



THE

JULY 1951

# Commission

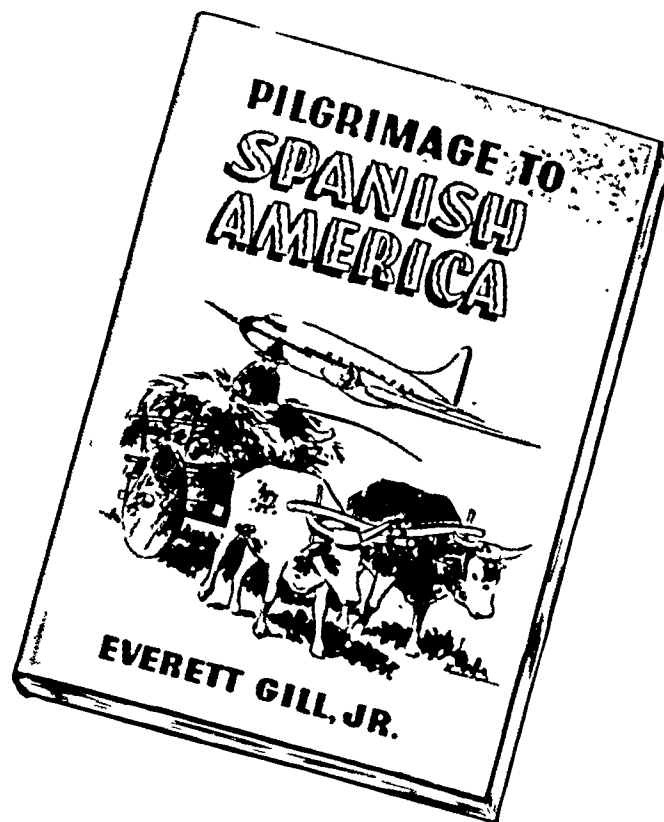
Southern Baptist World Journal



—H. Armstrong Roberts

What in me is dark  
Illumine, what is low raise and support;  
That . . . I may assert eternal Providence,  
And justify the ways of God to men.  
—John Milton

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# Fuel for Flickering Flames

By George W. Sadler

**M**ore than a hundred years ago Southern Baptists considered the possibility of beginning missionary work in Europe. Dr. Everett Gill, Sr., tells us that on October 7, 1850, the Rev. John Eschman was asked to appear before the Board with a view to his appointment as a missionary to Switzerland.

At the same time, it was decided that France should be the country of our European beginnings. However, it was not until 1870 that our first representative was set apart for service in Europe. During that year Dr. W. N. Cote, formerly a Y. M. C. A. secretary, became our European pioneer in Italy.

At the London Conference in 1920, Southern Baptists assumed missionary responsibility in Spain, Hungary, Romania, Yugoslavia, and The Ukraine. It was understood, of course, that we would continue in Italy.

**W**e were never able to get into The Ukraine, but most encouraging results were achieved in Hungary and Romania. The past tense is used for the reason that it is not now possible to associate ourselves with our brethren in these countries.

Since Yugoslavia has preserved its

national integrity, we are able to lend support to our brethren in that country. Not only do we send supplementary stipends to thirteen Baptist pastors and workers, but it was possible recently for Dr. and Mrs. John Allen Moore to visit Yugoslavia.

**C**oncerning the situation there, Dr. Moore writes: "I was impressed by the fine spirit in which the Baptist brethren are carrying on the work. I conferred at length with most of the pastors and met for two days with most of them in Novi Sad for more formal discussions. . . .

"We visited two of the three churches we have helped to build since the war. They were crowded to overflowing (as was the case everywhere else except Belgrade, where the crowd was slightly smaller because the Sunday before New Year was officially a working day)."

As early as 1869, the Baptist witness began to make itself felt in Spain. In that year, a "scholar and educator" in the person of Dr. William Knapp started his work in Madrid. Considering his background and training, it is not surprising that he appealed primarily to the elite of Spain. After "seven years of high hopes and bitter disappointments," Dr. Knapp abandoned his missionary career to become professor of modern languages in Yale University.

His resignation was a blow to his sponsors, the American Baptist Missionary Union. However, the Union continued to send recruits who kept pressing their claims upon the hearts of the Spanish people. In 1898 our friends from the north reported that they could find no fruits of the labors of Dr. Knapp and his successors.

For forty years Swedish Baptists wrought faithfully in Spain, and in 1921 they allowed Southern Baptists to begin building on foundations they had laid. Since that time, the Foreign Mission Board of the Southern Baptist Convention has been co-operating with Baptists of the Spanish peninsula. Our missionaries have discovered that progress in that area is very slow.

**A**bout half of our pastors have been imprisoned. A number of our churches have been closed by official edict. Requests for permission to construct church buildings have been ignored or refused. It is well-nigh impossible for a person who has been a nominal member of the Catholic Church to be married outside that church. Nor is it possible always for "heretics" to have a decent burial. Despite these and other handicaps, genuine progress is being made.

A few months ago valuable property was acquired in Barcelona. The building is being renovated, and a portion of it is being adapted to chapel usage.

At the present time there are about fifteen hundred Baptists in Spain. Most of these are identified with churches to which Southern Baptists are related. Two or three hundred are with the Carles Mission and a few with British Baptist leadership.

Two missionary couples, Rev. and Mrs. J. D. Hughey, Jr., and Dr. and Mrs. George Jennings, are located in Barcelona. Mr. Hughey gives his time to general oversight while Dr. Jennings concentrates on training a small group of pastors-to-be. Both Mrs. Hughey and Mrs. Jennings work with the women, young people, and children.

As has been indicated, Italy is the oldest European field of this Board. It has also challenged some of Southern Baptists' ablest sons and daughters. Following Dr. Cote, such outstanding persons as Dr. and Mrs. George B. Taylor, Dr. and Mrs. John H. Eager, Dr. and Mrs. Everett Gill, Sr., Dr. and Mrs. D. G. Whittinghill, and Dr. and Mrs. J. P. Stewart added luster to the pages of Italian Baptist history.

From the very beginning, Baptist work in Italy was blessed by the talents of some of her most gifted sons. The Paschetto family alone has contributed four outstanding members to our cause. Professor Enrico Paschetto taught in the seminary many years ago. Ludovico followed in his father's footsteps and is now dean of the Bible school at Rivoli. Ludovico's son, Enrico, is pastor of the largest Baptist church in Italy and a lecturer in the Bible school. Paulo, a layman and a son of the first Enrico, is one of Italy's leading artists and an outstanding member of the Teatro Valle Church of Rome.

Aristarco Fasulo received his doctorate in law at the University of Rome. He was knighted by the king during the first world war. In addition to his pastoral duties, he was editor of *Il Testimonio* and professor of church history in the old Baptist seminary. His widow is now matron of the George B. Taylor Orphans' Home and his son is a physician.

The present missionary personnel is made up of Dr. and Mrs. W. Dewey Moore, Dr. and Mrs. Roy F. Starmer, Dr. and Mrs. Benjamin R. Lawton, Miss Virginia Wingo, and Miss Edna Halpin. In March, Rev. and Mrs. Albert Craighead were set apart for service in Italy.

As was true in the earlier years, the missionaries of this generation are fortunate in their colleagues. At the top of the list of these able men must be placed Dr. Manfredi Ronchi, the executive secretary of the Italian Baptist Union. An honor student in the Waldensian College, Dr. Ronchi is not only a leader in his own country but one of the towering Baptist personalities of Europe.

He is a member of the Board of Trustees of the Baptist Theological Seminary of Ruschlikon-Zurich and of the Executive Committee of the

---

*Outside, the storms of war may blow  
And the lands may be lashed with the  
fury of its gales,  
But in our own hearts this Sunday  
morning  
There is peace.  
Our hands may be active,  
But our consciences are at rest. . . .*

*We shall prove ourselves able to defend  
Our Island home,  
To ride out the storm of war,  
And to outlive the menace of tyranny,  
If necessary for years,  
If necessary alone.*

—Winston Churchill

---

Baptist World Alliance. Pastors Ricci of Naples, Paschetto of Turin, Inguanti of Milan, and Fodera and Veneziano of Rome, and a number of others are also men of sterling character and high ability.

For many years, Italian Baptist pastors were trained in Rome. However, in 1948 a villa was acquired in Rivoli, near Turin, and the following year it was converted into the Istituto Filadelfia (Institute of Brotherly Love). On October 17, 1949, a service of dedication was held and a new era in ministerial education commenced in Italy.

Dr. and Mrs. Benjamin R. Lawton, Dr. Roy F. Starmer, Dr. Inguanti, Rev. Ludovico Paschetto, and Rev. Enrico Paschetto constituted the first faculty and twenty-one young Italians made up the first student body. Since a number of pastors have died and since others have grown old in service, the Bible school is meeting a pressing need.

An institution which is especially dear to the hearts of Southern Baptists,

women is the Armstrong Memorial Training School. As well-informed Baptists know, this school is a monument to the memory of Mrs. F. W. Armstrong. Dedicated in April, 1950, the school began its first session in September.

It has already become international in that one of its students is from Switzerland. It is likely that the scope of its influence will widen with the admission of students from Holland and Germany and possibly other European countries. Miss Virginia Wingo, the principal, is admirably suited to her position.

The George B. Taylor Orphans' Home memorializes the life of the gifted man whose name it bears. For many years, it has nurtured hundreds of boys and girls for whom life would have been a sad experience. Thanks to the generosity of Mr. and Mrs. George B. Fraser, the Baptist women of Texas, and others, new buildings and equipment have been added which make the orphanage a well-furnished and highly successful institution. Rev. Vincenzo Veneziano is the efficient director and Mrs. Aristarco Fasulo is the motherly matron.

The Executive Committee of the Italian Baptist Union has requested the services of Dr. Starmer for publication work. It is expected that as soon as he can be released from his teaching in Rivoli, he will transfer to Rome for the important task of creating and distributing literature.

Thanks to rehabilitation and forward movement funds, Italian Baptists have been able to acquire valuable property in such important centers as Turin, Milan, and Bari. Already in two of these cities, beautiful chapels and commodious educational facilities have been made available to hundreds of hungry-hearted Italians.

While there is less open opposition to the evangelical approach in Italy than in Spain, there is constantly what Dr. Ronchi calls "bloodless persecution."

The influence of Baptists in this priest-ridden land has been and is much more widespread than the numbers (approximately four thousand) would indicate. As a matter of fact, the Italian Baptist constituency, including friends, numbers about eight thousand.

(Please turn to page 32).

Would you dare believe that through intercessory prayer you can direct the course of the nations?

By GARIS T. LONG

## *Intercessory Prayer*

A few months ago a minister who is a native of Czechoslovakia led the devotion before the Richmond Baptist Pastors' Conference. Quietly, but forcefully, he related some of the experiences of his people behind the iron curtain of Russia.

While not many details could be known or given concerning their situation, enough information was revealed to show that they are in a sad plight. The minister concluded by stating that, though the iron curtain is drawn so tight that it is impossible to communicate with his loved ones, there is still one means which can be used to get through and that is intercessory prayer.

His message caused us to do some thinking. If there are freedom-loving people behind iron curtains, if there are lands where doors are closed to the gospel, if there are millions beyond our physical touch, if there are missionaries whose lives are imperiled, if there are thousands of native Christians who have to live in communist-ruled territory, if the peace of the world depends so much upon divine intervention, then it behooves us mightily as Christians to use the indestructible and penetrating weapon of intercessory prayer—a weapon that can always get through.

As we thought of the many objects and people for whom we should pray, the words of the prophet Samuel took on a fresh meaning: "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you" (1 Samuel 12:23).

The words of Samuel suggest the measureless importance of intercessory prayer. It goes without argument

that very few, if any, realize its far-reaching significance in carrying on the work of our Lord in the world. What a great difference it would make if Christian people would learn to draw upon the unfailing supply of divine resources through this heavenly art!

Without question, our praying has a relation of personal responsibility to God and we shall be held accountable for the intercessions which we make. The aged Samuel considered it a sin against God to cease to pray for his people. While prayer, then, is a glorious privilege, we should also regard it as a God-enjoined duty. It is a situation for Christians where there is no option.

While intercessory prayer is a duty and a great privilege, it is doubtless one of the most neglected obligations. For many it is also the most difficult aspect of prayer to understand. By it we have in mind the matter of praying for others and for good causes in which we are interested.

People ask, "How can my praying influence another person or some cause for which I am concerned? I can see how it can influence me, but I do not see how it can influence another person, especially if that person does not even know that I am praying for him."

This query can be answered in many ways. It is not our purpose here, however, to seek to justify intercessory prayer but to urge Christian people to use it. Thereby we shall know something of its potency and relevancy for our age.

In dealing with the question of in-

tercessory prayer, it is well for us to take it out of the field of speculation and to think of it in the realm of faith. That is its proper orbit. It is not something simply for debate or discussion; it is primarily a privilege to enjoy and a duty to perform.

Through intercessory prayer we relate ourselves to God and to his chief concerns in the world. Divine power is appropriated and released. Sometimes our loved ones and interests are far removed by distance, but it is at this point that prayer has such a profound meaning. Through it we convey to God our deepest desires and longings. The faith we express becomes the means of releasing power and strength for persons or objects far away.

It is always dangerous to attempt to illustrate God's power from human experience. Such illustrations are always inadequate and should not be pushed too far. With this in mind, consider the instrument known as the radio. By means of it you can hear a speaker many miles away. With his human endowments alone, however, he could not possibly speak so that his voice can be heard in hospitals, homes, and in far distant places of rural areas.

By speaking through a microphone, however, the station transmits his voice, by means of ether waves, and you, though far away, can become a part of his audience. Thus by a power outside the speaker himself, his voice is carried to many places.

Surely God is not less powerful than his own creation of electricity or ether waves. Is it not reasonable to believe that God can take our prayer-



ful thought, which is energy of good will, and direct it anywhere in the world for the benefit of the object of prayer, and that he can do it even though we do not know where the person is for whom we pray?

We may not know just how he does it, but who fully understands just how the voice is transmitted by ether waves? We simply know that it is; and, therefore, we use the radio. In the same way, we do not know how the Holy Spirit transmits prayer energy; but we know that he does, and, therefore, we pray.

One thing should be made clear: the ministry of intercession is open to all Christians. We may be young or old, rich or poor, educated or untrained, with or without special ability, yet the field of intercession stretches out before us and is open to all. There are some nations and tribes which we cannot reach by means of missionaries, ministers, and teachers of the Word, yet the long arm of prayer can extend to and penetrate through their borders.

It is our belief that every door which has been opened for the gospel has been opened by means of prayer. Dwight L. Moody, the famous evangelist, affirmed that no soul has ever been saved that has not been prayed for first. How important it is, then, that we should give ourselves to the ministry of intercession!

**I**n the Bible we have a number of examples of intercessory prayer. One of the best known in the Old Testament is the case of Abraham pleading for his nephew, Lot, and the wicked city of Sodom (Genesis 18:22-33). The point of that story is unmistakably plain: God would have spared the city because of Abraham's

intercessory prayer had there been found ten righteous persons.

Another outstanding example is that of Moses praying for the forgiveness of his people. While he had withdrawn in solitude to Mt. Sinai the people made golden calves for worship. When he returned and observed their moral lassitude and spiritual disaffection, he cried, "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written" (Exodus 32:31-32).

**O**ur Lord himself is the greatest example of intercessory prayer. From the very beginning to the end of his ministry we observe it. He prayed for his disciples as individuals and as a group. To Simon Peter he said: "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke 22:31-32).

In the seventeenth chapter of John he prayed for the disciples corporately. He interceded for their preservation, unity, sanctification, and usefulness. No wonder the writer of Hebrews says that "he ever liveth to make intercession" (Hebrew 7:25).

