

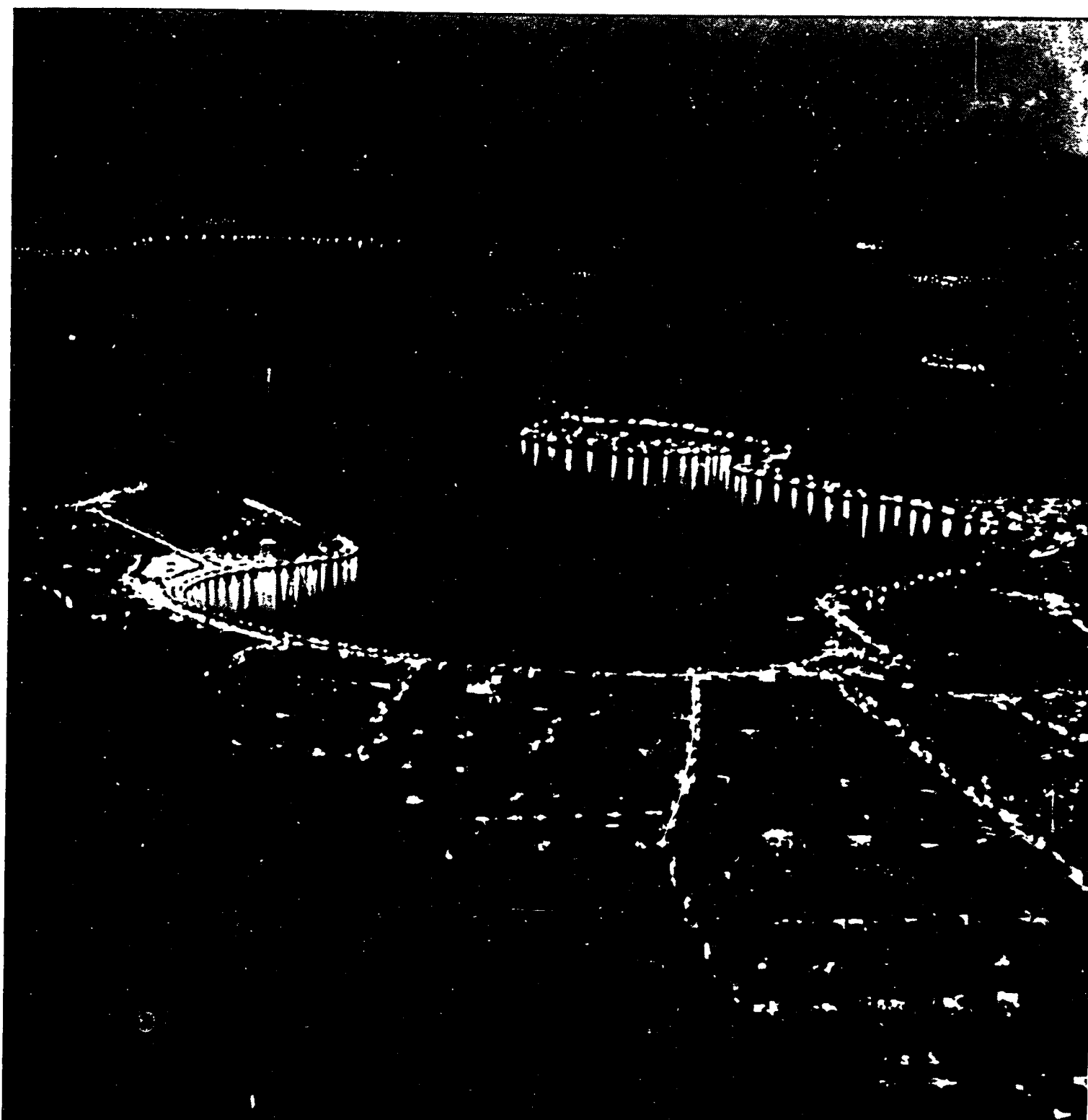


THE

FEBRUARY 1953

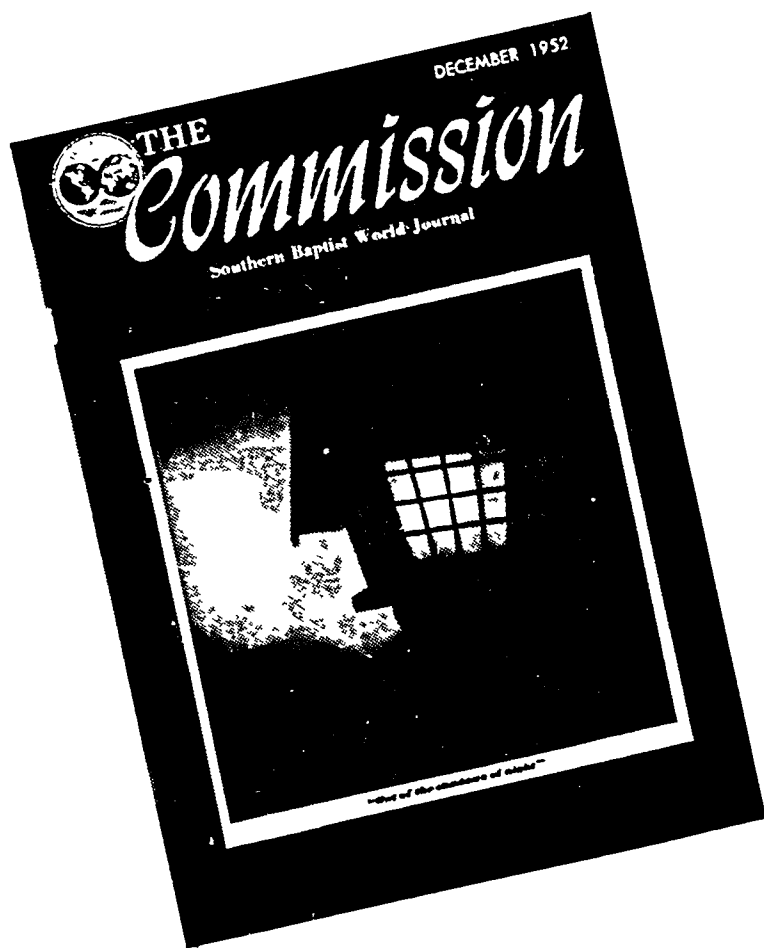
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Limits Here Are Man-Made

By James A. Foster

WE ENTERED a land of opportunity when we landed at the airport in Manila on December 14, 1948. We had been made to wonder many times in the preceding thirty-six hours if we would ever get there. We had left Shanghai, China, by plane on December 12, leaving behind us the land and work to which we had gone barely a year before and to which we had expected to devote our lives.

As we left China in the merciful hands of God, our plane headed out over the Pacific for its first stop at Okinawa. After a brief stop we prepared to take off for Manila, but at the last minute a flat tire was discovered. This resulted in a thirty-six hour stop instead of the brief one we expected. Finally, the tire was replaced and we took off to complete our flight which was now stretching to almost forty-eight hours instead of the expected six.

Approaching the Philippines from the northeast, the view was beautiful—like a green carpet of grass with countless lumps pushing it up here and there. These, of course, were the lofty mountain ranges of northern Luzon which are so rich in natural resources of gold, copper, and wood. After crossing the expansive Central Plain we sighted Manila, the "Pearl of the Orient," sprawled along the shores of the bay. Then, circling widely, we approached the runway and settled down to a smooth landing and taxied up to the terminal—the doorway to our opportunity.

We knew very little about the land we were entering. We cannot say that we know too much about it now, but we have come to love it and its people. Manila was a busy thriving city whose streets were full of cars, buses, and jeepneys (jeeps converted for semibus service, seating eight to ten passengers); but the bay was full of sunken ships and the city seemed full of shells of destroyed buildings.

Almost everywhere we looked we saw grim reminders of the struggle which had taken place there. But life

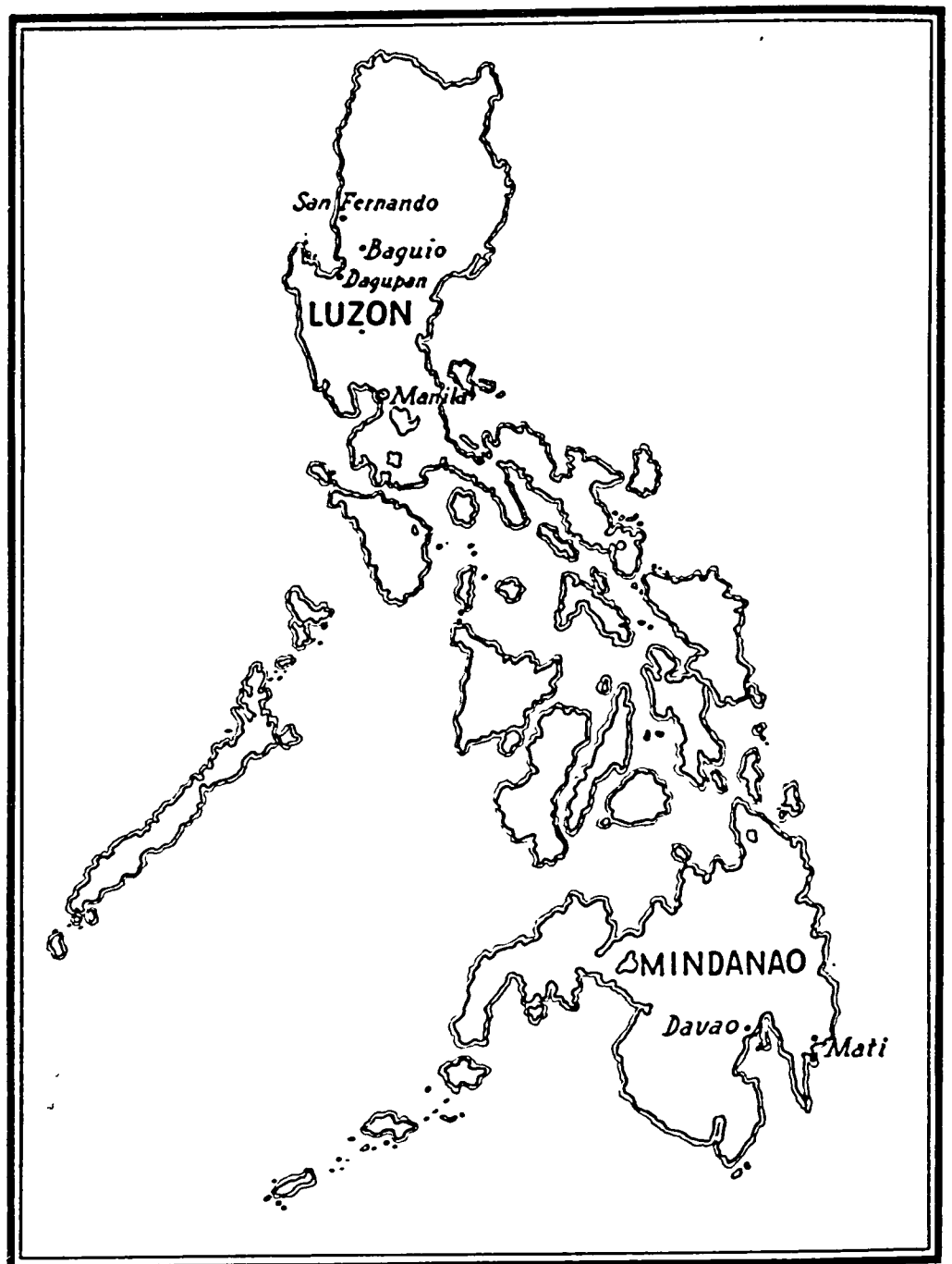
was going on and courageous people were lifting themselves up and finding their way out. We were thankful to be there.

WE WENT to Baguio, in the mountains of northern Luzon, which was to be our temporary home. There in the "City of the Pines" we settled down to take advantage of the opportunity which had been given us, the opportunity of continuing our study of the Chinese language in calm and peaceful surroundings away from the distractions of war, the opportunity to prepare for the day when we could return to China. Four excellent Chinese teachers came from

Peiping to help us; and soon there were more than twenty of us working away at the language.

As time went on it became clear that the doors of opportunity in China were closing tighter and tighter. This was discouraging; but it made us look more carefully at the opportunities right around us. Within the city of Baguio there was a large Chinese community the size of a small town. The same was true of other cities. In Manila it amounted to a small city within a city.

Here was real opportunity not only to witness for the Lord, but for practical training in using the language. Baguio was naturally the closest op-



portunity, so plans were laid for opening a Sunday school with everyone taking turns at telling the Bible story in Chinese. Then, as tongues gained confidence, a preaching service was begun.

The Lord blessed the services, and little by little the fruits began to appear. Then came doctrinal classes and training. During the next year a church was organized and a vacation Bible school was held. New stations of work were opened at Manila and Dagupan.

WE THOUGHT we were the first Southern Baptist missionaries to Dagupan; but we have learned that some Southern Baptist boys in the Air Force, who were stationed near there during the war, conducted street meetings on Saturday afternoons.

The work was continued the next year, and a youth retreat was held in Baguio with all stations represented. The Baguio church opened a mission preaching point in a soap factory at San Fernando; and a new station was opened in Davao City on Mindanao Island, making four stations and one preaching point.

Vacation Bible schools were held in three stations and a church was organized in Manila. The year 1952 saw three more churches organized, a Chinese and a Filipino church in Dagupan and a Filipino church in Davao. The Chinese youth retreat was held again and thirty-six decisions were made during the four days.

More vacation Bible schools were conducted, and for the first time some of them were for Filipinos. In the station where the most recent Filipino Baptist church has been organized there were around three hundred children in Bible schools conducted by our mission.

The Baguio church built and moved into its church building; and the San Fernando work moved from the soap factory into a chapel containing a small auditorium and two classrooms which were made available when the government closed a gambling establishment. An important step was made with the beginning of pastor training by the opening of the Chinese Bible school in Baguio. Six students have entered this school to train for the future.

Such an account of the work of the past few years, although brief, indi-

While hearts are hungry and while there is still freedom's light in this country, may Southern Baptists answer the Filipino call, "Come over and help us." It is not a glamorous work, it is not an earth-shaking work; but it is a needed work.—W. A. Solesbee, missionary to the Philippines

cates the fact that real opportunities and urgent needs for evangelism among Filipinos have opened up side by side with the Chinese opportunities. And since the Filipino population is so much larger, the ever-widening scope of such an opportunity may be easily visualized.

Here is a young nation learning to govern itself, to support itself, and to educate itself—an Oriental country, but one with many years of Western influence. Here are its people of basically Malayan stock—the lowland people who have been Roman Catholic for many years, the mountain tribes who are pagan, and the Moros of Mindanao who have been Mohammedan since before the fourteenth century when this religion was introduced to them by Arab missionaries.

Of the total population of about 20,000,000, a religious census might show about 16,000,000 Roman Catholics, 2,000,000 of the Independent Filipino Church (Aglipayan), 750,000 Moslems, 600,000 pagans, 450,000 Protestant Christians, 60,000 Buddhists, and 140,000 others.

THOUSANDS of students at the University of the Philippines present a great and immediate opportunity. The Bible school should expand to train Filipino workers. Literature should be provided. Medical work may be a reality even before you read these words.



Sunbeam Band, Baguio Chinese Baptist Church.

Strong centers of work can be built around the two Filipino churches already organized and the site of the medical clinic. Then an attempt could be made to enter the more populous and strategic provinces not at present occupied by other Baptist mission agencies (something over forty provinces still unoccupied).

One of the greatest challenges to this work is seen by observing the superstition and emptiness of the religions which so many of the Filipinos now hold on to. In the great Quiapo Catholic Church in Manila, where we visited one day, we saw the longing of the people for a real relationship with God being met only by superstition and magic.

MANY PEOPLE were crawling down the aisles on their knees toward the altar, thinking that by so doing they were gaining grace in the sight of God. Others were passing into a small alcove over to one side which contained a huge statue of Christ carved out of blackwood. It is called the "Black Nazarene" and is supposed to possess healing powers.

As we stood there, line after line of people passed by to rub their handkerchiefs on the body of the "Black Nazarene" and then upon their own bodies, believing that by so doing they would be healed of their diseases. Up in the mountains of northern Luzon live the tribespeople—Bontoks, Benguets, Ifugaos, Kalingas, and others, all living in superstition.

