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## YOU—A Missionary?

By Elmer S. West, Jr.

**S**OUTHERN Baptists have made a significant beginning along the high road of advance in the appointment of missionaries. During the past six years, from 1948 through 1953, 462 missionaries have been appointed, bringing the total to 906. Increasing numbers of young people are earnestly seeking God's leadership in world mission service. There are more than four hundred mission volunteers in our seminaries and approximately 1,200 others, most of whom are in high school or college.

Prospects are bright for a steady stream of new missionaries in the years immediately ahead to push out the frontiers of Christ's kingdom around the world. The personnel department is eager to work with each individual who feels that God may be calling him to serve overseas. Pastors can be of tremendous help to the cause of missions by encouraging young persons interested in possible mission service to write to the personnel department of the Foreign Mission Board.

Many young people are asking themselves seriously why they should give up all the blessings and advantages of home to go to an unknown country with the message of Christ

when there is so much sin all around us. But as they learn of the unbelievable destitution of millions of lost people, they are jarred out of their complacency.

Then, as they come to realize that for every Southern Baptist missionary in the thirty-two countries where we have work there are at least forty specialized Christian workers serving Christ full time in the twenty-two states of our Convention, the challenge of a woefully unbalanced witness for Christ burns itself into their hearts. They know that they must face up honestly to the strong possibility that God may want them to serve him out there where the laborers are so few. Out of this background of experience, through earnest prayer and realistic dedication, God may lead one to the unmistakable conviction, "God wants me on the mission field, and I must do everything in my power to test his leadership and follow his will."

**E**VERY young person who answers God's call to go to the mission field does so primarily in order that he might share the good news of Jesus Christ with those who do not know it. Evangelism is carried through these four channels:

1. *General field work:* Both couples and single missionaries have wonder-

ful opportunities for witness and service in doing general field work. This includes evangelistic preaching by the men, as well as the strengthening of the believers that they in turn may render more effective service. Helping to organize new churches and teaching Bible study classes leads young Christians to increased knowledge and faith in their new-found Saviour. One missionary may have the responsibility for working with twenty or thirty separate groups of believers to help them grow in power and witness.

**M**ISSIONARY wives and single women render a special service through working with the women and children to win them to Christ and to help them learn more about him. Single women have opportunities for working in good will centers, teaching Bible classes, conducting classes in music, and visiting in the homes.

2. *Teaching:* Those who serve as teachers make an incalculable contribution to the cause of Christ. Through the teaching that is being done at various levels from elementary school to Bible school and seminary, the young national is being trained to take his place of leadership among his people as a faithful witness to the truth of Christ which makes men free. Only in this way can strong, indigenous churches be built. After all, this is the

only real hope for the evangelization of any country.

Many of the single women appointed are connected with some phase of this educational process, teaching at all levels from primary through high school. The men serve primarily in Bible schools and seminaries, although a few teach in high schools or colleges. Those who teach, likewise, have many opportunities for preaching and working with the churches.

3. *Medical service:* The ministry of healing is one of the most powerful mediums through which the Christian testimony is given. Helping to heal a diseased body oftentimes opens wide the door of opportunity to help Christ heal a sin-sick soul. For instance, in a country like Indonesia where there is only one doctor for every 60,000 people, the need for medical missionaries is indescribable. There is always an overwhelming need for nurses. The work of physicians abroad is greatly limited unless they have the assistance of well-trained nurses.

4. *The missionary home:* Not enough has been said about the strong witness for Christ which is borne by the Christian home of the missionary as it steadily makes its contrasting influence felt in a non-Christian community. This avenue of helpfulness should never be underestimated when consideration is being given to God's leadership for foreign service.

The home where there is love, joy, and a healthy attitude because Christ is its center will in the warmth of its concern and hospitality provide a genuine means of evangelism. The missionary wife, though she will seek increasingly other areas of service as the children grow older, will find that her home provides the best example of what Christ can do for individuals and the family to which they belong.

God's call to overseas service today is a call to become the very best-equipped person possible in (1) educational preparation, (2) practical experience, (3) physical health, (4) emotional stability, and (5) genuine consecration to Christ. The missionary appointee must be within the age limits of twenty-four and thirty-two years.

1. *Educational preparation:* Every missionary needs a degree from an accredited senior college. The mission

volunteer is encouraged to take a wide selection of courses while in college, since he will get specialized training in Bible and religious education in a seminary. Thorough mastery of English is important, as is the ability to learn another language. It is strongly recommended that wherever possible the missionary volunteer gain a basic skill in typing, a knowledge of simple bookkeeping, some elementary training in music, and the fundamentals of first aid.

For the man engaged in general field work, in addition to a degree from an accredited senior college, a bachelor of divinity degree from a Southern Baptist seminary is required. For the woman, along with the degree from senior college, the minimum requirement is the master of religious education degree.

For the man who teaches, the requirements are the same as for general field work. In addition, if at all possible, he should have work toward his doctor's degree in theology if he expects to teach in a Bible school or seminary. For the woman, the basic requirements are also the same as for field work. Graduate work in the chosen field would be helpful.

**T**HE missionary doctor, in addition to college work and the M.D. degree, must have at least one year of internship, one year of residency, and one year in a seminary if possible. The nurse must have a regular college degree and nurse's training or the bachelor of science degree in nursing. In addition, the nurse should have one year in a seminary or training school.

It is to be hoped that a missionary wife might be as well trained, educationally, as the single woman missionary. However, the minimum requirement for the missionary wife is two years beyond high school either in college or seminary. The wife is appointed as a missionary in her own right with such responsibilities as have already been mentioned.

2. *Practical experience:* Just as the

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***If God has called you to be a missionary, I'd hate to see you shrivel down to be a king!***

***—Charles M. Spurgeon***

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medical doctor is required to have two years of practical experience beyond graduation, so those who go as teachers or general field workers are required to have at least the equivalent of two years of practical experience. In the case of the man this is taken to mean experience as a pastor. In the case of the woman it may mean work in a church, a good will center, or public school teaching. Our Board is convinced that there is no substitute for practical experience. The exact length of such service must be worked out with the personnel department on an individual basis.

3. *Physical health:* If a person is to serve Christ effectively overseas, he must have above average health. This means that one's health must be guarded and protected through years of training. If there has been any serious health problem, the personnel department should be notified so that proper medical advice can be sought.

4. *Emotional stability:* Unless a person has a healthy control of his emotions, he, more than likely, will not be able to give his best service on a foreign field. He must be able to work very closely with people and get along with them, although there may be decided differences of opinion and personality. He must have a sense of inner security which will see him through hard and discouraging situations. He must learn how to live in the midst of tension and uncertainty. He must be pliable enough to adjust to loneliness, hardship, strange customs, language, and environment away from family, friends, and homeland. These adjustments must be made on a lifetime basis.

5. *Consecration to Christ:* Underlying all that has been said about these requirements for missionary service, there must be a personal experience of salvation in Jesus Christ. Added to this must be the inescapable conviction that God is leading to special service on a foreign field. These go together to create an absorbing concern for the sharing of the gospel with those who have never heard. Unless a person has these three ingredients welded together by a realistic dedication to Christ in a vital devotional life, then, whatever else his qualifications may be, he is not the one to go as an ambassador of God to another country.

(Please turn to page 31)



## **Second Birthday!**

**By Garreth E. Joiner**

**M**ARCH 12, 1952—a most memorable date in the history of Baptist work in Ecuador. On that date the Central Baptist Church of Quito, Ecuador, was officially organized with nine charter members. Not only is the new Central Church the first Baptist church to be organized in Quito, the capital city of Ecuador, but it is also the first Baptist church of all the nation.

The entrance of Southern Baptists into Ecuador marked the entrance of the first major evangelical denomination into mission work in Ecuador. Long neglected except by a few small groups of interdenominational missionaries who have done a heroic work in their own right, Ecuador presented a challenge that our Foreign Mission Board could no longer ignore.

In 1949 the Board delegated H. W. Schweinsberg, Southern Baptist pioneer missionary to Colombia, to make a survey trip through Ecuador and Peru with a view to opening work in those countries. Upon his return to the States on furlough, Missionary Schweinsberg reported favorably; and it was voted to authorize the opening of these new fields.

Thus it was that in September, 1950, two young missionary couples, the E. Gordon Crocker and the William M. Haverfields, came to Ecuador where, with the aid of a national preacher, Jorge Vásquez, a suitable central location on one of the busiest streets in downtown Quito was rented and remodeling was begun.

The central location, attractive redecoration, and adequate publicity by press and radio resulted in a record crowd for the dedication service. Many were visitors and well-wishers from the three other evangelical churches in Quito. For a number of services following the first Sunday, many of those attending continued to

be visitors from these other churches.

Since Baptists had not come to Ecuador to proselyte Christians from other mission churches, the national worker and missionaries began the slow, hard, and often very discouraging task of building up a congregation from persons entirely untouched before by the gospel. It meant days of walking the streets, visiting, and handing out tracts from door to door.

The central location of the *Centro Bautista* (Baptist Center) was of great help in attracting the attention of the people of Quito, but a discouraging number of those attending the services were (and still are) people who came once out of curiosity never to return. Nevertheless, through the months that have followed the attendance has grown steadily, if slowly, until at present there is an average Sunday evening attendance of about fifty and an average Sunday school attendance of seventy-five. Good crowds regularly attend the Wednesday night prayer and Bible study service.

The most encouraging fact at present is that all of the regular attenders are now people who have been won entirely through the work of the *Centro Bautista*. They were won through door-to-door visitation, newspaper publicity, services of the *Centro*, and through the radio program which was started on a weekly basis in the summer of 1951.

**I**N the fall of 1951 the Haverfields transferred to work in Mexico, and the Garreth E. Joiners came to Quito at the end of October. The work continued to grow, but it was felt that it was time to expand in other ways; so plans were made for the opening of the first of what is hoped will be several supplementary mission points in various parts of the city.

But the high point of all the work in Ecuador was the organization of the new Central Baptist Church. On

Sunday, March 9, 1952, a beautiful open-air baptismal service, also the first in Ecuadorian Baptist history, was held in a river near Quito. The little group of about thirty-five witnesses watched reverently as the four candidates were solemnly buried in the baptismal waters to be raised up again in beautiful symbolism of their newness of life in Christ.

The organization service was no less impressive to those attending. Although exceedingly simple, the historic import of the occasion was felt by all present. Nine charter members—the four newly baptized persons, the four missionaries, and the national worker—organized themselves into a local, independent church in a brief ceremony.

**M**ISSIONARY Crocker was called as pastor with Señor Vásquez as assistant. This organization service was witnessed by a good crowd who rejoiced with the charter members over the memorable privilege that was theirs. Many of those present were enrolled in the baptismal class and were soon ready for baptism and church membership.

A typical expression of appreciation for the baptismal and organizational services came from elderly Señor and Señora Montenegro. This fine couple had been attending the services of the *Centro* for some time, but it was during a series of special services held by Missionary Schweinsberg that the Montenegros finally made their public professions of faith in Christ. Before this time they had searched longingly for the truth.

