



THE

SEPTEMBER 1953

Commission

Southern Baptist World Journal



M. Theron Rankin

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THE COMMISSION

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THE

Commission

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He Carried a World in His Heart

By Ione Gray

"MY SENSE of personal loss is indescribable" was the theme of hundreds upon hundreds of telegrams which arrived in Richmond immediately following announcement of the death on June 27 of M. Theron Rankin, executive secretary of the Southern Baptist Foreign Mission Board. He was everybody's personal friend as well as Christian statesman, world citizen, and dedicated servant of Southern Baptists.

Dr. Rankin lived so near the Lord that he never knew he was great; he was so much like the Lord that he wasn't interested in position. Perhaps that's why he didn't want to be executive secretary of the Southern Baptist Foreign Mission Board.

With the retirement of Dr. Charles E. Maddry as executive secretary in 1944, Dr. Rankin was requested to appear before a committee of the Foreign Mission Board to consider the position. For twenty-one years he had served the Lord in China; and the desire of his heart was to get back to his work there. He, therefore, went before the committee thinking, "It will take me only ten minutes to convince them that my place is in China."

But before he was given an opportunity to persuade the committee, the spokesman for the group told him a story:

The committee of the Board had met earlier to consider an executive secretary. It was the general agreement of the group that a staff member would not be chosen. (Dr. Rankin was then the Board's secretary for the Orient.)

But the men prayed for the Lord's leadership and each was asked to write on a piece of paper the name of the person he

thought to be God's man for the position. Each piece of paper had the same words: M. Theron Rankin.

"What could I say?" he asked Mrs. Rankin when he returned home.

He was elected to the position on D-Day and took over the new responsibilities on January 1, 1945.

In exchanging China for the whole world, Dr. Rankin expressed his absolute faith in God: "I am grateful that I do not have to measure the task in terms of my own capacities. I come to this position with the assurance of God's support and strength. Christian missions is his undertaking and he calls his servants to work with him as they serve in this enterprise."

Missions was never a geographical term to M. Theron Rankin; it was his life. "We are a part of all the threatening issues confronting the world today," he once said. "The human demands of life are the same everywhere. When millions of human beings are asking for a place to sleep, for something to wear, we face the problem of a humanity too precious to neglect and an adventure too thrilling to miss."

THE THIRD son and fourth child of Milledge Whitfield and Emma Croxton Rankin, M. Theron was born at Newberry, South Carolina, in 1894. Working to pay his expenses, he attended Furman University one year and was graduated from Wake Forest College in 1918. He was ordained to

You are going out where the only certainty is uncertainty. But you are walking out on God's grace, and the gain so far outweighs the loss that it is a credit experience. You have little to lose which can be taken away from you; you are gaining that which can never be taken away from you.—M. Theron Rankin, in charge to missionary appointees

the ministry in 1914 and served as student pastor of four North Carolina churches.

He received the master of theology degree from Southern Baptist Theological Seminary, Louisville, Kentucky, in 1921 while he was serving as pastor in Simpsonville. He was appointed a missionary to China the same year.

Miss Valleria Greene, born in Canton, China, to Southern Baptist missionaries, became his bride in 1922. They had met in Louisville while she was attending Woman's Missionary Union Training School. The wedding took place in China where she had preceded him as a missionary. Mrs. Rankin taught in the woman's training school and Dr. Rankin was professor and later president of Graves Theological Seminary in Canton. Two daughters, Page and Mary Lee, were born there.

After a term of service in the Orient, Missionary Rankin spent his furlough at Southern Seminary and earned his doctor of philosophy degree. He received honorary doctorates from Union University, William Jewell College, Baylor University, Wake Forest College, and Oklahoma Baptist University.

In 1935 the Foreign Mission Board elected Dr. Rankin secretary for the Orient to supervise Southern Baptist mission work in China and Japan. In 1939 he represented Chinese Baptists at the International Missionary Conference, Madras, India.

When the United States entered World War II, he was captured by the Japanese and imprisoned for nine months at Stanley Internment Camp, Hong Kong. There again he proved the caliber of his consecration.

"During those months without sufficient clothing and hardly any food we got down to the

bare realities of life," he recalled. "I realized for the first time that the true realm of reality lies within our spirits and the qualities within ourselves. The hunger and hardships revealed our character. As long as you have quality of character, you may lose everything else and still have the one thing that counts."

For six months in 1942, while a prisoner of war, Dr. Rankin was vice-chairman of the American Communal Council of the internment camp and was, thus, responsible for the welfare of fellow missionaries. He was repatriated in September, 1942.

BEFORE and following the death of Dr. Rankin, many people described him as a "man with a world inside his heart." We first heard the words from Mrs. Rankin when she said of her husband, "Theron is just an ordinary man with a world inside his heart."

It was early in 1951 when she used the expression; and at that time she was especially concerned because the world Theron Rankin loved had been steeped in uncertainty for a long time, and his heart was heavy over problems concerning what appeared to be the tragic closing of doors of opportunity to missionaries in China.

However, Dr. Rankin's unfaltering faith in God and his confidence in people kept him optimistic in the face of gravest problems and made him an inspiration to those of lesser spiritual strength. "We haven't lost in China," he often said. "We can't lose what God himself has accomplished."

In February, 1951, when Dr. Rankin received the cablegram announcing the death of Dr. William L. Wallace in a communist prison, he related the sad news to the home office staff in regular 10:00 o'clock chapel and read the words which had come to him when he had walked through the gates of Stanley Internment Camp, himself a prisoner. They were from 2 Corinthians 4:7-14.

Dr. Rankin again expressed complete trust in God at the March, 1951, meeting of the Foreign Mission Board when he said of the death of Bill Wallace: "Bill Wallace's witness of God's love in Christ has been made immortal. Communism will beat itself to pieces against the indestructible strength of such love. . . . When God undertakes to make a su-

perlative witness of his love he chooses a superlative character to make such a witness. This he did when he chose Jesus, his Son, to make his witness through the cross. In our day God has chosen Bill Wallace to make a superlative witness."

Perhaps Dr. Rankin understood better than any other Southern Baptist just why Bill Wallace had stayed in China when he might have come away. For he, himself, was in China serving as secretary for the Orient when World War II threatened. The Foreign Mission Board suggested that he come home; but he replied, "My place is in China."

Later the Board told him he was needed at home. Again he replied, "My place is in China." Then, finally, when the Board suggested that he might be imprisoned and might even lose his life, he responded with a sentence which has become classic among Southern Baptists: "It may be that some of us will have to die for Christ in this generation."

IT WAS in the heart and mind of Theron Rankin that the Advance Program of Southern Baptists was born. He found when he took up his duties as executive secretary in 1945 that a limited number of mission volunteers and a meager overseas budget had frozen the number of missionaries at about five hundred.

He couldn't stand still when the world needed Christ; but he was too farseeing to take a short cut. He began building a foundation. To his intimate knowledge of the Orient he added a working knowledge of missions in Africa, Europe, the Near East, and Latin America. He studied the home field, too, and dared believe that if somebody would challenge the churches of the Southern Baptist Convention to tackle the work of Christian education and evangelism as a global task, they would be better churches.

Remembering the national record of 1942-1945, he said: "The American people just played around at the job

Lord, save us from small self-centered thinking and planning. Enlarge our capacities of compassion and comprehension. Make us large in soul and spirit. Give us a vision of what we can do, and implant within us the devotion to fulfill that vision.—M. Theron Rankin

of winning a world war until they were given a colossal task. When they realized they had to equip all the Allies in order to win, they amazed even themselves with the results. Baptists are like that; they'll piddle at the job of world evangelization until doomsday unless they begin to see that a church of any size can be worldwide in scope if it has a world program."

Dr. Rankin and his associates spent the first three days of 1948 in a hotel room in a small Virginia town, working out a program of advance, station by station, country by country. After that he presented the Advance Program to the Foreign Mission Board. Then the plan for world advance was unanimously adopted by the Southern Baptist Convention in May, 1948.

In 1949 the Convention adopted a program of advance for its entire work. "That the World May Know," the driving purpose of Dr. Rankin's own life, became one of three slogans adopted by Southern Baptists. The others, "Every Baptist a Tither" and "Fifty-Fifty by 1950," were adopted by the Convention for the purpose of getting the contributions necessary for advancement.

The work did advance until at the time of Dr. Rankin's death there were 913 Southern Baptist missionaries in thirty-two countries of the world. But his dream was 1,750 missionaries.

Dr. Rankin believed in Southern Baptists; but his heart was often broken over the gap between what was possible and what was being done by them for the world. "Will God pass Southern Baptists by as he moves on, seeking those who will dare to follow him out into today's world?" he asked in an article in the July, 1953, issue of *The Commission*.

DR. RANKIN was touched with genius. His genius was not always recognized as such because of its disciplined and controlled form.

Above all he had character—and character like his is also genius. The influence which he unconsciously and unintentionally exerted upon others was a by-product of his quiet personality which had its foundation in integrity. Gentle as a child, he could also be as firm as a rock. Though he always kept an open mind, he was entirely uncompromising on any
(Please turn the page)

matter of principle. At the same time he was very tolerant and forgiving.

M. Theron Rankin was completely honest with himself and could, therefore, be honest with others. He often prayed, "Lord, save us from pretense." When you knew him you just couldn't be cheap in his presence. The fifty-six of us who had the privilege of being fellow workers with him at the home office lost, not a "boss," but a leader and close personal friend on June 27.

Dr. Rankin was an extraordinary combination of knowledge and wisdom and intuition and judgment. He read widely, though selectively. He appreciated most those books whose authors presented a new application of truth to the day in which we live. His mind tackled the ideas presented and went straight to the heart of them, ferreting out the true from the false.

His respect for and patience with those of different opinions were profound; but his own personal convictions were rooted in experience and consistent growth. Upon hearing of his death, a leader of another denomination wrote the Foreign Mission Board:

"Though it has been a matter for regret that our paths have not lain so near together in these past three years, it has been a great comfort to think from time to time of Theron working away in all his integrity and devotion to the cause of foreign missions to do what he thought was right in spite of any personal sacrifice involved."

Dr. Rankin's love for history and his study of it when a young man contributed to his understanding of world affairs and gave him an unusual grasp on the world situation. Over a period of two years of bedside reading alone he read an entire seven-volume set of books on world history.

During the fourteen years that he spent teaching in the seminary in Canton, he did regularly planned reading and study over a wide field. He ordered books at least twice a year along lines of planned study and reading. The store of information that he built up during those years served as a treasure house of information and resource material in the years of administrative work when he was not able to carry on planned reading and study.

Dr. Rankin had a remarkable head for figures. Although he dealt with large sums of money he never forgot

that they were the dimes, quarters, and dollars from hundreds of thousands of individuals and that they were dedicated to the service of human beings in all parts of the world.

His hard-hitting logic was evidenced in conversation or in addresses before groups—large or small. He was powerfully convincing.

SOON AFTER coming to Richmond I tried to learn something of the prayer life of Dr. Rankin. A member of the Richmond staff who had known him much longer than I said, "It seems to me that he lives in constant companionship with the Lord." Mrs. Rankin told me that since their home was established they had maintained a family prayer time each morning.

However, I finally reached the conclusion that the entire life of M. Theron Rankin was a prayer. What he said and did and was is expressed best in his own definition of prayer:

"Prayer is the means by which we associate ourselves with God. In true prayer we are not just asking God for objective gifts, for something which God can give us, separate and distant from himself. We associate ourselves with his will and plans; we become a

Memorial Service

Recife, Brazil

July 2, 1953

(The following is an outline of a memorial service conducted by Dr. Everett Gill, Jr., during sessions of the North Brazil Mission at the hour which the Mission had set for an address by Dr. Rankin. It was while taking a routine physical checkup in preparation to leaving for South America that Dr. Rankin learned he had leukemia.)

HYMN: "He Leadeth Me"

PRAYER: By L. L. Johnson (retiring after thirty-eight years of service)

RESPONSIVE READING: Led by E. M. Treadwell, president of the Mission)

STATEMENT on the life of Dr. Rankin

SCRIPTURE: John 17 (one of Dr. Rankin's favorite Scripture passages)

SOLO: "Beautiful City," by Gerald Le Pere, Baylor University

TRIBUTE: By Everett Gill, Jr., secretary for Latin America

SILENT PRAYER

QUARTET: "It Is Well with My Soul," by members of Wayland College choir

BENEDICTION

part of what he plans to do among men. The power and wisdom of God operates in and through us to accomplish his will. Thus, we are promised that whatsoever we ask in his name, that is in keeping with what he is, we shall receive it."

Because M. Theron Rankin lived his life within the plan of God, the knowledge that he was going to die brought no major changes in his activity. He was at his desk at Board headquarters when he learned he had an illness of which medical science has not found the cause or the cure. He hung up the phone and went to the chapel where he led the staff in morning devotions.

Less than three weeks later and just after he learned his illness was acute, he attended the June meeting of the Foreign Mission Board as usual, giving his report and charging new missionary appointees to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" and "thy neighbour as thyself."

If the measure of a man's greatness is what he leaves behind to grow, Theron Rankin was truly great. The power and radiations of that greatness will continue their influence "unto the uttermost part of the earth."

He Was Christian

By J. B. Weatherspoon

(Part of the Funeral Message)

IN speaking of Dr. M. Theron Rankin one need not aim at eulogy. The facts and spirit of his life carry their own eulogy. Our purpose, therefore, is simply to interpret a few of the central qualities of his spirit as he lived among us and led in the enterprise committed to him.

The first thing that must be said about him is that he was Christian. He was not content with being a Christian in name, but sought to become increasingly Christian in spirit. The first passage of Scripture that came to my mind when I heard of his passing was the Beatitudes in which our Lord set forth the high qualities of the servants of the kingdom of God. Conscious of the limitations of human endeavor, Dr. Rankin set himself with greater purpose than many to travel that high road toward the goal set by our Lord as he said, "Blessed. . . . Blessed. . . . Blessed."

"Blessed are the poor in spirit"—those who are wholly dependent upon God, having no sense of sufficiency or worth in themselves.

"Blessed are they that mourn"—who cannot walk without concern, or nonchalantly, in a world like ours, but feel the pangs of sorrow for humanity's sin and suffering.

"Blessed are the meek"—men who are confident and controlled under high principles, who refuse to be thrown off balance or turned aside, who will not be defeated but persist in the calm pursuit of life's divine ends.

"Blessed are they which do hunger and thirst after righteousness"—men who long for goodness, whose food and drink is to be righteous and do right in the will of God.

"Blessed are the merciful"—who transcend justice, whose measure is man's deserts, and act in love, whose measure is the needs of men and whose purpose is to reclaim and redeem.

"Blessed are the pure in heart"—in whose spirit there is no guile, no shadow of duplicity, but singleness of purpose and unashamed transparency.

"Blessed are the peacemakers"—who see the evil of alienation, contention, strife, and war, and see themselves as ministers of reconciliation between God and man and men with one another.

