

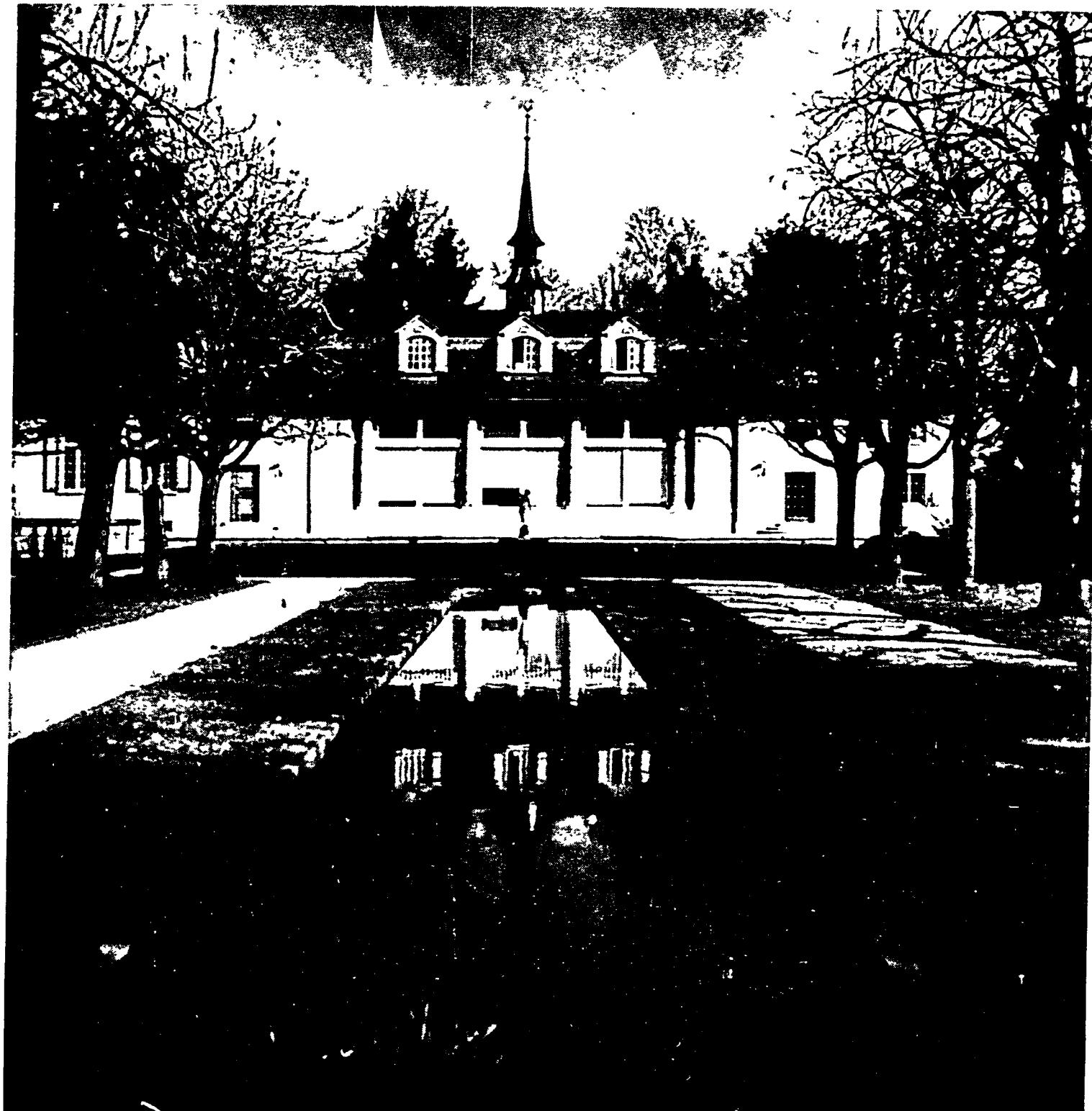


THE

OCTOBER 1953

Commission

Southern Baptist World Journal



Library, Baptist Theological Seminary, Zurich, Switzerland

This Is Your Business!

You have an investment in the work of more than nine hundred Southern Baptist missionaries in thirty-two countries of the world.

But if you are an "average" Southern Baptist, you invested only \$1.01 in the foreign missionary undertaking last year. And only fifty cents of your \$1.01 came through the Cooperative Program, the denomination's channel for supporting the entire work of Southern Baptists at home and abroad.

Because you are only one among so many and because the money you give toward the support of the work is so small when compared with the total, you are inclined to say, "But what can I do about it?"

You can do something about it:

1. Let the whole tithe of your income be your minimum giving through your church. Increase your gifts for next year.

2. Let your pastor, the deacons of your church, members of the finance committee, and others know that you expect a worthy portion of your money to go through your church to the Cooperative Program of your state. Be present when your church budget is adopted. One person with vision can change the vision of others. Vote for an increase in your Cooperative Program funds.

3. Encourage the messengers from your church to the state convention to insist upon having a worthy part of your state Cooperative Program funds go to the Executive Committee of the Southern Baptist Convention in Nashville, Tennessee, for distribution among the agencies and institutions of Southern Baptists.

4. Someone (in some cases more than one) from your state is a member of the Executive Committee of the Southern Baptist Convention. (This committee studies the needs of all Convention-wide agencies and institutions and makes recommendations to the Convention as to its total budget and the division of funds among its various causes.) Let your representative know that whenever it is possible to do so without injury to other agencies, you want a larger share of your money to be set apart for foreign missions.

5. The Southern Baptist Convention budget is adopted at the meeting of the Southern Baptist Convention each year. If you are a messenger from your church, you have as much right as any other Baptist to speak your convictions. But that is a little too late to begin your interest in foreign missions; for many hours of hard work and planning by many people will have already gone into the study of the budget. If one percentage is changed, it alters others; and this calls for further study of the entire financial program.

6. Keep informed about what Baptists are doing. Help to get your state Baptist paper and The Commission, your Baptist world journal, in the budget of your church. Find out how much of your own tithe gets to the foreign mission field. Lead others to become concerned about people outside our own country.

If overseas missions is ever to get as much as \$1.00 per capita through the Cooperative Program, it must begin with you and your local church.

The Cooperative Program



THE Commission

This month

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Thumbnail Sketches of Korea

By Duke K. McCall

A DIRTY little orphan ran along beside me down the streets of Taegu. His short legs pumped up and down to keep up with my longer step. As the crowd thickened in the market place and my pace slowed, it was easier for him to keep his left hand pressed against my right hip while he tried to attract my attention.

He wanted a coin. But the streets were so full of orphan youngsters that I did not dare give him one. (The day before a near riot had been started in the yard of one of our Baptist churches by the distribution of chewing gum.) Suddenly I realized the lad had slipped his hand inside my right pants-pocket.

I covered his hand with mine and kept walking. He made no effort to jerk his hand out of my pocket or to run away. No tears came to his sunken eyes. He still trotted along by my side as I turned out of the crowded market. Whatever fate awaited him was not to be resisted.

In a quieter corner I stopped and took my hand away from the outside of my pocket. Immediately the dirty little hand came out—empty. He made no effort to run—it was obvious that I could have caught him. He simply waited.

I put my hand in my pocket and pulled out the biggest coin there. As I dropped that coin into his eager hand, light sparkled in his eyes, and a grin spread over his face.

Why did I reward his effort to pick my pocket? Perhaps I was thinking about my own four boys who have never in their lives been really hungry—I mean the kind of hunger that cramps the stomachs of thousands of youngsters all over the world every night, the pain that makes them curl up a little tighter and whimper in their sleep.

Maybe I was a sucker. I know that human misery is used all too often to fleece Americans. But I would not have enjoyed eating for days, thinking about that pinched little face.

Maybe I should have turned him over to the authorities for trying to steal. Maybe God should have given me what I deserved, also; but instead he sent his only begotten Son to free me from guilt. All I could do was to try to imitate him on a very small scale and love and help a hungry, homeless Korean kid.

☆ ☆ ☆

BIG, smiling Missionary Rex Ray started to the post office in Pusan for the morning's mail. Dressed in not-too-well-pressed khaki, he somehow made me think

of Paul Bunyan, the legendary woodsman of the North who performed mighty feats with his blue ox, Babe. There are thousands of Koreans who would rather have Rex Ray around than wonder-working Paul Bunyan.

Missionary Ray was going for the morning mail, but he had to take a jeep and a trailer with the sideboards up in order to get it. Under a generous but mistaken impulse, Southern Baptists have almost broken down the post office system by sending relief packages through the A.P.O. Mail for men in service has been delayed. The missionaries are on the verge of losing their A.P.O. privileges because of the use of the Army Post Office service for relief packages.

But the military has patiently looked the other way because of the tremendous help those relief packages have brought to stricken Korea. And Rex Ray wrestles with the big bundles and drives through the long nights over impossible roads in order to get the relief supplies distributed.

The missionaries in Korea want relief supplies, but please, please send them through the international mails. Certainly it costs more for postage, but if Southern Baptists are going to be generous, let us not be generous at the expense of our soldiers overseas and at the expense of the missionaries. Address your packages to Rev. John Abernathy or Dr. A. W. Yocom, Baptist Mission, P. O. Box Special No. 35, Pusan, Korea.

☆ ☆ ☆

ASERGEANT led the singing. He asked the men to pick their own songs. I was interested in the kind of songs they would pick.

They began with "The Old Rugged Cross." I watched

Korean Relief Has New Address

The correct address for relief packages going to Korea is: Baptist Mission, P.O. Box Special No. 35, Pusan, Korea. Packages should be addressed to Rev. John A. Abernathy or Dr. A. W. Yocom. Please do not send packages through A.P.O. Military authorities have been courteous enough to permit some of the missionaries to get their letter mail through A.P.O.; but so many packages have already gone that way that mail for the men in service has been delayed. The missionaries are on the verge of losing their A.P.O. privileges.

a Negro corporal as he threw back his head and through gleaming, white teeth let his rich baritone ring out above the rest of the crowd on the words, "Then He'll call me some day to my home far away, where His glory forever I'll share."

Next they sang "Sweet By and By." They obviously wanted to sing about something that was out in the future—a better day, a better world, a better life.

When somebody called for the singing of "Onward, Christian Soldiers," the men practically made the Quonset-hut chapel rock. They hunched their shoulders forward a little and really sang.

The next hymn was quieter, but the urgency they put into it tugged at my heartstrings. They were singing "I Must Tell Jesus." Next came "Jesus Is Calling" and "Praise Him! Praise Him!" Finally the sergeant asked, "What shall we sing before the sermon?" They agreed on "Beneath the cross of Jesus I fain would take my stand, the shadow of a mighty Rock within a weary land."

We saved their favorite hymn for Easter morning—"What a Friend we have in Jesus, all our sins and griefs to bear!"

Religion is very personal in Korea; you can tell that by the songs they choose.

☆ ☆ ☆

I WAS staying in the senior officers' quarters. The floor of my room was concrete. One small window was covered by a red curtain. A potbellied oil stove in one corner gave off both heat and soot.

My roommate was the colonel in command of a unit. He got to work about seven o'clock every morning and sometimes got back in time for dinner at six in the evening. Sunday was just another day in the week.

I listened to his Zenith overseas radio bring the news from the States. One item concerned a jurisdictional strike at the atomic energy plant at Paducah, Kentucky. The strikers evidently felt the need of better treatment from their company.

It is tough also to be a colonel in Korea working an eighty-hour week and no time and a half for overtime—no bonus at the end of the year voted by the board of directors of the company for which he works either.

☆ ☆ ☆

THE intelligence officer, briefing a group of jet pilots on their night mission said, "When you make your turn for the bomb run, you will pass over twelve automatically aimed and fired antiaircraft guns." He took his pointer down from the spot on the map where the guns were located and glanced at the pilots who were slouched in their seats, seemingly half asleep. He then added the unnecessary advice, "Be careful." The pilots laughed.

War isn't fun. The heroes acclaimed by the country are accidents. They probably were not half as brave as hundreds of their fellows who just never happened to have a newspaper reporter handy to record their heroism.

☆ ☆ ☆



A June wedding of interest to Baptists is that of Miss Ruth Paik (see page 15 of the March, 1953, issue of *The Commission*) and Solomon Ahn, son of Pastor and Mrs. David Ahn, of Korea. Guests included President Syngman Rhee, representatives from the United Nations, Chinese Ambassador Wong and his little son, and Southern Baptist missionaries.

Vice-president Ham Dai Yung, a Presbyterian minister and long-time friend of the Ahn family, officiated. Governor Yang furnished cut flowers and potted plants from his hothouse. Mrs. Yang arranged the bouquets and corsages.

Mr. "Miner" Li, Christian of four months, and Mrs. Li were the "adopted" parents of this war-orphaned bride. Mr. Li bought the wedding ring for the bride and gave his own for the groom.

WHAT did the men in Korea think they were fighting for? They were confused about details like most of us at home. They thought they were fighting to establish the fact that justice and freedom are things for which a man will dare to die and for which a country will fight. We have not won the war in Korea. As a nation we only won the war in our conscience. We did not keep compromising and backing off from communism. Finally we stood up and said, "Stop—in the name of decency and freedom."

Christian Brotherhood Lives at Zurich . . .

... Says a Student

By Don Pryor

IN 1942 it would have seemed ridiculous to some people that a German antiaircraft gunner, a Texas marine, and an Italian Roman Catholic priest would someday live and study peacefully together.

The European Baptist Theological Seminary at Zurich, Switzerland, has been demonstrating for four years that men of different nationalities can live and study together in harmony and good will. Thirty-seven students from sixteen nations this year have proved that an allegiance to Christ above nationalistic and political loyalties can be a basis for brotherliness.

Baptist world leaders have for many years seen the need of closer international Baptist relationships in Europe. Language barriers, traditional racial hatreds, and national exclusiveness have stunted the growth of free churches throughout this continent.

A situation in which young Baptist leaders might study, work, and play together was conceived as a possible solution to European Baptist disunity. The decision was finally made to locate this infant seminary in a quiet suburb of Zurich, Switzerland, where the Southern Baptist Foreign Mission Board bought very economically the estate of a Swiss silk importer.

Rarely does one find physical properties and natural surroundings which create an atmosphere more conducive to brotherly love. A tree-lined drive leads to a typical half-century-old Swiss mansion. First-floor facilities of the mansion have been converted to administrative offices, library, dining room, and kitchen. Classrooms, infirmary, and a staff apartment occupy the second floor. The third floor is used for student dormitory space.

Delightful, terraced gardens lead down to the homes of the caretakers. Matching shrub gardens with statues

nestle at the corner of each wing. Twin tree-lined lagoons balance the shady terraced lawn. This beauty, added to a commanding view of sailboat-dotted Lake Zurich and the distant, snow-capped Alps, gives a sense of peace to war-weary European students.

