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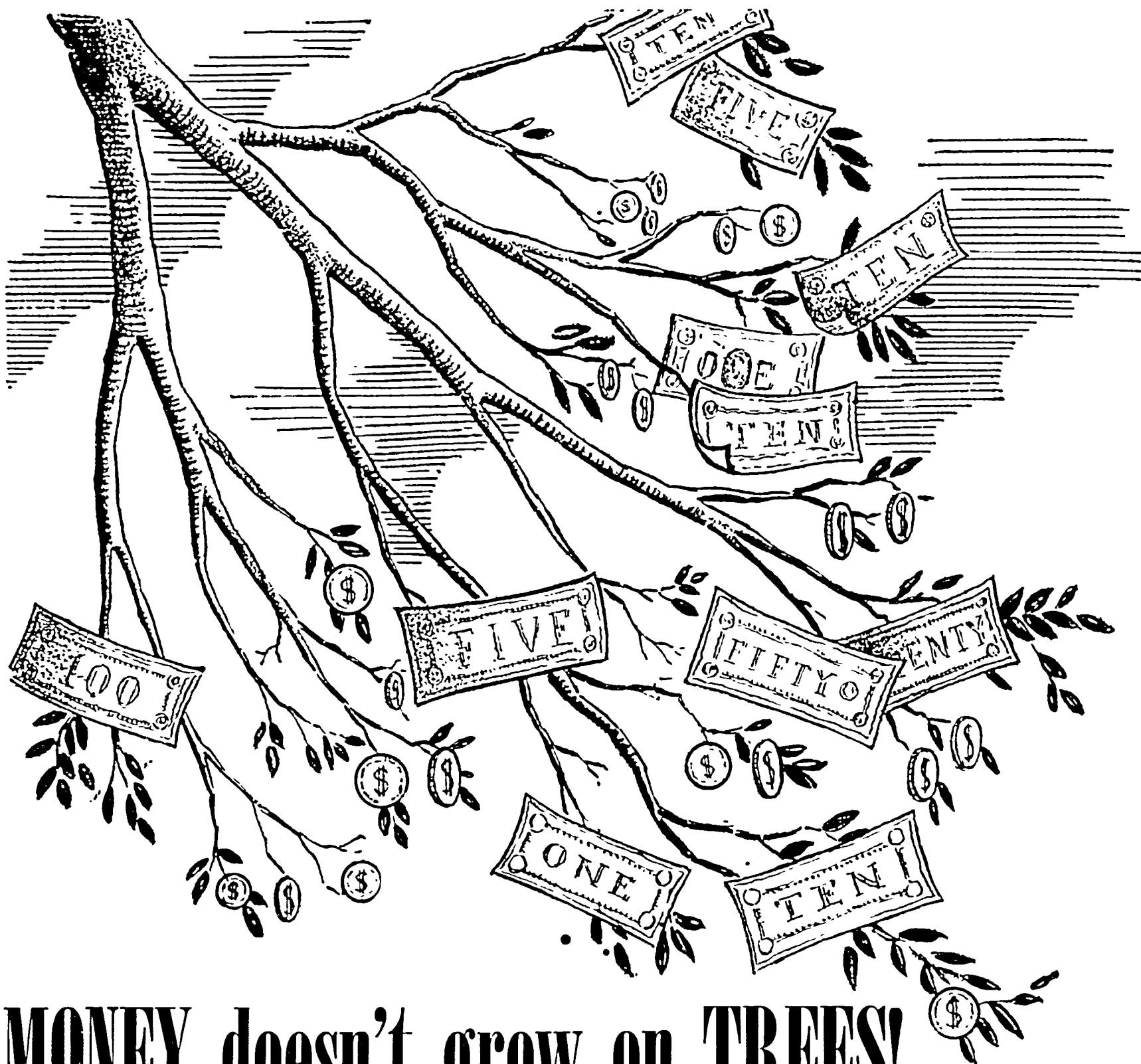
NOVEMBER 1953

Commission

Southern Baptist World Journal



Missionary Kid



MONEY doesn't grow on TREES!

Neither can Southern Baptists continue to advance their program of world missions without an increase in money to be used for that purpose.

The foreign mission work of Southern Baptists goes forward on money from two principal sources: the Cooperative Program and the Lottie Moon Christmas Offering.

Only you can increase the amount of money coming to the Foreign Mission Board from these sources. By increased giving through the Cooperative Program you increase your support of all the work of your denomination. By increased giving to the Lottie Moon Christmas Offering you increase your direct giving to Southern Baptist work on foreign fields.

Keep the Cooperative Program in your heart when you adopt your church budget. Put the Lottie Moon Offering at the top of your Christmas giving.

GIVE TO FOREIGN MISSIONS

*... through the Cooperative Program
and the Lottie Moon Christmas Offering*



THE

Commission

This month

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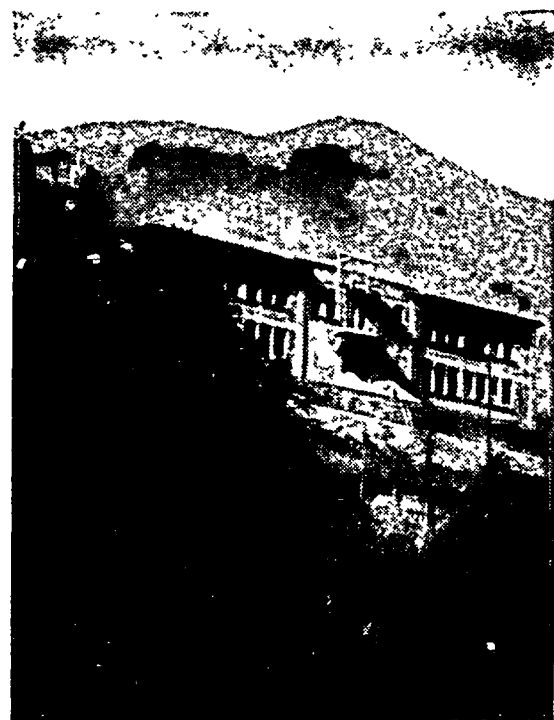
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I Saw Your Offering at Work

W.M.U. Circle
Theme Program



... through seminary buildings
Rio de Janeiro, Brazil



... through kindergartens
Mendoza, Argentina



... through publishing houses
Rio de Janeiro, Brazil



... through Baptist hospitals
Barranquilla, Colombia

By Edwina Robinson

I SAW offerings working! Quietly, steadily, surely at work, giving evidence of love expressed.

The basic purpose in our travels in South America was to see the dividends of investments—investments of called, consecrated missionaries of today who are building on foundations of the pioneers; investments of prayer and gifts made by the missionary-hearted among Southern Baptists; investments of devoted, determined national Christians. "We are labourers *together* with God"—some here, some there.

Through the years our tithes and offerings through the Cooperative Program and the Lottie Moon Offering have combined to furnish the support of our foreign mission program.

In his letter to the church at Corinth, Paul spent much time writing about the *grace of liberality*. The Lottie Moon Offering for foreign missions gives us a channel for bringing our offerings which are an evidence of our love—the proof of the reality of love. To see the offering at work in nine countries on two conti-

nents is an experience that must be shared. Your gifts cause men to give thanks, not alone to the giver, but to God. On account of your offering men glorify God.

We saw the offering working through churches, schools, clinics, hospitals, homes, good will centers, kindergartens, Bibles, literature, transportation, and sundry other channels. The individual was the instrument in God's hand—missionary and national working together to bring spiritual blessings and benediction.

The visit to eight of the countries in South America was made last fall and winter. The missionaries were eager to know of plans and preparations for the Week of Prayer observance. The women in the various countries told of their plans for observing the Day of Prayer around the world.

The visitors were shown what offerings of former years had done and were doing. The needs to be met in the anticipated offering of 1952 were pointed out.

We saw the offering at work through the churches. The beautiful College Church in Rio serves a large college constituency—boys, girls,

training school women, seminary men. Your offering helped to build it. In São Paulo, the missionary and pastor showed us the foundation of a church—the walls waiting on the Lottie Moon Offering!

As we stood in João Pessoa, the missionary and national congressman-pastor let us stand on the hill overlooking the city where property had been bought. A church could not be built without help from an offering. In Santiago's important downtown area we saw the frame of an imposing church structure—waiting for help from the Lottie Moon Offering.

The college officials in Recife, Brazil, pointed with pride to the new building made possible by your offering. Prior to its construction there had been overcrowded classrooms, inadequate library facilities and office space, insufficient halls for passage—now these needs have been met.

IN exultant pride we watched as diplomas were given twelve choice Brazilian young women graduating from your training school in Rio de Janeiro. Similar groups were graduated in Recife, Brazil, and Rosario, Argentina. Your offering helped to

build the imposing buildings for these schools. You helped provide money for traveling expenses for more than one hundred training school students who witness in interior areas during vacation period.

These young women have planted the gospel, opened doors, and made possible the entrance of God's Word. The new buildings for the International Baptist Theological Seminary in Buenos Aires are completed because you gave. There young men and young women from many countries will be prepared in heart and mind for the task ahead.

Your offering has printed Bibles, Testaments, hymnbooks, tracts, and literature for many uses. The demand for Bibles cannot be met, but your offering has helped to buy machinery for printing more Bibles. We spent many hours on a tour of the Rio publishing house where ninety-six men are at work setting type, printing, binding, and shipping the printed page to every area of Brazil.

Many automobiles and station wagons affectionately bear the name "Lottie." The effectiveness of the work of the field missionaries is in proportion to their ability to "get

around." Your offering has helped provide these "mobile missionaries." You helped buy an ambulance, an airplane, a tractor—these tools that help make effective our ministry.

Every woman's heart beats a little faster when groups of children are seen. Your offering helps support kindergartens and good will centers. The entree to many homes and hearts has been through children. Corky loved kindergarten; and his loving insistence prevailed until his mother visited the good will center.

CORKY was the instrument in bringing other members of his family to various activities of the good will center. Today Corky's family is Christian. Every activity of the good will center has been a means to the end that people have come to know Christ as Saviour. You had a part in this.

On December 9, 1952, many of Paraguay's people went to Caacupé for the annual pilgrimage and to seek healing at the famous spring. That same day Southern Baptists inaugurated a lovely new hospital designed to care for two hundred and fifty patients. You helped to build this

hospital. Your offering had already helped establish a much-needed hospital in Colombia, South America.

Brazilian Baptists match your offering ten to one for work in the interior stretches of Brazil. The Brazilian Baptist Home Mission Board has one hundred and forty-nine appointed missionaries serving in interior Brazil. You help make this possible.

We saw your offering at work a thousand miles interior on the Tocantins River. Nine years ago God spoke to Dr. Helcias Câmara, a professor in the seminary and pastor of one of the Baptist churches in Rio, and led him to this interior station to establish a school. Carolina Institute stands today as a monument to faith and works—faith strong enough to know that God expects us to give our best in work.

The institute has outgrown the present buildings; and in the edge of the town, where new buildings are under construction, the splendid president was serving as architect, contractor, builder, well digger, and "what-have-you." This splendid well-trained young Brazilian and his lovely

(Please turn to page 31)

God So Loved Nigeria

By Frank K. Means

"FOR God so loved Nigeria, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This adaptation of John 3:16 was made by the pastor of a remote Nigerian Baptist church.

He was not trying to narrow the scope of the verse. Rather, he was seeking to impress his hearers with the overwhelming truth that God, in giving his Son as an expression of his love for the whole world, was interested in Nigeria and the Nigerians.

This is the message which all Nigeria needs to hear and accept. Her destiny as a nation is bound up closely with the manner in which she relates herself to the God of the nations. Thus far, the Christian element in Nigeria's population, though surprisingly influential, is still disappointingly small.

Nigeria's Christians are like a tiny island surrounded by a vast sea of mistaken religious ideas and systems. The paganism the white man found, when he first ventured down the west coast of Africa, is still there. People are still alive who remember instances of human sacrifice in eastern Nigeria as late as the turn of the century. Evidences of Shango worship, juju rites, and other superstitious practices are all about.

Whereas the Christian missionaries, for the most part, approached Nigeria from the south, the adherents of Islam entered from the north. Their hold on northern Nigeria is very firm, and inroads are being made into predominantly pagan communities farther south. Both Christ and Mohammed are contending for Nigeria's soul, and Mohammed appears to be winning the contest.

Mohammedan emirs do all they can

to obstruct evangelical work. They control the property which is needed for mission homes, schools, and church buildings. This is one of their most effective weapons against the Christian movement. Kano, the largest city in northern Nigeria, is almost fanatically Moslem. Our Baptist church there had to be built outside the city wall.

Although God gave his Son for Nigeria, the bulk of her population are either unaware of the gospel message, or have refused to accept it. No wonder the Baptist pastor was so anxious for his people to know that Christ died for them!

If it is important for Nigeria and the Nigerians to know that God loved them so much, it is equally as important for Christians in other parts of the world to be aware of this same fact. What higher motivation could they want for doing mission work in Nigeria? God's great love caused him to give the person he loved most—his only begotten Son—for Nigeria's redemption.

Southern Baptists, because they shared Christ's compassionate concern for Nigeria, have been at work there for over one hundred years. Thomas Jefferson Bowen, the pioneer missionary, reached Nigeria in 1850. If Southern Baptists had fully understood the intensity of Christ's compassionate concern, the fruits of their labors might have been multiplied thirty-, sixty-, or even a hundredfold. Nevertheless, they have real cause for gratitude in that God has blessed their efforts to such a remarkable extent.

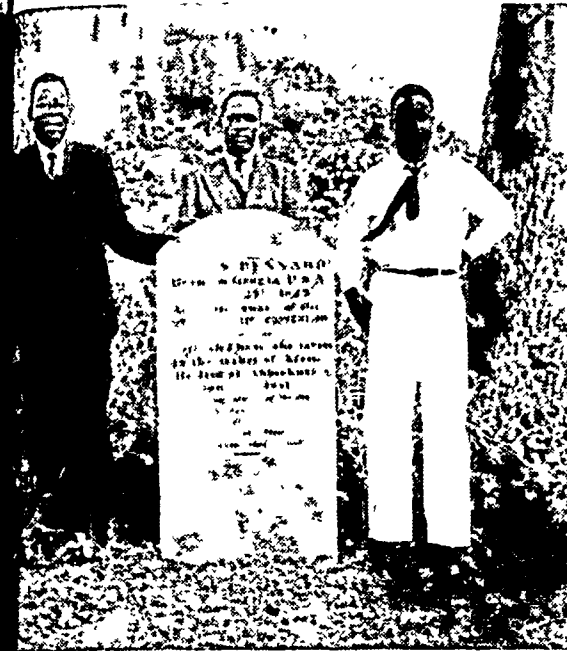
American visitors to Nigeria usually return to the States with rather well-defined impressions as to the status and prospects of mission work there. The present writer is no exception to this general rule. Early this year he and Dr. H. Guy Moore, pastor of Broadway Baptist Church, Fort Worth, Texas, returned from a visit to Ni-

The "tin roofs" of Abeokuta, Nigeria, city of 65,000 people.



Nigerian Baptists gather at ferry to welcome visitors from America.

Nigerian Baptist leaders beside grave-stone of J. S. Dennard, Abeokuta.



