



THE

DECEMBER 1953

# Commission

Southern Baptist World Journal



1953 A.D. or 1953 B.C.?

# Lottie Moon Want List

Five church buildings for Japan, \$85,000. The sum of \$17,000 constructs and equips a building seating around 300 for the beginning of work in a new center.

Educational building, Bethany Church, Guatemala, \$5,000. This church, with only an auditorium, has an average attendance of 200 in Sunday school. Adequate space will permit classes for Sunday school and groups for Training Union.

\$5,000 for evangelistic work in Indonesia. Sixteen missionaries represent Southern Baptists among 83,000,000 people of Indonesia.

Church building, Paso de los Toros, Uruguay, \$5,000. Located in the geographic center of Uruguay, this interior church is growing bigger than its rented hall. Hopes are high for an adequate building.

Training center for women, Ijagbo-Offa, Nigeria, \$60,000. Vastly needed to train Christian teachers. Rising tide of nationalism indicates leadership will gravitate to national hands.

\$15,000 to adapt a large storage house in the heart of Lentini, Italy, for church services and auxiliary activities. Very active church with large number of enthusiastic young people.

Building for Baptist church, Shabini, Southern Rhodesia, \$1,713.75. Needed desperately. Members have been meeting in the open on top of a hill for three years. One of the most populated areas of the country.

Church building, Ajloun, Jordan. When Southern Baptist missionaries took over the hospital at Ajloun, they found a small congregation. It has grown until quarters are totally inadequate. Estimated worthy chapel can be built for \$15,000.

Current expenses for Bible school, Formosa, \$10,000. The seminary has an enrolment of 50 students, most of whom have had college training. Many will go back to China when conditions permit.

Laja church building, Chile. \$1,000. The people, through their own means, have purchased a strategically located lot in a factory section.

*Increase your 1953*  
**LOTTIE MOON CHRISTMAS OFFERING**



THE

# Commission

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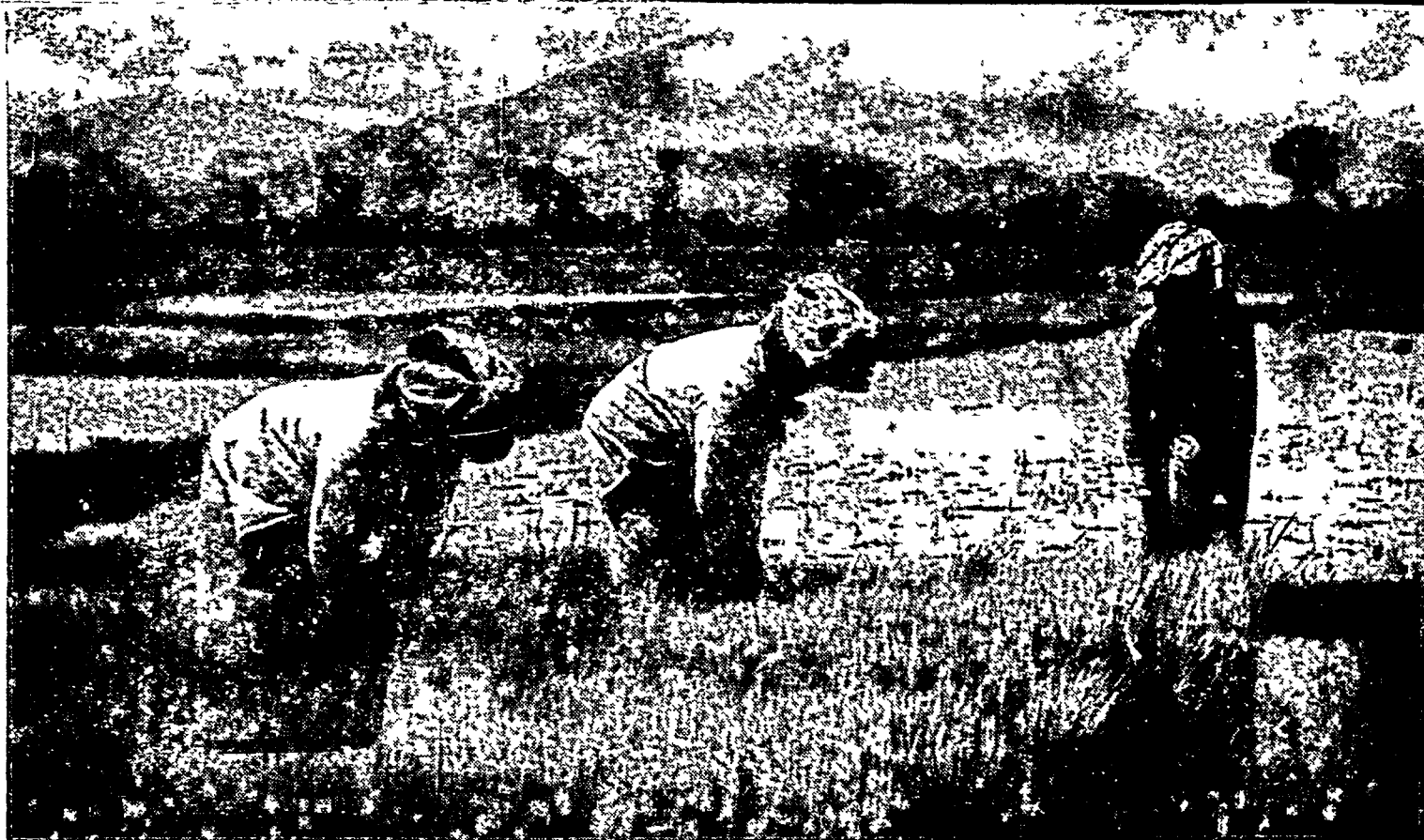
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# *Psalm of a Java Believer*

By Buford L. Nichols

**T**HE MOUNTAINS echo God's softest whisper.  
A mantle of mountains turn back the scorching sunrays. Breezes descending from tree-clad heights wrap a sarong of coolness about my body.

When my eyes grow dim from looking down at muddy water and my back pains from stooping over the rice paddy, I stand erect and face the horizon; then the friendly mountains bring rest to my weary eyes and relief to my aching body.

As the mountains encircle my village, so does God's presence ever surround me.

But when the mountains explode with fire, he leads me to his secret refuge beyond the reach of flowing lava.

BENEATH the soft rays of approaching dawn a calmness floods my soul; and I forget the thief that prowls at night and the sun that attacks at noonday.

As the setting sun, panting from fatigue, breathes through cloud fringes, I see hues more brilliant than Western gold or Eastern jade; my eyes behold designs more enchanting than the finest batik.

THE TREES are God's gift to me. They screen the heat before it reaches my lungs. They are my shelter when clouds burst above me. Their leaves and twigs I gather for cooking my rice. Their fruits bring daily strength to me.

When sudden showers overtake me, God spreads his wide banana leaf above my head.

I hear his voice when winds rustle through the pines, when raindrops vibrate the palm leaves. When clouds wander down the mountainside, the rumble of his footfall is echoed by the teakwood trees.

**W**HEN alien conquerors overrun my island, or bandits burn my bamboo hut, I find God's bosom an abiding place of protection and peace.

People ride past me on bicycles; and I think of the agitators in my village who scream: "Down with the wealthy property class!" But I calm myself with the thought that, within this new-found national freedom, thrift and hard work may bring their own rewards of advancement. I think also of what I heard at the Gospel Chapel last Sunday: "A man's happiness is not measured by the things which he owns."

As THE heat continues throughout the year, so is God's love for me unchanging. Just as the rains descend daily during the monsoon season, so is his mercy showered upon me from sun to sun.

HE WHISTLES to me from the wings of the winds; he calls to me from his chariots of clouds. He walks with me along the paths to field and market.

When I need his help, I do not have to call him from beyond the mountains and wait for his arrival. And there is no waiting in line outside closed doors. I can talk with him heart-to-heart about anything at any time.

There is but one door between us, and it is never bolted; it opens both into me and into God.

MY LITTLE ones are precious in his sight. His mercy is mirrored in the teardrop that courses down the cheek of my crying child. When my infant child, strapped to its mother's side, is fretting from hunger, I seem to hear whisperings of guardian angels hovering above the field.

**H**E GATHERS his clouds above. He races to the rice fields with food-laden raindrops. He drives back the famine and brings health to my family.

At my *selamatam* (guesthouse) he has the seat of honor; and my yard overflows with guests.

He who pilots the swallow's flight will surely watch over all who dwell beneath my roof and even the water buffalo that pulls my wooden plow.

He knows my tapioca plants by name, and he sends sunshine and rain to enlarge their delicious roots.

He grieves with me when a banana stalk wilts and falls to earth without first handing down to me a cluster of fruit.

The rice grains in my field are numbered, and he helps me to scare away the birds while the rice is ripening.

To sense his presence is more refreshing than to bathe in the bubbling stream beside the market road.

**M**Y HEART is hammering against the pithy papaya tree. The ground blurs as the tree sways. I am poised high up, waiting for the final upward heave. The winds hold their breath. Then in a flash I scale upward, twist the ripe papaya loose, and quickly slide down half-mast to a safer height. On that last upward bound, new currents of strength surge through my muscles; I feel a strong hand reach down and steady the trembling tree.

WHEN the road to the big market is beating harshly against my bare feet; and the pole, bent under the weight of heavy baskets, is digging into my shoulder, God gives me strength for the next step.

ONCE I feared a vengeful Allah whose prophets scorned my weaknesses; but now I love the Heavenly Father whose presence is more to me than life.

Someone told me about Jesus. My life has been changed.

To me Jesus Christ is more than the prophet Isa. He is the divine Son of God, the mediator between man and God; and he has become my salvation and my song. As I sell my vegetables in the market, I speak of the love of Christ to those whose lives are fettered by fears.

(Please turn to page 26)

## Echoes from Java

By Buford L. Nichols

This narrow fragment of the earth  
Is Asia's footpath toward the West.  
Here rubber, rice, teakwood, and spice,  
Have lured aggressors in their quest.

God wove the flower, bamboo, palm  
On shuttle looms of monsoon storm;  
For beauty's aid a sarong made  
To grace the island's slender form.

Bright jewels gleam o'er ocean waves:  
Her cloud-capped peaks of jade green rare;  
From mount to field there is revealed  
The Master Artist's skill and care.

No touch of spring or tint of fall  
Change scorching heat and summer hue,  
But life out here goes through the year  
Without a season's prompting clue.

As sixty million Javanese—  
Nine hundred souls for each square mile—  
Swarm field and street, and fast and eat,  
Life throbs behind a solemn smile.

Long centuries a colony;  
Now foreign throne and scepter gone;  
Her flag to fly, her course to ply;  
She charts a destiny her own.

Though woes and fears besiege the land,  
As hunger, sickness, bandit strife;  
New plans display a nobler way,  
And people seek a better life.

While Buddhist temples, Hindu shrines,  
Unused, are crumbling with the years;  
The Moslem dome, where masses roam,  
Is chanting Islam's hopes and fears.

Though "Prophet Isa" Christ is called,  
As on the Koran's pages shown,  
And mosques abound and prayers resound,  
Christ's grace and love are yet unknown.

Where Christian voices seldom heard,  
And churches few to beam the light;  
The minds confused and lives misused,  
And millions grope in shades of night.

Two hundred languages are used  
For chanting creeds of race and clan;  
With tongues aflame we must proclaim  
The gospel of the Son of Man.

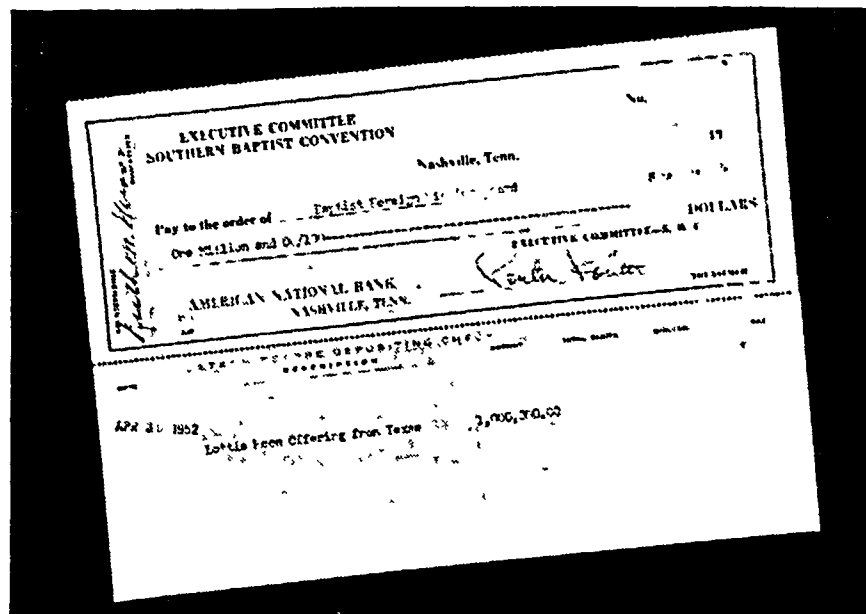
This isle awaits the Word of God.  
Our Baptist task has just begun.  
Let's hear God's call and pledge our all  
That these our friends to Christ be won.



# Texas-

# 1953?

By Eula Mae Henderson



It was an exciting day at Foreign Mission Board headquarters in Richmond, Virginia, when this check for \$1,000,000 arrived from the Executive Committee of the Southern Baptist Convention, bringing most of Texas' 1951 Lottie Moon Christmas Offering of \$1,011,943.20. Texas' 1952 offering reached \$1,219,769.98.

"THE times in which we live call for larger and better being, larger and better doing, larger and better giving 'unto the Lord.'" That is a timely statement from the August, 1894, issue of *The Foreign Mission Journal*. Missionary-minded Texas Baptists will claim that phrase "larger and better" regarding the special foreign mission emphasis in December and the giving of the Lottie Moon Christmas Offering.

There is some kind of an intangible—perhaps indescribable—spirit about doing things for the Lord "larger and better" than ever before. If the cause is right, and certainly the Lottie Moon Offering for foreign missions has an established place in Baptist groups, then it seems quite natural that missionary-minded people should respond "larger and better" than ever before.

December brings the special emphasis on the Lottie Moon Offering. Months before, however, much preparation takes place for the reaping in December. The new foreign mission books find themselves in the hands of mission study teachers even as early as August; and the months of October and November are used especially in concentrated study.

In November hours are given to the planning of the programs for the Week of Prayer; for those programs set the tempo for the interest of the members of Woman's Missionary Union. The presenting of certain needs on mission fields and the prayer

times for those particular requests bring about a glorious giving response. *To really know and to really pray means to give!*

Last year the Anne Laseter Young Woman's Auxiliary of the Southside Baptist Church in Abilene, Texas, decided to set an offering goal. At their first meeting in November they had a season of prayer about the amount to set as a goal. They remembered they were college girls with small incomes from part-time jobs; but their undaunted faith was expressed in the goal of \$80.

THEY studied about world needs. They prayed and talked about reaching their goal. December came. They placed their gifts in the Lottie Moon Offering envelopes. The money was counted. They had \$110. Yes, a group of Y.W.A.'s set an offering goal and went beyond that goal.

The girls at Mary Hardin-Baylor College set \$200 as their Lottie Moon Offering goal. (Miss Lucy Lin of Hong Kong was Y.W.A. president last year.) They thought it was a good goal—it was more than had been given the previous year. During the Week of Prayer for Foreign Missions their contributions reached almost \$300 and that challenged them to double the goal of \$200. They reached it.

One student washed dishes after a Brotherhood banquet and contributed her pay; another worked extra hours in the college dining hall to increase

her gift. Others saved penny by penny from allowance money that they might have a larger share in response to the program theme, "Lovest Thou Me? . . . Feed My Sheep." The offering reached \$463.34. What did it? *To really know and to really pray means to give.*

Following the 1952 offering, Pastor W. P. Mears, of Wylie, Texas, wrote: "You will rejoice with us that we have raised \$507 for the Lottie Moon Offering. The total gifts for this offering for the past five years were less than \$500. The W.M.U. challenged us to give \$500. The entire church is rejoicing over the response."