Their religion is animistic sprinkled with a form of ancestor worship. To them, the gods live in the sticks and stones about them; and they are bound by the ceremonial custom of Baki to offer up carabaos, pigs, or chickens at all the important intervals of life. The custom keeps them poor and shackled to their religion and their land.

When a member of the family dies he is placed in a chair in a sitting position and put in the middle of the one-room hut in which his family lives; and for three days his relatives and friends come to bow to him and pay their respects. The family must sacrifice an animal and distribute portions of the meat to all of these friends. Truly these people are bound by superstitions.

The mission feels that the only limit on the number of missionaries that could be used in this work is the limitation in the number available.



Nurses at the Georgia Baptist Hospital recognized that F. Townley Lord loves people and hurriedly gathered around him.

F. Townley Lord—

Ambassador of Christian Hope

By Louie D. Newton

AS THE door of the DC-6 opened, Dr. F. Townley Lord, president of the Baptist World Alliance, appeared, waving his radiant greeting to the friends who had gathered at the airport to welcome him once again to Atlanta, and then turned to wave his cheerful farewell to the hostesses and pilots. "We have had a real ambassador of good will on the flight up from Miami," remarked one of the hostesses.

And it is like that wherever the beloved Britisher goes in his world ministry. It is the faith in his heart that ever sings—the awareness of the treasure of the gospel. He is the extraordinary person—a phrase employed by a young woman in the London office when he applied for a visa to her country, when she suggested that he secure a character reference from his bishop, and he replied, "I am the bishop." Puzzled, the young woman suggested, in that case, that he get a statement from his archbishop, whereupon he replied, "I am the archbishop."

While he does have New Testament authority in answering that he is a bishop, I like to think of Townley Lord as an ambassador—an ambassador of Christian hope. And while we would all quickly agree that he is an extraordinary person, he has so often said, "I am just an ordinary Baptist preacher, happy in the thought that I may, by God's grace, stand in my

pulpit and say what Jesus told us to say of him, 'Come unto me.'" Thus, we have on our hands a humble servant of the Lord—an ambassador of Christian hope.

He loves people. On Dr. Lord's recent visit to the States, concluding his two-months' tour of Latin America, he spent two days in Atlanta, thence on to Birmingham, New Orleans, Dallas, Fort Worth, Amarillo, Liberty, St. Joseph, Kansas City, Louisville, Wake Forest, Richmond, and on to New York for the flight home to London. He had stopped in Miami and West Palm Beach before he got to Atlanta.

While in Atlanta, he had the fixed engagements which you would expect for certain addresses—one at Druid Hills, the next evening at the Atlanta Association meeting in the First Baptist Church, and then at East Point. But it was what happened all in between these revealing and rewarding public addresses of which I am now thinking.

We went to the Georgia Baptist Children's Home at Hapeville, where he talked to the general manager, John Warr, and his able corps of dedicated men and women who are serving 465 little boys and girls. How he did bless their hearts with his Christian hope! And then the boys and girls! He had them in his arms. And they loved him.

One of the older girls was leaving the Home to go to the Georgia Baptist Hospital for an operation. When he finished his address at the Association that evening, he went to the hospital to see the little girl who had no father to come and hold her hand. The nurses in the hospital recognized at once that he loved people, and they gathered about him. The patients looked from their beds with thanksgiving as he waved to them. Visitors thanked God that a good man was passing by their loved ones.

He loves the Bible. Rarely have I come upon a man who knows the place and meaning of the Holy Bible as does this ambassador of Christian hope. His sermons reveal it. His books reveal it. His editorials in *The Baptist Times* reveal it.

Dr. Lord summarizes his estimate of the Bible in these sentences, found in his latest volume of sermons, *The Treasure of the Gospel*:

"There is one other feature of the Bible's message—and the most remarkable one. The central message of the Word of God is that God, who is the Creator and Sustainer of this vast and wonderful universe, is concerned with his children, one by one, and concerned for their salvation. There is divine purpose running through the Bible's pages from beginning to end. That divine purpose is revealed stage by stage until it comes to its fullest and most complete revelation in Jesus, our Saviour. That purpose is expressed in the one word *redemption*."

He everywhere emphasizes the fact that where the Bible has been placed in the hands of the people in their vernacular, they have been affected spiritually. He cites the Americas as illustrative of this basic fact. South America has been dominated by Romanism, in which the priest has stood

between the people and God. North America has had the Bible; and the man in the furrow, at the bench, in the counting room, has discovered that he may come directly to God through the priesthood of the believer.

He loves liberty. One cannot long be in doubt about Dr. Lord's love of liberty—the liberty wherein Christ makes us free—if he listens to his preaching or reads his sermons and editorials. It is more than fascinating to come within the orbit of his ministry—it is inspiring. And the explanation lies not alone in his charming personality and his rich reservoir of learning, but, rather, in the man's catholicity of conviction and attitude.

"We belong to a great historical development," he declares; and by that he means the rich heritage that comes down to us from Baptist pioneers who loved liberty and paid the price of liberty for themselves and their children.

Fortunate, indeed, have we been in the Baptist World Alliance to have had great old John Clifford as the first president—a man who challenged the Church of England and the crown! And then to have had such men as George W. Truett and J. H. Rushbrooke—men who sensed the peculiar witness of Baptists across the centuries for religious liberty. And now F. Townley Lord—theologian, historian, defender!

I am tempted here to go on in appreciation of this great man's contribution on this fundamental of Baptist witness and ministry, but space restrains me. Enough to underscore the fact that here, as in all the other realms of his excellence, Dr. Lord is the ambassador of Christian hope.

He loves evangelism. This is a fitting climax to this sketch. He loves

evangelism. His concern for evangelism is everywhere apparent—in his more than twenty years in the pulpit at Bloomsbury in the heart of London, in the editorial columns of *The Baptist Times*, in his several books, in his messages to the Baptist World Alliance, in his missionary journeys throughout the world.

Always, and everywhere, his final word, his unfailing refrain, the overtone of all he says and writes, is "Come and see . . . Come and drink . . . Come and live!"

"It is not enough to feed hungry people in a starving world," he said to me on this last visit. "It is not enough to clothe shivering bodies. It

is not enough to teach people to read and write. It is not enough to place gadgets of comfort in their hands. Men, dead in trespasses and sin, must be brought to the one and only Saviour."

Thank God for Townley Lord—for his love of people, his love of the Bible, his love of liberty, his love of lost souls. May the Holy Spirit be his strength and stay as he goes on throughout the earth, telling in his winsome manner the story of God's love for all men through Jesus Christ, the Saviour and Lord. Amen.

BELOW: B. W. A. president and children of the Georgia Baptist Children's Home.



“Fortunate”

Prisoners of War

By John A. Abernathy

COME WITH me on one of my biweekly trips to the prisoner of war camps and hospitals for wounded prisoners where we preach the gospel. Not many missionaries throughout the world have the opportunity of preaching to Chinese prisoners of war in their own language.

Nineteen months ago, when I returned to Korea, I was urgently requested to give as much time to preaching to POW's as I could. Only one other former China missionary is doing this work. There are about 45,000 Chinese in different camps and hospitals in and around south Korea. Only a small percentage of these men are hard-core communists.

Practically all the prisoners I have talked to told me the same story: They were drafted into the communist army, given only a few weeks' basic training, and sent to Korea to fight. Many told me they didn't even know where they were going until they found themselves at the front with orders to advance. Many were wounded and captured, while large numbers surrendered to the United Nations forces, taking this method for getting out of the war.

Nearly every time I go, many of the fellows follow me out to the gate of the stockade asking questions about China and about the matter of forced repatriation. Thousands of these men have declared their bitter opposition to communism and have gone so far as to have big Chinese characters tattooed on their bodies, meaning, "I dedicate my life to fight communism until I die."

All these men know that if they were forced to return to communist lines, or even back to communist China, they would be shot immediately. Many beg to be returned to Formosa and allowed to join the Na-

tionalist armies and go over to the mainland of China to fight the communists.

Among the POW's we find Christians. Several Baptists have turned up from different parts of China. One dear fellow, Mr. Yu, was the son of one of our Baptist preachers in Kwangsi. From the first time I entered the hospital, filled with many hundreds of wounded, this little fellow came to me with a smile on his face that told me without a doubt he was a Christian.

UPON inquiry I found who he was. He was so glad to see me he wept tears of joy. His father died several years ago. Missionary Rex Ray had been in his home many times while his father was still living and knew the family well. This boy always helped me in getting the crowds (those who could be moved) together for the services.

Sometimes we preached right in

the big Quonset hut wards. Later the United States Army erected a tent with a little cross over the door and the word "Church" written in Korean, Chinese, and English. This tent was always crowded to overflowing. Last winter and spring, before the revolt by communists in the different hospitals and camps, often during the service some communist would rise up and ask some silly question clear off the point.

Once a fellow called to me at the top of his voice saying, "Speak louder; I can't hear you." I talked a little louder, but he yelled again. When I felt sure he was trying to disturb the meeting, I asked in an ordinary tone of voice if the others were hearing me. They all said they did. Then I paid no more attention to the communist and went on preaching.

During the past months many Christians and others opposed to communism have been secretly tried and executed during the night. I well re-



Missionary Abernathy and a few of his Chinese parishioners, prisoners of war. Most of these in the picture are convalescing wounded soldiers who have recently accepted Christ.

member how pathetic the men were who followed me out and whispered, saying, "Will you please tell the American POW officials and guards to watch more carefully through the night?"

They were afraid their time might come some night. Often the men write letters in Chinese to the authorities exposing some crime committed by certain communists among the POW's and ask me to read and interpret to the Security Officer.

Since the trouble in the POW camps last May and June and the separation of communists and non-communists, many of the Christians have simply vanished. My dear friend and helper, Yu, along with many other Christians, was killed by the communists and his body buried in the ground under the tents.

Not many months ago an American guard on night duty had this experience: Passing around a certain section of the camp outside the barbed wire stockade about midnight, he heard a strange noise. Stopping, he saw a man hanging up by the feet and a basin under his head. His throat had been slashed and they were catching the blood. In this a piece of white cloth was soaked. Next day on a bamboo pole was flying the communist flag made red by the blood of a Christian martyr.

You ask how we carry on our preaching among these POW's. We are issued a pass by the Security Officer to enter all enclosures in the big camp wherever Chinese are kept. Many are wounded and in the hospital; others have gotten well and are kept in another enclosure. With those wounded and unable to move we do personal work, talking to them and reading the Scriptures.

TO THOSE who can read we give Gospel portions or tracts. Much literature has been used since we began this work. In the public meetings and to individuals, after the message has been given, we urge them to accept Christ as Saviour. Many hundreds of men have made clear-cut decisions for Christ. This is not easy, especially when they well know that for every Christian there are hundreds of communists who hate them and will seek every opportunity to kill them.

Since the reorganization of POW camps, the work among the men is pleasant. There is no disturbance dur-

ing meetings; all the POW's seem most happy to see me coming and many ask, "Couldn't you come every day?" Now we not only have quiet, interesting meetings, but the Christians are asking for special outlined Bible courses they can use and thereby grow in grace and knowledge of the Lord.

LAST WEEK a brother came after the regular meeting and asked, "What can I do, or just how can I be sure I am saved? I want very much to know." I had on hand a number of copies of a little book of fundamental questions and answers that we used to use in China. These I left with them for study and to check up on the Scripture references.

Many of these Chinese prisoners of war are just striplings still in their teens. Recently I found three men over sixty years of age. I was interested to know how they came to be there. They told me their homes were in Andong, a city on the border between Manchuria and Korea. When the communist armies came through, these men and hundreds of others were forced to go along and carry ammunition.

One old fellow had lost all his teeth. He said, "My family thinks I'm dead." Always when we pray during our meetings, I specially mention the families and homes of those present and ask God to take care of them, save their souls, and reunite the family under peaceful skies again. Often I have seen tears on the cheeks of the men after the prayer. They love their homes and families just as you do.

Thank you for your help in prayer as we carry on this work. While it is not possible for our missionaries to live and work in China, God has opened this unusual door to us whereby we can continue to work for China and our Christian people.

EVERY ONE of these men who become Christians will be good missionaries when they return to their homeland again. Or, being denied that privilege, they will enter into everlasting joy in that home eternal. In all my missionary life, I doubt that I'll ever do anything that will mean more to the kingdom of God than this work among the unfortunate "fortunate" prisoners of war. We thank God every day for letting us be here. The work is interesting and profitable.

Influence of Missionaries

THE WORK of American missionaries is almost solely responsible for the historic friendship which has existed between Korea and the United States, Korean Ambassador You Chan Yang declared in an address in Washington, D. C. "We people of Korea were the original isolationists," he said. "We didn't like war, we didn't like the strangers we associated with war, so we retired within our beautiful peninsula and put out 'No Admission' signs. We had three uninterrupted centuries of complete peace."

However, Ambassador Yang said, in the early 1880's "you good people destroyed Korea's isolationism."

"Now I'll smile as I tell you this," he continued. "You came calling on us with gunboats. We wigwagged to you not to come ashore and we may have fired a few antique cannon shots in your direction. We

really did want to be alone. By way of reply, your naval squadron bombarded our ancient forts, smashed them into smithereens, and you came ashore anyway."

Then, said the ambassador, the Americans said they wanted to sign a treaty of friendship.

"Now I submit, and I think you will agree, that that hardly seems to be the way to make friends and influence people," he said, "but we did become friends after all and have remained staunch friends to this day."

"The reason is that your missionaries came," he declared.

The ambassador said that Korea owes its belief in democracy and the dignity of man to the influence of missionaries, teachers, and physicians who came to the country.

"That belief in democracy has made it impossible for us to submit to communism," he said.—*Religious News Service*



Appointments

Two new missionary appointments at the December meeting of the Foreign Mission Board brought the total for 1952 to eighty-four. They are Margaret Elizabeth Lamberth, White Marsh, Virginia, and Dorothy Lucille Taylor, Jackson, Missouri, both for Nigeria.

The Orient

Dr. Baker James Cauthen, secretary for the Orient, reports that as far as there is information, Baptists in China are going right ahead preaching the gospel of Christ and ministering to their people. "They undoubtedly stand in grave peril, and we must bear them up in prayer."

Japan: The "New Birth Campaign" held in Japan last fall was highly successful. Attendance at the meetings was not as large as during the former preaching missions, nor were there as many professions of faith. But the number of people following through to baptism and church membership exceeds that of former campaigns.

Korea: Missionary Rex Ray reports that during October and November he distributed between nine and ten tons of relief clothing to the churches in Korea. He said: "Everywhere I went preaching we had fine responses. I tried to keep count of the number of professions of faith in Christ for my first few months in Korea, but in some of the services there were so many who publicly accepted Christ Jesus that we couldn't count them."

Formosa: A splendid beginning has been made with seminary work in Taipeh, and a strong program of work among students in the government university is being projected.

Malaya: On December 14 a Baptist church was organized in Kuala Lumpur, the capital city of Malaya. This is a city of 300,000 people where Miss Jessie Green has been working for about a year.

Latin America

Ecuador: Baptists are the only major denomination in Ecuador. Full freedom exists for radio and open-air work. Southern Baptists have two missionary couples in the country—Mr. and Mrs. Garreth E. Joiner and Mr. and Mrs. E. Gordon Crocker.

Peru: Southern Baptists have two couples and one national pastor witnessing in the city of Lima which has a million people. Missionary Robert L. Harris writes: "There is a section of Lima where 150,000 people have absolutely no voice to proclaim the saving power of the living Christ. One Latin pastor who has traveled extensively in South America says that it is the greatest bloc of unevangelized people in the whole continent."

Chile: "How I do rejoice in the freedom which exists in Chile for the propagation of the gospel," wrote Dr. Everett Gill, Jr., while on a recent trip to that country.

Brazil: Missionary Lester C. Bell, of Presidente Prudente, reports thirty-two professions of faith in a revival at the Perdizes Church of São Paulo. "We now have nine pastors in our zone where there were only three one year ago," he said.

Colombia: A Baptist Brotherhood was begun in Emmanuel Church, Bogotá, Colombia, last year at the request of the men themselves. Several months later, when the church began making plans for the celebration of its first anniversary and was without funds with which to have the auditorium painted, the men of the Brotherhood did it themselves. A merchant from the Central Baptist Church of the city donated the paint and varnish.

Ben H. Welmaker, missionary to Colombia, has been elected president of International Baptist Seminary, Cali.