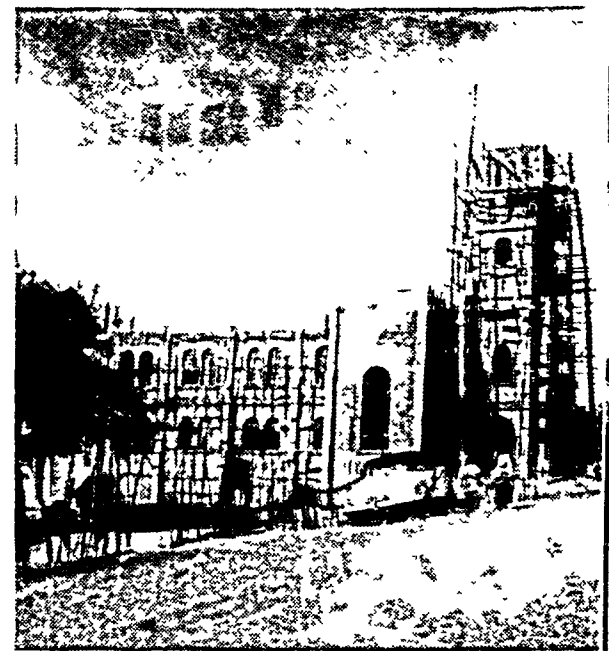
Dr. H. Guy Moore baptizes in the Baptist church, Kano, Nigeria.

Youth group in one of the Baptist churches, Oghomoshu, Nigeria.



Dr. H. Guy Moore watches Missionary Farrell Runyan repair his Ford.

This Baptist church building, Ibadan, Nigeria, is nearing completion.



Missionaries and visitor consult plans for Baptist headquarters, Ibadan.

geria. The writer came back with four impressions written indelibly upon his mind and heart:

In the first place, one is impressed with the competency and devotion of our missionary staff. How proud we should be of our recent appointees! They are making radical adjustments easily and without complaint and are already finding places of service as field missionaries, preachers, teachers, doctors, nurses, technicians, or home-makers.

When one sees how their mettle is tested under trying circumstances, he understands, too, just why the Foreign Mission Board's requirements for missionary appointment are so high. The older missionaries, by virtue of more experience, round out a well co-ordinated "team."

If independence comes to Nigeria in 1956, or soon thereafter, will white missionaries be allowed to remain? That question is of great interest to missionary-minded people in the United States. A Nigerian professor in the University College of Ibadan answered it recently. "Some white men," he said in substance, "will not be given a chance to pack their bags when independence comes. Others will be permitted to do so, but they will not be allowed to return. The missionaries, however, have proved their friendship for Nigeria and will be permitted to remain as long as they please." His answer is very revealing since he himself is not a Christian.

Secondly, Southern Baptist mission work is highly developed in parts of Nigeria—as highly developed as it is

anywhere in the world. There is urgent need, however, for advance into spiritually destitute places in many parts of Africa. Nigeria's northern provinces constitute an inviting, but difficult, area of opportunity.

Encouraging beginnings have been made since World War II in the Gold Coast and Southern Rhodesia. These deserve to be strengthened with an outpouring of life and substance, and "beachheads" of missionary advance should be established in other sections of the African continent as quickly as practicable.

The Africans themselves are eager to have a part in winning their continent to Christ. Quite a number of churches owe their origin to Yoruba traders who left Yorubaland in southwest Nigeria in quest of business op-

portunities. They took their religion with them wherever they went. The simple testimony they bore soon resulted in professions of faith and organized churches.

Nigerian Baptists, meeting in convention at Jos last April, authorized the establishment of a board of home and foreign missions. Northern Nigeria and Southern Rhodesia, as well as the Gold Coast and other regions, are very much in their thinking, planning, and praying. What better indication could be given of the vitality of their faith and their gratitude for the missionary labors and contributions of Southern Baptists?

Nigeria, in the third place, has her share of thriving mission institutions. They stand as memorials to the vision

(Please turn to page 30)

Thailand: Land of the Yellow Robe

An army of 300,000 yellow-robed priests swarm through the streets of Thailand in waves that almost overwhelm a Christian—waves that symbolize the death grip that their teachings have upon the Thai people, but for the power of God.

Area: 200,148 square miles (almost the same as Texas).

Population: Total, 17,250,000; Bangkok, 900,000.

Temperature: Eighty-two degrees Fahrenheit.

Government: Constitutional monarchy in form. The constitution, which was first adopted in 1932, is beginning to have some meaning to the public; but few have comprehended that the basic unit of democratic government is the individual. The king of Thailand, Phumiphon Aduldet, has almost no political power; but he and his family provide the Thai people with the human interest drama that everyone loves. As a member of the United Nations, Thailand sent troops to Korea. The government is strongly anticommunist. A communist "cleanup" was carried on for three months and new anticommunist legislation was passed.

Education: Literacy rate, approximately 40 per cent. Public school education between the ages of seven and fourteen has been compulsory since 1921. Five universities, all in Bangkok, with total enrolment of 20,000, have standards that compare favorably with foreign universities.

Language: Both phonetic and tonal, having an alphabet of seventy-two letters and a system of five tones.

Economy: Standard of living is second highest in the Orient (Japan is first). Surplus of exports over imports is still being enjoyed. Thailand has been the only surplus rice area in all Southeast Asia since World War II. Exports are rice, rubber, tin, and teak (wolfram and stick-lac) in the order listed.

Industry is being encouraged. With the help of the U. S. Mutual Security Assistance program, a survey of industrial potential is being made which includes plans for research laboratories and spreading of technical knowledge.

Form of economy is socialistic. More people are employed by the government than by any other one enterprise or corporation. Employees (besides the military forces) include officials, railway workers, highway employees, teachers, doctors, nurses, irrigation workers, postal, telegraph, and streetcar workers, and electricians.

People: (These are some personal impressions.) Thai are very clean in their personal habits but rather disorderly. They are unusually courteous, especially to Americans. (The United States is their Utopia.) The United States made quite an impression here when she gave the Philippines their independence; and, as a result, American "teachers of religion" have been getting a much better hearing.

The Thai love sports, festivity, and holidays, which seems to be indicated by the twenty-five days set aside as legal holidays each year. (Naturally, Christmas is not one of them.) All during the year one can usually find a fair going on at one of the temples. There is an annual national winter fair, also, at which Miss Thailand is chosen.

The Thai love for symbolism is seen in their art, their drama, and their architecture. There is a strong emphasis on traditional nationalism which only tends to limit self-expression in art and religion and does not inspire youth to assume any personal obligation to others in their own country, in Asia, or the world.

Middle-aged people here seem to be more self-satisfied than those in the United States; and young people seem even more ambitious than young Americans. However, their ambition is for self-advancement almost to the exclusion of service to society. It seems that their ambition has caused them to be overly cautious about Christianity, since their government and society support Buddhism so strongly.

Thai society is centered around the family unit in interest and activity. Civic clubs or programs are just beginning to make an appearance. Buddhism does not foster social consciousness. Most worshipers go to the temple in small groups or individually.



"Spirit houses" are found in Thailand yards. Educated and uneducated alike sense a dependence on the "spirits" of other worlds.

Many Thai pride themselves in being "open-minded" and in some ways this is true. The Thai women living in towns have accepted Western styles of dressing almost completely in contrast to the Chinese and Indians who continue to dress in their mandarin-collared, straight-fitted dresses and sarees.

The Thai accepted the Gregorian calendar in 1889 and the international dates for the beginning of the new year in 1941. The numbering of the years, however, is Buddhist. This year is numbered 2496 Buddhist Era. Government offices and many businesses observe Sunday as a holiday.

The superstitions of the Thai are conspicuous because of the advances the people have made in education. In spite of the fact that the leaders of Buddhism try to discourage superstitious practices, the educated and uneducated alike sense a dependence on various spirits of other worlds. Almost every house has in its compound a small shrine, built on the style of the temples and intended to shelter and appease the spirits of that house. The more ardent Buddhists place flowers and incense on the "front porch" of these houses every few days and on some occasions one may see food placed there, also.

Religion: The state religion is Buddhism (Hinayana school). The constitution "guarantees" freedom of religion while maintaining Buddhism as its state religion.

Moslems: 1,000,000 in the South near the Malay border.

Roman Catholics: 40,000 after three hundred years of work.

Evangelicals: 14,000 church members.

One Thai out of 1,250 is an evangelical on the basis of the above figures. Of seventy-one provinces, twenty-nine have no established Christian witness and no resident missionary. Many of the other forty-two provinces have only one or two missionaries serving hundreds of thousands. Among the Thai, there are about two or three self-supporting evangelical churches though there are about 125 organized churches.

There are approximately twenty-four Protestant schools and eleven hospitals. The Seventh-Day Adventist hospital in Bangkok is staffed with American doctors and is equally as good as any modern hospital in the United States.

Buddhism is showing signs of new activity rather than of decline. Priests are using the radio for daily broadcasts of sermons or lectures. Soon an Ecclesiastical University will be constructed. In July, 1953, Thailand sent a mission of several Buddhist priests to propagate Buddhism in Malaya.

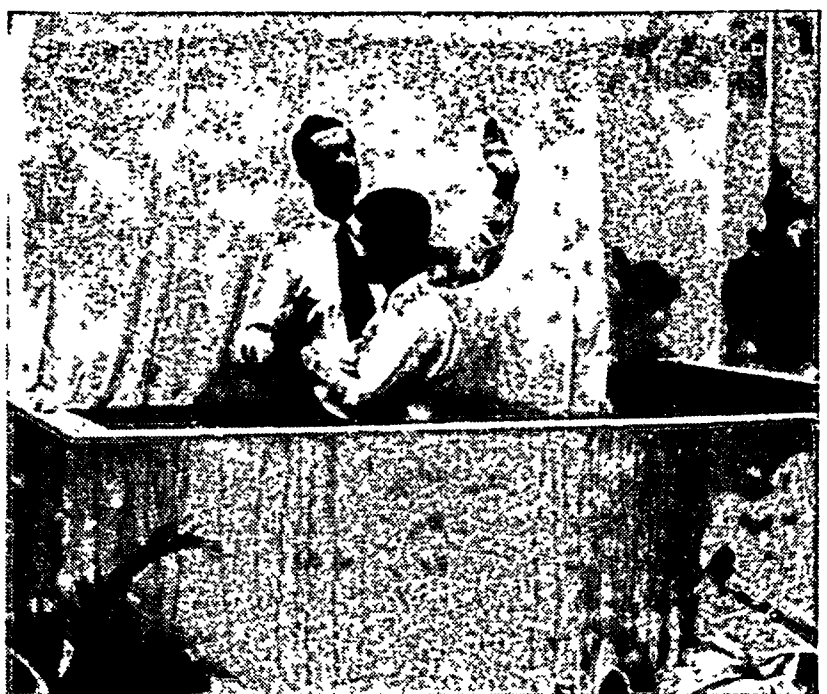
A usually reliable source estimates the total number of Buddhist priests as 300,000 with an annual turnover of about 100,000. Every Thai young man is encouraged to enter the priesthood for a period of at least three months during which time he must beg for his daily food in humility and renunciation.

Practical Buddhism: "Everyone is the master of his own fate." One's life after death is determined by the amount that one can accumulate late in this life.

A Buddhist's Ideal: To attain extinction (as Buddha is supposed to have done), but few hope to attain this.

Practical Ideal: To have enough merit to return to this world in the form of another person who will have a higher social position and better moral life and by continued reincarnation to finally attain either life in heaven or total extinction of life.

(Please turn the page)



Missionary Harold Reeves baptizes Tasanai Tipyasang who says, "I know the Holy Spirit led me to this church." Turn the page and read "A Promise Kept."



These Thai farmers' wives are not wearing lamp shades—but hats made of palm leaves. Women living in the towns dress largely in Western styles.



This motor-samlor driver is looking for a passenger. Samlors like this are beginning to replace the tricycle-ricksha such as the one in the background.

An Unlikely, Though Dreaded, Fate: To have to spend some time in a "place of punishment" before returning to this world as a dog or a water buffalo as a punishment for one's evil.

Southern Baptist Work Among Thai: Some missions have done a great deal of institutional work in Thailand, but they have done very little evangelistic work. It is our conviction that the Lord wants Baptists to preach the gospel in this land and do all we can to establish churches. Since so little evangelization has been done, it remains to be seen just what results may be expected.

So far, the work with the Thai has been slower than with Chinese; but all Thai work up to this time has of necessity been done through interpreters. In the two Chinese chapels in Bangkok, some preaching is being done in Thai. In Ayuthya, the former capital which is fifty-five miles from Bangkok and has a provincial popu-

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A Promise Kept

By Rose Lengefeld Reeves

TASANAI made a promise to his grandmother just before she died seven years ago. He was eleven then.

Last year, as a young man of seventeen, Tasanai kept that promise when he accepted Christ as his personal Saviour.

"Everybody loved my grandmother," he said, "everybody but my father. He hated her because she was a Christian; and, so, he was always unkind to her."

After his grandmother died, Tasanai began to think about what he had promised. The picture of a man on a cross was impressed clearly in his mind; but it had no significance to him. Then one day he drew a cross on a piece of paper and asked, "What does this sign mean, Mother?"

Tasanai's mother must have pondered that question and what involvements her answer might bring. Her husband was a devout Buddhist and she had seen the hurt he had brought to her mother by his harsh words and bitter spirit. She knew the answer to her son's question, though she has never given any indication as to whether or not she is a Christian.

She answered, "It means Jesus Christ. That's the way he died—by hanging on a wooden cross."

Tasanai's father, an official in the forestry department of the Thai government, worked in central Thailand. It was there that Tasanai spent most of his early life. The five children had all they needed to be comfortable.

The father wanted Tasanai to become a doctor; therefore, he sent the boy to Bangkok to finish his secondary schoolwork. Once in Bangkok, Tasanai began to wonder how he would ever be able to keep his promise.

He knew there must be some churches in Bangkok; but where were they? He knew by now that his heart was evil and that he needed help. The longing to become a Christian became stronger.

One day he told Anan, an art student in the University of Fine Arts, about this longing to find a church and to learn more about the Christian religion. Imagine his surprise when Anan told him that he had just recently been attending preaching services at a Baptist church across town.

Tasanai lost no time in going to the week-night evangelistic service with Anan and then to the Sunday morning worship service. When he told the missionaries that he wanted to become a Christian, they

(Please turn to page 25)

How Missionary-Minded Are We?

Missions secretary says missionary-mindedness of Southern Baptists should be 3-D: depth of concern, width of ability, and height of activity.

By George W. Sadler

THE question raised in the foregoing caption was so penetrating that under its prodding an enlightened Southern Baptist lady recently wrote to nine officials of our denomination. She was so chagrined by her discovery that 80 per cent of our contributions is used by local churches and only 3 per cent is available for foreign missions she could not contain herself.

In the closing paragraphs of her August 25th letter, she says, "It's enough to make us hang our heads in shame. . . . Just think what we could do if we gave *at least* the tithe! It's overwhelming." If all Southern Baptists, or even half of them, could become as completely aroused as is our Louisiana lady, a new day would dawn for our denomination.

How missionary-minded are we? There are those who do not like us to raise that question. Soon after the program of advance was launched, a state secretary was heard to complain that Dr. M. Theron Rankin's public utterances were of a critical nature. Some of his close friends were of the opinion that Dr. Rankin was going too far in his efforts to waken Southern Baptists.

The late executive secretary of the Foreign Mission Board needs no defense from anyone. The results of the advance program speak for themselves. The hundreds of messages of appreciation of him that have come from practically every part of the world attest the insight and foresight of one of the great missionary statesmen of this generation.