Fairplay Baptist Church, in Rusk Panola Association, is small in size—fifty-two church members and twelve members in the Missionary Society—but it is large in giving to the Lottie Moon Offering. Those members gave \$603.42 last year. How did they do it? There was the vision of what could be done—the challenge was presented and people prayed, people worked, and people gave.

A SACRIFICIAL spirit of giving was manifested again last year at Southwestern Seminary where 180 members of the Y.W.A. gave \$5,797. The circles of the Y.W.A. set goals and each one had a light on the aluminum-foil-covered wreath in the main hall.

The first circle reached its goal of \$600 and the members sang the dox-

ology as they turned on their light signifying they had reached their goal. A few minutes later the thrilling sound of "Praise God from whom all blessings flow" rang out again as the circle with the largest goal, \$700, made it. The praying, giving, and rejoicing continued until the total goal had been surpassed by \$507.

They accepted circle goals, they studied and prepared programs presenting the need for the offering, they listened to missionaries home on furlough, they prayed, and then they gave.

But how could 180 young women in school give so much? Because they *really* knew some of the needs and because they had really prayed. They were ready to *really* give.

Many of the students had received money from the individual churches where they had given their services on special occasions. This went to the offering. Others marked gifts off their Christmas lists and gave the amount they would have spent for them. Some sold blood to the blood bank. All joined together to "give till it helps." (Turn to page twelve for a fuller story on the seminary offering.)

Pastor Edward E. Laux, of the First Baptist Church, McGregor, wrote about his reaction to a session of the annual meeting of the Texas W.M.U.: "How, I asked myself, can Southern Baptists be challenged to give more for world missions? It was not until I witnessed the play, 'Wait a Minute,' directed by Dr. Floy Barnard, that the answer came.

"That moment God gave me an idea—God's Minute Men. The play brought to our attention the fact that for \$18.14 an individual could support the entire world mission program for one minute.

"As my mind visualized the possibilities I forgot my surroundings. I could see myself for the small sum of \$18.14 holding in my hands for one minute every missionary, every hospital, every school, every orphanage, every publishing home, every church."

Later Pastor Laux talked with Mrs. Carlos Weiss, W.M.U. president in his church. A goal of sixty minutes or \$1,088.40 was set. A year before their offering had amounted to \$628.50. The 1952 offering from that church amounted to \$1,304.40.

What brought it about? Someone had a vision of what could be done by providing an offering goal for in-

dividuals. Someone gave emphasis to the Lottie Moon Offering. Prayers were uttered. An opportunity for giving was made and many shared in the glorious experience of giving to aid the cause of missions.

Texas and the 1953 Lottie Moon Christmas Offering! Yes, again this year, individuals, missionary organizations, and churches will set "larger

and better" goals as the needs are made known unto them.

Goals will be set as individuals and missionary organizations pray. And goals will be surpassed as the people give; for Texas Baptists shall feel a concern that people around the world shall join them in saying, "We have seen his star" and we have "come to worship him."



Here Miss Eula Mae Henderson, executive secretary of Woman's Missionary Union of Texas, holds the check for Texas' 1952 offering of \$1,249,769.98. In the center are Rev. and Mrs. Paul Bell, Jr., Southern Baptist missionaries to Honduras, and daughter, Ellen Kay. They show Dr. J. Howard Williams their field of service.



The Anne Laseter Young Woman's Auxiliary of the Southside Baptist Church, Abilene, Texas, Mrs. O. B. Woodrum, counselor, is typical of the many groups over the state which made the more-than-a-million offering possible. A group of college girls, they studied, prayed, set a goal, and went beyond that goal to give \$110 to the Lottie Moon Offering last year.

# ***Missionary Reaches Century Mark***

## ***Soldier for Christ***

By Everett Gill, Jr.

**I**N THE summer of 1865 a twelve-year-old boy leaned over the fence of his Mississippi home solemnly to watch men in tattered gray uniforms return to their homes from a war which had devastated and bankrupted the South. He was James Garvin Chastain.

In his lifetime, Dr. Chastain has witnessed the resurrection of this great section of the United States and the amazing development of the Southern Baptist Convention, organized only eight years before his birth.

Born too late to enlist in the armies of the Confederacy, he became a soldier for Jesus Christ in old Mexico, where he served valiantly as a missionary with his colaborers through thirty full years. His book, *Thirty Years in Mexico*, tells the glorious and tragic story of those early years of foundation laying.

A photograph taken in September, 1895, in Saltillo, Mexico, shows him during a visit by Dr. R. J. Willingham, then executive secretary of the Foreign Mission Board. Among others present were Dr. W. D. Powell, Dr. H. P. McCormick, Dr. A. B. Rudd, and others, whose lives counted for so much in that land of need. He has outlived them all.

On this occasion we salute a missionary patriarch on his one hundredth anniversary, thanking God for his youthful spirit which has inspired us all. Who can forget the session at Ridgecrest in 1950 when, with flowing beard, he stood to lead us all in prayer to the throne of grace, and to hear him say: "Our hearts are bursting with joy." He is a man whom we all delight to honor. His youth at the century mark is renewed like the eagles.

## ***From His Diary***

**April 21, 1888**

*(Excerpts from letter to his father)*

There is a matter I wish to speak to you about. I trust I may never get too old to consult your pleasure and respect your judgment. The call for missionaries in China has never been so loud and the need so great as now. It should always be our highest pleasure to labor where, in the providence of God, we can do the most good. I don't think my constitution is sufficient to endure the oppressive climate of China. Hence, I have decided to compromise on Mexico. . . . I have thought much and prayed long over the matter; and, as a result, feel divinely guided.

**April 27, 1888**

*(Excerpts from letter to Dr. H. A. Tupper, then executive secretary of the Southern Baptist Foreign Mission Board)*

After mature meditation and much prayer, I decided, twelve months ago, to give my life to the work in Mexico. . . . I regret, sir, that I cannot boast the high qualifications of your ideal missionary.

**June 5, 1888**

Appointed a missionary to Mexico by the Southern Baptist Foreign Mission Board.

## ***Frontiersman***

By Charles L. Neal

**I**KNEW Dr. Chastain through mission meetings and conventions. Mrs. Neal and I arrived in Mexico in December, 1907, and the revolution began in 1910. That gave us three years in which to see Dr. Chastain at such meetings. Because of continued revolutions, he left Mexico in 1913.

Because of his long flowing beard, the Mexican people looked on Dr. Chastain as a patriarch. They quoted a Psalm about Aaron and his beard.

Dr. Chastain was patient and knew how to accommodate himself to the Mexican people and their way of life. He wrote a tract entitled "Six Weeks in the Saddle." It took six days on

horseback to ride from Morelia, Michoacán, to Guayomeo, Guerrero. I have been over that field and can testify that Dr. Chastain had a strong physical constitution to stand up under such hardships.

He was active and energetic. Most of his trips had to be made on horse or donkey, for there was but one railroad that ran through his field. The center of his field was Guadalajara, the second city in size in all the republic.

Dr. Chastain visited the Guanajuato field of which I had charge the second year of my stay on the mission field. Panindicuaro, Guanajuato, was the special point of our visit. Dr. Chastain, Dr. J. E. Davis, and I made the trip, going three hours on the train and

*(Please turn to page 29)*





Dr. James Garvin Chastain took his first plane ride at the age of ninety-six when he attended Foreign Missions Conference at Ridgecrest. Here he is being assisted from a plane by a Delta Air Lines stewardess and his son, Rev. Judson Chastain. He will be one hundred on December 18. His address is Route 1, Richton, Mississippi.

# Ten Years He Led Me

By Clarence F. Clark, Jr.

I AM sure every person who considers volunteering for the foreign mission field must have, at various times during the stages of preparation, feelings similar to those I experienced. Many of these feelings, I believe, are the work of the devil who would discourage us from such work.

I have found in the study of medicine that expression of thoughts such as these helps one to understand himself and obtain thereby a closer walk with God. It is with this in mind, therefore, that I would like to share with you who are volunteers some of the doubts, fears, and questions that arose in my mind while preparing for missionary service.

It was ten years ago at the outset of a premedical course at Vanderbilt University, Nashville, Tennessee, when I first realized it was God's will that I become a medical missionary. At the time this seemed almost an impossibility. Knowing the high standards required for missionaries, I could hardly imagine myself qualified for the task.

First, there was the barrier of physical limitation. If you are a volunteer, you have noted that physical standards are higher than those required by the armed services. At the age of eighteen years I weighed only 110 pounds. And shortly after God's call, I was classified "4-F" by Uncle Sam because of a calcified area of one lung.

To continue planning for missionary work seemed ridiculous; but God seemed, on the other hand, to be calling me still. Stumbling on with an uncertain gait, I pursued my premedical training; and I now realize that this apparent handicap was actually just God's way of keeping my preparation from being interrupted.

Ten years later, at the time of my appointment in January, 1953, I was in excellent health, weighing 160 pounds; and the lung calcification was found to represent some degree of immunity to tuberculosis rather than evidence of the active disease as was previously thought true. God further opened the way for uninterrupted preparation by

a naval internship which gave me excellent training and active duty time in the armed service.

I am sure that without God's constant guidance I could never have completed the strenuous premedical and medical school courses. Constant prayer, especially at examination time, gave me courage to face the tests.

IT was not until the actual time of appointment, however, that I realized the true nature of the Christian group of people who engineer our Southern Baptist Foreign Mission Board.

When the time finally came, I was almost afraid to go. I am sorry to say that, after ten years of God's leading, I still was a little uncertain that he would find me fit for his service. I secretly regarded the Board members as a group of stern, critical examiners; but now that I know these fine Christians I realize how fortunate Southern Baptists are to have such leaders.

On January 8, 1953, by the grace of God, Polly and I were appointed medical missionaries to Japan. We are eagerly looking forward to the task

of helping to make Christ known to the Japanese.

At the time of appointment, Dr. M. Theron Rankin said that the newly appointed missionary is similar to one getting ready to jump off a diving board—jumping off into uncertainty. However, as we learned how Southern Baptists support us, care for the education of our children, and provide for us in times of illness and old age, we realized that, though we will by no means be wealthy, we can feel a great sense of security.

In treating the insecurities and anxieties of men who were very wealthy, I have come to realize that the satisfaction of knowing you are doing God's will far outweighs any form of material security offered today.

Finally, let me say that I write this in no bragging attitude whatever. Anything that I have accomplished today or will accomplish in the future I owe wholly to God's strength-giving power. My prayers will ever be with volunteers and supporters of foreign missions to the effect that they may not waver in carrying out what they feel is God's will in their lives.



*Pauline and Clarence Clark, he a doctor and she a nurse, are now studying the Japanese language in Tokyo. They will work in the new Baptist hospital in Kyoto, Japan.*

# With One Accord

By George W. Sadler

**I**N his recently published monumental volume, *A History of Christianity*, Dr. Kenneth Scott Latourette says: "As the twentieth century advances, and in spite of many adversaries and severe losses, it (Christianity) has become more deeply rooted among more peoples than it or any other faith has ever before been. It is also more widely influential in the affairs of men than any other religious system which mankind has known. The weight of evidence appears to be on the side of those who maintain that Christianity is still only in the first flush of its history and that it is to have a growing place in the life of mankind."

It is not to the disparagement of any other denomination to say that Southern Baptists have undertaken a task of sobering proportions in connection with the growth mentioned by Dr. Latourette. This is true particularly in connection with foreign missions.

There were some faint-hearted amongst us when the Advance Program was launched and there were a few who expressed fear that the executive secretary of the Foreign Mission Board was going too far in his emphasis. At the same time the great majority of Southern Baptists accepted the goal of 1,750 missionaries and an annual budget of \$10,000,000. During the intervening years a number of new areas have been entered and literally millions of persons have become our responsibility.

At the rate at which we have been moving forward, it will take us about fifteen years longer to reach the goal of 1,750 missionaries. It will require less time to achieve the monetary objective of \$10,000,000.

In the light of some recent conversations, it is appropriate to say that our goal cannot be reached unless we play the game as a team. Togetherness is just as essential in a big enterprise such as ours as it is in football.

Some of us were happy last May at Houston when it appeared that Southern Baptists were achieving maturity.

Differences were recognized but a willingness to respect these honest divergent points of view was evident. One of our leaders recently has called to the attention of some of us that the issue that was discussed at Houston is likely to rise again to plague us.

In that connection we might be well advised to heed the advice of a Texan who achieved distinction in Virginia. In his convention sermon of 1914 Dr. George W. McDaniel said: "If we engage in divisive debate over alien immersion; if we stop the revolution of the missionary wheels to see if they have picked up any union mud; if we discredit the leader of today by unfavorable comparison with those of yesterday; if we emphasize one interest of the Kingdom to the disregard of the other. . . we are guilty of tithing the mint, anise, and cummin to the neglect of weightier matters of the law."

Dr. McDaniel, who referred to Dr. B. H. Carroll as "my honored preceptor," continued to say: "Baptists do not think alike on all subjects. They never have done so, and never will do so. This Convention could be rent asunder by emphasizing the extreme eastern standard as against the extreme western standard of orthodoxy. This is not to criticize either standard."

In 1949 when the matters mentioned by Dr. McDaniel were claiming the attention of some of our brethren this scribe wrote Dr. R. G. Lee, president of the Convention, as follows: "The very genius of Baptists lies in their ability to differ on nonessentials and unite on fundamentals. It is this unity, despite different points of view, that has caused other groups to marvel at our effectiveness."

At the time this communication was sent to Dr. Lee, I was serving as president of the seminary that had just come to birth in Ruschlikon/Zurich, Switzerland. I was appalled by the prospect of a divided constituency as I recalled that there were similar institutions in other parts of the world. Concerning this I wrote: "To



Dr. Sadler

fail to support schools like this would be unspeakably tragic. And it stands to reason that a divided constituency would not support all the institutions for which Southern Baptists have assumed responsibility."

One of the key words of our vocabulary is unity. It connotes a conception that is related to the very genius of our denomination. Indeed it is near the heart of the movement the world calls Christianity. When we think of early spiritual power, we think of Pentecost. We would not be able to look back to Pentecost had there not been togetherness. The record says "when the day of Pentecost was fully come, they were all with one accord in one place." Nor will there be other Pentecosts from which we go to new spiritual heights unless we are willing to come together around Him who is the foundation of our faith.

Just before he ascended, Jesus made it clear that the kind of power the disciples wanted was not the kind they needed. He assured them that power would be forthcoming if they were willing to pay the price. They took him at his word and the results were so apparent that even their enemies said: These have been with Jesus; these are they that turn the world upside down. If Southern Baptists are to fulfill their mission, with one accord we must pray and plan. Having received power we must become witnesses to the whole world.

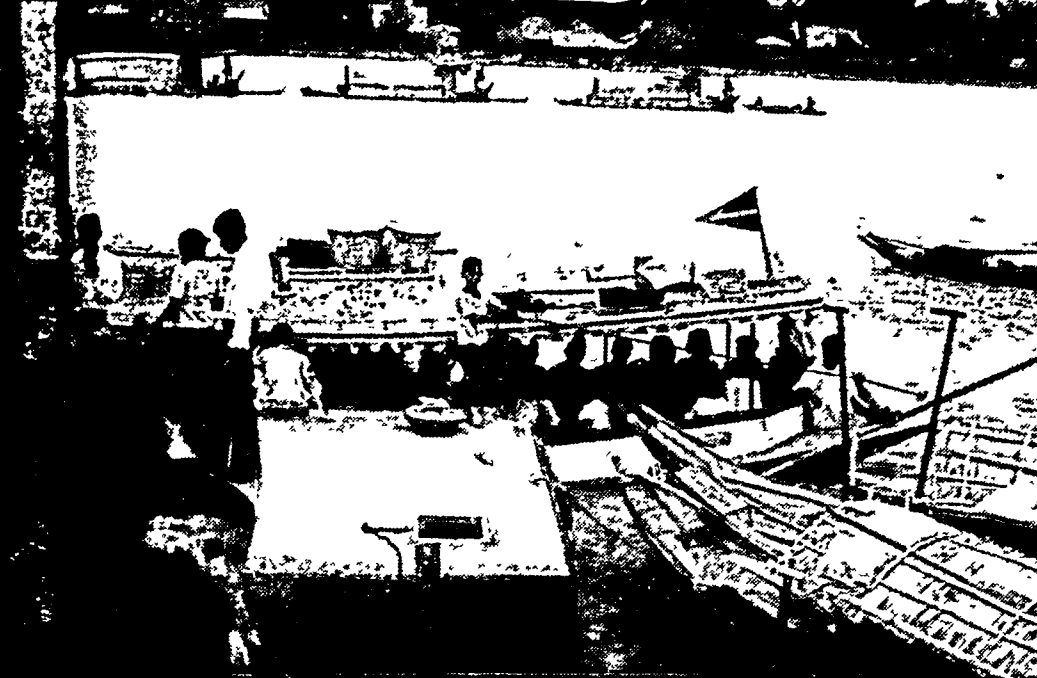




Minbur, a typical river town in central Thailand. Bang Bua Thong looks like this, says Missionary Hill.



