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*Southern Baptist Foreign Mission Board*

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# THE Commission

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# Proving God on Honshu

By Johnni Johnson



Oimachi Church, Tokyo, gives more to the co-operative program of Baptist work in Japan than any other church in the Japan Baptist Convention, says Missionary W. H. Jackson.

Pastor Yoshikazu Nakajima, Osaka Baptist Church, Japan, stands between two fellow workers of the Shinodamura Baptist mission, near Osaka.



**I**N LATE spring, 1952, Dr. Baker James Cauthen, the Foreign Mission Board's secretary for the Orient, made this statement about Southern Baptist work in Japan:

"By summer we shall have a chain of mission stations all the way from Sapporo in the northern island of Hokkaido to Kagoshima at the southern tip of Kyushu, including two locations on the island Shikoku."

Right in the middle of his statement—geographically speaking at least—is Honshu, the largest of Japan's four main islands. Her land area is a little bigger than the states of Alabama and South Carolina combined. Her sixty-three million people comprise about 75 per cent of Japan's total population.

Several large cities whose names are familiar to Americans are located on Honshu: Tokyo, Yokohama, Kobe, Osaka, Hiroshima. And at present

fifty-one Southern Baptist missionaries are working in these cities and in eight others on Honshu—Shimonoseki, Okayama, Kyoto, Nagoya, Shizuoka, Urawa, Mito, and Sendai.

With three exceptions—Tokyo, Hiroshima, Shimonoseki—these thirteen cities have been entered since the close of the war. Each of them, except Tokyo, of course, which is the Washington, D. C., of Japan, is the capital of a prefecture, an area corresponding roughly to a state in the South. Each of them has been entered for the specific work of evangelism as a joint undertaking of the Foreign Mission Board of the Japan Baptist Convention. Each of them represents a link in the chain of advance which Southern Baptists, under God, are daring to forge around the world.

Perhaps "new" is the word to characterize this Baptist witness on Honshu.

Most of the churches are new, most of the missionaries are young couples in their first term of service, most of the pastors are young men just graduated from the seminary at Fukuoka.

However, these young Southern Baptists at work on this largest island of Japan are hardly overwhelmed by the newness of their undertaking. Rather they are conscious of sharing in the gospel commission Jesus gave his disciples long ago. For their work, like that of the early evangelists and missionaries, is to make disciples, baptizing . . . teaching . . . proving the Lord's promise of his presence and leadership.

## Making Disciples

Okayama City, with a population of 180,000, is the fruitgrowing center of Japan, the capital of a prefecture with more than one and a half million

people. Last fall, Missionary Loyce Nelson and his family moved from their language study in Tokyo to Okayama. In October he baptized ten, in November, fifteen, and now a church has been organized.

During the 1951 preaching mission, Dr. Roland Q. Leavell, Pastor Shigeru Fujisawa, and Missionary Nelson conducted a series of services in the city. The first people Nelson baptized were young men and women who had heard the gospel during that preaching mission and had faithfully attended weekly services since that time.

"Christ's power is working in a mighty way in Okayama City," Nelson wrote two months after arriving. "From the time of the preaching mission, October, 1951, until September 12, 1952, Pastor Fujisawa conducted a Sunday morning worship service and a Wednesday evening prayer meeting, first in his own small house and then in a larger house built on our church lot.

"On September 12 we dedicated our new building, paid for out of the 1950 Lottie Moon Christmas Offering. Our Sunday morning attendance has increased from twenty to forty; we have begun an evening service with an average attendance of forty-five; our Wednesday evening attendance runs from forty to sixty; our Sunday school attendance has jumped from twenty-five to seventy."

Among those recently baptized in Okayama was a young lady, the first person Nelson had been privileged to teach the way of salvation in Japanese. "Imagine my joy," he said, "when the girl responded, 'I understand; I believe that.'"

In Kobe, the fourth largest seaport in the world, Missionary Robert C. Sherer and his family have been working since 1949. During their first

month in Kobe, Bob and Mrs. Sherer made it a point to ask every person they met, "Have you ever attended a Christian service?" And, as Bob explained later, "our negative tally at the end of each day soon convinced us there was reason to spend a lifetime in this one city."

In 1950, Dr. M. Theron Rankin, Dr. Cauthen, and Dr. Duke K. McCall held services in Kobe during which 650 cards were signed, indicating interest in the Christian faith. In 1951, the Kobe Baptist Church was organized with thirty charter members; at present the membership is nearing one hundred.

At Mito, where Missionary Tom Gullatt and his family went last fall, people are attending services held regularly in their home. Some have expressed genuine interest in following Christ.

At the first service in Mito one old man, past eighty, heard a Bible message for the first time in his life and stood to say thank you to missionaries for moving onto his street.

Last November, Missionary Worth Grant and his family moved to Sendai, a large university center with a population beyond 350,000. In three evangelistic services, 1,120 people were counted present, 177 of whom were willing to sign cards indicating serious interest in Christianity.

## Teaching New Christians

The Osaka Baptist Church, organized early in 1951 by Missionary A. L. (Pete) Gillespie, now has a membership exceeding one hundred and an active program of evangelism and training. At present four young people in the Osaka church are preparing for a lifetime of Christian service in Japan.

A brief look at the church calendar in Osaka is strong evidence of a solid program of training for Christian service for all the members of the church.

The Sunday school, with classes for all age groups (a program found in few churches in Japan as yet), includes special instruction for those awaiting baptism and those who are prospective Sunday school teachers. The Training Union program includes a threefold emphasis: church membership, personal soul-winning, the teaching ministry of the church.

Prayer meetings both at the church and in the homes of members are con-

ducted Tuesdays and Wednesdays. English and Japanese Bible classes are conducted for church members and seekers on Thursday evenings. The church officers meet monthly on Friday. The G.A.'s, R.A.'s, Y.W.A.'s, and young men meet on alternate Saturdays and, incidentally, do a stint of house cleaning for the Sunday services as their turns come around.

Naturally this busy schedule does not include the frequent overnight study and fellowship meetings held by various groups, special evangelistic efforts, the mission Sunday school, and each member's responsibility on one of three church committees—education, evangelism, social activities.

In July, 1952, Missionaries Virginia Highfill and Mary Neal Morgan went to Osaka to work with Missionary Gillespie, his family, and Pastor Yoshikazu Nakajima, a 1952 graduate of Seinan Gakuin's seminary department.

This kind of church program, with variations to meet circumstances, is being carried on in Shimonoseki where Missionary Stanley Howard and family are working with Pastor Shuichi Ozaki; in Hiroshima, where the Curtis Askews are closely associated with Pastor Buntaro Kimura, the president of the Japan Baptist Convention; in Nagoya, where the Ernest Lee Hollaways and Pastor Keiji Tomita cooperate to preach Christ and teach Christians; in Tokyo, where missionaries in language school gain invaluable experience as they work with the pastors of six churches in the capital city and in a number of churches and mission points in the surrounding area.

In all of this work the missionaries and the national pastors share in the deliberations and activities of the Japan Baptist Convention which now

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Shuichi Ozaki (left, front row), pastor of the Baptist church at Shimonoseki, Japan, is one of four pastors of the Japan Baptist Convention whose fathers were also pastors. The sign on the back of the car announced the special evangelistic services held in Japan last fall.







Miss Dorine Hawkins (seated right), principal of the South Brazil W.M.U. Training School, visits with two of the teachers.



These young ladies will be graduated from the Training School this year.



These 1952 graduates have gone out from the school to serve their Master in various ways.

## Seeing . . . I Give Thanks

W.M.U. Circle  
Theme Program

By Dorine Hawkins

Girls and teachers of the South Brazil W.M.U. Training School eat together in the dining hall.



*"... Whom when Paul saw, he thanked God, and took courage."*

These words are taken from a passage which tells of the arrival of Paul in Rome and of his imprisonment in his own hired house for two years. Paul and his traveling companions were met at the Appii forum by a group of faithful believers, "whom when Paul saw, he thanked God, and took courage."

In one respect it is impossible to make a comparison of our work in the Woman's Missionary Union Training School in South Brazil with this particular verse; however, when I remember the contacts with faithful Christians, it does make me remember these beautiful words, "whom when Paul saw, he thanked God, and took courage."

It is my pleasure to come in contact with many faithful Christians in connection with the work of the Training School in Rio de Janeiro. Seeing the board members of the school—nine Brazilian women faithful

to the cause of Christ—working in their own churches and serving in many other aspects of the denominational program, but most especially supporting the school through their prayers and their dedication to the work, I do thank God and take courage.

Seeing lovely Brazilian girls as they enter the doors as students in the Training School and continuing in constant contact with them from March through November, I can say with all my heart that seeing them— young, beautiful, intelligent, consecrated, and called—I thank God.

Yes, I thank God because he has called them to special service. The 1952 group was from eight southern states of Brazil, the Federal District, and the country of Bolivia. What a beautiful group!

Seeing these girls daily in their worship service during the first hour of our working day; hearing them sing praises to the Lord; being with them in the dining room three times a day, laughing, talking, serving with them; seeing them with their dates and other friends; watching them in their social life; seeing them as they open letters from home—some with good news and some with bad. . .

SEEING them as a mother sees her own daughters; seeing them in their happy hours as well as in their sad ones; seeing them go through trying experiences triumphantly; and, most of all, seeing them live lives of faithful Christians, I give thanks first of all to God and afterwards to the

parents who have entrusted them to our care in our "House Beautiful." These parents need their daughters to help out in their own homes, but they are willing for them to answer God's call to special service.

I give thanks to the little churches that have placed confidence in these called-out young women. These churches, scattered throughout all the states of South Brazil, are helping the girls financially and waiting patiently for them to return so they can be day school teachers. Some of these churches do not have hopes for the return of their girls, for they have felt the call to home or foreign missions and have given themselves over, in all unselfishness, to the Lord's use.

Seeing this group of beautiful Christian girls, I give thanks to the W.M.U. of Brazil for their annual day of Christian education for women. I give thanks for the fact that last year the lovely girls of our "House Beautiful" gave a sacrificial offering of

more than \$300 to Christian education—the amount needed to help three girls study for one year.

I THANK the Lord for a beautiful dramatization presented by the 1952 group of girls as they were led by one of our most efficient teachers, Miss Moraes. The theme of the playlet was "Presenting Jesus," and we have been requested to present it again at the World Baptist Youth Conference in Rio in July.

Seeing these girls as they sing "Hallelujah for the Cross" beautifully together; seeing them leave each Sunday morning for their work in twenty-two different Baptist churches in the Federal District and knowing that many of them do not stop one minute during the day as they serve these churches as teachers in the Sunday schools, in the choirs, in the open-air worship services, giving out tracts and gospels. . .

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The class of 1954 at the South Brazil W.M.U. Training School.

# Morning Light Is Dawning In Neighbor America

By Everett Gill, Jr.

*The romance of missions becomes reality out where men and women bear the brunt of battle and where the struggle for each spiritual hilltop is paid for in their own life's blood—a far cry from the “inspirational hour” of some great convention.*

FROM the shores of the blue Caribbean, down the narrow coastlands of the Pacific, and across rugged Andean ranges to the South Atlantic, it has been mine to witness again something of the glory and tragedy, the rejoicing and heart-break which accompanies our extensive missionary undertaking in the Spanish-speaking republics of South America.

As liaison officers of the Southern Baptist Foreign Mission Board between “General Headquarters” in Richmond, Virginia, and our far-flung mission battle lines stretching across the globe, it is our responsibility as regional secretaries to make periodic visits to the continents of the world.

Our duties and opportunities include the preaching of the gospel, attending national Baptist conventions and conferences, inspecting new buildings, advising with individual missionaries, and conferring with larger groups in their executive committees and annual Mission meetings.

Here you feel the heartbeat of missions as you consider the multiplied calls of mission churches, schools, academies, seminaries, hospitals, publishing houses, and good will centers, or listen to the insistent calls for more missionaries and national workers.

You are overwhelmed by the throbbing heart needs of enormous populations in giant cities—metropolitan centers similar to those in which the

apostle Paul initiated his mighty labors; and you are burdened by the claims of remote villages and towns in the hinterland which are seldom visited by tourists because of limited time, where life is lonely, communications are poor, and souls are lost. You are saddened by the thought that only a fraction of those needs can be met on the basis of our present giving.

From each successive mission tour you return amazed at the thought of how much is being accomplished by so few among so many millions. We at home make possible their going by our gifts and prayers and co-operation. They bear the brunt of battle where the romance of missions becomes reality and where the struggle for each spiritual hilltop is paid for in their own life's blood—a far cry from the “inspirational hour” of some great convention.

## Into New Areas

The morning light of a new day is dawning in neighbor America as nations, once bound by the chains of their medieval heritage, are awakening to a new-found freedom. All night long the sound of the demolishing crews in Caracas, Venezuela, will interrupt your sleep. They work at a feverish pace, leveling the thick adobe-brick walls and red-tiled roofs of the old colonial capital.

In their place rugged steel and concrete spell the story of a new day in modernistic office buildings and apart-

ment houses. This is symbolic of the new economic miracle which prompted Michael Scully to describe the southern continent as “the most rapidly developing quarter of the globe.”

Significantly enough, our missionary strategy has kept pace with this economic miracle with the result that we have entered more new areas with our message in the last ten years than we had previously done in ninety-seven years. Living in communities which have enjoyed the blessings of the gospel for well over a century, it is often difficult for us to imagine what it would be like in modern times to enter cities the size of Memphis, New Orleans, St. Louis, or Houston with the gospel, realizing that in these cities there is not a single convert to our faith or a single organized Baptist church.

Yet that is exactly what our missionaries have faced in entering Quito, Ecuador, high Andean capital with nearly 200,000 inhabitants. The work is carried on in a well-located downtown rented hall and in a smaller upstairs room in a poorer section of the city.

In Lima, Peru, which, with its environs, reports a population of one million, we have likewise confined our new work to rented quarters.

While in Lima recently we inspected a lower middle-class section of the city in which 150,000 people live without any evangelical Christian witness whatsoever.

Our mission staff is at present confined in these two capital cities to four missionaries (two couples) each, but with the hope that within the year one more couple can be added to Lima. Associated with them is a Spanish-speaking pastor in each capital. In

the face of such odds, this tiny army, with the courage and vision of pioneers, is already winning people to Christ and founding New Testament churches.

### With New Institutions

Although the construction of mission buildings of brick and mortar, of steel and concrete, may not necessarily indicate true spiritual progress—either at home or abroad—no one will deny that such structures, if dedicated to spiritual uses, will speed the coming of the kingdom of God. This is particularly true of our work in other nations where we are often an unknown and seemingly insignificant minority. As long as our work is confined to poor rented quarters on side streets, little attention is paid to us or our message.

Through the steady increases in missionary giving among our churches, we have been able to construct new and beautiful institutions, often in commanding locations, which become a credit to the glorious message which we proclaim. Through the Cooperative Program and the Lottie Moon Christmas Offering of Woman's Missionary Union, many of these great institutions have become realities.

In the large capitals of Latin America, the generous gifts of the Jarman Foundation have in recent years made it possible to construct church buildings for the preaching of the gospel which would never have been possible on the basis of our present missionary giving and in the light of so many needs.

Would that it were possible for me to convey to you the full significance of these new churches, completed or under construction in Caracas, Venezuela; Cali, Colombia; in downtown Santiago and Valparaiso, Chile. In them I heard the preaching of the gospel and saw men and women surrender to the claims of Christ.

A plaque in the vestibule of the church in Valparaiso is dedicated to the memory of Oscar Barchwitz, the German pastor who left his fatherland during the middle of the last century to pioneer for Christ in Chile. As the family waited for their ship in Hamburg, dreaded cholera struck and swept away his three dear children. With the devotion of those who have left all to follow their Lord, the two brokenhearted parents set sail and months later arrived in the harbor of



Dr. R. C. McGlamery, Southern Baptist missionary, treats patient in his office in the new Baptist hospital in Barranquilla, Colombia.