Señor Montenegro states that he was already an old man before he ever held a Bible in his hands. For a time he and his wife had been members of a religious group, but they had been unable to find peace of mind and heart in the negative teachings of that group. Then they had started attending the *Centro Bautista*. They be-

came more and more interested in what they heard preached and taught from and about the Bible.

One night, during the series of special services, Señor Montenegro stayed to talk to Missionary Schweinsberg. They conversed for a long time, and later the missionary said he was convinced the old gentleman was earnestly seeking the way of truth. Two nights later the Montenegros, husband and wife, publicly professed the Lord Jesus as their personal Saviour.

It was after witnessing the baptismal service that Señor Montenegro made the statement: "It was so impressive and reverent that I just wanted to get right out there in the water and be baptized, even if the church had not yet authorized it."

Both he and his wife were equally as impressed with the organization of the church on Wednesday night following the baptismal service. Not many months later both were baptized into the membership of the new church. They are converts who make the missionary know that his labor is not in vain in the Lord.

Those who were baptized on that memorable Sunday were: Señora Zoila Vásquez, the wife of our national worker; Señor Octavio Estrada; Señor Elías Enríquez; and Señor Miguel Enríquez.

Señora Vásquez grew up in a Christian atmosphere. As a young lady she taught school on the coast of Ecuador in her native province of Esmeraldas. There she married the young and struggling Bible institute student,

Jorge Vásquez, who had been her childhood sweetheart.

Upon the recommendation of Missionary Van Earl Hughes, of Costa Rica, Señor Vásquez was employed as national worker to aid the new missionaries being sent to Ecuador. The choice was a happy one, and the growth of the work in Quito is due in a very large measure to the tireless energy and simple but straightforward preaching of this young man.

Señor Octavio Estrada and his attractive wife came to know the Baptist work, and subsequently the Saviour, as a direct result of a vacation Bible school. By way of advance advertisement, Missionary Crocker and Señor Vásquez took the door-to-door route giving out handbills.

One of the handbills was given to the young brother of Señora Estrada. He promised to take it home to his sister who he was sure would be interested in sending her young children. The young man was true to his word, and the Estrada children came to the school.

**S**ENOR and Señora Estrada came to the graduation exercises and have been coming to church ever since. Señora Estrada was to have been baptized at the same time as her husband, but illness prevented. Naturally, she was very disappointed that she was unable to become a charter member of the Central Church; but she was baptized a few weeks later. Her brother who brought her the handbill and her father and mother have

been won to the Lord and are now faithful church members.

Señor Estrada is a lieutenant in the Ecuadorian Army who first knew evangelical Christian influence through a Sunday school that he attended as a boy. But he drifted away from this early influence, and it was not until he found the Saviour at the *Centro Bautista* that he experienced personally the saving power of our Lord.

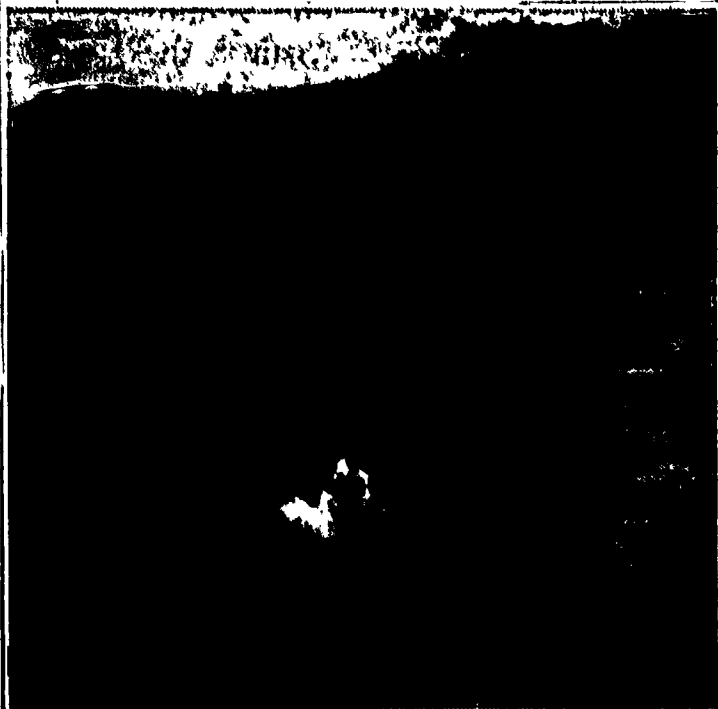
Señor Elías Enríquez is the caretaker of the Central Church. His enlistment resulted from personal visitation by the missionary and national worker. Shortly after being visited in his home, he began to come to the services. Soon he confessed Christ as Saviour; and his wife, oldest son, oldest daughter and her husband, and two younger daughters have followed his leading. All but one of these daughters are now Christians.

It is indeed a pleasure to watch Señor Enríquez from day to day as he goes about his duties at the church. Seldom a stranger enters, out of curiosity or for whatever motive, that he does not receive a personal witness of the saving truth of the gospel from this faithful servant of the Lord who seems to be one who lives from day to day using as his motto: "I had rather be a doorkeeper in the house of my God. . . ."

He may be seen standing in the doorway of the church beside a display showcase of Bibles and other religious books eager to talk with any-

(Please turn to page 30)

Missionary Crocker baptizes candidates at the first baptismal service in the history of Ecuadorian Baptists.



Bettye and Gordon Crocker talk with Mr. and Mrs. Jorge Vásquez. Mr. Vásquez is assistant pastor of Central Baptist Church, Quito.



Jorge Vásquez shakes hands with charter members at the organizational service of the church.



# The Tie That Binds

***We are bound together not only in Christian faith and love, but also in service. God has given us a world mission, and in that world program Baptist women will bear an increasing and important responsibility.***

By Theodore F. Adams

**N**EARLY one thousand representative Baptist women from all over the North American continent met in Columbus, Ohio, last November 2-4 for a pioneering and promising fellowship. For the first time Baptist women from three Baptist conventions in Canada and six conventions in the United States met together to form the North American Women's Union of the Baptist World Alliance.

In taking this step they were following the lead of Baptist women of other continents. A Baptist women's group was formed in 1948 on the continent of Europe, and one had already been organized in Australia before that time. Area meetings have been held in South America, and plans are going forward in Africa. It is hoped that it will soon be possible for the women of Asia to have a similar organized fellowship.

**T**HIS whole program is sponsored by the Women's Committee of the Baptist World Alliance, under the able leadership of Mrs. George R. Martin, president of the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention. It has been made possible by financial support provided by the Baptist women of the South. They have given gladly to help their Baptist sisters on other continents get together for fellowship and inspiration.

The meeting in Columbus was the result of two years of study and planning by a special committee organized in Washington, D. C., in 1951. Mrs. Edgar Bates, of McMaster University in Canada, has served as chairman and Mrs. Frank Wigginton, of the American Baptist Convention, as secretary-treasurer. They and

their colleagues are deeply concerned that the Baptist women of North America shall know each other better and develop a fellowship that will make possible a larger and more effective work in the days ahead.

The Columbus meeting was just a beginning, but a most promising one. It was not possible to arrange for a large mass meeting, but a thousand representative Baptist women were invited to meet in the First Baptist Church in Columbus for three days. It was good to see women from all conventions mingling together, getting acquainted, sharing experiences, and expressing interest and concern for the work that other Baptist women are carrying on in this country and around the world.

The meeting began very fittingly

with a fellowship luncheon of the Sponsoring Committee and representatives of the co-operating conventions and societies. Around the luncheon table a rich fellowship was enjoyed, and plans were made for this and future meetings. In spirit and in truth they portrayed the general theme for this meeting, "Laborers Together with God."

**A**T the first organizational meeting of the North American Women's Union in Washington, seven conventions were represented. Now nine women's groups are officially recognized in the Union: the American Baptist Convention, the Southern Baptist Convention, the Women's Auxiliary of the Baptist Union of Western Canada, the Women's Missionary Society of Ontario and Quebec, the United Baptist Women's Missionary Union of the Maritime Provinces, the National Baptist Convention of America, the National Baptist Convention, United States of America, Incorporated, the North American Baptist Conference of German Women, and the Hawaiian Baptist Women's Convention.

The women were given graphic evidence that we are laborers together with God in a pageant written by Miss Blanche Sydnor White of Virginia. Against the background of a lighted map showing where Baptist work is being carried on around the world, representatives of the various women's missionary organizations were presented. All who were present gained a larger grasp of missionary work. They saw what other women are doing in missionary activity and realized that they are not the only ones actively interested in missions.

This was evidenced in talk in the corridors as women were heard to say something like this, "I didn't know that you carry on



Dr. Adams, member of the Executive Committee of the Baptist World Alliance and pastor of First Baptist Church, Richmond, Virginia, with Sister Eva Hertzer of the Bethel Deaconess House in West Berlin, Germany.



so much missionary work!" Or, "I didn't realize that you women are as concerned about missions as we are." Or, "Isn't it wonderful that we can all have a share in such a marvelous worldwide mission program?"

Dr. Arnold T. Ohn, general secretary of the Baptist World Alliance, brought greetings from countries he had visited recently and told the thrilling story of "The Development of Our World Fellowship." He pointed out that it took a century from the time of William Carey for Baptists to get together in London to form the Baptist World Alliance. Then he told how that fellowship has grown in influence and in numbers from about six million Baptists in 1905 to more than twenty million in 1953.

Mrs. Bates told of the development of the women's fellowship, using as her theme the words from Esther 4:14, "For Such a Time As This." Other speakers told of Baptist missionary work in various parts of the world. Devotional messages were given by Dr. Floy Barnard, dean of women at Southwestern Baptist Theological Seminary, Fort Worth, Texas; Mrs. W. C. Smalley, of Western Canada; Mrs. M. A. B. Fuller, president of the Women's Auxiliary of the National Baptist Convention of America; and Miss Alma Hunt, executive secretary of the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention.

**M**ISS Nannie Helen Burroughs, representing the Woman's Auxiliary Convention of the National Baptist Convention, United States of America, and one of the few now living who shared in the first Baptist World Congress in 1905, was an outstanding speaker. She spoke on the theme, "Ye Are the Light of the World." Dr. Burroughs has attended all the meetings of the Alliance since that first one and is looking forward to being in London for the Jubilee Congress in 1955.

A new note in the work of Baptist women was introduced by Sister Eva Hertzner of the Bethel Deaconess House in West Berlin. In her distinctive garb she stood apart from her Baptist sisters; but in spirit and in faith she was one of them as she told how the Baptist women of Germany work with and through their deaconesses in carrying on a varied program of missionary service, nursing,

social work, and care for the poor and the aged.

The writer was privileged to speak on the theme, "The Tie That Binds Our Hearts," pointing out that our fellowship is made up of many strands. We are bound together by our common faith in God and in Jesus Christ as Saviour and Lord and by the distinctive principles for which Baptists have stood through the years. We are bound together not only in Christian faith and love, but in Christian service. God has given us a world mission and in that world program Baptist women will bear an increasing and important responsibility.

