

Glorieta, New Mexico (Foreign Missions Conference, June 15-21)



## Glorieta, New Mexico

*(June 15-21)*

## Ridgecrest, North Carolina

*(July 30-August 5)*



## Foreign Missions Conferences

***Two great weeks to consider . . .***

***"Freedom for a World in Bondage"***

***Bring a group from your church to . . .***

*Glorieta, New Mexico, June 15-21*

*or*

*Ridgecrest, North Carolina, July 30-August 5*

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THE

# Commission

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# 壹岐新生傳道

## *Japan's New Birth Campaign*

By Charles Whaley

**“W**ERE Jesus' disciples really fishermen?”

A glow of hope crossed his rugged countenance as the middle-aged man sitting across from me looked up for the first time since entering the hotel room. Other members of the small group that sat lined against the sliding doors had asked many questions about Christianity, but he alone had remained silent.

“Katsumoto,” he explained, “offers little opportunity for education, and our work upon the sea leaves almost no time for reading about such things as philosophy and religion.”

It was one of the greatest thrills of the entire New Birth Campaign to explain how he, too, could know the same faith that those fishermen of long ago had discovered.

This fisherman was only one of a group that had come at the bidding of an old man who had been converted years ago when a Japanese pastor from the mainland, taking a short vacation on the island of Iki, had explained Christianity to him. Throughout the years he had continued to be the only

light of Christ in the midst of the darkness that surrounded his people. Longing for them to know more about his Saviour, the old man had brought them to the afternoon conference that they might have their questions answered.

When the conference was ended and the others had gone, the old gentleman lingered to talk.

“There was once a group of us who met regularly for Bible study; but, because we were unable to understand, the meeting gradually dissolved. Isn't there someone who can come and hold regular services in Katsumoto?”

He had tried to teach his friends about the Bible, but he knew so little about it that the philosophical questions of the young were too much for him. It was as if the man in Paul's vision had stepped out from the pages of the New Testament and was standing before me. It was a real cry for help in the midst of a real need.

**T**HE evening service, our only meeting there, was almost an anticlimax to all that had gone before. It was held in an old theater, and I stood in front of the screen facing an audience seated on straw mats. At the invitation, almost all those in the room held up their hands; but there lingered in my heart the words of the old man who had said earlier in the day that they could not understand. Here were the seeds, and I found myself praying for an Apollos.

These are illustrations taken from only one of the afternoons and evenings of a crowded preaching schedule. I shall never forget how shocked some of us were to find our names on the list of preachers when information about the New Birth Campaign was published.

The schedule that was suggested

was a very strenuous one, even for those who had grown up with the Japanese language. But, with the knowledge that in our weakness God makes us strong, we began preparing for the coming event.

In some areas, pastors and missionaries were busy instructing consecrated laymen how to advertise with



A period of fellowship followed the preaching services. Missionary Whaley is seated near the center and the young man to the right is Pastor Kitahara.



This scene was taken during the invitation at one of the evangelistic services on the island of Iki.

The baptism of seven candidates at the seashore, on the island of Iki, resulted from the 1952 preaching mission.



THE COMMISSION

These Japanese characters mean "Iki, New Birth Evangelism." They were arranged in the form of a scroll and used to advantage in advertising the evangelistic campaign.

loud-speakers, handbills, and by invitation. Cottage prayer meetings served to prepare the hearts of the Christians for the task of witnessing. Plans were made for street meetings, special services in the hospitals and schools, and personal conferences. And all the time, the preachers were praying earnestly and studying diligently to find the simple essential message that would arouse interest, convict of sin, and point the way to the Saviour.

We were all aware that before us lay opportunities and experiences similar to those of Paul, and we felt an eagerness for the time to come.

Nor were we disappointed. Our heavy schedules, including sometimes three or four services a day, were all well attended. But even more impressive than the crowds was the deep concern of those who came. They came with a hunger for the truth and pled with us to stay longer or come back soon.

I found this attitude in every place I preached, but somehow the need of 60,000 people on the little island of Iki rings the loudest in my heart. The island is very small and situated off the coast of Japan between Kyushu and Korea.

The people had had no opportunity to hear the story of Christ until Marion Moorhead first carried them the gospel when he held a series of services there in the spring of 1952. Since then a seminary student, with some help from Missionary George Hays, has been going to minister to a small group that meets every Sunday. However, the distance is so great and the trip so time-consuming that he cannot begin to fill the need.

**A**MONG those on the island whose expressions of interest I shall never forget was a Buddhist priest who came seeking to compare Christianity with Buddhism. He indicated a real desire to continue studying as he asked about the time and place of regular services. And I prayed that he would continue seeking until the light of Christ showed him the darkness of the path he now treads.

Then there was an old lady of seventy-six who, through a veil of tears, told how this was the first Christian service she had been able to attend since moving to Japan from Formosa many years ago. Having been led to Christ by a missionary on Formosa, she had tried to hold fast to her faith after moving to Iki in spite of the fact she thought she was the only Christian on the island.

**I**T WAS almost with physical pain that she watched us leave and begged for someone to come and hold regular services in her city. On the bus, I found a note in my pocket which she had placed there, repeating the plea for a teacher. "And how shall they hear without a preacher?"

But the story will be told on Iki! We found a glowing faith in the hearts of a few which we know cannot be hidden. After one of our services in a hospital for tubercular patients, a lady spoke in an all but inaudible voice, "I did not come here to learn about Christ, but now that he has come into my life I cannot live without him."

Though her body was wasted as a result of one of Japan's most dreaded diseases and her heart torn by the knowledge that her husband, in anticipation of her death, had taken another wife, she was busying herself with telling the other patients about the wonderful Christ who had done so much for her. Having a part in encouraging these who knew so little Christian fellowship and being able to preach to the masses who were

yet to learn its meaning was a reward greater than I had expected to find in this life.

*(Please turn to page 29)*

## Comparison

### 1951 Preaching Mission (Preachers from America speaking)

Total number attending services ..455,236

Total number signing cards ..... 6,567

### 1952 New Birth Campaign (Missionaries and national pastors speaking)

Total number attending services .. 16,726

Total number signing cards ..... 2,778

(Twenty churches, including some of the largest, had not reported on the 1952 campaign when these figures were totaled. And there was no record of the number of baptisms which, according to Mr. Whaley, will equal if not exceed that of 1951.)



The church building on Iki has been completed since the New Birth Campaign.



The cornerstone laying for the building on Iki was prefaced by prayer.

# “All Things to All Men”



Pastor Charles Boyer, Nigeria

***Soul-winning will ever be the task of the missionary; but when he teaches people in indigenous churches to share in that task he is laying the foundation for a lasting, self-sustaining work.***

By John E. Mills

**N**IGERIAN Baptists evidence a growing interest in winning their own land to Christ. This growing interest can be seen in many ways. Churches, schools, and medical institutions have all played their part. Some associations have held simultaneous revivals.

The Nigerian Baptist Convention has a definite program of evangelism, with an emphasis on personal soul-winning during 1953. With Paul, we want to become all things to all men that we might by all means save some.

Evangelism is not new in Nigeria. Every Southern Baptist missionary who has gone to Nigeria has gone with the purpose of evangelism uppermost in his mind and heart. But it is significant that Nigerian Christians are increasingly seeking to take that task as their own.

Soul-winning will ever be the task of the missionary; but when he teaches people in indigenous churches to share in that task, he is laying the foundation for a lasting, self-sustaining work.

The Nigerian Christian who invites his brother to share *his* religion is a far more effective witness than the *foreign* missionary can ever be.

One of several simultaneous revivals held during 1952 was that in Abeokuta in which four churches and seven schools participated under the general guidance of Missionary W. O. Harper. Not the largest by far, it may be considered a typical example of Nigerian simultaneous efforts. Reports indicated about four hundred professions of faith and more than fifty young people dedicating themselves to Christian service.

Remembering that a profession of faith in Nigeria is more an indication of interest in Christianity than an actual conversion and that before baptism many of those making professions will fall away, still this report does give ground for rejoicing. Especially can we give thanks when it is remembered that most of these professions were made in services led by Nigerian pastors.

Such revival efforts do bring lasting results. Several months after the close of the revival services, Rev. S.

A. Lawoyin, pastor of the First Baptist Church, Ijaiye, Abeokuta, told of five men who were converted and had been faithful.

Their conversion came after more than twenty years of hearing the gospel preached. One of them was a Mohammedan who was a personal friend of the pastor. Telling about his witnessing, the pastor said, "He is one of our best preachers. He preaches more than any of us."

A person would have to be familiar with conditions in Nigeria to fully appreciate the difficulties encountered in preparing for such simultaneous efforts. The major difficulty is the limited number of capable, well-trained preachers available. In spite of the increased output of the Nigerian Baptist Theological Seminary and of scholarships for overseas study, the number of new churches is still greater than the pastors available.

**S**O MUCH regular pastoral work depends on such few men that it is difficult indeed to assemble an adequate number of preachers for a simultaneous effort. In spite of this and other difficulties, five associations did engage in simultaneous efforts last year.

Baptist schools in Nigeria offer a unique opportunity for evangelism. Most of them have daily chapel services and teach Bible as one of the daily subjects. In addition, many of the almost three hundred schools have annual revivals in which they seek to win the pupils to Christ.

Only one who has seen the longing



for an education in a rising country where there is not yet a system of public schools can realize how effective is the school in evangelism. Perhaps more Mohammedans have been won through our schools than in any other way.

During the revival at the Baptist Academy in Lagos, a teen-age Moslem youth asked for a personal conference with the missionary evangelist. He told of his interest in Christianity and of his desire to become a Christian; but he said that he could not lest he be driven from his home.

**ASKED** when he first became interested in becoming a Christian, he replied, "Every year during the revival I have been disturbed. I have wanted each year to accept the invitation, but could not because of my father."

During the next day's invitation the young man responded, saying that he would be a Christian regardless of what happened at home. No finer testimony to the value of revivals in Nigerian schools could be found than the words of that Moslem youth, "Every year during the revival. . ."

During 1951 (the last year for which complete records are available), there were 324 revivals in Nigerian Baptist schools and churches. Multiply the experience of that Moslem youth in one revival three hundred times to see the value of revivals in bringing Nigeria to Christ.

The growing interest of the Nigerian Convention in an organized program of evangelism is to some a most encouraging sign for the future of our Baptist work. For several years there has been a standing committee to promote direct evangelism. Largely as a result of the work of that committee, Rev. I. A. Adejunmobi, a faithful and beloved pastor, was designated to be convention evangelist. For five years he has been used of God in leading successful revivals. Last year there were more than eleven hundred professions in his services.

At the suggestion of the evangelism committee, the Nigerian Baptist Convention requested that a missionary be assigned to give full time to the promotion of direct evangelism. Since returning from furlough in 1951, it has been my privilege to give most of my time to that work.

**He who converts a soul draws water from a fountain; but he who trains a soul-winner digs a well from which thousands may drink to Eternal Life.**

—CHARLES HADDON SPURGEON

For the past year most of our effort has been spent in promoting a program of personal soul-winning through the convention territory. A simple booklet called *A Handbook for Soul-Winners*, which teaches the plan of salvation and how to answer the excuses of pagans and Moslems, has been prepared and taught in most of the associations to the leaders of the various churches.

A part of each meeting was spent in actual visitation and soul-winning as the people went two by two into the compounds and homes. The leaders were then urged to go back to their churches, teach the handbook to their people, and fix a definite, regular time for personal soul-winning.

**RESULTS** of such a program could hardly be spectacular; but there has been a good response from many of the people. Nigerian Baptists are like Southern Baptists in that not all are willing to do their part in personal soul-winning; but the important fact is that many are waking up to their responsibility and are regularly seeking to win others. There have been conversions even during the associational conferences.

One old blind man who had been a pagan priest for many years was visited during one of the conferences. He seemed to be impossible to reach, thinking that no one in the world really cared for him. All his friends and family had forsaken him since he was old and blind. As he

was assured of the interest of the missionary and of the love of Christ for him, he became interested.

**AFTER** hearing of Christ's death and being told that it was for him, he accepted the simple plan of salvation as explained to him. The next Sunday the old man stood in the church to tell the people of his conversion. He concluded by telling how wonderful Christianity is in comparison to paganism. He said that the interest of others led him to see the new way. That interest was proved when two Christians came to visit him in his house.

Many of the churches have been faithful in carrying out the weekly program of soul-winning. One pastor of a church with several hundred members wrote telling about more than a hundred who studied the handbook and an average of about fifty people going every week into the town to witness. Later, the pastor who led that church in a revival testified that it was one of the best revivals ever held. He said, "The people, through their witnessing, had already won the lost. They were ready to come."

(Please turn to page 32)

One hundred and twenty-seven candidates, from three small Baptist churches several miles out from Ogbomosho, were baptized one Sunday morning by Missionary V. Lavell Seats. Ogbomosho seminary students ride bicycles to these churches each week end.



# An "Average" Baptist Billfold

By Frank K. Means

Here's a look at the "average" Southern Baptist's billfold:

The "average" Southern Baptist gave \$32.48 (far less than a tithe) to his local church last year.

His church used \$26.48 for local expenses.

His church gave the remaining \$6.00 for missions and benevolences of all kinds.

His total gifts for foreign missions amounted to \$1.01—only fifty cents of which was contributed through the Cooperative Program.

There is probably more spiritual need in the world than at any time in history. Only one person in three is even nominally a Christian, and the unevangelized portion of the human race is larger than the total world population in Christ's time.

Southern Baptists face a world of 2,400,000,000 people, at least 2,245,000,000 of whom live outside the United States. Moreover, the world's population is growing at the rate of 60,000 persons a day.

Human misery, instead of diminishing, may be on the increase. War, disease, famine, and death are always working to inflict suffering and havoc on all parts of the world.

A sizable share of the world's misery is traceable, directly or indirectly, to ignorance, superstition, and illiteracy. Three out of five people, many of whom are willing and even anxious to cultivate their minds, can neither read nor write.

Southern Baptists profess to believe the world is lost without Christ and that the gospel is the only hope for the world. Individual believers, according to our view, are ambassadors charged by Christ with responsibility for proclaiming his gospel. They are also stewards of wealth and goods which belong to God and are en-

trusted to men for proper care and use.

Christ's followers risk condemnation and judgment if they fail to heed his command. These New Testament principles form the basis for co-operative action between individuals and churches. The normal channel for such action is our denominational program.

That Southern Baptists are confronted by a world whose spiritual needs and physical suffering can be relieved by them, at least in part, is self-evident. The alleviation of spiritual need and physical suffering is a costly enterprise involving extensive resources in missionary personnel and money. If Southern Baptists did not possess great resources, they might be excused for not doing more than they are now doing in world missions, or even as much.

The "average" Southern Baptist who takes an inventory of what he and his church are contributing to foreign missions may be surprised at how very little it really is. In 1952, the "average" Southern Baptist gave \$32.48 to his local church (far less than a tithe). His church used \$26.48 for local expenses. Local expenditures exceeded \$200,000,000 for the first time in Southern Baptist history.