"Blessed are they which are persecuted for righteousness' sake"—men who in their loyalty to God accept rejection and suffering in the spirit of the cross of Christ, who count themselves as God's expendables in the redemption of the world.

These high qualities are not obtained without purpose and dedication. They are the work of God in the soul. Those of us who knew M. Theron Rankin well saw these blessed qualities in a measure not given to many; but we saw also the secret of his moral strength in his devotion to Jesus Christ.

In a conversation not many days before his passing, Dr. Rankin dwelt upon the wonder of the Incarnation in which God in his infinite power and grace crossed the gulf between Deity and humanity in Jesus Christ without the sacrifice of essential Deity and without making his humanity unreal.

The Incarnation was the revival of hope. The purpose of the Incarnation was the challenge to faith. To respond to it in full devotion is life, the only life that is life indeed. Looking at Dr. Rankin's faith and the life that he lived among us, I think we must say that he was Christian in spirit.

Never did he speak with greater conviction and power than when he used as his text, "The love of Christ holds us in its grip." As he sought to lead our denomination to a greater foreign mission enterprise that was his starting point.

Theron Rankin was confident that if we would only yield ourselves to the grip of Christ advance would follow. In the grip of Christ the testimony of the Christian and the church would be made strong and the enterprise of the church would never rest. . . .

Theron Rankin was a missionary. His actions were always that of a quiet man under the order of Christ. . . .

Theron Rankin was an apostolic voice. He was conscious of membership in the whole human race. He was a member of his denomination; but he held his faith as one to be spread abroad. . . .

Theron Rankin was a voice of optimism. He was not always confident about the present generation, but he was confident in the advance of Christianity.

M. Theron Rankin:

He Led the Advance

Here are a few excerpts from the many messages the Foreign Mission Board and the family of Dr. Rankin received immediately following his death.

WE REJOICE in what God did through Dr. Rankin for world redemption. We know he shares more now than ever before in the Saviour's great redemptive undertaking. May God move Southern Baptists to carry forward the advance.

Our entire Convention and the world sorrow with all of you in Richmond and are the poorer for Dr. Rankin's homegoing. It seems so recently we saw and heard him in Houston. Then yesterday's mail brought the July issue of *The Commission* with his masterful appeal, "Do Southern Baptists Dare Follow God?"—probably his last word to us. Surely God guided his pen as he wrote this last message to us. What a world vision he carried in his heart and how hard he tried to pull us along and up to see it. I once read a tract on the cost of leadership in which the author said one price a leader pays is loneliness; for a leader travels ahead and alone much of the time. Surely Dr. Rankin traveled years ahead of any of us.

Perhaps God will use Dr. Rankin's death as a challenge to Southern Baptists to dare to follow God as he had challenged us. May we have courage and faith to follow through the "open door" of world need and opportunity.

Dr. Rankin's life will be an abiding inspiration and challenge to all.

His service to the kingdom of God will be a lasting memorial to him.

A great missionary statesman has fallen while planning great advances in giving the gospel to others. He was loved and honored by his missionaries.

His judgments always seemed right. Decisions were unprejudiced.

We rejoice in Theron Rankin's life. We rejoice in his death in Christ. We long to share this hour with an appreciation of his continuing greatness for God's kingdom.

The homegoing of Dr. Rankin hurt so at first. But when I realized he was at rest after giving his life for missions, I was no longer in tears. I could think of no other way to let Mrs. Rankin and the family know how much I appreciated their loved one than to send a check to be used toward the work he and Mrs. Rankin loved so much.

It says here in the paper that Dr. Rankin is dead; but they have made a mistake. This great missionary isn't dead. He has just gone home.

How like Paul was he!

He was the greatest man I ever knew. His life of triumphant Christianity was a great personal inspiration to me.

Our deep grief is relieved only by the realization of his noble life and immeasurable service.

His influence on our lives was permanent. Somehow in him we found an inspiration for our own dedication.

Dr. Rankin's vision and devotion to the cause of Christ and world missions has made an indelible impression upon Southern Baptists. I shall never forget the challenge he gave us at the April meeting of the Foreign Mission Board that we fail not Christ in this our unparalleled hour of opportunity.

His noble missionary heart embraced all peoples of all races in all the world. May the vision and spirit which characterized his great life be expressed by Southern Baptists in increasing measure.

His life will continue to bear fruit for God as few who have lived on this earth.

His consecrated life, missionary passion, and marvelous intellect made him a perfect leader. His contribution in the field of Christian missions is unsurpassed.

It had never been my privilege to know Dr. Rankin well until last summer when he visited Jerusalem. As he
(Please turn to page 28)

Christian Home

The home in which M. Theron Rankin was reared was a house of prayer. His father and mother dedicated their children to God from before their birth, and often they asked God to call some of their five sons into the ministry. (There were also two daughters.)

When Theron was a seminary student at Louisville and Manly was a college student at Wake Forest, their father and mother were burdened with a deep concern that the two should find and follow the will of God in their lives. They prayed one night, apparently the whole night, finally receiving assurance and repose in the dawn of a new day.

Joy filled their hearts a few days later when they received in the same mail a letter from Manly announcing his call to preach and one from Theron announcing his call to be a foreign missionary, each without the other's knowledge, and both dating their calls from that night their parents spent in prayer.—Hight C Moore

Out Beyond

By George William Greene

Up until a few hours before his death, Dr. M. Theron Rankin was conscious of the approaching deadline on his copy for this page of The Commission. He did not regain enough strength to write it or to dictate it. Here his brother-in-law interprets what he believes to be Dr. Rankin's ideas for his editorial.



M. Theron Rankin

ON JUNE 27, 1953, at 6:15 a.m., Milledge Theron Rankin went "Out Beyond"—to use words that had been much in his thoughts for several days. For him, I am convinced, the words meant much more than that experience which he shared with millions in the common lot of mankind. For him, the expression symbolized more than the prospective "well done" which he trusted was to be his reward in that experience.

With M. Theron Rankin, "Out Beyond" stood, in his thinking, for his humble and contrite search for a fuller and more meaningful understanding of his God and of the fact of God in Christ. He was unwilling to be hampered by the verbalizations passed on to him by others and was completely unafraid of where that search, guided by the Holy Spirit of God, might lead him.

Why do I say this? Listen a moment.

From June 16 until June 23 our families had been together on the Potomac River. (Never will we cease to be grateful to Dr. and Mrs. Theodore F. Adams for making this visit possible by the loan of their beautiful riverside cottage to us.) Tuesday night, June 23, was spent at the Rankin home in Richmond.

As our custom was, Theron and I discussed the world and its problems—religious, social, and political. We also exchanged views with regard to the universe of our senses and our conclusions concerning it.

Most of all, however, this time Theron's mind seemed to be centered upon the realm of the spirit. In so far as our finite minds could do so, and limited by the restrictions of language

in communicating with each other, we attempted to clarify our deepest convictions and what we recognized were our inadequate concepts concerning ultimate reality. Actually the universe as we knew it became merely a tool to be used as an analogy, not for proof purposes, but as an aid to the communication of ideas.

The observation with which the above paragraph closes was not mine alone, but was also shared by Mrs. Rankin and Mrs. Greene as they overheard us talking. We have discussed it since Theron departed his body and we have wondered about its significance.

ON Wednesday morning, June 24, as Theron and I walked down the stairs of his home together, he turned to me and said, "Bill, I have an idea that I want to discuss with you." Before we separated at 9:30 o'clock, he talked at some length about what he had in mind, expressing himself clearly

One Reason?

A few days before the death of Dr. M. Theron Rankin, someone at Foreign Mission Board headquarters ran across a letter from Milledge Whitfield Rankin, father of the executive secretary.

Enclosed with the letter, dated January 8, 1891, was \$10.40—money for twelve subscriptions to The Foreign Mission Journal, predecessor to The Commission, and \$6.80 in contributions for foreign missions.

One of the subscriptions was for the home into which M. Theron was born almost three and one half years later. Could it be that this touch with the world helped to produce the great missionary statesman who died on June 27?

and in unequivocal terms. My feeling was that he was thinking out loud preparatory to writing an article to be entitled "Out Beyond."

When I next saw my sister, Mrs. Rankin, she told me that Dr. Rankin called repeatedly for "Ione" so that he might tell her of his thoughts. But unfortunately Miss Gray was away. I offered to try to pass the story on to her, but Mrs. Rankin asked me to write it myself. This I now attempt.

Man, in his quest for ever greater speed in the air, found that, as he approached the speed of sound, terrifying things happened to him and to his plane. It was freely prophesied that it was impossible to exceed the speed of sound in any man-made contrivance.

Dire consequences were predicted for anyone foolhardy enough to attempt higher speeds; and the predictions proved to be accurate in many such attempts. The term "sound barrier" was coined and for many that became the final answer. Higher speeds were deemed to be unattainable. It was all so clear: "a 'barrier' can only be 'crashed' through; no airplane can 'crash' anything and still continue in flight; therefore, it is obviously useless to talk about exceeding the speed of sound. Q.E.D."

BUT there were those among us who refused to be daunted by such verbal logic. They felt the call of "out beyond" with results that are now clear. No matter to them that certain principles of long standing successful operation had to be modified and perhaps in some cases had to suffer reversal. The former principles

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Missionaries International—Are You?

By Inabelle Graves Coleman

TODAY is May Day. The report of love offerings at Christmas time is released and we bow our hearts in gratitude to the "Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." As "labourers together with God," you also are *missionaries international*, sharing through your gifts the privilege of presenting the power of God to people near and far.

Intelligence and experience agree that those to whom you send salvation and service are "no more strangers and foreigners, but fellow-citizens . . . of the household of God." No longer do we recognize one another as foreigners, but as members of the great family of God.

More than monetary is your personal participation in missions international. Many prospective and many real "fellowcitizens . . . of the household of God" are in the States. You need not even leave your home town to be a foreign missionary—*missionary international*, I mean. In the colleges and universities near you there are thousands of young people from overseas. In business and industry there are hundreds more, who work while they wait for a safe return to their lost homes. Waiting is wearisome.

Overshadowing both of these groups are clouds invisible to many Americans whose minds have not been conditioned to recognize the tempest of thoughts that trouble their hours by day and their dreams by night.

Many a Chinese youth in the States today has not received any letter or message from home in three to five years. The march of time places their fathers and mothers further along the trail to the twilight of their days. They want to go home again before it is too late. They yearn for the advice from their parents whose wisdom they intuitively respect.

The uncertain future of their homeland prohibits their pursuing any definite plan for their pilgrimage of life. In their mental search for security



Missionary Inabelle Coleman (left), writer of this article, was a "missionary international" when she was in the States. This picture, made at Ridgcrest Baptist Assembly in 1951, shows her visiting with a foreign student.

there is no source for creating certainty and conclusions. Paradoxically, however, out of this maelstrom of mental frustration, they appear poised, quiet, and self-sufficient. "Do not trouble others with your problem" is one of the dignities of the Chinese.

None of these, however, will appreciate pity. They are embarrassed by gilded palaver and exaggerated attention. They are merely normal young people preferring to be accepted as such instead of being stared at as if they had escaped from Mars or flown in from some strange unknown world. Basically, these young people are no different from American youth subjected to similar experiences. Even their customs are far less strange than most people imagine.

ONCE a Chinese girl urged me to tell the American people that Chinese wear the same type of underclothes for comfort that the Americans do. She was weary of being asked about her clothes; if she sat on chairs at home; and if she slept on a bed. "What do they expect?" she asked me. "Do they think we sleep hanging on a wooden peg?"

They are further embarrassed by motion pictures and slides that show only the poverty, grime, and ignorance of their country. If we were in London or Paris and were to see, under the caption "Strewn About," a drab, depressing picture depicting the worst slum section in the States, we would feel like standing up and saying: "This is not America. We have some slums, but we also have *America the Beautiful*."

There are beauties in China. Many of the Chinese students in the States have experienced in former days more culture, more charming surroundings, and more consideration from their loved ones than the average American has. Sensitive to beauty, innately thoughtful, and trained to be faithful to confidence and duty, they are interesting and likable. Furthermore, they are friendly and cherish friendships.

They need Christian friends. They miss their homes and experience more pleasure from a few hours in a Christian home than the hostess could ever imagine. To feel that he is a part of a family circle and to share in the relaxing sense of security that family life

Foreign Students In U.S. Total 34,000

NEW YORK, June 5—(AP)—The number of foreign students now studying at colleges and universities in the United States total 34,000—3,000 more than last year.

This was reported yesterday in an annual census by the committee on friendly relations among foreign students. It gave these top figures: 4,636 students from Canada; 2,611 from China; 1,371 from Germany.

contributes to its members can save a lonely bewildered student from suicide.

For him to observe Christianity in action, as well as to receive a clear explanation of the way of truth and to God, will not only lead him to the rebirth but also to an eagerness to tell the members of his own family and his friends. One such Christian returned student can do more to evangelize his own people and to promote Christian ethics in human relationships in business and in every walk of life than ten missionaries can ever do.

To condition the internationals to this purpose is the inescapable responsibility and practical privilege of every Christian American. Their witness will begin even before they leave the States.

AMONG the letters I have received during the six months since I arrived in Taipeh is one from a Chinese student whom I met at Ridgecrest during the Baptist Student Union Retreat of 1951. On hearing that I had left the States for this island, he wrote his youngest sister, who had "refugeed" here from the mainland, and enclosed a letter addressed to me.

This message of introduction of his college girl sister urged me please to win her to Christ. He had tried by letters. But she needed personal conferences, more teaching, and prayers. She was baptized on Easter Sunday.

Another letter came from a B.S.U. secretary and her young Chinese doctor friend whom she had recently won to Christ. Knowing that her parents had never favored Christianity, the young Christian hesitated to be baptized without their consent. She feared that her request by letter might fail.

It was a happy afternoon for me when I climbed up to their home on

the mountain overlooking Green Lake and felt the glow of their appreciation of my interest. Their consent was sincere. Their interest is genuine. The father is a VIP in the national legislature. The mother is dean of a girls' middle school. That B.S.U. secretary is a *missionary international*.

Conversely, a young doctor and instructor in the National Taiwan Hospital told us of his wife's being in the States, where she is preparing herself to be a better doctor. A letter to a friend of God near her university opened the opportunity for an American Bible teacher to become a *missionary international*. Every Sunday she drives by the hospital and takes this Chinese doctor friend to her Bible class and to the worship service.

Consistently she is tutoring her, not only in the Bible but also in the American ways and customs. This young pediatrics specialist has already become an intelligent Christian, while her husband, who is still in Taipeh, has found Christ as his Saviour, too. When they meet again, they will meet as a Christian husband and Christian wife to build a Christian home.

Many missionary societies have prepared the layette for a Chinese baby born of student parents in the States. Twice has one Christian mother paid in advance for the hospitalization of young Chinese mothers and their first babies. Many homes have opened their doors to students during their vacation days.

"She let me use her sewing machine so I could repair my dresses and make a few new ones for next term," wrote one happy Chinese student. "I learned to cut the hedge and to mow the grass, but washing dishes was easier," said an overseas graduate student, who learned and admired the American conception of *labor omnia vincit* (labor overcomes all things). The dean of a college made the wedding dress for her dormitory daughter from China.