Valparaiso to become the first apostles of the Baptist faith in Chile.

A new and splendid hospital is under construction in Barranquilla, Colombia. And while in Asunción, Paraguay, it was my privilege to take part in the formal opening of the new fifty-bed institution, the first completed Baptist hospital to be dedicated in all of South America.

In Buenos Aires, Argentina, the prayers and hopes of the years are fulfilled in the new Baptist Seminary which is designed to serve five Spanish-speaking nations in the southern half of the continent. It will be dedicated in 1953, marking the fiftieth anniversary of the founding of our work in Argentina by Dr. S. M. Sowell and Dr. J. L. Hart.

Across the mountains in Chile, a new chapel with classrooms is being erected in Temuco to the memory of Miss Agnes Graham, founder of the *Colegio Bautista* a generation ago. An able teaching staff of Chileans and missionaries and a student body of more than four hundred boys and girls rise up to call her blessed.

### Through New Missionaries

Witnessing the arrival of many new missionaries; seeing the construction of new churches, schools, and seminaries; and watching the steady increase in mission budgets, an older missionary remarked to me wistfully,

"That is the way we had hoped to do it."

As we build the superstructure on the broad, solid foundations laid by missionaries of another generation, let us never forget that they often fought the good fight without funds, or the necessary equipment, and without reinforcements.

In its final analysis, these men and women of an older generation, with the new volunteers going out to strengthen the line or to serve as replacements—these men and women constitute our finest spiritual investment. They do not go for brief tours of inspection, nor to engage in special preaching missions for a few weeks, nor to see the work as tourists—important and helpful as such visits may be—but they go to stay for life.

It is the coming of these reinforcements which has made it possible to open new centers, to evangelize new nations, and to establish new institutions while expanding older ones. But, as they arrive on the field from language school, they face the new experience of working at close quarters, not only with their own fellow missionaries, but also with their fellow Baptists of Colombia, Chile, or Paraguay.

They soon discover that these brethren also have ideas, that new methods and plans must be patiently

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### February Appointees

February missionary appointees are Paul Bell, Jr., Texas, and Carolyn Crunk Bell, Tennessee, for Honduras; Theodore Hulet Dowell and Oma Lee Russell Dowell, Oklahoma, for Korea; Martha Hagood, M.D., Alabama, for Japan; and John Charles Hayward, M.D., Michigan, and Josephine Myre Hayward, R.N., Washington, for Korea.

### Africa

**Nigeria:** Twenty men were graduated from the Baptist Theological Seminary at Ogbomosho at the end of the 1952 school year in December. The Nigerian Baptist Mission could have located two hundred graduates and as many as two thousand pastor-evangelists. There are not enough pastors to meet the needs of the 266 organized Baptist churches, and there are no pastors for the 211 unorganized groups.

**Southern Rhodesia:** In this country where Southern Baptists have been working less than three years, there are five Baptist churches and a number of preaching points.

**Europe:** A recent visitor to Yugoslavia writes: "In Belgrade we found the auditorium filled with earnest, brave faithful members. We felt they were doing very effective work under difficult conditions. We met several earnest evangelical groups in Yugoslavia and we feel that your Board is doing a great work for our Lord in the support you are giving them."

### Latin America

More than 150 cases of religious persecution occurred in Colombia during 1952, according to the annual report of the Evangelical Federation of Colombia, representing seventeen Protestant mission groups. These included the murder of seven Protestants, destruction of three churches, the bombing of six churches and missionary residences, the stoning of twelve churches, the imprisonment of forty Protestants, and the closing of twelve schools by the government. . . . The Foreign Mission Board has officially recognized Santiago, Chile, as headquarters for the publication of Woman's Missionary Union literature throughout Spanish-speaking America. Mrs. R. Cecil Moore is director with Miss Roberta Ryan as associate.

**Jamaica:** Approximately 2,900 decisions for Christ were registered in a recent simultaneous revival effort conducted in Jamaica by seventy-four Southern Baptist ministers from the States. It was a joint effort of the Home and Foreign Mission Boards of Southern Baptists and the English-speaking Jamaica Baptist Union.

### The Orient

**Japan:** There are 104 churches and preaching places in the Japan Baptist Convention, and during 1952 there was one baptism for every eleven church members. . . . Special efforts are being made to strengthen the Christian witness of the Baptist schools in Fukuoka and Kokura. There are enrolled in the schools in Japan, from kindergarten through senior college and theological seminary, a total of 5,501 students. . . . Baptists in Japan expect to begin operating a hospital in Kyoto within a year. Dr. James Satterwhite, Southern Baptist missionary doctor, has been elected superintendent. Three other missionary doctors will assist in this project, Southern Baptists' first medical undertaking in Japan. . . . The Japan Baptist Convention has purchased a ten-acre campsite on Izu Peninsula, three hours by train and bus from Tokyo, which by 1954 is expected to be the scene of nation-wide summer encampments for various groups within the Convention.

**Korea:** Miss Irene Branum and Miss Ruby Wheat, nurses of the former China staff, are now serving in Korea. Dr. N. A. Bryan is returning to the States due to the illness of Mrs. Bryan. Dr. John Charles Hayward, new appointee, will meet the emergency need for someone to take up the work Dr. Bryan is leaving for a time. Rev. Theodore Dowell, also a new appointee, will likely teach Bible to Korean young people who have dedicated their lives to full-time Christian service.

**Formosa:** A new Baptist church was organized at Tainan in February this year. The Baptist seminary at Taipeh has thirty-three students.

**Hong Kong:** The Baptist Press in Hong Kong provides Chinese Baptist literature for Chinese work throughout all of Southeast Asia.

**Philippine Islands:** There are 20,000,000 people in the Philippine Islands with the

same spiritual needs as are found in Latin America. Although there is some Baptist work carried on in the Philippines by other boards, there is no Baptist work in more than forty of the fifty-four provinces.

**Baker James Cauthen:** "It is expected that by the end of 1953 all members of the China staff who are available to return to the field will be located throughout the Orient. At the same time we must strengthen every new area we have entered with the appointment of new missionaries. We are praying God's special guidance with regard to the possibility of an entry to India."

### Relief

At a February meeting the Relief Committee of the Southern Baptist Convention appropriated \$28,000 to meet emergency needs in overseas areas. Ten thousand dollars will be used in Holland to help families left homeless by the recent storm; \$10,000 will go to Korea; \$5,000 will help refugees from East Germany; \$2,500 will be used in a joint effort with American and other Baptist groups in beginning a Bible school in the eastern zone of Germany; and \$500 will be used toward the purchase of a church building lot in Singen, Germany. . . . There is an urgent call for additional relief funds. All money gifts for relief should be marked clearly for that purpose and sent to the Southern Baptist Foreign Mission Board, P. O. Box 5148, Richmond 20, Virginia.

### Good News

Five new workers' reading centers have been opened in Venezuela, bringing to forty the total number of such centers. These libraries are located in major industrial areas. . . . In Mexico, seventy-eight centers to combat illiteracy have been created in the Otomi Indian villages of the Mezquital Valley. Three thousand men and women are attending the courses and learning to improve their working and living conditions. . . . Newspapers report that President Eisenhower is opening his Cabinet meetings with a short prayer. Ezra Benson, Secretary of Agriculture, follows the same custom in opening his staff meetings. . . . The International Board of Jewish Missions reports that there are three thousand Christian Jews in Israel. Although this number is infinitesimal when compared with the total population of Israel (1,400,000 according to the 1953 *World Almanac*), Christian leaders find it a very encouraging estimate. . . . For the second successive year Spain has enjoyed an above-the-average agricultural yield that will enable the Government to meet the national needs without recourse to rationing. Twenty-eight million Spaniards will have enough to eat for the next two or

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# Forces of Expectancy

By M. Theron Rankin



**W**E ARE living today in an expectant world, not a defeated world. Last summer in the World Missionary Conference held in Germany, reference was made on several occasions to the days in which we are now living as an age of defeat.

Mr. M. A. C. Warren of England, a most vigorous and realistic Christian leader of today, called attention to the fact that a large majority of the people of the world are neither thinking nor acting in terms of defeat. On the contrary, they are surgent with hope; they are convinced that a new day lies out just ahead of them.

Entire nations of people are primarily conscious of the political and national freedom they have gained, and they are looking to the future with dynamic expectations of a richer economic and social life than they and their forefathers have ever known. They do not look for defeat; they look for great things to take place.

Actually, it has been largely among the Western peoples of the world that the spirit of defeat has existed. It is there that we have heard most about impending collapse, about the end of things, of civilization, of man, of hope. Certainly the tide of hopeful expectancy has been running out. To the extent that we have been filled with an expectation of things to come, it has been an expectancy of doom.

But now, there are indications that the tide is turning in the West. We are beginning to discern that in the forces that have been rolling over the world, there is something beside communism, something that is fine, that comes from the hunger of men for life that is good instead of mean and miserable.

We are beginning to relate ourselves to these forces separately in order that, while we continue to resist the evils of communism with all the resources we have, we may, at the same time, associate ourselves in appreciation and support of those forces which spring from the hunger of people for

a better life than they have had. And, thus, we find ourselves being caught up by these same forces of expectancy.

In relation to communism, the West is turning from a defensive to an offensive approach. Instead of being primarily concerned as to how we can *answer* communism, we are beginning to have something positive of our own to say about the conditions of the people of the world and the things we expect to come to pass.

We have come to realize that we must have something of our own to say about the control and use of the productive forces of life for the benefit of the people of the world. Point Four, of our government's program, is one of the more important indications of a developing concern in this respect and constitutes only the beginning of the things we must expect to do in helping to make this a better world for people to live in.

Modern inventions and discoveries in the field of intercommunication are compelling us to deal with the fact that, regardless of political divisions, we are living in one-world and that today men of all nations and races are neighbors. While the communist talks of a "classless society," we must have something of our own to say about the fact that every nation of men was made of one to dwell on the face of the earth (Acts 17:26). We must look to a new day when there will come some kind of world order within which every nation of men may dwell without being destroyed by war.

**I**N AND through the events of history which, over the past several decades, have left us with a sense of defeat, we are now able to see God himself moving to accomplish his purposes among men. There is no defeat in him. He makes use of the tragedies and failures of men.

He has used the tragedy of Japan to awaken the people to a new way of life. He is using the hungers of people to open ways to better life. As he moves things come to pass. He has a

"plan of the ages," a stewardship of history, through which he is fulfilling his purposes of redemption. "He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law" (Isaiah 42:4 ASV).

Christians are beginning to feel the forward pull of this expectancy of things to come. We must move with God as he moves among men or we shall be left behind and discarded.

**S**OUTHERN Baptists are "stretching forward toward the things which are before." As we travel among the churches today we feel the push of accumulating impulses which are thrusting us forward. We are on the verge of attempting great things for the world. Impulses of expansion are beating against the borders of our present programs.

Through letters and numerous personal conversations, suggestions come for ways of enlargement. Whether or not we accept them as being practicable, we must recognize them as evidences of the "stretching forward" that is taking place in our churches. One feels the pressure of a potential greatly enlarged support which has not yet been realized.

A strong current of concern for this hungry, expectant world is rising among us which can carry us far if we dare go with it. As yet, we do not quite dare to let it loose. We seem to fear that it may take us too far, or that it may sweep away the safe balance which we feel we must maintain in our program as a whole.

But let us not overlook the fact that we are living in an expectant world that is "stretching forward toward the things which are before" and that, unless we move with God as he moves to meet the hungers of men, we may be left behind and discarded.



# Does God Want You to Be A Missionary?

TRAINING  
UNION  
*Missionary  
Program*

By Josef Nordenhaug

**"I**, TOO, wanted to be a missionary once," is the rather amazing statement many of my Christian friends have made to me on some occasion when we have been confronted with the world's need for Christ. Evidently more young people than we usually assume, at one time or another, have been struggling with the question: Does God want me to be a missionary?

By *missionary* they usually mean either a foreign or home missionary. We rightly stress the ideal, "Every Baptist a Missionary"; but in common language usage the term missionary is still used in its narrower sense as one who serves in some mission field either at home or abroad. In this article I will use the term in that sense.

What do we mean when we speak of a "call" to be a missionary? We mean that God selects someone for a special assignment in his kingdom.

Our Bible relates several instances in which God *called* certain persons to perform definitely assigned tasks for him.

In the Old Testament there are many records of how God at various times called men to serve him. Think of the prophets who were confronted with the call of God for their particular mission. We read of the call of Elisha (1 Kings 19:19-21), Amos (7:15), Isaiah (6:1-8), Jeremiah (1:4-10), Ezekiel (2:1-10), and Jonah (1:1-3), and note that their calls came in various ways; but all of them had this in common: they, although sinful and unworthy, found themselves compelled by the conviction that God had called them to specific tasks for himself.

**I**N response to God's call they placed themselves at his disposal—some of them not without a struggle, sometimes after invalid excuses. Jonah, for instance, tried to run away from his call by booking passage in the op-

posite direction from his God-assigned mission field. But God had rather effective ways of stopping his flight and redirecting his course toward Nineveh.

**J**ESUS also issued specific calls to his disciples and followers. They were to be his followers, fishers of men, heralds of the kingdom of God, ministers of reconciliation (Mark 1:16-20, 2 Corinthians 5:18). Rightly, therefore, we stress that a minister of the gospel must have a call from God.

Lest some one think that he is not called to serve his Lord, let me emphasize that every Christian, in whatever occupation, has the Master's mandate to witness for him. Let there be no discount on that joyful obligation. But what follows is addressed specifically to him who seeks to know whether God is calling him to be a missionary.

If you are seeking an answer on this point, you may be in one of two classes. In the first group are those

who struggle with the question of a call because deep down in their hearts they know themselves to be called, but are unwilling to actually present themselves for service. Theirs is the struggle for obedience to the call.

**T**HE other group is the large group of young people to whom the question of missionary service has presented itself against their uncharted future. They honestly have no answer to the question yet. They believe they are willing to go if they become certain that God is calling them. A commitment to such willingness has given many young men and women great peace of soul and strength to live the Christian life, even when it later became clear to them that God did not call them to be missionaries.

If you belong to the first group, it may help you to write down the reasons which have occurred to you why you should not answer the call. Then arrange them in the order of their seeming validity. Then spread them before the Lord. I know what it means to hear him say: "Lovest thou me more than these?"

If the Lord really is calling you, the only happy way lies in obedience. Disobedience to a heavenly vision is very expensive, for real happiness comes only through complete surrender.

In the testimonies given by new missionaries at the time of their appointment, the expression, "I surrendered to become a missionary," occurs frequently. Some consider it a trite phrase. But it is trite only if the struggle with the question of a call has been a sham battle. For such genuine surrender does not mean resignation to an inferior occupation, nor a reluctant yielding to God's will, but that the force of opposing self-will has been overcome.

Anyone who thinks in terms of reluctant resignation must have misunderstood completely the ways of God. For if God really calls you to be a missionary, there is in all the world no happier way for you to go. God always gives us tasks in which all our faculties, both latent and developed, can reach their maximum of spiritual power and usefulness to his kingdom.

The Lord in his divine wisdom knows us better than we know ourselves, and in his divine economy he deploys his men according to a spiritual strategy which remains the con-

stant wonder of those who can see God moving within his redemptive purpose for mankind.

And when God sends us, he has obligated himself to support us. A host of missionaries can stand up and testify that this is true in the face of lonesomeness, hardship, misunderstanding, and even persecution.

But perhaps you are among those who honestly do not know whether God is calling you. You feel that if you could surely know what God wants with your life, you would joyfully and eagerly obey his will.

