to attract and encourage pastors to come and to stay among the churches of the interior. Nothing can take the place of the orientation and work of the national pastor. We definitely need the presence of more field missionaries in strategic centers of the West.

Their evangelistic activity promotes the work, and the stabilizing influence of their presence among the churches and pastors is of untold value. Will you pray with us that Southern Baptists may meet the challenge that the great westward movement of Brazil presents?

Wherever riches have increased, the essence of religion has decreased in the same proportion. Therefore, I do not see how it is possible in the nature of things for any revival of religion to continue long. For religion must necessarily produce both industry and frugality, and these cannot but produce riches. But as riches increase so will pride, anger, and love of the world in all its branches . . . Is there no way to prevent this—this continual decay of pure religion? We ought not to prevent people from being diligent and frugal. We must exhort all Christians to gain all they can, and to save all they can; that is, in effect, to grow rich. What way then can we take, that our money may not sink us into the nethermost hell? . . . If those who gain all they can, and save all they can, will likewise give all they can.—John Wesley

Maintaining Our Balance

By M. Theron Rankin



The human needs of the world are so vast and the issues so complex that it is difficult for us to maintain our balance as we try to deal with them. The very size of the problems creates within us a partial paralysis. "What's the use" is an all-too-common attitude.

In our foreign missionary task, we find it necessary to use three norms to help us maintain our balance.

Do not let the things we cannot do prevent our doing the things we can do. During the years of war, some of us found ourselves using this thought as a constant slogan. Four missionaries might be left in a large area where twelve or more had been serving. The task for those who were left seemed impossible. But there was something which four people could do; and they found ways of doing it, too.

We send a half dozen missionaries into a country whose population is numbered by tens of millions, the vast majority of whom are non-Christians. There is little witness of any kind to the gospel of Christ. What can six people do among so many, with so little to work with?

What can 875 Southern Baptist missionaries scattered out in thirty-two countries of the world do? What can we do with \$7,000,000 a year to keep these missionaries on the fields and provide support for churches, schools, seminaries, training schools, colleges, hospitals, publication houses, and the many other church agencies such as we have here at the home base?

Such questions, if considered by themselves, could defeat us utterly. They would have defeated William Carey, Adoniram Judson, Robert Morrison, and just about everybody who has done great things to meet the needs of the world.

A second norm which we must use to maintain an effective balance today is this: *We must not allow the things we fail to do to prevent our recognizing the things we are doing.*

When we compare what we are

actually doing to make God's love in Christ known to the world with what we could and should be doing, we can become so discouraged that we feel we are doing practically nothing.

The per capita contributions of Southern Baptists to foreign missions is approximately ninety-three cents per year. We rank thirty-second in a comparative list of forty-seven denominations.

The percentage of our total contributions which is used for foreign missions is gradually decreasing instead of increasing. The increase we have made in total contributions over the past years has been absorbed largely by needs at the home base.

Five years ago the percentage distribution between local church budgets and Cooperative Program budgets was 80 per cent for the local church and 20 per cent for the Cooperative Program. Today it is about 84 to 16.

When we consider the fact that this condition exists at a time when Southern Baptist people have the greatest abundance of material possessions in their history and the non-Christian world is in the most desperate need, our failure appears to be all the more deplorable.

IT IS most important, however, that we do not let these failures prevent our recognizing with gratitude the tremendous advance Southern Baptists have made in our program of foreign missions. Within the past eight years, we have increased our contributions to foreign missions from approximately \$2,500,000 to almost \$7,000,000. We have increased our missionary staff from approximately five hundred to nine hundred. Whereas we were conducting mission work in fifteen countries, we have missionaries serving in thirty-two countries today.

Advance has been achieved in all phases of field operations. Larger numbers of people are being won to Christ, the number of churches has been increased, and a far larger number of national Baptist workers are assuming leadership in these churches

than ever before.

Never in our history have Southern Baptists done as much for foreign missions as they are doing today. This statement brings us to the third norm of balance: *We must not allow the things we are doing to obscure our vision of the far greater things which we can and must do to make Christ known in all the world.*

SOUTHERN Baptists have grown to a tremendous size at the home base. We have increased in strength and numbers almost beyond our own expectation. Most of our problems arise from our rapid growth. We have been blessed with an abundance of resources beyond our comprehension. Why have we been so blessed?

In this question we face our greatest opportunity and our most fatal danger. Seldom has history provided a more certain manifestation of the truth of the words of Jesus, "Who-soever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

Surely God has not blessed us so abundantly that we might increase our own greatness, that we might grow more and more affluent while the world is lost in its agony of misery and want. Is it not evident that we are equipped as never before to render a service to the world that is far larger than anything we have thus far even imagined?

If we use this abundance for ourselves, then, just as certainly as the words of Jesus are true, we shall lose our life as well as the opportunity and privilege of having done something truly great for the world.

But if, in the meaning of the words of Jesus, we can lose ourselves in a compassionate service to the world for the sake of Christ, we shall in truth save our life.

—“We Don’t Know Any Other Way”—

The people confessed, “We would not be heathen if someone would help us. We just

LAST Christmas morning we walked to a Dagomba village two miles away to have services. The Dagombas, most of whom are heathen, are the native people in and around Tamale, the capital of the Northern Territories. On a large mud wall between two huts were spread guinea fowl feathers, and running down in clotted streams was the blood poured out for the dead.

The people confessed, “We would not be heathen if someone would help us. We just don’t know any other way.” They then eagerly accepted our invitation to preach Jesus to them every Sunday night in their village. Even the women attend the services, a clear indication of interest, because it is quite difficult to get Dagomba women to come to any meeting.

Just below our house is the Dagomba village where Mr. Morgan and I take turns visiting every Sunday afternoon. The first boy who sees us coming runs to the huge tree in the midst of the village to “ring the bell.” He strikes with a piece of metal a large iron rod suspended by wire from a limb of the tree. At the clanging noise, children pour from every hut and seat themselves around this tree—their church. We tell a Bible story and give the children pictures to color.

The people of these two villages are typical of the many others in the Northern Territories who need Christ and missionaries to tell of him. It is estimated that only 4.5 per cent of the five million people of the Gold Coast belong to any evangelical group.

There is the tribe whose women are forced to wear huge corks in their upper and lower lips, having never heard of the freedom in Christ Jesus. There is the tribe whose women are not permitted to use soap and whose diet includes sand and mud. There are those who wear sharp sticks below their noses.

There are children suffering with bloated stomachs caused by malnutrition. All along the way are villages in which there are fetish priests with

their altars and animal sacrifices and evil concoctions, and in which live people blending Catholicism and Mohammedanism into their heathen practices. Farther north are those who never saw a white child until ours came by, who never heard of Jesus and missionaries.

Often during trips in the North so many children crowd upon the car that I have to drive into the country and stay until my husband has finished speaking. I then return and pick him up. Where are the missionaries to these countless children who run a mile in an effort to catch the white man’s car so that they can look at the possessions inside and touch the white baby to see if he feels like theirs?

The Yorubas, Nigerian traders in the Gold Coast, are making some progress among the Dagombas. They are cutting through tribal prejudices in Tamale and are beginning to minister to the spiritual needs of the aborigines. These Yoruba Christians are paying Mr. Alasade, a Yoruba worker, to visit in and to preach to as many Dagomba villages as he can.

In June last year, five Dagomba boys were ready for baptism, but only one was willing to emerge from the jeers of his people and the threats of his chief to come to the river for the service. We were indeed proud of him whose faith was firm.

THE W.M.U. Conference gave twenty-eight dollars and the Gold Coast Conference added forty-two dollars more to the already designated sum of seventy-eight dollars to be used in erecting a church building for these Dagombas who are now worshiping beneath the tree. The Tamale church tailor, Ezekiel, spends his week ends visiting the aborigines, preaching Christ to them and teaching them hymns.

At Diari, thirty miles away, a Yoruba man and his two sons built a little church in the Dagomba village in which he lives. He said, “We built this church not so much for our Yoru-

bas as for the Dagombas who need Jesus.” At the dedication services were the Mohammedan chief and his elders who expressed interest in the building and the future program of the church.

Not only do we need missionaries up north, but we need them down south where live the Ashantis, the largest and most powerful tribe in the Gold Coast. Southern Baptists do not have even one missionary to serve them. There are only two missionary families in the Gold Coast.

THE Homer R. Littletons work in the South and are stationed in Kumasi, the capital. They stay busy supervising the Yoruba churches and programs in all of the southern territory—and the Gold Coast is larger than South Carolina, North Carolina, and a good slice of Georgia.

We supervise the Yoruba work in the North and have little time to help the aborigines. Some of the Ashanti men are attending the Yoruba church in Kumasi and some of the Catholic mothers have visited the Cradle Roll department. The services are always interpreted for them in their own Twi language, but they need their own church and their own services.

One Ashanti chief at Boamang, twenty miles from Kumasi, recently opened his compound to our Baptist services and is teaching a Sunday school class. About one hundred and fifty are in attendance every Sunday. Mr. Obeng, a Ga Baptist and headmaster of the Baptist Day School in Kumasi, and Mr. Adewole, a Yoruba Baptist and principal of Boamang Government School, are helping mightily in preaching Christ to that Ashanti village.

The chief at Mampong, thirty-five miles from Kumasi, offered us land for a school or hospital. A Ga family in Accra has also offered us four acres of land for a church, a school, and a mission. Yes, the Ashantis are interested and are responding. Richard, the old gardener, pleads on behalf of

don't know any other way."

By Lily Mae Morgan



Dagomba children of the Gold Coast.

his people, "Why do you help the foreign Yorubas and yet have no time for my people, the Ashantis?"

There is an ever-increasing rise in Mohammedanism and the ever-faithful performance toward Mecca three times a day. The Mohammedans are rapidly building more schools, all of which are receiving government aid. Many educated leaders from India and other Mohammedan countries are coming in to teach in these schools, and many mosques are being built.

One morning last May thousands of people gathered at the Tamale airport to see a high Mohammedan official from French Senegal who has the reputation of curing all diseases. Hundreds of these people had previously chartered lorries to Kumasi, two hundred and forty miles south, to touch him as he disembarked from the plane.

HIS SCHEDULE was changed and he did not arrive. Undaunted, they returned to Tamale to await his coming three weeks later. The policemen could not maintain order as the

people crushed one another in their rush to the plane. The Mohammedan himself was in serious danger because of the onslaught of people.

Many who came to be healed were injured in the process. To save his life from the Tamale mob, the official went to Yendi, seventy miles farther north; but hundreds followed him there by lorry.

WE READ the story of the creation to a Mohammedan trader as he sat on our porch. He exclaimed in amazement, "Ah, I never knew there was such a Book." He purchased a Bible and promised to visit the Yoruba pastor for further study. Several Mohammedans with whom we have talked are now reading the Bible for the first time. Yet hundreds are dying daily in blind obedience to Mohammed and his prophets. Where are the missionaries to the Mohammedans who believe that the length of their garments determines the extent of their salvation?

The Roman Catholics are launch-

ing a big program in the Gold Coast. In 1951 they held their world congress in Kumasi. Thousands of the people marched in parades with priests and nuns, most of them confused with excitement and understanding nothing.

Communism could easily sweep in to fill the vacuum. Nationalism is high. The English government has launched a program in which the Gold Coastians are to be given ten years to work themselves into a completely self-governing unit. In the light of this government program, what Southern Baptists do to win the Gold Coast Africans within the next ten years will greatly determine our future there for the next one hundred years.

One afternoon a rooster lay dying in our back yard of an incurable fowl disease which had three times swept the Northern Territories, killing most of the chickens. James, our Yoruba boy, and Matthew, our Dagomba boy, crouched beside it bargaining above the death throes. James, to whom the rooster meant nothing, was glad to receive one shilling from Matthew, who craved the delicious meat. The deal was closed and the rooster was dead.

As I watched the two boys bargaining, I beheld in my imagination the Gold Coastians dying spiritually; and I saw Southern Baptists taking James' and Matthew's place to discuss the wisdom of sending more missionaries to the Gold Coast. I saw the aborigines die, and I heard Baptists conclude: "We have two couples there already. We don't need anyone else."

Will we settle as cheaply as that? Two couples to five million people in darkness? Two is indeed comparable to one shilling! Is the Gold Coast a bargain counter and have we closed the deal? The need is great, the opportunities are many, and the time for advance is *now*.

A group of Dagombas "under" their church. The man on the right is Missionary Homer R. Littleton; and on the left is Pastor Alasade, a Yoruba.





How Does God Feel?

"I knew before; I know now," says this writer after making a trip around the world in the summer of 1951.

By Clifton J. Allen

HOW does God feel toward the world? What feelings surge through his infinite being because of the billion souls, plus many more millions, who are lost in sin? Because of the millions of refugees and displaced persons with no homes and no hope? Because of the famine and disease and suffering that make life worse than death? Because of the selfishness and lust and bestiality of wicked men, who have covered the earth with greed and violence, saturated it with blood, and blighted it with the pitiless havoc of war?

