



MARCH 1953

THE *Commission*

Southern Baptist World Journal



Tea Hour

Assembly Program for...

"Subscribe to The Commission Sunday"

April 26, 1953

(EDITOR'S NOTE: *The following program is an adaptation of one used by Dr. William J. Fallis, editor, Broadman Press, in the Adult Department of the Sunday school in his church on "Subscribe to The Commission Sunday" last year. It can easily be altered to appeal to any age group.*)

Preparation: Write the word "The" on construction paper and cut out of different colored construction paper the ten letters in the word "Commission." Then assign to each of eleven people a brief paragraph of information or exhortation about *The Commission*, your Southern Baptist world journal. In the general assembly of your Sunday school, Training Union, or Woman's Missionary Union organization, the eleven people, one holding the word "The," and each of the others holding a letter, will stand in a line across the front of the room. Then in proper order they will give their bit of information. (If you have no time for advance preparation, the paragraphs may be attached to the back of the letters.) The wording may be changed to meet the needs of your own people.

THE Today is "Subscribe to *The Commission* Sunday" throughout the Southern Baptist Convention. The Great Commission is the command of Jesus to go into all the world. *The Commission* is a magazine which will help you carry out the Great Commission. Listen as the letters speak.

C *The Commission* is published monthly, except August, by the Foreign Mission Board of the Southern Baptist Convention, which has headquarters in Richmond, Virginia. The purpose of this world journal is to inform Southern Baptists about the progress of their foreign mission work around the world. Its title, of course, came from the closing verses of Matthew's Gospel which have come to be known as the Great Commission.

O Most people who invest in stocks and bonds of commercial enterprises want to know about the progress of the corporations which are using their money. Southern Baptists, too, want to know how their gifts are being used in thirty-two countries of the globe to declare the gospel.

M *The Commission* gives both information and inspiration as to our foreign mission work. Articles by missionaries and other world travelers tell of condi-

tions in distant places. Up-to-date pictures illustrate the ideas of the writers. All of these go beyond the "telling" stage; they appeal for prayer and support.

M In each issue of *The Commission* there is resource material for those who take part on programs in Training Union and Woman's Missionary Union. Many Sunday school teachers find their best illustrations of the progress of the gospel in *The Commission*. Every area of Southern Baptist work abroad is featured in the eleven monthly issues.

I Many people pride themselves on their opinions about world conditions. They know why China went communist. They know the future of India. They have definite ideas about Africa. But most of the things they know are gleaned from newspapers and newsreels which rarely tell of anything but military and economic doings. Thus, they know little about the common people and their real needs.

S *The Commission* takes the reader behind the scenes of mission work to give him insight into world problems. In each issue there is a feature, "Epistles from Today's Apostles All Over the World." It presents five or six letters from missionaries. You don't have opportunity to correspond with fifty missionaries a year; but you can read their letters in *The Commission*.

S As a sample of these missionary letters, here's a paragraph from Tom Neely, missionary to Venezuela: "One of the prayers my wife and I pray most often when we think of the people back home is this, 'Lord, somehow give them a little taste of the joy that is ours every day. We think it is not fair that they have to do all the hard work, give the money, and pay all the bills while we have all the joy.'"

I Here's a magazine you would be proud to have coming to your home. It is well written and attractively designed. It carries no offensive advertising, nor does it appeal to prejudice against race or nationality. It is a world journal—one of the best in the field.

O *The Commission* has thirty-two pages, plus covers, in each issue. It is printed in clear type on excellent white paper. At least a dozen writers and several photographers contribute to each issue. Its subscrip-

(Please turn to page 30)



THE

Commission

This month

TEA HOUR	Cover
DREAMS BECOME REALITIES, by Vivian Dunn Hickerson	2
DONA ANA AND THE BOOK, by Anna Mae Wollerman	4
CHRISTIAN MISSIONS FACES QUESTION OF PRIMACY, by M. Theron Rankin	6
MISSIONARIES ARE HUMAN, by J. D. Grey	10
EVEN UNTO DEATH TO SPREAD THE WORD, by Mrs. R. L. Mathis	12
GOD IS AT WORK IN INDONESIA, by Charles P. Cowherd	13
PATIENT FACES OF KOREA, by Jewell L. Abernathy	14
A CHURCH'S FIRST SIX MONTHS, by Mary Lucile Saunders	16
WE FOUR AND ONE MORE—JESUS WAS THERE, TOO, by Rex Ray	27

A Story

THE FADED LOTUS, by Lois Linnenkohl Whaley	20
--	----

Departments

BRIEFLY	9
EDITORIALS	18
EPISTLES FROM TODAY'S APOSTLES ALL OVER THE WORLD	22
NEW APPOINTEES	25
MISSIONARY FAMILY ALBUM	26
IN MEMORIAM: ARTHUR SAMUEL GILLESPIE	26
MISSIONS VISUALIZED	29
THE WORLD IN BOOKS	31
FOR YOUR INFORMATION	32

CONTRIBUTORS Vivian Dunn (Mrs. Julius R., Jr.) Hickerson, missionary to Colombia; Anna Mae Wollerman, missionary to Brazil; M. Theron Rankin; J. D. Grey, pastor, First Baptist Church, New Orleans, Louisiana, and president, Southern Baptist Convention; Mrs. R. L. Mathis, president, Woman's Missionary Union of Texas; Charles P. Cowherd, missionary to Indonesia; Jewell L. (Mrs. John A.) Abernathy, missionary to Korea; Mary Lucile Saunders, missionary to the Philippine Islands; Rex Ray, missionary to Korea; Lois Linnenkohl (Mrs. Charles L., Jr.) Whaley, missionary to Japan.

PICTURE CREDITS Cover, Three Lions, Inc.; page 2, Ben H. Welmaker; page 7 (left), Ewing Galloway, (right), Standoil from Monkmeyer; page 8, Tiers from Monkmeyer; page 9, Foster Studio; pages 10 and 11, V. Lavell Seats; page 15, map courtesy Department of State, Washington, D. C.; pages 16 and 17, courtesy, Chinese Baptist Church, Manila, Philippine Islands, and Mary Lucile Saunders; page 21, Harmon; New Appointees and Epistles portraits, Dementi Studio. Other photographs are furnished by the authors or by the home office staff of the Foreign Mission Board.

MARCH 1953

Volume XVI Number 3

Published monthly except August by the Department of Missionary Education and Promotion, Foreign Mission Board of the Southern Baptist Convention; at Richmond, Virginia, U.S.A. Subscription, \$1.00 a year (11 issues), \$2.00 for three years; single copies 10 cents each prepaid. Foreign subscriptions \$1.50 a year. Church budget plan of ten or more subscriptions, 6 cents a copy per month, payable monthly or quarterly. Editorial and publication offices, 2037 Monument Avenue, Richmond 20, Virginia. Entered as second-class matter March 23, 1938, at the Post Office at Richmond, Virginia, under the Act of March 3, 1879. Make all checks payable to THE COMMISSION. Address them Box 5148, Richmond 20, Va. Change of address must reach us five weeks in advance of the next issue date. Be sure to give both the old and new addresses.

Southern Baptist World Journal, published 1849-1851, 1856-1861, and since 1938 by the Foreign Mission Board of the Southern Baptist Convention, United States of America.

L. Howard Jenkins, President
John H. Buchanan, First Vice-President
T. Shad Medlin, Second Vice-President
Garis T. Long, Recording Secretary
Oscar L. Hite, M. D., Medical Adviser
John C. Williams, Attorney

State Members: John H. Buchanan, Waymon Reese, Ala.; James R. Staples, Ariz.; Lloyd Sparkman, Ark.; R. G. Brister, Calif.; J. Ray Garrett, D. C.; Searcy Garrison, Monroe F. Swilley, Jr., Ga.; Russell W. Wallis, Ill.; Robert E. Humphreys, William Peyton Thurman, Ky.; Baxter Pond, La.; Vernon B. Richardson, Md.; J. H. Kyzar, Miss.; J. Edwin Hewlett, Mo.; Charles Ashcraft, N. Mex.; R. Nolan Benfield, Eph Whisenhunt, N. C.; Grady Cothen, Okla.; J. E. Rawlinson, S. C.; Russell Bradley Jones, O. E. Turner, Tenn.; C. E. Hereford, Charles S. McKinney, James N. Morgan, A. Hope Owen, Tex.; R. P. Downey, Va.

Local Members: Reuben Alley, E. P. Buxton, T. Rupert Coleman, Solon B. Cousins, Mrs. Clyde V. Hickerson, Oscar L. Hite, L. Howard Jenkins, Mrs. Paul LaRoque, Garis T. Long, W. Rush Loving, R. C. McDanel, T. Shad Medlin, Perry Mitchell, Emmett Y. Robertson, Mrs. T. W. Smith, Herman P. Thomas, J. Hundley Wiley.

Home Office Personnel

M. Theron Rankin, Executive Secretary
Charles E. Maddry, Executive Secretary Emeritus
George W. Sadler, Secretary for Africa, Europe and the Near East
Everett Gill, Jr., Secretary for Latin America
Baker James Cauthen, Secretary for the Orient
Frank K. Means, Secretary for Missionary Education and Promotion
Elmer S. West, Jr., Secretary for Missionary Personnel
Josef Nordenhaug, President, European Theological Seminary, Ruschlikon-Zurich, Switzerland
Everett L. Deane, Treasurer
Fon H. Scofield, Jr., Associate Secretary for Audio-Visual Aids
Louis P. Seay, Business Manager
Ralph Anderson Magee, Assistant Treasurer
Mary Elizabeth Fuqua, Assistant to the Executive Secretary
Edna Frances Dawkins, Assistant Secretary, Missionary Personnel
Ione Gray, Press Representative
Genevieve Greer, Book Editor
Mary M. Hunter, Research Assistant
Rachel N. Dickson, Director, Mailing and Schools of Missions
Virginia Lee Priddy, Circulation Manager, THE COMMISSION

Frank K. Means
Editor

Ione Gray
Associate Editor



Dreams Become Realities

By Vivian Dunn Hickerson

ONE afternoon more than a year ago, I stood on a mountaintop in Cali, Colombia, and gazed upon one of the most beautiful scenes to be found in that country. It seemed that the majestic Andean Mountains several miles across the valley joined with their sister mountains on the side of the valley where I was standing, and together they were protecting the city below from the rainbow shadows of the afternoon sun.

It had been my custom to drive up the mountain as often as possible and pause at the top in order to spend a few quiet moments in meditation and communication with my Lord. It was indeed a scenic spot of the city; and the visitors who were continually passing that way paid little attention to me, for they were accustomed to seeing tourists and foreigners in Cali. On this particular afternoon, I especially felt the need of that direct con-

tact with God that comes when his children will pause and earnestly wait for the outpouring of the Holy Spirit.

And that afternoon, as I waited before my Lord, I felt his presence; and peace filled my heart and soul, bringing refreshment for my mind and spirit. With the assurance of his nearness, I sat down for a few minutes to breathe my prayers to One who knew, even better than did I, what things I had need of.

As I looked beyond the city, my gaze wandered on to the rich Cauca Valley that stretched on and on for many miles. I knew that towns and villages lay beyond my gaze, and my heart ached in that moment for the thousands who lived there—thousands who had not heard the message of eternal salvation.

MY earnest prayer on that afternoon was that soon it would be possible for those people beyond my gaze to learn of Christ's love for them. How long would they have to wait?

Not long after that, I was in a plane, flying over that rich Cauca Valley between those majestic mountains; and, as I gazed down upon the villages that I had been unable to see from the mountaintop, my heart ached again for those in darkness. Again I asked, "Lord, how long?"

I was not alone in my concern for the lost ones in that country. Our missionaries for many years have been concerned, not only about these people of the Cauca Valley; but, in a special way, our concern has included all of Colombia and the near-by republics. We have been dreaming of an international seminary that might provide training for students from all parts of the northern section of South America, as well as those from the Central American republics. Through the years our dreams have been materializing, slowly but steadfastly, into realities.

More than ten years ago, the first Colombian missionaries, Dr. and Mrs. H. W. Schweinsberg, arrived at Bar-

← Photo

Property of the International Baptist Seminary, Cali, Colombia. The wall was erected to prevent "squatters" from building huts on property and later claiming lots as their own. Beneath the trees on the left is a lovely street that leads to opening of seminary property. To the left of the trees is property where faculty members will build their homes.

ranquilla. Sent by the Foreign Mission Board of the Southern Baptist Convention, these pioneer missionaries went with the greatest of all purposes —to carry the good news of eternal salvation through Christ Jesus to people who knew him not.

IT was not long until mission groups were organized into churches, and the work has grown until we now have thirty-four missionaries serving in five centers. In rapid succession, new fields of work have been opened in the near-by countries of Venezuela, Ecuador, and Peru. The urgent need of trained national leaders has become imperative, and our dreams *must* become realities if we are to witness effectively for our Master in these areas of Latin America.

During all these years, Baptist churches in Colombia and the surrounding republics have had to depend largely upon schools and Bible institutes of other denominations for the training of national leadership. In all of our churches in Colombia, there are young men and young women who have felt God speaking to them, calling them into full-time religious and evangelistic service. How wonderful it has been to see them surrender for service, and yet how sad to know that until recently there has been no place for them to go to receive training from our own denomination.

The need for a seminary has been recognized from the very beginning of the Southern Baptist witness in Colombia. With this need in mind, a large tract of land was purchased in Cali. This city was chosen as the most suitable location for the seminary because it is centrally located and has a year-round, springlike temperature that is conducive to study. It has been rightfully called the "land of eternal spring."

The scores of villages near by will provide ample preaching opportuni-

ties for the students, and our work will also be greatly strengthened in this area. Baptists in Colombia were especially blessed when W. Maxey Jarman, of Nashville, Tennessee, generously gave the large sum of money required for the purchase of the seminary property.

After the location of the seminary had been decided upon, actual plans for the school began materializing. But these plans were delayed when a plane crashed near Cartagena and the one chosen to be the first president was summoned to a higher calling.

But who can know the "depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

Dr. and Mrs. Ben H. Welmaker had been seeking appointment as missionaries, and the Foreign Mission Board had invited them, even before the death of Julius R. Hickerson, Jr., to serve on the faculty of the seminary when it was organized in Cali. In April of that year, 1951, Dr. and Mrs. Welmaker were appointed as missionaries; and soon they, with their three children, Ben H., Jr., Janie, and Patricia, were on their way to Costa Rica. After spending several months in language school there, they were on their way to Colombia and soon were on the field in Cali.

UNDER the direction of Dr. Welmaker, the mission of the First Baptist Church of Cali has grown from Sunday to Sunday, and it has been necessary to organize new classes. Because of his ability, consecrated life,

DR. BEN HAROLD WELMAKER, Southern Baptist missionary to Colombia, was elected president of the International Baptist Seminary, Cali, at the December, 1952, meeting of the Foreign Mission Board. The seminary's standards will be high, requiring the "bachelor's" degree, which is actually only eleven years of education, the requirement for premedical and pre-legal courses. Instead of establishing the usual Bible institute department, Dr. Welmaker will inaugurate field courses, or an extension seminary, for pastors and laymen who cannot fulfil the other requirements. "In time it may be necessary to establish a small Bible institute," says Dr. Everett Gill, Jr., "but this seminary is to serve our best prepared leaders in Colombia, Venezuela, and Central America."

and evangelistic zeal, Dr. Welmaker has been elected president of the International Baptist Theological Seminary of Cali. With many years of experience, both as a pastor here in the homeland and a chaplain of the Army, Dr. Welmaker is well fitted for his place of service, and all are assured that he is the one chosen by the Lord for this task.

ONE year after Dr. and Mrs. Welmaker were appointed missionaries, Mr. and Mrs. Donald L. Orr were named for that country. They are wonderfully trained and equipped for their task to head the departments of religious education and music. They have completed the year of language study in Costa Rica and are waiting for their permanent permits before going to Cali.

Dr. and Mrs. Welmaker and Mr. and Mrs. Orr received their theological training at Southwestern Baptist Theological Seminary in Fort Worth, Texas. Soon others will be joining these who have already been called to serve as the faculty members of the seminary.

Perhaps many wonder why the seminary is located in Colombia when so much has been said and written about the persecution and internal political problems of the country. We who have served on the mission field have come to realize that there is no "ideal" location for our mission work. If the situation ever became "ideal," there would probably be no need for mission work. It is because of need that the seminary is being organized.

Persecution has not hindered the work; but, strange as it may seem, it has served to unify and strengthen our program. Social deprivations, humiliations, persecutions, and hardships have served to draw the Christians closer to God, and a deeper spiritual atmosphere has developed in almost every section.