His church gave the remaining \$6.00 for missions and benevolences of all

kinds. His total gifts for foreign missions amounted to \$1.01—only fifty cents of which was contributed through the Cooperative Program.

A layman who is *not* an "average" Southern Baptist faced these facts recently, but he could not forget them. He wrote the Foreign Mission Board and made two suggestions: (1) "I think each Southern Baptist should be brought face-to-face with the present low per capita gift of Southern Baptists to foreign missions." (2) "Then, as a starter, we should raise the level of our giving until the Foreign Mission Board would receive a minimum of \$1.00 per Southern Baptist each year through the Cooperative Program."

Southern Baptists are not retreating, or even marking time, in world missions. On the contrary, commendable progress has been made in recent years, but our people do not yet understand just how large their place in God's plan for world redemption really could and should be.

Our missionary staff has grown steadily and substantially. Five hundred and sixty-five missionaries have been appointed since January 1, 1945. At that time, our staff numbered 504 missionaries. Eight hundred and seventy-nine active missionaries were under appointment on December 31, 1952. The all-time high for mission-

***The Cooperative Program of Southern Baptists offers both a problem and an opportunity. The solution to the problem lies in an awakened sense of stewardship and the release of undedicated resources into denominational channels for the glory of God.***



ary appointments was reached in 1950 when 111 candidates were approved.

The Advance Program was launched providentially, we believe, in 1948. Then, as now, any possibility of the Board's income through the Cooperative Program being enlarged significantly was extremely doubtful. The "log jam" was broken by the impetus furnished through the Advance Program.

As a result, existing centers were strengthened and additional centers were opened in strategic areas. Missionary representatives of the Foreign Mission Board, since 1945, have taken up residence and begun work in Costa Rica, Ecuador, Formosa, Gold Coast, Guatemala, Honduras, Indonesia, Jordan, Korea, Lebanon, Malaya, Paraguay, Peru, the Philippine Islands, Southern Rhodesia, Switzerland, Thailand, and Venezuela.

Southern Baptists believed in foreign missions enough to almost treble the Board's annual income between 1944 and 1952:

1944	\$2,648,946
1952	7,785,699

The per capita gift to foreign missions in 1944 was forty-seven cents. Eight years later (1952), it reached \$1.01, the first time in our history that it had exceeded \$1.00.

As significant as these increases are, they are somewhat offset by the declining value of the American dollar. The purchasing power of the 1952 dollar is vastly less than that of the 1944 dollar. When one measures our performance against the spiritual and material resources we possess, our per capita gift to foreign missions through the Cooperative Program is pathetically small.

Factors entirely beyond the Foreign Mission Board's control operate in determining what it receives through the Cooperative Program. Each church determines the extent of its participation in outside causes. The state conventions decide how much of the Cooperative Program dollar is retained in the state for state convention causes and how much is sent to Nashville for Southern Baptist Convention causes.

The division of Southern Baptist Convention Cooperative Program receipts is carefully studied by the finance committee of the Executive Committee. Acting upon its recommendations, the Executive Committee makes recommendations to the South-

ern Baptist Convention. Once approved by the Convention, the schedule of allocations between Southern Baptist agencies and institutions then becomes official.

Every decision, whether local church, state convention, or Southern Baptist Convention, influences the amount the Foreign Mission Board ultimately receives. Too many adverse decisions along the way automatically create a critical situation for the Board.

The Cooperative Program, then, offers us both a problem and an opportunity. If Southern Baptists become convinced that one dollar per capita each year through the Cooperative Program is little enough to spend in meeting the world's spiritual and physical needs, steps will be taken to see that this result is accomplished.

The answer does not lie in juggling percentages or in depriving other causes of income they are now receiving. On the contrary, the solution lies in an awakened sense of stewardship and the release of undedicated resources into denominational channels for the glory of God.

One fourth of our membership is nonresident, and perhaps an even greater percentage of the people in the churches are unenlisted, so far as their participation in the winning of the world to Christ is concerned. They include consecrated young people who are competent, by virtue of devotion and training, to "man" a much larger world mission undertaking than is maintained at present. Undedicated wealth rests in the hands of church members who would be greatly blessed by releasing it for the building of Christ's kingdom.

What will one dollar per Southern Baptist each year through the Cooperative Program for foreign missions do? It will enable the Foreign Mission Board to do more about the world's spiritual need and human misery. It will provide the Foreign Mission Board with almost four million dollars more in annual income. It will give a "lift" to our whole denominational program. All causes—state and Southern Baptist Convention—will receive reflex blessings from the strengthening of our program overseas.

## Southern Baptists and the World

### Southern Baptists Face . . .

- ... a world of 2,400,000,000 people—at least 2,245,000,000 of whom live outside the United States.
- ... a world population which grows at the rate of 60,000 persons a day.
- ... more spiritual need and human misery than the world has ever known.

### We Profess to Believe . . .

- ... the world is lost without Christ.
- ... the gospel is the only hope for the world.
- ... we are ambassadors charged by Christ with responsibility for proclaiming his gospel.
- ... we are stewards of wealth and goods which belong to God but which are entrusted to us for proper care and use.

We risk condemnation and judgment if we fail to heed God's command.



### March Appointees

March missionary appointees are Rev. and Mrs. Charles Wallace Campbell, of Dallas, Texas, for Argentina, and Rev. Daniel Brooks Ray, of Bonham, Texas, for Korea, where his father now serves. Mr. Ray, son of Rev. and Mrs. Rex Ray, Southern Baptist missionaries to China prior to communist rule, was born in Wuchow, South China. He was converted under the preaching of a Chinese evangelist, T. V. Soong.

### Building and Equipment

At its March meeting, the Foreign Mission Board appropriated \$790,527.01 for overseas building and equipment. Most of the money came from \$1,038,000 received in January from Cooperative Program funds over-and-above the fixed budget of the Southern Baptist Convention. The capital improvement funds were divided between the Board's three general areas of work as follows: Africa, Europe, and the Near East, \$262,521.35; Latin America, \$300,000; and the Orient, \$225,000.

### Worldwide Evangelism

In April, 1952, the Foreign Mission Board invited all Baptist conventions and missions around the world, which are connected with the Board, to join together with Southern Baptists in a worldwide emphasis on direct evangelism. This special emphasis for 1953 is merely a continuation of the effort already being done by these overseas missions and conventions. That fact will be noted from the following paragraphs:

#### The Orient

**Formosa:** The Baptist church at Keelung led the island in the number of baptisms in 1952 with 158 for its first year. This is estimated to be only one tenth of those who made public professions. . . . The First Baptist Church, Taipeh, received ninety-four members by baptism. . . . Missionary Oswald J. Quick, of the Amoy Street Baptist Church, Taipeh, reports 370 public professions of faith and sixty-nine who followed through to baptism. . . . Sixteen miles south of Taipeh, at Hsinchu, fifty converts, mostly men, attend a Saturday night class in preparation for baptism and church membership. . . . The church at Koah-

siung received ninety-four members by baptism during 1952.

**Hong Kong:** The eight organized churches and eight chapels of Hong Kong reported 550 baptisms and an approximate total membership of 7,000 in 1952.

**Korea:** There were 134 Baptist churches and missions in Korea at the end of 1952. In addition to 1,128 baptisms reported during the year, there were 8,396 inquirers who have professed Christ as Lord and Saviour but have not yet been baptized.

**Philippine Islands:** With only one organized Chinese Baptist church in the Philippines in 1951, the work grew to seven churches in 1952. . . . The record of the Emmanuel Baptist Church's first four months has been fifty-seven baptisms and growth to a total membership of eighty.

**Hawaii:** Baptist churches in Hawaii baptized 331 during 1952, a record of one baptism for every nine members.

**Indonesia:** The First Baptist Church, Bandung, was organized November 23, 1952, with twenty members, seven joining by baptism. The church is international in membership, and in its Sunday program four languages are used—Indonesian, Dutch, Chinese, and English.

#### Africa, Europe, and the Near East

**Nigeria:** The Okuta Baptist Church, Nigeria, was organized in November, 1952, with twenty-two charter members. There was a baptismal service for twelve Ibariba believers at the same time. . . . The churches of the Ekpeye-Obogolo Association, in and around Joinkrama, received 205 new members by baptism in 1952.

**Southern Rhodesia:** In Sanyati more than 200 professions of faith were counted in six months' time. . . . Missionary Ralph T. Bowlin writes: "We are planning evangelistic campaigns in all of our churches, and we are stressing the training of our church members and potential members who have made a profession of faith to do personal witnessing."

**Italy:** The fifty-two Baptist churches and thirty-eight preaching stations in Italy last year reported 268 baptisms—

sixty of them from the preaching stations—and 303 in pre-baptism classes. The total number of Baptists in Italy is now 4,067.

**Spain:** Despite constant pressure from the hierarchy, Baptists of Spain have grown 74 per cent since 1933. The current annual percentage of growth is fifteen, and the total number of Baptists in the country is about 2,000.

**Israel:** Writes Missionary Dwight L. Baker: "One never-to-be-forgotten spring afternoon we watched a Jewish mother and her son go down into the waters of the Sea of Galilee to follow their Lord in believers' baptism. They were joined at the sea by several Arab believers from the Nazareth Baptist Church. A spirit of unity prevailed that one does not experience elsewhere in this part of the world when Jew and Arab meet."

**Jordan:** Mrs. J. T. McRae says: "Two series of revival meetings brought the Baptist hospital staff of forty-five to a oneness in plan and purpose. Twenty-five people stood and made definite confessions of faith in Christ."

#### Latin America

**Argentina:** The Baptist churches of the Cuyo District of Argentina reported eighty-five baptisms last year. Missionary Boyd Robertson reports that in his first seven months' ministry in that district he witnessed sixty professions of faith. . . . During an evangelistic campaign in Las Varillas seventy-five people professed faith in Christ. They were bootblacks, mechanics, students, and housewives. . . . Mrs. James D. Watson writes, "Evangelistic fervor, better organized since the simultaneous crusade last year, continues in the heart of the churches. Professions of faith numbered 299 in a similar campaign in Rosario this year."

**Brazil:** A week of simultaneous evangelistic meetings in more than fifty Baptist churches in and around the city of Recife, Pernambuco, Brazil, resulted in more than 700 decisions. . . . In the little state of Rio Grande do Norte, nine churches, with a combined membership of 480, reported one baptism for each seven members in 1952. . . . Members of three Baptist churches in Aracajú, state of Sergipe, demonstrate their evangelistic fervor by going out once a month in rented trucks to preach the gospel and distribute literature. . . . Two churches in South Piauí, with 400 members, reported fifty baptisms during 1952. . . . The territory included in the North Brazil Mission now has 225 Baptist churches with an average of ninety-four members per church. Last year one baptism was reported for every 11.5 members. . . . Missionary W. W. Enete reports 903 decision cards received during a three and (Please turn to page 25)

# Methods and Organizations

*God's truth will, if given opportunity, produce its own results.  
Balance between American help and national initiative essential.*



By M. Theron Rankin

**F**ORTUNATE is the person who knows how to help truth produce its own results. The most audacious venture in history is God's undertaking to bring forth righteousness through truth. The omnipotent God himself will have it no other way. He will not coerce or take any kind of short cuts; he will accept no substitutes; nor will he be discouraged or fail until he has accomplished his purpose to achieve righteousness in the earth through truth (Isaiah 42: 1-4).

God knows that his truth can and will accomplish his purposes. He is, therefore, on the one hand, always aggressively active, moving and working among men to achieve righteousness. At the same time, and on the other hand, he is not afraid to wait on his truth, to depend upon it, in confidence that it will accomplish his purposes.

Therein lies our constant dilemma. To what extent are we prepared to trust God's truth working in the hearts of people to produce its own results? How much does it need our help and guidance?

Two theoretical extremes can be clearly discerned by most of us. Our responsibility cannot be fulfilled if we abandon the field as soon as we have planted the seed and watered the ground, or as soon as the new plants have emerged above the soil. Neither is it our responsibility to reach down in the soil and try to pull the sprouting plant above the soil or, after it has emerged, to shape and train its growth by coercing it into shapes and patterns of our own choosing.

These distinctions, however, are much easier to discern in theory than in practice. Let us apply this theory to a practical question with which we are constantly dealing in our work of foreign missions.

How should Baptist churches which we help to develop in other lands be

expected to arrive at their patterns of organizations and methods of procedures? Should we undertake to duplicate in them our Southern Baptist organizations and methods, or should we expect them to work these things out for themselves (through their own processes of growth and experience) just as we have done for ourselves?

To answer this question by a clear-cut "either-or" decision would be completely unreal. To attempt to duplicate our methods and organizations as such would be like tying fruit on a tree. It would be like saying to these churches: "You do not need to produce anything for yourselves. We have done all of this for you. Our ways of doing things are better for you than the ways you might produce from your own processes of growth."

And yet how often we are tempted to do just that kind of thing. We become impatient with the slow processes of truth, working in the experiences of people. It takes so long for people to grow things of their own. In only a few weeks we can teach them to memorize our charts, standards of excellences, and manuals of organizations.

**T**HEY do not even have to think up names; we have them all ready for them. In practically no time we can have them talking, acting, and singing just as we do, even to repeating our very words.

We can easily allow our reaction from the dangers of one side of a dilemma to take us over to just as dangerous extremes on the other side of the matter. In our refusal to do the kind of things referred to above we can go to the opposite extreme of doing nothing.

We have an inescapable responsibility to help in the growth of the churches with which we serve in other lands. The fact that our experiences

have taught us the importance of basic principles of religious education and training and that we have produced methods and organizations which have been effective in the teaching and training ministry of our churches places upon us the imperative responsibility of sharing this knowledge and experience with these young churches in other lands.

**W**HETHER or not they have precisely the same kind of organizations that we have is of secondary importance. The important thing is that they have organizations that are best suited to meet the teaching and training needs of their churches and their people.

To be effective, the primary essential is that these organizations must belong and be directly responsible only to the churches of which they are a part. That is to say, they must be related to their churches just as our organizations are related to our churches.

One of the urgent needs in many areas of foreign missionary work today is the development of adequate and suitable methods of religious education and training in and through the churches. Primarily through our missionaries and through the assistance which experienced leaders in W.M.U. organizations and religious education are increasingly providing, Southern Baptists have much that we can share with the churches with which we are associating in other lands. We can do this effectively only as we are able to share with them the truth we have come to know and aid them in developing their own means and agencies to meet their needs.

# Southern Baptist Methods in Latin America

By W. L. Howse

**B**APTISTS have known for a long while that their methods will work from coast to coast. These principles have proved equally effective in city and country churches. They work with the same success in Maryland, Mississippi, Texas, and California.

In July and August, 1952, we were to learn that Southern Baptist methods work well in foreign lands, also.

During these two months, in company with Professor and Mrs. Ernest Loessner of the Southern Baptist Theological Seminary, Mrs. Howse and I toured the mission fields of South America. (Mr. Loessner at that time was minister of religious education at First Baptist Church, Amarillo, Texas, and president of the State Sunday School Convention of Texas.)