A river house on stilts. This photograph was taken from the boat on the trip described in the article.



This is Nonburi landing with the boats loading in the morning for Bang Bua Thong.



Buddhist temple and monastery at Bang Bua Thong. Golden-robed priests live in the monastery.

## Out Where the People Are

By Ronald C. Hill

IT'S eight o'clock Saturday morning and the motorboats are filling up with people at the Nonburi landing. Most of the passengers have been astir for two or three hours already, taking advantage of the cool of the early morning to get their marketing and other business done.

Now many are returning to their homes in Bang Bua Thong (The Village of the Golden Lily) after working all week in Bangkok or in Nonburi, the government seat of this *changwat* (province). Others are going there to sell their wares or to visit relatives and friends.

We have quite a different purpose as we board the rocking boat. As far as we know, our little party of six is the only one in all this province of some 136,000 people seeking to give a witness for Jesus Christ. Although Protestant missionaries have been in Siam for more than one hundred years, here is a province just outside Bangkok which still does not have a regular gospel witness.

Our party is varied in language and nationality, but united in faith in the Lord Jesus and desire that others should know him, too. There are two Thai boys from Bangkok in our group, Khun Sisamut, the son of an independent pastor there, and Khun Direk, a fine young Christian who

teaches language for our mission and interprets on these trips. Both speak English and Thai.

There is Khun Piam from the southern peninsula of Thailand, who speaks only Thai. Mr. Tsung, a full-blooded Chinese, but Thailand national, is a student in our Baptist Bible school and a promising worker. He speaks Thai, Mandarin, and Swatow, but no English.

Billy Yiu, native of Shanghai now living in Bangkok, recently made his profession of faith at our Grace Baptist Church. He speaks both Mandarin and English fluently. And I, an American, am confined to the English language with the exception of a few sentences of Thai.

One cannot get too discouraged about the future of Christian work in Thailand when he sees a group of earnest young people like this giving their time to getting the gospel of Christ out to the people.

WE load ourselves and our equipment into the boat; and, as soon as it is jammed with the thirty to forty people, the whistle sounds sending us off. This is one of the widest places in the river; and, as we shove off, the sun sparkles on the water, stretching for perhaps a quarter of a mile to the other shore lined with river homes on stilts.

Behind these homes dense green growth is punctuated with the spires

of *wats* (temples). We can look back on Nonburi as we get farther out from shore; and there the watchtowers of the federal prison, where more than 3,500 long-term criminals "exist," dominate the view.

The young Thai boy who collects fares swings along the side of the boat like one of Thailand's many monkeys; and, after paying him one and one half *baht* (about nine cents) per person, we settle back for the hour-and-a-half trip. The noise of the motor and vibration of the boat make reading, writing, or much conversation impractical; so we watch the interesting scenery as we pass by.

THIS river, the Menam Chao Phraya, bisects the rich, rice-producing central part of Thailand. In many ways it is the blood stream of this area and of the whole country. This section, which is the most densely populated of the nation, has largely been bypassed as far as the gospel is concerned; and there are many towns and even whole provinces where hundreds of thousands of people live without any gospel witness. This is the Thailand most of us *farangs* (Westerners) never see; this is "out where the people are."

To our left passes a caravan of boats, seventeen in all, each of them larger than the powerful little tug that pulls them and each serving as the home of a family as well as carrier

for the goods they are taking to Bangkok to sell. Much of the north-south traffic of the country passes through the waters of this river, supplies and imports from Bangkok going up to the provinces and their products returning to the city for use there as well as for export.

There is no way of knowing how many thousands of people spend their whole lives on these and other types of boats, never owning a home on land. Among the products from the north are multitudes of teak logs which are floated down the stream to Bangkok.

AT various places along the banks, huge drifts wait their turn to finish the trip and passengers hop across them literally to "catch" our boat as it merely slows down for them. At some of the landings where we actually stop, aged Thai women with their short-cropped hair and betel-stained lips pull alongside in skiffs to sell peanuts and watermelon seeds, a delicacy in the estimation of most people in Thailand.

The banks of the river offer a passing panorama that is as typical of the country as it is varied. Neatly kept irrigation stations, rice mills, and a seaplane port speak of Thailand's struggle toward progress and industrialization. Mile on mile of coconut and banana trees remind us of the country's abundance of fruit.

We stop at schools, usually connected with a Buddhist *wat* where scores of children with their teachers, both clad in white and blue, hop on and off the "school boat." This reminds us of the government's campaign against illiteracy. The campaign

has been relatively successful, too, for a surprising number of the population can and do read.

Rice paddies full of busy men and women have high significance, for they produce not only the chief food of the nation, but also its chief export and chief source of prosperity. One sees the carefree life of the people as he passes homes built on stilts out over the river, often with a boat tied underneath as their only means of transportation.

The people sleep on the clean floors as the children play dangerously near the edge of the porches. They do not worry as the world passes them by, for they have enough to eat today and their families are happy around them. As we pass one of them, Khun Sisamut says, "What a happy life; I would like to live there."

We are amazed at the number of temples we pass. Some are in excellent repair; but others have long ago fallen into decay and the undergrowth is closing in on them. Always they have a striking and original architecture—no two are alike. Each was built for merit and as an atonement for sin by some wealthy person.

IN Bangkok, where the government heavily supports Buddhism, making it a patriotic as well as a religious force, it is firmly entrenched. Young people who consider trusting Christ for salvation have heavy pressure brought to bear on them, for the saying is, "A good Thai is a good Buddhist."

But out here in the provinces the philosophy of Buddha holds less sway and there is more fear and worship of spirits. On the stump of an old tree

jutting up from the water we pass a spirit house with its offerings and incense in front. People who live in dread of evil spirits are more eager to hear of the great and good Spirit who loves them and sent his Son to save them. Therefore, visible results have consistently been better away from the capital.

Now we are turning onto a smaller branch of the river to the left; and after about twenty minutes more we reach the landing at Bang Bua Thong. We have to leave our boat there because of a huge water gate across the river. With each person taking a piece of our equipment, we all scramble out.

ON the other side of the water gate we hire a smaller boat to take us to the market place, the main part of town. Along this fifteen-minute ride we pass the well-kept grounds and neat buildings of the police station, the irrigation headquarters, and the omnipresent *wats*. Western business enterprise is in evidence, too; for signs invite you to buy Shell kerosene and to drink Coca-Cola.

When we arrive at the market we discover that the river itself is the main street of Bang Bua Thong. On each side is a huge market area rambling on and on under one big roof, where shops and eating stands and vegetable and meat markets rub shoulders. A high footbridge connects the two by spanning "main street."

There are probably twenty to thirty thousand people living in this small-looking city. A good many are Chinese who speak the Swatow dialect, who are apt to be the businessmen

(Please turn to page 30)

Students who "first gave their own selves to the Lord" found it easy to . . .

# Give Till It Helps!

By Roberta Hampton

**B**ECAUSE they had "Perfect Vision" in setting their goal for the Lottie Moon Christmas Offering for foreign missions in 1951, the Young Woman's Auxiliary at Southwestern Baptist Theological Seminary set the 1952 goal higher.

The 1952 goal was set by the stewardship committee as \$4,000, because the \$2,020 (20-20 is perfect vision) goal for 1951 was surpassed as the offering reached the \$3,734 mark.

It was a tense and thoughtful moment that evening as the stewardship chairman presented the report to the 181 residents of the Woman's Building. Would it be accepted? Could they do it? Would the first-year girls catch the vision? All of these were important considerations.

The answer came when the ten circles set their individual goals. These totaled \$5,290 instead of \$4,000.

How could these school girls possibly give that amount? Or how could the 1,726 young men and women at Southwestern reach a campus-wide goal of \$27,000? They could do it in just the same way that any of us can give—sacrificially and cheerfully.

Most schoolgirls have very little money—and these were no exceptions. But they had plans and carried them through.

One girl made and sold shell earrings. Another sold greeting cards and stationery. Desserts were sacrificed. And the money went to "Lottie."

A sign on one door read:

## THE FIXIT SHOP

Your—Hair cut  
—Hair set  
—Hem  
—Seams  
—Etc.

*Proceeds to Lottie Moon.*

Many of the students got extra work downtown, and all of the pay

went to "Lottie." (A stranger overhearing the girls' conversations would be apt to think, "My, Lottie certainly is a popular girl!")

Some had received money from the individual churches where they had given their services on special occasions. This went to "Lottie." Others marked gifts off their Christmas lists and gave the amount they would have spent.

One girl had just figured out all she could give, keeping back only for necessary items such as laundry, bus fare to work, and food money. A few minutes later, however, she came into the stewardship chairman's room bringing more money—only two or three dollars—but we realized she probably wouldn't have any money for food the next day.

**I**T took all of this to reach the goal, but we did it!

The first circle reached their goal of \$600 and sang the doxology as they turned on their light. (An aluminum-foil-covered wreath had been placed in the main hall of the dormitory, with a small blue light designated for each circle. The burning lights signified which circles had reached their goals.)

A few minutes later the thrilling sound of "Praise God from whom all

blessings flow" rang out from third floor. The circle with the largest goal, \$700, had made it!

It was almost a continuous refrain until the last circle reached their goal only minutes before midnight.

Another tense moment had arrived. As most of the 181 girls stood in the prayer circle in the parlor, the stewardship chairman totaled the gifts—\$5,396.72. We had gone over! But we didn't stop there—we couldn't. More and more was added throughout the month, until the total reached \$6,014.54.

**W**HAT is the reason behind all this, you wonder.

One was a report from the Foreign Mission Board. Recognizing a problem of crucial importance in 1953's foreign mission budget, the Board adopted the following recommendation of the executive staff:

"We recommend that the appointment of missionaries in 1953 be limited to a maintenance level of forty unless the Foreign Mission Board is convinced that the prospect of recurring income warrants the Board in authorizing a larger number at a later date."

Many of our classmates would be ready for appointment in April. Were they going to have to be turned away from God's call because we failed to give our money? Then there were many who would not answer God's call to foreign fields because they thought, "Our people will not give their money so we can be appointed, so why dedicate our lives to God for this purpose?"

We who have given our lives in the Master's service could say, "We're giving our lives; why should we be expected to give our money, too?" But, actually, the reason we want to give our money is because we have given our lives. Won't you, with these who have also given their lives, "give till it helps"?

## Money Changed the Vote

October, 1952

*We recommend that the appointment of missionaries in 1953 be limited to a maintenance level of forty unless the Foreign Mission Board is convinced that the prospect of recurring income warrants the Board in authorizing a larger number at a later date.*

January, 1953

*We recommend that the Foreign Mission Board authorize the appointment of a maximum of one hundred missionaries in 1953.*





#### Dr. Cauthen Elected

Dr. Baker James Cauthen, secretary for the Orient, was named executive secretary of the Southern Baptist Foreign Mission Board at its semiannual full meeting in Richmond, Virginia, October 13-14. He fills the vacancy left by the death of Dr. M. Theron Rankin.

The Board requested Dr. George W. Sadler, who has served as interim executive secretary, to remain in this position until January 1, 1954, when Dr. Cauthen will take office.

As executive secretary of Southern Baptists' world mission enterprise, Dr. Cauthen will direct the work of fifty-seven employees in the home office in Richmond and 910 foreign missionaries in thirty-two countries.

#### Board Officers

L. Howard Jenkins, of Richmond, was re-elected president of the Foreign Mission Board and thus begins his twenty-second year of service in this capacity. Other officers elected are: Dr. Monroe F. Swilley, Jr., Atlanta, Georgia, first vice-president; T. Shad Medlin, Richmond, second vice-president; Dr. W. Rush Loving, Richmond, recording secretary; Mary Elizabeth Fuqua, Richmond, assistant recording secretary; Oscar L. Hite, M.D., Richmond, medical adviser; and John C. Williams, Richmond, attorney.

#### Tribute

The Board, led by Dr. John H. Buchanan of Birmingham, Alabama, and Dr. J. Hundley Wiley of Richmond, paid tribute to Dr. Rankin.

"I think the best adjective for describing Dr. Rankin is the word 'big,'" Dr. Buchanan said. "He was big in his perspective—he could see beyond the desirables to the essentials; in his personal relations—he could keep faith with Southern Baptists and with all the friends of Christ; in his devotion—he gave his first devotion to the Christ he loved."

Dr. Wiley said that the president of the Foreign Mission Board commented about a group of missionaries appointed in 1921, of which Dr. Rankin was a member, "This is the best group of young missionaries we have ever had."

Of Dr. Rankin's gift for making and keeping friends, Dr. Wiley said: "They come from many countries and from all walks of life; white, black, and yellow men; the butcher, the baker, the world policy maker. . . . His favorite pronoun? It was that little word, 'we'. . . . He

preached one message, 'Working for people is no substitute for working with people.'"

#### October Appointees

Six young people were appointed for overseas mission service by the Board at its October meeting, bringing the total appointed so far this year to sixty-six. Those named are: James Keith Ragland and Leola Kelley Ragland, Oklahoma, to Lebanon; Stanley E. Ray and Ernestine Wilson Ray, Oklahoma, to Nigeria; and Alton Clark Scanlon, Texas, and Sarah Martin Scanlon, Kentucky, to Guatemala.

#### 1954 Budget

The Board adopted a budget of \$6,461,465.84 for 1954, the largest in its history and an increase of approximately \$800,970 over its 1953 budget.

#### Appropriations

Funds were appropriated for building and equipment for the Board's foreign fields. Major projects include \$50,000 to secure ground and erect a building for a seminary at Baguio, Philippines; \$45,000 for rehabilitation of churches in Korea; \$40,000 for seminary classroom building in Fukuoka, Japan; \$25,000 for a church building in Taipeh, Formosa; and \$18,000 for construction of housing for missionary families in Hong Kong.

#### Challenge

*George W. Sadler:* "When we accepted Christ we accepted the responsibility of sharing him. . . . Our average gift to foreign missions amounts to less than ten cents per month for each Southern Baptist. . . . There is foreign mission passion on the home base. A pediatrician and his gifted wife come to talk to us about appointment as medical missionaries; a young lawyer closes his practice in a large city and goes to one of our seminaries to prepare for foreign service; an aged widow plans to give her husband's \$500 war bond to send the gospel to the regions beyond. But there are not enough of us who are willing to match this kind of devotion."

*Everett Gill, Jr.:* "Throughout the homeland there are thousands of pastors and laymen who in their hearts must long to be serving in fields afar. . . . This spirit has been demonstrated recently by a young appointee whose health failed during language school. . . . She is now doing everything possible to continue her mission service here in the homeland and writes, 'Since I cannot go, I want to have a small part in helping to send a nurse. I am enclosing a check for that purpose.'"

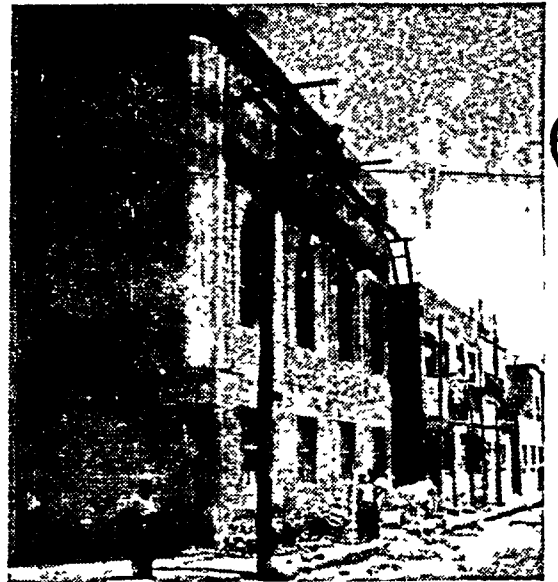
*Baker James Cauthen:* "Each year that passes the population of the Orient is increased 10,000,000. It is an area which has come to self-consciousness. . . . Under the impact of present-day events in the Orient all these countries are assert-

ing themselves and demanding a new place in the family of nations. . . . Tragic events in relation to China costing the lives of thousands of fighting men give evidence of the danger which lies ahead unless the entire Orient can be led in pathways of love and service to humanity. We cannot overestimate the urgency of our giving the message of Christ to these people without delay."