It is because of these existing problems that it has been necessary to proceed cautiously in the formation of our plans and dreams. Classes began in January of this year in the education building of the First Baptist Church. This first year only boys will attend; but, as plans are developed, arrangements will be made for the girls. The curriculum will follow that of Southwestern and Southern Baptist Theological Seminaries and the

(Please turn to page 28)

Missionary Wollerman traveling horseback—Brazilian style—with *pala*, a blanket with a hole in the center, to keep the rider warm.

*W.M.U. Circle
Theme Program*



Dona Ana and the Book

By Anna Mae Wollerman

HERE comes Dona Ana with the book," cried the little dark-skinned boy as I rode up in front of a small grass-roofed house and tied my horse to the fence post. The mother came out to greet me, embracing me warmly as is customary here in Brazil. Together we entered the unpainted, dirt-floored home; and I could see that everything, including the children, had been put in order for my visit.

Immediately one of the older girls appeared with *chimarrão*, the hot, bitter tea served in a gourd and sipped through a metal straw with a strainer on one end. Although I've never learned to like the bitter taste and will never get used to seeing the same cup and straw pass from mouth to mouth, it would have been an offense and source of humiliation to my hostess if I had refused.

Soon, however, the time came when I could take out the Bible I had brought; and Dona Maria's eyes lighted up as I opened the Book and began to read to her the way of salvation. As I rode slowly back to town, I could still hear her voice saying softly, "Yes, Dona Ana, I accept Christ as my Saviour," and thought of the great responsibility that is mine; for Dona Maria's home is just one of

the hundreds of little farm homes scattered all around the countryside—homes where poverty and ignorance reign, homes where Jesus Christ is unknown and unwanted, homes where the Bible is still a strange and unknown book.

My thoughts went back to the day five years ago when I arrived in Amambai, a sleepy, grassy little town in the extreme south of the enormous state of Mato Grosso, which was to be my home and my field of labor.

THAT day, as I looked out over the quiet little town in which there was no church of any kind and thought of the many other near-by settlements and towns also without knowledge of the gospel, there weighed upon the heart of the new and inexperienced missionary the tremendous responsibility of taking to all of those the message of Jesus—and it was only his "lo, I am with you" that gave me the courage to undertake it.

It is impossible to mentally or socially enslave a Bible-reading people.

—Horace Greeley

As I rode through the now familiar and beloved woods, my thoughts were upon the things that have been accomplished in these years—and I gave thanks. There is a church in Amambai today with more than fifty resident members. Through co-operation and sacrifice on the part of that little band of new Christians, there was erected a beautiful white stucco church building, where the doors are always open to welcome those who are seeking God.

When darkness settles over the town and the coal oil lamps are lighted, the people of Amambai can hear music coming from some house and know that we are having preaching services there. Many people still are afraid to enter the doors of the Baptist church; but they will go to a neighbor's house to a service.

I SOON learned the value of music in this type of work; so I sent to Rio for an accordion, taught myself to play it, and now by the time a hymn or two has been played, the house is full and there is a group outside—in the darkness, yes, but near enough to hear about Jesus, the light of the world.

The Baptist Day School also plays its part in evangelizing. This year 275 children and young people have been enroled. Twice daily these pupils line up and march into the church audi-



Miss Wollerman visits home of Senhor João e Dona Laura, recent converts.



The missionary reads the Bible to Dona Senhorinha as her adopted son looks on.



Miss Wollerman teaches chorus to a group of children.

torium to sing hymns and hear Bible stories and messages.

Recently, in a special evangelistic service, forty young people and children arose and accepted Christ. As the four Brazilian teachers and I looked into those earnest young faces, one could almost hear him say, "Suffer little children to come unto me."

Jogging along, I looked down with gratitude on my old horse who has taken me miles and miles with the gospel of Christ. From the first he seemed to understand that his new owner knew nothing of the art of riding and even less about the trails that run through woods and fields. It was he who had taken me out to the farm where Senhor João and Dona Laura lived.

Dona Laura had cried constantly since learning that her daughter had accepted this "new religion" and was now a "believer." This daughter and I had gone to try and win her parents, too. The older woman was difficult; and, as we spoke of Jesus, she replied that she already had him in her home.

AND to prove it, she brought from her room a very ornate and expensive crucifix, which she repeatedly kissed as she explained that she kept it always near her. Gently, we told her of Jesus, the living Redeemer, who would abide in her heart if she accepted him; but she found it hard to exchange her silver crucifix for a Christ that she could not see.

THERE were other visits to remember as I thought of the people whom I've come to love and appreciate. There is Judite who had to break her engagement to become a Christian. There is Althemar, the son of the man who threatened to close my school that first year and who, in spite of family opposition, accepted Christ and is now answering his call to preach.

There is Dona Senhorinha, the first convert in Amambai, who has won not only her whole family but many others. As she lay at the point of death, having been accidentally shot in the back, she witnessed to all who crowded into her room and prayed for their salvation.

There is the little couple who faithfully come every Sunday from their farm home several miles out. She rides their only horse, holding two of their children; and the husband walks at her side carrying the baby.

There is Lourino Jesus, a young man converted in a service he attended against his will, and who today is the consecrated, capable, and beloved pastor of the Amambai church. There are others, too, who have found Christ as Saviour and feel that no sacrifice is too great to make for him whose supreme sacrifice has given them life.

The shadows were falling as I stopped in front of my house. Later, as I sat in front of the wood stove in the kitchen and sipped the hot black coffee prepared by the teen-age girl who lives with me so she can study in the school, my mind was busy with plans for the morrow—for the trip to Rincão de Julio some twenty-five miles from Amambai.

TWICE each month I go; for there is always a group of a hundred or more gathered under a palm-leaf arbor waiting to have Sunday school and preaching services. The work is new and there are always some, who come in big oxcarts or by horseback from afar, who say to me at the close, "This is the first time I ever heard the Bible read, the first time I ever heard the gospel preached."

"How long?" I silently cry. "How long will it be before all of these who sit in bondage will be able to hear and know Jesus, the Truth, who shall set them free?"

This work has its joys, but also its heartaches and problems.

Christian Missions Faces

As witnesses for Christ, where does Christ stand in reference to our religion, our church, our denomination, our culture? Does he stand in front of these, or do they constitute a front for Christ through which the non-Christian must penetrate to discern Christ?

By M. Theron Rankin

CHANGES are taking place today in the thinking and preconceived ideas of the masses of non-Christian peoples of the world which are vitally affecting the results of Christian missions. The response which these peoples make to presentations of the Christian gospel and the attitudes they adopt with reference to Christianity are determined largely by these changes.

A main source of change in the life of the world today is in the resurgence of indigenous culturalism. In a most significant book, *The Taming of the Nations*, by Professor F. S. C. Northrop of Yale University, the author says, "Truly, it is not nationalism but the resurgence of indigenous culturalism that is sweeping the world." The entire book, and particularly the ninth chapter, "How Can We Defend Free Culture?" is highly recommended to anyone interested in pursuing this subject further.

For the purpose of this article let us attempt, by the use of an illustration from China, to clarify what we mean by the resurgence of indigenous culturalism. When I first arrived in China in 1921, I was amazed by the assumptions which both Westerners and Chinese appeared to hold with reference to Chinese culture. In general it seemed to be assumed that Chi-

nese culture was decadent and that in time it would be largely displaced by Western culture. For the literate Chinese, at least, Western culture was associated with scientific progress; and it was scientific progress, such as the West had achieved, that China sought. In their quest to secure this, many Chinese were well on the way to substitute Western culture for Chinese culture. To achieve scientific progress, they were prepared to accept Western culture as a package, including Christianity.

Thus, there developed an era in which Western culture was being adopted in place of Chinese culture. In the large cities, in educational circles, and in practically all areas where Western influence was strong, thousands of Chinese became copies of Americans and Europeans. They discarded their own style of clothes and dressed themselves up like Westerners.

THE demand for English became so strong that schools which did not teach English had few students. The English language largely displaced Chinese as the medium of teaching, and English textbooks, most of them products of Western culture, were used in all schools. That which was Western was "number one" and the things of old China were apologized for.

This situation in China was more or

less typical of the non-Western peoples of the world. It appeared that in time Western culture would sweep the world. The Western man occupied a privileged position; and Christianity, as the religion of Western culture, shared this privileged status. Under such circumstances unhealthy attitudes and assumptions of superiority, on the one hand, and inferiority, on the other, were inescapable.

UNDER the pressure of Western culture, antagonisms developed among those who were determined to hold to their native culture. This antagonism gradually turned into resentment against the privileged position of the foreigner and his foreign ways of life.

And now, this resentment has exploded. The pendulum has swung all the way to the other side. The non-Western peoples, who comprise most of the non-Christian and nonwhite peoples of the world, are convinced that they have been disillusioned; their eyes have been opened. To them, Western culture is no longer the desirable thing they thought it to be.

They see it now as the culture of the nations which were their political and economic rulers, and against whom they have revolted. It is the culture of the white man who has looked upon the nonwhite man as inferior and who for centuries has treated him as such. And to them

Question of Primacy

Christianity is the religion of this Western culture.

Today, the non-Western man no longer wants to be a copy of the Westerner. In fact, that is precisely what he is determined he will not be. He is determined to be rid of his Western overlord, politically and culturally. He wants to be himself, both in his own country and in his own culture.

IT is in this reaction that we find the resurgence of indigenous culturalism in its most powerful force. It is a resurgence of separate national and racial cultures in terms of each culture, and in challenge of the superiority of Western culture, as such. Scientific progress and Western culture are no longer considered as being synonymous. It is being demonstrated that scientific progress can be made a part of indigenous non-Western cultures just as effectively as of Western culture.

This resurgence is giving a new importance and dignity to old cultural traditions, religious and otherwise, which had largely dropped out of current life. Governments are searching through old records and customs to rediscover traditions upon which cultural pride and respectability can be developed. Revivals are being pro-

moted in religions which had become more or less static and in some cases decadent.

Resistance to what is thought of as cultural aggression of any kind has developed in practically all non-Western countries. The people of Indonesia, or India, or Burma, or Arabia, or Nigeria are no more disposed today to have their culture displaced by Western culture than the people of the United States are willing to replace their culture by any one of these.

The preconceived ideas which this resurgence has produced in the thinking of most all non-Christian people constitute perhaps the most formidable challenge that Christian missions faces today. To most non-Christians, Christianity is an integral part of Western culturalism. To them, it is a product of that culture and partakes of all its objectionable and undesirable qualities. In their thinking, Christianity is a form of cultural aggression and, unless vigorously resisted, will in time displace their own native cultures.

HOW is it possible for the Christian missionary to get around, or through, or go back behind these preconceptions and reach the individual non-Christian with the true gospel of the Christ? We stand, as it were, with

a thick cloud between us, a maze of misconceptions between his mind and our mind.

What he hears us say and, more especially, what he sees us doing produce in his mind meaning far different from what we think we are conveying to him. He knows that we are seeking to get him to become a Christian. What does becoming a Christian mean to him? To become a Christian is associated with joining the church. In his thinking, what is the church?

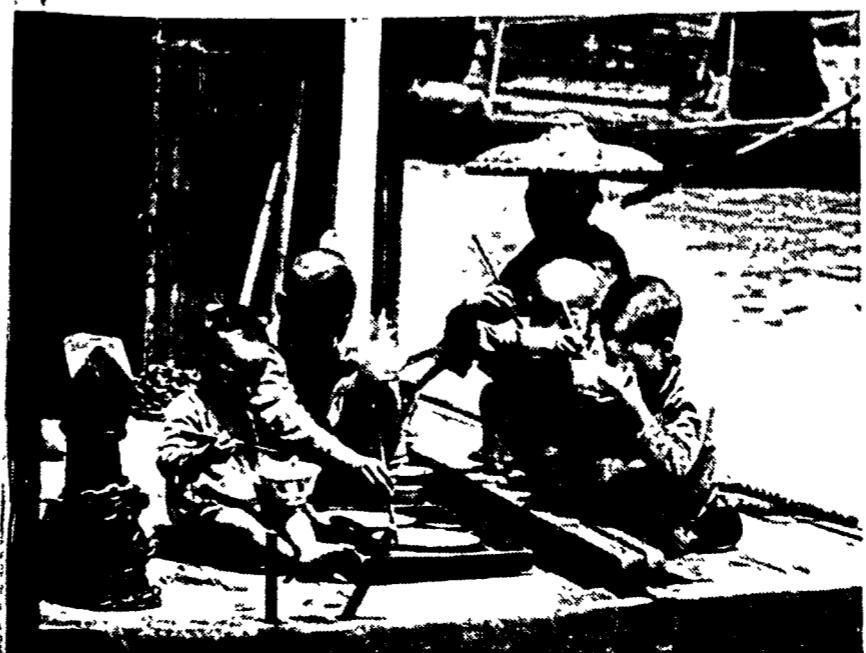
BOTH of these concepts, *to be a Christian and to belong to the church*, are associated in the minds of non-Christians with ideas against which they have revolted and which in no way represent the truth of what God has spoken in Christ Jesus.

How can the Christian missionary from the West get back behind these misconceptions and help the non-Christian get a true conception of what it means to be a Christian and to belong to the church? Perhaps two stories will suggest an answer.

A high school daughter of a missionary, while attending school in America, said to her father one day, "Daddy, we had a discussion today in our class about foreign missions. A boy in the class said he didn't see why

(Please turn the page)

CHINA—A river family of the better class eats rice.



JAVA—Farmers carrying their produce to town.



Christian Missions Faces Question of Primacy *Continued*

we should send missionaries to other countries to try to get people who have their own religions to take our religion. He said we wouldn't like it if they tried to get us to take their religions, and he didn't think we ought to try to get them to take ours."

Then looking to her father, she asked, "How would you answer that, Daddy?"

After a moment of thought, he said, "I would say that we do not try to get people to take our religion. We are not trying to get them to take a religion of any kind. I would say that I have come to know a person, Jesus Christ. In my personal relationship with him, I have come to know something of what he means to a person's life. I cannot know him and know what he can do for people without wanting to help others know him."

THIS story is told of a non-Western man, who took pride in the culture of his own people. He said to a Christian from the West, "I like your Christ, but I do not want your church."

Whereupon the Christian, so the story goes, replied, "I am not asking you to take my church. Since you like the Christ, take him, and follow him, and learn from him what he wants you to do about his church."

We need to go with the non-Christian back behind our religion to the Christ and seek to have him start there in a personal relationship of faith in Christ. We must let our desire to make him a Christian say, "You go with Christ through the patterns of your own culture. Let his transforming power in your life transform the patterns of your culture according to what he is and not according to what we are."

We must take him back behind our church to the Christ and say to him, "You start there, with Christ, and follow him in his church."

It is Christianity, as the religion of Western culture; it is the Church, as the institution of the religion of Western culture, that stand squarely in between the Christ and the non-Christian world today.

The Church, as a world ecclesiastical institution, is being so magnified today that it hides the Christ from the non-



JAPAN—Water is being pumped into rice field.

Christian. In the report of the World Missionary Conference held in Wittenberg, Germany, in 1952, under the auspices of the International Missionary Council, the following statements appear as the opening sentences of a series of paragraphs in the report on "The Missionary Obligation of the Church":

"God sends forth the Church to carry out his work to the ends of the earth, to all nations, and to the end of time.

"The Church is sent to every inhabited area of the world.

"The Church is sent to every social, political, and religious community of mankind.

"The Church is sent to proclaim Christ's reign...."

IN the Bible we are told that God so loved the world that he sent his Son, Jesus Christ. Jesus sent his disciples that the world might know and believe that God sent him into the

world. But today we proclaim the Church. The Church stands in front of the Christ. In order to see the Christ and to know him, the world must come to the Church.

An article in *Missions*, November, 1952, reporting on the World Conference on Faith and Order, held in Lund, Sweden, describes one of the services in these words: "Each delegate, robed in his ecclesiastical or academic regalia, marched in procession from the University to the Cathedral." A photograph of "the ecclesiastical procession" appeared with the article.

This was a meeting of the Church that "is sent to every inhabited area of the world." Let us imagine a non-Christian of Indonesia, or Burma, or Arabia standing at a distance and looking at this Church, with its ecclesiastical regalia and its institutionalism. Where did these come from? What do they suggest? The Christ of

(Please turn to page 27)

Briefly

At Headquarters

Southern Baptist Cooperative Program funds for the advance of foreign missions, totaling \$1,038,035.88 in 1952, have brought a measure of relief to Southern Baptist missions around the world and assured the appointment of up to one hundred new missionaries in 1953. (Foreign missions advance program money is the Board's share in Cooperative Program funds over-and-above the fixed budget of the Convention.)