Nearly two hundred overseas stu-

dents were the supper guests of a university Baptist church, and all of them were offered friendship and a personal contact that led to further invitations into choice Christian homes. Perhaps nowhere in America are student internationals so safe and happy as the vast group in this large state university.

When I was on their campus last year, many of these students told me of their profitable hours in Baptist homes of that small town: One had experienced a grief and anxiety that caused his hair to gray within a few days, but with him through the valley of horror walked an American Baptist deacon friend and his wife, who helped him to hold to the hand of God and who shared the responsibilities, mental and monetary, of those ticking moments of timed terror.

ANOTHER showed me his Christian forum notebook of questionnaires and answers that had informed him intelligently about Christian democracy and other securities surrounding American citizens. Orientation classes, including chats on customs and critiques of the American way of life, had revealed to these young guests in the States the United States way of human relationships, beginning in the Christian home.

On that campus the overseas students are "no more strangers and foreigners, but fellowcitizens . . . of the household of God." They are being led to experience God's love, to see Christianity in action, to understand democracy in reality, and to find a conviction and worthy purpose for their lives. They are future builders of the world.

"And they that shall be of thee shall build the old waste places: thou shall raise up the foundations of many generations; and thou shall be called, The repairer of the breach, The restorer of paths to dwell in" (Isaiah 58:12).

Will you also be a *missionary international*?

IF we hope for our country to remain free and safe for the individual and his personal happiness and development, we must be more aware of the sorrows and needs of the peoples of the rest of the world and we must respond in a Jesus-way to these needs. It will be costly. It cost Jesus the cross. But it gave the world eternal life and the pattern for every life.—INABELLE GRAVES COLEMAN

Training Church Members

In Argentina

By R. Boyd Robertson

“WE’VE never done it before.”
“It is a new thing from the States.”

“We have a good Sunday school and that ought to be sufficient.”

“Whatever the Training Union is, we are afraid it is impossible.”

We heard words like those often as we talked of organizing a graded Training Union. The First Baptist Church, of Mendoza, had voted in conference to “try” the Training Union and had even voted on a general director, thus electing him to do something that many members were against.

Upon a mutual agreement we decided that the director, Señor Juan Vicente, and I, as interim pastor of the church, would co-operate and really do a good job of initiating the new training movement. We were to have begun the first Sunday in January; but the Training Union literature did not arrive on time. Therefore, after a study course in which we used the manual as a guide, we began the following week with a complete organization. Thus, January 18 is an important date for Mendoza—the beginning of our first Training Union.

A goal of forty in attendance was set for the first night. A total of sixty-six were present. Some came out of sympathy for our hard work, some came only to listen, and some came to watch our enthusiasm die. But others came out of consecrated faithfulness.

We organized the following unions: Adult, Young People, Intermediate, Junior, Story Hour, and Nursery, with the missionary filling the job of emergency nursery worker. We needed to say nothing else to convince the people of the need for training in church membership.

We have witnessed adults participating on a program for the first time



in their Christian experience. We have seen them form the habit of reading their Bibles systematically every day, actually grasping Christian truths that were heretofore only theories to them.

The Young People are growing into real leaders, and the Intermediates have a large enthusiastic group. The Juniors are well organized with an increasing attendance each Sunday. The Story Hour is filling a vacancy in the lives of the children; and the Nursery helps care for the babies.

Like a tired and thirsty caravan that has found an oasis in the desert, First Baptist Church, Mendoza, is refreshed and alive. New people come every Sunday. The church has surprised itself.



We are proud of Señor Vicente, the first Training Union director of the first fully organized Training Union in the Argentine Republic. He came from Spain twenty-five years ago and was won to Christ by the faithful testimony of his wife just a few years ago. His conversion came about after a terrible struggle with the deceiving superstitions of the Roman Catholic religion.

Señor Vicente has worked hard these three months at a job that six months ago he did not know existed. He urges all members of the church to attend Training Union faithfully, and he tries constantly to enlist new members. He believes the Training Union is a good place to enlist new converts who are candidates for baptism.

Señor Vicente agrees that Training Union is an answer to the greatest need in the Argentine churches—that of training in consecrated and well-rounded leadership for Christ. Because of the Training Union, we have seen interest increase in other agencies of the church. There is greater loyalty on the part of the church toward a broader perspective in Christian service. We all are convinced that the Training Union is the greatest source of preparation available.

Already the church in Guaymallen, a suburb of Mendoza, has voted to begin a Training Union when it can secure adequate literature and when it can arrange a study course on how to organize and perpetuate an organization of training in the church. We are indebted to the Spanish Baptist Publishing House in El Paso, Texas, for splendid literature in Spanish.

It is our sincere hope that the Training Union program will be extended to all parts of Argentina, for we feel it is the one answer to the great prob-

In twelve years in the pastorate in the States, I never felt toward Training Union as I do now.—R. Boyd Robertson

lem of training undeveloped church members. Many of the Argentines are getting a vision of the value of this phase of the Lord's work. They realize that we have not trained the many we have won; and they want to do something about it now.

What have we seen as results of the Training Union in Mendoza?

There is a deeper concept of individual responsibility for knowing and being able to explain the doctrines of our faith. People are reading their Bibles in an effort to be more systematic and regular in the study of the "sword of the Spirit" and are, thus,

contributing to their own training.

We see a revival of the doctrine of stewardship with more prospective tithers. Christians are becoming more concerned over the lost souls of their friends. We have never witnessed one organization bless a church in so short a time to such a notable extent as to effectuate a change in the lives of the people and an increased interest on the part of some of the unsaved.

The Training Union is not only a possibility but a reality in this church. We see a new era in the developing of church members in this southernmost republic of the Americas.

In Peru

By Robert L. Harris

THE great need of our work in Peru is for workers called by God to preach and teach the gospel in this country. But you cannot imagine what a difficult prospect it is for young people. The ministry of the Word of God is a calling which is despised by the great majority here.

A young minister faces inevitable criticism and all kinds of hindrances even from his own brothers in Christ. This condition grows out of this same lack of trained workers. Many professing Christians have never been led to face their duty to tithe and support the work of the Lord.

There are always those who come even with the hope of material gain for themselves, for they are told that the Protestants pay people to join their ranks. With God's help, we are preaching the full obligation of the follower of our Lord; and we see a different caliber Christian emerging in our midst.

Nevertheless, the young people who would follow the call to the ministry face great difficulties such as those I have mentioned. We have reason to believe that several have felt such a call but really fear to respond in face of these obstacles.

What is the answer? The Training



Union is proving to be our best instrument in leading young people to heed their calling and in teaching adults to accept their corresponding responsibility.

Mrs. M. D. Oates, Southern Baptist missionary, came to our monthly mission meeting the other day all aglow. "Last night, for the first time," she said, "a young man stood up in Training Union and admitted that the Lord had called him to preach." Others had been more cautious; but this young Christian, given the opportunity of self-expression, was compelled to confess the longing of his heart to follow the calling of the Lord.

On the evening following his acceptance of the Saviour, another young believer found himself seated near a Roman priest as he was eating in a restaurant. His companions, deriding him, told the priest that their friend was an "evangelical." It seems that the priest was courteous and friendly but insisted that the young Christian had accepted a "false religion" with a "false Bible" and a "false baptism."

Even his unconverted friends, who in fun had provoked the discussion, told me that the youth demonstrated a fine spirit of humility as he challenged the "padre" to compare Bibles. Of course, the difference is barely noticeable; and a strong point was won for the good of all who had gathered around to listen.

The unheated "battle of wits" went on for more than an hour without the loss of any important point by the young fellow. Before leaving he had given the simple but striking testimony of his conversion. Yet, he came to me worried the next day.

"I need to know my Bible better," he said. "When can we study some of these questions which have been put to me?"

I was happy to reply, "We study them every Sunday evening in Training Union."

You can imagine the vitality of a Training Union program motivated by such real problems. There is no difficulty in securing participants for the various parts. Questions come thick and fast in the open discussion period which always follows the rendering of the program material.

The Bible is never omitted. Every reference is traced down and read in its entirety. There is a reverence for "the Book" which delights the Christian heart.

The Latin, in my opinion, has a deeper natural interest in and respect for God's Word than has the North American. Perhaps this is because it has been withheld from him so long. A few evenings ago a young man, who had not followed up his conversion experience as consistently as he should, was given a part on the program pertaining to the statements of Jesus concerning his return.

He looked up all the references and read them word for word. He grew visibly more serious as he went along, impressed by what he had found for

(Please turn the page)

Training Church Members *Continued*

himself in the Bible. Within a week he rededicated his life to the Lord and was on the right track again in his Christian growth.

It is much more difficult for the girls to take an active part in church life. They are criticized more severely and suffer more among their friends. Despite this, there has been a growing number of them in Training Union.

Recently a very charming and personable young lady of nineteen was baptized by Señor Antonio Gamarra. Her baptism was the principal reason for a "packed house" that evening. Her conversion and growth came about largely in the Training Union.

She has brought a group of her girl friends and is able to wield a wonderful influence over them through her testimony and activity in her union. She, too, is beginning to feel the Lord's call to service in her heart.

Singing is essential to our Christian young people. I have yet to see a North American visitor unmoved by the singing in our services. It seems that all the discouragement and difficulty takes wings when our people

begin to sing. The Young People's union in Miraflores recently gave a special program inviting the youth of the other two churches—one in downtown Lima and one in the Lince residential district.

A well-trained choir and quartet presented special numbers. One of the young men led the congregational singing to the delight of all of us. That night we saw great hopes for the future of the church in its ministering to that great section of Lima.

In the downtown church, even after the meeting, the young people gather around Mrs. Gamarra at the little Hammond organ to sing. In this group is one of the finest young tenors in the city, with a wealth of experience in radio singing. He has trusted the Lord as his Saviour and sings every Sunday afternoon on our radio program of "Good News."

We are finding more and more that the needs of our people in Lima differ very little from those of Baptists in North Carolina or Texas. Certainly the Training Union is a choice instrument in the program of our churches here.

taken just before the celebration of the centennial of Baptist work in Nigeria, will prove to be steps toward permanent progress.

Although no worker had given full time to Training Union promotion before this, it was reported at the meeting of the Nigerian Baptist Convention in April, 1949, that there were about one hundred units of the organization in the churches, with 6,118 people enrolled. This had been brought about through the efforts of Miss Ethel Harmon, Sunday school superintendent for the convention, and others.

The report for 1951 showed 133 units with 6,360 members. The report for 1952 showed 132 Training Unions with a membership of 7,011. The twenty-nine reporting associations have a total of 243 organized Baptist churches.

Two associations did not report and it is likely that some of the school and hospital unions were not included in the report. There is, therefore, cause to believe that there are at least 145 or 150 churches having at least one unit.

It is hoped that at least 160 of the four hundred churches and mission points will have a unit of the Baptist Training Union this year. This would be about one new union in each association of the convention.

One of the greatest strides has been made in the use of literature prepared by the Baptist Training Union secretary and his field worker. With the help of able translators, they have put this material into the Yoruba language as well as English.

The number of program books purchased by the churches in 1951 exceeded the number in 1949 by the total of 1,300. The increase since that time has been much less. Our literature is prepared for either a six months' period or for a year. There is only one program book and it is used by all ages. This is inadequate; but it must suffice until better can be provided.

The lessons are usually written by missionaries and African pastors and teachers. Sometimes they are adapted from quarterlies from the States, although many illustrations and facts are unsuitable and make many lessons difficult to adapt to the needs of the people of Nigeria.

The Training Unions in the
(Please turn to page 28)

In Nigeria

By W. Neville Claxon

ONLY since 1949 has the training of church members in Nigeria been thought of in terms of the Baptist Training Union. Up until that time the organizations had consisted chiefly of separate units, such as Young People's unions.

In 1948, however, the American Baptist Mission of the Foreign Mission Board of the Southern Baptist Convention asked the writer to consider taking up Training Union work on his arrival from the Gold Coast where he was to serve until 1949.

Thus, in July, 1949, I became the Baptist Training Union secretary for



the Nigerian Baptist Convention which embraces both Nigeria and the Gold Coast. Then the Nigerian Baptist Mission Board appointed an African worker, J. O. Bamikole (Bahm-e-kaw'-ly), to be full-time field worker in the Training Union Department, beginning in January, 1950. He is the first African to hold such a full-time post. We hope these steps,

A Missionary Learns a Lesson

By a Missionary

CROSSING the ocean doesn't make the missionary." I had heard that expression many times, and I have thought of it many times since my arrival on the mission field. Truly no physical experience makes the missionary; only God can do that!

To let you in on a little secret—missionaries are just ordinary people. They don't have wings. They don't go around polishing their halos. In fact, their lives on the mission field are amazingly similar to their lives on the home field in the United States. Regrettably, missionaries do not have a tonic to take which erases the imperfections they had at home and magnifies their good qualities.

Being ordinary people missionaries are susceptible to temptation. Usually, they live in an unchristian environment; therefore, overcoming temptation takes a little more spiritual effort.

I am just "an ordinary person." When I arrived on the mission field I learned to my dismay that the devil had gotten here, too. I had not gotten rid of temptation and sin by crossing the ocean. I am thankful, though, that the Holy Spirit didn't stay behind either but continues to help God's children try to walk in his way.

One day I realized that I had a profound

dislike for one of our church members. I reproached myself for being critical, self-righteous, and unkind. But still I could not find a sense of appreciation within myself for this person. Every time I was in his presence numerous little gremlins would pop up to say, "He is proud"; "He is selfish"; "Aha, he isn't as good as he thinks he is."

I was struggling to overcome my prejudice toward this fellow Christian when he called by my home on business one day. As we talked I noticed with indifference that he wore a rather old pin-striped suit. After a moment I noticed something else about this pin-striped suit.

There were no stripes over the knees of the pants legs. My spiritual consciousness was shocked as I realized that this young Christian had spent so much time on his knees in prayer that the most worn places on his suit were at the knees!

Yes, missionaries are just ordinary people. And God gives "just ordinary people" a glimpse of heaven sometimes in unlikely places and unlovely people. I learned a lesson from the Master Teacher that day. I am thankful that I now have a profound respect for this praying servant of God.

We have never made an approach to the world that can be more convincing than the sending of missionaries, who, in the name of Christ, lose themselves and bury their lives among the people to whom they go, missionaries who live and serve along with the people, who speak their language, who acquire the capacities of sympathy for their miseries and human hungers, and who learn to love them personally and individually. If God could have saved the world by remoteness, by remaining separated from men, would he have incarnated himself in human form and become in fashion as a man to live among men as one of them?—M. Theron Rankin



"The monkey tree" is Miss Harriette King's caption for this picture. These boys attended the vacation Bible school and climbed the tree during the picnic in the park.

By Jessie Green

The meal is over! Perhaps you know how these boys feel. (Sing Choy is in the center. Read about him on the opposite page.)