*Frank K. Means:* "It is quite possible for an ordinary church member to accept the missionary teachings of the New Testament without accepting his personal share of responsibility for winning the world to Christ. . . . Missionaries and others are always telling us of urgent opportunities overseas. It is not enough to be told about them. If we have the necessary resources (and we do), we must be willing to seize the opportunities and take advantage of them. Today's opportunities, if neglected, may become tomorrow's 'closed doors.'"

*Elmer S. West, Jr.:* "While we have an acute need for all types of missionaries, just now we are most conscious of the shortage of doctors and nurses to fill the many places of responsibility in our mission stations."

### Lottie Moon Church



An appropriation of \$15,000 from the 1950 Lottie Moon Christmas Offering made possible this building for the Emmanuel Baptist Church, Guadalajara, Mexico. The church grew out of a mission of the First Baptist Church, Guadalajara. It is self-supporting and pays the pastor enough to live comfortably. It has five missions.

On the same block with the church there is a day nursery and kindergarten that takes care of little children while their mothers work. This project receives much of its support from the Lottie Moon Offering.



Mio-Mio from Sidon: "A city that is set on an hill cannot be hid."

## *It Happened Near Sidon*

By Finlay M. Graham

**A**BOVE the city of Sidon, on a hilltop, rests the village of Mio-Mio. The approach to this Arab village reminds us of what our Lord said in parabolic language; "A city that is set on an hill cannot be hid."

In its turn Mio-Mio affords a remarkable panoramic view of the surrounding area. To the west stretches the blue Mediterranean with its waters lapping the ruins of ancient Sidon, to the east rise the Lebanon Mountains, majestically beautiful all the year round, but especially so when the winter snows cap them with a hoary bonnet. All around smaller and larger villages dot the wadies and mountain slopes.

The people of this area of Southern Lebanon are chiefly Catholic, though Sidon, the main center, is predominantly Moslem. Visiting friends wonder why we have chosen to work in Mio-Mio while seemingly neglecting the wider opportunity afforded in Sidon. But how did the work in Mio-Mio begin? It really was not of our

choosing, though we are confident that it was of the Lord's.

Almost three years ago a religious group, who deny the diety of Christ, his physical resurrection, eternal punishment for sin, and almost every doctrine central to the Christian faith, began to visit this village; and it was not long before they had a large following, especially of young people. Our Arabic teacher, George Wakim, who belongs to Mio-Mio, pleaded with us to go out there to try to counteract the awful doctrine and insidious teaching of these people.

After much pleading we went to Mio-Mio and debated publicly with some of the group in the village schoolhouse. They could not withstand the power of Gods' Word and soon fled the village. They have not yet returned.

It was not our intention to continue a permanent witness in Mio-Mio; but the people who had been enlightened as to the error of this teaching besought us to come back, saying, "Now that our minds have been opened to the truth, will you not come back to tell us more?"

We have been going ever since and to date have baptized seven men and one woman. Others have come to know Christ as their personal Saviour and these will be baptized shortly. Two Sunday services and three week-night services with a biweekly women's gathering constitute the present program of witness there.

**B**UT our witness in Mio-Mio has not had smooth sailing. Adverse winds of Catholic hierarchical opposition have sought to impede its progress.

After much prayerful preparation during the summer of 1952, our Lebanese Baptists decided to include Mio-Mio in their program of evangelistic campaigns; and, at the appointed time, nightly services were commenced, beginning on Monday night to run for four or five consecutive nights. The Spirit of God was present in convicting power from the beginning and decisions were made.

The room in which the services were being held was found to be too inadequate; and, on Tuesday evening, it was decided to have the people

gather on the adjoining flat rooftop. A much larger group was present on this second night and many others from near-by houses, either from rooftops or through open windows, were able to hear the Word of Life.

When the invitation was given, it was felt that the door should be closed to anything superficial, as the mere raising of a hand or a formally-worded response. The call was to those who, under a real conviction of sin, would stand before the whole group to indicate their desire fully to surrender to Christ the only Saviour, promising to witness faithfully on the following day to all their friends of the decision they had made and of the change they had experienced. To our surprise and great joy, twenty-five Catholics stood publicly to confess Christ as their Saviour and Lord.

On Wednesday the whole village was in a turmoil; and, of course, news reached the bishop of Sidon that some of his faithful had deserted the Catholic fold. Warned of trouble afoot,

we deemed it wise to have Wednesday's meeting indoors. Shortly after we started, bedlam broke loose and the house was attacked by a yelling mob.

We tried hard to continue the service, but finally we had to give up, especially when some of the rioters entered the room where the meeting was being held. Stones were thrown through the windows and some blood was shed, though no one was seriously hurt. But Christ had the ultimate victory; for, to the credit of the persecuted believers rejoicing in their new-found faith, not one of them raised a hand in self-defense.

**W**E were threatened with more violence if we should try to continue the services. However, we felt that a definite stand must be taken that our constitutional rights might be reserved as a duly registered and Government-recognized religious group.

Backed by the American minister, I was encouraged to pay a visit to the

### **Lebanon: Land of Friendship**

*History has made of Lebanon a land apart. But there is something that attracts foreigners to this land more than its glorious past.*

*It is something which cannot be described: the winning hospitality of a whole nation. In city drawing rooms, in old feudal dwellings, in mountain monasteries, and in the farms of the humblest of villagers alike, a guest is sacred.*

*"Baytee, Baytak" ("My house is your house") is not a mere phrase; it is meant. One summer some tourists asked their way at a poor lonely house. The old woman who answered them ran to her small orchard, plucked four apples, and offered them with a smile. This gesture speaks the very hospitality of Lebanon, land of friendship.—Tourist Bureau of the Lebanese Government*



Some of the members of the Mio-Mio Baptist Mission, near Sidon, Lebanon.



Setting off for Mio-Mio from the Baptist church in Beirut, Lebanon.

bishop of Sidon himself. This I did. After being quite cordially received, I explained to him the situation. Of course, he denied all responsibility for what had happened.

To this I responded that we were not charging him with responsibility for the past conduct of his people; but, I said: "We are determined to continue to hold services in Mio-Mio because we have a right to do so legally as a duly recognized and officially registered mission and as a national Baptist church. Therefore, for any future disturbance in our meetings caused by the Catholic people of Mio-Mio, you will be held responsible; for, though you may not have instigated the attack upon us, you have the authority to make your people discontinue such action."

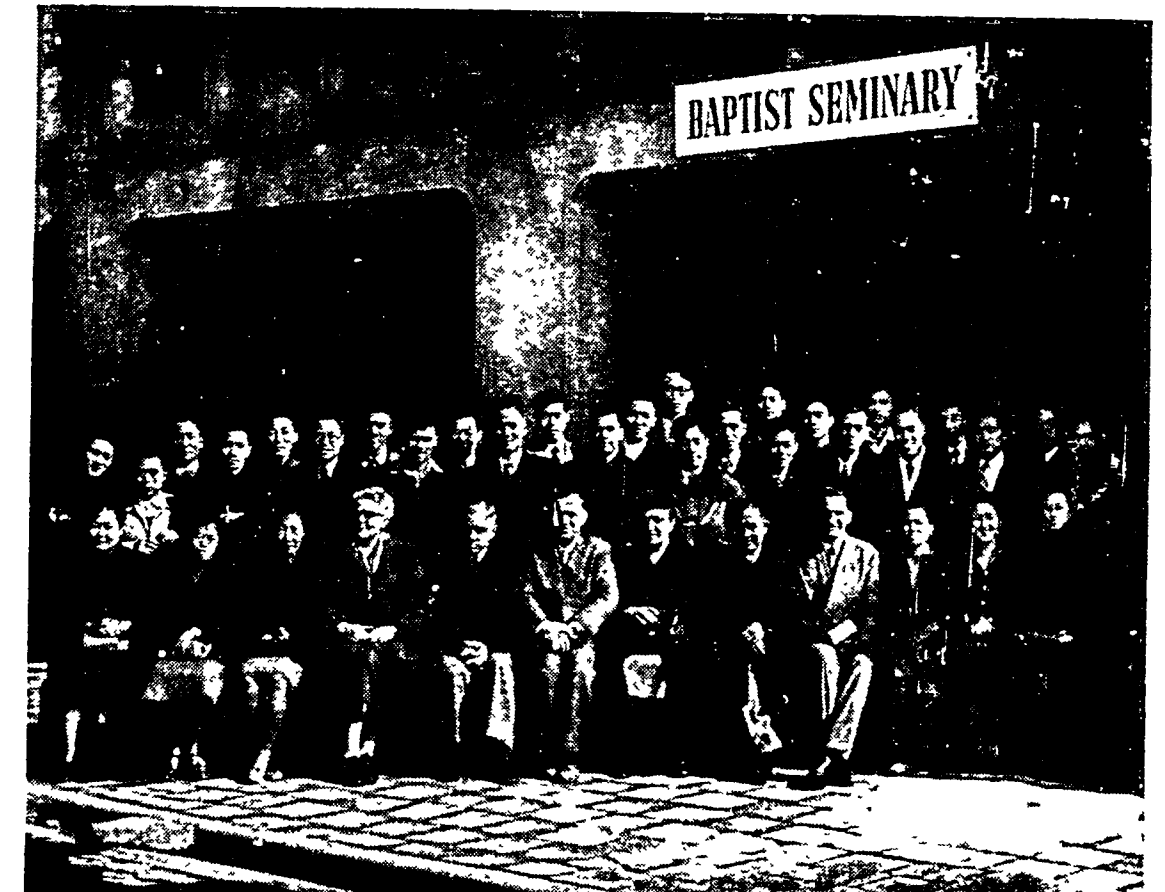
We left the bishop forthwith; and, on the following day, he sent one of his priests to warn the people of Mio-Mio not to have anything to do with us, not to interfere with our services, and, on threat of excommunication and denial of baptismal, marriage, and funeral rites, not to attend our "heretical" gatherings.

Since that day there has been no interference of any importance; and, despite all threats of excommunication, we have seen babes in Christ develop into mature Christians. Some have gone on to baptism, others are being prepared, and soon we hope to organize formally a Baptist church in the village of Mio-Mio.



# Taiwan Baptist Seminary

← This is the Taiwan Baptist Seminary building, located in Taipei, Taiwan (Formosa). Southern Baptists own the two sections which are completely shown in the picture.

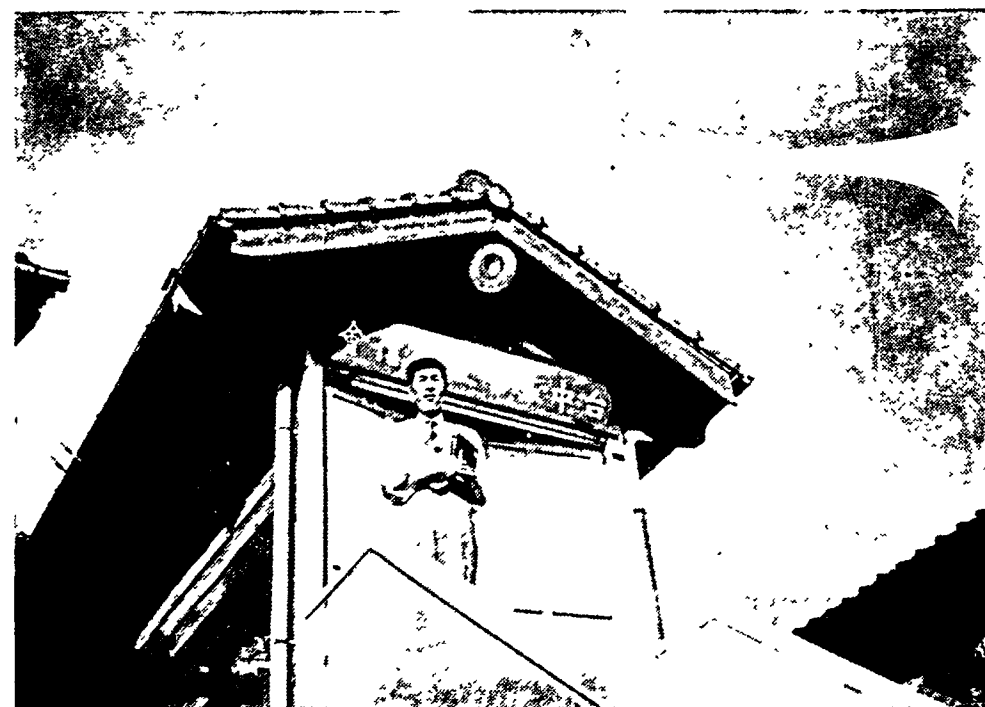


→ This photograph of the students and faculty of Taiwan Baptist Seminary was made during last year's session. There were thirty-one students at that time. School began this fall with about fifty students.

Dr. Charles L. Culpepper, president of the seminary, in his office.



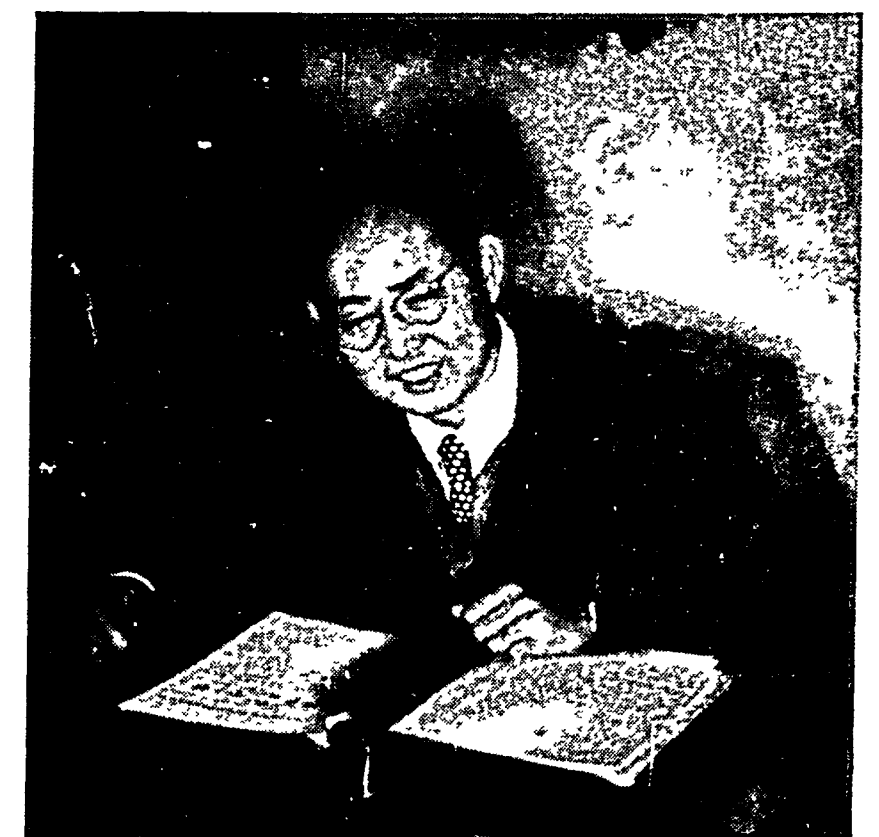
John Sun, seminary student, standing before the door of Taichung Baptist Church where he worked last summer.



Dr. Culpepper teaches courses in Revelation, the Old Testament, and the Holy Spirit.



Dr. Y. K. Chang, professor in the seminary, at his desk.





# EDITORIALS

## *New Executive Secretary*

Baker James Cauthen was elected executive secretary of the Foreign Mission Board on Wednesday, October 14. He thus becomes the successor of the late M. Theron Rankin and the eighth executive (or corresponding) secretary to serve the Board and Southern Baptists since 1845.