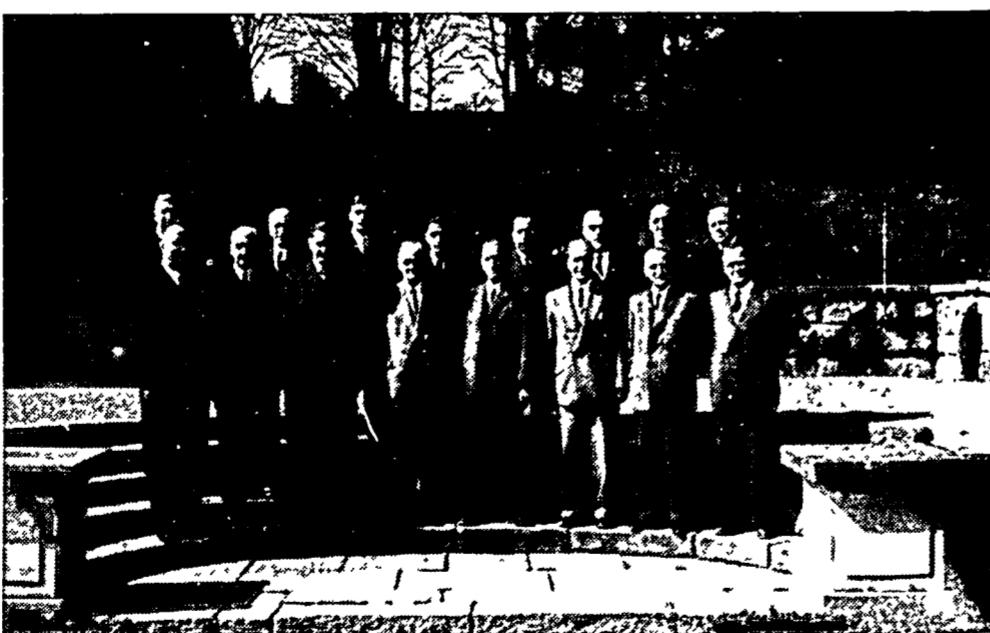
A flush of pink came on the face of one prayerfully-posed Danish student when he saw the American standing nonchalantly with his hands in his pockets asking the mealtime blessing. The hard-working German felt something akin to fury when he first raked leaves with a lighthearted Italian.

Intimate personal friendships sprang up. An ex-German soldier and an ex-United States infantry captain became inseparable friends. A Finn, a Frenchman, an American, and a German, all roommates, sat up many nights until the wee hours engaged in friendly "bull sessions."

Something happened to all of these young men. They learned not only to respect national differences; but they began to realize that they were much more alike than different.

A definite victory has been scored. Students are learning to preach the Lordship of Christ, but first they are learning to live the brotherhood of man.

Of course, this smooth harmony



Eleven European lands are represented among the trustees of the European Baptist Theological Seminary at Ruschlikon-Zurich, Switzerland. This photograph was taken at the spring meeting when the school's new buildings were dedicated. The main address at the dedication service was delivered by Dr. George W. Sadler, of the Southern Baptist Foreign Mission Board. Through its training courses for pastors and its program of summer conferences, the seminary is rapidly establishing itself as a center of European Baptist life and witness. Five conferences were held there this summer.

... Says a Layman

By S. B. Platt

IT was my privilege to attend the International Baptist Layman's Conference held at the European Baptist Theological Seminary, Zurich, Switzerland, in 1952. It was a marvelous experience, for it gave me the opportunity to meet and to know forty or fifty consecrated Baptist laymen who had met together at their own expense to discuss ways and means of furthering God's kingdom on the continent of Europe.

This European Baptist seminary is a farsighted, long-range project of the Southern Baptist Foreign Mission Board which, if properly supported by the prayers and finances of our people, should make a great contribution, not only to world fellowship and understanding, but toward spreading the gospel to all mankind.

The primary objective in establishing such an institution was to seek out

consecrated young men from the various countries of Europe and give them a Christian education that they might return to their own countries as home missionaries, capable of commanding the respect and following of their own countrymen.

In other words, instead of training American young people and sending them as foreign missionaries, Southern Baptists felt that it would be more effective to train European young people and let them go back to their own people whose languages, customs, and habits they already understood.

As president of this fine institution we have Dr. Josef Nordenhaug, a native of Norway, who received his Ph.D. in theology at our own Southern Baptist Theological Seminary, Louisville, Kentucky. Being a native European, an excellent executive, and having lived in America several years, he is able to do a marvelous work with this Baptist European seminary.

The students who are enrolled at



New buildings were dedicated at the European Baptist Theological Seminary at Ruschlikon-Zurich, Switzerland, last spring. The wing of the main building has been reconstructed so as to form a finely equipped library with accommodations for 40,000 books; and in the grounds an entirely new building has been erected. In the basement of the new building there is a recreation room and library; on the first floor are the kitchens and the dining room, with an extensive view over Lake Zurich. Above this there is a faculty apartment and a number of attractive rooms for students.

the seminary are hand-picked. They must first be recommended by their own local church and pastor as being consecrated young men with the qualities of character that give promise of leadership ability. Then they are interviewed by members of the faculty. Thus, we can be reasonably sure of getting young men who are not only capable but who are also sincere in wanting to do their best to help bring in the kingdom of God.

Because of the economic status on the continent, the seminary has to furnish students with books, clothing, food, and lodging.

The seminary also serves as a center for the Baptist work of Europe. This should accomplish two ends:

In the first place, it should simplify and strengthen Baptist work; for Baptists are a persecuted minority group on the continent.

In the second place, it should elevate the caliber of Baptist work on the continent.

For example, the seminary is seeking to establish a fine library on the campus that will not only be available to the students, but to any preacher or layman desiring information on a given subject. The plan provides that, upon request, the inquirer will be mailed photostatic copies of available material and bibliographies of material not in the seminary library.

In order to acquaint Baptist people of Europe with the fine facilities available on this campus and to encourage their use, the seminary officials conceived the idea of a third service which the institution might render. To this end, a group of summer conferences have been organized. Last year four groups—chaplains, pastors, laymen, and young people—had conferences.

That was the first year that a laymen's conference had been held; and the response was most gratifying as men from all walks of life, at much expense and inconvenience, left their businesses and professions to give their presence and influence to the success of this meeting.

Among those present was a large, dignified Swiss banker who delivered a masterful address on the various work that laymen are doing on the continent at present. There was an architect from England, a rope manufacturer from Holland, a professor from Germany who rode nine hun-

(Please turn to page 30)

Youth Congress in Rio

By Duke K. McCall

THE fourth Baptist World Youth Conference opened in Rio, Brazil, with my wife swinging from the tie of William Buck Bagby. By hanging onto Dr. Bagby's tie, she was able to maintain a perilous position on the pedestal of his statue in the foyer of the First Baptist Church of Rio de Janeiro, Brazil.

The tie, incidentally, is bronze (metal, not color); and the occasion was the necessity of looking over the heads of the crowd which packed every nook and cranny of that great church. Actually, there were more people on the outside than on the inside of the church.

There was a contradiction in the circumstances of the opening. In typical Latin American style the city auditorium in which the meetings were to have been held will not be completed until next year. In untypical Latin American style, the conference opened on the dot of eight o'clock, Wednesday night, July 15, 1953.

Robert S. Denny, of Nashville, chairman of the Youth Committee of the Baptist World Alliance, was in the chair. A Latvian, Carlos Gruber, led the singing. Apparently, we all sang at the top of our lungs, "Let every kindred, every tribe, on this terrestrial ball, to Him all majesty ascribe, and crown Him Lord of all."

William Buck Bagby's bronze bust quivered under the impact of the volume. If saints in heaven react like saved sinners on earth, a shiver of excitement must have run down Dr. Bagby's spine as he leaned over the balustrades of heaven to watch the sight. Nothing like this meeting could have happened in Brazil when Dr. and Mrs. Bagby opened Southern Baptist mission work in the state of São Paulo, Brazil, in 1881.

The only task of the song leader was to keep the people together. They needed no urging to sing. As though under a spell, every eye was fixed on the glittering words across the front of the church above the flags of the many nations, "O Christo Vivo



Dr. McCall, president of Southern Baptist Theological Seminary, speaks to youth from thirty nations as Dr. A. Ben Oliver, Southern Baptist missionary and graduate of Southern Seminary, interprets.

Reina." These words, "The Living Christ Must Reign," were the theme of the meeting. The voices of many tribes of this terrestrial ball, in the accent peculiar to their own language, were blended to sing, "To Him all majesty ascribe."

In a few moments, at the roll call of the nations, one young person held aloft the flag of his native land while another in his own language quoted 1 Corinthians 15:25: "For he must reign, till he hath put all enemies under his feet."

The voice of Anne Jarman, whose family has done so much for Southern Baptist missions, spoke for those of us from the United States. As she quoted that verse the spotlight played on "The Star-Spangled Banner." I found myself praying, "O God, help the Christians of America to seize the privilege of this hour when with world leadership in their hands they can send the good news that the living Christ does reign."

The minutes slipped into hours as representatives from thirty nations responded to the roll call. My mind went back to 1931 when, as a prospective college freshman, I attended the first Baptist World Youth Conference

in Prague, Czechoslovakia. Then four hundred representatives from sixteen nations filled one corner of the church.

What a difference in twenty-two years! Then the leaders of Baptist youth hardly knew each other. The common language was German. Now it is English. The leadership of Baptist youth then was British, under T. G. Dunning, though the spark plug for plans was Frank H. Leavell, then Southern Baptists' Student Union secretary. Now the leadership is Southern Baptist and Scandinavian, with Joel Sorenson of Stockholm, Sweden, as secretary of the Youth Committee of the Baptist World Alliance.

AT LAST it was time for Bob Denny, as chairman and presiding officer, to deliver his address on the Conference theme. He took one look at his watch and cut his speech down to twenty minutes, including time needed by the interpreter to repeat it in Portuguese, the second language of the Conference. Bob had correctly gauged the feeling of the Americans who were ready to go back to their hotels; but he completely underestimated the rest of the crowd.

Later during the Conference we were to see a crowd fill the auditorium at seven o'clock for a meeting scheduled to begin at eight. After three hours of program, they were begging for more. Fortunately for me, my address was scheduled for the next to the last night of the Conference; so by the time my turn came I knew that I could take off into the wild blue yonder with never a thought about a watch.

THE problem of speaking through an interpreter bothered those on the program until David Gomez preached in Portuguese with Missionary Edgar F. Hallock, Jr., translating into English. They alternated with such precision, like the pendulum of the clock, that at the end of the speech I learned that my mother had thought Hallock was preaching and Gomez was translating.

The toughest assignments went to the seminar leaders who were forced to discuss in two different languages with students from thirty different national backgrounds such subjects as "Basic Baptist Beliefs," "God in Three Persons," and "War and Peace." The really hot spot turned out to be the seminar, "Christianity and Current Ideologies."

No, the Conference was not just a love feast; for these were young people gathered to hammer out for themselves ideas about how the reign of Christ could be made effective in the world of today. One conclusion was fairly obvious: a regenerate church membership is required.

When an American asked, "What would you do if a man engaged in the liquor business were nominated by the committee as a deacon in the church?", those outside the United States snapped, "We would exclude him from the church membership." When a European pled for tolerance of Christians of different beliefs from Baptists, a young Brazilian retorted, "We would lose our zeal if we listened to you."

The high point of the Conference was supposed to be an open-air meeting in the Boa Vista Park on Sunday afternoon. Walter Kaschel, a well-known Brazilian evangelist, preached. The people covered the ground on the hillside between the pavilion, which was used as a pulpit, and the little lake. They filled the boats out on the lake. They packed the ridge across the lake. They spilled out into the streets behind the pavilion where loud-speakers had been placed. It was a tremendous demonstration of the vitality of Baptist witness in Brazil.

Even so, the high point of the entire congress developed in an unexpected way. Sunday morning and Sunday night youth teams along with a number of preachers went into the Brazilian churches. With hearts on fire after three days of the Conference, these witnesses radiated the power of the gospel in such compelling fashion that revivals broke out in the churches.

The mother-in-law of John Soren, the pastor of the great First Baptist Church, made profession of her faith after the long years of prayer by her daughter and son-in-law. A courteous Brazilian carried some of the Americans to a service and stayed to take them home. He, too, was converted.

Early Sunday morning a group of young people set out from the Novo Mundo Hotel to witness in a church in the interior of Brazil. The bus broke down, and they did not get to the church in time for the services.

AT eleven o'clock Sunday night they finally showed up in the hotel again, dirty, disheveled, and weary; but there was a sparkle in their eyes and excitement in their voices. With nothing else to do they had proceeded to hold street services in the places they could reach; and God had poured out his Holy Spirit in saving power upon the crowds who assembled to hear them testify of the love of Christ.

What did the fourth Baptist World Youth Conference accomplish? I am

not sure. Only time can reveal that. Perhaps there is a clue in my own experience. I have never been able to get away from the experiences of that first Baptist World Youth Conference I attended as a teen-age boy. I can still see Dr. J. B. Middlebrook of England, who lost an arm in the first world war, as he posed for my camera with his one good arm around the shoulder of a German whose left leg had been shot off by a British shell.

SINCE that day I have listened to a lot of talk about brotherhood. I have never paid much attention to the talk because I saw there at that Youth Conference in Prague the one thing that will create human brotherhood. It is the power of Christ who died and rose again that he might be the first-born among many brethren.

There in that first Baptist World Youth Conference I met J. H. Rushbrooke, then general secretary of the Baptist World Alliance. His baggy, unkept clothes annoyed me. I felt that the representative of the Baptists of the world ought to look and dress like Anthony Eden.

Then I listened to Dr. Rushbrooke talk. Honestly, he was not much of a speaker but he had something to say. He made me see the Baptist life of the lands from which my new-found friends in that Youth Conference had come. I saw the struggling little groups. I felt the privation and the hardship.

I clenched my fists as I visualized the heroism and sacrifice of those who suffered and sometimes died for Baptist convictions. I made up my mind at that moment that my Baptist heritage was too precious ever to be treated lightly. I determined to be a brother to my fellow Baptists of every land. I offered God my life if he could use me in making Jesus Christ reign in all the world.

There were only four hundred of us there in Prague; but I was not alone in the things I felt and the de-

(Please turn to page 27)

***Even the taste of bread will now be changed. Never again
can the young people who attended the Rio meeting eat
without visions of hungry people. The touch of a fine piece
of cloth will now be experienced in terms of shivering people.***

Briefly

At Headquarters

Thirteen hundred and thirteen people, including 129 foreign missionaries, attended the 1953 Foreign Missions Conferences at Glorieta and Ridgecrest. The programs at both assemblies were almost identical, though it was the first foreign missions conference ever to be held at Glorieta and the enrolment was small. Attendants described the conferences as "heart-searching" and "heart-stabbing." Plans are under way for improved programs at both assemblies in 1954.