In what ways then may we ascertain the will of God for us? I have no formula for that. For no man should be so presumptuous as to give directions where the Holy Spirit has the sole right to speak. But often we need the counsel of our friends and of those who have themselves encountered the question of a call. The following suggestions are offered, not as a touchstone against which your call may be tested, but as foci in which the light of God may appear.

**T**HE first prerequisite for finding and being tuned to God's will is a Christian character so steeped in prayer, worship, Bible meditation, and witnessing that God's voice would be a familiar voice in the soul. Neglect of personal devotion permits the world, so to speak, to jam the frequencies on which God may speak.

Indifference to the plight of lost

#### We're Praying for You

We send a personal note of encouragement to you young people who have felt God's call to foreign missions. Stay firm in your decision to do God's will, ever working toward the day when you, too, shall set sail for his field of service for you. Let nothing dissuade, discourage, or hinder you as you prepare for your life's work. Remember that no obstacle is too great for God to remove and that if you but stay completely surrendered to his will, he will bring to pass his perfect plan for your life. We remember your temptations and all the sins that can "so easily beset us"; but above that we remember that through Christ we can be victorious over all. Lost people are waiting for you to bring them the gospel. We're praying for you and know that you'll be faithful to your call.—Burley and Ulene Cader, missionaries to Brazil (appointed June, 1951)

souls near by is not a fitting prelude to soul-winning in distant lands. In one sense, God calls only such men and women to be missionaries who already are missionaries where they are.

Secondly, it is helpful to take a careful inventory of the talents God has given you. You need to be objective on this point, neither underestimating nor overestimating your capabilities. God has fine order in his household, and there is a divine fitness of things. If he wants you for a missionary, he endows you for the task.

**T**HE endowments are varied and rich in many elements. Among them would be common sense, self-discipline, genuine interest in other people, adaptability to new and strange conditions, good humor, stable emotional and mental reactions, sound financial sense, a sense of adventure based on realities instead of romantic notions, gifts for communicating both meanings and feelings to others, orientation about the world and the peoples in it, solid grasp of the fundamental teachings of Scripture, and love for lost sinners. These and many other talents are needed by missionaries.

Don't too quickly decide that you do not possess these qualities. The grace of God upon faithful stewardship of talents has brought out hidden treasures in many personalities. Overvaluing one's talents leads, of course, to disappointments. But so does underestimating one's gifts.

Some potentially fine missionaries have disqualified themselves simply because they never put their talents to an actual test after disciplined development of them. The biographies of great men abound in examples of how they developed unusual abilities from talents that lay hidden at first.

No man should, however, leave it entirely to himself to take an inventory of his own talents. It is extremely difficult to be objective about one's self. Confide in a friend of spiritual insight.

Your pastor or teacher can help you. God often speaks through others. He may do so in your case. Sharing your concern with those who already are missionaries or mission volunteers often proves helpful in finding your "yes" or "no" to that pressing question in your soul.

The call of God nearly always requires that we do more than we did  
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LEFT: The village of Ajloun as seen from the Baptist Hospital on the mountain above it. BELOW: The school building is made of native stone, as are all buildings in Jordan. The trees are olives.



LEFT: Third grade children of the Baptist school in Ajloun. BELOW: A chicken house was cleaned, whitewashed, and made into a washroom. Pupils bring fresh water from the village spring.



Samira Maroof, teacher of the sixth grade, is the daughter of a colporteur for the British Bible Society.



Farida Ashcar, head mistress of the school is daughter of a Protestant minister and wife of a preacher in the local church.

By Jane Carroll McRae

AS THE early morning sun peeps over Mount Gilead, the same Mount Gilead of the ancient Bible lands, it greets a strange new sight in the Valley of Ajloun below. Over the rough stones of the streets of the village come the children, past the tiny shops with their olives and fruit, past the village oven where the women bring their bread to be baked, past the tall tower of the mosque, and into the Baptist Girls' School.

Now the 106 children enrolled go eagerly to the first class of the morning—a study of the Bible in the very shadow of the mosque. Outside the school, many of their sisters wear the long black robes of the fellahin (peasants). In the school they wear clean, neat uniforms and present the alert faces characteristic of school children in any land. Back in their homes many of their parents cannot read or write.

Here in the school the classes go up through the sixth grade, where girls are led deep into the beauty of the language of their country. Few women of the village have ever been outside its boundaries.

In the school the children are shown the wonders of a vast world and the importance of their little village as a part of it. But most of all, girls here

are taught the joy of following Christ, where at home his name was never spoken.

The homes are the flat-roofed buildings of native stone, just as they were in the days of Jesus. Most families have only one or two rooms, so there is no place for study except in the midst of the family. As the daughter opens her books to study, a proud father stands by to listen as he grinds coffee.

A grandmother beams from her place on a straw mat as she continues her cleaning and sorting of wheat. Smaller brothers and sisters gather to listen. From this gathering have grown family altars in homes where prayer had never been heard before. The daughter reads her Bible lesson aloud and asks her father if they may have a prayer together. After the Bible is read, it must be explained.

THE ARABIC language is really two entirely separate tongues—one for ordinary talk and one for sermons and books and orations. It is no wonder that so many of the older women sleep through the sermons in the village church. They cannot understand a word that is said!

Women of this land have been taught through the centuries that they are too ignorant for anything more than menial tasks. In wordless patience they have borne the loads like

beasts of burden—and borne children. They gather bushes from the wilderness and carry them to their homes to cook their meals.

THEY go to the village fountain and carry tall jars of water on their heads. In the fall they carry tins of clay to spread on the roof of the house to make it secure against the winter rain. They climb the olive trees to knock down the ripening fruit so other women may pick it up and carry it to the press.

Girls usually marry very young, according to arrangements made by their parents, never by themselves. The father receives a handsome sum in exchange for his daughter and is eager to find her a husband. To send her to school, which costs money, sounds foolish to him when he could find her a husband and receive money instead.

But the young men in Ajloun saw it in a different way. As they stated to Dr. M. Theron Rankin on a recent visit to the village, "Look at the girls of our village. When we are ready to marry, where can we find girls who can help us to build good homes?"

The story of the growth of this school, after the coming of Baptist workers last summer, is one that shows how God removes difficulties. It was said that there was no adequate building anywhere in the village. Two

families in adjoining houses moved out and rented us the six large rooms all in a row.

It was said that there were no Christian girls in all Jordan who had the education to be teachers in such a school. We have five outstanding Christian women for teachers, each having been educated in Protestant mission schools.

Samira is the daughter of a colporteur for the British Bible Society. Though her family was formerly of the Moslem faith, no one can doubt the depth of her faith as she tells what Jesus has come to mean to her. Iptisam means "a smile," and such is the life of this lovely Baptist girl.

Elaine has taught for fifteen years in mission schools, giving devotedly of her time for extensive Christian witness even to the surrounding villages. One afternoon, when an outing had been planned for the teachers, she could not come because of a village meeting.

AFTERWARDS, as she returned from her meeting, I expressed my regret that she had to miss the fun. With a glowing face she replied, "Miss the fun! Why this afternoon I knelt with a boy and heard him pray his first prayer."

Farida is the wife of one of the preachers in the local church and also the daughter of a Protestant minister.



Lala, one of the fine Christian girls from the sixth grade.

Zakiah is an industrious girl of the village who has taught and worked in the Sunday school for several years.

It was said that the girls would never come to classes higher than the third grade. There never were more diligent students than those in the fifth and sixth grades of the school. Several girls walk from other villages to attend.

A chicken house on the grounds was cleaned and whitewashed and made into a washroom. Tin cans were saved for drinking cups, and students take turns going to the village spring to bring fresh water. The walls inside the schoolhouse were given a new coat of mud and straw and painted gleaming white. Simple benches and desks were made by the local carpenters. And thus came into being the first Southern Baptist school in the Arab world.

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## Into the Land of Gilead

THE COMMISSION

for April 1953



*Southern Baptists' sacrifice in lives, blood, property, and money is yielding abundant fruit in the fight for mental, physical, and spiritual emancipation of Nigeria's twenty-five million people.*

## Love Invaded Nigeria

By E. A. Tugbiyele

**A** TOUR across the present Nigeria is a most gratifying evidence that Southern Baptists' layout in blood and money has not been in vain. This effort has yielded most highly invaluable fruits.

The Nigerian Baptist Convention of 1950, the centennial convention, was full of happy and challenging reminiscences. Names of famous Christian soldiers like Thomas J. Bowen, George Green, Majola Agbebi, and W. T. Lumbley received most honorable mention. This invaluable debt which the people of Nigeria in general, and the Nigerian Baptists in particular, owe the Southern Baptists of the United States continues to increase.

In 1907, there was only one Baptist medical doctor (George Green) and one hospital, practically unequipped, in Nigeria. Today we have five large hospitals with hundreds of beds.

In 1951, the Ogbomosho hospital alone had thirty-one nurses and thirteen midwives. Surgical operations in that hospital alone totaled 641.

More than 4,542 patients were admitted into these hospitals in the 1951-52 year, and outpatients numbered more than 4,000. In our maternity centers, 1,279 babies were delivered. Besides, there are many leper colonies.

**I**N March, 1952, there were 665 lepers in the Ogbomosho leper clan settlement. Our homes for motherless children have saved the lives of many hopeless children. Of the 108 children in the Ogbomosho home in 1951, fifty-eight died. This death toll was heavy not because of improper care, but most probably because many of the children had contacted tetanus through unhygienic delivery methods before

they were brought to the home.

Patients often prefer to go to our hospitals because they believe their lives are safer there—and the doctors and nurses are sympathetic and humane. Women rush to our maternity centers because they don't need to "grease" some hand before the right treatment is administered.

In addition to healing, our hospitals, leper colonies, maternity homes, and dispensaries preach Christ daily by word and deed; and they have served and are serving to bring many a hardened sinner to the glorious saving knowledge of Christ.

Our schools and training colleges are growing both in strength and in number. Our theological seminary—affiliated with Southern Baptist Theological Seminary, Louisville, Kentucky—is doing full degree course. In March, 1952, the seminary had seventy-one students, forty of whom are married.

Our three men's training colleges and two women's training colleges are turning out capable teachers annually

for our elementary schools. We have four boys' high schools and three girls' high schools which are among the best in the country. Another will be built at Oshogbo.

At present, many leaders in Nigerian public life and in the top positions in the civil service are products of our schools. For example, the first central minister of labor, S. L. Akin-tola, was graduated from the Baptist College, Ogbomosho (now at Iwo), in 1931. D. T. George, a member of the House of Representatives, is also from the Baptist College.

**O**THERS could be cited. It is really heartening to know that almost invariably government officials and commercial houses have preference in their offices for men and women trained in our Baptist institutions.

The yearly meeting of messengers from all Baptist churches (the Nigerian Baptist Convention) helps in the co-ordination of efforts and in the achievement of greater results. Tithing is now the adopted system of giving in all our churches. Scholarship schemes have proved beneficial.

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# An Extra Brand of Courage!

By Floy M. Barnard

**"HELLO THERE!** Welcome to Rio!" called Missionaries Edgar F. Hallock, Jr., and J. J. Cowser almost in unison. Someway they had managed to get past the general waiting line and were close by the plane from which two visitors were disembarking.

Suddenly to the strangers, the city of Rio was not a strange foreign city any more. They felt welcome. After a quick trip through customs, the hands of fifteen other missionaries and Baptist nationals were extended in friendly Christian greeting.

Such was the gracious welcome to the visitors from all the missionaries throughout Latin American mission stations. These missionaries met planes at all hours, they came to see the visitors off, they took time from their busy schedules to show the Baptist work and to talk at length concerning the needs, the difficulties, the victories, and plans for the future.

They planned meetings at the churches, evening get-togethers, potluck suppers, and tea parties. They were courteous, gracious, thoughtful to the last detail. They were hospitality personified.

"The tests were positive," said a young missionary doctor to another missionary in his station. "Here is some medicine. Take it diligently. Report regularly. Watch your food and drinking water when you take those trips into the interior." Often in Latin American countries food and water carry germs, and the missionaries continually face dangers to their health. But with real courage they go right on with their work.

Standing beside the grave of Albertine Meador brought this fact to the visitor's mind, for she contracted typhoid fever after two years in Brazil. In a few weeks of illness Albertine's personal witness was over. But in an ornate cemetery in Rio, the simple black marble slab of her grave continues to give her fervent testimony in Portuguese, "Believe on the Lord Jesus Christ, and thou shalt be saved."

**IT TAKES** courage to have slurs tossed their way, to see insulting things written on the walls surrounding their dwellings, to hear people call, "Go home, Yankees, and convert your own people!"

It is difficult to learn the language of another people and speak it fluently without ludicrous mistakes. It takes long hours of study and discipline. Courage is needed as the missionaries face difficult tasks with-

out enough money to meet all the needs and not enough missionaries to help.

Nor is it easy to work and work and wait and wait for signs of harvest. It takes courage—but our missionaries have an extra brand of courage. It is on the faces of all missionaries. They have courage that comes from complete trust in him who said, "Go . . . and, lo, I am with you alway."

Every missionary—even quite new ones, with the tears still on their faces from bidding loved ones at home good-by, to the oldest missionary with snow-white hair and a look of divine serenity—expresses in every action the words of Lottie Moon, "If I had a thousand lives to give, I'd give them all to the women of China!"

**THESE** missionaries of Southern Baptists amaze visitors with their knowledge of the adopted country. They know how big it is, what it produces, how many people live there, what per cent are Christians, the customs, the history, the religion, and the spiritual and physical needs of the people.

They keep themselves informed and up to date concerning the political situation and recent news of their new land. Conversing with any one of them makes an individual wish he had done some research work and read *Time* or *Newsweek* before the conversation.

Guatemala, to this visitor, was only a small spot on the map until soft-voiced W. J. Webb showed the near-by ruins, the museum, the map in the park, and interpreted the life and customs of the people. Then the country became alive, with wonderful people needing, most of all, God. Other missionaries did the same for their countries. They are, indeed, ambassadors in another land—and ambassadors for Christ.

Following closely and rivaling the missionaries' knowledge of the country is their love for the people—the nationals. They have forsaken all to come to minister to the people of their adopted land; and they love them. The love they have for even the unlovely is akin to the transforming love of Christ.

Yet without vision the people perish. Often on mountaintops or on vacant lots, the missionary and his guest stood looking over the city or town or countryside while the missionary shared his visions

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Baptists dedicate a new building site in the Tropezón area of Santiago where they are planning to put up a small chapel. It will soon become a church.