Bible School in Malaya

THE school setup here in Malaya is quite different from that in the States. The school year opens in January and there are three terms with a vacation after each term. The longest vacation is usually at the end of the year, but it is only six or eight weeks at most. There are no seasons so we do not need to consider that; for, if the pupils wanted to avoid going to school in the heat, we would have no school at all.

In April this year we had a vacation Bible school in our chapel at Kuala Lumpur. The people had never had a Bible school before; therefore, we did not make public announcements about it because the people would have thought it was a review of secular school subjects. Even the Christians did not understand at first, but they like it very much.

At the end of the ten-day course, twenty-four pupils received diplomas. Only one of them could say there was another Christian in his family. He is Leong Sing Choy. (Read about him on the opposite page.) At the commencement program one mother came and heard for the first time the news of salvation.

Plates are served with noodles, meat, eggs, and vegetables; and the boys and girls are ready to thank God for his blessings before they eat.



Malaya

The only public park in Kuala Lumpur, Malaya, is about three miles from our Baptist chapel; and there is no bus service. Therefore, when we wanted to go there for a picnic on the last day of our vacation Bible school, the new mission car was the solution. We made three trips in order to get all the boys and girls to the park.

We had a wonderful time playing games till the rain came; then we took shelter under large trees and flowers. When the rain was over, many of the boys and girls took off their shoes so they could play on the wet grass.

Our picnic food was not sandwiches and cake and pie. It was noodles. One of the Sunday school teachers took a holiday from his office and cooked noodles for us. They were carried in a big pot with other pots of meat, eggs, and vegetables to be served on top. And, of course, there was candy and fruit.

Miss Harriette King, Southern Baptist missionary, made a picture of three of the boys sitting by the boxes after we had eaten. I think you can tell how they felt.



Sing Choy is first to find the Scripture passage in the Bible drill at vacation Bible school.

Watch Sing Choy Grow

By Jessie Green

WHEN we opened the Baptist chapel in Kuala Lumpur, Malaya, in 1951 (it was my home at that time), Leong Sing Choy was one of a group of street boys who came in to see what the "red-faced devil-woman" had to say. In between classes he was leader of a group who came to scream at the door or otherwise torment those who lived inside the chapel.

When the servant woman came to help us, she refused to let the "bad boy" come into the classes. Then when I found out and let him in she was provoked with me. After another lady came to help us on January 9, 1952, we followed Sing Choy home to find out where he lives. We would never have found the place ourselves.

It is one room in a crowded house in a crowded lot of squatters; and there are no house numbers. Sing Choy's mother is dead and his father is a mason who goes to work early in the morning and comes back late in the evening.

Sing Choy and his seven-year-old brother look after themselves in their own way. Sing Choy goes to Chinese school in the mornings; but he has the whole afternoon to entertain himself and his friends on the streets or in the alleys of the Pudu area of Kuala Lumpur. This is the noted "bad boy" section of the city.

In the first series of revival meetings held in our chapel, Sing Choy's father came and was one of the first to make a profession of faith in Christ. He is a very timid man (we sometimes wonder how he could be the father of Sing Choy); but he comes faithfully to night meetings. He was baptized and became a charter member of our church when it was organized last year.

Sing Choy came to Sunday school, English Bible classes, and any other meeting which children were allowed to attend. He listened and learned rapidly. When questions were asked, he was first

to answer. When there was a call for those who wanted to trust in Christ, he was always first to respond.

Then there came a time when he stopped responding. He had come to realize that he was a sinner and needed to repent. However, in a revival meeting last August he was saved and was so anxious to win others that he would jump about during prayer, urging them to believe. He had the zeal but not the knowledge.

We had to teach him many things and there is still much to learn; but it is thrilling to watch him grow. He wanted to be a charter member of our church; but the grown-ups said he should grow a little more before he was baptized. Now they have accepted him and he is to be baptized at the next opportunity.

Before our vacation Bible school in April, Sing Choy had too little competition in Bible drill. Now there are several who vie with him for first place; but still he is usually on his feet by the time the second or third word is spoken.

A little organ was the only musical instrument for any of our work last year; and Sing Choy wanted to play with it every moment he was not actively engaged in something else. It was quite a nuisance to people who were trying to talk, hold committee meetings, or do anything else. Also he might have broken the organ.

Now, we have a piano and my co-worker is teaching him to play. We are praying that someday he may be playing for Training Union. That piano seems to draw him like metal to a magnet. It also keeps him out of the alleys.

Sing Choy is still a mischievous boy. He is a leader in mischief as well as in other things.

During vacation Bible school we had a flood and some creeks overflowed into the open gutters, bringing fish into the gutters. That was all Sing Choy needed to surprise his teacher in Bible class one day by producing a can of live fish.

EDITORIALS

An Appraisal

Judged by any standard, Dr. Rankin was a great man—one of the greatest of his generation. Many will undoubtedly undertake to appraise his life and work. They will be viewing him from different vantage points, but all will agree as to his greatness.

No one appraisal can be definitive for obvious reasons. He came into contact with literally hundreds of people in a multiplicity of ways, at different times, and under varying circumstances. They saw him in the office or at home, on the platform or in the congregation, in circumstances requiring dignity or in unguarded moments. Each received his own impressions.

What is here attempted is not a full-orbed, objective appraisal of the man. Such a comprehensive appraisal was skilfully made by Dr. J. B. Weatherspoon at the funeral. Rather, this is a personal analysis of the traits which made Dr. Rankin great.

Dr. Rankin was a man in whom there was no guile. In dealing with him, it was never necessary to "read the small print in the contract," so to speak. One did not have to analyze his words for "hidden" meanings or be suspicious of ulterior motives. He believed others were guileless, too, until he was forced, in some few cases, to believe otherwise.

To a rare degree, Dr. Rankin was gifted as an administrator. He knew how to delegate responsibility, encourage individual initiative, and expect definite results. The *esprit de corps* in the Foreign Mission Board's staff reached a very high level under his leadership. He could be firm, if the occasion demanded, but it was a firmness based upon principle and established policy.

He was devoted to his family, and they were equally as devoted to him. His work, however, required him to be away from them for extended periods of time. The separations seemed to intensify their regard for each other, and homecomings were special events in which they all shared. Home, too, was a place of refuge where burdensome problems could be put aside momentarily and affection and understanding abounded.

Courage was one of Dr. Rankin's chief attributes. Whether he was wrestling with some denominational problem or was being harassed by some unreasonable critic, he marshaled his facts and sought to determine what was right. Having reached the decision, he had the courage to support it, even though it might be unpopular to do so.

This side of his character was never more manifest than when the Foreign Mission Board launched the

Advance Program. At first, the idea met with suspicion and considerable resistance. Men whom he admired and respected, but who had not thought through the project as carefully as he had, saw "dangers" where he saw "opportunities." He had the courage to maintain his position, and every denominational cause has benefited as a result. In fact, it can be shown that some causes benefited more percentage-wise from the Advance Program than did foreign missions.

Dr. Rankin was a "team player" rather than an individualist. He welcomed newly appointed missionaries into the fellowship of the missionary family. The home office staff functioned as a well-disciplined team, each with his own duties, but each person understood that his duties were vitally related to the total task.

That same team spirit carried over into denominational affairs. He may have deplored the fact that so little of the "collection plate dollar" found its way to the Foreign Mission Board, but he believed strongly in the Cooperative Program. There were some who thought the Advance Program should be financed by means of special offerings, but Dr. Rankin, with scarcely a moment's hesitation, arose to his feet in the meeting of the Executive Committee and expressed his conviction that it should be financed through the Cooperative Program.

Paradoxically, the best qualities of both the liberal and the conservative were combined in Dr. Rankin. The liberal side of his nature had little patience with pharisaic legalism or pious pretense of any kind. He particularly distrusted those who were so orthodox that they gave evidence of un-Christlike attitudes in maintaining their orthodoxy. For him, it was as important to act like a Christian as it was to believe like one.

On the conservative side, he was rooted and grounded in the faith of the New Testament. There is no accounting for Theron Rankin apart from an experience of grace in which he surrendered himself unconditionally to the will of God. The simplicity of his faith was almost startling at times, especially when one remembered that an alert and inquiring mind was part of his spiritual equipment.

How does one account for Dr. Rankin's prophetic quality? Others who are equally as consecrated do not possess it. Perhaps the best explanation is that it was a spiritual gift given to him by God. The gift was not neglected; on the contrary, it was cultivated and used to the glory of God.

Basic to the whole life of M. Theron Rankin was an awareness of God's eternal purpose. He did not

think exclusively of what was immediately ahead in Southern Baptists' program of world missions. He thought instead in terms of God's purpose to redeem lost humanity. The triumphant consummation of God's redemptive program was to him an absolute certainty. His one concern was that Southern Baptists would have a worthy part in it.

These are the traits and qualities which, in the opinion of the writer, made Dr. Rankin great. The same God who saw fit to remove him from among us can be trusted to lead us on unerringly into the future, but how we shall miss him!

Three Momentous Decisions

The Foreign Mission Board, meeting July 9 in emergency session following Dr. Rankin's death, made three momentous decisions.

First, the Board voted unanimously and feelingly to continue its Advance Program. Members expressed the profound and unalterable conviction that the Advance Program should not be allowed to falter, but should be carried forward to full completion.

"Do Southern Baptists dare to follow God?" was the challenging question Dr. Rankin had asked the Board at its semiannual meeting in April. "We dare not do otherwise," is the Board's unqualified answer.

Second, George W. Sadler was chosen as interim executive secretary to serve until a permanent executive secretary can be installed. Dr. Sadler will soon round out forty years of distinguished service to Southern Baptists as a missionary, pastor, and missionary leader. It is reassuring to know that the helm of our overseas mission program is to be in such capable, experienced, and trustworthy hands.

Third, the Board postponed the selection of a successor for Dr. Rankin until the annual meeting in October, which will be attended by both state and local members. The wisdom reflected in these three momentous decisions is self-evident.

In the meantime, pending the October Board meeting (October 13 and 14), Southern Baptists are urged to pray fervently and continually that the Lord's will may be discovered unmistakably, both with reference to the election of an executive secretary and in the charting of the Board's future course.

The Last Days

Southern Baptists lost one of their greatest leaders and finest friends on Saturday, June 27, 1953. Death came to Dr. M. Theron Rankin at 6:15 that morning. Within a matter of hours the tragic news of his passing had been carried to the far corners of the Convention and overseas to every mission.

A routine physical checkup, taken preparatory to embarking on a missionary journey to South America, disclosed the fact that Dr. Rankin was suffering from

leukemia. He and his family, with characteristic courage and realism, frankly faced the doctor's verdict.

The doctor who made the preliminary examination advised a more complete examination at a famous medical center. His advice was followed to the letter. Upon returning from the medical center, Dr. Rankin told members of the staff that he had been advised to hope for the best but expect the worst.

Outwardly, Dr. Rankin gave the impression of being in reasonably good health. At least twice a day, however, his temperature soared. The fever worried him somewhat, but he made his plans to spend the summer resting and relaxing. He even considered writing a book—a task he had hoped to undertake for a long, long time.

Dr. Rankin became critically ill just three days before the end. The disease did its terrible work quickly and thoroughly.

I went to see Dr. Rankin for a few minutes on the afternoon before he died. He was very sleepy, but he recognized me immediately. Our conversation ran somewhat as follows:

"I know," he said, "that I am in a critical condition, but the end hasn't come yet."

I tried to reassure him by reminding him of what he had told some of us when he revealed the serious nature of his illness. "I have been in tight places before," he had said. He had recalled specifically the seventeen days he had been under fire in the hills up above Hong Kong during the early days of World War II.

Then he continued: "I know a lot of good people are praying for me."

"Yes, perhaps more than you realize."

"It is more important," he said, "for the will of God to be done than for their prayers to be answered in the way they want them to be."

With that, his breathing became more labored, and he closed his eyes and slept.

Early the next morning his pulse slowed perceptibly. A few minutes later he passed away quietly and without a struggle.

Nature's Calamities

Just as "grief is the portion of some everywhere," nature's calamities are almost always bringing devastation and ruin to some part of the earth. When these calamities strike "close to home," their force is felt with particular intensity.

Southern Baptists have felt the full force recently of two widely separated and very dissimilar disorders: (1) the ruinous drouth in wide areas of our Convention territory, and (2) disastrous floods on the island of Kyushu in Japan, where much of our mission work is concentrated.

Our hearts go out to those who suffer in consequence of these disheartening occurrences.



At Headquarters: Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, was named interim executive secretary of the Southern Baptist Foreign Mission Board at a special meeting of the full Board in Richmond, Virginia, on July 9. Forty-four of the forty-seven state and local members were present. . . . Miss Mary Hunter, who has served as a member of the home office staff of the Foreign Mission Board since October, 1908—longer than any other person in the more than one hundred years of its history—was retired July 1. The Board took recognition of her almost forty-five years of work at its July meeting. . . . Eleven missionaries appointed at the July meeting of the Foreign Mission Board have brought the total for 1953 to sixty. The June and July appointees are listed on page 24 of this issue of *The Commission*. . . . Two motion pictures, each in five languages, are now available for Southern Baptist foreign mission fields, according to Fon H. Scofield, Jr., the Foreign Mission Board's associate secretary for audio-visual aids. The languages are Japanese, Spanish, Italian, Portuguese, and Yoruba (West African).

Europe: Dr. Bredahl Petersen, of Copenhagen, leader in the European Baptist Federation, charges that in Europe, dominated by state established churches, 75 per cent of the people are pagan. He told the American Baptist Convention in Denver that in a census of his city, which has 1,500,000 population, it was found that only 1 per cent of the people attend church on a given Sunday. He says the attendance is even lower in England. . . . Baptists in Russia have increased 800 per cent under communism, according to Dr. Petersen. The number of Baptists has increased from 400,000 a generation ago to 3,200,000. He said the statistics were released by the Baptist Union in Russia and checked by the Russian Ministry of Cults. . . . The Baptist Union of Nor-

way has twenty-two missionaries in the Belgian Congo. There are four main stations and 308 small churches with 6,534 members. . . . In a mock trial studded with trumped-up charges of espionage and high treason, four leading personalities among Czechoslovakia's Baptists were condemned to long-term prison sentences, according to recent news releases.

Nigeria: The Nigerian Baptist Convention has created a Home and Foreign Mission Board for the purpose of sending Nigerian missionaries to unreached areas of Nigeria and to other countries in Africa. . . . James Tanimola Ayorinde, pastor of the First Baptist Church, Lagos, Nigeria, West Africa, and president of the Nigerian Baptist Convention, received the honorary degree of doctor of divinity at Virginia Union University, Richmond, Virginia, last spring. Dr. Ayorinde became a Christian through the influence of Southern Baptist missionaries.

