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JULY 1953

# Commission

Southern Baptist World Journal



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# THE Commission

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# Men Still Die for Freedom



***“Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.”***

I FEEL I have just emerged from an inquisitorial chamber where I witnessed, with deepest emotion, the sufferings of many saints. I feel this way because I have allowed myself to journey back mentally through almost two decades of missionary experience in the Republic of Colombia before attempting to write this article.

I also reread more than eighty pages of closely typed reports on religious persecutions that have taken place in this country during the past two years. I am convinced that even in this modern age men still die for freedom.

Roman Catholicism came to this country when a Spanish conquistador, Rodrigo Galván de las Bastides, sailed his flotilla of four small ships into the beautiful palm-fringed bay of Santa Marta on July 29, 1525. For almost four centuries Roman Catholicism held indisputable control of the religious and cultural life of the nation.

At the close of the first world war, missionaries of various evangelical denominations began to enter the country; and the result of their labors is clearly evidenced in the scores of congregations found in cities, towns, villages, and country regions. This rapid propagation of evangelical faiths greatly alarmed the prelates of the Roman Catholic Church.

Campaigns for the defense of the "true church" were fervently organized. Pastoral letters were issued by presiding bishops to be read in all pulpits throughout the land. Monsignor Miguel Angel Builes, bishop of Santa Rosa de Osos, the most aggressive of all the Colombian bishops and one who has created much embarrassment to Colombian political leaders, states in one of his pastorals:

"Protestantism in Colombia and in all of Latin America is nothing more

than a 'fifth column' which looks forward to economic *con-quist* and absorption which it hopes to accomplish through its propaganda . . . seeking an earthly and imperialistic dominion over Latin-speaking peoples, and the pretext is evangelization. . . . They come to us craftily, with a smile on their lips, to snatch away our faith and our beliefs, so that over our spiritual ruins they may establish their temporal dominion. . . . The Protestant propaganda is a challenge to a religious war, which we accept with all its consequences."

Violent antievangelical speeches by bishops and priests have been made over national radio networks. One bishop said, "The national Constitution recognizes liberty of worship; but it does not give the heretics liberty to express their faith outside of their chapels." This is the common interpretation of the Constitution by the Roman Catholic Church; therefore, she determinedly attacks all other religious expressions.

Leading conservative dailies (mouthpieces of the Roman Catholic

Church) set aside columns for vilification of evangelicals. *El Catolicismo* of Bogotá, in its issue of May 23, 1952, says, "Catholics who support Protestant freedom of expression are traitors to their religion and to their Fatherland." Then on April 18, 1952, it says, "We Catholics are under absolute obligation to fight against Protestantism."

Throughout the country priests are constantly using their pulpits to incite people to open violence against evangelicals. One priest said in his sermon: "What should you say when you meet a Protestant? Down with the Protestants! What is the garbage we have to sweep out of our town? The Protestants! We must clean them out! We must wipe out this monster!"

Such efforts as these have produced alarmingly dangerous situations for thousands of evangelicals. Some have been beaten with machetes; others have been horsewhipped, clubbed, stoned, kicked, stabbed, and shot.

## In China

Turn back to the time of the French Revolution and the Deists and you can find a replica of the China picture today. Then they killed the church and buried her. But she did not stay dead. They treated her the way West China farmers treat their sugar-cane tops. They cut them off at harvesttime and bury them in a long trench. They are dead. But in the spring they dig them up and lay them out in shallow rows and cover them with a little dirt. In a few days sun and rain awaken them. They send forth shoots and send down roots. They are alive. Even so the sunshine and rain of God's grace and mercy are in China, pouring life into many a Christian heart.—From "With God in Red China," by F. Olin Stockwell

## By John N. Thomas

They have been cruelly attacked in the fields, in their homes, in their churches, in hospitals, and in government and parish offices. Their wives and children have suffered with them. This persecution continues in the countryside and in towns and departmental capitals.

Municipal mayors have harassed evangelicals of all sects. Government schoolteachers have punished their children in most humiliating ways for not attending mass and expelled them for being evangelicals. With a single exception, departmental governors have refused to investigate the acts of persecution reported to them. Also the Minister of Communications has suspended four evangelical radio programs in their sections of the republic.

Just recently our Baptist Half Hour was suspended here in Barranquilla. Magistrates have delayed civil marriage ceremonies for evangelical couples under pressure of local bishops and priests. Properties, in a number of cases, have been confiscated, their evangelical owners being forcibly evicted and in some cases violently removed by police working in co-operation with local priests and political leaders.

The Roman Catholic Church is determined to exterminate all religious influences other than her own. It is clearly evidenced that the means employed justify the end.

Señor José Luna, elder of the Presbyterian church of Galilea, Tolima, was accosted by the police on a country road. They asked him what his religion was and he replied that he was Protestant. They then told him to follow them. A short distance away they stabbed him in the chest on his right side and left him to die.

Señor Luna was able to stagger four hundred yards to the house of a Christian woman, a member of his church. He asked for water and said, "Pray for me." A few moments later he died.

Seeing the dead man on her living-room floor in a pool of blood, the woman ran from her house. When she composed herself and returned, she heard a wailing and crying inside.



First Baptist Church, Cartagena, Colombia

On entering she saw Señor Luna's mother bent over his mortal remains!

Early one morning, an American missionary was rudely awakened at 4:00 a.m. by violent blows on the front door of his lonely home beyond the limits of the small country town. The aggressors demanded that he open to them or that they would burn the house to the ground. Hesitantly he opened the door and was immediately confronted by an armed band of fanatics from the town who ordered him to walk toward the road. As he did so, some of the armed men stepped behind him, leveled their guns, and shot him down.

Then they ransacked the house, put it to the torch, and fled, leaving a terrified servant as the only witness to another martyrdom—that of a missionary who had labored lovingly in the preaching of the gospel for some ten years.

IT WAS a lonely trail along which a valiant servant of the Lord was traveling in fulfilment of his ministry. Suddenly a group of eleven men sprang out upon him, each armed with machetes. They revealed the nature of their mission—to get this Christian worker to denounce his faith as an evangelical. He bravely witnessed for his Master. Seeing the futility of their efforts to change his convictions, they ordered him to dig his own grave.

Laying hold on him, they buried him up to his shoulders and said they were ready to execute him. He pleaded to be allowed to pray. He did—not for himself, but for his persecutors. Before the prayer was finished a shining blade descended, cleaving his head lengthwise. His assassins fled.

A few days later, smitten with a sense of grief and shame, some of these men walked into the evangelical church in the near-by town where they confessed their guilt and cried unto the Lord for forgiveness.

The following is quoted briefly from the Bulletin of Persecutions in Colombia:

"José Ramón Gil, an evangelical of Trujillo, Valle, when working as an administrator of a farm, was often threatened with death by a gang of Catholic conservatives. His own brother relates: 'I left José as he was going to deliver a load of coffee at a roadside restaurant. When he returned three men were waiting for him at a bridge which leads to the farm and which lies just fifteen meters from another eating house. The Señora R. R. who works there stated that Saul Marín shot my brother something like ten times.' The investigation later proved that there were eight bullets in the head and chest."

In the diocese of Monsignor Arturo  
(Please turn to page 32)



These five young men are the first full-time students in the new Philippine Baptist Theological Seminary and Bible School.



Informal reception was part of the opening activities of the school. Dr. Frank P. Lide visits with students as they enjoy refreshments.

## *A Good Beginning*



Classes in the Philippine Baptist Theological Seminary meet in this rented building on a hill overlooking Baguio.



Part of the preparation for pastoral work is the study of how to lead gospel singing. This young Chinese pastor is practicing.



Already the young preachers are taking their places of leadership in the work of the Baptist churches and preaching points.

## By J. Winston Crawley

The Philippine Baptist Theological Seminary and Bible School, located in Baguio, began as a dream in the minds of Southern Baptist missionaries. Soon after the first church was organized in May, 1950, in this pioneer Southern Baptist mission field, there were young people ready to follow the call to the ministry.

Therefore, the Mission began to look forward to opening a Bible school. The dreams became reality through the efforts of Dr. Frank P. Lide, Southern Baptist missionary who came to the Philippines from years of experience in seminary work in China. He made the plans, secured government recognition, and laid the groundwork for the opening of the school.

The Lord has blessed the beginning with a fine group of young people as students. The first-year class is composed of five regular full-time students—four of them Baptists from our three organized Chinese Baptist churches in the Philippines.

In addition there are five others taking irregular, or part-time work. This is a better beginning than we had even dared to hope for in such a new mission field. Already these young men are taking their places of leadership in the work of the churches and in near-by preaching points.

For the opening ceremonies on July 15, 1952, representatives were present from all the Chinese Baptist churches and also from the first Filipino Baptist church that has been organized as a result of

our mission work. These various representatives were introduced, and they brought words of encouragement from the churches. After the program, faculty and students, church representatives, and visitors had a brief informal reception.

The beginning faculty of the Bible school includes Dr. Lide, as chairman, Dr. and Mrs. Winston Crawley, and Mr. H. Y. Yeh, teacher of Mandarin Chinese, the national language of China. Dr. and Mrs. R. F. Ricketson joined the staff for the second semester.

The plan for the new seminary is that it shall be bilingual, serving as the ministerial training agency for both Chinese and Filipino churches. As the years pass, the Filipino part of the seminary will grow in relative importance. For the first year, the work offered is only in Chinese; but next year there will be a number of Filipino students ready to begin training for the ministry. There will be a course for them in the English language. At that time new faculty members will be needed, also.

This new seminary, just in its infancy, is in great need of the prayers of Southern Baptists. The students, not far removed from pagan backgrounds and many of them coming to the school at great personal sacrifice or in the face of opposition of family and friends, especially need your earnest prayers. Our Lord has given us a good beginning. Let us thank him and depend on him for continued blessing.

# Baptist Work on Kyushu

By Johnni Johnson

THE Empress of Japan smiled. "Yes," she reminisced to her guest, Missionary Teacher Cecile Lancaster of Seinan Jo Gakuin (say-na-n jo ga-ku-ween), whom the Japanese Government had just decorated in recognition of thirty years' service to the women of Japan, "I do remember visiting your little country town!"

The Empress had made her trip to Kokura some years before she met Missionary Lancaster in March, 1952; and, to her Imperial Highness, Kokura may have been far enough away from Tokyo (twenty-one hours by train) to seem like the country. But Kokura, the site of Seinan Jo Gakuin, a Baptist school for girls, can hardly be called a country town today. In fact, the 1950 census figure for her passed the 199,000 mark.

In Japan, Kokura—and with her the whole island of Kyushu on which she is situated—is considered down south. And in Japan, as in the United States, the South is often thought of as Baptist country.

In 1890, Southern Baptists began preaching in Wakamatsu, a port city not far from Kokura. And in the sixty-three years which have followed, Southern Baptists have continued to preach the gospel in Wakamatsu, in other places on the island of Kyushu, and, more recently, across the Japanese nation.

Kyushu people—many miles removed from the center of Western influence in Japan—are more often than not conservative, carrying on the traditions of old Japan. This reserve shows itself today in the churches, in the people's reactions to new ideas and unfamiliar methods. But this reserve does not stop the preaching of the gospel.

Today, several Kyushu cities—Nagasaki, Oita, Kumamoto, Miyazaki, Kagoshima, Fukuoka, Kokura, and others—are centers for evangelistic work which begins in

city churches and reaches out to smaller churches and missions in the prefectures where they are located.

Take Kagoshima, for example. Lying near the extreme southern end of Kyushu, this city (population 246,000) is the capital of Kagoshima prefecture, which is home for nearly two million people.

When Missionary Edward L. Oliver and his family went to work in Kagoshima in late summer, 1952, they joined the Baptist church there, which was organized some fifty years ago. The church, whose building along with 75 per cent of the city burned out during the war, has struggled to keep going. Today there are forty-five members and the future looks promising for an effective Christian witness.

"Just for contrast," said Missionary Oliver, "I compared Kagoshima to my home town, Tampa, Florida. In Tampa, a city of about 150,000, there

are more than fifty Baptist churches; but in Kagoshima there are eight small churches, one of which is Catholic and two of which are pastorless."

The Baptists in Kagoshima, most all of whom are young people won to the Lord since the war, are building a new church house on a wide road, down which runs one of the city's three main streetcar lines. Hardly a stone's throw from the church is a housing area where forty thousand people live!

"And don't forget," Oliver added, "that this housing area is just *one section* of our church's immediate neighborhood."

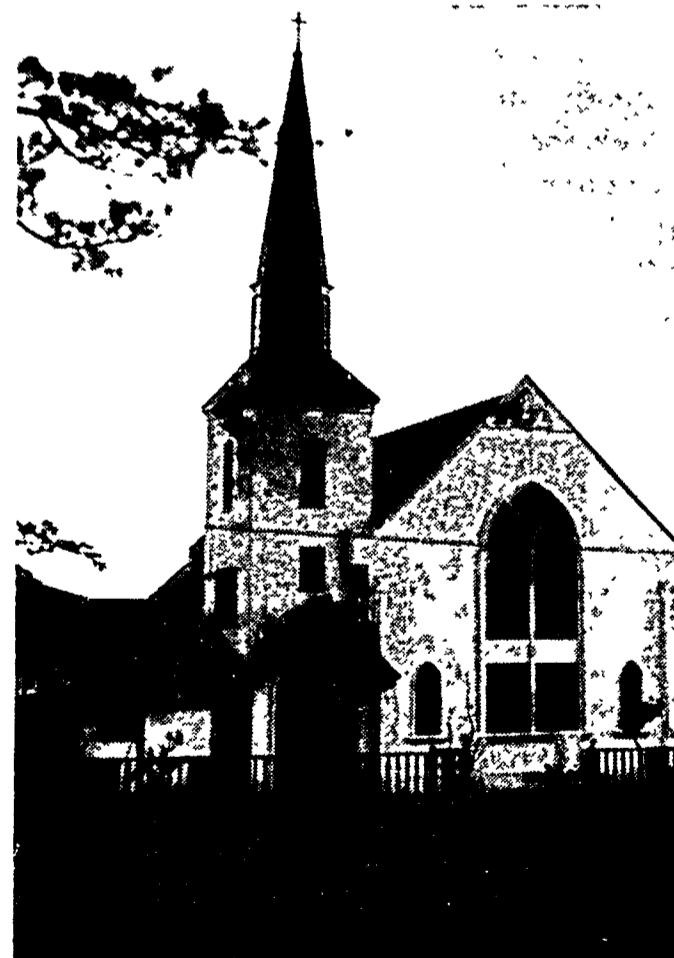
About twenty-five years ago the Kagoshima church started a mission at Ijuin (e-jew-een), just west of the city.

Today there is a church at Ijuin with three mission points of its own. The Ijuin church has had one pastor since its beginning; and today the church building—a prefabricated structure sent out from the States at the end of the war—stands on the spot where the pastor and his wife lived in a stable during the war.

Some of the Kagoshima church members are people who were reached for the Lord during the 1951 Preaching Mission when Dr. E. Norfleet Gardner, of Henderson, North Carolina, was there.

The story of Kagoshima is, in essence, the story of the other churches on Kyushu. At Nagasaki, Missionary Raymond M. Spence works with a church, now fifty years old, which has withstood four wars, a hard depression, strong Buddhist and Catholic influence, and weathered several severe troubled times of her own.

In Oita, Missionaries William and Mary Walker are working with a group of fifty Christians in a town which remembers vividly the day on which Catholics destroyed their Buddhist idols, and thereby cast a lengthening shadow of suspicion upon all Christian work in that section.



East Fukuoka Baptist Church began as a mission in the home of a tailor in August, 1951. This building was dedicated in January this year.