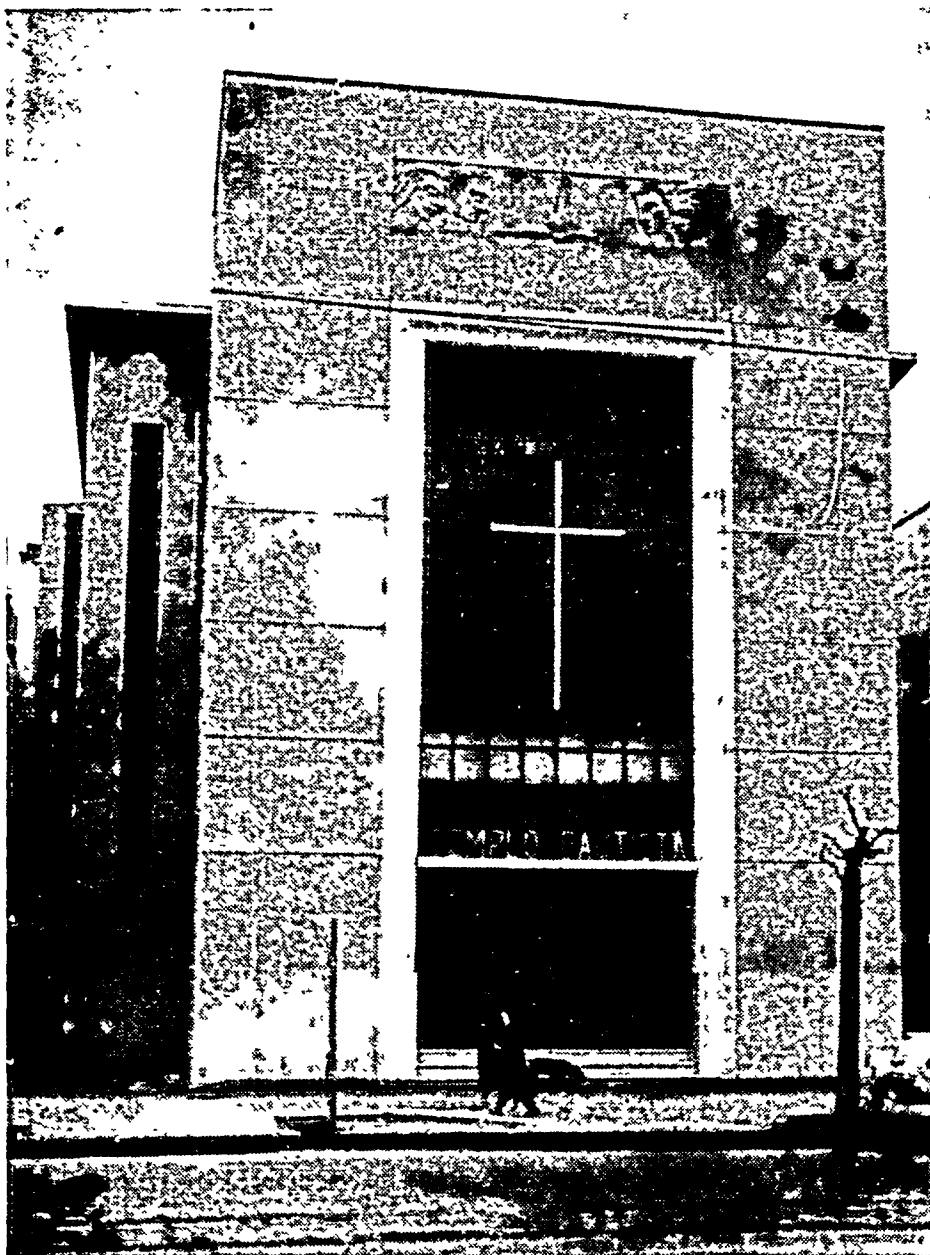
There is already a thriving mission, sponsored by the First Baptist Church, of Santiago, in the area. The location is an open field, currently being used as a ball park, on the outskirts of a fast-growing section of the city.



Two-year-old Blanqueado Baptist Church, Santiago, had the first Promotion service ever held in a Baptist church in Chile on September 28, 1952. All 189 of those who attended that day tried to get in this photograph.



These children spell *Día de Promoción* (Promotion Day). The birthday cake is symbolic of the birth-days of the classes. Candles represent age groups.



The First Baptist Church, Santiago, located in the heart of the downtown district, will soon complete its new sanctuary. Two or three additional floors for the educational building will be erected later. Money for this building came from the Jarman Foundation.



Students of the Chilean Baptist Theological Seminary hold services in the suburbs of Santiago.

## Santiago Baptists

SANTIAGO, Chile, has eight Baptist churches. With Jarman Foundation funds the First Baptist Church is erecting a new building (pictured left) in the heart of the downtown district. When completed, it will be a credit to Baptist work. Second Church has almost completed its building and is already self-supporting. Some of the churches are small and in need of better quarters.

A unique piece of work is being done by Missionary Oleta Snell in Blanqueado, one of the poorer sections. The first Promotion Day service ever held in a Baptist church in Chile was in this two-year-old church on September 28, 1952.

The Chilean Baptist Theological Seminary is located in Santiago. Also the Woman's Missionary Union literature for Spanish America is published there.

Southern Baptist missionaries in Santiago are Rev. and Mrs. Ruben I. Franks, with the seminary; Miss Anne Laseter, primary school work; Rev. and Mrs. H. C. McConnell, seminary; Dr. and Mrs. R. Cecil Moore, publication work; Rev. and Mrs. Hubert K. Middleton, seminary; Miss Georgia Mae Ogburn, W.M.U. field work; Rev. and Mrs. John A. Parker, field work in connection with the First Baptist Church; and Miss Oleta Snell, educational work with the seminary.



Reading names and passing out certificates on Promotion Day. "It isn't every day that we have such thrilling experiences," said one missionary.



This boys' class had 100 per cent attendance on Promotion Day, 1952.

# EDITORIALS

## *Relief Needs Continue*

The Offering for World Relief and Rehabilitation, approved by the Southern Baptist Convention meeting in Miami in 1946, had the wholehearted support of the people in the churches. They contributed four million dollars for the relief of human suffering and the rehabilitation of Baptist work in war-torn areas.

There may have been a feeling, at the time, that the 1946 offering would be adequate to care for our relief and rehabilitation needs for a long time to come. If such a thought was entertained, it certainly received no encouragement from the Relief Committee of the Southern Baptist Convention. On the contrary, the Relief Committee has continued to call attention to pressing needs.

Constituted by direct action of the Southern Baptist Convention, the Relief Committee has been ably directed by George W. Sadler, secretary for Africa, Europe, and the Near East. The relief program, at its peak, called for the expenditure of millions of dollars and the shipment of tons of clothing and food to areas of acute need.

Fortunately for the suffering peoples of the world, many of our church members did not view the 1946 offering as an offering to end all offerings for relief. Gifts continued to flow in a steady stream. It is true, of course, that the volume declined steadily until our President decided that the United States should go to the defense of the Republic of Korea.

As of February 12, 1953, Southern Baptists had sent \$100,000 in cash and an undetermined amount of food and clothing to Korea. The Relief Committee, on that date, authorized another \$10,000 appropriation for Korea's suffering people. An unconfirmed estimate asserts that three million of South Korea's twenty-one million people are afflicted with tuberculosis. Seventy thousand orphan children, says another estimate, roam the Korean countryside. Ten thousand dollars are just a fraction of what should be sent.

Just how well relief funds and goods are being used for their intended purpose by our missionaries may be seen from the annual report of the Korea Baptist Mission for 1952: "During the year we used \$59,174.17 for all phases of relief," writes Missionary John A. Abernathy. "More than 30,000 were helped with money for food. Five hundred students from Baptist homes were helped to attend college and high school. Many of these have dedicated their lives for special service wherever the Lord leads and are already working where they are. Pastors and other workers have been helped with relief funds. Many widows and orphans have been comforted and the

wolf driven away from the door temporarily. Many wounded Korean soldiers and their families have been helped. Fifty churches have been built, rehabilitated, or assisted to completion with Baptist relief funds."

Missionary Abernathy quotes a recent report of Missionary Rex Ray as follows: "During summer, fall, and winter, I have been delivering your relief clothing all over South Korea. Recently, within five days time, I traveled about one thousand miles and distributed about three tons of clothing in the northwest and the northeast corners of South Korea."

The medical phase of our Korean relief program has been particularly effective. "For a while," continues Dr. Abernathy's report, "a doctor of another mission and the medical men connected with the United Nations Civil Assistance Corps had difficulty believing the bimonthly reports Dr. N. A. Bryan and his staff turned in. They wondered how it could be possible to see and treat so many patients with such a limited staff and crowded quarters."

"In December, 1951, Dr. Bryan with one Korean doctor and two nurses opened the clinic in an old tent. Only a few patients came each day for some time. When the rooms of the clinic were prepared, and they moved in, the number of patients increased from the first day. During most of the past year, Dr. Bryan and his staff of four Korean doctors and three nurses have seen around three hundred patients daily. Nearly all of these sick people are refugees and have no money to pay. All treatments and medicines are given free."

Western Europe is slowly recovering from the most severe floods in centuries. The Relief Committee is naturally anxious to do as much as possible for flood victims in Holland. It appropriated \$10,000 for immediate use, and this amount undoubtedly would have been larger if sufficient funds had been in hand.

The plight of refugees fleeing from the Eastern Zone in Germany to the West, at the rate of 2,000 a day, is especially tragic. To meet this need, \$5,000 was appropriated, but once again the feeling was that that amount would not go very far toward meeting a problem of such magnitude.

Relief needs continue on a large scale. Our contributions for relief are not keeping pace with the forces which are creating relief emergencies where no emergencies existed before. It is highly probable that a state of relief emergency will exist in the world for the remainder of the twentieth century, and perhaps even longer. If we are to be true to the plain teachings of the New Testament and the spirit of the gospel we profess to believe, we cannot allow ourselves to become insensitive to the needs of suffering humanity.



## Glorieta and Ridgecrest Conferences

The Foreign Mission Board will sponsor foreign missions conferences at both Glorieta, New Mexico, and Ridgecrest, North Carolina, during the summer of 1953. June 15-21 is the date for the Glorieta conference, while the Ridgecrest conference is scheduled for July 30 to August 5.

"Freedom For a World in Bondage" will be the theme for both conferences. In general, the programs can be said to be almost identical, except for personnel. Care has been taken to use as many missionaries as possible, and particular attention has been given to planning programs of equal strength. It cannot be said, for example, that the Ridgecrest conference, by virtue of successive foreign missions conferences, will be any more outstanding than the Glorieta conference.

Considerable interest is attached to the fact that the 1953 Glorieta conference is the very first missions conference to be held at Southern Baptists' newest assembly. This interest leads the Foreign Mission Board's staff to hope that attendance at Glorieta will be gratifyingly large.

Two interpretative addresses, based upon the 1953 mission study theme, will be delivered at Glorieta by H. Cornell Goerner, and by M. Theron Rankin at Ridgecrest. The theme they will consider is "The Eyes of the World Are Upon You."

Pastors, laymen, and young people were carefully considered in the planning of the programs. The men's conferences at both Glorieta and Ridgecrest will be led by E. C. Routh, highly esteemed authority on Southern Baptist foreign mission work. Missionary Frank Lide and Ralph A. Herring will have charge of the daily Bible hour at Glorieta and Ridgecrest respectively. H. Cornell Goerner, professor of missions, Southern Baptist Theological Seminary, Louisville, will serve as convener for the young people's conference at Glorieta, and this responsibility at Ridgecrest will be shouldered by J. B. Hipps, professor of missions, Southeastern Baptist Theological Seminary, Wake Forest. Missions volunteers will have a splendid opportunity to become acquainted with Elmer S. West, Jr., the Board's new secretary for missionary personnel.

The 1953 programs make larger provision for the participation of women. Instead of one conference for women, as heretofore, the program will feature two conferences. The Glorieta conference for women who are not primarily interested in mission study will be presided over by Miss Eula Mae Henderson, Texas W. M. U. executive secretary, and the conference for mission study leaders will be convened by Mrs. Robert Fling, state mission study chairman for Texas. The general conference for women at Ridgecrest will be led by Miss Ruth Provence, North Carolina W.M.U. executive secretary, and the mission study conference will be presided over by Mrs. Wil-

liam McMurry, Southwide W.M.U. mission study leader.

Highlights of previous conferences have been the missions visualized features, directed by Fon H. Scofield, Jr.; the international lawn party, directed by Mrs. M. Theron Rankin; and "Youth Night" on Sunday night. These special features are included in both the Glorieta and Ridgecrest programs.

The task of projecting, promoting and conducting two foreign missions conferences within six weeks in widely separated parts of the country is not easy. We believe, however, that the advantages to be gained will far outweigh the difficulties. The Ridgecrest conference, in the very nature of the case, is more or less a regional conference. It should not be long before the two conferences are reaching many more than twice as many people as have attended Ridgecrest heretofore.

The importance of making your reservation now can hardly be overemphasized. For reservations at Glorieta, write to E. A. Herron, manager, Glorieta Baptist Assembly, Glorieta, New Mexico. To obtain reservations at Ridgecrest, please write to Willard K. Weeks, manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.

## Sunday, April 26

"April is Christian literature and church library month," says the denominational calendar. *The Commission*, in line with a precedent of several years' standing, co-operates with this denominational emphasis by sponsoring "Subscribe to *The Commission* Sunday" on the last Sunday of the month. In the present instance, subscription Sunday will be April 26.

The inside front cover of the March issue carried an assembly program for "Subscribe to *The Commission* Sunday." This program is an adaptation of one used by 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 requires a minimum of preparation and can be adapted for use in any age group.

To assist you in presenting *The Commission* properly, the Foreign Mission Board has prepared a very attractive folder on *The Commission* entitled "Was Christ Speaking to You?" This folder, as well as subscription envelopes and blanks, and sample copies of *The Commission* may be obtained upon request from *The Commission*, Box 5148, Richmond 20, Virginia.

"Subscribe to *The Commission* Sunday" is primarily for church members who are not now receiving the Foreign Mission Board's world journal. Its effectiveness will be diminished, not to say destroyed, if our friends who know the value of *The Commission* do not take the initiative in seeing that "Subscribe to *The Commission* Sunday" is observed in their churches.

# EPISTLES

## FROM TODAY'S APOSTLES ALL OVER THE WORLD

### *Laymen Lead to the "Way" in Land Where There Are Few Preachers*

*Corrente, Brazil*

The laymen in Corrente, North Brazil, are definitely leading in the church and evangelistic program of the region. With the field missionary and pastor of the church, R. Elton Johnson, on furlough, the only ordained preacher is the retired regional evangelist, who came out of retirement to become interim pastor and direct part of the work.



Salle T. Fite

However, due to his age and poor health, he is able to do little.

Leading the work are two missionaries, Robert L. Fielden and Horace W. Fite, Jr., both special appointees, and neither a preacher. Bob Fielden is pilot of the mission station plane, which takes out a group two Sundays each month. One Sunday he takes three laymen, the school dentist, the school store's manager, and the history teacher of the school (*Instituto Batista Industrial*) to three different preaching points where they have services Sunday morning and Sunday night, returning to Corrente Monday morning.

The other Sunday they go in another direction, holding services in the communities near the diamond mines and region in the next state. Thus, each month the gospel is heard regularly in communities where there has been little or no opportunity to hear of Christ's saving power before.

Last summer the plane took two students of the Institute to another community which is almost inaccessible by road. They held a series of services with several conversions; and plans are underway to organize a church. A teacher has also gone from here to open a school.

While the plane is serving the towns farther away, the jeep is used three Sunday afternoons per month to carry groups to preaching points nearer home. And two other preaching points are reached by horseback with laymen and women directing Sunday schools and preaching the gospel to a people who are looking for the "way of life."

While these activities are being carried on, others are leading in the church activities and in helping with street services each week within the town of Corrente. The church is erecting a new building to care for the crowds that want to attend the services, many of whom must now observe from the windows because of lack of space.

The annual encampment, bringing to-

gether the Baptists of the whole region (a region the size of the state of Oregon), held at the Institute last summer was directed by the laymen with the pastor of the college church in Recife bringing the main messages. There were thirty-four decisions and a definite spiritual uplifting for all who attended.

Thus, in a land where there are too few pastors and preachers, the laymen are directing the work of the churches and leading in the evangelistic program to reach the multitudes with the true way.

### *Year on Mission Field Changes Views of Missionaries and Lives of Nationals*

*Quito, Ecuador*

Since we wrote our first letter from Quito a year ago, our views have changed about quite a few things. We sincerely believe that most of the changes have been for the best. Instead of trying to change the psychology of the people, the weather, and the antiquated ways of doing things, we've decided just to try to adjust ourselves to them.