But, back to the question: How missionary-minded are we? It seems

to me that ours must be a three-dimensional answer. In the first place, the depth of our concern should be determined in part by the nature of our world. If the majority of the peoples of all the countries of the world were Christians, there would be no place for a foreign missions program. The Christians of each country would devote themselves to winning the members of their minority groups to Christ while they themselves grew in grace.

But no such situation exists. Of a world population of 2,400,000,000, it is likely that there are less than 400,000,000 evangelical Christians. If we were to add to this number 400,000,000 Roman and Greek Catholics, we would still have an appalling number in whose lives there was no spark of Christian light.

A very simple calculation would lead to the conclusion that about two thirds of the peoples of the world were outside the circle of any kind of Christianity. But the situation is worse than the foregoing picture makes it appear. Of the nominal Christians of many parts of the world a pitifully small number are real exponents of their faith. The needs of the world *are* overwhelming.

The second dimension of our missionary-mindedness should be the width of our ability to respond to need. This ability should be measured both in terms of substance and in personality. There is no doubt about our resources. We have more wealth than any people on the face of the earth. It is estimated that the income of Southern Baptists is about \$8,000,000,000 per year. If we were to function as scriptural Christians, we would give to all causes annually about \$800,000,000.



Dr. Sadler

There is no doubt about our wealth in personnel. A glance at the rosters of our seminaries reveals the fact that our students are products of the best educational institutions of this country, those which are supported by our denomination as well as the private and state universities. Amongst our recent appointees, for example, there is a Phi Beta Kappa from one of our Baptist universities and a man with a graduate degree from Harvard.

In the list of first furlough missionary speakers during Foreign Missions Week at Ridgecrest, there was a Ph.D. from Yale and the top man in his class at Jefferson Medical College. It need hardly be added that all of these are Christ-centered individuals. Yes, we are rich in resources. We are rich in capable, consecrated men and women.

The third measure of our missionary-mindedness is the height of our activity. What are we doing to implement the principles for which we claim to stand? When Jesus was putting Peter's loyalty to the test, he did not ask him to express it by professing something.

He said: "If you love me, serve them for whom I am about to lay down my life." There is every reason to believe the Captain of our salvation would put us to the same test. There is every reason to believe he would rebuke us in the terms he used many years ago: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Is the Mold Breaking?

Is the postwar popularity of Christianity in Japan simmering down to healthy growth, or will the country's borrowing-assimilating-reacting cycle again threaten its very existence?

By E. Luther Copeland

ABOUT a year and a half ago the Peace Treaty came into effect returning to Japan her sovereignty. It would seem that enough time has intervened to make it possible and worth while to attempt some estimate of the opportunity for Christianity in the newly-independent Japan.

Many of us who were trying to propagate Christianity in Japan expected that with the end of the Occupation a reaction against the West and against Christianity would manifest itself. This reaction did come, but it has been much milder than was expected. The Christian message still receives a substantial response in Japan and the churches are growing steadily.

However, I believe the year 1952 marks the end of an era of Christian history in Japan. This period began with Japan's surrender in 1945 and has been widely recognized as an era of almost unprecedented popularity of Christianity. The term "almost unprecedented" is used advisedly because there have been at least two periods in the previous history of Japan in which Christianity advanced more rapidly than in this postwar era.

It should be remembered, however, that statistics, even if reliable, could not adequately indicate the opportunity of Christianity in Japan in the postwar years; because, for one thing, the years from 1945 to 1952 have been years of reconstruction as well as evangelism.

If the necessity of rebuilding had not diverted much of the attention and energy of Christians away from the propagation of their faith, the story of the growth of Christianity in the seven years since Japan's surrender might be quite different from what it is.

Moreover, to a considerable degree

the Japanese Christians were unprepared psychologically to take advantage of their evangelistic opportunity because of the long years of severe social pressure upon Christians by the ultranationalistic environment in which they had to live.

During the Occupation of Japan, Christianity enjoyed almost unprecedented popularity. Outright persecution of Christians was almost unheard of. Great crowds listened to the preaching of the gospel. Many people—with mixed motives, to be sure—sought to acquaint themselves with Christianity.

Thousands of decisions to follow Christ or to learn about him were recorded. And very many accessions to the churches were made. For example, for the year 1951 there were 21,665 baptisms claimed for Roman Catholics and 25,828 for evangelicals.

Yet, in this period when Christianity was so popular some of us looked with considerable uncertainty to the time when Japan would regain her independence. Of course, along with the Japanese we rejoiced in anticipation of this event; but we feared that it would be the occasion for a return to the old Japan and a reaction against Christianity.

Particularly were we sobered when we remembered that both of the previous eras when Christianity was popular in Japan—in the latter half of the sixteenth century and again in the 1880's—had been followed by periods of reaction which threatened the very existence of Japanese Christianity.

THE prominent motivation of this reaction was nationalism and the patriotism which it engenders. This powerful undercurrent of patriotic nationalism has maintained itself through all the vicissitudes of Japan's history and has directed the characteristic cycle of enthusiastic borrow-

ing from abroad, assimilating the borrowed elements, and then reacting in favor of native institutions.

Previous history certainly dictated caution in assessing the future opportunity of Christianity in Japan even in the years of postwar popularity. Moreover, there were certain elements of superficiality apparent in the enthusiastic response to Christianity during this period which prophesied that this mood could not sustain itself.

SOME of these elements were the tendency to idolize the missionary, the inordinate desire to learn English, and the proneness of many Japanese to compare their own culture unfavorably with that of Western nations.

Early in 1952, when Japan's independence was assured, there were noticeable indications that this anticipated reaction had begun. Up until that time there had been considerable infatuation with the foreign missionary which made him much sought after for personal conferences and gave his preaching a much larger hearing than that afforded the Japanese pastors. This has been much less evident in the last year and a half.

Similarly, during the Occupation the American missionary was treated with discriminating deference and politeness which somewhat marked him off from the Japanese people. This was especially manifest in his contacts with government officials.

The changing attitude was clearly illustrated for me by an experience connected with registering an automobile just before the Peace Treaty came into effect. When some complications arose because our Mission had not yet completed the process of becoming a legal person, the man in charge of licenses and registration called a fellow missionary and me to his desk and courteously explained



that Japan could no longer conduct official business in such fashion as to accommodate Americans. The primary motive must be that of doing what was best for Japan.

Of course, the Christian missionary rejoices in being thus removed from an embarrassing position on top of a pedestal; but he recognizes also that this altered attitude toward foreigners represents a changed mood in regard to Christianity. The Christian religion is still more or less identified with Westerners and Western culture in the eyes of most Japanese.

Moreover, there have been more direct evidences of a measure of reaction. Much has been said in the past year or so about the revival of Japanese religions. Buddhism and Shinto and certain new cults have become increasingly vigorous; and, in the measure of their resuscitation, difficulties for Christian evangelism may be expected.

It is no doubt true that much of the renewed celebration of festivals may be attributed to a commercial spirit on the part of shopkeepers who profit from these celebrations and a "carnival" spirit on the part of the populace in general. After the drab, grim war years, during which festivities were largely prohibited, pent-up emotions are released in the gay celebrations. Yet, it may also indicate a nostalgic return to prewar Japan.

At any rate, whether this revival of Japanese religions is basically religious in motivation or not, it represents a conservative reaction and as such is

affecting Christian evangelism adversely. It is quite apparent that evangelistic meetings neither attract as large audiences nor evoke as many manifestations of decisions to accept Christ or seriously to study Christianity as was the case two or three years ago.

Moreover, there have been some indications of opposition to Christianity in recent months, such as the tearing down of posters announcing Christian meetings. But this reaction has been surprisingly mild. In fact, the word "reaction" may be too strong a term.

Whereas the Japanese in the postwar years have been giving much attention to Christianity, along with Western culture in general, their "attention span" seems to have expired to a certain extent; and there is a turning to other pursuits, especially those which emphasize the historical character of the nation. Moderate as the reaction is, there is still in evidence the borrowing-assimilating-reacting cycle so characteristic of the Japanese response to alien cultures.

PERHAPS the principal reason for this mildness of reaction is that there has been no great provocation of anti-Western feeling in this postwar period. On the contrary, the policies of the Occupation have been unexpectedly humane and considerate of the situation and needs of the defeated nation. A spirit of vindictiveness has been conspicuously absent.

Unlike the 1890's when Japan was smarting from frustration in her at-

tempt to gain a place in the "family of nations," in the present situation she has received far more from the West, represented primarily by the United States of America, than she has asked for or could have hoped for.

If the Occupation had its points of failure, these were not so much in the realm of policy as in the area of personal contact of Allied personnel with the Japanese people. Although many persons connected with the Occupation conducted themselves in exemplary fashion and thus contributed immeasurably to the success of this undertaking, there have been many others who by abusive and immoral conduct have not only subjected the Japanese to national disgrace but have also brought untold reproach upon their own nation.

Yet, on the whole, the Japanese people have been remarkably patient toward this misconduct, no doubt realizing that wherein this immorality is related to sexual behavior, Japanese as well as foreign military personnel must share responsibility for it.

Of course, one cannot predict with any degree of certainty what the future will bring to Japan. There are always latent forces which in certain circumstances could thrust Japan into severe reaction against the West and against Christianity, the religion associated with the West. The power of the Japanese religions and their grip on the Japanese people should not be underestimated.

(Please turn to page 27)

The preaching of the atoning sacrifice of Christ

and fervent prayer for souls gets results

In Brazil, Too

By Lester C. Bell

IT started out as a simple preaching tour among some villages in an interior area of the state of São Paulo in Brazil. It turned out to be one of the most remarkable evangelistic efforts of my life.

Pastor Antônio Abuchaim of Santo Anastácio invited me to visit with him several of the preaching points maintained by his church in the villages near by. We planned to conclude the series with services in the home church in Santo Anastácio on Saturday and Sunday nights.

Little did we dream of the marvelous blessings in store for us as we started out in the rain on Tuesday morning. Even with mud-chains we were about six hours in going to the first appointed place, a village about thirty miles away. Unfortunately, a rainstorm fell right at the hour of preaching, but the crowd was surprisingly good.

While all who could get into the house were waiting inside, packed like sardines, several of the men erected a tent of tarpaulins outside under the trees. Nearly all of the homes of the farming class here in Brazil are miserably small and practically destitute of furniture. Thus, out under the tent we preached to a large crowd, many of whom had never before heard the message.

The service held the following night in the next village was even better attended. The small chapel was literally jammed with people and more than twenty made decisions for Christ. By the time the meeting closed, a strong, cold wind had blown in and the people were shaking from cold as they filed from the building. Here in this area the people have few warm

clothes and a very limited supply of bedcovers.

That night the pastor and I found our sleeping quarters more than half-filled with a huge pile of cotton, picked in the fields near by. When I examined my bedcovers, I found only one thin cotton blanket, so I decided to sleep in my clothing.

But the pastor and I both awoke after midnight, suffering from the cold. Without other recourse at hand, we scattered out the cotton and spent the rest of the night in the cotton, pulling it over us for cover.

At a village just down the road the next night, our crowd seemed to be even larger. Upon arriving there we were warned by the local people that a rich rancher and an important figure in the village had given warning that there would be no more preaching of the gospel in that village.

OF COURSE, we realized that this was only a bluff so we went right ahead planning for our service and marched through the town with loudspeakers announcing our services. We had a multitude of people, less than half of which could get into the building. We even had police protection for the meeting. There is, in fact, little religious persecution in Brazil, where we have almost complete freedom in preaching the gospel.

Many people publicly accepted

MK Quote

Five-year-old David Cadwallader, son of missionaries to Guatemala now in language school in Costa Rica, prayed: "And, Lord, please bless all the people that love us, and all the people in Guatemala who are our friends that we have not seen. Amen."

Christ, and a former leader of one of the communist organizations of this area was present. He was converted only recently and gave a glowing testimony of his faith that night. The people were pleased that he and an American missionary could embrace as brothers in Jesus Christ.

Saturday we returned to Santo Anastácio for services in the home church. Here we have a large building that seats perhaps four hundred persons. The people had prepared well for the meetings and the building was packed to overflowing both days.

AT THE start we could already sense that God was going to give us a great victory and we were not disappointed. The Sunday night meeting was one of the greatest I have ever witnessed either in Brazil or in the States. Scores of people accepted Christ publicly as Saviour.

Fifteen or twenty people lined the front benches rededicating their lives. They were persons who had gone out into the world and had consequently been excluded from the church. They were now asking for restoration.

A lady, who was completely paralyzed in both legs, was brought to the church on her bed by four men. She could not walk to the front during the appeal, but she lifted high her hands accepting Jesus. Even the pastor's mother, a Syrian who happened to come into the city that day, attended the meeting and was converted.

I arrived at my home past midnight, too tired to sleep; and for hours I lay in my bed reviewing the experiences of the week and thanking God. The evangelistic emphasis, the preaching of the atoning sacrifice of Christ, and fervent and compassionate prayer for souls gets results in the States and it certainly gets results in Brazil.



Students at Southwestern Seminary, Fort Worth, Texas, have prayer meetings three afternoons each week with emphasis on foreign missions. To be more specific in their praying, they are asking missionaries to send special prayer requests to Missions Prayer Requests, Box 6060, Fort Worth 15, Texas. If missionaries do not have time to do this, they may simply send copies of form letters from which the students may glean requests.

The Chief Thing Is Prayer

By W. L. Walker

SOUTHERN Baptists, you have made it possible for more than nine hundred of us who have been called of the Lord into mission work to follow his will. We have arrived at the place of his choosing and you have wonderfully provided for us.

We have food, clothing, homes, and equipment with which to work because of your generous giving. We can say with Paul, "I am full, having received from Epaphroditus the things which were sent from you" (Philippians 4:18). How we appreciate your sacrificial giving!

We should like to know if you have been just as faithful in praying for us. Have you provided us adequately with prayer? We are face to face with communism, Catholicism, and native religions. Daily we meet the tremendous power of Satan who stands with mighty power to keep his hold on his own followers. With all of our training and the equipment you have so graciously provided we are no match at all for this. Prayer is one provision that must not be neglected.

Many nationals are interested in new ideas from the West. Some want to become real Christians; but to do so means breaking many ties and they are afraid and unwilling. Many who have made the step and followed Christ later become cold and powerless because of the power of Satan.

What do we need?

If only we had those who would give themselves to real

prayer. Prayer is the *only* thing that can break the power of sin. It is the *only* power that can make the children of God strong. Prayer alone can take the Word of God and make it bring forth fruit. Prayer alone can make a strong church that will exalt the Lord Jesus in a land of darkness.

If we knew that many of you had been called by the Holy Spirit for the special ministry of intercession and that you daily spent hours before his throne claiming victory for us, then we could with confidence go forward knowing that the victory would be certain to come.

It might be that God wants to call some of you to a full-time ministry of prayer. To let God's precious Holy Spirit use our hearts as a place of importuning prayer for the needs of the world is a most wonderful thing.

If every Southern Baptist would pray one hour a day specifically for foreign mission work, what a revival would sweep through our work. Even if some might spend only one hour a week in specific prayer for the world,

think what that would mean—7,600,000 hours a week!

What a revolution this would cause in our work! No extra money—the same work of the missionaries would bring ten times the fruit.