The Board's choice has met with hearty approval in all parts of the Southern Baptist Convention. If the sentiments expressed are an indication, the people in the churches have already accepted Dr. Cauthen's leadership and are eager for the Advance Program in overseas missions to move forward at an accelerated rate.

Dr. Cauthen is no novice, either as a missionary theorist or as a practical missionary administrator. He was professor of missions at Southwestern Baptist Theological Seminary from 1935 to 1939. Many of his former students are now missionaries in the service of the Board.

On the side of practical missionary administration, Dr. Cauthen has been confronted with a succession of crises brought on by radical changes in the Orient. When he first became secretary for the Orient, succeeding Dr. Rankin in that position also, World War II had not yet ended. The cessation of hostilities created as many missionary problems as it settled.

What was to be done in Japan where only a token force had been maintained before 1940? Dr. Cauthen and the missionaries agreed that Southern Baptists must have a missionary staff of not less than one hundred missionaries. That challenging goal was reached early in 1953.

What steps should be taken to rehabilitate our work in China? The Japanese had occupied North, Central, Interior, and South China and had overrun Manchuria. Mission properties had been damaged or destroyed by gunfire, bombing, and vandalism. In the face of existing conditions, three big jobs had to be undertaken at once: (1) the missionaries must be returned as quickly as practicable, (2) the suffering of China's people must be relieved with all possible haste, and (3) the mission work must be reorganized and rehabilitated. He tackled all three tasks with characteristic energy and devotion.

The work of rehabilitation progressed rapidly, but was not yet complete when a new threat appeared. Communism was spreading over China like a deadly plague. Should the missionaries be brought out, or should they be asked to remain? Each missionary was encouraged by Dr. Cauthen, with the full backing of the Board, to follow his own impressions with

reference to the Lord's leadership. Providentially, in spite of the delaying tactics of the Communist regime, all but one of our missionaries escaped with their lives.

Were the more than two hundred China missionaries to be retained on the staff until China's doors were open again? This was obviously out of the question. Were they to be summarily dismissed? Such a course would have caused widespread consternation and invited financial disaster. Could the China missionaries, many of whom were veterans of more than two decades, be redeployed into other non-Chinese-speaking areas? They could, but this would require the mastery of a third language in addition to English and Chinese. Such an approach did not seem very practical.

Dr. Cauthen and the Far East Committee soon found themselves thinking in terms of areas outside of China where sizable groups of Chinese-speaking people lived. Why not relocate members of the China staff in Formosa, Hong Kong, Macao, the Philippines, Thailand, Malaya, and Indonesia? The missionaries could resume their work in regions which needed their ministrations as much as did China.

Meanwhile, a group of Christians in Korea, believing themselves to be Baptists in everything but name, invited Dr. Cauthen to visit and counsel with them. They were organized into churches, and a national Baptist convention came into existence. Dr. and Mrs. John Abernathy took up residence in Korea, only to be uprooted by the Korean war. Once the situation was stabilized militarily, Abernathy and other missionaries returned to administer relief, preach to the unsaved, and gather together members of the scattered churches.

A new strategy gradually emerged in the Orient. Commenting upon it, Dr. Cauthen wrote: "It is urgent that many new missionaries be appointed as early as possible for all these challenging fields in the Orient. New missionaries will study the national languages and give themselves to work on a lifetime basis. When the time comes that missionaries can re-enter China, some of the missionaries who formerly served in China will return to that field, but new appointees to the lands we entered will continue service on a long-range basis."

In accepting the secretaryship, Dr. Cauthen protested his own inadequacy for such great responsibilities apart from the strength and power of the Lord. He declared he could face the future with faith, confident that the Board's decision, re-enforced by the prayers of devoted Christians both at home and abroad, was the Lord's will.



Under Dr. Cauthen's leadership, we may confidently expect continued advance into unoccupied areas, conscious that virtually every venture of that sort is, to use his phrase, "a calculated risk." Beachheads will thus be established upon which larger undertakings can be based.

The Southern Baptist Convention expects more of the Foreign Mission Board than just the administration of its mission work overseas. It looks to the Board for leadership in our total denominational program. It will not be disappointed in the days ahead.

### ***Familiar Pattern***

The Summer Linguistics Institute, affiliated with the University of Oklahoma, has been accused by the Peruvian Bishop of Ucayali of using its linguistic activities to mask a campaign to convert the Indians in the Amazon jungle to evangelicalism.

"The Peruvian jungle," said the Bishop, "has been gained by the Catholic faith and in defense of the religion of Christ; and, with the help of the National Constitution, the Linguistics Institute must be stopped in its missionary campaign in the vast regions of Eastern Peru."

The Institute's six small planes, reports *The New York Times*, are at the disposal of both Roman Catholic and evangelical missionaries. It furnishes primers in Indian languages to Catholic mission schools and also trains teachers in these languages who eventually teach in the Catholic schools.

Not long after the bishop's accusation, the Consortium of Catholic Engineers charged that the plans of R. G. Le Tourneau to assist in developing the Peruvian hinterland would set up a "Protestant nucleus" there and "can have grave repercussions on the unity of the nation." "The objection of the Catholic group," writes Sam Pope Brewer in a special dispatch to *The New York Times*, "arises from its belief that Mr. Le Tourneau, who has been quoted as saying that his partner is God, is bent primarily on proselytizing among the Indians."

These two incidents follow a familiar pattern. In areas where the Roman Church is not dominant, she demands freedom and equality of opportunity. In areas where the Roman Church is dominant, the territory is regarded as "gained by the Catholic faith."

### ***Letter From Korea***

Last June 22, Corporal Charles Frank Pendleton sat down somewhere in Korea to write a letter to his younger brother Nat. The letter, which was unusually long, contained several choice paragraphs. Three of them, taken from the first section, read as follows:

Dear Nat:

I, too, have just graduated from school, only it was a little different from yours. The main purpose of your school is, in a sense, to

teach the students how to save lives, while the school I attended teaches how to destroy them. At least that is its ultimate goal. But, regardless of how much we realize the wrong of it and detest it, still, with the current world situation the way it is, there is no other choice; and, until human nature is changed and people's moral standards are raised considerably, it will remain necessary.

The highest goal to which a man can devote his life is the imparting of knowledge and the raising of moral standards based upon learning, integrity, and the teachings of Christ—the greatest single code for living ever written. If only the multitudes could grasp it fully, accept it, and live it, men like myself would not need to attend schools of war.

If a man has three things in his life he will not need to look for happiness, the full life, or the many other things we humans are continually seeking. I call them the three "L's": love, laughter, and the Lord. Each in itself encompasses a large part of living, but all together they constitute the whole.

This devoted son of a Southern Baptist home then turned to other matters of intimate family interest. As you have perhaps already surmised, it was his last letter to the younger brother. The chaplain's letter to his mother gave the terrifying details:

On the night of 16 July about 11:50 p.m. (2350 Army time) the Chinese made a push against the hill that Charles Frank's company was on and shot out the tripod from under your son's machine gun. When this happened, he immediately picked up the machine gun in his bare hands and fired at the Chinese holding the hill until reinforcements arrived. He was killed about 3:00 a.m. 17 July.

His mother feels "that I must carry on in my way a part of the work Charles' passing has left undone." Others share her sense of dedication.

### ***European Baptist Missionary Society***

The Council of the Baptist Federation of Europe has approved the formation of a new missionary organization to be known as the European Baptist Missionary Society. The decision was reached at a Council meeting in Rome which was attended by twenty members, including representatives of Baptist groups in Spain and Yugoslavia.

The new society will project mission work in Central Africa. Its missionaries will be supplied by the Baptist churches of Italy, France, Spain, Germany, Yugoslavia, and the Scandinavian countries.

This new venture will be followed by Southern Baptists with prayerful interest. If successful, it may prepare the way for similar ventures in other parts of the world.

# Christmas With the Missionaries

December, 1952

## Colombia

Christmas activities in 1952 included the annual cantata in which fifty voices from the combined choirs of the four Baptist churches of Barranquilla presented the Christmas story in Scripture and song. On Christmas Eve, the young people of Central Baptist Church, Barranquilla, presented on the outdoor stage in the patio the drama, "Those Who Walk in Darkness," to a large congregation.

There were ten professions of faith among those who witnessed the story of the first Christmas, told through the experience of Miriam, an outcast girl. Under the brilliant stars of the tropical night, as strong trade winds rustled palm branches and tall poinsettias peeped over neighboring walls, we knew Christmas had come, for it comes within the heart. —CREA RIDENOUR

## Paraguay

Here in Paraguay the Christmas spirit is quite different from home. We do not have commercialized Christmas for two reasons—there is little of value to buy, and the people do not have the money wherewith to buy. It is more just a time of fiesta with emphasis on January 6—the Day of the Wise Men, when the children receive their gifts.—LELAND J. HARPER

## Peru

As we planned the simple Christmas program for the children at the Lince Mission, it was our prayer that they would get the real message from the lines, songs, and Scripture. What times we had!

Mary was much taller than Joseph, and one shepherd, eight years old, sent me word at the last minute that he couldn't go through with it. There was an extra wise man, but he refused to change.

The two brave shepherds did well, and I shall always remember how clearly one of them said, "I do not know a man who does not need a Saviour."—MARY LILLIAN (MRS. ROBERT L.) HARRIS

## Nigeria

It is hard to realize that Christmas is here again. Right now we're almost stewing in dry season heat. There are no Santa Claus parades, few Christmas decorations, little of the mad rush of Christ-

mas shopping, and such things as seem to belong with Christmas.

But the real spirit of Christmas is not limited to any climate, custom, or outward surrounding. Here, surrounded by many people who know little of the real meaning of Christmas and whose conception of God is so primitive, we feel a peculiar gratitude for the revelation of God in Jesus and are humbled by the thought of the high privilege that is ours to know him, to share him and his message of salvation with others, and to see him born anew in the hearts of many of his "black" children.

The first week in December is Christmas Week of Prayer here also, with a "Birthday Offering for Jesus." The Christians here are developing a greater interest in people outside Nigeria who need the gospel, also. A request has come from Southern Rhodesia, where Southern Baptists opened work in 1950, for a trained Nigerian couple to aid in the work there. We are praying that God will lead the right couple to volunteer and that this birthday offering will be sufficient to send and support them.

Our churches are planning Christmas messages of music and drama and activities for carrying Christmas into hospitals, other institutions, and outlying villages. I wish you could have seen the Christmas story dramatized by our first grade. It was precious—with all details, even to little "black sheep."—ETHEL GUEST

## Italy

As in the States, the climax of the year's work for the Woman's Missionary Union of Italy is the Christmas Love Offering. One half of the \$2,000 received this year will go for the support of two national workers in Nigeria and the Gold Coast; and the other half will go toward the summer camp fund for Royal Ambassadors and Girl's Auxiliary.

Woman's Missionary Union of Italy has about two thousand members.—ALICE (MRS. W. DEWEY) MOORE

## Japan

We had the joy of sharing the Christmas story with some for the first time. More than half the world waits to hear the message. Have you wondered why our nation should have had the gospel for so long when so many have waited so long in darkness? I don't know the answer, but I do know our responsibility is great.

Let me share one of the greatest joys

of this Christmas season. In 1952 we called our Christmas offering the Junko Hara Christmas Offering. Mrs. Hara, who perhaps has done more for the Woman's Missionary Union of Japan than any other person, left us in August, 1952, to go to her heavenly home. In January, 1952, Mrs. Hara, then president of Japan's W.M.U., and others set the goal for the offering at 400,000 yen. The most that had ever been given was 350,000. Last week we heard the total was nearly 700,000 yen. Praise God from whom all blessings flow.—DOROTHEA (DOTTIE) LANE

## Chile

It still seems a bit strange to us to hear the strains of "Silent Night" drifting from a church on a hot midsummer night, to think of Christmas decorations without the accompanying snow, ice, and cold weather, to plan a Christmas dinner of cold cuts and salads in place of the usual turkey and dressing. However, we are made to realize that the true spirit of Christmas is not to be found in the many traditions with which we have been surrounded in years past, but in the love and homage that we render to the Lord.—RUBEN I. FRANKS

## Southern Rhodesia

Our boarding school girls at the school gave generously and sacrificially to the Lottie Moon Christmas Offering. Most of them had to work from five until six o'clock after school hours, at a penny-an-hour wage, to have money to give to the offering.

These girls led the way for the adults on the mission to make their gifts. Some scrubbed cement floors, some hoed the garden, some shoveled gravel, and still others washed and ironed to earn their money. But when the end of the week came, each brought his or her gift with a cheerful heart. It was really a part of themselves they were giving to God.

One girl was given sixpence by one of her own people for a Christmas present; and of that she gave one penny to the Lord. One boy gave all the money he had earned during the last school term as his gift to the Lottie Moon Offering. Such gifts, with such a sacrificial spirit behind them, made us thank God and take courage.—RALPH T. BOWLIN

## Japan

The young people at Keisen Baptist Church, Tokyo, enjoyed a very real op-

portunity to witness for Christ last Christmas. We heard that a man connected with a hospital in Tokyo was asking for help to send a Christmas card to every hospitalized tubercular patient in Japan. The young people decided to help and asked Mrs. C. K. Dozier, missionary, to write a Christian testimony.

This testimony was mimeographed and pasted in a colored paper folder which had an attractive picture on the outside. The pictures came from old Sunday school literature, magazines, and Christmas and birthday cards. Each card invited the reader to write to the church for tracts, Gospels, or a New Testament.

One thousand cards were made and individually signed by Christians. When these were given to the man in charge of distribution, he read the message and then looked at the number of cards. Tears came into his eyes. "These," he said, "make a total of five thousand cards received; and they are the first to bear the Christian message. We need twenty-one thousand cards for our tubercular patients. Could you help get some more like these?"

Our young people prepared another thousand. Thus, at least two thousand of these sick people had a Christmas message in their hands on Christmas Day.—**LESLIE WATSON**

### Argentina

With still life pictures, Scripture reading, and the choir in the background, our church told the Christmas story. Though it was a completely new thing, the people appreciated it and were especially thankful for the evangelistic note at the end of the program.

There were thirteen professions of faith, some of them among the parents whom we see only at the Christmas program once a year. They come to see their children perform.—**HELEN NIXON**

### Hawaii

For the second consecutive year the churches of Hilo, Hawaii, have been able to employ a very unique and attractive way of getting the story of Jesus to the people of that city.

The Hilo Electric Company made available to the various churches eight of its large twelve-foot display windows and co-operatively they were able to recreate the entire Christmas story.

Each church, employing its own imagination and talent, was required to portray a scene suggested by the gospel message. Some of those depicted were "The Annunciation to Mary," "The Birth of Jesus," "The Angels and the Shepherds," and "The Visit of the Wise Men." The Kinoole and Kaumana Baptist churches were asked to portray "No Room in the Inn" and "Christ in the World Today."

Fortunately, there were in the mem-

bership of both churches those of artistic and creative abilities; and, as a result, the displays served as splendid testimonies. Lifelike figures in an Oriental setting portrayed remarkably well the sad story that in some areas of life there was no room for the Son of God in the world of his day.

That fact was immediately offset, however, by the scenes picturing the adoration of the shepherds and the Wise Men. And the expanse and triumph of Christ's kingdom was dramatically climaxed by the pageantry of the window, "Christ in the World Today."

In that window the colorful flags of a dozen nations formed the background; and in the foreground Bibles in many languages were placed around a globe, a church, and the Christian flag. Everything magnified the fact that God's message for the world today is found in his written word as it is preached by churches faithful to Jesus Christ.

In Hawaii such a portrayal of the gospel is of peculiar value, for it is practically the only way that thousands will ever have an opportunity to know the true meaning of Christmas. The islands are filled with great groups of Orientals, Filipinos, and Portuguese, who have never been inside of an evangelical Christian church, and many others who have entered only a few times as a matter of curiosity.

Ashton B. Collins, the originator of "Reddy Kilowatt," saw the display last year and praised it as the most effective

method he had ever seen of getting Christ back into Christmas.