In the twelfth chapter of the Acts we have a beautiful illustration of a church praying for a minister. Herod, finding favor with the Jews by killing James, imprisoned Peter. "But prayer was made without ceasing of the church unto God for him" (Acts 12:5). Would to God that this might be the case of every congregation for every minister!

Over and over again we read

of the intercessions of Paul. Individuals, churches, new mission fields were ever mentioned before the throne of grace. Two of his intercessory prayers are recorded in his epistle to the Ephesians (1:15-23; 3:14-19). Uppermost in his heart, however, was the spirit of intercession for his own people (Romans 9:1 ff; 10:1).

We could go on with innumerable examples, but these are sufficient to show how prayer has been used in the revelation of the redemptive movement and for the furtherance of the gospel. In the same way we need to pray for churches, ministers, teachers, missionaries, and workers.

It is our firm conviction that the ministry of intercession has never been more needed than today. We need the prayers of others and we need to pray for them. Think of the many opportunities in prayer: there is the church of Jesus Christ, missionaries whom we have sent and those who desire to go, bedarkened lands and closed doors, the cause of Christ, the peace of the world, our national enemies, divine intervention which alone can stop what otherwise may be an inevitable third world war—all of these are definite objects for the intercessions of Christians.

**I**n this day of international crisis and world confusion, Christian people need to be on their knees. It is easy enough to pray for our friends; but can we, and do we pray for our enemies? Jesus said: "Love your enemies . . . pray for them which despitefully use you, and persecute you." We should dare believe that God can direct the course of nations.

If nations place their hope in the power of atomic energy or in implements of war, their doom is inevitable. On the other hand, if people will draw near unto God their deliverance from aggression will be assured and their security will be preserved. The psalmist declared: "Blessed is the nation whose God is the Lord" (Psalm 33:12).

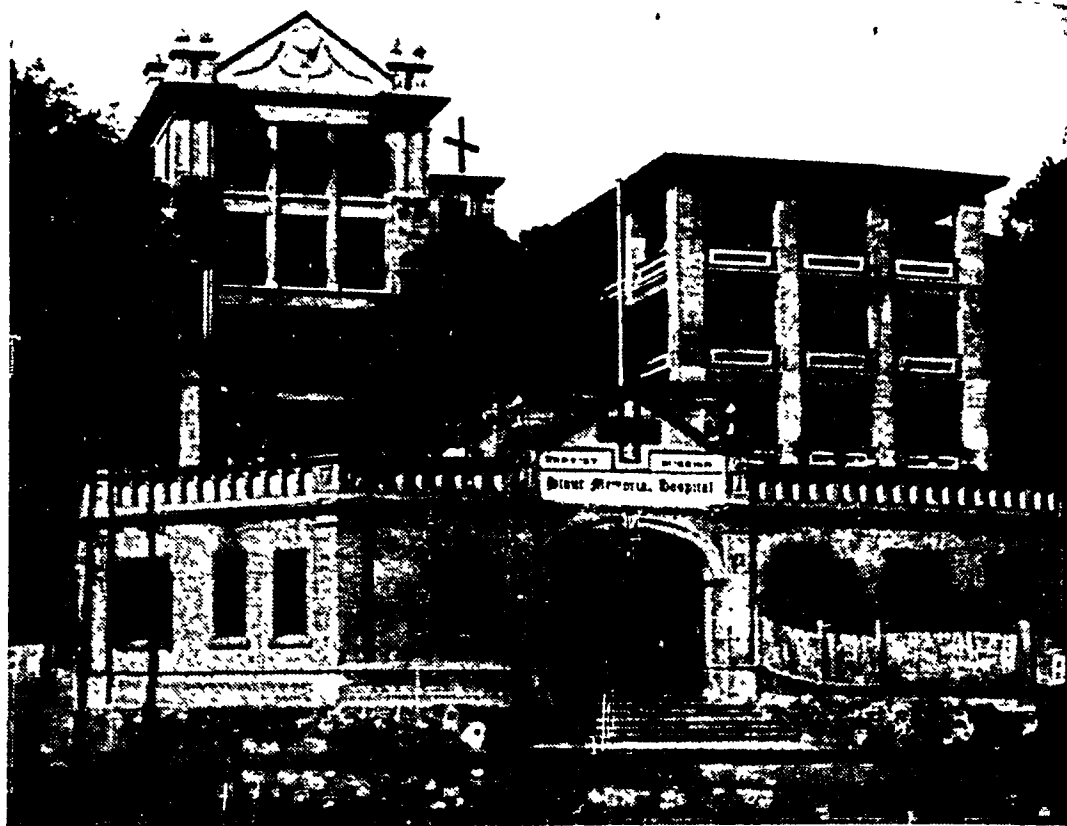
The world has yet to see the mighty power which Christians can manifest through their intercessions. We dare not cast this weapon aside. Let us then pray that a just and durable peace may come and that the kingdom of God may loom on the horizon of all nations.

### A Call for "Pray-ers"

As we use tides drawn by the moon 239,000 miles away to lift ships grounded on shoals; as we use the heat and the light of the sun 93 million miles away to maintain life, provide food, and develop civilization, so we can use the spiritual energies that God has provided in his universe for the making of a better world and a better community. Our world waits for pray-ers to release its imprisoned splendors, to bring its discords into harmony with God's will: pray-ers for peace; pray-ers for justice; pray-ers for righteousness and love; pray-ers who will change history. Christian prayer is a power in social situations. In a very real sense, the future of our world is in the hands of praying Christians.—*From a Chinese Church Paper*



William L. Wallace was superintendent of Stout Memorial Hospital, Wuchow, China, when he was arrested by communists December 19, 1950.



## *"Faithful Unto Death"*

**O**ur river steamer was coming into the wharf in old Canton. There were missionaries and many Chinese to meet and greet us. One by one all the missionaries were introduced to us, and last of all to step forward was a tall blond, smiling, modest young man who had arrived only a short time before to begin what was to be a remarkable, though brief, period of missionary service in China.

This young man was William Lindsey Wallace. Born into a family of modest circumstances in Knoxville, Tennessee, on January 17, 1908, he knew what it meant to work hard, earn what he could, and save that his schooling might not be interrupted.

From his early boyhood he was industrious, faithful to duty, and conscientious in all things. He was modest and unassuming. Because of these and other admirable traits he made friends very readily; and, as one put it, "He never lost a friend in all his life."

After high school days and work at any available job, he enrolled in the University of Tennessee Medical College. When Bill gave his heart to the Lord, he gave his life, and from early youth he lived so as to be pre-

pared and ready for any task to which God might call him. It is not surprising then, that upon completion of his medical course and internship, he applied to the Foreign Mission Board for appointment as a medical missionary to China.

His appointment came on July 25, 1935, and on September 6 he sailed from San Francisco as one of the first post-depression recruits. From Hong Kong he sailed up the Pearl River to Canton, where he was to study the Cantonese dialect of the Chinese language laboriously for the next eleven months.

**A**s soon as possible after his arrival in Canton he went up to Wuchow, the river port of the province of Kwangsi and the city where he was to spend the rest of his life. Back to Canton he came to give himself to language study, and no one ever tried harder to get the language than did Bill Wallace. So anxious was he to get to the Stout Memorial Hospital and start to work that he took no time out for the fierce summer of 1936, but studied right on through August.

One year of language study behind him, Dr. Wallace expectantly and joy-

fully went to Wuchow. There he went right to work in the hospital, continuing his second year of language study on the field. He never talked or wrote about what he did during the next four strenuous and extraordinary years; but those who saw him at work day and night—in tranquillity and turmoil—write and speak of so much that he did that we wonder how one man could crowd so much into such a short time.

Truly he was on duty and hard at work whenever there was a need. In 1939 Dr. and Mrs. R. E. Beddoe who had served the hospital so nobly for many years, returned to America on furlough; therefore, to this youthful doctor fell the additional responsibility of serving as acting superintendent until their return a year later.

Dr. Wallace's first furlough was due in 1940, so he returned to America to do advanced study that he might more completely equip himself for larger usefulness in healing China's diseases. But before Pearl Harbor he was back in Wuchow. For the next three years he gave of his all in a matchless ministry of healing, despite air raids, inadequate staff, and many other hindrances, and in the face of constant





Above: Dr. Wallace performing a difficult operation. Right: Dr. Wallace and Miss Everley Hayes, missionary nurse, with graduating class.

思達高級護士職業學校第十九屆畢業同學暨教職員攝影留念 1948 同志



## By EUGENE L. HILL

threat of invasion by the Japanese army.

Finally on September 16, 1944, when the Japanese army was just about ready to lay siege to the city, Dr. Wallace evacuated the staff, nurses, evangelists, employees, and some patients, along with much of the hospital equipment. He was the last to step on the boats that evacuated them all. In river boats they all went up the West River to Nanning and on by water and overland to the city of Poseh. There he kept the hospital organization intact and ministered to the sick of Poseh and all its surrounding territory.

One year later, after the Japanese surrender, the entire hospital group of fifty-two people and the equipment returned to Wuchow to re-establish the hospital in its original walls, which were in a critical state of disrepair. In a short time Dr. Wallace had worked miracles and Stout Memorial Hospital was again fulfilling the mission for which it was founded.

Dr. Beddoe returned to Wuchow in 1946 and Dr. Wallace, after five of the most difficult years in history, was on his way back to America for a year of furlough, rest, and further study. But by June, 1947, he was back in China and at work in the hospital. After the Beddoes left for retirement in 1947, the complete responsibility for the hospital was his again.

Not once did he shirk duty or complain of his load. To every need of the hospital he gave his best, his all. A serious illness (para-typhoid fever) in the summer of 1948 almost took his life; but he responded to the excel-

lent treatment of two able young missionary doctors and returned to his arduous task almost immediately. And from this task he never relented until arrested by the communists.

As the communist armies drove nearer and the South China missionaries were trying to decide whether to stay or leave, Dr. Wallace said to the group, "I'm going to stay as long as I can serve." Exacting and trying were his responsibilities as the communist armies marched on Wuchow and took the city; but with faith and devotion he kept the hospital busy and calm as they ministered to the sick of the city and even to communist soldiers who came for the best treatment available in all the province of Kwangsi.

Finally, when there seemed to be no other way to get rid of Dr. Wallace and take over the hospital, the communists on December 19, 1950, planted a gun under his mattress and accused him of being its owner. Despite denials, they arrested him and led him away to prison. They failed in all their efforts to get some one to testify against him in the days that followed.

On February 10, 1951, when food was sent to the prison as usual, the guard said, "You need not bring it any more. He is dead." Dr. Wallace, the guard stated, had died at ten o'clock that morning. Two days later Miss Everley Hayes, the Board's missionary nurse in Stout Memorial Hospital, was given permission to go to the prison and get his body. Word came out that eight soldiers accompanied her and the casket (box) to the

cemetery where Dr. Wallace was buried, and that they would not let the casket be opened.

What a wonderful life was terminated! And yet its influence lives on; for though he is dead, he continues to speak and inspire those who knew him, and even those who did not, to better living.

In the truest sense Bill Wallace was a self-made man, or rather a God-made man for a particular task. Bill did everything he could to prepare himself for his calling, and that without direct help from family or friends. He worked at every job available to earn that his preparation might continue. He deemed the objective of his aspirations worthy of any menial or difficult effort.

Bill Wallace dedicated all he possessed to the will of God. Once he told me that early in his teens, feeling his own limitations to be so many, he became quite despondent. This burden became so great he could not longer bear it; so he just turned himself over to God and this burden left him, never to return. In time he came to know God wanted him to be a medical missionary. Because of this, he consecrated all his energies and abilities to the process of equipping himself for God's service in this field.

Dr. Wallace was so selfless and self-effacing he was not even conscious of his humility and selflessness. He wore patched clothes and worn-out shoes without any self pity or concern, except that his staff was cared for and his patients were improving. Even during the last months of his

*(Please turn the page)*

life, when missionary friends in Hong Kong learned his shoes were worn out and that he could not purchase even tennis shoes that were large enough, he objected to their sending them on the grounds that it might endanger the life of the Chinese who would have to bring them.

Surely no appraisal of Bill Wallace would be complete if it omitted to state he was an able physician. Testimonies of those missionary and Chinese doctors associated with him are abundant in the praise of his skill as a surgeon, at internal medicine, or any other field pertaining to medicine. His rare skill, together with his love for and interest in every patient, enabled him to heal many whom other able physicians might have lost. He operated on the rich and poor.

His fame was so widespread that a poor woman up country said after her son had lost a foot, "We will take him to Dr. Wallace and he will make him another foot." Governors and coolies came to him and were healed with the same consummate skill and meticulous care. Those who were blessed by his ministry are the living trophies of his skill and devotion.

Another outstanding characteristic of this young missionary doctor was that he loved his Lord and fellowmen. His life was lived in unusual obedience to our Lord's command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength . . . and . . . thy neighbour as thyself."

And he gave the broadest possible interpretation to the word "neighbour." Every one in need was, indeed, his neighbor and he loved him with all his heart. He so loved the Lord that at every opportunity he bore a faithful witness about God and his salvation. To the policeman on his beat, to the banana peddler on the street, to the clerk in the store, to the language teacher across the desk, to the coolie who carried his baggage, to the captain on whose river boat he rode, to the patient whom he treated, and to the doctor or nurse on his staff he spoke about his Saviour who wished to save them.

This love on his part was not a one way expression, neither was it in vain; it was reciprocated in so many beautiful ways. It is not surprising in the least that the communists could

not in all the city and its adjacent territory find one person who would speak one word against Dr. Wallace.

When the news of his arrest spread, the grief of the whole city could be seen and felt. It was his love for others and their loving response which made it imperative that the communists get rid of Bill Wallace.

One of the most distinctive qualities of the life of Bill Wallace is conveyed in the word "faithful." Any responsibility committed to him was completed as his ability and devotion made it possible. He was faithful to his patients. His headquarters, a Chinese once said, was the bedside of his sickest patient. His concern was more than professional; love for every patient prompted him to exhaust every means to make it possible for his patient to get well and live happily.

He was faithful to his staff, nurses, hospital employees from the lowliest to the highest, and to the hospital itself. He more than loved them; he lived for them as well as with them.

He was faithful to his friends. Indeed, he was "a friend that sticketh

closer than a brother" and a friend "that loveth at all times." To be able to claim Bill Wallace as a friend was far more than an honor to the claimant, it meant to be the recipient of his love, understanding, medical care, manifold kindness, and the inspiration of his unselfish personality.

Most significant of all, Bill Wallace was faithful to his Lord. This faithfulness was total in the life of Dr. Wallace. He worked, treated, and loved with all the energy, devotion, skill, and means at his disposal. After his arrest, as far as we know, he could not minister to the diseased, but in the name of Jesus he could be an example.

Therefore, he chose to work; and as he worked, to those who chided and bemeaned him for being a Christian he, it is reported, assured them he was happy to be one and invited them to believe in Jesus, too. Few martyrs ever more completely obeyed the Lord's command, "Be thou faithful unto death"; and certainly for such faithfulness our Lord has already given Bill Wallace a "crown of life."

## William L. Wallace

### *As I Remember Him From Childhood*

By Betty M. Woodward

*To those who came to know his face  
His humble ways and silent grace,  
His martyrdom was for a cause  
And not for loss.*

*Another would have done the same  
For country or for Christian claim  
And also given up his life  
In such a strife.*

*Yet, he was one who loved to live  
And gave as only few men give;  
In life or death, it mattered not  
The price was bought.*

*To ponder what he could have done  
And mourn in vain for such a one  
Would seem to raise a fretful voice  
Against his choice.*

*But let us sing a victor's song,  
In minds of men he still lives on;  
Though death strikes down—a noble heart  
Can ne'er depart.*

# Today's

## Missionary Imperatives

*Do we "do" missions because we want to be theologically correct? Or does the power of Christ's love compel us?*



By M. Theron Rankin

**T**he one and only final imperative for world missions is the fact that God so loved the world that he sent Jesus into this world that whoever believes in him may not perish but have everlasting life. There are other supplementary arguments which we frequently use, but all these lose their authority except as they grow out of the one final fact of God's love for every person in the world.