Let us suppose that this issue of *The Commission* had a letter from one of your missionaries saying, "My wife and children do not have enough to eat and our clothes are not enough to keep us warm. Please help us." We have not the slightest doubt that the next plane would bring help from loving friends. You love us and we know it and from our hearts we appreciate it.

Our greatest need now is not money. Our deepest need is the power that comes through much prayer, daily prayer that waits on the Lord until he gives the request. We must be willing to take time. If we are praying too hurriedly our prayers will lack depth. It is not easy. Satan hates prayer.

When we see the miracle-working power of God in answer to our prayers, when we see unsaved brought to Christ, weak churches made strong, and revival fires spread around the world, then we will be able to praise God for letting us have a part, the most important part, in his work—prevailing prayer.

He will answer your prayer as you unite with us in this wonderful work he has left with his church—reaching the world for Christ. "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not" (Jeremiah 33:3).

You call, God will answer, and we will thank you from our hearts for being faithful.

DEAR EDITOR:

As I have been praying for a real revival in our work here in Oita, Japan, the Lord has laid on my heart a realization of the great need for more prayer. I felt led to put down these thoughts.

How we need prayer! Without it we are sunk.

W. L. WALKER



It Starts With Knowing

By Helen Fling

TO KNOW is to care, to care is to pray, to pray is to give. When we pray and give the gospel is sent, but it all starts with knowing!

To know and to help others know is a part of our sacred stewardship, and the study of mission books is in accordance with Christ's command in John 4:35, "Lift up your eyes, and look on the fields." Through the proper presentation of mission materials we have the joy of representing our missionaries faithfully at home while they represent us on foreign fields.

Mission study can turn our churches into swift channels of blessing rather than stagnant pools of privilege. God uses mission books as avenues through which the Holy Spirit approaches young people for mission service. Dr. Kathleen Jones, leaving a splendid practice in her home state to open medical work in Indonesia, said, "I felt God's call as I studied the book, *Lottie Moon*, during a summer camp for young people."

Mrs. John C. Abell, Jr., of Eku, Nigeria, dates her call to the making of a scrapbook on Africa when she attended a mission study class as an Intermediate girl. And these two testimonies could be multiplied many times by those of other missionaries.

Since missions is God's global undertaking we cannot be small in our planning. The pastor, educational director, and other leaders should in-

clude the whole church in a program of mission study such as a school of missions or correlated church study course.

Certainly the Woman's Missionary Union president and the mission study chairman and her committee will be planning for mission study in all the W.M.U. organizations; but they'll be happy to co-operate with all departments of the church in promoting the study of missions in graded classes. Class credit on the Standard of Excellence will be given any W.M.U. organization participating in the correlated church study course in which mission books are taught, while individuals may receive credit in either Sunday school or Training Union courses.

Some churches fail to have schools of missions because they are unable to promote associational-wide schools and obtain missionaries as guest speakers. Certainly missionaries add untold inspiration and joy; but it is possible to have a school of missions by using local teachers and studying mission books in graded classes in the local church.

DR. J. D. GREY says, "More churches have signed their own death warrant and set the time of their execution by refusing to be missionary than in any other way." The 1953 mission study books used on a church-wide basis will make any church more missionary.

The theme of the 1953 foreign mission series of books, "The Eyes of the

World Are Upon You," sets forth a completely new approach, a different and challenging study that deserves the best possible presentation. A study of these books will startle and change our thinking; for we will see ourselves as others see us. It is not always an agreeable experience but one which we need!

(See recent issues of *The Commission* for complete list of books to be ordered from the Baptist Book Store serving your state and free Leader's Helps to be ordered from the Foreign Mission Board.)

THERE is "no such thing" as an uninteresting mission study book—there is only inadequate preparation! Any consecrated teacher may become an excellent mission study teacher with the addition of only two essentials—enthusiasm and preparation.

This might be termed "3-H" preparation. First, preparation of the heart; for, as Mrs. William McMurry, Southwide W.M.U. mission study director, says, "The most important single piece of equipment which the teacher should have is not printed matter. It is a deep conviction on the subject of missions."

Preparation of the head comes next; for nothing is worse than to see a teacher who has not mastered the material and must read from the book. There is an anesthetic quality about such a teacher that puts one to sleep during class to awaken with a bad taste for mission study.

Preparation of the hand is impor-

tant, also; for posters, scrapbooks, curios, and other visual aids have wonderful teaching value. The Chinese have a proverb, "one look-see is worth a thousand say-sos," or one look is worth a thousand words.

Of course, it's possible to teach a mission study class without visual aids or without supplementing the textbook just as it is possible to drive a car without shock absorbers; but it means rough riding for those who must go along!

The Adult and the Young People's books in the new series are perfect companion studies and most certainly should be used together, for one supplements the other in giving a complete picture of ourselves through the eyes of the world.

The Adult book, *Let's Listen*, by H. Cornell Goerner, represents the opinions of nineteen nationals in fourteen countries to whom we must listen if we would learn to be more Christian and see ourselves from the standpoint of fellow laborers working together for a Christian world.

The book for Young People, *Sixteen to One*, by W. Boyd Hunt, shows how our selfish prosperity looks to a non-Christian world and warns that we are outnumbered sixteen to one by the starving masses who see a difference in what is and what ought to be.

Read the books, underlining important facts and helpful sentences, and make an outline for each chapter. Obtain free Leader's Helps from the Foreign Mission Board and study teaching suggestions, selecting certain portions to be used as individual assignments and others as group participation.

Decide upon a variety of presentation methods, such as blackboard outline, panel discussion, question and answer, relay or rotation of teachers, mimeographed lesson sheets, or synopsis sketches.

Interesting figures and startling sentences should be portrayed by illus-

What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life for but to fulfill the purpose of missions, the enthronement of Jesus Christ in the hearts of men?

trated posters, large "turnover" charts, or huge scrapbooks. It is best to buy thin poster paper at a school supply company or newspaper office so that the posters may be folded and kept conveniently to use again.

Heavy white wrapping paper, cut into any desired length, makes excellent poster paper. Large tablets, nineteen by twenty-four inches, called Artists' Sketch Books No. 1021, may be ordered for \$1.35 postpaid from Practical Drawing Company, Dallas, Texas, or you may have your newspaper office staple together forty-by-fifty-inch sheets of blank newsprint onto a heavy cardboard base and have a satisfactory "turnover" chart.

Pictures cut from both secular and mission magazines effectively illustrate, as well as pictures traced from children's color books. (See Baptist Book Store catalogue for listing of color books depicting people and scenes of the world.)

Does your church own an opaque projector? Such a machine enlarges a tiny drawing to any size for easy sketching on your poster. You say you cannot make posters because you can't print? Then write! Use India ink and lettering pen (even black Crayola) or inquire through your Baptist Book Store or nearest school supply company for a "Flo-Master" or "Mark-Well" wick-type lettering device that sells variously for \$2.95 to \$3.95 with its own ink.

THE department of missionary education and promotion of the Foreign Mission Board provides free ma-

terials which God can use in producing priceless results. Order the free catalogue *Tools for Missionary Education* and see that teachers of mission study classes for young people have the best materials of all!

This catalogue lists free maps, picture sheets, posters, and supplementary leaflets, as well as some priced materials such as audio-visual aids which will be invaluable in the study of the young people's books in the 1953 series.

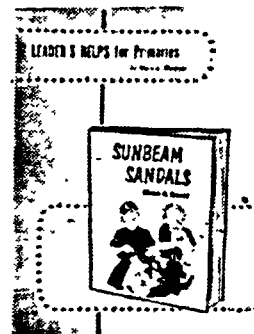
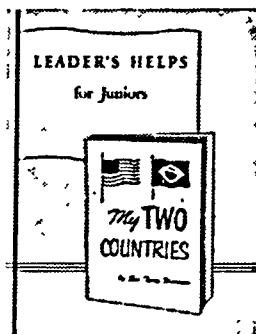
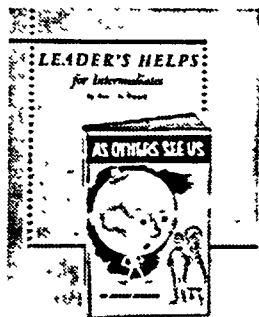
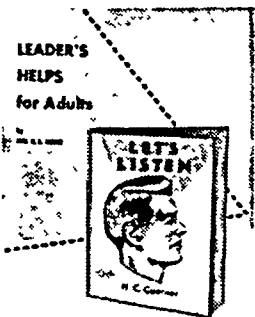
The Intermediate book, *As Others See Us*, by Johnni Johnson, which shows us how we look, particularly to the young people of western Europe and Asia, would be aided by the kodachrome films, *Gateway to Europe* and *Handmaidens of the King*, each approximately fifteen minutes in length and each renting for \$5.00. Many of the young people quoted in the book are pictured in these films of the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, and the Armstrong Memorial Training School, Rome, Italy.

In preparation for the Junior book, *My Two Countries*, by Sue Terry Woodson, write to Brazilian Embassy, Washington, D. C., for free pictorial booklets and to Pan American Union, Washington, D. C., for free catalogue of priced materials.

The Primary book, *Sunbeam Sandals*, and the Leader's Helps will make you want to be a Primary mission study teacher from now on!

Are you saying, "I'd like to follow these suggestions but I don't have time"? It is a trite saying that all of us have the same amount of time but not all of us use it alike. Perhaps we need to face these questions honestly:

"What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life for but to fulfill the purpose of missions, the enthronement of Jesus Christ in the hearts of men?"



Baptist Impact on Rio de Janeiro

Conference Theme: "For he must reign, till he hath put all enemies under his feet" (1 Corinthians 15:25)

By Gene H. Wise

ON NEXT to the last day of the fourth Baptist World Youth Conference, a bitter tirade against the "Baptist sect" was printed in a Catholic-controlled newspaper of Rio de Janeiro where the meeting was held July 15-22.

Reading the article, Brazilian Baptists realized that the youth gathering had made an even greater impact on the city than they had hoped. They had seen favorable write-ups of the conference in seventeen of Rio's leading newspapers, had witnessed the biggest evangelistic meetings ever conducted in the Brazilian capital, and had heard people on every hand commenting on the youth conference.

But perhaps the most convincing proof of the meeting's impact on the city was the Catholic Church's ill-worded and ill-timed attempt to undo the results of the conference by attacking Baptists.

One thousand four hundred and eleven Baptists from thirty countries were officially registered. Of these, four hundred came from foreign countries, the greater part from the United States. Though regular meetings were held in Rio's First Baptist Church, where the auditorium seats two thousand, lack of space was one of the biggest problems.

Lines of people wanting to attend began forming more than two hours before the evening meetings started. The doors were opened an hour before starting time to unregistered people with special passes. All available standing room was quickly occupied.

Some of the highlights of the conference were wonderful music sung by the congregations and by four outstanding choirs, stirring addresses and testimonies based on the conference theme, warm fellowship among Baptist young people from all over the world, and huge outdoor evangelistic meetings.



Dr. Arnold T. Ohrn, called on the young people to guard basic Baptist principles.



Joel Sorenson, youth secretary of the Baptist World Alliance, closed the conference.



This is part of the huge crowd which turned out on Sunday afternoon of the Baptist World Youth Conference to hear testimonies and an evangelistic message in beautiful Rio Park.



Bright flags from many countries attracted attention as people passed in front of the First Baptist Church, Rio, where the meetings were held. The huge banner was hung with the help of a fire truck.



During the "roll call of the nations" ceremony one representative from each nation held his flag while another quoted the theme of the conference—1 Corinthians 15:25.



This choir from the National Baptist Convention of Brazil was one of four which rendered music during the meeting of the conference. Congregational singing in thirty languages was inspiring.



This is one of eighteen study groups held each morning of the conference. This one, directed by William Hall Preston, of Nashville, Tennessee, discussed the building of a Christian home.



Akiko Endo, secretary of Baptist youth work in Japan, was among those who gave reports on Baptist young people's work in all parts of the world. Interpreting is Missionary Edgar Hallock.

EDITORIALS

State Conventions

November is the month in which most of the state conventions and associations meet. The Foreign Mission Board, like other Southern Baptist Convention agencies, will be represented in many of the meetings.

The purpose of such representation is threefold. It is the Board's constant desire, in the first place, to cultivate a spirit of fraternal good will and understanding with the several state conventions and associations. Each phase of denominational work included in the Cooperative Program is of vital importance, and the Foreign Mission Board is genuinely interested in the status and prospects of each. No one cause exists in a vacuum alone. Each is a part of the other, and all are closely related to one another. If one has particular problems, they automatically become the concern of all the others.

Secondly, it is important for Foreign Mission Board representatives to attend these state meetings to interpret the Board's program to the messengers from the churches. Occasions sometimes arise where firsthand information, from someone competent to interpret—as well as supply—it, is required. Then, too, the state conventions and associations offer an excellent opportunity for informing the people in the churches about their mission work in over thirty foreign areas.

Finally, the Board is represented in these meetings out of enlightened self-interest. Actions taken by the state meetings have the effect of determining the amount of the Board's income. Since this is true, they affect the program of the Foreign Mission Board directly and significantly. The Board's program is so far-flung and complex that it must know about major shifts in emphasis or policy as soon as possible. Otherwise, it would not know which to step on—the accelerator or the brake.

Our hope and prayer is that this year's state meetings will be progressive and forward-looking in every respect. The needs are so pressing in every direction that we must do everything in our power to meet them.

Visit to United Nations

The editor, having heard or read most of the pros and cons about the United Nations, decided recently to visit the headquarters of the international organization to secure firsthand impressions. It proved to be a very interesting and rewarding experience.

The eighth plenary session of the General Assembly had opened the day before with a "slam-bang" session

in which Russia's Andrei Vishinsky had sought unsuccessfully to have Communist China seated as a member. His attempt had been thwarted by Secretary of State John Foster Dulles, whose resolution to postpone consideration of Red China's right to membership until the end of the year had won the support of forty-four member nations.

Once this highly explosive issue had been disposed of, the General Assembly got down to the serious business of organizing itself for the new session. A new president of the General Assembly was to be chosen, and, singularly, both candidates nominated were from Asia. The General Assembly was forced to choose between able members of India's and Thailand's delegations. Voting was by ballot, and Madame Pandit, sister of India's prime minister, was elected.

On the day of my visit, Madame Pandit was presiding over the General Assembly for the first time. History was made as she became the first member of her sex to be so honored. Her new position, however, involves heavy responsibilities as well.

The day's agenda called for the election of Assembly vice-presidents and committee chairmen. They, with the president, form what might be called the "policy committee" of the General Assembly. Although only one nominee was presented for each committee chairmanship, speeches seconding the nominations were made in nearly every instance.

The deliberations, by and large, were in English. When some delegation member addressed the body in some other language, the "headphones" attached to each seat in the visitors' gallery came into use. By simply turning a dial, one could hear interpretations of what the speaker was saying in English, French, Russian, Spanish, or Chinese.

Voting by ballot was a tedious procedure. The nations were called by name, and representatives moved forward to the dais to deposit their ballots in a box which was flanked by two tellers. Mr. Vishinsky, returning to his seat, came face to face with Mr. Dulles as he moved down the aisle to cast his ballot. It was a moment latent with dramatic possibilities, but neither man acted as if he were conscious of the other's presence. Then followed a lengthy interval in which the ballots were counted.

The day's agenda completed, Madame Pandit declared the session adjourned until the following day, and the spectators went outside to take a closer look at the U.N. buildings. There had been time for no more than a superficial look before the session had started.