A close study of these churches in Kyushu will reveal two things about Baptist work on the island: the gospel has been preached continuously since the beginnings in Wakamatsu by missionaries and pastors whose faith sustained them through many difficult experiences; and slowly but surely this Baptist witness has won Christian disciples from among conservative Buddhist people whose earliest contact with the Christian gospel came from Roman Catholic priests.

The early Baptist missionaries to Japan—McCollum, Walne, Clarke, Ray, Rowe, Dozier, and others—collectively invested more than two hundred years' work in Kyushu before the war. Their successors are working on the island today through thirty Baptist churches (out of the fifty in the entire Japan Baptist Convention) and in the schools established there to conserve the results of evangelism in the churches.

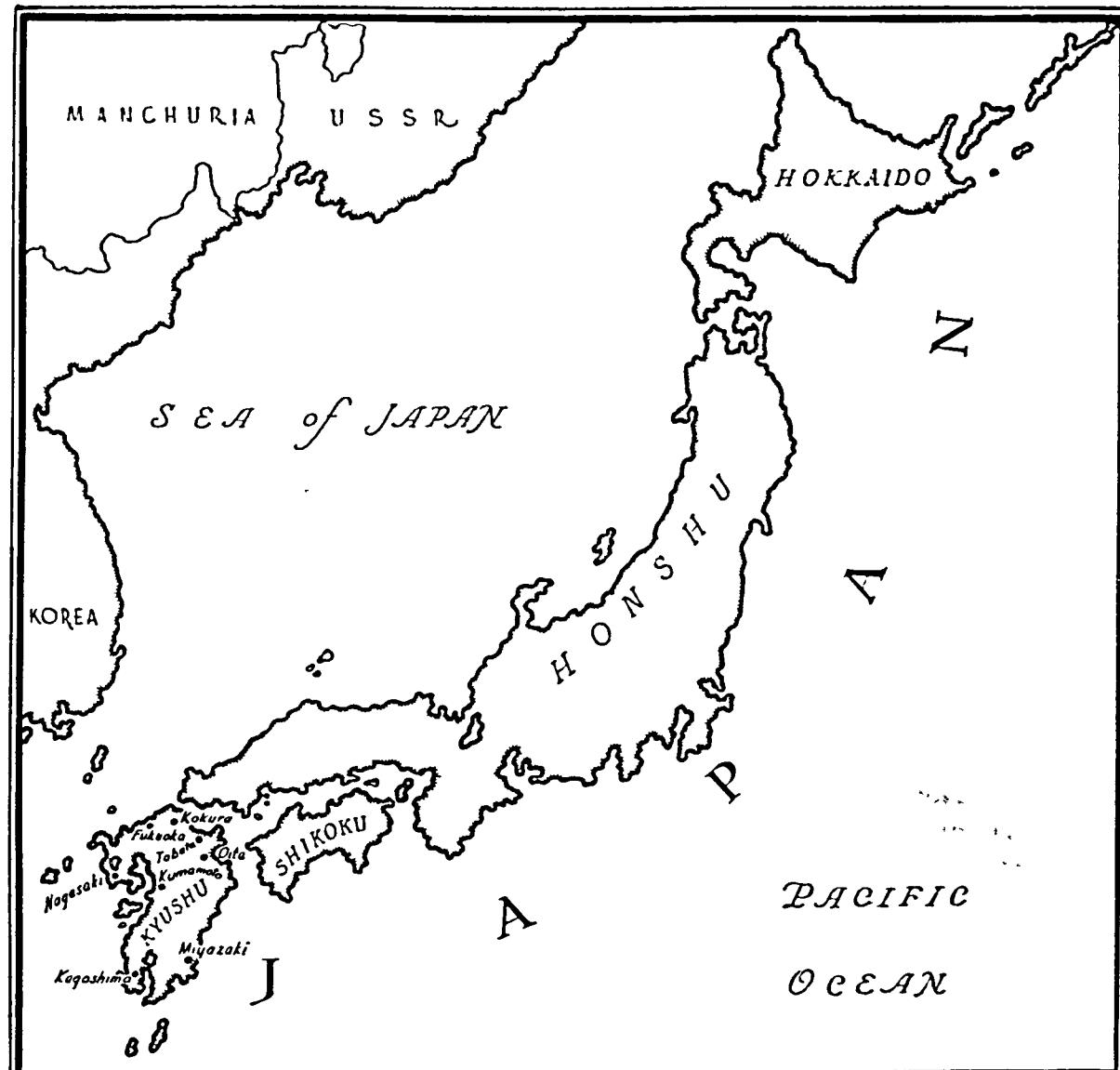
By the end of this summer the Southern Baptist staff on Kyushu will total forty-two, a good 40 per cent of the total missionary staff in Japan.

Twelve missionaries are scattered in six cities on the island—Tobata, Nagasaki, Oita, Kumamoto, Miyazaki, and Kagoshima. The only Baptist good will center in Japan is located at Tobata. Among these other five cities, all centers for evangelistic work, is Miyazaki, where Missionaries Leslie and Hazel Watson have just gone to project Southern Baptists' first approach to rural missions in Japan.

Twelve of the Kyushu missionaries are in Kokura. Half of these are connected with Seinan Jo Gakuin, which currently enrolls fourteen hundred girls in junior high, high school, and junior college departments. The others are engaged in evangelistic and women's work, the headquarters for the Woman's Missionary Union in Japan being in Kokura.

Eighteen missionaries are located in Fukuoka, the center of Baptist school-work in Japan. They teach in Seinan Gakuin, where more than two thousand men and a few women are enrolled in middle school, night school, the university and seminary departments of Seinan, and in the Training School, where girls are trained to do kindergarten and educational work in the churches.

Seinan Gakuin, established in 1916 by Missionary C. K. Dozier, has grown from a small prep school for



Baptist boys into a university which meets the educational standards set up by the Japanese Government.

The Christian influence at Seinan today is marked despite the effects of the war and the occupation upon all of the Christian schools in Japan. This influence is seen in the Christian ideal and tradition of the school, in the faculty which is more than two-thirds Christian, in regular chapel services, in required courses in the study of Christianity, and in the active Christian program carried on by the minority of students—about 10 per cent of the student body—who are Christians.

"The spiritual climate at Seinan, viewed from within the Christian group here, is encouraging," says Missionary John W. Shepard, Jr.

"Our Christians here are few, but they are enthusiastic and active. We have noon meetings every day for prayer, Bible study, discussion, and fellowship. Just a year ago, under the fine leadership of Glendon McCullough (Georgia Royal Ambassador secretary who taught at Seinan during the 1951-52 session), a Baptist student group was organized on the campus.

"Real progress has been made and during 1953 we hope to sponsor the first all-Japan Baptist student retreat. And, as more and more Baptist young people come to Seinan from all over Japan, we feel sure that Seinan, our Baptist university, will be the center of training leadership."

About three miles from the university campus in Fukuoka is the new seminary building where fifty-two students (including four young women) are studying. The faculty includes seven Japanese and five missionaries—Luther Copeland, Tucker Callaway, Maxfield Garrott, George Hays, and Robert Culpepper. The course of study at the seminary has recently been lengthened from two years to three, upon completion of which students receive a degree equivalent to the B.D. granted by American seminaries.

"Our seminary students compare favorably with the rank and file of students in America," says Missionary Hays, who points out that the fact is all the more significant when it is remembered that most Japanese ministerial students have only four to six years of Christian background.

(Please turn to page 31)

# Do Southern

# Baptists Dare Follow God?

By M. Theron Rankin

*Will God pass Southern Baptists by as he moves on, seeking those who will dare to follow him out into today's world?*

Dr. Kenneth Scott Latourette wrote a book several years ago entitled *The Unquenchable Light* in which he traced through Christian history the succeeding periods of advance and decline of world Christianity. From this study he drew the conclusion that the periods of advance were uniformly greater than the periods of decline, thus always achieving a margin of advance over recession.

World Christianity is standing today at the open door of missionary advance. We have not yet entered. What we have done thus far has brought us only to the open door through which we can catch sight of the dawn of a new day of opportunity and achievement, provided we have eyes with which to discern what is happening in the world.

Through this door, we see a world in commotion. To the ordinary observer, looking through ordinary eyes, it is a world of confusion and human tragedy, a world in which established orders are going to pieces and civilization itself is threatened with collapse. But to him who sees through the eyes of God, it is a world in which God himself is moving to accomplish his purposes of achieving righteousness among men.

Events of the past four decades have shaken and jarred what was relatively a passive and submissive world into an expectant and demanding world of men. For the great majority of peoples this is not a day of defeat; it is rather an era of new hope and expectancy. Some three fourths of the population of the world, who for centuries have lived in conditions of economic, social, and political misery, have been lifted out of their old passive and submissive attitudes to such conditions and are now in a commotion of expectancy of new things to come. Hunger for life that is worth living is urging them forward.

It is of utmost significance that this upsurge of demanding expectancy comes largely from non-Western, non-white, non-Christian peoples. This fact is forcing Western white Christians to do some intensive re-examination of our own attitudes and patterns of thinking.

Let us bring into focus just here another powerful influence from current history which I believe God is using to prepare the world for advance in the coming of his kingdom; that is the development of modern means

of communications. Just as we believe that God made use of the development of roads in the Roman Empire in his preparation for the ministry of Christ, so we believe that God is making use today of the development of these remarkable means of intercommunication of ideas and personal relationships.

Attitudes of racial superiority and condescension, particularly on the part of people of the white race to peoples of non-white races, have been and still are among the most formidable hindrances to be met in the work of Christian missions done by white Christians in behalf of non-white peoples.

The forces of current history are combining to break down such attitudes. We are being forced to accept the fact that these peoples of other races are not inferior foreigners, but are our neighbors—that despite the differences of color, culture, and language, they are people of the same kind of basic human needs and aspirations as ourselves. God is using these forces of history to accomplish that which our Christian faith has thus far failed to achieve.

Our mutual involvement in a world community also is forcing us to re-examine our attitudes and patterns of thought. Current history has answered the question for us as to whether we have a responsibility in the conditions of our brothers who live on the other side of the world.

The concern with which we frequently read news dispatches from Indo-China, Iran, or the Near East answers it. The tremendous amounts of money our government has appropriated for European recovery, the efforts being made through the Point Four program, and the millions of dollars contributed by private sources for world relief all are indications that we have accepted such responsibility.

These are some of the ways by which I believe God has brought world Christianity to the door of a new era of advance in the coming of his kingdom among men. Do we dare follow him on through the door? To go with him in the dynamic of his love as he responds to the expectancy of a world hungry for life that is worth living? To see all people of the world as he sees them? To accept with him the responsibility for all men of the

world which he accepted in Christ Jesus? To share in his purpose to create of all men new men in Christ?

Do we dare?

Unless we are able to expand our present boundaries of thinking and action concerning God's kingdom, we had better not dare. The world of men in which God is moving today is expecting and demanding far more than can be produced by the token services which organized Christianity has become accustomed to render in the name of our God, who is giving all of himself in Christ for the world.

These forces of advance have been stirring among Southern Baptists. Already they have carried us farther than many of us dared to hope when the Foreign Mission Board announced its program of advance in 1948. But it is becoming evident that we have advanced only to the door, where we are seeing the world in a new way. We are becoming conscious of new dimensions.

Plans and achievements which we have thought of as being large now appear to be small. Only a few years ago, the thought of a foreign missions budget of \$10,000,000 was staggering; but not so today.

After all, \$10,000,000 is less than we frequently use to build single institutions at the home base. One Baptist institution has a program now calling for \$50,000,000; another one is spending \$15,000,000 for its buildings alone. Church buildings costing \$1,000,000 and \$1,500,000 have become commonplace. As we stand at the door and look on the world today, we can no longer think that \$10,000,000 is a great amount of money.

The significant thing is that our people in the churches are seeing and saying these things today. They are saying that we have only begun to advance. There is a growing concern for world missions coming up from churches such as we have never known before, and the potentialities of which we have not yet learned to measure.

We are all too likely to underestimate the strength and demands of this concern. It is expressing itself in many ways. It was expressed in the response which was made to the Foreign Mission Board's announcement last

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*This is the report of Dr. M. Theron Rankin to the Southern Baptist Foreign Mission Board at its semiannual full meeting last April. It is published in THE COMMISSION at the request of the Board.*

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October that unless our receipts increased we would not be able to appoint one hundred missionaries in 1953.

From many parts of the Convention came urgent pleas that appointments not be curtailed, along with assurances that the necessary funds would be provided. The desire of Southern Baptists is that we continue to increase.

It is reflected in the steady increase in Cooperative Program funds. It is reflected also in the large increase each year in the Lottie Moon Christmas Offering, which has reached \$3,280,000 for 1952. This increase reflects perhaps more clearly than anything else the growing concern among Southern Baptists that our foreign missionary undertaking be enlarged far beyond its present size, notwithstanding the advance we have already made.

As compared with the potentialities of Southern Baptists, the Cooperative Program is still in its infancy. Is it not reasonable to believe that the increase in the dimensions of thinking of Southern Baptists about world missions will change the dimensions of our giving through the Cooperative Program for world missions?

These are some of the forces which are moving among Southern Baptists to take us through the door and on out into the new day of advance in world missions for which God is preparing the world. They can take us far if we will go with them.

Do we dare? If we don't, we had better start trying to turn back these currents of advance coming up from Southern Baptist churches.

If we do, we had better start increasing the dimensions of our own thinking here in the Foreign Mission Board. Even our present figures frighten some of us. When we receive checks for one and two million dollars, we feel a bit dizzy. When we appropriate hundreds of thousands of dollars for buildings around the world, we are a little disturbed as if we are not quite sure that we should spend so much money for those things.

When the Lottie Moon Christmas Offering goes to \$3,280,000, a prominent Baptist says, "It kind of frightens me." When our total receipts for the year reach \$8,000,000, we begin to wonder just how big we can afford to become.

We appear to be afraid that we shall become big. We are afraid that our Richmond staff will become too large, despite the fact that we are operating with a much smaller staff than any other mission board of commensurate size in America. We cannot avoid the fact that continuing growth in our program abroad inescapably involves growth in the Richmond office.

Increase in our receipts is closely related to the amount of promotional material we turn out. The amount of supervision and oversight which our missions abroad are

*(Please turn to page 23)*





President W. Lowrey Cooper received the keys of the International Baptist Theological Seminary from the architect-constructor.



Part of the people who witnessed the delivery of the keys and the ceremony of opening the new buildings of the International Seminary.

## Builders of Argentina's Tomorrow

By Roland Q. Leavell

THE government in power is not having too easy a time building the "New Argentina." Inflation is growing. Dictatorial authority is becoming more and more necessary. Cattlemen won't sell at government prices; and they are threatened with dire penalties if they continue to refuse to sell their beef.

An elevator boy in our hotel whispered that he did not like the threat of concentration camps. And, while we were in Argentina, two prominent officials resigned, presumably under executive order. One of them, a brother of Eva Peron, committed suicide the next day. Very soon riots were staged.

The President of Argentina claims to be building a great "Argentina of Tomorrow." That country has 17,000,000 people, a population about equal to that of the states of New York and New Jersey. The walls on every block in Buenos Aires are placarded with *Peron Cumple, Evita Dignifica* (Peron Fulfils [his promises], Eva Dignifies).

Huge pictures of the President and the late "First Lady" are exhibited everywhere. Some pictures state that

she is the "spiritual head of the government." The common people have made a saint of her, and some are reported to be praying to her.

It is my profound belief that a far more potential force for Argentina's future than the President's power was released while we were there. Three magnificent new buildings of the International Baptist Theological Seminary in Buenos Aires were opened on April 5. History may declare that students trained there were far more significant for good than all political maneuvers.