The list of speakers included such noted women as Mrs. R. Benjamin Gullison, for twenty years a Canadian missionary to India; Miss Mary Beth Fulton, of the American Baptist Convention; Mrs. Maurice B. Hodge, president of the National Council of American Baptist Women; and Mrs. W. L. Ransom, of the Lott Carey Baptist Foreign Mission Convention, Incorporated.

**A** NUMBER of different countries were represented in the fellowship and in the pageant by young women from Africa, Asia, and Europe. Clad in native costumes they added a touch of color and a world interest to the gathering.

The music for the meetings was under the direction of Mrs. Rosa Page Welch, well-known Negro singer, who had just returned from a world

tour. She told of meeting with national Christians and missionary leaders in many lands. One unforgettable experience was her leadership as the whole congregation sang together "The Lord's Prayer" of Malotte.

**I**N THAT spirit the thousand women went home again, each with a larger vision of world missions and with a better understanding of the spirit and devotion of her Baptist sisters on this continent. From such a fellowship much good can come. As we know and understand each other better, we shall love each other more and be better able to work together in the fulfilment of the Great Commission which challenges us all to go into all the world and preach the gospel to every creature. What no one of us can do alone, all of us can do together. How blessed we are to have a worldwide Baptist fellowship in which we all can be laborers together with God.

The Baptists of Columbus were good hosts. Dr. Raymond L. Bailey of the First Church was host pastor; and an official welcome was spoken by Dr. Paul Judson Morris, secretary of the Ohio Baptist Convention, and by Mrs. W. J. Schlatter, representing the Baptist women of Columbus. It is to be hoped that more such gatherings for fellowship and inspiration can be held during the coming years in other parts of the continent so that more may share in such a stirring and heartening fellowship.

**O**UR FATHER, we thank thee for the vision that has come to Southern Baptists of the possibilities of a saved world through the mighty power of the cross of Jesus Christ. We thank thee that this vision has been translated into plans for world advance. We thank thee for the privilege of having part in this tremendous undertaking. We thank thee for the exhilarating joy of joining hands with thee in seeking to help do thy work throughout the entire world.

Give us a new sense of our obligation to make Christ known to the uttermost parts of the earth. And, Father, while we're glad to be able to see a whole world in need, may we never forget to see the lost individuals around us. Bring us often to our knees in prayer. And here at the cross, where flows the blood that bought our own souls for God, give us new ambition to consecrate our all to thy service.

Increase our capacity for love until we can love as Jesus loved. Make us suffer until we can feel as he felt. Make us humble until we can pray as he prayed. Give us grace to give as he gave and strength to serve as he served. Give us these things in Jesus' name and only for his sake. Amen.

# The New Spanish Concordat

By J. D. Hughey, Jr.

**T**WO of the most significant international agreements in the history of Spain were signed last year. The new Concordat with the Holy See reaffirmed the nation's Catholic character. The agreement with the United States ended Spain's political isolation and made her America's partner in the defense of Western civilization.

The new Concordat did not substantially change the politico-religious situation in Spain. The Spanish foreign minister has characterized it as a systematization of the almost ideal relations that have existed between Church and State since the advent of General Franco. The Concordat does, however, give a new stability to the government and silences those who have emphasized the absence of a Concordat as evidence that the regime was unworthy of Catholic support.

It was more than a hundred years ago that the last Concordat between Spain and the Holy See was drawn up. That document, which called for absolute Catholic unity, "with the exclusion of all other cults," was never officially abrogated; and, though not followed strictly by the Monarchy and disregarded by the Republic, it served as the basis of clerical demands upon the State.

By the terms of an agreement between Spain and the Holy See in 1941, the first four articles of the Concordat of 1851 were declared to be binding until a new Concordat should be signed. These articles assured the maintenance of the Catholic religion as the only one of the nation, placed education under the supervision of the

Catholic Church, gave the clergy the protection and aid of the government in combating efforts "to pervert the souls of the faithful and to corrupt customs," and guaranteed the freedom of ecclesiastical authority.

The new Concordat affirms Catholic unity, but without including the alarming phrase, "with the exclusion of all other cults." The first article reads as follows:

The Apostolic Roman Catholic religion continues to be the only one of the Spanish nation and will enjoy the rights and prerogatives which it should have in conformity with divine law and canonical law.

A supplementary agreement reaffirms what was established by the Charter of the Spanish People in 1945 with regard to religion. Article 6 of the Charter states:

The profession and practice of the Catholic religion, which is that of the Spanish State, will enjoy official protection.

No one will be molested for his religious beliefs, or for the private practice of his cult. No external ceremonies or manifestations than those of the Catholic religion will be permitted.

**I**N A speech on the Concordat in the Spanish Cortes, General Franco mentioned the toleration granted to "the few Spaniards and foreigners" in the country who were not Catholics but added that this did not mean freedom of propaganda or proselytism. He said that the nation wished to preserve Catholic unity at any price and, therefore, opposed all attempts to lead Catholics astray. Spanish evangelicals will probably continue to win con-

*Spain's new Concordat with the Holy See and her agreement with the United States in the defense of Western civilization are movements of international significance. Just how these agreements affect the politico-religious situation is of grave concern to evangelical Christianity the world around.*

verts; but their evangelism will have to be carried on in such a way as not to attract public attention, for it is clearly illegal.

**S**INCE the signing of the Concordat, as before, Protestant worship is authorized in certain chapels if carried on beyond the range of the public eye; but these chapels can have no identifying signs on them. Furthermore, some churches are closed on government order; all forms of worship and religious witness outside chapels are prohibited; and permits are not given for the opening of new places of worship.

It is to be hoped that the coming months will bring a broader interpretation of the toleration of private worship, at least to the extent that chapels may be opened without hindrance. Roman Catholic dogma, to be sure, is against the placing of "the various forms of worship on the same footing as the true religion," but the Concordat does not necessarily demand quite the strictness which has been followed in recent years by the Spanish Government.

Much of the Concordat is devoted to matters pertaining to the internal regulation of the Catholic Church, the support of it by the State, the privileges of the Church and the clergy, and other matters which do not need to claim our attention here since they are what would be expected in an agreement between a Catholic nation and the Holy See. An article concerning the naming of the higher clergy attracts our attention since it shows that the Spanish State,

though willing to bow to the Vatican in many things, insists on its own authority as well.

The Concordat states that the agreement of 1941 will be followed in the appointment of bishops and other higher clergy. By the terms of this agreement, when there is an episcopal vacancy, the head of the Spanish State submits to Rome six candidates for the post. The Vatican returns three of the names; or, in case it cannot approve three of the candidates, it submits others, which in turn can be accepted or rejected by the government. From the names sent by the Pope, General Franco makes his appointment.

Just after the signing of the Concordat, the Spanish foreign minister told the press that the most striking parts of the document were those dealing with marriage and education, which, he said, could be taken as "a model by any Catholic state." They are certainly in full harmony with Catholic teaching.

On the subject of marriage, the Concordat (with the supplementary agreement) recognizes the absolute competency of the Roman Catholic Church so far as Catholics are con-

cerned. Canonical marriage is the only legal form of marriage for them. In the case of mixed marriages, it is agreed that the State will bring its legislation into harmony with canonical law.

This means, among other things, that a Protestant and Catholic can be married only in the Catholic Church and after they have given the usual vows to bring up their children in the Catholic faith. The agreement provides also that in the case of unbaptized persons there will be no "impediments opposed to moral law." This is apparently a recognition of the right of unbaptized persons to marry according to their choice, except for reasons opposed to nature, such as impotence or insanity.

**T**HERE is really nothing new here. In 1941 the right of civil marriage for non-Catholics, as provided in the Civil Code of 1889, was recognized by the Franco government; but it was specified that such marriages would be permitted only on the basis of documentary proof of non-Catholicity or a sworn declaration by the contracting parties of not having been

baptized. This presented no immediate difficulty for Protestants, since written statements from their pastors were accepted as documentary proof of non-membership in the Catholic Church.

The situation worsened in 1948 when the Pope altered canon law so as to eliminate the last exception of canonical marriage for all persons baptized as Catholics. Spanish authorities began to insist that only those who had not been baptized as Roman Catholics were not Catholics and, therefore, had the right to be married outside the Roman Catholic Church.

Baptism, they said, imparts an indelible character which is not lost when one separates from the Roman Church, and civil marriage is authorized only for those who do not belong to the Catholic Church, not for those who do not profess the Catholic religion. In some places judges continued to permit the civil marriage of Protestants baptized as Catholics, but elsewhere such persons faced the alternatives of returning to the Catholic Church to be married, swearing falsely that they had never been baptized as Catholics, or living together without legal marriage.

A recent article (but not an official ruling) in the bulletin of the Ministry of Justice states: "From the examination of both codes, canonical and secular, it is clear that civil marriage is not available to the subjects of the Catholic Church—whether they be Catholics by baptism or converted to the true faith—whether they remain submissive to the Church or separated from her, even by excommunication."

Canonical law seems to demand this; but surely the Spain of Franco, like the Spanish Monarchy, which was also Catholic, and like other countries which claim to be Catholic, could find a way of permitting civil marriage for all who do not profess the Catholic faith.

With regard to education, the Concordat sanctions the Spanish policy of entrusting to the Church the general watchcare of all schools. The leaders of the Catholic Church are specifically charged with vigilance for the purity of faith and morality in the schools and are given the authority to withdraw any books or other materials which seem to them contrary to Catholic dogma and morality.

The Spanish State guarantees that the Catholic religion shall be taught as

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How will Spain's international agreements of 1953 affect his chances of individual freedom?

# Love in Action

By Sophia Nichols

**“W**HAT size shoe do you wear, Dona Sofia?” asked the president of a missionary society in Equatorial Brazil. Accustomed to such intimate queries, I immediately answered, “Thirty-six.” (Don’t be alarmed; you might even wear a forty if you bought shoes in Brazil!)

“It is a pity that your feet are not larger; because we’re trying to raise money for an outboard motor, and the larger the shoe the more one is asked to contribute to our funds. Next month we are to have our missionary society party; and, at that time, each member will bring the number of *cruzeiros* corresponding to her size of shoe. Can’t you stay for our party?”

“Thank you very much, Dona Ana,” I replied, “but I’ll have to let my shoe represent me. Tell me more about the motor. What are you planning to use it for?”

“For preaching the gospel, Dona Sofia. As you have probably observed, we have no highways in this area; so we travel up and down the river by boat. Along the riverside are several villages that our young men visit every Sunday for the purpose of preaching the gospel to hundreds of hungry hearts. Rowing is such a slow process that our missionary society decided to assume the responsibility of raising money for the purchase of an outboard motor. This will make it possible for more villages to hear the Word of God every Sunday.

“And, besides,” continued Dona Ana, “we have no pastor; and, if our missionary society doesn’t take the initiative in this, no one else will. We believe it is our task!”

Dona Ana, unknowingly, spoke in behalf of all the Woman’s Missionary Societies in Brazil. They all feel that their first job is winning the lost. Therefore, community missions is

“number one” on the list of Christian activities.