He and many other businessmen have expressed the desire that the movement might reach national proportions. Confident that most of the churches would receive the co-operation of businessmen, it is recommended as a project for those of other cities.—**H. B. RAMSOUR, JR.**

I could almost change my profession to a chauffeur when "Lottie Moon," our Mission car, isn't in the garage. But even if she is old and squeaky, she is a big help in our work. She got her face lifted and a bath the other day, and several people asked us if we had bought a new car! The dust and pace have been so terrific that she hasn't always had her Saturday bath.—**Rosalie (Mrs. Thomas N.) Clinkscales**, missionary to Brazil

We are grateful that when we came to Kagoshima there was a nice new house ready for us to move into. That house was built by your Lottie Moon Christmas Offering. Don't you folks there in the States ever feel that you're not having any part in the work that is going on here. Inasmuch as you are praying for us and inasmuch as you are giving to missions through your Cooperative Program and through the Lottie Moon Offering, you are working here right beside us.—**Ed and Sue Oliver**, missionaries to Japan



"Mary and Joseph and the manger" in the Christmas program presented last year by the kindergarten of the Kaohsiung Baptist Church, Kaohsiung, Formosa.



# THE WORLD IN BOOKS

Genevieve Greer



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

## The Koran

A book that should be of special value to mission classes studying the Moslem world is A. J. Newberry's translation of selections from the Koran. The book, entitled *The Holy Koran* (Macmillan, \$2.00), contains about one sixth of the Arabic Koran and has an informative introduction. It is one of a series of ethical and religious classics of the world designed for the intelligent reader who is, however, not an expert.

The author is not a Moslem but thinks that "No man seeking to live in the same world as Islam, and to understand the affairs of Islam, can afford to regard lightly, or to judge ignorantly, the Book that is called the Koran."

## Separation of Church and State

Dr. J. M. Dawson, executive director of the Baptist Joint Committee on Public Affairs, believes complete separation of church and state are imperative. His book, *America's Way in Church, State and Society* (Macmillan, \$2.50), explains his thesis.

He reviews the historical development of American ideas on the subject and relates them to events that occur daily in our time. At times he is defending his position with the art of a clear, thinking student; but, for the most part, he is presenting a sound, positive case that is well documented.

His survey includes the fundamental relationships between church and state and society, the place of secular and religious schools, and rival philosophies to Christianity. He also points out the vital principles that must be applied in economics, home life, race relations, and war.

## Trip to the Far East

Everything that has found its way into *The Long Way Round*, by Pat Frank (J. B. Lippincott, \$3.00), will not receive the Christian's approval. But the author reveals a sincere regard for the human race in all its varying colors; and when he passes through the Eastern cities which form the framework of his book—Tokyo, Seoul, Hong Kong, Bangkok, Ankara—it is the people that he sees. Not that he doesn't show the reader inanimate features that characterize the cities—he does. But they are only the background, the stage settings, against which the people move.

Mr. Frank knows how to hold a read-

er's interest. Here he does it through a hint of a plot in his own life story and through a clever essay-like device that enables him to wander through his memory or through past events and still keep the reader along with him on his Korea trip—"the long way round."

## The Two Chinas

An excellent survey of developments in the two Chinas—communist mainland and nationalist Formosa—is found in *China and the World*, booklet No. 99 in the Headline Series (Foreign Policy Association, 35 cents). Tillman Durdin records the progress and prospects in communist China and then discusses its influences in and relations with the Southeast Asian countries and with Japan, Russia, and the West. Robert Aura Smith, in a brief chapter, reports on the nationalist China government in Formosa. Both authors are journalists with experience in Far Eastern affairs.

## South African Chief's Story

To a degree rare in white writers of books on Africa, Peter Lanham, an English resident of South Africa, makes readers of *Blanket Boy* (Thomas Y. Crowell Company, \$3.50) feel the native African's inner conflicts. He has based his novel on a South African chief's original story. Perhaps his success in "writing African" is explained by that collaboration.

At any rate, native sensuality, tribal rites, and clashes between races take on a stark realism here that almost shocks the reader. The story takes a man from his native African village to the South African industrial centers. He becomes a man trying to serve two masters—pulled between tribal duties and the white man's laws. It makes a powerful, but not a pleasant, tale.

## Formosa

*The Headhunter's Bride*, by B. H. Pearson (Cowman Publications, \$2.00), is a story about tribal people on the island of Formosa. A young Japanese Christian woman marries the chief's son and is able to convert him and later most of the people in the Chibu village of headhunters. This is a good background book for the study of Formosa, giving the customs and practices of the tribal people at the time of the Japanese invasion and picturing the natural beauty of the jungles. The author has lived on the island.

## Worship Programs

Five of the thirty-six worship programs in *Youth at Worship*, by Annie Ward Byrd (Broadman, \$2.00), are on the theme of missions. Others are on the following themes: God, Jesus, the Bible, the church, personal living, living with others, and Christian leadership. They answer a need for worship programs with dignity and challenge for teen-agers.

The programs are usable; they have already been used—many of them in the author's own church, others at Ridgecrest Baptist Assembly where she frequently works with Intermediates and their leaders. They may be lengthened or shortened to fit any time schedule. Best of all, their use will train the user in program planning.

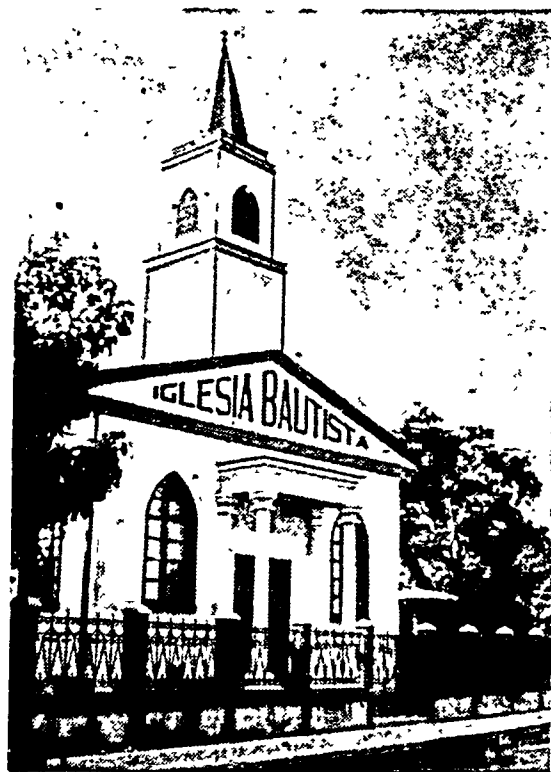
## Sentence Reviews

*Expository Preaching for Today*, by Andrew W. Blackwood (Abingdon-Cokesbury, \$3.00), approaches expository preaching from various angles, including examples of successful preachers, goals, selection of passages, gathering materials, seeking unifying truths, variety, style, and delivery.

*Songs for Juniors* (Broadman, \$1.10) is a new book of 182 songs for Junior departments of the church.

*Christian Stewardship and Church Finance*, by H. W. Ellis (Zondervan, \$2.00), has chapters discussing the privilege of Christian stewardship, the tithe, God's (Please turn to page 29)

## Lottie Moon Church



The church building at Guadalupe, Costa Rica, made possible by \$10,000 of "beyond-the-goal" 1950 Lottie Moon Christmas Offering, is a beautiful structure and is an inspiration to all the Christians there.

# EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



## Gospel Preached for First Time In Tough Little Brazilian Town

Pauline (Mrs. Stephen P.) Jackson  
Manhuassu, Minas, Brazil

WE LIKE to travel in "Old Faithful," our 1946 Chevy station wagon. Last year we went out to a place called Palmeiras. The congregation went in a truck. We were looking forward to being present at the first preaching of the gospel in this little town.

The town was famous as a tough place—everyone armed and plenty of ruffians. Knowing of the threat of a man not to let us enter the town, the police from a neighboring town had gone ahead and were waiting at the entrance of the street to assure our safety. Billy, Ernest, Janet, and I all became very big-eyed as we saw the jeep loaded with armed soldiers.

As we neared, I prayed silently that the One whose saving power we had come to proclaim would make possible that proclamation. They drove on to the center and no one opposed our entrance, though a large band of horsemen rode away.

Janet asked, "Mother, are they going to use those guns?" And I said, "No, Janet, we've come to tell about Jesus; they won't need their guns."

But about that time there was "pop-pop-pop" many times near by. However, it was not the guns. The townspeople were shooting firecrackers (a Roman and political custom in this country) to welcome us for the preaching of the gospel.

Then someone who knew we were not accustomed to this practice came and apologized saying, "They are just showing their appreciation."

Steve preached on "God So Loved the World." After the service, people pled that we come often. We left many Sunday school leaflets, gospels, and tracts. A Baptist family has moved there and members of our congregation have gone with Steve to preach and to teach Sunday school lessons. This doubtless is the beginning of a congregation that may someday be a church to lead the way in righteousness for those people.



## Church Which Began As a Mission Now Planning to Sponsor Mission

Ervin E. Haste  
San José, Costa Rica

I WANT you to know the fine pastor of the Baptist church at Cinco Esquinas, a suburb of San José, Costa

Rica. He is a little man in stature but a man who gives his all in the service of the Lord. He is an excellent teacher, a good preacher of the gospel, and one of the most diligent visitors I have ever known.

It is no wonder that the mission of fifteen or twenty people which he started in his own home has, in less than two years, grown into an organized Baptist church with an average attendance of one hundred in the Sunday school. The little building is crowded in all departments and is looking forward to having a new building within a year or two.

It was our privilege to attend the organization service of this church and to participate in its first Lord's Supper. As only a little group of us met in that small room, it reminded us of our Lord as he met with the disciples.

It is inspiring to see the national Christians taking places of leadership. The church is now trying to rent a house in a near-by community to begin a new mission. This thrills my heart, for I believe the plan of the New Testament is that we should tell others after we have received the gospel of salvation.

I want to tell you of another experience which has thrilled my heart. For many weeks I have gone visiting once each week with my pastor. We visited in one very poor home twice; but never did the mother and children come to church, though she seemed very interested. Finally, one day I asked the pastor why she didn't come.

He told me that she had no shoes to wear. I believed this report and gave the pastor \$3.00 with which to buy a cheap pair of shoes.

The following Lord's Day I was thrilled to see this lady and her children in the services. Then one Sunday night the pastor asked me to preach. As best I could I explained the way to find Jesus as Saviour and Lord. As the invitation was given, this lady confessed Jesus as Saviour.



## Baptist Churches of Philippines Increase Membership 50 Per Cent

J. Winston Crawley  
Baguio, Philippines

THERE ARE now eight Baptist churches in the Philippines which are affiliated with the work of Southern Baptists. We have a total membership of almost 250, an increase of about 50 per cent in eight months.

Another church building has been completed, and we are about ready to let the contract for the first building of our new medical clinic in Mati. The first missionary couple appointed specifically for the Philippines are now at Dagupan and busy in their work.



Already our Baptist seminary has begun its second year. Last year we had seven regular students; this year there are fourteen. One great advance is that we have added an English language division. We still use a rented residence as dormitory and the Baguio Chinese Baptist Church building for classroom space. We hope before long to be able to buy land for our own campus.

In the local Baptist church here at Baguio, there is much to encourage us. During the past eight months, the membership has grown from twenty-four to thirty-one. In a recent baptismal service, we baptized a young man about twenty years old, the middle-aged father of one of our charter members, and an elderly man and his wife. We soon will be starting another service of doctrine classes for inquirers.



**Forty Years of Praying Results  
In Building of Baptist Mission**

*Alvin E. Spencer, Jr.  
Kobe, Japan*

We are now in Kobe, Japan, where we shall work with the Kobe Baptist Church and the Koshien Baptist Mission. During this next year in Kobe we shall also attend language school.

Kobe, a city of 804,773 inhabitants, is one of the two largest open ports in Japan, the other being Yokohama. During World War II Kobe was 61 per cent destroyed as a direct result of heavy and relentless air raids.

Before the war, Kobe had a population of one million, but by November, 1945, as a result of the bombings, only 378,592 people remained. Since the war, 75 per cent of the bombed-out area has been rehabilitated, and the population grew almost 500,000 during 1945-50.

At present Kobe is the sixth largest city in Japan. Whereas it is one of the most beautiful cities on these islands, it may interest you to recall that Kagawa, the famous Japanese Christian, did his "slum evangelism" in the infamous slums of Kobe.

The Koshien Baptist Mission in Kobe is almost physically completed. Missionary Robert C. Sherer was the speaker on the occasion of the opening of this fine mission. We wish to thank all of you who have had any part in making this mission possible, and we continue to praise God for his leadership and blessings in the building of this mission.

Mr. Kimura, a deacon in the Kobe Baptist Church, gave the land upon which the building has been built. This donation of land was worth at least \$1,394 (500,000 yen). The Kimuras have been praying for a Christian church to be built in their neighborhood for nearly forty years. So we praise God for a persistent prayer that has been answered.

This new mission structure, located about twenty miles from the heart of Kobe, has been constructed of good materials throughout, including a concrete founda-

tion, stucco walls, and tile roof, with baptistry, furnishings, and several other fine features yet to be included.

Although the original plans called for a less expensive and less adequate building, it has been possible to add these better, more permanent features because many have been so gracious and generous in their contributions.

We are enthusiastic with the lovely beginning of another active church in Japan. Financially, this property would be worth several times more in the States; spiritually, the mission will prove itself in souls for heaven worth more times its value in human wealth. God will provide the \$1,000 balance.



**Nigerian Women Set Aside Funds  
To Send "Foreign" Missionaries**

*Carol Leigh Humphries  
Shaki, Nigeria*

One of the ladies now coming to our mission, who was formerly of another denomination, has been a great inspiration. Last fall she was in our hospital for several days, received treatment, and was wonderfully healed. She said that on the Sunday following her release from the hospital, she went to one of our Baptist churches to praise God for his healing power.

Through this experience, a Christian in the church there witnessed to her and invited her to attend the Baptist mission where she lived. She has come regularly to the mission since then, helps clean the church weekly, and is a faithful witness in bringing little children with her. She is attending the inquirers' class and I believe will soon become a member of her newly chosen church.

On the week end of Easter this year, I went with one of our women missionary advisers on what we call a "bush" trip to visit two churches. We slept in one of the Baptist day schools for two nights. We carried cots, mosquito nets, food, water, et cetera, and really enjoyed the trip.

The school had a cement floor, tables, chairs, and benches and was located on the main dirt road to Shaki. We were grateful for such conveniences, for there are places farther into the "bush" where one does not find such.

The most glorious thing that happened on this trip was that on Sunday morning we saw an old grandfather, a priest in the Sango (idol) worship, come to the Baptist church and accept Christ as his Saviour. We had visited him and seen his Sango god (really just rocks) the day before and witnessed to him about the saving power of Christ.

As we visited him again on Sunday afternoon before we left the town, he said that he was going to throw this god away and not worship Sango any more. Won't you please pray that this old grandfather who seemingly has had much influence in the town as a priest will now be a great influence for Christ and will follow him faithfully?

I attended my second Nigerian Woman's Missionary Union Convention this year. You will be interested in the action taken then concerning a missionary project for 1953. The women set aside eight hundred pounds to be used in mission work in some area outside of Nigeria.

Some African workers will be sent as missionaries to this place. Please pray for God's leadership in knowing what persons to send and where to send them. One of the things which happened in the general convention was the creation of a home and foreign mission board.

There is so much to tell concerning the needs of those in this land who know not Christ and of the way God is working and leading. It means much to know of your faithful witness as you pray, serve, and give to world missions.



#### Time Passes Unbelievably Fast For Missionary Who Loves Work

Hannah Barlow  
*Itozu, Kokura, Japan*

I CAN hardly believe that almost two years have passed and that we are going from language school into the field. This period has passed unbelievably fast. In fact, I can remember things which happened immediately after my arrival so vividly that they seem as if they happened yesterday.

I really don't have any complaints particularly, except that what I have just said would be ample evidence for a psychiatrist to diagnose my case as one of a woman growing old happily and contentedly. Really, I do love my work and I am so thankful that God gave me the wonderful privilege of serving in Japan.

I am so thrilled to hear that my two Training School roommates have received appointment this year. It will be a joyous day when Mavis Shiver and I meet once again—this time at the docks in Yokohama. I know that she will be such a blessing in the work here.