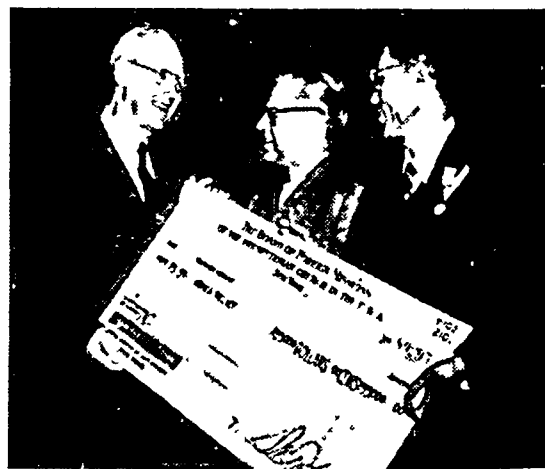
Brazil: Dr. A. Ben Oliver, Southern Baptist missionary, has been named director of the Book Department of the Brazilian Baptist Sunday School Board.

Chile: Baptists of Chile are planning for stewardship revivals in all forty-eight of the churches affiliated with the Baptist convention of that country. Forty of the churches sent money to the Cooperative Program of Chilean Baptists last year.

Korea: Southern Baptists are urged to get the correct address on relief packages sent to Korea. The packages should be addressed to Rev. John A. Abernathy or Dr. A. W. Yocum and should have the following new address: Baptist Mission, P. O. Box Special No. 35, Pusan, Korea. Packages should not be sent through APO. . . . Said Dr. John Hayward, new missionary to Korea: "One cannot help feeling grieved for those who are going through this suffering and have no

Christ for help. We see many such in the clinic day by day. One can tell them from the Christians because there is no peace on their faces."

Others: A "Fellowship of Christian Service to Africa," to number about fifty young men and women and to be for a period of three years, is being organized by the Board of Missions of the Methodist Church. . . . German Protestantism has told the East German communists that they will not last even as long as Hitler. The message said: "Perhaps even greater sacrifices will be demanded of pastors and congregations than in the first church fight (with the Nazis). We know that we shall win and that this time it will not last twelve years." . . . The Associated Press reported on July 7 that disastrous floods, combined with an aftermath of dysentery, had taken a toll of 710 lives in Southern Japan during the preceding two weeks. The floods, which followed a record rainstorm, drove 1,258,911 persons from their homes, injured 1,748, and washed out or buried 60,000 acres of farmland. In addition, 446 persons were missing when the report was made. . . . The Bishop of the Roman Catholic Church in Raleigh, North Carolina, recently decreed that segregation in Catholic churches of the diocese "will not be tolerated." . . . In Brazil plans are under way to build a television broadcasting station to carry educational and cultural programs exclusively. . . . The Government of India has decided to establish a National Academy for the development of Indian literature.



Dr. John A. Mackay (left), moderator of the General Assembly of the Presbyterian Church in the U.S.A., presents Dr. A. C. Han, vice-moderator of the Presbyterian Church in Korea, with a large facsimile of a check representing \$255,000 designated for Korean relief.

In Memoriam



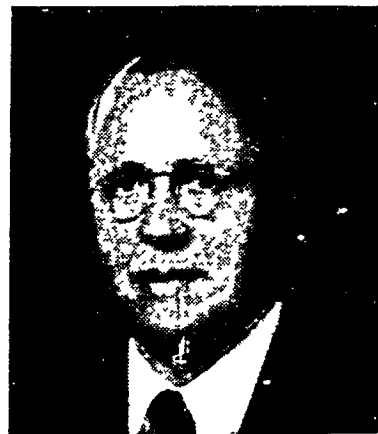
Hattie Ann Stallings

Born November 20, 1882, Nevada, Texas
Died May 3, 1953, Terrell, Texas

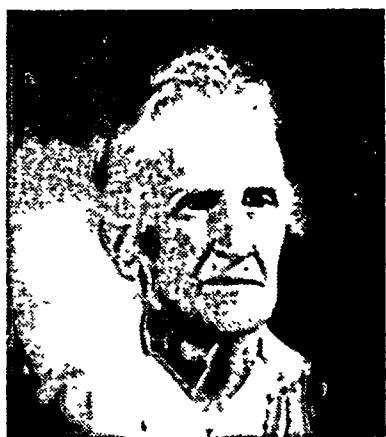
MISS HATTIE ANN STALLINGS served as a Southern Baptist missionary to China for twenty-eight years before she retired in 1944. A native of Nevada, Texas, she was educated at Texas State Normal College, San Marcos, and Woman's Missionary Union Training School, Louisville, Kentucky. She taught in the public schools of Texas and New Mexico for several years before her appointment to China in 1916. She was principal of the Baptist Girls' School, Kweilin, South China, from 1916 to 1923, and of the Women's Bible School, Kweilin, 1924 to 1940. Her permanent American home was Terrell, Texas.

Born December 17, 1888, Trenton, Tennessee
Died May 12, 1953, Buenos Aires, Argentina

ZACHARY PAUL FREEMAN had served Southern Baptists in Argentina for thirty-two years when he died, following a brief illness, in Buenos Aires at the age of sixty-four. A native of Trenton, Tennessee, he was educated at Union University, Jackson, and Baptist Bible Institute, New Orleans, Louisiana. He was circulation manager for the Jackson, Tennessee, *Daily Sun* in 1915. He served pastorates in Tennessee, Arkansas, and Louisiana and taught Bible in denominational schools prior to his appointment to foreign service in 1921. On the mission field he did pioneer work in Argentina and Uruguay.



Z. Paul Freeman



Emma Morton Ginsburg

Born January 16, 1865, Owensboro, Kentucky
Died May 24, 1953, Liberty, Missouri

MRS. SOLOMON L. GINSBURG, emeritus Southern Baptist missionary who served in Brazil for forty-five years, died at the age of eighty-eight. A native of Owensboro, Kentucky, she taught in Missouri and Nebraska and at McCune College in Louisiana before her appointment by the Foreign Mission Board in 1889. She married Solomon L. Ginsburg, a pioneer Southern Baptist missionary to Brazil, in 1893. In Brazil she did evangelistic and educational work in Baptist colleges in Pernambuco and São Paulo. She also edited Sunday school literature and translated books into Portuguese. Mr. and Mrs. Ginsburg had eight children.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Missionary Describes Beginning
Of Work in Large Japanese City

Worth C. Grant
Sendai, Japan

LAST FALL, in connection with the New Birth Campaign, we entered the city of Sendai. With 350,000 people, it is the largest city in the region north of Tokyo and the eighth largest in Japan.

From among the more than 1,200 who attended the revival services, there were about fifty who began attending our regular church services. And from that number about twenty are now steadily gathering each week for instruction and worship.

Perhaps some of you would like to know just how we go about getting a work established where there has been none before. Of course, there is no set pattern to follow; but the one followed in Sendai is not too different from those used in other cities.

The first phase was the evangelistic campaign held in one of the large auditoriums of the city. Extensive advertising, by use of press, handbills, loud-speakers, and large street signs, created a lot of interest and brought out the crowds. Fervent gospel messages by Missionary D. Curtis Askew resulted in decisions, many of which we know will last for eternity.

Those people who signified interest in the Christian life came to our worship service the following Sunday in the room we had rented from the Young Men's Christian Association.

From that time on we have been giving the message of the Lord and asking all those who sincerely trust Christ as Saviour and will make a public profession to do so. That is the real test of sincerity in this land where taking the name of Christ still has a stigma attached to it.

We know the number will grow even though the increase may be painfully slow. Our primary concern is that they grow in faith and in power to witness—firebrands like Stephen who will faithfully proclaim Jesus Christ in the face of hostile heathenism.



Portuguese Colony in Orient Is
Served by Rio Publishing House

Edgar F. Hallock, Jr.
Rio de Janeiro, Brazil

JOHN L. GALLOWAY, emeritus Southern Baptist missionary, now seventy-six years of age, is living in a Portuguese colony across the bay from Hong Kong, serv-

ing the Portuguese-speaking people. He wrote us last year that a large group of Portuguese-speaking South Africans from Portuguese West Africa, or Angola, had come into Macao, and he wanted to know if we had any Christian literature in the Portuguese language.

Of course, we were happy to send him samples of our quarterlies and *Journal Batista* (*Baptist Journal*). And later we filled his order for hymnbooks which were sent by British Overseas Airways Corporation around the east side of the world, going by way of India and up to Hong Kong where they were then sent on over to Macao.

Not many months ago, we had another letter from Mr. Galloway. He told us that he had baptized more than 250 young men from Africa. Then they were all ordered back to South Africa and a new group came.

He was sorry to lose those with whom he had already worked, but he knew that they would be real missionaries in their home country to which they were returning.

We sent another group of hymnbooks and literature to Mr. Galloway by friends who were going from Argentina to Australia. They took a Dutch ship in Buenos Aires, came by way of Rio de Janeiro, and agreed to take the package along with them.

In Singapore they changed ships for Australia but turned the package of literature over to a young South African who was on his way to Korea. This young air force officer took the materials to Hong Kong and there turned them over to one of our missionaries who, in turn, forwarded them to Mr. Galloway.

So our literature is working around on the other side of the world, working in co-operation with our missionary for the salvation of those people.



Brazilians Eager for Bible to
Undergird Country's Greatness

Mary Hazel (Mrs. J. Loyd) Moon
Recife, Brazil

THE ODDITIES in Brazil have become so commonplace that we don't think to mention them.

One day, while we were living in Manaus, we strolled through the cemetery thinking we would try to find the grave of Eric Nelson, the pioneer Southern Baptist missionary in the Amazon Valley. We asked the caretaker if he knew where Dr. Nelson's grave was. He didn't, but he went with us to find it.

It was in an old, poorly kept section. The caretaker was about to give up when Loyd said, "There it is." The caretaker wanted to know how Loyd knew without

being close enough to read the name. "He was a Protestant missionary; and, when I saw a monument with an open Bible on top, I knew it was his," my husband explained.

What a contrast from what we saw a few minutes later—a grave almost covered with artificial legs telling us that a good person was buried there and that cripples were hoping to cure their legs through his merit. The grave was surrounded by candles with people lighting them and praying.

While visiting some delinquent church members (we have some here, too), a boy came up behind Loyd and said, "Mister, do you have Bibles? I want the Old and New Testaments. I want to see if I can find the Way by reading the Bible." He said he didn't go to church but wanted to find the way to God.

Unfortunately, all are not this eager. But the Bible is our best evangelist. Recently a man made a profession of faith in our church although he had never attended before. Where had he become interested? Somebody had given him a Bible and he had learned to read; and, as he read, his heart burned with desire to know Him who is exalted in the Bible.

Another man made a profession of faith in another church and asked for a Bible. "I don't know how to read," he said, "but I want a Bible. I want to learn." He carried the Bible as his most priceless possession. Serious-minded patriots here are hoping and praying that the Bible may become an undergirding power to bring Brazil to her true greatness. Please join them and us in this prayer.



Response of People in Highways
And Hedges Thrills Missionary

W. W. Enete
Rio de Janeiro, Brazil

ON AN evangelistic trip Murilo Cacete, a seminary student, and I spoke in many cities which had no Baptist work whatsoever. The town in which the young man was born had no believers.

When we finished the services, many held up their hands to indicate their acceptance of Christ as Saviour; and many came and said, "You have brought us the real truth." Thousands heard the gospel in public places and begged for the printed word. Murilo was moved to tears by the results.

In the Amazon Valley we visited strategic places with Missionary Robert R. Standley, Jr. It was there that we had our first persecution. The people in Parentins tried to stop us with organized noise, but we called in the sheriff and won the battle. In Manaus the victory was overwhelming; the church would not hold the crowds.

In Santarém the real persecution of stoning was our privilege. But I add quickly that the stones were small and the aim was poor. Eighty people came forward the last night manifesting interest in Christ.

Perhaps the greatest trip was for three and one half months in the southern states. In the states of Paraná, Santa Catarina, and Rio Grande do Sul the response was nothing short of miraculous. In the center of Paraná, in the town of Ponta Grossa, hundreds came into the church for the first time. There were nearly a hundred who came forward the last night confessing Christ as Saviour.

Santa Catarina presented a harder field because the helpers were few. We prepared decision cards and are glad to report that in the city of Florianópolis alone five hundred signed cards saying, "I accept Christ as my personal and only Saviour." All down the highway and in the hedges people responded to the message.

In Pôrto Alegre the first service held on Sunday morning before the Sunday school hour resulted in ninety-four decisions. This service was at the annual market and was attended mostly by men. In the college the response, as usual, was most gratifying. The total count of cards for the three-and-one-half-months' trip was 903. The only discouraging feature was that I returned with virus pneumonia.

During my rest period, I begged the doctor to let me go to the Baptist College in São Paulo. Mrs. Enete did most of the speaking. I stayed in bed most of the day, only getting up to speak. The results were more than five hundred decisions of acceptance and fourteen dedications for special service.

To him who calls, convicts, and saves be all the praise. Rejoice with me.



Giving "Wings to the Word" Is
Missionary Pilot's Opportunity

Robert L. Fielden
Corrente, Brazil

THE INTERIOR of Brazil where we work is characterized by vast spaces, few churches, and a friendly, hospitable people very receptive to the gospel message. It presents unlimited challenges and opportunities.

The evangelistic program by air is just getting under way, having so far reached six preaching points. We are hoping to add another half dozen to this and reach all of them regularly with the most capable workers available, principally from the personnel of the Baptist Industrial Institute in Corrente.

We are extending our air program to touch the eastern edge of Goiás in an extremely isolated area which has previously been reached by one of the students from the Institute during extensive summer evangelistic trips on foot. One such trip covered approximately two hundred leagues. (A league is approximately four miles.)

Uniao, an organized church located in a truly isolated country section, will be one of our points of contact with the airplane program. Its members come from a wide area, some of them traveling twenty miles on horseback for the monthly church session which has been changed to coincide with the visit of the airplane.

We are just getting into this work and are truly thankful for the opportunity of service in a land where we can adapt a lay profession to the glorious task of spreading the gospel by giving "wings to the Word."



Four-Point Journalistic Program Carries Good News to All Brazil

Gene H. Wise
Rio de Janeiro, Brazil

SINCE MOVING to Rio, I have been responsible for the journalistic work of the Atlas News Service. Included in this work are the following:

1. *News Service*: I send a weekly edition of international religious news to all newspapers in Brazil having more than 4,000 circulation. There are about three hundred newspapers on my mailing list.

This weekly news edition is also sent to denominational publications and to individuals who use the material in radio programs and loud-speaker services. I have clippings from eight denominational papers here in Brazil which use our news items.

2. *Column*: A second part of my work is to prepare a weekly column for the *Jornal Batista* (*Baptist Journal*). I prepare a biographical sketch for this paper each week. These sketches are of people who have had interesting conversion experiences and who are doing some outstanding Christian service. About half of these articles have been about Brazilians and the rest about people in other countries.

3. *Feature Stories*: We write an average of about two feature stories a month for the *Jornal Batista*. Most of these articles, about church projects of general interest, conventions, and work of the missionaries, et cetera, are written by Brazilians.

4. *Picture Service*: I was recently asked to take the responsibility for the visual education department of the Atlas News Service. I take and develop pictures for use in our various publications and for use by the national Christians in their work.