Receipt of the over-and-above funds from the Cooperative Program and the provision for increased operating funds for the Foreign Mission Board, which the Executive Committee of the Southern Baptist Convention will present to the Convention in May, constitutes a definite solution to the crisis which caused the Foreign Mission Board in its October, 1952, meeting to adopt a recommendation "that the appointment of missionaries in 1953 be limited to a maintenance level of forty, unless the Foreign Mission Board is convinced that the prospect of recurring income warrants the Board in authorizing a larger number at a later date."

"At the same time," Executive Secretary M. Theron Rankin explains, "we must face the fact that advance in 1953 will absorb the provision which has thus been made and that continuing advance in 1954 will depend entirely upon further advance in the recurring funds of the Foreign Mission Board. The \$500,000 which we are able to set aside for the 1954 budget will not be recurring."

New Appointees

The first four of one hundred missionaries expected to be appointed by the Board in 1953 were set apart at the January meeting of the Board. They are Dr. and Mrs. C. F. Clark, Jr., of New Orleans and Morganton, North Carolina, and Mr. and Mrs. William Walthall Graves, of Fort Worth and Texarkana, Texas.

Dr. and Mrs. Clark, he a medical doctor and she a registered nurse, will join three other recent medical appointees in opening hospital work in Japan.

The appointment of Mr. and Mrs. Graves marks the beginning of a new chapter in Southern Baptist mission work

in the River Plate republics. Trained as specialists in the field of religious education, they are expected to lead in the development of a program of religious education in that area.

The Orient

Korea: When Southern Baptist Missionary John A. Abernathy returned to Korea early in 1951, there were forty Baptist churches south of the 38th Parallel. Today there are 120 Baptist churches and preaching stations in South Korea.

Dr. N. A. Bryan, medical missionary to Korea, gave 53,000 treatments during 1952. He opened his clinic a year ago in a tent and began with three patients.

Willard Russell, a businessman of Houston, Texas, has donated a half car-

load of rice to be distributed by Southern Baptist missionaries in Korea.

A truck, purchased with relief funds, is being sent to Korea to be used by Missionary Rex Ray.

The relief committee of the Southern Baptist Convention, George W. Sadler, chairman, has made an urgent call for additional funds for relief in Korea. All money gifts for Korean relief should be marked clearly for that purpose and sent to the Southern Baptist Foreign Mission Board, P. O. Box 5148, Richmond 20, Virginia.

Hawaii: Reports from eighteen churches indicate there are 2,775 members of churches co-operating with the Hawaiian Baptist Convention. There were 331 baptisms during 1952 which means there was one baptism for every nine members.

Africa

E. O. Akingbala, Nigerian pastor, writes: "Looking back over the year we can see progress—a gain here, a victory there. It has been my joy to baptize fourteen converts at Yelwa, seven souls at Kontagona, two believers at Kaduna, sixteen young Kaje Christians at Abet, and twenty-two converts at Zaria." The region in which this African pastor works is one in which Mohammedanism is dominant.

New Personnel Secretary



Elmer S. West, Jr., became secretary for missionary personnel for the Foreign Mission Board on February 15. He came to the Board from the pastorate of Glen Allen Baptist Church, Richmond, Virginia.

A native of Mays Lick, Kentucky, Mr. West attended Cumberland Junior College, Williamsburg, Kentucky, and received the B.S. degree from the University of Richmond.

He studied medicine at Duke University under the government's V-12 program while waiting to be transferred to Colgate-Rochester Divinity School, Rochester, New York, from which he received the B.D. degree.

Under a special scholarship he studied sociology and psychology at the University of Chicago. Last year he took a five months' internship in pastoral counseling at the North Carolina Baptist Hospital in Winston-Salem.

Mrs. West is the former Miss Betty Jane Watts, daughter of Dr. and Mrs. J. Wash Watts, former missionaries to Palestine.

Missionaries Are Human

The missionary dollar gets us more than our money's worth in the type of missionary personnel we have, says Dr. J. D. Grey, president of the Southern Baptist Convention. In caliber, ability, consecration, and spirit, our missionaries are among the finest Christian workers on earth. Most of them are doing the work of two or three men; and they do it without complaining.

By J. D. Grey

WHEN I arrived in Nigeria last summer, I began to see right away that something I had always believed about missionaries was really true—they *are* human. And what a wonderful group of consecrated men and women they are. My nights and days of the little visit of slightly more than a week were to be filled with thrilling, exciting, and remarkable experiences.

And now several months after returning home, as I contemplate their full and adventuresome life, I am unlike many in the homeland who “feel sorry for the poor missionaries”; rather, I feel sorry for those of us who in the homeland are deprived of the stimulating and challenging life the missionaries live!

From the moment I landed in Lagos I kept saying to myself, “Missionaries *are* human.” However, four days later, when I tried to brush my teeth with a mysterious and nauseating conco-

tion of shaving cream and tooth paste, I wanted to add one more word. I felt like saying, “Missionaries are human—almost.” Missionaries V. Lavell Seats, Carlton F. Whirley, and I were being entertained most hospitably in the home of Christie and Elizabeth Pool in Ogbomosho.

Following the lunch on Saturday, we were hurrying to leave for Ede to visit Miss Neale Young and the Woman’s Missionary Union headquarters. Miss Young and Miss Mary Ellen Yancey had arranged also for us to be received by the Timi (ruler) of Ede and his royal court. I thought my tooth paste had a peculiar taste.

AFTER we drove off from the Pool home, and as I “tasted back,” I was firmly convinced that I had mistakenly put shaving cream on the toothbrush. When I mentioned the matter, these said missionaries assured me that the climate often affected newcomers in such a fashion. That evening when I prepared to brush my teeth again, I very painstakingly and

philosophically approached the task. I grasped the red tube of Colgate’s tooth paste in one hand, read the label on it once more to reassure myself, and brushed away. Still, it tasted like shaving cream.

APPLYING the rules of an amateur detective, I soon deduced that something had happened to my tube of tooth paste. Some party or parties unknown (at least to me) had removed the caps from both my tube of shaving cream and tube of tooth paste and, placing their openings together, had forced some of the shaving cream into the tube of tooth paste. The sheepish grin on the pious and intellectual faces of both Seats and Whirley convinced me beyond every shadow of a doubt that missionaries are human—almost!

All of the missionaries do not go around tampering with other people’s tooth paste; but all of them do have a sense of humor. They have to have it. They are better missionaries because of it. Many of us in the homeland have strange notions about missionaries.

Dr. Grey preaches to a congregation of lepers at the Leper Colony, Ogbomosho, Nigeria. Pastor S. K. Makanjuola, seminary student who is not a leper, interprets.

Dr. Grey visits the ward of the Baptist Welfare Center, Ire, where Miss Edith Chaney, a missionary nurse, formerly a member of his church, holds a new baby.



One pastor revealed this in an announcement to his congregation. He said, "Next Sunday we will have with us a real live missionary."

ONE dear lady (evidently not a member of the W.M.U.) commented to a missionary's wife after he had spoken: "Why, your husband is nearly good enough to pastor a church at home." Another lady showed her grandmother's long-sleeved dress to a missionary wife and said, "Take this—you will look like a missionary in this black satin dress."

No, our missionaries do not want to be set apart from other Christians who are dedicated to the Lord's service. We should have a proper appreciation for them; but we should never place them on a pedestal and put a halo around their heads.

I was met at the Lagos airport by the Southern Baptist missionaries who are stationed there, plus Mr. and Mrs. J. Tanimola Ayorinde. Mr. Ayorinde is pastor of the First Baptist Church, Lagos, and president of the Nigerian Baptist Convention. Included in the missionary delegation were "Uncle Will and Aunt Grace" Carson, veteran missionaries of thirty years. The intimate fellowship and cordiality of this group characterizes all of our missionaries.

The trip from Lagos to Abeokuta was made in what I call the "Missionary Mule Train." This consisted of a station wagon pulling a trailer and driven by McKinley Gilliland. I call it the "Missionary Mule Train" because it seemed that "Mac" had procured something in Lagos for every missionary all up the line to Ogbomosho and beyond. He even had an over-

grown lawn mower, powered with a gasoline engine, for the headquarters station at Ibadan.

Versatility is not the least among the many talents of our missionaries on the field. By circumstances easily understood they are forced to be versatile. When a tire goes flat or an engine starts missing the missionary doesn't telephone the filling station down the street. There isn't one.

He gets out his tools, rolls up his sleeves, and "has at it" as the British say. All of the men and most of the women are excellent repairmen. They not only "fix flats"; they completely overhaul the motors, repair the radios, overhaul refrigerators, and rework gasoline lamps. Among their many craftsmen, the missionaries have an expert lady barber on the Nigerian missionary staff.

REFRIGERATION for fresh meat constitutes no serious problem for the Nigerians. Cattle are driven down from "up north." They are not exactly "driven"; they are both pulled and driven. A rope tied around the animal's neck is pulled by one man. Another rope tied to the animal's hind leg is held by another native. Hence, with two men working fore and aft, the "critter" is kept under control, ushered through the streets and out to the slaughter pen at the edge of town.

Enjoying a delicious meat dish in the home of Miss Martha Tanner and Miss Ethel Harmon at Ibadan, I inquired if this meat had come from cattle such as we had seen driven in that day. Proving her own humanity, Miss Harmon chuckled, "Not exactly; this is pork."

Dr. Grey presents a Booker T. Washington half dollar to the ruler of the city of Ire, the Are of Ire. The ruler, a professing Moslem, attended the preaching service.



Shotguns and cuckoo clocks convinced me that missionaries are human:

SHAKI was the farthest point north I was privileged to visit. Dr. Pool and I drove up in the station wagon. There isn't much large wild game in Nigeria; but wild guinea and other large edible birds are numerous. Dr. Pool took his double-barrel, twelve-gauge shotgun and we got several shots. We scored several "misses" and at last one "hit."

I had bought a cuckoo clock in Germany as a rather late wedding gift for Dr. and Mrs. John C. Abell, Jr., who are stationed at the leper colony in Ogbomosho. I had baptized Betty Abell when she was a little "Primary" in Ennis, Texas. They write me that this cuckoo clock has caused no little excitement in their community as the natives flock in to hear and see the clock "sound off."

To the great consternation of all the missionaries, the climate was wonderful and the mosquitoes were conspicuous by their absence. I was in Nigeria during the "winter season." I slept under blankets every night and did not hear, see, or feel one mosquito. I taunted the missionaries with a tone of mocking sympathy until some of them wished I would get just one mosquito bite that would lay me up with alternating chills and fever. They urged me to make a return visit; but insisted I come the next time during their hot, dry season. I have the matter under advisement.

By courtesy of the missionaries, I truly "walked with kings." The Timi of Ede entertained us royally at his

(Please turn to page 28)

Dr. Grey and the ruler of the city of Ede, the Timi of Ede, who was educated in one of the Baptist schools of Nigeria. A Christian, the Timi attends the Baptist church.

Even Unto Death To Spread the Word

By Mrs. R. L. Mathis

EACH OF US may well ask: "Am I willing to pay the necessary price of sharing with others everywhere the love of Christ which I myself enjoy?" Most of us would have to bow our heads shamefacedly and admit, "No, Lord, I am not willing."

For our foreign missionaries it means giving up homes, loved ones, friends—all of the familiar for the unfamiliar. It means carrying on the Lord's work often without means and materials, often without encouragement, knowing that at home friends are serving in beautiful buildings with all the necessary (and more) equipment and with every encouragement.

These statements may sound trite, but to me they are not trite.

This summer I visited in the homes and mission stations of our missionaries in Europe and the Holy Land; and I found everything just as I have mentioned in the above paragraph.

Ah, the humility, the consecration, the industry of our missionaries. Would that we could match it—or even appreciate it!

Suddenly I found myself in the very midst of a heart-rending situation. On June 25, in the village of Ajloun, in the Hashemite Kingdom of Jordan, Dr. M. Theron Rankin, Mrs. George R. Martin, and I arrived at the new hospital about noon and were taken into the home of Dr. and Mrs. J. T. McRae. Jane Carroll McRae was all smiles as she greeted us, even though she had only been there a few days herself and had only half her furniture in place.

There was a lovely lunch and we were made comfortable with the best of everything. We were told that little David, six years old, had been ill for several days. That afternoon I was sitting in the little yard, looking out over the beautiful Valley of Ajloun, seeing the ruins of an old Crusader's castle across the way, trying to pierce the hills with my vision and catch a glimpse of the Sea of Galilee just a few miles away, and thinking of the events that occurred there in Gideon's country, when Jane McRae came out and sat down across the little table from me.

I looked up in time to see her wipe away a tear from the corner of her eye with a cook apron which

she had on over her dress. I quickly asked, "Is David worse?"; and she slowly replied, "I'm so afraid of polio." The very thought struck terror to my own heart. Just an hour later, I heard the verdict: polio.

I hurried to Jane to try to say something that would help, but it was she who said it to me: "It is all right. We shall not allow the devil to whip us through David's illness. We shall turn it all to God's glory, for through his power the Moslems can be won to the Lord."

Out there—miles away and away from home, family, friends—courage and consecration sustained.

Over in Jerusalem, Israel, there is a bottle of Coca-Cola in the icebox of Tom and Mary Helen Francis. I am sure it is still there; for it was on a very hot day that we looked at it and heard Mary Francis laughingly say that she couldn't bear to drink it for it would be at least two years before she could see another. Oh, yes, she offered it to us, but...!

She very quickly prepared a marvelous supper for all of us out of the cans she had so carefully carried with her from America more than a year before. Rationing of two eggs per week, two ounces of butter per week, et cetera, didn't furnish too much for three American guests.

A church in your living room! Well, why not? Our church in Beirut, Lebanon, is in the living room of Finlay and Julia Graham. You cannot serve in any organization because of your three children! Well, why not? Julia Graham has three—an eight-year-old boy, a two-year-old girl, and a few-months-old baby—and she called all of the women in the church to come and meet with Mrs. Martin.

At the close of the meeting, one of the women (through an interpreter) said she had learned three things: (1) that whatever persecution or trouble might come they must be faithful, (2) that we have a worldwide band of Baptist women, and (3) that no matter how small the group there could be a meeting of women for prayer.

Mabel Summers, who works with the Grahams in Beirut, amazed us with her account of her many afternoons spent out in the homes on the hills surrounding Beirut. Industry? I wondered if I knew the real meaning of the word.

How does Virginia Wingo find time to direct the Armstrong Memorial Training School in Rome, (Please turn to page 28)

God Is at Work in Indonesia

By Charles P. Cowherd

THE First Baptist Church of Bandung, Java, Indonesia, was organized November 23, 1952. There were twenty charter members with seven of these being buried with the Lord in baptism as part of the Founder's Day service. Many of the more than fifty other friends present for this service had never before seen a baptism in the likeness of Christ's death and resurrection.

A church of twenty members may sound very small to you but to us it represents abundant blessings of the Lord. His Spirit definitely moved in convicting and converting power before there was any consideration of organizing a church. And then, when the plans were made, he gave his approval through six others coming forward to confess the Lord. This made a total of fourteen conversions and reconsecrations since we had opened the chapel. How very thankful we are for his definite leadership and approval!

How thankful we are that these twenty give every evidence of a full surrender to the Lord! How thankful that none of doubtful heart or character wanted to join the church! We do trust and believe there will be many more conversions and that some others who have confessed the Lord will soon be ready for church membership.

It was only on May 11, 1952, that our Southern Baptist Mission opened the Bandung Baptist Chapel. Twenty-three persons were present for the first Sunday school and preaching service. Indonesians, Chinese, Dutch, British, and Americans are usually present in the congregation. The church membership is now made up of Chinese, British, and Americans. We hope and pray that many Dutch and Indonesians will soon come into our fellowship.

We have experienced a very steady and wholesome growth in attendance at Sunday school and worship services. But last week a Chinese friend told me, "Pastor, your church cannot grow much larger until you start conduct-



Charter members, First Baptist Church, Bandung, Java, Indonesia.

ing services in Indonesian." How deeply we realize that the language barrier is definitely limiting the work here. Please pray with us that it may be speedily removed.

While we pray and work to this end we will continue to witness in English and through the members of the First Baptist Church to a larger and larger group. At least eight of our members speak Dutch and Indonesian as well as English. Also eight of us speak some Chinese. It is wonderful how those who are new to our Baptist fellowship are already accepting responsibility for the work and are going ahead with witnessing for the Lord.

ON Christmas Day, 1951, when W. B. Johnson, Stockwell B. Sears, and I arrived, how little did we dream that a fully organized Baptist church would be possible here before the next Christmas. We had visitors' permits for thirty days and hotel reservations for only three days. The manager of the hotel was very kind and assured us we could get indefinite accommodations in Bandung.