We went to South America at the request of the missionaries and national leaders to conduct conferences relating to Sunday school work. The Texas Sunday School Convention and friends in Amarillo and Fort Worth made it possible for the four of us to go.

Correspondence with Dr. M. Theron Rankin and Dr. Everett Gill, Jr., of the Foreign Mission Board, suggested Argentina, Uruguay, and Paraguay as the countries where most of our time should be invested.

After spending several weeks in these three countries and stopping for brief visits in others where Southern Baptists are doing mission work, we returned with greater confidence in the contribution which Southern Baptist methods are making on mission fields. These are some of our impressions regarding the application of these principles.

1. *Organizations grow where there is adequate space.* We discovered that the need for more space is surpassed only by the need for more missionaries. Those churches fortunate enough to have sufficient space were

reaching more people and were doing a more effective type of work.

In Latin American countries it is necessary for the pastors to live in or adjacent to church buildings. This means that many churches have only an auditorium and a pastor's apartment as their entire space. In many of them there is no room for a religious education program.

Therefore, additional property must be purchased or additional space must be provided on property already owned if churches are to grow.

The contrast between Baptist churches and Catholic cathedrals is so great it is easy to understand why it is so difficult to reach more people with the gospel message. A great church building program on foreign soil is one of the major needs of present-day missions.

We were delighted to find a three-story educational building under construction in Cali, Colombia, which will give to the church there a great opportunity for enlargement. This should be the rule rather than the exception.

2. *Securing the names of prospects is vital to evangelism and enlistment.*

The best method for securing the names of prospects here in the States is a religious census. This is very difficult to carry out in most countries in South America. Catholic people object to it. In some countries it is not considered socially proper to visit other people without a personal invitation. Yet many churches are taking a religious census in spite of these handicaps.

After a conference had adjourned in Rosario, Argentina, we were surrounded by a group of fellow Baptists who were discussing whether or not a religious census could be taken in Rosario. The interpreter was in the center of this excited, gesticulating group. They were speaking in Spanish, and we could not understand them.

Two became quite involved in the discussion. It appeared to be very heated as they differed with each other. Finally one made the other understand that you could take a religious census in Rosario because his church had just taken one.

Where it is very difficult to take a religious census, we found that names of prospects were being secured regularly by requesting members of the church and its organizations to turn in such names. This was proving an effective way for the enlistment of larger numbers.

3. *Grading and organization make for more effective work.* Churches which separate their members into congenial age groups for teaching and training are reaching more people and find their work of better quality. Providing for small children is yet to be accomplished in many places. Rather than having them in separate groups, they are placed with older children.

Places for babies, such as in the Nursery divisions of Southern Baptist church life, is to be a development in the future. Space, of course, is a great problem in this regard.

In one of the conferences we were conducting in Córdoba, Argentina, a Sunday school teacher asked how he might maintain better discipline in his class. He was asked how many members were enrolled. He replied there were thirty.

Then he was asked the ages, and he said they were from three to thirteen. One can understand how he would be having problems in maintaining interest. This church readjusted its space and has provided better age grouping since then with good results.

4. *Adding new units to the organization works well in South America.* Here in the Southern Baptist Convention we have found we grow by adding additional units to the organization. This valuable lesson is being learned in Latin American countries as well. At Mendoza, Argentina, we found one of the largest Sunday school organizations anywhere in that country. There were nine classes and 180 members enrolled in the First Baptist Church of Godoy Cruz.

Pastor José Sami, a graduate of the Baptist Theological Seminary in

Buenos Aires, told us of hearing a missionary speak at the seminary. In the course of his message he told the students that if they wanted to enlarge their Sunday schools they would have to add new classes. He said he had never forgotten these words. The message of the missionary is bearing fruit as the pastor and the general superintendent have continued to organize new classes in the Sunday school.

5. *Selecting and training leadership is a basic way to build permanently.* Many of the study course books familiar to Southern Baptists have been translated into Spanish and are being used in Latin American churches. Where these books are being taught and the leadership is being trained, the work is increasing in efficiency.

Also, the churches having regular meetings of their workers for study and discussion are doing a much better type of work. This is especially true when churches are having the weekly officers and teachers' meeting for the workers in the Sunday school.

Another effective training program is the enlistment of the nationals in local missionary endeavor. We found an outstanding example of this in Asunción, Paraguay. Workers from the First and Second Baptist Churches in Asunción go out on Sunday afternoon and conduct branch Sunday schools among their own people.

The Sunday we visited with them there were more in these branch Sunday schools on Sunday afternoon than in either one of the churches on Sunday morning. We were delighted beyond measure when we saw a truck-

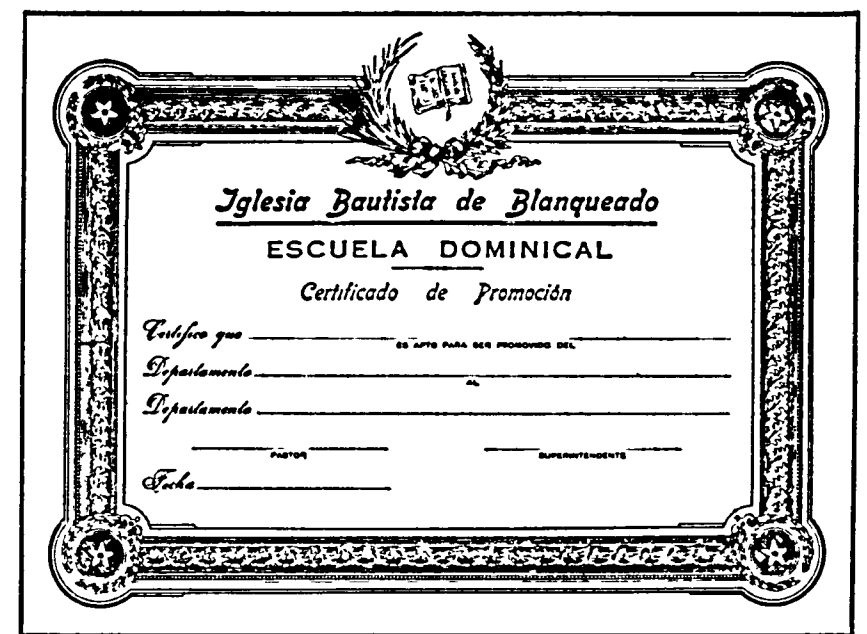
load of these national workers going out to do mission work. Their Sunday schools meet at 8:30 and the morning worship services are at 9:30 so they can finish early and have time to reach their mission stations for work that afternoon.

6. *Keeping accurate records contributes to efficiency.* Here in the United States we know the value of records in our work. This is rapidly being learned in many of the churches in Latin America. They are developing simplified record systems which serve their purpose well. They secure initial information pertaining to each new member. Through the Six Point Record System they are building cumulative information about their members and their work.

In the Blanqueado Baptist Church of Santiago, Chile, we saw a record system in operation which challenged us very much. Miss Oleta Snell, the missionary there, had led the church to adopt the Six Point Record System and had worked out the proper forms for its use.

Among these were envelopes which she had made by hand. Not having printed envelopes, she had mimeographed a form, cut it out by hand, folded it, and sewed it on two sides on a sewing machine to make an envelope of it. It was the first homemade Six Point Record System envelope we had ever seen. Miss Snell's desire to provide the best possible supplies for her people impressed us very much.

7. *Visual aids are to have a great place in religious education in Latin* (Please turn to page 31)



This boys' class of the Blanqueado Baptist Church, Santiago, Chile, was 100 per cent on Promotion Day, September 28, 1952. The boy in the center rear holds the efficiency banner.



# With Southern Baptists in South America

*"I met some of our missionaries there whose hair (where it still exists!) is as snowy as the peaks of the Andes, but whose eyes burn with the fire of dedicated purpose," says the Baptist World Alliance president in this article. "And I met young people, fresh from the seminary, breaking new ground and facing appalling difficulties with the buoyant enthusiasm only possible to consecrated youth."*

By F. Townley Lord

IN September and October, 1952, it was my privilege to tour South and Central America carrying the greetings of the Baptist World Alliance. Although I was so far away from London and the editorial duties of the *Baptist Times*, I could not forget my obligations to that journal; and so I arranged for the paper to publish a series of twelve articles describing the tour.

These aroused great interest among our readers, and again and again in the letters I have received comes the sentence, "I never knew there was so much Baptist work going on down there." A similar comment reached me from New York; so it is clear that there is room for continued publicity on this important field of Baptist missionary enterprise.

"You lucky fellow," said a young man here, hearing of this trip. I was indeed fortunate. To see something of the grandeur of those amazing republics, to look down on the mighty snow-capped pinnacles of the Andes, to enjoy the beauties of Rio de Janeiro and sunny Montevideo, to traverse the endless tracts of Argentina, to find myself perched high up amid the rare atmosphere of 14,000 feet, and to see the edge of the mysterious jungles of the Amazon areas were indeed experiences not easily forgotten.

But geographical impressions fade before the even deeper impressions left on my mind as I saw the men and women who are carrying the gospel message into lands for so long under the domination of Roman Catholicism.

Of course, there have been many evangelical agencies at work in South America; but they are not all of the same kind. While it is not difficult to appreciate the courage and devotion of all who pioneer in the cause of the gospel, I found it impossible to resist the impression that our Baptist missionary work in South America has been so greatly blessed because of its method.

It makes a great deal of difference how you go about seeking to win people for Christ. Southern Baptists have gone about that work, if I may use the adjective, in an "institutional" manner. They could hardly do anything else with such fine institutions behind them in the Southern Convention at home. For that great Convention not only has great churches; it has great seminaries, hospitals, orphanages, and publication departments.

IF YOU approach South America as I did, entering North Brazil, you will at once become aware of what I mean. I heard in Brazil of an army officer who went there expecting, as he said, to find devoted men and women standing at street corners pleading with Brazilians to read the Bible. In-

stead, he said, he discovered schools and seminaries.

South America has enjoyed the blessings of educational evangelism; and I could not fail to see the connection, in Recife, for example, between a fine Baptist school and the crowded audience of young people at the opening meeting of a week's evangelical campaign. Again, in Rio de Janeiro and Buenos Aires, in São Paulo and Santiago, I made the happiest contacts with Baptist educational work.

And in Rio it was sheer joy to wander around the premises of the Sunday School Board and the Woman's Training School. Those who are won for the Master have to be trained and nurtured in the faith, and it is because our Southern Baptists have remembered this that their work has struck deep roots.

IT IS not easy to engage in medical missionary work in the South American republics. The authorities impose their own regulations; and it does not follow that a nurse or a doctor recognized at home would be allowed to practice in South America. Southern Baptist doctors have, however, made a deep impression on the official mind.

The outstanding example of this I found in Asunción, Paraguay, where, all Baptists are proud to know, the first Southern Baptist hospital in South America has been established. This is not exactly a salubrious area in which to work; for Asunción does not enjoy either the plumbing or the hygiene of the U.S.A. But I would commend our medical work there to anyone who wants to know the value of medical missions.

I suspect that S. L. Goldfinch and his colleagues in Asunción thought the president of the World Alliance was hardly suitably built for a visit to the poverty-stricken area by the river, known as Chacarita. You have to scramble down over boulders, and the return journey is steep.

But I managed the scramble and saw Paraguayans living in unbelievable conditions, and learned how Miriam Willis had arrived there in 1945 and how nurses and doctors together have

brought the compassion of the Great Physician to this most needy area.

Dr. Franklin T. Fowler took me round the new hospital, then approaching completion on a splendid site on the edge of the city; and I should have been blind indeed to miss the light of enthusiasm in his eyes. Since I came away from Paraguay I have often thought of the team of Baptist workers there and of the magnificent witness they are bearing for Christ.

Southern Baptist missionary work in South America owes a debt both to veterans and to young pioneers. I spent a good deal of time with both and found myself admiring both. I met some of our missionaries there whose hair (where it still exists!) is as snowy as the peaks of the Andes, but whose eyes still burn with the fire of dedicated purpose.

One or two are in retirement and thankfully behold the progress of a work to which they, years ago, made such significant contribution. And I met young people, fresh from the seminary, breaking new ground and facing appalling difficulties with the buoyant enthusiasm only possible to consecrated youth.

In Lima, for example, I caught the infection of M. D. and Mrs. Oates, of Robert L. and Mrs. Harris, and even went to see the first-named playing tennis and thereby gaining valuable contacts with an important section of Lima's youth. Already, in two years, Baptist work has made measurable progress, not least among the students of Lima.

UP IN Quito, which seemed to me to be on the top of the world, I met the Garreth E. Joiners and found them courageously planting the seeds of the gospel in ground which is notoriously hard. Shall I ever forget a meeting in Quito where we mounted rickety steps to a whitewashed room and where we sang hymns accompanied by Mrs. Joiner's melodeon and where the congregation had gathered in spite of Roman Catholic intimidation?

I resolved to tell ministers at home, who sometimes complain of the diffi-

culty of their work, to remember the young pioneers who venture into new territory and build up, literally from nothing, churches and schools to the glory of God.

Looking back on these and many other centers of Southern Baptist work, I find that other impressions are still clear in my mind. One is the strength of the national groups. In some centers my entertainment was in the hands of the national pastors and members.

I could feel that considerable diplomacy and tact were necessary to our missionaries in adjusting the correct balance between the representatives of the Southern Baptist Foreign Mission Board and the national leaders. I was impressed, too, by the numbers of men and of young people in the congregations.

There is nothing senile about Southern Baptist work in South America. When I left Montevideo it was not of the famous rose garden with its 850 varieties that I thought, but rather of the young people I had met in the convention, and that in an area where the B. W. Orricks have been working for some thirty-five years. The only thing about Mr. Orrick which seemed to be old, in spite of his many years of service, was the automobile in which he perilously drove me around.

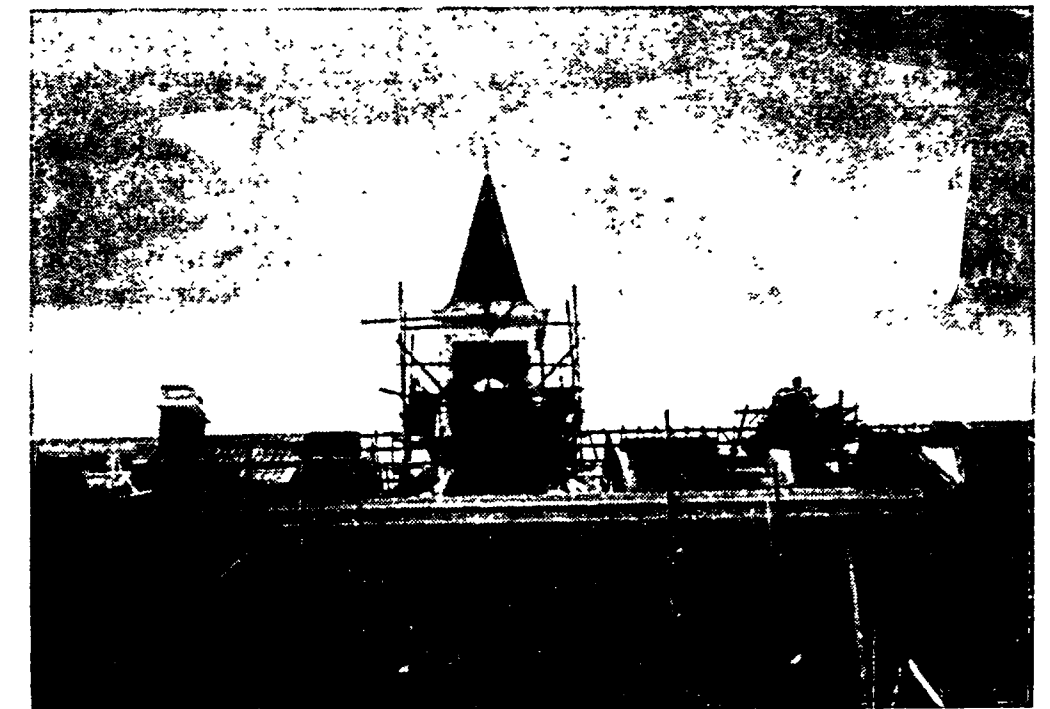
It first saw the light of day, I believe, in 1928! And thinking of Mr.