From the standpoint of self-preservation, we may well cite the imperative that, unless this world is won to Christ, we are doomed. World events furnish abundant evidence today that this is an inescapable fact. Powerful forces have been let loose among the vast masses of mankind which only love can control and direct toward peace.

Each nation is having to incorporate into its system of thinking and living the wants and ways of other nations. This upsets the balance of all of us. New demands arise on every side which quickly develop into conflicts.

In the midst of this complex and often chaotic world situation, man finds himself in possession of powerful means of destruction which he is morally unprepared to use. Demands of selfishness and power of animosity and hate are backed up with the careless threat of these fearful forces.

**W**here can there possibly be any kind of solution to such conditions except by the transforming power of God's love in Christ? Unless the nature of man is changed by this love, mankind will destroy itself. From the standpoint of the security of our nation and of our own lives, it is even more imperative that we do all in our power to help win the world for Christ than it is that we win any kind of world war.

Again, we may well argue that the tragic suffering of mankind constitutes an imperative for world missions. The vastness of human tragedy today dwarfs our powers of description and paralyzes our sources of compassion. The unrelieved misery of hundreds of millions of human beings is appalling.

**I**f we allow the full weight of this mass suffering to bear upon us, it will crush us; it will literally break our hearts. Therefore, we unconsciously throw around ourselves a protective screen of callousness. This relieves us; but it does nothing to relieve the hunger, the physical and spiritual misery, the hopelessness of the millions who suffer.

Could there be a more imperative demand that we—who have so much—share our abundance with those who have so little? Surely it would seem that this argument alone would impel Southern Baptists to go all out to win the world for Christ. But it doesn't.

Certainly we must cite the teachings of the scriptures as an imperative for world missions. It is God's will and purpose that his followers shall be witnesses of his gospel to the world. It is the specific command of Jesus that we go into the whole world and tell the good news of God in Christ to every person, that we make disciples of all nations. The ultimate purpose of all that Jesus did and taught was "that the world may know" and "that the world may believe."

We have no teachings in all the scriptures that are more explicit than these. As Southern Baptists, we put much emphasis on the fact that we are true to the scriptures. And yet, when we place our record of world missions alongside these scriptural teachings, we are compelled to admit that we have not been true to them.

With such imperatives for world missions, why is it that we have fallen so far short of the teachings of the Bible? Is it that we have lacked the compelling power of God's love? When the lawyer asked Jesus what he should do to inherit eternal life, Jesus replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" (Luke 10:27). Then when the lawyer asked who was his neighbor, Jesus told him the parable of the good Samaritan.

The imperatives of self-preservation, of sympathy for suffering mankind, and even of scriptural injunctions cannot by themselves bring us to love our neighbors around the world as ourselves. It is only as we love the Lord our God with all our heart and soul and strength and mind that we shall do this.

**T**he imperative that caused God to send Jesus into the world was his love. It was God's love in the heart of Jesus that sent him to the cross to save men from their sins. The love of Christ took hold of the Apostle Paul and transformed him from an observer of the law into a man of consuming compassion.

To so many people foreign missions is an optional undertaking; optional at least in the extent to which we have part in it. In too many cases we "do foreign missions" as we "do" a point in a standard of excellence. We want our church to be scriptural, so we "do foreign missions" and check off that point. How vastly different that is from the imperative power of the love of Christ which compels us to be such people in Christ's stead that others may be reconciled to God.

# Baptist

## Sleeves

### Rolled Up!



—Unations

By R. Paul Caudill

**T**he united efforts of Baptists in the realm of relief constitute a thrilling epoch in the life of present-day Christianity. Those of us who have shared in the undertaking have seen, again and again, Christians moved by the spirit of him who said, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17).

At the first meeting of the enlarged relief committee of the Baptist World Alliance at Copenhagen July 31, 1947, it was decided that the future efforts of the relief committee would "center in the areas of need for which no other Baptist organization has accepted primary responsibility." In view of this decision, all eyes naturally turned to the occupied zones of Germany as the first area of acute need.

Realizing that the larger committee would be unable to meet frequently, it was decided to have two

sub-committees, one European and one American, which would be known as the executive committees of the relief committee. The American members of the relief committee, in their initial meeting held in Washington, October 7, 1947, organized themselves into what is called American Baptist Relief.

This enabled American Baptists to register with the Advisory Committee on Voluntary Foreign Aid, Department of State, Washington, and to join the American Council of Voluntary Agencies for Foreign Service and thereby participate in the facilities of CRALOG (American Council of Relief Agencies Licensed for Operation in Germany). American Baptist Relief also joined the CARE organization (Co-operative for American Remittances to Europe, Inc.).

**R**ecognizing that special representatives would be needed in the occupied zones, Otto Nallinger, a former chaplain in the U. S. Army, was engaged to work under the general direction of Dr. W. O. Lewis, the European co-ordinator of our relief

program. In like manner, Fred Schatz, assistant to the president of New Orleans Baptist Seminary, was engaged to go to Europe as a representative of the relief committee in behalf of displaced persons.

**A**t the same time Dr. Randolph Howard, former foreign secretary of the American Baptist Foreign Mission Society, was engaged to set up the DP office at the Alliance headquarters in Washington and serve as co-ordinator for all Baptist activities in behalf of displaced persons in the United States. Adolph Klaupiks, himself a Latvian displaced person, was engaged to assist Dr. Howard. The American Baptist Home Mission Society of the American (Northern) Baptist Convention graciously shared the services of Jobu Yasumura to assist in obtaining assurances for displaced persons.

The over-all ministry of the relief committee in the occupied zones consisted of three phases, namely, relief, construction, and rehabilitation. In the realm of relief, about 2,500,000 pounds of food valued at approxi-

mately \$540,000 were distributed in Germany during the first two and one-half years of the committees' activities following the Copenhagen meeting.

In addition to this, some 3,710,985 pounds of clothing and shoes, with a total value of \$3,450,884 were distributed. In some 29 feeding centers in the western zones, 2,743 people received a daily meal of an average of 1000 calories. Approximately 14,000 Bibles were provided for the brethren in the Russian zone while tens of thousands of portions of scripture in the native tongue were distributed along with the relief supplies.

Substantial cash gifts were made to the Baptist Seminary at Hamburg and to the Baptist publication house at Kassel. In like manner, funds were provided for the erection of a number of chapels for refugee congregations, and assistance was given to the rebuilding of numbers of churches.

According to the report of the relief committee at the Cleveland Congress, Baptists together contributed since the meeting of the Alliance at Copenhagen \$9,060,309.88 in cash and material aid to those in need throughout the world.

The work in behalf of displaced persons has been one of the most significant achievements of Baptists in their united relief effort. As of April 1, 3,078 assurances had been secured and processed for 7,078 individuals. In addition to this, 707 assurances for 1,825 Volksdeutsche (refugees of German ethnic origin) had been processed by the Washington office since this program was begun.

Also, 59 assurances for 124 individuals of the hard core cases (DP's) have been processed. Of all the assurances processed, some 2,700 individuals have already arrived in the United States. Moreover, about 120 Baptist families, or about 400 individuals, since 1947, have been helped to immigrate to Canada, while an additional 1,200 went to South America and Australia. We still have on Baptist World Alliance assurances approximately 5,000 individuals sponsored for coming to the United States.

The principal work in behalf of Baptist displaced persons in Europe, however, has been accomplished. Mr. Schatz has just returned from Europe, with the closing of the office at Mu-

nich, and he states that so far as he knows every Baptist displaced person in the occupied zone was ministered to by our committee and that all of those who were eligible for immigration have been assisted.

At the moment, through the relief office which our committee has set up in Winnipeg, Canada, great numbers of Volksdeutsche are entering Canada where the immigration laws are more liberal than in the United States with reference to the admission of Volksdeutsche.

Our relief program in Germany is rapidly drawing to a close. Dr. Lewis is still in Europe, and two other representatives of the relief committee are still in Germany—Kenneth Norquist, who is serving as CRALOG representative at Stuttgart, and Herman Streuber, also with offices at Stuttgart, who is special representative in behalf of the Volksdeutsche program.

The impression should not be gained that the efforts of Baptists have been confined to the occupied zones of Germany. Southern Baptists, for instance, have sent vast quantities of relief supplies to other areas including Palestine, Yugoslavia, Italy, China, Burma, Poland, Finland, Hungary, Japan, Malaya, Pakistan, the Philippine Islands, Thailand, Austria, and Paraguay.

Just now, perhaps the most acute area of need is Korea. Dr. John A. Abernathy, Southern Baptist missionary who had been in the Philippines since he was forced to leave his station in Seoul at the outbreak of the war, has returned to Korea with funds to relieve suffering Baptists there. He is now in Pusan, where David Ahn and a number of Korean Baptist leaders are located.

Dr. Abernathy is giving his primary attention to needs among the Baptist people in South Korea. He will undertake to meet the actual physical needs and will also help strengthen the work of the churches.

To date, there have been considerable efforts in behalf of relief in Korea. The Catholics, for instance, have made a sizeable collection of clothing, and only recently gave 1,-

000,000 pounds of dried milk for distribution in Korea.

Baptists desiring to share in the relief program for Korea have two or three channels at present for their gifts. First, CARE packages may be purchased, but even they must be transported and distributed by the military. Second, the Boy Scouts of America, we understand, co-operate in handling collections of clothing. Third, American Relief for Korea (ARK) with warehouses at 5215 Flushing Avenue, Mastic, Long Island, New York, is prepared to receive gifts of clothing for Korea. ARK is a chartered organization, a part of a United Nations effort to enlist volunteer agencies all over the world in bringing relief to the war-stricken people of Korea.

In addition to the above channels are the facilities of Church World Service with their warehouses located at St. Louis, Missouri, and New Windsor, Maryland, for the processing and shipment of clothing to Korea. Those sending clothing to the Church World Service warehouses are expected to send a contribution of ten cents per pound to care for the cost of the processing, whereas, those sending clothing to the warehouses of American Relief for Korea are likewise expected to make a generous contribution of cash, along with the clothing, to help care for the expenses of processing the goods.

Those yet desiring to send food or clothing parcels to the occupied zones (for the need there continues to be considerable in places) may do so by addressing the parcels to our European representative, Kenneth Norquist, CRALOG, c/o OLC W/B, APO 154 U. S. Army, c/o Postmaster, New York, N. Y.

Actually, the greatest need at the moment, so far as the relief committee of the Alliance is concerned, is for cash. It costs approximately \$250 (transportation) for each individual that is brought to Canada through the Volksdeutsche program.

All cash offerings should be directed through the regular denominational channels and marked "For the Relief Committee of the Baptist World Alliance." Offerings, of course, can be sent directly to "The Relief Committee, Baptist World Alliance, 1628 16th Street, N.W., Washington 9, D. C."

## TRAINING UNION MISSIONARY THEME



# Japan Preaching Mission

By Edwin B. Dozier

**T**he loud-speakers blared out an invitation in one of the largest cities of Japan! They asked anyone who would to come to the city hall that evening at seven o'clock to see a colored movie and hear a famous American pastor. A ruined and despairing man, contemplating suicide, heard and attended the meeting.

In another city an illiterate old woman who had lost friends and kinfolk stared at a yellow and red poster pasted on a telephone pole. It had a foreigner's picture on it. Wonderingly she asked a passerby to tell her what was written there. A similar invitation was on the poster. She, too, was on the verge of suicide.

Others like them attended the special evangelistic meetings. They realized that they weren't alone, neither had they been forsaken; for Jesus cared for them. They decided for Christ. These things happened in Japan in the fall of 1950, during the sixtieth anniversary evangelistic campaign or preaching mission. Services were conducted by Dr. Duke K. McCall, executive secretary of the Southern Baptist Convention Executive Committee; Dr. W. A. Criswell, pastor, First Baptist Church, Dallas, Texas; Dr. M. Theron Rankin, executive secretary of the Foreign Mission Board; and Dr. Baker James Cauthen, the Board's secretary for the Orient.

Now, six months since the seed planting season of the preaching mission, we are beginning to take stock of the first fruit harvesting and thank God. Statistics can never tell the whole story, but they indicate the trends of growth.

At the time of this writing (we have to state it this way, because we are growing so rapidly) the Japan Baptist Convention has thirty-eight organized churches, seventy-six missions or preaching places, forty pastors and evangelists, seventy missionaries, and more than 4200 church members, of which approximately 1200 have been baptized since March, 1950.

It has been impossible to get accurate figures as to how many of the 8300 preaching mission converts or prospects have been baptized; but a fair estimate is that a thousand (twelve per cent) have been baptized to date. This one campaign has resulted in a twenty-nine per cent increase in the membership of the Baptist denomination in Japan, and makes it rank fourth in number among evangelicals. See comparative study of the denominations in Japan on this page.

The preaching mission definitely accelerated the organization of the Osaka and Kobe Churches by as much as eight months; for under normal conditions it generally takes a year to develop from a mission into an organized church. Of course, the convention had placed missionary couples in each of the cities and was planning to buy land for the church buildings with the conviction that a permanent work would be established. The preaching mission gave the situation the needed push to establish the churches.

**T**he Tobata Church was so stimulated by the large number of additions which resulted from the campaign that offerings increased to such an extent that it became self-supporting after having had two years of convention help—that is, to the extent of paying their pastor's salary and maintaining their running expenses.

The preaching mission demonstrated the advantage of a concerted and mass approach to the people of a city. It highlighted the offensive tac-

tics so necessary in a living, experiential faith. Resulting from these meetings, quite a number of churches, missions, and preaching places have clamored for and held similar meetings, using local missionary and Japanese preachers to the blessing and growth in the work.

**T**he Tokiwadai Church in Tokyo has had services of this type periodically to re-reach the more than 975 card-signing prospects that were impressed during the meetings of the fall preaching mission. Thus, this church is growing so that within a few more months, although less than a year old, it will become a self-supporting and missionary church.

In spite of the fact that the visual aid equipment and public address systems did not arrive sufficiently early for the church people to be trained in the maximum technical use and interpretation, still the religious movies and slides, especially the colored ones, drew larger crowds than would attend merely a preaching service.

Advertising through the medium of the public address systems was perhaps the best means for gathering a crowd, although liberal use of posters and handbills was made. A free movie and lecture (sermon) announced by the cruising loud-speakers oftentimes did the trick of filling the largest halls in the city where the preaching mission services were held.

The preaching mission did much for the Christians in encouraging them to realize that they were a part of a great world fellowship. To many serious-minded non-Christians the coming of world-renowned preachers and leaders, who had splendid educational qualifications and stood in places of leadership, made a profound impression.

Out of respect and a sincere desire for true leadership these people came. They reasoned, "If such men can accept and believe the claims of Christ, we, too, should seriously consider the mat-

## Denominational Comparisons in Japan

Name	Members	Baptisms	Increase
United Church	114,790	13,293	11%
Episcopal	28,236	2,714	9%
Lutherans	4,547	635	14%
Southern Baptists	4,273	1,237	29%
Living Water (Holiness)	2,945	—	—
World Gospel	2,459	—	—
Assembly of God	1,867	—	—
Southern Presbyterian	1,787	—	—
Seventh Day Adventists	1,781	—	—
Nazarene	1,637	348	21%
Christian Brethren	1,585	—	—
Immanuel	1,519	—	—





*Left to right:*  
M. Ray McKay  
Clyde V. Hickerson  
Norfleet Gardner  
Roland Q. Leavell  
Monroe F. Swilley, Jr.  
John L. Slaughter  
E. D. Head



**A**T THE URGENT REQUEST of the Japan Baptist Convention, seven Southern Baptist leaders will go there this fall for a preaching mission of six weeks. They will leave the States by boat about September 1 and will return in November. Dr. Baker James Cauthen, the Foreign Mission Board's secretary for the Orient, will direct the mission.