I tried to think of this as I looked at teeming throngs of people at a downtown intersection in Tokyo, as I saw streets packed with people in Jakarta, as I observed the motley crowd of beggars, and worshipers around the Kali Temple in Calcutta where a hundred animal sacrifices are offered daily, as I watched parading masses in Bombay on India's Independence Day.

People! People everywhere! They were representative of the uncounted millions in all the world who know nothing of Christ and his salvation.

How does God feel about them, about their hunger of soul, about their moral depravity, about their vain worship of idols, about their doom in eternal torment?

I thought of this as I looked on the grim destruction of Hiroshima and wondered how God felt when one

bomb brought sudden death to eighty thousand and warned all men that the only alternative to destruction is redemption. I wondered, too, what measure of guilt I must accept for a world situation that gives birth to atom bombs and makes war inevitable. How does God feel toward cities yet to be wiped out—God forbid—by one tiny atom turned from the purpose of God?

I kept on thinking of how God feels toward the world as I passed refugee huts near Jericho and realized that there are millions of people who starve for want of food, who have never known security, who have no prospect but stark suffering of body and mind and soul.

At last I came to a hill outside the city of Jerusalem. I remembered something that happened there nearly two thousand years ago. Then I knew how God feels toward the world. I knew before; I know now.

"GOD so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." I know no way to measure that little word "so." But I do know that it is the largest word in the world: God *so* loved that he gave his best.

I know how God feels toward the more than a billion unsaved souls. It is not his will that any should perish. He yearns that all should repent and be saved. With a Father's love he longs for everyone and wants to for-

give. God's heart aches because men suffer.

HIS HEART breaks because men give themselves to lawlessness and lust, refuse to have God in their knowledge, and bring upon themselves the just condemnation of his wrath. God must yearn above everything for men everywhere to hear the good news of his love and salvation in Jesus Christ.

Later still, I came on to America, to New York and Washington and Nashville. I saw our lost multitudes. But I saw also our wealth and luxury; I saw our church spires and Christian institutions; and I wondered how God feels toward favored America, where the gospel is preached in every city, where Christians are many and strong, where we boast of freedom, where we glibly say that the gospel of Christ is the only hope of a lost world. How does God feel toward us, who enjoy maximum privilege and, therefore, maximum responsibility for all that God wants to accomplish in all the world?

The important question for us is, not how God feels, but how do we feel toward the world? How can we ever convince the lost millions that God loves them? How can we assure the oppressed and destitute and bewildered that God cares? How can we help the ungodly to be alerted to their peril and alarmed about their doom? How can we persuade the unbelieving and superstitious to turn to the true God through Christ?

How convincing to a lost world can our testimony be when 7,000,000 Southern Baptists send less than 1,000 missionaries to all the other nations of the earth to tell the greatest news of all time and the supreme fact of history—the only thing which can save men from their sins?

Let me offer three suggestions:

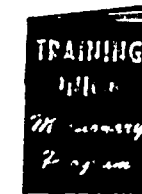
We can do this by our living. The quality of Christian living in America will either confirm or deny the reality of God's love for a lost world. The level of morality, the practice of Christian principles in the economic order, the demonstration of justice and good will between races, and the importance we place on Christian worship and spiritual values will have tremendous bearing on what the lost millions of India and Africa and Europe think about the Christian's God.

More than we realize, the masses of the world know about our crime rate and lustful amusements, and they wonder if our religion has moral power and good will. Our living must be more Christian to make the gospel more convincing to the world

AGAIN, we must see that the gospel of Christ is proclaimed to the whole world. The gospel is the good news of God's love. It is the message of Jesus Christ and him crucified, of his resurrection and power to save. This message will be convincing. The love and power of God are in it.

But the gospel can never be proclaimed to all men apart from sending God-called missionaries to them: "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" This is the obligation of all Christians. Those not called to go are called to send.

Let Southern Baptists face this question seriously: Just how con-



Kali Temple, Calcutta, India, where a hundred animal sacrifices are offered daily.

vincing to a lost world can our testimony be when seven million of us send less than one thousand missionaries to all the other nations of the earth to tell the greatest news of all time and the supreme facts of all history, the only message which can save men from their sins? We have got to take world missions more seriously—even to convince God that we believe in the reality of his love for a lost world!

Jesus illustrated God's love by saying, if one sheep be gone astray and ninety and nine be safe, the shepherd will search until he find it. How would God feel if ninety and nine be lost, and only one be safe? That is the proportion of lost souls in many parts of the world.

Whatever it takes of money and men and sacrifice, we must send missionaries to the uttermost parts of the earth.

Finally, we must enter into such oneness with Christ that we feel the reality of his redemptive passion and purpose. This means that we must be willing to be constrained by his love so that the cross becomes a reality in our experience. On this basis we will

feel something of the intensity of God's love for a lost world.

MOST of us are holding back. We really do not want to be possessed by the burden of Christ's redemptive compassion. Not until we are willing to be immersed in the overwhelming concern of Christ for lost men shall we be able to convince others of the mighty fact of God's grace toward mankind.

When we come to this point, we will count everything secondary to the desire that the world shall receive the gospel of salvation. We will pray with agony and power. We will give with joy and to the limit of our capacity. We will recapture the zeal and daring of New Testament disciples, who went everywhere preaching the word, who hazarded their lives for the name of the Lord Jesus.

Christ prayed to the Father for us—"that the love wherewith thou hast loved me may be in them, and I in them." When we yield ourselves rightly to Christ, that petition will be fulfilled; and then the world will indeed believe that God's love is real to us and that Christ alone can save.

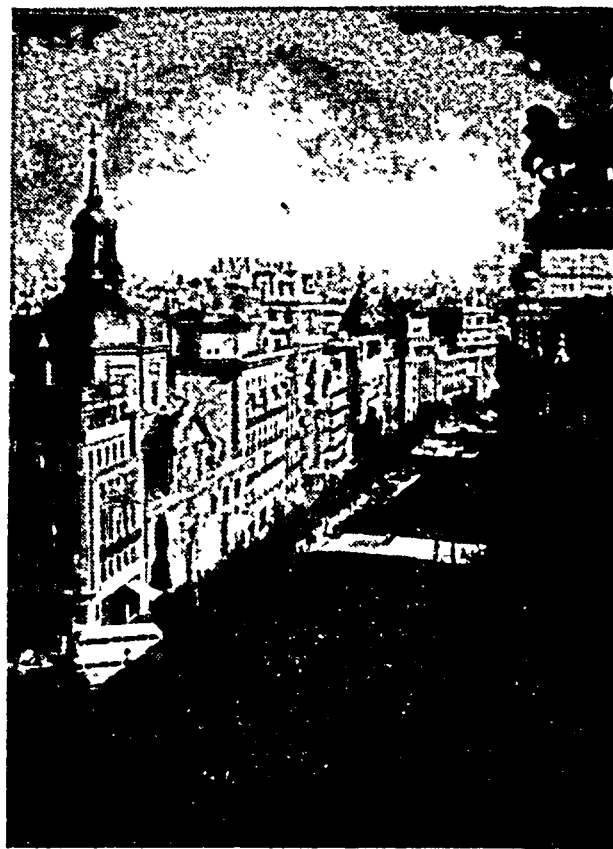


LEFT: This family of six have pooled their entire weekly ration to have one good meal. It is a Spanish dish called Paella, consisting of rice, fish, small portions of meat and olive oil. BELOW: Madrid, Spain

Paradox in Spain

By Florene J. Dunstan

Dr. Dunstan, associate professor of Spanish at Agnes Scott College, Decatur, Georgia, gives some impressions of Spain which she gained in the summer of 1951 while in that country doing research on a Carnegie grant.



THIS is an attempt—by a Southern Baptist college professor visiting Spain for the first time—to present some factors which must be considered if one is to understand the country and why our Baptist work there is so difficult and yet so very important.

The "problem of Spain" has presented material for one of the most impassioned political controversies of this generation; and even today there is a wide difference of opinion as to the attitude the United States should take toward "Franco's Spain." A brief look into the background of this strategically placed land will explain somewhat the reason for our concern about Spain and why Baptists should support the small minority of Protestants in a country which is more strongly Catholic than Rome itself.

Geography, tradition, and chance have conspired to endow the Spaniard with qualities which make him seem to be paradoxical. It was the Spain of the Golden Age which discovered and colonized a new world and which left its language, culture, and religion.

In a country where so much has been produced and individualism is a

characteristic of the people and of their literature, how can one account for a totalitarian regime in which there is no freedom of the press, no economic freedom, and no religious freedom?

To understand the problems of Spain, one must go back to the sixteenth and seventeenth centuries when she was the outstanding world power and when England was beginning to come into her own as a nation. England had to break the power of Spain before she could reign supreme. Piracy, open battle, intrigue, and propaganda were employed.

IN FIGHTING the battle of propaganda, everything Spanish was depicted as black, cruel, and vindictive; and Philip II was especially excoriated for his taciturn manner and cruel methods. In Spain, the same attacks were made on Elizabeth of England. But the legend of England's blackness died down and such ideas have not colored to any great extent the opinion of the average Spaniard toward the English.

Unfortunately, the Black Legend persisted in England and the idea of

the Spaniard which our forefathers brought to this country was colored.

Skipping over the years in between the Golden Age of the sixteenth and seventeenth centuries to the early part of the twentieth century, one finds in 1931 a republic, a duly elected republic, established in Spain. It was the culmination of dreams and efforts of intellectuals and liberals for many, many years. It was not perfect; but it was elected by the people. There was complete religious freedom. Some fifteen hundred schools were established and general progress was made in many ways.

But the republic was destroyed by those who wished to establish their own totalitarian rule. A section of the army rose up against the republic which was able to hold out for several years. General Franco came upon the scene and imported aid from Mussolini and Hitler.

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The massive twenty-six-story skyscraper, now completed, in Madrid, is Spain's tallest building. At right, peasant women do the family wash.

Unable to receive any help from the democracies, the republic was forced to accept help from the "International Brigades" which turned out to be largely Russian. From that moment the situation became more and more confused. Then the fighting ceased in 1939, with Franco as victor.

LIFE is not easy for the Spaniards. The salary scale is unbelievably low. Double employment is the rule rather than the exception; and practically everyone has to have two jobs to eke out a bare existence. For instance, many of the policemen by day became waiters by night. Many of the schoolteachers have to tutor, do translations, or take in boarders to make ends met. In spite of the difficult times, however, I was surprised to see the neat, clean manner in which most of the people were dressed in the church services I attended in various cities.

Those who do not know Spaniards have differing conceptions of them. These adjectives describe many of the Spaniards whom I met and with whom I talked at length: hard-working, as evidenced by the *doble empleo*, courteous, innately so and not superficially, friendly, especially toward North Americans, proud, spiritual, and witty.

One of the first things I did after getting settled in Madrid was to look for the address of the First Baptist Church. To my surprise I found not one Protestant church listed. I then

It is regrettable that at the moment there is no representative of Southern Baptists in Spain. For this and other reasons, our faithful and courageous brethren in Spain need our sympathy and prayers.—George W. Sadler

inquired of several people in the neighborhood where we were living. One woman said a "Protestant" friend of hers would be glad to take us to church with her the next Sunday.

We accompanied the friend to her church and found that it was a Protestant Reformed Church—very much like the Anglican Church. We received much from the worship. There were hymns and prayers by the members of the congregation. Then an excellent sermon was preached.

I wrote by air mail to Dr. F. Townley Lord, asking him to send me the addresses of Baptist pastors in all of the cities where we would be visiting. He replied promptly and we were able to contact the pastor of the First Baptist Church in Madrid and attend services there the very next Sunday.

DON Francisco Fernandez, one of the leaders of our Baptist work in Spain, was the pastor. He was suffering from incurable cancer and has died since my visit there. He was a

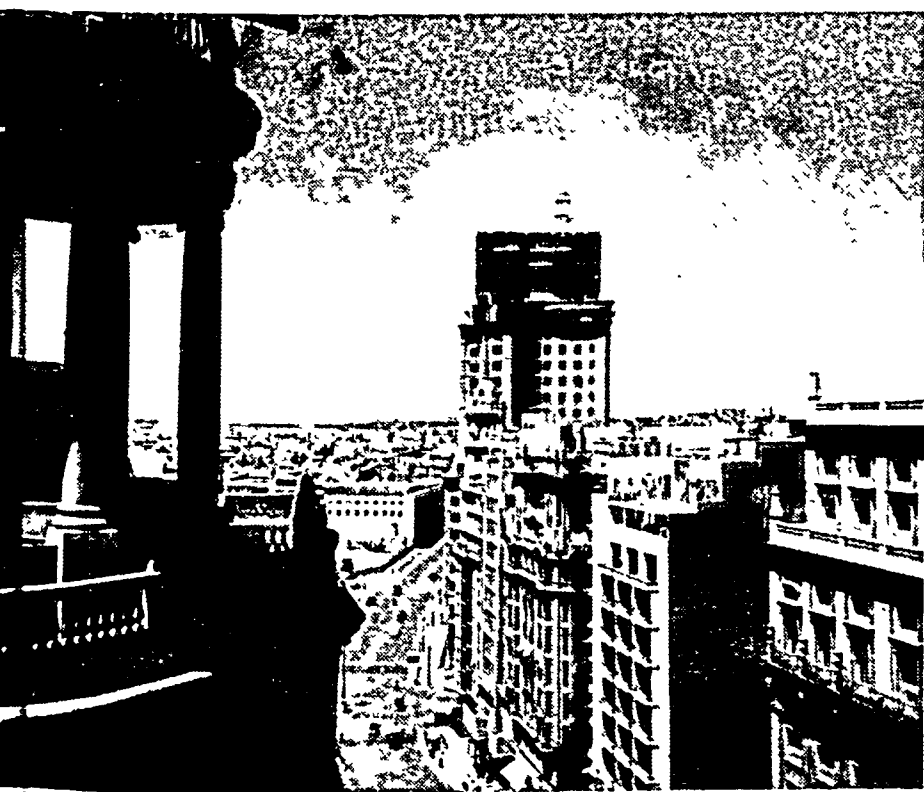
great Christian and from my conversations with him I learned much about the difficulties of the work.