Orrick's Ford I am reminded of the jeep in Quito which managed to carry four missionaries and the president of the Alliance on a journey without mishap!

I return to the point with which I began. Not all seem to know as much as they should about the magnificent work the Southern Baptist Foreign Mission Board has done in South America. When I tell them of our thousand churches in Brazil alone, and over 100,000 members, they are surprised.

But that is symptomatic of the general attitude toward South America. Slowly are we beginning to realize that in that vast area are resources yet untapped and opportunities not yet seized. The immense wealth of these republics and their emergence into international affairs are going to play an important part in the life of tomorrow.

AND THERE, in that vast land with so colorful a past and so unpredictable a future, the missionaries of the Southern Baptist Convention have been laying foundations in the name of Christ. After visiting South America I think I am more a Baptist than ever. Certainly (though it did not need it) my appreciation of the work that proceeds from the direction of Richmond and Nashville is stronger than ever.



Construction continues on the Baptist seminary building in Buenos Aires, Argentina. Dr. Lord says in this article that Southern Baptists have gone about the matter of evangelism in an "institutional" manner in South America. He found it to be effective.



# The Witness of Missionary Homes

By Dorothy Carver Garrett



RECENTLY a student seminar, led by missionaries on furlough, discussed the place of the missionary home in Christian work on the foreign field. Toward the close of the discussion one young prospective missionary became quite troubled. Was not home, he wanted to know, a private place where one could be relaxed and free from the need of being on display? If all that had been said in the discussion was true, where was there any room left for the privacy of home as we Americans know it?

The problem is a very real one to the missionary homemaker, especially in families with young children. At one time, our house was the only building our little mission church had. Early on Sunday mornings, or on Saturday evenings when we were beforehand with our preparations, we moved the regular living room and dining room furniture out of the way and brought in long benches from the garage.

We placed chairs for the choir in the corner normally occupied by the dining room table, put the pulpit stand at the head of the center aisle, and were ready for the worship services, morning and evening. But that was not all. We had a full-graded Sunday school which occupied not only the living room and dining room, but also both of the bedrooms, the study, the kitchen, the laundry, and the garage.

Many of our Sunday school pupils came an hour or more ahead of time and peeped through the windows to watch our children dress. Whenever one of our children was sick, it was necessary to find some other place for the class that usually met in the children's bedroom.

At this period we were coming dangerously close to one of the two extremes that missionary parents must constantly seek the leading of God in order to avoid: (1) that of preserving the inviolability of the home to the

neglect of one of their richest opportunities for missionary witness and service; and (2) that of making the home a mission center to the real detriment of the family life and privacy so essential to the emotional and spiritual well-being of all the members of the family, especially the younger ones.

At a later period and a different location, we were in a house where we were able to have the Adult department of the Sunday school meet with us regularly and to have numerous other groups and committees make free to use the hospitality we offered them without having our family privacy encroached upon.

It is important that the various groups within the church feel free to ask permission to hold meetings in the missionary home and that there be such a consistent atmosphere of welcome that when circumstances make it desirable to decline a request, the explanation will be understood and appreciated. And often, in the opening of new work, the missionary home really must be, for a time, the real center of all the activity.

IT IS equally important that individuals feel drawn to the missionary home as a place where they will find welcome and an understanding hearing for whatever problems they have to discuss. In a school community it would be a real disappointment if students and faculty members did not come, singly and in groups, invited or

uninvited, to seek the fellowship of the missionary home. And out of these informal contacts come fruit in the lives of the people thus touched.

Sometimes people do not even need to come inside the door to feel the influence of the missionary home. One young couple, newly moved from language school to their field of work, found it embarrassing to have the neighbors peeping through the windows at the homely details of their family life.

BUT they felt compensated for their embarrassment when these same neighbors, coming to attend the Bible class, said, "We want to know what it is that makes your home life different from that of the occupation army family next door. They fuss and quarrel, but you don't."

Missionaries are often surprised at the testimony of those converted while working in their homes. Usually the helpers are reached not so much by the fact that the missionaries read the Bible with them as by the fact that they treat them with Christian kindness and courtesy, unconsciously leading them to want to study the Scriptures to see what makes their employers like that.

A maid of ours surprised us by telling, in her public testimony, how the incident that had brought the turning point in her own attitude was an occasion when, through her husband's carelessness, a large dog entered our kitchen and made off with a beef roast. The couple, chasing the dog in a vain attempt to recover the meat, were in distress.

The maid, whose previous contact with Christians had been slight, knew that a non-Christian employer would not only favor them with an angry outburst of temper, but would also require them to pay for the meat. When we did neither, but made light of the incident, my husband even jokingly suggesting that we catch the dog and have him for dinner, she decided that there was something to

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ONE day one of our neighbors came to our door and asked, "What makes this home so different from the army homes in this city? We have been coming around and looking in your windows and we see that your home is filled with such a warm spirit of love. Is it because of your religion? If so, please teach us about it."—Lois (Mrs. Charles L.) Whaley, missionary to Japan

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this gospel we had been trying to teach her.

Young missionaries sometimes feel a hesitancy in employing domestic help since that seems such a luxurious way of life. But the helpers in the missionary homes not only free the wives for the teaching and field work for which they would otherwise have little time, they also provide one of the most rewarding opportunities for Christian witness and teaching.

Among those who enter our homes and are subjected to their influence are some who frankly ask permission to satisfy their curiosity as to what a foreign house looks like on the inside. Almost always both men and women find the kitchen the most interesting and unusual room in the house.

Others who come are our intimate friends, visiting us socially. To them, the pattern of American family life seems to be very interesting; and, while we have no desire to teach American ways because they are American, still, since Japanese family life has grown out of a non-Christian culture, there is much that they can learn from us when our homes are

truly Christian. Drudgery should be lessened for the Japanese housewife.

There comes to my mind the story a missionary wife told me of a time when she had been ill and the women of her church did not wish to meet with her lest it be too much work for her. But when she insisted, they came, and she served refreshments at the close of the meeting. This brought on a fresh protest that they should not have come.

"It was no trouble to me," she replied. "My husband helped me and did most of the work." The mouths of the ladies dropped open, and the one who first recovered from the shock exclaimed, "Well! That certainly is different from our husbands. All we ever hear from them is, 'You there! Bring it to me!'"

**T**HAT incident took place a good many years ago. The spiritual growth through the years, stimulated in part by the example of the missionary homes, has brought a change in the attitude of Japanese Christians, so that now it is not so rare to find a Japanese husband helping his wife with the household tasks or even, though

this is more unusual, doing a bit of baby sitting so that she may attend a meeting.

Up to this point I have seemed to be talking about the homes of missionary couples. Most of what I have said applies equally to the homes of single missionaries. There is even a sense in which their freedom from family responsibilities makes it possible for them to use their homes as centers of work more fully than can the families with children.

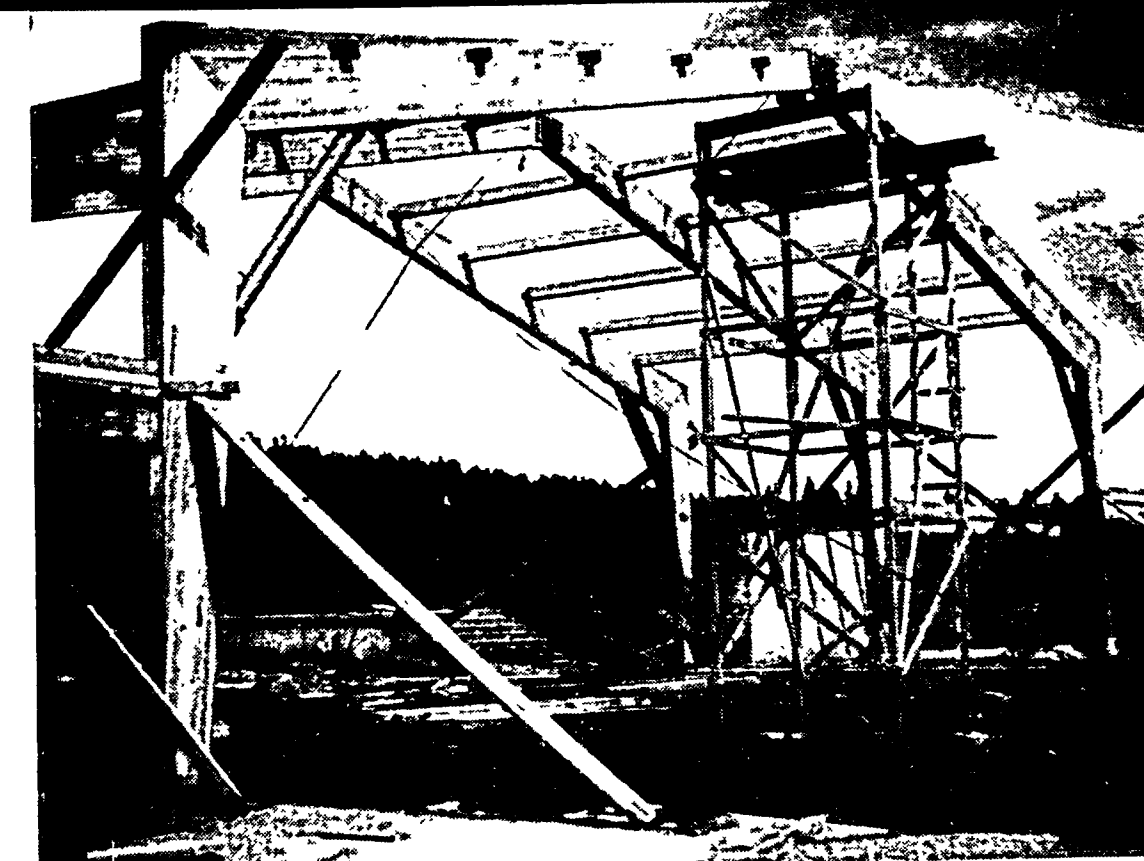
And, in addition, in a society where an unmarried woman has been an anomaly and almost an outcast, they have the opportunity of demonstrating the dignity, richness, fullness, and joy that Christ makes possible in the home life of "even" an unmarried woman.

If it is good for us to be relaxed and fully "at home" in our homes, there is no marring of our Christian influence if our Japanese friends, coming in on us unexpectedly, find us "with our hair down." But, if their influence is to be for the kingdom, it is absolutely essential that, whether on display or not, our missionary homes be fully and deeply Christian.



Dr. and Mrs. W. Maxfield Garrott, Southern Baptist missionaries to Japan, and children, (left to right) Elizabeth Ann, Jackson Maxfield, William Carver, and Dorothy Alice.

Four years ago Southern Baptists voted to establish a Southern Baptist assembly at Glorieta, New Mexico. In August, 1952, more than a thousand people participated in Pioneer Week at Glorieta. June 15-21, this year, is the date for the first Foreign Missions Conference at the new assembly.



This was the beginning of the auditorium which will seat twelve hundred people comfortably by utilizing the two "wings" which are also designed for division into smaller conference rooms. It has been constructed so that it may be enlarged in the future at a minimum of cost.

## Glorieta Bapt Assembly

Foreign Missions Conference, June 15-21

*"Freedom for all in Bondage"*



Glorieta Pass is a famous thoroughfare used by Spaniards, Mexicans, and Indians before others knew anything about it. A very important battle of the Civil War was fought here in 1862, resulting in a victory for the Union forces under General Grant.



Some cabins and cottages were available to house guests for Pioneer Week last summer. Public living quarters are being provided and several structures will be completed early enough for Foreign Missions Conference.



Those who attended Pioneer Week at Glorieta last summer had a foretaste of what this second Southern Baptist assembly will mean in the lives of many. It is hoped that the Glorieta that will be built on these grounds in the future will be a reality.

RIGHT: Try to visualize the hundreds of thousands of young people who will find the real meaning of life at Glorieta. Some will surrender to the call of God for Christian service at home and overseas. Some will form friendships which will result in the establishment of Christian homes. BELOW: Texas Hall, one of the housing units.



# EDITORIALS

## *A World in Transition*

"Ours is a world in transition." How often is that sentiment expressed in print, in conversation, from the pulpit, before legislative assemblies, via radio and television! Trite though it is, it nevertheless is true.

These words are being written in mid-Atlantic on board an oceanliner—a good place to look at the world objectively. Cut off from the world, so to speak, one can more deliberately analyze the events and forces which are shaping the world's destiny for years and even decades to come.

The ship's newspaper, of course, is shoved under the cabin door every morning, and the passengers gather in the main lounge each evening to listen to Voice of America and British Broadcasting Corporation newscasts. These remind us of our relative isolation from the rest of the world, but they also make us aware that tremendous events are taking place.

Yesterday's newspaper, for example, reported two missionaries slain at a resort town not far from Delhi, India. Last night's broadcast told of preparations for Stalin's funeral, Malenkov's election as his successor, another riot among the prisoners of war in Korea, the sinking of an Egyptian mine sweeper in the Mediterranean, and the death of Prokofiev, celebrated Russian musician. The Mau-Mau in Kenya, East Africa, again have taken vengeance upon their enemies, according to this morning's paper.

Then, as if all of this was not enough to establish the fact that ours is a world in transition, I looked up from my writing half a paragraph ago to see the Duke of Windsor. He and the Princess Royal, his sister, were being taken on a conducted tour of the ship by an officer. One of the ship's crew said they were hurrying to the bedside of their mother, Dowager Queen Mary, who is seriously ill.

King George V reigned with Queen Mary at his side. The present Duke of Windsor succeeded his father as Edward VIII, only to abdicate some months later when his right to marry an American divorcée was questioned. George VI, another of Queen Mary's sons, ascended the throne and reigned until his death just over a year ago. Elizabeth II, Queen Mary's granddaughter, will soon be crowned in a spectacular ceremony, even though she has been queen since soon after her father's passing.

Queen Mary herself is approaching the end of the journey. The acknowledged world leaders a dozen years ago were Churchill, Roosevelt, Stalin, Chiang Kai-shek, Hitler, Mussolini, and Tojo. Several of them have already preceded her.