Also we were told, by what we thought was the proper authority, that housing was the only thing we needed to get permanent permits to live and work here as missionaries. The Lord

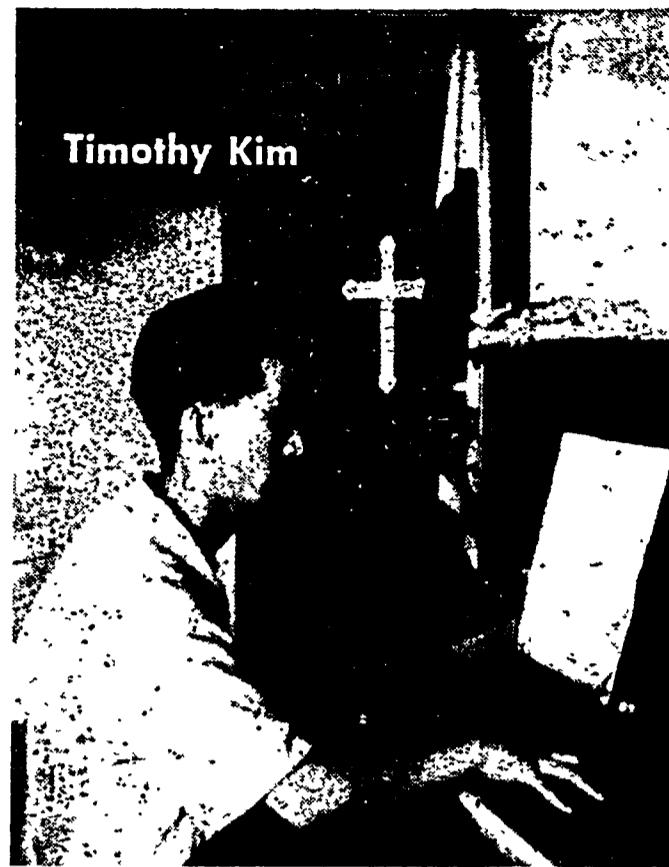
undertook in a wonderful way in providing a house for us here in Bandung. Only then did we learn that our Southern Baptist Mission would have to be recognized by the Ministry of Religion who seemed never to have heard of Baptists.

An emergency call was sent to Dr. Baker James Cauthen, then in Japan, to come help explain to the officials that Southern Baptists are worthy of serving here. We were offered extensions of our temporary permits, but found that permanent permits could be applied for only from outside the country.

Also we had been told that the existing council of churches was unfriendly to any missionary work that would be independent of their direction. Thus, we decided before Dr. Cauthen could arrive that I should return to the Philippines where Mrs. Cowherd and the children were waiting and that we should immediately apply for permanent permits to live and work here.

The Lord again undertook for us and the door opened when it seemed so impossible. We arrived on March 19 thrilled to be here and very anxious to unpack and settle down to work. Missionary Sears had left that day for Singapore to apply for his permit, and

(Please turn to page 29)



Timothy Kim

Korean faces, softened by suffering and sweetened by Christian love, show humility and patience.



Ruth Paik

By Jewell L. Abernathy



Chun Wen Chil

LAST Sunday as I looked around at the Korean audience, I thought, "Yes, these faces are acquainted with grief. They are broken, humble, submissive, and still beautiful and patient." "Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder" (Luke 20:18).

TIMOTHY KIM sat at the piano, and every hymn he played seemed to describe some experience in his own life. He had tried to go on living in North Korea; but the time came when even his own family felt that it would be better for him to take a chance to escape. He said good-by to Aunt Dorcas, wife, sister, and three lovely daughters.

This afternoon I watched him from my window as he walked into the yard and entered into the game which three little girls were playing. Soon

he balanced one on his hand and lifted her high up into the air. Of course, the others lined up and waited for their turn.

One day Mr. Abernathy apologized to Timothy for someone else who had been unfair to him. The young man was calm and composed as he said, "Oh, that didn't matter."

Timothy Kim is a real "Bible Timothy"—his mother is Eunice and his grandmother is Lois. When he was only four years of age, he was given to his Aunt Dorcas. Immediately she began teaching him Scripture verses. John 3:16 was first. His aunt, Mrs. David Ahn, remembers how he would repeat Matthew 16:21-23 and say, with strong feeling, "Get thee behind me, Satan," while he looked "daggers" at Peter.

Aunt Dorcas even had the responsibility of finding a bride for Timothy. The little girl was brought to the



Her parents and young brother have been missing since early in the war. When word was given out that Seoul would be "carpet bombed" her parents sent her to a relative's home to spend the night. Soon Ruth heard bombing and saw fires burning in the vicinity of her home.

At 5:00 a.m. the all-clear signal was sounded, so she ran home and began digging in the ashes. She was frantic and could not be persuaded to leave the ruins. Soon ten friends and neighbors joined her, and they dug for three days and nights. She found the body of the servant girl in a small basement room; but there was no trace of her own family. Neither has she heard one word concerning them.

Ruth joined a classmate and her widowed mother and they cooked and washed for North Korean soldiers for three months—until Mrs. Ahn returned in our Ford after their first period of refugeeing. (A chaplain has suggested that he is going to give the Abernathy Ford a write-up entitled, "Missionaries May Come and Missionaries May Go; But I Go on Forever.")

When Ruth came to see Mrs. Ahn she was ragged, dirty, and barefooted and couldn't say a word. Mrs. Ahn read her face, breathed a prayer, and soon found her a job in the Bank of Korea. When it became necessary to refugee again, she came with the group to Pusan and lived in the "bank dormitory." Again Mrs. Ahn came to her rescue. And now she is among the six Baptist students who are attending college because you gave to Baptist relief for Korea. Ruth is a member of our popular women's trio and church choir. These days she looks especially attractive dressed in one of your brown plaid relief frocks.

CHUN WEN CHIL is never conspicuous, but quiet, subdued, and efficient. After three years of suffering in body and mind, his father died in a Japanese prison at the age of fifty-seven. He was known as a very good preacher and was president of the Korean Baptist Convention when accused by a false brother.

Mr. Chun said, "Father loved flowers and was out in the garden working in his flowers when the Japanese came to arrest him." When he thinks of his father, the Scripture which comes into his mind is "Seek ye first the kingdom

of God, and his righteousness." The family altar is a heritage which he recalls with pleasure.

The father had been sick in prison; therefore, the elder brother tried to see him. But the request was refused: When the father heard about it he sent a message to the family which said, "You should try to love people. You must never do wrong. Live good Christians."

A few days later in 1944, word came that the father was dead and that the family could have the body. They took a truck and traveled by night. The 149 kilometers seemed a long dreary trip. When they arrived, the tall man's body had been crammed into a casket several sizes too small for him and pushed outside the prison. The lid could not be closed properly; therefore, they took it home and prepared another before burying. Tears come into the eyes of our people every time his name is mentioned.

Mr. Chun was not able to go on with his education; but he has read his Bible through many times. He is a good electrician and is among the refugees who live in our yard. He prays for his family five times a day, regularly, and between times when his heart is troubled. He smiled through his tears and added, "And peace always comes to my heart."

Mr. Chun left four children and a wife in North Korea; but one child has died. When last heard from, his family, Timothy Kim's family, and Aunt Dorcas were living in a cave on the mountain. (Timothy Kim is his brother-in-law.) That was more than a year ago.

Mr. Chun added, "God is our refuge and strength, a very present help in trouble" (Psalm 46:1). This has come to be his special verse these days. I ventured to ask, "What would be your choice gift at Christmas time?" Tears again filled his eyes as he said, "To be reunited with my family—or even to just have a message from them."

The interview was over and we had a prayer. Then the interpreter, Timothy Kim, said, "We do thank you for your warm sympathy and deep understanding of our sorrows."

"Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder" (Luke 20:18). Korean faces are broken, humble, submissive, and still beautiful and patient.



Charter members and friends of the Chinese Baptist Church, Manila, Philippine Islands. Miss Fern Harrington and Mr. and Mrs. Clyde Jowers and children, Southern Baptist missionaries, are in the photo.



This is a farewell-welcome party at the home of Mr. and Mrs. Jowers. It was farewell for the Jowers and Miss Harrington, who were leaving the Philippines for furlough. It was welcome for Miss Virginia Mathis, the Ivan Larson family, and Miss Mary Lucile Saunders.



Missionary Larson baptizes new convert.



Junior boys at handwork in vacation Bible school. Mr. Ts'ai, the man being baptized at left, is helping.



Some of the Primaries in the Fukienese Sunday school class.



Breaking bread. Available for the first communion service was a new communion set given by a Baptist layman, Jimmy Morgan, of Swainsboro, Georgia.

The Young People's Training Union gives a play, "Living for Jesus." The entire cast stands before characters which say "Living for Jesus."



Flannelgraph story in four languages: Betty Shih (Fukienese), Wu Yu-ying (Mandarin), Miss Saunders (English), and Helen Lee (Cantonese).



The missionary car goat with the young people for play work.



Where is John 14:6? (No extra charge for giggles!) The Junior Training Union was averaging thirty-five in attendance before it was a month old.



First morning worship service in church's new location. Pastor Larson is preaching.



Evangelistic services with Pastor Daniel Chang, Stirling Road Baptist Church, Kowloon, Hong Kong, as speaker.

A Church's First Six Months

Chinese Baptist Church, Manila, Philippine Islands

A Picture-Story by Lucile Saunders

Photos courtesy Chinese Baptist Church

EDITORIALS

Less Income, Unless—

Southern Baptist Convention Cooperative Program receipts for December, 1952, were \$21,759 less than in December, 1951. This loss is attributed to the action of several state conventions in 1951 allocating a larger percentage of their Cooperative Program receipts to state causes. The decrease at the end of 1953 is almost sure to be somewhat larger.

While two states (Illinois and Mississippi) will increase their Cooperative Program percentage to Southern Baptist Convention causes slightly, this increase will be more than offset by decreased percentages in four states (Arizona, South Carolina, Tennessee, and Virginia).

But percentages do not tell the whole story. A further decrease will result from increased deductions before distribution is made which will amount to approximately \$110,000. Moreover, three states (Alabama, Arkansas, and Missouri) have established "ceilings" above which Southern Convention causes cease to receive any Cooperative Program funds. Florida does that, in effect, by limiting Southern Convention causes to a mere five per cent of all receipts over \$1,060,000. Louisiana, on the other hand, had a "ceiling" in 1952, but discarded it for 1953.

Porter Routh, executive secretary of the Executive Committee, estimates Southern Baptist Convention Cooperative Program receipts in 1953 at \$9,200,000. Factors which have appeared since his estimate was made reduce the estimate to approximately \$9,075,000—the exact 1952 total.

Dr. Routh's estimate is based upon the goals set by the state conventions which may or may not be realistic. If his estimate is reasonably accurate, the Foreign Mission Board will receive \$500,000 less from the "advance category" in 1953 than in 1952. This will mean that the Board's income through the Cooperative Program will be \$250,000 less than the \$3,865,000 we received in 1952.

Unless the gifts of our church members through local churches are substantially enlarged, the Board's income from the Cooperative Program will be less. Even then, the enlarged giving of local church members in the states where "ceilings" have been established will mean nothing to foreign missions after the "ceiling" has been reached.

The outlook for 1953, so far as the Cooperative Program is concerned, is not encouraging. It is entirely possible that the Foreign Mission Board will derive somewhat less than fifty per cent of its total income from this source. While some may not agree with our opinion, we believe it is not a wholesome thing, either

for the Cooperative Program or the denomination, for foreign missions to derive less than fifty per cent of its income from the Cooperative Program.

Here and there on the horizon there are hopeful signs. In Oklahoma, for example, the churches are being challenged to increase the percentage of their gifts through the Cooperative Program. Moreover, more churches than ever before are making provision for contributions to outside causes.

The Ginter Park Baptist Church, Richmond, among others, increased its gifts to all causes last year by approximately \$10,000. Of this amount, more than \$9,000 represented additional gifts to missions. The per capita gift of this church increased from \$64.53 in 1951 to \$73.16 in 1952. The percentage of increase in gifts to missions was 37 per cent. This record was achieved by a pronounced emphasis upon tithing and the use of an incentive scheme which provided more for missions as total gifts increased.

In 1953, then, the outlook is for less income through the Cooperative Program, unless churches like Ginter Park, and states like Oklahoma, do the "extraordinary" thing that these critical times demand.

Recommended Allocations for 1954

The Executive Committee will recommend to the Convention that, beginning in 1954, Cooperative Program receipts for operating expenses and capital needs be allocated to Convention agencies and institutions on the basis of a single percentage.

In 1953, for example, the Foreign Mission Board will receive fifty per cent of five million dollars for operating expenses and twenty per cent of three million dollars for capital needs. Above approximately eight million dollars, the first \$160,000 will go to the W.M.U. Training School for capital needs. Any additional funds in the "advance category" (above about eight million dollars) are to be divided between the Home and Foreign Mission Boards on a 25-75 per cent basis.

In 1954, should the Committee's recommendation be approved by the Convention, the Foreign Mission Board will receive 39.71 per cent of \$8,750,000 or \$3,475,000, for operating expenses and/or capital needs. Funds in the "advance category" (above about \$8,750,000) will be divided between the Training School, Home Board, and Foreign Board on the same basis as in 1953.

What is proposed appears to be advantageous from our point of view for several reasons:

1. A single percentage for each agency or institu-

tion will be much easier for the average church member to understand.

2. A single percentage is much more realistic, so far as the Foreign Mission Board is concerned, since the mission boards are already given the right to use funds for operating expenses and capital needs for either purpose at their discretion.

3. A single percentage is easier to promote.

4. A single percentage will assure the Foreign Mission Board a more uniform income month-by-month until the "advance category" is reached.

Fifty Minutes for Foreign Missions

Each year the Convention's Committee on Order of Business is given a staggering responsibility. That they have accepted that responsibility and discharged it faithfully is a matter of record. The present committee is no exception to that rule.

The Board's staff was somewhat shocked to learn, however, that the program for the Houston Convention allowed only fifty minutes for the presentation of foreign missions. Both home missions and foreign missions, so we understand, are to be presented the same evening, thus restricting consideration of the two causes which brought the Convention into existence originally to a single session.

The committee, attempting to allow more time for committee work between sessions, and hoping to make it easier for messengers to have access to eating establishments, has extended the morning session and eliminated the afternoon session altogether. Members of the committee are to be commended for frankly facing apparent problems. They have shown no lack of boldness and imagination in charting a course which they believe will solve them, at least in part. It remains to be seen, however, just how well the new schedule will please the messengers.

Whether the Convention decides to approve the new schedule for future Conventions, or decides to revert to the former arrangement, foreign missions deserves more consideration than can be given to it in fifty minutes of an annual session. It is our fervent hope that "Foreign Missions Night" will again become an established feature of the Convention program in 1954, and that it will continue to be so thereafter.

Methodist "Crusade For World Order"

The Methodist Church has launched a "Crusade for World Order." The action taken by the General Conference, authorizing the crusade, declared: "An urgent responsibility rests upon the Church to bring the total power of its spiritual and educational resources to bear upon the task of establishing and maintaining peace with justice."

The Southeastern Jurisdictional Conference of the Methodist Church, commenting on the action of the General Conference, said, "God is a God of law and order as well as of love. Law and order are opposed to war and chaos. It is incumbent upon us as Methodists to support and to work vigorously for law and order in this world of men . . . that we may have peace, harmony, and world brotherhood in reality . . . rather than just in wishful thinking."

"We believe," the statement concluded, "that the Church must be dynamic and forceful in opposition to war. We believe that the Church cannot longer remain inactive in the face of the constant threat of war. We see in a dynamic, forceful crusade for world order the answer to any suspicion of lethargy, indifference or inaction."

"Peace with justice" will hardly become a reality without the assistance of Christian people. We heartily commend our Methodist friends for their awareness of the problem and their purpose to do something decisive in attempting to meet it.

"A Million More In '54"

The Sunday School Board, in co-operation with all denominational agencies, has launched an effort to enrol "A Million More in '54" in our Sunday schools for Bible study. The movement got under way officially at a "kickoff" banquet in Nashville during December.

Dr. J. D. Grey, president, Southern Baptist Convention, transmitted his contagious enthusiasm for the project to all who attended the "kickoff" banquet. There was little doubt that the project had captured the support of our denominational leadership by the time the banquet had been concluded. The denominational press is wholeheartedly behind the effort.

Actually, the campaign will extend from the fall of 1953 to the fall of 1954, thus conforming to the Sunday school year, rather than the calendar year. J. O. Williams and J. N. Barnette of the Sunday School Board are leading the movement.

We are now about half way through the twelve-month period designated by the leaders as "the year of preparation." This would seem to be an opportune time for taking stock to see how far the process of preparation has progressed.

Despite the preparations already made by organizations outside the churches, they will not be very meaningful unless definite preparations are made in the churches for participation in the campaign. If they do not support it, it will fail.

It would be difficult to imagine a more worthy goal than the enrolment of an additional million people in Sunday school in 1954. If we succeed, the results will be apparent in more baptisms, a greater sense of stewardship, and tangible benefits to all of the causes represented in our denominational program.