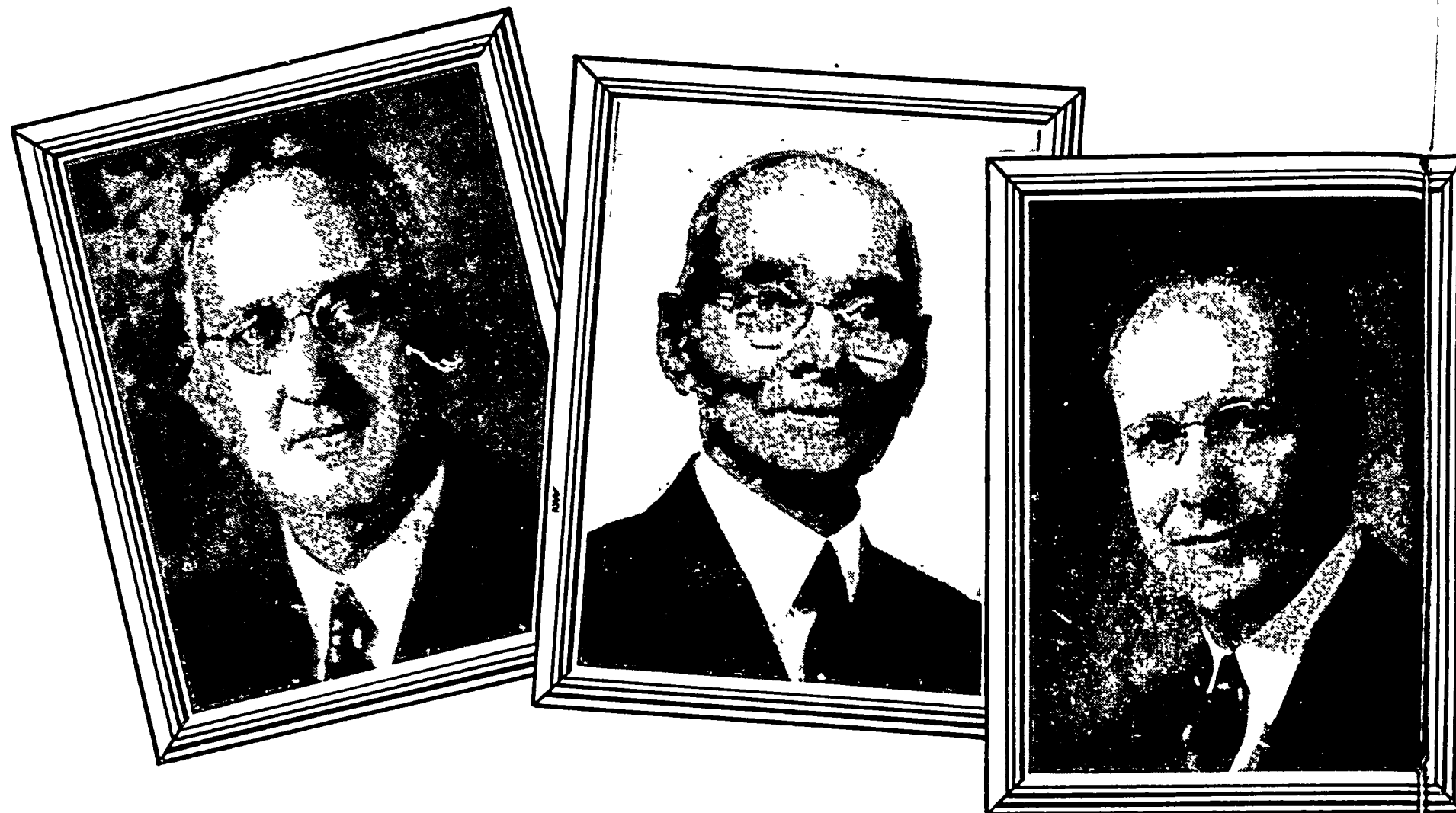
I learned that no external sign can mark a Protestant place of worship. No publicity can be given to the services; no literature can be published by the congregation. No religious gatherings, however small, can take place in private homes; and authorization for the organization of a new congregation is practically impossible to secure.

IN Alicante a building had been completed for the Baptist church; but the congregation was unable to occupy it because a permit had been held up. I understand that, after many months of petitioning and after intercession by the ambassador of our government, the Baptists were finally allowed to move into their new building.

Protestants may have no recreational clubs for their youth and they can conduct no parochial schools for their own children. Dr. John A. Mackay, president of Princeton Theological Seminary, points out that, although there is no overt religious persecution, it has been transformed into a "subtle, sadistic, inexorable policy of making social and cultural life of the Protestants as intolerable as possible."

They cannot become officers in the army, because every officer is obliged to accept the Catholic faith. For like reasons, according to Dr. Mackay, (Please turn to page 32)





The Commission Celebrates Its

Former editors of The Commission
(left to right) Charles E. Maddry, E.
Routh, and Josef Nordenhaug.

Fifteenth Birthday

The Commission, published first from 1849 to 1851 and then again from 1856 to 1861, was born again in January, 1938. Those who are now responsible for the editorial work on the magazine are conscious of their debt to those who have gone before. Thus, on the fifteenth anniversary of the magazine, we bring excerpts of editorials from the three former editors of the revived Baptist world journal.

By Charles E. Maddry

The Commission
(January, 1938)

We are sending forth a new foreign mission journal to be known as *The Commission*. We believe the name chosen for our new publication is highly appropriate and that it will find great favor with our people. For the first year, *The Commission* will be issued as a quarterly; but we hope the magazine will find such favor with the denomination that we will be able to enlarge it and issue it as a monthly.

The name was chosen first because it comprehends in one expressive word the obligation resting upon Southern Baptists to give to all the world the Word of Life committed to them on the mount in Galilee. The name was chosen, too, for reasons of sentiment.

On going through the archives of the Foreign Mission Board, it was found that the Board published a very high-class mission journal from 1856 to 1861, known as *The Commission*. Dr. A. M. Poindexter was the editor and he gave the denomination a very

worthy and meritorious mission magazine. The purpose and objective of that publication was stated as follows:

"To impart information, to enforce duty, to keep the subject of missions constantly before the minds of pastors and brethren, to induce self-devotion to missionary work, to excite and guide the spirit of prayer with reference to missions."

Eighty-two years later, we send forth this new medium of publicity with the same earnest desire and purpose in our hearts.

Retrospect and Prospect
(July-August, 1943)

From the time of the launching of the new *Commission* in January, 1938, the executive secretary has been editor-in-chief of the magazine along with his many other duties. We have written on an average of eight pages per month of the thirty-two pages making up the magazine. In addition to this, we have passed on all material going into *The Commission* and carefully read the contents before sending it to the printer. . . .

It has been a delightful labor of love, but at the same time it has taken a heavy toll of strength and nervous energy. It has been our purpose all along to relinquish the editorial responsibility of *The Commission* just as soon as the debt on the Foreign Mission Board was paid and we felt the Board was in a position to employ a full-time editor and business manager.

At the recent semiannual meeting of the Foreign Mission Board, we reported the last dollar of indebtedness on the Board paid. . . . The Board unanimously elected Dr. E. C. Routh,

The paper or magazine of which I am editor must be kept Christian. I must admit nothing to its pages until an affirmative answer can be given to three questions: Is it true? Is it written in the right spirit? Will it promote the cause of Christ?—E. C. Routh

long-time editor of the *Baptist Messenger* of Oklahoma, for the position.

By E. C. Routh

The Ministry of The Commission
(July-August, 1943)

The Commission, as the voice of the Foreign Mission Board, should have a greatly enlarged circulation for the following reasons:

1. It will continue to give the Word of God the central place in its messages, with emphasis on the fact that there is only one Name under heaven given among men whereby we must be saved, and that Name is Jesus—the propitiation for the sins of the whole world.

2. Baptists everywhere should have brought to their attention world mission needs and opportunities. Through messages hot from the hearts of our missionaries, through human interest stories of aggressive and achieving faith, through pictures of people and

places portraying the triumphs of the gospel, *The Commission* will visualize apostolic courage and conquest.

3. It will endeavor to give the Christian interpretation of national and international developments with a missionary significance.

4. It will seek to relate every phase of Christian endeavor to our world mission program. It will provide missionary material of special interest to pastors and missionaries, to laymen, to women, to college students, to every department of Baptist life.

5. It will think of all expressions of missionary interests as a unit—city missions, associational missions, state missions, home missions, foreign missions, with special emphasis on our Lord's command to be his witnesses unto the uttermost parts of the earth.

6. It will magnify the scriptural doctrine of co-operation in the performance of our God-given mission. It will seek to enlist all of our Baptist estates—churches, associations, conventions, colleges, seminaries, and other Southern Baptist institutions and agencies in a Christ-honoring world mission program.

7. It will promote scriptural stewardship—stewardship not only of money, but of life, of talents, of opportunities, of the gospel itself. As faithful stewards we are to carry the gospel message to all nations and, as we have opportunity, we are to incarnate that gospel in our daily living.

8. *The Commission* will call our people everywhere, at home and
(Please turn to page 31)

The Commission would not have been possible without the help of associate and managing editors throughout the years of its existence. Former associate and managing editors are (left to right) Inabelle G. Coleman, Nan F. Weeks, Archibald M. McMillan, and Marjorie Moore Armstrong.



EDITORIALS

Fifteenth Anniversary

The Commission celebrates, with this issue, the fifteenth anniversary of its publication as the revived world journal of Southern Baptists. In acknowledging their indebtedness to those who have gone before, the editors have reproduced photographs of the three editors and four associate or managing editors.

Charles E. Maddry (1938-43)	Editor-in-chief
E. C. Routh (1943-48)	Editor-in-chief
Josef Nordenhaug (1948-50)	Editor-in-chief

Inabelle G. Coleman (1938-40)	Associate Editor
Nan F. Weeks (1939-43)	Associate Editor
Archibald M. McMillan (1940-42)	Managing Editor

Marjorie Moore Armstrong (1943-49)	Managing Editor
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This issue also carries excerpts from editorials which reflect the basic thinking of the three editors as they brought the magazine into being and charted its course through the first years of its existence.

The principles upon which they built were fundamental, and the product of their labors was a publication respected for its comprehensive coverage of world need in general and Southern Baptist foreign missions in particular. Their objective was not to make the magazine an end in itself. Keenly conscious of the highest standards of journalistic craftsmanship, they sought to make it a channel by means of which to keep Southern Baptists alert to their responsibilities before God and obligations to their fellow men. That they succeeded to a rather marked degree is evident to anyone who will turn through the bound volumes in the file.

The Commission was revived after eighty-two years by Dr. Charles E. Maddry, then executive secretary of the Foreign Mission Board. He served as its first editor. In the past fifteen years, the number of areas served by Southern Baptist missionaries has almost doubled, our missionary staff more than doubled, our homeland constituency increased by 3,000,000, and the Board's income substantially increased.

The Commission has played a significant part in making these achievements possible. Its task of presenting the claims of all our areas has, at the same time, become vastly more complicated in that the magazine has no more pages than it had when *The Commission* was re-established. Twice as many fields, and twice as many missionaries, with the same number of pages!

To Dr. Maddry, Dr. E. C. Routh, and Mrs. Marjorie Moore Armstrong, belongs the distinction of serving as staff members for five years or more. These three have invested a combined total of nearly eighteen years' service in the magazine.

Anybody or anything which is fifteen years old is, in a certain sense, still somewhat immature. We propose to achieve maturity by adhering to the principles which have made *The Commission* one of the major publications in Southern Baptist life. Former staff members, without exception, dreamed of a circulation far in excess of the record circulation achieved during Dr. Routh's tenure.

We sincerely hope that their dreams will become realities, not for the sake of an increased circulation, but in order that Southern Baptists may become better informed about what God expects of them in relation to the world's urgent physical and spiritual needs. When this has been accomplished, we shall feel that we are at last approaching some degree of maturity.