Europe

Upon Denmark's approval of the Baptist Union as a recognized denomination, Dr. Joseph M. Dawson, executive secretary of the Baptist Joint Committee on Public Affairs, said, "The progress toward complete equality of all religious groups being achieved in the Scandinavian countries is no less than a major victory for those who believe in religious liberty for all people."

Southern Baptist Missionary John D. Hughey, Jr., is author of an article in the December 10 issue of *The Christian Century*. He states that the situation of Protestants in Spain has worsened recently and that it is becoming more difficult for them to carry on their activities.

Others

The congregation of Immanuel Congregational Church, Hartford, Connecticut, recently presented a gift of \$2,500 to its minister and his wife in appreciation of their twenty-five years of service to the church. The couple immediately turned the money over to the Independent Social Center to build a recreation room for underprivileged Negro boys in the North End area of the city.

The abbreviation "A. D." (anno Domini) has been abolished in Iron Curtain countries because of its Christian connotation, says Religious News Service. When the communist press publishes an article containing a reference to, say, the fifth century A.D., it uses the phrase, "the fifth century of our era."

A total of 1,600,000 copies of the Revised Standard Version of the Bible was sold in the first eight weeks after its publication. This is regarded by booksellers as a publishing record unsurpassed in the history of book selling.

After almost two years in a communist jail (including fourteen months in solitary confinement), the last U. S. Methodist missionary in China came home in early December. Of 276 Methodists in the China mission field in 1948, three were imprisoned, fifteen put under house arrest.

A new translation of the New Testament in Japanese, advertised to make the Bible understandable "in a train, bus, or streetcar," went on sale recently. The translator: Tomio Muto, a Presbyterian minister and a former Tokyo judge, who was one of Tojo's leading propaganda writers during World War II. Said Toyohiko Kagawa: "I am so pleased with this version that I jokingly told the ministers they would all find themselves without a job."

Egypt's Premier Naguib has announced that every village in Egypt will be provided with a radio set. There are approximately four thousand villages and the cost will be borne by the government.

The city daily of Norwalk, Connecticut, recently turned over the entire front page to an editorial urging Americans to strive for a Christian world and to "give a little more of yourselves to God's purpose." Officials of national newspaper organizations could recall no similar instance of a secular daily devoting its front page to a religious exhortation.

The Navy Department of the Republic of Korea has issued an order directing all Navy staff meetings and unit conferences to open with a Christian prayer.

Thirty-five million Americans never go to church, thirty-eight million sometimes go to church, and only thirty-five million go every week.

What To Do With What We Have

By M. Theron Rankin

WHAT THEY ARE to do with what they have has become a most serious question with our missionaries in countries overseas. Most of them serve in areas where there is less than one professing Christian of any kind to each one thousand of the population, where few churches exist, where there is a paucity of opportunity for people to hear the gospel, and where most people live in poverty.

When there are a thousand things clamoring to be done with each dollar of money they have, just which one of these many things should a missionary choose? The Foreign Mission Board recently sent a letter to each of our missionaries concerning this problem:

"We have come to a time when we must select with prayerful discrimination the objects for which we use our missionary resources, both of money and personnel. We cannot even approach doing all the things that would be worth doing if we had sufficient resources. We must choose the things we consider of greatest importance in our task of foreign missions and give priority to those. In making up requests for appropriations, we must keep in mind that every dollar appropriated for one object means that we have one dollar less for other objects.

"Expenditures for missionary purposes come within three main classifications: missionary maintenance, field operations, and capital expenditures. These classifications cannot be divorced from one another. Fixed and complete priority cannot be given to any one of them. Large increases in appropriations for field operations and capital purposes will automatically decrease the number of missionaries the Board can appoint. It is true, also, that continuing increases in our missionary staff will automatically call for increases in appropriations for field operations and capital purposes."

"We must, therefore, search our present budget, examining every expenditure, to see if we can release some of the money we now have from the present use so that it may be used for further advance in the 1954

budget. All appropriations for field operations should be carefully reviewed. The relative needs of all requests for capital purposes should be studied."

Some of the choices these missionaries are having to make, where so much is needed in the midst of so little, are made necessary by the priority choices which we make here at the home base, where already we have so much.

I heard a discussion recently about the expenditure of several tens of thousands of dollars to put up a new church building in a community where there were only a dozen or so people to form a new Baptist church in a community where already there are several other churches. The main argument was that a Baptist church should be organized before some other group came in there.

As I listened to the discussion I thought of areas of the world where there are millions of people with no church of any kind and with no opportunity to hear the gospel.

I wondered what Christ would have chosen to do with that money.

I was reading about plans to invest millions of dollars in a hospital in a city where already there are a number of hospitals and hundreds of doctors.

But I couldn't keep from thinking about the millions of people of the world who have no hospital beds at all and few of whom can have the benefits of modern medicine. In some of these places we have been waiting for years to get enough money to build a hospital of only one hundred beds or even less.

I wonder what Christ would choose to do with this money.

We are making such choices in hundreds of ways day after day. A church that has never been willing to divide its contributions on a fifty-fifty basis decides that it will spend thousands of dollars for redecorating its building and for the installation of an air-conditioning system.

A new church building must be



erected. Unless the church's contributions to missions are reduced, the church members will have to provide all the additional money for the new building, which in so many cases must incorporate the finest and best that money can secure.

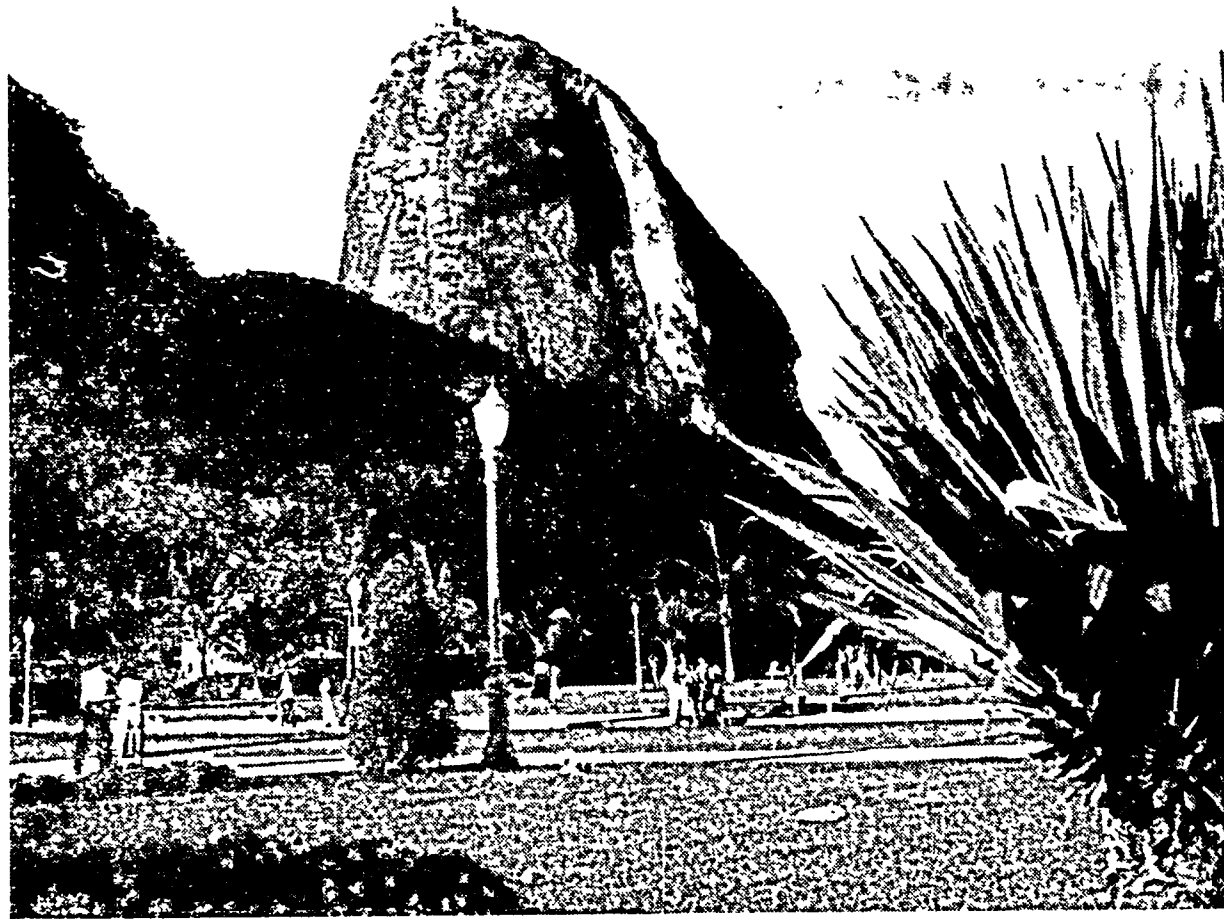
And then choices must be made out on the mission field. Plans for the little building which was to have been the only church building in an area including several million people cannot be realized; or the clinic, trying to serve so many people with so little that patients must be put on the floor, must wait for equipment; or the city of half a million people where we have one missionary couple must wait for the urgently needed recruits; or . . . ; or . . . ; or . . .

Our choices as to what we do with what we have are so terribly crucial. In the first place, every choice to do something is, at the same time, a choice *not* to do something else. In the letter to the missionaries, we said:

"... There is the inescapable fact that in every decision we make to use mission resources in certain projects, we are automatically making decisions *not* to use those resources for other purposes. We make such a choice in each appropriation we approve. We should carefully consider the value of the things which our choices prevent our doing as well as the value of what we choose."

In the second place, our choices reveal so much about what we are. In reality, they reflect what we believe about the Bible; they measure the scale of our values, what things we consider of first importance.

The world is looking at what we do with what we have with far more attention than they listen to what we say. In fact, the world interprets the real meaning of what we say by what they see us doing with what we have.



Sugar Loaf Mountain, famous landmark in Rio de Janeiro.

By Robert S. Denny

BAPTIST YOUTH of the world have conducted three world conferences. The first was in Prague, Czechoslovakia, in 1931. The second was in Zurich, Switzerland, in 1937. The third was in Stockholm, Sweden, in 1949. Now the fourth will be in Rio de Janeiro, Brazil, July 15-22, 1953.

The Stockholm meeting, following close on the heels of war, was the beginning of a new day of understanding and Christian fellowship among Baptist youth.

With the mounting interest among Baptists everywhere for a Baptist world fellowship, it is entirely possible that over fifty nations will be represented among the two thousand to three thousand people who will be present at Rio.

While some groups such as New Zealand, South Africa, Canada, U.S.A., and a few others will be able to send their representatives, most of the young people will need financial assistance. Mission boards, conventions, churches, and individuals are helping to see that every country where there is Baptist work will be represented. It is hoped that there will be representatives even from countries where there is no organized Baptist work.

A few of the speakers who will be on the program are Dr. C. Oscar Johnson, immediate past president of the Baptist World Alliance; Dr. Duke K. McCall, president, Southern Baptist Theological Seminary, Louisville, Kentucky, and member of the B.W.A. Executive Committee; Dr. Arnold T. Ohrn, general secretary of the Baptist World Alliance; Mr. Joel Sorenson, secretary of the B.W.A. Youth Committee; Mr. Robert S. Denny, chairman of the Youth Committee; Mr. Roger Fredrikson, member of the Youth Committee and professor, Ottawa Baptist University, Ottawa, Kansas; Dr. Billy Graham, noted international evangelist; Mr. Howard Butt, outstanding young businessman evangelist of Corpus Christi, Texas; Dr. Culbert G. Rutenber, professor, Eastern Theological Seminary, Philadelphia, Pennsylvania. To this list will be added twenty or thirty more speakers and conference leaders.

WHILE THE meeting is primarily a youth meeting and planned for those under the age of thirty, young people's leaders and those interested in the youth work of the Baptist World Alliance are cordially invited to attend.

Most of the people attending the Rio conference will visit the mission fields of Central and South America

while en route. Many of the parties will conduct services and fellowship rallies or participate in some other way in co-operation with the missionaries on the various mission fields.

Conducted tours are being arranged by pastors, student secretaries, and denominational leaders. A list of these leaders is available from the Department of Student Work, Baptist Sunday School Board, Nashville, Tennessee.

PURPOSES for the meeting are many: better understanding, more intelligent Christian fellowship among our various Baptist groups, missionary inspiration and information not only for tomorrow's missionaries but for tomorrow's laymen who will be supporting missionaries, and a strong Baptist witness wherever the groups stop for sight-seeing and fellowship.

It is not too late to plan to go, but time is short. Prices of conducted tours around South America from Miami through Panama, Colombia, Peru, Chile, Argentina, Uruguay, Brazil, and back to Miami range from \$1,040.00 up. A trip to Rio and back can be made considerably cheaper.

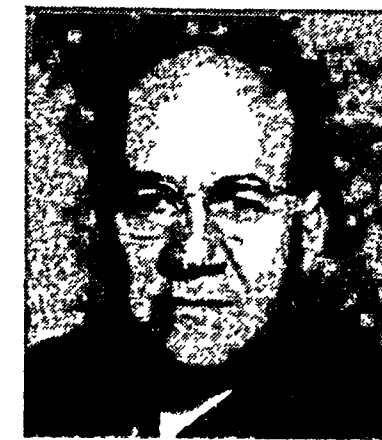
The program for the conference will begin on Wednesday night, July 15, with the roll call of the nations and an address by the chairman. The morning programs, which will be held



Billy Graham



Joel Sorenson



C. Oscar Johnson



Duke McCall



Howard Butt

Fourth World Baptist Youth Conference

in the First Baptist Church, consist of the following features:

An opening devotion, conducted by one of the young people, will be followed by a Bible hour with one of the adults teaching. The next feature will be fifteen or twenty simultaneous discussion groups considering subjects requested by young people from various parts of the world. Each person may choose which group he will attend.

At the conclusion of these discussion groups, there will be an assembly in the auditorium of the church to hear accounts of Baptist youth work from various parts of the world presented by young people themselves. The closing feature of the morning will be an inspirational address carrying out the theme, "The Living Christ Must Reign."

The afternoons will be free for sight-seeing, informal fellowship, and regional meetings as they seem necessary. The evening program on Thursday will in all probability be a social gathering to encourage young people to get to know each other better. Friday evening will be Baptist World Alliance night, featuring Mr. Sorenson and Dr. Ohrn as the principal speakers. Saturday probably will feature Dr. Johnson as the principal speaker.

SUNDAY SERVICES will be in co-operation with seventy or eighty local Baptist churches in Rio with a public meeting in the afternoon. Monday night will be world missions night. Tuesday night will witness a giant evangelistic rally with

Dr. Graham speaking. The meeting will close at Wednesday noon with the entire Wednesday morning session following the theme, "The Living Christ must reign as the Lord and Master of my life as I go back from this meeting to my home church."

There will be very few business meetings as most of the business is conducted in connection with the Baptist World Alliance Congresses, the next of which will be held in London in 1955.

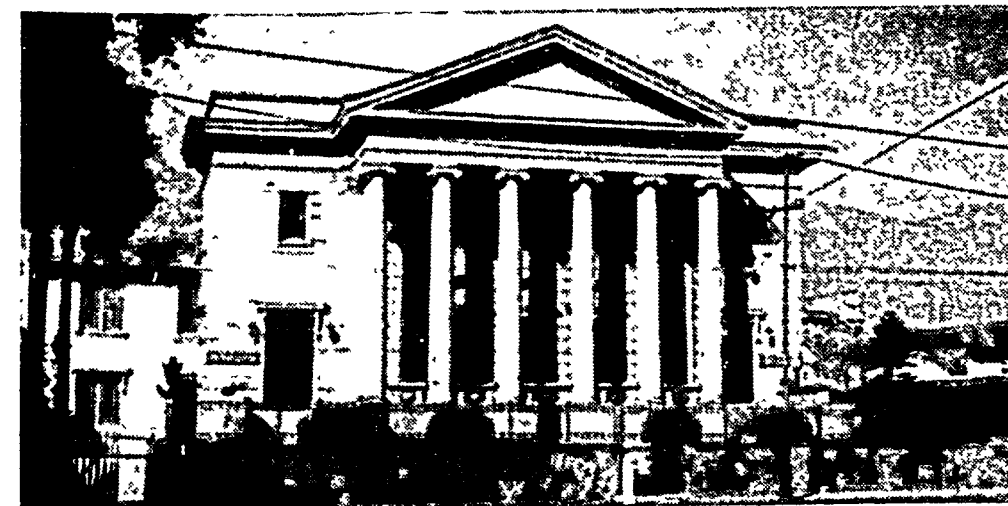
To you who cannot go, make this a special object of prayer that the Holy Spirit of God will lead in this meeting and that the cause of Christ will be advanced not only in Brazil but around the world as a result of this meeting.