Missionary Finds Warm Spirit In Her Japanese Church Home

Johnni (Betty Jane) Johnson
Tokyo, Japan

SINCE LAST fall Mejiro-ga-oka Baptist Church here in Tokyo has been my church home, and I'm just so proud to be a member there!

Mejiro has come into being since World War II, though actually its beginnings are much older. Our pastor, Kiyoki Yuya, a graduate of Southern Baptist Theological Seminary, Louisville, Kentucky, has just finished serving four years as president of the Japan Baptist Convention. Our building, completed in 1951, was erected

with Lottie Moon Christmas Offering funds. And we enjoy it so much.

At present the membership is about 170, including many young people. In many respects the church program is full: Sunday school for children through Intermediate age, Bible classes (in English and Japanese) for young people, Sunday morning and evening worship services, a young people's meeting on Sunday evenings, and prayer meeting on Wednesday evenings.

Then there's choir practice, kindergarten five days a week (taught by Pastor Yuya's daughter and another capable girl), the women's work, Young Woman's Auxiliary, and special monthly meetings for the Young People, Intermediates, and Sunday school teachers.

Our members are interesting people. One deacon was a member of Pastor Yuya's congregation in Moji more than thirty years ago; another deacon is now treasurer of the Japan Baptist Convention; one young man comes from a communist family which has had little to do with him since his conversion; another is a fellow, blind from childhood, who has found love, understanding, and Christian faith in the church. In most cases Mejiro folks are members of family groups in which there are no other Christians.

Differences from groups in the States? Well, the language is Japanese and announcements are made after the benediction.

Problems? Just as many as you know about in your church.

Even so, you'd be quick to sense a warm spirit of Christian fellowship at Mejiro or at any of the other forty-nine churches in the Japan Baptist Convention. And—for sure—your prayers help our churches.



Nigerian Leper Teaches Bible Courses in Leper Colony School

Mary H. (Mrs. Davis L.) Saunders
Igede, Nigeria, West Africa

DAVIS, MY HUSBAND, teaches a group of boys who want to be preachers. They come here and study for six months before going out into the churches. One of them was about to leave for his first church when he came asking me to give him some medicine for a sore on his foot which had been troubling him for some time. When Dr. Joe Edwin Low came to visit our dispensary the next week, he saw the foot and confirmed our fears—leprosy.

What a real Christlike spirit the young fellow showed as Dr. Low told him. He went home, got his belongings, and went with Dr. Low that very evening to our leper colony in Ogbomosho where he will be for at least a year and a half.

We have visited him there at the colony where he is teaching Bible courses in the leper colony school and helping in the church. In his letters to us he says it was hard to understand why at first; but he knows now as

never before that he'd rather be a leper and know Jesus Christ as Saviour than be whole physically and not know the living God.

We have a devotional in the dispensary each morning before I begin seeing the patients. I read and try to explain some portion of God's Word to them; and then as they come into my little room I have opportunity to speak to them personally.

The women know little but hard work. How my heart aches for them! So many tell me they want to go to church and accept Jesus; but they have been bought by and married to Mohammedan men. The men seem to think they are to make all the decisions concerning their wives and children, and they will not allow their wives to accept Jesus.



**Stoic Faces of Japanese People
Hide Hearts Filled With Emotion**

D. Curtis Askew
Hiroshima, Japan

THE JAPANESE by nature and culture are a people very slow to show their emotions. So many things seem to be done here just because it is the custom.

Often this tendency is carried over into church activities. But we have discovered that there is much which does not at once meet the eye.

There is emotion; there is strong feeling; there is deep conviction. When you discover the facts about some of the people who come to church—the sacrifice they make to come, the opposition they face at home, and the ridicule they meet in their places of business—then you know there is depth which is bound to produce genuine feeling.

At one service in our churches I have found an expression of feeling and conviction which is really moving. It is that which always precedes a baptismal service—the public confession of faith made by each candidate.

Each one must stand before the church and give his testimony which includes his background, how he was led to first attend church, how his heart was convicted of sin, and how he came to believe in Christ. The stories I have heard in the Kure Baptist Church have stirred my heart as nothing else in my few years of work here.

One man told us that he has read the Bible from the time he went to Sunday school as a boy and that he had it with him while in the Japanese Navy. His ship was sunk and he was in the water for several hours, despairing of his life. While struggling in the water, he vowed that if he were spared he would accept Christ. He has proven by his constant Christian living that he kept the promise.

Many persons have told of war-broken homes and of struggles with hatred, despair, and contemplated suicide. They found peace and victory through Christ. One lady, already past seventy, said she had attended a church all her life but had never known the meaning of salvation

until she heard a sermon on the cross by our pastor.

At times all restraint has broken down, and tears of joy have been shed. I have come to learn from these testimonies that the stoic faces worn by the Japanese often hide hearts as full of emotion as those of Westerners who show emotion so readily.



**Your Prayers Are Requested For
Three Young Japanese Christians**

Leslie Watson
Tokyo, Japan

IT WAS my privilege to attend the graduation exercises of Tokyo University, by far the most famous of all the universities in Japan, when two of our church members, Saki-san and Higuchi-san, were graduated.

Saki-san has done a lot of interpreting for me in regular church services, Sunday school, and visitation. He went with me to the meeting of the Japan Baptist Convention in 1951 and helped me to understand part of what was going on. He had been a Christian just a little more than a year then; and it has been a real joy to watch him grow in the grace and knowledge of Christ while completing his university work.

Higuchi-san was baptized in the fall of 1951. He speaks very little English; but we have had some wonderful fellowship together. He is a fine, handsome young man and very faithful to the work of the church.

I ask your continued prayers for both of these young men because they can be mighty men of God in this country of theirs or in other countries if God should lead them abroad. I am sure they will mean much in the work of giving Christ to Japan.

There is also a young girl for whom we would like to ask you to pray. She is a pretty girl and works in one of the large department stores of downtown Tokyo.

At the invitation of one of our church members she began to attend the Sunday evening services several months ago. It seems that her day is so full of home responsibilities that she can seldom come in the mornings. Recently she attended the 10:30 a.m. service for the first time.

She has been especially happy and pleasant since trusting Christ as Saviour, but she is the only Christian in her family. Members of her family are Buddhists and do not sanction her attitude toward Christ or the church, though as yet they are not openly hostile to it.

In a recent sermon the preacher pointed out the fact that the cross of Christ separates the believer from the unbeliever, the saved from the lost, the one who possesses eternal life from the one who does not.

As he talked, Tsukada-san's heart filled and tears came to her eyes. These were tears of joy because she is on the right side, but tears of sorrow also because her loved ones are on the other. Pray that she may have the grace to live, to pray, and to lead her family to the Master.

Missionary Family Album

Appointees (June)

BITNER, James H., Texas, for Chile.
BITNER, J. Fern Weaver, Texas, for Chile.
BROCK, Lonnie Ross, Jr., North Carolina, for Brazil.
BROCK, Barbara R. Howard, R.N., Tennessee, for Brazil.
EPPERSON, Barbara, Missouri, for Nigeria.
PETTY, Herman L., Idaho, for Israel.
PETTY, June Goodwin, Texas, for Israel.

Appointees (July)

CARROLL, Daniel M., Jr., West Virginia, for Argentina.
CARROLL, Betty Alice Cowan, North Carolina, for Argentina.
CATHER, Douglas C., Virginia, for Gold Coast.
CATHER, Sarah E. Bragg, Tennessee, for Gold Coast.
DAVIS, Horace V., Georgia, for South Brazil.
DAVIS, Ruby D. Fletcher, North Carolina, for South Brazil.
GAULTNEY, Jerry B., Alabama, for Nigeria.
GAULTNEY, Virginia Skipper, Alabama, for Nigeria.
GLAZE, A. Jackson, Jr., Mississippi, for Argentina.
GLAZE, Sue Eugenia Johnson, South Carolina, for Argentina.
RAY, Francis J. Deal (Mrs. Daniel B.), Texas, for Korea.

Arrivals from the Field

ASKEW, Rev. and Mrs. D. Curtis (Japan), Sardis, Miss.
BLACKMAN, Mrs. L. E. (Hawaii), c/o H. L. Anderson, Rt. 5, Liberty, Miss.
BROTHERS, Rev. and Mrs. L. R. (Nigeria), 4501 River Road, N.W., Washington 16, D. C.
CLINKSCALES, Rev. and Mrs. Thomas N. (South Brazil), Florien, La.
COLE, Dr. and Mrs. E. Lamar (Mexico), 4715 Bryan, Dallas, Tex.
COPELAND, Rev. and Mrs. Edwin Luther (Japan), Box 91, Louisville, Ky.
DAVIS, Margie Estelle (Nigeria), Ruston, La.
EDWARDS, Rev. and Mrs. Frank K. (Nigeria), Tuscola, Tex.
FREEMAN, Mrs. Z. Paul (Argentina), c/o Mrs. S. E. Culotta, 4110 Galvez Street, New Orleans 15, La.
GOODROE, Helen (Colombia), c/o Mrs. A. L. Murrah, Morningside Drive, Columbus, Ga.
GREENE, Lydia (Hawaii), 5 Farrwood Avenue, Asheville, N. C.
GRIFFIN, Rev. and Mrs. Bennie T. (Nigeria), Bryan, Tex.
HALTOM, Rev. and Mrs. William Earl

(Hawaii), 716 N. Grady Street, Altus, Okla.

HAYS, Rev. and Mrs. George H. (Japan), c/o Sam W. Hays, Ashton, Mo.
LEAVELL, Cornelia (Hawaii), Box 712, Bristol, Va.
LIDE, Florence (Nigeria), 601 Nome Street, Florence, S. C.
MASTERS, Helen Ruth (Nigeria), 1429 N.W. 34th Street, Miami, Fla.
MAYHALL, Rev. and Mrs. D. N. (Nigeria), Magee, Miss.
NEIL, Rev. and Mrs. Lloyd H. (Colombia), c/o Mrs. B. F. Thomas, Sr., Fairfax, S. C.
PERRY, May Edgel (Nigeria), c/o Mrs. W. E. Richardson, Canton, Ga.
RAY, Rex (Korea), 1203 North Cedar, Bonham, Tex.
SCAGGS, Josephine Anna (Nigeria), 136 West LaFayette, Fayetteville, Ark.
SHERER, Rev. and Mrs. Robert Charles (Japan), c/o R. F. Mitchell, 804 N. 22nd Street, East St. Louis, Ill.
SMITH, Olive Bertha (Formosa), Cowpens, S. C.
SPENCE, Rev. and Mrs. Raymond (Japan), c/o R. T. Spence, Lockney, Tex.
STANDLEY, Rev. and Mrs. R. R. (Equatorial Brazil), 312 Falls Road, Wake Forest, N. C.
TENNISON, Rev. and Mrs. Grayson C. (North Brazil), 3736 Ryan Avenue, Fort Worth, Tex.
TODD, Anna Frances (Colombia), 332 South 2nd Street, Richmond, Ky.
WHALEY, Rev. and Mrs. Charles, Jr. (Japan), 20 Meador Way, S.E., Atlanta, Ga.
WILLIS, Sadie Miriam (Paraguay), Mary Hardin Baylor College, Belton, Tex.

Births

BELL, Rev. and Mrs. Lester C. (South Brazil), son, Philip Carey.
BLAIR, Mr. and Mrs. W. Judson (Argentina), son, William Edward.
BRADSHAW, Rev. and Mrs. Melvin J. (Japan), son, Barry Claytor.
BRYAN, Rev. and Mrs. Charles W. (Costa Rica), daughter, Carol Ann.
BUDDIN, Rev. and Mrs. Horace E. (South Brazil), son, Timothy Earl.
GOLDIE, Dr. and Mrs. Robert F. (Nigeria), son, Andrew Carl.
HALVARSON, Rev. and Mrs. Carl M. (Japan), daughter, Carolyn Jeanne.
SHELTON, Rev. and Mrs. Ray Ellis (Uruguay), son, Paul Leslie.

Deaths

BONEY, Mrs. G. W., aunt of Katie Murray (China).
GINSBURG, Mrs. Solomon L., emeritus (Brazil), May 24, 1953, Liberty, Mo.

Departures to the Field

ANDERSON, Dr. and Mrs. Maurice J., to Hong Kong.
BAGBY, Rev. and Mrs. A. I., Caixa Postal 118, Porto Alegre, Rio Grande do Sul, Brazil.
BAILEY, Gracia, Caixa Postal 178, Recife, Pernambuco, Brazil.
BELL, Rev. and Mrs. Paul, Jr., Apartado 322, Guatemala City, Guatemala.
CULPEPPER, Rev. and Mrs. Hugo H., Ramon L. Falcon 4113, Buenos Aires, Argentina.
FORD, Ruth, Djalan Hegarmanah 41, Bandung, Java, Indonesia.
FOSTER, Rev. and Mrs. James A., P. O. Box 7, Baguio City, Philippines.
GARROTT, Dr. and Mrs. W. Maxfield, Seinan Gakuin, Fukuoka, Japan.
GORDON, Rev. and Mrs. R. E., Southern Baptist Mission, Galvan Building, Dagupan City, Philippines.
HARRINGTON, Fern, to Philippines.
HAYES, Everley, Djalan Hegarmanah 41, Bandung, Java, Indonesia.
HAYWARD, Dr. John C., to Korea.
JACKSON, Alma, Caixa 6, Goiânia, Goiás, Brazil.
JOHNSON, Rev. and Mrs. R. Elton, Caixa 2, Cidade da Barra, Estado da Baía, Brazil.
LAWTON, Olive, 47 Tsui Yang Road, Chiayi, Formosa.
MARCIHAN, Margaret, Elam Memorial Girls' School, Shaki, Nigeria, West Africa.
McCORMICK, Mr. and Mrs. H. P., to Hawaii.
McGEE, Mr. and Mrs. John S., Baptist Mission, Igede, via Ado-Ekiti, Nigeria, West Africa.
McRAE, Dr. J. T., to Hashemite Kingdom of Jordan.
MEIN, Rev. and Mrs. John, P. O. Box 516, Nassau, N. P., Bahamas.
NEEL, Bernice Ruth, Rua Uruguai 514, Apt. 102, Caixa Postal 320, Rio de Janeiro, Brazil.
POWELL, Rev. and Mrs. J. C., Baptist Mission, Oshogbo, Nigeria, West Africa.
POWELL, Mary Hester, Frances Jones Memorial Home, Ogbomosh, Nigeria, West Africa.
RICHARDSON, Rev. and Mrs. J. W. H., Jr., Baptist Mission, Shaki, Nigeria, West Africa.
RINES, Annie Josephine, Baptist Mission, Ogbomosh, Nigeria, West Africa.
ROGERS, Lillie, to Malaya.
SHOEMAKE, Rev. and Mrs. Howard L., to Ecuador.
TAYLOR, Fay, Djalan Hegarmanah 41, Bandung, Java, Indonesia.
TREADWELL, Rev. and Mrs. E. M., Caixa Postal 213, Aracajú, Sergipe, Brazil.
WHITTEN, Rev. and Mrs. Charles W., Tavern 15, 1º, Barcelona, Spain.
YOCUM, Dr. A. W., P. O. Box Special No. 35, Pusan, Korea.