What Is The Goal?

Some church members, pastors, and denominational leaders are under the impression that the Cooperative Program goal for Southern Baptist Convention agencies is reached when the capital needs budget has been met. They look upon receipts in addition to funds required for the Convention operating budget, agencies' operating budget, and agencies' capital needs budget as "over-and-above"—an unexpected dividend or windfall for missions. For them the Cooperative Program goal for Southern Baptist agencies is approximately \$8,200,000.

The recommendation of the Southern Baptist Executive Committee, which was approved by the Convention in Miami, recommends "that a Cooperative Program goal for Southern Baptist Convention agencies of \$10,000,000 be approved for 1953." This is the same goal which was adopted for 1951 and 1952. The Southern Baptist Convention goal was not reached in either 1951 or 1952, and "outside" gifts from local churches will have to be greatly enlarged if it is reached in 1953.

The fact that the capital needs budget has been met early in November has led some thoroughly conscientious leaders to contend that the Southern Baptist Convention Cooperative Program goal was reached at that time, and that the Southwide agencies were receiving "over-and-above" funds before the state conventions and associations had met their Cooperative Program goals.

Far from being funds in excess of the goal, the funds divided on a 25 per cent-75 per cent basis between the Home and Foreign Mission Boards are just as applicable toward the goal as are the funds accredited to the agencies early in the year for operating expenses. The tragedy is that when all of the funds designated for various purposes are totaled they yet fall far short of the goal adopted by the Convention.

The 1953 Budget

In October, 1952, the Foreign Mission Board adopted a budget for 1953 which calls for \$5,658,389.79. Of this amount, \$5,260,609.79 was appropriated for operating expenses, while \$397,780 was allocated for capital expenditures. Even then, the executive secretary and the regional secretaries were forced to omit from the budget more than \$250,000 in requests from missions in all parts of the world.

Last year's expenditures for advance automatically become operating expenses in this year's budget. Unless the Board's recurring income increases enough each year to underwrite the previous year's advance, our advance program will slowly grind to a halt.

Our Southern Baptist financial system has now become so complex that it is almost unintelligible, so far as the average church member is concerned. Ask almost anyone you know just how much he gives to a given cause within a calendar year. The usual answer is "Why, I don't know!" As a good steward, he is responsible for the manner in which his money is used, even after it is given. He has a right to expect the Southern Baptist Executive Committee, Southern Baptist agencies, and the state conventions and associations to help him understand the ways in which his money is used.

It should not be inferred from this that funds are now being misused or that information is being withheld. On the contrary, denominational funds are handled with care and conviction, and regular reports are prepared and published. The point at which the agencies can assist the giver in the local church is in simplifying technical reports and explaining the amazing complexity of our financial system.

The Foreign Mission Board's budget, for example, is really thirty-seven separate budgets combined in one. Ninety-two typewritten sheets are required to list hundreds of items related to a wide variety of activities in thirty countries.

How are the people in the churches to know what the budget contains? With this in mind, the budget has been analyzed for our readers in the adjoining column from two points of view: (1) amounts appropriated for specific types of activity at home and abroad, and (2) amounts appropriated by countries. It should be borne in mind that many items in the foreign budget are general in nature and cannot be reflected in appropriations for different countries.

Analysis—1953 F.M.B. Budget

Foreign Budget

	Budget Item in Dollars	Budget Item in Percentages
Missionaries	\$3,205,019.13	56.64%
Direct Evangelism	897,987.31	15.87%
Schools	641,250.05	11.33%
Literature	158,530.50	2.80%
Medical Work	120,881.00	2.14%
Miscellaneous Activities	177,716.80	3.14%
	<hr/>	<hr/>
	\$5,201,384.79	91.92%

Home Budget

Administration, Maintenance, and Promotion	\$ 395,405.00	6.99%
Fixed Convention Expenses	61,600.00	1.09%
	<hr/>	<hr/>
	\$ 457,005.00	8.08%

Total \$5,658,389.79

1953 Appropriations—By Countries

	No. Missionaries	Budget Approp.
Argentina	43	\$194,154.49
Brazil	174	803,869.34
Chile	32	162,713.33
China	46	120,760.83
Colombia	34	180,644.16
Costa Rica	4	139,669.00
Ecuador	6	22,765.00
Formosa	27	137,634.00
Guatemala and Honduras	10	38,718.50
Hawaii	46	183,936.17
Hong Kong and Macao	11	79,435.00
Indonesia	10	91,120.00
Israel	13	81,064.69
Italy	10	136,685.83
Japan	94	567,546.66
Jordan	4	26,360.40
Korea	7	79,840.00
Lebanon	6	25,190.00
Malaya	8	56,880.00
Mexico	27	159,018.64
Nigeria and Gold Coast	157	606,079.95
Paraguay	10	51,192.66
Peru	4	19,186.00
Philippines	25	185,060.00
Southern Rhodesia	12	37,040.64
Spain	0	26,500.00
Switzerland	9	78,905.50
Thailand	15	97,465.00
Uruguay	12	49,835.00
Venezuela	8	78,110.00



David's Donkey

By Jane Carroll McRae

DAVID had a new camera, his very first one. "I will pick out only the very best things of all to take pictures of," he said as he ran his fingers over the little Brownie.

We were on our first visit to the place where we would work as missionaries in the land of Jordan and there was much to see. There was the little hospital where so many sick people came, the olive groves and vineyards in the valley below, the old castle on the mountain above.

There were men dressed in long robes and flowing shawls on their heads just as they did when Jesus walked these roads. Around the hospital was the land of King David in the Bible. From one lovely place to another David went, trying to decide just which things were best of all for his roll of film.

No one else knew what he chose until the visit was finished and the film was developed. We sat together after supper one day to see his pictures. The very first one was—a small gray donkey!

Almost anywhere we looked in Jordan there were donkeys—from the city streets to the mountain trails. Some carried loads of brush for firewood. Some carried bags of grain. Some carried olive oil

to the market. Some carried long-legged men.

"This is a very special donkey," said David. "He is the leader of the mule team that carried the water up the mountain to the hospital every summer."

We thought of the rough, rocky road up to the hospital, of the thick white dust everywhere, of how much water was needed in taking care of all the sick people during the nine months without rain every year.

The driver for the mule team was Moslem, a man who followed the teachings of Mohammed. Around the neck of the donkey he kept a blue bead, for he believed that the bead could keep the donkey strong and well. We wondered if the driver stopped to hear the sweet singing of songs about Jesus, if he ever listened to those who read the Bible aloud.

"Now the donkey is old," said David, "too old to take the heavy loads of water any more. But I think he is happy because of this."

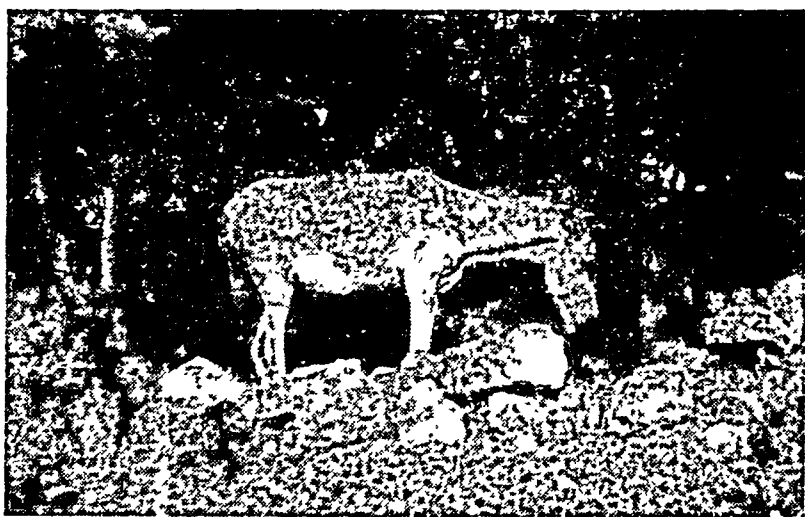
And David showed us a picture of the big water faucet at the hospital, because this summer for the first time there is fresh water in pipes running from a reservoir on the mountain. Southern Baptists gave enough money to have fresh running water all the year.

We remembered how the people had gathered around the faucet singing and shouting that first day when the water came flowing through. A feast was prepared and all the staff and patients rejoiced together.

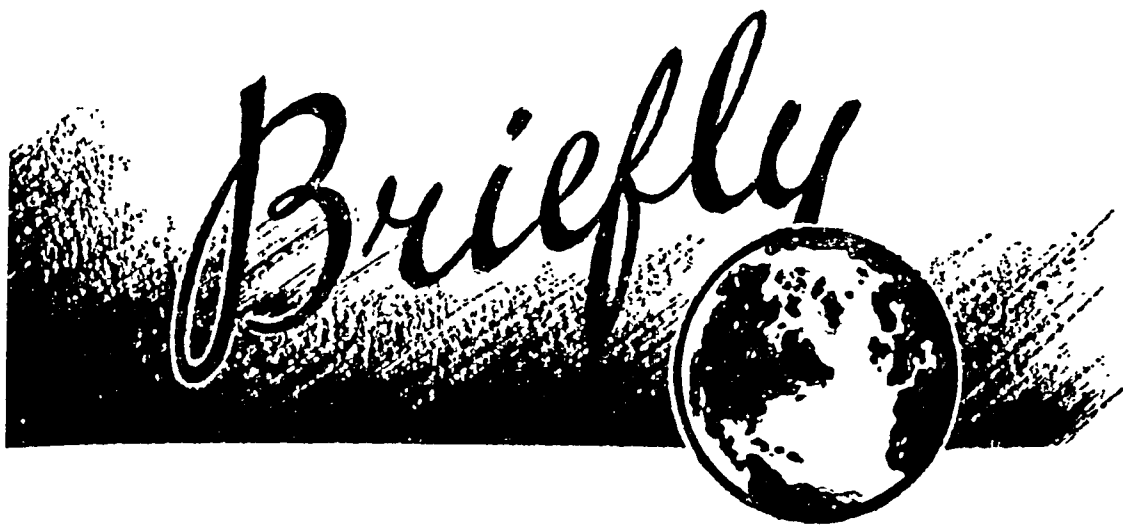
"The donkey probably was not invited to the feast; but I think he was watching, because the lot for the team was right close by," said David.

We thought our friends in America would like to see the donkey who carried the water all the years before they sent the money.

So here is the picture.



(David in this story is the six-year-old son of Dr. and Mrs. J. T. McRae, missionaries to Jordan, who was stricken with polio last summer. You will be interested to know that the donkey in this story died soon after the hospital got running water.—Editor)



At Headquarters

Dr. Samuel E. Maddox, secretary for missionary personnel for the Southern Baptist Foreign Mission Board, has resigned to accept the pastorate of First Baptist Church, Dothan, Alabama.

"Churches Are Stewards, Too" is the Foreign Mission Board's slogan for 1953.

The Orient

The Formosa, Korea, Philippine, Indonesia, Thailand, and Malaya Missions are being reinforced rapidly with members of the China staff and new appointees.

Japan: Very careful studies are being made in Japan in preparation for opening medical work. Southern Baptists' two missionary doctors now in Tokyo are in consultation with committees of the Japan Baptist Convention and the Japan Baptist Mission in working out recommendations.

When the Japan Baptist Convention's "New Birth Campaign" closed on November 30, incomplete reports indicated that the percentage of decisions for the number attending the services was higher in 1952 than in any of the previous preaching missions. Services were held in 45 churches and 21 missions of the convention during the two months' evangelistic crusade.

Korea: Korean relief funds are being used rapidly, and it is expected that additional money will be sent to the Foreign Mission Board before the balance of \$40,000 is exhausted. Money should be clearly marked for Korean relief and sent to the Foreign Mission Board, P. O. Box 5148, Richmond 20, Virginia. Clothes may be sent directly to Rev. Rex Ray, P. O. Box, Special No. 1, Pusan, Korea.

Latin America

Venezuela: Venezuelan Baptists were jailed recently when they refused to fly the national flag at half-mast on a Catholic "Holy Day." They were released when they stated they were willing to fly the Venezuelan flag on any patriotic occasion.

On a recent trip to Latin America, Dr. Everett Gill, Jr., visited the "foreign"

mission work of the Baptist church of Maracaibo, Venezuela. There was a tiny chapel of mud and bamboo which had been constructed with funds from the church and labor by the Indians. Dr. Gill wrote: "Over it in proud letters was the word, 'Elim,' although there was little resemblance to the refreshing oasis which the children of Israel found in the desert. Yet, as the Venezuelan pastor led the singing and I watched the dark faces of the descendants of those who once ruled this land, I became conscious of a spiritual oasis in the parched lives of these forgotten people."

Argentina: Missionary Boyd Robertson writes from Mendoza, Argentina: "Recently the Societies of Young People of the two churches where I am pastor voted to change their name to Young People's Training Union and to use our Baptist literature published in El Paso. I think that the First Baptist Church, of Mendoza, will soon vote to organize a Training Union, the first in the history of the Argentine Baptist Convention."