The Faded Lotus

By Lois Linnenkohl Whaley

“THE HEAD of the rice is heavy and the glory of the Lotus is past.”

Grandmother looked very old and wise as she sat like a shapeless little heap on the clean grass mats and looked out across the fields toward the west. In the lengthening shadows one could see the rice bending under its own weight, moving gracefully in the evening breeze.

Just beyond, the Lotus pond which had been so beautiful with soft pink blossoms only a few weeks ago was brown and ugly in the shadow of the mountain. Truly, Buddha's favorite flower had lost its glory.

She spoke again, more to herself than to me, and smoothed a stray wisp of graying hair from her brow.

“Already the evening breathes the chill of winter and the fog moves in to wrap the fields in darkness. Who knows but some spirit moves in the mist to bless or curse? See, the grain whispers and stirs as he passes!”

I shivered as the chill crept into the room and would have risen to close the paper doors but felt motionless, as though hypnotized by her quiet voice.

“Perhaps his spirit, too, is restless and moves through the shadows. He has been gone these seven weeks. Yes, tomorrow is the forty-ninth day.”

Now she spoke words I could understand and I was freed from the spell of the mysterious. At that very moment my mother and my father's younger sister were busy in the kitchen preparing the feast for tomorrow. Grandfather had been dead forty-eight days; and tomorrow, the seventh day of the seventh week, was to be a day of feasting and entertaining.

All our relatives and friends from the surrounding villages and the city would come to hear the priest read the Buddhist *sutras* (the dialogues of the Buddha). Already, in the ten-mat room, a small altar had been erected and covered with an elaborate red and gold silk cloth. A picture of Grandfather stood in the center of the altar with candles and flowers before it. All was in readiness to honor the spirit of one so old and venerable.

The setting sun cast its golden light into the room as though to warm it for the coming night. Grandmother's shadow looked long and grotesque across the floor as she sat swaying back and forth, humming

to herself. For a while she and the altar were the only dark objects in a golden world, then the shadows overcame the light and it was night.

The night came quickly when the last golden rays of the sunset had faded. And the spell the twilight had cast was broken by my mother's tired, impatient voice.

“Grandmother, come away from the door! The mist is cold and evil. Son, close the doors and shut out the night. The young are so careless and the aged so forgetful! One would think you didn't know the difference between night and day.”

And, of course, her command was obeyed. She had spoken the practical wisdom of the middle years. The glass doors were locked and the paper doors pulled to afford privacy. With so important a day in the offing the family lost no time in going to bed. Each little pad was taken from the closet and spread on the soft grass mats and we were made comfortable for the night.

But the night did not last long. Hardly had the cheerful chirping of the crickets ceased before the birds were twittering to herald the approaching day. Somewhere up on the mountainside a temple bell tolled out through the mellow dawn. There was the familiar sound of the farmers' oxcarts on the road as they passed on their way into the town to carry their produce. And then the first finger of sunlight found a crevice and crept across the floor to tease me from my sleep.

With that first awareness of excitement that comes with consciousness, I sprang from my bed and pulled back the paper door. It was a beautiful day. The mountains rose like distant shadows above the silver mist. The sun shot bright, straight arrows through the bamboo thicket, turning the parched leaves underneath to red and gold. I forgot the solemnity of the day, remembering only that soon all my cousins and friends would be coming down the path from the big road in the distance.

And with this thought I turned my eyes in that direction and was a little bit surprised to see Grandmother's bent figure disappear into the mist. She should not be out so early but should be sitting silently in the adjoining room. But perhaps she was going to the Temple to pray.

There was no time for further thought since the house must be put in readiness for the guests. The

beds were rolled away into their closet and the spotless floors swept again. There was only time for a quick cup of tea and then the guests were arriving.

Father sat in the doorway, wearing a solemn, dignified expression and bowing very low to all as they entered. His hands and face were motionless, wearing the composure of discipline, but his eyes darted impatiently back and forth and I knew he was searching for Grandmother. So I was not at all surprised when, at the first opportunity, he called me aside and bade me go in search of her.

My search was a silent one which led me first up the mountain to the Temple where an aged worshiper stood before the entrance with head bowed, rubbing his prayer beads in wrinkled hands. But Grandmother was not in sight so I turned back into the valley and walked hastily along the pathway, peering into the doorways of the village homes as I passed.

Laughing children ran and played in the streets; busy housewives went about their tasks with infants strapped to their backs. Now and then I saw an aged person sitting lazily in the sunshine, enjoying his idle years. But still Grandmother's bent form was not to be seen.

When I returned to the house, the priest was chanting in a monotonous voice from the *sutras*. Several guests sat with bowed heads and listened silently. Father's face had taken on a grim look and I knew that impatience had turned to anger and anger into shame.

This was a dreadful thing that Grandmother had done, insulting both the dead and the living and inviting the anger of the gods. Even I, the carefree boy, began to blush with the shame that had come upon my family and trembled with the fear that something awful would happen.

We found her late in the afternoon when all the guests had taken their leave. After searching every imaginable place we turned into the gate where a new, white building had been erected. I thought the tall steeple and simple cross looked noble as it stood against the evening sky.

It was so peaceful and lovely inside. Grandmother sat quietly in the shadows and at first we thought she was a part of the simple interior. She turned indifferent eyes upon us, then started as she recognized my father's face.

"Come home!"

Father's voice sounded cold and hard as it rang through the empty room. It was a voice to be obeyed without hesitation, and Grandmother, who had spent all her years obeying, arose quickly and followed him out the door.

We must have made an interesting picture as we walked briskly through the gathering twilight. Father led us down the street out into the countryside and across the field, while Grandmother and I fol-

lowed side by side. It was not until we reached home that the angry reproach burst from my father's lips.

"Such a shameful thing you have done! While the family and friends gathered to pay due honor to my father's spirit you leave us to sit in a church. A Christian church! My head is indeed lowered under the weight of it all."

Grandmother did not answer but spoke into the twilight as she had done the evening before.

"The head of the rice is heavy. Tomorrow comes the harvest and the weighing. The days are growing short and winter's chill steals down from the mountain. See, now, how the night closes in!"

"A Christian church, indeed! What a foolish spectacle you must have made. You, an old woman of seventy, sitting there like a child. Everyone knows Christianity is for the young. What would you seek inside the painted building? You must be mad! Yes, that is it—you are possessed of the foxes!"

Father seemed all the more angered by her indifference to his scolding. And again Grandmother spoke, turning with her last words to me.

"The glory of the Lotus is past. There is no beauty left in the parched fields and the world gathers darkness to herself. Little one, today I heard these words in the stillness of the church, 'I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.' When you go to the church you shall learn the meaning of these words."

Grandmother spoke as if I would someday go to the church. And perhaps I shall.



EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD

Don Juan Asked God for His Lost Steer And Found Jesus As Saviour and Lord

Chuquicamata, Chile

"Hermano Bryant, Dios contesta oración?" ("Brother Bryant, does God answer prayer?") I was almost stunned at this question. I asked just what he was referring to and he said, "I mean without paying the saints." The old man asked this question as he followed me to the door to say good-by, so I asked him to walk with me to the little church-school building that he had helped build.

We went inside and he began telling me about his bad luck in losing so many cattle that winter. He said that one of his steers had either been lost or stolen and that with only one he could not prepare his ground to sow his wheat. He had sent money down to the Catholic church in the village for San Juan (Saint John) and two others; but they had not helped him find his steer, and he said that frankly he was losing faith in them since he had begun to attend the services in the Baptist church.

I said, "Don Juan, I do not know whether God wants you to have your steer back or not, but let's pray." And he said, "Muy bien" ("Very well"). We knelt there in the little building while the wind blew hard outside; and I poured out my heart to God on his behalf, not so much to give him back his steer as to save his soul. When we got up from this prayer, he was weeping. Then we departed.

On the way home he met his son who asked him if he had found his steer. Don Juan said, "No, but I have found the Lord as my Saviour."

He went to his home rejoicing. When he arrived home, his wife threatened to leave him and tried her best to discourage him; but it was impossible.

I got up to Don Juan's home about once every three months; and on two visits we talked many hours, in a class with others, about church membership. Finally it was decided to baptize the twelve who had asked for church membership.

In the little river that races down the mountain from the melted snow of the volcano Llaima, this little old man over seventy years of age, Juan Prado, followed his Lord in beautiful baptism. His wife was so mad that she hid his clothes and got on her horse and went to the vil-

lage. Don Juan was baptized in borrowed clothes, and he has given a faithful testimony to all who come in contact with him.

Superlatives Used by Missionary to Describe Opportunities on Formosa

Hsin Chu, Formosa

It's wonderful to be sending you greetings from our new field of work. We moved here to Hsin Chu (pronounced

"Shin-jew") not quite two months ago, and our report to you is going to be filled with genuine superlatives.

Our city of well over one hundred thousand people is fifty miles south of Taipeh. The Baptist church here is only one year old, has fifty members, and Charles is its very first pastor. Yet it has services almost every night of the week and five on Sunday, counting those of its two thriving mission points in near-by villages, one of which has a new chapel building, built with your gifts to missions.

Last Sunday there were 120 children under ten in the service. At almost every service there are some who come forward expressing either their desire to accept Christ as Saviour or their full acceptance of him. We now have about twenty-five new converts, mostly men,

waiting to complete their training before they are baptized. This work was begun by Miss Irene Jeffers and Miss Mary C. Demarest, two fine missionaries who are now on furlough.

Our city is one of ten where Southern Baptists have work here. Three of these have only one single woman doing all the work—teaching, preaching, and leading. This island is literally begging for men—preachers—to come and reap the harvest that the Lord himself has prepared. These long-suffering, yet educated and able people are looking for real spiritual help and are turning to Christ wherever he is being lifted up.

This is not to say, as might be imagined, that the churches are filled without effort with the people lining up for their turn to hear the gospel. That would be contrary to lost human nature of any nationality. But wherever prayers, sweat, and tears have been offered, results are certain and encouraging.

It is impossible for the two of us to accomplish nearly all that should be done here weekly. Besides leading these services, Charles teaches four classes in the Baptist seminary at Taipeh, commuting by train two days a week. I teach Tommy (six) first-grade work four hours every day; and Charles and I have two hours daily studying with our Chinese teacher, plus preparing for these sessions at home.

We have Sunday school, Training Union, and W.M.S., and I hope to start a choir soon and also a class in piano. I



W. Howard
Bryant

Donal Culpepper



Dr. N. A. Bryan (seated at table) and helpers examine patients in the Baptist clinic, Pusan, Korea. Better quarters have now been provided in a building which serves both the hospital and the church work. Dr. Bryan averages three hundred to four hundred patients per day and has given more than 50,000 free treatments to suffering people.

am the only one in the church who can play and, therefore, must be at every service to do so. We bought secondhand bikes and ride all over the city and out to the villages on them, with the children on the front or back.

**Christian Home Has Important Role
In Dispelling Darkness in Nigeria**

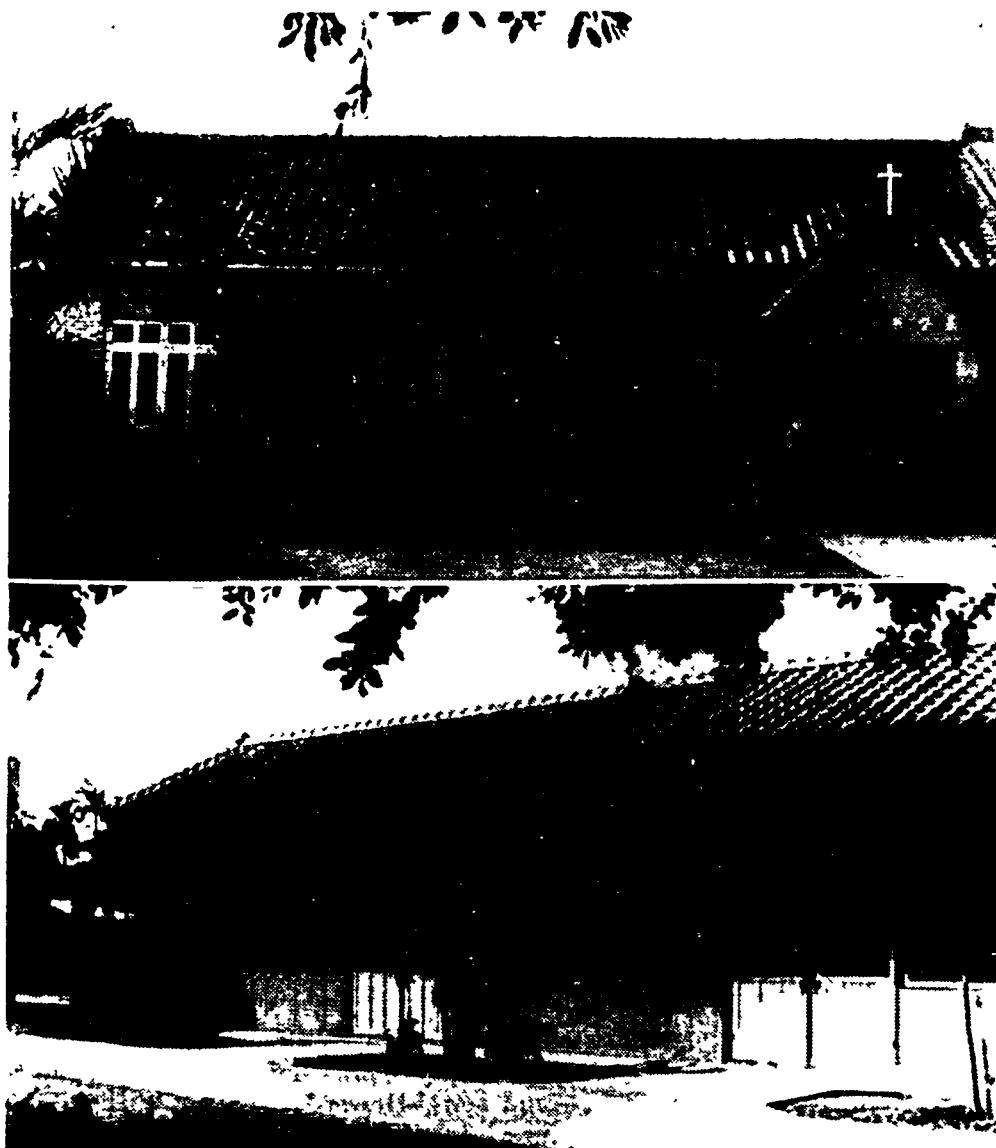
Abeokuta, Nigeria

We greet you from Nigeria, a land which is very rapidly turning from darkness to light. The Christian home is playing a most important part in this transformation. The people have to face many problems as they attempt to establish Christian homes, especially persecution from the older members of their family who are still Moham-

medan and pagan.

Our Christian schools are doing much to overcome these problems. Many parents who would never allow their children to go to our churches are willing for them to come to our schools because the people are very education conscious.

Buildings of Amoy Street Baptist Church, Taipeh, Formosa, where Oswald J. Quick is pastor. The one on the bottom is the Sunday school building.



A good example of the influence of such schools in establishing Christian homes with widespread influence is the Abiolas. When Mrs. Abiola was a young girl she was sent to Idi Aba, a Baptist school, even though her parents were Mohammedan, because it was one of the best girls' schools in Nigeria.

She became a Christian and went to her mother to tell her about Christ. Her mother also became a Christian. When Mrs. Abiola finished Idi Aba, she taught school for two years and then she was asked by Miss Neale C. Young to go into Woman's Missionary Union work where she is still serving as a district supervisor.

Mrs. Abiola thanks God that she has not faced such persecution as might be expected from her Mohammedan family; but, as she tries to witness to her family, she faces many discouragements. For example, her niece, whom she won to Christ, also attended Idi Aba; but, upon finishing school, she was forced by her mother to go to the market and sell because she could make more money there than by teaching.

Thus, the young girl was drawn back to live with her Mohammedan family; and, under such influence, she married a

Mohammedan boy. It takes much courage to renounce all one's family and loved ones for Christ. We are praying that this girl may have the courage to stand for Christ against such obstacles.

Mr. Abiola was also educated in our Baptist schools—Baptist Boys' High School and Baptist College. He is from a heathen family; but he and his brothers and sisters are standing for Christ. This couple have six lovely children, the oldest of which is now doing excellent work in college. These children, unlike their parents, have a Christian background; and we feel their influence will be great in the future Nigeria. Mr. Abiola is headmaster of one of our Baptist day schools and treasurer of the Nigerian Baptist Convention.

Pray with us that there may be more such homes in Nigeria to overcome the influence of sin and heathenism.