For the living Christ must reign "where'er the sun does his successive journeys run."

Highlights of the meeting will be not only the large public sessions when outstanding leaders speak, but also the many opportunities for fellowship with friends.

"The Lord hath done great things for us whereof we are glad." We are the recipients and the beneficiaries of the investments made by those who preceded us in the Baptist World Alliance. Our generation of Baptist youth is the first to have a paid youth secretary to direct the activities of all Baptist young people. From those to whom much is given, much is required.

First Baptist Church, Rio de Janeiro, where the Fourth World Baptist Youth Conference will be held.



for February 1953

THE COMMISSION

Singing in Spanish

By La Nell Bedford

WHEN THE new appointees to Spanish-speaking Latin America first come to San José, Costa Rica, for language study, they find their ability to be of service is very limited. But one thing which we can do is sing. And how we do enjoy it!

It was this hearty singing in our chapel services which inspired Bob Remington, a Presbyterian missionary who is in radio work and head of the Pan American Christian Network, with the idea of a language school choir, using students and national teachers.

He found it easier to train North Americans to sing correctly in Spanish than to train enough nationals to sing well. Tests show that people who hear the choir cannot tell that it is mostly a North American choir singing Spanish hymns. It is said to be the best Spanish-singing choir in Latin America.

Ruben I. Franks, Southern Baptist missionary now teaching in the Baptist seminary in Santiago, Chile, was made the first director.

The choir was organized with four major objectives:

1. To train young missionaries in Spanish hymns.
2. To record for Pan American Christian Network which includes almost all evangelical radio stations in Latin America.
3. To record the hymns which the church people sing in part music so they may learn to sing the different parts through listening to the records.
4. To do concert work in the various churches of Costa Rica.

The missionary students have learned that one of the very best ways to learn to pronounce the words correctly is to sing them. Latins, like all other people the world over, appreciate good music and will often stop

to listen to a song when they will not take an offered tract or listen to a sermon. Through the choir we become familiar with the most used and best-loved hymns which are sung in our churches in these Spanish-speaking countries.

The service which the choir can do through recording for the Pan American Christian Network is one which brings blessings not only now, but for a long time to come; because these records will be in use for many years. The Pan American Christian Network is doing a series of fifteen-minute evangelistic programs which include numbers by the language school choir, special numbers by the trio and quartet, Scripture, and a short devotional message.

THE HEAD of this network tells us that he feels the music is responsible for much of the success of these programs. With the aid of these good gospel records any missionary or pastor may give a very acceptable radio program even though he has no trained choir in his church.



The San José, Costa Rica, language school choir was directed by Missionary Donald L. Orr when this picture was made.

Through radio the choir not only ministers to the countries in Central and South America but also to Spain. Radio programs are being sent to an evangelical radio station in Africa and are beamed from this station into Spain. Just as our English is somewhat different from that spoken in England, so is the Spanish in Costa Rica somewhat different from that in Spain.

IN THIS respect we are very fortunate to have Señor Indalecio Bustabad, a Spaniard who has been living in Costa Rica for several years, to do the speaking on these programs. Señor Bustabad is a teacher in the language school and also pastor of one of the Baptist missions here in San José.

An example of how records made by the school choir can help our average church member is shown in a story told by a missionary in the mountains of Mexico. Two ladies came to his church and, without accompaniment, sang a beautiful duet. When he asked them where they had learned the song, they replied that they had a recording of it.

Invitations to give special programs have come from near and far and have always met with enthusiasm. The choir gave a concert in San Carlos, a small town in a remote corner of Costa Rica, which can be reached only after many hours by bus over terrible roads. This trip and concert was rewarded with three conversions and two rededications of lives.

The choir has been organized for more than two years and has given numerous concerts. A typical choir concert includes choir numbers, a male quartet, ladies' trio, solo or duet, two or three testimonies by choir members, and an invitation to accept Christ by one of the school faculty members, Señor Carlos Díez, who sings in the choir.

The most glorious part of the choir ministry is that it has never given a program which has not been rewarded by conversions. In the last year no less than four people have responded to the gospel message at any one concert.

RECENTLY, when the choir gave a concert at the First Baptist Church in San José, a man, walking down the street on his way to the movies, heard the singing. He was attracted by the music and stopped to listen; and then he came up the walk to stand by the door and listen. There he stood, just outside the door, for the entire program. When the invitation was given, he entered the church for the first time and accepted Christ as his personal Saviour.

As Southern Baptists, we can well take pride in the part our missionaries have taken in the choir. As was earlier stated, Missionary Franks was the choir's first director. Missionary Donald L. Orr, who has a wonderful background of training and experience, served as the second director. He really accomplished things with the choir.

He and Mrs. Orr have the distinction of being the first missionaries appointed by the Southern Baptist Foreign Mission Board in the field of music. They will teach in the new international Baptist seminary in Cali, Colombia. Mrs. Orr also contributed greatly to the ministry of the choir by singing solos and in duets and trios. She has a beautiful soprano voice.

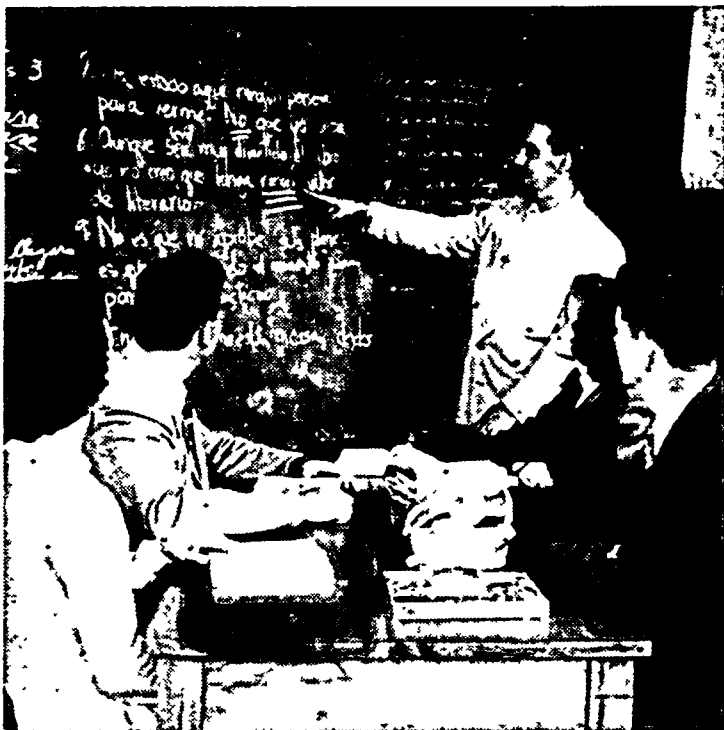
Other Southern Baptist missionaries who have contributed to the choir in

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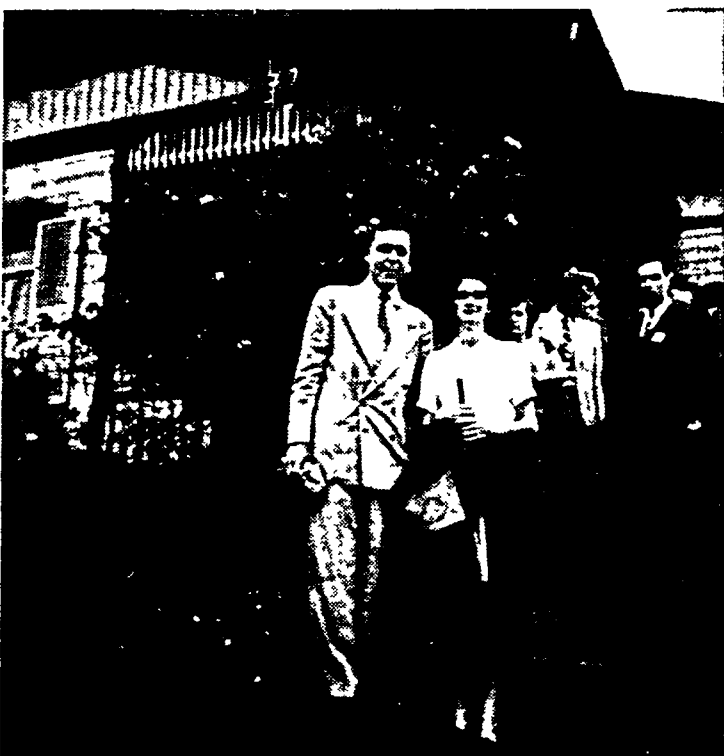
Professor Anita Aquilar (center) helps Southern Baptist missionaries (left to right) George McDaniel Cole, Clyde Eugene Clark, Mrs. Cole, and Mrs. Clark.



Mr. and Mrs. Clark and Mr. and Mrs. Cole change positions and professors for another class. The professor is Carlos Díez.



Students in front of language school building in San José. The couple in front are Mr. and Mrs. Benjamin Bedford.



High-Lonesome Mission of Brazil

By Gene H. Wise

ROBERT L. FIELDEN and I took off from Rio de Janeiro about noon one Friday and headed across the mountains on the first leg of our flight to the remote, interior mission station of Corrente, Piauí, Brazil. If all went well, we expected to reach our destination the next day. Bob, the tall, sandy-haired missionary pilot of the Corrente station, had come to Rio to get a new Aeronca Sedan airplane and had invited me to fly back with him.

"This is getting to Corrente the easy way," I thought as I noted that the little plane was performing perfectly and showing an air speed of one hundred miles an hour. I remembered that Dr. Everett Gill, Jr., had ridden horseback some fifteen days the first time he visited this isolated mission station.

I also recalled how Horace W. Fite, Jr., the agricultural missionary now at Corrente, had traveled more than a month, by truck, river boat, and oxcart, to get himself and some furniture and equipment from the language school in South Brazil to his new home in the heart of the northern interior region called the Sertão.

I had been looking forward very much to visiting Corrente. I knew that Baptist work there had been started through the influence of a box of Bibles sent to this little interior town by a federal deputy, who had become interested in the gospel through saving the life of, and becoming acquainted with, a Baptist missionary. I knew that the Baptist Institute of Corrente, with the only doctor, dentist, nurse, and high school in an area bigger than the state of New Mexico, was looked upon as a kind of oasis in the middle of an arid, backward, forgotten region.

We flew steadily the rest of that day. The next afternoon about 3:00 p.m. we landed at the jumping-off-place—Barra, Baía. Barra is the closest point to the school at which there is any kind of public transportation. A freight air liner rabbit hops through Barra once a week, and river boats on

the Rio Grande pass with some regularity. But Corrente, where the Baptist Institute is located, lies 180 miles to the northwest in a kind of no man's land.

A road, or rather a widened oxcart trail, wanders through the brush and across unbridged rivers until it eventually gets to Corrente. This makes it possible for trucks and jeeps to haul in supplies during the dry season. During the rainy season, however, which sometimes lasts as long as six months, even this lone road is impassable.

Because of the region's remoteness, the airplane, which took us the rest of the way to the mission station in less than two hours, is looked upon by the people of southern Piauí as a kind of miracle. It brings in mail, which otherwise would spend two or three months en route. It brings in some food supplies. It delivers school and church literature and other essential items. And it makes it possible for emergency patients to get medical attention, sometimes making a difference between life and death.

"You just have to live in Corrente to be able to appreciate the Institute's airplane," said one resident. He told me about a recent emergency in which Bob had flown the Institute's doctor to the isolated little town of Getí in time to save the life of a woman having complications in childbirth.

THE PLANE is also used for evangelistic work. After arriving in Corrente on Saturday night, we took off Sunday morning, with two Brazilian church members, to visit some of the preaching points maintained by the school. Just before swinging the plane into take-off position, Bob stopped and asked one of the laymen to lead us in prayer. I was to find out later how much he depends upon prayer to keep his plane flying for the Lord.

The gusty, unpredictable winds of this desert region, the wicked down-drafts, the small, poorly aligned landing strips, and the long distances be-

tween ranches or villages—where a person could walk for days without finding water should he have to make a forced landing—all create problems for this missionary pilot.

After about thirty minutes flying time (two and a half days horseback), I spotted the little village of Parnaguá. As we circled the village I could see people running toward the landing strip from all directions. Boys excitedly chased the donkeys, dogs, and chickens off the strip. Just as we were coming to land, however, a pig walked nonchalantly across in the path of the plane.

BOB ADDED enough throttle to clear this razorback and braked the plane to a stop at the other end of the short field. By the time we had taxied back, fifty to one hundred people were lined up along the "runway" to greet us.

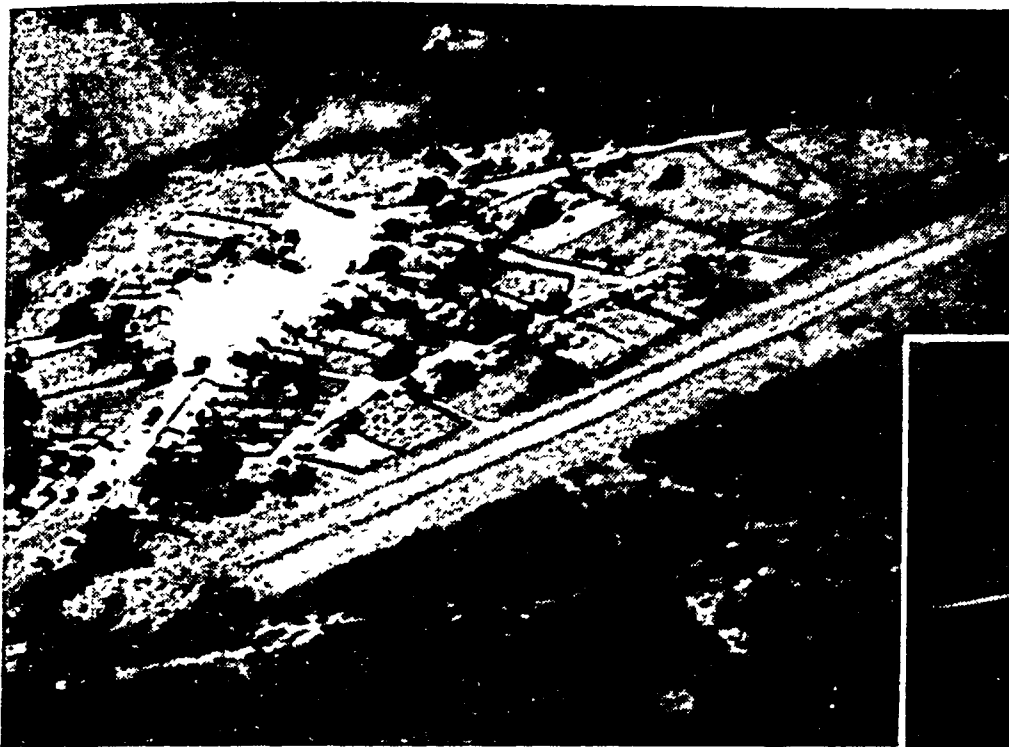
Leaving one of the Brazilian workers there, we made another thirty-minute hop to Nova Parnaguá. In this hot, thirsty little interior village we conducted two preaching services, both of which were attended by a number of people who had walked ten to fifteen miles from surrounding *fazendas* (plantations). Six people made professions of faith.

After the evening service we posted a guard to watch the plane and made ready for the night by stretching a couple of hammocks from hooks conveniently installed in our host's guest bedroom. Hammocks, I learned, are the standard "bed" in this part of North Brazil.

Early the next morning we returned to Corrente. There I heard in detail for the first time the stranger-than-fiction story of how the Baptists came to start a school out in the middle of this high-lonesome region. Unlike the case of most mission enterprises, the first converts of Corrente were two brothers from a wealthy and influential family, the Paranaguás.

The oldest brother, Joaquim, was the first to become interested in evan-

(Please turn to page 28)



LEFT: Landing strips like this one at Parnaguá make it possible for Missionary Bob Fielden to visit villages otherwise cut off by a lack of transportation.