Chile: The Baptist school in Temuco, Chile, which was founded thirty years ago by Missionary Agnes Graham, now has 374 children enrolled. A new auditorium in the Agnes Graham Memorial Building will be ready when the next school year begins in March. The building is being erected with Lottie Moon Christmas Offering funds.

Brazil: The Neves Baptist Church, Neves, Rio de Janeiro, with five hundred members, sponsors a night school in which there are four hundred students and averages an attendance of 185 at its 5:30 a.m. prayer services held daily during the first week in each month.

The Foreign Mission Board of the Brazilian Baptist Convention has announced a five-year plan of advance for Brazilian Baptist mission work in Bolivia.

Europe

Italy: Italy's first Girl's Auxiliary and Royal Ambassador camps were held at the G. B. Taylor Orphanage in Rome last summer with eighty-two boys and girls between eight and fifteen years of age enrolled. There were thirty-six con-

versions and dedications of life for special service.

The first step toward the eventual realization of the dream of farsighted Italians and missionaries for a Baptist hospital in Italy was made in the recent dedication of the "Good Samaritan Clinic."

Near East

Jordan: The new Baptist mission school for girls in Ajloun, Hashemite Kingdom of Jordan, now under the direction of Mrs. J. T. McRae, has added the sixth grade because four little girls came to the missionary and pleaded that they might continue their education. The Jordanian government is providing elementary schools for boys, but there is a tremendous need for more schools for girls.

Others

Dr. Emil Brunner, professor of theology at the University of Zurich, Switzerland, and one of the most influential Protestant theologians in the world, has been appointed professor of religion of the International Christian University in Japan. He will serve the University for three years beginning in September, 1953.

A prophetic prayer written by the martyred Bishop Francis X. Ford, Maryknoll missionary from Brooklyn, New York, who died last February in a Chinese communist prison, has been brought to light in Washington, D. C. The prayer, composed about twenty-five years ago, says: "Lord, let me be the doorstep by which the multitudes may come to worship Thee. And, if in the saving of their souls we are ground underfoot and spat upon, and worn out, at least we shall have served Thee in some small way in helping souls, and shall have become the King's Highway in pathless China."

John C. Slemple is the new editor of *Missions Magazine*, monthly publication of the American Baptist Convention. He succeeds William B. Lippard, who retired on December 31.

A group of Korean Christian printers, editors, and scholars are working by candlelight in Pusan to speed the publication of the first Bible in Hankul, modern colloquial Korean. Work on the Bible was begun shortly after the end of World War II; and the translation was virtually completed when South Korea was invaded in 1950. It was the only item saved from Bible House when Seoul fell and was smuggled out of the Korean capital and buried in earthen jars.

Captain Mitsuo Fuchida, the Japanese pilot who led the attack on Pearl Harbor, is now a Christian missionary and is in the United States to study and to learn to fly a helicopter so that he can return to Japan to preach throughout the country.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD

New Building at Kaohsiung Is Part of Thrilling Story of Gospel in Formosa

Kaohsiung, Formosa

You will be glad to know that the new church building in Kaohsiung, Formosa, toward the construction of which you contributed, is now a reality. Here is the brief, but thrilling, history of the church:



Clifford Barratt

On October 6, 1950, Miss Olive Lawton, Marshall Ku, and I arrived in Kaohsiung. After living in a hotel for one month, we moved on November 7 into rented quarters at 173 Chung Cheng Fourth Road. On February 18, 1951, the Baptist church was organized with twenty-four charter members, twelve of whom were Baptists who had come to Kaohsiung from other places and twelve of whom were baptized that day by Missionary Oswald J. Quick.

Our home was on the second story of this building and the church met on the third story. It was not long before this meeting place was overflowing and people were going away because there was no room for them to be seated. Then came the desire and the purpose to purchase a piece of land and build a church building.

Through prayer and the leadership of the Holy Spirit, funds to purchase the land and put up the building were provided. Ground for this undertaking was broken on May 18, 1952, and the first unit of our building program was completed and dedicated to the Lord on August 31, 1952.

On the day of dedication, 295 seats, including the five on the rostrum, were all taken and there were a number of people standing. We could have put in a few more chairs and thus accommodated three hundred.

Dr. Y. K. Chang, who has recently come from America, preached the dedicatory sermon. Missionary Quick led the dedicatory prayer. The church members and all the visiting friends rejoiced because the Lord had led us in this undertaking. We thank and praise him for providing for the Baptists of Kaohsiung this place of worship.

In the future, when the church has grown in numbers and strength, this building will likely be turned into the Sunday school building and a larger auditorium built out in front on the lot which we already have. A present need is a

temporary Sunday school building and a home for the preacher.

We dedicated the building free of debt and had left a "nest egg" for the Sunday school building. When I left for furlough, plans were in the making for raising funds for this new undertaking.

A full program of activities is already planned and being carried on in the new building, while the former rented quarters are being used for a kindergarten, evangelical meetings, English Bible classes, a reading room, and other church activities.

We are so glad that you had a share in providing this place of worship for God's children in Kaohsiung. Please pray for each one of them that they may grow in grace and in the knowledge of the Lord and Saviour, Jesus Christ, and that, through their witnessing by word and deed, other saved ones will be daily added to the church.

Miss Lorene Tilford has come to work with Miss Mary Sampson at Kaohsiung. They and their Chinese co-workers and the church membership of 170 (some of whom are non-resident) will deeply appreciate your prayers and interest as they continue to witness for the Lord in this field of need and opportunity.

Death of One Christian Woman Helps Another Accept Saviour

Tokyo, Japan

This was a sad week end, for Mrs.

Shuichi Matsumura, my pastor's wife, had died Friday morning after a long illness. I joined a group of pastors and other friends in the Matsumura home Saturday morning for a brief service of hymns, Scripture, and prayer. At the close, the lid of the coffin (a plain wooden box) was opened for a moment



F. Calvin Parker

and then nailed down securely. At the crematory a little later we had another brief service and watched as the coffin was pushed into one of several large ovens.

We returned to the oven later to watch the attendant rake the ashes into a metal box and pour them out on a tray. Pastor Matsumura and others, using chopsticks, picked up small pieces of bone and put them into a white urn. After the coffin nails were extracted with a magnet, the remaining ashes were swept into a dustpan and poured into the urn. The urn was then wrapped and presented to Mr. Matsumura, who accepted it with a smile and bow and carried it home.

The next afternoon (Sunday) the white urn was placed in front of the pulpit of Tokiwadai Church on a platform draped in black. In front of it was a large por-



This first unit of a building program at the Baptist Church, Kaohsiung, Formosa, was dedicated last fall. Although Baptist work was not begun in Kaohsiung until October, 1950, the church now has more than 170 members.

Read the letter from Miss Clifford Barratt on this page.

trait of the deceased and on either side was a thick array of flowers. The auditorium was overflowing with people who had come to pay tribute to a noble woman. Mrs. Matsumura is in glory, freed from a diseased body; but left behind are three young children and a grieving pastor. Yet Pastor Matsumura stood in church Sunday and said, "I'm going to work for God with all my might."

That night at Tokiwadai I preached to a rather small congregation, but two people came forward to accept Christ as Saviour. One was a lady who wept quietly and confessed that the death of Mrs. Matsumura had been a strong factor in her decision. But I was even more interested in the story told by the other person, a boy of thirteen.

His name is Kioshi Shimizu. His face was round and handsome and his eyes expressive of sincerity. He looked mature beyond his years except for his boyish bangs. His home is north of Tokyo, one hour from the church by train. It isn't much of a home, though, because both parents are dead and he lives alone with a younger sister.

A second younger sister had left home and failed to return, evidently lost somewhere. Kioshi goes to school during the week but works on Sunday selling household goods from door to door in various Tokyo neighborhoods. On this particular Sunday he had been selling in Tokiwadai and had dropped in on the evening service out of curiosity—his first time in a Christian church. But he believed the gospel message which was preached and wanted Jesus to be his own personal Saviour.

Ríos Family, Lima, Peru, Cheers Missionary on First Home Visit

Lima, Peru

It was a long walk to the Ríos' home; and I was a bit uneasy as I went to make my first visit alone in Peru. But I need



Mary C. Harris

not have worried, for I found Mr. and Mrs. Ríos two of the friendliest, easiest-to-talk-to people I have ever known. They were very evidently busy when I went in; but we sat and talked of the church, its young people (there are five in their home), schools, sports, and they even complimented my poor Spanish.

As I left, I invited Mrs. Ríos and her little sister, who lives with them and is in my Sunday school class, to come to my house to a little party. Before she had time to answer, Mr. Ríos said, "She'll be there. She doesn't get out enough,

and it will be nice for Adolfinia, too." When I asked the address of another family before leaving, Mr. Ríos said, "I'll go with you there." And, thus, I had made and thoroughly enjoyed my first visit alone in Lima.

Mr. and Mrs. Ríos were charter members of the Baptist church which was organized in Lima in 1951, for they had been Christians for a long time. Also little sister, "Fina," three fine daughters, and a son, all teen-agers, come to the services with them; so they are perhaps our largest family which is completely active in the church. The three oldest children work in the daytime and go to school at night and all of them help at home.

Mr. Ríos has the reputation of being strict with his children; but as we have taught and worked with them, we have found their good manners, faithful attendance, and sincere desire to be true Christians to indicate only loving guidance and dedication from their parents.

The Ríos are busy folks; but their days are guided by God's wisdom and love—proud folks, but not ashamed at all to be followers of our Lord.

Christian Family Is Shining Example Of God's Power to Re-Crete Lives

Beirut, Lebanon

In our recent revival meeting in the Beirut Baptist Church, we saw some remarkable results. Prayer was made with-



Finlay M. Graham

out ceasing for weeks before the meeting and several days of prayer were observed before and during the time of the revival. I would like to tell you about one family, whose adult members are now rejoicing in a personal experience of Christ as Saviour.

Joseph, the oldest boy, has been a member of our church since 1949; and his two older sisters, Helanie and Nejla, have been real Christians for a longer time. Last New Year's, at our Watch Night service, the second oldest boy, Haani, made a surrender to Christ. Then the two girls and two boys began to pray fervently for the mother and father, often weeping before the Lord.

The father was an inveterate gambler and often worked only to acquire enough money to spend on this vicious habit. During the Watch Night evening service, when his children were waiting on the Lord, the father spent the night in gambling, coming home in the morning without a penny because he had lost everything at the card table.

When the revival meeting commenced, we had the mother and father on the prayer list; and often the children invited



THE MISSION CHAPEL at Saitozaki, Japan, which cost approximately \$2,000, was erected with the freewill offerings of the Protestants of Camp Hakata Post Chapel in Japan. Chaplain Alford V. Bradley presented the chapel to the residents of the village. Southern Baptist Missionary E. L. Copeland accepted the building on behalf of the people. Mission work at Saitozaki, now under the direction of Junza Furukawa, a student in Seinan Gakuin, was begun in March, 1951. Prior to that time, the village had not been reached by the Christian message.

them to come, but there was always an excuse. Then through a personal printed invitation, sent by one of the missionaries, somehow the father's heart was touched; and, to everyone's amazement and delight, both parents came to the service. It seemed that the message that Sunday morning was for these two people only.

The word went home in power to their hearts; and, with tears of repentance, they publicly acknowledged their desire to follow Christ. That very same day, the father went home and cleared out of his house everything pertaining to gambling and the other vices of his past life.

Now he takes delight in gathering with his children around the Word of God; and often he has been seen arising from slumber, when he thought the whole house was quiet, to spend an hour in prayer. God has worked wonderfully in this family; and Joseph has surrendered for full-time service as a teacher in a missionary school or as a preacher wherever the Lord should lead him.

He had to leave school to work as a tailor because of his father's irresponsibility in not providing for the family's needs; but now he is back studying in high school, hoping soon to go to college to further prepare himself for his life work.

Pray for this fine family that their shining example may be a means of rich blessing to all their neighbors.

**Missionary in Japan Believes
God's Presence Has a Purpose**

Shimonoseki City, Japan

There is a practice among the churches of Japan that I would like to mention. The Japanese are lovers of nature—flowers in particular.



Stanley P.
Howard

In many of our churches, one Sunday in the year is set aside as Flower Day. On that day everyone brings a big bunch of flowers to the church and places it in the front of the auditorium during the church service.

Following the morning service these flowers are broken into smaller bunches and the church members take them to the hospitals in the city to distribute them to the sick people as an act in the name of the Lord. The people in the hospitals appreciate this very, very much. I think that perhaps this would not be a bad custom to have back in America, for there are many people in hospitals who have no one who really cares about them and in this way the church could bring joy into the lives of people and magnify the name of Christ.

May I relate to you the experience that we had in our mission meeting several weeks ago? I do so because I feel, as do many of those of us who attended, that this was the turning point of our mission. Many of us, as we approached this mission meeting, felt the need for a deeper spiritual life for ourselves personally and also in the mission as a whole. We felt this was necessary if there was to be a revival in Japan.