The opening of this new plant is the culmination of the prayers and dreams and labors of President William Lowrey Cooper and his consecrated missionary colleagues in Argentina. These missionaries and their fellow Christians of Argentina are among the real builders of that country's tomorrow. The International Seminary includes plans for training ministers and other Christian workers also from Uruguay, Paraguay, Chile, and Bolivia.

BUENOS AIRES (Good Airs) is the largest city in Latin America, the third largest and one of the most beautiful in the Western Hemisphere. Greater Buenos Aires, with its ap-

proximate 4,500,000 people, forms about one fourth of the nation. The country is 2,300 miles long, stretching from the tropical jungles of the North to the bleak areas of Patagonia to the South. Buenos Aires is in the heart of the pampa, a vast prairie fanning out from the city, flat as a football field and fertile as a garden.

FROM this pampa comes about one third of the world's export wheat and hides, one fourth of the world's export corn, and one fifth of the flaxseed. It is the most powerful country in South America. The majority of its people are of the white race, descendants of European immigrants.

Foreign trade has transformed their beef into lofty skyscrapers and exquisite monuments, their wheat into automobiles, their corn into a sleek subway system, and their flaxseed into modernistic apartment buildings. Only Christ with his gospel can transform the people into honest, peaceful, useful citizens with Christian homes, spiritual churches, and worthy schools. The International Baptist Seminary is dedicated to that purpose.

The seminary buildings are strategically located, one block from the city's most prominent thoroughfare. The school was established in 1912 by



Missionary quartet for dedication was composed of (left to right) W. Judson Blair, Mrs. Cooper, Mrs. J. O. Watson, and Mr. Watson.



Mrs. Anne Sowell Margrett, directress of Women's Department of the seminary, addressed crowd at the Sunday afternoon dedication.

Dr. S. M. Sowell, in co-operation with Missionaries J. M. Justice, T. Spight, and R. M. Logan. Dr. Sowell is now enjoying a venerable old age in a seminary apartment. His daughter, Mrs. Anne Sowell Margrett, is graciously directing the training of the young women enrolled there.

This institution enjoys the thorough co-operation of more than one hundred and thirty Baptist churches in the River Plate Association, of which thirty-three are located in Buenos Aires.

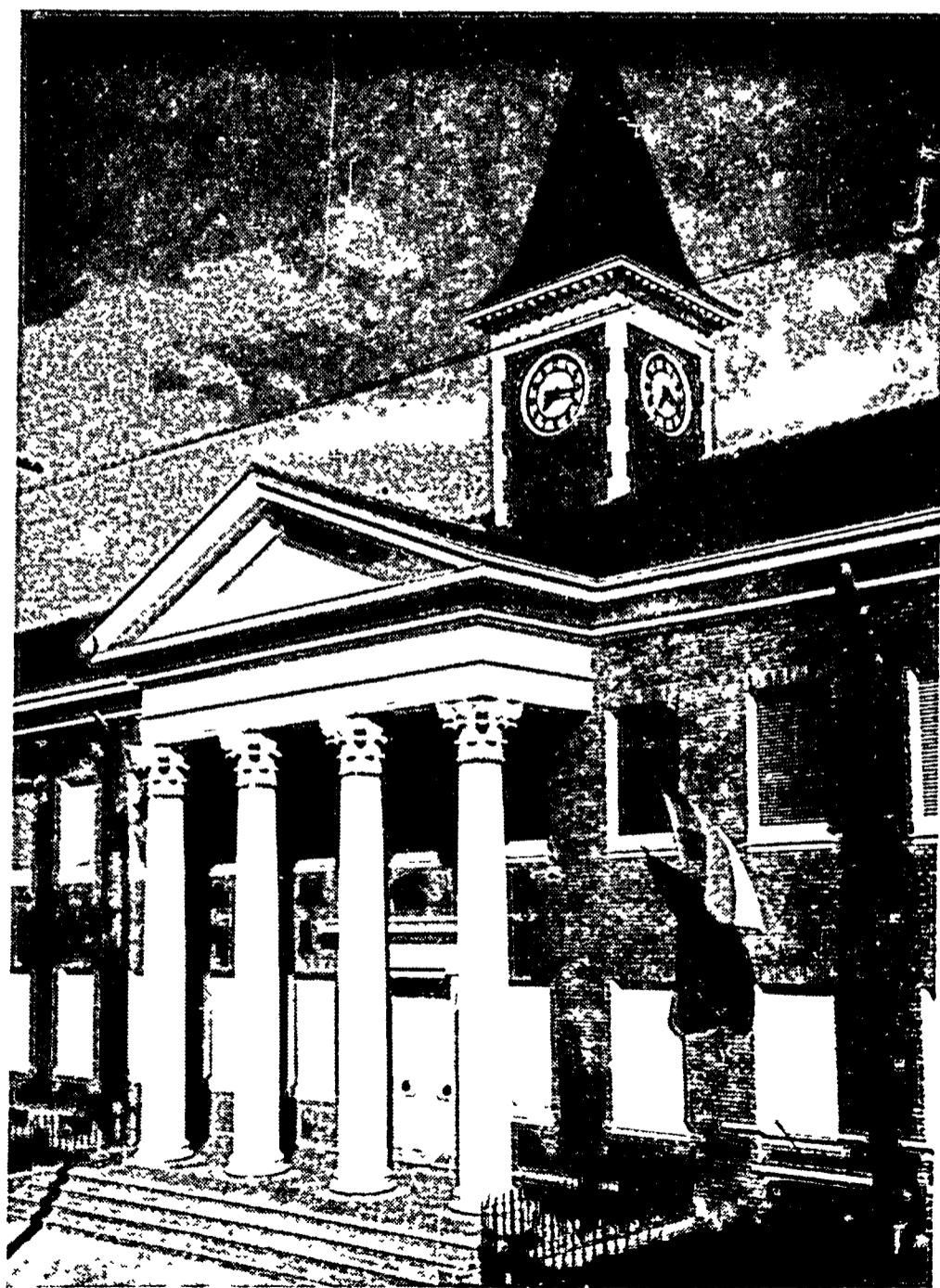
When President and Mrs. Cooper took Mrs. Leavell and me to the opening exercises, we found a great concourse of Baptist people in front of the beautiful administration building. While the leaders were standing between two of the large columns at the entrance, the keys to the structure were presented to President Cooper by Mr. Alberto Salibian, the construction engineer. Immediately the throng surged into the building for the program.

IT WAS my privilege to deliver the dedicatory address on the subject, "Theological Education in Our Day." This was the focus of our entire trip to South America. The address was followed by enthusiastic music, fervent prayers, and warmhearted words from various leaders.

The visitors swarmed throughout the three buildings, seeing the dormitories, administration offices, chapel, classrooms, library, dining hall, par-

(Please turn to page 30)

Entrance to the administration building of the International Baptist Theological Seminary, Buenos Aires, Argentina.





Front view of the Carver School of Missions and Social Work.

*I would want to attend a Southern Baptist school of Christian world service . . .*

## *If I Were Under Thirty*

By W. O. Carver

**I**N recent years Southern Baptists have come to be one of the most numerous denominations in America. More significantly still, Southern Baptists are rapidly coming to be recognized as one of the major agencies for world missions. We are in the midst of the most radical worldwide social upheaval in all history.

The revolution of our time involves the entire world and all aspects of the world's life. We are truly living at the end of one age and are already definitely into another. We are experiencing "the birth pangs of a new era."

From now on, Christianity must seek to become actually a world religion. Such it has claimed to be, but in fact has never actually become. In its essential nature and in the design of its Founder it is universal. Instead of Christian "foreign missions," from now on we must undertake to make actual the world Christian mission of the Christian gospel.

The Southern Baptist Foreign Mission Board has definitely envisioned such a future for Christianity and is reconstituting its program and its plans under the conviction that Baptists have a very special commission for such an undertaking. At the same time, Southern Baptists are taking more seriously than ever before the essential challenge to make America Christian.

By making America Christian, they are coming more and more to mean not merely expansion of the Baptist witness to all parts of America, but to demand that we aim at Christianizing the total life of the American people. No longer is it possible to Christianize one part of the world and leave other sections pagan. No longer can we Christianize one aspect of life and leave other aspects pagan.

**A**S SUCH a vision lays hold more and more upon the imagination, the heart, and the will of Southern Baptists, and of other Christian groups in the United States, we shall see a

rapidly growing demand for a quality of Christian and missionary leaders such as we have not required in our previous history.

Thinking of all this, I have been gripped with the conviction that Southern Baptists have now arrived at a point where we must have a school of Christian world service, an institution for the special, advanced training of a leadership of men and women of "understanding of the times, to know what Israel ought to do" (1 Chronicles 12:32).

We now have six theological seminaries, including the one at Nashville which we support jointly with the National Baptists, devoting themselves to the preparation of a competent general ministry for the present and the future. All of these seminaries are worthily providing courses emphasizing missions and preparing students of missionary insight and understanding.

In the nature of the case, these seminaries cannot at present, or soon, be expected to extend their courses so as to give on a high graduate level

the specialized preparation which is already urgent for a limited number of men and women, and which will become imperative for a constantly increasing number as we enter upon the new task of world Christianity, and of a far more complete Christianity for every part of the world, most of all for our own America.

The Woman's Missionary Union Training School, created and continued especially for missionary training and originated and supported by Woman's Missionary Union, which in all of its work and in all of its organization and stages has majored on missionary education, can serve as the initiating and organizing center for a new venture in this field of higher education for leadership in the new demands of a new age.

Rethinking and readjustment will be necessary. Such a school cannot meet the need as a school for women alone, or even primarily. The entire Convention, in all its agencies, needs such a school. Men and women leaders are already needed and will be needed in increasing numbers. Meeting such a need will require the sympathy, the thought, the direction, and the support of the entire constituency of the Southern Baptist Convention.

IN THE light of my reflections on this matter of such great importance, I have been asking myself: If I were under thirty and considering giving myself for service in such a vision of world Christianity, what lines of special preparation would I feel ought to be made available to me and others who felt a call to such service? With the merest minimum of explication I would offer the following list.

1. There is the tremendous fact of profound, worldwide revolution. I should wish to give attention to the fact that never in history has there been in every part of the world so radical, so potential, and so all-embracing a revolution. No one is competent to give the best leadership in any part of this revolutionary world without knowing the general features of the revolution in its origin, its extent, its nature, and its possible destiny.

2. I should desire to have practical and factual understanding of the inner action and the transfusion of cultures. I would know that no Christian work

can be conducted in a vacuum; that no longer can we wisely undertake to substitute one culture for another; that there are worthy elements and indispensable features in every culture; that there are defects and lacks in every culture which need to be understood, appraised, and utilized in working toward an ideal culture.

3. I should desire to study the conflicting, confusing, and competing social, political, economic, and political theories (ideologies), sharing Paul's bold confidence that he was prepared to meet and capture every thought form (ideology) and bring them all under obedience to Jesus Christ if he could have behind him and supporting him genuine and full obedience on the part of Christians (2 Corinthians 10:3-6).

4. I should feel the need for at least the basic anthropological studies. This is a comprehensive term that might include all the items I am naming. Yet there is a science of anthropology with which a leader of world Christianity ought to be acquainted.

5. All the historic and ethnic religions of the world are just now under the stress of the demands and the possibilities of the merging new world order. The changing world is demanding readjustment. The best minds and most devoted exponents of the religions are seeking to reinterpret and make possible their continuance and to lead them to contribute to the

new world religion and world culture.

With a profound and understanding conviction that God in Christ Jesus can alone reconcile the world to himself and by reconciling it to himself reconcile the peoples of the world to one another, I would know that I must understand the origin, the history, the failures, and the strengths of all these religions, certainly of the religions in whatever region my own service should be cast.

6. Realizing that actually we do not have one Christianity, but many, I would feel it incumbent upon me to have a valid understanding of the varied and variously related "Christianities" which approach the world with mingled hope and confusion. Not only do we have three distinct types of Christianity, but hundreds of subtypes. In a general, working way I must know these and know how to relate my Christian mission to them.

7. The history of Christian expansion from Pentecost to the present is a subject which will require most careful study and intelligent interpretation. This would involve a knowledge of missionary theory and method as well as the actual objective and factual history of the expansion of Christianity down through the centuries.

8. I could not hope to be a worthy apostle, prophet, and leader in the present world situation without ac-

## A New Name

The Woman's Missionary Union, in annual session in Miami, Florida, in 1952, voted to change the name of the Woman's Missionary Union Training School. The Board of Trustees unanimously chose Carver School of Missions and Social Work as the new name in February, this year. The new name became official in May when the W.M.U., in annual session in Houston, authorized the change in its Articles of Incorporation.

The trustees honored the school in naming it for William Owen Carver, world missionary statesman and professor emeritus of comparative religion and missions at the Southern Baptist Theological Seminary. Dr. Carver was counselor and friend in the establishment of the Training School. He was the school's first professor and continued to serve on the faculty until his retirement in 1943. He is now a member of the advisory committee of the Board of Trustees.

quainting myself with the history and the philosophy of the various ecumenical movements. Nowhere in the world today can the Christian advocate and worker escape this trend, this emphasis.

No Baptist undertaking in any part of the world can intelligently ignore the powerful urge and the emerging mechanism aiming at organic and organized world Christian unity. Nowhere can we make our own plans and pursue our own work without having in specific ways to deal with this factor in current Christian history.

Already our mission boards and our missionaries are finding this necessity in determining their programs and in pursuing their efforts. Our reasoned conviction of the nature and function of the church and our interpretation of the lessons of history contradict the theory of one universal organized Church. Our counterconviction must be intelligent, spiritual, Christian.

9. I need only mention the history of Baptist missions and especially the missions of Southern Baptists. It may well be that a sufficient knowledge in these fields may be provided in a theological seminary. Still, it would be of very great importance that I should acquaint myself with the details of the history of Baptist missions and progress in whatever country my own lot should be cast as a Baptist missionary.

10. A sound, wide, deep knowledge of the Scriptures I would regard as absolutely requisite. Along with this would inevitably be included a knowledge of the basic and essential principles of the Christian religion. A school of preparation for Christian world service would include many, probably a majority, of students who had not had theological training; most of the women workers and medical and other lay workers should by all means be provided opportunities for this phase of preparation.

11. In our Christianizing of America, we shall need specialists who have prepared themselves under competent provision for understanding American history, American religious history, American economic and political history, and especially the present-day changes and urgencies in all these branches of American life. Certainly we must here include social theory, social history, and Christian



Dr. W. Maxfield Garrott, Southern Baptist missionary to Japan, directs a seminar on missionary problems and opportunities at the Carver School of Missions and Social Work. The students are foreign mission volunteers and students from overseas.



With one exception, here are the dormitory students from overseas who attended the Training School last year. They are Lillian Lu and Frances Tsou, China; Mrs. Adeola Adegbite, Nigeria; Dorothea Mallau, Germany; and Annie Hagstrom, Finland.

ethics in all human relations. And training in the techniques of seeking the ideals is indispensable.

12. Finally, such a school as we are considering could arrange for one year of specialized preparation as a part of the year's course for students going to specific fields. The chief features of the history, culture, customs, and characteristics of any country could be learned.

It will be seen that I am thinking of

Southern Baptists becoming all our convictions, our claims, and the providence of God are now challenging us to become in this pregnant century of ours. I like to meditate on what I would like the Baptists of America to be and to be doing in the year 2000. It is high time we began orienting our minds to such thinking and providing means of preparation for such a position as one believes the world, the emerging Christian world, will be needing fifty years from now.