BELOW: Missionaries Bob Fielden (left) and Gene Wise discuss the flight they made from Rio de Janeiro to the remote interior mission station of Corrente.



These burros were probably given as payment for tuition in this Baptist school which tries to help any student who is willing to work to get an education.



Within five minutes after the missionaries had landed on the dry lake bed in the foreground, these people from the village of Nova Parnaguá had lined up to meet the plane.



In Nova Parnaguá, typical village of the interior region called the Sertão, is one of the preaching points.



The sandy road in the foreground is the only one in the entire region which serves the Baptist Institute.



ABOVE: This is the group who met at Ruschlikon for the Baptist pastors' conference last summer. The program theme was "Baptists and the World Outlook"; and two of the speakers were Dr. George W. Sadler, of the Foreign Mission Board, and Dr. F. Townley Lord, president, Baptist World Alliance. You will find them in the front row.



ABOVE: The International Baptist Student Conference provided ample time for group discussion. This group relaxes comfortably on the beautiful campus for its session.

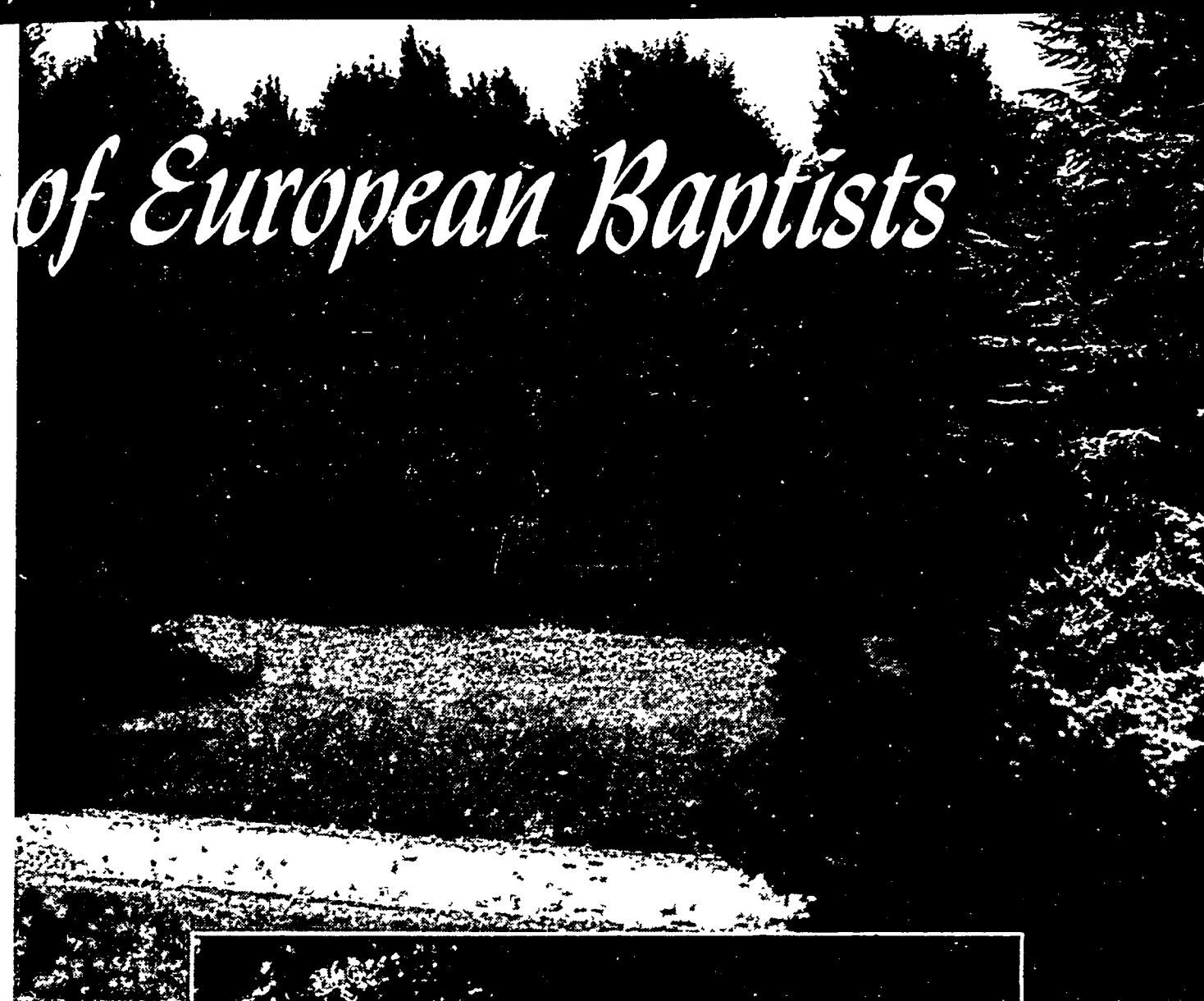


ABOVE: Another group discuss another problem as they are led by Dr. Joel Sorenson, director of the student conference and youth secretary of the Baptist World Alliance.

RIGHT: All the summer conference groups took time to visit famous historical spots. Here those from the laymen's conference visit the monument to Zwingli at Kappel, where he died in battle.



Rallying Point of European Baptists



ABOVE: Campus scene of the European Theological Seminary.

RIGHT: The Bible Study Hour of the Baptist laymen's conference was held under the shade of the campus trees. Leading is Dr. S. B. Platt, layman of Columbus, Mississippi.



BELOW: Those who attended the International Baptist Laymen's Conference. The conference theme was "The Stewardship of Life."

THE European Theological Seminary, Ruschlikon-Zurich, Switzerland, has become the rallying point of the Baptist life of Europe as well as a center of theological learning. The school has thirty-eight students from seventeen different nations, and various Baptist groups from all the free countries meet there for conferences and retreats.

Last summer four conferences were held in this Swiss community. The first was made up of Baptist chaplains in that part of the world. Then came pastors from Great Britain and the continent; next the laymen of these regions; and, finally, the Baptist students.



EDITORIALS

Glorieta Takes Shape

"Glorieta Baptist Assembly—½ Mile," read the sign the Greyhound bus passed some eighteen or nineteen miles southeast of Santa Fe, New Mexico. The rest of the way to the gate the bus traveled uphill along a road bordered on both sides by land belonging to Glorieta Baptist Assembly.

Even before the bus stopped, the visitor could see an impressive array of buildings—some barely begun, others nearing completion. It was quite a thrill to get off the bus on that cool, clear, crisp December morning and walk a half mile or so through the snow to Texas Hall, the location of the manager's office.

Equally thrilling was the story told by Mr. E. A. Herron, the manager. He traced the history of Southern Baptists' "second Ridgecrest" from the beginning and then embarked upon a tour of the grounds. Texas Hall, the first of the large, permanent buildings, was our point of departure. Built in a commanding position, it became the first piece in a mosaic which has been carefully planned, even though some parts may not be filled in until several years from now.

New Mexico Hall, currently under construction, features massive double fireplaces. Why should a summer assembly have fireplaces? Mr. Herron answered that the temperature sometimes falls into the forties on summer evenings. This is due, he said, to the elevation—approximately 7,500 feet. From the porch of New Mexico Hall, guests will look out across a small lake formed by a dam yet to be built.

The auditorium was the next building to be visited. Twelve hundred people can be seated comfortably by utilizing the two "wings" which are also designed for division into smaller conference rooms. Moreover, the auditorium can be enlarged in the future at a minimum of cost. Assembly builders, like builders everywhere, are plagued by the curious mistakes which occur without reason. The doors of the new auditorium, for example, were built exactly according to the architect's specifications. Imagine Mr. Herron's consternation when he discovered the locks were on the wrong side of the doors. The keyholes were inside the building!

The road into the assembly grounds leads past the caretaker's lodge and between a terraced flower garden and the greenhouse. An ample water supply, combined with a special gift and a lot of hard work, is turning a bleak hillside into a thing of beauty. Passers-by on the highway who know little or nothing about Glorieta will not forget the flower garden. It may even be the means of introducing them to the real significance of the assembly.

The new dining hall was nearing completion. So were two lodges a short distance north of Texas Hall. Excavation had been begun preparatory to erecting the Hall of States and Oklahoma Hall on either side of Texas Hall. Other structures will have been completed by June, 1953.

These buildings represent the second phase in the development of the assembly property. The first phase saw the roads laid out and built, a sufficient water supply sought and found, living quarters for the year-round staff members provided, a sewage disposal system brought into being, and telephone and power lines installed. Every effort has been made to take advantage of the timber resources on the property. Where savings can be made by making, rather than buying, items of equipment in the assembly carpenter shop, this is done. Carload lots of plumbing equipment have also been purchased at substantial savings. One gets the definite impression that assembly building is no small operation, and that Glorieta is being built by a man who knows his business.

What is the reason for all this activity? It is evident that Glorieta already represents quite an investment, and greater sums are yet to be spent. Is the investment sound? Will a place like Glorieta pay the denomination rich dividends? If one is thinking of financial returns, the answer is probably "no." But if he is thinking of spiritual dividends, the answer is an unqualified "yes."

It will stand for an interpretation of the New Testament which is utterly different from the interpretation first introduced into New Mexico by Roman Catholic missionaries. The influence of Catholicism is evident in place names, churches, and church properties. New Mexico's capital city of Santa Fe, for example, was originally named "The Royal City of the Holy Faith of St. Francis of Assisi." Lamy, a town on the Santa Fe Railroad not far from Glorieta, is named for an early archbishop. The Sangre de Cristo ("Blood of Christ") mountains are not far distant from either Glorieta or Santa Fe, and the Trappists, a rather unusual monastic order, are developing quite a project in Pecos, just six miles from Glorieta.

Try to visualize the hundreds of thousands who will attend conferences at Glorieta in the latter half of the twentieth century. They will include young people who are groping along, trying to find the real meaning of life. Some may not know just why they decided to come, but they will be forever grateful that they did. Scores will discover Christ as their Saviour. Others will surrender to the call of God for Christian service at home and overseas. Another gen-

eration will read of their exploits in kingdom service and be inspired by what happens when devoted lives are invested in the Lord's service. Christian homes will be established in consequence of boy-and-girl friendships begun at Glorieta. Try as you may to get a "God's-eye" view of Glorieta, your powers of perception and imagination are not sufficiently great to take it all in.

Mighty messages. Glorious singing. Soul-searching seasons of intercession. Spirit-filled worship. Missionary testimonies. Dramas and pageants. Conferences and classes of all sorts. Towering personalities. Rich Christian fellowship. Unforgettable consecration services. Wholesome fun and recreation. "Glorieta" will mean all of these—and more.

By now, you perhaps realize that Glorieta is a pretty wonderful place. As Glorieta takes shape, you should be shaping your plans to attend the Glorieta Foreign Missions Conference—the first missions conference ever held there—June 15-21, 1953. Details of the program will be announced later, but you should write now for reservations. Requests for reservations should be addressed: Mr. E. A. Herron, manager, Glorieta Baptist Assembly, Glorieta, New Mexico.

"Churches Are Stewards, Too"

The New Testament doctrine of stewardship, as it applies to individuals, receives proper emphasis in many of our churches. It is to be regretted that it is not emphasized in all.

One phase of stewardship which is not always emphasized, even in churches whose members are frequently reminded that they are the Lord's stewards, is that which teaches that churches are stewards, too. The churches receive the Lord's tithe and are responsible for its proper use in the advancement of the kingdom.

Does a church have the right to receive the Lord's tithe in the Lord's name and then refuse to use any of the money received in financing Christ's program of world redemption? Whether they had that right or not, it was exercised in 1951 by one church in eleven among the churches identified as Southern Baptist churches.

Does a church have the right to receive the Lord's tithe in the Lord's name and then decide to make just a token contribution so that all the churches in the association may be said to have contributed through the Cooperative Program? Right or wrong, that right is also exercised here and there.

Churches are stewards of the glorious gospel of redeeming grace. They can expand or limit the outreach of that gospel, as they choose.

These are some of the considerations which prompted the Foreign Mission Board to adopt "Churches Are Stewards, Too" as its slogan for 1953.

A Heartening Letter

A day's mail at the Foreign Mission Board may contain hundreds of letters: communications from the missionaries, requests for information, commendations and criticisms, etc. Occasionally a letter is received which makes a very profound impression on the Board's staff. Such was the following letter received in mid-November from a devoted pastor in North Carolina:

Dear Brother Rankin:

A few weeks ago I heard John McGee speak at our association. After his message I left the meeting to go out into the woods and pray. He certainly opened my eyes to the needs, and more and more I am ashamed of all that we spend on luxuries and even on fine homes and churches while the souls across the seas are lost and millions are hungry both physically and spiritually.

Dr. Sadler and Dr. Caudill pounded upon the same theme in our convention this week. I have been saving a few dimes and nickels for almost a year. I had planned to use it for myself and my family. It isn't much, but if we could *all* do just a little I know it would be much. I'm sending you this "bit" to use as you see fit; and, as I send it, I promise, too, that I shall not sin against God in failing to pray for you and the work of our Foreign Mission Board.

Yours in Christ,

Enclosed was a check for \$14.77.

A visit to the headquarters in Richmond followed the letter and check. The executive secretary sat across the desk from an earnest young pastor who is determined, by God's grace, to do something sacrificial in meeting the needs of millions in spiritual darkness. He told Dr. Rankin that he and his wife had each decided to set aside one dollar per week as an over-and-above gift to world missions. One hundred and four dollars a year, out of a pastor's salary which is none too large, is the measure of their concern. Their great concern is an eloquent rebuke to miserly giving and shortsighted vision.

The young pastor then sought out a greathearted businessman who recently had formed a similar resolution. There they sat—pastor and layman—both deeply concerned about people who lack the spiritual opportunities we take for granted in the United States. Jesus had them, and others like them, in mind when he said, "Ye are the salt of the earth" and "the light of the world."

That letter and those visits had a heartening effect on the Board's staff. It is easier to work harder—longer—when you know the foreign mission enterprise of Southern Baptists has that kind of financial and prayerful support.

Come in to the . . .

Good Samaritan Clinic

By Virginia Wingo

THE *Ambulatorio Buon Samaritano* (Good Samaritan Clinic), Via Antelao 4, Rome, Italy, opened its doors to the public for the first time on the afternoon of November 4, 1952. Is there a familiar sound in the words "Via Antelao 4"? It is the address of your Armstrong Memorial Training School (*Istituto Betania*).

The Good Samaritan Clinic represents the fulfilment of a dream that even antedates by more than a year the choosing of a school site. Actually, Italian Baptists and those working with them had always hoped to have some sort of medical institution of their own. And in 1947, visiting Baptist tourists talking with Dr. and Mrs. W. Dewey Moore, Southern Baptists' only missionaries to the country at that time, voiced the same hope that medical work might have some place in the general Italian Baptist endeavor.

Already in Rome there was a man prepared to establish just such work—the only Baptist physician in this part of Italy. He is Dr. Marco Fasulo, a young man in his thirties.

In December, 1947, Dr. George W. Sadler sent the good news that \$7,500 had been voted to aid Dr. Fasulo in the establishment of a clinic. Dr. Moore's response to that letter showed what he and Mrs. Moore hoped the clinic might be:

"We shall seek earnestly the Lord's guidance in the 'when, where, and how' of setting up and carrying on a Baptist clinic in Rome, trusting that it will become a center of Christian testimony and witness that will help forward his kingdom in heart-hungry Italy. The more Alice and I dream about an eventual missionary training school and a Baptist clinic in Rome, the more attractive the idea seems to build the former . . . and incorporate in it rooms also for the dispensary and clinic. God will reveal his will in it all, however."

In late 1948, after the purchase of property for a young women's training school, plans were drawn up for a building in which was included that original idea of a small clinic. Two rooms, conveniently located back of the chapel and complete with separate outside entrance, storage space, and other necessary facilities, formed an integral part of the design.

THEN, in 1950, the construction was completed and Armstrong Memorial Training School opened. The words "*nostro ambulatorio*" ("our clinic") entered the vocabulary of all who showed visitors around the building. Those two empty rooms, representing the promise of Christian medical work, were already a part of the Italian Baptist Mission. In October, 1950, Marco and Susanna Fasulo and two-year-old "Bebe" moved into the small apartment on the top floor.



"Say Ah-h-h!" . . . Dr. Marco Fasulo and Pasla Martani in the small day clinic at the Good Samaritan Clinic.