Dr. Everett Gill, Jr., secretary for Latin America, said upon returning to Richmond from a trip to Brazil and other Latin American countries, "As I saw something of the power of God in the hearts of men, I came back saying, 'What hath God wrought!' Missions one year at a time is discouraging; missions a decade at a time is encouraging."

Dr. Gill attended the fourth Baptist World Youth Conference in Rio de Janeiro, July 15-22, where from 12,000 to 15,000 Baptist young people from twenty-nine nations were gathered.

Europe

Germany: The Old People's Home in Munich, Germany, built with funds collected by the relief committee of the Baptist World Alliance, has been dedicated. This home will care for about fifty old people.

A recently dedicated Baptist chapel in Waldshut in southern Germany bears the name, "Balthasar Hubmaier Church." Over the front door in large letters is Hubmaier's motto, "Truth cannot be killed." It was in Waldshut that Balthasar Hubmaier became an Anabaptist in 1524. He was imprisoned and tortured in Zurich for rejecting infant baptism. He was burned at the stake in Vienna, March 10, 1528.

Austria: For many years the Baptist church in Vienna, which had several preaching stations, was the only Baptist church in Austria. Now there is a local association of churches near Vienna and another local association composed of churches near Salzburg. These Baptist churches have formed a national union.

Yugoslavia: The fifty Baptist churches of Yugoslavia received 107 persons by baptism in 1952, bringing the membership to 2,802. The Federal Executive Council of Yugoslavia has approved a revised draft relating to religious bodies which guarantees freedom of conscience, equal rights for all religions, separation of school and church, and that no one may



This photo was made in Kokura, Japan, during the July floods which destroyed lives and property on the islands of Kyushu and Honshu. Called the worst disaster in three hundred years, the floods took the lives of more than 1,200 and injured more than 7,000 on Kyushu alone. More than 1,500 homes were destroyed on Kyushu, among them fifty homes of Baptists living in Kokura. The cities of Tobata and Moji were badly wrecked. Writes Missionary Johnni Johnson: "Not one Baptist lost his life in Moji that sad Sunday when flood and landslide combined to wreck the city. Why? The church is on the other side of the mountain that slid and the Baptists braved torrential rains to be in their places at church time. Thereby, they were out of the storm's way."

be forced to become a member of any religious society.

Korea

The toll of United States casualties in Korea has reached 140,546, and it will climb higher before final statistics are released. The estimated cost has been placed at \$15,000,000,000.

As soon as the armistice was signed last July, Congress provided \$200,000,000 for a rehabilitation and economic support project as the first step to aid war-torn Korea. The purpose of the funds is to meet immediate, indispensable needs while a long-range rehabilitation plan is being worked out. In recommending the project, President Eisenhower said the challenge of restoring a healthy Korean economy is a chance for the free peoples to demonstrate their awareness that true peace means more than the simple absence of war.

"Christianity is making more progress in Korea than the United Nations," Rev. E. T. Boyer, Presbyterian missionary to Korea, said in Richmond, Virginia, when he arrived for a year's furlough. "Korea is the most open mission field in the world," he said. "Schools, churches, and hospitals are going full force and Buddhism, the country's ancient religion, for all practical purposes is dead."

A Baptist seminary and Bible school has opened in Taejon, Korea, with fifty students. . . . There are 124 churches in South Korea which are affiliated with the Korean Baptist Convention. . . . Bap-

tist hospital quarters in Pusan have been greatly enlarged; and Southern Baptist medical missionaries, with their Korean helpers, are seeing as many as nine hundred patients in one day.

Colombia

The National Baptist Convention of Colombia, with fourteen churches (not counting those on the islands of San Andres and Providence) and 984 members, reported a total of \$27,000 offerings last year. Sunday school attendance averaged 2,600 in attendance.

India

The latest census in India reveals a total population of 356,700,000. Of this number, Hindus number 303,200,000, Christians 8,200,000, and Muslims 35,400,000.

The new Government policy in India concerning missionaries' tactics is being viewed with alarm by Christians in India. The Government is discouraging "proselyting by Christians through the social and medical approach."

The Government of India has issued a number of regulations aimed at eliminating liquor from public life, according to *The Survey Bulletin*. There is to be no alcoholic drinking at state functions, no liquor advertising accepted in India-owned newspapers, elimination of all drinking scenes from motion pictures, and diplomatic representatives abroad are to substitute fruit juices for cocktails at all official functions.

Understanding of the Times

By George W. Sadler

THREE are those who are of the opinion that the regime that closed with the death of Dr. M. Theron Rankin will be recorded as one of the most significant in the history of the Foreign Mission Board. Some of us would go even further: We venture to affirm that it will compare, to its advantage, with any administration of any board in the history of modern missions.

It is certain that no board has had a secretary who understood more clearly what the people of his denomination ought to do, nor one who was more successful in leading them to see their duty. It was this ability that enabled Dr. Rankin to say in his semiannual report to the Board: "From many parts of the Convention come urgent pleas that appointments not be curtailed, along with assurances that necessary funds will be provided. The desire of Southern Baptists is that we continue to increase."

When Dr. Rankin initiated the program of advance, he mentioned 1,750 missionaries and an annual budget of \$10,000,000 as a goal. No one has any idea he would have been willing to stop at that point if he had been privileged to reach it. He would have insisted that Southern Baptists press on until all the peoples of the world were willing to substitute God's way for theirs; until the kingdoms of men had indeed yielded to the sovereignty of God.

It is interesting to observe that when Southern Baptists first were quickened by the program of advance there were 625 missionaries under appointment. At that time the receipts aggregated \$4,872,857. At the end of 1952, five years after the program was inaugurated, there were 879 missionaries and the receipts amounted to \$7,785,699. This represents a net increase of more than 250 missionaries and almost \$3,000,000.

Soon after Dr. Rankin died, a number of persons began to think in terms of perpetuating his influence through

various kinds of memorials. It is likely that in many parts of the world buildings and perhaps institutions will bear his name. If he could speak to us in audible tones, he would remind us that we are "standing today at the open door of missionary advance."

He would tell us "it is becoming evident that we have advanced only to the door, where we are seeing the world in a new way." He would urge us to follow God through the door. He would say to us that the most appropriate memorial we could establish would be a structure of world proportions that would become the kingdom of God.

Dr. Rankin lived in a realm of ideas into which the average Christian has not entered. From his point of vantage he saw a God of love. He saw this love on a cross and he identified himself with it. He discovered that the average Christian was not willing to pay the price that living near the cross demanded. A small number of average and above average Christians resisted his appeals for self-surrender; but they could not gainsay the fact that his challenge had in it the spirit of Christ.

As he walked with his Lord, Dr. Rankin developed his Master's attitudes. He was moved with compassion for the multitudes. He actually saw the multitudes in many parts of the world, but he identified himself with millions he had never seen.

HE BECAME impatient when the voice of America spoke of goods and gadgets in which the little peoples were not interested and which would never be available to them. He was convinced that their salvation would not come with things but through their relation to the kingdom of God. His life was devoted to the task of bringing God and men together around the cross.

Dr. Rankin's last sustained conversation indicated awareness that he could no longer be counted on to



Dr. Sadler

push the program he had initiated. At the same time, he was comforted by the conviction that he was leaving men who had understanding of the times, men who knew what Southern Baptists ought to do.

TIT IS upon these understanding men that a new responsibility has been placed. From failing hands they have received the torch which must be held aloft until all men shall have had the opportunity to look and be lightened.

A member of the Board, who for many years was a fellow missionary of the deceased secretary, said a few days after our friend went to his reward that he felt as if Dr. Rankin was still "around." He is still "around" and we are inspired by his "presence." He seems to be telling us he is "afraid of standing at the door of the new day of advance in the coming of God's kingdom and of having God pass me by as he moves on."

About the only way we can explain the death of a person of Dr. Rankin's worth is to say God would use it to bring us into closer fellowship with himself. God would have those whom our friend served to get under the cause he symbolized.

Surely all of us working together with new devotion and with God can carry toward its consummation the program Dr. Rankin personified. Let us pray, as he often did, that God will create within us capacities commensurate with the needs of the world which he would have us meet.

Golden Years in the Silver Lands

The first Southern Baptist missionary to Argentina arrived in Buenos Aires on November 30, 1903. Here an Argentine Baptist leader says "thank you" for Baptists of the River Plate republics as the golden anniversary date draws near.

Letter to God

While a sixteen-year-old boy was cutting trees on his father's farm in Virginia in the year 1888, he thought of Argentina and in his heart there came a secret desire to consecrate his life to missionary work. With something like the simplicity of a child, but really with the faith of a believer, he wrote a letter to God expressing the intimate desires of his heart to be a missionary. After writing the letter he hid it in a hollow pine tree in the middle of the forest.

This boy still lives. He will be eighty-two in December. He is loved and respected. Thousands of men and women thank God because He responded so generously to the request expressed in the letter written by Sidney M. Sowell.

On the eightieth birthday of Dr. Sowell in 1951, both the Baptist Mission and the Baptist Convention of Argentina and Paraguay expressed in a touching meeting their great thankfulness to God and to this consecrated missionary, not only for his efforts and consecration, but also for the effective work done across the years and for the magnificent fruits of his labors.

Now let me tell you something about the Baptist testimony in the River Plate republics of Argentina, Uruguay, and Paraguay.

It was on the initiative of Dr. Robert H. Pitt, editor of the *Religious Herald* of Virginia, that the Foreign Mission Board in Richmond, Virginia, decided in May, 1903, to begin missionary work in Argentina and to name Dr. Sowell as their first missionary. On November 30 of that year Dr. Sowell arrived alone in the port of Buenos Aires and began at once to preach the gospel.

But as, according to the biblical precept, "it is not good that the man should be alone," Dr. Sowell went to

Brazil in 1906 to marry Miss Ermine Bagby, daughter of the first Baptist missionary in that country. Until her death in 1939, she was his faithful companion and fellow worker.

Six months after the arrival of Dr. Sowell, the second missionary, J. L. Hart, and his wife arrived in Argentina. Mr. Hart was a man of faith, energy, and of constant activity. The couple began work in the second city of the republic, Rosario. They labored in Argentina for seventeen years and then went to Chile where they did a blessed work until their retirement in 1947.

From the Richmond Board there continued to come a generous stream of money and lives—Mr. and Mrs. Frank J. Fowler, Mr. and Mrs. Thomas Spight, Mr. and Mrs. J. M. Justice, the Quarles brothers, first J. C. and then L. C., with their wives. (The Quarles missionaries started Baptist work in Uruguay.)

After some years there came the Martin S. Blairs, the George A. Bowdiers, the Thomas B. Hawkins, the Erhardt S. Swensons, the Z. Paul Freemans, and several single ladies, Miss Minnie D. McIlroy being the only one of the earlier group who remained in the work. She continues to consecrate herself to the work of the Publication Board.

All of these we might call the first generation of missionaries, the majority of whom still are active in the work. Then there came the second generation of missionaries; and now the third generation is beginning to arrive. All are consecrated to the evangelization of the River Plate republics.

Difficult Beginnings

When the first missionary of the Richmond Board arrived in Buenos Aires in 1903 there were already a few small groups of Baptists. Pablo

By
Santiago
Canclini

Two in Two

There are two missions and two national conventions in the River Plate countries. The work, as we have said, began in Argentina, then extended to Uruguay, and finally arrived in Paraguay. The work in Paraguay was begun by the national mission board with the co-operation of the Richmond Board.

In 1948 a separate convention was organized in Uruguay, making two conventions and one mission. Then in 1952 a new mission was organized in Paraguay. Thus, the Argentine-Paraguayan Baptist Convention works in two missions; and, on the other hand, the Argentine-Uruguayan Mission works in two conventions.

The work in Paraguay has taken on new and accelerated growth since the arrival of the first missionaries of the Richmond Board, the Sydney L. Goldfinches, in 1945. The latest outstanding forward step was the inauguration of the beautiful Baptist Hospital under the direction of Dr. Franklin T. Fowler, son of the third missionary couple to arrive in Argentina.

Trial by Fire

Without a doubt the beginning of missionary work in a new country, taking into consideration the differences in language and environment and in race and religion, is a new trial by fire to which Baptist principles and methods are submitted as to their efficiency in proclaiming a message for all the world in accord with the commandment of our Lord.

Baptist mission work in the River Plate countries has successfully passed through this trial by fire. The success or failure of the missionary enterprise in any country should be measured by the local conditions which make the people more or less receptive to the gospel. True it is that in comparison with some other mission fields the number of churches organized and the number of people led to Christ during this half century might seem small; but the progress of Baptist work has been great in comparison with that made by other denominations working here. Shall we enumerate

some of the basic principles which, as I see it, have brought about these good results?

1. *The preaching of the gospel of the cross and of the necessity of individual regeneration has resulted in the surety of salvation for thousands and thousands of souls who are active in our churches at the present time or who in the course of fifty years have been glorified.* We could tell of many marvelous conversions.

2. *The constitution of autonomous and independent churches.* This Baptist principle applied from the beginning has built up local foundations for the work which grows continually.

Only five years after the arrival of the first missionary, the national convention was organized in the city of Rosario with the presence of twenty-three messengers, representing five churches which had been organized under the direction of the missionaries of the Richmond Board.

Actually the convention is a well-organized body with a numerous group of leaders, both pastors and laymen, and with various boards doing a large amount of work. Outstanding

among the boards are the Publication Board, which has published many editions of books and magazines, and the Mission Board, which at the present time has under its direction six missionaries in different parts of the country.

3. *The fortunate method of forming and preparing national workers and turning over to them the direction of newly formed national churches.* The first Baptist seminary was formed in 1912. Probably this difference between what Baptists have done and what other denominations have done explains in part the success we have had.

The International Baptist Theological Seminary, in Buenos Aires, whose beautiful and ample buildings have recently been dedicated, will surely be a new step in the development of Baptist work in these countries.

4. *The successful method of forming not only autonomous, but independent churches with self-support.* This has awakened the feeling of responsibility on the part of the believers. Not only do the great majority of

(Please turn to page 32)

Adairville, Kentucky
March 2, 1953

Dear Dr. Gill:

Just fifty years ago this month on missionary day at the seminary in Louisville I had the joy of telling our professors and students that God had called Sidney M. Sowell and me to Argentina; but Dr. Robert J. Willingham had come over to see us and said the Board could not send us for lack of funds.

After my few remarks, Dr. A. T. Robertson got up and said if God is calling those boys to go to Argentina he is calling us to send them. A collection was taken up for money, nearly \$1,000. When that news went out over the South the Board got out of debt and Dr. Robert H. Pitt made the motion that the Board open work in Argentina. Sowell was appointed in May, 1903, and I in November of the same year.