A world in transition! The last decade and a half has been crowded with momentous events. Europe's local war became a global conflict. The world's center of gravity—politically speaking—shifted toward the Orient. "Hot" war was replaced by "cold" war; but a "just and lasting peace with honor" still was beyond our reach.

Our government's confused and inconsistent foreign policy literally delivered China, our proven friend, into the hands of the communists. And Soviet-inspired military actions in French Indochina and Korea have resulted in the dirtiest kind of war, even though an American court ruled recently that a state of war does not exist in Korea.

What consequences will be produced by what some think to be isolated, local occurrences? The world's attitude is "wait and see"! If the lessons of history mean anything—and they certainly do—isolated, local occurrences may produce dire consequences for nations, continents, or possibly the whole world. The possibilities latent within the enslaved peoples of eastern Europe, Africa's masses, and Asia's teeming population—for evil or for good—stagger the imagination.

Transition offers very little comfort or security for the human race. Today's freedom could be replaced by enslavement tomorrow. Without personal faith in the living, reigning Christ, the road ahead is dark; and fear haunts the recesses of hearts and minds where faith should dwell.

Isaiah's world was in transition. Yet he found something solid to stand upon through a personal spiritual experience. The king was dead, but he saw the living God. His vision brought things into proper focus. He was a sinner, and the people around him were sinners. But God, in his holiness, cleansed his soul and offered him an opportunity to serve his generation.

Modern man is more concerned with forces operative in history than with the God of history, who controls the destinies of men and nations. Working through his missionaries, he helps fearful, distraught men to lift their eyes above the transitional world about them and find faith for eternity in his only begotten Son who is the same yesterday, today, and forever.

Christ's gospel, contrary to the opinion of its critics, does not offer escape from present realities into "otherworldliness." It offers, instead, the only reality that is to be discovered in a synthetic, insecure, transitory world whose prevailing mood, apart from faith, is fear.



## *Achieving Financial Balance*

Southern Baptists contributed \$1.01 per capita for foreign missions during 1952. Thus, for the first time in the history of the Southern Baptist Convention did we give more than \$1.00 per capita for the world outside the United States.

This record represents a certain degree of achievement, but it falls far short of our ability as Southern Baptists and the established records of other major denominations. Our people are not inferior to other denominations in Christian devotion or per capita income. They have just not allowed their Christian devotion to express itself fully in compassionate concern for the world beyond our borders.

Elsewhere in this issue, more detailed consideration is given to Southern Baptist gifts in relation to overwhelming world needs. It is pointed out, in that connection, that only fifty cents of our \$1.01 per capita gift is contributed through the Cooperative Program. Fifty-one cents comes to the Foreign Mission Board through the Lottie Moon Offering and other miscellaneous designated gifts.

Repeating an opinion expressed editorially two or three months ago, we believe that it is not wholesome, either for the Cooperative Program or foreign missions, for the Foreign Mission Board to receive less than half its income through the Cooperative Program. What steps, then, should be taken to prevent this from occurring?

1. Individual gifts to local churches should be enlarged. The New Testament doctrine of stewardship is not just a practical ideal to be dangled in front of church members by pastors and denominational workers. It enjoys the sanction of divine approval and confronts each Christian with an obligation which cannot be easily ignored or lightly thrust aside.

2. The gifts of local churches through the Cooperative Program should also be enlarged, despite the ever-present need for more funds in local church programs. Those needs may never be fully met, but there is great satisfaction in dividing local church income proportionately and equitably between local and outside causes.

3. Larger individual gifts, and larger local church gifts to outside causes, will mean larger income for foreign missions through the Cooperative Program, if the principle of proportionate and equitable division is respected in both the state and Southern Baptist conventions. As Foreign Mission Board receipts through the Lottie Moon Offering and other miscellaneous designated gifts continue to increase, the Board's receipts through the Cooperative Program should be allowed to keep pace.

The article referred to above advocates \$1.00 per capita each year for foreign missions through the Cooperative Program. This goal, as low as it is, offers

a practical objective whereby the Foreign Mission Board's income from that source can be increased without damaging any other cause represented in the Cooperative Program.

A very serious objection to the \$1.00 per capita goal for foreign missions each year through the Cooperative Program is raised by those who believe they are giving more than that now. Upon taking stock, however, some of them discover that their gifts to foreign missions are not as large as they had supposed. Where their gifts already exceed the goal, they should remember that they had to give that much for the 1952 average to be fifty cents.

## *Passports and Visas*

Seasoned travelers know the importance of passports and visas. They protect their passports even better than the money they carry. Subversive groups have been known to take travel documents belonging to someone else, forge them skilfully, and use them to further their purposes.

A passport is issued by one's own government and is, in effect, the permission of that government for one of its citizens to travel abroad. The passport-issuing authority of the United States Government is the Passport Office, Department of State, Washington, D. C. United States passports are valid for two years from date of issue and may be revalidated for an additional two years.

Visas are issued by other governments and indicate the willingness of those governments to receive the traveler. They are stamped into one's passport, dated properly, made to show clearly how long the traveler can remain in the country, and may be validated by means of seals or revenue stamps.

Fortunate is the traveler who has not had trouble in obtaining visas—due to a variety of complications. Legations usually have specific hours which must be conformed to. Moreover, their office hours are often comparatively brief. All credentials, including passport photographs which rarely are flattering, must be in hand. By the time the endless forms are half filled out, the traveler is asking himself, "Is this trip really necessary?"

Then comes the endless waiting. It is easy to spend countless hours in legation reception rooms; or the traveler may be instructed to return to the legation two or three times—for no reason apparent to him—before the visa is finally obtained.

Why is all of this so real to the writer? He has just returned from a fourth trip in four days to a legation in a foreign city. Yes, thank you, the visa was obtained. Despite all of the inconvenience, an American passport, containing the required visas, is a very precious document indeed. The visa obtained today is also important, for it will allow me to visit one of our Southern Baptist mission areas.



# Beautiful Day of Decision

***"Never was there a day so perfectly beautiful as that day when twenty-one boys and fifteen girls gave their hearts to Jesus and several of them surrendered for special service," says the writer of this article.***

By Anna Veneziano

**W**E GIVE thanks unto God for he has granted us the joy of witnessing the beginning of a new activity for the boys and girls of our Italian Baptist churches, namely the organization of Royal Ambassadors and Girl's Auxiliaries. Never before have we had these activities in our churches.

The first R.A. and G.A. groups had their installation service on February 10, 1952. Since then the general secretary, the writer of this article, has visited several churches and has organized several groups. At present we have fourteen groups of R.A.'s and fourteen of G.A.'s in Italy.

Great is the joy of the boys and girls of Italy; for in these new organizations they find the accomplishment of their desires and the inspiration to be better witnesses for the Lord. They take their responsibility seriously and fulfil their duties as ambassadors of the cross.

The largest chapter is the one at the

G. B. Taylor Orphanage in Rome. The boys of this chapter, called by the name of the great missionary, David Livingstone, are working hard on their forward steps and love the stories about the lives of missionaries.

Being very poor, they have very little money to give for the offerings; therefore, they work it another way. They make little planes, cars, and other toys out of wood to send to children in the hospitals or to Nigeria. In this way they give what they can to the Lord and his work in the world. Some of the boys of this group are squires; and the girls of the orphanage are working to be princesses.

In South Italy there is a small group of R.A.'s and G.A.'s; but they are doing a great deal. They are well organized and send in very good reports. The groups are in correspondence one with the other and also with groups in Nazareth and in America.

**T**HIS past Christmas, for the first time, boys and girls in our Baptist churches of Italy had a part in the Lottie Moon Offering. All the groups

gave sacrificial gifts. Of course, this work has just started and needs the help of God as well as the prayers of all who care.

The first R.A. and G.A. camps were held during the summer of 1952 in Rome. Having no camp grounds, we had to hold our camp at the orphanage in Rome. It was a real blessing for many. Boys and girls came from eighteen different churches and from as far as Sicily.

We didn't have all the things that make the American summer camps so wonderful; but we had a good will to like the little we had. Of course, the boys and girls could not play because there was not room enough for all of them. They didn't swim because we didn't have a swimming pool. But, in all things, we were thankful unto God for the opportunity to stay together.

We had a prayer meeting early every morning followed by a brief meditation. After that we sang new choruses such as "Do Lord," "Joy in My Heart," "Turn Your Eyes Upon Jesus," and many others.



The boys were always thirsty. Here they wait at the fountain for their turn.



These girls gathered flowers for the dinner table for the last day of camp.

We had our mission study hour and the Bible drill followed by handwork. In the evening we had a brief meditation and some slides showing the different parts of the world in need of missionaries. The boys and girls enjoyed those slides so much and wished there were more to see; but, of course, we had very few to show. Also, the projector was borrowed as well as the slides.

**W**E work under great difficulties due to the lack of material. Yet, the Lord has been good to us and has granted us a great victory; for twenty-one boys and fifteen girls gave their hearts to Jesus and several of them surrendered for special service.

It was a glorious moment when they made known their decisions for the Lord. Tears swelled up in their eyes and boldly they came forward saying, "Put my name down, for I am a new creature." "I, too, want to accept Christ and follow him." "I'd like to be a medical missionary and go to help the bodies and the souls of lost men." "I have opened my heart to let Jesus in."

The little chapel was ringing with the songs of praise and with the testimonies of the boys and the girls. Never was there a day so perfectly beautiful as that day when decisions were made.

Reports come now from those who were in our camps and they are very good. One boy was saved and went back home with his heart full of desire to witness. Living in Catholic surroundings, he began to witness for God. Of course, the Catholic boys

## *W.M.U. Circle Theme Program*

began to ridicule and hurt him.

Several times he went home with bruises because the boys had beaten him; yet he witnessed. His grandfather was lost in sin and the boy knew it, so he begged his grandfather to go to church with him. The grandfather was convinced by the little ambassador of Christ and went to church.

Another boy, named Ernesto, returned to his home with the love of God in his heart and began witnessing to his drinking father, who had betrayed his wife and left his children. Together with his sister, who was in the summer camp, too, he began to sing choruses every night; and the father got mad and many times whipped his son. But Ernesto kept on; and he still sings choruses which tell of the love of God and prays that his father might see the light.

**H**OW many things we could say—like the little boy, who came to camp and now is back in Sicily with his family which is Catholic. Every day before every meal he thanks God aloud, while his parents don't want him to; and in this simple way he is witnessing for Christ. He is only eight years old.

During camp one little girl was weeping so hard after the last service

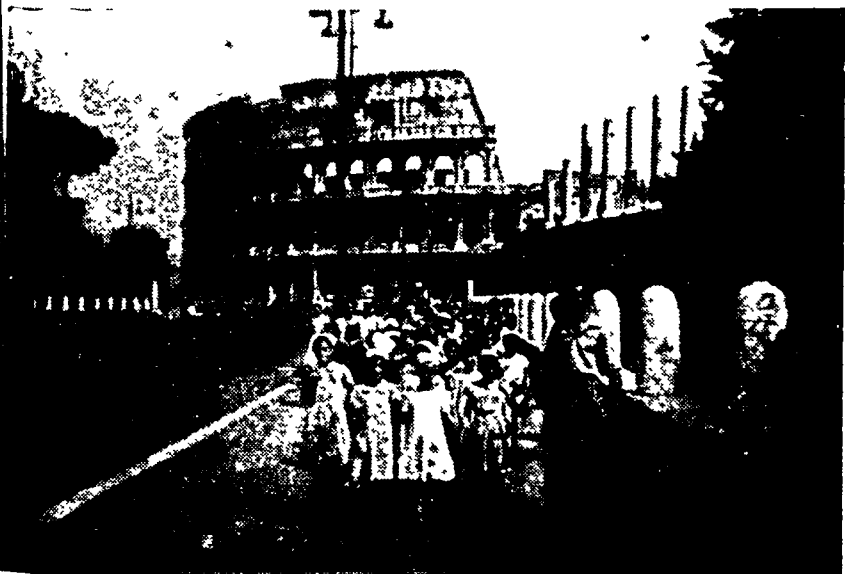
that the counselor went to talk to her. "I want to pray," said the girl. So they went into the chapel and knelt; and the girl prayed something like this:

"Oh, Father, forgive me for waiting so long in giving my heart to thee. Please accept my heart, for I offer it to thee for always." The sun was shining bright, and it seemed like angels were singing joyously for one soul had come to him.

**T**HIS summer we will try to have another camp for the boys and girls. We plan to have four turns; two for boys and two for girls. Our camps will be held in June and July. The Lord has blessed this work so very much. Half of our Lottie Moon Offering of Christmas, 1952, will go to provide for the expenses of our summer camp for this year. We will take care of one hundred and fifty children this summer.

Still we do not have camp grounds; therefore, we are going to hold our camp in a town near Rome where there has recently been built a new Baptist church which has three big rooms and two little ones that we can use.

Do pray for the boys and girls of Italy who are trying hard to keep the light burning in the darkness of superstition and sin. Pray that more groups will be added to the twenty-eight already organized; and above all pray that God will strengthen us to keep on doing his will so that his Word will be proclaimed on the mountains and in the valleys, in the towns and in the villages of Italy.



The schedule provided for sight-seeing. This group had just seen the Colosseum.



These G.A.'s even used the camp recreation hour for reading their Bibles.

# EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD

## Missionary Tells of Soul-Winning Trip on River Via Mission Launch

*Manáos, Brazil*

On a recent trip in the Mission launch, we were instrumental in reaching about forty persons for the Lord. You may be interested in part of that trip.



Clem Hardy

One Sunday when it was pouring rain, we started up the Madeira River with several canoes in tow. One of our finest workers was with us. He had announced baptismal services for that morning a few hours upriver after the preaching services.

When we arrived, the rain was letting up a bit. We were surprised to find more than seventy people present. At the close of the service, about eighteen people came forward confessing Christ. This was in the most dilapidated place you ever saw, but the Lord was there in great power. The baptismal service was impressive.

Shortly afterwards, we went on upstream with more canoes and people in tow. That night we conducted services in the home of one of the chief merchants on the Madeira River. Five or six young people came forward confessing Christ.

Early the next morning, we continued upstream until we came to a small creek leading into a large and beautiful lake. We had heard that we would undoubtedly have trouble getting through, because several trees had fallen into the stream; and many fallen logs, grass, et cetra, had accumulated, making a regular log jam.

We had brought along an ax for just such emergencies, for we had been there before. Once it took us all day to get through with twelve men helping us. This time we were fortunate to get through in about two hours of cutting, pushing, pulling, and sweating. It was well worth the time and trouble, for we had wonderful services during the week with about fifteen persons saved.

The little church received nine for baptism, two by reconciliation, and one by letter. Sunday afternoon I

buried nine in beautiful baptism in the crystal clear waters of that marvelous lake. Mrs. Hardy was busy several hours each day caring for the sick and dispensing medicine as she always does on our trips.

From this lake we retraced our way downriver to the town of Itacoatiara on the main Amazon. While there, several more were won to the Lord, and perhaps the largest attendance in the history of the church was present. Since we had to return to Manáos so soon, I planned to go back to Itacoatiara to baptize about eight or ten people.