Those going from the States are Dr. M. Ray McKay, first vice-president of the Board and pastor of Second Church, Little Rock, Arkansas; Dr. Clyde V. Hicker-

son, second vice-president of the Board and pastor of Barton Heights Church, Richmond, Virginia; Dr. Norfleet Gardner, pastor, First Church, Henderson, North Carolina; Dr. Roland Q. Leavell, president of New Orleans Baptist Theological Seminary; Dr. Monroe F. Swilley, Jr., pastor, Second Ponce de Leon Church, Atlanta, Georgia; Dr. John L. Slaughter, pastor, First Church, Birmingham, Alabama; and Dr. E. D. Head, president of Southwestern Baptist Theological Seminary, Fort Worth, Texas.

ter." This different class of enquirer has continued in the services even though they have not all become members of the church as yet. Most of them are solid folks upon which we may strongly build.

This campaign has unmistakably pointed out the fact that the churches already built in Japan were too small, although it is probably eminently wise not to build as large churches as in America. Certainly many places in Japan should have churches where five hundred may attend; but instead of growing them larger, the plan is to establish another church in a new section of the city.

**I**n a recent careful study of evangelism in Japan it was discovered that denominations that had strategically deployed their forces throughout the nation had been the ones that had flourished and also had withstood best

the storms of testing. The present planning of the Japan Baptist Convention in trying to place missionaries and Japanese pastors throughout the length and breadth of the land will doubtless strengthen the Baptist cause.

**T**his is a definite means of conserving the gains, for many of the larger Japanese business firms and government officials and others transfer their personnel periodically. Absentee church membership weakens both the individual and the church.

Just a few days ago the annual pastors' and missionaries' conference of the convention was held in the Hakone (Hah-cone-neh) mountains near Tokyo. All were rejoicing with the increase in numbers, but repeatedly the note was sounded that now the churches must train and indoctrinate the new people and then put them to work.

It was pointed out that the Master first said make disciples, then baptize, and finally, teach "them to observe all things whatsoever I have commanded you." Preparation of materials in church membership training is our next important endeavor. The harvested grain must not be allowed to rot.

With our sights set on the salvation of a nation, we must recognize that eight thousand people are only one in ten thousand that need to be won. It means that if we reached eight thousand a year it would take ten thousand years. We mustn't piddle that way.

**W**hile we can we've got to do more. Let's get under the load while we can get somewhere and before the going gets hard. We are looking forward to this year's preaching mission, the new missionaries, and more funds to help strengthen the work.

# *I Contribute to Missions*

I am compelled to give to missions. If I did not, I should think that even the small means that I have would cry out unto me. I think that I would hear voices insistent say:

"Have ye not heard? hath it not been told you from the beginning? . . . The Lord is . . . not willing that any should perish. . . . Whosoever shall call on the name of the Lord shall be saved. . . . How then shall they call on him in whom they have not believed? and 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?"

I give out of deepest gratitude to enable those who can to go in my place. In doing so, I can project myself—my heart, my body, my brain—through my money which represents me. I cannot give much, but Jesus takes that little and multiplies it so that it works wonders.

Our Father needs my help. He is engaged in a great work, that of winning the world to himself. I am filled with awe and wonder that he needs and accepts my help.

In giving to missions through my church I become a part of God's total plan for the work of the gospel in all the world—God's hope for the world.—MRS. HAROLD O. SMITH, *approved Primary worker for Alabama.*

Christ said, "Go ye therefore, and teach all nations." His early disciples took this seriously. Can I accept his promises and ignore his commands?

It would be terribly inconvenient for me to go. Paul went preaching, but had to spend a part of his time in tentmaking in order to support himself.

In ancient times the farmer grew the wheat and reaped and winnowed it, and his wife ground it into flour and baked the bread. Now the bread

is baked a thousand miles from where the wheat is grown. A long line of persons take part in its production, but we get the loaf at less cost. Division of labor is more efficient; each man is set to work at the task for which he has special skill.

By co-operation with others through denominational boards, I can go into all the world without leaving home or losing a day from my job. I can preach the gospel on five continents and in more languages than were spoken at Pentecost.

By contributing to missions I identify myself with all those who labor for the coming of Christ's kingdom. That is a noble company to be in. The gift should not go without the giver. I must go with it in spirit and in prayer.—E. EMMET REID, *chairman of deacons, University Baptist Church, Baltimore, Maryland, and professor emeritus of chemistry, Johns Hopkins University.*

"When you know, you care; when you care, you share." This phrase tells why I contribute to missions.

You cannot be greatly burdened by something you know nothing about. So I have, throughout my Christian life, kept myself informed of Southern Baptist mission work by reading our mission magazines, mission study books, and through personal acquaintance with many of our noble missionaries.

I have seen the need not only for more consecrated Christian witnesses, but for more consecrated Christian contributors of tithes and offerings to claim the blessing which God promised in Malachi 3:10.

There is a disposition on the part of the average individual to regard everything he possesses as definitely his own; but as Christians, and in the light of God's Word, we know this is not true (1 Corinthians 4:7). There

can be no greater investment than helping to extend God's kingdom. No Christian should deprive himself of this greatest of privileges.

Missions is our mission. We were saved to serve. Whether at home as a member of W.M.S., a missionary on the foreign field or in the homeland, our responsibility for taking the gospel to all the people in all the world is exactly the same. "Go ye," "Ye are my witnesses," "Be ye doers of the word," are personal commands to every follower of Christ.

If every Baptist minister placed the emphasis on missions that my pastor, Dr. H. H. Hobbs of First Baptist Church, Oklahoma City, does, if every Baptist woman could attend the Woman's Missionary Union and Business Woman's Circle conferences at Ridgecrest, if every Baptist could have attended the Baptist World Alliance in Cleveland last year and heard our Christian friends from around the world tell what our missionaries and our Christ mean to them, then they, too, would have caught anew the vision of what our combined gifts and prayers could mean in lifting up a living Saviour to a dying world.—MRS. A. B. COCKRELL, *former president W.M.U., First Baptist Church, Oklahoma City.*

It is not easy to sit down and isolate the reasons why I give to the support of our Southern Baptist mission program, because from the time that I found the saving power of the Lord Jesus sufficient to cleanse my heart of sin, I have counted it a privilege to share with him in his cause.

I am in debt to Southern Baptist missionary efforts. If it had not been for the work of Baptists in the South from the earliest days of our nation's history, I might never have found the message of the true gospel in its power.

Because I believe that our denomination is true to the gospel of Christ,

and because it is dependent upon its membership for support, I believe that I should limit my major support to the channel of our denomination.

This is not because I feel that our denomination is the only force doing good for God, but because it is dependent on me, and I am in debt to its missionary efforts. Paul said, "I am debtor both to the Greeks, and to the barbarians," because he knew the way of life, while they did not.

When I give I go. The command is to "go." Is it true, that because I cannot go in body that I cannot go in spirit? No. If my husband and I take the money for which we have given our time, energies, and talents to earn and give it to God through missions, wherever Southern Baptists go, we will be going, too.

But perhaps the greatest reason I give to missions is because there is no hope for the darkness of the world unless the world comes to know the Saviour. Those without the message of the gospel in their hearts are lost. If I do not give all that I can and do all I can, God's word tells me that their blood will be on my hands. I want to relieve my responsibility, but more than that, I want to co-operate in saving souls from death.—Mrs. W. J. STILLER, *Dunn's Mt. Baptist Church, Salisbury, North Carolina.*

**I** believe the Bible, the original missionary book. Jesus Christ was and is the Missionary Supreme. Christ, our Saviour, gave us our orders, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

My father and mother were truly missionary Baptists and taught me that the Bible means carry and send the "Good News." I love Christ and want to thank him for all the wonderful blessings he has been pouring upon me every day of my life.

I want to invest in a paying proposition. My salvation was a free gift from God through my faith in the shed blood of Jesus Christ. But my reward is absolutely dependent upon the amount I invest (what I do and what I give) to advance the program of Jesus on earth.

I want to be rich, and Jesus says if

I will lay up treasure (money and service) in Heaven that it will pay one hundred fold—that's 10,000 per cent! How about that? (Credit for this idea must go to Dr. E. V. Pierce in his wonderful book, *The Supreme Beatitude.*)

In the beginning of my Christian life I was not a tither. Often when time for giving came, most of the money had already been spent on myself and the family. Then I decided to start tithing, so I got another purse and began to put ten cents out of every dollar made into God's purse. I have never made "big money," but since beginning tithing there has always been some money in God's purse to give to his cause.

—Roberts



Potential builder or destroyer?  
It all depends on Christian giving.

In chapter one of Dr. Pierce's book, this statement occurs: "The Presbyterian department of stewardship has estimated that more than \$750,000,000 has been spent in various ways on dogs annually." When I read that statement several years ago, my record book showed that my pack of Beagle hounds that year cost about \$180 to keep.

I decided to give an equal amount in addition to the tithe already given. Since adopting this plan I get a bigger kick out of rabbit hunting with the Beagles. Though seventy-three years old now, I am happy in giving fifteen per cent of my income.—H. V. SCARBOROUGH, *layman, Hayes Barton Baptist Church, Raleigh, North Carolina.*

**I** believe Jesus meant me when he said, "Lovest thou me? . . . Feed my lambs. . . . Feed my sheep." Because I

love Jesus, because I want to show my love for him and be an obedient child, I will do my best to feed his sheep.

Scattered throughout God's great universe, millions of his sheep are hungry—hungry physically and spiritually.

I wonder how many of us have known the gnawing pains of hunger? Perhaps a great many have, but not for long. Yet there are countless thousands who have never known what it is like to be fully fed, many have lived to old age and died without ever having had one square meal.

No doubt there were some who this past Easter refused to attend the church services in memory of our Lord's resurrection, because they had no new clothes. Yet millions of Christ's sheep have never had enough clothing, old or new, to clothe properly their bodies.

Many, many more do not even know there is an Easter. They are hungry for the Christ we know; but some do not even know they are hungry for him. So busy are they with their pagan gods, they do not know that the gnawing hunger in their hearts can only be fed by our Saviour, Jesus Christ. Others in our homeland have never taken time nor thought to finding the peace of heart and mind that Jesus offers them.

May love for Christ so fill each of our hearts that when Jesus says, "Lovest thou me?" we will answer him by doing the things he tells us to do either by giving ourselves, our money, or both, to his service.—Mrs. R. A. STRIPLING, *Forest Park Baptist Church, Joplin, Missouri.*

**"F**or God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

It is a world that God loves; and when we acknowledge his love and abundance of blessings to us here in America, we surely should be overflowing for him and a channel through whom he can present salvation to the lost of the world.

Many have left home and loved ones to go to the uttermost parts of the world and into the highways and byways here at home. It thrills my soul to have a part in his ministry through prayer and dedication of

(Please turn to page 32)



This Portuguese language school is operated by the Presbyterian Mission. The course of study continues for twelve months and involves classroom work, private instruction, and intensive personal study.



These Baptist missionary students are on way to class. They are (left to right) Gene Wise, Mrs. Boyd O'Neal, H. W. Fite, Jr., O'Neal, Charles Compton, H. O. Headrick, Lester Bell, Joe Carlson, and J. S. Oliver.



Language study means constant practice. Here studying together are (left to right) Mrs. Adrian Blankenship, Mr. Blankenship, H. O. Headrick, Mrs. Charles Compton, and Mrs. Headrick.



Campinas, a modern, thriving city in the state of São Paulo in South Brazil, is the location of a language school where Southern Baptist missionaries, along with those of other denominations, spend their first year in Brazil in concentrated study of Portuguese.

## Recruits for Brazil

By Fon Ecofield, Jr.

A few miles south of Campinas is an American settlement dating back to the days of the War Between the States. It was in answer to an invitation from the settlers there that B. Bagby went out in 1881 to begin the work of Southern Baptists in B. Strong Baptist churches are now at work in the area.

Major problems have been solved because the Presbyterian Mission has made its facilities for language study available to our missionaries. A year's intensive training equips the mission for practical service in places of full responsibility. The students live in the city and have daily contacts with people who speak only Portuguese.



Edgar F. Hallock (left), veteran missionary and member of the Mission's language committee, converses with Milton Daugherty, director of the school, and Lester Bell, president of the Baptist student group.

Recording equipment is an important part of language study. Here the students are H. O. Headrick, Boyd O'Neal, Gene Wise, and Lester Bell.



H. W. Fite, Jr., studies with a private teacher in the school. Each student gets private as well as classroom instruction.





# EDITORIALS

## *Promoting the Cooperative Program*

"Should denominational agencies and institutions share the responsibility of promoting the Cooperative Program?" There is only one possible answer to that question and that is "yes."

There is another question which should be asked because it is equally as pertinent: What is the Cooperative Program? Briefly (and somewhat inadequately), it is the Southern Baptist plan for promoting and supporting, on an equitable basis, the causes we have approved as parts of our denominational program.

The best way to promote the Cooperative Program is to dramatize and personalize the causes embraced in the Cooperative Program. This task cannot be delegated to the Executive Committee or anyone else. It is the responsibility primarily of the agency in question.

When needs are presented our people respond. They respond much more readily to needs than out of a sense of loyalty to the Cooperative Program as such. Most of our people do not give to a program. They give to preach the gospel to lost sinners at home and abroad; to educate theological students who will become the spiritual leaders of their own people; to educate boys and girls in an atmosphere in which it is easy for them to accept Christ and be instructed in biblical truth; to publish tracts, books, program materials, Bibles, testaments, and gospel portions; and to minister to broken bodies and minds through missionary doctors and nurses.

The Foreign Mission Board does not know how to promote the Cooperative Program without promoting foreign missions. Nor do we see how anyone can promote foreign missions without, at the same time, promoting the Cooperative Program.

It is true that all Southern Baptists are not interested in all of the causes represented in the Cooperative Program. One man, for example, may give to the Cooperative Program because of his very great interest in his state's Baptist college. All other causes, including foreign missions, benefit even though the college is his primary concern. Another man may give to the Cooperative Program because his primary concern is foreign missions. All other causes benefit from his specific interest.

Before the Advance Program was launched, no funds were in sight for the kind of program Southern Baptists were demanding for the Foreign Mission Board. The Board's income through the Cooperative Program in 1948 actually decreased. The Board,

through the state papers and at considerable cost, ran a series of eight advertisements. Planned under the general title of "You and the Future of Missions," they were designed to focus attention upon dreams which Southern Baptists could make come true by continuing to give through the Cooperative Program.

One of the most dramatic and determinative incidents in recent Southern Baptist history occurred two or three years ago during a meeting of the Executive Committee. The Finance Committee of the Executive Committee was wrestling with a difficult problem. They were exploring ways and means to finance the Foreign Mission Board's program of advance. Several proposals had been made, but only two appeared to be worthy of consideration. Should the Advance Program be financed through the Cooperative Program or by a special emergency offering?

After extended discussion, one of the state secretaries suddenly turned to Dr. M. Theron Rankin and asked him which he thought was preferable. Without a moment's hesitation Dr. Rankin replied that it would be better to finance advance through the Cooperative Program, because such a course would strengthen the home base also. The Committee reached that same conclusion without further delay. The Foreign Mission Board, through its executive secretary, was promoting the Cooperative Program!

What, specifically, does the Foreign Mission Board do to promote the Cooperative Program?