*Four things you can do in this tragic hour of history  
to influence the pattern of tomorrow's*

# *Christian Leadership*

By O. T. Binkley

**W**HAT does Jesus Christ expect his followers to do at this stern and tragic hour in history? It is a difficult question, but there is no obscurity about one part of the answer. He expects us to participate in the Christian missionary enterprise with clear vision and sacrificial devotion. He expects us to hear the ringing imperatives of the Christian gospel, to trust the living God who transcends and redeems history, and to make disciples and teach them in dynamic communities throughout the world.

This momentous task requires intelligent, heroic, Christlike leadership. At the beginning of our Southern Baptist missionary program a call went out for Christian youth who could furnish satisfactory evidence of "genuine piety, good talents, and fervent zeal for the Redeemer's cause." These qualities of Christian character are essential to effective work in missions today.

The Sunday school lessons for July and August, based upon cardinal teachings in Romans, Ephesians, Colossians, and 1 Timothy, confront us with four imperatives of Christian living. Underlying the specific imperatives are two fundamental convictions.

*First, it is our responsibility as Christians to live in the world.* It is not Christ's intention for us to withdraw from human society. He thrusts us into the main currents of life in a complex social order and instructs us to think, speak, and act as good citizens of the kingdom of God.

*Second, it is our responsibility as transformed persons to meet the fate-*

*ful issues of our day with the mind of Christ and a resolute purpose to overcome evil with good.* We live within the relativities of history, and we feel heavy pressure to conform to the patterns of secular culture.

But the Holy Spirit enlarges our minds and increases our knowledge of God's gracious purpose for all mankind. He enables us to face and understand the pressures, insecurities, and anxieties which eat at the heart of contemporary culture. He teaches us how to live in the world without loving the things of the world.

In the perspective of the sovereignty of God, and of Christian history, we anticipate change and discern opportunities for new men in Christ to improve social structures and group relations. Thoughtful persons are deeply disturbed by the course of events in today's world, but God is creatively and redemptively at work in human society and he is able to lead us to greater heights of sympathy, understanding, and responsible action in Christian missions. What imperatives are laid upon Christian leaders at this moment?

*1. Subject every aspiration, proposal, and action to the standard of righteousness.* The first requirement of moral leadership is a passion for justice in all human relationships undergirded by confidence in the power of truth.

The primary purpose of Paul's epistle to the Christians at Rome was to kindle the missionary spirit in their hearts and to persuade them to join him in a new missionary undertaking. The throbbing vitality of the epistle flows from the conviction that the message of Christ is for all mankind and that every person saved by grace through faith is committed to God's righteousness (Romans 1).

This Christian conception of righteousness is the criterion of conduct in the kingdom of God. It marks out with perfect clearness the qualities of Christian personality and the pattern of Christian behavior (Romans 12).

The path of righteousness leads to personal integrity and sound social policy. We cannot encounter and overcome the challenge of secularism and communism with political expediency and ethical relativity. We can meet the challenge effectively with the ethic of universal love and justice which issues out of the gospel of Christ.

It is appropriate these days to read the addresses of Pericles as reported by Thucydides in his *History of the Peloponnesian War*. In one speech Pericles urged the Athenians to go to war and pointed out their superior wealth, superior unity, and superior naval skill and power.

A few months later he spoke at Athens on the occasion of a public funeral for the citizens who had fallen in battle in the first summer of the war. In the funeral oration he did not mention their possessions. He did not recount their military victories. Instead he declared that the greatness of the Athenian was to be ascribed to the principles of freedom, equality of rights, justice, and generosity.

Likewise, the strength of American democracy does not reside exclusively in physical resources, scientific skill, and military power. It springs from the moral integrity and religious faith of men and women whose minds have been renewed by the Holy Spirit and who have the courage to ask, "What does God's righteousness require of us in this situation?"

*2. Develop the quality of personal character, the Christian maturity, that*  
(Please turn to inside back cover)

# One Hundred Thousand Sermons in One Day!

By James D. Belote

Yes, it's true! One hundred thousand sermons in one day right here in Hong Kong. The young people of our Hong Kong Baptist churches distributed one hundred thousand tracts to the people of this city one Sunday afternoon. Each tract was literally a sermon, telling about sin and the Saviour. And each "sermon" was delivered personally, courteously, and effectively to an individual.

We watched these young Christians as they gave out the tracts on busy street corners, in front of stores, in parks, in refugee areas, by the water front, by bus stops—anywhere and everywhere. Our hearts were stirred and we thanked God for their courage, their zeal, and their faithfulness to the cause of Christ.

We also saw the people who received the messages—a well-dressed Chinese gentleman pausing on the corner to read his leaflet, a rickshaw boy sitting on the curbstone reading his, a woman with a baby on her back, clutching her tract tightly as she moved along, two young men reading as they walked along together, a man folding his tract carefully and putting it into his pocket.

The three hundred young people who distributed the tracts met at the Tsim Sha Tsui Baptist Church at two o'clock on Sunday afternoon for a brief rally. There were songs and a message by Pastor Au Yeung, followed by prayer for God's blessings. Then the young people went out by twos and by threes.

The city had already been divided into sections so that every area could be covered. Crowded thoroughfares and quiet byways, business and residential areas, the Kowloon peninsula and the island of Victoria were all covered.

The tracts, printed by our Baptist publication office, told of man's sin, of God's love, and of Christ's saving work. Faith in Jesus Christ was set forth as the only way of salvation.

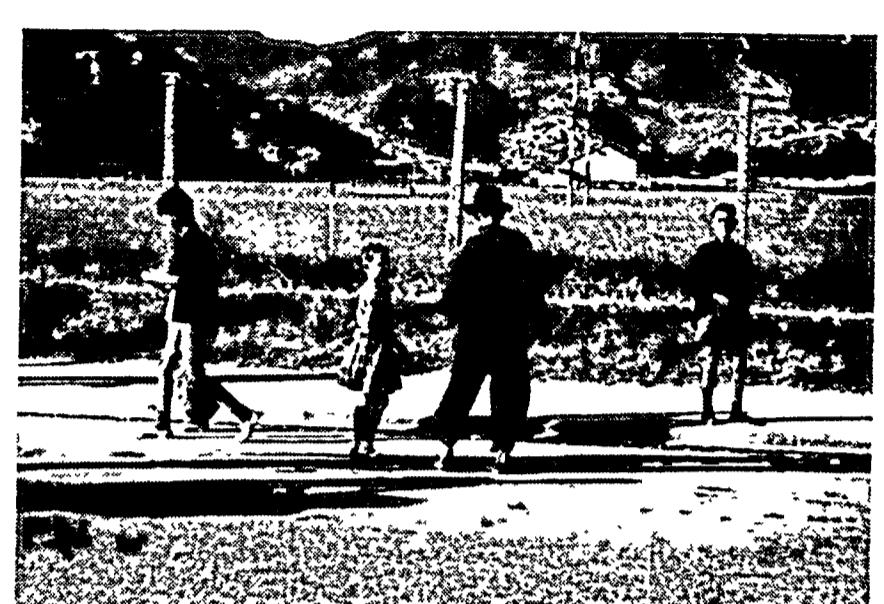
Several years ago in China a man came to one of our missionaries and told him a wonderful story. He had been saved as a result of a tract the missionary had given him. It happened up in the West River area of Kwangtung Province. He took it home and read it. His heart was touched and he wanted to know more about the Saviour. He hunted up a gospel hall, listened further to the message, and finally made his decision for Christ! We are praying that many of those who received our tracts will likewise be touched and saved. Will you join us in that prayer?



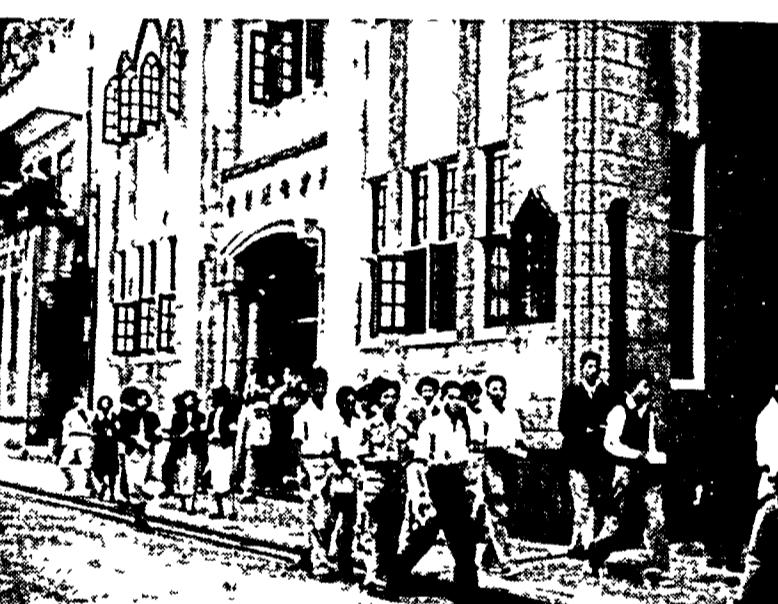
Getting ready for the work.



In front of the stores.



MK's to the work! (Ginger Belote).



Off they go to the work!



Along the byways—and everywhere.



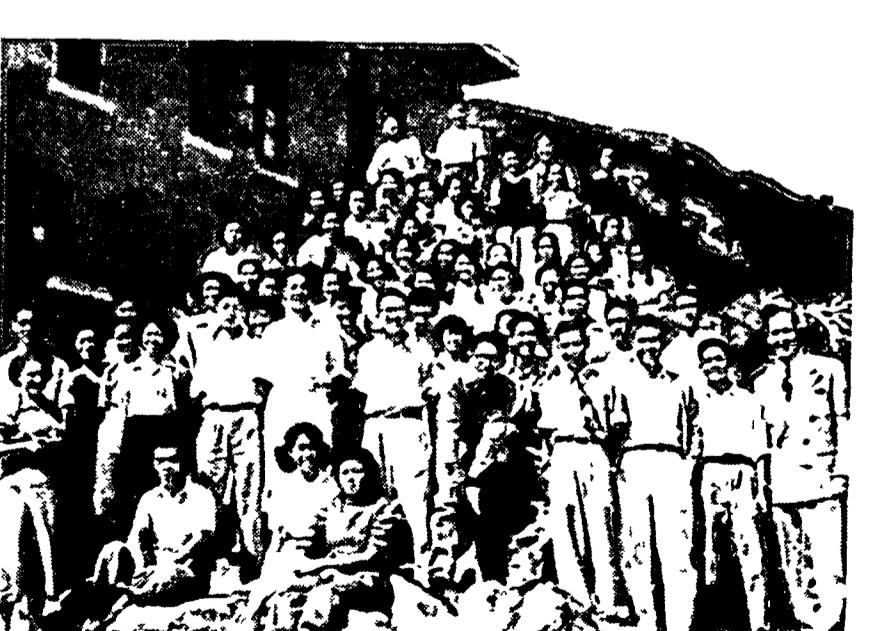
Refugee area.



By the bus stop.



Time out for reading.



Happy workers.

# EDITORIALS

## *President and Ex-President*

Dr. J. W. Storer was elected president of the Southern Baptist Convention at the Houston convention. In electing Dr. Storer, the Convention chose a presiding officer and leader who is endowed with a variety of gifts. He excels as a preacher, writer, denominational statesman, and trusted leader. Despite his great gifts, he has a thoroughly human quality which draws those of us who are more ordinary to him. His keen sense of humor will very probably stand him in good stead as future denominational crises develop.

The presidency of the Southern Baptist Convention is no easy task. It requires spiritual resources and expenditures of physical energy which no man could muster without the presence and power of the Holy Spirit. Dr. Storer and his noble church will be in our prayers frequently as he goes about his arduous duties.

The denomination owes a debt of gratitude to Dr. J. D. Grey, the retiring president, which it can never pay. At the time of his election, Dr. Grey was already a leader of acknowledged stature, even though he was the youngest man ever to be elected to the office. The times demanded a man of courage, sagacity, and alertness; and our people, making use of the democratic process we prize so highly, were led to the right man.

Every Southern Baptist wishes for him a brief respite from denominational cares, until he is called upon for other responsibilities in the future.

## *Measuring Missionary Results*

Spiritual results often defy accurate measurement. This is particularly true in missionary work, where it is not always possible to see a measurable result.

Who can calculate, for example, the effect of a single sermon? How can one determine the results of fervent, effectual prayer? What are the ultimate consequences of influences released from a missionary home established in the midst of some foreign community? How far does a Christian school succeed in imparting its viewpoint to its students? What part does a Christian hospital play in uprooting superstitions and primitive ideas about disease? How far-reaching can the testimony of a single missionary be?

The effect of all these influences is readily conceded to be very great, but it cannot always be measured exactly in terms of statistics or finances. Since this is true, some may be tempted to discard all standards of measurement in the spiritual realm as superfluous and unnecessary. Just because a task is

difficult, however, is no reason for abandoning it altogether.

At the opposite extreme stand those who insist on recording every activity and tangible result. They apparently derive great satisfaction from recording miles traveled, religious talks made, attempts at personal soul-winning, sermons preached, tracts distributed, and all the rest. Based upon their careful calculations, they can tell you exactly what it costs to win a soul to Christ!

The wisest procedure, at least to the writer, is to steer a middle course somewhere between the two extremes. In so far as results are measurable, they give encouragement to the workers and guidance in the planning of future programs. In so far as they defy measurement, they increase our sense of dependence upon God.

Christ, in giving the Great Commission to his disciples, urged them to make disciples of all nations. The individuals in those nations were to be confronted with the "good news" that there is forgiveness for sin and a way of escape from its penalties. Those who accepted the "good news" for themselves were to be baptized into membership in local churches and nurtured in the Christian faith.

Discounting all the objections that can be brought forward, it is still possible to measure missionary achievement with a fair degree of accuracy. What are the measurements? They can be arrived at by asking a series of pertinent questions.

Have the nations been won to Christian discipleship? The obvious answer is "no." No nation can be said to be Christian in the New Testament sense. All nations, our own included, still need to hear the gospel story. Our achievement, in terms of the Great Commission, has not been too pronounced.

How many new converts were won in Southern Baptist mission areas during 1952? Before that question can be answered even partially, someone is sure to suggest that some areas are harder than others and that the response cannot be expected to be the same in every country. Granting that the argument has some validity, it can still be insisted that missionary achievement must be measured in terms of converts won. The gospel is no less powerful in one area than another, and the Holy Spirit is at work all over the world.

What about mission institutions? Is it possible for them to be fully standardized, doing an excellent job of educating or healing, and yet not be producing missionary results? Although the writer does not know of a single Southern Baptist missionary institution which is not producing missionary results, the

history of missions convinces him that mission institutions sometimes do forget the purpose for which they were created.

Are the newly won converts being baptized and organized into New Testament churches? To preach the gospel and persuade men to accept Christ is not all of the task. Christ built his church, not as an end in itself, but as a means to an end. He established it as a fellowship of believers.

Proper precautions are taken on the mission fields to protect newly organized churches from unconverted members who might endanger the very existence of the youthful churches. In this respect, they are frequently more cautious than our churches in the United States. The desire to protect the purity of Christ's body, however, may result in practices which defeat, at least in part, Christ's purpose in establishing the church. Too lengthy a period of probation before baptism may deprive the new convert of the blessings of church membership at a time when he needs them most. A timid reluctance to organize a church, because difficult problems are sure to appear, may have the same effect.

Are the churches self-supporting? If not, are they moving in the direction of self-support, or are they asking for larger amounts from the mission? How long have they been receiving help from Southern Baptist churches? Are the members being encouraged to assume their rightful obligations as Christian stewards? Is the assistance given by the mission to be used for capital needs or recurring operating expenses?