The Woman’s Missionary Society of the Tijuca Baptist Church in Rio de Janeiro asked for the responsibility of directing one of the fifteen weekly preaching points that this active church of five hundred members maintains. Under the leadership of Mrs. David Gomes, chairman of Christian activities, the society arranges each week for a preacher (usually a layman in the church) and a storyteller to climb *Borda do Mato* Hill every Sunday afternoon to conduct Sunday school and worship services from three until four-thirty. Since June of last year, at which time the W.M.S. of Tijuca added this preaching point to their Christian activity program, three adult men have accepted Christ as their Saviour.

At the last church session, Senhor Claudinor presented himself for membership in the Tijuca Church on the basis of profession of faith in Christ. One of the men, testifying to the change that had taken place in Senhor Claudinor’s life, said, “Senhor Claudinor is an inspiration to all who know him and is constantly speaking to others about Christ. Before he was converted, he was a habitual smoker. Now he says that he is not even tempted to smoke because he wants to give up everything of the world to follow Christ.”

**A**T THIS same preaching point, four men meet each night to pray for the conversion of their wives. Senhor Claudinor’s wife practices witchcraft, but he has faith to believe that through prayer she too will come to

know the saving grace of Jesus Christ.

Often a member of the *Mensageiras de Rei* (Girl’s Auxiliary) is asked to tell a Bible story to children who gather at the preaching points. Sometimes they use flannelgraph illustrations to attract the children’s attention. In addition to storytelling, the *Mensageiras de Rei* teaches choruses to the boys and girls. Storytelling and singing are two ways in which the girls and women co-operate most successfully in this phase of the work.

**T**IJUCA women are not satisfied, however, in just helping in the evangelistic program of the church. They live among people who are in dire need of physical care. With eyes that see and hearts that feel, they make appeals to their society to keep the *Mala de Boa Ventade* (Good Will Trunk) filled with useful clothes and canned goods.

As the clothes come in, the women examine them. They have organized a sewing circle which meets at the church for the purpose of mending garments before taking them to the needy. A button here, a stitch there, a hem to iron in—all this is done in a friendly atmosphere at the church. This makes it possible for the women to give only that which is useful to those less fortunate.

The W.M.S. of the Itacurussa Baptist Church, of which Southern Baptist Missionary Minnie Landrum is president, decided that since a number of their fine Christian women who live on two very steep hills could not descend at night to attend the society meeting, they would take the program to them. Two new circles were organized, and one Sunday afternoon two of the W.M.S. members climbed *Salgueiro* (Willow) and *Ferniga* (Ant) Hills to help the women with their missionary program.

The W.M.S. became so enthusiastic over the interest shown by these people on the hills that two or three re-

**W.M.U. Circle  
Theme Program**



turn every Sunday to visit among them. A couple of girls from the Young Woman's Auxilliary also go to one of the hills to tell Bible stories to the children who never attend church. These visits and programs have been a source of delight to those whose life is saddened by a drab environment.

The W.M.S. of Itacurussa plans Christian activities for the group to carry out every month. Included among these activities are financial gifts to their church building fund, presents to missionaries of the Brazilian Home and Foreign Mission Boards, assistance to twenty needy families at Christmas time, distribution of tracts and New Testaments, "adoption" of a student studying to be a full-time Christian worker, and helping equip a room of a Bible institute in the interior of Brazil.

At the beginning of each year, the needs of the community are discussed and the society decides upon the things they can do best to meet such needs month by month. Not long ago, one of the little boys who had received a pair of new pants from the society came rushing up to one of the W.M.S. members and said in a most excited voice, "Look at my pants. Aren't they pretty?" His mother added, "You'll never know what a blessing you members of the W.M.S. have been to us here on this hill. Everything is different now."

**L**OVE is not learned until it is practiced. Like any growing experience, it is a gradual development by nourishment and exercise. Love is not love until it is expressed. New Testament verbs appear in the active voice: do, go, come, follow. Our love must be active, too; for actions speak louder than words. And the only mature love is a growing love which goes on to include the whole world in an ever-increasing sense of responsibility. Christian love will leap all man-made barriers in a sense of belonging to all men.

Although many of our Y.W.A. members have little time (they work during the day and study at night) for weekday church activities, they are, nevertheless, seeking to follow Jesus who went about doing good. In the First Baptist Church of Niterói, known as the twin city of Rio, the Y.W.A.'s are convinced that working with children brings the greatest results. Every Sunday afternoon these girls go to neglected areas to tell the children about Jesus in story and song.

Not long ago, two of the children were so charmed by the stories they heard that they made it a point to be present every Sunday at the spot that the Y.W.A.'s had adopted as their "classroom." These observant Y.W.A.'s decided that they would engage a taxi and take these two interested children to their beautiful church to

see the special Christmas program.

The girls were thrilled beyond words at all they saw, and they decided that no matter how far they had to walk they would return to this pretty church every Sunday and attend every program they possibly could. It wasn't long before their hearts were moved, and they accepted Jesus as their Saviour.

Seeing the change in her daughters' lives and having been repeatedly invited to attend this wonderful church with them, the mother of these girls resolved to see for herself. God worked on her heart, too; and she was converted. As genuine Christian living is contagious, the older daughter decided that she too was missing something, so she started attending church.

Her step for Christ resulted in one of the finest workers among the young people that the First Baptist Church of Niterói has ever had. She soon became president of the Y.W.A. and led her girls on to greater victories—all because certain Y.W.A.'s decided that working with children was one Christian activity that was indispensable!

Yes, Jesus went about doing good, and he continues to do so through the lives that have caught his spirit. We call it "Christian activities." You call it "community missions." Whatever its title, it is our proof that we love the people!



A member of the Girl's Auxilliary looks out over homes of people who do not know the "Light of the world."



Here the G. A. member tells a Bible story to a group of children gathered on one of the many hills of Rio de Janeiro.



A member of the W.M.S. of Tijuca Baptist Church, Rio, sorts clothes which will be distributed among the needy.



## "It's Just Routine"

By Emogene Conlee

**W**ELL, it is a lot different from what I expected," said Southern Baptist Missionary H. B. Ramsour, Jr., of Hilo, Hawaii, as our families were talking together one day. When asked what he meant, he said he had thought the city could be turned upside down for the Lord; but, after several years of laboring there, it still was not turned over. I was reminded of the parable of the seed and its development: first the blade, then the ear, and after that, the full corn. Also I thought of the likeness to the small mustard seed and how it grows to be great and a blessing to those who lodge in its branches.

As I thought of the work of the Ramsours in Kinoole Baptist Church in Hilo, it seemed that the Master may have had just such things in mind when he taught that the kingdom would grow gradually. Many times our missionaries may feel that the growth is too slow and that results are not very evident; but only eternity can reveal the working of the Lord through our ambassadors for Christ throughout the world.

Last summer our family was blessed with the opportunity of serving the Lord in Kinoole Church with the Ramsours. As I thought back over the experience I wondered if I could collect the impressions that I recalled and put them together in a picture of the work of these missionaries in an area of idolatry and godlessness.

The Ramsours' first contact with the Islands was in 1940 when they stopped by after being forced out of Japan. Several years later they went back to Honolulu where he served as pastor of Nuuanu Church. The ministry was greatly blessed there, and it was a hard decision to leave and go to a difficult field on another island.

It must have been discouraging

when the Ramsours arrived and found only a small number to join hands and go forward as a church; but, during the years that have followed, the church has grown to a membership of nearly one hundred, with an enrolment of approximately two hundred in Sunday school and one hundred in Training Union. A beautiful new church auditorium has been built and other progress made. As co-workers in Hilo there have been other splendid missionaries, Mr. and Mrs. Hubert Tatum and Miss Mary Lee Ernest, who are serving in the new Kaumana Church in another part of the city.

Any pastor anywhere has many duties, but perhaps it is more so on our mission fields. Since there is no full-time missionary helper at Kinoole, no caretaker, and very few adults in the church, there are many things that call for Dr. Ramsour's attention.

"Sometimes it is hard to know where my duty lies," he said on one occasion. "There are men who need to be talked to, buildings that need to be painted, and lawns that need to be mowed." I agreed with him that it isn't good to let buildings which are built with mission money deteriorate and decay or let church grounds grow up into a jungle. But neither is it good to neglect men who are lost. It all should be done, but more laborers are needed to do it.

**S**EVERAL times during the summer I had to look twice to recognize Missionary Ramsour attired in old clothes out in the shrubbery digging weeds, trimming the foliage, cleaning out flower beds, digging up trees for transplanting, et cetera.

Then perhaps the next day he would be found in his ministerial attire sitting in his office amidst his many books and diplomas. He writes numerous letters and articles, studies carefully, prepares sermons, and reads widely. If you should happen to go

in abruptly (his door is always open), you are very apt to interrupt him with his head bowed in prayer or deep meditation.

But, presto! He's maintenance man again as he comes out another day in paint clothes and an old floppy hat and perches himself on the rooftop smearing paint, cleaning and painting the educational building, or waxing and polishing the auditorium floor.

**T**HEN next thing you know he's back in the office in conference with a dissatisfied Buddhist seeking to know the way of Christ, with some young person asking for advice, or with someone in trouble looking for a helping hand. He's never too busy to help anyone, regardless of status, in the name of Christ. Occasionally he is found in his white formal suit performing a meaningful and beautiful wedding ceremony in the lovely auditorium of the church.

I was especially impressed with the observance of the ordinances under his leadership. It is so necessary to instruct the people as to their purpose and to make a vivid and reverent portrayal of their meaning to these people with so little light in times past. The observance of the Lord's Supper was indeed an impressive service as this pastor brought a plain, simple message from the Scriptures and handled each step smoothly and prayerfully with the deacons as they served.

The baptismal service was most picturesque and administered with the most ease I have nearly ever witnessed. Both the pastor and the candidates wore baptismal robes suitable for the occasion. The candidate was lowered slowly and easily until he was buried beneath the water. Just as gently and easily he was raised again.

During this time Missionary Ramsour was saying the appropriate thing and quoting Scripture while his wife was playing beautiful organ music

softly in the background. Such a service is not only a challenge to the unsaved but also to pastors who have not achieved the art of making this picture of the gospel what it should be.

Missionary Ramsour's life is so absorbed in his work and seems so seriously inclined that I began to wonder if he ever had any fun or the sense of humor that is said to be so essential in missionary work. I discovered he did have humorous inclinations, and I got several good laughs out of an unexpected turn of wit on various occasions. Any time a tense situation loomed up, he had just the right word at the right time to divert it.

As for sports and recreation, it seems he just doesn't have time to get around to a definite plan of such. He has a gun he received as a gift several years ago, but he has never shot it. He has a set of golf clubs, a gift also, standing in a corner; for he can't seem to get around to using them except for a few shots on the lawn. Neither has he gone fishing during his years on the Islands.

He gets his recreation mainly by playing ball with the boys of the Royal Ambassador chapter and by games, hikes, and sports at youth camps and other church affairs. He is naturally expected to take visiting missionary friends on sight-seeing jaunts and sometimes picnics. This he seems to enjoy thoroughly. Even then he usually contacts some passer-by for the Lord.

His love of beauty is realized in the

beautiful arrangement of flowers in the baptistry and elsewhere. His wife plans the music program of the church, and he directs the congregational singing in an efficient and unobtrusive manner.