Elaine G. Joiner

There is really no reason to become frustrated when people never meet an engagement on time. Also, we are resigned to the fact that when we pay for two quarts of milk we will receive only

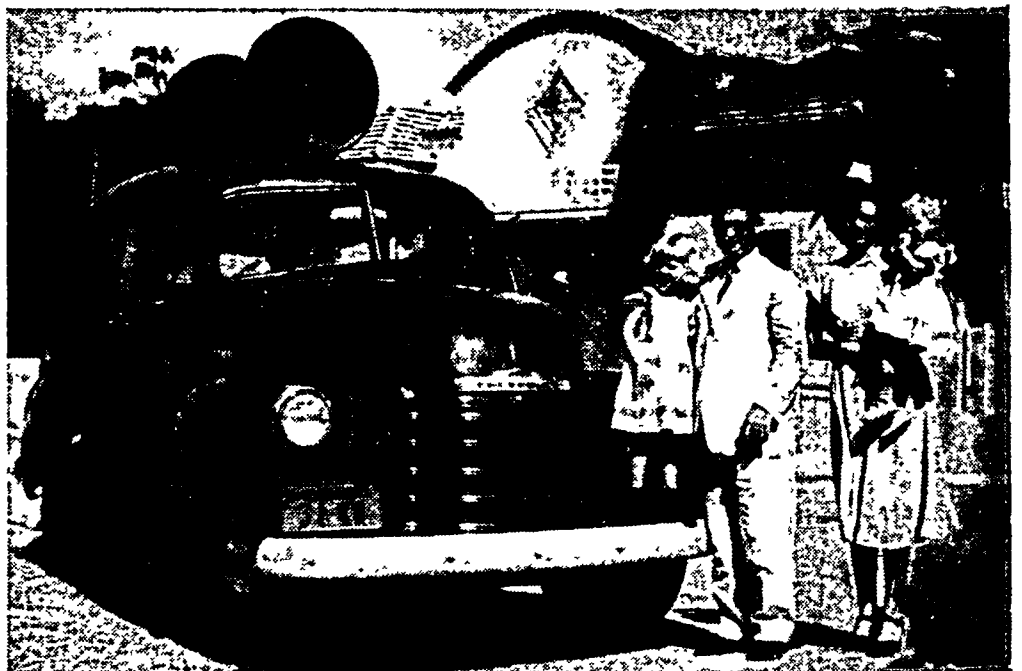
one and a half. Now we have even become adjusted to the rainy season and have decided not to change it!

Nevertheless, some changes have been made in Ecuador! There is now an organized Baptist church plus a mission of that church in one of the residential districts. A new work has its disappointing and monotonous side, but there is really something thrilling about it. To witness the Christian growth of each individual, plus the development of brotherly love among the members is an inspiration.

We do not face the problem of having a lot of members who will not do anything as in many churches in the States. It seems that all of our members want to do something. Our job is to teach them how. A couple of our women know how to play only three or four hymns—but they play them. People who have known Christ only a year are studying so that they may teach Sunday school classes.

Numerous are the letters from missionaries telling of the multitudes pleading for the gospel. Such is not the case in Catholic-dominated Quito. However, we do have many people who are searching for something to satisfy their souls. It is just that they come as individuals—not in throngs.

We have had visitors in our services from out in country places. They have seen our announcements in the newspaper and have come to hear the gospel when



Mr. and Mrs. Boyd O'Neal, Southern Baptist missionaries to Brazil, and daughters, Melba Jean and Betty Ann, stand before the Lottie Moon Christmas Offering car which will take Mr. O'Neal on trips necessitated by his work as field missionary and executive secretary of the Baptist state convention of Alagoas. The church auditorium in the background, yet unfinished, was partially constructed with Lottie Moon funds.



Look up the January, 1953, issue of *The Commission* and read the story of this dedicated Baptist family of Beirut, Lebanon, as it is written by Missionary Finlay M. Graham in the "Epistles" section. Left to right: Hanni, next to the oldest son; Joseph, the oldest who has given his life for full-time Christian service; Ibrahim, the youngest; Mr. and Mrs. Costa who have dedicated their home to God; the two married daughters, Helanie and Nejla; and the youngest daughter, Layla.

in Quito. Some have expressed the desire to have a church in their town.

Bibles and Testaments are still mighty factors in winning lost souls. Through our weekly radio program, which also has reached into many homes, we have offered Bibles to those who have requested them. Recently, a man who attended our services said that one of these Bibles was the first he had seen in his life.

While he was a hospital patient, he saw the man in the bed next to him reading one. He asked to see it and noticed the address of our church and schedule of services stamped inside the cover. Thus, he decided to attend our church when released from the hospital.

#### *Nigeria Makes Progress as Nationals Assume Leadership*

*Warri, Nigeria*

How good it is to be back again in the land we have grown to love. We enjoyed more than we can say the time we spent on our furlough visiting our many friends and loved ones and speaking in many of your churches. But that is not like being in Nigeria. We obtained many spiritual blessings as we spoke in many of your churches and held revivals in some of them. This has given us new strength for the tasks



E. Milford Howell

that lie ahead during the next three years.

Nigeria has changed so much just during our year on furlough. As we took our car off the ship and started to our station, we counted three modern road graders on our way. This was the first time we had seen one of these in Nigeria. Usually the roads are worked by hand with shovels, hoes, and brooms. Also dotted along the road we found a few gasoline pumps (1918 variety) to replace the forty-four-gallon drum and bucket. These pumps still are not as plentiful as we would like—so we ran out of gasoline the first week—but it is such an improvement.

Another improvement is a few more paved roads. An Italian firm has been given the contract to build some tarred roads in our section. They consist of nothing but a thin layer of sand and a little tar, but at least they will last for a while with monthly repairs. It had taken seven years for fourteen miles of road to be paved from Benin to Sapele before we left Nigeria. Now within one year thirty miles have been paved.

Just to see how the people welcome one and seem to be so encouraged is enough to make one forget all of the difficulties. Waiting for an hour for big trees which have fallen across the road to be cut away (which we have done three times already within the past three weeks) just becomes another event in making it possible for us to see them dancing and singing when we reach their

village to tell them of Jesus.

Progress has not only been made on roads, gasoline pumps, and in self-government, but our churches, schools, and hospitals are making much progress. While more new missionaries are being sent to open new work, many of our trained African pastors and teachers are taking on responsibilities once being done by missionaries.

African principals are now in charge of two of our teacher training centers. Soon one of our African teachers will be the head of one of our oldest Baptist high schools. Many African pastors are now completing their course in the seminary and are coming back to take leadership in our churches. Many of our churches have now begun to tithe and are trying to build better church buildings.

All of this is very encouraging, but there is still much to be done. As yet we have Baptist churches in less than one third of Nigeria. However, with this trend of African Christians taking places of responsibilities, a new day is ahead. Greater progress is to be expected in the future.

Pray with us and for us that Nigeria and, yea, the rest of the world might soon know the Jesus who has meant so much to us. Your letters and prayers mean so much more than you will ever know. Let us know the little details of what is going on in your church and community for the ongoing of Christ's kingdom.

300

#### *Veteran Missionary Found Last Year On Field Full of Wonderful Things*

*Pernambuco, Brazil*

Nineteen fifty-two—what a year packed with wonderful experiences! The Brazilian Baptist Convention, representing some 1,500 churches and 200,000 members, had its annual meeting on our college campus in January. We had the pleasure of entertaining messengers in our home and school dormitories from every part of Brazil. Since Mrs. Mein is state Woman's Missionary Union president for Pernambuco, she rehearsed the young people in a colorful pageant representing W.M.U. work in general. I gave the seminary report.

Mrs. Mein substituted as department leader of Sunday school and Training Union work for this state during the year, so she and her associates worked hard for the four-day encampment held for Baptist young people in February during the famous Mardi Gras (called *Carnaval* in Latin America) in which the entire nation, with the exception of believers, join in an orgy of street dancing, carousing, and drinking. Encampments



John Mein

are new to our Baptist young people, so few people have any experience in the leadership of them; but the results in the consecration of sixty young lives was well worth the effort.

The seminary opened on March 1 for a record-breaking school year. There was an all-time-high matriculation of fifty-one young men. All ten members of the faculty, among the best prepared and equipped men in Brazil, worked untiringly for the celebration of the fiftieth anniversary held the first week of April with ex-students and former teachers present from different states and with excellent programs commemorating the occasion.

During the year eleven students were ordained to the ministry, and for the first time provision was made for housing married students, six couples occupying apartments at nominal rates in old property remodeled for this purpose. Four professors moved into two duplexes, bought and remodeled with gifts from the Lottie Moon Christmas Offering, the houses supplementing the salary of \$100 of each professor which is all that the seminary is able to pay.

On November 21, I was commencement speaker for the graduating class of fourteen, ten receiving diplomas for the three-years' pastors' course and four receiving the bachelor of theology degree. These men came from different states in the North, and most of them will return to these needy places as pastors and evangelists. We rejoiced in the increased gifts that the churches made to the maintenance of the institution. It was my last year as seminary president before retirement.

Mrs. Mein continued teaching Bible and English in the Training School to the forty-nine young women enrolled there from ten different states. During the summer months, from December through February, a number of the students had worked under her supervision in country towns and villages where they held sixty-four daily vacation Bible schools with 3,006 children, besides numerous studies held for adults. The school graduated eleven in November and chose Mrs. Mein to deliver their baccalaureate sermon.

Though we visited other churches and helped in district associations, most of our time and effort was given to Concordia Church. We visited an interesting preaching point seventy miles out in the country which was started when a well-to-do married woman here in the city heard the gospel, was converted, and was baptized in our church. Immediately she sent Bibles out to her family in the country village; and one by one thirteen members of the family have come into town to be baptized. Now they have a rented hall there with fifty or sixty friends and neighbors attending services regularly.

Our daughter Margaret accepted the

vice-directorship of a government school of nursing and has come back here to live. Son David has been president pro tem of the Baptist College here with its 1,200 students and has now been elected my successor as president of the seminary. In November we had Carey from Washington, D. C., with us for two weeks. Gordon continues with the Embassy in Oslo, Norway, where he has served as *chargé d'affaires* several times. And Robert practices medicine in Jacksonville, Florida. This brings you up to date on the family. [Read "Quintet of MK's" in the May, 1952, issue of *The Commission*.]

#### *Missionary Is Thrilled by Reports of Advanced Giving of Southern Baptists*

*Tokyo, Japan*

What great things you are doing at home! As we read and hear reports, it seems that every church is increasing its giving to every cause.



Leslie Watson

Schools, hospitals, and orphanages are enlarging and improving in their realm of service while home missions is receiving new impetus.

Along with all this the offerings for foreign missions continue to climb. Surely, when

such advances are being made, the home community of each church is being more completely evangelized. We praise God and pray with you that such experiences shall continually be yours.

On arriving in Japan we heard that Futami-san, president of Keisen Baptist Church's young people's group, had just been confined to his bed with tuberculosis. Soon we had the privilege of visiting with him, and he seemed to us to have a wonderful testimony for the Lord. This last Sunday morning his mother heard him call. When she arrived at his bedside, life had just left his body.

For almost two years he had kept a cheerful witness going out from his small bedroom, and we had hoped that the Lord would raise him up and give him many years of fruitful service. We thought we needed him so badly, but God must have a greater plan.

Futami-san's father has not yet become a Christian, but he insisted that nothing Buddhist or Shintoist be allowed in the burial services. All was to be Christian from beginning to end. At the service in the church, Pastor Noboru Arase used Psalm 90 and 1 Corinthians 15 and preached a marvelous message to a congregation made up largely of non-Christians.

Some big men in the social and financial life of Tokyo as well as more ordinary people attended this service. Afterward, several of them began to question our pastor about the Christian faith. It may be that Futami-san's witness in death will be as great as it would have been in life.

You will pray for his family—the father, thus far a nonbeliever, while the mother says she believes but has some unspoken reason for not following the Lord in baptism.

Another of our fine young Christians, Ogawa-san, is in the hospital with tuberculosis. From our way of thinking, it hurts to lose one of these young men from active service. Please pray that in every case the perfect will of God may be done.

#### *People of Argentina Begin to Get Vision Of Evangelization Through Sunday School*

*Mendoza, Argentina*

It seems that God has given us special blessings in visitors here in Mendoza this year. As you know, numbers of visitors to Argentina never come to Mendoza (thus missing the best part of the republic!). In June, the visit of Dr. Floy M. Barnard from the Southwestern Baptist Theological Seminary, Fort Worth, Texas, did me much good personally



Vada Waldron

and also helped our people here. They loved her, too. [See Dr. Barnard's article on page 15.]

Also the visit of Dr. and Mrs. W. L. Howse and Mr. and Mrs. Ernest Loessner was a great blessing. Dr. Howse and Mr. Loessner, having been sent out by the Texas Baptist Sunday School Convention,

First grade pupils of the Nazareth Baptist Elementary School, Nazareth, Israel.





did splendid teamwork in their teaching. They were very tactful and prudent and won the confidence of the people at once.

The people got a vision of the great importance of Sunday school work, including evangelization through the Sunday school, that they have never had before. And they are already trying to put into practice many things they learned. The pastors of our district attended these meetings; and they, too, carried many ideas back to their churches and are trying to put them into practice.

The Good Will Center here in Mendoza is going along about as usual, I suppose. Sometimes the work is very discouraging, but again there are things to encourage. For instance, in the Sunday evening service at the church the mother of one of our little boys made a manifestation of faith in Christ. She was not really saved, but she said she still had some doubts and that she wants to find out the truth.

She said she was tired of being deceived by the Catholic Church and that she was afraid of death and wanted that assurance of salvation that we have. She lived in a Catholic convent until she was twenty years of age.

The woman said the nuns scolded her severely when they found out she was sending her little boy to our kindergarten, but she kept on sending him in spite of it. The pastor and I talked with her a long time after the service explaining many things to her. Then I gave her a New Testament; and she promised to read it, insisting that she wants to know the truth and wants the assurance of salvation.

Of course, it is hard for her to believe and understand after having had false doctrines and teachings for so long. How we do pray that she will really be saved soon. Won't you please pray for her, too?

#### *Baptist Hospital, Paraguay, Dedicated To Purpose of Presenting Christ Jesus* *Asunción, Paraguay*

Certainly for us, the most joyful recent aspect of the work here was the inauguration of the Baptist hospital on December

I hope to spend the furlough year taking care of the family, meeting old friends and making new ones, drinking in inspiration at all the churches, and reveling in the luxury of supermarkets, dime stores, and American neighbors. We also look forward to doing as much deputation work as family responsibilities will permit. Are we full of anticipation? Well, you should listen in on the family conversation at mealtimes these days. Nearly every sentence begins, "When we go to America. . . ."—Helen (Mrs. Robert C.) Sherer, missionary to Japan



Leland Harper

9, 1952. Our hearts rejoiced as we saw the major part of the construction come to an end and the interior painted and cleaned for the final hour.

The inaugural program consisted of a special address by Dr. Carlos de la Torre, an unusually gifted medical doctor—a pastor in Buenos Aires, Argentina; greetings from various churches and friends; words of appreciation from the representative of our Embassy here and from a doctor representative of the Public Health Department; dedication address by Santiago Canclini; and special music by the choirs of our two Baptist churches of the city.

We were thrilled as each speaker stepped to the front and emphasized our deepest desire and purpose for the work. There was no doubt in the minds of the approximately one thousand people present that the hospital exists primarily for the purpose of presenting Christ to a needy people.

The public health representative also caught the spirit and stated that they were expecting the hospital to make a religious contribution to the country as well as serving in a medical capacity. To the best of our knowledge this doctor is not an evangelical—the term applied to our faith.

Then with pride we watched as the architect presented the keys to Dr. Everett Gill, Jr., who officially opened the hospital to the public for Southern Baptists. We were even more grateful as we heard the many expressions of awe and pleasure over the beautiful interior and the adequate equipment.

Everyone says that the hospital is the best in all of Paraguay. We rejoice with each of you over this fact, because it is your hospital, made possible by your prayers and gifts. We thank God for you and a job well done. Please continue to pray for us that we might accomplish our purpose and the expectations of the people.