The "capital of the world" is located in eastern mid-

town Manhattan on the west bank of the East River. As you no doubt know, the architects "had themselves quite a field day" when they planned the U.N. buildings. Excessively modernistic in design, the buildings do not create the same impression of permanence and stability that one receives, for example, in our nation's capital. To one who is accustomed to a more conventional type of architecture, the effect produced by the U.N. buildings is definitely jarring.

But what is the United Nations? It is an organization, yes; but it is more than an organization. It is an ideal. If, in the course of its activities, it shows signs of weaknesses, they are the weaknesses and limitations of men. The ideal upon which it was established, however, was set forth by Isaiah and Micah when they looked forward prophetically to a time in which the nations "shall beat their swords into plowshares, and their spears into pruning-hooks: nations shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:4b; Micah 4:3b—ASV).

Intrigues, fiendish schemes, personal ambitions, political maneuverings, and national animosities, despite their undesirable character, often elbow their way into United Nations procedures and obscure, at least for a while, the ideal which brought it into being. For some nations and individuals, a forum such as the United Nations is just another tool which can be forged into a weapon for use in the deadly game of power politics. They take advantage of rights, freedoms, and privileges in the United Nations which they do not grant to their fellow citizens at home. The sheer hypocrisy of their conduct, if apparent to them at all, is ignored.

In such circumstances, what prospect is there that the ideal will be realized? Very little, it seems. Yet, men must never lose sight of noble ideals. Our ideals become magnets which draw us from where we are, surrounded by immediate realities, toward the ideals which are our ultimate objectives.

Who can understand the worth of ideals better than Christians? Jesus told us to strive to be as perfect as our Heavenly Father. The fact of our failure is no justification for discarding the ideal. The ideal will help us to be better, even though we fall short of being perfect.

So it is with the United Nations. The goal of all its striving is a free world in which the rights of individuals and nations are respected and protected. The present turbulent and divided state of the world is no justification for destroying the one organization devoted to the achievement of the ideal. The ideal will help us to build a better world, even though the better world may not be as good as we had hoped it might be.

Glass Platform

Dr. Frank C. Laubach, apostle to the world's il-

literates, is one of the best informed men in the world today. At the same time, he is one of the saintliest. He rarely ever speaks without referring to the revolution which is now in progress all over the world.

In one of his recent addresses, he reminded his audience of an illustrative figure which has been used to describe the condition of the world's people. According to the figure, 10 per cent of the world's population is represented as standing on a platform, while the platform itself is being supported by the remaining 90 per cent.

The interpretation is obvious: the 10 per cent on the platform are the privileged people who have enough nourishing food to eat, schools for the education of their children, adequate facilities with which to counteract disease and filth, and laws and institutions which guarantee the inalienable rights of all men everywhere. Under the platform are the masses who are underprivileged in some or all of these respects.

The figure admittedly has certain shortcomings in that, like a New Testament parable, it was designed to express one single truth in a striking manner. If one seeks for significance in minor details and lifts them out of the context, the meaning of the single truth is distorted. This much the figure does say: some of the earth's people are privileged and some are underprivileged. The underprivileged masses greatly outnumber those who enjoy a much higher standard of living.

Dr. Laubach went on to say that there was a time when the platform obstructed the view of persons both above and below it. Now, however, the platform has turned to glass. The underprivileged masses, despite persistent propaganda to the contrary, know more about the world at large than ever before. And we know more about the world's hungry, illiterate, superstition-ridden, diseased, enslaved people.

They are in bondage to sin and deluded by false religions. They reach their hands upward hoping to clasp hands with nonexistent deities. What they do not realize is that the great God of the universe is reaching down with his hands to re-establish fellowship with fallen humanity. In God's eternal plan, the missionary takes the hand of God and the hand of a seeking—but deceived—sinner and attempts to bring them together.

The devotees of other religions, says Dr. Laubach, reach their hands upward but not outward to relieve the suffering of their neighbors. This, in his opinion, is one of the very real differences between them and Christianity. Christians, on the other hand, are doing more at this point than ever before. Christian influence is also evident in the various programs formulated by governmental and humanitarian agencies whose objectives are human betterment and the relief of human suffering.

The platform has turned to glass. "The Eyes of the World Are Upon You." So also are the eyes of God.



At Headquarters

Treasurer Everett L. Deane reports that 93.70 per cent of each dollar reaching the Foreign Mission Board in 1952 was used on foreign fields, while only 6.30 per cent was used for administrative, promotion, general, and miscellaneous expenses in the States.

The Board appropriated \$400,000 for buildings and equipment for its foreign mission fields at its September meeting in Richmond, Virginia.

The Orient

Mr. Lam Chi Fung, outstanding Baptist leader in South China, now of Hong Kong, was to have received an honorary degree from Oklahoma Baptist University at a special session of the Oklahoma Baptist Convention this month.

The Philippines: Plans are going forward for medical work at Mati on the eastern coast of Mindanao where two Southern Baptist nurses are serving.

Indonesia: Work is now firmly established in four cities of Indonesia; and survey trips have been made to Bali and Sumatra, islands of the Republic of Indonesia. The Baptist Mission of Indonesia is urging the appointment of at least three new couples for Indonesia at the earliest possible moment.

Malaya: The Malaya Baptist Convention has been organized with seven co-operating churches. Seminary work is to be begun in Penang in January with Dr. G. W. Strother, Southern Baptist missionary, in charge. One hundred and twenty-six people attended Malaya's first Baptist youth camp meeting in Penang.

Korea: The four phases of Baptist work in Korea are preaching, teaching, healing, and relief. Nearly two thousand were baptized last year. Among those recently baptized in Pusan were eleven U.S. soldiers and officers. In the clinic from four to seven hundred patients are seen and treated daily, and some days more than one thousand are treated. Relief clothing is distributed by the ton; and Southern Baptist missionaries continue to ask for good clean clothes. Send clothing to Rev. John A. Abernathy or Dr. A. W. Yocum, Baptist Mission, P. O. Box Special No. 35, Pusan, Korea.

Baptist relief money is used to support four orphanages, two old people's homes, wounded Korean soldiers, and families of deceased soldiers; to rebuild churches and homes destroyed by war; and to help large numbers of high school and college boys and girls from Baptist homes to continue in school. Money for Korean relief

should be sent to the Southern Baptist Foreign Mission Board and marked clearly for that purpose.

Baker James Cauthen: "The priority need in the Orient is for the appointment of missionaries for service in Southeast Asia in the countries of Thailand, Malaya, and Indonesia. Practically all China missionaries who will be returning to the Orient have now been redeployed. Further advance in these areas is dependent upon the appointment of new people for lifetime service."

Europe

Displaced Persons: To alleviate the tragedy of many thousands of homeless refugees, the Congress of the United States passed, on August 7, 1953, the Refugee Relief Act of 1953, which will permit 214,000 more refugees to come to the United States in the next three years.

Spain: Six new churches were accepted into the Spanish Baptist Evangelical Union at its meeting in Sabadell, Spain, in August, bringing the total co-operating churches to thirty-one. The Spanish convention did not meet in 1952 because the pastor of the church in Alicante, where it was to have been held, was advised that it would be necessary to have special permission. Permission was requested, but the request has neither been granted nor rejected.

Russia: Four Russian Baptist preachers and an interpreter were in Stockholm in

August in response to an invitation which the Quakers of Sweden, Britain, and the United States sent the Russian Government urging that a small delegation from Russia be sent to Stockholm for conference on matters pertaining to world peace. The Quakers requested that any delegation coming from Russia should be sympathetic to religion. They were surprised when the delegation arrived to find that all but the interpreter were Baptists.

Dr. W. O. Lewis, associate secretary of the Baptist World Alliance, flew from London to Stockholm to see these Russian Baptists. He reports that in public address and private conversation these men said there are five hundred thousand baptized members in the four thousand churches in the Union of Evangelical Christians and Baptists. Including the Baptists there are at least three million people in Russia who believe what Baptists believe. The one church in Moscow has four thousand members.

Latin America

Six new cases of persecution of Protestants in Colombia have been reported to the Evangelical Confederation of Colombia (CEDEC) and documented since the army ousted President Gomez and installed President Gustavo Rojas Pinilla in June, the Board of Foreign Missions of the Presbyterian Church in the U.S.A. reported on August 25. The release continues on page 29.



This is one of the few photos ever taken of the meditation and prayer room at the United Nations headquarters in New York. This room has been visited by more than 40,000 persons since last February. The prayer chamber is a triangular room, draped from ceiling to floor with off-white, fiberglass hangings and carpeted in olive green. Twenty-five chairs are arranged in five rows, in front of which is a pedestal, surmounted by a wide, shallow bowl filled with flowers.



THE WORLD IN BOOKS

Genevieve Greer

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

For Your World Mission Study

Flag Stamps of the World (Simon and Schuster, 50 cents), one in a series entitled "Golden Play Books," is a children's color book with a world motif. It features flag stamps in color to be pasted at the appropriate places. Articles accompanying the drawings for the countries are excellently written and are filled with facts that older mission study groups may borrow for their own class discussions. This is a very good supplement to this year's foreign mission study, which covers the world. The book includes a world map to be colored.

Where There Is Life (Friendship Press, \$1.50 and \$1.00), edited by Leslie C. Sayre, is a picture story with just enough words to serve as captions and lead to the next scene in the story of "the life and work of the church around the world." There are between seventy-five and one hundred clear black and white photographs, their sizes varying from a full page to an inch or so square. It is an attractive book that can be enjoyed by, and used with, all ages in mission study classes. Many lands and many types of mission work are represented.

World Friends at Work and Worship (Friendship Press, \$1.00), with text by Elizabeth C. Allstrom, has sixteen full-page pictures on giant-sized pages. Designed for use with children's groups, each picture is backed up with its descriptive text in conversation form for the teacher's use. The book may be used as a picture book, or the pages may be separated to make a set of pictures. The cardboard envelope container can be used as an easel for showing the pictures. It is a book that will be constantly useful year after year for a variety of teaching purposes.

If you are planning a social evening for your mission study group this fall, you will be interested in the "Global Accessories" that can be secured from Wright Studio (5335 Ohmer Ave., Indianapolis 19, Ind.). They include napkins with busts of twenty-eight nationals around the edge, a place mat that is a world mission puzzle, a program cover picturing the two hemispheres, an appropriate invitation or place card, a full-color chart of flags of sixty UN nations, and a missionary quiz game. Write directly to the

studio for prices on "Accessories to Make World Missions Live."

Roman Catholicism

For those who have wanted a dependable guide to Roman Catholic beliefs and how they differ from Protestant beliefs, there is now just such a volume in the *Primer on Roman Catholicism for Protestants*, by Stanley I. Stuber (Association Press, \$2.50).

Dr. Stuber gives clear explanations based on authentic Roman Catholic documents. Quotations from those documents have been checked by Roman Catholic scholars to insure fairness. The Protestant position on each topic is supported by excerpts from Protestant statements and from the Bible itself. Each chapter gives the specific Roman Catholic position, followed by a full statement of Protestant beliefs. A summary chapter details more than fifty crucial points at which non-Catholic Christians and Roman Catholics disagree fundamentally.

While all Southern Baptists will not agree with every point of Protestant faith presented, an open-minded reading of the book will lead to a clearer understanding of their own faith. And the layman will find the book readable and understandable.

For the Children

An old-fashioned story with a modern setting, *The Ark*, by Margot Benary-Isbert (Harcourt, Brace and Co., \$2.50),

will interest children up to older Intermediate age—and probably their parents, too. A family of refugees—mother and four children—in West Germany make the best of their misfortunes and enjoy life in spite of them. The youngest child is almost seven and the oldest in his teens. The father is a prisoner in Russia. The setting is taken from the author's own background.

Mexico is the setting of *A Hero by Mistake*, by Anita Brenner (William R. Scott, \$2.00), a story for small children. There is no obvious effort to make the reader aware of the country, but the mood of the story is that of Mexico. Both the author and the artist, Jean Charlot, have lived in that country. They relate the adventures of a Mexican Indian who, because he knew it was silly to be so fearful, faced the things he was afraid of and became a hero when he faced a real danger by mistake.

Missionary Biographies

Booklet biographies of eight Southern Baptist missionaries are available now—four for teen-agers and four for Junior-age children (Broadman Press, 20 cents each).

The four biographies for Intermediates are of *Charles Kelsey Dozier of Japan*, by Maude Burke Dozier; *Everett Gill, Sr., of Europe*, by Ruby Daniel Udvarnoki; *Agnes Graham of Chile*, by R. Cecil Moore; and *George Green of Africa*, by Marjorie Moore Armstrong. Biographies of C. A. Hayes, Ida Deaver Lawton, Lucille Reagan, and S. L. Watson are to follow in the same series.

The four biographies published for Juniors are *Alonzo Bee Christie of Brazil*, by Genevieve Greer, *James Edgar Davis of Mexico*, by Frank W. Patterson; *Emma Williams Gill of Europe*, by Ethel McConnell Herring; and *Willie Hays Kelly of China*, by Johnni Johnson. Biographies of John Lake, Effie Roe Maddox, and A. S. Patterson are to follow in the Junior series.

A Rare Experience

By T. L. Holcomb

I have just had the happy privilege of reviewing the 1953 foreign mission study books: *Let's Listen*, by H. C. Goerner; *Sixteen to One*, by W. Boyd Hunt; *As Others See Us*, by Johnni Johnson; *My Two Countries*, by Sue Terry Woodson; and *Sunbeam Sandals*, by Vivian Bruner.

I rejoice that our churches have this carefully planned, well-prepared, graded mission literature. Every church in our Convention would profit immensely by teaching this entire series.

You might be interested to know that many years ago while pastor at Sherman, Texas, I conducted what the leaders said was the first church-wide, graded school of missions. Dr. E. C. Routh was one of our inspirational speakers.

These beautiful books for 1953 reminded me of the difficult time we had finding suitable books for the various age groups. We thank the Lord for the marvelous progress that has been made in our mission educational ministry.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



**Refugee Boy Living in Back Yard
Helps Build Baptist Nurses' Home**

Virginia (Mrs. Lorne E.) Brown
Ajloun, Hashemite Kingdom of Jordan

TOUFIK is a Palestinian refugee who lives in our back yard. He lived in the garage while the weather was cool, but now he prefers the out of doors. All day he pushes a wheelbarrow carrying sand and stone which will go into the building of our new Baptist nurses' home.

In the evening he rolls his mattress out on the ground, lights a fire, and sets about cooking his solitary supper. Sometimes it is boiled potatoes, sometimes scrambled eggs, and sometimes just bread and tea.

Our children often like to carry fresh fruit and vegetables to him. This gives them an opportunity to chat a bit or to show him how well they can read tomorrow's Arabic lesson. Soon it is time for them to come in to their evening meal.

We can still see the light of Toufik's fire from our dining-room window; and, as we sing "Praise God, from whom all blessings flow," we are truly grateful for all the good things God has given us and especially for the opportunity of carrying the message of him who is the light of the world to these unfortunate people.



**This Is the House That Was Built
By Prayer, Preaching, and Giving**

Elizabeth Hale
Alor Star, Malaya

CHATTING with friends outside the window of the Prophet's Chamber (where I'm privileged to live for a while) is a woman, Mrs. Oh, who is known to all as the one responsible for this Alor Star house of worship. But, looking up over the window, I read that this room is in memory of one John Soong.