I am sure you know all this; but I just thought I would drop you a line. I trust something will be done in Argentina in this the fiftieth year of the beginning of the work there. It was a joy to serve there and that work is always in my heart and prayers.

I still do what I can for our beloved cause in schools of missions. I have been in eighty-two since retired.

Cordially,
J. L. Hart



Waikiki Baptist Church

By David W. Petherbridge

TRAINING
UNION
Missionary
Program

AS VACATION Bible school commencement was being brought to a close in the summer of 1951, certificates were being handed to each of the children. Michael, who had been an attentive Primary and who had not missed a day during the two weeks, spoke up and said, "That doesn't mean I was baptized, does it? It better not, because I'm a Catholic!"

The next summer he was again in his place in vacation Bible school. In a decision service in his class, he raised his hand. When being counseled, he again stated, "But I'm a Catholic." The teacher wisely told him, "That's all right; Christ died for you, too."

Recently when I invited him to this year's vacation Bible school, he answered, "The sisters have to give me permission."

Thousands of people live in the Waikiki district of Honolulu but there are only three churches: Catholic, Unity, and Baptist. Members of

Buddhist, Catholic, nonreligious, and "former" religious families make up a large part of the population. The field truly is "white already to harvest."

We are fortunate to have a church building even though it is only a rented one-room structure. Six of our classes meet outside in the open. On rainy Sundays (only two last year), they must come into the auditorium with the six classes meeting there. Easter was our red-letter day with 102 in Sunday school and 133 in morning worship.

This historic site was used for many years by the Hawaiians as a place of worship and is located just one block from Waikiki Beach.

A mission was established here by Olivet Baptist Church with Missionary W. E. Haltom as pastor. On October 5, 1952, it was organized into a church. At that time, practically all our twenty-nine members were tithers.

My work as pastor began in June, 1951.

Soon we began giving 10 per cent

of our total receipts to missions. Our Lottie Moon Offering amounted to \$286 that first year.

The need was felt for some kind of organ music "to help the atmosphere of this community." In February, 1952, we purchased an Organo for \$800. We voted to make a gift of 10 per cent of the cost of the Organo to Lanai Mission. A motion to raise that amount to \$100 was passed unanimously.

A few months later we purchased drapes to cover the blank wall behind the pulpit. The teachers and officers met at 5:30 on a Wednesday afternoon to sew them and put them up. Afterwards, we had a picnic supper and then our meeting.

As the school year was drawing to a close, the people began to express their desire to have a full-time pastor. The church asked me to accept this task at the salary of a single missionary. I accepted, resigned my teaching position, and began my full-time duties June 1, 1952.

Olivet, the mother church, gave us permission to organize. Already we had our own budget, observed the Lord's Supper monthly, and had been carrying on as a church in nearly every respect.

The growth of our work has been slow, due to our lack of facilities and our transient, unconcerned population.

The people of this neighborhood are of all races. Some are permanent local people; some are service personnel and their families; some are tourists; some are mainlanders who have come to stay for a long time or permanently. Constantly, many of them are moving from place to place.

At one time, many of the servicemen and their families were transferred home. This left us without a Sunday school superintendent, Junior girls' and boys' teachers, Nursery teacher, secretary, and treasurer. As you can imagine, this was a time when our faith was greatly tested.

The Lord wonderfully answered our prayers with a couple from Mississippi who had visited our church and had expressed a great desire to serve him during their three months' stay here. When told of the need, they immediately replied that they felt this was the answer to their prayers. Without missing a Sunday, the Junior boys and the Nursery children had teachers. Just before the husband's transfer came through, a couple from Oklahoma came to fill their places.

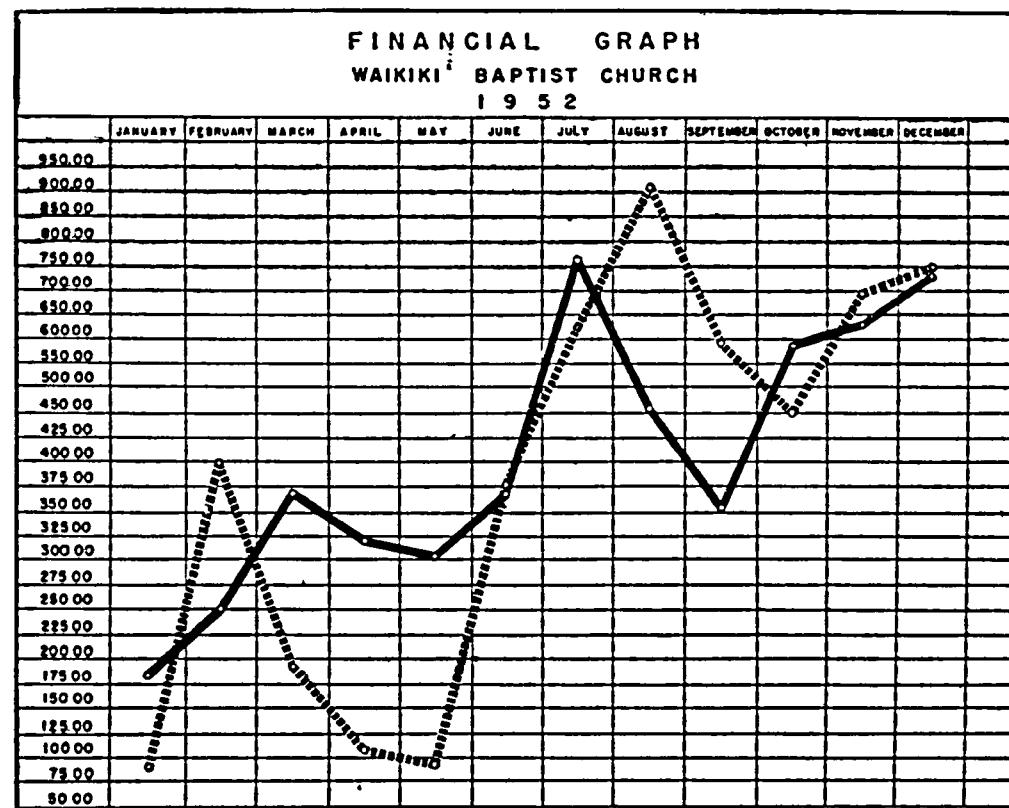
This is a cosmopolitan church. People of all races are urged to attend and to become members. Our present forty-nine members are of various

racial ancestries: Hawaiian, Japanese, Portuguese, and Caucasian.

Abraham Kuni, a Hawaiian young man, has attended here longer than any of the other present members. He was featured in the early scenes of the missionary film "Hawaii Today," taken here in Hawaii by Fon H. Scofield, Jr.

Mrs. Kuni, also Hawaiian, was converted from Mormonism about a year ago. This young couple and their five children are characteristic of the dependable local members with whom we have been blessed. They can testify of God's blessings to the faithful tither.

Four of the church's Sunday school classes meet outside—one Primary class, two Junior girls' classes, and the "silent" boys' class in the rear.



Solid line indicates income. Shaded line indicates expense.

Our clerk, treasurer, and Training Union director also are local young people.

Ours is a unique situation in many ways. All the other Baptist churches in Hawaii own their land. In Waikiki practically all the land is owned by trust companies and can be secured only on a leasehold basis. When land is available for purchase, it costs anywhere from \$3.50 to \$6.50 per square foot.

A near-by lot of approximately 20,000 square feet is for sale for over \$70,000. Truly the Lord will have to intercede when the time comes for us to buy and build.

Recently, as our church took strides toward greater service for the Lord, one of our young service couples from Kentucky received an inheritance of \$5,000. Immediately their tithe of \$500 was given into the general fund.

To date [July 28], \$2,268.68 has been received toward our building fund goal of \$5,000 by October 1. Much praying and working and giving must yet be done if we are to make this a reality.

We certainly need your prayers as we seek to get a permanent location here in Waikiki. Also, money and faithful, consecrated workers are needed. But through it all, we can have the confidence that God, who really owns all the land and resources, can make it possible for us to secure the right place.

Forty-Five Years

At the Home Base



At its July meeting the Foreign Mission Board honored Miss Mary Hunter for almost forty-five years of continuous service at the headquarters offices. The following resolutions were presented by a committee of the Board.

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—has touched almost every department of this Board's work.

From 1908 to 1916 she was the circulation manager for *The Foreign Mission Journal*. When that periodical was merged with the *Home Field* of the Home Mission Board and published in Nashville, Tennessee, as *Home and Foreign Fields*, Miss Hunter became manager of the book department of the Foreign Mission Board.

Later, the general literature, the exhibits, the slides, and the motion pictures were also placed in her care.

Since 1950, she has given her time to research work, helping thousands of Southern Baptists and secretaries of the Board, also, to discover long-buried facts concerning our foreign mission work.

Many Baptists over the South and many missionaries over the world are grateful to Miss Hunter for information and advice, given to them out of her rich store of knowledge concerning material available in the Board's library and files.

During more than thirty years she prepared and supervised the exhibits of the Board displayed at the Southern Baptist Convention and at Ridgecrest. Miss Blanche White, who attended most of these meetings, said that one of the most impressive scenes in these gatherings was the groups of people clustered about the missionaries who had at Miss Hunter's invitation brought for this exhibit choice curios and other mementos from their fields. Many messengers disclosed that they learned more in this way than through the formal programs presented in the auditorium.

Her loyalty to her co-workers and the cause cannot be estimated in statistical columns or confined to words. She has served under five executive secretaries of our Board. To every one

of them and to the many secretaries associated with them, she has been an understanding, sympathetic, and faithful friend.

To her co-workers in the office, her gentle spirit, winsome manner, her love of people and their love for her, and her devotion to foreign missions has been an example and an inspiration.

Now that she is retiring from active service with us, we, the members of the Foreign Mission Board, wish to express our sincere appreciation of Miss Hunter herself and of her service during her forty-five years of continuous connection with this Board.

We should like to assure her that she has wrought so well during these years that in the years to come her influence will be felt and the fruits of her labors will increase in the expanding activities of this Board throughout the world.

MRS. TOM SMITH

MRS. PAUL LAROQUE

MRS. CLYDE V. HICKERSON

Our Sunday School Superintendent

By Beth Lee

IF YOU should come to Guadalajara, Mexico, someday, I am sure you would want to visit our Baptist Boys' Student Home, located at Montenegro 1515. One of the persons we would want you to meet is nineteen-year-old Leonel Hernandez.

Leonel would greet you with a nice smile; and he would talk a little in English with you, provided you did not speak too fast.

If you should be fortunate enough to be here on Sunday to attend Sunday school at Immanuel Baptist Church, you would see the same smiling, curly-headed young man directing the opening exercises of the Sunday school. For, you see, Leonel is our Sunday school superintendent. We are very proud of him.

Leonel has been a Christian only a short time; but we will let him tell his own story.

"I was born in the small village of Tamiahua, on the coast of the state of Veracruz—a place almost unreached by the gospel. My mother died eight years ago, still a Catholic. My father is a liberal thinker; and, of my three sisters, one is a Baptist, another a sympathizer, and the other a strict Catholic.

"In 1946 I left my little village to attend school in the city of Monterrey. There I finished the last half of grammar school and all of high school while living with an uncle and his family, all Catholics, to whom I am

greatly indebted for many kindnesses showed me.

"I first heard of the gospel four years ago in Monterrey through a boy introduced to me by my uncle. Gonzalo Barrios later became my schoolmate.

"After we became very good friends he invited me to the services at the First Baptist Church. For two years I attended services very irregularly because my Catholic aunt opposed my going. Then I came to Guadalajara to live in the Baptist Student Home where I gave my all to the Lord and was baptized.

"I am very happy now in the ranks of the Lord with a great desire to serve him more and more. As a member of Immanuel Baptist Church, I serve as Sunday school superintendent, teach a class of Intermediate boys, and am group captain in my Training Union. On Sunday, March 22, this year, I preached in the pulpit for the first time.

"The Lord willing, I will enter medical school within five months. After completing my studies there, I will go to the seminary and prepare to be a medical missionary. My brothers in Christ, pray for me."

LEONEL'S Baptist sister lives in the Baptist Girls' Student Home. She was baptized on March 12 of this year. She is associate Training Union director and is also very active in the church.

Miss Miriam McCullough, Southern Baptist missionary director of the

Girls' Home, says Leonel visits with her quite frequently, asking about his sister, how she is getting along in her studies, how she behaves, and all in all acts very much as her guardian.

MISS McCullough overheard Leonel and his sister planning the opening exercises of the Sunday school one day. He asked her to read the devotional reading from the Bible. "Won't it be wonderful," he said to her, "me directing the Sunday school, you reading the devotional, both of us on the platform at the same time, both serving the Lord together."

Leonel wants to improve the Sunday school. Since he knows quite a bit of English, he reads some in *The Sunday School Builder*, publication of the Southern Baptist Sunday School Board, to get new ideas. He tries to vary the program of the opening exercises and encourages visitation of the absentees. We are sure that with proper guidance he will soon become a model superintendent.

Leonel has what you might call a beaming personality. He is a swell sport and is well liked by his companions. He is always ready and willing to do anything within his power that he is called upon to do.

We feel sure that he will be one of our Baptist leaders of tomorrow, and we hope one of the great Baptist doctors who are needed so badly here in Mexico. Do pray for him as he requested; and, when possible, come by and meet him personally.

Also pray for all our young people.





How many people came to church? One favorite way of determining attendance in Japan is to count the pairs of shoes and/or *geta* left at the door. These particular shoes indicate that more than forty people were in this service at Missionary Elizabeth Watkins' home in Matsuyama.



建設予定地
HERE WILL BE BUILT
SAPPORO BAPTIST CHURCH

The words "here will be built" were true until May 1, 1953; but soon thereafter construction was started on the first Baptist church building on Hokkaido. On May 17, with thirty-seven charter members, the Sapporo Baptist Church was organized.



Missionary B. P. Emanuel preaches to a full house at the mission residence in Matsuyama. The same day Miss Elizabeth Watkins had morning Bible school for 175 youngsters and afternoon classes for older children.



At his home in Takamatsu, capital city of the island of Shikoku in Japan, Missionary Emanuel (extreme left) and Pastor Tatsuo Harada (seated next to Emanuel) led in an evening of fellowship for the new Christians and interested friends.

Shikoku-Hokkaido

By Johnni Johnson

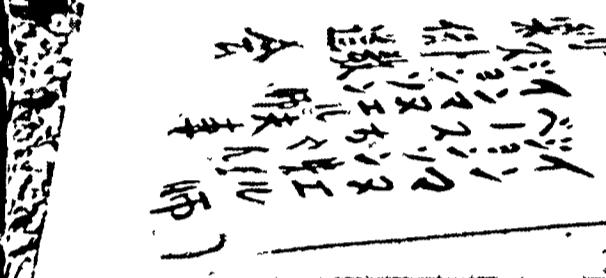
FROM its beginnings, back before 1900, Baptist work in Japan has been centered in Kyushu, the southernmost main island, with, of course, some work in cities on Honshu, Japan's largest island.