#### *Refugees Crowded Into Hong Kong In Recent Months In Pitiful Plight*

##### *Kowloon, Hong Kong*

Among other things, we are thankful to the Lord for the opportunity of being back at our work in Hong Kong once more. The four children are well and strong, constantly bubbling over with energy. Jim, Ted, and Ginger are all in British schools, and Carolyn is at present attending Chinese kindergarten.



James D. Belote

Once again the older children are forgetting about dollars and cents and learning of pounds and shillings. When you see them again and hear their British accent, you may think they have been living in London!

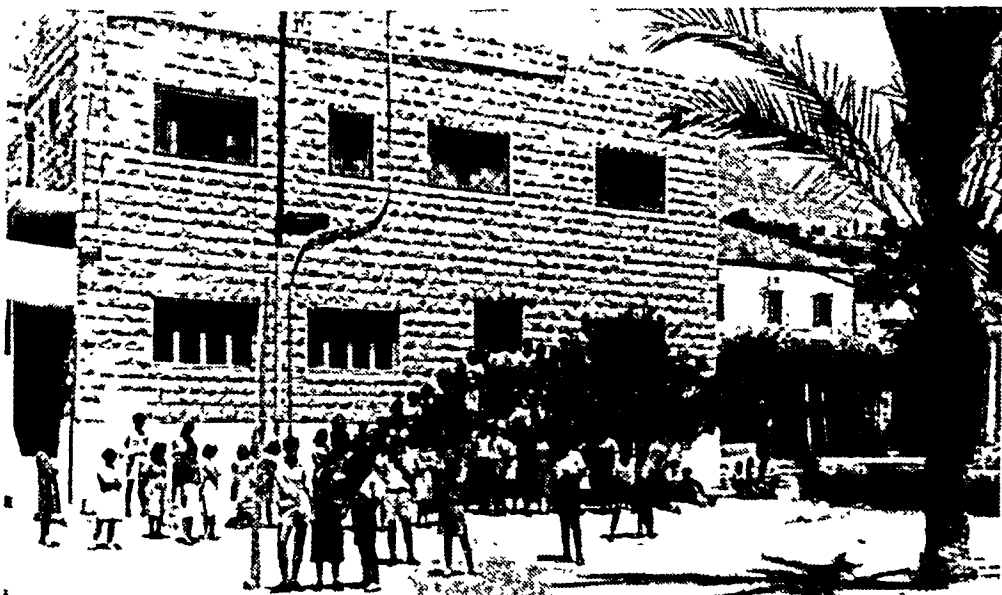
The four of them are speaking Chinese again, with Carolyn keeping right up with the other three. However, in spite of everything, we find that our children are still real Americans. I think they were every bit as excited over the World Series and elections as you!

Martha is busier than ever before, teaching the senior girls in Pooi To High School, superintending the work of the English Sunday school at Sterling Road Baptist Church, and serving on various mission committees, in addition to her full-time job of taking care of the family!

I am teaching Bible and theology in our seminary and Bible classes in Pooi Ching (boys') High School and also preaching regularly in the churches and missions in the Hong Kong area. More calls come and more opportunities arise than we can ever take advantage of. Pray for the thrusting forth of more laborers into this needy field!

One thing much on our hearts these days is the pitiful plight of the thousands of refugees who have crossed the border from China in recent months. Won't you pray especially for them? We would be happy to pass on to them any used sweaters, coats, or warm clothing of any kind which you might want to send.

Pupils of the Nazareth Baptist High School and missionaries' upper flat.



# Missionary Family Album

## Arrivals From the Field

BOWDLER, Rev. and Mrs. George A., Jr. (Guatemala), New Orleans Baptist Theological Seminary, New Orleans, La.  
COZZENS, Katherine (North Brazil), 4429 Cole Street, Fort Worth, Tex.  
LAWTON, Olive (Formosa), P. O. Box 43, Ridgecrest, N. C.  
MILLER, Floryne T. (Japan), 711 W. Hillcrest, Johnson City, Tenn.

## Births

COLE, Dr. and Mrs. E. Lamar (Mexico), daughter, Carolyn Joy.  
HURST, Rev. and Mrs. Harold E. (appointees for Honduras), son, Timothy Alan.

## Deaths

EUDALY, Mrs. Milton Truman, mother of Rev. N. H. Eudaly (Publishing House, El Paso), Jan. 15, 1953, El Paso, Tex.  
FOWLER, Mrs. Daisy Cate, emeritus (Argentina), Jan. 26, 1953, Hendersonville, N. C.  
SKINNER, Charles, father of Katherine Skinner (Mexico), Nov. 28, 1952, Velasco, Tex.

## Departures To the Field

ANDERSON, Theresa, 415 M. H. del Pilar, Manila, P. I.  
BRANUM, Irene, P. O. Box, Special No. 1, Pusan, Korea.  
COLE, Dr. and Mrs. E. Lamar, Mexicaltzingo 1025, Guadalajara, Jalisco, Mexico.  
FORT, Dr. and Mrs. Milton Giles, Jr., Box 87, Gatooma, Southern Rhodesia.  
HAMMETT, Frances, Baptist Mission, Shaki, Nigeria, West Africa.  
KRATZ, Rev. and Mrs. Clarence E., Box 87, Gatooma, Southern Rhodesia.  
LOCKARD, Rev. and Mrs. William D., 22 Ellington Avenue, Kamalo, Bulawayo, Southern Rhodesia.  
ORR, Mr. and Mrs. Donald L., Apartado Aereo 1320, Cali, Colombia.  
WHEAT, Ruby, P. O. Box, Special No. 1, Pusan, Korea.  
WILLIAMS, Dr. and Mrs. William J., Baptist Hospital, Ogbomosho, Nigeria, West Africa.

## New Addresses

CADER, Rev. and Mrs. Burley E., Caixa 41, Feira de Santana, Bahia, Brazil.  
CARNEY, Mary Ruth, Caixa Postal 320, Rio de Janeiro, Brazil.  
CAESON, Rev. and Mrs. William H., P. O. Box 54, Ebute Metta, Nigeria, West Africa.  
CLINTON, Rev. and Mrs. William L., Posta Restante, São José do Rio Preto, São Paulo, Brazil.

CRAIGHEAD, Mrs. W. E. (Paraguay), 1825 South Ninth Street, Waco, Tex.  
DEMAREST, Mary C. (Formosa), Southwestern Baptist Theological Seminary, Seminary Hill, Fort Worth 10, Tex.  
FRANCIS, Rev. and Mrs. Tom H. (Israel), Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Ky.  
GAVENTA, Dr. and Mrs. William C. (Nigeria), c/o W. K. Price, Sr., Conway Road, Orlando, Fla.  
GRANT, Rev. and Mrs. Worth C., 98 Tsutsumi Dori, Sendai, Japan.  
GRAYSON, Alda, Box 106, Pukalani, Maui, T. H.  
HAIRSTON, Martha, Caixa 29, Recife, Pernambuco, Brazil.  
HALE, Elizabeth, 14 Chancery Hill Road, Singapore, Malaya.  
HAYES, Everley (Indonesia), Memphis, Mo.  
JACKSON, Alma (South Brazil), 402 Hastings, Irving, Tex.  
JOHNSON, Rev. and Mrs. W. B., Djalan Gunung Sahari VI, House No. 23, Djakarta, Java, Indonesia.  
LAWTON, Rev. and Mrs. Deaver, Chakraphat Road, Ayuthia, Thailand.  
MORRIS, Rev. and Mrs. J. Glenn, P. O. Box 843, Bangkok, Thailand.  
PETTIGREW, Ruth, 56 Tai Po Road, First

Floor, Taipo Market, New Territories, Hong Kong.  
REID, Rev. and Mrs. Orvil W. (Mexico), Southwestern Baptist Theological Seminary, Seminary Hill, Fort Worth 10, Tex.  
SEARS, Rev. and Mrs. Stockwell B., Djalan Ir. Anwari 12, Soerabaya, Java, Indonesia.  
SHERWOOD, Rev. and Mrs. W. B., emeritus (Brazil), Route 1, Dillon, S. C.  
STEWART, Alberta, Caixa Postal 300, Fortaleza, Ceará, Brazil.  
TAYLOR, Rev. and Mrs. William C. (South Brazil), 2802 Bransford, Nashville, Tenn.  
WATKINS, Elizabeth, 536 Minami Machi, 5 Chome, Oaza Dogo, Matsuyama-Shi, Shikoku, Japan.  
WEBB, Rev. and Mrs. W. J. (Guatemala), 4801 Townsend, Fort Worth, Tex.

It was our sad experience to have a lady, the daughter of a believer, come and beg us to visit her village and preach. She said there were twelve people in the village who were studying the Bible but had no one to help them. She has lived there twelve years, and during this time, to her knowledge, no one has ever preached in the village. I had to say, "I am sorry, but this time I cannot go. I will try to return."—GLENN M. BRIDGES, *missionary to Brazil*

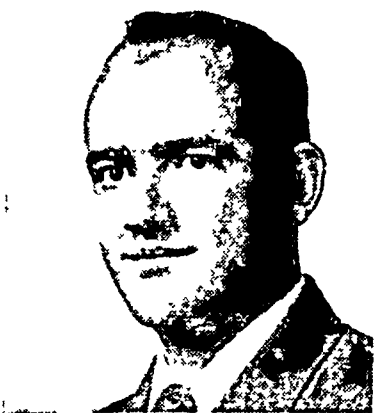


Dr. T. W. Ayers, of Atlanta, pioneer medical missionary of Southern Baptists to China, observed his ninety-fourth birthday and Christmas, 1952, only three days apart. He is shown here at his home with his birthday cake on December 22 with some of his Christmas cards in the background.

# New Appointees

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

Appointed January 8, 1953



**CLARK, CLARENCE FORD, JR.**  
b. Cleveland, Tenn., June 20, 1925; ed. Vanderbilt University, Nashville, Tenn., 1943-44; Carson-Newman College, Jefferson City, Tenn., B.S., 1947; University of Tennessee and University of Chicago, 1945-47; Bowman Gray School of Medicine, Winston-Salem, N. C., M.D., 1949. Intern, U.S. Naval Hospital, Philadelphia, 1949-50; resident physician, Lankenau Hospital, Philadelphia, 1950-51; pediatric resident, Mary Drexel Children's Hospital, Philadelphia, 1951-52; fellowship in pediatrics, Tulane University, Ochsner Clinic, New Orleans, 1952-53. Appointed for Japan, Jan., 1953. m. Pauline Watts, June 22, 1949. Permanent address: Route 2, Box 315, Morganton, N. C.

**CLARK, PAULINE WATTS**  
(Mrs. Clarence Ford, Jr.)

b. Rutherfordton, N. C., Sept. 28, 1925; ed. North Carolina Baptist Hospital School of Nursing, Winston-Salem, R.N., 1948; Mars Hill College, N. C., 1948-49; University of Pennsylvania, B.S., 1951. Assistant to college nurse, Mars Hill College, 1948-49; general duty nurse, Philadelphia General and Lankenau hospitals, Philadelphia, 1949-50; nursing arts instructor, School of Nursing of University of Pennsylvania, 1951-52; nurse, maternity department, Lankenau Hospital, 1952. Appointed for Japan, Jan., 1953. m. Clarence Ford Clark, Jr., June 22, 1949. Child: Clarence Ford, III, 1952.

JAPAN



**GRAVES, WILLIAM WALTHALL**

b. El Paso, Tex., Sept. 15, 1917; ed. College of Mines, El Paso, 1941-42; O.C.S., Infantry, Ft. Benning, Ga., commission, 1943; Texas Christian University, Ft. Worth, B.A., 1950; S.W.B.T.S., M.R.E., 1951. U.S. Army, 1942-46; educational director, First Church, El Paso, 1946-47, and Travis Avenue Church, Ft. Worth, 1947-53. Appointed for Argentina, Jan., 1953. m. Ada Gillett, Feb. 5, 1942. Permanent address: c/o Will Graves, Route 3, Box 593, Texarkana, Tex.

**GRAVES, ADA GILLETT**  
(Mrs. William Walthall)

b. Tucson, Ariz., Nov. 10, 1921; ed. Gardner Business College, El Paso, Tex., 1937; S.W.B.T.S., 1950. Office worker, Chamber of Commerce, El Paso, 1937-38, and Federal Reserve Bank, El Paso, 1938-43. Appointed for Argentina, Jan., 1953. m. William Walthall Graves, Feb. 5, 1942. Child: Sally Kate, 1945.

ARGENTINA



## Missionaries Are Different

By LeRoy Perry

**A**RE missionaries different? That is a question that you often hear. Let's take a look at the missionary and see if he is different from other people.

A missionary probably began as an ordinary person. He dressed like other people and liked to play tennis, listen to music, and spend much of his time as we do. But even before leaving for the field he became "different." Admired by some and pitied by others, he was known as one who was leaving parents, prospects, and home for—a vision. Well, at least it sounded visionary.

Now that he's coming home again he's even more different. To him some things—big things—just don't seem important. It makes you want to ask him where he has been.

Well, where has he been? He has been where the conflict with evil is open and intense and where clothes don't matter. There's little time to look at clothes when people are dying for help he might give.

How long has he been gone? Long enough for thirty million people to go into eternity without Christ. Long enough to have two or three sieges of sickness, to nurse his wife through

several attacks of malaria, to bury a child on the mission field, and to get word of his mother's death before he knew she was sick. Long enough to see a few outcast men and women saved from paganism, to see them struggle and suffer persecutions from their relatives, and to see them develop into a small church that is a lighthouse in the community.

So, when a missionary comes to your church, remember that he is likely to be different. If he stumbles for a word now and then, he may have been speaking a foreign tongue for several years. It may be that he has not had the chance to speak English from the pulpit for a long time.

Sure, the missionary will be different. But by whose scale? Yours or God's?

# Love Invaded Nigeria

(Continued from page 14)

Indeed, the key posts in our churches and schools are being held by our scholarship students, all of whom have proved themselves most capable and devoted. J. T. Ayorinde, president of the Nigerian Baptist Convention, is one of the greatest preachers we have in Nigeria. S. A. Lawoyin holds the First Baptist Church, Abeokuta (the oldest Baptist church in Nigeria); E. O. Akingbala holds the Northern Provinces (a predominantly Mohammedan region) together.

E. L. Akisanya is the faithful headmaster of the Baptist Boys' High School, Abeokuta, and S. A. Lateju is acting principal of our teachers' training center in Benin City. Yet more of these devoted scholars could be cited.

We are proud of the American missionaries, too. Serving under a most hostile climate which is both enervating and debilitating and often under harsh conditions of wear and tear of a foreign country, most of them have remained there even at the risk of their lives.

By their lives and work they are leading many to Christ. Some of them serve as doctors and nurses. Others serve as advisers, teachers, and midwives. Often, due to shortage of staff, they serve in a multiple capacity. Almost without exception, they have helped personally to finance the education of many boys and girls who would never have seen the inside of a classroom. Many parents have in turn become Christians through the influence of their children.

The Nigerian Baptist Convention co-operates in the fight for mental, physical, and spiritual emancipation of the twenty-five million people of Nigeria. Conspicuous among its efforts is the fight against rising evils in the country. It has not hesitated to approach the government against licensing brewing companies.

There are still heights to be scaled and difficulties to be surmounted. And the work continues to grow by leaps and bounds. Every new day shows us more than ever before that the work of the Foreign Mission Board of the Southern Baptist Convention of the United States in sacrifice of lives, blood, property, and money is yielding abundant fruits worthy of the

high aims and objectives intended to achieve.

Bravo to the Foreign Mission Board of the Southern Baptist Convention of the United States of America and to the Nigerian Baptist Convention. Excelsior!

## Brand of Courage!

(Continued from page 15)

and dreamed his dreams aloud. They were dreams of school buildings, seminaries to train Christian workers, church buildings in some way comparable to the many cathedrals in the city.