Mrs. Fasulo became dietitian and house director and Dr. Fasulo added the medical care of those at the school to the work he had long carried on at the G. B. Taylor Orphanage and to his private practice, a large part of which is charity work. Additional gifts and offers of help came and have continued to come, notably those from the Virginia and Texas Woman's Missionary Unions. The purchase of equipment began.

So did the much longer process of getting permission to open such a clinic. It is remarkable how much red tape can tangle up arrangements for even the most modest evangelical institutions in Italy! Dr. Moore, Dr. Fasulo, Dr. Manfredi Ronchi, and others worked at it. Getting that official permit required two years. But finally it was granted.

By autumn, 1952, everything was ready at last. In the doctor's well-equipped office there is even an X-ray machine. The patients' waiting room is attractive and well furnished. Any magazines and tracts there displayed are in Italian; but the pictures on the walls would immediately make most readers of *The Commission* feel at home. They are the same large pictures representing the ministry of Jesus that most of your churches get

from the Sunday School Board. Especially prominent is the one representing the parable of the Good Samaritan.

To commemorate the opening of this long-awaited *ambulatorio*, there was held the biggest *festa* (the word here for any special celebration) that Via Antelao 4 has known since the school itself officially opened in 1950. November 4 is an Italian national holiday for reasons having nothing to do with an American presidential election. So everyone who wished could come.

Mrs. Moore and Mrs. Fasulo were in charge of all plans for it. The social part included an informal get-together that began in the large entrance hall and spread out to the small living room, but was concentrated in the spacious dining room. There Mrs. Roy F. Starmer, assisted by Miss Grace Tyler, the splendid new young missionary at Armstrong Memorial, presided over the tea table.

An overflow crowd came. Most were Baptists; but some were Waldensians, Methodists, Episcopalians, and Pentecostals, and some were Catholics. One self-styled atheist, with his wife and daughters, came at the start and stayed till the very end. There were a few who, even in America, might be considered in "comfortable circumstances."

BUT MOST were from homes of simple means. And some were very poor. Among them was Signora Perroni, carrying her young son in her arms and accompanied by her four daughters, the most faithful children in attending Sunday school here at "Betania." The other son, timid and four years old, stayed home with his invalid father.

The family, for years strongly evangelical, has suffered social persecution. Mrs. Perroni once lost a state job because of her Protestant faith. She now works in a distant part of

(Please turn to page 29)

The Photos

TOP: Dr. Marco Fasulo, director of the Good Samaritan Clinic, in his office. CENTER: Pastor Beniamino Foderà leads the prayer of dedication in the doctor's office. BOTTOM: Signora Perroni and five of her six children. Little Fiamma, who cut the ribbon at the clinic door the day of the dedication, is at the right in front of her big sister.



The doctor and clinic



dedicated . . .



to serve.

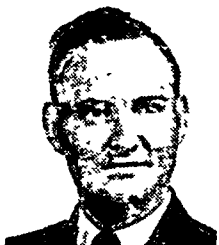
EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD

Mass of Stone on Mountain Represents Christ for Many People of Argentina

Mendoza, Argentina

We sailed from the States on February 21, 1952, and arrived in Buenos Aires on March 11 after a wonderful trip, touching the shores of Trinidad, Rio, São Paulo, and Montevideo. The beautiful city of Buenos Aires, of more than 4,000,000, lay before us that morning in its splendor and importance in the southern hemisphere of the Americas.



R. Boyd Robertson

We were brought face to face with an eternal need in the heart of man as we watched the throngs in the streets; and on every hand we were made to realize more and more our responsibility of bringing these people to Jesus for a saving knowledge of his power and forgiveness in salvation.

Argentina! We had heard the Saviour's call to come and preach and teach the Word of life in this republic, and here before our eyes we saw for the first time this seething mass of unconverted humanity.

We work in Mendoza, a city resting nearly on the bosom of the Andes mountains. Our territory is large; it is here that Mr. and Mrs. James C. Quarles have worked so long and faithfully. They are now retired and living in the States. We have come to take up the work with more than eleven churches and many missions in the three provinces of Mendoza, San Juan, and San Luis.

From our house we can see over the beautiful park, San Martín, into the towering Andes mountains in the West. Not far away is the huge statue of Christ, a mass of stone. These people have made their "Redeemer" of stone and placed him on the mountain instead of in their hearts and lives.

They are educated, well-dressed, well-fed, and not very religious. Even the traditions of Rome have not been able to penetrate deeply into captivating and enslaving the Argentine heart. As Baptists dedicated to the cause of making Christ known to the world, here is our opportunity with the gospel.

God is blessing our work abundantly. Baptists here are inspiring, but few. We are depending on two sources—the grace of God and Southern Baptists. The grace and power of the Heavenly Father can take your gifts and prayers and transform them into streams of abundant life-giving blessings of peace, hope, and security in the Saviour.

Preaching to People in Interior Was Like Rain Falling on Parched Earth

Florianópolis, Brazil

A recent trip took me to a preaching point far into the interior. What an experience! A couple of cars attached to the rear of a wood-burning freight held the passengers huddled together. The four freight cars just in front of us were loaded, double-deck, with hogs. Naturally, with the movement of the train, the full effect of the hog pen blew in the windows.



Adrian E. Blankenship

Met by an open-armed welcome, I soon forgot any hardship in reaching my destination. The people seemed so glad to see me, a preacher of the gospel. Generally, a pastor passes there once or twice a year. Preaching to these people was like rain falling on thirsty sun-parched earth. Every word was absorbed. It really humbles one to see such confidence; they trust the pastor and they trust one another.

One night opportunity was given for public testimony. A man came to the front. (The meeting place was a humble home where all the furniture had been removed; and, thus, with chairs and a table-pulpit it became a place of worship.)

The man began by affirming his faith in Christ and asking for baptism. Heretofore, he had never been able to accept the freeness of God's grace, always feeling that he had to do something more than trust. But tonight he had finally understood.

Then in a few words he gave some of his background. Born in Europe, reared in a Catholic home, trained in a Catholic seminary, he had spent much time working with the priests, preparing the mass, and writing the messages they gave. Out of it all, he said, came not joy or peace, but the emptiness and void of an idolatrous religion.

In time he migrated to Brazil and, being thus in a new environment, he left the religion of his childhood to wander for years without faith. Many difficulties befell him, and there was longing for hope and joy. One day, without being able to explain why, he was invited to "stop in" and take coffee.

It was the home of a believer. The humble man read from the Word of God and prayed. He even prayed for his guest that he might find salvation and peace. Not having told the host of any of the difficulties and longings of his heart, he was impressed by the interest and compassion of the man of faith.

Going out from the Christian environment of the home, a new desire was born in his heart. The Holy Spirit brought conviction, and daily he sought the warmth and love of that home. It was the one bright spot in his day. His hungry soul feasted; and yet he hadn't come to the place where he could surrender his life to Christ.

Now, as he stood there determined in mind and heart, he was ready to follow this Way. He said, "I want to be baptized and show to all the priests, the nuns, and the world that I have found a living faith and have found my Saviour. Besides this, I'm going to do what I can

Friends Again

FROM our little organ I could see the faces of the two young men preparing to take the offering. As they bowed their heads for the prayer there was a peace on their faces that can only come when one is right with his Creator.

On the far side was Jo, whom Missionary Maxfield Garrett had won to the Lord when he served a short while in Hawaii before returning to Japan. Jo had been known far and wide for his bad habit of drinking. But once he was saved he was able to break with drinking. His old friends made fun of him and said, "Jo has religion, but it won't last; he'll get thirsty again before very long."

When Jo ran into old friends, he tried

to get them to go to church; and before long they got tired of his begging. Naoki was one of these friends.

In fact, Naoki soon came to hate his former friend; but, even though Jo realized Naoki hated him, he kept going to visit Naoki and kept talking to him about Christ. Finally, in self-defense Naoki told Jo he would go to church with him. He went not just once but again and again; and, last Easter, Missionary Edgar J. Tharpe baptized Mr. and Mrs. Naoki Misawa.

Last Sunday Jo and Naoki stood side by side as brothers in Christ to serve in the worship service.—Hilda Bledsoe, missionary to Hawaii

to take the message to others."

He concluded by saying that he had written to his aged father in Germany, explaining his faith in Christ and the joy he had found. With much fear and many misgivings he awaited the reply.

Finally the letter came. What a surprise! The family, too, had become discouraged with the religion they had known so long. Into their possession had fallen a Bible. Upon studying it, they had found God and had trusted in his Son as Saviour and now were depending on the Holy Spirit to lead them.

At this point, tears streamed down the man's face, and he made his way to his seat. It was impossible to say more.

Couple Found God's Help Available In Working Out Difficult Problem

Nigeria, West Africa

"Come on, everybody. It's time to pray." Thus, little two-year-old Samuel calls all the members of his compound to



Edith A. Chaney

the family altar led by his parents. The members of his household are the mother, the father, the mother's two nieces, several boys from the father's family, and usually some visitors. An educated young man must always help send a brother's children or other relatives to school. It is the custom.

I want to tell the story of Samuel's mother and father, but it will be difficult to understand without a bit of background of African custom.

The young Christians of Africa struggle as no other young people against the chains of superstition, pagan religion, and family background to arrive at a standard that they view as the white man's and that the missionaries view as biblical. Missionaries experience a great deal of heartache and disappointment as they try to mold African young people in line with their American standards.

The family pattern in Africa is a mixture of pagan, Mohammedan, and Christian ideas. Polygamy is the accepted mode of life. Every boy's ambition is to have four wives (equivalent to an American's ambition to have a Buick convertible and a brick house). There are all kinds of wedding ceremonies—native law and custom where the marriage is consummated after the final payment of the dowry and a day of singing, dancing, and feasting. The legal wedding, which is recorded with the district officer and must be announced three weeks in advance, costs two shillings and six pence (about fifty cents).

There are two kinds of Christian services. One is the wedding service read by the pastor and accompanied by all the falderals of the American ceremony.

Christian Homes

By George W. Sadler

ABOUT forty-five years ago, Dr. George Green first visited Igbojo, Nigeria, a town of four or five thousand people. After a considerable search, the young missionary was able to find only one Christian. This woman had come under the influence of Christianity in Lagos. She and Dr. Green held a prayer meeting under a tree. Their prayers were answered, for soon Igbojo became one of the most fruitful parts of our Nigerian field.

An interesting sequel to this incident is an experience Mrs. Sadler and I had recently. We went to the station to meet a couple from Nigeria who had come to this country to study under the joint sponsorship of this Board and the Nigerian Baptist Convention. As we journeyed from the station to the Negro University, we asked where they were from. They replied that they were natives of Igbojo. When we observed that there were no marks of paganism on their faces, they said: "We came from Christian homes."

The other is called the church recognition ceremony after the native wedding.

Many of our young people begin their married life in a cloud of disapproval—both parental and Christian. One of my friends and helpers became a Christian when he was a teen-age boy, running against the opposition of his Mohammedan family. He says he became a Christian when he saw the difference in the lives of the Christians and even the good Mohammedans.

After he became a Christian, he entered wholeheartedly into the work of the Lord, working in a mission church, helping to build the building, acting as church clerk, and trying to win his Mohammedan friends to Christ. He wanted to be an "out-and-out" Christian; therefore, he picked his own wife (a method he thought was Christian because Americans do it). This antagonized his family even more because they already had another girl picked out.

Not only did his family disapprove, but her family refused to co-operate. So in his dilemma he thought, "If we have a baby they will let us marry." So a baby was conceived in sin. But, in so doing, his family and hers finally gave their approval. But he was in disgrace and disfavor with the church. His name was removed from the church rolls.

He was fired from his teaching position; and his missionary friends refused to help him with his wedding plans. However, one of his benefactors did help him to get another job.

Lord, bless this school, for thou knowest how we depend upon these students to raise the moral standard of the homes of Nigeria.—A national's prayer for Idi-Aba, girls' school at Abeokuta, Nigeria

He went ahead and arranged for a legal wedding and had a church recognition service. Then he began to build a new life in a new type of job and in a new place. His wife found it hard to be uprooted from her home, her church, and her business. She is a saleswoman, or trader as they are called out here.

She had worked up a good trade near her home; and at first we were skeptical as to how it would work out because she kept going home and staying for a month or more at a time. But, finally, she made friends, found a place of service in the church, and got a business started. Now she seems quite happy.

Their little boy, Samuel, is cute as they come. He has gone to church regularly, since he was two months old, on his mother's back. Now that he is past two, he goes and sits with his father.

I read the letter Samuel's father wrote to the church begging for forgiveness for his sin and asking for reinstatement which was granted. In his new field he has served as clerk of the Sunday school, Training Union director, and as interpreter for visiting speakers.

The young wife and husband try to share one another's problems and co-operate with each other.

It Costs Something To Be Christian in Thailand, Says Missionary Rose Reeves

Bangkok, Thailand

Until last week when we got a mid-term vacation, we were studying Thai from eight to twelve o'clock five days a week. Completing the first grade reader was quite a hurdle, but now we're able to read a few simple Scripture verses.

We've found that the Siamese people seem very eager to adopt some things from American life.



Rose L. Reeves

The girls and women wear skirts and

blouses most of the time, but they use ideas that they see in *Seventeen* and the Sears catalogue to make them by. The men are considered well-dressed and wear foreign-made shirts and trousers. They seem to consider America's clothes, her automobiles, and her movies the greatest things she has.

We've been surprised at the number of people here who speak English. For many years English speaking has been encouraged; and, as a result of British influence in schools and business, pupils in public schools are now required to learn to read and write English. This has given us an opportunity to start young men's and women's English Bible classes. Sometimes we've had fifteen Siamese altogether. However, this is a limited way of helping them to understand the gospel.

We're still thanking the Lord for the first Siamese who has confessed Christ publicly. He has not yet been baptized; but we hope that he will soon show strong Christian convictions. He came forward in the English-Thai service of our first Southern Baptist church, which was started by the former China missionaries who came here after leaving China.

Recently Harold witnessed several conversions, including one Siamese man, after preaching through two interpreters at our newly acquired chapel in Ayuthya, about fifty miles from Bangkok. These decisions have made us rejoice.

There are a few who show by their faithful attendance at our services and by their questions that they are sincerely interested in finding the Lord. Four of them say that they have already trusted Christ as their Saviour but have not had the courage to confess him publicly. One of these is a young man who is an only child and whose Buddhist mother says, "If you become a Christian, there will be no one to properly bury me when I die."

Some are reluctant because the government continues to support Buddhism. All government employees—schoolteachers, policemen, postal, and other workers besides political officeholders—must pledge loyalty to Buddha every year or lose their jobs. Buddhism is still the state religion; and, though Thailand is said to have religious "freedom," it should rather be called religious "tolerance." Wherever there is a state religion, there is still a definite price for believers to pay.

It is a great encouragement to us to know that you and others like you are concerned about Christ's kingdom's work in this land. We hope you will join us in praying that there will come a real awakening among these sin-blinded people as you pray for other areas of the world as well.

Would that I were a writer so that I could describe things as they are here! I am still in love with this place; and, even though I've never worked harder, I have never been happier in my life. Opportunities on every hand continue to be countless. The problems are many, new, and varied; but the joys are far more numerous. The deep-down satisfaction and knowledge that I'm in the right work in the right place means everything in the world.—Aletha Fuller, missionary to Nigeria

*Boys and Girls at Corrente, Brazil,
Pick and Shell Beans for Education
Corrente, Brazil*

After a year in the *sertão* (interior) of Brazil, we can almost feel like veterans, especially at eating beans and rice. We



Salle T. Fite

have had a good school year with around three hundred students. One hundred of them were in boarding school.

We have almost fifty students working for their board and room or living in town and working for their tuition and books. We even had one girl working for her tuition by shelling beans; and several of the smaller boys picked beans for their expenses. It is hard to realize how much even fifty cents can mean to some of the students.

One of the boys passed the third grade last year, taking second place; but, be-

cause the tuition for the fourth grade was fifteen cents a month higher, he was going to take the third grade over since he didn't have the extra fifteen cents per month. One boy, forced to leave home when he was baptized, wrote for a place to study here so that he might become a preacher. At present, he is a guard at the airfield.

Another boy, forced to leave home by a father who drank all the time, has accepted Christ since coming to the school. Another boy lived with his old grandmother and ate only one meal a day to save money to come to school this year. We gave him the job of taking care of the Institute pigs so he could eat regularly and go to school also.