But since war's end and the formation of the Japan Baptist Convention, Baptist leaders have looked forward to extending their witness to every part of the island nation. And progress is being made.

By late summer 1952—thanks to two pastors, Masana Suzuki and Tatsuo Harada; two missionary families, the B. P. Emanuels and the Marion F. Moorheads; and two single ladies, Annie Hoover and Elizabeth Watkins—the Japan Baptist Convention had reached out to Sapporo, capital city on Hokkaido, the northernmost island, and to Takamatsu and Matsuyama on Shikoku, the smallest of Japan's four main islands.

Hokkaido and Shikoku, equal in size to South Carolina and New Jersey respectively, and home for more than nine million people, are, in a sense, Japan's economic frontier. Agriculture is the main business on Hokkaido, followed by fishing and lumber.

Shikoku has abundant timber, huge water power potential, and vast acres under cultivation. But more important, a year's evangelical work in both areas has shown that there is a Christian frontier on Shikoku and Hokkaido, that God is at work in these areas.



Within two weeks after his graduation from the seminary in Fukuoka last spring, young Goro Amano arrived in Matsuyama to work with Missionary Watkins. Amano is pastor of a growing church which will soon become the Matsuyama Baptist Church. His duties are many, including the making of posters to announce various special services at the mission. He is the first pastor to come from among the residents of Tanzawa Home, a social service project of the Japan Baptist Convention.



Missionary Marion F. Moorhead came to Sapporo in the late summer of 1952 to open Baptist work on Hokkaido.

Soon as Sunday morning church is out in Sapporo, many of the young people dash into the back of the Moorheads' "carryall" and go to their home where they eat the lunches they have carried along before helping with the afternoon Bible study and worship service held in the Moorheads' attic-auditorium. The American in this group is Mrs. Moorhead.



Pastor Masana Suzuki, who was an able student in the seminary at Fukuoka when Missionary Moorhead taught there, is now pastor of the Sapporo Baptist Church.

EDITORIALS

Dr. Rankin's Successor

The selection of Dr. M. Theron Rankin's successor as executive secretary is very probably the most important task the Foreign Mission Board will face when it meets in annual session October 13 and 14.

There is already ample evidence that Board members are eager for the Lord's will to be done in the matter. They spent much of the time during the special called meeting of July 9 on their knees in prayer. In the weeks which have passed since that time, they have continued to pray for divine guidance.

Confronted with a choice of such far-reaching significance, Board members have sought to study and analyze the duties of the executive secretary, hoping thereby to gain insights into the kind of man the position requires. The executive secretary of the Foreign Mission Board, as they have discovered, must be a man of unusual versatility. He must be an able administrator, courageous denominational leader, prophetic interpreter of influences at work in our world, and powerful preacher and speaker. Not only must he possess the ability to dream dreams and see visions, but his contagious enthusiasm and selfless devotion must inspire the people in the churches to make the dreams and visions crystallize into solid missionary achievements.

Fortunately, the Board has before it the examples of two recent administrators. Both Dr. Charles E. Maddry and Dr. M. Theron Rankin were outstandingly successful as administrators of Southern Baptists' program of world missions. In some respects, they were alike. They cherished the same principles and were completely devoted to the cause. In others, they were very different, but God used them both to accomplish his will. Whatever else one gathers from a comparison of the last two executive secretaries, he certainly is convinced that there is no single prototype for the position.

If this is true in the case of the two most recent secretaries, it is true to an even greater degree when one considers all seven of the corresponding or executive secretaries who have served the Foreign Mission Board since it was created in 1845. James B. Taylor, H. A. Tupper, R. J. Willingham, J. F. Love, and T. B. Ray were as alike and different as M. Theron Rankin and Charles E. Maddry. Yet God poured out his blessings upon all seven.

Church members are being encouraged by the Board members in the several states to suggest the names of persons who, in their opinion, are worthy of consideration at the time the choice is made. This is a very wholesome approach to the problem in that

the opinions of all can be expressed and heard. It also indicates that the Board believes God can speak to them through human instrumentalities.

Pray that the right man may be found! Pray that the Board may be united in making the choice! Pray that the man in question may have the assurance of God's leadership in his own heart! Pray—and then pray some more!

Annual Meeting

The October meeting of the Foreign Mission Board is known as the annual meeting, while the April meeting is called the semiannual meeting. Plans for the following year are usually the order of business in the October meeting. In April, however, the Board attempts to measure what progress has been made in effectuating the plans approved the previous October.

This year's annual meeting is no exception to the general rule. The budget for 1954, product of weeks and weeks of study both at home and overseas, will be presented for approval. Although Board members can authorize additional appropriations at any time during the year, every effort is made to anticipate necessary expenditures by making provision for them in the annual budget.

Missionary candidates will be recommended for appointment. Appointments are made almost every month, but the groups brought to Richmond in April and October tend to be somewhat larger than in other months. The testimonies of these new recruits are always an unfailing source of inspiration and encouragement.

Reports will be heard from the three broad areas in which our missionaries are at work. The three regional secretaries, aided and abetted by maps, missionaries on furlough, and last-minute news from their respective areas, will tell the thrilling story of gospel triumphs around the world. There may also be reports of disappointments and reversals, but the over-all impression will be one of stirring advance in the work of Christ's kingdom.

Attention will also be given to the 1954 plans for missionary education and promotion. Each year the Board approves a mission study theme and a series of promotional emphases. The plans to be presented will outline the proposed steps to be taken in implementing the mission study theme and the promotional emphases. The process of implementation will involve *The Commission*, books, audio-visual aids, news releases to the secular and denominational press, the *World Digest*, monthly mailings to local church leaders, promotional literature of various types, and the

foreign missions conferences at Glorieta and Ridgecrest.

So far as is possible, within the limits of the time available, Board members will be brought up to date on the total program of the Foreign Mission Board and will then turn their attention to formulating plans for the year ahead. They deserve the praise and gratitude of the denomination for the manner in which they discharge their responsibilities as Board members.

Postage Stamps for Missions

The Foreign Mission Board's budget for 1954 will propose the expenditure of several million dollars. At first glance, the amount appropriated will seem rather large. When it is divided by the number of Southern Baptists and computed on a per capita basis, however, the amount will seem pathetically small.

In 1952, the average Southern Baptist contributed \$32.48 to his local church. Of this amount \$26.48 was retained by the church to be spent on local expenses, while \$6.00 was released into denominational channels to support a multiplicity of causes. The Foreign Mission Board received \$1.01 of the \$6.00, only fifty cents of which was contributed through the Cooperative Program.

This means the average Southern Baptist contributed the approximate equivalent of two one-cent stamps each week during 1952 for foreign missions. His gifts for foreign missions through the Cooperative Program account for one of the stamps, while income from other sources accounts for the other.

The Foreign Mission Board's immediate goal is \$1.00 per capita for foreign missions through the Cooperative Program. It is not enough for an individual or church to protest that the goal, so far as they are concerned, has already been reached. One dollar per capita for foreign missions through the Cooperative Program is twice as much as is being contributed at present. *All of us*, without exception, must double our gifts, if the goal is reached.

One dollar per capita for foreign missions through the Cooperative Program means contributing the equivalent of a two-cent stamp each week for this worthy cause, rather than the one-cent stamp we are now contributing. The tragedy of the situation lies in the fact that we must think in terms of postage stamps for missions at a time when the needs of the world require vastly larger gifts.

Governmental units in the United States are said to have collected, in 1952, \$400 in taxes for every man, woman, and child in the country. Based upon the record, our slogan seems to be "Postage Stamps for Missions; Hundreds of Dollars for Government." Actually, however, the situation is quite different.

Many of us do not realize how little we give to foreign missions. The record is not an accurate gauge of our interest in and devotion to overseas evangeli-

zation. And all of us are feeling the pinch of high taxes. Once our people realize how very small their gifts to foreign missions really are, the Foreign Mission Board believes they will increase their gifts accordingly.

Ridgecrest Resolutions

Dr. George W. Sadler, interim executive secretary, appointed a committee at Ridgecrest to draw up suitable resolutions on the life and work of Dr. M. Theron Rankin and present them to the Foreign Missions Conference at a suitable time during the week. Members of the committee were Dr. E. C. Routh, chairman; Dr. J. B. Hipps, and Dr. Robert E. Humphreys.

The committee presented its resolutions on "Youth Night," Sunday evening, August 2. The exceptional quality of the resolutions, in setting forth what every member of the Foreign Missions Conference felt, will be seen from the following excerpts:

"The July issue of *The Commission* carried a message from M. Theron Rankin with a challenging question as his theme, 'Do Southern Baptists Dare Follow God?'

"THERON RANKIN'S entire life was dominated by the desire to go forward and upward, however rugged and difficult the paths might be. . . . He literally went into all the world, his hands always in the hand of his Lord. During those troublous years he saw doors close for a season and saw other doors open. They that were scattered abroad upon the tribulations that arose about William L. Wallace and other heroes of the faith went everywhere preaching the word. . . .

"THERON RANKIN never doubted the clouds would break. The breezes of God's providential dealings with men brought tidings of new areas entered by our missionaries. . . .

"But there was more to be done. . . . Theron Rankin was God's messenger pleading with Southern Baptists to advance. . . .

"What are we going to do? It is not enough to thank God for Theron Rankin, to praise his unselfish life, his triumphant service in Christ's name. If he could speak to us, he would say, like William Carey in his last hours, 'Speak not of Theron Rankin but speak of Theron Rankin's God.' He would bid us, again, to *advance*, to enter other unoccupied fields, to evangelize other areas, to build other schools and hospitals. . . .

"We can honor the memory of our sainted missionary leader not only by greatly increased offerings of money, but by challenging a multitude of young men and women at Ridgecrest and elsewhere to respond to the call of God. With Theron Rankin, we ask, 'Do you *dare* to be left standing here when God is calling you to follow him?'"

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Young Peruvians Attend Baptist Camp During Carnival Holidays

M. D. Oates
Lima, Peru

AFTER MUCH searching, a perfect site was found for the first Baptist camp. It faced the ocean with a mountain of rock in the back. On top of the mountain were the ruins of an Inca fortress and on the side was a five-hundred-year-old graveyard.

The camp for young people was held during the four carnival holidays which are a combination of Halloween and Mardi Gras. Rev. Stanley Reid, an Irish Baptist missionary, journeyed seven hundred miles from South Peru to be the special speaker. His task was twofold: to give the gospel to those who were not Christians and to lead the Christians into a deeper life.

One of the features was a traditional Peruvian feast, the *Pachamanca*. The day before the feast a young sheep, bought right off the farm, was killed and the meat wrapped in banana leaves. The oven was prepared by digging a hole in the sand and lining it with rocks.

A fire was built inside making the rocks red hot. On the coals were placed the packages of meat as well as potatoes, sweet potatoes, and corn; then all was covered with leaves and finally with sand. This baked all night, and the next day at noon we all gathered around for the big feast.

After the young people's camp, a group of adults, some with their children, had a three-day camp. Those who went had a new experience of Christian fellowship, and all returned talking about next year's camp.



Pull of Christ Results in Public Surrender After Twenty-Five Years

Catherine Walker
Bandung, Java, Indonesia

MY BACK was to the congregation as I played the closing hymn in our Bandung church. Who could the pastor be welcoming? Between stanzas I turned enough to see two white shirts. My heart skipped a beat upon realizing that one of the two confessing Christ was Mr. Nara Sukirna, our Indonesian language teacher.

Could it be true? The very first Baptist Indonesian believer was facing our six-month-old church. What a thrilling answer to prayer!

During the last stanza the main points of my recent

lengthy conversation with this member of my adult Sunday school class came rapidly to mind:

"Had you ever attended church before coming to ours?"

"No."

"Had you ever heard much about Jesus before?"

"Oh, yes," he said.

"Where?"

"I attended a Christian Dutch school where much Bible was taught; but that was twenty-five years ago."

"Do you believe that Jesus is the Son of God?"

"Yes, I do, but I have never told anyone this before. Since my family tried to raise me as a Mohammedan, I have always told people that I was one; but the times I have gone to the mosque I have felt like an outsider."

"Do you ever pray?"

"Yes, I learned a little prayer song in which one prays for his sins to be forgiven in Jesus' name."

"Have you ever personally asked Jesus into your heart to forgive your sins?"

His answer was not direct but most interesting. "Since I was a child I have felt Jesus leading me in my life," he said; but the words he used had more the meaning of Jesus' pulling at his heart through all these years.

This pull of Christ was now resulting in a public surrender to Christ's claims. Pray that many other Indonesians will feel this pull and follow this pattern.



Commonplace Task of Missionary Made Thrilling by God's Presence

Mary Eileen Brooner
Sanyati, Southern Rhodesia

I HAVE not had one unhappy day here because I now know that this is just exactly what the Lord asked me to give up a good job seven years ago in order to do for him.

How grateful I am that God lets us share the joy of the angels in heaven over one sinner that repents.

I know God called and sent me to Africa to do personal witnessing among the women and children. I arrived here last December; and my heart rejoiced with the realization that my work had begun as Mrs. Ralph T. Bowlin turned part of the organized women's work over to me.

God has blessed us by sending girls with consecrated lives to our mission school here. They are willing to interpret for us.

Mr. Bowlin took me out to a *line* (or village) where a few women wanted a women's meeting to be begun.

How thrilled my heart was when sixteen women came for the first service—only half of whom were Christians.

There is no thrill to compare with that of witnessing of the saving power of God in the life of any individual.

At the close of the service, three women asked me to stay and talk with them because they wanted to repent. The message for this opening meeting had been on John 3:16.

How I longed to talk to them; but since we have no language school here and individual learning is slow, I had to depend on my interpreter. It was not because of anything said, but rather because of the presence and power of the Holy Spirit that five people left that service with very joyful hearts—the three who had trusted Jesus, the interpreter, and I.

Never shall I forget the looks on the faces of these three women—the first whom I have had the privilege of leading to my Lord and Master here in Southern Rhodesia.

Most of my work is very commonplace. Most of my waking hours are consumed with schoolwork. It is indeed a challenge to teach the African children and it means much to me to have a part in the daily chapel services for them.

But I have found that making lesson plans and grading papers (especially the arithmetic papers which are so different because of the money system here) do not leave as much time as I would like for my work with the women. However, I do have three women's meetings each week and one of the schoolgirls goes with me for Girl's Auxiliary work at each place.



European Baptists Not Acquainted With Sunday School For All Ages

Vella Jane Burch
Zurich, Switzerland

"BUT WE only have Sunday school for the children through fourteen years of age," was the comment of the Portuguese student in my seminary course on the Sunday school.

This was the first year that a course on Sunday school methods had been offered in the Baptist Seminary at Ruschlikon-Zurich, and I was asking that the students write a series of Sunday school lessons appropriate for the ages from sixteen through twenty.