We felt that we must be completely right before God ourselves before we could call on others to make themselves right before him. In the program planning committee, of which I happened to be a member, we could not seem to get away from the idea of having as our theme, "Thanks be unto God who giveth us the victory." We can now see God's leadership in it.

We had scheduled a night service which was to be praise and testimony. At the end of the testimonies, the group as one got down on their knees and began to pray. The Lord Jesus came into our presence that night. I had heard about those experiences and had never thought that I would be in one. Men and women got right with God. Each of our souls was searched by the Lord.

We feel now that the Lord may be able to use us in some small way to carry out his work here in Japan. We, too, feel that the Lord is preparing us for something. We do not know what it is, but we are earnestly praying for a revival. We feel that it may be on the way.



Little Peruvian girls came to the home of Mr. and Mrs. Robert L. Harris, Southern Baptist missionaries, for a Sunday school party. The one in the center is Adolfinia, the little girl mentioned in the letter from Mrs. Harris in this month's epistles.

**Missionary Cross-Examines Self
To Discover If Too Complacent**

Tokyo, Japan

The Lord has blessed us here. Even in Korea, which is still so torn apart by the strife there, we hear wonderful reports about the work which the churches are doing.



Hannah Barlow

When I hear about the Christians there in Korea, I am prone to put myself in the same position I did so often in America; to cross-examine myself in trying to discover if we aren't too complacent here.

Japan continues its rapid change. It will continue to seek Christianity if we continue to work as we are called to do. Japan is making 1953 a year of evangelistic emphasis.

Now to report—I never did like "fact and figure" ones, although they are important sometimes, so I'll just deviate a bit from the usual.

1. *Observations.* We drive on the left and walk on the right. You never can tell exactly which way to read signs when the writing goes horizontally. The law has been changed several times, but the signs often stay the same. When you beckon someone to you, you tell them to go away in our sign language. A woman walks behind a man and carries the bundles—except in my case and a host of others in Tokyo who are quite Westernized.

Adults stand on the streetcar and give the children their seats. Children are seldom corrected when misbehaving. (Oh, to have spent my childhood in Japan!) Instead of standing to meet people and shaking hands, we get all the way to the floor, and bob our heads up and down several times. It reminds me of gym classes.

The men usually wear the same trousers in the summer that they do in the winter—not because they prefer it, but because they have only one pair. But then, after working hours they usually wear a cool kimono in the home and on the street also.

2. *Accomplishments.* I can tell one Japanese from another, and can even see many who resemble American friends. It does sound impossible, but it's true. I have studied (but not learned) 564 Kanji now. I have finished one year of study at language school, but when I attended the convention meeting, I became convinced that they were speaking Russian instead of Japanese.

In my Sunday Bible class I have learned a few Scripture verses in Japanese along with the pupils and made efforts at telling stories to the children in their language. We have had several opportunities to entertain servicemen—occasionally people we know, but usually friends of friends. It was a big thrill for me to find out recently that I am to work with the W.M.U. young people's organizations when I finish another year of study at school.

O YE GIFTED ones, follow your calling; for, however various your talents may be, ye can have but one calling capable of leading ye to eminence and renown. Follow resolutely the one straight path before you . . . let neither obstacles nor temptations induce ye to leave it. Bound along if you can; if not, on hands and knees follow it, perish in it, if needful. But ye need not fear that; no one ever yet died in the true path of his calling before he had attained the pinnacle. Turn into other paths, and for a momentary advantage or gratification ye have sold your inheritance.—GEORGE BORROW (1803-1881)

3. *Needs.* Suggestions on how to guide young people, and your constant prayers for our work here.

*Vastness of Need in Chile
Is Challenge to Missionary*

Santiago, Chile

We are happily situated now near the edge of Santiago, the capital of Chile. Behind us we can see the white caps of the snow-covered Andes. In front of us—well some 150 miles away—is Valparaíso and the Atlantic. The Ivey Millers and Miss Ruby Howse are our missionaries in that area.



William P. Andrews

A thousand or more miles to the north the Howard Bryants and Miss Lois Hart are holding the fort at Antofagasta, the dry, copper mining area of Chile. Between here and there we have no work—or I should say no workers. There is much work to be done—some groups are pleading for help—but there is no one to send.

In the southland, or garden area, of Chile there are more encouraging reports. Because of our early beginnings there, one encounters more and stronger testimonies in that area. A large school, with between four and five hundred students, and several strong churches bear witness to the lives invested there years ago and to the good solid work that has been done.

Sin has met its match and is being defeated wherever the saving gospel is being preached. It just has not been challenged in many places.

Just a few weeks ago, we were among 40,000 people who went to the National Stadium here in Santiago to hear an evangelist preach the New Testament gospel. The opposition, a bus strike called to prevent people from attending the services, only helped the cause.

A few days later, an estimated 70,000 marched together to a city park to hear the final message of the series. Some 11,000 Bibles, Testaments, and Gospels were sold during and immediately following the meetings, and hundreds expressed a desire to become Christians. Religious freedom is practiced in almost unbelievable openness in Chile.

That is not to say that thousands are flocking to the churches to enter into the fellowship of true believers; but it does say that people want to hear the gospel and that it can be preached. Many are hearing it and are accepting Christ as Saviour. Many more will believe as they hear. They will hear as there are messengers to preach it, and the messengers will come as they are sent.

IN ENCOURAGING young men to come out as missionaries, do use the greatest caution. One wrongheaded, conscientiously obstinate man would ruin us. Humble, quiet, persevering men; men of sound, sterling talents, of decent accomplishments, and some natural aptitude to acquire a language; men of an amiable, yielding temper, willing to take the lowest place; to be the least of all, and the servants of all; men who enjoy much closet religion—who live near God, and are willing to suffer all things for Christ's sake, without being proud of it—these are the men we need.—ANN JUDSON (1789-1826)

*Tell Your Serviceman To
Visit Japan Missionaries*

Tokyo, Japan

Southern Baptist missionaries to Japan are working in ninety centers. This summer, as new missionaries go out from language school, we will enter a dozen new places. Last night at our station prayer meeting we heard them pray. How they long to lead souls to Christ! They know they can do nothing without the power of the Holy Spirit.



Mary Ellen Dozier

When you read your state Baptist paper, *The Commission*, and the W.M.U. periodicals, you will learn something of the location of our missionaries and their work here in Japan. Pray for each of us.

We Doziers spread our energy throughout the length and breadth of Japan; but those who know that we work in the Keisen Baptist Church as "home base" will be interested to hear that we are in the midst of a building program in which our church members are trying to pay a large amount of the entire cost. We hope to worship in the church by the new year. The pastor's home is completed.

Nobura Arase, our pastor, is also the Japan Baptist secretary. If you could observe him and his co-workers and feel somewhat the responsibilities which are upon them, we are sure you would have a greater prayer burden for this land and its deep spiritual needs.

Some of you have friends, some sons, some brothers over here in Japan or Korea. Tell them to look us up. Our telephone is 42-0608. Today a son called. His mother has wanted us to contact him. There is a large fellowship of Baptists in the armed forces. They are doing some great things which we believe you want your acquaintances out here to have a part in, too. We are glad to help wherever we can.

*Home for Motherless Children
Became Means of Winning Toso*

Ogbomosho, Nigeria

Thank you for your prayers. God has answered them.

Toso was a Mohammedan who came to work at our Home for Motherless Children. He showed interest in all that was going on and soon became a real part of our family. The first words my children learned to say were "Burr Toso." They loved him and always wished for him to be around.



Helen Masters

Many times he sang out with the rest of us on the hymns in our morning prayers and joined in on the Lord's Prayer. But when the time for the biggest prayer week of the Mohammedans came around he would ask for time off. Oh, yes, he was always glad to take his hours off on Christmas, too.

One day I asked him if he knew what he believed. He said that he was not too sure. He did not do any of the things that it takes to be a good Mohammedan—things like praying five times a day facing east, washing many times, and having several wives.

Then one day Toso said that he wanted to go back to his old home to live. I felt that we must not let him go back still an unbeliever. He was so close, yet so far—not a pagan, not a Mohammedan, and not a Christian.

The day before he was to go I talked to him for a long time and he said he wanted to become a Christian. I explained the problems and many of the temptations he was to face. Then next day one of our pastors came and talked to him. Toso made a profession of faith. The pastor said he was sure the man understood.

Continue to pray that as Toso goes to a farm village far away he will be strong enough to stand the taunts of his family and the other temptations he will have.

New Appointees

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

Appointed October 14, 1952



CADWALLADER, CHESTER SAMUEL, JR.
b. Waco, Tex., Dec. 21, 1920; ed. Baylor University, B.A., 1942; S.W.B.T.S., B.D., 1945; N.O.B.T.S., Th.M., 1951. Pastor, Texas churches, 1942-44, and College Place Church, Monroe, La, 1945-52. Appointed for Guatemala, Oct., 1952. m. Dorothy Bell, Sept. 3, 1943. Permanent address: College Place Baptist Church, 301 Sherrouse, Monroe, La.

CADWALLADER, DOROTHY BELL
(Mrs. Chester Samuel, Jr.)

b. Austin, Tex., April 11, 1922; ed. Baylor University, B.A., 1943; S.W.B.T.S., 1943-44. Appointed for Guatemala, Oct., 1952. m. Chester Samuel Cadwallader, Jr., Sept. 3, 1943. Children: Chester Seth, 1944; Paul David, 1948; Ralph Aldis, 1950; Martha Faye, 1951.

GUATEMALA



FORT, MILTON GILES, JR.

b. Ft. Worth, Tex., Aug. 22, 1923; ed. Baylor University, summer, 1940; Texas A. & M., B.S., 1944; Louisiana Polytechnic Institute, Ruston, 1943-44; Baylor University College of Medicine, Houston, M.D., 1950. U. S. Navy, 1943-46; day camp director, Second Baptist Church, Houston, summers, 1948-49; extern, Methodist and Montrose hospitals, Houston, 1948-50; intern, Jefferson Davis Hospital, Houston, 1950-51; resident physician, Jefferson Davis and Southern Pacific hospitals, Houston, 1951-52. Appointed for Southern Rhodesia, Oct., 1952. m. Wana Ann Gibson, June 14, 1946. Permanent address: Box 427, Harrisonburg, La.

FORT, WANA ANN GIBSON
(Mrs. M. Giles, Jr.)

b. Harrisonburg, La., June 21, 1924; ed. Louisiana Polytechnic Institute, Ruston, B.S., 1944; Baylor University College of Medicine, Houston, M.D., 1949. Student assistant, speech department, Louisiana Polytechnic Institute, 1943-44; chemist and laboratory technician, Louisiana and Texas, 1944-48; intern, Jefferson Davis Hospital, Houston, 1949-50; pediatric resident, Jefferson Davis and Hermann hospitals, Houston, 1950-52. Appointed for Southern Rhodesia, Oct., 1952. m. Milton Giles Fort, Jr., June 14, 1946. Child: Milton Giles, III, 1952.

SOUTHERN RHODESIA



GORDON, RICHARD EDWARD

b. Greenville County, Va., Dec. 19, 1916; ed. Wake Forest College, N. C., B.A., 1942; S.B.T.S., B.D., 1945. Pastor, Sylvania Mission, Shively, Ky., 1944-45; chaplain, U. S. Navy, 1945-46; pastor, Mineral and Goldmine churches, Louisa County, Va., 1946-49, and Rocky Hock Church, Edenton, N. C., 1949-52. Appointed for the Philippine Islands, Oct., 1952. m. Audrey Jolly, May 10, 1945. Permanent address: Route 1, Box 272, Edenton, N. C.

GORDON, AUDREY JOLLY
(Mrs. R. Edward)

b. Creedmoor, N. C., Aug. 15, 1921; ed. Creedmoor High School, diploma, 1938. Employee, F. W. Woolworth Company, Durham, N. C., 1941-45. Appointed for the Philippine Islands, Oct., 1952. m. Richard Edward Gordon, May 10, 1945. Children: Michael Richard, 1948; Sarah Carole, 1950; Emily Elizabeth, 1952.

PHILIPPINE ISLANDS





LOCKARD, WILLIAM DAVID

b. Houston, Tex., March 1, 1926; ed. Southwestern Louisiana Institute, Lafayette, 1943-44; Baylor University, B.A., 1948; S.W.B.T.S., B.D., 1951, and graduate work, 1951-52. U. S. Marines, 1943-46; pastor, Coon Creek Church, Bosque County, Tex., 1948-50; dean of men, Ridgecrest staff, summer, 1949; pastor, Calvary Church, Sulphur Springs, Tex., 1950-52. Appointed for Southern Rhodesia, Oct., 1952. m. Mary Sue Sheffield, Dec. 17, 1949. Permanent address: 4814 San Jacinto, Houston, Tex.

LOCKARD, MARY SUE SHEFFIELD
(Mrs. W. David)

b. Houston, Tex., March 27, 1930; ed. Baylor University, 1948-49; S.W.B.T.S., B.R.E., 1952. Part-time worker, Baylor University, 1948-49. Appointed for Southern Rhodesia, Oct., 1952. m. William David Lockard, Dec. 17, 1949.