Are young people coming forward to be trained as leaders—the natural leaders—of their own people? Is provision being made for their training? Do they understand why they are being trained? What happens at the end of the educational process? Do they identify themselves with the churches and the denomination's program and win a place for themselves as leaders?

Missionary results *can* be measured with reasonable accuracy. Once measured, they are of inestimable value to the missionaries on the field and to the supporting churches at home.

## ***Self-Respecting Churches***

Missionary statesmen have insisted over and over again, in recent years, that the churches established as a result of missionary work should be self-propagating, self-supporting, and self-governing. So much attention has been given to this sound principle of missionary theory that its meaning may not be comprehended, even though it is often referred to by missionary speakers and writers.

To the three "selfs" suggested in the foregoing principle we would add a fourth: self-respecting. The church which has met the three tests, and has

become self-propagating, self-supporting, and self-governing, is also self-respecting. It can "stand tall," if you please, as an independent church among independent churches.

That a self-respecting church must be self-propagating is perfectly obvious. Unless it is self-propagating—evangelistically concerned for the lost who can be won through its ministry—it hardly deserves to be called a church. In fact, a church will not continue in existence long, unless the membership is gradually enlarged by new accessions.

A self-respecting church also usually prides itself in being self-supporting. Some of our strongest churches in the homeland received financial assistance from other churches, an association, or a convention when they were first organized. That this was necessary is no reflection on them. Rather, the willingness of others to aid struggling young churches to survive is an indication of missionary conviction.

If these same churches had remained dependent, they would have laid themselves open to criticism. Self-support, in their thinking, came to be a goal worth working and sacrificing to attain. It was not an easy goal. On the contrary, it was difficult enough to call forth maximum effort. What right had they, they reasoned, to accept financial assistance when they were financially able to pay their own way? The money they were receiving could be used in establishing new churches and helping them through the first critical months.

The goal of every church, sooner or later, is self-support, but fixing a date on which to discontinue all outside financial aid is never easy. There is, in fact, no "good" time to begin self-support. In times of depression money is scarce and many are unemployed. In times of inflation prices are high and money will buy about half as much as it should. If a church is ever to become self-supporting, it must resolutely decide, whatever the difficulties, that it is going to work at the job until the goal is reached.

Finally, a self-respecting church should be self-governing. Baptists believe strongly in the autonomy of the local church. The church, as an autonomous unit, exercises its self-governing authority in all matters related to its life and work. It does not have the right, however, to pursue a course contrary to the purposes of God. A self-governing church can sustain co-operative relations with other churches of like faith and order through a denominational program without forfeiting any part of its independence. In fact, it may discover that it expresses its independence best by co-operating vigorously and intelligently with other churches in support of divinely approved objects.

The establishment of such churches—self-propagating, self-supporting, self-governing, and self-respecting—is an inseparable part of any New Testament-inspired missionary program.

# EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



## City With No Baptist Witness To Be Field of Calvin Parkers

F. Calvin Parker  
Tokyo, Japan

LOOKING back over this past year, we can truly say that never before have we been so richly blessed, so wonderfully led, so deeply inspired. God has wrought marvelously in our hearts and lives. He has given us an ever-growing love for the Japanese people, an ever-increasing knowledge of their language, and an ever-unfolding revelation of his will for us in this land.

He has used our testimony in poor Japanese to the salvation of lost souls. He has shown us the power of the Holy Spirit in Christian witnessing as we have never known it before.

We have become a part of the rich and abiding fellowship which exists among the one hundred Southern Baptist missionaries in Japan. We have been made aware of the deep consecration and compassionate hearts of our fellow laborers. We have come to appreciate the genuineness and earnestness of the Japanese pastors. And you folks back home have won a larger place in our hearts.

Upon completing language school this summer, we will move to the city of Kanazawa (population of 260,000), on the west side of Japan, where there is little Christian witness and no Baptist testimony at all. It is a city filled with heathen temples and pagan altars, a city that challenges a modern apostle as ancient Athens challenged Paul. Our only purpose there will be to do as Paul would have done—win lost souls and help them become a soul-winning church.



## Many Brazilian Churches Strive Toward Goal of Self-Support

Horace E. Buddin  
Goiânia, Brazil

THE WORK on our field has gained new heights in various respects; for instance:

1. The largest number of revivals in the history of our work have been held.
2. There is co-operation between the churches and the denominational and state programs of evangelization with an increase of from two or three churches co-operating in 1949 to all ten co-operating in 1952. There is a spirit of new interest, vision, and effort.
3. Every church has a budget and the goal of enlisting

ing every member in tithing and giving monthly to the denominational program.

4. The First Baptist Church in Goiânia became self-supporting in 1951. Another church serving Campinas, as well as Goiânia, is now self-supporting and has a local pastor.

5. The church in Ipamerí is expected to become self-supporting within a few years. The new pastor is a blessing to the state work as well as to the local church.

6. The *Instituto Batista*, our Baptist primary school in Goiânia with Mrs. Buddin as director, has moved forward from nearly all aid, two teachers, and about forty pupils in 1950 to less than a third of its support as aid, a director, five teachers, and 103 pupils.

7. We were blessed with the opening of our "little" Baptist Book Store which should be self-supporting within a few years. Its aim is the distribution of Bibles in the state of Goiás.

In these and other points of growth, why is it? The churches have felt keenly the interest and financial help of Southern Baptists. They are ready to do their part locally and reach out to new zones in evangelization.



## Southern Baptist Work Stretches Along Entire Length of Formosa

W. Carl Hunker  
Taichung, Formosa

SOUTHERN Baptist mission work during the past several years has stretched from Taipéh along the eastern plains to the northern and southern extremes of the island of Formosa. We now have eight churches, including a newly organized one at Tainan.

Encouraging to us are the Sunday schools at mission points of these churches which soon can develop into churches. Yet how small is this work in the midst of the nine million people who are packed on this island. Most of our work is with the two to three million Mandarin-speaking refugees from the mainland.

Set at the very heart of Formosa is our city, Taichung. Our little church of ninety members was organized in May, 1952; therefore, most of its members are not yet a year old as Christians. As new Christians they are enthusiastic and eager, though their lack of experience has meant a difficult problem in church leadership.

What does our church do? If you were here on Sunday morning, you would ride a pedicab from our home through the busy streets of Taichung to a large two-story, Chinese-style building. The upper part of this rented building serves as our auditorium, while the

lower floor has been partitioned into eight classrooms.

Long before the 9:00 a.m. Sunday school hour, the narrow street outside the church is filled with more than two hundred black-haired, round-faced little children. The morning worship, following the 9:30 a.m. adult Sunday school, is planned for Christians; yet always non-Christians come, and quite often decisions result which give us the opportunity for follow-up work.

On Tuesday nights and Sunday afternoons the church auditorium is filled with a large English Bible class, one of the most successful ways of making an initial contact. At the Sunday night evangelistic service, all members work, some of them announcing the service to the people on the street by means of a loud-speaker and others standing on the street distributing tracts and inviting passers-by to attend the service. Those who make decisions at the close of the service are visited and enrolled in a class which meets twice a week in preparation for baptism and church membership.



#### Missionary Finds God's Help Real on Dangerous Trip Alone

Blonnye H. Foreman  
Arraias, Brazil

I WENT alone on a trip to the western part of our new field of Central Goiás. The lad who was to go with me to take care of the mules, cook the meals, et cetera, found right at the last minute that he could not go. There were only four days of traveling between the towns of Arraias and Paraná; but going alone there are dangers, including *oncas* (jaguars).

I would not really like to go alone—that is, without God's going with me. One boy, who accompanied me some three or four miles, showed me where an *onca* had killed a horse on one side of the path and, a little way on, a cow on the other side.

I was advised not to spend a night in the forest, but twice I thought I would have to do so. One evening just at dusk, for fear that I might not find a house at all and wishing to gather dry wood for an all-night fire before it got too dark, I dismounted and had started to take the saddle off my mule when I remembered to holler so that maybe some dog would answer. I hollered three times but no dog answered.

But, as the Lord had a rooster crow for Peter, he had one crow for me, under somewhat different circumstances. I was less than a quarter of a mile from a house where I went to spend the night. I hobbled the mule out, for there was good grazing everywhere. Next morning I hunted till noon without finding him.

The man of the house took the halter and within ten minutes returned with the mule. All my education and training was not worth anything in comparison with this ignorant man's knowledge! I gave him four aspirin tablets, and he was happy as could be.

Two years ago there were three Christians in Paraná. On this trip there were twelve in a meeting just for Christians. Still others are interested in the gospel. I taught them to pray publicly, to witness for Christ in the home and among their neighbors, the necessity of leaving off all customs and practices which might hinder their Christian growth and their personal witness for Christ, and to live the real Christlike life. A church should be organized here in a year or two.



#### Colombia Has Fourteen Baptist Churches With Twenty Missions

Crea Ridenour  
Barranquilla, Colombia

EMILY HEAD, Anna Frances Todd and her mother, and I made a trip to Armenia, in the coffee country of Colombia, as guests of Mrs. Eloisa Correal. We visited in her home in Armenia and at the family coffee farm, situated in the rolling foothills of the Andes, within sight of steeps rising tier on tier until lost in clouds.

While the Correal family was living on the farm, a Bible Society colporteur came to sell, stayed to preach, and Mrs. Correal accepted the gospel. There being no preacher, she took the lead in gathering together the family and workers for services, the colporteur coming when he could until there was a group of believers.

Though they sustained relations with another evangelical mission, they were of Baptist belief. They came in contact with Baptists as a denomination through the *Heraldo Bautista*, Colombian Baptist paper, sent them by a friend. Later, visits were made to the group by missionaries, and a Baptist church was organized.

The Correal family now lives in the bustling city of Armenia. A mission of the farm church meets in their house. The believers in Armenia anticipate organizing their church this year, and it is possible that one of the students in the new International Baptist Seminary in Cali will serve them as pastor.

Only eleven years ago there were no Baptist churches in continental Colombia, though there were three on the English-speaking islands of San Andrés and Providencia. Today in continental Colombia there are fourteen organized churches with a membership of 984, giving offerings of nearly \$27,000 in 1952. In these churches and their twenty missions, more than 2,600 study the Bible each Sunday.

We who are "coming up from nothing" are grateful to God for progress made. At the convention a plan for co-operative giving was adopted, including the national Baptist paper, home and foreign missions, the Baptist orphanage in Cartagena, and other items.

I am still at Central Church in Barranquilla and serve as Mission treasurer. We are rejoicing in the deep spiritual change that is taking place in Central since the coming of Rev. John N. Thomas as missionary pastor last year.

The church choir has been reorganized and now sings in four voices. Through the church day school we hope families of the children may be reached for Christ.

**Language Students Rejoice Over Conversion of Maid and Husband**



Matthew A. Sanderford  
*San José, Costa Rica*

IT SEEMS each year that God proves his love for us and the certainty of his leading more clearly than the year before. We know in whom we have believed and are persuaded that he is able to open closed doors and make effective his message for the souls of needy men. An evidence of this was presented to us when we were made to rejoice in the conversion of our maid and her husband.

Sometimes one changes maids often, and such seemed to be our lot until a short time ago when there came into our home a young couple. They now live with us; and the husband, Señor Marino Matimoris, works during the day in a china factory.

He had an interest in the gospel, but Señora Matimoris said she was a Catholic. Then it happened—something that we were praying for. But we were surprised when God answered so soon. Señora Matimoris was expecting to keep the children one Sunday evening while we went to church, but we told her that if she would go with us we would take the children. We rejoiced when she said she would.

That evening the pastor brought a wonderful evangelistic message; and when he gave the invitation she was the first to accept Christ as her Saviour. When we returned home she told her husband of her faith in Christ; and in a few minutes he, too, made his surrender to the Saviour.

It made their home complete. We have given them a Bible, and they read it regularly and are very happy in their new-found peace. This is the first results that we have been able to see, and we are reassured by this experience that God is able and ready to bless.

**Young Brickmason Increases Work on First Day as Christian**



Robert L. Harris  
*Lima, Peru*

UPON arriving at my office in Lince one night the first thing I saw was the glow upon the face of the young man awaiting me. He had surrendered to Christ in the service the evening before, and this was our first follow-up get-together.

His first day as a Christian had been a memorable one. "You know what happened on my job today?" he

asked me. "No, what?" "I did thirty meters [one meter is equal to 39.37 inches] of brick wall, something I usually do in four or five days. They told me to slow down; but I wasn't working too fast and I didn't feel tired, so I just kept at it. I know God was helping me."

This young brickmason, Antonio, and I read and discussed the first two chapters of John, especially the great promise in the twelfth verse of the first chapter. I don't know which of us returned home the happier.

Early last week as I was making a personal visit, God opened the heart of a fine businessman, and he trusted Christ. I have just returned from his house where, after tea, we opened the Bible and again went over the amazing promises of God now available to him as a child of God. Others are on the verge of the great choice, and we covet your prayers.

**"Nothing to You" That Thousands In Paraíba Await the Good News?**



Grayson C. Tennison  
*Campina Grande, Brazil*

"BUT when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matthew 9:36).

In every 1,666 persons in the state of Paraíba, Brazil, only one is a Baptist. When you include all evangelical Christians, the report is not much more impressive. The people as a whole can cry with the psalmist: "I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul" (Psalm 142:4).

Small in area but thickly populated, Paraíba stands in fifth place in all of Brazil in density of population, including the Federal District and the state of Rio. Proportionally the number of Baptists drops to fifteenth place.

With sixteen churches, ten mission points, and several preaching points, ninety-eight were baptized during the past year, an average of one baptism for each eleven members. Six churches reported no baptisms for the year. One hundred and eighteen were added to our churches by letter and reconciliation. During the same period we lost 168 by letter, elimination, and death, leaving us with a net gain of only thirty-eight for the year.

Two churches have more than one hundred members and ten have less than fifty, according to the yearly minutes of our work. An honest facing of the facts does not bring us discouragement, for we remember the words of the apostle Paul: "And God hath chosen the weak things of the world to confound the things which are mighty" (1 Corinthians 1:27).

Paraíba with its thousands stands repeating the words of Jeremiah: "Is it nothing to you, all ye that pass by?" We raise a weak and frail voice, yet unheard by the majority, and say: "God cares; we care!"



### First Appointees in Music Field Begin Classes in Cali Seminary

Violet (Mrs. Donald L.) Orr  
Cali, Colombia

THE MOST wonderful thing that has happened since we've been here, we think, is the beginning of our seminary classes! On March 2 we moved into the new, yet unfurnished educational unit of the Central Baptist Church in Cali. We had set a goal of five hundred for Sunday school that morning and we reached an attendance of 584. We also were thrilled beyond words because during the day thirty-two people found Christ as their personal Saviour, one of them the architect of our Baptist Hospital in Barranquilla, Colombia.

Our church choir wore the new maroon-colored robes for the first time, and we sang two numbers after only two weeks of rehearsals under Don's direction. Mrs. Dorothy Schweinsberg, wife of H. W. Schweinsberg, missionary pastor of our church, made the robes with the aid of some of the women. We are so grateful for her foresight and work with the choir in years past. She is now the accompanist and is continuing to do a fine work with us.

Now to "brag" about the International Baptist Theological Seminary! We are beginning our classes with four, well-prepared young preachers who have their college degrees; and the classes are progressing rapidly. Don is having to study as much as the students since everything is taught in Spanish. He is teaching courses in ministry of music, music theory, and principles of religious education this year.

My schedule, so far, is much lighter. I'm teaching English to the students in order that they may do their more advanced research in English in the third and fourth years since there is little research material published in Spanish.