On a two-weeks' trip to Pôrto Velho and Guajara Mirim, there were two professions at Pôrto Velho and nineteen at Guajara Mirim. Twelve of those at Guajara Mirim were grown men. A new church has been organized in that rapidly growing city.

There have also been a number of professions in the regular services here in the city, thus making the past year one of the best years, if not the best, we have ever had in soul-winning. We trust this year will be much better.

## Mrs. Sen Becomes New Person Through Faith in Christ Jesus

*Hsin Chu, Formosa*

Sen lao-tai-tai (old Mrs. Sen) was brought to our home by Mrs. Chow who had just recently accepted Christ as her own Saviour.



Mary C. Demarest

The one who talked with Mrs. Sen used John 3:16, and she believed the promise.

She realized that she had sin in her life. She had a bad temper. She was very much burdened

as she thought of her son on the China mainland. After she accepted the Saviour, she turned not only her sins but also her burden over to the Lord. Now daily she kneels to pray.

She could not read. Now she gets anybody who knows characters to teach her. She is trying to read the Gospel of Matthew. She has memorized verses in various parts of the Bible as one and then another person has taken the time to teach her. She has memorized the Lord's Prayer and prays before eating her meals.



Children leave Sunday school held in the home of Miss Annie Hoover, at Sapporo, Hokkaido, the northernmost island of Japan. Even though the Sunday school started in the cold of winter, more than sixty attended the first meeting.

She is willing to do whatever she can in the church. She is a little woman with small feet, but she walks two miles from her home to attend the afternoon Sunday school at "Forest Edge" and then walks back. If she possibly can, she brings someone with her to all church services.

She walks to the woman's meeting on Monday afternoon. Often she brings one or two of her small grandsons with her. Her husband, too, is unable to read, and the son with whom she lives not only is not a Christian but has many bad habits. Please join her in praying for her husband and her son and his family.

A letter which came from her said: "How happy I am! When I received your kind letter. Now I think that you are busily and happy for the Christmas. Samely in here, we shall happy spend this day. . . . Thanks God! I and my family are very safety. I pray our God kindly give a peace in the world and bless us so that we can quickly come back to our native home."

#### Brazilian Baptists and Missionaries Thank Southern Baptists for Gifts

*Maceió, Brazil*

Last August we finished our first complete year's work in the state of Alagoas. During the year many things happened, and the Lord was good and merciful to us. In November we had our state convention composed of eighteen small churches.



Boyd O'Neal

As field missionary and executive secretary of the state convention, our task is to direct the Baptist work over the whole state, tending to work already organized,

and opening new work everywhere possible. Thus, we do much traveling.

Thanks to Southern Baptists, we received money from the Lottie Moon Offering with which to buy a car. The car and public address system have completely transformed our work. We have already driven the car about eight thousand miles, and this is really something when you consider that we have only twenty miles of paved roads in our state.

The gospel of Christ is being preached in such a way as was never before possible in this state. We preach in the streets, public squares, and church buildings. As a result, many are hearing the gospel who



Mr. and Mrs. Donald Orr, Southern Baptist missionaries to Colombia, are the first appointees of the Foreign Mission Board to be named for full-time music work. They have one child, Randall Lee.

would never hear it otherwise because of their fear of entering Protestant temples.

Along with the money for the car also came \$6,000 with which to finish the auditorium. This amount did not finish the auditorium, but it did put it into shape so that we could use it for the graduation exercise of the school.

When completed, the auditorium will certainly fill a great need. It will be used for the religious program of the school and for all joint Baptist meetings we will have here in town.



Mr. and Mrs. Milton Murphey, Southern Baptist missionary appointees for Israel, and son David Lowell were on ship forty-three days before arriving in Tel Aviv on December 3, 1952.

Up until now we have had no auditorium large enough to accommodate our mass meetings.

Brazilian Baptists join me in expressing thanks to you for these wonderful gifts. Certainly we are grateful to Southern Baptists for their sacrificial giving which has made it possible for us to have this much-needed equipment.

#### Young Lebanese Is Persecuted By Family for Faith in Christ

*Beirut, Lebanon*

I would like to tell you about a young man who has recently come to know Christ as his personal Saviour.

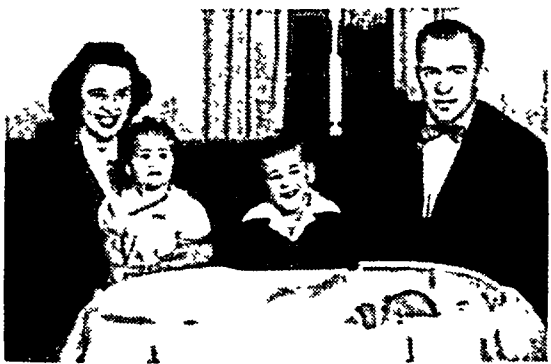


Finlay M. Graham

Esau, for that is his name, asked for an opportunity to testify; and, at our next Sunday evening service when the hall was full, he arose to witness. Trembling but confident, he said,

"Brethren, I was not even a nominal Christian when I started coming to your meetings, but my heart was hungry for the truth."

Then he went on to tell us how he had been led to study the Christian holy book, the Bible. He had visited all the different Christian groups in town seeking soul satisfaction. "I found," he declared, "that the Baptist church, in the testimony of its members and in its teachings, corresponds more closely to the New Testament than any other group. You have no book of doctrine, but you preach



Mr. and Mrs. William H. (Dub) Jackson, Jr., Southern Baptist missionaries to Japan, and children, Billy, Shirley Ann, and Lynda Annette.

and teach the Bible as the way of salvation and the sole rule of true Christian conduct."

God changed Esau's heart and life as he continued coming until he knew with assurance that he had become a new creature in Christ Jesus. He is absent from some of our services; but always when he returns, he tells of the persecution from his family that has prevented his attending. Someday we know this young convert will ask to be baptized. You cannot possibly realize what this will cost him. Pray that he may have courage to follow Christ openly.

It was a great privilege recently to baptize eight converts. Many others have asked for baptism; and, as they come to understand more fully their responsibilities as God's redeemed children, we will in nowise hold them back from this blessed experience of open confession of their Lord.

#### Brazil Offers Many Opportunities For "Preacher Who Loves to Preach"

*Campinas, Brazil*

For a preacher who loves to preach, Brazil is a wonderful place. One Sunday recently, I was invited to preach in three cities the same Sunday. A few weeks ago, a boy was called to a full-time church, sight unseen, which is not unusual.



William L. Clinton

Recently, I could not stay for a night service because of the poor bus schedule. The moderator, knowing that even though I do not read my sermons in Portuguese I always have a written copy, asked me very seriously, "If you cannot stay, could you leave us a sermon for one of our men to read?"

I am preaching at one church—about eight months old—which started with thirteen members and now has thirty-three with about fifty more to be examined. The church has had no regular pastor during this time. The last night I preached there, over half the people present were not members of the church.

Not all the churches have such glowing work. At another church where I preach I did not see anyone who was not a Christian, so I asked the deacon if he knew anyone present who was unsaved. He looked thought-



Mr. and Mrs. Virgil Oliver McMillan, Jr., Southern Baptist missionaries to Japan, and children, Donna and Joan.

fully over the small crowd and confidently picked out one young man about twenty-eight. "That young man is lost. He is not singing."

Sure enough, the young man was unsaved. After the sermon the next Sunday night, he looked as if he wanted to be saved, but was hesitating. As I left the church after the sermon, he stepped from his place in the pew and calmly confessed, "I want to accept Christ as my Saviour."

We hope this young textile mechanic will mean much to the Lord's work. He was married recently, and his wife, a Catholic, attends church with him faithfully. Pray that she will soon accept Christ.

It is hard to win people around this particular church because of strong Catholic influence. I was not surprised to see the teacher of the men's Bible class immediately leave his class and very attentively guide a little visitor, a girl of seven or eight, to her class.

There is something about a letter or birthday card that means a little more here than it did back home—the kind of feeling a new fellow in the army has. One of the things which particularly thrilled our hearts was a letter from a little girl who had carefully copied the secrets used in the Lone Ranger Safety Club. She said that she believed she could trust them to us. We have kept every letter of the code a secret.

The news that gifts to the Coopera-

tive Program are increasing is good news to us.

#### Advance in Philippines Provides More Churches, Seminary, Clinic

*Baguio, Philippine Islands*

I am sure you will rejoice with us in the many answered prayers and spiritual victories we have seen here in the Philippines. We have been impressed especially with the great progress made during the time we were home on furlough.



J. Winston Crawley

When we left, Southern Baptists had only one church in the Philippines; when we came back, there were four. When we left, the Baguio Church had seventeen members; nine were added while we were on furlough. And also we came back to find a church building almost completed and almost paid for through the help of the Foreign Mission Board.

When we left, a seminary was little more than a hope; but when we came back, it had become a reality (with ten students at present) through the labors of Dr. Frank P. Lide. Now we have returned to take our place in all these efforts. "Others have labored, and you have entered into their labor" (John 4:38 RSV).

Since our return to the field, there has been a number of things to encourage us. Three months ago a Baptist church was organized in Davao—the beginning of our work with the rapidly growing Filipino population of Mindanao, the large southern island of the Philippines. That is our second church for the Filipinos. And, as we had expected, the Filipino churches in Dagupan and Davao now have a total of more than a hundred members—after less than eight months from the time the first church was organized!

Last October the Foreign Mission Board appointed a new couple, Mr. and Mrs. Edward Gordon, to come to the Philippines—the first appointments specifically for this field—to pioneer for Southern Baptists in the spread of our witness among Filipinos. Within a few months, we hope to have a clinic, also, as we begin medical work in the Philippines. Then, those now home on furlough will be coming back soon.



## School Clinic Ministers to Students, Church Members

*Fortaleza, Brazil*

The medical work on this field is carried on in a well-equipped clinic in the school where all of the students are attended and where other people of the church come. Very few non-Christians have ever come for treatment.



Burton de Wolfe  
Davis

However, the clinic is active, due to the two hundred students under its care. Each student

receives monthly checkups and a yearly X-ray of the chest, general checkups, and dental and nose and throat examinations.

Our Christian doctor is doing an outstanding piece of work, because he has become well integrated in the local hospitals as well as the *Faculdade of Medecina* (School of Medicine) where he is a teacher. It is interesting that when he came to us two years ago he was unknown in Ceará and was the first Christian doctor to ever live here.

He is of great value to our work in the school and the church. Three mornings each week he is at the school; and three afternoons he is at the clinic recently opened in Aero-landia, a populous suburb of very poor and needy people without medical attention of any kind.

Our doctor is aided by a fine nurse, one of the few trained nurses in the state. They are both consecrated young people whose value to the

**FURLOUGH** year has been great for us. We shall return to the field with the knowledge that our fellow workers in the churches at home are manifesting a great concern for the condition of the world. They realize, as never before, it seems, that the present state of affairs, the world tension, the threat of war, is due primarily to man's sin and rebellion against God. And, realizing that, although America is not guiltless, they enjoy many gospel privileges, our fellow workers in the States are greatly desirous of doing more toward the spreading of the gospel witness over the face of the earth. This we have seen and felt, and we return to Brazil convicted and encouraged by their concern.—J. Daniel Luper, missionary to Brazil

work has been inestimable. We have never had national help that was more efficient in carrying out their duties.

This year we wish to start medical work in the interior, and places for carrying this out have already been chosen. Last year the two workers mentioned were taken by Missionary Robert Standley to Teresina, capital of Piauí, where they did a week's outstanding work of a clinical nature in the First Church.

## Faith in God Sees Japanese Family Through Many Crises

*Fukuoka, Japan*

The Kondo family is a good example of Japanese Christian home life. Mr. Kondo, who is now professor of theology in the seminary of Seinan Gakuin, was a teacher in Korea during the war and was taken into Russia as a prisoner.



Louise Copeland

Mrs. Kondo was left alone with the heavy responsibility of bringing their three small children back to Japan. Since they were unable to bring anything with them and there were no close relatives who could help, life was exceedingly difficult; but through faith, determination, and much hardship, she was able to earn a living and care for the children.

During all this time, Mr. Kondo heard no word from his wife nor could he send her a message; but their faith in God sustained them. After a year in Russia, he was released and their family was reunited.

However, Mr. Kondo has no hatred or resentment in his heart because of what he and his family suffered from the Russian soldiers. He had an op-

portunity to get a glimpse of rural life and spoke in German to a few Russians. He has only pity and love for them as he remembers their ignorance and backwardness.

God spared their home, and it is a testimony of his love and goodness. Their eldest son accepted Jesus and was baptized about a year ago. Recently he contracted tuberculosis and is now in a hospital, but their faith in God will see them through this crisis also.

They are now facing another separation. Mr. Kondo is coming soon to the Southern Baptist Theological Seminary, Louisville, Kentucky, to study. Perhaps you will have an opportunity to meet him while he is in America.

## Briefly

*(Continued from page 8)*

one half months' trip in the states of Paraná, Santa Catarina, and Rio Grande do Sul. . . . In 1952 more than 6,500 people were baptized in South Brazil.

**Colombia:** Missionary John N. Thomas reports: "In the face of relentless and diabolical persecution, Baptist churches in Colombia are having to cope with congregations much larger than the capacity of their buildings. Five vacation Bible schools enrolled 507 pupils; hundreds of people have confessed faith in Christ; church membership has increased; new mission centers have been opened; and our whole Baptist testimony has been greatly strengthened."

**Mexico:** A simultaneous evangelistic campaign in eight of the ten Baptist churches of the Coahuila field in Mexico resulted in 150 professions of faith. . . . Two evangelistic campaigns in Ciudad Acuna, Mexico, resulted in 113 professions of faith and eighteen baptisms.



Judy Sherer, daughter of Mr. and Mrs. Robert Charles Sherer, Southern Baptist missionaries to Japan.

# Missionary Family Album

## Arrivals From the Field

CRAIGHEAD, Rev. W. E. (Paraguay), 1825 South Ninth Street, Waco, Tex.  
JOHNSON, Rev. and Mrs. Joe Carl (Equatorial Brazil), P. O. Box 132, Lewisville, Tex.  
NEELY, Rev. and Mrs. Thomas L. (Venezuela), Box 1507, Spartanburg, S. C.  
STOVER, Rev. S. S. (South Brazil), Box 92, Nevada, Tex.  
TAYLOR, Maye Bell (North Brazil), Haskell, Tex.  
UNDERWOOD, Rev. and Mrs. Joseph B. (North Brazil), 302 East Oliver, Stamford, Tex.

## Births

BROTHERS, Rev. and Mrs. L. Raymon (Nigeria), son, Raymon Thomas.  
HARPER, Rev. and Mrs. W. O. (Nigeria), daughter, Elizabeth Ann.  
JOINER, Rev. and Mrs. Garreth E. (Ecuador), daughter, Judy Lynette.  
MAJOR, Rev. and Mrs. Alfred Roy (South Brazil), daughter, Elizabeth Viola.  
PARKER, Rev. and Mrs. F. Calvin (Japan), son, John Lester.  
THARPE, Rev. and Mrs. Edgar (Hawaii), daughter, Jeannie Elizabeth.  
WHIRLEY, Rev. and Mrs. C. L. (Nigeria), daughter, Brenda L.