Dr. Ramsour is church chauffeur, driving around sixty miles in the church car to bring people to the various services of the church. He also visits his members and others who are in spiritual and physical need. He is a frequent visitor at the hospital. Many occasions call for courage to speak concerning community issues that involve righteous principles in a city where Christian civic leaders and businessmen are all too few.

Our missionaries are just servants of God, claiming no special honor because of their place of service. But we should think of them and pray for them as they face situations different from those we face at home. They must bring up their children away from relatives and other friends and usually they cannot be with their homefolks in sickness or death.

**L**AST summer there were days of waiting as Missionary Ramsour's father, suffering from a heart attack, lay near death's door thousands of miles away. Dr. Ramsour had neither the time nor the money necessary to be at the bedside of a preacher father who had meant more than nearly any other person on earth to him. Yet there was a spirit of trust and submission to God's will.

In the busy life of H. B. Ramsour there is little time to be at home. But he tends the rabbits, gathers oranges, brings in the eggs, and sometimes washes the dishes. Occasionally he finds time to play with his children and have a long talk or an evening at home with Mabel, his wife.

**M**ABEL Ramsour is a missionary, too. She serves right by her husband's side as a constant inspiration and efficient homemaker. As a missionary mother she must attend to all the domestic duties that go with the rearing of three lively children.

Somehow she seems to have a magic touch as she calmly and efficiently maintains system, order, and attractiveness in the home. She can whip up a delicious meal with the greatest of ease and is a gracious hostess. At times when she must attend to some church duty, she just as graciously goes on, making the guests feel at home to help themselves to the filled icebox and pantry shelves. At youth camps, she plans balanced and tasty meals, buys the groceries, and holds costs to a minimum.

Mabel's inspiring playing as church organist-pianist lifts the hearts of people to God. She also helps with a superb choir of young people and is teaching many to play the piano. She serves in leading places in Sunday school, Training Union, and Woman's Missionary Union work and helps train others for leadership.

Every day is a busy day in the lives of these missionaries; but Sunday is a day of climax with the worship services as high points. Hearts are lifted together in singing and praying and giving. The consecrated, talented choir brings a wonderful message in song as Mabel accompanies on the organ and the pastor sits reverently with bowed head, again seeking God's guidance and power.

Missionary Ramsour "preaches his heart out" to people with varied needs. Some need encouragement in the Christian life, and others are hearing the gospel for the first time. The missionary's face grows somewhat tense as he continues, perhaps from a feeling of deep responsibility to God and a heavy burden for the waiting people. But there is a message applied to each heart by the power of God and through the work of the Holy Spirit. Missionary Ramsour preaches in ex-

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Missionary H. B. Ramsour, Jr., in the pulpit of Kinooole Baptist Church, Hilo, Hawaii.



This is the group who attended the first Baptist young people's camp held on Chilean Baptists' own assembly grounds.

## Camping in Chile

By Ruby Parker

**"O**H, what a pretty place" are usually the first words of those who see the new campsite that Southern Baptists have provided for the Baptists of Chile.

It is pretty! From the pine-strewn five-acre plot of ground one can see the restless Pacific Ocean as well as the quiet and peaceful sky which is one minute blue and is the next an artist's delight of sunset colors.

Pine needle beds and eighty miles did not keep away the 104 who came from eight Baptist churches in and near Santiago, Valparaíso, and Talca. This was our first young people's camp to be held on our own property.

Pioneering days they were: Those who arrived first had to help build their own houses with a few planks and branches of trees. The kitchen was recognized as such only by the odor of good food which came from that little spot under a pine tree.

The water had to be brought up from the well down the hill. The campers helped to do the chores, bringing wood for the kitchen, watching for the milkman and the breadman, and doing many other tasks that go along with camping.

The close of the day saw the beginning of a good week. Around the campfire those present remembered other camps where old and young came together, especially the one when Gustavo López gave his heart

to the Lord and later surrendered for the ministry to become one of our finest young pastors and Ninfa Chavez, who had decided to give up her work to study in the Training School, taught one of the morning classes.

How the campers' voices blended together in singing as the night breeze blew the flames of the campfire from one side to the other and the moon gave light to those drawn together in Christian fellowship in the Land of the Southern Cross.

After morning classes were finished, young people used their boundless energy in swimming, romping in the sand, or playing ball. Since Presbyterians, Methodists, and the Y.M.C.A. have camps near by, it was easy to get ball games with other groups.

Of such were the eight wonderful days of the young people's camp! Only time can tell the results that will be reaped from them.

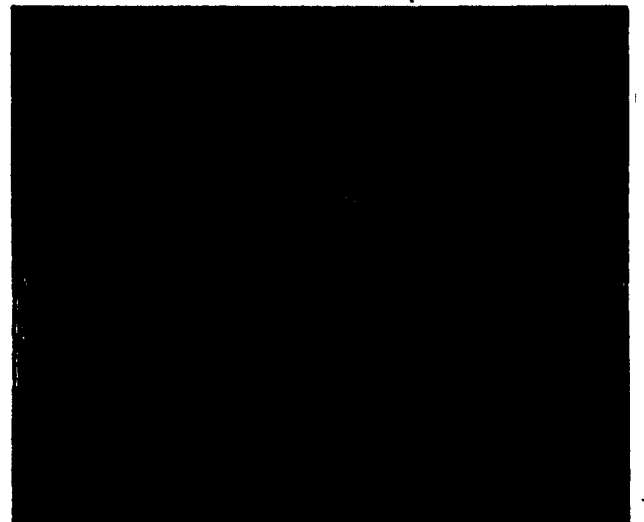
### Amagi Assembly

AMAGI BAPTIST ASSEMBLY, campsite of the Japan Baptist Convention located on Izu Peninsula, was dedicated on January 20. The assembly grounds were purchased with a gift from Southern Baptist servicemen and their dependents in the Tokyo-Yokohama area.

Two main buildings have been completed. The main assembly hall seats approximately 250 people and has dining-room and kitchen facilities. The dedication service was attended by about one hundred people.



.... at Sunday school.



.... at mealtime.



.... on the beach.

THE COMMISSION

**An Appeal:** *I appeal to the mission boards, reminding them that South America must not be forgotten at this hour. I appeal to all missionary-minded Christians to intercede before the throne of grace, praying that the Lord of the harvest send laborers into the South American harvest. I call upon the Christians of today not to retreat from the field where so many gallant men have given up their lives opening the first furrows and sowing the first seed.—JUAN C. VARETTO*

## **"Mouth of Gold"**

By Santiago Canclini

**J**UAN C. VARETTO was called to the presence of the Lord on October 23, 1953, at the age of seventy-four years, after a ministry of more than fifty years, forty-five of which were given to the Baptist cause.

When he was seventeen years old and only one year after his conversion, Don Juan dedicated himself to the work of the Lord by making a trip with a companion for the purpose of selling Bibles under the auspices of the American Bible Society. This trip lasted for more than a year. Don Juan and his companion offered the Bible in all of North Argentina, across Paraguay from west to east, and then in Brazil.

With Bible in hand, this seventeen-year-old youth went from town to town, among many people completely without civilization, traveling more than fifteen hundred miles. For him it was a great experience of preparation for his future work, and he recognized this when many years afterward he wrote: "In the case of many young people, it is not possible for them to go to a seminary to prepare to be preachers; but just the same they have received an effective preparation by taking in hand a suitcase and making for themselves a school in the battlefield of colportage." And so it was with him.

Varetto did not have the privilege of receiving a regular education in a Bible institute or seminary. In spite of this, his preaching, the large number of books he wrote, and his very select library testify to his vast general culture and his extensive theological knowledge. He was a self-made and

self-instructed man like Charles Haddon Spurgeon, Dwight L. Moody, or Gipsy Smith. And like them he was a great evangelist.

He began to preach under the auspices of the Christian and Missionary Alliance alongside Reverend R. M. Logan, who later became a missionary of the Southern Baptist Foreign Mission Board. After having served in various pastorates, Varetto was called to the Second Baptist Church in Rosario in December, 1908. At that time he was ordained at the first meeting of the Argentine Baptist Convention. The messages to the church and to the new pastor were delivered by two pioneer Southern Baptist missionaries to Argentina, S. M. Sowell and J. L. Hart.

The Convention, some years afterward, named Varetto editor of *El Expositor Bautista*, Baptist paper. In 1914 he was called to the pastorate of the La Plata Baptist Church in which he continued until a short time before his death.

It was not his specialty to be a director in the general sense of the word. He preferred to work while others directed. However, it is necessary to recognize that he occupied many places of leadership in the denomination across the years, as well as other important positions.

**F**OR seven years he was president of the publication board, was several times named president of the River Plate Baptist Convention, and served as vice-president of the Baptist World Alliance.

Don Pablo Besson was the Baptist in Argentina who fought for and defended the principle of liberty of conscience. Varetto was the principal

champion of the doctrine of separation of church and state during many years. For more than a quarter of a century he was the outstanding exponent of this important doctrine, using for this end public meetings, books, and leaflets.

Few people know the "C" in his name is for Chrysostom, which means "mouth of gold." And Varetto was truly this in the proclamation of the gospel, not only in Argentina but throughout all Latin America. His powerful and clear voice proclaimed the message of grace with faithfulness and without compromise.

**A**BOVE all things he was a great evangelist. Church buildings, tents, and theaters where he preached were filled with the message of Christ. During more than fifty years he went to all corners of the country winning souls for Christ with his eloquent but simple words.

He was official evangelist of the association of Buenos Aires as well as the convention. He made extensive evangelistic tours of Latin America in 1921, 1926, and 1948. This last tour was made in Central America, Mexico, and among the Spanish-speaking churches of California. In 1935 he took part in an evangelistic campaign in Spain which lasted for several months. Only eternity can show the results of his labors.

One could tell the story of many extraordinary conversions as the results of his preaching. But none of them would come up to that of Miguel Vallespy who had been condemned to death in Carcassonne, France, for having killed his wife and a man. He fled, came to Argentina, (Please turn to page 30)





ABOVE: Bible drill and memory work is led by Miss Mak, of Hong Kong. BELOW: Twelve-year-old Sing Choy (see the September, 1953, issue of *The Commission*) is first to find the Scripture passage.