### Four Head-Believing Christians Take Christ Into Their Hearts

Bertha Smith  
Taipeh, Formosa

ONE night a sad-looking, handsome young couple formerly of Peking, China, came after the service to tell me about losing their baby. The mother hoped it had gone to heaven, for she had had it baptized when she and her husband were baptized. And when the water was put on its head, it smiled so sweetly, she said.

We assured her that the child had gone to heaven, knowing that it would have whether it had been christened or not; but we surely had our doubts about its mother. We kept praying and she kept coming, but still she could not be comforted over her loss.

Then, at our invitation, she came to our quarters for the day. She arrived before we had finished breakfast, and we spent the morning presenting the Saviour. By afternoon she was ready to come to the cross as a sinner. She became a new creature in Christ with joy in her heart.

A few Sunday afternoons later, both she and her husband came. A captain in the air corps, a professing Christian, was also present. When the woman suggested to her husband that he tell me his problem, he said, "Sometimes I think I am saved and sometimes I am afraid I am not." After asking what he was trusting in for salvation, I was convinced that he had better be afraid about his salvation.

We read from the Bible concerning man's sinful state and what God had done for our sins through his Son. Then we got on our knees. After the wife and I had prayed, I asked the captain to pray for him.

The captain hesitated for a while and then broke loose; but it was not for the other man that he prayed. Such repentance and crying to the Lord one seldom hears!

A few days later his head-believing wife also came to the Lord. And are they changed! The man is working late at night drawing plans for our new building to save us money.

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### Do Southern Baptists Dare?

(Continued from page 9)

calling for from Richmond is rapidly exceeding the capacities of our area secretaries. The financial administration of the Foreign Mission Board increasingly calls for close study and supervision. Without careful supervision in Richmond and abroad, continuing advance is dangerous.

We cannot increase the activities of the Richmond office very much more without increasing our office and working space. Already we have occupied every basement, attic, kitchen, bathroom, and garage on the grounds of the two buildings.

Do we dare *keep on growing*?

Why is it that we are afraid that we shall become too large? There is a good reason. We are afraid that we may overextend the Board's program at a time of easy money and get caught with commitments which we cannot support at a time of tight money. I, too, fear such a possibility and am prepared to insist that we continue zealously to guard ourselves against it, as I believe we have been doing.

But I have another fear. I am much more afraid of standing at the door of the new day of advance in the coming of God's kingdom and of having God pass me by as he moves on, seeking those who will dare to follow him out into the world of this day.

I wouldn't *dare* be left standing there!

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

# New Appointees

Appointed April 14, 1953



**BERRY, EDWARD GRADY**

b. Rio de Janeiro, Brazil, March 25, 1923; ed. Colegio Batista Mineiro, Belo Horizonte, Brazil, 1938-41; Ouachita Baptist College, Arkadelphia, Ark., B.A., 1948. U.S. Army, 1943-45, 1948-50; Baptist Publishing House, Rio de Janeiro, 1950-53. Named special appointee for Brazil, April, 1953. m. Lois Roberts (missionary), March 16, 1953. Permanent address: Caixa Postal 320, Rio de Janeiro, Brazil.

BRAZIL



**BUMPUS, CLAUD RAMEY**

b. Sherrill, Ark., June 4, 1922; ed. Ouachita Baptist College, Arkadelphia, Ark., A.B., 1946; S.W.B.T.S., B.D., 1951. Pastor, Baptist churches in Thornburg, Tupelo, Altheimer, and Pine Bluff, Ark., 1943-49; Milburn, Okla., 1949-51; and Urbana, Ark., 1951-53. Appointed for Brazil, April, 1953. m. Frances Beindorf, March 27, 1945. Permanent address: 402 West Second St., Tulsa 14, Okla.



**BUMPUS, FRANCES BEINDORF**

(Mrs. Claud Ramey)

b. Simpson, Ark., April 19, 1922; ed. Arkansas Polytechnic College, Russellville, 1941-42; Ouachita Baptist College, Arkadelphia, Ark., A.B., 1945; S.W.B.T.S., M.R.E., 1951. Teacher, high school, Donaldson, Ark., 1945-46. Appointed for Brazil, April, 1953. m. Claud Ramey Bumpus, March 27, 1945. Children: Linda Kay, 1946; LaDonna Gayle, 1952.

BRAZIL



**CLAWSON, WILLIAM MARION**

b. Hico, La., May 8, 1921; ed. Louisiana Polytechnic Institute, Ruston, 1940; Louisiana College, Pineville, B.A., 1945; N.O.B.T.S., B.D., 1951, and graduate study, 1951-53. Pastor, Baptist churches in Dunn, Kelly, Rayville, and Crowville, La., and Carriere and Picayune, Miss., 1941-53; teacher, high schools, Kelly and Delhi, La., 1945-48; fellow, missions department, New Orleans Seminary, 1951-53. Appointed for Mexico, April, 1953. m. Kathryn Jeanette Odum, Aug. 13, 1946. Permanent address: Box 95, Mansfield, La.



**CLAWSON, KATHRYN ODUM**

(Mrs. William Marion)

b. Benson, La., Jan. 31, 1926; ed. Louisiana College, Pineville, B.A., 1946; N.O.B.T.S., M.R.E., 1950. Teacher, public schools, Delhi, La., 1946-48; secretary, New Orleans Seminary, 1948-53. Appointed for Mexico, April, 1953. m. William Marion Clawson, Aug. 13, 1946.

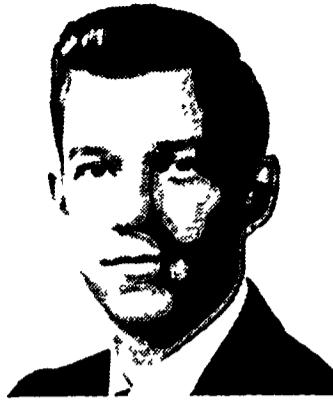
MEXICO



**DAVIS, MARTHA MAE**

b. Aspermont, Tex., June 27, 1924; ed. Draughons Business College, Lubbock, Tex., 1942; Texas Technological College, Lubbock, B.A., 1950; University of Guadalajara, Mexico, summers, 1949-50; S.W.B.T.S., M.R.E., 1953. Secretary, Aspermont and Lubbock, Tex., 1941-45; secretary, First Baptist Church, Lubbock, 1945-50, and summer, 1951; teacher, private school, Guadalajara, Jalisco, Mexico, 1950-51; secretary to dean of women, Southwestern Seminary, 1951-53. Appointed for Mexico, April, 1953. Permanent address: 350 N. W. Second, Hamlin, Tex.

MEXICO

**DYAL, WILLIAM M., JR.**

b. Austin, Tex., May 13, 1928; ed. Baylor University, A.B., 1949; S.B.T.S., B.D., 1953. Counselor, Y.M.C.A. Camp for Boys, Houston, Tex., summer, 1945; library assistant, Southern Seminary, 1949-50; pastor, Bagdad Baptist Church, Kentucky, 1950-53. Appointed for Guatemala, April, 1953. m. Edith Colvin, May 6, 1950. Permanent address: 714 Link Road, Houston, Tex.

**DYAL, EDITH COLVIN**

(Mrs. William M., Jr.)

b. El Dorado, Ark., March 9, 1928; ed. Baylor University, A.B., 1949; S.W.B.T.S., 1949-50; School of Church Music, S.B.T.S., 1952. Vacation Bible school worker, Texas Sunday School Board, summers, 1947-48; teacher, Kentucky School for the Blind, Louisville, 1950-51; teacher, public schools, Kentucky, 1951-52; piano teacher, Louisville, 1952. Appointed for Guatemala, April, 1953. m. William M. Dyal, Jr., May 6, 1950. Child: Kathy Lynn, 1953.

**GUATEMALA****JONES, KATHILEEN CARMEN**

b. Pernambuco, Brazil, April 7, 1922; ed. Westhampton College, Richmond, Va., 1939-40; Baylor University, B.A., 1943; Southwestern Medical College, Dallas, Tex., M.D., 1947. Intern, Baylor Hospital, Dallas, 1947-48; resident, Baptist Hospital, San Antonio, Tex., 1948-49; resident, St. Paul's Hospital, Dallas, 1949-51; assistant to physician, San Antonio, 1951-53. Appointed for Indonesia, April, 1953. Permanent address: 716 North Glasgow, Dallas, Tex.

**INDONESIA****McCULLOUGH, NITA RUTH**

b. Jasper, Fla., July 19, 1922; ed. Florida State University, A.B., 1944; University of Florida, summers, 1947-49; N.O.B.T.S., M.R.E., 1953. Teacher, public schools in Callahan, Crescent City, and Shady Grove, Fla., 1944-51; summer worker, Florida Training Union Department, Jacksonville, 1950; summer worker, Home Mission Board, 1952; library worker, New Orleans Seminary, 1951-53. Appointed for Nigeria, April, 1953. Permanent address: Route 1, Box 128, Lee, Fla.

**NIGERIA****PARHAM, ROBERT MEREMAN, JR.**

b. Columbus, Ga., Dec. 21, 1926; ed. Stetson University, De Land, Fla., 1946; University of Florida, B.S.A., 1950; S.B.T.S., B.D., 1953. U.S. Navy, 1945-46; pastor, Baptist churches in Fairbanks and Newberry, Fla., 1949-50; assistant superintendent, Kentucky Boys' Estate, Louisville, 1951; pastor, Newman Baptist Church, Kentucky, 1951-53. Appointed for Nigeria, April, 1953. m. Jo Ann Walton, Sept. 6, 1949. Permanent address: 48 La Main Ct., Jacksonville, Fla.

**PARHAM, JO ANN WALTON**

(Mrs. Robert Mereman, Jr.)

b. Ocala, Fla., Sept. 15, 1929; ed. University of Florida, B.A.E., 1950; W.M.U. Training School, 1952-53. Office worker, Gainesville, Fla., 1949-50; teacher, public schools, Kentucky, 1950-52. Appointed for Nigeria, April, 1953. m. Robert Mereman Parham, Jr., Sept. 6, 1949.

**NIGERIA**

(Please turn to page 28)



# THE WORLD IN BOOKS

Genevieve Greer



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

## Korean Housewife

*I Married a Korean*, by Agnes Davis Kim (John Day Company, New York, \$3.75) is a mission book, although its publishers do not call it that. It is a perfect background book on Korea for mission leaders who want to know the Korean "man in the street"—or, more truly, "man on the farm"—and all the little details of living in the average Korean home.

The author—a Missouri girl of pioneer stock with an education in the practical field of industrial arts—made a home of a typical Korean farmhouse in which she lived with her husband and mother-in-law—a mother-in-law to whom she pays unusual tribute in this book.

Practical to the last, Mrs. Kim includes a chapter in which she gives advice to others contemplating marriage outside their own race; and in an appendix she offers some Korean recipes.

## God in Communist Prisons

*With God in Red China* (Harper and Brothers, New York, \$3.00), by F. Olin Stockwell, Methodist missionary, is much more than an account of almost two years in communist prisons. It is the moving testimony of a man's experience with God.

Sidelights answer such questions as: Why have the communists abolished Christian missions? What makes communism click? What is happening to the church in China? Why did Chiang's government collapse? How do the communists change mind-sets?

But it is the author's record of the power of God's grace which proves that vital Christian faith will not die in China. "I not only saw God there, but felt the power of his grace," he says. "From my own experience I know what God can do for one who is in real need."

The first nine chapters of the book were written while the author was in solitary imprisonment.

"It is a curious thing, but again and again when the going in prison was toughest, the grace of God was most truly present," he writes. "I had a constant assurance that the months spent there would not be wasted, and that in ways far more wonderful than I could guess, the experience would fit into God's great economy for the accomplishment of his purposes. This confidence, fostered both by the sense of His presence and by the teachings of the New Testament which I was discovering day by day, brought peace and joy beyond any I had

ever known. That is the reason I believe my years in Chinese communist prisons may well prove to have been the most wonderful years of my life."

## Calvary in China

Maryknoll Missioner Robert W. Greene was assigned, in 1937, to the newly formed Maryknoll Mission of Kweilin in Kwangsi Province of South China. Then, following the war with the Japanese, he returned to Kwangsi and Tung-an, one of several villages in a little valley between the mountains of West China, where he served until the arrival of the communists in 1949.

*Calvary in China* (G. P. Putnam's Sons, New York, \$3.50) is his story of the Red infiltration of China and of the physical and mental persecution which he suffered. The mission chapel became a prison and Father Greene was confined to his room, his outlook an open field containing the local execution platform. He was brought to trial on Palm Sunday and sentenced to death on Easter Sunday, 1952, after standing motionless for seven hours in front of a mob of six thousand.

But instead of being shot he was released and deported. He staggered through the barbed-wire fence at Hong Kong and sobbed in the arms of a British soldier.

The judge had told him: "We have had our benefit from you—our purpose has been achieved. . . . You are now forty years of age, but remember, you will never see fifty. Do you know why? Because in ten years we shall have America."

## West African Slave

A dramatic story that is more interesting than fiction, *Slave Mutiny*, by William A. Owens (John Day Company, New York, \$4.00), is based on government documents, court records, newspaper accounts, correspondence, and diaries relating to the pre-Civil War mutiny of slaves on the *Amistad*, a slave ship en route from Cuba to a small island near the Central American coast.

The "hero" is the son of a West African chief. The story follows his adventures from the time of his capture by slavers until his return to West Africa. Even the account of the New England trial of the mutineers—John Quincy Adams, lawyer for the defense—is interesting.

One feels that the author is not in sympathy with the church groups who

tried to Christianize the captives, but his story of their attempts to use them as an entering wedge to open Africa to the gospel cannot fail to hold the attention of readers who are interested in Christian missions in Africa today.

## Arab Music

Rolla Foley, who spent seven years in the Near East as missionary, educator, and music consultant, describes Arab music as simple, expressive, sincere, and noble. In *Song of the Arab* (Macmillan, New York, \$3.50) he urges missionaries to use folk tunes, adapted to sacred words and hymns composed in the "Eastern idiom," in congregational singing. He points out that the Arab people would be moved more deeply by their native music than by Western tunes in spite of the fact that it sounds weird to Western ears.

After four introductory chapters sketching the history of the Holy Land and Christianity, the book's outline is a series of pilgrimages to historic and sacred spots. The author describes the book as "a record of the major religious folk-rites of the Christian Arabs in the Holy Land during the course of a Western calendar year."

About forty illustrations of folk music are shown, including several Christian songs.

## A United Europe

As its title, *Europe's Quest for Unity*, implies, Number 97 in the Headline Series (Foreign Policy Association, 22 E. 38th St., New York, 35 cents) is a factual resume of Europe's progress toward federation. The author, Saul K. Padover, traces the history of the movement, explains the organizations that have been formed to implement it, and helps the reader realize the forces that are behind it.

## New Guinea

*Monsoon Quarter*, a novel with a New Guinea background (Westminster Press, Philadelphia, \$3.00), has interest because of the writing technique and unusual philosophy of the author, Marion Loundes. But it is not particularly useful to the mission leader who wants help in understanding the land and people.

Using as her basic idea the psychological reaction of a man of Western culture living alone among primitive people, the author reveals a reaction unusual among the many stories that have been written on the same theme. And she reveals unusual bits of philosophy and an unusually effective technique in building up suspense and tension. But those unusual features seem to be there for their own sake rather than to build the story. Consequently, the reader enjoys the trip but never feels that he has arrived anywhere.

# Briefly

## China

Dr. Baker James Cauthen, secretary for the Orient for the Southern Baptist Foreign Mission Board, says: "There is mounting evidence that God is bringing out of the tragedy of China advance in his kingdom. The spread of Baptist work throughout the Orient, in many areas where formerly we had no mission service, is now generally known. From inside China come reports of the faithfulness of God's servants in their imprisonment. To be sure there are some church members who, in order to seek security for themselves, have accused their brethren and compromised their position as servants of God. The great body of Christ's people in China, however, patiently and faithfully continue their service for the Lord in spite of surrounding conditions."