SOUTHERN RHODESIA



MOORE, VIRGINIA DALE

b. Tucson, Ariz., Feb. 15, 1923; ed. Draughon's Business College, Abilene, Tex., 1939-41; Hardin-Simmons University, Abilene, B.A., 1948; S.W.B.T.S., M.R.E., 1953. Clerk, State Department, Washington, D. C., 1941-42; stenographer, Camp Barkeley, Abilene, 1942-43; educational secretary and part-time worker, First Baptist Church, Abilene, 1943-48; young people's director, First Baptist Church, Dallas, 1948-51. Appointed for Nigeria, Oct., 1952. Permanent address: Box 44, Hylton, Tex.

NIGERIA



PORTER, RUTH

b. Denison, Tex., May 29, 1924; ed. Metropolitan Business College, Dallas, 1941; Baylor University School of Nursing, Dallas, R.N., 1946; Baylor University, B.A., 1950; W.M.U. Training School, 1950-52. Private duty nurse, Dallas and Waco, summers, 1946-48; staff nurse, Hillcrest and Veterans hospitals, Waco, 1948-50, and Baylor Hospital, Dallas, 1951; school nurse, Baylor University, 1946-48, and W.M.U. Training School, 1951-52. Named special appointee for Paraguay, Oct., 1952. Permanent address: 3425 Gibsondell Ave., Dallas 11, Tex.

PARAGUAY



RATLIFF, JOHN DURWOOD

b. Floyd, N. M., April 26, 1924; ed. Southern Methodist University, Dallas, 1942; Asbury College, Wilmore, Ky., 1945; Bob Jones College, Greenville, S. C., 1946; Eastern New Mexico College, Portales, B.A., 1949; S.B.T.S., B.D., 1952. Pastor, rural mission church, New Mexico, 1943-44; Causey Church, New Mexico, 1946-49; and Nortonville Church, Kentucky, 1949-52. Appointed for Honduras, Oct., 1952. m. Wynona Haragan, July 28, 1946. Permanent address: Floyd, N. M.

RATLIFF, WYNONA HARAGAN
(Mrs. John Durwood)

b. Portales, N. M., Nov. 17, 1927; ed. Eastern New Mexico College, Portales, 1946-48; W.M.U. Training School, 1950-51; School of Church Music, Louisville, 1951-52. Library worker, Eastern New Mexico College, 1947-48, and S.B.T.S., 1949-50. Appointed for Honduras, Oct., 1952. m. John Durwood Ratliff, July 28, 1946. Child: Rebecca Sue, 1952.

HONDURAS



(Please turn to page 30)



Missionary Family Album

Arrivals from the Field

BARRATT, Clifford (Formosa), 1000 West Creswell, Greenwood, S. C.
 DEMAREST, Mary (Formosa), Nanuet, N. Y.
 GRAYSON, Alda (Hawaii), 1107 North Main Street, Rutherfordton, N. C.
 JEFFERS, Irene (Formosa), Roanoke, Ala.
 LITTLETON, Rev. H. R. (the Gold Coast), 543 Hill Street, Toccoa, Ga.
 MUSGRAVE, Rev. and Mrs. James E., Jr. (Brazil), 701 Edgewood Terrace, Ft. Worth, Tex.
 RAY, Bonnie Jean (Hawaii), 226 Elizabeth Street, Atlanta, Ga.
 ROBERSON, Rev. and Mrs. Cecil (Nigeria), Clinton, Miss.
 SHUMATE, Margie (Thailand), 12 Phlegar Street, Christiansburg, Va.
 WENSON, Rev. and Mrs. E. S. (Argentina), 630 Vanderbilt Avenue, Brooklyn 17, N. Y.

Births

JACKSON, Rev. and Mrs. Stephen P. (South Brazil), son, Kenneth Robert.
 KIRK, Rev. and Mrs. James P. (South Brazil), son, James Robert.
 SAUNDERS, Rev. and Mrs. Davis Lee (Nigeria), daughter, Susan Danner.
 TENNISON, Rev. and Mrs. Grayson C. (Brazil), daughter, Laura Jane.

Deaths

CHEAVENS, Mrs. Katherine Herndon, widow of John Self Cheavens, both long-time missionaries to Mexico, August 4, Austin, Tex.
 DUVAL, Mrs. Alice Spragg, widow of L. M. Duval and emeritus missionary to Nigeria, August 21, St. John, N. B., Canada.
 GAYLE, Orlando B., father of Mrs. Earl Parker (China), October 23, Falmouth, Ky.
 MACLEAN, Mrs. Annie Briggs, widow of E. G. MacLean and emeritus missionary to Nigeria, September 15, Cody, N. B., Canada.

Departures to the Field

BROONER, Mary Aileen, Box 87, Gatooma, Southern Rhodesia.
 CLAXON, Rev. and Mrs. Neville, American Baptist Mission, Oyo, Nigeria, West Africa.
 FERGESON, Rev. and Mrs. W. Joel, Baptist Headquarters, Ibadan, Nigeria, West Africa.
 GARDNER, Hattie Mac, Baptist Mission, Shaki, Nigeria, West Africa.
 GOLDIE, Dr. and Mrs. Robert F., Baptist Leper Colony, Ogbomosho, Nigeria, West Africa.

MARLAR, Monda Vesta, Box 87, Gatooma, Southern Rhodesia.
 MORRISON, Martha, 1414 Heulu Street, Honolulu, T. H.
 MURPHEY, Rev. and Mrs. Milton, Box 34, Nazareth, Israel.
 PETTIGREW, Ruth, 169 Boundary Street, Kowloon, Hong Kong.
 RICKETSON, Dr. and Mrs. R. F., P. O. Box 7, Baguio, Philippines.
 SEATS, Mrs. V. Lavell, Baptist Headquarters, Ibadan, Nigeria, West Africa.
 STOVER, Rev. and Mrs. T. B., Caixa Postal 320, Rio de Janeiro, Brazil.

Marriage

RIFFEY, Rev. and Mrs. J. L. (South Brazil), announce the marriage of their daughter, Joan Riffey Johnson, to John Boyd Sutton.

New Addresses

ANDERSON, Rev. and Mrs. Maurice J. (China), 128 Jefferson Court, Pineville, La.
 ANDREWS, Rev. and Mrs. William P., L.

Urrutia Manzano 450, Concepción, Chile.
 BLEDSOE, Hilda, P. O. Box 2869, Wailuku, Maui, T. H.
 CLARKE, Rev. and Mrs. James A. (Nigeria), 1236 Fourth Street, Apt. 7, New Orleans, La.
 COLLINS, Margaret (Philippine Islands), New Orleans Baptist Theological Seminary, 1220 Washington Avenue, New Orleans, La.
 COPELAND, Rev. and Mrs. E. L., Hoshiguma, Taguma Mura, Sawara Gun, Fukuoka, Japan.
 CROTWELL, Elaine, 420-A Ponciano Reyes, Davao City, Philippines.
 FRANKS, Martha Linda, P. O. Box 427, Taipei, Taiwan.
 GASTON, Mrs. J. M. (emeritus), c/o Mrs. Mills, 313 Sixth Street, N. E., Atlanta, Ga.
 GAVENTA, Dr. W. C. (Nigeria), Jefferson Medical College, 1023 Walnut Street, Philadelphia, Pa.
 GAVENTA, Mrs. W. C. (Nigeria), c/o W. K. Price, Sr., Conway Road, Orlando, Fla.
 GILLESPIE, Rev. and Mrs. A. L. (Japan), 1625 Seventeenth Street, Bedford, Ind.
 GINSBURG, Mrs. Emma (emeritus), c/o General Roy H. Parker, William Jewell College, Liberty, Mo.

(Please turn to inside back cover)

In Memoriam

Alice Spragg Duval

Born February 18, 1875
 St. John, New Brunswick, Canada

Died August 21, 1952
 St. John, New Brunswick, Canada



NEWS of the passing of Mrs. L. M. Duval reached us more than a month after her death. The delay was doubtless due to the fact that Mrs. Duval was a Canadian and that the members of her family are not Baptists.

Appointed in 1902 as Alice Spragg, the young recruit soon started on her journey to Nigeria. Soon after her arrival she became the wife of Rev. Louis M. Duval who was already on the field.

At that stage in the history of our mission, it was not easy to find recruits nor was it easy to secure funds for their support. Our ranks were thin and we shall always be grateful to Mr. and Mrs. Duval for filling a breach.

Trained as a teacher, Mrs. Duval taught many of the persons who have played a prominent part in changing the nature of Nigeria. These and others will rise up to call her blessed.

—GEORGE W. SADLER



THE WORLD IN BOOKS

Genevieve Greer

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

Training New Missionaries

If you are looking for a gift for a mission appointee, consider *Florence Allshorn* by J. H. Oldham (Harper and Brothers, New York, \$2.75). It is called a biography, but it is more than that. The subject's attitude toward life and her principles of missionary training dominate the book.

Sent out in 1920 to Uganda by the Church Missionary Society of England, she spent only one term on the mission field because of her health. But the experiences of that one term served as a step in her training for the work that made her life unique. Housed on the mission field with a missionary who was very uncongenial, she made an adventure of learning to love her. (Every day for a year she read the thirteenth chapter of I Corinthians.) Before she left the mission field the other missionary had become fond of her and she had learned to love the missionary.

Missionaries on furlough—especially the first furlough—need a period of detachment, she thought, to evaluate their service and to learn to overcome personal hindrances to their work. That was the beginning of St. Julian's, a venture in communal living, where missionaries—and others—might withdraw for a period of rest and work and reflection and training. Miss Allshorn, who died in 1950, wrote the section on St. Julian's.

Some people criticized Miss Allshorn because she did not conform to the conventional pattern of religious belief. The passion of her life was to be Christlike, but she insisted on her own interpretation of what Christ was like.

Seeds of Revolution

Did you ever consider that the present situation in China might be a judgment upon the work of Christian missions in that country? Leonard M. Outerbridge, Canadian missionary to China, thinks so. He presents his views under the provocative title, *The Lost Churches of China* (The Westminster Press, Philadelphia, Pa., \$3.50).

Accepting the theory that the Nestorians entered China in the seventh century as its first Christian missionaries, he traces the history of Christian missions in the country through thirteen centuries and five expulsions. Each expulsion, the author repeats over and over again, resulted from the same basic mistakes: denial of China's indigenous religious heritage,

tendency to lump Christianity and Western culture together, dependence on political favor, property holdings, rivalry with other branches of Christianity.

Our generation, he thinks, gave China too much of the social gospel and too little of the gospel of the saving power of Christ. Our missions planted seeds for a healthy, bloodless revolution and then allowed communists to sow tares in the field. Thus, unwittingly, Christian missions contributed to the spread of communism, he believes.

Whether or not the reader agrees with the author's ideas, they certainly open up interesting avenues of thought.

Christian World Citizen

Written as a study course book for Sunday school and Training Union awards in Southern Baptist churches, *The Christian in the Modern World* by T. B. Maston (Broadman Press, Nashville, Tenn., 75¢ and 50¢) defines what it means to be a Christian and considers the Christian's relationship to our world.

Dr. Maston begins with a frank, sane discussion of the Christian in search of health and happiness, in his home life, and as a neighbor. These treatments are followed by well-outlined chapters on a Christian's basic relationships to our economic life, to the state, and as a world citizen. The author concludes with a sober chapter on what we can do to help Christianize the world. The discussions on the Christian as a world citizen and what we can do in our times should launch some constructive thinking on missions.

Knowing intimately the needs of the churches and having a wide teaching experience, the author gives us a good basic introduction to the field. Especially valuable are the chapters on what it means to be a Christian and the Christian in the home.—J. MARSHALL WALKER

Village Life in India

For knowledge of all the small details of living in the villages of India, and for enjoyment of a good story, read *House of Earth* by Dorothy Clarke Wilson (Westminster Press, Philadelphia, Pa., \$3.50). Those who have read her other books will need no review to tell them that she informs her readers through emotion as well as intellect.

The story follows the life of a high-caste Hindu boy from birth to young manhood when he becomes a Christian.

It is through the gradual widening of his world that the reader grasps the feeling of Indian life and its slow changing from ancient customs. There is a missionary in the story. He is one of the forces that guide Roshan, the Indian boy, away from his traditional way of life into the ideal of Christian living.

Poems

Grace Noll Crowell has a new volume of poems, *Bright Harvest* (Harper and Brothers, \$1.50). Her poems are so well known that few readers need to be told of their heart-appeal and sincerity. Many of these—poems about nature, people, and God—are printed here for the first time. Because of the spiritual quality of the poems, devotional leaders, especially, will want the book at hand for reference.