1. It contributes to the promotion of the Cooperative Program through the amounts deducted on the state level, before distribution is made, for administration, promotion, publicity, et cetera. If your state, for example, retains sixty per cent of Cooperative Program receipts for state purposes, forty per cent is sent on to Southwide causes. Southwide causes, therefore, share to the extent of forty per cent in deductions made before funds are distributed. Since the Foreign Mission Board receives approximately half of the forty per cent, it contributes about twenty per cent of the amount deducted by your state before distribution is made.

2. The Board's members and secretaries magnify the Cooperative Program in making addresses, conducting personal conferences, writing articles for publications, and in participating in the promotion conferences and regular meetings of the Executive Committee. They do this by conviction because they believe in it as a plan of action.

3. The Board maintains a department of missionary education and promotion. This department has a staff of eighteen capable and devoted workers who pro-

mote the Cooperative Program directly or indirectly by emphasizing foreign missions on a year-round basis.

4. The Board, through this department, publishes *The Commission*, Southern Baptist world journal. It sends the *World Digest* to pastors and denominational leaders without charge. It is developing a very effective program of visual education through the production of films, filmstrips, and slides. It spends \$9,000 a year on news releases and advertising in the state papers.

It co-operates with the Sunday School Board in publishing seven or eight mission study books each year. It prepares and distributes approximately 800,000 pamphlets on various aspects of our denominational program as it relates to foreign missions. Moreover, it co-operates with the Home Mission Board and the state mission boards in a program of church schools of missions which encourages the support of all mission causes directly through the Cooperative Program.

*The Commission* has been calling attention to the Cooperative Program repeatedly since January, 1951, by means of a promotional page on the inside front cover. In January, for example, the promotion page pointed out that an intelligent Southern Baptist either knows or asks questions about the local church budget, the Cooperative Program in his state, and the Cooperative Program in the Southern Baptist Convention. The May issue carried an analysis of the 1951 proposed division of capital needs funds and the 1952 proposed convention budget.

This publication has been calling attention over and over again to the fact that \$300,000 more must be raised in 1951 than in 1950 to assure the Foreign Mission Board the same income from Cooperative Program receipts. This kind of promotion benefits every cause represented in the Cooperative Program. In fact, it amounts to direct promotion of the two new seminaries, with indirect emphasis upon foreign missions.

Editorially, *The Commission* has attempted to promote and explain the Cooperative Program through a series of editorials as follows: January, "Know Your Financial Program"; February, "Solution: More Money"; April, "Gifts, Church Property, Indebtedness"; and May, "Personnel and Income."

When the Cooperative Program came into existence more than twenty-five years ago the Foreign Mission Board pledged its support to the plan. That pledge has not been abrogated.

## **Baptist World Alliance**

The Executive Committee of the Baptist World Alliance held its most recent meeting in Washington, D.C., April 25 and 26. The meeting was well attended and was remarkably representative, despite the fact

that several committee members were represented by proxies.

Dr. F. Townley Lord, president, presided with singular grace, efficiency, and good humor. The effective work of Dr. Arnold T. Ohrn, general secretary, was apparent in many ways, both from the standpoint of arrangements for the meeting and the actual proceedings. Robert S. Denny, chairman of the Youth Committee, reported for Joel Sorenson, youth secretary. Mrs. George R. Martin, chairman, Women's Committee, and R. Paul Caudill, chairman, Relief Committee, briefed members of the Executive Committee on developments in their areas since the meeting of the Cleveland Congress.

A Southern Baptist can look upon the contribution which is being made to the Baptist World Alliance by the Southern Baptist Convention with pardonable pride. This is true from the standpoint of leadership personnel, financial support, and contributions to relief.

The report of George B. Fraser, Western Hemisphere treasurer, pointed out that only thirteen Baptist bodies had contributed to the support of the Alliance within the past year. One of these gifts was quite small, although it did represent a great deal of sacrifice on the part of a group of persecuted Baptists in an un-named section of the world.

It would appear from Mr. Fraser's report that, if the Alliance is to be completely democratic, all or virtually all Baptist bodies represented in the membership should contribute to its support. Extensive plans for projects now in process of development will call for considerably larger sums than are immediately in view. The Baptist World Alliance will be a world alliance in name only if all of its support derives from a relatively small number of the bodies represented in its membership. This point was given emphasis by Duke K. McCall in brief remarks addressed to the committee.

Dr. C. Oscar Johnson, immediate past president, attended the Executive Committee meeting. He continues to exert a potent, constructive influence upon the affairs of the Alliance.

## **Correction**

The editors were as amazed as you were when you learned from one of the picture captions in the June issue that Dr. Robert G. Lee was president of the Southern Baptist "Church."

A typesetter whose background is not Southern Baptist "reverted to type" and inadvertently changed the copy to read "Southern Baptist Church" instead of "Southern Baptist Convention."

If "to err is human," as Pope suggested in his *Essay on Criticism*, then there is strong probability that this will not be the last time our humanity (and the typesetter's) will be on display.



# STUDY for SERVICE

By Mary Louise Medling

**T**o the new missionary arriving at last on the chosen field of service after long years of preparation, it is somewhat frustrating to be told, "Now you must understand that at first—the first two years, in fact—it is your task to study and master as much as possible the language of the people you have come to serve."

To see needs all around and be so busy doing something else that nothing can be done to help! In our case, we were particularly anxious to start right in; because, just when we were ready to come in the first place, the war came and we waited eight years! But as time went on we realized that, even though the *main* task the first two years is language study, there are many, many ways in which a new missionary, even while yet in language school, can serve.

After our appointment in April, 1946, we said good-bye to our families and moved to California, where we could have access to the Japanese language studies offered in the Extension Department of the University of California. At that time families with small children were not permitted to enter Japan. We entered for the June term in 1946 and were there until October, 1947.

The Japanese language is not easy, and we agree heartily with everyone we have heard remark, "It is the most difficult study I have ever tried to master." And master it we must, because how can anyone ever expect to tell the wonderful story of Christ unless he learns the way to express it

in the tongue the people understand? As we studied there were many discouragements, and often we were ready to give up in despair. But always when times were hardest, we felt the presence and the power of the Lord.

How vivid the memory of those days! Mr. Medling started one term ahead of me. Our youngest child was too small for me to go. And well do I remember the early breakfasts in order to make an eight o'clock class at the University, an hour away by bus. After four hours in the classroom, it was home again for a quick lunch and back to studying for the next day's lessons. A brief recess for supper, and then until late at night again trying to grasp the principles of this new language in which we must learn to express ourselves.

**I**n the beginning when it was the very hardest, we often asked over and over again, "Will we ever, ever be able to make the message understood

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Language study—desperation and perspiration. We wrestle with it, weep over it, despair of it, pray about it—and gradually we learn it.—REBEKAH SUE JACKSON (MRS. BEVERLY PAUL) EMANUEL.

If there is a large migration of Japanese to Texas, it will be Hazel's fault. In class the other day when she was asked about the rainfall in Texas, she said it rained flowers and fifty yen notes!—LESLIE WATSON.

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in this tongue?" And, "Have we been away from formal study too long to attempt such a difficult study as this?"

During that first term when I did not go to school, I went back to our bedroom every morning after the rush and on my knees asked God to do what seemed to us the impossible and give us the words we needed to carry his message.

At long last the ban on families with small children entering Japan was lifted and we applied for our passport and began those final preparations before sailing. And on October 10, 1947, our dream of more than fifteen years was realized when we boarded the Marine Swallow, bound for Japan and China.

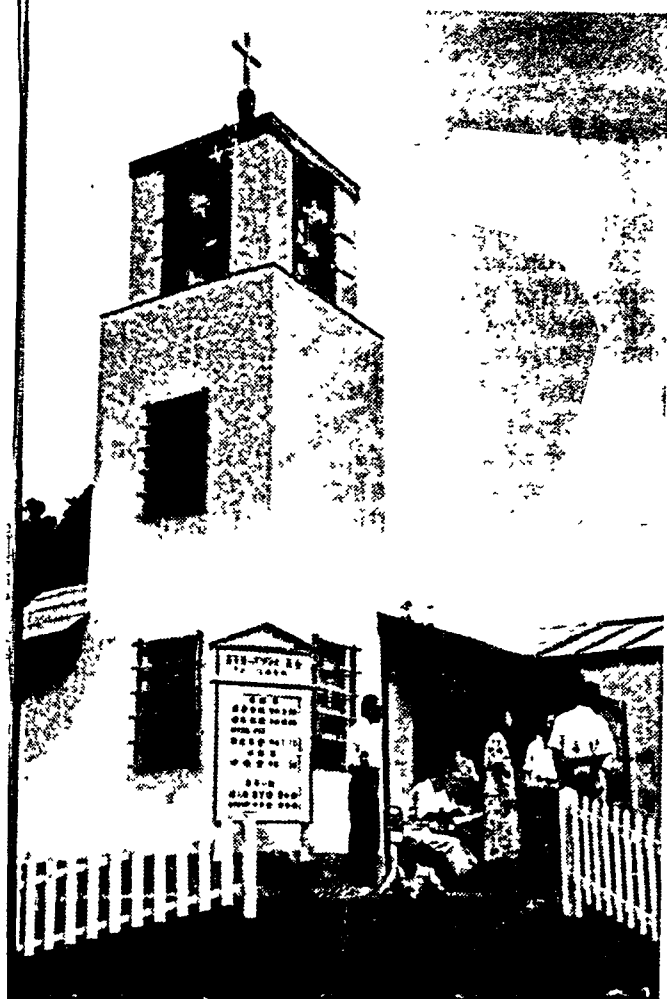
The very first day we set foot on Japanese soil we were taken to our new home, a Japanese-style house on the outskirts of Tokyo. The first adjustments were many, getting used to a Japanese house being one among them. In such a house one always removes his shoes; and it was winter, and we had very little heat.

Another was the bath, which to us was quite interesting. The tub was round and deep, made of cast-iron, and set into the concrete floor in such a way that a fire could be built directly under the tub.

**T**he water, when ready, is almost boiling hot; therefore, a round board is in the tub to stand on to keep from "frying" while bathing. We heard, but never did experience, how various ones had suffered who had let the board loose from the bottom to bob up and let the feet of the person go directly against the iron pot which was over the fire. It was also hard for us to convince the maid that the water was quite hot enough (we added cold usually) and that it was unnecessary to stoke the fire while we were in the tub (the Japanese do).

Those first adjustments were many, and it takes too long to tell; but I believe the hardest of all was to hear people talking and not be able to understand what they were saying.

From the first we had to use what little Japanese we knew, because no one within miles of us spoke English. The woman we had hired to help in the home also spoke no English, and she told us later that every day when the daily tasks were finished and she retired to her room, she would ponder what we had said and wonder what



Sunday school outgrew the Medling home, but this church on a nearby corner was finished and dedicated in August, 1949.



This girl, receiving baptism in the Tamagawa River, is one of a family of six who accepted Christ. Until the Medlings opened services in their home, the gospel had never been preached in Tamagawa.



The Sunday school had to move into the yard. On a typical Sunday as many as four hundred were contacted. The white sheets have songs on them large enough for all to read.

in the world we could possibly mean by what we said!

Even while we were arranging language study schedules, our service began. Guests began coming for various reasons, and in talking to them we often had an opportunity to witness.

Two days after we landed Mr. Medling got on the street car to go into Tokyo. The man opposite him started a conversation and before the two parted, the man had taken our address and said he would call at our house. This he did; and later when we started having services in our home, he came and was led to Christ. He is now a deacon in the church. He has a daughter, baptized the same day he was, who is now a trained Christian kindergarten teacher.

At first our language was too limited to teach in Japanese so we served by teaching English Bible classes. Most Japanese students study English in school, so are glad of an opportunity to hear English in any form from the lips of an English-speaking person.

Another way we found to serve was

in the use of our home as a meeting place. The pastor of the former Nishi Sugamo Church had no place to hold services after his house of worship was destroyed; and so he did the preaching for the services in our home and his children taught the Sunday school. Every Sunday after the morning worship services, Mr. Medling taught an English Bible class. Many of the students came with only the desire to study English, but while studying the English Bible, they were saved and joined the church.

The meetings in the home grew from twenty-two the first Sunday we met in November, 1947, to near four hundred. The work developed to the point where the church could be organized, with the former Nishi Sugamo members as a nucleus. The months went by and in April of the following year a great wave of conversions began.

Some Sundays as many as seven were saved. Baptismal services were held often in the nearby Tamagawa River. A Y.W.A., Sunbeam Band, a W.M.F., and a G.A. were organized. The young men also organized, calling

themselves the Y.M.A. The young people, eager to work, witnessed to their friends at school and gave out tracts and Bibles.

The meetings were held in our home from November, 1947, until August, 1949, when the church building on a nearby corner was completed and dedicated.

When we were experiencing these things, we were happy to know that even though our main duty was language study, there were ways in which we could serve. And God is faithful today even as he was in Bible times, because he took the little that we could do and multiplied it to his glory even as he multiplied the loaves by the sea in far-off Galilee.

I cannot close this without telling you that out of that first English Bible class group, three students are now preparing to preach the good news. What more could we ask? For even though we study until our dying day (we expect to do just that), we can never, never speak it like nationals. But if we can lead them to Christ and if they catch his vision, then they will lead their own people to Christ.

# EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD

## *Fiercely Independent Moslems Don't Want "Infidel" Religion*

*Ajloun, Jordan*

For the children, Arabia has been a great adventure and they have found many new friends, both among the mission children and the Arab children of whom there are so many constantly around our gate.



Lorne E. Brown

I made a trip with Mrs. Harold Storm, who has spent many years in Arabia, to the southwestern part of Arabia in an effort to find an opening there for our mission. It was an all-out effort, but unfortunately did not yield the results we had hoped for. Our medicine they want, but not our gospel—even in small quantities.

While on the trip I met a very good friend of ours. He had spent many hours in our home in Bahrain, after recovering from a serious illness in the American Mission Hospital. He was very interested in the Bible and the things of Christ, if not actually a secret believer.

He was very gracious to me in a typical Arab manner, yet, Moslem feeling was so strong that he feared even to invite me to his home (a grave discourtesy for an Arab) and was reluctant to be seen with me in the market place. Although in Bahrain he was relatively open about his interest in Christianity, there in his own country he must let no one suspect he has anything but contempt for the "infidel" religion.

This land is a fabulous fairy-land, far from the tensions and rush of the modern world. Life goes on at leisurely pace in the dusty market place. A heavily-veiled housewife may wrangle for hours with the merchant over the price of a half pound of dates or tea, but no one worries about the atomic bomb, for few have even heard of it. The rich live in marvelous palaces of six or seven stories and the poor in mud hovels or caves on the hillside.

They are fiercely independent, elaborately courteous. They are entirely ignorant of all that we Westerners value, yet marvelously well informed in the ways of the desert and the words of the Koran.

Now we are packing again. This time to move to Ajloun, Jordan, to the new Southern Baptist hospital recently acquired from an independent board in England. I made two short visits to Ajloun last summer when the Board was considering accepting this new field of responsi-

bility. I found a wonderful work being done, both evangelistically and medically.

Ajloun is in the mountains east of the Jordan, in the old Ramoth-Gilead district. From a nearby mountain can be seen the Jordan River, the Sea of Galilee, and Mt. Hermon. The population is predominantly Moslem with some nominal Christians, mostly Greek and Roman Catholic. The hospital is the only mission hospital in the country and the only evangelical mission in that area of Jordan. Our address will be: Gilead Mission Hospital, Ajloun, Jordan.

## *Sense of Humor Saves New Missionaries From Despair*

*Tokyo, Japan*

We moved into our apartment the first of this month. It is a Japanese style house with three rooms and bath over the Jordan Press (the Baptist Publishing House for Japan). The whole east side is sliding glass doors. The inside sliding doors are of paper and called "fusuma."