European countries do not know Sunday schools for all age groups. The ages usually covered are from about five or six through fourteen.

A student from Germany said, "I know very little about Sunday school because I was converted only a short time before I was fourteen and I was ashamed to attend after I was fourteen."

This gave a good opportunity for me to show that had he been converted a little later, he would have had no training in the study of God's Word.

Several class discussions were interrupted by opposition to topics well known to Southern Baptists—such as a planned program of visitation, a religious census, the tithe as a minimum of giving, the entire family attending Sunday school, and the teaching of Baptist principles through the Sunday school.

But it was very encouraging near the close of the semester to hear the student from Holland say, "I plan to build a Sunday school for all ages in the church which I will pastor. I may not be able to call it Sunday school for the adults at first, but that will come later."

"Yes," I encouraged, "call it a Bible study group or something else; but teach the Bible to the adults, too. They need it."



New Missionaries Thankful That God's Call "Means Africa, Too"

Eugene Kratz
Gatooma, Southern Rhodesia

SOMEONE has told the story of a little girl in the Sunbeam Band who was asked to explain "why we have missionaries in Africa." Her explanation was very simple: "Jesus said, 'Go ye into all the world, and preach the gospel,' and this means Africa, too." Dot and I are so thankful that God has called to us and that "this means Africa, too!"

We are working in the little town of Gatooma. The European (which means "white" here) population is approximately three thousand. In the African areas of the town I would estimate that there are at least ten thousand natives plus still others who work on the large European farms which lie all around us.

We, as Southern Baptists, have four organized churches, two schools, and three church buildings here around Gatooma. We also have work among the colored people who are a mixture of African and European. During our first seven weeks here we saw twelve persons come forward expressing their faith in Jesus Christ as Saviour; so we really know that God is placing his hand on the work.

There are so many areas around the town in which work desperately needs to be begun. Can you realize what it means to have a man beg you to come to the mill, where he and a thousand other Africans are working, and have to tell him that maybe sometime in the future there will be enough workers here to allow someone to come out to begin services with them?

Or do you know how it hurts to know that in one gold mine near here there are five thousand African people being fed untruths by every false wind of doctrine that the human mind can conjure and that one of those men is so hungry for Christian fellowship he bicycles eight miles each way to come to our services?

Then, there is the Umniati Power station where—but I could go on and on, and that is only this one small

town of Gatooma. Multiply these needs throughout a country which is as large as Tennessee, Alabama, and Georgia combined and you will see one of the reasons why we pray that others will hear God's call which "means Africa, too."

I cannot give a complete picture of the work in all of Rhodesia because we have been here such a short time; but, briefly, we now have twelve missionaries under appointment here, two of whom are now on furlough. Two are due furloughs next year, and the other eight of us are new arrivals. We have native evangelists in six towns and also on the Sanyati Reserve which is located sixty miles from Gatooma. Then, too, we have in operation on the Sanyati Reserve a large central primary school and a fifty-bed hospital nearing completion.



Common Man in Japan Now Able To Read Bible in His Own Language

Leslie Watson
Tokyo, Japan

IT IS such a joy to watch the Lord work out the many problems which confront the Japanese and the missionary. You have heard a great deal about the difficulty of the language, especially the old classical language in which the Bible was translated. A translation of the New Testament in colloquial Japanese has gained rapidly in popularity.

It is a thrilling sight to watch an expression of joy flood the face of a Japanese man as he reads the New Testament in his own language with understanding. In utter amazement his first words usually are, "I can read and know what I am reading!" Sometimes tears come to the eyes of the Japanese when they realize that at last they can read God's Word for themselves.

The difference between conversational and classical Japanese is hard to explain. It is greater than the difference between the English of a current newspaper and *The Canterbury Tales*. University graduates can understand the classical language but the uneducated masses cannot. One university graduate's comment after he read the new translation was, "It is not pretty Japanese."

The more intricate and complicated the language, the more education is necessary to read; thus, the ability to read acquires prestige, and in Japan intellectual prestige is power.

The attitude of those who could not read has been to allow those who could to tell them rather than to study for themselves. The result has been that the average Japanese Christian does not know his Bible well and in times of difficulty has not been able to draw upon the vast resources of comfort and strength in God's Word.

As we have watched the reception of the new translation we have been reminded again of God's promise. "I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut

in sunder the bars of iron" (Isaiah 45:2).

This New Testament makes God's Word available to millions of Japanese workers and farmers for the first time. They are receiving it eagerly and the barrier of lack of education has been broken down forever. As our missionary program expands to the smaller towns and villages we will have a New Testament the people can read and understand.



Brazilian's Faithful Witness in Home Wins Four Sons and Sister

Paul E. Sanderson
Belém, Brazil

SENHOR JOHN was awaiting baptism with his intelligent, thoroughly spiritual, ten-year-old daughter when we began our work in the young church. In the class for new Christians I came to love and appreciate the genuineness of the experience of Senhor John—a simple man of about forty, supporting his family of ten plus a spinster sister on the meager salary of a plumber (hardly \$50.00 per month).

He was preoccupied with two problems: those of his household who were unsaved and the necessity of being civilly married before he could be baptized. The latter seems so strange, but it is an ever-present problem in our work here.

We helped him arrange the money, and he was civilly married in January. His primary problem, the spiritual welfare of his loved ones, he met with his testimony in the home, his faithfulness to the church, and his earnest prayer—rarely did he fail in prayer meeting to ask our prayers for their conversion.

I can still feel the joy in my heart when his nineteen-year-old, hunchbacked son came forward on the invitation one Sunday night, put his thin, bony, three-fingered hand in mine, and said he was trusting Christ as his Saviour.

Not long afterwards the church had a four-night special meeting with messages brought by one of the laymen. About twelve made decisions and among them were three more sons and the unmarried sister of Senhor John.

After many classes in which I taught these new Christians the basic doctrines of the New Testament about salvation and the new life, the church met in special session to hear their confession of faith leading to baptism and church membership. I asked them questions concerning the basic doctrines; and the church, being satisfied with their experience in Christ, accepted them for baptism.

Then, recently, in a joint service at the Second Baptist Church, I had the great joy of baptizing twelve persons in the beautiful baptistry. Among them were Senhor John, four of his children, and his sister.

Senhor John still has that concerned look in his eyes when he gets up on Wednesday nights to ask our prayers for the rest of his family.

Missionary Family Album

Arrivals from the Field

DAVIS, Rev. and Mrs. W. R. (Nigeria), New Orleans Baptist Theological Seminary, New Orleans, La.
 FULLER, Rev. and Mrs. Ronald (Macao), 11224 Fairfield Avenue, Minneapolis, Minn.
 HARPER, Rev. and Mrs. W. O. (Nigeria), 4001 Stanley Street, Fort Worth, Tex.
 MOORHEAD, Rev. and Mrs. Marion F. (Japan), 201 East Main Street, Easley, S. C.
 YOUNG, Neale C. (Nigeria), Florence, S. C.

Births

BARTLEY, Rev. and Mrs. James W., Jr. (Uruguay), daughter, Nancy Ellen.
 BROCK, Rev. and Mrs. Lonnie R., Jr. (North Brazil), daughter, Karen Ruth.
 HARDY, Rev. and Mrs. Hubert L. (Chile), daughter, Cynthia White.
 PARHAM, Rev. and Mrs. Robert M., Jr. (Nigeria), son, Robert Mereman, III.
 PEACOCK, Dr. and Mrs. Heber F., Jr. (Europe), daughter, Elizabeth Anne.
 SPENCER, Rev. and Mrs. Alvin E., Jr. (Japan), daughter, Sharon Lee.
 VERNON, Rev. and Mrs. Vance O. (Equatorial Brazil), son, James Patrick.

Deaths

HARRIS, Mrs. Ellen, mother of Dr. C. E. Harris (China) and Josephine Harris (Hawaii), July 30, 1953, Honolulu, T. H.
 SAMPSON, Mrs. F. A., mother of Mary Sampson (Formosa), August 4, 1953.
 STEPHENS, Mrs. S. E., emeritus (China), August 13, 1953, Asheville, N. C.
 YOUNG, Mary, sister of Neale Young (Nigeria).

Departures to the Field

ALLEN, Rev. and Mrs. William E., Caixa Postal 320, Rio de Janeiro, Brazil.
 BARRATT, Clifford Irene, 62 Jen Ai Road, Kaohsiung, Formosa.
 COLLINS, Margaret, Galvan Building, Dagupan City, Philippines.
 DOWELL, Rev. Ted H., Baptist Mission, P. O. Box Special No. 35, Pusan, Korea.
 DOWELL, Mrs. Ted H. (Korea), 11 Kamiyama-cho, Shibuya-ku, Tokyo, Japan.
 EAGLESFIELD, Rev. and Mrs. Carroll F., Agodi Postoffice, Ibadan, Nigeria, West Africa.
 GILLESPIE, Rev. and Mrs. A. L., 149 Osaka Uenocho, Tennoji, Osaka, Japan.
 JOHNSON, Pearl, 42-B Health Road, Tainan, Formosa.
 JOWERS, Rev. and Mrs. S. Clyde, 415 M. H. Del Pilar, Manila, Philippines.
 KIRK, Rev. and Mrs. James P., Caixa Postal 606, Vitória, Espírito Santo, Brazil.

LAWTON, Rev. and Mrs. W. W., Jr., 415 M. H. Del Pilar, Manila, Philippines.
 LEA, Ola V., P. O. Box 427, Taipah, Formosa.
 NICHOLS, Sophia, Caixa Postal 320, Rio de Janeiro, Brazil.
 POPP, Violet Elizabeth, Gillead Mission Hospital, Ajloun, Hashemite Kingdom of Jordan.
 SHIVER, Mavis, 350 2-Chome, Nishi-Okubo, Shinjuku-ku, Tokyo, Japan.
 SHUMATE, Margie, P. O. Box 832, Bangkok, Thailand.
 SOLESBEE, Rev. and Mrs. W. A., 415 M. H. Del Pilar, Manila, Philippines.
 TALLEY, Frances, Seinan Jo Gaukuin, Kokura, Japan.
 WRIGHT, Lucy B., P. O. Box Special No. 35, Pusan, Korea.

New Addresses

ANDERSON, Dr. and Mrs. Maurice J., 169 Boundary Street, Kowloon, Hong Kong.
 BAILEY, Gracia, I., Caixa Postal 206, João Pessoa, Paraíba, Brazil.
 BARTLEY, Rev. and Mrs. James W., Jr. (Uruguay), 401 South Lewis Street, La Grange, Ga.

BEDFORD, Rev. and Mrs. A. B., Avenida Pellegrini 156, Rosario, Sante Fe, Argentina.
 BENSON, Mrs. J. H., emeritus (Mexico), 3142 Hudnall, Dallas, Tex.
 BROTHERS, Rev. and Mrs. L. Raymon (Nigeria), 708 South Palmetto Avenue, De Land, Fla.
 CLARK, Rev. and Mrs. Clyde E. (Venezuela), c/o F. E. Young, Miller, Mo.
 COPELAND, Rev. and Mrs. E. Luther (Japan), Apt. P-10, Green Tree Manor, Louisville, Ky.
 COX, Addie E. (Formosa), 1642 East First, Tucson, Ariz.
 COZZENS, Katherine (North Brazil), 4429 Cole Street, Fort Worth, Tex.
 CULPEPPER, Rev. and Mrs. Hugo H., Ramon L. Falcon 4080, Buenos Aires, Argentina.
 EDWARDS, Rev. and Mrs. Frank K. (Nigeria), 1016 East Hammond Street, Fort Worth, Tex.
 EIDSON, Christine (Argentina), Palmetto, Ga.
 FERRELL, Rev. and Mrs. William H. (Argentina), 833 South Theobald Street, Greenville, Miss.
 GARNER, Rev. and Mrs. Alex F. (Argentina), 3028 N. 6th, Fort Smith, Ark.
 GAVENTA, Dr. and Mrs. William C. (Nigeria), Cowherd Cottage, Ridgecrest, N. C.

(Please turn to page 31)

In Memoriam

Irene Carter Stephens

Born August 26, 1876,
 Gainesville, Georgia

Died August 13, 1953,
 Asheville, North Carolina



IRENE CARTER (Mrs. S. E.) STEPHENS served as a Southern Baptist missionary to China for thirty-eight years before she retired in 1942. A native of Gainesville, Georgia, she was educated at Brenau College in Gainesville, Hollins College in Virginia, and Southern Baptist Theological Seminary, Louisville, Kentucky. She married Silas Emmet Stephens in 1902. They served together in China until his death in 1926.

Mrs. Stephens taught music in the North Georgia Baptist Institute before her appointment by the Foreign Mission Board in 1904. She was a teacher in Carter Girl's School, Hwanghsien, China, from 1906 to 1910, and in Boys' School, Pingtu, from 1913 to 1916. She did evangelistic work in Shantung from 1917 to 1920 and in Tsingtao from 1922 to 1940.

New Appointees

Appointed June 11 and July 9, 1953



BITNER, JAMES HENRY

b. Ft. Worth, Tex., Jan. 4, 1922; ed. Oklahoma Baptist University, Shawnee, B.S., 1948; Central Baptist Theological Seminary, Kansas City, Kan., B.D., 1952, and Th.M., 1953. Mission pastor, Oklahoma City, 1942-43 and 1945-48; U.S. Army, 1943-45; case worker, county welfare departments of Oklahoma, 1948-49; director, Jewish work, Kansas City, Mo., 1950; pastor, Trinity Church, Kansas City, Mo., 1950-53. Appointed for Chile, June, 1953. m. Juanita Fern Weaver, Aug. 3, 1942. Permanent address: 1413 North May Ave., Oklahoma City, Okla.



BITNER, FERN WEAVER

(Mrs. James Henry)

b. Dallas, Tex., Jan. 18, 1925; ed. Oklahoma City University, 1943-45; Oklahoma Baptist University, Shawnee, B.S., 1948. Beautician, Oklahoma City, 1942-45; teacher, public schools, Kansas City, Kan., 1949-51. Appointed for Chile, June, 1953. m. James Henry Bitner, Aug. 3, 1942. Child: James Henry, Jr., 1944.

CHILE



BROCK, LONNIE ROSS, JR.

b. Goldsboro, N. C., Oct. 17, 1923; ed. Mars Hill College, North Carolina, 1941-43; Wake Forest College, North Carolina, B.A., 1945; S.B.T.S., B.D., 1948. Associate pastor, North Laurensburg Church, North Carolina, summer, 1944, and First Church, Jacksonville, N. C., summer, 1946; chaplain, Eastern Carolina Training School, Rocky Mount, N. C., summer, 1947; summer worker, Home Mission Board, 1948; educational director, Park View Church, Portsmouth, Va., 1949-51; pastor, Hunton Church, Glen Allen, Va., 1951-53. Appointed for Brazil, June, 1953. m. Barbara Ruth Howard, June 14, 1952. Permanent address: 2345 Lincoln St., Portsmouth, Va.