Then also Joyce Cope (Mrs. Roy B.) Wyatt, my first-year roommate, is going out to Spain, I hear. That is really a victory and I praise God for the wonderful way in which he works.



#### Christian Woman Welcomes First White Missionary to Her Village

W. David Lockard  
*Bulawayo, Southern Rhodesia*

Recently I visited in a very rugged and forsaken area near here. It is a place where the natives still live in more or less the tribal fashion. It is the kind of terrain that should be traveled only on foot. For five miles the frame of the car dragged bottom; and for a good twenty miles I was unable to shift out of the first two gears.

We then widened the footpath by bowling over some small trees and began to walk to the small village which we could see in the distance. I was beginning to wonder if it was worth the sweat and strain until I came upon an old Christian woman in one of the kraals where I visited and spoke.

I saw that she was particularly pleased to learn that I was a *mufundisi* (missionary), and I asked the interpreter what she had said. She said that she and her people had lived there all of her life and that I was the first white missionary who had ever come into their bush to preach or to visit in their homes.

She had trusted Christ while attending a church of another denomination in town; but she immediately declared her devotion to the new church called "Babateese" which had sent me to her and her people. She was obviously touched; for, as she prayed thanking God for his unworthy messenger, she was unable to hold back the tears.

Indeed this was a blessing and a joy that I had not anticipated as I drove off that morning. But it is experiences such as these which magnify the rewards on the mission field. I'm not sure if it is wise to take the car back there again; but, with or without the car, I'm going back the first chance I have.



#### Members of Chilean Family Accept Christ Because of Radio Program

R. Cecil Moore  
*Santiago, Chile*

I NOW have time on Radio Corporation, the most powerful station in South America, or, as they say, 50,000 watts, standard broadcast, plus short waves in nineteen and forty-nine meter bands. In addition to this time at 8:30 a.m. on Sundays, I am continuing with the 10:00 p.m. space on the Cristobal Colon, a 25,000-watt station in Valparaíso, and on Radio Cautín, Temuco.

Missionary Ruben I. Franks and I now have equipment in the rear of the Second Baptist Church, alongside the seminary, and can prepare good programs on tape for three stations. Missionary H. Cecil McConnell continues with his fifteen-minute program on station *La Americana* Wednesdays at 8:00 p.m. Thus, we are now on four stations in three major cities.

I had a letter recently from a woman in a near-by town who said, "I like to hear your program because it's different from the others." She asked for the booklet of the Psalms we are offering.

Missionary J. Ivey Miller is working with a family who heard my message and wrote in with a list of questions. Now all members of the family are about ready for church membership and very happy. I have heard from several persons in the penitentiary and have received letters from two shut-ins in the tubercular hospital up in the mountains.

This is largely a work by faith; but, because we are reaching some, we pray that the Lord will help us use this great opportunity.



### Advance in Africa Evidenced in Churches of Three Generations

Eva M. Sanders  
Ire, Nigeria, West Africa

As I sat eating my breakfast, I picked up *The Commission* and read of advance. I drove thirty-three miles to Ijagbo, one of the larger churches in Bethel Association where we were to have the induction of a new pastor.

I have witnessed real advance. On the program were pastors from two other Bethel churches. Pastor Awomolo, of the Ijagbo church, was the preacher for the day. In 1918 his church began mission work in this Mohammedan center. It was very difficult, but they never gave up. Their perseverance has been rewarded; for more than eight hundred members and friends crowded the large church building built by the younger church itself.

Another son of the younger church presided. He is a trained teacher from our Baptist College in Iwo and is now headmaster of a large school carried on by his home church in commodious buildings not half a mile from the church building.

The other pastor on the program was Pastor Ojo of the Ajasse Po Baptist Church, nine miles farther into Mohammedan territory, a mission project of the Ijagbo church. It also has a growing school. Here is real advance—grandfather, father, and son churches together.

The new pastor, J. L. Boye, is a son of the Ijagbo church, thus being inducted in his home church as pastor after having been educated in Baptist day schools, the Baptist College, and the Nigerian Baptist Theological Seminary where he received his B.D. degree in 1950. "Home at last to serve my own people," he says.



### Baptists Meeting in Rented Hall In Lima, Peru, Organize Church

Robert L. Harris  
Lima, Peru

There was deep gratitude in our hearts as we approached the lighted entrance made by the opening of double doors under the little sign *Casa Bautista* (Baptist House). On this night the Baptist House was to become a Baptist church. We paused a moment on the threshold to look out on the heavy traffic flowing by us on *Avenida Wilson* (Wilson Avenue).

Our hearts filled up at the realization of the loving way in which the Lord had given us this stronghold within the heart of a great city. Turning to mount the stairs, we involuntarily envisioned the church even now growing

out of this seed planted in an upstairs rented hall and classrooms.

Soon friendly faces and the greetings of the growing congregation brought us back to the present event out of which all the future must flow. Someday there will be a great temple near this spot. The future will feel the impact of a living stream of the Saviour's friends flowing out to leaven the life in the streets.

Lima will be moved by the message of the risen King so clearly and passionately presented by the consecrated, capable minister, Señor Antonio Gamarra. But nothing in the future will ever overshadow the experience of this night nor the love and oneness we feel with these people who are the beginning. Mrs. Gamarra began to play the organ, and the first hymn lifted our spirits in adoration of him who "loved the church, and gave his life for it."

The service terminated and the interested group dismissed, we sat down in a little circle for the first business meeting of the church. Prophetic of the mission of the church was its main item of business, considering petitions for baptism.

And, for these months of her life, this little church has continued true to her Lord's command to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

## Psalm of a Java Believer

(Continued from page 3)

IN SORROW I find a song.

For many moons I could not walk beneath the coconut tree. Feelings and fears overwhelmed me. Then one day my child who has learned to write prepared a bamboo slip with the inscription, "God is love," and placed it on the little mound beneath the tree. Now I can walk beneath the tree and even climb it without any pangs of heart.

Memories of my child's fall from that tree, of the hole that was dug on that fatal spot, of the lifeless bundle that was buried there at twilight—these rush through my mind. But my thoughts linger on the message above the mound.

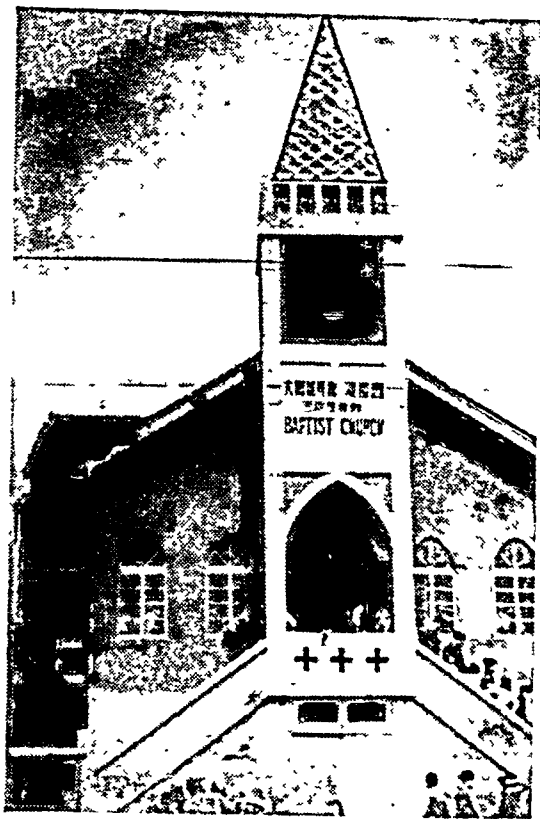
I LOOK past fields and mountains, on past where earth and sky are folded together; I see beyond the range of eye. All about me, even at my feet, everything is alive with meaning.

And in my heart I feel the touch of God's presence, not as the piercing clang of the night watchman which disturbs my sleep, but as the gentle stillness that gives me rest and sleep.

His praise shall be on my lips as long as there is breath in my body. Come, let us praise the Lord together!

# Missionary Family Album

## Lottie Moon Church



This new church building, Pusan, Korea, is a modern miracle, says Mrs. John A. Abernathy. Difficulties included the purchasing of land and the "currency reform."

The church has the largest auditorium in Pusan, seating 750 people; but at a recent service Mr. Abernathy counted one hundred people standing.

The building was erected with Lottie Moon funds and now the Korean preachers are wanting to know all about the Lottie Moon Christmas Offering. "We think they will be hilarious contributors to this fund when conditions are normal again," says Mrs. Abernathy.

Recently a Baptist chaplain from Boston brought two men to be baptized in the new church. It was an interesting coincidence that these men attended Clarendon Street Baptist Church in Boston which started Baptist work in Korea in 1894.

(A group of missionaries were sent out from the Boston church and supported by what was called the "Think Memorial Fund." The fund had been established in honor of Deacon Think's little daughter who had died. Then when Deacon Think died the relatives decided to discontinue the fund and the missionaries were scattered. For the story of how Southern Baptists came to work in Korea, see an article, "Found: 10,000 Baptists!," by Baker James Cauthen, in the March, 1952, issue of *The Commission*.)

### Appointees (October)

RAGLAND, James K., Oklahoma, for Lebanon.

RAGLAND, Leola Kelley, Oklahoma, for Lebanon.

RAY, Stanley E., Oklahoma, for Nigeria.

RAY, Ernestine Wilson, Oklahoma, for Nigeria.

SCANLON, A. Clark, Texas, for Guatemala.

SCANLON, Sarah Martin, Kentucky, for Guatemala.

### Arrivals from the Field

ERNEST, Mary Lee (Hawaii), 500 Fort Dale Street, Greenville, Ala.

HILL, Dr. and Mrs. Patrick H. (Nigeria), Box 373, Southern Baptist Theological Seminary, Louisville, Ky.

KOLLMAR, Dr. and Mrs. George H. (Colombia), 82 Woodland Road, Short Hills, N. J.

McMILLAN, Dr. and Mrs. H. H. (Bahama Islands), Wagram, N. C.

RICHARDSON, Rev. and Mrs. J. W. H., Jr. (Nigeria), c/o Mrs. Paul Schmidt, 14 Ninth Avenue, N. W., Rochester, Minn.

RIDENOUR, Crea (Colombia), Caryville, Tenn.

RUNYAN, Rev. and Mrs. Farrell E. (Nigeria), 4055 DeMent Street, Apartment 4, New Orleans 22, La.

SEATS, Dr. and Mrs. V. Lavell (Nigeria), Carver School of Missions, 2801 Lexington Road, Louisville 6, Ky.

TINKLE, Amanda (Nigeria), Scott, Ark.

### Births

HALTOM, Rev. and Mrs. William E. (Hawaii), daughter, Sarah Leialoha.

HOLLIS, Rev. and Mrs. James D. (Macao), daughter, Rebecca Jane.

HUMPHREY, Rev. and Mrs. James Edward (Nigeria), daughter, Edna Rachel.

RUSSELL, Rev. and Mrs. Rudolph (Thailand), daughter, Diane Lynn.

### Deaths

ALLRED, Mrs. John B., mother of Mrs. Dan N. Sharpley (South Brazil), October 13, 1953, Wichita Falls, Tex.

MORRISON, Mr. H. L., father of Cleo Morrison (Philippines), June 17, 1953.

### Departures to the Field

CROCKER, Rev. and Mrs. E. Gordon, Casilla 2166, Quito, Ecuador.

EPPELSON, Barbara, Baptist Welfare Center, Ire via Oshogbo, Nigeria, West Africa.

FRANK, Rev. and Mrs. Victor L., 169 Boundary Street, Kowloon, Hong Kong.

McCULLOUGH, Nita Ruth, Baptist Girls'

School, Idi-Aba, Abeokuta, Nigeria, West Africa.

NEIL, Mr. and Mrs. Lloyd H., c/o Baptist Headquarters, Ibadan, Nigeria, West Africa.

WEEKS, Wilma, Djalan Ir. Anwari 12, Surabaya, Java, Indonesia.

WHORTON, Mary Jane, Baptist Women's Training College, Idi-Aba, Abeokuta, Nigeria, West Africa.

### Language School

BROCK, Rev. and Mrs. Lonnie Ross, Jr. (North Brazil), Caixa Postal 679, Campinas, São Paulo, Brazil.

RICHARDSON, Rev. and Mrs. F. Raymond (South Brazil), Caixa Postal 758, Campinas, São Paulo, Brazil.

### New Addresses

ANDREWS, Rev. and Mrs. William P., Casilla 185, Temuco, Chile.

ASKEW, Rev. and Mrs. D. Curtis (Japan), 4065 Lipsey, New Orleans, La.

AYERS, Dr. and Mrs. S. E. (China), 1505 N. W. 7th Place, Gainesville, Fla.

BENGSTON, Mrs. E. J., emeritus (Spain), Valls Y Taberner, 4, 4º, 2ª, Barcelona 6, Spain.

BLACKMAN, Mrs. L. E., 1110 Kealaolu Avenue, Honolulu, Hawaii.

BOWLIN, Rev. and Mrs. Ralph T., Box 252, Gatooma, Southern Rhodesia.

BROONER, Mary Aileen, Box 252, Gatooma, Southern Rhodesia.

CAMPBELL, Viola Dee, Apartado 592, Torreón, Coahuila, Mexico.

CARNEY, Mary Ruth, Rua Ponte Nova, 443, Belo Horizonte, Minas Gerais, Brazil.

COWSERT, Rev. and Mrs. George B., Caixa 23, Santa Maria, Rio Grande do Sul, Brazil.

COX, Addie Estelle (Formosa), Carrollton, Ala.

FAILE, Dr. and Mrs. George M., Jr., Baptist Hospital, Ogbomoshu, Nigeria, West Africa.

FORT, Dr. and Mrs. Milton Giles, Box 252, Gatooma, Southern Rhodesia.

GAVENTA, Dr. and Mrs. William C. (Nigeria), 4000 Mirabeau, New Orleans, La.

GUEST, Ethel, Baptist College, Iwo, Nigeria, West Africa.

HIGHILL, Virginia, 6 Nishi 2-chome, Harima-cho, Abeno-ku, Osaka, Japan.

HUMPHRIES, Carol Leigh, Baptist Mission, Ede, Nigeria, West Africa.

HURST, Rev. and Mrs. Harold E. (Honduras), 4322 Lubbock, Fort Worth, Tex.

JACKSON, Rev. and Mrs. J. E. (Philippines), c/o Mr. R. E. Jackson, Box 160, Brownwood, Tex.

(Please turn to page 29)

# MISSIONS VISUALIZED

Fon H. Scofield, Jr.

## For Your Information

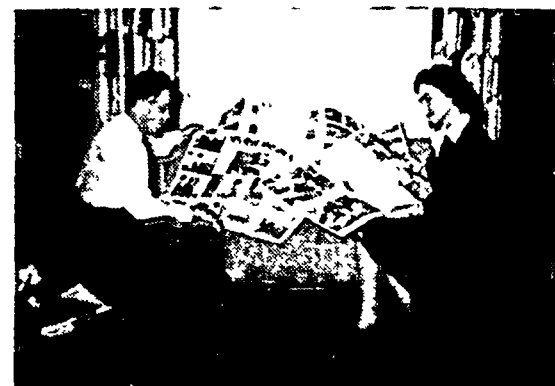


THE illustrations used this month are from the filmstrip, "For Your Information." This filmstrip will be sent to you without cost upon your request to the Foreign Mission Board, Post Office Box 5148, Richmond 20, Virginia. It is designed to acquaint teachers, counselors, and other church leaders with the resources available in the field of literature from the Foreign Mission Board.

Through this filmstrip you are taken on a visit to the home of Mr. and Mrs. J. W. Dupree of Raleigh, North Carolina, where you share their experiences as they discover and utilize free literature in their programs for the Woman's Missionary Society, Brotherhood, Training Union and other meetings.

Every effort has been made to present through this filmstrip a real sit-

uation that is typical of needs and opportunities in local churches and to inform as to the type of literature available and how to go about securing it.



Mr. and Mrs. Dupree keep up to date on foreign mission literature available and order it regularly.



Mrs. Dupree makes use of foreign mission literature in a program for a Woman's Missionary Society meeting.



Meet Mr. and Mrs. J. W. Dupree and son Jimmy in front of their home in Raleigh, North Carolina.



The Duprees are very much interested in the activities of their church.