Leslie Watson

The floor is covered with straw mats called "tatami" which are six feet long, three feet wide and three inches thick. In Japan the size of a room is measured by the number of tatami, not by square feet. We have eight tatami in our living room and six in our bed room.

Language study is still our main effort. Many of the words sound alike to us and it takes a sense of humor to keep going.

One afternoon we went for a walk in our neighborhood and visited a Shinto shrine. We saw an old woman bring a tea kettle of boiling water and food offerings. She bowed, poured the hot water over a stone in front of the shrine, set the food on a step, pulled the red and white streamers used for a bell rope three times to awaken the god and let him know she was there, bowed, paused a few minutes, and left. Our hearts ached for her and the vast multitude like her who do not know that man can have fellowship with a living, ever loving God.

On a recent Sunday afternoon we saw two girls and three boys baptized in the Tamagawa River. It was an awe inspiring sight to see the small group of joyful Christians standing on the bank singing, "O, Happy Day, That Fixed My Choice." Edwin Dozier was in the water and the young people stepped out to follow Christ in this most beautiful testimony of faith. A number of people who were out

walking stopped to watch and listen.

A wonderful opportunity has been opened for us. A Christian lady asked us to come into her home to teach the Bible. Her husband and children are not Christian and she is anxious for them to find Christ. The husband is a business manager of a large chemical plant and is anxious to learn conversational English. The lesson is taught in English and the lady translates it into Japanese.

Every Saturday night there are three to six men from the husband's office at the class. We are studying the gospel of John together.

## *Mission Hall Opened In Posadas, Argentina*

*Posadas, Argentina*

Perhaps the most significant project of this year is the opening of a fine, centrally-located mission hall in Posadas,



W. E. Craighead

Argentina. This is a thriving city just across the Alto Parana River from Encarnación. It is the capital of the province of Misiones. Two young men, a seminary summer student, and my former language teacher are working there under

my general supervision.

At first, the Catholics would only stand outside, but now a few of them are attending. There are a number of Russian Baptists in Posadas. The work among the young people and children is making some progress.

At our recent River Plate Russian Baptist Convention the president was ordained. He is pastor of the church in Obera, Misiones, and the only ordained minister in this province, where we have six churches and about five hundred Baptists.

At this convention the reaction of Russian Baptists to communism was expressed as follows: "The convention considers that the members of the churches in this association cannot seek to retain Soviet passports, and recommends to those that obtained them formerly to dispose of them. On the contrary, such persons ought not to be members of our churches."

## *Newest Work of Southern Baptists Grows Rapidly*

*Gatooma, Southern Rhodesia*

God is blessing the work here, and I

believe that we shall have a strong work in Rhodesia. There has never been a



Clyde J. Dotson

Baptist witness among these African people before, and we find that many are leaving other churches and coming to us, though we have never at any time encouraged this. We also have a number of people who are ready for baptism and shall be arranging for this at the time we dedicate our church building at Remuka. This building is more than half done, and the one at Ngezi is about half finished. Two others are being built now, one at Gwelo and the other at Que Que.

One of the greatest needs in Southern Rhodesia is a Bible school or seminary where we can train African pastors. There is not a single evangelical school in the whole colony. However, some of the missions have a few of their own men to whom they give Bible training.

A school centrally situated would draw students from Nyasaland, Portuguese East, which is practically closed to the gospel, and from Angola. It is the most centrally situated place in South Africa and I feel that as soon as we can get staff and buildings this should be done. Another great need is for trained young people's workers to begin Sunday school and Training Union work among the Africans.

I am getting things ready to go out to Sanyati Reserve where the government has granted us a hundred acres of land for a Baptist mission. We shall have six or seven thousand people within a few miles radius and many others across the Sanyati River as there is no other mission between us and the Zambezi River. I feel that we must later meet this challenge of opening work there, but I agree that it is wise to first get established in the area where we already have begun work.

Bulawayo and Salisbury are the most pressing needs, with Umtali next. However, we shall probably get established in Umtali before Salisbury as we have a large number of people there from Rusitu where I used to work. They attend the Methodist church now, because they have no other church. They would be coming to us as they are my own people, some of whom I baptized.

Bulawayo has 100,000 Africans, and I think should be our next step. We already have an African evangelist there, and there are about sixty families who meet with us. All the services are held outdoors, but we shall soon be moving in as the church buildings are completed.

We shall welcome the arrival of the Bowlins, and trust that we can have the other couples promised by the end of this year. This is a day of missionary ex-

pansion and unless we stake our claims now, we shall find many of the doors will close.

#### Youth Revival Results In Sixty-Six Decisions

##### Manila, Philippine Islands

We would like to share with you the joy, thrill, and blessings of the youth revival that we have had here in Manila.



Max E. Pettit

But before we tell you about it we will have to go back several months and give you the background of the work here in Manila. Ann and I moved to Manila along with the S. C. Jowers, the J. A. Abernathys, and Miss Theresa Anderson last September. On November 12 we opened our meeting place, the second floor of a

come interested in the Bible and in the church.

The youth revival began on Saturday, February 3, and continued through the following Saturday. Dr. Winston Crawley was our speaker and his messages were plain, to the point, and easily understood. And though he spoke in Mandarin, the national language of China, his messages were translated into the dialect of the majority of the Chinese people living in the Philippines. Jimmy Foster taught the young people many new choruses, and led the congregation to participate in inspiring song services. In all of the meetings we could feel God's spirit moving and working.

The attendance averaged about one hundred each night, and though this was not many, those who came were very interested and there was little disturbance during the meeting. The greatest thing about the meeting was the sixty-six who walked down the aisle carrying



Señor A. Gamarra and family have moved to Lima, Peru, where he is assisting in the opening of Baptist work. He is a graduate of the Baptist seminary in Buenos Aires, Argentina, and was formerly pastor in La Paz, Bolivia.

bank building in downtown Manila, with a week's revival.

Many of the members of the other Chinese churches came to wish us well in our beginning; and following the revival they returned to their respective churches, leaving those who were interested in our work. This small group has grown steadily.

Early in December, we invited to our home a group of the young people who had been helping us, along with some who were interested in our work. This party was followed by regular Saturday night meetings in the church for the young people. These people became the mainspring for our young peoples' work.

In January we began some English classes in which there was a lot of interest and we had more than eighty who registered. Many of this group have be-

their decision slips, signifying that they wanted to confess Christ as their Saviour, or wanted to have a closer walk with the Master.

Many of those who came expressed the desire to attend a class in doctrines which was planned to follow the revival. Other highlights of the meeting were the testimonies; an interpretation of "Christ at the Door," by Sallman; special music, "Were You There?"; with several crucifixion slides on the screen; and the film, "Ambassador for Christ."

We are happy about the results of the meeting and we want to thank the Lord and you for making it possible. Most of all we want to thank God for his working through you, through us, and in the hearts of the Chinese that made the revival a success and brought light to the darkened hearts.



*New Missionaries Serve  
Before Learning Language*

*Tokyo, Japan*

Our trip over was a delightful one. Traveling with us from San Francisco were two other Southern Baptist mission



Robert H.  
Culpepper

appointees for Japan, Leslie and Hazel Watson. Their little girl at the time of the trip was about eleven months old. She and Cathy had a wonderful time playing together. We had only ten hours in Honolulu, but those were delightful hours. We

were carried away with the beauty of this island paradise of the Pacific.

Right here we would like to say a word of praise concerning the Japanese Christians here who are serving as interpreters. They make it possible for us to bring the word of God to many with whom, without an interpreter, we would not be able to communicate. Many of them travel all of the way across the city to meet their appointments, and they do it without any material compensation.

We are very much impressed with the courtesy and the friendliness of the Japanese people. If they have any animosity at all in their hearts toward us, they certainly keep it well hidden.

When one comes from the Occident to the Orient, he is impressed with many new and strange things. Some of the scenes which we see every day are these: women (and sometimes men, too) carrying babies on their backs, papoose style; little stands out on the sidewalks which are put up every afternoon and taken down every night where men or women stand out in the cold trying to sell their wares; bicycles in abundance, many of them pulling loads which back in the States one would not try to move without a pick-up truck; automobiles driving on the left side of the street (after a while you become accustomed to it); automobiles driven by charcoal instead of gasoline; women dressed in brightly colored kimonos; men, women, and children wearing wooden shoes (getas) and oftentimes without any socks, even when there is snow on the ground.

More and more we are coming to believe that we have certainly come to the place where God wants us. Truly the fields are white unto harvest. When I left the States, I had thought that I would not get to preach any more for several years. That has not been the case. The first time I preached there were thirteen who came forward indicating that they wanted to become Christians, and that they were giving their lives to Christ.

Each Wednesday at noon I teach a Bible class to a group of workers at the Ministry of Finance building. Each Mon-

day Kay teaches a Bible class at a girl's college. My class is taught through an interpreter, but Kay's class is taught in English without an interpreter.

Continue to remember us in your prayers.

*Will Communism or Christianity  
Win Farm and Labor Classes?*

*Fukuoka, Japan*

Like the Japanese, we are learning to appreciate the sun. Japanese houses are planned to give the most sun to the rooms used most often, and since the warmth of the sun is the main heating system, it is no wonder that in their search for a god, ancient men worshipped the sun and made it the symbol of their nation.



Helen Hays  
(Mrs. George)

When we volunteered for mission work in Japan, we requested either school work or rural evangelism. Now to our complete satisfaction we find ourselves engaged in both.

This is exam week and graduation time in the schools of Japan, and George is happy to be on the "giving" end of examinations for a change. This week seven of our seminary students will be graduated and enter into full-time work. We cannot begin to fill the pulpits of the churches already established with this small class, but gradually we hope to be able to meet the demand for trained leadership among our people.

We are watching eagerly the erection of the seminary dormitory just across the lake from us. When we see the men excavating with hand picks, and women carrying the dirt away in wicker baskets, it seems like an endless task; but some of the concrete has already been poured for the foundation. We are looking forward to closer fellowship with students and

faculty when they come to the new building in the fall.

My English Bible class is certainly an inspiration to me. There is now an enrollment of twenty-seven, and most are very faithful in attendance. Two girls walk forty minutes each way to come to classes. During our discussion period the most faithful responded with questions that showed they were now more interested in learning about Christ than in English conversation.

One question was, "If I become a Christian there will be trouble in my home because we have always been Buddhist. What should I do?" How would you have answered that one? I asked if any of their parents had forbade their coming, but they said, "No, not as long as we are studying English, but if we become interested in the deeper things of Christianity, they will object." Then one boy opened up and told us just where we stand now:

"The people of Taguma Mura have heard about Christ and Christianity since you moved to this place last September. Now everyone in the village is talking about you and what you are doing here. During the war we were told that all foreigners, including missionaries, were spies, and it will be a long time before the people will fully trust you. Our people have all been Buddhists, but they are now very interested in Christianity. The children who attend the Saturday class for children are telling the stories and singing the songs at home.

"We young people wish that you would have a church in our village so that the older people could go sometimes. Then, too, if you have a kindergarten and other things for the children, the parents will become more interested. It will probably be a very long time before there are many Christians in our village, but gradually they will come to trust you and the seeds will begin to grow and produce."

(Please turn to page 32)



Attendance of the Sunday school at Encarnación, Paraguay, was 204 on the last day of a contest with the First Baptist Church, Asunción, Paraguay.

# The World's Peoples

**Bomber:** According to the Canadian paper, *Le Devoir*, Robert Lewis, the bombardier who pushed the button for the dropping of the atom bomb over Hiroshima, has entered a monastery. He has "lost his inner peace."

★ ★ ★

**Mexico City:** So rapidly have primary schools been built in Mexico during the past year that by order of the education minister no teacher will have more than fifty pupils. The reduction of over-large classes has long been an aim of the nation's educators, and the new move is hailed as a major step toward an eventual goal of small numbers in each room, with more help for each individual student.—*Worldover Press*

★ ★ ★

**Johannesburg:** The African Academy of Music now has 300 pupils, many of whom are so eager to learn that they have saved up to 50 pounds of hard-earned money to buy their own instruments. Lessons are cheap, and no charge is made for use of practice rooms. Besides the director, Don Barrigo, six European teachers teach any instrument from an oboe to a xylophone. Though jazz musicians earn good pay, at least half the students choose to study classical music. The Academy is the only one of its kind in the Union of South Africa.—*Worldover Press*

★ ★ ★

**Korea:** Two thousand South Korean soldiers have joined the Presbyterian and other Protestant churches in Korea since the beginning of the year, according to church officials in Pusan. Many of the converts were wounded soldiers who were given instruction in the Christian faith while undergoing hospital treatment.

★ ★ ★

**Teheran:** "Peasants Today, Landowners Tomorrow!" Thus the semi-official paper, *Ittelaat*, hailed a recent decision of the Shah that peasants on the Royal Estates receive full title to enough land for the support of their families. Land alone will hardly improve the condition of the impoverished peasants. Capital, implements, improved seed, modern methods, education and better health are just as necessary as land. For this reason plans are being worked out for a farmer's bank with large powers and ample capital. However, the Royal Estates are only a small part of feudal Iran, and peasants who have had their work planned for them for centuries



—*Religious News Service*

Prayers to bring peace and comfort to service men fighting in Korea have been composed by the children of Murray Hill Public School, Cleveland, Ohio. They will be included in a pocket-size booklet to be sent to Cleveland soldiers serving in Korea.

will not become independent farmers overnight. But Iran is on its way

★ ★ ★

**Song of Deliverance:** A Korean missionary tells how at the outbreak of the Korean conflict, when the American military authorities took charge of the prison at Seoul, they felt that they should provide the six hundred criminals with some chaplains. A vote was taken to determine the religious preference of the prisoners, and they were offered a choice of a Buddhist, Confucianist, Roman Catholic, or Protestant chaplain. Five hundred ninety-four voted for a Protestant chaplain. Upon inquiry as to the reason for this overwhelming choice, the reply was given, "We want religion with the Jesus song!"

★ ★ ★

**Abdullah Speaks:** King Abdullah of Hashemite Jordan has sent a message to Prime Minister Samir Rifa'ee Pasha asking the government and people to "remain faithful to religious teachings." He further urged, "The necessity to stand by religious teachings is now all the more imperative because Jordan has become a blessed country through the annexation of Jerusalem, which has been sanctified by the three religions." He also called upon government officials to refrain from liquor and gambling, and

proposed that the government ban the manufacture of intoxicating beverages.

★ ★ ★

**Jerusalem:** Anastas Hanania, Arab Christian leader, has been appointed foreign minister in the Jordan government by King Abdullah.

★ ★ ★

**Germany:** The German Evangelical Tent Mission, which was banned by the Nazi regime, will resume its activities this summer. Three big tents—one of them a gift from American Protestants—will tour such West German centers as Wiesbaden, Mannheim, Heidelberg, Stuttgart, Wuerzburg, and Osnabrueck, as well as parts of the Soviet Zone. The tents have a total capacity of 3,200 persons.

★ ★ ★

**Hungary:** Celebrations marking the 1900th anniversary of the Apostle Paul's arrival in Europe have been approved by the Ecumenical Committee of the Hungarian Protestant Churches. The celebrations will be held coincident with Reformation Day observances in October.

★ ★ ★

**Martyrs:** Four hundred and eighty native pastors, Protestant and Roman Catholic, have "vanished" under the North Korean regime, according to Religious News Service. The report was made by Dr. Edward Adams, Presbyterian field secretary in Korea, en route to that country after a visit to the United States. "Children were told not to attend Sunday school," Dr. Adams said. "They seemed far more concerned with the children than with the old people."

★ ★ ★

**Seminaries:** Baptists of Norway, with the help of American Baptists, have acquired a fine piece of property on the outskirts of Oslo to be used for a theological seminary. National Finnish Baptists, with help from the American Baptist Convention, have purchased a house for their theological school in Vasa.