BROCK, BARBARA HOWARD

(Mrs. Lonnie Ross, Jr.)

b. Knoxville, Tenn., Sept. 12, 1927; ed. Medical College of Virginia, Richmond, 1945-48; Carson-Newman College, Jefferson City, Tenn., B.S. in nursing, 1950; S.W.B.T.S., M.R.E., 1952. General duty nurse, Milligan Clinic, Jefferson City, 1948-50; staff nurse, South Plains Cooperative Hospital, Amherst, Tex., 1950; campus nurse, Southwestern Seminary, 1950-51; staff nurse, St. Joseph's Hospital, Ft. Worth, Tex., 1951-52; assistant professor of surgical nursing, Medical College of Virginia, 1952-53. Appointed for Brazil, June, 1953. m. Lonnie Ross Brock, Jr., June 14, 1952. Child: Karen Ruth, 1953.

BRAZIL



CARROLL, DANIEL MARION, JR.

b. Bluefield, W. Va., May 3, 1925; ed. Carson-Newman College, Jefferson City, Tenn., B.A., 1949; S.W.B.T.S., M.R.E., 1952, and work toward D.R.E., 1952-53. U.S. Army Air Corps, 1943-46; assistant manager, grocery company, Bluefield, 1949-50; educational director, McPheeters Bend Church, Church Hill, Tenn., 1948-49; First Church, Newport, Tenn., 1949; Central Church, Itasca, Tex., 1950-51; East Henderson Street Church, Cleburne, Tex., 1951-52; and South Fort Worth Church, Ft. Worth, Tex., 1952-53. Appointed for Argentina, July, 1953. m. Betty Alice Cowan, Aug. 17, 1948. Permanent address: 229 Union St., Bluefield, W. Va.



CARROLL, BETTY ALICE COWAN

(Mrs. Daniel Marion, Jr.)

b. Smithfield, N. C., Dec. 11, 1926; ed. Carson-Newman College, Jefferson City, Tenn., B.A., 1949; S.W.B.T.S., M.R.E., 1952. Secretary, manufacturing company and sawmill, Shelbyville, Tenn., 1943-47; Carson-Newman College, 1945-49; First Church, Bluefield, W. Va., 1949-50; and government office, Cleburne, Tex., 1952. Appointed for Argentina, July, 1953. m. Daniel Marion Carroll, Jr., Aug. 17, 1948. Child: Daniel Marion, III, 1952.

ARGENTINA

**CATHER, DOUGLAS COOKMAN**

b. Roanoke, Va., Oct. 10, 1923; ed. National Bible Institute, New York, N. Y., 1941-44; Columbia Bible College, South Carolina, B.A., 1946; Texas Christian University, Ft. Worth, 1946-50; East Texas State Teachers College, Commerce, B.S., 1951; S.W.B.T.S., B.D., 1953. Assistant to associational missionary, Hunt County, Tex., summer, 1947; assistant pastor, First Church, Hugo, Okla., summer, 1951; pastor, Clearwater Church, South Carolina, 1945-46; Clinton Church, Caddo Mills, Tex., 1946-49; Donelson Church, Lone Oak, Tex., 1947-51; and Swink Mission, Hugo, Okla., 1952-53. Appointed for the Gold Coast, July, 1953. m. Sarah Ellen Bragg, Aug. 21, 1952. Permanent address: 39-24th St., Bristol, Tenn.

CATHER, SARAH BRAGG**(Mrs. Douglas Cookman)**

b. Lebanon, Tenn., Oct. 25, 1927; ed. Tennessee Polytechnic Institute, Cookeville, B.S., 1950; S.W.B.T.S., M.R.E., 1953. Summer worker, Home Mission Board, 1948 and 1949; secretary, Inglewood Church, Nashville, Tenn., 1950-51, and for professor of music, Southwestern Seminary, 1952. Appointed for the Gold Coast, July, 1953. m. Douglas Cookman Cather, Aug. 21, 1952.

GOLD COAST**DAVIS, HORACE VICTOR**

b. Dacula, Ga., May 30, 1920; ed. West Georgia Junior College, Carrollton, 1937-39; Atlanta Division of the University of Georgia, B.C.S., 1942; S.B.T.S., 1950-53. Accounting clerk, Postal Telegraph and Cable Company, Atlanta, Ga., 1940-41; personnel statistician, U.S. Army, 1941-46; bookkeeper, auto parts company, Atlanta, 1946-47; accountant, purchasing agent, and production schedule manager, awning company, Atlanta, 1947-50; interim pastor, First Church, Scottsburg, Ind., 1951; pastor, Austin Church, Indiana, 1951-53. Named special appointee for Brazil, July, 1953. m. Ruby Dare Fletcher, Oct. 19, 1946. Permanent address: c/o R. A. Davis, Route 2, College Park, Ga.

DAVIS, RUBY FLETCHER**(Mrs. Horace Victor)**

b. Zionsville, N. C., Dec. 17, 1922; ed. Blanton's Business College, Asheville, N. C., 1942-43; S.B.T.S. and W.M.U. Training School, 1951. Clerk, bank and trust company, Asheville, 1943-45, and credit company, Atlanta, 1945-46. Named special appointee for Brazil, July, 1953. m. Horace Victor Davis, Oct. 19, 1946. Children: Larry Victor, 1947; Julie Rosella, 1950.

BRAZIL**EPPERSON, BARBARA**

b. Neosho, Mo., Jan. 2, 1921; ed. N.O.B.T.S., 1948 and 1952-53; Oklahoma Baptist University, Shawnee, B.S., 1952. Worker, variety stores, Arkansas, 1941-48; proof-reader, O.B.U. Press, 1949-51; counselor to freshman girls, Oklahoma Baptist University, 1951-52. Appointed for Nigeria, June, 1953. Permanent address: 1101 D St., N. W., Miami, Okla.

NIGERIA**GAULTNEY, JERRY BRADFORD**

b. Birmingham, Ala., Dec. 26, 1926; ed. University of Alabama, Tuscaloosa, 1946-47; Birmingham-Southern College, 1947-49; Baylor University, B.S., 1950; Southern Highland Infirmary, Birmingham, 1951-52; N.O.B.T.S., 1952-53. U.S. Navy, 1944-46; medical technician, Southern Highland Infirmary, 1951-52, and Southern Baptist Hospital, New Orleans, 1952-53. Named special appointee for Nigeria, July, 1953. m. Virginia Skipper, Sept. 3, 1948. Permanent address: 1540 Walnut Hill Circle, Birmingham, Ala.

*(Please turn to page 29)*



THE WORLD IN BOOKS

Genevieve Greer



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

Baptists in Brazil

Few men are better qualified to write on the phenomenal progress of Baptist work in Brazil than Dr. A. R. Crabtree, president of the Baptist Theological Seminary in Rio de Janeiro, Brazil. Dr. Crabtree has given thirty-two years of service to Brazilian Baptists and is held in high regard both by missionaries and nationals. His book, *Baptists in Brazil* (Baptist Publishing House, Rio de Janeiro, Brazil), is a condensation of a larger book originally published in Portuguese, but now revised and presented in a brief compass in English. It is a very readable historical survey of the founding of the Baptist work through Dr. and Mrs. W. B. Bagby to the present period of continuing expansion. Adding to its value is an introductory description of Brazil and Brazilians.

An Asian's Report on China

Frank Moraes, an Indian war correspondent in China during World War II, was back in China in 1952 as a member of India's cultural delegation invited to China by Mao Tse-tung. *Report on Mao's China* (Macmillan, \$3.75) is an account of what he saw on the delegation's five-week tour.

While he recognizes some of the accomplishments of the communist regime, Moraes sees clearly the price which has been paid. One gets the impression that the book was written with insight and understanding and with good use of the author's unusual opportunities for observation.

His conclusion is: "Force solves nothing and masters nothing. In Asian thinking communism can be overcome only by countering the conditions which create it."

Middle East

An excellent book to have within easy reach when the Middle Eastern mission fields are up for study is *World Without End*, by Emil Lengyel (John Day, \$5.00).

The first three chapters present a broad view of the Middle East from economic, geographic, and historic angles. Following that are chapters giving more detailed information about the Straits (Bosphorus, Sea of Marmara, and the Dardanelles), the Suez Canal, and each of the four cultures in the area—the Arab world, Turkey, Iran, and Israel. Oil, which certainly

has had a definite influence on the Middle East, is also given a chapter of its own. The final chapter surveys the present stage setting in the Middle East—a setting in which the heavy accent is on world power politics.

History places the Middle East at the hub of the world—a world without end. The author questions if the area may not, therefore, become the site of a new beginning. In a sort of footnote to the whole book he discusses various names by which the area is known—Middle East, Near East, the Levant, and others.

The author, now living in the States, is professor of education at New York University. He was born in Hungary, served in the Austro-Hungarian army during World War I, and spent a couple of years as a prisoner of war in Siberia.

African Adventure

Bolahun, An African Adventure, by Werner Junge (Putnam's Sons, \$3.75), is a missionary story that is stranger than fiction. Also the missionary author's use of beer and whiskey is a strange practice to readers who expect more of the personal lives of those who represent Christianity. If the reader can forgive or forget such things, the book will give him almost unbelievable knowledge about the lives and customs of the people of the interior of the Liberian jungle.

The only doctor in an American mission station, Dr. Junge carried on for years a one-man war against disease and superstition. At Bolahun and later at Cape Mount on the coast, he operated hospitals under incredibly difficult conditions.

The book is written in easy picturesque style which conveys vividly the background and atmosphere of this remote region of Liberia.

The World's Religions

Many questing minds have been looking for just such a book as *The Christian Interpretation of Religion*, by Edward J. Jurji (Macmillan, \$4.50). It is "comparative religion with a purpose."

The author, born in Syria but now a citizen of the United States, writes as one who accepts the Gospels and the fact of man's redemption in Christ. Against this background he looks at the various faiths of the world. He admirably discusses such themes as the structure of religion, primitive religion, religions of

antiquity, ethnocentric religion, reflective genius, and psychological ethics. He especially deals with the eight living religions—Shinto, Hinduism, Confucianism, Taoism, Buddhism, Judaism, Islam, and Zoroastrianism. Chapters on the making and dynamism of Christianity and on the responsibility of Christianity round out the book.

The encyclopedic analysis of the various faiths, the firm grounding in Christian claims, and an up-to-dateness that discusses the effects of the recent war and other trends on the faiths of men make this an unusually valuable book. There are some points at which the reader will not agree with the author, but it is a book that should be read and reread by theological students, theologians, missionaries, and others charged with the responsibility of thinking through the Christian movement nationally and internationally.

Sentence Reviews

The books below, although they would not appear on the bookshelf reserved particularly for missions emphases, are, nevertheless, background reading for any Christian endeavor. We regret that we do not have space for fuller reviews of all of them.

Church Relations in England (Carey Kingsgate Press, London, 6d). The reply of the Baptist Union of Great Britain and Ireland to a proposal of intercommunion between the Church of England and the "Free Churches" of England.

Strange Texts but Grand Truths, by Clarence E. Macartney (Abingdon-Cokesbury, \$2.50). Overlooked texts made into vital sermons by one of America's most popular writing preachers.

Where Jesus Walked, by Sandford Fleming (Judson Press, \$2.50). Messages woven around descriptions of the places where Jesus lived and ministered. Excellent pictures and maps.

Evangelistic Sermons, by Ellis A. Fuller (Broadman Press, \$1.75). Ten sermons from a minister especially gifted at illustrating great gospel truths out of his own experience.

Preaching on Controversial Issues, by Harold A. Bosley (Harper and Brothers, \$3.00). Suggestions for preaching on controversial issues, with eighteen sermons to illustrate—sermons on such issues as science and religion, war and peace, universal military training, and an ambassador to the Vatican.

The Preacher: His Belief and Behavior, by J. W. Storer, (Broadman Press, \$1.50). Sound advice from a preacher to preachers; written in salty, down-to-earth language.

These Things Remain, by Carlyle Marney (Abingdon-Cokesbury, \$2.00). Ten unusual messages about the spiritual things that remain when material worldliness has passed on.

Youth Congress in Rio

(Continued from page 7)

cisions of dedication I made. Rio will mark the same kind of decisions and dedications for a multiplied host of young people of many lands. For, instead of four hundred, several thousand young people attended Rio.

They listened to Hideki Imamura of Japan and Johannes Arndt of Germany tell what anti-Christian forces meant to their homeland. Arndt said, "It is strange for a people to prove that what Jesus said is true even though they do not believe it. When Jesus said 'without me ye can do nothing,' he was talking about the nihilism which has seized Germany. Nihilism means to believe in nothing and to do nothing. To believe in Jesus is the only hope for Germany and for the world, if we are to do anything or be anything."

They have listened to the words of Gilbert K. Chesterton: "Tolerance is the virtue of those who have no conviction." They have heard that it is not important what we can do for Christ. The only thing that counts is what Christ can do through us, for our greatest service is simply to surrender to his will.

They have heard that organizations do not build Christian unity. Only the Holy Spirit can produce the unity of the believers in Christ; but organizations must not be developed to block the work of the Holy Spirit in the creation of the community of believers.

They have heard much talk about the church. They have been told that the church is the continuation of the Incarnation; for through the church Christ is still working in the world.

They have been asked when and how Christ will reign in the world. Then they have been challenged to say he will reign now and he will reign through my life.

Perhaps more important than the words to which the young people attending this fourth Baptist World Youth Conference have listened are the experiences of visiting mission fields along the way and the experiences of fellowship with other young people from all over the world in Rio.

Never again can any one of the hundreds of young Southern Baptists

who attended Rio draw back into the narrow shell of isolationism. They must read the headlines about what happens in Germany in terms of a new friend, ever asking, "How will this affect him or her?" They will listen to the noisy politicians of different lands but understand the heartbeat of the people there in terms of someone whom they call by his or her given name.

Even the taste of bread back home will be changed. Never again can these young people eat bread without visions of multitudes of hungry people. The feel of a fine piece of cloth will be experienced in terms of shivering people without clothes.

Even more important, the soothing touch of a dollar bill will be changed in terms of preaching stations with half-finished churches, of communities where there is no church at all. These young people will not give to some vague thing called the Cooperative Program or even an organization named the Foreign Mission Board. Their tithes and offerings will flow through these channels out to places and people painted indelibly on the wall of their memory.

Most important of all, the young people who have been to Rio will find it necessary to choose a life direction in terms of the need of lost men and women who have no one to tell them of Jesus Christ. Not all of them will be ministers and missionaries, but all of them must be witnesses.