We have experimented with a youth revival with two seminary boys, who were spending the summer here, doing the preaching. The young people were very enthusiastic and worked to make it a success. We had over five hundred in attendance each night (estimated population of the town, two thousand) and had twenty conversions and eighteen rededications. The annual encampment was also pronounced a success. There were thirty-four decisions and over one hundred fifty enrolled in the vacation Bible school.

With the arrival of the newest member of the family, we have become the town authority on powdered milk formulas. We are also considered a good source for diapers. It is the goal of each family to have two diapers for their baby, and, since Mildred Jean has a couple dozen, they feel we should share with them.

Our annual revival is to start next week, and we have hopes of seeing many of our students, as well as many of

Dr. J. D. Grey, president of the Southern Baptist Convention, and Miss Eva Sanders, Southern Baptist missionary, talk with the ruler of the city of Ire, the Are of Ire. He is not a Christian, but he attended the service when Dr. Grey preached in Ire on a recent visit to Nigeria.





Children attending the vacation Bible school at the Baptist church, Encarnación, Paraguay, do their handwork in back yard of the church under supervision of adult workers. Walter Eugene Craighead, Southern Baptist missionary, stands at the center back, reading book.

the townspeople, accept Christ. Especially in the senior class of the high school there are many who are definitely interested, but who have not made the big decision yet. The church received money from the Lottie Moon Christmas Offering last year to put the roof on the new church building.

We are trying to rush the work on it so that if we have rain we can meet in the new church, even though it won't have a floor. The old building won't even hold all the members of the church, much less those who are interested. Our best results are with outdoor services, with a filmstrip assuring a crowd.

Twins "Graduate" From Home for Motherless Children at Age Two

Nigeria, West Africa

Yesterday was "graduation" day for two of my children. A few days after I came into Nigeria and took over the work at the Home for Motherless Children, twins came to me. Their mother had died. They were small but strong.



Helen R. Masters

Everyone liked Jacob and Falcia because they laughed and played a lot. The girls who take care of

the children watched for the first tooth. Then later the twins learned to sit up. Then *Tiawo* (the older) began to stand, then to walk. Later *Kainde* (the younger) began to stand. Tiawo took her by both hands and helped her until she could do well alone.

Always Tiawo led in doing things. But he liked to have much attention and fussed easily. Kainde played and walked independently. Though their personalities were very different, they were always together helping each other. Soon they were walking to Sunday school.

Each morning as we brought in milk, cereal, and other things for the day's food, Jacob and Falcia carried their can

(Please turn to page 30)



This is the vacation Bible school at Corrente, Brazil. Photographer Salle Fite wrote, "I know pictures of people standing in rows are not good, but, when you take pictures in Brazil, everyone has to be in it."



Children of the Benito Juarez School, in the mountainous state of Guerrero, Mexico. The school is supported by Baptists and has an enrolment of about one hundred fifty.

Missionary Family Album

Arrivals From the Field

ALLEN, Rev. and Mrs. W. E. (South Brazil), Amory, Miss.
BRYANT, Rev. and Mrs. William Howard (Chile), 5217 Avenue, Q-Central Park, Birmingham, Ala.
Cox, Ona Belle (North Brazil), Redford, Mo.
GOULD, Mary Frances (Thailand), 100 Wallace Avenue, Covington, Ky.
HOWSE, Ruby (Chile), Hugo, Okla.
HUDGINS, Frances (Thailand), Victoria, Va.
ORRICK, Rev. and Mrs. B. W. (Uruguay), Madisonville, Tex.

Births

BAKER, Rev. and Mrs. Dwight (Israel), son, Jon Stephen.
FRANKS, Rev. and Mrs. Ruben I. (Chile), son, James Alan.
JACKSON, Rev. and Mrs. W. H., Jr. (Japan), daughter, Lynda Annette.
JOHNSON, Rev. and Mrs. Cecil W. (Mexico), daughter, Jean Olivia.
SHEPARD, Rev. and Mrs. John W., Jr. (Japan), daughter, Margaret Jean.

Deaths

CONGDON, Ronald, son of Rev. and Mrs. W. H. Congdon, Ogbomosho, Nigeria, West Africa, November 17.
NICHOLS, Mrs. Steele, mother of Miss Sophia Nichols (South Brazil), Harts-ville, S. C., December 9.

Departures to the Field

ABERNATHY, Mrs. J. A., P. O. Box Special No. 1, Pusan, Korea.
BACH, Jean, Baptist Girls' School, Idi-Abá, Abeokuta, Nigeria, West Africa.
BROWN, Rev. and Mrs. Homer A., Jr., Baptist Headquarters, Ibadan, Nigeria, West Africa.
CLARK, Rev. and Mrs. Charles B., Urbanización "Sucre," Calle 63, #27-47, Quinta Blanquita, Maracaibo, Venezuela.
HORTON, Frances, 350 2-Chome, Nishi-Okubo, Shinjuku-ku, Tokyo, Japan.
KERSEY, Ruth, Home for Motherless Babies, Ogbomosho, Nigeria, West Africa.
LOVEGREN, Mildred, P. O. Box 1625, Kowloon, Hong Kong.
LYON, Rev. and Mrs. Roy L., P. O. Box 592, Torreón, Coahuila, Mexico.
McILROY, Minnie D., Rivadavia 3476, Buenos Aires, Argentina.
ROBISON, Rev. and Mrs. Oren C., Jr., Baptist Headquarters, Ibadan, Nigeria, West Africa.
SMITH, Rev. and Mrs. Hoke, Jr., (Colombia), Box 1883, San José, Costa Rica, language school.

SNUGGS, Mrs. H. H., c/o Western Enterprises, Inc., Box 378, Taipei, Taiwan.
TERRY, Mrs. A. J., Caixa Postal 178, Recife, Pernambuco, Brazil.

New Addresses

BAILEY, Gracia (Brazil), 640 S.W. 45th, Oklahoma City 9, Okla.
BEDFORD, Rev. and Mrs. A. B. (Argentina), 1012 Mitchell, Clovis, N. M.
CAMPBELL, Viola D., Av. Morelos 1474 Pte., Torreón, Coahuila, Mexico.
GARRETT, Rev. and Mrs. James L., Caixa Postal 441, Recife, Pernambuco, Brazil.
GRANT, Rev. and Mrs. Worth C., Box 70, Sendai, Japan.
HALE, Elizabeth, 2 Jalan Mahdali, Alor Star, Kedah, Malaya.
HAVERFIELD, Rev. and Mrs. W. M., Guatemala #160, Guadalajara, Jalisco, Mexico.
HICKS, Rev. and Mrs. Marlin R., Casilla 160, Antofagasta, Chile.

LANCASTER, Cecile (Japan), 1717 South 9th St., Waco, Tex.
NEELY, Rev. and Mrs. Thomas L., Apartado 5152 Este, Caracas, Venezuela.
QUARLES, Rev. and Mrs. James C. (emeritus), 2608 Pershing Avenue, Richmond 28, Va.
RANKIN, Rev. and Mrs. M. W. (China), 3914 St. Charles Avenue, New Orleans, La.
RAY, Bonnie Jean (China), 957 Virginia Avenue, N. E., Atlanta, Ga.
STEPHENS, Mrs. S. E. (emeritus), Hotel Hampton, Atlanta, Ga.
TAYLOR, Rev. and Mrs. W. C. (South Brazil), Box 123, Lake Waccamaw, N. C.
THOMASON, Lillian (emeritus), 1518 Indiana Street, Houston 6, Tex.
WATSON, Lila (China), 422 N. Florida Avenue, DeLand, Fla.

Dr. John Bright, faculty member of Union Theological Seminary, Richmond, Virginia, is the 1952 winner of the \$7,500 Abingdon-Cokesbury Press award. His manuscript, "The Kingdom of God," is a history of the biblical idea of the people of God as related to Christianity today.

In Memoriam

Roberta Pearle Johnson

Born December 2, 1883
Mt. Vernon Springs, North Carolina

Died December 11, 1952
Apex, North Carolina



MISS ROBERTA PEARLE JOHNSON, Southern Baptist missionary to China, died December 11 in North Carolina at the age of sixty-nine.

Miss Johnson was born in Mt. Vernon Springs, North Carolina. She was graduated from Meredith College, Raleigh, North Carolina, and the Woman's Missionary Union Training School, Louisville, Kentucky. She did postgraduate work at George Peabody College for Teachers, Nashville, Tennessee.

Appointed by the Foreign Mission Board in 1915, she did educa-

tional and evangelistic work at the Old North Gate Baptist Church and the Eliza Yates School in Shanghai, China. She was interned by the Japanese in 1941 and repatriated in 1943. At the close of the war she continued her work in Shanghai until 1949 when she returned to the States.

She had been in ill health for about two years. In a letter written to her many friends last August, she said, "God's most wonderful gifts are the friends he has given us—Christian friends who care and pray."



THE WORLD IN BOOKS

Genevieve Greer



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

Tribute to Dr. Wallace

A panorama of Chinese communism is presented in the book, *No Secret Is Safe Behind the Bamboo Curtain* (Farrar, Straus, and Young, New York, \$3.50), by Father Mark Tennien, of Maryknoll. Its firsthand facts are dramatically told, and the reader shares the horrors Father Tennien endured as a prisoner of the Chinese communists. He learns of their insidious technique of indoctrination and finally begins to understand how communists can enslave an entire nation.

Southern Baptists will find a particular interest in the book, for it is dedicated "to Maryknoll Bishop Francis X. Ford and Southern Baptist William Wallace, M.D., who died in communist China jails. . . ." Father Tennien's station and scene of imprisonment was a town called Shumkai, not far from Wuchow, where Dr. Wallace was head of the Stout Memorial Hospital.

The author knew Dr. Wallace well, and a large part of a chapter on "Cruelty" concerns the work and imprisonment of the Southern Baptist missionary. The book leaves the impression that Dr. Wallace was driven to insanity by communist cruelty; but the Foreign Mission Board is not willing to accept this as final until more information is in hand.

The book does give a beautiful tribute to Dr. Wallace's life and work; and, regardless of its accuracy as to his sanity during final days of imprisonment, it presents a background against which Southern Baptists can see the beloved doctor's work and witness.—I. G.

Education in the Church

Four books on the review shelf this month deal with teaching methods in the church school.

Better Bible Teaching for Juniors in the Sunday School (Broadman Press, Nashville, 75 and 50 cents), by Lillian Moore Rice, makes use of modern principles of teaching, emphasizing methods that result in doing as well as knowing. The author bases her instruction on the premise that the main teaching purpose is to bring pupils into a saving knowledge of Christ.

Effective Work with Intermediates in the Sunday School (Broadman Press, 75 and 50 cents), by Mary Virginia Lee, blends the author's experiences during many years in Southern Baptist Inter-

mediate leadership with the latest in adolescent psychology and teaching methods. It is a timely handbook for those who work with the church's most difficult age group.—I. G.

Ways Youth Learn (Harper and Brothers, New York, \$2.50), by Clarice M. Bowman, has as its purpose "to frighten teachers of youth into a new sense of mission about their task." One of the frightening thoughts is that youth can, by the haphazard methods sometimes used in youth programs, be trained to regard church activities as insignificant. The author discusses in detail methods of developing spiritual stamina by teaching youth to habitually think and act like Christians.

American (Northern) Baptists have study course manuals on administration for workers with each of the three general age groups in the church. Like others in the series, *Our Church Plans for Adult Education*, by Idris W. Jones (Judson Press, Philadelphia, Pa., 75 cents), discusses the church's whole education program for adults—including missionary instruction.

Although the mission study features of such a book must necessarily be very general, we commend this tendency to place missions in its proper perspective. Mission work is a major church activity.

Picture Story of Christianity

The 1952 publication of *Year: The Annual Picture-History* (Los Angeles, \$7.95) is a *Pictorial History of the Bible and Christianity*. It represents prodigious labors by its editors and religious leaders of virtually every Christian denomination. The Southern Baptist section was written by Dr. Robert A. Baker, professor of church history, Southwestern Seminary.

Stories from the Old and New Testaments, accounts of Christianity's spread, brief histories of denominations and Christian movements, and a survey of the non-Christian religions, are included.

The editors confined the picture history to 200 oversized pages (10½ x 14 in.), including 1,000 pictures, 5,000 subdivisions, and 125,000 words of captions and text. The result is a "ready reference" volume of unusual interest, whose great strength is also its chief weakness: its conciseness will fail to satisfy careful students who may require a more thorough treatment of the subjects discussed.—F. K. M.

Sunday School Lesson Helps

The 1953 *Broadman Comments* on the International Sunday school lessons (Broadman Press, Nashville, \$2.25) was prepared by R. Paul Caudill. Each lesson includes the Scripture passage and notes on the passage, the lesson outline, interpretation, and application to life.

The 1953 edition of *Points for Emphasis* (Broadman Press, Nashville, 75 cents), the pocket commentary on the Sunday school lessons prepared for many years by Dr. Hight C. Moore, was prepared by Dr. Clifton J. Allen.

Arnold's 1953 Commentary on the International Sunday school lessons, its 59th annual edition, was prepared by B. L. Olmstead (Light and Life Press, Winona Lake, Wis., \$2.00). Each lesson includes Bible readings, Scripture passages, explanation of the text, discussion of the lesson, questions, illustrative stories, and brief plans for presenting the lesson to four age groups.

Keeping Church Rolls Active

In their campaign to reactivate church rolls, Southern Baptist pastors and church groups will want to read *Establishing the Converts* (Judson Press, Philadelphia, \$2.00), in which Dr. Arthur C. Archibald faces the serious problem of the large number of converts who are lost to usefulness in their churches every year. First he analyzes the situation in which the drift away from church occurs; then he proposes practical suggestions for correcting it. The suggestions are presented in clear, easy-to-read chapters.—J. MARSHALL WALKER

Sermons

The Mighty Saviour, by Arthur J. Moore (Abingdon-Cokesbury Press, Nashville, \$2.00), includes ten sermons on the power of Jesus Christ to save men from their sins and to satisfy the needs of the world.

Answering God's Call (Judson Press, Philadelphia, \$2.00), by Frank M. Kepner, includes eleven sermons dealing with some of the great truths of our spiritual life.

When God Moves In, by Arnold H. Lowe (Harper and Brothers, New York, \$2.50), includes twenty-four sermons, each dealing with a single problem common to the average Christian. They interpret the moods of our age in the light of God's message to man. It is healthy, helpful, wholesome preaching.

This Is the Life, by H. W. Gockel (Concordia Publishing House, St. Louis, 75 cents), is a little book with a big message—the saving and growing power found in Christ. Each chapter starts in a manner as fresh as a newspaper story and moves rapidly to the central theme of the Christian message.—J. MARSHALL WALKER

High-Lonesome Mission

(Continued from page 14)

gelical Christianity. He was a successful doctor and a popular and progressive political leader, serving, at various times, as governor, lieutenant governor, federal deputy, representative, and senator.

After one of his visits home during his term as federal deputy, Paranaguá was returning to the capital and had stopped to wait for a river boat in Barra, Baía. There he heard of a plot against the life of Baptist Missionary Z. C. Taylor, who was preaching in that city.

A GROUP of fanatical Catholics had planned to throw the missionary to the man-eating piranha fish of the Rio Grande the next day when he should embark. But word of the scheme reached the federal deputy who went immediately to the local authorities and arranged for the protection of the missionary.

The next day he and Dr. Taylor left on the same river boat. They became friends during the voyage. The missionary gave Paranaguá a New Testament, requesting that he read it, which he later did. Impressed with the gift, Paranaguá, who was later to become a leading member of the Baptist denomination of Brazil, bought a box of Bibles and New Testaments and had them sent to his brother, Benjamin, who had started a small school in Corrente.

The Bibles were distributed among the leading citizens of the town, and the New Testaments were given to the school children. Through the influence of these Bibles, Colonel Benjamin Nogueira, together with other relatives, was converted.

After his conversion Colonel Nogueira made a trip to Baía to get help in organizing a church. He urged Missionary A. E. Jackson to send a resident missionary to Corrente. He and his brother, he said, would gladly pay the salary of such a person. At that time, however, no missionaries were available for that field.

But Missionary Jackson agreed to visit Corrente as often as possible and help in the organization of a church. Coincidentally, Jackson's daughter, Elizabeth, is the wife of the present director of the Baptist Institute, Missionary R. Elton Johnson, who is also

serving as pastor of the church her father helped establish in 1904.