★ ★ ★

**Scriptures:** Distribution of the Scriptures in 1950 by the American Bible Society totaled 11,056,584 volumes—an increase of more than twenty-five per cent over the previous year, it was reported at the Society's 135th annual meeting.

★ ★ ★

**Gifts:** Disciples of Christ churches have been urged to increase by fifty per cent their contributions to the denomination's state and national agencies and colleges.



# New Appointees

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

Appointed April 10, 1951



## HAIRSTON, MARTHA ELIZABETH

b. Warren, Ark., Aug. 18, 1920; ed. Ouachita College, Arkadelphia, A.B., 1943; Tulane University School of Social Work, 1944-45; W.M.U.T.S., Louisville, M.R.E., 1950. Teacher, public schools, Heber Springs, Ark., 1940-41; instructor and assistant librarian, Ouachita College, 1943-44; Arkansas Department of Public Welfare, 1945-50; instructor of social work, W.M.U.T.S. (part-time), 1948-50; social work instructor and field work director, W.M.U.T.S., 1950-present. Appointed for Brazil, April, 1951. Permanent address: c/o E. R. Hairston, Warren, Ark.

**BRAZIL**

## JACKSON, WILLIAM H., JR.

b. Fort Worth, Tex., April 23, 1924; ed. Hardin-Simmons University, Abilene, B.A., 1943; S.W.B.T.S., B.D., 1951. Air Force pilot, 1942-46; pastor, Golan Baptist Church (half-time), 1946-48; pastor, Hilger Baptist Church (half-time), 1948-49; pastor, Pasadena Heights Baptist Church, Mineral Wells, Tex., 1949-50. Appointed for Japan, April, 1951. m. Doris Shirley, May 31, 1947. Permanent address: 2958 Hickory St., Abilene, Tex.



## JACKSON, DORIS SHIRLEY

(Mrs. William H., Jr.)

b. Anson, Tex., April 27, 1923; ed. Hardin-Simmons University, Abilene, B.A., 1946; S.W.B.T.S., 1948-49. Secretary-typist, Jones County Abstract Office and Draft Board, Anson, 1942; part-time bank clerk and bookkeeper, 1942-43; part-time secretary, for Rhodes Drilling Co., Abilene, 1944-45; part-time B.S.U. secretary, Hardin-Simmons University, 1945-46; financial secretary, University Baptist Church, Abilene, 1945-48. Appointed for Japan, April, 1951. m. William H. Jackson, Jr., May 31, 1947. Children: Billy, 1948.

**JAPAN**



## JOHNSON, JOHNNI (BETTY JANE)

b. Huntington, W.Va., Sept. 12, 1922; ed. Ashland Junior College, Ashland, Ky., 1941-43; Georgetown College, A.B., 1945; W.M.U.T.S., 1947-48; W.M.U.T.S., M.R.E., 1951. Local operator, toll operator, Ashland Telephone Co., 1940-41; secretary to dean, registrar, Ashland Junior College, 1941-43; secretary to president, Georgetown College, 1943-46; personnel department, Foreign Mission Board, 1946-47; assistant editor *The Baptist Student*, Sunday School Board, Nashville, Tenn., 1948-50. Appointed for Japan, April, 1951. Permanent address: 308-24th Street, Ashland, Ky.

**JAPAN**



## LANE, LEONARD GUY

b. Clovis, New Mexico, Jan. 13, 1925; ed. Eastern New Mexico University, Portales, B.A., 1948; Golden Gate Seminary, Berkeley, Calif., B.D., 1951. Stock-room boy, Safeway Grocery Store, Clovis, 1940-42; salesman, J. C. Penney Co., Clovis, 1942-43; junior clerk typist, U.S. Corps of Engineers, Clovis, 1943-44; pastor, St. Vrain Baptist Church, N.M., 1943-45; pastor, Forrest Baptist Church, N.M., 1945-46; pastor, Floyd Baptist Church, N.M., 1946-48; student secretary, Eastern New Mexico University, Baptist Convention of N.M., 1946-48; summer worker, Home Mission Board, pastor, Baptist Mission, Soledad, Calif., 1948-49; pastor, Twin Peaks Baptist Church, San Francisco, 1949-50. Appointed for Africa, April, 1951. m. Daisy Marie Brannan, April 28, 1946. Permanent address: c/o A. C. Brannan, Route 2, Box 279, Abilene, Texas.

## LANE, DAISY MARIE BRANNAN

(Mrs. Leonard)

b. Abilene, Tex., March 24, 1924; ed. El Paso Technical Institute, 1941-42; S.W.B.T.S., 1945; Eastern New Mexico College, Portales, 1945-47; typist-clerk, Mountain States Telephone and Telegraph Co., El Paso, 1942-45; summer worker, Home Mission Board (2 months), 1945; teacher, public schools of Floyd, N.M., 1947-48; summer worker, Home Mission Board (2 months), 1948; typist, credit department, A. Schilling and Co., San Francisco, 1948; bookkeeping machine operator, State Farm Auto Insurance, Berkeley, Calif., 1949-51. Appointed for Africa, April, 1951. m. Leonard Guy Lane, April 28, 1946. Children: none.

**JAPAN**





**ORR, DONALD LEROY**

b. Hot Springs, Ark., Oct. 2, 1921; ed. Ouachita College, Arkadelphia, Ark., B.A., 1942; S.W.B.T.S., B.S.M., 1951. Assistant cook, Ouachita College, 1939-40; college bus driver and truck driver, 1940-42; music and educational director, First Baptist Church, England, Ark., 1942; fighter pilot in U.S. Air Force, 1942-46; college bus driver, 1946-47; music director, West Side Baptist Church, Fort Worth, 1947-present. Appointed for Colombia, April, 1951. m. Violet Rogers, July 25, 1948. Permanent address: 647 Fifth Street, Hot Springs, Ark.

**ORR, VIOLET ROGERS  
(MRS. DONALD LEROY)**

b. Verden, Okla., July 21, 1925; ed. East Texas Baptist College, Marshall, 1942-44; Baylor University, Waco, B.A., 1946; S.W.B.T.S., B.S.M., 1950. Choir director, Seventh and James Baptist Church, Waco, 1946; teacher, junior high school, Baldwin Park, Calif., 1946-47; summer work, Home Mission Board, 1947; secretary to editor of *Braille Evangel*, 1947-49; secretary, student work office and other offices, S.W.B.T.S., 1948. Appointed for Colombia, April, 1951. m. Donald LeRoy Orr, July 25, 1948. Children: Randall Lee, 1951.

**COLOMBIA**



**PARKER, FRANKLIN CALVIN**

b. Apopka, Fla., Nov. 27, 1926; ed. Carson Newman College, Jefferson City, Tenn., B. S., 1948; S.W.B.T.S., B.D., 1951. Pastor's secretary and "apprentice," Seminole Heights Baptist Church, Tampa, Fla., 1943-44; mail carrier, Carson Newman College, 1944-45; Pvt. and Pfc., Infantry and A.S.T.P., Army of U.S., 1945-46; pastor, Hibbit Baptist Church, Dexter, Tex., 1948-present. Appointed for Japan, April, 1951. m. Harriett Hale, August 7, 1948. Permanent address: c/o Solitude Farm, Russellville, Tenn.

**PARKER, HARRIETT HALE  
(MRS. FRANKLIN CALVIN)**

b. Hamblen County, Tenn., Oct. 17, 1924; ed. Tennessee College for Women, 1942-43; Salem College, Winston-Salem, N.C., 1944-45; East Tennessee State College, Johnson City, 1945; Carson Newman College, B.S., 1948; S.W.B.T.S., M.R.E., 1950. Teacher, public schools of Hamblen County, 1945-46; summer worker, Illinois, for Home Mission Board, 1947. Appointed for Japan, April, 1951. m. Franklin Calvin Parker, Aug. 7, 1948. Children: Patsy Nell, 1950.

**JAPAN**



**WALKER, JACK EARL**

b. Kansas City, Mo., March 3, 1917; ed. Jacksonville Baptist College, 1934-36; Baylor University, Waco, A.B., 1938; S.B.T.S., 1938-39; Baylor University, 1940-41; Southwestern Medical College of the University of Texas, Dallas, 1946-50. Assistant to father in contracting business, Los Angeles, 1939-40; employee, Curtis Candy Co., Dallas, 1942; U.S. Navy, medical corpsman, 1942-45; laboratory technician, Baylor Hospital, 1945-46; intern, Baylor Hospital, 1950-present. Appointed for Nigeria, April, 1951. m. Sara Ella Cook, May 28, 1939. Permanent address: 824 Parkview Ave., Dallas, Tex.

**WALKER, SARAH ELLA COOK  
(MRS. JACK EARL)**

b. Dallas, Tex., Oct. 8, 1916; ed. Baylor University, A.B., 1938; W.M.U.T.S., 1938-39; nurse-clerk, Hillcrest Memorial Hospital, Waco, 1941-42; switchboard operator and secretary, Federal Underwriters Insurance Co., Dallas, 1942-43; office manager, secretary, accountant, Baylor Hospital, Dallas, 1944-51. m. Jack Earl Walker, May 28, 1939. Children: none.

**NIGERIA**



# Missionary Family Album

ABELL, Dr. and Mrs. J. C., Jr., sailed from New Orleans on April 25, for their field of service, Baptist Hospital, Ogbomosh, Nigeria, West Africa.

ABERNATHY, Rev. John A., has returned to Korea. His address is American Embassy, A.P.O. 59, c/o Postmaster, San Francisco, Calif.

BERRY, Rev. and Mrs. W. H., of South Brazil, have moved from Smackover, Ark., to 316 N. 21 St., Fort Smith, Ark.

BLANKENSHIP, Rev. and Mrs. A. E., have moved from Campinas, Brazil, to Caixa 98, Florianopolis, Santa Catarina, Brazil.

BOWLIN, Rev. and Mrs. R. T., have now reached their field of service and may be addressed: Box 87, Gatooma, Southern Rhodesia.

CONNER, Marie, of Formosa, is home on furlough, c/o Mrs. Lola Conner, Milan, Ga.

CRAWLEY, Rev. and Mrs. Winston, of the Philippine Islands, are home on furlough at 108 South End Blvd., Lufkin, Tex.

DOYLE, Rev. and Mrs. L. A., announce the birth of David Neal, April 7, at Belem, Brazil.

DURHAM, Rev. and Mrs. J. B., are permanently located at Baptist Boys'

High School, Oyo, Nigeria, West Africa.

EMANUEL, Rev. and Mrs. B. Paul, announce the birth of Paul Andrew on April 11, in Tokyo, Japan.

GALLOWAY, Rev. Edward D., of Thailand, has joined his family for furlough at Owenton, Ky.

GRAY, Elizabeth, of China, is home on furlough, c/o Dr. and Mrs. J. W. Gray, 126 Sanders St., Darlington, S. C.

HALTOM, Rev. and Mrs. W. E., have moved from Herbert St., to 2140 S. Bertania St., Honolulu, Hawaii.

HARRIS, Dr. and Mrs. C. E., of China, have moved from Carrier Mills, Ill., to Hargrove Clinic and Hospital, Oakdale, La.

HUNDLEY, Lillie, of China, has moved from W. 9th St., to 1311 W. 7th St., Plainview, Tex.

KING, Harriette, of China, is home on furlough at the home of Mrs. Joseph Lee, Landrum, S. C.

KIRK, Rev. and Mrs. James P., have moved from Rio de Janeiro, to Caixa Postal 207, Vitoria, Espirito Santo, Brazil.

LIDE, Rev. F. P., is moving from Louisville, Ky., to join his wife at Wake Forest, N.C., Box 223.

LOVEGREN, Mildred, of China, is home

on furlough at 3166 Gentilly Road, New Orleans, La.

MOORE, Dr. and Mrs. R. Cecil, of Chile, have moved from Waco, Tex., to 313 Gibbs Rd., Warrington, Fla.

MORRIS, Rev. and Mrs. Glenn, of China, may be addressed at Box 6252, Parkway Station, Jackson 9, Miss.

PARKER, Rev. and Mrs. Calvin, appointees to Japan, are now living at Solitude Farm, Russellville, Tenn.

ROBERSON, Rev. and Mrs. Cecil, have moved from Lagos, to Baptist Mission, Oyo, Nigeria, West Africa.

SCOGGIN, Rev. and Mrs. B. Elmo, have moved from Jerusalem to Box 34, Nazareth, Israel.

SHOEMAKE, Rev. and Mrs. Howard L., of Colombia, announce the birth of James Monroe, April 22, in Barranquilla.

SMITH, Hazel Irene, of Argentina, has moved from Berkeley, Calif., to 205 Bellview, Rt. 1, Woodward, Okla.

STANDLEY, Rev. and Mrs. Robert R., Jr., have changed from Caixa Postal 300, to Caixa Postal 764, Fortaleza, Ceara, Brazil.

SWENSON, Rev. and Mrs. Erhardt, have changed their address from General Urquiza 186 to Rivadavia 3476, Buenos Aires, Argentina.

TAYLOR, Fay, of China, is home on furlough at 245 S.W. 63d Ave., Miami, Fla.

WELLS, Grace, of China, is home on furlough at 34 Wright St., Sumter, S.C.

WOODWARD, Rev. and Mrs. Frank T., of Hawaii, are home on furlough at 7924 7th Ave., S., Birmingham 6, Ala.

## New Appointees *Continued*



LANE, DOROTHEA KATHERINE (DOTTIE)

b. Sturgis, Ky., Feb. 3, 1924; ed. Draughton's Business College, Paducah, Ky., 1941-42; Murray State College, B.S., 1948; S.W.B.T.S., M.R.E., 1951. Production clerk in war factory, 1942-44; teacher, public schools, Carruthersville, Mo., 1949-50. Appointed for Japan, April, 1951. Permanent address: 825 Johnson Street, Sturgis, Ky.

JAPAN

## Special Appointee

Appointed March 8, 1951

RUMPHOL, MRS. RUTH MYRTLE

b. Augusta, Wisconsin, Feb. 24, 1911; ed. Eau Claire State Teacher's College, 1929-31; Kahler Hospitals School of Nursing, Rochester, Minn., R.N., 1949. U.S. Navy Hospital Corps, Phm3c, 1943-45; head nurse, Worrall Hospital, Rochester, 1949-50; supervisor, ear, nose, throat floor, Worrall Hospital, Rochester, 1950-51. Approved as a special appointee for Nigeria, March, 1951. Permanent American address: 1524 Highland Avenue, Eau Claire, Wis.

NIGERIA



# TOOLS for Missionary Education

## 1951 Missions Study Theme: Latin America

By Genevieve Greer

**A**uthors of the foreign missions study series for this fall have all lived in Latin America. They know well the countries, the people, and the mission work about which they write. Here are some glimpses inside the books, all of which will be on sale August 1 at the Baptist Book Store serving your state. (See the Book Review section for secular books with a Latin American setting.)

*Pilgrimage to Spanish America*, by Everett Gill, Jr. (Adult): Dr. Gill covers all of the Spanish American countries in which Southern Baptists have missionaries. The book is primarily for adult study classes, but is also essential background material for teachers of the whole Latin American series.

Over the Camino Real, historic Royal Road of Spanish colonial days, Dr. Gill takes his readers across the Rio Grande into Mexico, then down through Guatemala, Honduras, and Costa Rica. Along the Caribbean shore they visit Colombia and Venezuela.

Boarding a plane at Cali, Colombia, they zoom over the Andes into Ecuador and Peru, then down through Chile and across into Argentina, and up through Uruguay and Paraguay. This is a complete picture of Southern Baptist missions in Spanish America. As an appendix, the book carries a statistical outline of Southern Baptist missions in Portuguese America (Brazil).

Secretary for the Latin America area since 1941, Dr. Gill has made several trips into the countries about which he writes. He and his family lived in the area for two years, returning to the States in 1947.