## Mexico

Southern Baptists have made steady progress in Mexico during the past ten years; and now there is a total of twenty-eight missionaries serving in Chihuahua, Guadalajara, and Torreon. The Mexican Baptist Convention reported more than 4,000 members and 450 baptisms last year. In addition to the missionary staff, there are twenty-eight ordained pastors and twenty-nine unordained lay preachers. "The great neighbor nation of Mexico, with its 20,000,000 souls, needs our help," says Dr. Everett Gill, Jr., the Board's secretary for Latin America.

## Spain

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, has visited the Spanish division of the State Department in an effort to discover means by which barriers to evangelical progress in Spain might be removed. He said the officials to whom he talked were very cordial and that they indicated help would be forthcoming in every legitimate way.

They pointed out that it would be presumptuous on the part of a State Department official to attempt to dictate to Spanish Government officials relative to the treatment of their own citizens. On the other hand, they said, if the life or property of American citizens should be involved, intervention would be forthcoming. "I was assured that representatives of our government would continue to preach the gospel of religious

freedom and would go as far as might be deemed advisable in helping us to purchase property," Dr. Sadler said.

The prayers of national Spanish Baptists for three Southern Baptist missionary couples for Spain will soon be answered. Rev. and Mrs. Charles W. Whitten were transferred from Argentina to Spain earlier this year; and Rev. and Mrs. Joseph W. Mefford, Jr., and Rev. and Mrs. Roy B. Wyatt, Jr., were appointed to serve in Spain at the May meeting of the Foreign Mission Board.

## Middle East

Upon the Board's authorization to continue to explore possibilities with reference to assuming responsibility of administering the affairs of the Church Missionary Society hospital in Gaza, Dr. Sadler contacted the Egyptian Embassy in Washington. (Gaza is under the military sponsorship of Egypt.) "The official to whom I talked assured me that no obstacles would be put in our way by his government," Dr. Sadler said. A subsequent conference with representatives of the State Department led to the opinion that United Nations officials would welcome any help Southern Baptists might give through the medium of the hospital.

The principal medical officer of the Gaza hospital concluded a recent letter with these words: "Our work output is still high. Yesterday was a slack day in the operating room; yet, I find we did nineteen operations. We usually run nearer forty operations three times per week. 'Come over . . . and help us.'"

Dr. Sadler said: "In view of the fact that if we fail to respond to this appeal, the light of the Christian witness is likely to be removed from this Moslem area, it seems to us that we dare not turn a deaf ear to the plea of this doctor and the hundreds of thousands for whom he speaks."

## Africa

*Life* magazine published a special issue entitled "Africa, a Continent in Ferment" on May 4, indicating the place the once unknown continent has come to occupy in the thinking of world-minded persons. An introductory statement said: "These aroused Negroes, linking hands with their brothers all over the continent, may yet blow all hopes for Africa sky-high. There is still time to avert this, but

not too much time. In Africa, both white and black stand today at a fateful crossroads. Working together, they can pass from darkness to light. If they clash, Africa will pass back into jungle night."

Southern Baptists have been holding aloft the light of the gospel in Africa for more than a century. A veteran representative reports that, despite the fact that a recent meeting of the Nigerian Baptist Convention was held at Jos, a city far removed from the center of Baptist operations, there were seven hundred messengers in attendance. It was emphasized that practically every person who appeared on the program was trained in mission schools.

## 1952 Lottie Moon Offering

Everett L. Deane, the Board's treasurer, reports that the Lottie Moon Christmas Offering for 1952 totals \$3,280,372.79, an increase of \$612,321.49 over 1951. The largest offering came from Texas and totaled \$1,249,769.98. North Carolina was second with \$263,241.44; and Virginia was third with \$201,732.73. Books on the offering are closed on May 1 each year.

## "Pray for Us"

The two children of Rev. and Mrs. Frank K. Edwards, Southern Baptist missionaries to Nigeria, have been stricken with polio. Mr. Edwards concluded the message: "Please pray for us."

## People and Places

Canadian Baptists have one missionary for every one thousand church members. If Southern Baptists were doing as well they would have 7,600 foreign missionaries.

A request for fifty bicycles has reached the American Bible Society from the Rev. Young Bin Im, secretary of the Korean Bible Society with headquarters in Pusan. Mr. Im wants the bicycles for his colporteurs to enable them to visit areas where public transportation facilities are not available.

The International Christian University in Japan officially opened on April 13, 1953, with 199 students.

A minister said upon returning to the States from a five-weeks' preaching tour of the Belgian Congo that Americans would have a rough time holding membership in the natives' crudely built churches. "The Congo natives have set such high standards that they just wouldn't be met by the average church-goer of the United States," he said. "To belong to the church . . . a man must give up all his wives except the first one. If a native commits a crime, he is tried and disciplined by the church. If the crime is serious, he is put out of the church." The church member must give up the use of tobacco and must give regularly to the church even though he is very poor.

## New Appointees *(Continued from page 25)*

### RICHARDSON, FRANK RAYMOND

b. Gulf, Tex., April 17, 1928; ed. Baylor University, A.B., 1949; S.W.B.T.S., B.D., 1953. Assistant pastor, Newgulf Baptist Church, Texas, summer, 1946; staff worker, Ridgecrest Baptist Assembly, summer, 1948; pastor, New Baden Baptist Church, Texas, 1950-53. Appointed for Brazil, April, 1953. m. Doris Anatole Morrison, June 10, 1952. Permanent address: Box 23, Newgulf, Tex.



### RICHARDSON, ANATOLE MORRISON

(Mrs. Frank Raymond)

b. Mercedes, Tex., July 21, 1930; ed. University of Corpus Christi, Texas, B.A., 1950; S.W.B.T.S., M.R.E., 1952. Office worker, public relations department, University of Corpus Christi, 1947-50; youth director, First Baptist Church, Cleburne, Tex., 1951; office worker, Fort Worth, 1952-53. Appointed for Brazil, April, 1953. m. Frank Raymond Richardson, June 10, 1952.

BRAZIL



### ROGERS, LILLIE OTERA

b. Malone, Tex., Sept. 30, 1923; ed. Mary Hardin-Baylor College, Belton, Tex., B.S., 1945; S.W.B.T.S., M.R.E., 1948. Church secretary and educational director, Baptist churches in Garland, Fort Worth, and Houston, Tex., 1946-53. Appointed for Malaya, April, 1953. Permanent address: 6810 Eastwood, Houston, Tex.

MALAYA



### SHIVER, MAVIS GLADYS

b. Frisco City, Ala., June 11, 1926; ed. Judson College, Marion, Ala., A.B., 1948; W.M.U. Training School, M.R.E., 1953. Vacation Bible school worker in Alabama, summers, 1945-47; staff worker, Ridgecrest Baptist Assembly, summer, 1948; assistant to young people's secretary, Alabama W.M.U., Montgomery, 1948-50; summer field worker, Alabama W.M.U., 1950 and 1952; teacher, Alabama county schools, 1952. Appointed for Japan, April, 1953. Permanent address: Frisco City, Ala.

JAPAN



### SMYTH, JERRY PAUL

b. Lubbock, Tex., July 19, 1926; ed. Texas Technological College, Lubbock, B.A., 1948; N.O.B.T.S., B.D., 1951, and graduate study, 1951-52; clinical pastoral training program, North Carolina Baptist Hospital, Winston-Salem, 1952. U.S. Navy, 1944-46; pastor, Friendship Baptist Church, Amite, La., 1949-51, and Lexie Baptist Church, Tylertown, Miss., 1951-53. Appointed for Brazil, April, 1953. m. Frances Evelyn Hennessee, Dec. 25, 1947. Permanent address: 2219 Main St., Lubbock, Tex.



### SMYTH, FRANCES HENNESSEE

(Mrs. Jerry Paul)

b. Florence, Ala., Dec. 11, 1924; ed. East Texas Baptist College, Marshall, A.A., 1943; Mary Hardin-Baylor College, Belton, Tex., B.A., 1945. Accompanist, school chorus and ensembles, East Texas College, 1941-43; pianist, Second Baptist Church, Marshall, 1942-43; youth director and secretary to pastor, First Baptist Church, Beaumont, Tex., 1946-47; youth director, First Baptist Church, Lubbock, Tex., 1947-48; accompanist, music department, New Orleans Seminary, 1950-51. Appointed for Brazil, April, 1953. m. Jerry Paul Smyth, Dec. 25, 1947. Children: Gordon Paul, 1949; Thomas Jot, 1951.

BRAZIL



# Missionary Family Album

## Appointees

FAILE, George M., Jr., M.D., South Carolina, for Nigeria.  
 FAILE, Alice K. Johnston, South Carolina, for Nigeria.  
 MEFFORD, Joseph W., Jr., Colorado, for Spain.  
 MEFFORD, Lila Pritchard, Colorado, for Spain.  
 POPP, Violet E., R.N., Maryland, for Jordan.  
 WYATT, Roy B., Jr., Virginia, for Spain.  
 WYATT, M. Joyce Cope, Tennessee, for Spain.

## Arrivals from the Field

ELLIOTT, Darline (Colombia), 2501 Musser, Laredo, Tex.  
 LARSON, Rev. and Mrs. I. V. (Philippines), 421 W. Almond, Compton, Calif.  
 LOW, Dr. and Mrs. Edwin (Nigeria), c/o Baylor Hospital, Dallas, Tex.

## Births

DURHAM, Rev. and Mrs. Jonathan B. (Nigeria), son, Rodney Martin.  
 QUICK, Rev. and Mrs. Oswald J. (Formosa), daughter, Martha Linda.  
 STOVER, Rev. and Mrs. Thomas B. (South Brazil), son, David Ernest.

## Deaths

BAKER, Mrs. Lillie, mother of Mrs. A. I. Bagby (South Brazil), April 18, 1953, Little Rock, Ark.  
 FREEMAN, Rev. Z. Paul (Argentina), May 12, 1953, Buenos Aires, Argentina.  
 HALE, Mrs. Mary Neal, mother of Elizabeth Hale (Malaya), May 7, 1953, South Boston, Va.  
 STALLINGS, Hattie, emeritus (China), May 3, 1953, Terrell, Tex.

## Departures to the Field

KING, Harriette, No. 4 Ng. Ngee Road, Kuala Lumpur, Malaya.  
 RIDDELL, Rev. and Mrs. Gerald, Apartado Aerco 47-42, Bogotá, Colombia.

## Language School

GRAVES, Rev. and Mrs. William W. (Argentina), Apartado 1883, San José, Costa Rica.

## New Addresses

BRYANT, Rev. and Mrs. William Howard (Chile), Zwolle, La.  
 DYAL, Rev. and Mrs. William M., Jr., (Guatemala), 714 Link Road, Houston, Tex.  
 FOSTER, Rev. and Mrs. James A. (Philip-

pines), 437 Stillwood Drive, Jackson, Miss.

GREEN, Dr. and Mrs. George, emeritus (Nigeria), Ridgecrest, N. C.

HALE, Elizabeth, Chinese Baptist Church, Alor Star, Kedah, Malaya.

HAYWARD, Dr. and Mrs. John C. (Korea), c/o Mr. O. R. Myre, Route 1, Box 365, Everett, Wash.

HOLLINGSWORTH, Rev. and Mrs. T. C., Casilla 164, Posadas, Misiones, Argentina.

HORTON, Rev. and Mrs. Fred M., 65 Sawayari, Kanagawa-ku, Yokohama, Japan.

JOHNSON, Rev. and Mrs. Joe Carl (Brazil), 8515 Turtle Creek Blvd., Apt. B., Dallas 5, Tex.

LEONARD, Rev. and Mrs. Charles A., emeritus (Hawaii), Box 615 A, Route 2, Asheville, N. C.

MARRIOTT, Mrs. C. C., emeritus (China), c/o Chaplain (Capt.) Conrad C. Baldwin, Box 405, Holloman AFB, New Mexico.

MIDDLETON, Rev. and Mrs. Hubert K., Casilla 9796, Santiago, Chile.

MOON, Rev. and Mrs. J. Loyd, Caixa Postal 178, Recife, Pernambuco, Brazil.

SERIGHT, Rev. and Mrs. Gerald Ben, Triunfo, Pernambuco, Brazil.

## Retirements

BEALL, Dr. Jeannette E. (China), April 15, 1953.

HAMLETT, Mrs. P. W. (China), April 15, 1953.

## WILHORN, MARY JANE

b. Gadsden, Ala., May 18, 1926; ed. Blue Mountain College, Mississippi, B.A., 1949; S.W.B.T.S., M.R.E., 1953. Secretary to music professor, Blue Mountain College, 1945-47; summer worker, Home Mission Board, 1947-50; teacher, high school, Altoona, Ala., 1949-51; library worker, Southwestern Seminary, 1951-52; summer associational worker, Etowah County, Ala., 1952; church secretary, Eagle Avenue Baptist Church, Fort Worth, Tex., 1952-53. Appointed for Nigeria, April, 1953. Permanent address: Route 2, Box 254, Gadsden, Ala.

## NIGERIA

## WOLFARD, RODNEY BISHOP

b. Denver, Colo., Aug. 5, 1921; ed. Marshall College, Huntington, W. Va., B.S., 1941; University of Illinois, 1941-43; Harvard University, M.B.A., 1947; S.W.B.T.S., B.D., 1950, Th.D., 1953. Bookkeeper, Huntington, W. Va., firm, 1939-41; U.S. Navy, 1943-46; visiting assistant professor, Duke University, 1947; pastor, Baptist churches in Sulphur Springs, Wills Point, and Jewett, Tex., 1948-52. Appointed for Brazil, April, 1953. m. Sue White, Oct. 7, 1943. Permanent address: 807 Pennsylvania Ave., St. Albans, W. Va.



## WOLFARD, SUE WHITE

(Mrs. Rodney Bishop)

b. Charleston, W. Va., April 18, 1921; ed. West Virginia University, B.S., 1945; S.W.B.T.S., 1947-49. Office worker, Cambridge, Mass., 1943-44; laboratory worker, chemical company, South Charleston, W. Va., 1945. Appointed for Brazil, April, 1953. m. Rodney Bishop Wolfard, Oct. 7, 1943. Children: Rodney Bishop, Jr., 1946; Stephen Leftridge, 1949; Daniel Lesley, 1952.

## BRAZIL





#### Attention, District Missionaries

IN September, 1948, when the Southern Baptist Foreign Mission Board's Division of Visual Education was established, the goal was adopted which, when realized, would see the resources of visual aids in missionary education utilized by every church in the Convention. That was not merely a high-sounding goal; we have been working constantly to bring it about.

First of all we had to produce visual aids. Now, in our latest catalogue, we list twelve motion pictures and sixteen filmstrips, none of which has been in release longer than three years.

We sought from the first to release all materials as economically as possible. Rental and sales prices are based on distribution costs. The Board assumes all production costs. Rentals have been held at one third to one half the fees charged for comparable films by commercial producers.

Consistent progress has been made in distribution through Baptist Book Store rental libraries. This distribution has now progressed to the point where saturation can be assumed for those churches with visual aid equipment.

We are now happy to announce the next logical step—one toward which we have moved since the inauguration of our production program. We are now releasing some of our best subjects to district, associational, and city missionaries for their use without cost to them or to the churches in which the visual aids are used.

Distribution through Baptist Book Stores will continue for all visual aids on the rental fee-sales basis. Many churches insist on kodachrome prints and are happy to pay the small rental fees made necessary.