### Lottie Moon Church

This attractive and conservative building of the Alajuela Baptist Church, San José, Costa Rica, was built with a \$15,000 Lottie Moon gift. There are five classrooms besides the auditorium. More classrooms and equipment are needed, but the members are looking in that direction with a will to do it themselves, says James W. Bartley, Jr., missionary to Uruguay, who attended the church while he was in language school in San José.

Mr. Bartley wrote: "Although they have been in the new church building for about a year, the members continue to mention frequently in their prayers their gratitude for those in the States who had the vision and the love to make possible this miracle—and it is a real miracle for them.

"Many professions of faith, frequent use of the baptism, and an effective teaching program are some of the evidences that manifest the worth-



whileness of such a project. It is paying off in the salvation of immortal souls."

Missionary Bartley said the buying of the property for the new church was a miracle in itself. It is on the corner of the main street of town and the international highway that is being built from Mexico through Central America and all the way to Colombia.



## Missionary Reaches

(Continued from page 6)

then fourteen hours on horseback.

We left the train at 11:00 a.m. and reached Panindicuaro at 1:00 a.m. that night. We talked of religion and related subjects all the next afternoon. There were six in the group counting the men who brought us the horses from Panindicuaro.

We got supper about sundown. As the stars began to come out, Dr. Chastain began to talk of them. This discussion of astronomy went on for six hours. All were entertained and the Mexicans with us thought it was marvelous to know that so many stars had names.

After ten o'clock I wanted to know how much farther it was to the village, and the only answer they had was "*tras la lomita*" ("over the hill"). I found it was one hill after another.

Dr. Chastain was up with the sun the next morning and out meeting the people, for he had been there before and knew the members.

He was always looking at the frontier beyond where our work had reached. I remember that in one of our mission meetings he painted such a vivid picture of a very mountainous country beyond the terminal of the railroad that my wife and I wanted to go there as missionaries.

## World in Books

(Continued from page 22)

ownership, and means of indoctrinating churches. The book is timely, well-outlined, and clearly presented.

*Moments of Worship*, by Mary Beth Fulton (Judson Press, \$2.00), a resource book for personal and group worship, centers around the life of Christ with recognition of the need of practical Christian love in our every-day work.

*Calvary's Conquering Christ*, by Kurt Carl Hartmann (Exposition Press, \$2.50), a series of messages for the Lenten season, has six meditations on Christ's redemptive work and seven on Isaiah's prophecies concerning the Messiah's suffering for man's salvation.

*The Music of Pentecost*, by J. Paul Taylor (Light and Life Press, \$1.50), has twelve sermons centering around Pentecost, each chapter using a musical term to emphasize its subject: keynote, prelude, tuning, instruments, symphony, program, crescendo, appreciation, martial air, nocturne, swan song, and oratorio.

*Christ's Memorial Supper*, by M. E. Dodd (Broadman, 50 cents), contains



## Lottie Moon Church

Because Southern Baptists gave to the Lottie Moon Christmas Offering in 1951 a new church building was dedicated this year at Urawa, Japan. "This is the only lighthouse for thousands who wait in darkness," says Missionary Dorothea (Dottie) Lane. "We cannot thank you enough," says the Urawa pastor.

thirteen sermons delivered by the author to make the Lord's Supper more meaningful to the members of his own church.

*Blueprint for a Christian World*, by Mary Alice Tenney (Light and Life Press, \$3.00), is an analysis of the Wesley Movement, covering John Wesley's life, ideas, and spirit, and tracing his search for true Christianity, the issues that faced his times, and his finding of reality.

*I Married a Preacher*, by Faye Clark (Vantage Press, \$2.00), relates in a humorous vein, the experiences of a minister's wife with her husband's "flock."

*Your God Is Too Small*, by J. B. Phillips (Macmillan, \$2.00) demolishes such notions of God as grand old man, resident policeman, absolute perfection, god-in-a-box, secondhand God, and pale Galilean and presents an enlarged concept of God stated in fresh terms.

## Missionary Family Album

(Continued from page 27)

KELLEY, Rev. and Mrs. Page H., Caixa Postal 1982, Rio de Janeiro, Brazil.

KRATZ, Mr. and Mrs. Clarence Eugene, Box 252, Gatooma, Southern Rhodesia.

LITTLETON, Rev. and Mrs. H. R., Box 118, American Baptist Mission, Gold Coast, West Africa.

MARLAR, Monda Vesta, Box 252, Gatooma, Southern Rhodesia.

MEFFORD, Rev. and Mrs. Joseph W., Jr., Tavern 15, 1º, Barcelona 6, Spain.

MOORE, Virginia Dale, Box 563, Reagan

Memorial Girls' School, Lagos, Nigeria, West Africa.

MORGAN, Mary Neal, 6 Nishi 2-chome, Harima-cho, Abeno-ku, Osaka, Japan.

MORRISON, Cleo (Philippines), 615½ West 5th, Freeport, Tex.

OATES, Rev. and Mrs. Marion Davis (Peru), Central Baptist Seminary, Kansas City, Kan.

PARKER, Rev. and Mrs. F. Calvin, 6 Chabatake-Ichinokoji, Kanazawa City, Japan.

PETTY, Rev. and Mrs. Herman Leo, Box 20, Nazareth, Israel.

SHUMATE, Miss Margie, 5-1 Saladaeng Road, Bangkok, Thailand.

WATKINS, Elizabeth (Japan), P. O. Box 6535, Fort Worth, Tex.

WHITTINGHILL, Dr. and Mrs. D. G., emeritus (Italy), c/o United States Legation, Tangier, Morocco.

WILLIAMS, Thelma (Formosa), 3860 Cody Street, Wheatridge, Colo.

WILLIS, Miriam (Paraguay), 6244 Penrose, Dallas, Tex.

WYATT, Rev. and Mrs. Roy B., Jr., Tavern 15, 1º, Barcelona 6, Spain.

### Retirement

McGAVOCK, Rev. and Mrs. James William (Spanish Publishing House, El Paso, Tex.), October 31, 1953.

Last Christmas we cut a six-foot tree from plywood, painted it green, and covered it completely with cards and notes you sent. These greetings meant much to us.—Hazel and Leslie Watson, missionaries to Japan



*"Open Doors to a New Land: Southern Rhodesia,"* by Clyde J. Dotson, Southern Baptist pioneer missionary to that area. The author gives a glimpse of mission work as he found it in 1930 in Southern Rhodesia where he labored for twenty years before there was a Baptist Mission in that country. During this period of service his heart was heavily burdened over the need for Baptist witnesses among these people. Southern Baptists took over the colony in 1950 as one of their new mission fields. Since then the work has grown until at present there is work in Gatooma, Sanyati, Salisbury (the capital), Shabani, Gwelo, Que Que, Bulawayo, and elsewhere. People in other parts of this area are pleading for missionaries. Mr. Dotson points out that the harvest is white, but that there must be more laborers, prayer, and money if these people are to be reached.

*"Continue Advance Through the Cooperative Program."* This item has been designed to challenge each Southern Baptist church member to accept his opportunities and responsibilities in support of the Cooperative Program. It points out the approximate contribution of each member per week for foreign missions and the part of that contribution which is made through the Cooperative Program. The challenge lies in the goal, set by the Foreign Mission Board, whereby all denominational causes will benefit and the Foreign Mission Board will receive additional funds each year with which to continue the Advance Program. Are you doing your share to help meet this goal? Every Southern Baptist needs to check to be sure.

Know your new mission areas. Order the following now:

*"The Impact of the China Tragedy,"* by Baker J. Cauthen.

*"Costa Rica,"* by Van Earl Hughes.

*"Venezuela,"* by Thomas L. Neely.

*"Open Thy Doors, O Lebanon!"* by Finlay M. Graham.

*"Peru: Thousands Are Waiting,"* by Robert L. Harris.

*"Ecuador: 'First the Blade, Then the Ear,'"* by E. Gordon Crocker.

*"Indonesia: Challenge Unlimited,"* by Baker J. Cauthen.

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

## Out Where the People Are

(Continued from page 11)

anywhere you go in Thailand. The rest are Thai.

From the time we leave our boat we feel like the Pied Piper, for a bevy of children follow after us. They see our musical instruments and follow to hear songs. Some of them, four and five years old, have not a stitch of clothes on. They do not need clothes in this climate and upkeep on their birthday suits is cheaper. Some of the heads are shaved, in accordance with ancient custom, leaving one tuft on the tip. This tuft grows long and sometimes is braided. When the child reaches the age of twelve or thirteen, the tuft will be cut off and the hair allowed to grow normally.

We find a promising place in the market and get to our main business of the trip. After setting up an eye-catching poster, we begin some music with an accordion and a trombone. Even our brand of music always draws a crowd and soon we have from seventy-five to one hundred people to listen.

With Khun Direk interpreting each sentence to the Thai people, we begin with some simple Bible story and use it to lead up to telling as clearly and simply as possible the message of Jesus and the way to be saved. Amidst the noise of the market, the crowd usually listens intently as we tell them that Jesus came and died for their sins and that they can be saved today if they will repent and trust him.

We urge them to believe in Jesus now and conclude with a moment of prayer. Then we give tracts in Thai to everyone except the smallest children and let it be known that we have Scripture portions to sell if anyone is interested. We hold up a pack-

age containing a Gospel of John, a Gospel of Luke, a book of Acts, a book of Genesis, and a sermon in Thai—five booklets for about six cents in U.S. money. We have never failed to sell our full supply.

We then pack up our equipment and cross the bridge to the other side of the river, where we repeat the program. Soon afterwards we have to load all our party into the rowboat again, for it is a long way back to Bangkok and home.

We have a lot to think about on the slow boat trip back. What a thrill it is to have a part in the greatest business on earth—that of getting the message of Jesus Christ out to lost men!

The seed of the Word of God was planted today. Then someday will come the time of reaping. Who knows the eternal results?

Bang Bua Thong would be an ideal place to plant one's life for a lifetime of sowing and reaping eternal crops. But immediately we remember that there are literally scores of towns just like this, and even larger ones, all over Thailand that are just as ripe fields.

Who knows whether Southern Baptists are come to the kingdom of Thailand for such a time as this? There is work to be done "out where the people are."

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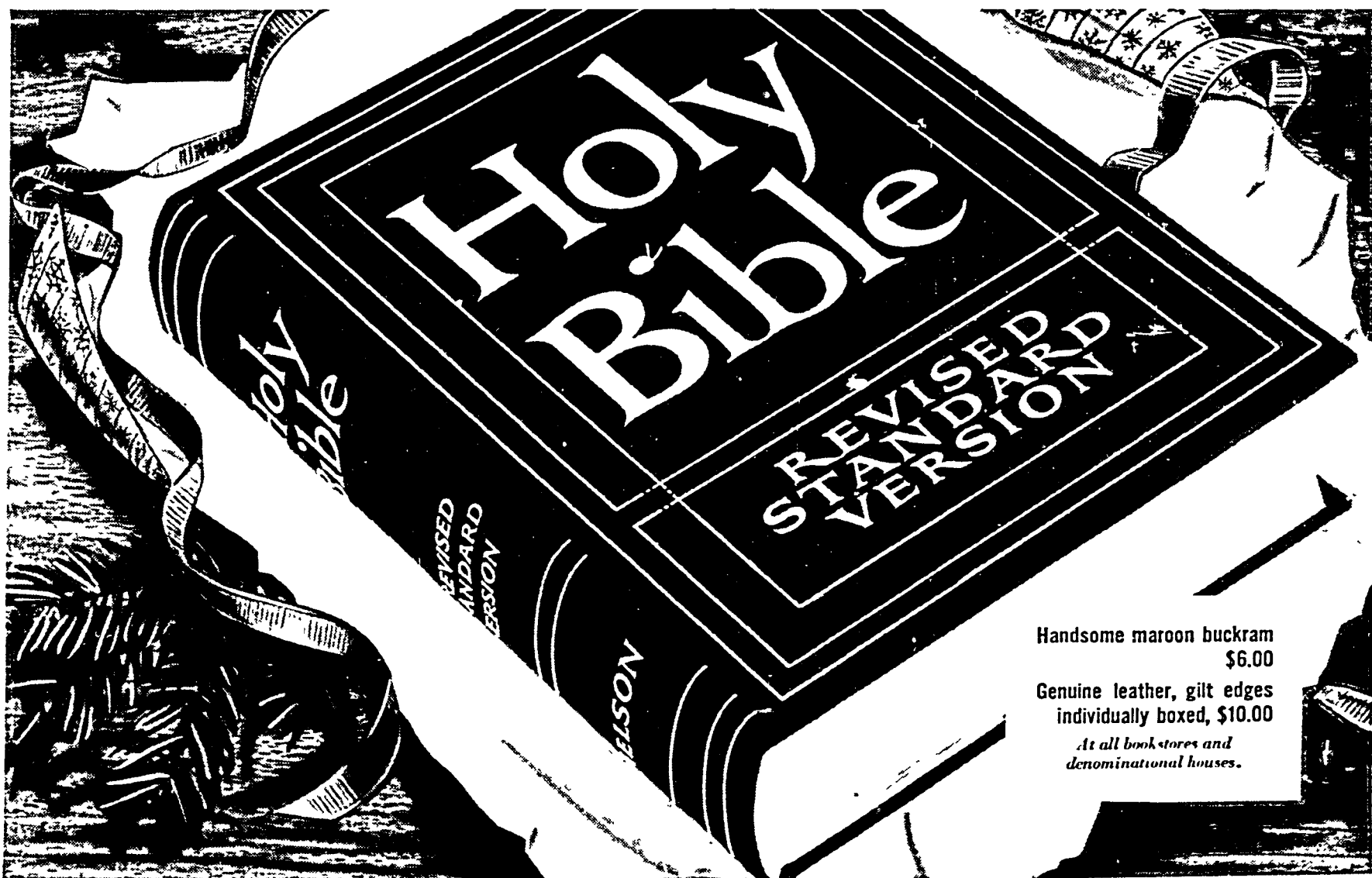
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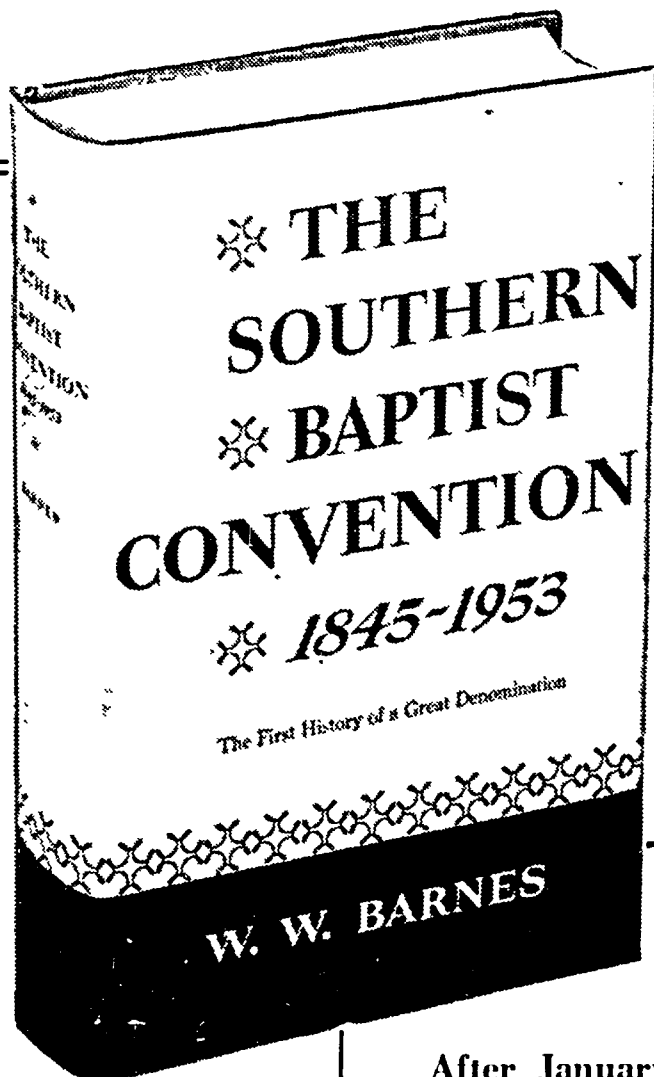
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