Thus, my mind travels along the line of "This Is the House That Jack Built."

This lovely little church, the only one in Malaya north of Kuala Lumpur bearing the sign of Baptist, was built after the big house next door grew too small for services. The big house next door was bought by Mrs. Oh when the storehouse, which was rented first, was outgrown.

You'll understand better if you follow this train of results:

Mrs. Oh rented the store and supported an evangelist and Bible woman to tell of the love of the Saviour be-

cause there was a woman who, having been won to the Master by Baptist missionaries near Swatow, prayed for a Baptist church in her new home in Alor Star and because there was a woman of means in Penang (this same Mrs. Oh), also a Baptist from near Swatow, who prayed to God to guide her in the use of her money.

And this was because John Soong, noted Chinese evangelist, was changed from one depending on his own wisdom to preach into a humble and effective servant of the Master because he dared to listen and obey.

As I sit in the Prophet's Chamber of this church, looking at an inscription and listening to voices, I wonder if I am ready to listen and obey and leave the train of results to him who holds all in his hand. Are you?



**Young Pastor Makes Twenty-Mile
Bicycle Trip to Preaching Point**

Carol Leigh Humphries
Shaki, Nigeria, West Africa

IT IS inspiring to know and work with fine Christian young people in Nigeria. One in particular whom I want to tell you about is a young man who was baptized last year and has answered the call to preach. He is repeating Standard 6 (equivalent to the eighth grade in the States) this year and is saving his money to enter our Baptist seminary in the future.

He works at our house each day after school and on Saturdays, when he helps with the washing and ironing. He is now serving as pastor in one of the small village churches ten miles from Shaki. Early each Sunday morning he walks to a pastor's house here, borrows a bicycle which that church has consented for him to use, and goes the ten miles to the little church and back each Sunday. Pray for this promising young pastor as he gives himself in service for Christ.

I wish you might have been with us on the afternoon we had a social for our Elam Memorial School girls last fall. Many of them know little about a planned Christian party or social such as young people enjoy in Christian groups back in the States.

About seventy girls gathered on our big lawn and thoroughly enjoyed playing games. We then climbed the beautiful rock hill near our house where an inspiring devotional service was held. As the girls came down the hill for refreshments on our porch, their hearts and voices rang out the meaningful words of "Onward, Christian Soldiers." For many of the girls, this was a new and delightful experience.

I feel that I have a great responsibility entrusted to me

as I teach two classes in soul-winning to our schoolgirls each week. We urgently need more Christians in Nigeria who will be faithful, consecrated soul-winners. Pray that I may so teach these girls that they will have a deep love for souls and will be able to lead the lost to Christ.



Old Man Responds to Opportunity And God Gives Revival to Church

Eva M. Sanders
Ire, Nigeria, West Africa

My spirits were at low ebb. Simultaneous revivals were starting in the twenty-one Baptist churches of Bethel Association on Sunday. Friday night found a letter of refusal from the second pastor invited to be the revivalist in Ikirun. This small church lacked vision and the young pastor was discouraged, not having had any salary since his marriage three months before.

The town is large and there are Mohammedans on every side. In fact, they have built a mosque right at the entrance to Baptist property. We can see them as they pray faithfully with their rams washed, brushed, and tied beside them ready to be slain in a few weeks when the fast is over. (They do not eat in the daytime for forty days, but they gorge at night.)

We prayed for God's leadership. Into my office came Deacon Taiwo, a retired carpenter, bringing a gift of a pineapple and asking for a box from America to make trinkets for sale. (He makes me a cash tray cut in grooves to hold twenty shillings, for each box I give him.)

Laughing, I said, "What can an old man do?"

"I can jump higher than you can," was his sharp reply as he jumped three feet into the air.

"Could you hold a revival in a needy church?" I ventured.

"I never have but I could try," was this faithful man's reply.

He missed Bible class that Saturday, one of his few absences. He was at Ikirun. The church had a feast on God's Word. Souls were saved, the members were revived, and their purses were awakened. Salaries were paid up to date and a month in advance.

Deacon Taiwo came to report, "It was wonderful; God was there. I am going back to help them again." And he did.



New Missionaries Take Up Where Others Leave Off; Reap Results

Gerald B. Seright
Triunfo, Pernambuco, Brazil

Saturday afternoon a man rode up to our house, dismounted from his horse, and introduced himself as a Christian who lives back over the mountains from us. He

said he is a member of another denomination and owner of a gold mine in another state.

"I bring an invitation to you to come over and baptize about twelve people who have accepted Christ as Saviour," he said. He went on to say that Missionary L. L. Johnson had preached there more than a year ago and that many had made professions of faith. He, his wife, and a daughter hold church services in their house every Sunday; and, even though they are of another denomination, they would like to see these people baptized into a Baptist church.

I said, "Very well, we will go to see about this in a few weeks." "But," said the man, "can't you go Monday?" And, after thinking it over, this looked like the most important thing we had to do during the week to come; so I promised we would be there on Tuesday to have a church service.

Sunday morning I, accompanied by the boy who helps with the jeep, went to preach in a church about forty-five minutes away from here. There the schedule for the day included two sermons, a business session, a baptismal service, and the night service with observance of the Lord's Supper.

The jeep made two journeys to other towns during the day to get candidates for baptism. I had the supreme pleasure of baptizing five people in a slightly muddy, but thoroughly adequate, river. We are reaping what others have sown. The day was a blessing; but the bitter often comes with the sweet—the jeep limped home with two burnt-out rods. What was I to do about the appointment with the people over the mountains?

Well, folks, this was easily decided because we have a mule here for just such times as these. The journey was not exactly a pleasure trip since it took six hours over mountain trails to arrive at the preaching point. But the compensation came when fifty-eight people attended the open-air service.

When the invitation was given, eighteen persons, all adults, said they were dissatisfied with sin and their present life and were ready to accept Christ's way. We are going back again this week to say more about baptism, because they are not at all informed about it.



Twenty-four Made Decisions for Christ in Thailand Bible School

Gladys Hopewell
Bangkok, Thailand

I thought you would like to know about our first vacation Bible school in the first church to grow out of Southern Baptist work in Thailand. As I sat during the commencement program on Sunday night and heard the children sing and recite Scripture and looked at the crowd of about 120 people, my heart sang "above all that we ask or think."

Yes, there had been problems. The power of the devil

is stronger here than in any place I've been. But all of these things seemed as nothing as I sat during the commencement program and thought of what the Lord had done.

Considering our Sunday school attendance and the difficulty in reaching people here, we had hoped for from forty to fifty in Bible school; so an average attendance of seventy-three was "abundantly above." But that was not all. There were evidences of what the days had meant.

One day when I asked a child about coming the next day, another responded with, "I'm coming tomorrow and the next day and every day. I love the church best of all."

After the first day a small, spoiled child who always had to have his way told his mother that he wanted to obey his parents; and he gave proof during the week that he meant it. When I heard him quote his memory verse, "Children, obey your parents," on commencement night, I knew it meant something to him.

After the story of Jesus' death on the cross, an eleven-year-old girl told her mother that if Jesus loved us that much she wanted to trust in him. Twenty-four of those in the older department made decisions for Christ.

I know there were influences and results that we could not measure. All of this has caused my heart to praise the Lord for doing exceedingly abundantly above all that we had asked or thought. But it was no new experience; he has done it over and over again.



"Those That Disturb the World Have Come Here," Said Leaflet

Matthew A. Sanderford
San José, Costa Rica

"*Estos que alboratan al mundo han llegado aquí*" ("Those that disturb the world have come here"): These are words that were printed in a leaflet published by the Catholics of Heredia, Costa Rica, against the man who sold us property there so that we could begin work for the Lord. These words are strangely similar to the words of Acts 17:6: "These that have turned the world upside down are come hither also."

Heredia is a beautiful little town some seven miles from San José and is considered the most fanatical Catholic city in the country. Several years ago when another group of evangelicals started a work there their church was burned and they were stoned. Only recently have evangelicals returned to preach the gospel.

Ours is the only chapel; others are still meeting in homes. Señor Oscar Gomes, who is the pastor of this little mission, is a native of Heredia and is greatly burdened for his people.

At the dedication service for the new chapel, the building was filled to overflowing. There was an unusual amount of reverence, though there was some disturbance from the outside. A couple of stones were thrown on the

roof and a medal of a Catholic saint was thrown in at the door.

We praise God that things were as orderly as they were and that at last we are able to witness in this needy city. The children who were outside the building had never in all their lives seen an evangelical service.

The looks on their faces varied from resentment to fear and wonder. It was heart-moving to see so many who had never heard of the love of Jesus Christ and who, in acting disorderly, are doing so more from ignorance than from any other motive. We can help the work most by our daily prayers.



Chilean Camp Not a Ridgecrest or Glorieta, But Had the Same Spirit

Constance (Mrs. William P.) Andrews
Concepción, Chile

My husband, Bill, has directed his first youth camp. It was not exactly a Ridgecrest or Glorieta to be sure, but there was a good portion of the spirit that makes those places live.

The difference: We borrowed about five acres of land on a clear river front, cleaned it, cut trees for tables and lean-tos, pitched tents, hauled wood for the kitchen and hay for the beds, bought ten lambs (alive), arranged for a daily supply of bread, milk, and vegetables, hoisted the flag, and waited. Approximately one hundred and fifty came.

The similarity: We studied God's Word, frankly discussed youth problems, prayed together and played together, and were altogether drawn nearer to the heart of God.

We are moving again—this time farther south to Temuco. Bill will begin his work in our school there as spiritual counselor, Bible director, and coach. On week ends and during vacations he will do evangelistic work and serve as youth secretary for Chile. I will continue to work with the ladies and children while running a busy house and mothering two very active youngsters.

Example: Daddy, trying to coax Jay to eat after he had fallen and cut his bottom lip: "But, son, can't you open your mouth wide and put the spoon in slowly?"

"No," was the immediate answer, "I talked with God just this morning and he told me that little boys with sore lips don't have to eat."

"Which means," said Daddy, "that you can't eat the cookies Mommy has in the kitchen?"

He thought for a moment, then replied, "Well, God says that little boys with sore lips can push cookies in the side."

What did Daddy say? What would you have said?

God is blessing the work up and down the length of the shoestring republic. How we wish we could take you by the heart and lead you from one end of it to the other.



Missionary Cannot Forget Soul-Hungry People Seen on Journey

Crystal (Mrs. W. W.) Enete
Rio de Janeiro, Brazil

I am deeply grateful for the privilege of going with my husband on a three months' journey in our evangelistic bus. The beckoning highway offered many adventures in friendship through the gospel. We stopped to see two attractive girls deftly making lace with weighted threads over a cushion and then preached to a crowd who had gathered to see the bus.

We picked up many weary travelers going our way who received the Word gladly. One night we gave gasoline to frantic parents so they could get their dying baby to a priest to be baptized; but they promised to read the Book we gave them.

We rode the unspeakably rough roads of Santa Catarina to scatter Gospels from the car window to children dashing from the bushes to get them, to a family in a covered wagon, to a man on horseback.

While eating our lunch under the trees by the road, we offered food to a ragged boy carrying a load of wood on his head. We went with him up the hill to his house and assured the startled mother and frightened children (who rarely ever see a stranger) that we were there to give a message from heaven. The mother promised to get a neighbor to read for her and thanked us graciously.

One afternoon, as we were riding the winding road in the mountains of Paraná, we were caught in a sudden tropical storm. Soon the rain turned to mist and the light struggled through the thin edges of the dark clouds.

Then, suddenly, there appeared a bright rainbow over the opposite ridge which extended all the way to the depths of the valley below us, resting on a humble cottage of mud and straw. A mother, with a babe in arms, and a number of small children were all looking up at the rainbow.

Just then we passed a man, and I, with a prayer, threw a Gospel of John to him from the car window. Before turning the curve, I saw him pick it up. To me the rainbow symbolized the good news from heaven to all creatures here below, even the poorest. What a privilege to carry this message to them.

A Promise Kept

(Continued from page 8)

offered him a Bible and he began to read the stories he had heard his grandmother tell.

This was the Book he had been needing! This was the church that could show him how to become a Christian! He knew that God's Spirit had led him to this church.

As he studied the Bible and continued going to the services, he began to understand about the cross. The important fact was that Jesus died on a cross so that Tasanai's evil heart could be made clean.

He said, "When I saw how much God loved me, I wanted everybody to know that I loved God." Therefore, in February, 1953, Tasanai made a public profession of his love for Christ and his faith in him. Anan had just made a profession of his faith in Christ; therefore, their friendship became stronger than ever.

Tasanai showed a strong desire to learn all he could in the inquirer's class. The weeks slipped by and soon it was examination time at school. Tasanai passed his examinations; but this was his tenth year and Thai students finishing their tenth year must decide if they will spend two additional years in prep school prior to entrance in the university or one of the vocational schools.

Tasanai did not want to be a doctor. But what would his father say if he did not plan to study medicine? He finally decided to study in commercial school, though this did not interest him either.

One day he told one of our missionaries that he wanted to go out with the group that was to hold services in Nontaburi. He and Anan went together and they both gave a testimony as to how Christ had saved them.

Tasanai told one of the missionaries that he did not want to study in commercial school; therefore, the missionary counseled him to consider going to preparatory school so that he could have more time to pray about his life's work and so that he could also be acquiring the knowledge he would need if he decided to study in the university. He decided on this plan.

In June, Tasanai appeared before the examining council of the church to be questioned prior to baptism.

"What do you plan to do as your life's work?" asked Miss Chun, an older Chinese Christian who was showing her concern for the fine young man.

Without a moment's hesitation, Tasanai answered, "I plan to preach the gospel."

This was not the first time he had mentioned his desire to enter Christian service; but when he expressed such strong conviction in this significant meeting, the missionaries themselves sensed that this was the will of the Lord.

Then he was asked, "Why do you want to be a preacher?"

Tasanai answered, "I see sin everywhere and I want to tell everyone about God's love for him."

Many years of study lie ahead of this young man. Who knows all the difficulties he must face? But already it seems that he is a chosen vessel of God; and by God's power, he can bear Christ's name to the people of Thailand.

Missionary Family Album

Arrivals from the Field

COWSERT, Rev. and Mrs. Jack J. (South Brazil), Box 251, Wingate, N. C.
 CULLEN, Dr. and Mrs. Paul S. (Nigeria), 316 East White Avenue, San Antonio 4, Tex.
 JACKSON, Rev. and Mrs. J. E. (Philippines), c/o J. Edward Jackson, Jr., Naval Fuel Supply Depot, Quarters 36, Point Molate, Richmond, Calif.
 OATES, Rev. and Mrs. M. D. (Peru), 1740 Duval Street, San Diego, Calif.
 QUICK, Rev. and Mrs. Oswald J. (Formosa), Green Tree Manor, Apartment F 11, Louisville 7, Ky.
 ROHM, Alma Hazel (Nigeria), Route 4, Box 919, Waco, Tex.
 SHARPLEY, Rev. and Mrs. Dan N. (South Brazil), 2510 Tenth Street, Wichita Falls, Tex.
 STUART, Rev. and Mrs. Malcolm W. (Hawaii), Camden, Ala.
 WATKINS, Elizabeth (Japan), c/o Mrs. Leila Miles, 276 Spring Street, Spartanburg, S. C.