(Please turn to page 26)

New Appointees

Appointed May 14, 1953



FAILE, GEORGE MARION, JR.

b. Greenville, S. C., March 6, 1923; ed. Mars Hill College, North Carolina, A.A., 1942; University of South Carolina, Columbia, 1942-43; Furman University, Greenville, S. C., A.B., 1947; Emory University School of Medicine, Georgia, M.D., 1951. U.S. Army, 1943-46; pediatric extern, Grady Hospital, Atlanta, Ga., 1950-51; rotating intern, Greenville General Hospital, South Carolina, 1951-52; surgical fellowship, Wellborn Clinic, Evansville, Ind., 1952-53. Appointed for Nigeria, May, 1953. m. Alice K. Johnston, June 19, 1948. Permanent address: Kershaw, S. C.

FAILE, ALICE K. JOHNSTON

(Mrs. George Marion, Jr.)

b. Bishopville, S. C., Feb. 13, 1925; ed. Winthrop College, Rock Hill, S. C., 1942-43; Furman University, Greenville, S. C., B.A., 1947. Schoolteacher, South Carolina and Georgia, 1943-50. Appointed for Nigeria, May, 1953. m. George Marion Faile, Jr., June 19, 1948. Children: George Marion, III, 1950; Laurel Ann, 1951.

NIGERIA



MEFFORD, JOSEPH WILSON, JR.

b. Fort Collins, Colo., Jan. 14, 1921; ed. Colorado A. and M. College, Fort Collins, 1938-40; Ouachita Baptist College, Arkadelphia, Ark., B.A., 1949; N.O.B.T.S., B.D., 1953. Employee, department store, Fort Collins, 1938-42; U.S. Army, 1942-46; pastor, Shorewood Hills Church, Malvern, Ark., 1946-49, and Osyka Church, Mississippi, 1949-53. Appointed for Spain, May, 1953. m. Lila Pritchard, May 28, 1944. Permanent address: 518 East Olive, Fort Collins, Colo.

MEFFORD, LILA PRITCHARD

(Mrs. Joseph Wilson, Jr.)

b. Gilcrest, Colo., June 19, 1921; ed. Colorado A. and M. College, Fort Collins, B.S., 1943; N.O.B.T.S., 1949. Teacher, high school, Platteville, Colo., 1943-44. Appointed for Spain, May, 1953. m. Joseph Wilson Mefford, Jr., May 28, 1944. Children: Sylvia Diane, 1945; Tony Joe, 1948; Janie Lee, 1950.

SPAIN



POPP, VIOLET ELIZABETH

b. Frostburg, Md., June 28, 1924; ed. Memorial Hospital School of Nursing, Cumberland, Md., R.N., 1945; University of Pittsburgh, B.S., 1948; W.M.U. Training School, 1952-53. Assistant head nurse, Memorial Hospital, Cumberland, Md., 1945-46; relief nurse, Magee Hospital, Pittsburgh, Pa., 1947-48; instructor and educational director, Memorial Hospital School of Nursing, Cumberland, 1948-52; infirmiry nurse, W.M.U. Training School, 1952-53. Appointed for Jordan, May, 1953. Permanent address: R.F.D. 2, Box 391, Williams Road, Cumberland, Md.

JORDAN



WYATT, ROY BLANTON, JR.

b. Richmond, Va., Dec. 2, 1926; ed. University of Richmond, B.A., 1947; S.B.T.S., B.D., 1950, and work toward Th.D., 1950-53. Pastor, New Bethesda Church, Ellerson, Va., 1946-47; White's Run Church, Carrollton, Ky., 1948-50; and Ballardsville Church, Crestwood, Ky., 1950-53. Appointed for Spain, May, 1953. m. Mildred Joyce Cope, June 27, 1950. Permanent address: c/o E. A. Cope, Rogersville, Tenn.

WYATT, MILDRED JOYCE COPE

(Mrs. Roy Blanton, Jr.)

b. Rogersville, Tenn., May 13, 1927; ed. Lincoln Memorial University, Harrogate, Tenn., A. B., 1947; W.M.U. Training School, M.R.E., 1950. Teacher, junior high school, Knoxville, Tenn., 1947-48; staff worker, Ridgecrest Baptist Assembly, summer, 1948; summer worker, Home Mission Board, 1949; secretary, W.M.U. Training School, 1948-50; teacher, high school, Eminence, Ky., 1950-51, and county schools, La Grange, Ky., 1952-53. Appointed for Spain, May, 1953. m. Roy Blanton Wyatt, Jr., June 27, 1950. Child: Roy Michael, 1951.

SPAIN



Missionary Family Album

(Continued from page 24)

Language School

SMYTH, Rev. and Mrs. Jerry Paul (North Brazil), Caixa Postal 679, Campinas, São Paulo, Brazil.

Marriage

RAY, Daniel B. (Korea), to Frances Jean Deal.

New Addresses

BARLOW, Hannah Lee, Seinan Jo Gakuin, Itozu, Kokura, Japan.

BEDFORD, Rev. and Mrs. A. Benjamin, 3424 San Martin, Rosario, Santa Fe, Argentina.

BELL, Rev. and Mrs. Lester C., Caixa Postal "T", Curitiba, Paraná, Brazil.

BOWDLER, Dr. and Mrs. George A., Jr. (Guatemala), 3939 Gentilly Boulevard, New Orleans, La.

BRANUM, Irene Thelma, Baptist Mission, P. O. Box Special No. 35, Pusan, Korea.

CULPEPPER, Rev. and Mrs. C. L., Jr., 145 West Gate Street, Hsin Chu, Formosa.

DAVIS, Martha Mae (Mexico), Calle L. No. 412, Ap. 8, Vedado, Havana, Cuba.

DEMAREST, Mary C. (Formosa), Nanuet, N. Y.

GARDNER, Hattie Mae, Baptist Mission, Okuta, via Shaki, Nigeria, West Africa.

GASTON, Mrs. J. McFadden, emeritus (China), 859 Juniper Street, N.E., Atlanta, Ga.

GILLESPIE, Mrs. A. S. (China), 311 Acme Street, Reidsville, N. C.

HATTON, Rev. and Mrs. William Alvin (South Brazil), 105 North 13th Street, Van Buren, Ark.

HAYES, Dr. and Mrs. Arnold E. (North Brazil), Box 583, Englewood, Fla.

HAYWARD, Mrs. John C. (Korea), 4327 Fourth Street, Lowell, Wash.

HUNKER, Dr. and Mrs. William Carl, Lane 81, House 24, Amoy Street, Taipei, Formosa.

LANE, Dorothea, Seinan Jo Gakuin, Itozu, Kokura, Japan.

LARSON, Rev. and Mrs. Ivan V. (Philippines), 438 West Laurel, Compton, Calif.

MILES, Julia Virginia, P. O. Box 7, Baguio City, Philippines.

PIERCE, Mrs. L. W., emeritus (China), 307 W. Chandler, Brownwood, Tex.

ROBERSON, Mr. and Mrs. Cecil (Nigeria), Bonita, Miss.

ROBERTS, Frances, Casilla 31, Asunción, Paraguay.

SATTERWHITE, Dr. and Mrs. James P., 2 of 50 Minamida-machi, Jodo-ji, Sakyo-ku, Kyoto, Japan.


SAUNDERS, Dr. J. R., emeritus (China), Box 1048, Santa Monica, Calif.

SHELTON, Rev. and Mrs. Ray Ellis, Calle Sarandi 827, San Carlos, Uruguay.

STEPHENS, Mrs. S. E., emeritus (China), Hotel Langren, Asheville, N. C.

STOVER, Rev. and Mrs. S. S. (South Brazil), 1505 Gambrell Street, Fort Worth, Tex.

WHEAT, Ruby, P. O. Box Special No. 35, Pusan, Korea.

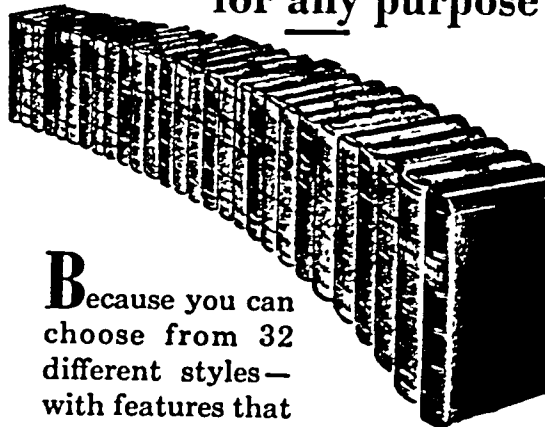


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New Film Releases

THE production of motion pictures and filmstrips by the division of visual education continues on schedule; and we are anticipating the release of a new kodachrome film under the subject, "Empty Shoes," on September 1. A new filmstrip under the subject, "The Star Shineth," will be released September 15. Both of these subjects will be in kodachrome.

"Empty Shoes" is the first film of its kind attempted by the division. It is partly dramatic in character and partly documentary. The film was photographed in India and in England and finished in Hollywood. It contains eighteen minutes of dramatic dialogue and closes with a documentary section. It will be a significant addition to the resources of missionary education in the churches of the Southern Baptist Convention.

"Empty Shoes" tells the story of William Carey, and the first part of the film is set in William Carey's day. He comes alive on the screen and we live with him through the pioneer days of modern missions. We follow him to India and see him as he carries out his ministry of translation, church building, and pioneer schoolwork. When William Carey reaches the end of his journey, the question is raised as to who will follow after him and, therefore, fill his empty shoes.

Most Christian groups in the world today have missionary work in India and much of it has been very fruitful; but, despite the great number of missionaries serving there, the great masses of India have never been reached with the gospel. The challenge is laid down to Southern Baptists to fill the shoes of the Baptist pioneer, William Carey.

In developing the challenge, we see modern India and are led to understand something of the responsibilities and opportunities that lie before us in this great subcontinent. It is the hope of the Foreign Mission Board that this new tool will help spearhead Southern Baptist entry into this great country.

The film will be released both in

color and in black and white and will rent for \$10.00 and \$5.00 respectively. It will be released in the Southern Baptist Convention only through Baptist Book Stores and in other areas of the country through secular outlets. The film is 1,200 feet in length with a running time of thirty-four minutes. A program guide will accompany the film.

The new filmstrip, "The Star Shineth," will be released only in kodachrome. It contains sixty-four frames and is beautifully done with artwork by specialists in the filmstrip field. More than 85 per cent of the filmstrip consists of reproductions of original kodachrome slides made in the areas around the world where Southern Baptists are doing foreign mission work.

"The Star Shineth" is produced with the major purpose of adding to the resources of the churches in preparing for the Lottie Moon Christmas Offering. While it will not be limited to one year's utilization, it is tied directly into the mission study theme for 1953. It has been prepared with the close co-operation of Woman's Missionary Union.

The filmstrip has captions on each frame and will be released with a program guide, which will contain additional narration to go along with the film. It will sell through the Baptist Book Stores for \$5.00.

These new productions follow in the train of "That They May Hear," released in May of this year.



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In Nigeria

(Continued from page 12)

churches cannot be exactly like those in America, because we have very few Intermediate church members and practically no Juniors. Therefore, the unions are among the young people and adults. The latter are severely handicapped by inability to read either their own language or English.

Except in a few instances, such as the Baptist College Church, Iwo, or the high schools where missionaries or trained pastors and leaders initiate a program of practical Christian service, most of the Training Union work consists too much of the same practice found in Southern Baptist unions—that of only rendering a program on Sunday. This is one of the phases which is to receive great emphasis.

The response to Baptist Training Union work is tremendous and gives a mighty challenge to any Christian worker. Everywhere the workers go, the people reach out longingly to know how to carry on a proper training program in their churches. On a trip into the northern part of Nigeria in 1950, the whole church membership turned out at 6:30 in the morning, at high noon, at 5:00 in the afternoon, or at 9:00 in the evening to see what the visitors had to offer them.

The approach which is being used to promote the work is to have a central associational school for all pastors and leaders from the churches. The workers teach the manual for a week; and then for several weeks following they visit individual churches for a week each to teach the church membership.

The pastor or leader who is trained and has attended the school goes back to his church and carries on a program of instruction. This approach is proving very fruitful and making it possible to get to many churches in less time.

The churches are awake to the need for training. Although in the past it was necessary to have the unions in the schools because church members were not able to read, trained leaders and members are now making it possible to use the church as the organization for training its members. The workers are eager. The need is for more help. Pray for the Training Union work in the churches of Nigeria and the Gold Coast.

He Led the Advance

(Continued from page 6)

did everywhere among the missionaries he completely won our affection and devotion in the short few days he stayed with us. His understanding of both the field and of us the missionaries was nothing short of phenomenal considering his little opportunity for knowing either closely. One of our number remarked that he would "jump into the sea" if Dr. Rankin said so, for he would be sure that that would be the wisest and best thing to do!

Southeastern Seminary will try to carry forward his ideals.

Like Paul he magnified Christ in his body and gave of his best in the furtherance of the gospel. Even though he has departed to be with Christ his influence will live through eternity.

Southern Baptists are a greater people because of his strong and dedicated life. In him the world saw the stature of Christian statesmanship attained by few.

Our prayers are with you, the Board, and all your associates that God will sanctify the translation of our leader by giving to all of you and us that which will enable the realization of his best plans for Southern Baptist foreign missions.

To us a prince of Baptist Zion has fallen in battle nobly fought until the last ounce of strength. Shall we not fight on in the strength of the Lord until the day of victory when we shall see Dr. Rankin again? Despite these brave words I confess my heart joins yours in grief at our present loss.

Japan Mission family feels keenly loss of Kingdom architect and counseling friend; but praise God for his victorious faith.

Dr. Rankin led out in advance and now has advanced farther than anyone thought of for him: others must step up now in zeal and devotion. Perhaps that is the reason for his going.

I feel that possibly the most incisive mind among us has been taken.

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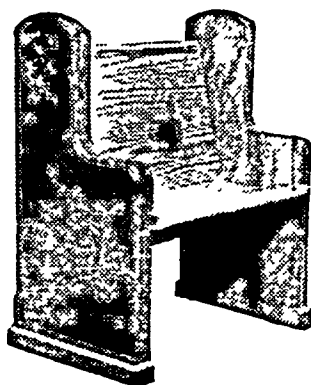
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The Eyes of the World Are Upon You

THIS year's foreign missions study books on the theme "The Eyes of the World Are Upon You" give Southern Baptists a world's view of themselves. The books (Broadman Press, Nashville, Tennessee) focus attention on Southern Baptist churches and their relationship to mission fields in other countries rather than viewing the mission fields themselves, as mission books of former years have done.