The vision included adequate missionary staff coming from the States to press out into places where the gospel has never been preached. As the missionaries pointed out unreached sections, it seemed as if Robert Moffat were saying, "I have seen the smoke of a thousand villages where Christ has not been preached." They dream of literally taking their adopted land for Christ.

And then, these missionaries of ours are devoted to God, his cause, and his will for them. Quietly, confidently, they go about their work, for they seem to know in whom they have believed.

Here they are—our missionaries—hospitable, thoughtful, gracious men and women of high Christian courage. Men and women with vital knowledge of the needs of the people of their adopted land. Men and women possessing transforming love for those they serve. Men and women dreaming dreams—men and women of vision. Men and women surrendered to God.

*"They met the tyrant's brandished steel,  
The lion's gory mane;  
They bowed their necks the death to feel:  
Who follows in their train?"*

A small seven or eight-year-old boy of the Cajuru Baptist Church was so stirred during the observance of foreign missions day that he gave all the money he had, amounting to one hundred cruzeiros, to foreign missions. —ALBERT W. LUPER, missionary to Brazil

# Does God Want You?

(Continued from page 11)

before. The grace of Christ brings us forgiveness for the past, but not exemption from the future. The old saying is true: a call to Christian service is also a call to prepare for service. The process of preparation is often the means which clarifies the call.

A difficult problem arises when someone is very sure he is called to be a missionary, but others are not able to perceive in him the qualities which are required in those sent to the mission field. No appointment committee would presume to speak for God in such a matter, nor would they claim that they cannot make mistakes. But it should give a prospective mission candidate serious pause if those entrusted with the responsibility for missionary appointments advise him against a missionary career. For they, too, seek to be led by the Spirit of God.

Perhaps the most heartbreaking condition may occur when well-qualified mission candidates cannot be appointed because the resources the mission board administers do not suffice. When a young man or woman, perhaps after a long personal struggle to say yes to the call and long preparation for service, is told that his or her life calling cannot be realized for lack of funds, there is certainly somebody somewhere who has not played fair with the Lord in the matter of stewardship.

In no place is our interdependence more evident than in the cooperative world mission undertaking. I firmly believe that when God really calls a young person to serve as a missionary, he at the same time provides the means to send him.

Lack of mission funds can mean only that someone, or many, is withholding that which God has provided for that purpose. God would not assign us a task unless he gave us the means for fulfilling it. Also, when he wants a man to serve in a specific way, God will surely let him know.

"If you love me, you will keep my commandments (RSV)," said Jesus. When at times his bidding seems not to be clear, love knows how to wait until God's will comes into focus. "I do not ask to see the distant scene; one step enough for me."





# THE WORLD IN BOOKS

Genevieve Greer



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

## A Biography of Zwemer

Samuel M. Zwemer, distinguished missionary leader, met death in April, 1952, just ten days before his eighty-fifth birthday. J. Christy Wilson, his successor as professor of missions at Princeton Theological Seminary, had quietly been working on his biography, even before his passing. This explains the appearance of *Apostle to Islam: A Biography of Samuel M. Zwemer* (Baker Book House, Grand Rapids, Mich., \$4.00) within a few months after his death. The introduction was written by Kenneth Scott Latourette.

Zwemer served as missionary in Arabia and Egypt, traveled extensively and conducted conferences under the auspices of denominational and interdenominational groups, wrote fifty books, and taught missions at Princeton for eight or nine years. He was acknowledged to be one of the world's foremost authorities on Islamics. Except for tedious details incident to his travels, the book makes very good reading.—F.K.M.

## Worship Programs

Leaders of mission study groups will find in *Moments of Devotion, Meditations and Verse*, by Grace Noll Crowell (Abingdon-Cokesbury, New York and Nashville, Tenn., \$1.50), many devotional subjects appropriate for mission programs. Composed of Scripture, prose, original poems, and prayer, and designed for either personal meditations or group worship, they create a prayerful mood. Some of the subjects particularly suitable for mission programs are "Through God We Shall Do Valiantly," "Brotherhood," "What of the World?" and "The Lifted Hands." At the end of the book, the Christian poet, well-known through her twenty-seven volumes of poetry and prose, has an article entitled "Adventure in Christian Reading" and an interesting treatment of "The Beatitudes."

A great many of the thirty-three completely planned young people's programs in *Worship Services for Life Planning*, by Alice A. Bays (Abingdon-Cokesbury, Nashville, Tenn., \$2.50), have mission emphases. Each service is built around a central theme, using prayers, songs, poems, and stories to guide young people in becoming mature Christian citizens. Although completely planned, the programs can be adapted to the needs of the various denominations or local groups using them. Or, the book may be used as an anthology

of worship materials and is indexed to make that use practicable.

## An Easter Play

A good three-act play for a church to present around Easter, and one which will probably find a place in some radio and television work, is *The Dark Days*, by Carl Delozier (Walter H. Baker Co., Boston, Mass.; royalty fee for amateur showings, \$10.00). The costumes, settings, and other stage arrangements are within the reach of the average church.

The play is rich in character suggestions as the lives and fate of Joseph of Arimathea, Mary Magdalene, Judas, Peter, John, and the mother of Jesus are portrayed. It opens during Christ's triumphal march into Jerusalem. Jonas, a man of standing in Jerusalem, watches the procession. His wife and John Mark, his son, are followers of Jesus. He has no objections as long as their faith is in secret.

With others, he feels the time is ripe for an overthrow of corruption in Jerusalem. He is attracted to Jesus, but undecided. The play develops around the movements of the high priests and the Pharisees who, fearing for their position, seek the death of Jesus. The friends of Jesus find the Master calmly determined in his course. Finally, the crucifixion takes place, and the play ends with the triumph of the resurrection.—J. MARSHALL WALKER

## John Wesley and Democracy

Condensing into ten brief studies the world of John Wesley's time and the issues then and now, *Faith and Freedom, the Roots of Democracy*, by J. Wesley Bready (Light and Life Press, Winona Lake, Ind., \$1.50), revolves around a great issue and a great personality. The issue is communism versus democracy, and part of that issue is the teachings of Marx—the epitome of material force. The personality is John Wesley, who, to the author, is the epitome of spiritual power. He sees the roots of British and American democracy in the movement launched by John Wesley. He sees Wesley not only as a great preacher of the gospel but as one who launches a great social revolution based on the gospel. This revolution brought to pass, he feels, such things as the emancipation of slaves, the popularization of education, and the care of the underprivileged.

For the author, John Wesley is the

pivotal figure of the eighteenth century. Wesley revived faith and evaluated character in moral and spiritual terms. These form the foundations of American and British democracy. The book, written in popular style, will be a rewarding experience for all serious thinkers.—J. MARSHALL WALKER

## Twelve Baptist Hour Sermons

Charles Wellborn, known as the preacher who has spoken more often than any other over the Baptist Hour, presents twelve of his Baptist Hour sermons in *This Is God's Hour* (Broadman Press, Nashville, Tenn., \$1.75). Almost every sermon plunges the reader into the midst of the discussion with an attention-arresting illustration. The author has a great gift for clear statement, for suggesting avenues of thought, and for making the message of the Bible apply to daily living.

Primarily evangelistic, the sermons face national sin as reflected in individual lives and point the way out in Christ. Despite the rapid flow of thought, their messages are prophetic at times.

Now pastor of the Seventh and James Baptist Church, Waco, Texas, the author is a graduate of Baylor University and of Southwestern Baptist Theological Seminary.—J. MARSHALL WALKER

## Interpretation of Ephesians

Translated from German by Dr. Martin Sommer, professor of homiletics, Concordia Seminary, St. Louis, Mo., *Commentary on St. Paul's Letter to the Ephesians*, by Dr. George Stoeckhardt (Concordia Publishing House, St. Louis, Mo., \$4.50), is a scholarly interpretative study. A splendid treatment of the problems of authorship, time and place, and purpose and content of the letter precedes the main discussion.

While the author, the late professor of Old Testament and New Testament exegesis at the Concordia Seminary, St. Louis, Mo., writes from a thoroughgoing Lutheran viewpoint, all students will be helped by his ability to bring linguistic, grammatical, and critical findings to bear on the interpretation of the book.

Two appended discussions enhance the value of the book for serious study, one on the doctrine of the election of grace and the other on the doctrine of conversion.

The author has an established reputation in the field of New Testament studies through his commentaries on Romans, 1 Peter, and Isaiah 1-12. Careful students of the New Testament will find this volume equally useful. Many differences of opinion will be found in various passages, but a study will be rewarding to any reader. His treatment is sane, conservative, and scholarly.—J. MARSHALL WALKER

# A Visit to the Vineyards

By Alta Lee Lovegren

**A**NIMBLE-FOOTED, elderly man moved swiftly toward the car from the crest of the mountain. His graying beard showed in marked contrast with his tanned, weather-worn face. The late afternoon wind caught the waist-length tips of his white, three-cornered head-dress and held them aloft behind him as he ran; his long-sleeved, pin-striped, ankle-length robe flapped noisily with each step.

He had been watching for the approach of the car on the high mountain road, and now Abou Khalil smiled radiantly as he spoke the typical Arab welcome, "*Ah-ha-lan wah sab-ha-lan*," meaning, "You have come as to your own people. The doors are open; there are no obstacles in your path. Come, you are welcome."

And welcome we were! It was about four o'clock in the afternoon in the season of the grape and fig harvest. Moslem Abou Khalil had invited the Christian Americans to his vineyard to share with him the abundance of its fruits. We left the car and walked uphill to the very top of the high mountain.

There we were graciously received and cordially welcomed by Abou Khalil's wife, his two brothers, and their wives. He presented his son proudly, for the Arab father takes much pride in his sons and is called by the name of the eldest (as Abou Khalil means "Father of Khalil").

A sitting place had been prepared for us. Small mattresses, carpets, and pillows were spread in the shade of a small tree from which we could look out over numbers of lesser peaks for miles around. Directly beneath us were the grape vines, growing flat on the ground, and the fig trees. The natural beauty about us was breathtaking.

A large straw tray, piled high with huge, delicious grapes and juicy, sweet figs, was set before us. Afterward we were served a large bowl of rice cooked with bite-size pieces of fresh-killed and cooked goat's meat. Several "loaves" of bread were brought. Each "loaf" was about eighteen inches in diameter, very, very thin, and quite good. We broke pieces of the bread, scooped the rice and meat into it,

and ate in sandwich fashion.

As we ate, the men and women sat with us and talked, not deigning to eat with their guests. The men wore headdresses and long robes like Abou Khalil's. The women's heavy, black dresses were long-sleeved and hung full and loose to the ankles. They were barefooted. Their headdresses were made of a dark wine band with black tassels hanging far down the back. Their faces were not covered.

As we sat there, the thought came to me that this scene was timeless—the dress of the people before me, the language, the food, the tent beyond, the vineyards. This setting knew no calendar and was not bound by years. You could not affix "1952" to this ex-

perience or even "twentieth century." It as easily might be the twelfth century or even the first.

The air was untouched by the sound of a radio, a plane, a locomotive, or even a car; only the shrill notes of a bird's song could be detected. The land before us yielded no massive architectural structures, only nature's beauties.

As late summer twilight came upon us, we left the hilltop laden with baskets of tasty fruits. The meal was ended, good-bys were said, the visit was over. Our steps took us back to the car, back to "1952," back to the "twentieth century." But in memory and fanciful imagination we shall often fold back the curtains of the centuries and experience again the timeless simplicity of the afternoon we visited the vineyards.

## Into the Land of Gilead

(Continued from page 13)

At first there was a bit of confusion. Yasmin's mother would call her from the second grade to go and keep the tiny shop for her father while he was out. Hind's father would send her to harvest olives. Older children would have to tend to babies during class. But slowly the village began to be proud of its school there on the hill and to realize that, though it was a girls' school, it had great value.

How the fathers of the girls in the sixth grade boast of their daughters! One day a young man came from a neighboring village to find a wife. Excitement ran high as word spread that he had chosen one of our fine sixth graders.

The young man called upon her father and over cups of coffee and bits of sweets made his proposal. Slowly the father rubbed his chin, "All right, young man, you may have my daughter—for a thousand dinars (\$2,800)!" Of course the young man went away to find a cheaper bride.

This one school meets only the needs of this one village, and all around the mission, in sight of our home, are other villages pleading for schools. Kerfrinji is a Moslem town of eight thousand people with about

twenty believers. It has made itself famous for stoning missionaries. Recently when our mission attempted to place an evangelist there, the jeep was surrounded by angry men who demanded that we leave.

Yet, from this same town the mayor, the member of parliament, the leading sheik, and other leaders have come asking for a school "like the one in Ajloun" and promising freedom and protection. When I asked the mayor specifically if we could teach the Bible in a school in his town, he answered, "Why, yes. I have been reading it myself and think it would help our children."

He stated that at least four hundred primary children in his town were receiving no schooling at all. The government provides some grammar schools for boys, but rarely is there a school for girls higher than the third grade anywhere in the country.

From the days of my childhood I remember the prayers of Baptist people, "O Lord, open the door to the hearts of the Arab people." As I see the changes made in the homes of these girls, I want to stand on Mount Gilead and shout for all to hear, "O Christian friends, the door is open. Let's get to work!"

# Proving God on Honshu

(Continued from page 3)

includes forty-nine churches, twenty of which are on Honshu.

## Watching God Work

The work of sharing the gospel in Japan is never easy. Always there is indifference to spiritual things, worldliness, and gross sin to be reckoned with. Always there is the pull of deep-rooted tradition, custom, superstition.

"Nevertheless," says Missionary Askew, "many of God's own people are in Japan, and he will supply the power and grace needed for his work if we will let him."

At Kyoto the Coleman Clarkes saw their maid make her public profession of faith in Christ after more than a year of praying for her salvation.

Missionary Fred Horton, who is working in Yokohama, was able to show a young university student that life must have a foundation, God, if it succeeds. Opening the Japanese Bible, Fred pointed out God's plan for Mr. Kurimoto.

"From now on I will follow Jesus Christ," the boy told Fred one Sunday morning. And his actions since that time evidence the new life.

Mr. Ohara, a young man of twenty-four, is treasurer, Sunday school teacher, and faithful personal witness to Christ's power in Shizuoka where the Reiji Hoshizakis work. This fellow accidentally found his way to a service of the first preaching mission held in Shizuoka in 1951.

He became a Christian. Feeling that as a Christian he must not work on Sundays, he was able to secure another job which did not require Sunday work. Convinced that because he was a Christian it would be better if he did not smoke, through prayer he found God's strength to overcome that habit.

Last October, Mr. Ito, an eighteen-year-old student of economics in a Tokyo university, began attending services at the church in Urawa.

"From the beginning," said the Morris Wrights, missionaries in Urawa, "this boy showed interest. He usually stayed for discussion periods during which he asked serious questions about Christianity. Later, when we had our preaching mission, he attended every service, helped give out tracts, and showed people into the building. Then one night he stood to his feet to say, 'I want to be a Chris-

tian!' Since that time his growing experience in Christ makes us praise the Lord."

These people are a few among many who have found the joy of Christian faith because missionaries and national Christians are working together to share the gospel. Each Christian in Japan is cause for rejoicing, but all of them counted together are few. Still on the island of Honshu, as in all of Japan, only one person in two hundred is a Christian.

Fifty-one representatives of Southern Baptists are making disciples, teaching new Christians, and watching God work on Honshu, Japan's main island.

"There is so much to do and we are so few," writes Morris Wright. "It is a lifetime task to share the gospel with one city of over 100,000 people such as Urawa is; but there are four other cities just as large in this one prefecture, not to mention the rural areas which are almost untouched with the gospel message."