## Departures To the Field

GORDON, Rev. and Mrs. R. E., 415 M. H. del Pilar, Manila, P. I.  
GRAVES, Alma, Seinan Gakuin, Nishijin Machi, Fukuoka City, Japan.  
HAGOOD, Dr. Martha, 350 2-Chome, Nishi-okubo, Shinjuku-ku, Tokyo, Japan.  
KING, Harriette, 61 Wan Tho Avenue, Singapore 13, Malaya.  
LUPER, Rev. and Mrs. J. Daniel, Caixa Postal 163, São Luiz, Maranhão, Brazil.  
McMILLAN, Dr. and Mrs. H. H., P. O. Box 516, Nassau, N. P., Bahamas.  
OGBURN, Georgia Mae, Casilla 9796, Santiago, Chile.  
SCHWARTZ, Evelyn, Southern Baptist Mission, Djalan, Hegarmanah 41, Bandung, Java, Indonesia.  
STROTHER, Dr. and Mrs. G. W., 61 Wan Tho Avenue, Singapore 13, Malaya.  
YOUNG, Rev. and Mrs. Chester, 211 Merchant Street, Honolulu, Hawaii.

## New Addresses

ADAMS, Rev. and Mrs. Heyward (Nigeria), 10342 Midvale Avenue, Seattle, Wash.  
BARRATT, Miss Clifford (Formosa), 1000 Spring Street, Greenwood, S. C.  
BEDFORD, Rev. and Mrs. A. Benjamin (Argentina), Mission Evangelica Bau-

tista, Casilla de Correo 27, Sucursal 7, Buenos Aires, Argentina.  
COLLINS, Margaret (Philippines), Commerce, Ga.  
COZZENS, Katherine (North Brazil), George Peabody College for Teachers, Nashville, Tenn.  
CULPEPPER, Rev. and Mrs. Robert H., Hoshiguma, Taguma mura, Sawaragun, Fukuoka, Japan.  
HICKERSON, Mrs. Vivian (Colombia), 2305 Red River, Apartment E, Austin, Tex.  
MARGRETT, Mrs. Anne S., Ramon L. Falcon 4080, Buenos Aires, Argentina.  
MASTERS, Helen, Baptist Mission, Iwo, Nigeria, West Africa.  
MILLER, Floryne (Japan), Kingsport Highway, Johnson City, Tenn.

MORRIS, Rev. and Mrs. J. Glenn, Box 832, Bangkok, Thailand.  
MORRISON, Cleo (China), 409 Winding Way, Lake Jackson, Tex.  
MUSGRAVE, Rev. and Mrs. James E. (Brazil), 4305 Wayside Drive, Fort Worth, Tex.  
OLIVE, Mrs. L. Bun, emeritus (China), 219½ Forest Road, Raleigh, N. C.  
POWELL, Mary Hester (Nigeria), 1235 N. Sunset Drive, Winston-Salem, N. C.  
ROBISON, Rev. and Mrs. O. C., American Baptist Mission, Joinkrama Village, via Ahoada, Nigeria, West Africa.  
ROSS, Rev. and Mrs. J. Wilson, Box 1648, El Paso, Tex.  
SOWELL, Dr. S. M., Ramon L. Falcon 4080, Buenos Aires, Argentina.  
WALDEN, Ruth, Box 65, Oshogbo, Nigeria, West Africa.

## Retirement

MEIN, Dr. and Mrs. John (North Brazil), Feb. 28, 1953.

## In Memoriam

### Daisy Cate Fowler

Born October 11, 1880  
Athens, Tennessee

Died January 26, 1953  
Hendersonville, North Carolina



DAISY CATE FOWLER, affectionately known as "*Doña Margarita*," was dearly beloved in Argentina as is indicated in the many namesakes she left there after thirty-two years' service as a Southern Baptist missionary.

She and her husband, the late Frank James Fowler, whom she met when he was pastor at Harri-man, Tennessee, were appointed by the Foreign Mission Board in 1904 for Argentina. Among the first Southern Baptist missionaries to enter that country, they were also among those who did pioneer work in the interior.

The Fowlers' first choice of a location was Santa Fe, one of the oldest, most conservative, and most Catholic cities of the entire Argentine Republic. It was there that Mrs. Quarles and I first came to

know them in November, 1908, and found a young vigorous Baptist church, the fruit of less than three years' work.

Dr. and Mrs. Fowler filled a difficult place in Rosario from 1912 to 1918. But their best work was in western Argentina where they labored until Dr. Fowler's death in 1933. Mrs. Fowler, especially successful in her organized work with the women in every one of their fields, retired in 1936.

After that time she was bed-ridden, and the last years of her life were filled with intense physical suffering which she bore with Christian fortitude and patience. She was the mother of Dr. Franklin T. Fowler, Southern Baptist medical doctor in Paraguay.—JAMES C. QUARLES, emeritus missionary to Argentina



# THE WORLD IN BOOKS

Genevieve Greer



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

## Citizens of the World

As I read *Citizens of the World*, by Stringfellow Barr (Doubleday and Company, New York, \$3.00), I found myself constantly checking points of special interest for mission study groups. The author considers, from a political standpoint, the problem of human need which mission organizations have been attacking since the beginning of mission work. His facts, figures, illustrative discussions, and ideas cannot but be of interest to those who, through yearly study of mission lands, are already, to some extent, citizens of the world.

The reader need not agree with the author at every point in order to appreciate his fresh viewpoint and clear discussion of America's role in helping fight a war against hunger. The statesmanlike Marshall Plan is failing, he thinks, because it became a U.S. project instead of a U.N. project. He proposes an International Development Authority—administered by the U.N.—patterned after the Tennessee Valley Authority to increase the productivity of lands which cannot now produce enough to feed its inhabitants. Our danger, he insists, comes not from Russia, but from the hunger of the populations outside both Russia's iron curtain and our own "gold curtain," his term for the barrier that shuts out our view of the world's starving multitudes.

Adult and older young people's groups and leaders of Intermediate groups will find the book helpful as background reading for this year's foreign mission study theme.

## Who Speaks for Man?

Norman Cousins, editor of *Saturday Review*, defines hope for the human race in a new book, *Who Speaks for Man?* (The Macmillan Company, \$3.50), which has grown out of the conviction that "human history has never known so many hopes and so many fears so delicately balanced."

The author believes that the whole man, or world man, is without effective representation; therefore, he pleads for a strengthened United Nations that can represent the human community and that will have powers adequate to prevent aggression and to "make peace meaningful."

Mr. Cousins explains: "I say 'make peace meaningful' because I do not believe that peace is the ultimate in human achievement. Peace can be tyranny, it

can be human stagnation, it can be senseless drift. If I believed that peace could be achieved only at the expense of principle, I would be against peace. If I believed that peace meant surrender to evil, I would be against peace."

Part I of the book is a series of human interest sketches drawn from his visits to Berlin, Japan, Korea, Hong Kong, Ceylon, Pakistan, and India. Part II presents the case for a "strengthened" United Nations converted into a true world federation by way of the revision machinery provided in the organization's charter. The possible role of Russia is considered in one chapter.

The great question is how to save man from his own destruction in the atomic age. Mr. Cousins believes that the solution lies in "making the world safe for diversity." It is not likely that any reader will agree with all the author's conclusions, especially his oversimplification of the solution. But, he says, "the difficulty is dwarfed by the necessity."

Every Christian will be inspired by Mr. Cousins' compassionate concern for individual human beings as well as the masses of people of the world.—I. G.

## The Arabs

Because of their interest in biblical backgrounds, most American Christians know more about the ancient history of the Middle East than they do about the Middle East today. *What the Arabs Think*, by William R. Polk, No. 96 in the Headline Series booklets (Foreign Policy Association, 22 E. 38th St., New York, 35 cents), gives a panoramic view of the Arabs, the predominating population in the Middle East.

The brief, concise treatment should be of special interest to leaders of mission study of the Middle East and the Moslem world. The author includes a broad treatment of its history, with a section on Mohammed, but deals mostly with modern Arabs. He discusses their problems, their view of the world and particularly their attitude toward America.

Included in the booklet is an additional article entitled "American Business and the Arab World," by W. Jack Butler.

## Three Months in Spain

Stories of Raymon Lull, missionary to the Moslems of North Africa, and Father Junipero Serra, missionary to the New World and founder of many California cities, give *Spring in Spain*, by MacKinley Helm (Harcourt, Brace and

Company, New York, \$5.00), its chief interest for mission study. In general, it is a scholarly exploration of Spain's museums and cathedrals, following the trails of the country's painters, poets, and saints. Well acquainted with Mexico, the author's motive for spending the months of March, April, and May in Spain was to trace the heritage of the daughter country. He knows how to tell a story effectively, and the armchair traveler who is not bothered by this sophisticated viewpoint will find it pleasant reading.

## Polygamy in Africa

When a commission of the UN Trusteeship Council came back from a visit to the Fon of Laakom in the Cameroons with the report that the Fon's private life was outside their jurisdiction, Rebecca Reyher set out to get the true story for her newspaper. *The Fon and His Hundred Wives* (Doubleday and Company, New York, \$3.95) is her account of her investigation. She talked with the Fon, with the wives in his compound, and with some of the wives who had run away from him. She talked with missionaries and government officials. Her conclusion is that polygamy violates the "human rights" of women and children of Africa. The incidents told are sometimes offensive, for Mrs. Reyher describes conditions in the polygamous compound frankly. Without such frankness, she could not have made her point. The moral degradation she pictures helps the reader understand the difficulty missionaries face in Africa.

## Learning to Live

A series of "Life Adjustment" booklets for teen-agers and a series of "Better Living" booklets for their counselors and parents are published by Science Research Associates (57 W. Grand Ave., Chicago 10, Ill., 40 cents).

Two of the "Adjustment" booklets which have come to our desk are: "Building Your Philosophy of Life," by T. V. Smith of Syracuse University, and "How to Get Along with Others," by Bernice L. Neugarten of the University of Chicago. Using situations from teen-age life today, the authors help the reader reason out for himself the right and wrong way to handle life and people.

"Overcoming Prejudice," the adult series booklet which has come to our desk, could be called an adjustment booklet for the adults themselves. The author, Bruno Bettelheim of the University of Chicago, thinks the leader's best teaching method is to set a right example by practicing what he teaches.

The booklets will help leaders of teen-age groups, including leaders of mission study groups, to understand the problems of today's Intermediates and to teach them through specific situations which belong to their own experience.

# New Appointees

Appointed February 12, 1953



**BELL, PAUL CARLYLE, JR.**

b. Bastrop, Tex., Aug. 8, 1928; ed. Canal Zone Junior College and University of Panama, Canal Zone, 1945-46; Baylor University, A.B., 1950; S.W.B.T.S., B.D., 1953. Storekeeper, U.S. Naval Supply Depot, Balboa, Canal Zone, 1945-46; pastor, Mexican Baptist Church, Marlin, Tex., 1948-50; student missionary, Home Mission Board, Eastland County, Tex., 1950-53. Appointed for Honduras, Feb., 1953. m. Carolyn Crunk, June 15, 1950. Permanent address: c/o Dr. Otis Strickland, Decatur Baptist College, Decatur, Tex.

**BELL, CAROLYN CRUNK**  
(Mrs. Paul Carlyle, Jr.)

b. Memphis, Tenn., June 17, 1927; ed. Baylor University, A.B., 1949; Memphis State College, 1949; S.W.B.T.S., 1952. Office worker, Bellevue Baptist Church, Memphis, summer, 1948; teacher, public schools, Arlington and Fort Worth, Tex., 1949-52. Appointed for Honduras, Feb., 1953. m. Paul Carlyle Bell, Jr., June 15, 1950. Child: Ellen Kay, 1952.

HONDURAS



**DOWELL, THEODORE HULET**

b. McAlester, Okla., Feb. 17, 1928; ed. Central State College, Edmond, Okla., 1948-50; Oklahoma Baptist University, Shawnee, A.B., 1950; S.W.B.T.S., B.D., 1953. U.S. Army, 1946-47; pastor Noble Avenue Church, Guthrie, Okla., 1948-53. Appointed for Korea, Feb., 1953. m. Oma Lee Russell, June 4, 1950. Permanent address: 711 South Locust, Guthrie, Okla.

**DOWELL, OMA LEE RUSSELL**  
(Mrs. Theodore Hulet)

b. Hallett, Okla., Sept. 2, 1928; ed. Oklahoma Baptist University, Shawnee, 1947-48; Central State College, Edmond, Okla., B.S., 1951. Teacher, public schools, Guthrie, Okla., 1949-50. Appointed for Korea, Feb., 1953. m. Theodore Hulet Dowell, June 4, 1950. Child: Tedonna Lee, 1951.

KOREA



**HAGOOD, MARTHA**

b. Oxford, Ala., Oct. 15, 1923; ed. Howard College, Birmingham, A.B., 1944; Medical College of Alabama, M.D., 1947; W.M.U. Training School, 1949-50. Intern, Jefferson Hillman Hospital, Birmingham, 1947-48; resident physician, Baptist Hospital, Birmingham, 1948-49; worker in attending surgeon's office, Station Hospital, Fort Knox, Ky., 1949-50; resident, Baptist Hospital, Birmingham, and fellow, Department of Gynecology, Medical College of Alabama, 1950-51; resident, obstetrics and gynecology, Jefferson Hillman Hospital, 1951-53. Appointed for Japan, Feb., 1953. Permanent address: Columbia, Houston County, Ala.

JAPAN

# Japan's New Birth Campaign

(Continued from page 3)

Two months have passed and reports of the follow-up have already begun to arrive. During the month of December most all of our churches held baptismal services. The instruction classes are still well attended by those who have made professions but have not yet asked for baptism. The secret seeds that were planted are beginning to sprout, and the churches are growing slowly but surely.

On the island of Iki, the attendance at services has doubled and the fishing village of Katsumoto now has her own service once a month. Our convention saw the interest and need there and appropriated funds for a building which stands on the side of a hill majestically overlooking the harbor.

On a recent Monday, a group of pastors sat comparing notes on the results of this year's preaching mission and those of the preceding years when speakers from America were brought in to help.

Pastor Naozo Arakawa said, "Although the figures of those signing cards do not compare with those of other years, there seems to be a genuineness that was lacking before."

Professions were not even called for at many of the meetings; but, con-

victed of their lost condition, people sought out the minister later and asked for instruction. Another spoke up expressing his gratitude that this year it was possible to have sermons without the use of an interpreter and, also, for the people to have conferences with the preacher before and after the services.

Other observations, not brought out at the meeting but gathered over a period of weeks, are that the "seekers" classes have been filled to overflowing. Regular services have increased. Small evangelistic points which were not reached in former preaching missions were included this time because of increased personnel and longer time allotted for the campaign. Also, there have already been many baptized and many more who will seek baptism during the coming months as a direct result of the New Birth Campaign.