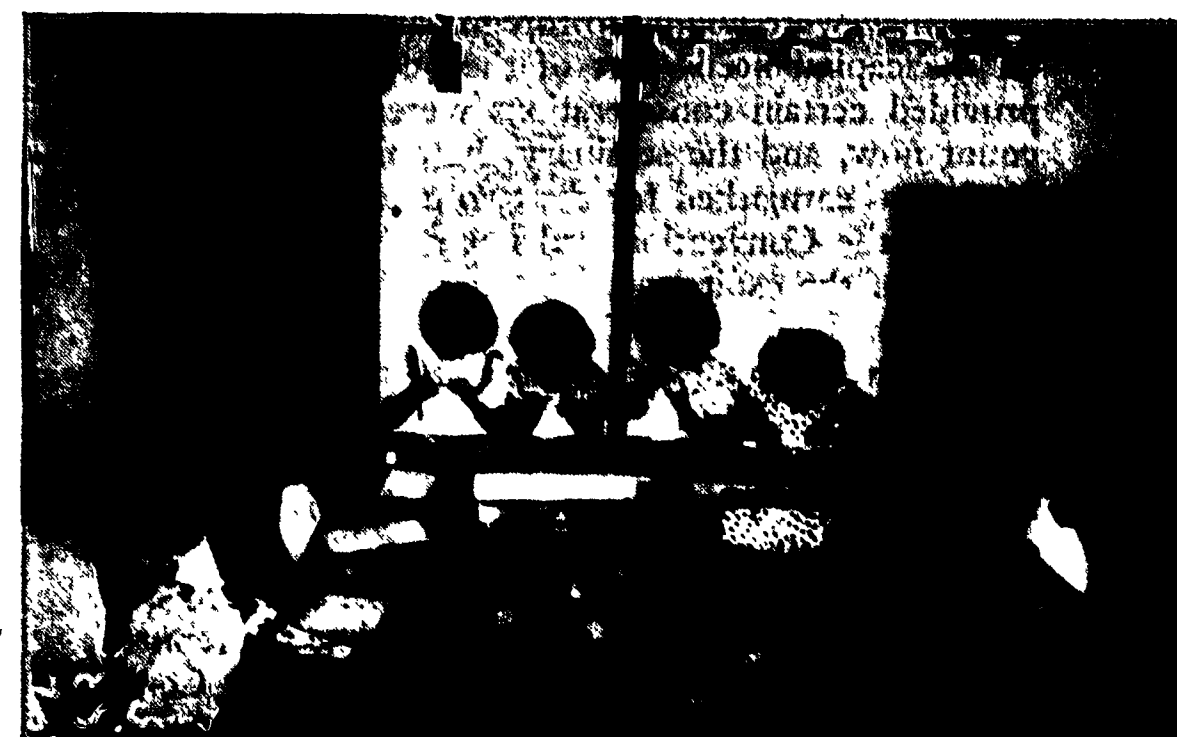
## Training Youth in Malaya

*Kuala Lumpur Baptist Church*

Miss Leong, of Hong Kong, directs the boys' handwork.



Missionary Harriette King directs the girls' handwork.



Bible study is led by Mrs. Lim, of Kuala Lumpur, formerly of Canton.

Mr. Loh, the evangelist, tells the character story.





# EDITORIALS

## ***Same Receipts—Less Income***

The Foreign Mission Board faced a critical financial situation in October, 1952. The executive secretary, with the full approval of his staff, recommended that missionary appointments during 1953 be held to a maintenance level. His recommendation was adopted by the Foreign Mission Board, and this decision was announced to the denomination.

The people in the churches responded to the crisis in a remarkable way. Sufficient funds were received in the "Advance" category of the Convention budget to assure the appointment of all qualified missionary candidates who applied for appointment in 1953.

Woman's Missionary Union, always alert to the Board's needs, allocated \$300,000 from the 1953 Lottie Moon Christmas Offering for "the support and maintenance of new missionaries." This sum virtually assures the appointment of all qualified candidates during 1954.

The nation's economists are not agreed in forecasting the financial situation in the United States during 1954 and 1955. It is generally conceded, however, that economic conditions will probably remain fairly stable throughout 1954. If there is to be a recession, it will perhaps occur during the latter part of 1954, or early in 1955.

The Foreign Mission Board's operations are so far flung and complex that it must necessarily take "the long look" in projecting its plans. A realistic look at the financial picture reveals the following factors which must be taken into account: (1) If total Southern Baptist Convention receipts through the Cooperative Program are the same in 1954 as in 1953, the Foreign Mission Board's receipts from this source would be approximately \$118,500 less. (2) If total Southern Baptist Convention receipts through the Cooperative Program are the same in 1955 as in 1953, the Foreign Mission Board receipts from this source would be approximately \$261,000 less. (3) If Cooperative Program receipts should decline in 1955, the only agencies of the Convention which would suffer would probably be the Home Mission Board and the Foreign Mission Board. Unless receipts declined as much as \$480,000, the other agencies would not be affected.

Faced with the prospect of less income from the same amount of Southern Baptist Convention receipts, confronted with a possible economic reaction in 1955, and acutely conscious that it and the Home Mission Board would be the only sufferers until Cooperative Program receipts had declined by almost a half million dollars, the Foreign Mission Board is looking toward the future with cautious optimism.

If it did not do so, it would not be true to its trust in receiving and disbursing funds and in projecting the world mission program of Southern Baptists. At the same time, it is confident that the people in the churches are as zealously concerned for the success of their world mission program as they are for any other aspect of the denominational program.

## ***Meeting on Capital Needs***

Heads of Southern Baptist agencies and institutions have been summoned to Nashville for a crucially important meeting on Tuesday, March 23, to study their capital needs with the finance and administrative committees of the Southern Baptist Executive Committee.

The present plan for meeting the capital needs of Southern Baptist Convention agencies and institutions was approved by the Convention in May, 1952. According to the plan, the Convention proposed to provide \$15,000,000 during a five-year period (1952-1956), \$3,000,000 being earmarked for this purpose each year. The part each agency or institution would receive was determined by the recommendations of the Capital Needs Re-survey Committee of the Executive Committee which gave itself unstintingly to the task of visiting and studying the capital needs of every agency. The Foreign Mission Board's share was fixed at 20 per cent, or \$600,000 per year (1952-1956).

Attempting to provide sorely needed capital needs for our two new theological seminaries, the seminary presidents, at the December, 1953, meeting of the Executive Committee, proposed that the present capital needs program be projected beyond 1956 and that the seminaries be assured of \$1,500,000 each year for this purpose. The presidents of the older seminaries indicated they were willing to forego part of their claims on the capital needs part of the budget after 1956, provided certain considerations were taken into account now, and the seminary share of capital needs funds was earmarked for the two new institutions.

Since the Convention had not authorized the extension of the capital needs program beyond 1956, it was deemed wise to call the heads of agencies and institutions together to confer with the finance and administrative committees of the Executive Committee in order to discover and recommend a course of future action. The March 23 meeting is the outgrowth of these developments.

The capital needs of the Foreign Mission Board are just as great now as they were at the time the report of the Re-survey Committee was made to the Convention. They will undoubtedly be as great, or even

greater, after 1956. The Foreign Mission Board will certainly need to participate in any new program of capital needs for at least as much as it is now receiving from the current program.

### **Crop Failure in Japan**

Several months ago our news magazines, newspapers, and telecasters were featuring pictures of areas in Japan which were being devastated by torrential rainfall and destructive floods. These, coupled with unseasonable frosts in the north, caused Japan to suffer her worst crop failure in nineteen years.

But the human misery resulting from crop failure cannot be calculated alone in terms of empty stomachs, destroyed houses, and inundated farmlands. The indirect results can be even more drastic and heart-breaking than the calamity itself. "Welfare officials," says the *New York Times*, "have noted an alarming increase in the sale by farmers of their children to brokers for service as laborers, servants, or prostitutes."

### **Latin American Journey**

Milton S. Eisenhower, brother of the President, visited Latin America in 1953 as a special ambassador. His report to the President, entitled "United States—Latin American Relations," was published recently by the Department of State.

The report of the special ambassador, quite naturally, did not deal with spiritual problems. He feels that the foremost need in Latin America is for an increase in agricultural production. "Next to an increase in agricultural production, development of transportation is the paramount need in most of the Latin American countries." He quoted a government official in Ecuador who said that his country had three urgent needs: "Roads, roads, and more roads."

It would seem, from Mr. Eisenhower's report, that our task in Latin America is apt to grow larger during the latter part of the twentieth century. In 1950, for example, the population of Latin America exceeded that of the United States for the first time since colonial times. Latin America's population has been rising at a progressively faster rate in each decade since 1920. The present rate of increase is 2.5 per cent per year. This exceeds that of any other major area in the world and is at least twice the world average. "If this rate continues," says the report, "Brazil's present population of 53,000,000—already more than that of the United Kingdom or of any Latin nation of Europe—will double in about thirty-five years. Within fifty years Latin America's population, now about equal to that of the United States and Canada, may reach 500,000,000, or double the total anticipated for the latter two countries."

If our task in Latin America is to be proportionately larger in the future, our opportunity in the United States is also proportionately larger. Thousands of students from Latin American countries come to the United States to study in our secondary schools and universities. From one country alone there are now 5,000 such students in the United States. In fact, 75 per cent of all South American students who go abroad to study come to the United States. By befriending them and taking them into our homes, our churches, and our hearts, we can make an enduring contribution in the United States toward the success of our mission work in all of Latin America.

### **Courtesy Call**

"Cardinal Segura Visits U. S. Ship" was the headline for a brief news item reported in Religious News Service, Thursday, January 14, 1954. The item appeared under a Madrid dateline and read as follows: "Pedro Cardinal Segura y Saenz, Archbishop of Seville, paid a visit to the United States minesweeper Triumph, leader of a flotilla of four ships from the American Sixth Fleet anchored in Seville harbor."

"The visit was made at the invitation of the flotilla's commander who earlier had paid a courtesy call on the Cardinal at his residence."

"Cardinal Segura inspected a guard of honor and was shown around the ship. He expressed satisfaction that many crew members had attended Mass at Seville Cathedral."

This incident is undoubtedly typical of many others in which naval and military representatives of the United States pay courtesy calls to the residents of other countries.

In the present instance, however, a representative of the United States paid a courtesy call on an ecclesiastical authority. This procedure was probably justified upon the same basis as others would be willing to justify diplomatic representation at the Vatican. Representation at the Vatican on a permanent basis would be a much more serious departure from our time-honored principle of the separation of church and state than an occasional courtesy call by the commander of a flotilla, but the logic underlying both situations is somewhat the same.

Members of the Roman Catholic hierarchy expect and demand deference because of their ecclesiastical status. Regardless of these demands, the United States does not owe deference to an ecclesiastical authority because he is an ecclesiastical authority.

It is particularly irksome to read that representatives of our country have paid a courtesy call on an ecclesiastical authority who would, if he had his way, drive evangelicalism in Spain underground and deprive Protestants of their right to worship God as they please.



#### At Headquarters

The Foreign Mission Board at its January meeting voted to apply \$25,000 on the construction of the Baptist hospital at Pusan, Korea; appropriated \$15,000 from unused China budget funds for the purchase of a church lot in Taipei, Formosa; and agreed to study carefully the general financial picture of the Board before allocating \$998,520 received from beyond-the-Convention-budget goal funds at the close of 1953. Treasurer Everett L. Deane reported that the Board's total income for 1953 was \$9,201,059, an increase of 14.5 per cent over 1952.

Dr. Baker J. Cauthen, executive secretary, reported to the Board on a recent two months' trip to the Orient. He said he was convinced of God's leadership in the Board's entry into new areas of the Orient. "The time has come to call for recruits," he said. "The China staff has been redeployed. The fields are open everywhere. We now have forty-two missionaries in Southeast Asia. . . . It would be of greatest significance if we could raise this to a minimum of one hundred."