**Blessings, Needs, and Problems Abound
Among Christian Workers on Hong Kong**

Kowloon, Hong Kong

It was just a year ago that I was having such a good time visiting with you and sharing news about Christ's kingdom in the Orient. At this season, when eyes and hearts of Southern Baptists are turned to a worldwide program for Christ, I'd like to come again via this letter and share with you some of the blessings of the work here in Hong Kong, as well

as some of our needs and problems.

I would say as did Paul in 2 Corinthians 2:14: "Thanks be to God, who in Christ always leads us in triumph, and through us spreads the fragrance of the knowledge of him everywhere" (RSV). Miss Mary C. Alexander, the six Belotes (James D.), and I are grateful that our Lord has led us back to serve him in "Fragrant Harbor." We are thankful for the open doors in spite of many handicaps and problems.

Yes, I'm back in Pooi To where this year we have more than 1,200 girls. Our classes are filled to overflowing with five of the home rooms (I'm teacher of one of them) having no room for base operations. This works a *real* hardship. We had hoped to have a new building, but we have been unable to possess the land. Many people are living on the property in shanties and are unwilling to move.

We need classroom space and an auditorium. As it is now we have to go four blocks for an auditorium; but twice a week we take the entire student body and go to the church for a service. Please pray with us that the people living on the land will move and that the plans of the Chinese to raise money will be successful.

You, through the Southern Baptist for-



Mr. and Mrs. Matthew A. Sanderford, Southern Baptist missionary appointees to Uruguay, are shown in their San José, Costa Rica, home where they are in language school. They wrote, "We are having a wonderful time around our home these days since our family has increased by two. Matthew, Jr., has a little spider monkey named 'Smudgy' and Sharon Jean has a Macaw parrot named 'Polly.' "

esign mission program, have already contributed toward the new building, but we need your prayers. About a third of the students in our school are Christians, and others are interested. In a recent meeting, seventy-four girls raised their hands indicating they were accepting Christ. Pray with us that they may be properly instructed until they join one of the Baptist churches in Hong Kong.

Pui Ching, the brother school of Pooi To, has a student body in excess of three thousand. They have secured land for additional buildings and are going ahead with construction. In both of these schools the majority of the faculty members are Christians, but many of them are lukewarm. Less than a third of the boys are Christians. Continue to pray that the teachers and the students will be endued with the Holy Spirit.

It is a real joy to be a member of the Hillwood Road Baptist Church and to teach the English Sunday school class which was started a number of years ago. During the summer the class continued to meet, although they did not have a teacher.

The first Sunday I met with them they had twelve. Now we regularly have from thirty to forty, with ages varying from fourteen to thirty-five. One lesson is inadequate to meet the needs of the divergent group. We must have at least two classes, but first we must have a meeting place and a teacher. Now we have neither! Our Sunday school space is practically nil, and many classes are now meeting in the kindergarten across the street.

The church has voted to purchase new property, and a committee is working on the drawing up of plans for a new building which will include space not only for the worship services, but also for the Sunday school and the BY's. This is a

new approach for Chinese churches, for as a rule the Chinese consider Sunday school only for children.

When we announce a class in English, the adults and young people feel that here is a place for them. At first they come because of an interest in English, but later this interest may change.

I'd like to give you a glimpse of some of the refugee centers here in Hong Kong. The crevices of the mountains (which surround Hong Kong) are jammed with small wooden huts and shanties, the only homes of these people. There are many of these villages totally untouched by the gospel. Some of you have written about seeing the pictures of the "Village of Brotherly Love" in a recent issue of *The Commission*.

We are praying that more and more

the many untouched fields, we feel somewhat helpless. As I review the groups with which I come in contact and try to lead, I feel so inadequate. Look at them: two English sections in Pooi To (high school), two classes in the seminary, one Bible class in Pooi To with fifty unsaved girls, two BY's, one Sunday school class, one class of Pooi To teachers, not to name the many individuals that come to visit. Yes, I am totally inadequate.

It is only as I keep my life close to the Master each day and as he leads me into a closer walk with him that I can guide these and others. I depend much on your prayers.

I must tell you about the infant Baptist press in Hong Kong. Publication work is vital to every phase of our work. We need Sunday school study courses, but there are no available books. Work has started in preparation of vacation Bible school materials (so badly needed since there are none), but in order to get this completed by summer more Chinese helpers trained in church work and able to write must be found.

Please make this your prayer request—the finding of the workers.

Airplane Evangelism Enlists National Christians to Help in Remote Sections

Cidade da Barra, Baia, Brazil

Our evangelistic program by airplane is beginning to take shape using personnel from the Baptist Institute at Corrente and the local church.

We are making monthly visits to six different preaching points, five congregations, and one organized church. Our plan is to leave the same worker in the same place on the same Sunday in each month so that he can become well acquainted



This little MK is James Leavell Edwards, son of Mr. and Mrs. Frank K. Edwards, Southern Baptist missionaries to Nigeria. He has a little brother, Thomas Lowell, born December 16, 1952.

places like this can be established where the people can have evidence of the love of Christ in the hearts of his people. His witness will be extended in Hong Kong and around the world in proportion to your gifts through the Cooperative Program and the foreign mission offering of Southern Baptists.

This year I am teaching a couple of classes in our new seminary. We have twenty-two enroled. They are a promising group of young people, and we are delighted that 80 per cent of the freshman class have had some college work. Two of our students have gone to Malaya to aid in that work.

As we look about this colony and see



Mr. and Mrs. William Howard Bryant, Southern Baptist missionaries to Chile, and sons, Howard Jackson, William Luther, John Richard, and James Hunter.

with the people and follow up his work.

We feel that regularity is a thing that will add much to the results in the long run. To illustrate: On the fourth Sunday of each month, our schedule is more or less the following. We take off about 7:00 a.m. and head east, climbing as we go. Almost immediately we can see a lake appearing on the horizon. In thirty-five minutes we're dropping down to land on a dirt strip beside the lake to leave a worker who will help the little congregation of Parnaguá with its Sunday school, visit in the homes, and hold preaching services with a special evangelistic message at night.

These services are held in homes as the congregation does not yet have a meeting house. In five or ten minutes we're on our way again, climbing up to pass over the mountains, still going east. In twenty-five minutes we're landing on a practically natural field on the edge of a dry lake bed at Geti where we leave another worker to follow practically the same pattern of work described above.

Then we're off again for a twenty-minute flight to the southeast, descending this time into a little strip which the members of this tiny isolated church called *Uniao* (Union) have cleared out of the brush. There's no town here—only the tiny church building and three farm-houses.

The church members come on foot and on horseback to attend these monthly meetings; on other Sundays they worship



These MK's are well supervised while their parents, Mr. and Mrs. E. E. Hastey attend language school in San José, Costa Rica, in preparation for mission work in Mexico. They are Stanley LeRoy, 8; Ernest Lynn, 6; Lela Lucretia, 4; and Warren Wesley, 2.

and study in five small, widely separated congregations. As one old lady put it, only those who make an effort get to church—she had traveled the twenty-five miles on horseback from her isolated home to this isolated church, having left home on Saturday.

We visit and worship with these humble Christians through Sunday school, devotional services, business meeting, and night evangelistic service. Then, after

more visiting and a final cup of coffee, we all hang up our hammocks and sleep until 5:00 o'clock Monday morning. After an early morning cup of coffee it's light enough to see our way to the field, and shortly after daybreak we're winging our way back to Corrente, pausing again to pick up the workers previously left, and by approximately 7:30 a.m. we're back in our homes—each ready to take up his daily task as teacher or dentist or store-keeper or student or what-have-you.

To have made the trip to *Uniao* on horseback, the only other alternative, the worker would have had to take two weeks from his work. As it is, he can do his week's work here in Corrente, deep in the heart of Brazil, and still preach the saving power of Christ in the even more remote sections regularly.

MK Quote

A group of Southern Baptist missionary appointees, studying the Spanish language in San José, Costa Rica, recently made a trip to a volcano. Ernest Hastey, six-year-old son of Mr. and Mrs. Erwin Hastey, appointees to Mexico, was heard to say as he looked upon scenes beyond words to describe, "God sure made us a pretty world." After a pause, he added, "He sure thought up something good."

New Appointees

Appointed December 11, 1952



LAMBERTH, MARGARET ELIZABETH

b. Gloucester, Va., Jan. 6, 1922; ed. Mary Washington College, Fredericksburg, Va., B.S., 1943; S.W.B.T.S., M.R.E., 1949, and work toward B.S.M., 1949-50. Student assistant, mathematics department, Mary Washington College, 1941-42; junior mathematician, National Advisory Committee, Langley Field, Va., 1943-46; vacation Bible school worker, Texas and Virginia, summer, 1947; library worker, S.W.B.T.S., 1948-49; youth director and secretary, Trinity Church, Houston, Tex., 1950-51; educational secretary, New Bridge Church, Highland Springs, Va., 1951-52. Appointed for Nigeria, Dec., 1952. Permanent address: White Marsh, Va.

NIGERIA

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

TAYLOR, DOROTHY LUCILLE

b. Jackson, Mo., June 27, 1923; ed. Southeast Missouri State College, Cape Girardeau, B.S., 1948; S.W.B.T.S., M.R.E., 1952. Part-time office worker, Southeast Missouri State College, 1941-43; public school teacher, Missouri and Illinois, 1943-50; Ridgecrest staff worker, summers, 1948-49; vacation Bible school worker, Home Mission Board, Arizona and Bahama Islands, summers, 1950 and 1952; library worker, S.W.B.T.S., 1950-52; city student secretary, Springfield, Mo., 1952. Appointed for Nigeria, Dec., 1952. Permanent address: Jackson, Mo.

NIGERIA



Missionary Family Album

Arrivals from the Field

AUSTIN, Stella (Nigeria), Box 114, Route 1, Lenoir, N. C.
 CHANEY, Edith (Nigeria), Box 236, Chouteau, Okla.
 CRAIGHEAD, Rev. and Mrs. W. E. (Paraguay), 2224 Clay Street, Waco, Tex.
 DOYLE, Rev. and Mrs. Lonnie A. (Equatorial Brazil), Box 762, Anson, Tex.
 HATTON, Rev. and Mrs. William A. (South Brazil), 715 Malta Street, Fort Worth, Tex.
 MEREDITH, Helen (Colombia), Hartwell, Ga.
 STOVER, Mrs. S. S., and children (Brazil), Box 92, c/o Mrs. A. D. Jones, Nevada, Tex.

Births

CANNING, Dr. and Mrs. Harold B. (Nigeria), daughter, Judy Elaine.
 CRAIGHEAD, Rev. and Mrs. A. B. (Italy), daughter, Silvia Ann.
 CULLEN, Rev. and Mrs. Paul (Nigeria), daughter, Jeannie.
 EDWARDS, Rev. and Mrs. Frank (Nigeria), son, Thomas Lowell.
 GILLESPIE, Rev. and Mrs. A. L. (Japan), son, Timothy Howard.
 MAYHALL, Rev. and Mrs. David N. (Nigeria), daughter, Janet Marie.
 SHARPLEY, Rev. and Mrs. Dan (South Brazil), daughter, Lucia Kay.

Deaths

FOREMAN, Mrs. J. V., mother of Rev. Blonnye H. Foreman (Brazil), Dec. 12, 1952, Las Cruces, N. M.
 THOMSON, Mrs. Mary Dean, mother of Mrs. W. E. Craighead (Paraguay), Dec. 30, 1952, Albion, Mich.

Departures to the Field

GRAYSON, Alda, Box 315, Kahului, Maui, T. H.
 HAWKINS, Rev. and Mrs. T. B., Bolanos 164, Dept. B., Buenos Aires, Argentina.
 HUGHES, Rev. and Mrs. Van Earl, Box 1535, San José, Costa Rica.
 LASETER, Anne, Casilla 9796, Santiago, Chile.
 LEE, Rev. and Mrs. Wyatt W., 1515 Montenegro, Guadalajara, Jalisco, Mexico.
 PORTER, Ruth, Casilla 31, Asunción, Paraguay.

Entrances to Language School

(Address: Apartado 1883, San José, Costa Rica)
 CADWALLADER, Rev. and Mrs. Chester Samuel, Jr., (Guatemala).
 RATLIFF, Rev. and Mrs. John D. (Honduras).

New Addresses

ABELL, Dr. and Mrs. J. C., Jr., Baptist Hospital, Eku via Sapele, Nigeria, West Africa.
 BENGTSON, Mrs. Elin, emeritus (Spain), Av. Meridana 30 pral 2, Barcelona, Spain.
 BRYAN, Mrs. N. A. (Korea), 978 Peavy Road, Dallas 18, Tex.
 CLARK, Dr. and Mrs. Clarence F. (recent appointees for Japan), 88-A Stadium Place, New Orleans 18, La.
 COWSERT, Rev. and Mrs. George B., Caixa 679, Campinas, São Paulo, Brazil.

CROCKER, Rev. and Mrs. E. Gordon (Ecuador), 806 Oneida Avenue, Nashville, Tenn.

DAWES, Rev. J. V., emeritus (China), Box 293, Fayetteville, Ark.

DOTSON, Rev. and Mrs. Clyde J. (Southern Rhodesia), 878 Seventh Street, West, Birmingham, Ala.

DUFFER, Mr. and Mrs. Hiram, Calle 19 Norte 267, Torreón, Coahuila, Mexico.

GREER, Jenell, 112 Saladaeng Road, Bangkok, Thailand.

HOWELL, Rev. and Mrs. E. M., American Baptist Mission, Warri, Nigeria, West Africa.

HOWSE, Ruby (Chile), 902 East Jackson, Hugo, Okla.

JEFFERS, Irene (Formosa), 4500 McCart, Fort Worth, Texas.

(Please turn to page 30)

In Memoriam

Arthur Samuel Gillespie

Born June 21, 1902
 Waco, North Carolina

Died December 28, 1952
 New Orleans, Louisiana



“Contributed in Full”

By J. D. Grey

ARTHUR S. GILLESPIE, professor of missions in the New Orleans Baptist Theological Seminary and Southern Baptist missionary to China for twenty years, died early Sunday morning, December 28. He suffered a heart attack at 1:00 a.m. and expired in about fifteen minutes.

His funeral service was conducted in Managan Chapel at the seminary by Dr. Roland Q. Leavell and the writer (his pastor). The body was taken to Reidsville, North Carolina, for interment. Dr. Gillespie was fifty years of age. He is survived by his widow and four sons.

Before retiring Saturday night, Dr. Gillespie had filled in his and his family's church offering en-

velopes for the last Sunday in 1952. Probably the last thing he wrote was a little note to accompany the offering envelopes. One sentence in the note said, "According to our records we have contributed in full (as per our pledges) for 1952."

Little did Dr. Gillespie realize he was penning his own epitaph in those words, "We have contributed in full." Those who knew Dr. Gillespie's great life and missionary heart realize that "contributed in full" appropriately describes his life of devotion to Christ and his passion for a lost world. His heart beat fast for the worldwide cause of Christ.

As a memorial to Dr. Gillespie, the First Baptist Church of New Orleans is adding one thousand dollars to the \$4,500 already raised by our women for the Lottie Moon Christmas Offering.

We Four and One More-

Jesus Was There, Too

By Rex Ray

A few weeks ago Mike [Missionary Ray's Korean helper] and I stopped for the night at a Korean inn. Working there was a little orphan girl. After she had our tiny room ready for us to make down our sleeping bags for the night, she told us how the war had left her and her little brother homeless. When she had finished her heartbreaking story, I gave her some Korean money.

Her thin little face broke into a smile as she said, "Now I have enough money to buy a shirt for my small brother who is here with me."

Mike and I didn't tell her then; but early the next morning we pulled back the tarpaulin on top of our hired truck and began digging into relief boxes of clothes. Relief! Yes, it wasn't long

until that shivering little orphan girl and her small brother were warmly clothed with clothes that once kept your own children warm.

And our pay? Yes, we got that, too. As Mike and I looked into those two happy orphan faces, we saw smiles that gold and silver cannot buy. It was a happy little party—we four and one more. I think Jesus was there and happy also. No wonder these homeless orphans wanted to go with us on our way. They felt that somewhere in the world there are loving hearts who had sent them these warm clothes and who would take them in and shelter them from the storm that rages around their lonely, homeless little hearts.

Won't some of you speak to our Heavenly Father about them and thousands of others like them?

Question of Primacy

(Continued from page 8)

the New Testament? Not to him. He sees one thing, Western culture, the religious and ecclesiastical patterns of the culture which he is convinced seeks to displace his own culture.

Denominationalism is subject to this same danger of standing between the non-Christian and Christ. Without being conscious that we are doing so, we can so emphasize and even exaggerate our denomination that the non-Christian sees the denomination rather than Christ. He has the idea that the missionary is an agent of the denomination and that his primary objective is to enlist the non-Christian as a member of his denomination.