They have seen enough to know that there is nothing else in the world which can make men free nor build a better world except the power of the gospel. Perhaps the young people who attended the Rio Conference have lost some confidence in the powers of governments and the effectiveness of diplomacy; but they have seen how the gospel transforms the life of an individual who in turn becomes leaven in the lump of society.

Certainly these predictions about the meaning of the fourth Baptist World Youth Conference require some mind reading on my part; but I know that I am right, for that is what happened to me in Prague in 1931—and it happened to me again in Rio in 1953.

Business Manager



ELBERT L. WRIGHT, member of the Barton Heights Baptist Church, Richmond, Virginia, has come to work at the home office of the Foreign Mission Board. He will become business manager upon the retirement of Louis P. Seay on January 1, 1954.

The son of a Baptist minister who served as Baptist Training Union secretary in Virginia for about thirty years, Mr. Wright teaches the Baraca Bible Class, a group of 175 men, in his church and is vice-chairman of a planning committee for a new church building.

A graduate of the University of Richmond, Mr. Wright studied further at William and Mary College and the University of Richmond's school of business. He was formerly a teacher and coach of athletics and physical education instructor.

He served in the Navy during World War II; and, in the absence of a regular chaplain, held services on board his ship in the Pacific.

Currently, Mr. Wright is a member of the United States Naval Reserve Military Sea Transportation Company and has the rank of lieutenant commander in the USNR.

He is also a member of the property-management and slum-clearance committees of the Richmond real estate exchange, a board member of his Lions Club, and a member of the American Legion and the Masonic Lodge.



MISSIONS VISUALIZED

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William Carey Lives in New Film

ON Monday, August 3, the newest Foreign Mission Board motion picture, "Empty Shoes," was screened publicly for the first time at the Foreign Missions Conference in Ridgecrest. The film re-creates the dramatic situation in which William Carey's vision of a world for Christ matured in the decision that established the pattern of modern missions.

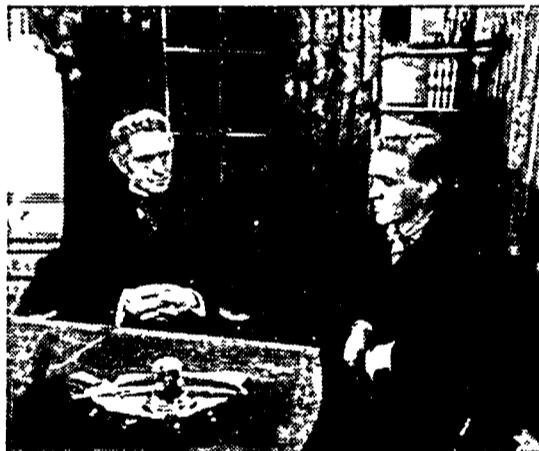
This film is the result of painstaking labor in research and photography. Every effort has been made for authenticity in the settings, costumes, and dialogue. The film is not a historical treatment, however; rather, it is an attempt to interpret William Carey's life and ministry for our day.

The result is a challenging study of the needs of modern India and of Southern Baptists' responsibility in the face of this great subcontinent without a single Southern Baptist witness. The impact hinges upon the challenge to the Christian world in general and to Southern Baptists in particular to take up the torch Carey held so high and to fill his empty shoes.

"Empty Shoes" is available through all Baptist Book Store libraries in both kodachrome and black and white versions. The running time is twenty-eight minutes. Rentals are \$10.00 for kodachrome prints and \$5.00 for black and white versions.



William Carey, the humble English cobbler, was a man of God with continents in his mind and the lost souls of the world in his heart.



Among the older ministers Carey met strong resistance and such statements as, "When God pleases to convert the heathen, he will do it without your aid or mine."



William Carey, seated at the end of the table, found growing enthusiasm for missions in the younger ministers about him.



Carey's inspired sermon literally paved the way for modern missions. Christendom will always remember his words, "And if his promises be faithful, what inconveniences and what extremities, indeed, what sacrifice, will we not bear ... in rendering faithful service unto him? Expect great things from God; attempt great things for God."

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New Appointees (Continued from page 25)



GAULTNEY, VIRGINIA SKIPPER

(Mrs. Jerry Bradford)

b. Enterprise, Ala., June 2, 1926; ed. Howard College, Birmingham, Ala., A.B., 1948; Baylor University, 1949-50. Assistant to registrar, Howard College, 1945-52; teacher, Gardendale Junior High School, Alabama, 1951; clerk in surgery, Southern Baptist Hospital, New Orleans, 1952-53. Named special appointee for Nigeria, July, 1953. m. Jerry Bradford Gaultney, Sept. 3, 1948. Child: Connie Lee, 1952.

NIGERIA



GLAZE, EUGENIA JOHNSON

(Mrs. Andrew Jackson)

b. Greenwood, S. C., June 5, 1926; ed. Lander College, Greenwood, A.B., 1947; W.M.U. Training School, M.R.E., 1950. Assistant educational director and director of youth work, First Church, Anderson, S. C., 1947-48; teacher, Jefferson County Schools, Middletown, Ky., 1952-53. Appointed for Argentina, July, 1953. m. Andrew Jackson Glaze, June 7, 1949. Child: David Jackson, 1951.

ARGENTINA



PETTY, JUNE GOODWIN

(Mrs. Herman Leo)

b. Roby, Tex., June 19, 1925; ed. Sul Ross State Teachers College, Alpine, Tex., 1945-46; Hardin-Simmons University, Abilene, Tex., B.A., 1947; S.W.B.T.S., B.D., 1951. Worker in children's home, Abilene, 1941-42; teacher, public schools, Stanton, Tex., 1943-44, and Roscoe, Tex., 1951-53; vacation Bible school worker, Home Mission Board, summer, 1945. Named special appointee for Israel, June, 1953. m. Herman Leo Petty, Oct. 24, 1943. Children: David Leon, 1948; Ann Lavonne, 1952.

ISRAEL



GLAZE, ANDREW JACKSON, JR.

b. Dlo, Miss., Jan. 17, 1924; ed. Millsaps College, Jackson, Miss., 1941-43; Mississippi College, Clinton, B.A., 1947; S.B.T.S., B.D., 1950, and residence work for Th.D., 1950-53. U.S. Army, 1943-45; young people's director, Quitman Church, Mississippi, 1946, and Booneville Church, Mississippi, 1947; associate pastor, Line Creek Church, Morton, Miss., 1946-47; Royal Ambassador summer worker, Missouri Baptist Convention, 1948; pastor, Vine Street Mission, Louisville, Ky., 1948-49, and Mt. Pleasant Church, Sinai, Ky., 1949-52; fellowship, Old Testament department, S.B.T.S., 1951-53. Appointed for Argentina, July, 1953. m. Sue Eugenia Johnson, June 7, 1949. Permanent address: Pelahatchee, Miss.



PETTY, HERMAN LEO

b. Nampa, Idaho, Dec. 27, 1922; ed. Wayland College, Plainview, Tex., 1939-41; Sul Ross State Teachers College, Alpine, Tex., 1945-46; Hardin-Simmons University, Abilene, Tex., B.A., 1947; S.W.B.T.S., B.D., 1951. District vacation Bible school worker, Texas, summer, 1942; teacher, public schools, Balmorhea, Tex., 1942; U.S. Army, 1943-45; worker, City-County Hospital, Ft. Worth, Tex., 1947-49; music and educational director, Coffee Memorial Chapel, Ft. Worth, 1950-51; teacher, public schools, Roscoe, Tex., 1951-53. Named special appointee for Israel, June, 1953. m. June Goodwin, Oct. 24, 1943. Permanent address: c/o L. V. Goodwin, Roby, Tex.



RAY, FRANCES DEAL

(Mrs. Daniel Brooks)

b. Houston, Tex., Oct. 10, 1930; ed. Southwest Texas State Teachers College, San Marcos, B.S., 1951; S.W.B.T.S., 1952-53. Typist and file clerk, Southwest State Teachers College, 1948-49; mathematics teacher, junior high school, Brenham, Tex., 1951; office worker, airplane factory and Universal Mills, Ft. Worth, Tex., 1951-52, and Southwestern Seminary, 1952-53. Appointed for Korea, July, 1953. m. Daniel Brooks Ray, June 27, 1953.

KOREA

Brotherhood Lives at Zurich

(Continued from page 5)

dred kilometers (six hundred miles) on a motor scooter in order to attend the meeting. This man served as one of our very able interpreters.

There was one physician from England and one from Germany, a paper manufacturer from Austria, and a bookkeeper from France. These and others, all successful businessmen, were attracted to this institution dedicated to training young lives for leadership in Christian service.

School was not in session when I was there; but a few students had remained on the campus to help with the work of the conference. Each of them displayed a sincerity of purpose and a gratitude of soul that is found only among those who have known life's hardships and are anxious to grasp every opportunity for growth and development.

Since these students have no means of outside help or support, each is required to donate five hours per week to work around the buildings or campus. Then they are given the opportunity of working five additional hours for which they are paid at the rate of about forty-five cents per hour.

One student was from Portugal; in fact, he had served as an officer in the Portuguese army and was still subject to call. He hoped to go as a missionary to the African Congo. Dr. George W. Sadler found this young man and recommended him to the seminary.

Incidentally, Portuguese Baptists are the grandchild of Southern Baptists. So, if this young man goes as a missionary to Africa, it will be a third generation of foreign missions.

Peter Holzke, a student from Germany, had felt the call to be a foreign missionary. But there are few countries as yet who will accept Germans as missionaries. This poses quite a problem for German Baptists; because they recognize that they cannot keep a virile, dynamic faith unless they can continue to cultivate a missionary spirit among their people.

This young man has made application to a faith mission in Scotland and is under appointment by them to go out as soon as he can complete another year in the seminary. He had a sweetheart in the Eastern Zone of Germany and received word shortly before our conference that she had been shot by Russians as she had attempted to cross the border to the Western Zone.

To me this international seminary at Zurich is one of the most far-reaching and farsighted programs of Southern Baptists. It is laying the foundation of international good will and brotherhood that will bear fruit for years to come.

President Nordenhaug, in his opening address to our conference, sounded such a keynote when he took as his text, "Let this mind be in you, which was also in Christ Jesus."

This seminary hopes to start men and women from all over the world to thinking like Christ thinks. For, as the students go out, not only as educated men but as Christian leaders, schooled in an international atmosphere, their influence should gradually bring about the condition of which the great hymn writer dreamed: "Let every kindred, every tribe, on this terrestrial ball, to Him all majesty ascribe, and crown Him Lord of all."

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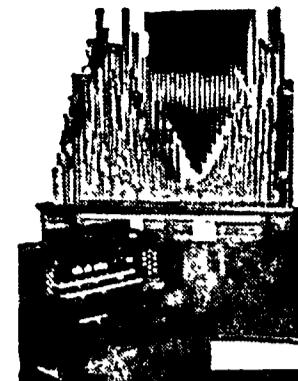
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Missionary Family Album

(Continued from page 23)

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GRiffin, Rev. and Mrs. B. T. (Nigeria), 910 East 29th Street, Bryan, Tex.

HASTY, Rev. and Mrs. E. E. (Mexico), Box 773, Thomas, Okla.

HURST, Rev. and Mrs. Harold E. (Honduras), Bellevue, Mo.

JACKSON, Alma Mac, Caixa Postal 320, Rio de Janeiro, Brazil.

LOW, Dr. and Mrs. J. Edwin (Nigeria), 5331 Vanderbilt, Dallas, Tex.

MATTHEWS, Rev. and Mrs. Jack B., Estados Unidos 61, Tucumán, Argentina.

POWELL, Rev. and Mrs. J. C., American Baptist Mission, Oyo, via Ibadan and Lagos, Nigeria, West Africa.

ROGERS, Lillie, 61 Wan Tho Avenue, Singapore 13, Malaya.

SAUNDERS, Rev. and Mrs. Davis L., Baptist College, Iwo, Nigeria, West Africa.

SHOEMAKE, Rev. and Mrs. Howard L., Casilla 3236, Guayaquil, Ecuador.



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TAYLOR, Dr. and Mrs. W. C. (South Brazil), Apt. 416, Berkeley Hotel, 664 S. Fourth, Louisville, Ky.

TENNISON, Rev. and Mrs. Grayson C. (North Brazil), 1300 W. Fogg Street, Fort Worth, Tex.

THOMASON, Lillian, emeritus (China), 6303 Oram Avenue, Dallas 14, Tex.

WATSON, Rev. and Mrs. James O., Bolanos 262, Buenos Aires, Argentina.

WATTS, Emma Mildred, Baptist Hospital, Ogbomosho, Nigeria, West Africa.

WELLER, Edith Rose (Equatorial Brazil), 4361 Westlawn Avenue, Venice, Calif.

WELLS, Grace, Djalan Gunung Sahari VI, House No. 23, Djakarta, Indonesia.

WEST, Rev. and Mrs. Ralph L. (Nigeria), Trenton, S. C.

WHORTON, Mary Jane (Nigeria), Route 2, Box 254, Gadsden, Ala.

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

Golden Years in the Silver Lands

(Continued from page 11)

the churches have self-support, but all of them contribute to the work of missions.

A Word I Must Say

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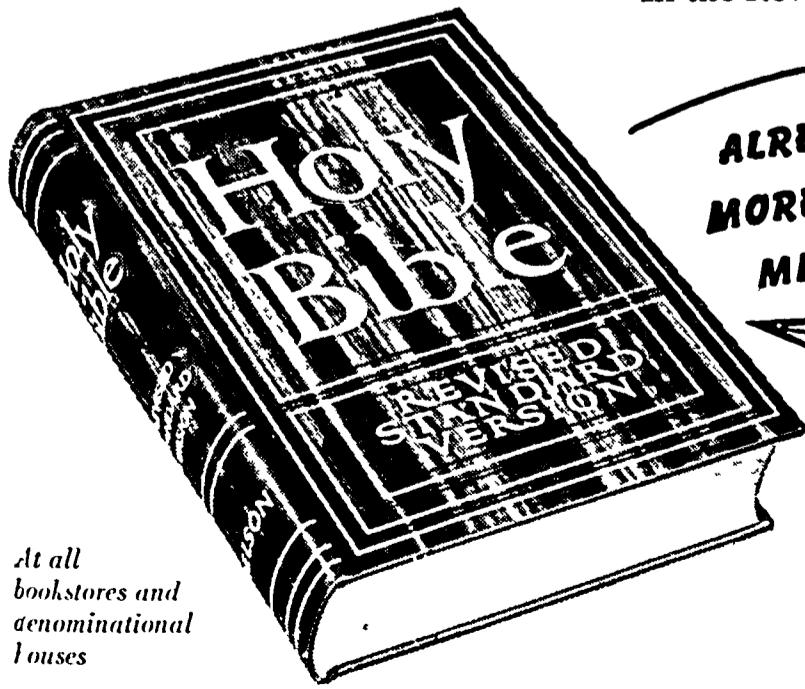
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