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, crossed the Atlantic Ocean for the thirty-first time January 11 as he began what he called "one of the most important missionary journeys I have been called upon to make." He is studying adjustments between national Christians and missionaries made necessary by the African's struggle to be recognized as an individual. After a brief stop at Barcelona, Spain, he was to have visited the three areas in Africa where Southern Baptists have work: the Gold Coast, Nigeria, and Southern Rhodesia.

#### Latin America

**Brazil:** Evangelical Christians are still a minority group in Rio de Janeiro; therefore, it was especially noteworthy when the proprietor of a newsstand went to Missionary J. J. Cowser of the Baptist Publishing House and asked, "Don't you have something for me to sell, telling what Baptists believe, since I am constantly receiving such inquiries as, 'Who are these Baptists, anyway?'"

**Colombia:** The Central Baptist Church, Barranquilla, had 112 professions of faith in an evangelistic campaign led by Dr. Luis M. Gonzalez Pena of Cuba.

**Chile:** The ten Baptist churches and missions of the district in which Santiago

is located counted 250 professions of faith in simultaneous evangelistic meetings, making one profession of faith for every four church members. . . . First Baptist Church, Temuco, counted 134 professions of faith in a recent revival.

#### Africa, Europe, and the Near East

**Spain:** Twelve young men have been graduated from the Baptist seminary at Barcelona since 1949, and one of these has had two years of study at the European Theological Seminary, Ruschlikon-Zurich, Switzerland. There are now three Spanish ministerial students at Ruschlikon and twelve in Barcelona.

**Europe:** The European Baptist Federation has organized the European Baptist Foreign Mission Board for the purpose of sending out missionaries from nations that have volunteers but where, for numerical or political reasons, Baptists cannot well have their own national mission boards.

#### The Orient

**Hawaii:** Sixteen churches of the Hawaii Baptist Convention reported 359 baptisms in 1953. Church membership was 2,705 with an enrolment of 5,423 in Sunday school, 1,296 in Training Union, 1,239 in Woman's Missionary Union, and 96 in Brotherhood. Total receipts were \$157,348, of which \$23,427 was given for missions.

**Japan:** The Baptist church at Kagoshima has grown from a membership of thirty-two to eighty-two in one year. This church called a young seminary graduate as its pastor; and with his coming the church opened its first mission point in Taniyama, a city of 40,000 which does not have a church of any denomination. . . . The Baptist seminary and training school in Fukuoka have a combined enrolment of 115 students.

**Korea:** There are 130 organized Baptist churches in South Korea, twenty-three ordained Korean pastors, and seventy-four lay preachers. Last year there were 1,922 baptisms and 12,221 inquirers not yet baptized. Estimated in American money, a total of \$21,618.80 was contributed last year by Korean churches. . . . Southern Baptists now serve in three locations: Seoul, Taejon, and Pusan.

Rev. and Mrs. John A. Abernathy, Southern Baptist missionaries to Korea, have moved from Pusan to Seoul. All first class and personal mail of all kinds should be sent to their APO address: Baptist Mission, APO 72, c/o Postmaster, San Francisco, Calif. Relief clothing should be sent to Rev. Daniel B. Ray, P. O. Box 35, Pusan, Korea.

**Philippines:** The Foreign Mission Board has received a petition from Mati—a city on the eastern coast of Mindanao where medical work is being projected—signed

by fifty-two of its leading people, urging Southern Baptists to send evangelistic missionaries as well as more medical personnel to work among them.

**Indonesia:** Southern Baptist mission work began in Indonesia when three missionaries arrived on Christmas Day, 1951. Now there are sixteen missionaries under appointment to that republic. Work has begun in three cities on the island of Java—Djakarta, Bandung, and Surabaya. One Baptist church has been organized and two more are to follow soon. Within the next year other cities will be entered and theological and medical work will be projected.

#### Familiar Policy

Dr. Everett Gill, Jr., secretary for Latin America, said at the January Board meeting that Special Ambassador Milton S. Eisenhower, in his report to the President on Latin America, "has announced a governmental policy which sounds strangely like the policy of our own Foreign Mission Board." Then he read the following paragraph from Mr. Eisenhower's report:

"In each 'servicio' project, the policy of the United States should be to withdraw when that project has become well established, local personnel have been trained, and the local government is able to carry on. Thus, when an agricultural experiment station or a health center has been operating successfully for a time and local personnel are ready to take over full management, United States funds should be put into a new project where a pioneering contribution can be made."

### "It's Just Routine"

(Continued from page 13)

pectation of decisions.

When it occurred to me, a day or two before leaving, that I should write something about my visit, I mentioned it to him; but he only said modestly, "There is nothing spectacular about our work. It's just routine."

Even though it may seem like "just routine," what could be more rewarding to those who go as missionaries and to those who give and pray than the testimony of a young boy who was saved this summer? As he was about to go away to school, he stood and said, "I am so happy and thankful for Dr. and Mrs. Ramsour who told me about Jesus—and led me to be saved."

Surely this is the ultimate goal of all our mission efforts, and only God can see the real development of the tiny mustard seed as it grows.



# Missionary Family Album

## Arrivals from the Field

CROSS, Mr. and Mrs. Eugene M. (Hawaii), 254 Montclair, San Antonio, Tex.  
 MONTROX, Edythe (Nigeria), 241 Sage Avenue, Drew, Miss.  
 O'NEAL, Mr. and Mrs. Boyd A. (North Brazil), Box 724, Edna, Tex.  
 PLOWDEN, Harinah (Hawaii), Manning, S. C.  
 STARMER, Dr. and Mrs. Roy F. (Italy), 608 Banks Avenue, Knoxville, Tenn.  
 TANNER, Martha (Nigeria), 219 Greene Street, Augusta, Ga.

## Births

CALCOTE, Mr. and Mrs. Ralph V. (Japan), daughter, Mary Sue.  
 COMPTON, Mr. and Mrs. Charles E., Jr. (South Brazil), son, William Henry.  
 CRAIGHEAD, Mr. and Mrs. Albert B. (Italy), daughter, Esther Inez.  
 HATTON, Mr. and Mrs. William Alvin (South Brazil), daughter, Sarah Janell.  
 SHEPARD, Mr. and Mrs. John W., Jr. (Japan), daughter, Mary Carolyn.  
 SHOENAKE, Mr. and Mrs. Howard Lee (Ecuador), son, Richard Edward.

## Deaths

AYERS, Dr. Thomas W., emeritus (China), January 5, 1954, Atlanta, Ga.

## Departures to the Field

BARTLEY, Mr. and Mrs. James W., Jr., Avenida General Flores 3078, Montevideo, Uruguay.  
 COZZENS, Katherine, Caixa 178, Recife, Pernambuco, Brazil.  
 CRAIGHEAD, Mr. and Mrs. W. E. (Paraguay), Casilla 164, Posadas, Argentina.  
 ERNEST, Mary Lee, P. O. Box 1401, Hilo, Hawaii.  
 HURST, Mr. and Mrs. Harold E., to Honduras.

## Language School

SCANLON, Mr. and Mrs. A. Clark (Guatemala), Apartado 1883, San José, Costa Rica.

## Marriage

SMITH, Hazel Irene (Argentina), to Juan Skikas.

## New Addresses

ABERNATHY, Mr. and Mrs. John A. (Korea), Baptist Mission, APO 72, c/o Postmaster, San Francisco, Calif.  
 APPLEBY, Mrs. D. P., Rua Taquari 68, Belo Horizonte, Minas Geraes, Brazil.  
 BLACKMAN, Mr. L. E. (Hawaii), c/o Rev. H. L. Anderson, Landrum, S. C.  
 BRANUM, Irene Thelma (Korea), Baptist

Mission, APO 59, c/o Postmaster, San Francisco, Calif.

BRIDGES, Mr. and Mrs. Glenn M. (South Brazil), 4305 Wayside Drive, Fort Worth, Tex.

CARNEY, Mary Ruth, Caixa Postal 1512, Belo Horizonte, Minas Geraes, Brazil.

CHAPPELL, Catherine Flo, Caixa 320, Rio de Janeiro, Brazil.

DOWELL, Mr. Theodore H. (Korea), Baptist Mission, APO 59, c/o Postmaster, San Francisco, Calif.

ENETE, Mr. and Mrs. W. W. (South Brazil), 1015 James Street, Waco, Tex.

GARRETT, Mr. and Mrs. James Lee (North

Brazil), 1159 Tate Drive, Columbus, Ga.  
 HARRINGTON, Fern, 463 T. Bugallon Avenue, Dagupan City, Philippines.  
 HEADRICK, Mr. and Mrs. Harvey O., Caixa Postal 610, Maringa, Paraná, Brazil.

JACKSON, Mr. and Mrs. J. E. (Philippines), 3710 Gervais Street, Columbia, S. C.

JACKSON, Mr. and Mrs. Stephen P. (South Brazil), 1085 Meecham Avenue, Las Cruces, N. M.

KENDRICK, Bertie Lee, Box 2869, Wailuku, Maui, Hawaii.

MILLER, Floryne (Japan), 1214 Southwest Avenue, Johnson City, Tenn.

MORRISON, Cleo (China), Box 24, Velasco, Tex.

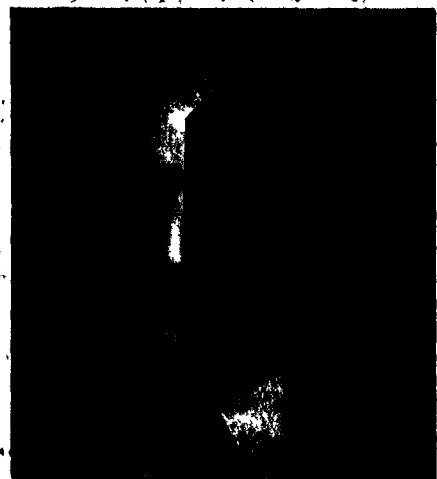
MOSS, Mr. and Mrs. J. Ulman (Venezuela), 129 Hargrove Road, Tuscaloosa, Ala. (Please turn to page 26)

## In Memoriam

**Thomas Willburn Ayers**

Born December 22, 1858  
 Ayersville, Georgia

Died January 5, 1954  
 Atlanta, Georgia



**DR. THOMAS WILLBURN AYERS**, the first Southern Baptist medical missionary to China, died January 5 at the Georgia Baptist Hospital in Atlanta, Georgia, at the age of ninety-five. He had been in ill health for several months.

Dr. Ayers was born in Ayersville, Georgia. He received the M.D. degree from College of Physicians and Surgeons, Baltimore, Maryland, in 1886 and was appointed a missionary in 1900.

In China he was stationed in Hwanghsien, Shantung, where a monument was erected in his honor, making him the second man to be thus honored. He was founder and superintendent of the Warren Memorial Hospital, the first hospital opened by Southern Baptists on a foreign field. He was decorated by two presidents of China for his medical service in connection with a plague and Red Cross work during a civil war.

A journalist as well as mission-

ary, Dr. Ayers was at one time publisher of the *Anniston Daily Hot Blast*, Anniston, Alabama, and is the author of *Healing and Missions*.

He retired from active service with the Foreign Mission Board in 1934 and made his home in Atlanta. He was married to Minnie Skelton, who died in 1925. He is survived by five children, one of whom is Dr. Sanford E. Ayers, Southern Baptist medical missionary of the China staff.