*Inca Gold*, by H. W. Schweinsberg (Young People): The people of Colombia, Venezuela, Ecuador, and Peru—countries carved from the ancient

Inca Empire—are the "Inca Gold" of Dr. Schweinsberg's book. He has organized his study into chapters on the Incas, the Spanish conquest, the influence of Catholicism, Southern Baptist missions, and mission strategy in the area.

The last chapter will be of special value to young people considering mission work in Latin America. The chapter on Catholicism is excellent background reading for all teachers and older students of missions in Catholic countries.

A native of Australia, the author grew up in a Catholic home, became a Baptist and went to Bolivia as a missionary among descendants of the Inca Indians, then later joined Southern Baptists. He made initial surveys for them before their entry into the four countries about which he writes in this book.

*Under the Southern Cross*, by Anne Sowell Margrett (Intermediate): Argentina, Paraguay, and Uruguay—the River Plate countries—form the locale of Mrs. Margrett's study of the Latin American scene. The author is director of the Woman's Training School at Rosario, Argentina. She uses the girls at the school as representatives of their home towns in her portrayal of the people and customs, the missionaries, the national Christians, and other factors which have molded their lives.

Mrs. Margrett, a third generation missionary, was born in Argentina. She is a daughter of Dr. and Mrs. S. M. Sowell and a granddaughter of Dr. and Mrs. W. B. Bagby of Brazil. Before her appointment in 1941 as missionary to Argentina, she was married to Herbert George Margrett, an Englishman living in Argentina, who died in 1936. She has served as head of the Training School since his death, and will continue in that capacity when it becomes the women's depart-

ment of the new international seminary at Buenos Aires in 1952.

*Keys to Brazil*, by Edith Ayers Allen (Junior): This set of two books—a Teacher's Manual and a Pupil's Workbook—is a departure from the usual book for Junior study. It grew out of the remarkably successful mission study classes Mrs. Allen held during furloughs in the States.

The Teacher's Manual includes a wealth of factual material about Brazil, its people, and mission enterprises. Brief stories here and there point up the value of Christian missions. The Manual also includes teaching instructions usually included in a leader's guide. The Pupil's Workbook follows the Manual chapter-by-chapter with exercises for members of the class.

We shall be glad to know about your experiences in using the Manual-Workbook combination, and whether or not you find it preferable to the usual book for Juniors.

*Off to Brazil*, by Nina Millen (Junior reading book): Those who also want a reading book for Juniors will find this an excellent choice to accompany the Manual-Workbook combination written by Mrs. Allen. Miss Millen is children's editor for Friendship Press. She visited missionaries and mission enterprises of various groups in Brazil before writing this book.

In fact, she was a guest in the home of Mr. and Mrs. Allen, and the parrot in her story belongs to the Allens, although she has given them a different name. This is a delightful story of the visit a Junior boy and girl made to Brazil.

*Dickie in Mexico*, by Marie Saddler Eudaly (Primary): With his mother as writer, Dickie, a little missionary, tells about his experiences in Mexico. He goes with his mother to market, visits the churches with his parents, goes to school and Sunday school, and plays with the boys and girls on his street. The games they play, the people he meets, the things he sees describe the country of Mexico and its people for Primaries.

Mr. and Mrs. N. H. Eudaly are stationed now at Torreón, working with the Baptist Seminary. They were appointed to Mexico in 1948.

# The Child-Bride

By Vivian A. Bruner

"Tomorrow! Tomorrow!" Saru hummed the words to a little tune.

Tomorrow the little Indian girl would be married. Tomorrow she would see her future husband for the first time. Saru smiled as she tucked a jasmine blossom into her shiny black hair. She was not pretty—Saru knew that—but a child of twelve has time to blossom and two full meals a day could do much to help.

Ma Shve placed the last copper trinket into the soft leather pouch. "If we were not so poor, my little Saru," she said softly, "you would have a dowry of gold-washed trinkets in a metal box."

"It is well," Saru stooped to kiss her mother's cheek. "Remember, my lord is a man of high esteem. I go to live where rice and *dhali-pulse* are plentiful."

"I have sold the bullock for fifteen rupees!" announced Ram Mohan from the doorway.

"Oh, no-no!" cried the child-bride. "What will you do to live?"

"A father must do his best for his daughter's wedding," said Ram Mohan, counting the rupees in his hand. "We go now to the priest to have a charm hung about your neck and sacred signs painted on your forehead. No evil eye shall follow your marriage."

Saru stood quite still. "Father, I cannot do that! I am a Jesus girl now. Do you not see, I am free from Hindu worship!"

"That is right," agreed Saru's Christian mother.

Ram Mohan's face clouded with anger. "That Bible school has planted much danger in your hearts," he said at last. "But go with my blessings—at least I shall not suffer in hell for preventing my daughter's early marriage."

Thus it was that a child-bride of India left her parent's home to live in a far away village. To the little girl who had known days of hardship and hunger this new life became one of lovely adventure. From the first she loved her kind husband, even as he loved her. Here food was plentiful and as days passed Saru grew tall and rosy.

But life in her husband's home was not all happiness. From the first she was taunted by Uma, the elder sister-in-law, who used her seniority and wealth to cruel advantage.

"Why are you not a Hindu, poor-one?" Uma

would ask. "Why did you not bring your husband a better dowry?"

Saru, in turn, tried to please her sister with kindness. Each morning she asked God's help in showing this family the Jesus way. Soon her gentleness and patience gathered many friends.

One morning during the harvest season Uma's husband became ill with a high fever and was brought home from the rice fields. For two days he lay delirious. Then he died.

"This was caused by his wife's sins," declared the relatives. As a true Hindu widow she must "eat shame" by doing penance and fasting for the rest of her life.

As days passed Uma grew pale and thin. No longer was she able to work but hid herself to fast and mourn for her sins.

"The Lord Jesus would not have it so," Saru told her husband. "Oh, if I could but tell my mother-in-law about him!"

"Do as you like, my little lotus flower," he replied. "The sweetness of your life has already brought me to him."

And so, one day while she was helping to draw water from the well, Saru told her mother-in-law the story of Jesus. "He has already borne our sins, dear Mother. If Uma has sinned he is ready and willing to blot out the sins," she pled.

"Are you pleading for one who is your enemy?" cried the mother-in-law.

"Yes," answered Saru softly, "this same Jesus would have us love our enemies."

"Tell me more of him!" urged the mother.

And this was the way a little Christian child-bride saved the life of her enemy and led her husband's people to the Saviour.





# BOOK SHELF

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

## Latin American Background

The secular press offers a wealth of background material on Latin America. Leaders of study groups on Latin American missions this year will be able to find informing and entertaining books on all of the countries. Reviews of several current books on Latin America are included in this month's book page; others will appear in succeeding issues of *The Commission*.

*The Land and People of Mexico*, by Elsa Larralde (J. B. Lippincott Co., \$2.50).

In this latest addition to the Portraits of the Nation series, Elsa Larralde takes her readers on an imaginary trip through her native land of color, earthquakes, and revolutions. Mexico's geography, history, cities, people, customs, holidays, and arts are woven into a fascinating and clear view of the nation. Photographs and an index add to its appeal and usefulness. Although written for teen-age readers, it provides excellent background material for any group studying Latin America.—THELMA BRYANT

*Dancing Diplomats*, by Hank and Dot Kelly (University of New Mexico Press, \$4.00).

Iquitos, Peru, more than 2,000 miles up river from Belem at the mouth of the Amazon, is one of the jungle cities which Missionary E. A. Nelson visited at the beginning of the century. It is the background for these more recent adventures of a young U.S. vice consul and his wife. In Nelson's time, only the capricious Amazon linked the city with the outside world. The Kellys had another link—planes over the treacherous Andes Mountains.

The title of this book may turn away serious readers; but, although written in a light vein, it gives one the feel of the Amazon Valley and of the relationship between the United States and South America. Some of the specific subjects the Kellys bring into their story are U.S. interests in war materials, economic conditions, and the boundary dispute between Ecuador and Peru.

It is a book that entertains as it informs.—G.G.

*Girl of the Jungle Trail*, by Ethel S. Matson (Zondervan Publishing House, \$1.50).

Brazil, adventure, romance, Marines—

all words that entice the young to read—are a part of the story of the "Girl of the Jungle Trail." An agnostic's search for God and a Brazilian Catholic's search for a different sort of god also play important roles in the story. The love stories of Paulo and Luiz, Brazilian Marine bandmen, are interwoven with handicaps to be overcome. Their adventures make interesting reading.—V.L.P.

*Twenty Missionary Stories from Latin America*, by Basil Miller (Zondervan Publishing House, \$1.50).

Missionaries in Central and South America have many thrilling tales to tell of their experiences among both civilized and uncivilized peoples. Dr. Basil Miller has gathered twenty such stories from missionaries of various evangelical groups. The stories give factual information concerning the hardships and obstacles to be overcome in living for Christ in Catholic-dominated Latin America, and challenge the Christian to live and serve Christ in a more acceptable manner.—V.L.P.

*A Variety of Fallon*, by Carlos Fallon (Little, Brown & Co., \$3.00).

Carlos Fallon, descendant of Irish and Castilian forefathers, was born in Bogota, Colombia, grew up in New Orleans, and is now a citizen of the U.S. Reading his book is an enjoyable experience, both for sheer entertainment and for information on Latin America. Those interested in missionary work in Peru, Colombia, or the Amazon Valley will find it excellent background reading. The author's sense of humor and gay, likeable personality give it a charm all its own.—THELMA BRYANT

*Latin America Color Book*, by Theodore W. Engstrom and Paul Hubartt (Zondervan Publishing House, 35¢).

These line drawings of Latin American scenes will teach as they amuse young artists. Some of the scenes are: a market fruit stand, an outside oven, an oxcart, a burro, making a tortilla, washing in a stream, carrying products to market.

Several errors occur. For example, instructions are given for coloring a house which does not appear in a picture, instead of for a horse which does.—G.G.

## Other Books

*The American Tradition in Religion and Education*, by R. Freeman Butts (Beacon Press, \$3.00).

In a day when the clamor for federal

aid to private schools is raised in Brazil, Nigeria, and other countries in which Southern Baptists witness, it is imperative that religious leaders take a stand for the complete separation of church and state. This is a scholarly and convincing presentation of this traditional Baptist and American principle. The author gives historical evidence to prove that the First and Fourteenth Amendments to the Constitution of the United States "are violated by the passage of any bill providing either direct or indirect aid to parochial or private schools."—THELMA BRYANT

*Round the Bend*, by Nevil Shute (Morrow, \$3.50).

Constantine Shak Lin (or Shaklin), a Chinese-Russian airplane engineer, develops into the working man's prophet of God in Nevil Shute's novel, *Round the Bend*. It is an unusual story written in an unusual style. An air freight station in Bahrain on the Persian Gulf is the setting, but the author dwells almost not at all on the scenery. He does give the reader a picture of Eastern peoples, customs, and religions. He touches on racial relationships, and gives us an Englishman who has a sincere appreciation for Asiatics. The Christian reader will not accept the premise that Christ was one among many prophets of God.—G.G.

*Warrior Without Weapons*, by Marcel Junod, M.D. (Macmillan Co., \$4.00).

As delegate of the International Committee of the Red Cross from 1935 to 1947, Dr. Marcel Junod, Swiss medical doctor, was dispatched to the world's "trouble spots." His duties took him to Abyssinia, Spain during the Civil War, all over Europe during World War II, the Middle East, Russia, Siberia, Manchuria, and Japan. The Red Cross endeavors to form a "third front" cutting across the lines of warring nations to relieve suffering and protect the defenseless. Just how ingenious its representatives can be in doing their job is set forth in Dr. Junod's account.—F.K.M.

*Democracy and the Churches*, by James Hastings Nichols (Westminster Press, \$4.50).

This is a book to be read for its main thesis, rather than its incidental references. Its thesis may be stated as follows: Puritan Protestantism has provided the fertile soil for the nurture of liberal democracy, but Roman Catholicism, while exhibiting occasional liberal phases, has, on the whole, remained an apologist for autocratic government. The incidental references declare that the theory and practice of congregational autonomy, as well as denominational autonomy, must be abandoned, and that denominational divisions represent a partial denial of the Lordship of Christ and a betrayal of the gospel.—F.K.M.



## Flickering Flames

(Continued from page 3)

For many years, Southern Baptist leaders contemplated the possibility of establishing an international theological seminary in Europe. As the foregoing paragraphs point out, there have been for a long time centers in which pastors were trained for service in their own countries.

In the fall of 1948, a magnificent estate in Ruschlikon, a suburb of Zurich, was acquired, and in September, 1949, the first session of the Baptist Theological Seminary began. On the third of September, 1950, Dr. Josef Nordenhaug was inducted as president in a ceremony which was witnessed by the president of the Baptist World Alliance, the executive secretary of the Foreign Mission Board, and a number of other distinguished Europeans and Americans.

In addition to Dr. Nordenhaug, the staff consists of Dr. Arthur B. Crabtree, Dr. Jesse D. Franks, Dr. John Allen Moore, Dr. John D. Watts, Dr. Heber F. Peacock, Mr. Claus Meister, Miss Eunice Parker, and Miss Heidi Scherrer. Thirty-one students from eighteen nationalities make up the student body.

Despite these diverse elements, the students have been welded into a remarkable solidarity. Eating together, studying together, playing together, and praying together, these men will be prepared to work together for a Christian Europe and a peaceful world. Already because of intimate relationships, barriers of misunderstanding have been broken down and chasms of suspicion have been bridged.

In addition to supporting the undertakings mentioned in the foregoing paragraphs, Southern Baptists have been pleased to associate themselves with their brethren in Great Britain, Holland, Norway, France, and Germany in their programs of rehabilitation and advance.

The tie that binds us to our co-religionists in these countries has been strengthened because our interest has expressed itself through our gifts. As we recognize ourselves as laborers together with these friends and with God, let us pray that we may be used to add fuel to flames that are flickering and build new fires in a continent where many spiritual lamps have gone out.

## I Contribute

(Continued from page 15)

precious gifts for his honor and glory. Then later the word comes from the field telling of his saving power because there were those who answered his call and went forth to serve him wherever he opened the way.

He presents the need for equipment in some jungle medical clinic or an orphanage, a church, a hospital addition, or many other channels for ministering to lost souls and to those in need. My experience has been that he makes these needs known to his own when we ask him to have control over our gifts dedicated to him.

I thank God for the privilege of sharing with him in the spreading of the "Good News" of salvation wherever he may direct. Missions is a great force for fulfilling his command to go into all the world and preach the gospel.—FRANCIS SAFSTROM, *First Baptist Church, Elmhurst, Illinois.*

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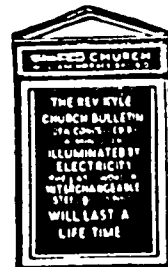
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## Epistles

(Continued from page 24)

There are very, very few Christians among the farming and laboring class in Japan. These are the people who may first be caught up by communism unless they are won to Christ soon. Because of their natural conservative tendencies, they are the hardest people in all Japan to reach.



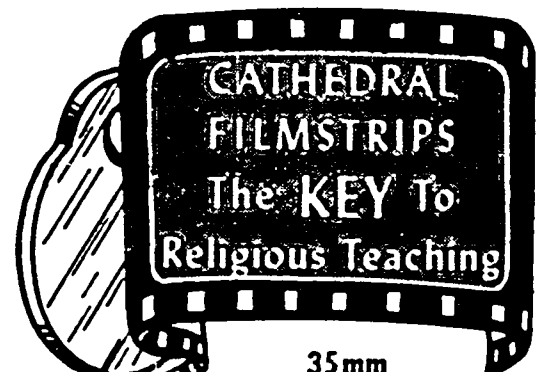
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