To the non-Christian, this has all the objectionable association of ideas that the concept of the Church, as an instrument of Western cultural aggression, has. We must go to the non-Christian, back behind the denomination, and seek to lead him to start with Christ and with the Bible. However much we may believe that if he truly

begins with Christ and the Bible and follows through he will come out as we have, the fact remains that he must arrive by way of his own experience with Christ.

We have come along this same way in terms of our own patterns of culture and our own discoveries of what God's way of life will do to our way of life. The non-Western man must come along this same way, in terms of his patterns of culture and his discoveries of what God's way of life will do in his way of life. And who knows but that he may come out with something much better than we have.

But, we are compelled to ask a further question. How can one go back behind what he is? Our culture is part of ourselves and we cannot put it on and take it off like a suit of clothes. We inevitably implement our Christian beliefs in terms of our way of life. This way of life is what we are. Our beliefs concerning Christianity and the church are part of what we are. When we go to the non-Christian, wherever he is, we go with all of this as a part of ourselves.

There can be no thought that we must try to abandon our culture. That is impossible. Nor can we abandon the patterns of our own comprehension of Christianity and of the church, which are inescapably Western. These, also, are a part of us.

The problem is, rather, one of primacy. As witnesses for Christ, where does Christ stand in reference to our religion, our church, our denomination, our culture? Does he stand in front of these, or do they constitute a front for Christ through which the non-Christian must penetrate to discern the Christ?

Although in our Christian witness as missionaries it is not possible to disassociate ourselves entirely from the deficiencies and limitations of our Western culture, the resurgence of indigenous cultures among non-Western peoples places upon us the inescapable necessity of associating our witness so positively and intimately with Christ that the response of the non-Christian will be centered upon what he is rather than upon what we are.

Dreams Become Realities

(Continued from page 3)

Women's Department will be conducted along lines similar to those of Southwestern.

Because of its international nature, the seminary will be under the direct supervision of the Foreign Mission Board for many years. As yet there are no buildings on the seminary property; but Dr. Welmaker has dreams that will become realities as plans are made to construct dormitories and an administration building as soon as funds are available.

In my mind, there is another dream. I can see the day when I will again stand on that mountaintop in Cali and gaze beyond the distance to towns and villages along the Cauca Valley. In that dream I see young men and young women going forth each week end, preaching, teaching, and ministering to those waiting in the villages.

I see the heavenly host rejoicing as souls enter the kingdom because of the witness of these young men and women. And in the years ahead I see these young people spreading out all over Colombia and to regions and nations beyond! These dreams will become realities as you continue to give and pray in order that people all over the world might know the true, living, loving Lord!

Missionaries Are Human

(Continued from page 11)

palace. He and his men gave us an exhibition of the famous "talking drums." This affable ruler is a Christian and has disassociated himself from the pagan religion of his city. He was trained in pharmacy at our Ogbomosho hospital under the late Dr. B. L. Lockett.

The other ruler whom I met was at the city of Ire (pronounced Ee-ray). On Sunday afternoon I spoke in the Baptist church there to a jam-packed audience of nearly 1,500 people. Although the Are (pronounced Ah-ray) of Ire is an out-and-out pagan, he and his entire court attended the service. Through the missionary interpreter he asked me to thank Southern Baptists for the wonderful Child Welfare Center operated there by Miss Eva Sanders and Miss Edith Chaney.

As a token of friendship, I presented him one of our Booker T. Washington memorial half dollars. He listened attentively as I told him the story of Washington's rise from a slave cabin to the Hall of Fame in a Christian land.

Yes, our missionaries are human. But they are humans called of God and consecrated to the divine task of winning souls to Christ and changing continents!

Even Unto Death

(Continued from page 12)

teach, counsel, take care of all the Southern Baptist visitors to Rome? Well, one wonders! But the guest room of the school is the home for almost every visitor who goes there. One cannot help but marvel at Virginia's humility and consecration as thoughts quickly wing homeward and contrast the furnishings and equipment of our Training School at Louisville with the furnishings and equipment there.

Literature unread! Stacks of leaflets thrown away, unappreciated! Well, it would mean more to us if the people who were printing it had to do so behind locked doors, at night, as we

found them doing in Spain. Consecration! Oh, yes, even unto death to spread the Word.

Summing it all up, and I've only mentioned a few visits, my impressions of our missionaries and their humility, their consecration, and their industry would simply lead me to say that I cannot live long enough to tell the people of their needs for sustaining prayer, for supplies, for new buildings, for recruits, for our every encouragement.

"We missionaries who go out to the hungry masses are usually very harmless people. But we carry a Bible with us which contains social dynamite. It arouses tremendous longings and hopes. . . . It sets . . . minds free. . . ."—FRANK LAUBACH, *pioneer literacy expert and missionary educator*

CHRISTIAN GREETING CARDS

For Sale and for Personal Use
With Bible Text. Birthday and All Occasions. Comforting, encouraging messages of cheer to the sick, sorrowing and shut-in. Boxed assortments and in Bulk. Write for Price List.

PEASE GREETING CARDS, Inc.
264 Laurel St. Dept. C Buffalo 8, N. Y.

The New Book of Worship Services

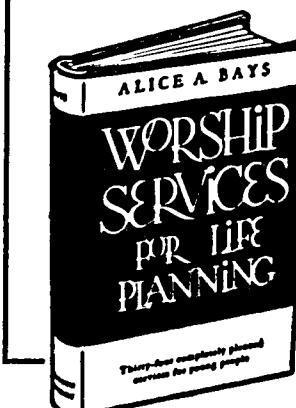
by

Alice A. Bays

WORSHIP SERVICES FOR LIFE PLANNING

Thirty-three completely planned services speaking directly to young people everywhere—offering them wise counsel in planning their lives and dependable guidance in becoming mature Christian citizens.

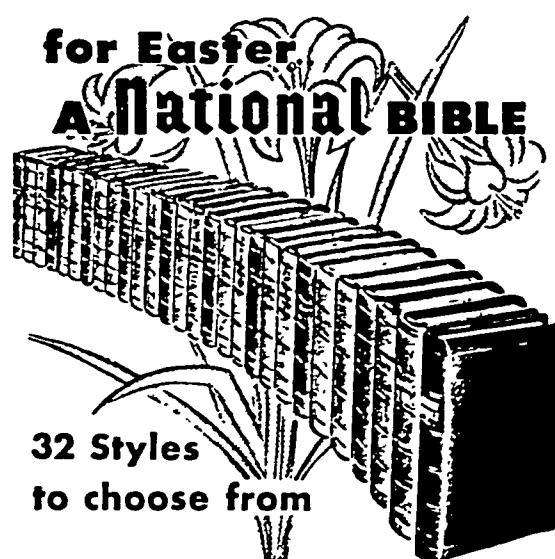
For leaders, counselors, teachers, and all youth workers—graphic demonstrations of how young people can put Christian principles to work in happy, purposeful living.



\$2.50

At Your
Baptist
Bookstore

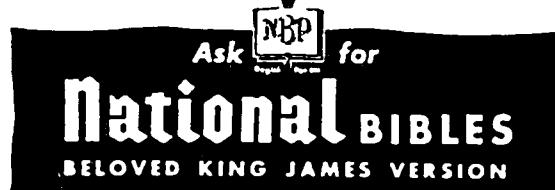
ABINGDON
COKESBURY
PRESS



Someone you love is hoping for a Bible this Easter. Ask for famous National Bibles—complete line includes covers in color. Be sure to see . . . No. 123—Ideal gift for young people. Colorful illustrations, maps, Bible helps. Easy-reading type. Black leather, overlapping covers, gold edges.

No. 123RL—Same, with words of Christ in red. No. 163—Teachers' Reference Bible (over 60,000 center column references). Black leather, overlapping covers, gold edges, silk marker.

No. 163RL—Same, with words of Christ in red.



God Is at Work in Indonesia

(Continued from page 13)

DURING the month of March the various organizations of the church will be utilizing program material that makes use of the stewardship theme emphasized in two Foreign Mission Board films, "Day of March" and "In the Circle of His Will." Either of these films would fit in nicely with most of the various programs; and both are available through the Baptist Book Store serving your area.

The film, "Day of March," is the visualization of stewardship dramatized. It is a story that could happen in your church—and should. It is the story of the transformation of an average church member as he discovers the significance of being a partner with God. The film runs for twenty-five minutes and is furnished in black and white. It was released November 1, 1952.

One of the older films, but still one of the most popular, is "In the Circle of His Will." It tells the dramatic story of the call of Melvin and Edith Bradshaw to be foreign missionaries. It is simple and straightforward without pressure or heroics. It will bring the people of your church face to face with the possibility of their call to special Christian service. The film is twenty minutes in length and is released in color.

A suggestive program to be used in presenting the film is available upon request to the Foreign Mission Board, P. O. Box 5148, Richmond 20, Virginia. The same order of service was printed in the March, 1952, issue of *The Commission*.

Missionary Johnson went as soon as he could help us get settled. They were both back here in Bandung in time to help get the chapel started.

In spite of much red tape we now have four missionary families here. Mrs. Sears arrived in June, Mrs. Johnson in September, and Dr. and Mrs. Buford L. Nichols in November. Dr. Nichols came just in time to bring a very appropriate message for our Founder's Day service. Miss Grace Wells and Miss Catherine Walker arrived just before Christmas, 1952.

Even though we could all work and find plenty to do here in Bandung, a city of about one and a half million people, there are other larger places where the need is also great. A house will soon be finished in Djakarta, the capital and largest city, where the Johnsons will live and work. Also in Surabaya, the leading port city of East Java, the mission is building a house so the Sears can start work there early in 1953. Dr. Nichols is now on a survey trip to Semarang, another leading city of Java.

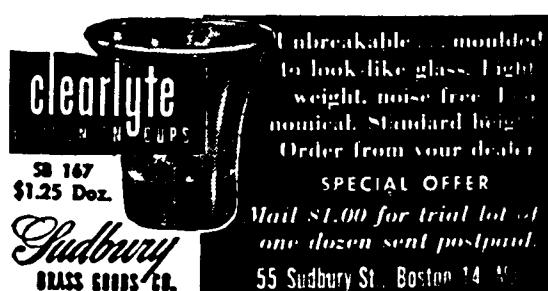
Before Christmas, 1953, we should

have thriving evangelistic missionary Baptist churches in at least the four leading cities of Java. This will be a very small leaven as compared to the need of the whole country of 80,000,000 people.

Because he has done such wonderful things for us thus far, we believe he has a great and glorious purpose in it all. We know that he is able to accomplish that which he has begun here, even as in all of the world. We know that he will use Southern Baptists in accomplishing his purpose as long as we unite our hearts as one with his great heart of love.



Send for folder with complete specifications
MITCHELL MANUFACTURING CO.
2748 S. 34th St., Milwaukee 46, Wis., Dept. V



Assembly Program

(Continued from inside front cover)

tion price is \$1.00 for one year and \$2.00 for three years. In other words, it costs only nine cents a month for one year, or nearly seven cents a month for three years.

N This is the "N" in more ways than one. It is the end of the word and the end of our show. We promise to say nothing more—not a single word. But we hope you will leave your name and your dollar with _____ for a subscription to *The Commission*. Do it today. With all your interest in the kingdom of God, how can you afford to be without it?

(Samples of *The Commission* and special "Subscribe to The Commission Sunday" blanks and envelopes are free upon request to *The Commission*, P. O. Box 5148, Richmond 20, Virginia.)



"I Beheld His Glory"

IN BEAUTIFUL COLOR & SOUND

The most unusual story of the last days of our Lord and His Resurrection. A thrilling and dramatic story forcefully told, compelling in its appeal, and dynamic in its message. A beautiful feature length film of top theatrical quality. All professional cast including Robert Wilson as the Christ.

Also available in black and white.

RESERVE NOW—rental information from your local Film Library or

Cathedral Films

LIMITED NUMBER OF PRINTS THIS YEAR

Missionary Family Album

(Continued from page 26)

LOGAN, Dr. and Mrs. W. W., Baptist Headquarters, Ibadan, Nigeria, West Africa.

MANLEY, Kathleen (Nigeria), Carson-Newman College, Jefferson City, Tenn.

MEREDITH, Helen (Colombia), 705 South Thornton Avenue, Dalton, Ga.

Moon, Hazel (Nigeria), Appomattox, Va.

SAMPSON, Mary (Formosa), 62 Jen Ai Road, Kaohsiung, Formosa.

SOWELL, Dr. Sidney M., emeritus (Argentina), c/o Mrs. A. S. Margrett, Calle 9 de Julio 2775, Rosario, Argentina.

SWENSON, Rev. and Mrs. Erhardt (Argentina), 218 West Lincoln Street, Wheaton, Ill.

THARPE, Rev. and Mrs. E. J., P. O. Box 315, Kahului, Maui, T. H.

TILFORD, Lorene (Formosa), 62 Jen Ai Road, Kaohsiung, Formosa.

WHITTEN, Rev. and Mrs. Charles W. (Argentina), 261 Byrd Avenue, Philadelphia, Miss.

WILLIAMS, Dr. and Mrs. W. J. (Nigeria), 1801 Fulton Avenue, Birmingham 11, Ala.

ROBES



Catalog and fine selections of sample materials on request. Fair prices. Mention whether for Pulpit or Choir.

DEMOULIN BROS. & CO.
1202 South 4th St., Greenville, Ill.

The Latest Book of Devotions . . .

by

Grace Noll
Crowell



Moments of Devotion

Meditations and Verse

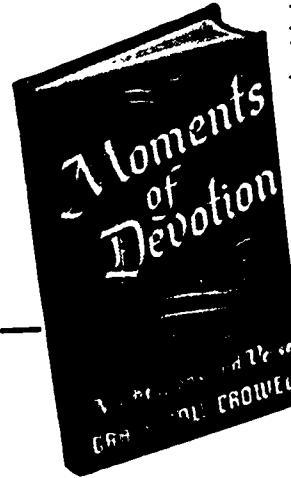
• In these twenty-six inspiring devotions, a renowned poet of our time gives generously of her radiant life and talent. Using Scripture, prose, original poems, and prayer, she emphasizes the rich rewards of the Christian experience.

Each meditation fills some need of the human heart—and vividly expresses an aspiration or spiritual experience common to men and women everywhere.

Simple in plan, down-to-earth in content, *MOMENTS OF DEVOTION* will be a cherished friend, companion, and counselor in personal meditations of group worship.

• • • \$1.50

at your
bookstore



ABINGDON
COKESBURY

THE COMMISSION



THE WORLD IN BOOKS

Genevieve Greer



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

For Children

Every mission-study leader of children will certainly want a copy of *The Missionary Story Hour*, compiled by Nina Millen (Friendship Press, New York, \$2.00 and \$1.50), with its thirty stories about children all over the world. Some of the stories are reprinted here; some are new. Many of the favorite children's authors are represented: Grace W. McGavran, Gertrude Jenness Riden, Jessie Eleanor Moore, Alice Geer Kelsey, Jeanette Perkins Brown, and others. Most of the stories are based on true events.

A new book for Sunbeams is *David and Jane*, by Molly Vaughan Parrish (Broadman Press, Nashville, Tenn.), designed to help small children develop an appreciation for community missions. Activities for actual practice are suggested in the stories, which are based on real experiences of Sunbeam organizations. The booklet is illustrated with drawings by Frances Johnston.

Broadman Press has two more books in its "Little Treasure Series" for preschool and Primary children. *They Saw Jesus*, by Robbie Trent (65 cents), includes six stories about people who saw Jesus. Each story is told simply in child language and closely follows the Bible accounts. Each is illustrated with a full-page picture in color. *God's Good Gifts*, by Ruth S. Gray (65 cents), includes ten brief poems and two short stories to appeal to small children and teach appreciation for the world about them. Full-page illustrations in color accompany the text.

Spain Today

Booklet No. 95 in the Headline Series of the Foreign Policy Association (22 E. 38th St., New York, 35 cents), entitled *The Economy of Spain*, is of particular interest because of negotiations between the United States and Spain regarding military and economic agreements. The authors, Sidney C. Sufrin and Franklin A. Petrasek, present a study of the country's present economy and possibilities for improving it. Facts and figures covering Spain's economy, together with a study of the people themselves, convince the authors that a quick conversion to Western economy is not possible, but that it can be built up gradually. They outline some policies to effect that growth.

Bible in Brief

The latest condensed Bible to come to our desk, the *Olive Pell Bible* (Expo-

sition Press, New York, \$3.00), seems to serve well its expressed purpose: to initiate into Bible reading those who are frightened by the bulk of the unabridged Bible and are lost in the historical repetition and long lists of genealogies. It contains unaltered excerpts from the King James Bible, with books, chapters, and verses indicated to make it evident at a glance what is omitted. The reader will find it easy to go to the larger Bible for any particular missing passages. The shorter Bible, about the size of the average New Testament, serves another purpose—it is a handy Bible for the traveler to carry.