There she lies—Honshu, a sprawling island between the Pacific Ocean and the Japan Sea; a people caught between pagan despair and Christian joy—a continuing challenge to Southern Baptists to advance in the name of our Lord Jesus Christ.

## I Give Thanks

(Continued from page 5)

Seeing them each Thursday afternoon as they leave the school again to do social work in eighteen different preaching points up on the hills (our poor districts), in the hospitals, and in the poor rooming houses; seeing them go in pairs to the Prayer Room; seeing them as they learn to play hymns, as they learn to type, as they learn to translate articles from English to Portuguese; seeing them in conferences with different professors; seeing them as they come into my office with a perplexed look to talk about financial problems, love affairs, or sometimes for discipline . . .

Yes, seeing them in all the different aspects of life, I thank God for placing me in such a useful, interesting, and blessed place.

I thank the Lord for giving our Training School such a splendid faculty—a group of fifteen united in heart and service, all so capable and

with the same burning zeal of preparing workers for the cause of Christ.

I thank God for the three fine women teachers who live in the building and serve in many other phases of the work. They, too, are faithful to their call and loyal in their service.

Seeing the twelve 1952 graduates and knowing that the Baptist school in the city of Belo Horizonte would have a new hostess for the high school girls' dormitory next year, that the state of Bahia would have a W.M.U. field worker and a teacher for one of the church day schools, that the W.M.U. headquarters in Rio would have another capable worker in the literature department, that an orphanage in the state of Rio would have a new director, that a small town in the state of Mato Grosso would have two new schoolteachers, that two of these fine girls have felt the call to serve as W.M.U. field workers in the large and dangerous territory in the state of Amazonas, that one of the girls is waiting for the opportunity to

serve as a missionary in Angola, Africa, that one of our fine pastors who graduated from the seminary in Rio last year has a splendidly prepared wife to help him in his pastoral work, that the most southern state of Rio Grande do Sul will have a new W.M.U., Sunday school, and Training Union field worker.

Yes, seeing these young women go out to the fields of service, knowing they are called and prepared, I give thanks to God and take courage. Not knowing any more about the future than Paul did in the hour when he saw and took courage, but walking with the same Christ, I can say, "whom when I see, I thank God, and take courage."

Yes, this faithful group—our school board, the W.M.U., both of Brazil and the Southern Baptist Convention, the churches, the parents, the called-out group of girls, the faculty, and all of those who help so faithfully in our "House Beautiful"—seeing them, I do thank God and take courage.

## Neighbor America

(Continued from page 7)

explained, and that permanent results come through persuasion. In all the Spanish-speaking republics which it was my privilege to visit, our national brethren are assuming more and more of the leadership and with it an increasing share of the financial responsibility, the logical corollary to such leadership.

This spirit was vividly demonstrated in Maracaibo, Venezuela, the great oil center. The local congregation, led by an evangelistic, missionary-minded pastor, conducts a little mission among the poverty-stricken Guajira Indians who live in their hovels on the outskirts of the city.

The women dress in voluminous multicolored Mother Hubbards and wear large black pompons on their slippers. We met for an afternoon service in a diminutive chapel of bamboo and mud, the little congregation sitting on rough handmade benches. Over the entrance in proud letters was the old Hebrew word, "Elim," although there was little outward resemblance to the refreshing oasis which the children of Israel found in the ancient desert.

Without help from our Board, the Maracaibo church, which still worships in an old rented hall, had provided the needed funds for the crude materials, and the Indians had erected the little structure with their own

hands. Outwardly unattractive to our modern eyes, it was one of the loveliest chapels that I have ever seen; for the beauty of the Lord was shining in their faces.

There I saw the spiritual Palms of Elim, an oasis in the parched and poverty-ridden lives of these forgotten people. Here in its finality is the ultimate goal of all true missions—the raising up of national followers of the Lord Jesus Christ, who will in turn accept the responsibility for the evangelization of their own native lands.

### Briefly

(Continued from page 8)

three years even if crops should fall below average. . . . A plan whereby qualified American college students may spend their junior year in an overseas Christian college has been announced by the Board of Foreign Missions of the Presbyterian Church in the U.S.A. While abroad the students will serve as informal Christian ambassadors and will return to share their world vision with home churches and campuses during their senior year. . . . More than 30,000 students from 126 countries are now attending American colleges and universities. Foreign students are enrolled in 1,354 institutions of higher learning in all of the forty-eight states. The largest number is from Asia and the Near East.

## "Miss West Batista"

It happened in the Baptist church of Corrego D'Agua: I asked a little girl, "What is your name?" She responded: "Miss West." I almost fell off the truck, so great was my surprise; but I asked her again to be sure I had heard aright. She answered again, "Miss West."

Yes, it was a lovely tribute to the sacrificial service of a consecrated servant of the Lord, Miss Edith O. West, who had passed that way and taught in a study course years ago. The family loved her, and when their first-born arrived, they named her "Miss West Batista."—JAMES P. KIRK, missionary to Brazil

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**M**ANY churches are now utilizing visual aids to present Southern Baptist foreign mission responsibilities and opportunities. They are finding such materials to be most effective in awakening missionary interest and in informing the churches as to the vast program Southern Baptists are undertaking. They always lend themselves to challenging the members of the churches to a full and worthy stewardship.

One of the most effective plans of this type involves a planned presentation of each area in which we have accepted missionary responsibilities. One Sunday evening each month is given to presenting these areas; and films of a survey type like "Advance in Africa," "Advance in South Brazil," "They That Were Scattered Abroad," and "Gateway to Europe" are used.

These are followed by presentations of types of ministries like "Handmaidens of the King," which presents the Armstrong Memorial Training School

in Rome, and "Ambassadors of the King," which depicts typical station ministries in Nigeria.

These may then be followed by a film such as "Day of March," which is designed to help individuals to see the significance of their personal responsibility.

Of course, the ultimate challenge will be to young people to consider the possibility of their personal call to missionary service. A film is available at this point, too: "In the Circle of His Will," which brings viewers to grips with the call to missionary service.

Several churches have arranged a week of missionary emphasis and have used films from both the Home and Foreign Boards, along with "Dedicated Men" of Broadman Films. The range of subjects is now large enough to allow flexibility in planning; and an alert leader can arrange them in many effective patterns.

In addition to motion pictures, there

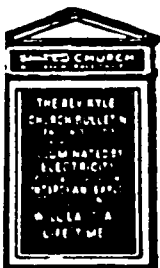
are many filmstrips and slide sets that allow similar programs to be set up where motion picture projectors are not available.

Complete listings of films are available in catalogue form which contain descriptive data and specifications as to running time and rental rates. The Baptist Book Store catalogue, "Focus," is available upon request. The Boards have catalogues listing their own productions; a postal card request will get them to you!

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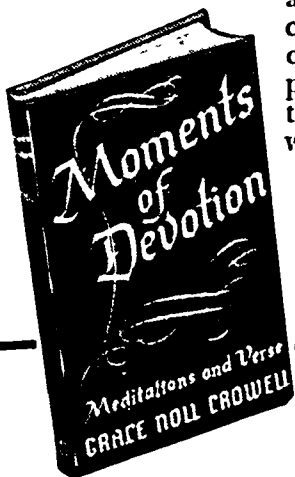
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### This Is New!

"World Missions Needs You!" by Samuel E. Maddox. A pamphlet dealing with the missionary personnel of the Foreign Mission Board and picturing the advance which Southern Baptists have made in the appointment of missionaries from 1948 through 1952. The author points out a definite revival of missionary interest among Baptist young people. He lists, along with educational requirements, the types of missionaries needed and the specific needs that each type of missionary can meet. Special emphasis is placed on the necessity of highly trained personnel to make an impact on today's world. Southern Baptists are asked to stand behind the hundreds of young people now offering to match world need with their lives.

### Maps

"Your Baptist Missions Around the World," a map 45 x 26 inches, printed in two colors, showing the thirty-two countries where Southern Baptists are at work.

"Your Baptist Missions in Japan," a map showing stations in which Southern Baptists have extended mission work within the last five years.

"Your Baptist Missions in Latin America," a map showing twelve republics in which Southern Baptists are at work and also the Spanish Publishing House in El Paso.

"New Areas Map," an outline map of the world with individual maps of the areas of Southern Baptist work established within the past decade.

"Map of Africa, Europe, and the Near East," a new edition, 22 x 27 inches, printed in two colors.

### Picture Sheets

"Spanish America Picture Sheet"

"Brazil Picture Sheet"

"Nigeria Picture Sheet"

"A Decade of Advance"

Each of these gives a pictorial presentation of outstanding phases of work being carried on by Southern Baptists in the area indicated. "A Decade of Advance" lists the twenty areas entered within the last decade, along with the date of entry.

Items listed in this column are free upon request to the Foreign Mission Board of the Southern Baptist Convention, Department of Missionary Education and Promotion, Richmond 20, Virginia.

## Missionary Quotes

Often the spirit is willing, but your "tired" hurts.—JAMES P. KIRK, *missionary to Brazil*

Young people are going out into new areas to put down their roots for the long pull.—BAKER JAMES CAUTHEN, *secretary for the Orient*

I wish I might express the sheer joy and sense of purposefulness that we have experienced in the Espirito Santo work. We find ourselves eager each night for the coming of the morrow, for the work and opportunities it promises.—MAXIE C. (MRS. JAMES P.) KIRK, *missionary to Brazil*

My jobs are many and unusual: One day last week a woman called to find out what to do to get rid of head lice; yesterday another called to ask me to draw a picture of a dress that would be nice for her thirteen-year-old daughter. I did both jobs. Last week I called on a sick woman who was crying because she could not find anyone who could give her an injection. I did that, too.—CLARA (MRS. Z. PAUL) FREEMAN, *missionary to Argentina*

### Trip of a Lifetime

#### EUROPE AND HOLY LAND THIS SUMMER

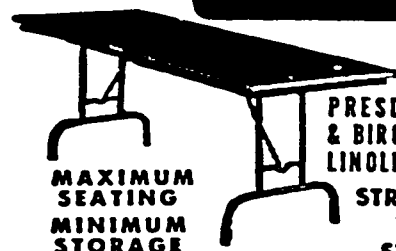
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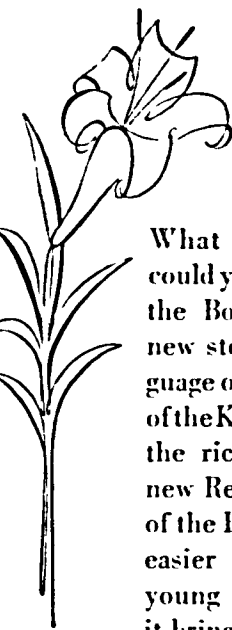
dramatic discoveries of old documents have shed new light on the Scriptures. Based on these authoritative manuscripts—some more ancient than any previously known—the RSV is in a sense our *oldest* Bible. And it is far more accurate and easier to understand.

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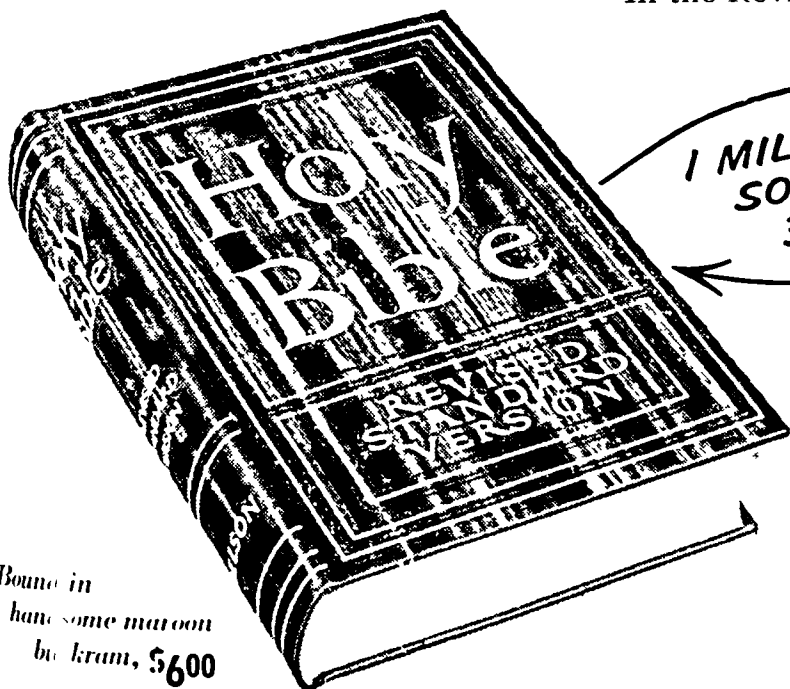
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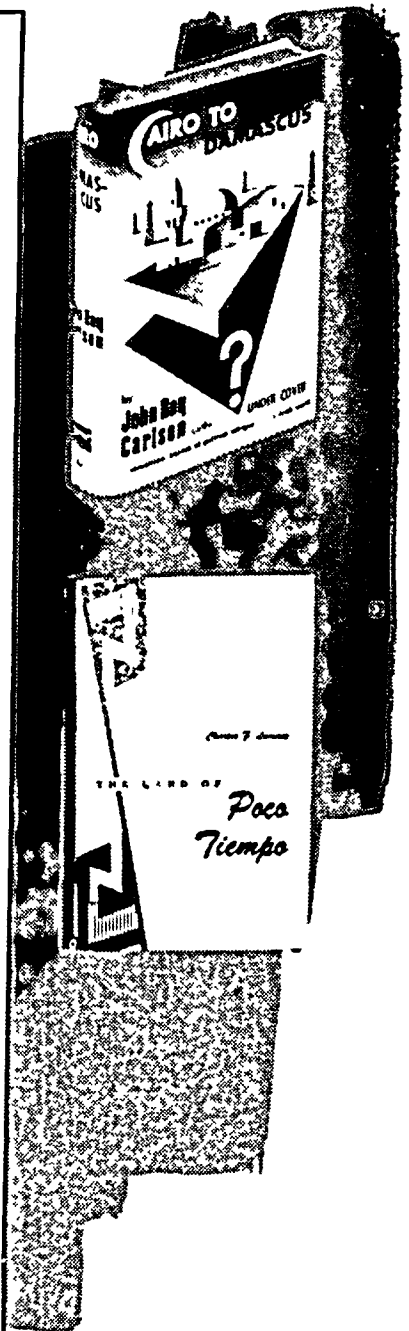
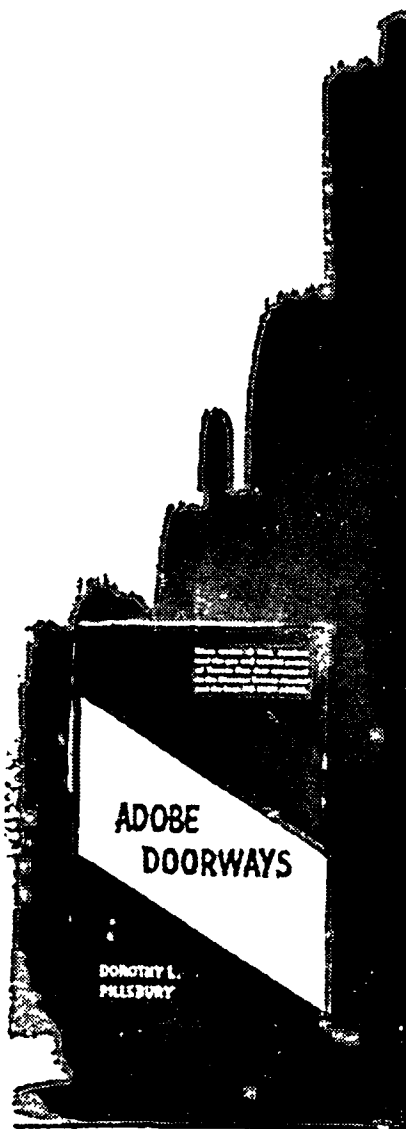
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