Devotional Programs

Thoughts that turn a searchlight on one's own consecration are inspired by Lora Lee Parrott's *Devotional Programs for Women's Groups* (Zondervan Publishing House, \$1.50 and \$1.00). The programs present a view of service that inspires the Christian to become a channel through which God's Word may reach others. Although the title designates women's groups, the programs are also appropriate for others.—MARTHA-GRACE TASSIN

On Maturity

In *The Religion of a Mature Person* (Broadman Press, Nashville, Tenn., \$1.75), Dr. R. Lofton Hudson, aware of the tensions of modern life, seeks a realistic answer to them. His belief is that Jesus is the only completely mature person ever to live. His chapter titles are suggestive of their messages: *The Religion of a Mature Person*, *Love Versus Hate*, *Is It Wrong to Love Yourself?*, *The Ungodly Desire to Be Gods*, *When Temptation Comes, Are You Pushed or Pulled?*, *Cultivating a Christian Conscience*, *On Getting Our Fingers in Too Many Pies*, *Is Your Disposition Christian?*, and *Have You Tried God?*—J. MARSHALL WALKER

Another book on maturity is *The Great Enterprise*, by H. A. Overstreet (W. W. Norton and Co., New York, \$3.50). The author's theme is that a man's maturity is directly related to the success or failure of his relationships with the world about him. The book is divided into two major parts entitled "Equipment for Maturing" and "The Self in the World." The first deals with a proper appreciation and understanding of self; the second grapples with the tensions that beset our times. The last two chapters offer hopeful notes as the author discusses alternatives to disaster and new forces at work. The book is written in clear, readable language, and sound thinking characterizes nearly every chapter.—J. MARSHALL WALKER

MISSIONS VISUALIZED Fon H. Scofield, Jr.

European Films Released

The Foreign Mission Board has now released three new films on Southern Baptist work in Europe, the first motion pictures from that area. Each of the films is in kodachrome and will rent for \$5.00 per use. They are available only through the Baptist Book Store libraries. They are described below:

1. *Gateway to Europe*, 16½ minutes running time. This film presents the Baptist Theological Seminary in Ruschlikon-Zurich, Switzerland. It opens with a brief look at Switzerland, then at the city of Zurich. The story of the seminary is told over a period of one school year. It pictures the purposes and opportunities of this new ministry; and, in doing so, it shows most of the faculty and other workers along with the students.

It is informational and adds to the series of visual aids designed to present the work Southern Baptists are doing in foreign mission fields. This film will be useful in all mission study groups and in Training Union and Sunday school programs.

"Gateway to Europe" will be most acceptable to Intermediates and older groups. It has been prepared with evening worship services in mind, and



Scene from film, "Of Such is the Kingdom."

a program guide is furnished to aid in its utilization.

2. *Handmaidens of the King*, 14 minutes running time. Through this film Southern Baptists will visit the Armstrong Memorial Training School in Rome. Through it they will see the physical equipment, faculty, and students of this new school, the only school for girls which Southern Baptists maintain in Europe. In the film the purposes of the school are seen working out as young women grow into full stature as "Handmaidens of the King."

The film will be of great interest to all organizations of the Woman's Missionary Union, because the school

is made possible by the Lottie Moon Christmas Offering and because it is a memorial to the late Southern Baptist leader, Mrs. F. W. Armstrong.

People responsible for Training Union programs on Baptist work in Italy will find this film valuable as supplementary material.

Because the film illustrates the missionary principle of working with individuals, it is recommended as a feature for evening worship and prayer meetings. A program guide accompanies the film.

3. *Of Such is the Kingdom*, 14½ minutes running time. This is a delightful visit to the G. B. Taylor Home in Rome, a home for orphan children of Italy. The film pictures life there; and we see this ministry as it is effective in the hearts of children. It will be especially useful in children's groups and in all mission study classes.

In the film we see the children at work and play; we go with them to church, to school, and into other activities.

The orphanage is largely supported by Italian Baptists and illustrates the missionary principle of a progressive realization of self-support. Because of this, it is recommended as a feature for evening worship programs. A program guide is provided.

The three films described above are the first to present single institutions. The Board will appreciate comments from the churches as to the value of such films as compared to the general or survey type of motion pictures released heretofore.

New Appointees (Continued from page 27)



SMITH, HOKE, JR.

b. St. Augustine, Fla., Aug. 6, 1926; ed. The Citadel, Charleston, S. C., 1943-44; University of South Carolina, A.B., 1946; S.W.B.T.S., B.D., 1949, and work toward Th.D., 1949-52. Pastor, Malvern Mission, Nineveh, Tex., 1946-47; Millican Church, Tex., 1948-51; and Trinity Church, Bryan, Tex., 1951-52. Appointed for Colombia, Oct., 1952. m. Wanda Karnes, Aug. 19, 1949. Permanent address: Box 164, Longview, Tex.

SMITH, WANDA KARNES
(Mrs. Hoke, Jr.)

b. Abilene, Tex., Feb. 15, 1927; ed. Kilgore Junior College, Tex., 1944-46; Hardin-Simmons University, Abilene, B.A., 1947; S.W.B.T.S., M.R.E., 1950. Pianist and organist for Baptist churches in Illinois and Texas, 1946-49; vacation Bible school worker, Texas Sunday School Dept., summer, 1949. Appointed for Colombia, Oct., 1952. Child: Arleigh, 1952.



COLOMBIA

THE COMMISSION

Fifteenth Birthday

(Continued from page 17)

abroad, to intercession at the throne of grace, praying without ceasing for our missionaries, for the lost to whom they minister, and for laborers to be thrust into the harvest.

We dedicate ourselves, with the help of God and the reinforcement of our fellow workers, to make *The Commission* as helpful as possible by bringing tidings from the mission fields and by publishing heart-searching messages from Spirit-filled men and women who carry in their hearts the compassion of Christ for a lost world.

We invite Southern Baptists, more than five million strong, to join with us in an effort to place *The Commission* in every Southern Baptist home.

By Josef Nordenhaug

Power for the Program (October, 1948)

The Commission will continue to declare and to interpret the redemptive purpose of God in history and in our own day. That purpose is centered in and effected through Jesus Christ. Our aim is "to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access in confidence through our faith in him" (Ephesians 3:9-12).

The only adequate power for this task is the power that Jesus promised his disciples in his last statement to them on the Mount of Olivet: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1:8).

The power of God is not available apart from his purpose. If our own purpose is out of alignment with the purpose of God we shall lack his power, and sensing our lack we shall be tempted to generate it ourselves. Our achievements in worldwide witnessing will be correspondingly mi-

nute. The breath-taking world purpose of Christ Jesus requires that we shall accept his power as a gift. Self-generated ersatz power will remain impotent in bringing men to God.

The supreme motive for carrying out the commission of our Lord is clearly revealed in the words of Jesus: "If ye love me, ye will keep my commandments" (John 14:15). Our appeal for missionary advance must, therefore, address itself to the love we have for our Lord and for our fellow men.

Pride in our achievements, envy of the achievements of others, and fear of war and destruction are motives entirely too brittle for sustaining the movement of bringing all nations into the kingdom of God. The most excellent way is the way of love.

The hope of my heart as the editor of *The Commission* is that the Holy Spirit will carry the missionary message of the printed page beyond the threshold of the minds of the readers and plant it in their hearts so that it will produce a deepening love for Jesus Christ, honest Christian stewardship of time and money, and a flaming passion for the salvation of all men.

(July, 1950)

Our world mission journal is of tremendous significance to Southern Baptists as they move forward in an Advance Program all over the world. While I am not prepared to say that the success of the Advance Program

hinges on our magazine, I do believe that the main supporters of our world mission enterprise are those who keep informed about our fields and missionaries.

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- "Foreign Missions Visualized" (A-V Catalogue)
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- "Visual Aids in Missionary Education," Fon H. Scofield, Jr.
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- Report of the Foreign Mission Board
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- "Advancing in Africa, Europe, and the Near East," George W. Sadler
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- "New Frontiers for Old—Latin America," Everett Gill, Jr.
- "Latin America's Dominant Religion," L. M. Bratcher
- "Awakening in Latin America," Everett Gill, Jr.
- Map of Latin America
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- "Advancing in Missionary Personnel," Samuel E. Maddox
- "Get Ready for a Real Job"

These items are free upon request to the Foreign Mission Board, Department of Missionary Education and Promotion, Richmond 20, Virginia.

Paradox in Spain

(Continued from page 15)

they cannot become teachers or lawyers, because advancement in all professions is contingent upon courses in Roman Catholic dogma and abandonment of every Protestant connection.

With such difficulties to overcome, I did not expect to find much vitality in the Baptist work. However, I was delighted to find an enthusiastic audience that first Sunday when we visited the First Baptist Church in Madrid. This was true of practically all the churches we attended in Spain and in Portugal.

The First Baptist Church in Madrid has about 250 members, with many others who are "interested." We were fortunate in being in Barcelona for the opening session of the national meeting of the Woman's Missionary Union. We heard various women tell of the difficulties they had in their villages, of the threat of imprisonment, and of the offerings they were bringing in spite of their poverty. It made one wonder why we, who have so much, do not accomplish more for the Master.

The women were high in their praise of the missionaries who were serving with them. The president said, speaking of Mrs. John D. Hughey's work with the women, "She doesn't tell us what we have to do. She tells us how Southern Baptists do it and then lets us choose for ourselves." They were just completing the church in Barcelona and the young university graduate, Ramón Conde, who showed it to us and escorted us for several days, was justly proud of the building.

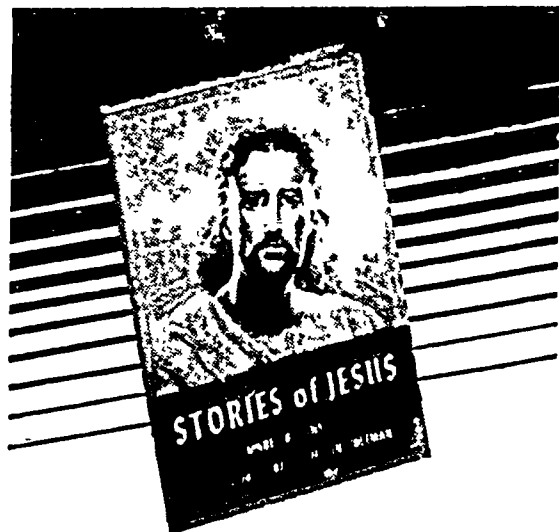
Ramón is a graduate of the University of Barcelona. Most of the members of his family are still members of the Catholic Church, but he is a loyal Baptist. And when we met him his greatest desire was to learn enough English to be admitted to the Baptist Theological Seminary, in Zurich, Switzerland. He must have learned rapidly; because he entered the semi-

nary and has written most enthusiastically of his work there.

As we talked with members of the churches and with the missionaries, we realized that one of the greatest needs of the Baptist work in Spain is well-trained nationals. Believing that nationals are more effective than Americans in winning their own people, our Foreign Mission Board has acquired the seminary at Ruschlikon, in Zurich. Several Spaniards are there now.

Wherever one finds a Baptist in Spain, he finds an independent thinker. People of the Catholic faith usually submit and believe what they are told to believe. Not so the Protestants. They think for themselves and want to figure things out.

There is no concerted movement against Franco at present, but independent thinkers and liberal thinkers do not approve of the lack of freedom. The hope for a free Spain lies with these independent and liberal thinkers.



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Missionary Family Album

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NIEL, Bernice (South Brazil), 119½ N. Edgefield, Dallas, Tex.

OGBURN, Georgia Mae (Chile), 3219 Electric Avenue, Meridian, Miss.

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SAUNDERS, Dr. J. R. (emeritus), Box 853, Santa Monica, Calif.

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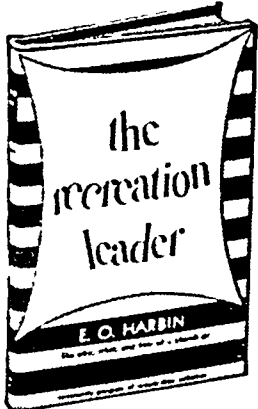
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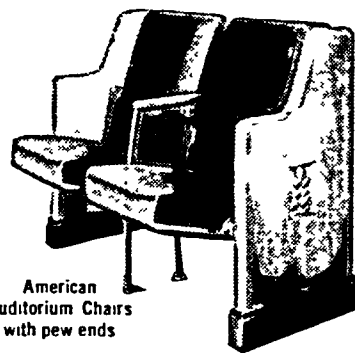
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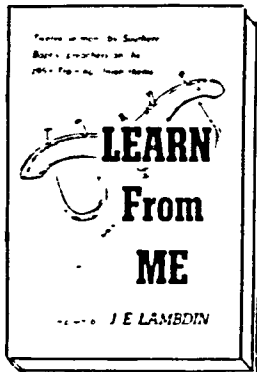
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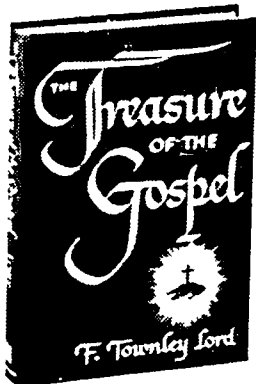


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