Births

CLARK, Dr. and Mrs. Clarence F., Jr. (Japan), son, Robert Jarman.
 FITE, Mr. and Mrs. H. W., Jr. (North Brazil), daughter, Julia Charlene.
 HARRIS, Rev. and Mrs. Robert Lawson (Peru), son, Robert Lee.
 LOGAN, Dr. and Mrs. W. W. (Nigeria), daughter, Rebecca Sue.
 MOSS, Rev. and Mrs. J. Ulman (Venezuela), son, Jared Arthur.
 RICHARDSON, Rev. and Mrs. F. Raymond (South Brazil), son, James Allen.
 YOUNG, Rev. and Mrs. Chester R. (Hawaii), son, Chester Raymond, Jr.

Deaths

DUNSTAN, Mrs. A. L., emeritus (South Brazil), September 10, 1953, Decatur, Ga.
 JACOB, Robert Augustus (China), September 13, 1953, Franklin, Ky.
 KOLLMAR twins, sons of Dr. and Mrs. George H. Kollmar, one at birth on September 9, the other, George J., on September 15, in Barranquilla, Colombia.

Departures to the Field

BAKER, Mattie A., Rua Homen de Melo 537, São Paulo, Brazil.
 BERRY, Mr. and Mrs. Edward G., Caixa Postal 320, Rio de Janeiro, Brazil.
 BLACKMAN, Mrs. L. E., to Hawaii.
 DEMAREST, Mary, 145 Gate Street, Hsin Chu, Formosa.
 FAILE, Dr. and Mrs. George M., Jr., to Nigeria.

HALTOM, Rev. and Mrs. W. E., P. O. Box 979, Kancuhe, Oahu, Hawaii.
 HOLMES, Rev. and Mrs. Evan F., Junque 54, Concepción, Chile.
 JEFFERS, Irene, 145 W. Gate Street, Hsin Chu, Formosa.
 KENDRICK, Bertie Lee, Box 315, Kahului, Maui, Hawaii.
 LEAVELL, Cornelia, 1414 Heulu Street, Honolulu, Hawaii.
 LITTLETON, Rev. and Mrs. H. R., to Gold Coast.
 MEDLING, Rev. and Mrs. W. R., 356 Shin-Yashiki-machi, Kumamoto, Japan.
 MEFFORD, Rev. and Mrs. Joseph W., Jr., to Spain.
 PENDER, Sallie Auris, 211 Merchant Street, Honolulu, Hawaii.
 PETTY, Mr. and Mrs. Herman Leo, to Israel.
 REID, Rev. and Mrs. Orvil W., San Juan de los Lagos 225, Col. Vallarta Pte., Guadalajara, Jal., Mexico.
 WYATT, Rev. and Mrs. Roy B., Jr., to Spain.

Language School

(Address: Apartado 1883, San José, Costa Rica)
 BITNER, Rev. and Mrs. James H. (Chile).
 CAMPBELL, Rev. and Mrs. Charles W. (Argentina).
 CARROLL, Mr. and Mrs. Daniel M., Jr. (Argentina).
 CLAWSON, Rev. and Mrs. William M. (Mexico).
 DYAL, Rev. and Mrs. William M., Jr. (Guatemala).
 GLAZE, Rev. and Mrs. A. Jackson, Jr. (Argentina).
 (Address: Caixa 679, Campinas, São Paulo, Brazil)
 BUMPUS, Rev. and Mrs. Claud R. (North Brazil).
 WOLFARD, Dr. and Mrs. Rodney B. (South Brazil).
 (Address: Caixa Postal 758, Campinas, São Paulo, Brazil)

DAVIS, Rev. and Mrs. Horace V. (South Brazil).

New Addresses

BRADLEY, Blanche, emeritus (China), 14 East Olliff Street, Statesboro, Ga.
 CALCOTE, Rev. and Mrs. Ralph V., 537 Tomino, Suwanodai, Kokura, Japan.
 COLE, Dr. and Mrs. E. Lamar (Mexico), 3819 Holland, Dallas, Tex.
 DAVIS, Mr. and Mrs. W. R. (Nigeria), 4035 Dement Street, Apt. 103, New Orleans, La.
 FULLER, Rev. and Mrs. Ronald W. (Macao), 1816 Allston Way, Berkeley, Calif.
 HARDY, Rev. and Mrs. Clem D. (Equatorial Brazil), 910 North 23rd Street, Waco, Tex.
 HUEY, Alice, emeritus (Hawaii), 1501 2nd Avenue, Bessemer, Ala.
 HURST, Rev. and Mrs. Harold E. (Honduras), 1436 Hammond, Fort Worth, Tex.
 JONES, Dorothy Charlene, Caixa Postal 111, Terezina, Piauí, Brazil.
 JOWERS, Rev. and Mrs. S. Clyde, 539 Tomas Claudio Street, Davao City, Philippines.
 LARSON, Rev. and Mrs. I. V. (Philippines), 3821 Lugo Avenue, Lynwood, Calif.
 LEA, Ola, 15 Lane 52, Section 2, East Ho Ping Road, Taipeh, Formosa.
 LYON, Rev. and Mrs. Roy L., Xicotencatl 113 sur, Saltillo, Coahuila, Mexico.
 MOON, Rev. and Mrs. James Loyd, Caixa Postal 226, Manáos, Amazonas, Brazil.
 MOORHEAD, Rev. and Mrs. Marion F. (Japan), 110 Bradley, Easley, S. C.
 PEMBLE, Marguerite Joyce (Peggy), Caixa Postal 111, Terezina, Piauí, Brazil.
 ROBERSON, Rev. and Mrs. Cecil F. (Nigeria), 5920 Manning, Meridian, Miss.
 SOLESBEE, Rev. and Mrs. W. A., 539 Tomas Claudio Street, Davao City, Philippines.
 SWENSON, Rev. and Mrs. Erhardt S. (Argentina), c/o Lindmark, 630 Vanderbilt Avenue, Brooklyn 38, N. Y.
 TALLEY, Frances, 536 Minami Machi 5 Chome, Oaza Dogo, Matsuyama-shi, Shikoku, Japan.
 TAYLOR, Sara Frances, 9 de Julio 2775, Rosario, Argentina.
 (Please turn to page 31)

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Is the Mold Breaking?

(Continued from page 11)

Then there is communism to be taken into account. Communism has lost in political power in the past few years and is a small minority group, working mostly under cover. It is handicapped by the traditional Japanese distrust of Russia.

Nevertheless, there are those who believe today that in considering the future destiny of Japan the two forces to be reckoned with are communism and Christianity. Mistakes in the post-Occupation foreign policy on the part of America might easily result in a hostile attitude toward the West and consequently toward Christianity.

If it becomes apparent that Japan's sovereignty is not *bona fide*, but that she is still under the thumb of America, if the high idealism of the Occupation is dissipated into an attempt to manipulate Japan for American purposes, then we may expect more severe reaction than has been yet evidenced.

It cannot be overemphasized that there is still a very great opportunity for Christianity in Japan. The reaction which manifested itself a little more than a year ago seems to have leveled off by now, with a substantial interest in Christianity remaining. There are evidences that the response to Christianity is deeper and based upon more reliable motivation than that of two or three years ago.

Audiences attending Christian services—particularly special evangelistic services—have decreased considerably; but many still attend, and it has been noticed that in evangelistic campaigns a larger proportion of those present manifest decisions to become Christians than was true two or three years ago. We believe that the present growth of Christianity, though not so rapid as formerly, represents the building of a more solid structure.

Unless some event occurs to plunge Japan into violent reaction against the West, indications are that the present opportunity for Christianity in Japan will continue and that comparatively rapid advance will be made. We are greatly encouraged because the reaction which we anticipated has been so mild.

And we trust God for the future.

In Memoriam



Robert Augustus Jacob

Born September 23, 1892
Louisville, Kentucky

Died September 13, 1953
Franklin, Kentucky

ROBERT AUGUSTUS JACOB was appointed a Southern Baptist missionary to China in 1917. He resigned in 1918 to enter the U.S. Army and was reappointed in 1920. A native of Louisville, Kentucky, he was educated at Georgetown College, Kentucky, and at George Peabody College for Teachers, Nashville, Tennessee. He taught school for a year in Winchester, Kentucky, and was in Meteorological Service in the Signal Corps of the U.S. Army for a year.

Mr. Jacob served as principal of Laichowfu Boys' School, Shantung, China, from 1921-26, and of Pingtu Christian Institute, Shantung, from 1929-41. He worked in Laiyang during 1926-27. He was interned in 1941 and repatriated on the *Gripsholm* in 1943.

He and Mrs. Jacob had five children. Since their return to the States, Mr. and Mrs. Jacob had been living in Franklin, Kentucky. They were reassigned to Hawaii, but were unable to go because of Mr. Jacob's illness of the past two years.

Sallie Silvey Dunstan

Born August 31, 1877
Putnam County, Georgia

Died September 10, 1953
Decatur, Georgia



SALLIE SILVEY (MRS. A. L.) DUNSTAN served as a Southern Baptist missionary to Brazil for forty-seven years before she retired in 1947. A native of Putnam County, Georgia, she was educated in the public schools of Athens, Georgia, and at Southwestern Baptist Theological Seminary, Fort Worth, Texas. She married Albert Lafayette Dunstan in 1898. They had five children. Mr. Dunstan died in 1937.

Mrs. Dunstan, appointed by the Foreign Mission Board in 1900, did pioneer and evangelistic work in the state of Rio Grande do Sul, with Pôrto Alegre as headquarters. After her retirement she lived for some time with a daughter in Sarasota, Florida.

At the time of her death she was living with another daughter, Mrs. Charles F. Stapp, in Decatur, Georgia. Mr. and Mrs. Stapp also served as missionaries to Brazil, he for forty-two years and she for thirty, before their retirement in 19...

Mrs. Dunstan was in ill health for about seven years and was bedridden for the past six months, during which time she received treatment at the Georgia Baptist Hospital, Atlanta, Georgia.

Thailand

(Continued from page 8)

lation of 375,000, about fifty Thai have raised their hands to indicate their faith in Christ. It is difficult to follow up these decisions because the missionary couple there are of the China staff and must work through an interpreter.

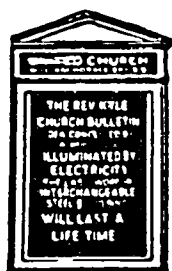
Missionary Ronald C. Hill has been preaching in Nontaburi, a provincial center of 140,000 people. He and Mrs. Hill hope to use this center as a base of work to reach the area from Bangkok to Ayuthya. One grown man in Nontaburi has made a public profession of his faith in Christ.

Five Thai Christians have been baptized in Bangkok, where eight of us have been working through a Sunday school and preaching service. Five others are awaiting baptism.

The Thai services have been held in the Grace Baptist Church building where the Chinese membership has now grown to forty, with sixty-five others having made professions of faith. Soon these services will be moved to another building. A Thai church will be organized soon after this move is made.

A Baptist Student Center was opened across the street from the National Stadium where university sports events are held and near to the Chulalongkorn campus as a means of trying to reach the 20,000 university students. About fifty Thai students are attending the two English Bible classes being taught at university level.

"The Lord has led Southern Baptists to Thailand at a strategic hour," says Dr. Baker James Cauthen. "The ground has been prepared for widespread preaching of the gospel and a day of harvest is just ahead. More missionaries for this field are urgently needed."



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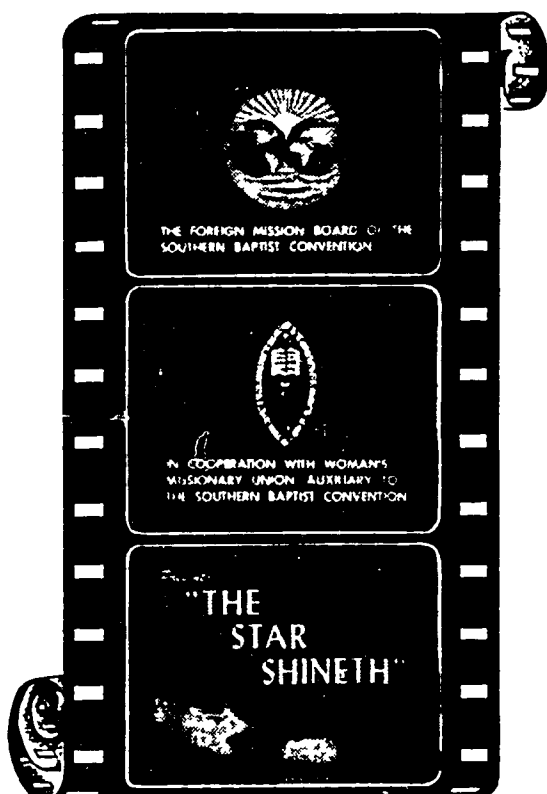
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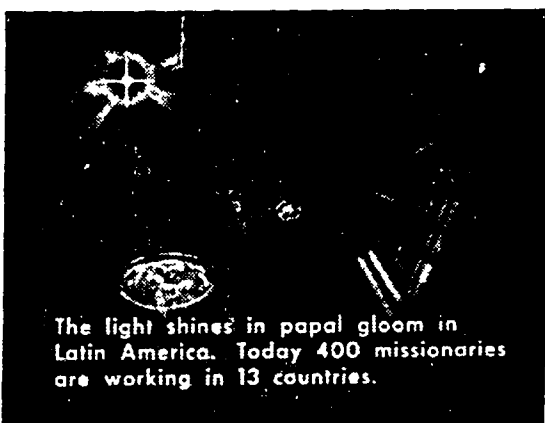
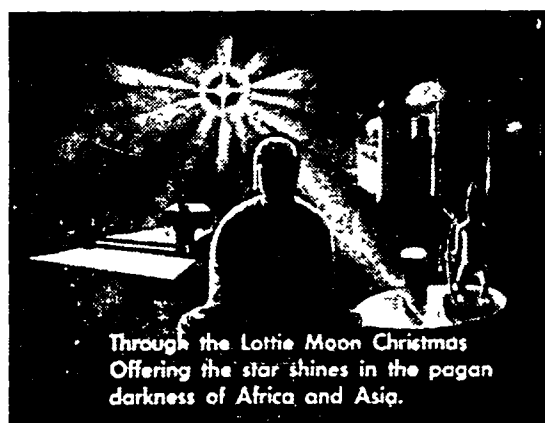
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the filmstrip, "The Lottie Moon Christmas Offering." This unit, in black and white, sells for \$2.50 in the Baptist Book Stores. An up-to-date program guide is furnished.



"THE Star Shineth" is now in the Baptist Book Stores. The 1953 visual unit for use in connection with the Lottie Moon Christmas Offering is a sixty-four frame filmstrip in kodachrome. It sells for \$5.00, complete with program guide.

This filmstrip may be used in connection with the Week of Prayer programs in the W. M. U. and in worship services with equal effectiveness. It is designed to summarize in pictures the Week of Prayer programs. A program guide accompanies the filmstrip and contains an order of service to help utilize the filmstrip effectively in worship.

The sixty-four frames are made up of both art and photography to present the world mission program of Southern Baptists. The Lottie Moon Christmas Offering is the direct route of participation for every Southern Baptist. This filmstrip portrays the significance of the offering in the total mission program.

For the first time we have found a successful method of printing captions on kodachrome film along with the photographs. "The Star Shineth" is, therefore, complete in itself and can be successfully used without further narration. A suggested narration is included in the program guide, however, for those who will want to utilize the filmstrip most effectively.