At the same time this unusual church was founded, a school for children was opened by the progressive Colonel Nogueira. This school grew to be the present Baptist Industrial Institute. Having the only high school in this part of the interior, the Baptist school draws students from three states—Baía, Goiaz, and Maranhão—in addition to Piauí.

One boy came over six hundred miles to become one of the school's 270 students this year. He was able to come, as is the case of more than a third of the students, because of the Institute's policy of trying to help any youth who is willing to work to get an education. As a result of this policy, the school treasurer, Mrs. Horace W. Fite, Jr., receives all kinds of items in payment for tuition.

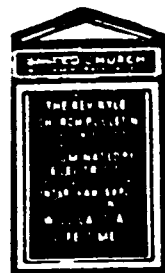
One boy recently brought in a saddle blanket and a pair of shoes. "We always get burros," explained Mrs. Fite. For this reason, she added, it isn't unusual to look up from your work and find a burro looking interestedly over your shoulder!

After seeing something of Bob Fielden's aviation ministry, and after visiting this remarkable Baptist school, I went with Horace Fite, the only Baptist agricultural missionary in Brazil, to see the Institute's farm. Composed of a number of scattered fields, the farm provides jobs for needy students, produces food for the school's needs, and serves as a kind of experiment station where students receive on-the-job training in agricultural methods.

"IF YOU'RE looking for problems, you've come to the right place," Horace told me. As we went from field to field in a used jeep he had recently acquired, I could see what he meant. Lack of equipment, the problem of erosion and poor soil, the severity of the region's droughts, the profusion of wild parrots, which can destroy a corn crop in a couple of weeks, and of mountain lions, which kill around twenty of the Institute's cattle each year—all these problems make Horace's work difficult.

Nevertheless, I found in him the same cheerful optimism that characterizes all the missionaries of this high-lonesome station. In spite of their

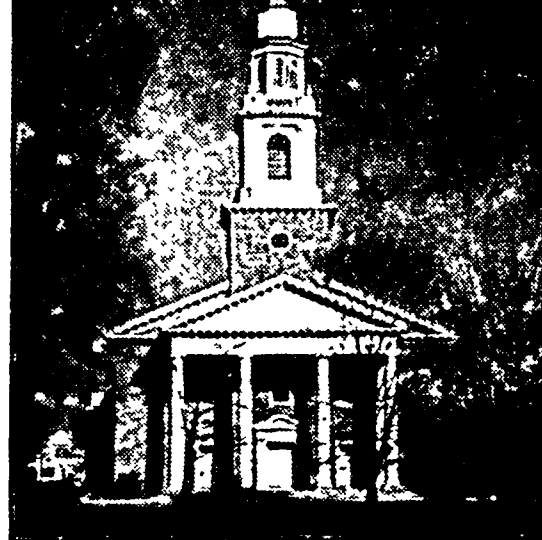
difficulties and hardships, they believe that if they can show the people of this isolated region that God hasn't forgotten them, their lives will have been well spent.



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THE COMMISSION

Good Samaritan Clinic

(Continued from page 21)

the city and has to leave home at seven o'clock each morning. After paying carfare, she has left a total of less than sixty-five cents for her seven hours' work daily. How can she ever save anything for medical bills? That family is typical of many that will be served by the *Buon Samaritano*.

MOST MEMORABLE of all that evening of the fourth was the service of dedication held in the chapel of Armstrong Memorial. After the reading of the Scripture by Pastor Vincenzo Veneziano, Dr. Moore spoke briefly and movingly on the subject, "Why and How the Good Samaritan Clinic Was Born." Then Dr. Ronchi, executive secretary of the Italian Baptist Convention and a vice-president of the Baptist World Alliance, gave a short meditation stressing the clinic's mission to serve humanity unselfishly in the name of Christ and soliciting the prayers of all.

The direction of the *ambulatorio* is in the hands of an able committee, who were presented to the congregation. In addition to Dr. Moore and Dr. Fasulo, there are Signor Berio, Signor Sacco, and Signor E. Saccomani, three businessmen, representing each of the three organized Baptist churches in Rome.

Dr. Fasulo's brief message began with a personal word of special interest to all: A number of years ago his father had led Dr. Ronchi to Christ and baptized him. Now Dr. Ronchi is the physician's own pastor. Dr. Fasulo expressed gratitude to Southern Baptists for providing the excellent equipment and for the small additional monthly grant that is being made to help maintain the clinic.

Stressing what it owes to the faith and work of Dr. Moore, he also paid special tribute to Mrs. Moore for interesting American Baptists in the needs here and for her encouragement and practical assistance each step of the way toward establishing this new venture.

Then all went to the entrance of the clinic for the closing part of the service. Little Fiamma Perroni cut the ribbon that "barred" the door and as many as could crowded in. Standing in the physician's office, Pastor Beniamino Foderá prayed God's bless-

ings on the ministry of the *Ambulatorio Buon Samaritano* and on the man who, in a very special way, is charged with its direction.

For that responsibility Dr. Marco Fasulo is eminently fitted. A devout Christian layman, he comes from a family with a record of devoted service to Christ in the evangelical faith. His paternal grandfather, one of Garibaldi's heroic soldiers in the wars of liberation, was converted soon after Italy's unification. Becoming a pastor, he founded churches, was a writer and artist of note, and lived to the patriarchal age of ninety-five. He was twice married and had twenty children, of whom two daughters were missionary nurses to South Africa and three sons were pastors.

Of these, the most illustrious was Aristarco Fasulo, doctor of laws and of theology, seminary professor, and for twenty years the director of the splendid Baptist journal, *Il Testimonio* (*The Witness*). He married Adelaide Wigley, daughter of an evangelical pastor, who had left the Catholic Church even though his father, an English baronet, had been personal architect to a close friend of Pope Pius IX.

DR. ARISTARCO FASULO, long the pastor of Teatre Valle Baptist Church, preached up to the very evening of his death, February 2, 1935. When his widow undertook the task of directing the Baptist orphanage at Rome, their only son, Marco, was of invaluable help. Today Mrs. Adelaide Fasulo is still at the orphanage where she is in charge of all the boys.

Marco Fasulo's medical studies were interrupted by the war. But, military service ended, he completed his work at the University of Rome and became a doctor in 1943, later specializing in pediatrics. Meanwhile he had become engaged to Susanna Gardiol, an attractive young trained nurse of a staunchly evangelical family. But the difficulties of the years immediately following the war delayed their marriage until 1947. Their only child, affectionately known to all by her nickname "Bebe," is nearly four years old now.

Known for his humility, kindness, and friendliness, as well as for his medical skill, Dr. Marco Fasulo is a real servant of Christ. He says of his

work, "I chose this profession because I have always thought I might be a doctor of both body and spirit, physician and pastor, at the same time." There is a great need for both ministries through the Good Samaritan Clinic.

Like Father, Like Son

Dr. John Mein, president of the *Seminario Batista do Norte* (Baptist Seminary of North Brazil), Recife, Brazil, since 1942, is returning to the States in March to retire. His son, Dr. David Mein, was unanimously elected at the December meeting of the Board of Trustees of the Seminary to become president of the institution upon his father's retirement.

David Mein was appointed a missionary of Southern Baptists at the October 10, 1944, meeting of the Foreign Mission Board. He spent his first term of service as a field missionary in the state of Sergipe, Brazil, with headquarters in the capital city of Aracajú.

Since his return from furlough in December, 1949, he has been serving as professor in the North Brazil Seminary and was acting president of the institution during the furlough of his father, March, 1950, to February, 1951.

Dr. John Mein, a native of England, was appointed a missionary in 1914.

Korea

Dr. N. A. Bryan, Southern Baptist medical missionary in Korea, averages between three hundred and four hundred patients every day and has given more than 50,000 free treatments to suffering people.

Rev. Rex Ray, also in Korea, writes that hungry Korean children need whole milk powder and multi-vitamin tablets. Millions still need warm clothes. Address packages to Rev. Rex Ray, Baptist Mission, P. O. Box, Special No. 1, Pusan, Korea.

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**FREE
CATALOG**

Epistles from Today's Apostles

(Continued from page 25)

or box, too. You would have laughed to see them place a tin of milk on their heads and turn to go into the house. Though they were only two years old, they were quite helpful and handled themselves well.

Yesterday, Jacob and Falicia's father came to take them home. We knew that we would miss them much; but we were glad because the father is a Christian and will take the children to church with him each week. We dressed them in their Sunday clothes and told them good-by.

The children held hands and looked at each other. We didn't get them to smile or even to say good-by. They did not cry, but they were afraid. They realized they must go, but they were leaving all their friends, brothers, and sisters. As they started down the road, they were still holding hands, never looking back. Pray for these youngsters that as they face a new life they may grow in stature, in wisdom, and in favor with God and man.

Seven Churches, One Mission Products Of Fifty Years' Work at Shaki, Nigeria

Nigeria, West Africa

Our hearts are filled with gratitude and praise to God for the fifty years we have had Baptist work in Shaki. As 1952 marked the fifty years, we were reminded of those who have served in the years past and have had such a large part in the spreading of the gospel in this area. We now have seven Baptist churches and one mission.



Carol Leigh Humphries

The burden of sin which many unbelievers in Shaki carry is well illustrated in an incident which happened as I walked from the mission one day with some of our schoolgirls. A mother passed us carrying her baby on her back and a heavy load on her head. We found out that she was not a Christian.

The thought came to me that she needed help with this heavy load on her back and the load of sin in her heart and that here was our opportunity to tell her of one who could carry all her loads for her. One of our girls helped her over the hill with her load and at the same time told her of Christ, who could lift her load of sin and save her. Won't you pray for this woman and people like her in Nigeria who need to let Christ lift the load of sin from their hearts?

We are thankful for the witness of

our girls in the Elam Memorial School. It is such a joy to teach them. Each Sunday they are found serving Christ through the local Baptist churches.

A new baby was born to one of the women who comes to the mission; and some of the girls and I went to see her. One of the first things the girls did was to tell the mother that it was a heathen custom to let the new baby wear beads around his neck and wrist. Worshipers of an idol in the village use these beads to remind people that either the grandmother or the mother or someone in the family is a worshiper of this idol.

After a while the girls asked the mother if they might cut the beads from the child's body. The mother consented, and the girls cut the strings of beads from the tiny body. They had tried to teach a lesson in the practice of real Christianity.

It is not uncommon for heathen or Mohammedan families to persecute members of their families who become Christians. Through the grace and power of God, however, many of these who face such opposition are living victorious lives for Christ. For some time after our garden boy became a Christian, he said that he did not tell his Mohammedan stepmother for fear of threats she had made if he ever became a Christian.

Some time ago she found out that he is a Christian. The boy came to our compound, saying his mother had said he could not stay at home any longer. We felt that he should stay with this only parent if at all possible, so I visited the mother and talked to her for some time. She listened well about Christ, and then stated that it was not the custom for

Christians and Mohammedans to live together. However, she did let the boy come back home and has not caused any more trouble. Pray that the Bible she has started reading will be used by the Holy Spirit to help her know Christ as her Saviour.

God has been good to bless in many wonderful ways during these first seven months of service in Nigeria.

Thank you for your letters, interest, and prayers. It strengthens and encourages us many times to know of people like you who are back home supporting the work in so many ways.

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In addition, the policy covers many sicknesses including pneumonia, cancer, diabetes, tuberculosis, polio, ulcer of stomach or intestines, and operation for removal of appendix, hemorrhoids, gall bladder, kidney and prostate, paying the weekly benefit after the first seven days of confinement to either home or hospital.

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Hospitalization Insurance. So if you are now a member of some worthy hospitalization plan, you still need this additional protection. Only a small percentage of people are confined to a hospital, and even then only for a fraction of the time they are disabled. Most people—over 80%—are confined at home where hospitalization plans do not apply. Or, they are hospitalized for a few days or a week, then spend weeks of convalescence at home before they can go back to work again. The North American Policy pays specified benefits regardless of whether you are confined to your home or to a hospital.

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A two-page pamphlet designed to set forth the promotional literature prepared by the Foreign Mission Board. These materials include tracts, maps, picture sheets, charts, posters, and leaflets, dealing with foreign missions under five headings: General; the Orient; Africa, Europe, and the Near East; Latin America; and Personnel.

"Map of Africa, Europe, and the Near East"

A new edition, 22 x 27 inches, printed in two colors. This item pictures the areas in which Southern Baptists are at work and locates centers where our missionaries are stationed.

"Know Your Baptist Missions"

This 1953 edition, edited by Elizabeth Minshew, has been arranged in the form of a trip to each of our missions around the world. The countries have been arranged geographically in alphabetical order. Smaller maps throughout the booklet show the locations of individual stations. This arrangement will enable you to identify the missions and find information on the area, population, people, and missionary staff.

Keep Well Informed!

"Per Capita Gifts"—A chart showing per capita gifts for missions and benevolences and per capita gifts for local work 1900-1950.

"Foreign Missions in the Cooperative Program"—An analysis of Foreign Mission Board receipts through the Cooperative Program 1952-1953.

"Missions Still Must Go On!," by H. C. Goerner—A challenge to Southern Baptists that advance in foreign missions can take place only as advance takes place in the local church and in our lives. We all go forward together.

"Consider Our Mission Centers," by M. Theron Rankin—A discussion of the means by which we attempt to give God's message to a world that is so vast and so confused.

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

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Singing in Spanish

(Continued from page 13)


the past year are Mr. and Mrs. Wyatt W. Lee, who will be working in Guadalajara, Mexico, and Mr. and Mrs. Charles B. Clark, soon to be serving in Maracaibo, Venezuela. Both Mr. Lee and Mr. Clark were members of the male quartet which has had a large share in the recordings the choir has made this past year.

Since the language school, directed by Dr. and Mrs. Otho La Porte, has been established with the express purpose of training missionaries to Latin America in the Spanish language, the choir has an interdenominational and international aspect. The very accomplished pianist for the choir during the past year has been Mrs. Nancy Blanchard, with the Latin America Mission. She and Mr. Blanchard are permanently located in Costa Rica and will be working with Radio Station TIFC in San José.

The new director of the choir is Ted Marsh, of the Central American Mission. And Oliver Skanse, of the Latin America Mission, is the new pianist.

Southern Baptist missionaries who are members of the choir at the time this is being written are: Mr. and Mrs.

William H. Ferrell, Mrs. Harold E. Hurst, Mrs. Clyde E. Clark, Mrs. Ervin E. Hastey, James W. Bartley, Jr., and Mr. and Mrs. Matthew A. San-derford.



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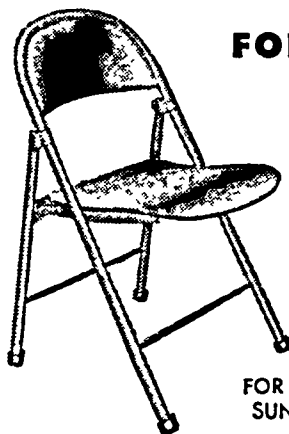
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FOR JUNIORS • BY MARTHA THOMAS HILL AMERICANS, TOO

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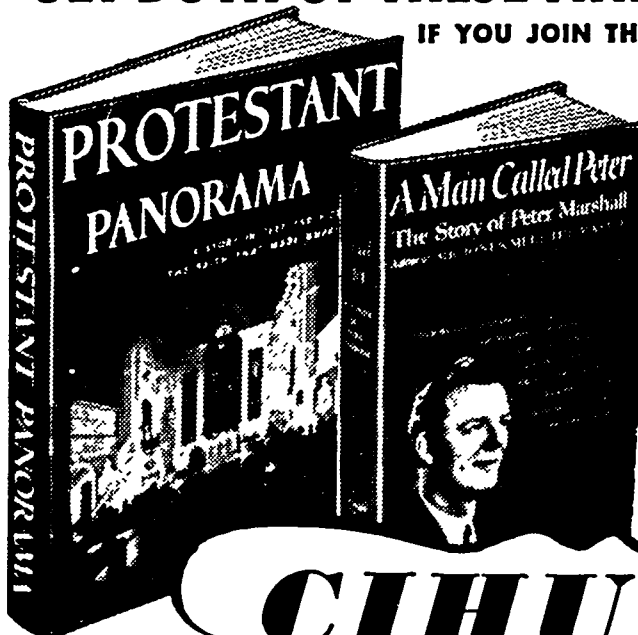
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