Perhaps it is the trend toward condensation that has revived interest in catechisms. *The Baptist Catechism* (Baker Book House, Grand Rapids, Mich., 25 cents), a revision of the old Keach's Catechism, by Paul King Jewett of Gordon Divinity School, Massachusetts, contains 118 questions and answers divided into two sections, entitled respectively, "What We Are to Believe Concerning God" and "What Duty God Requires of Man." Dr. Jewett knows the objections to the use of catechisms but, if used wisely, he thinks their worth overrules the objections. This one is worded for adults rather than for children, and, as Dr. Jewett suggests, forms the basis for a systematic presentation of the Scriptures by pastor and teacher.

Fiction

David Cheavens, son of missionaries to Mexico and now a newspaper man in Texas, and his wife, daughter of Dr. and Mrs. J. M. Dawson and a graduate of Baylor University, are co-authors of *As Love Knows How* (Broadman Press, Nashville, \$2.25), a story about life in a small Texas town. It is a warm and interesting story which both teen-agers and adults will enjoy. Through her participation in the activities of church and school, her kind words of sympathy and understanding, the English teacher in the high school teaches not only her students but also many of the residents of the town that Christianity is a vital and practical religion that can be put into practice in every experience of life. The emphasis on practicing Christian faith in all relationships with neighbors of all races and creeds makes the story excellent background reading for mission study. Characters in the story, in addition to the English teacher, are a jealous history teacher, a newspaper editor, a Mexican

football star, and other high school students.—THELMA BRYANT

Frances Torian Johnson, a Methodist minister's wife and a Virginian, writes in her novel, *The Whippoorwill* (Exposition Press, New York, \$3.50), of life in country parishes of Virginia during the last half century. The mountain people, industrial problems in small mill towns, and experiences of a country preacher and his family are loosely knit into a story that, like life itself, shows a definite design although it seems to lack a formal plot pattern. It is a satisfying story, free from emphasis on immorality which many writers seem to consider necessary in a novel.

Indigenous Culturalism

Everyone who is involved in relationships with people of other cultures should read *The Taming of the Nations*, by F. S. C. Northrop (The Macmillan Company, New York, \$5.00). The subtitle is *A Study of the Cultural Bases of International Policy*, which might imply that the book is of interest only to those who have to do with the creation of international policy. I have read few books that have a more important bearing on foreign missions.

In his preface the author states: "Throughout, the aim has been to keep close to concrete fact by means of a consideration of recent events in the international field while at the same time pursuing the analysis of the cultural background, basic beliefs and principles necessary to understand these events and to make correct decisions of policy with respect to them."

It is most important that the Christian missionary of today understand recent events in the international field in the cultural background, basic beliefs and principles of the people to whom he undertakes to present the Christian message.

The author well observes that "it is not nationalism but the resurgence of indigenous culturalism that is sweeping the world." Unless the Christian missionary has a basic understanding of this "resurgence of indigenous culturalism" he will find himself separated from the people to whom he seeks to impart his message by a wall which he cannot surmount.

This volume makes a most important contribution to the better understanding across cultural and racial lines which we so desperately need today. The following quotations will indicate the quality of the author's thinking:

"The only foreign policy, therefore, which will work is one that wins men and nations by the ideals and spiritual values for which it stands."

"In the last analysis the greatest power any single nation in the world can achieve is the confidence, cooperation, and support of other nations."—M.T.R.



FOR YOUR INFORMATION

Elizabeth Minshew

"Foreign Missions Visualized"

The 1953 edition of a catalogue of visual aids, listing slide sets, filmstrips, and motion pictures. For better utilization of the materials, program guides are furnished with many films and filmstrips. Two filmstrips, which are offered without charge and which are to be ordered directly from the Foreign Mission Board, are "Your Foreign Mission Journal," a presentation of *The Commission* and its significance for church workers and others concerned about world affairs, and "For Your Information," a presentation of resources available for program planning. Other visual aids may be secured from your Baptist Book Store.

"Tools for Missionary Education"

A catalogue of materials prepared by the Department of Missionary Education and Promotion. It gives a complete listing (1) of audio-visual aids and accompanying utilization guides; (2) of books for mission study and background for five age groups on the three major areas where Southern Baptists have work: Africa, Europe, and the Near East; the Orient; and Latin America; and (3) of promotional literature, including pamphlets, posters, charts, picture sheets, maps, and graphs. Each piece has been prepared to inform you on all phases of Southern Baptist foreign mission work.

"Missionary Directory"

A new item, making its first appearance this month and replacing the "Directory of Missionary Personnel" which has appeared heretofore in the March and October issues of *The Commission*. This pamphlet will enable you to have access to a complete list (in alphabetical order) of all the missionaries of the Foreign Mission Board—active and emeritus, indicating their fields of service and present addresses.

For a Study of Latin America

"Awakening in Latin America," by Everett Gill, Jr., depicting a new and vibrant Latin America.

"Latin America's Dominant Religion," by Missionary L. M. Bratcher. A study of the dominant religion in Latin America and the sway that it holds today.

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

☆ ☆ ☆

Look for W.M.U. Circle Theme article by Dorine Hawkins in April, 1953, issue of *The Commission*.

American Seating Company

Church Furniture for every need

Pulpit and communion sets and lecterns available for early delivery. Also chancel furniture, carvings, Bodiform Pews and auditorium chairs, folding chairs, tables and Sunday-school furniture.

Write Department 134

AMERICAN SEATING COMPANY
354 Nelson Street, S. W., Atlanta 3, Ga.

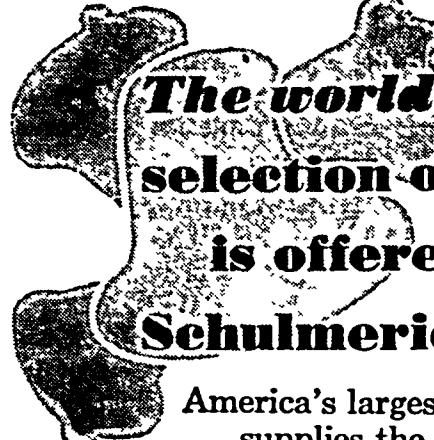
Trip of a Lifetime

EUROPE AND HOLY LAND THIS SUMMER

Travel experts have arranged a delightful care-free trip of special interest to church people who will thrill at walking in the paths of the Master and visiting the places from which came our Christian civilization. All expense 49-day trip \$1,622 (cabin). Same trip—shortened slightly in Europe—can be made by overseas air in 27 days for about same cost.

LANSEAIR TRAVEL SERVICE

3818C Chestnut St., Phila. 4, Pa.



**The world's finest and largest
selection of Bells and Chimes
is offered by**

Schulmerich Carillons, Inc.

America's largest producer of bell instruments supplies the finest bells and equipment for any church of any faith.

- 61 "Carillonic Bells" Flemish-type: capable of unlimited harmony. This outstanding "Arlington" concert carillon matches the true perfection of the famous bells of Flanders. Range C to C.
- 25 "Carillonic Bells" English-type: plays melody and harmony without transposition. Ideal for hymns and popular selections. Range G to G.
- Schulmerich "Chimeatron": the perfect percussion for use with organ. Full range volume control. Today's best value in chime music. Range 25 notes, G to G.

**Now!
the famous
Paccard
Cast Bells**

Carillons, chimes, peals, individual bells. For those lovers of traditional bells to whom weight and cost are no obstacle, we offer the facilities of Paccard, at Annecy—Le-Vieux, France, backed by 150 years heritage in bell craftsmanship. Sold and guaranteed directly by the Schulmerich factory organization.

All Schulmerich "Carillonic Bell" instruments fit the most exacting liturgical use—can be played with organ and through church towers, manually or automatically.

For complete information write—

SCHULMERICH CARILLONS, INC.
48251 Carillon Hill, Sellersville, Pa.



As LOVE KNOWS HOW

By David and Alice Cheavens

\$2.25

Those are the problems in this novel—back-grounded in the life of a mythical northeast Texas town, Morton's Mills. Its principal characters are Nancy Carver, the new young school teacher in the town and recent Baylor University graduate; Hank Wortham, editor of the town's newspaper, World War II veteran and general skeptic; and Manos Ochoa, a Latin-American and the school's football star. This is a story that will have you brimming over with the wonders of Christian sympathy overcoming racial prejudice. (26b)

For this book write or visit
YOUR
BAPTIST BOOK STORE

RELIGIOUS CONFLICTS—

"Please don't misunderstand me. I hope you know I don't mean anything personal and I don't mean to be argumentative. I have come to believe that education, progress in culture, economic and social advance—all such things—are more potent than the church. . . ."

RACIAL PREJUDICES—

"This is unspeakable, Miss Allen raged inwardly. Dragging down a fine, lovely girl like Ruth. Her mother ought to be told how she's carrying on with that Mexican. She would put a stop to it!"

SMALL TOWN GOSSIP—

"Nothing is strictly your own business in Morton's Mills that isn't everybody's business. . . . Ninety per cent of the adult conversation here is gossip, backbiting, and character assassination. You might as well let me tell you now as find out the hard way yourself. . . ."

COM-3-53

Please send me _____ copies of *As Love Knows How* at \$2.25 a copy, for which I enclose \$_____.

Please charge my account (State sales tax, if any, extra)

Name _____

Address _____

City _____ State _____

THE BIBLE *that will Surprise You!*



Reveals Spiritual Meaning of Verses
Gives Desired Information More Quickly



55 FEATURES...
7 GREAT DEPARTMENTS MAKE—

THE NEW CHAIN-REFERENCE BIBLE

Truly a Bible PLUS a Biblical Library
in ONE Volume

EDITED BY REV. F. C. THOMPSON, D.D., PH. D.

READ WHAT OTHERS SAY:

Dr. Robert G. Lee: "This is to testify that I have used the Thompson Chain Reference Bible for several years in my study of the Bible. I believe it is the very best on the market today. I commend it most heartily. I wish that every reader of the Bible and every student of the Bible had a copy of this unusually helpful Bible." Dr. Ellis A. Fuller: "The New Chain Reference Bible is a Bible with an attached Biblical Library. There is no other Bible like it. After using it myself for a period of five months, I commend it most heartily to pastors, evangelists, Sunday School teachers, and all others who desire to obtain a better understanding of the Bible. Between the covers of this book are both the text and all the helps that one needs for ordinary Bible study." Dr. W. R. White: "The New Chain Reference Bible is one of the most satisfactory Bibles for all round purposes I have ever examined or used. Here the Bible student can command the finest helps which

scholarship is able to provide." The Late Dr. F. M. McConnell: "I firmly believe that a boy in the 7th grade can get more information from this Bible in two days than a preacher can get from an ordinary Bible in a week." Dr. E. D. Head: "The New Chain Reference Bible is in reality a library in itself." Dr. B. W. Spillman: "I use it constantly and find it the most valuable volume in my library. When it is known that my library has in it about five thousand volumes and not ten per cent of the books are in the realm of fiction, you can see how I prize this volume. To Bible students it has a value which can not be counted in money." The Late Dr. J. B. Tidwell: "The New Chain Reference Bible (Thompson's) is the best yet. It has more helps than any other Bible. At my home, we are one hundred per cent for it and wish that a copy of this best of all Bibles might be in every home in the land." Dr. Charles W. Koller: "Its helps are superb. I know of none better."

Rapidly Replacing Other Bibles—Has So Many More New Helps!

1. Unique chart showing Origin and Growth of the English Bible.
2. The Outline Studies of Bible Periods, comparing Biblical History with Contemporary Secular History.
3. The Analysis of the Bible as a Whole.
4. The Analysis of each of the 66 Books of the Bible.
5. The Analysis of every Chapter of the New Testament.
6. The Analysis of the Verses of the entire Bible.
7. The Numerical and Chain Reference Systems.
8. Special Analysis of the Important Bible Characters.
9. Contrast between the Old and New Testaments.
10. The Topical Treasury. New Topics for Prayer Meetings, Men's Meetings, Women's Meetings, Missionary Meetings, Young People's Meetings, etc.
11. Special Bible Readings for private devotions and public services. New and different subjects.
12. Bible Harmonies of the Lives of Moses and Paul.
13. Special Portraits of Jesus.
14. Chart of the Messianic Stars.
15. Chart showing cause of the Babylonian Captivity.
16. Chart of the Temple of Truth, illustrating the Sermon on the Mount.
17. Chart of Jesus' Hours on the Cross.
18. The Christian Workers' Outfit. Of special value to soul winners.
19. All Prominent Bible Characters Classified, listing the Patriarchs, Leaders in Early Hebrew History, Courageous Reformers, etc., with meaning of their names given.
20. Golden Chapters of the Bible.
21. A Complete General Index of over seven thousand topics, names and places.
22. Special Memory Verses selected from each Book of the Bible.
23. Chart Showing Seven Editions of Divine Law.
24. Graph of the Prodigal Son.
25. Bible Mnemonics, or how to memorize.
26. The Principles and Best Methods of Bible Study.
27. Pictorial Illustration of the River of Inspiration.
28. Bible Markings, Explaining best methods of marking one's Bible.
29. Concordance.
30. Atlas of 12 colored maps with index for quickly locating places.

Other Features in Text Encyclopedia

31. Topical Study of the Bible. Correlated Scriptures printed out in full under 2467 topics and sub-topics. Three times as many as in any other Bible.
32. Contrast Study of Great Truths of the Bible. Enables

- you to study the Constructive and Destructive Forces of Life, with the Bible verses printed out in full under such subjects as Faith—Unbelief, Love—Hate, Courage—Fear, etc.
33. Life Studies, such as Business Life, Home Life, Devotional Life, The Surrendered Life, etc.
34. Bible Stories for Children. A list of 56 stories to be read from the Bible itself.
35. Miracles of both the Old and New Testaments listed in Chronological Order.
36. Parables of the Old Testament. Parables of the New Testament, listing those given in One Gospel Only, those given in Two, and those given in Three.
37. Titles and Names of Christ; of the Holy Spirit; of God the Father; and of Satan.
38. General Bible Prophecies.
39. A List of the Prophets of the Bible.
40. List of Judges of Israel and Judah given in Chronological Order.
41. List of the Notable Women of the Bible.
42. Mountains and Hills referred to in Bible, listing the Scenes of Great Events.
43. Dictionary Material.
44. Tables of Time, Money, Weights and Measures.

Eleven New Features Added in the Third Improved Edition

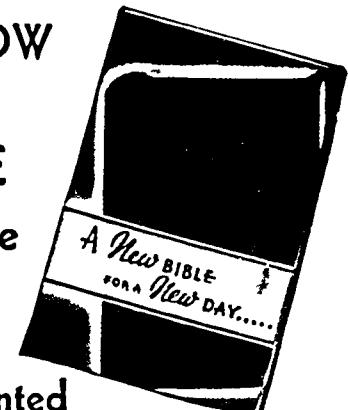
45. The Historical Bridge, covering interval between the Old and New Testaments.
46. Chart showing the History of the Apostles.
47. Harmony of the Gospels, citing references in different Gospels where events are given.
48. Calendar of the Christian Era.
49. The Post-Resurrection Appearances of Jesus, illustrated with well-known paintings.
50. Chart of the Seven Churches of Asia, described by John.
51. An Outline History of the Evangelistic and Missionary Work of the Early Church.
52. The prophecies Concerning Jesus and their Fulfillment, arranged Chronologically, with principal verses printed out in full.
53. Map Showing Approximate Distances from Jerusalem to Various Historical Points.
54. Chart Showing the Interior Arrangement of the Temple at Jerusalem.
55. Thirteen Special Illustrated Maps Showing the Journeys of Jesus, Peter, Paul, and the Journeys of the Children of Israel from Egypt to Canaan. These are separate maps, mind you—not several crowded together on one page.

The Revised Version is given in the wide margin opposite the verses, wherever an important difference in meaning occurs.

Be Fair to Yourself!

See this special Bible with its unequalled practical helps before you buy any Bible—or you may regret it as others have. Ask your pastor about it. No other Bible is so highly praised by so many renowned Bible Students.

SEND NOW
for this
big FREE
descriptive
BOOK



Agents Wanted

B. B. KIRKBRIDE BIBLE CO.
Dept. C-293, K. of P. Bldg.
Indianapolis, Indiana.

Without cost or obligation to me, send a copy of the big illustrated book, "A New Bible for a New Day," and full particulars concerning the Third Improved Edition of your New Chain Reference Bible.

Send your special terms to Representatives.

Name _____

Address _____

City _____ State _____

P. B. Kirkbride BIBLE CO.
DEPT. C-293, K. OF P. BUILDING
INDIANAPOLIS, INDIANA