Many churches will want to use again

Briefly

(Continued from page 20)

tinued: "This is less than usual for a two months' period and may indicate a reduction in the persecution. Also these attacks have not been carried out by military authorities." However, Protestants have been unsuccessful in getting the new president to take an unequivocal stand against persecution.

Paraguay: The Baptist Hospital, Asunción, ministered to 1,724 patients during its first six months. The outpatient department served 1,436 with 2,946 consultations. The inpatient department hospitalized 288 persons for 2,139 total patient days. There were eighty-four births and forty operations.

Good News

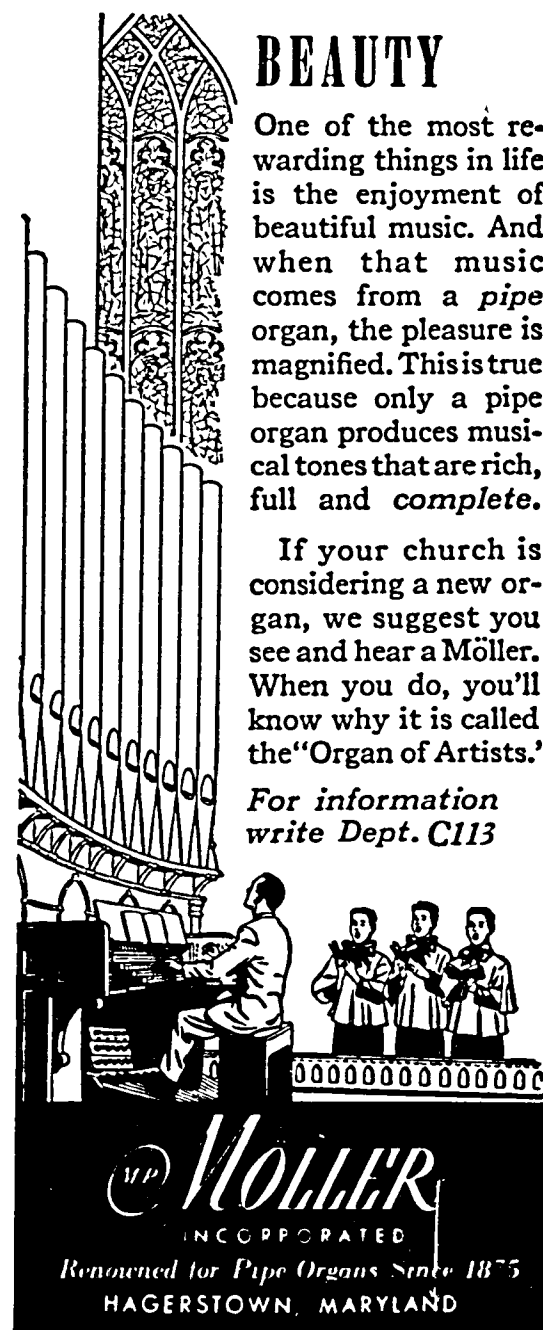
Italy has banned the traditional child market of Benevento, where for from \$8.50 to \$10.00 a year teen-age Italian boys were put out for labor. Henceforth, hiring must be done through normal employment officers. The annual public auction of boys from twelve to sixteen at Benevento dated back hundreds of years.

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God So Loved Nigeria

(Continued from page 5)

of their founders, the patient persistence of those who came after the founders, and the missionary zeal of church members in the United States.

The list includes the new hospital and school, Joinkrama; boys' high school, Port Harcourt; teacher training colleges, Benin City and Ede; new hospital, Eku; girls' school, Agbor; academy and girls' school (Reagan Memorial), Lagos; Idi Aba and boys' high school, Abeokuta; headquarters building, printing plant, and dental clinic, Ibadan; seminary, hospital, leper colonies, nursing home, and home for motherless babies, Ogbomoso; college and elementary school, Iwo; welfare center, Ire; boys' high school, Oyo; new hospital, girls' school, and preschool nursery, Shaki; school and dispensary, Okuta; and missionary hostel, Lagos.

One is also impressed with the pressing need for additional resources in men and money. Each station and institution has legitimate needs, and the visitor is "briefed" on what they are. He might be able to shrug off a few isolated requests as "routine," but when he is greeted with requests in station after station they become a prayer burden from which he is unable to escape.

He would be completely frustrated by the extent of the needs except for two considerations: (1) some of the needs are created by the success of our work, and (2) Southern Baptists are well able to meet the needs with additional personnel and larger missionary appropriations. We thank God for the success of our work and pray that we may be willing to provide missionaries and money in quantities sufficient to care for the needs.



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I Saw Your Offering at Work

(Continued from page 3)

wife (a nurse) were investing full measure of their strength and ability in this training center.

Dr. Câmara brought music to the interior, organizing and training the first orchestra. He gave expression to his love for beauty as he painted the baptistry in the church and as he built a lovely organ case to "house" the little battered folding organ that must serve on all occasions.

The "barefoot school," with eighty children in attendance, was started. Across the Tocantins lay Philadelphia, a village of several thousand people. Many of the adults could neither read nor write. (About 85 per cent of the adults of interior Brazil are illiterate.)

Something should be done! Crossing the river, Dr. Câmara organized an "alphabet class," using the material provided by the Brazilian Baptist Home Mission Board. Each night, after the day's work was done, Dr. Câmara crossed the river again. One hundred and twenty-nine graduated at the close of the eight months. Each Sunday Dr. Câmara crossed the river to preach. Today Philadelphia has a Baptist church.

Your offering helps make possible Carolina Institute where boys have walked more than three hundred and fifty miles to attend. There we found one girl who, in company with her father, had walked two hundred and forty miles to come to school. As she reached the school, despite dust, fatigue, and bruises, her first act was to call all of the girls together for a "praise service" in which she thanked God for permitting her to come.

Your offering helps make possible Woman's Missionary Union work on foreign fields. We saw it at work in institutes for the training of workers and in literature used by women and young people. Our first night on the continent, in an associational W.M.U. meeting, words of welcome and greeting were brought by a bright-eyed Sunbeam girl, a soft-voiced member of Girl's Auxiliary, a straightforward lad in Royal Ambassadors, and a winsome young woman of Young Woman's Auxiliary. Young people in many of the South American countries have known the joys and blessings of camps. Your offering helps make possible the work and the workers.

As we observed the Week of Prayer for foreign missions with Brazilian women, we could not understand the words; but we could feel the spirit. When we realized they were praying for the United States and Southern Baptists, we were deeply humbled.

Following the meeting of the Baptist World Alliance in Copenhagen many Southern Baptists saw need and opportunity in Italy. We saw how meagerly we had given and shared. God used that experience as a challenge to increased giving to meet known needs.

Today as you look at your offering designated for Italy, you see the evidence of vision becoming reality. To see is to give. I have tried to let you use my eyes to see as I saw. As we approach the Christmas season may our prayer be "open my eyes, that I may see." As we see we will respond and our offerings will begin working.

Missionary Family Album

(Continued from page 26)

THOMASON, Lillian, emeritus (China), 824 N. Marsallis, Dallas, Tex.

UNDERWOOD, Rev. and Mrs. J. B. (North Brazil), 912 Penn Street, Apt. 8, Box 6124, Fort Worth 15, Tex.

VAUGHN, Mary Edith, Caixa Postal 29, Recife, Pernambuco, Brazil.

WATSON, Lila (China), Dillon, S. C.

WEST, Rev. and Mrs. Ralph L. (Nigeria), 4035 Dement Street, Apt. 201, New Orleans, La.

Retirement

RIDDELL, Olive (China), September 10, 1953.

We especially want to thank everyone for the assurance that your interest gives us of your prayers and hand-in-hand fellowship with us, as we have this privilege of "being you" over here.—Donal (Mrs. C. L., Jr.) Culpepper, missionary to Formosa

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"The Impact of the China Tragedy," by Baker J. Cauthen. This six-page folder gives a brief account of how the tragedy of China has turned out to be the occasion for rapid spread of the gospel in the Orient.

Baptist missionaries from China and the release of funds which normally would have been used for work there have made possible a great advance into other strategic countries. The author gives a brief description of work now under way and the opportunities for service in Korea, Formosa, the Philippines, Hong Kong, Macao, Thailand, Malaya, and Indonesia.

"Indonesia: Challenge Unlimited," by Baker J. Cauthen. A pamphlet that focuses attention on one of Southern Baptists' newest mission fields, an area of fabulous resources. Fifty-five per cent of Indonesia's 80,000,000 people are illiterate.

Indonesia offers to Southern Baptists unlimited opportunities for a program of Christian education and medical work. There are only 1,400 doctors and fifty qualified nurses in the entire country.

Southern Baptists now have work in four locations in Indonesia: Djakarta, Bandung, Surabaya, and Semarang. Many new missionaries are needed, especially couples for direct church work and women for work among young people.

"A Legacy of Love," by Ruth Providence. A six-page folder which sets forth the origin, purpose, and benefits of the Lottie Moon Christmas Offering.

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Poster: *"The Eyes of the World Are Upon You."*

Picture Sheet: *"The Eyes of the World Are Upon You."*

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Map: *"Your Baptist Missions in Japan."*

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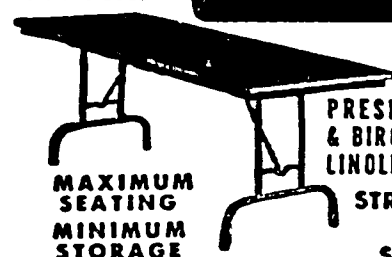
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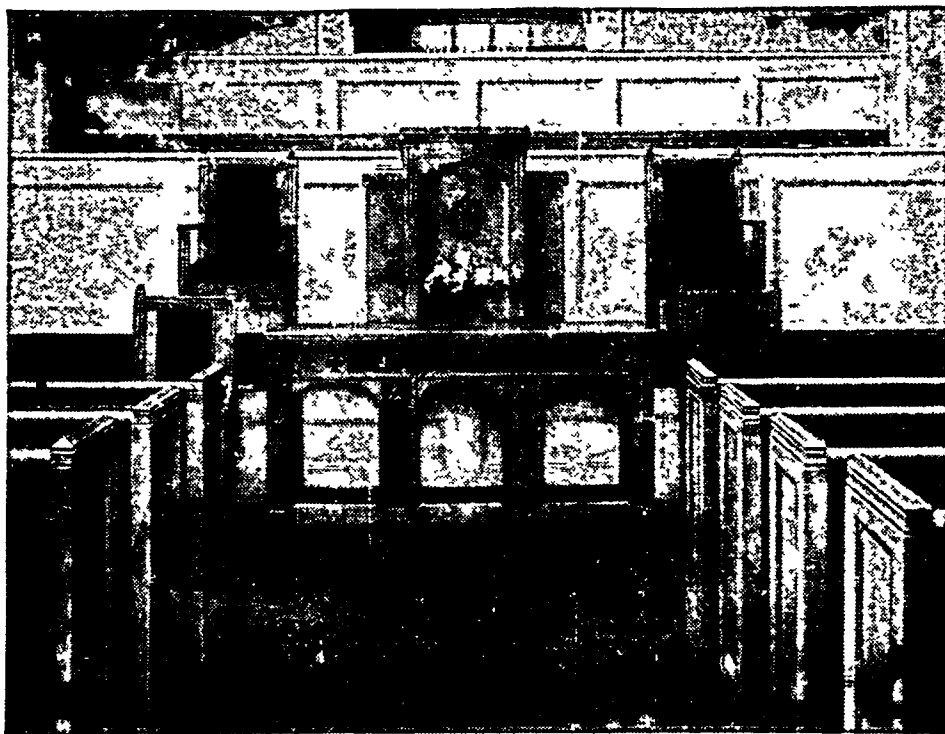


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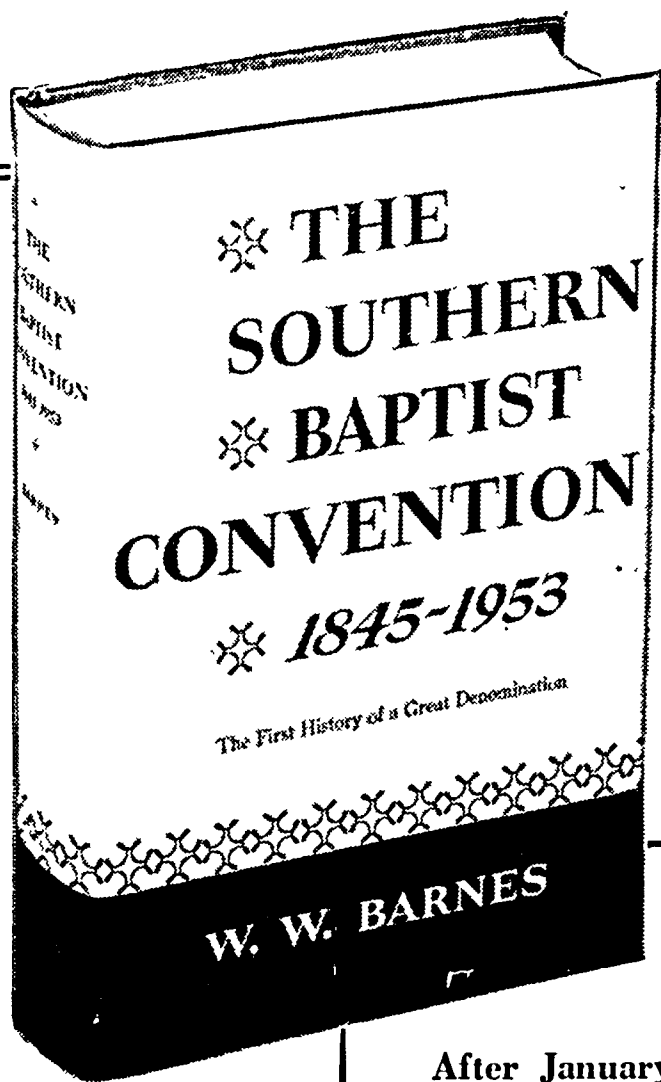
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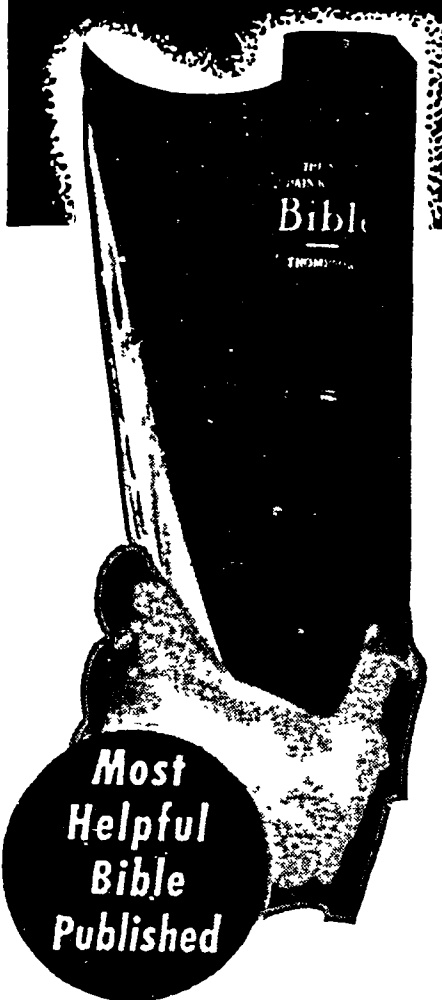
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