Let's Listen, by H. Cornell Goerner (60 cents), the study book for adults, will give many readers an entirely new idea of their mission task. Dr. Goerner, professor of missions at the Southern Baptist Theological

Seminary, bases his discussion on observation and interviews while visiting missions fields and on replies to questionnaires sent to Baptist leaders in countries where our missionaries are located. As a result of more than a century of pioneer mission work and as a result of forces that have brought the peoples of the world closer together, a new age in missions has come. This book reveals those changes in mission strategy and also something of the progress made in mission lands by Baptist nationals. It helps the reader bring his concept of missions up to date.



Sixteen to One, by W. Boyd Hunt (60 cents), is the study book for young people. Where Dr. Goerner lets us see ourselves through the eyes of the world's Christians, Dr. Hunt lets us

see ourselves through the eyes of non-Christians. Those non-Christians judge us by what we do rather than by what we say—and what we say does not always agree with what we do and with what we profess to believe. Dr. Hunt points out that the world does not stay won, but that each generation must be won anew. This confused generation is the world God gave us to win. Are we failing to follow Christ's command to

preach the gospel to our own generation? Dr. Hunt challenges his readers to take missions seriously.



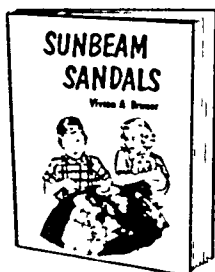
In *As Others See Us* (35 cents), the book for Intermediates, Johnni Johnson introduces her readers to young people from all over the world. Their comments and "small talk" reveal their views of the United States and its churches

as well as their concept of their own problems and difficulties. Miss Johnson's experience in international youth meetings and with youth groups gives her a rare insight into the thinking of young people of the world. Intermediates will appreciate her writing style, which catches the mood of young people. She is now a missionary to Japan.



My Two Countries, by Sue Terry Woodson (35 cents), the book for Juniors, is the author's story of her own experiences when, as a child of nine years, she left Brazil, the country of her birth, to live in

the United States, her parents' native land. Since the United States was to her a strange land, she helps children see their own country as strangers see it. She also gives them some idea of what it means to be an "M.K." (missionary kid), for Sue's parents were missionaries.



Sunbeam Sandals, by Vivian Bruner (35 cents), the book for Primary children, is the story of the McFarland twins' trip to four countries—Japan, Israel, Nigeria, and Brazil. The twins

name their new sandals "Sunbeam Sandals" because they want to be sunbeams for Jesus in the lands they visit. They promise to tell their Sunbeam Band about the countries when they return to the States. Through the experiences of the

twins, children will feel a kinship with children of the world and will learn something of missions in the four countries.

The first three books in this study series should be read by leaders of each age group. The Adult book and the Young People's book each supplement the other, the former speaking from the standpoint of Christians in other lands and the latter speaking from the standpoint of non-Christians. The Intermediate book combines the two viewpoints from a different level.

The Church Around the World

For many years Southern Baptists have used the interdenominational mission books published by Friendship Press (New York) as background reading on their own mission study series. This year's interdenominational study theme, "The Life and Task of the Church Around the World," complements Southern Baptists' own study theme, and the books supply a great deal of background material. Some readers, however, will object to the heavy emphasis on "the world church" ideal.

The Adult book in the series particularly, *That the World May Know*, by Charles W. Ranson (\$2.00 and \$1.25), is insistent that denominational lines are a hindrance to Christianity and that churches must unite to bring a divided world together. The author is so much concerned with unity—and by "unity" he means "world church" rather than fellowship and co-operation—that he almost obscures the excellent discussion of Christian missions and their influence in world affairs. He traces the rise and spread of missions; and the reader feels his sincere concern that the world may know and follow the Lord Jesus Christ.

Where'er the Sun, by Samuel Hugh Moffett (\$2.00 and \$1.25), is a treatment of the expansion of Christian groups in recent years. The reader almost feels that he is taking a guided tour of Christian groups in India, Thailand, China, Japan, and the islands of the Pacific. He also gets a glimpse of Christian movements in Africa, of special problems and accomplishments in Latin America, and of pressing problems confronting Christians in many parts of Europe and North America. Dramatic incidents in the lives of individual Christians are interlaced between carefully documented facts and figures.

A Ship Sets Sail (\$1.00), the book for young people written by Jean M. Fraser, is based on the issues discussed at the Third World Conference of Christian Youth. The five major issues discussed are the missionary obligation of the church, interpretation of the Christian

(Please turn to page 30)

Books

(Continued from page 29)

gospel, freedom and social justice, Christian homes, and the Christian and world tensions. The underlying theme is the unity of the church, but whatever the reader's attitude toward the world-church movement, he will gain a deeper insight into the problems and the courage of Christians all over the world.

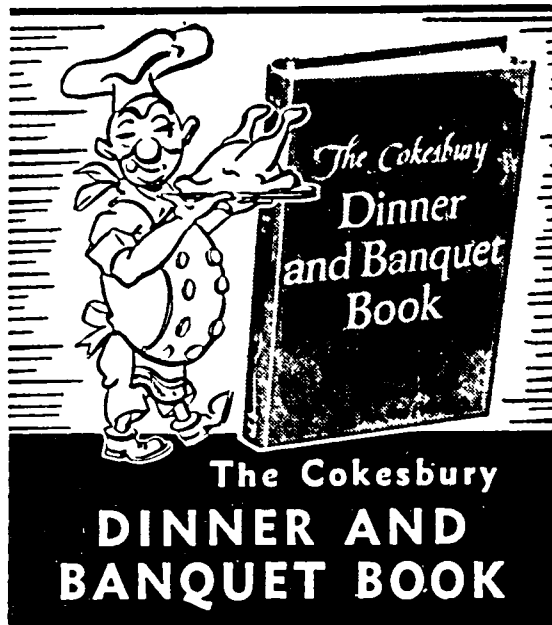
The Church We Cannot See, by Nelle Morton (\$2.00 and \$1.25), a book for teen-agers, is a group of twenty-three stories about people around the world and their experiences as they accept Christ as their Lord. The author's vivid word pictures make the people live for her readers. The book is divided into four parts: the church is everywhere, the church is people, the church is work and worship, and the church is wherever you are. All point up the fact that the church is not a building of stone or wood, but is in the hearts of God's people.

Many Hands in Many Lands, by Alice Geer Kelsey (\$2.00 and \$1.25), is a book that children's leaders will certainly want to add to their collection of missionary stories. It contains twelve stories, each with a different country as background. The countries are: Burma, Korea, Trinidad, Mexico, Greece, West Africa, China, Southern Rhodesia, Guatemala, Japan, the Philippines, and India. Based on true in-

cidents, the stories are about the activities of the boys and girls themselves. The over-all theme is that God's work needs "many hands in many lands," and the stories show that children's hands are useful in that work.

The Round Window, by Elizabeth C.

Allstrom (\$2.00 and \$1.25), is a group of twelve missionary stories for Primary children. They deal with nine foreign countries and with people of other nations in our own country. Told in language that makes the characters real for the child, the stories call forth immediate response and action.



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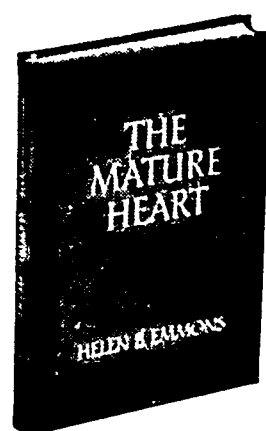
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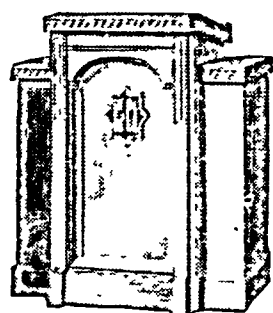
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Out Beyond

(Continued from page 7)

were not invalidated, but something new was added to them and equally noteworthy was the discovery that new horizons of even greater magnitude were opened up for all to explore, on and on out into a still more amazing beyond.

With this one example out of the many which might be adduced of what physical man can do in the space-time continuum clearly before us, we cannot do otherwise than wonder what the mind of man, not space-time bound, might find "Out Beyond" through a willing and courageous search under the leadership of the Guide to all Truth.

Just under two millennia ago the Son of God Incarnate came, not to destroy but to fulfil, and in so doing established new categories of thought for his followers. Turning points of history from that day to this can clearly be seen in retrospect to be the breaking away from the stereotypes of their day by servants of God who ventured in faith "Out Beyond."

One remembers at once the apostles, the church fathers, the Protestant reformers, Roger Williams, the Wesleys, William Carey, and many others who conform to this pattern and answered the call of God for the new ideas so desperately needed in their times.

What of today? Are we doing our thinking in terms that have become stereotypes? Are we limiting our effectiveness as bearers of the gospel by categorical ideas that are no longer meaningful except to us? In a world that is seething with unrest and pulsing with vigor, as the result of the discovery of new techniques, are we failing to match the need with the power that is available through Jesus Christ?

Are we shirking our responsibility for seeking the answers to questions that could not even be asked by those who went before? Are we burying our talents, so greatly enriched today, in the ground? Should we advance yet more rapidly in enlarged faith?

It may well be that in parts of the world where Christians are suffering so much today that they are venturing much for Christ while we sit supinely by enjoying our ease. Expressing ourselves in familiar language instead of seeking the real meaning behind our

verbalizations, are we not counting ourselves to have attained instead of pressing forward?

God is calling—calling as he has to his people throughout all ages, calling us "Out Beyond."

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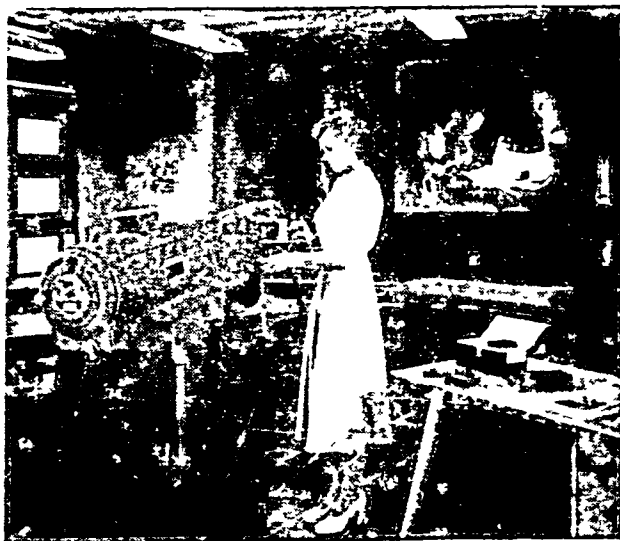
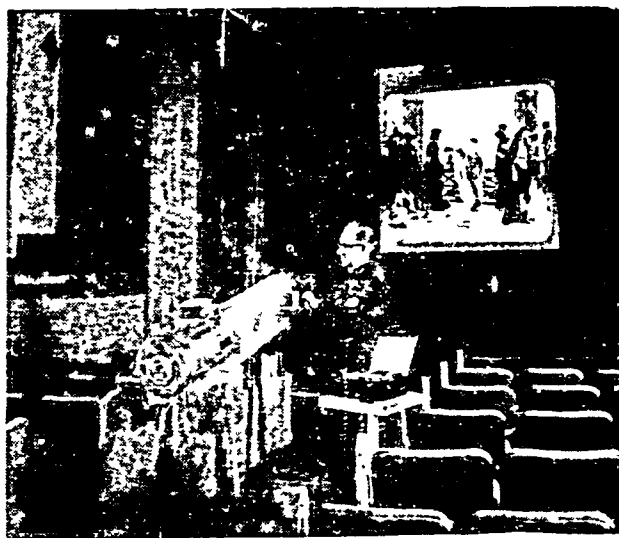
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"Venezuela: Great Possibilities!" by Thomas L. Neely. A firsthand account of Venezuela—its geography, climate, and wealth. The author describes the country as freedom-loving and its people as religious-minded, ready to listen to the beliefs of Southern Baptists. Many find the gospel of Christ, as Baptists preach it, acceptable; they also like the Baptist system of church government. This pamphlet presents Venezuela as a rich harvest field for Southern Baptists.

"The Field Is the World" (1953 Report of the Foreign Mission Board). This book is a summary of what has been done during the past year in the countries where missionaries of Southern Baptists are serving. It is a compilation of firsthand reports from each mission area. Facts and figures reveal the accomplishments of missionaries and national Baptists in the thirty-two countries where Southern Baptists serve. Statistical tables in the appendix give a total picture of the work.

"Associational Report—1953." This is a sheet of information prepared especially for use in associational meetings and in the preparation of brief reports on the foreign mission undertaking of Southern Baptists. It contains concise statements about the work of Southern Baptist missionaries. Brief information is given on the 1952 receipts of the Board.

"Mission Study Packet." Items included in a packet of material available for use with the 1953 foreign missions study books were described in this column in the July issue of *The Commission*. Authors of the 1953 Graded Series Books have suggested the use of the following, also:

"Your Baptist Missions in Japan"—a map.

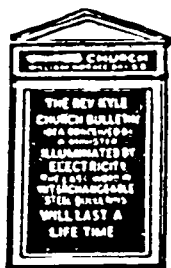
New Areas Map.

New Areas Picture Sheet.

Nigeria Picture Sheet.

"Moslem Teen-Agers Today," pamphlet by J. T. McRae.

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



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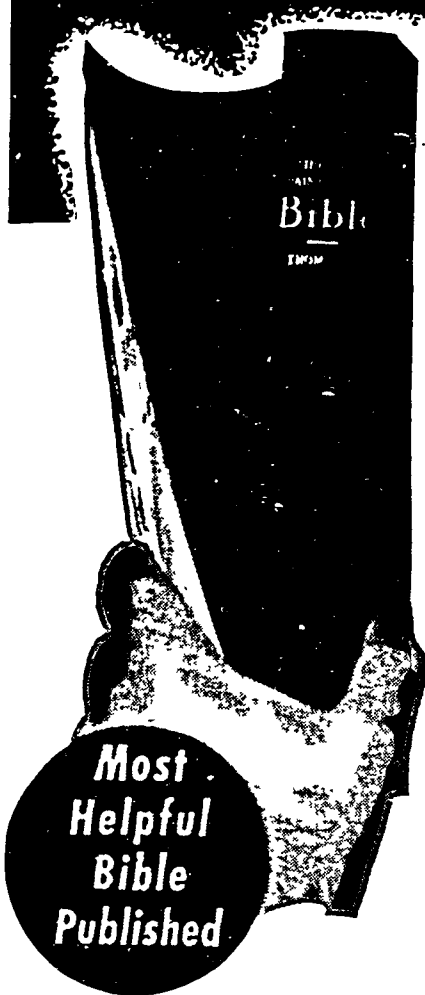
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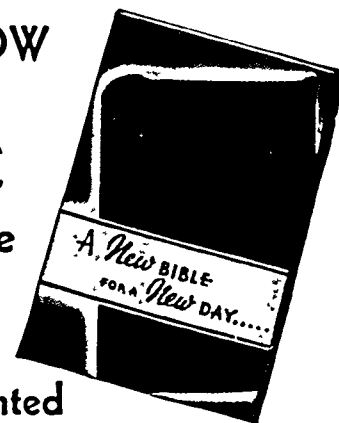
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