Releases to the denominational workers will be limited to selected subjects and the prints will be in black and white. The prints will be available only for use by the denominational worker. It is our thought that he, as a specialist in promotional and educational work, will make the maximum use of these additional resources in the churches not utilizing visual aids at this time.

There are some seven hundred district workers, and the Board expects to meet their demand for visual aids as fast as they make arrangements for projection equipment. At the present time four motion pictures and three filmstrips are being released. Additional subjects will be produced specifically for this program.

Additional information can be had by writing to: Division of Visual Education, Southern Baptist Foreign Mission Board, P. O. Box 5148, Richmond 20, Virginia.

## Builders of Argentina's Tomorrow

(Continued from page 11)

lors, audio-visual projection room, and central heating plant. The construction is not complete, but the seminary will use the various parts as soon as they are ready for occupancy.

The faculty, led by President Cooper, is composed of ten outstanding Southern Baptist missionaries and six nationals. The missionaries are Dr. Samuel H. Cockburn, Rev. and Mrs. W. Judson Blair, Mrs. Margrett, Rev. and Mrs. Hugo H. Culpepper, Rev. and Mrs. T. B. Hawkins, and President and Mrs. Cooper. These professors maintain departments of theology, religious education, and sacred music. Last session there were twenty-eight ministerial students and twenty-five young ladies enrolled.

For one glorious week, Monday through Friday, I had the challenging and thrilling experience of conducting each morning a two-hour conference on evangelism. Each evening I preached evangelistic sermons. Ministers were there from Paraguay, Uruguay, Chile, and Bolivia, as well as from all mission territories of Argentina. Judson Blair, a second generation missionary and son of my former seminary friend, M. S. Blair, was my able interpreter.

The morning conferences packed the Floresta Baptist Church to standing room capacity. Addresses were on soul-winning, a perennial program of evangelism for a church, two-and-two visitation evangelism, preparation for revival meetings, and conservation of the results of evangelism.

Then there was an hour of questions and answers. The people fired

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questions, hard questions. They did not hesitate to take friendly issue with the speaker. Their problems are different, they said. New Testament principles are universal, I replied.

Mr. Santiago Canclini, professor of evangelism in the seminary, in his very gracious remarks at the close of the series of conferences, said: "Dr. Leavell's morning conferences were like a group of men trying to catch a bird. Sometimes a North American bird leaves us Argentine preachers without his tail feathers, but Dr. Leavell has all of his!"

Those mature and experienced preachers were justifiably proud, alert, interested, and responsive. In many years of experience conducting evangelistic conferences with groups of ministers, I have never felt more grateful for the opportunity than I was in Buenos Aires.

That same group, plus a goodly number of other church members, gathered each evening in the beautiful Sudoeste Baptist Church for more general sermons on evangelism. An invitation was given each night, save one, with one or more making professions of faith each time.

The Sudoeste Church has as pastor Dr. Carlos de La Torre, a practicing physician and highly honored minister. His delightful daughter is the accomplished organist.

Time fails me to tell of the many  
(Continued on next page)

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## Baptist Work on Kyushu

(Continued from page 7)

"In the past two years," Hays continued, "only two of the men who have gone out from the seminary have had serious difficulty, and one of these is now doing a good job in a new location."

The seminary students, in addition to their heavy classwork schedule, are, in most cases, busy with evangelistic work and church responsibilities.

One student, Nakamura, is an example. He works with Missionary Tucker N. Callaway in the East Fukuoka Baptist Church, whose new building was dedicated last January 7. Nakamura does most of the pastoral counseling and leads in visitation and other work connected with this new church, which began as a mission of the older Fukuoka church in the home of a tailor in August, 1951.

At first the group included only six or seven who met regularly on Thursday evenings to worship. Then a Sunday school was begun; in time other services were added, and late last year the church was organized with thirty-seven charter members. The oldest member is an English professor at Seinan. Some of the Sunday school teachers are high school kids. Four seminary students and two girls from the Training School work regularly at East Fukuoka Church.

More than half of the five thousand Baptists in the Japan Baptist Convention live on Kyushu. Among them are men and women of long Christian experience and recognized Christian integrity.

President Matsuta Hara of Seinan Jo Gakuin has given more than thirty years of distinguished service to Baptist educational work in Japan. Sadamoto Kawano, assistant president at Seinan Gakuin, is also seminary and university professor, preacher, and a vice-president of the Baptist World Alliance.

Pastors Kiyoki Yuya and Shuichi Matsumura, now in Tokyo, are Kyushu men; so is Noboru Arase, son of a Baptist preacher and himself executive secretary of the Japan Baptist Convention. Also among the Baptists on Kyushu are young pastors and laymen and faithful women and girls.

These Baptists on Kyushu are justly proud of their work through the

years, but conscious of the job yet before them. Even in their own families these Christians face a big evangelistic challenge. And all around them is an industrial area (near Kokura and Fukuoka, the largest of its kind in the Far East) which crowds thousands of miners and factory workers into a relatively small area, and which constitutes a fertile, uncultivated mission opportunity.

"Our responsibility is terrific," says Missionary Melvin J. Bradshaw of Kokura, "for we Baptists are almost the only major Christian group at work in this industrial area."

Baptist work in Japan can be seen close up in most all its varied phases in Kyushu—evangelistic preaching, Christian education, good will center witness, rural and industrial missions, training in church membership.

Baptist work on Kyushu, in many ways more advanced than the witness in other parts of Japan or even on mission fields in other parts of the world, is a constant challenge to Japanese Baptists and to Southern Baptists. The work there, begun in answer to God's call "go ye," is a continuing opportunity to preach the gospel to the last person who has not yet heard of God's salvation brought to men by Jesus Christ.

## Argentina's Tomorrow

(Continued from page 30)

outstanding personalities, other than those already mentioned, with whom I had high fellowship. But Alfonso Olmedo must be mentioned. A 1946 graduate of New Orleans Baptist Theological Seminary, he is serving his second term as president of the Baptist Convention of Paraguay and Argentina, is the successful pastor at San Luis, and is a flaming evangelist throughout all Spanish-speaking South America.

Alfonso Olmedo was converted from Catholicism while trying to persuade a Baptist named Quattrochi into becoming a Catholic. One of his sisters is a nun and an uncle is a priest. Only one sister has become a Christian.

Alfonso was my constant delight throughout the week—except at times when he was driving. He is the only Baptist preacher there who has an automobile; so he took Mrs. Leavell and me everywhere we went. I told him his driving made me feel like the apostle Paul who said, "Neither count I my life dear unto myself!" He was not unlike many other Argentine drivers, driving like Jehu in a city as big as Chicago with not a single stop light.

This winsome man with evangelistic zeal has suffered an amazing amount of persecution for Christ's sake. He has been denounced and often deserted by his family, has had his Bibles burned, has been excoriated by the priests, has been shadowed by detec-

tives who suspected him of being an American spy. Alfonso has won about thirteen hundred Catholics to Christ through his brilliant witness for the Saviour in several South American countries.

The possibilities for Argentina's tomorrow are unlimited. These "South American Yankees" are like North Americans in their conscious strength, aggressiveness, and potentiality. Abounding in national pride, they are thoroughly winsome and attractive and absolutely unlimited in possibilities for good.

Argentina has three alternatives before her. She may become utterly materialistic; she may remain sluggishly Roman Catholic; or she may become aggressively Christian. Our noble group of missionaries and their remarkable national Baptist colleagues have dedicated their glorious talents to the latter possibility.

May God grant that the International Baptist Theological Seminary in Buenos Aires will be shaping Argentina's bright tomorrow for ages and ages after the present political rule has faded into history.

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### Missions Study Helps

A packet of material for use with the 1953 foreign missions study books will be available August 1. It includes the following pieces:

"Your Religion," by J. B. Hipps. The author, with many years' experience as a missionary in China, sets forth five gifts that Christianity offers to people of other religions. A comparison of the number of people of the non-Christian religions with the number of people who profess the Christian faith presents a challenge to the Christian forces of the world.

"Can Our Modern Davids Conquer Today's Goliaths?" is a pamphlet designed (1) to stimulate men, women, boys, and girls in the churches to take an inventory of their church contributions and to study the church's distribution of funds, and (2) to challenge Southern Baptists to a goal of \$1.00 per capita each year for foreign missions through the Cooperative Program.

"The Eyes of the World Are Upon You"—a 22-x 34-inch map of the world in two colors. Demographic data includes total world population, population outside the U.S.A., rate of increase per day, population of Southern Baptist mission areas, Christian population, and a listing of the world languages.

"The Eyes of the World Are Upon You"—a poster, 22 x 17 inches. It is an interpretation of the 1953 foreign missions study theme. The poster shows the peoples of other nations peering through a telescope at Southern Baptists. It will make you ask, "How well do we measure up in meeting our responsibility?"

"The Eyes of the World Are Upon You"—a picture sheet, 22 x 34 inches, designed for the purpose of presenting the worldwide problems of sin, ignorance, fear, superstition, disease, poverty, famine, bondage, and death.

Audio-visual aids are listed on a sheet prepared especially to supplement the study of the missions study book series.

A listing of the 1953 foreign missions graded book series, including leader's helps for the five age groups, is included in the packet. It also lists the supplementary materials available.

"Go Ye into All the World . . ." and "Two Subscription Plans" introduce *The Commission* and tell how it may be secured.

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

## Men Still Die for Freedom

(Continued from page 3)

Duque Villegas, evangelicals have been the victims of a long and brutal persecution which began in the same year that he was consecrated auxiliary bishop (1949). In the same year the Santa Elena chapel was closed and the pastor forced to flee. There began a series of abuses in Riomanso which have resulted in the complete scattering of the evangelical congregation of a vigorous church.

In 1950 the Sunday school in El Convenio was attacked by police; the pastor and three members of the congregation of Campohermoso were murdered by police and the church building burned to the ground; in Bilbao the pastor was forced to flee and various believers were jailed; in Herrera the chapel was closed; in Cajamarca the Adventist church was attacked by priests during a service, and the Presbyterian pastor was forced to flee; in Cunday police routed the Presbyterian congregation and were thanked publicly by the priest.

In 1951 Rev. William Easton, British missionary, and three Colombian believers were seized by the police while in a religious service in their chapel and tortured for four hours in the police barracks; the Presbyterian pastor was forced to flee from Frías.

In 1952 the chapel in Hoyo Negro was burned to the ground; two evangelicals were beaten publicly in La Dorada, and the Ibagué Presbyterian church was stoned by priest-led mobs of children on March 20.

In the small town of Bethel, Valle, the evangelicals have suffered the following, according to the authenticated reports on persecutions in Colombia. (Only a few incidents are mentioned.)

"Conservative Catholic mobs shot and killed Señor Joaquin Guzman after asking his name, politics, and religion; they entered and searched the evangelical chapel, carried off all the literature they could find, later set fire to the chapel and literature, and shot at those who were guarding it from within as they fled the flames; killed the Señora R. E. de B. and dismembered her body with machetes; killed the farm hand of this woman and burned his body with gasoline;

wounded her husband and burned his newly constructed house; shot and killed Señora A. P. M."

Much more could be said of atrocities too shameful to mention—dismembered bodies and terrible disfigurements caused by wounds and methods of torture, but all patiently endured as part of the price of believing on His Name.

Evangelical churches are striking their roots deeper; and, though many are worshiping underground, their fervent and faithful testimony is winning the hearts of thousands who will soon throw off the shackles of a traditional and lifeless religion and embrace a life-giving and eternally satisfying Saviour.

But men will still die for freedom.

*"How can he escape the pattern?  
 Nothing he does  
 endures after payday.  
 Nothing he thinks has consequence.  
 All he sees decays.  
 All he loves dies.  
 Does nothing endure? Is there  
 that that remains, and can a  
 man get it for himself, and  
 for his fellows?"*

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# Christian Leadership

(Continued from page 15)

*will stand the strain when the pressure is on* (Ephesians 4:13). In this new day, as in the past, the world waits for "the manifestation of the sons of God." Every community needs wise and trustworthy leaders who are able to think effectively, to take a stand on vital issues, to make judgments in the light of clear ethical perception, and to plan for the future with intelligence and confidence.

The basis of moral leadership is the character, the personal integrity, of the leader. Responsible leadership requires thoughtfulness, truthfulness, steadfastness, and forgetfulness of self in the service of others.

There is a place in the Christian movement today for apostles, prophets, evangelists, pastors, and teachers (Ephesians 4:11). These functions demand mature persons who speak the truth in love (Ephesians 4:15), walk in the light (5:8), and are filled with the Spirit (5:18). The Christian enterprise is advanced by competent, dedicated, and emotionally mature men and women.

Mature Christians know how to think clearly, to speak honestly, and to live constructively. They keep their minds and hearts open to the insights and the moral power of Jesus Christ. They meet opportunities and perils with an attitude of humility and trust and devotion to the living God.

Christian leadership is exacting in its demands as well as rewarding in its satisfactions. It requires thorough study, vital energy, intense concentration, and passionate devotion to Christ.

"The success or failure of church leaders will, as we have seen, be measured by the degree in which they contribute to the formation of Christian maturity in those to whom they minister. In the measure in which Christian maturity is achieved the fulness of Christ will be manifest and consummated" (John A. Mackay, *God's Order*, page 158).

3. *Build friendly homes that are centers of Christian living.* The Christian doctrine of marriage has its roots in a profound conception of married love (Ephesians 5:25-33). This love is a bond of honor between husband and wife. It enables them to handle con-

flicts intelligently, to understand and encourage one another, and to achieve a creative harmony in marriage.

In God's plan for the family it is the responsibility of the parents to welcome the child, to love him steadfastly, and to give him religious instruction (Ephesians 6:1-4).

The supreme religious task in the home is to assist growing persons to understand, to believe, and to obey God's word as it is set forth in the Bible and in the meaningful events of our time. And what the wisest and best parent desires for his child the Christian missionary desires for every child in the world.

It will be helpful in the years ahead for today's children to remember the calm voices and smiling faces of parents who were undergirded and sustained by faith in God. "Each individual must for himself enter eternal life; but nurture in Christian homes by Christian parents gives children born and reared in them a start over those not so born and reared. As these homes multiply, each oncoming generation will have an advantage over its predecessor" (K. S. Latourette, *The Christian Outlook*, page 196).

4. *Stand on the front line of Christian conscience and compassion and help to create the pattern of the future.* A leadership adequate for the churches in these times must be venturesome in the apostolic sense. It will be composed of men and women who are equipped with the armor of God (Ephesians 6:10-20), who give Jesus Christ the highest place in their thought and the deepest place in their hearts (Colossians 1:1-2:7), who are not ashamed to pray (1 Timothy

2:1-8; Romans 8:26-28), and who find the true way of faith and obedience in the midst of a world struggle (1 Timothy 4:7-16).

How can we influence the pattern of tomorrow? We can define justice in Christian terms and use it as an instrument to achieve the purposes of love in human relationships. We can open our hearts to God's love and grow towards Christian maturity. We can build Christian homes that will be a source of strength to ourselves and a welcome example to others.

We can develop the tissue of a good society in small groups of persons whose hearts God has touched. The results of our labors may appear to be meager, or frustrated by powerful forces beyond our control. The strength to carry on comes from the conviction that we are laborers together with God and that the results of devoted work can be left in God's hands.

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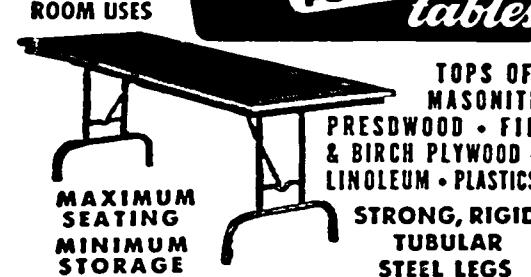
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