It was through the inspiration of those who came from America that the way was made clear. Our Japanese friends were able to catch the vision which has resulted in the greatest simultaneous revival in the history of our work here. There is gratitude in our hearts as we think of each one who had a part in paving this way.

The thousands who wait not only lead us to consider the campaign next

year, but stand as a constant challenge to our mission work in Japan. There is still a gigantic task before us.

The last night I spent in Iki a young man traveled all the way across the island to hear the message. He must have been tired, for he came from a farm where the labor is hard. But, in spite of his weariness and the fact that he would have to rise early the next morning to make the return trip, he kept us up quite late seeking earnestly for the salvation his soul craved.

He said that the farm was confining and he could not leave often to attend services. He had been studying alone, but was still confused because he had no one to guide him.

After a conference that lasted more than an hour, he joyfully accepted Christ and with true Christian concern turned to the seminary student who was with me.

"What about my parents and grandparents who all died without the knowledge of this wonderful thing you have just explained. Why weren't they told?"

Kitahara-san's answer contained an accusation and a challenge that every Christian should take personally.

"Jesus left with us the knowledge of his salvation and the responsibility of carrying the message to all the world. If they did not know, we stand condemned before God."

## New Appointees (Continued)



**HAYWARD, JOHN CHARLES**

b. Battle Creek, Mich., March 14, 1920; ed. St. Petersburg (Fla.) Junior College, 1938-40; Moody Bible Institute, Chicago, 1940-42; Wheaton (Ill.) College, 1942; Western Michigan College of Education, 1943-44; University of Chicago School of Medicine, B.S., 1945; Bowman Gray School of Medicine, Winston-Salem, N. C., M.D., 1949; N.O.B.T.S., 1952-53. Acting health officer, Mendenhall, Miss., 1949; intern, U. S. Marine Hospital, Seattle, Wash., 1949-50; private practice, Lake Linden, Mich., 1950-52; campus doctor, New Orleans Seminary, 1952-53. Named special appointee for Korea, Feb., 1953. m. Josephine Myre, June 14, 1947. Permanent address: 385 Capital Avenue, N.E., Battle Creek, Mich.

**HAYWARD, JOSEPHINE MYRE**

(Mrs. John Charles)

b. Seattle, Wash., June 6, 1920; ed. Simpson Bible Institute, Seattle, 1938-40; General Hospital of Everett (Wash.), R.N., 1943; University of Chicago, B.S., 1948. General duty nurse, Harborview Hospital, Seattle, 1943-44; counselor, children's camp, Lake Sammamish, Wash., summer, 1944; general and private duty nurse, Billings Hospital, Chicago, 1944-46; night nurse, Chicago Memorial Hospital, 1946-48; general duty nurse, psychiatric hospital, Graylyn, Winston-Salem, N. C., 1948-49; private duty nurse, Everett, Wash., 1949. Named special appointee for Korea, Feb., 1953. m. John Charles Hayward, June 14, 1947. Children: John Charles, Jr., and Joy Carol, 1949; Mark Joel, 1951.

**KOREA**





# MISSIONS VISUALIZED

Fon H. Scofield, Jr.

## Visual Aids for Missionaries

**D**UE to the intense interest in the use of visual aids in field missions this report is in order. In it we will attempt to answer the questions most usually raised and to restate the objectives in mind after several months of experience in producing these materials.

The Foreign Mission Board is now definitely committed to a program that seeks to utilize the resources of visual aids in all areas of mission activity. We have assembled the staff, equipment, and other resources to enable us to gradually bring this program to full effectiveness.

The use of motion pictures to teach and inform and to inspire and challenge is the goal. Missionaries have longed to use them; and several have made effective use of films with an English sound track. Today, a new era has opened with the advent of magnetic sound.

Recent developments make it possible to add a tiny strip of magnetic film to finished motion pictures; and, without damaging the usual English sound track, new tracks may be added magnetically without the usual high cost of laboratory services. Foreign language tracks are now economically possible.

The projector which utilizes these new tracks is a standard model with added arrangements to both record and play back magnetic impulses. The projectors will continue to utilize the standard optical track as well. The price differential is usually about \$200 in excess of standard model projectors.

**T**HE Foreign Mission Board is building a library of motion pictures for use in mission areas and will loan these to the missions. After their usefulness is exhausted in one area they will be utilized in another. By the end of 1953, the library will be of such proportions that all missions can be supplied a constant flow of the best motion pictures.

The largest producing companies

are extending every co-operation as this pioneer work is done. Family Films is making its entire library of "Living Bible" films available to us at print cost. We are in the process of making arrangements for subjects produced by Cathedral Films and Church-Craft Pictures. The first releases other than straight Bible subjects will not be made before 1954, however.

**T**HE office in Richmond is attempting to release all subjects with Spanish, Portuguese, Japanese, Italian, and Yoruba tracks. For other language areas the films will be furnished along with a basic English script so that translations can be made on the field. We will always work in Richmond to the full extent of the languages available to us, expanding as possible.

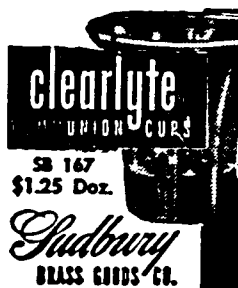
The first releases were ready by mid-April and they are now coming through rapidly. By the end of 1953 the goal is to have twenty-six Bible subjects available in the five languages noted above and to have basic English scripts available for all subjects so that immediate utilization will be possible in the other language areas.

Plans for a filmstrip and slide evaluation service are maturing, and by midsummer the first listings will be available to all missions. The Board will serve as an evaluation and utili-

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zation guide and as a liaison between the missions and the manufacturers. The missions will purchase all filmstrips and slides since they remain the permanent property of the missions.

The addition of this service has required the employment of new personnel, and we have been most fortunate to secure Claude K. Cook, formerly of the Music Department of Wake Forest College, and A. J. Stuart, Jr., engineering graduate of North Carolina State College. These men guide this new service under the direction of Fon H. Scofield, Jr.

Missionaries and others interested in more detailed explanations of this new service are invited to write directly to the Division of Visual Education, Baptist Foreign Mission Board, Post Office Box 5148, Richmond, Virginia.

Next month this column will contain a description of a new Broadman Film release in the foreign mission field. Scenes from the film will be included.

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# Methods in Latin America

(Continued from page 11)

*America.* We were impressed with the interest the people showed in a set of slides which we had made of the Sunday school work of the B. H. Carroll Baptist Church in Fort Worth. Every time we announced that slides were to be shown, people crowded into the buildings to see them.

We felt that one of the great means of teaching easily could be the use of visual aids.

While in Montevideo, Uruguay, we were introduced to the national missionary of that country. He had already purchased a jeep, a tent, and a motion picture projector. He was negotiating for a portable power plant to put on the jeep so that he might go into the interior where there was no electricity and show motion pictures to the people who had never seen them. He was interested in securing films with Spanish sound tracks from the United States.

8. *Church recreation is being used effectively by many churches in Latin America.* It was interesting to observe that everywhere we went the churches with ping-pong tables and other forms of recreation had the largest number of young people. That was true in Rosario, Argentina, where we found a splendid group of young people at the Distrito Sud Baptist Church.

This church had a recreation room which the young people had fixed up themselves. In it was a ping-pong table where they came every day to play and have fellowship together. This church also had a vacant lot on which the young people had made a volleyball court. We were impressed not only with the fine group of young people, but with their consecration and leadership ability.

In Lima, Peru, as we visited with Missionary Robert L. Harris in the Lince Mission, we found a ping-pong table which was being used by the young people during the week. Bob told us that many times young people of Catholic families would come to the mission building for play periods. Also we found basketball being used effectively by this fine missionary. He has three basketball teams, and this has proved to be a most effective means of enlistment.

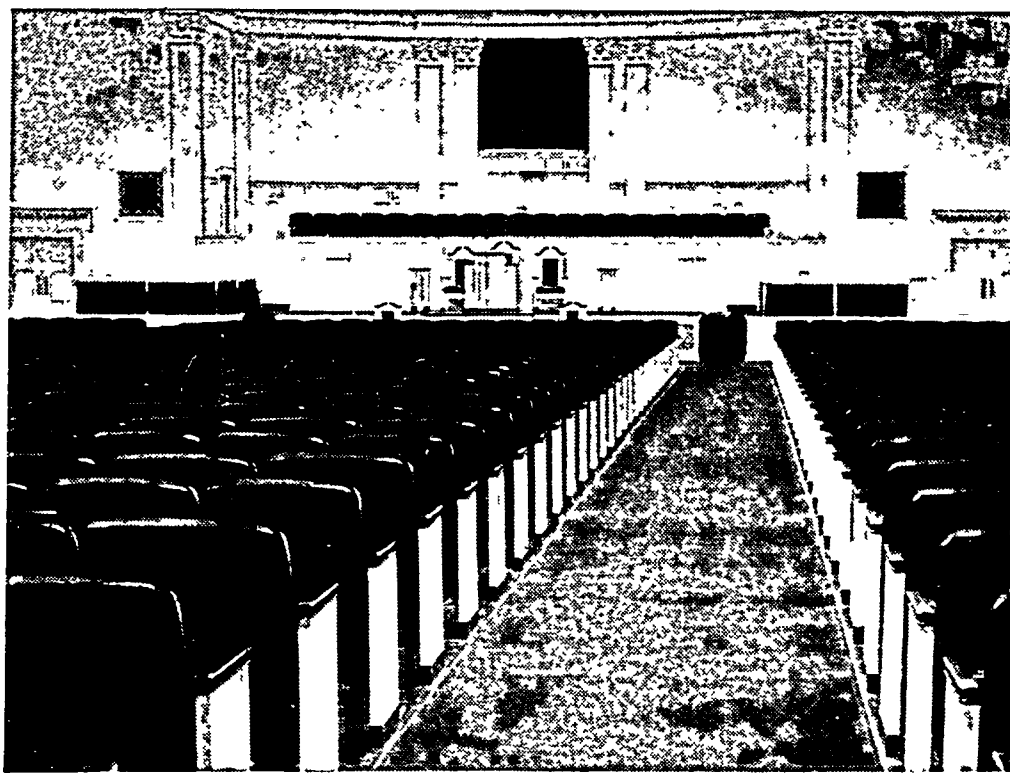
Everywhere we went, we felt very

much at home observing many of the methods used in our Southern Baptist churches. Missionaries trained in Southern Baptist seminaries and experienced as members of Southern Baptist churches are taking an effective program to the people on their mission fields.

9. *Specialization is greatly aiding religious education in Latin America.* In Brazil we found religious education at a high level of efficiency. One of the

national pastors in Uruguay told us this would be true and explained it by saying, "They have specialized in Brazil." There is a Sunday School Board with secretaries of various departments working jointly through it.

There is an outstanding publishing house which not only publishes literature, but also Bibles. There is a program of field work and promotion in Brazil very similar to that here in the States. As this program develops in Latin American countries, the work of religious education will be greatly advanced.



First Baptist Church, Springfield, Missouri. Architects: W. T. and R. W. Vahlberg

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## Continue Your Study of Latin America

### Two New Pieces

"The People of Ecuador," by E. Gordon Crocker. This story is introduced by the testimony of Señor Montenegro, one of the seventeen members of the Central Baptist Church of Quito, the capital city.

The author points out the aim of Southern Baptists in establishing their first work in this new area in the fall of 1950: "... not only to win lost people, but to develop Baptist churches where people can be trained to go out and win others."

As the reader gets a glimpse of this land where 99 per cent of the people are lost, he senses the challenge to Baptists to do their best to win them and train them to be faithful witnesses. Although six missionaries and one national pastor and his wife can accomplish some desirable results, additional workers are urgently needed in a country of approximately 3,000,000 people.

"Peru: Thousands Are Waiting," by Robert L. Harris. A firsthand description of Lima as a rapidly growing metropolis of approximately 1,000,000 people who are neither ignorant nor backward, but highly cultured and profoundly interested in religion.

The reader learns that Lima, the capital, with more than 12 per cent of the entire population, was without a Baptist witness until Southern Baptist missionaries arrived in 1950. The efforts of these missionaries have been rewarded; yet, there is much to be done.

### Other Materials

"New Frontiers for Old—Latin America," by Everett Gill, Jr., the Foreign Mission Board's secretary for Latin America. This pamphlet is a survey of the growth and expansion of Southern Baptist missionary undertaking in this area during the past ten years.

The reader sees that Latin America now presents one of the most immediately responsive areas to the gospel. The author stresses the necessity of this rapid expansion being coupled with a sound and comprehensive strategy. He calls attention to some of the vital factors which will insure lasting spiritual results in this undertaking.

"Spanish America Picture Sheet"

"Brazil Picture Sheet"

"Map of Latin America"

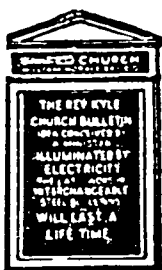
*These items are free upon request to the Foreign Mission Board of the Southern Baptist Convention, Department of Missionary Education and Promotion, Richmond, 20, Virginia.*

## "All Things to All Men"

(Continued from page 5)

Less spectacular, perhaps, was the report from a small church in the bush. The pastor wrote that at first he was very discouraged. Only five members finished the study of the handbook, but they went on with their visitation program. He said that after three months of regular witnessing the congregation was larger by one third and the inquirers' class was twice as large. Such response makes us thank God.

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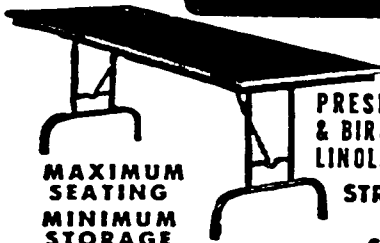
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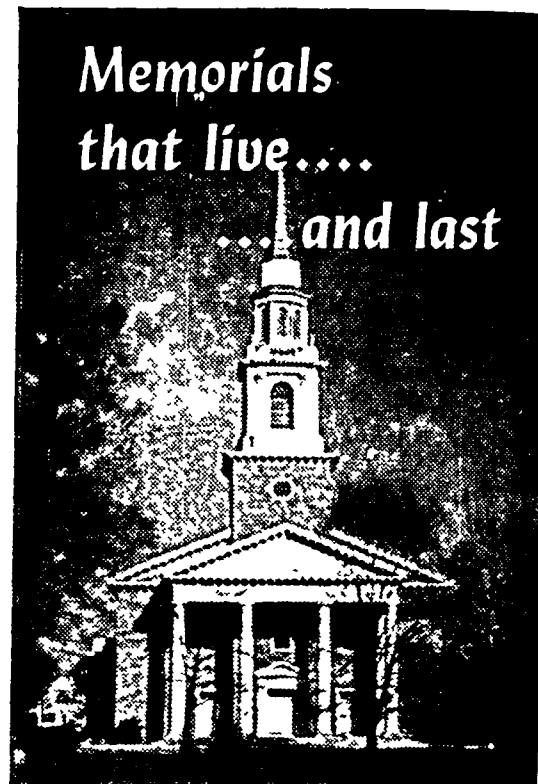
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