Last December at the time of his ninety-fifth birthday celebration Dr. Ayers received more than a thousand letters and Christmas greetings from friends throughout the South. Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, said, "Dr. Ayers was a great missionary, and we thank God for his life."

# EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD

## Missionary Reports Response To Gospel In Japan Still Amazing

Carl Halvarson  
Tokyo, Japan

We find it hard to believe we have begun our second year in Japan; the time has passed so quickly. Although our number one problem is still Japanese as a language, we are gradually learning more and more about the customs and habits of these people.

The Japanese people, as human beings, are much like the people over the world; but as "Japanese" they differ in other ways. It is these "other ways" we are seeking to understand; because, as we come to understand the people here, we will understand their language.

Last summer was a busy one. I attended the meetings of the Japan Baptist Mission and the Japan Baptist Convention. We now have about sixty churches and eight thousand members—an increase from sixteen churches and five hundred members in 1947.

The response to the gospel in Japan is still amazing. We must constantly bear in mind that this is the new Japan built to a large extent on democratic principles. This is our day of opportunity in Japan and we intend to exploit it to the fullest. Young pastors will be coming from the Japan Baptist Seminary in ever-increasing numbers, and they will shape the destiny of Japan for Christ.

I am now teaching a Friday night Bible class in Japanese, attended by about thirty-five or forty young people. Though it is very difficult, I enjoy it immensely. A special Japanese teacher helps me prepare the lessons. I am also preaching regularly in Tokyo. I constantly rejoice at the opportunity God has given me. We want to thank you again that we have the great privilege of being your missionaries in Japan.

## Congregation Without Pastor Or Building Sponsors Two Missions

Malcolm O. Tolbert  
Campinas, São Paulo, Brazil

I recently went on an evangelistic trip into the interior. You would have enjoyed visiting Barretos, the cattle center of the state of São Paulo. Cattle are driven from the interior states across the Paraná River and loaded into cattle cars there. All of these cattle pass through the city of Barretos, the Abilene, Texas, of this section. Picturesque cowboys from Paraná, Mato Grosso, and São Paulo can be seen on the streets.

You would have been made sad, however, by a glimpse of our struggling Baptist congregation without pastor, leadership, land, or building. Yet this struggling congregation sponsors two missions, a fact which would shame many of our strong churches in the States. This city needs a missionary or a strong Brazilian pastor, for with adequate leadership it would develop into a strong center for our work in that vast section of the interior which is practically churchless.

It would have been a real inspiration to you to be able to look into the hungry faces of a large congregation that gathered in *Tres Fronteiras* (Three Frontiers) to hear Missionary William L. Clinton preach. Since Missionary Clinton has been in that area the people have been visited about once a month, whereas in bygone days an overworked state evangelist came through about four times a year.

As I preached in the new city of Santa Fe do Sul near the Paraná River, I thrilled again to the task of the missionary. A crowd of at least three hundred persons had gathered in a rice warehouse to hear the gospel. This city is one of the most striking that I have seen. Produced by the great coffee boom in the new land of the interior, this town of 18,000 is so new it looks raw. Once in a while a jeep is seen among the horseback riders on the dirt street.

We preached all along the road that leads from São José do Rio Preto, where Missionary Clinton lives, to the Paraná River. Everywhere we were welcomed hungrily and heard attentively, and people confessed Christ in every service. But while the missionary is preaching in one place, he is made sad by the knowledge that in many other places which he can never visit there is no testimony to the transforming power of the gospel of Christ.

## Missionary Nurse Tells of Plans For Medical Work in Indonesia

Everley Hayes  
Bandung, Java, Indonesia

We had hoped before now to have a location for our hospital, but it is still pending. It may be possible, though, to get some definite information from the Ministry of Health concerning the location when Missionary W. B. Johnson makes a visit to that department.

We have considered Surabaya and Semarang as possible locations for the hospital. We are hoping to be able to locate in Madiun, only two hours from Surabaya. Miss Ruth Ford, also a missionary nurse formerly of the China staff, and I are very anxious to get started with the medical work.



Last fall the church here in Bandung was a year old. It has really made great progress. We now have two departments, adult and children's, in Sunday school; and recently there were at least eighty present. I am superintendent of the children's department and also teach the junior class. Ruth is superintendent of the adult department and teaches a class.

Ruth and I are living in a rented house which we like very much. We see a variety of things pass our door on the road in front of the house. The peddlers come with their fruit, vegetables, hardware, baskets, et cetera. School children carry on their sports activities on the big field behind the government building and right in front of our house. Many people pass by on bicycles and motorcycles and in cars.

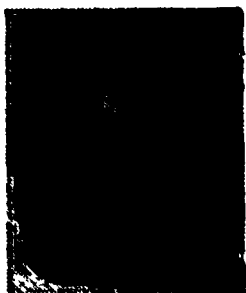
We have a nice place for student meetings; so we have the Christian group from the near-by university meet in our home once a month. They plan a devotional, and we lead in singing and games and provide refreshments. There were about sixty present at the last meeting.

Ruth said that she didn't think that any country could mean as much to her, outside of China, as this country has already come to mean. It's just something you can't explain. A smile goes a long way here, for the people are always ready to smile back in answer.

We have something to give these people and we can't delay too long without losing our opportunity. When we see what a difference Christ makes in the lives of those who accept him, we are thrilled.

One of our language teachers is an example. He was baptized the second Sunday we were here. He is still a babe in Christ; but, oh, how he wants to pass on his joy. He has started bringing some of his children with him to Sunday school. His wife has been coming also, and she has missed only two Sundays even though the sermons are in English and she can't understand them.

Just recently Ruth and I gave our language teacher a two-volume Bible encyclopedia and history in Indonesian, and he was literally overcome. He just couldn't thank us enough. We told him that when anyone wanted to know the Bible as much as he wanted to that he should have some help. Later he told me while I was having class with him, "When I know about the Bible, then I will tell others."



**Number of Ordained Ministers in Belém Doubled During Nine Months**

**Paul E. Sanderson  
Belém, Pará, Brazil**

We are glad to be located on this field. Having pastored two of the churches and had contacts as field workers with the others, we have learned to love the Christians and to love and respect their leaders.

We are impressed with the necessity for more city evangelism. We have traveled to the end of the highway

and have seen the need and possibilities and the accessibility of the many villages and small cities.

We are proud of the pastors and lay preachers in the state convention and are glad to be associated with them in the work. We are sure God is blessing our field because we have two new pastors for the First and Second Baptist Churches and there is a good possibility of securing a trained Brazilian couple for a promising town in the interior.

As for the future, we are sure we are in the beginning of a definite period of advance. When one considers that in the past nine months the number of ordained men in the Belém field has doubled and when one considers their quality, he cannot help being optimistic. I feel strongly that not only would a Bible school here be a blessing to Equatorial Brazil as a whole, but, in giving the students practical training in city and rural evangelism, would greatly help this particular field. I cannot escape the impression that it is God's will that there should be a Bible school here.

It is harder to evaluate what we have accomplished. I believe we have become established in the minds of the Christians as one of their leaders in Christ and have been accepted by their leaders as co-workers. Then we trust that our service as pastor in the two churches has been a blessing to them.

However, this responsibility hindered the establishment of new work. Since the coming of the pastor for the Second Church, I have been able to make an exploratory trip out to the furthest city on the highway in preparation for opening new work. I have also planned a trip in another direction on this field and a trip to baptize, serve the Lord's Supper, and encourage the work in the Santarém field.



**Costa Rica Church Plans to Win Two Hundred Souls in Six Months**

**Charles W. Bryan  
San José, Costa Rica**

The primary purpose of our being on the mission field is to win souls to Christ. It is the imperative command of Christ which keeps us going regardless of difficulties along the way.

In a very personal way you are having a part in what we are doing. Without your financial and prayerful support we could not be here. We want to share with you some examples of how your contribution is helping to win souls to Christ and how Christ's imperative command is being carried out.

Several months ago I held a three-day revival in Puerto Limón, a sinful port city. A small group of God's people prayed and witnessed and God blessed their faithfulness. Eighteen souls were saved. The convicting power of God was upon the services. Right in the center of the devil's stronghold, Christ's message was preached and

souls were saved. All we have to do is get the message out; God will do the rest. "Go . . . and teach . . . and lo, I am with you." This is his glorious promise.

Recently after a long, hard day which started at dawn, I still had another appointment for the evening. I hadn't been engaged to lead a great evangelistic rally nor to preach an evangelistic message in a prominent church. One of our seminary students had asked me to preach in his little mission. As I lay on the couch, tired, almost to the point of being weary, I prayed for God's help and power for the evening service.

As I stood to preach I looked into the faces of about thirty-five people. Only a few of them were Christians, and I thought to myself that here was the greatest challenge of a preacher. There was no moving song service and no stirring testimony, only a few songs poorly sung with a worn-out organ.

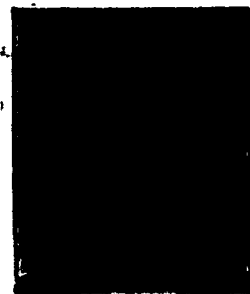
But now I was to tell the most glorious message ever told. For this cause I had been sent. For this cause you helped send me and are supporting me. We had a visitor that night who came with great power to that little service.

Yes, it was the living Christ; and eight souls were saved. As the people left, I could hear them saying, "How wonderful it was to be here tonight." I went home no longer tired, no longer weary, but refreshed beyond words to describe. It pays to serve Jesus and it pays to support missions.

Can you think of anything more glorious than having a part in such experiences? You are having a real part as you drop in your mission offering or as you drop on your knees in prayer for the cause of missions. You share with us the joy of winning souls in a foreign land.

I am now in the process of enlisting forty-six workers to serve in our church the coming year. We are organizing a great soul-winning crusade. This is in connection with the opening of our new building.

We are hoping and praying to win two hundred to Christ during the first six months we are in our new building. It can be done. Our plans are your plans. Will you support such a program with your prayers and offerings?



#### Joys of Home Life and Teaching Duties in City of Fukuoka Told

Kathleen (Mrs. Robert H.) Culpepper  
Fukuoka, Japan

School days have started for us again, but this time it is not language school. We are no longer in the role of student, but we are the *sensei*, the Japanese term for teacher. Since last April we have been living in Fukuoka, on the southern island of Kyushu, where our boys' school, Seinan Gakuin, and the Japan Baptist Seminary are located.

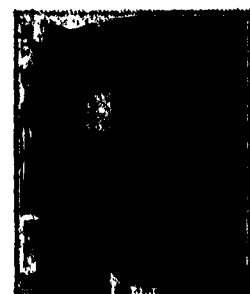
From the first we have felt that Fukuoka was "home."

This year we are living in a lovely house outside of the city.

You should see our little three-year-old Cathy now. She is attending the Seinan Baptist Church kindergarten which is across the street from Seinan Gakuin. She is the only American child in her class. However, this is no hindrance to her participation in all the games and singing activity with her little Japanese friends.

We had the opportunity to make a five-day visit with three missionary couples and see their work in Shizuoka, Okayama, and Takamatsu. The Holy Spirit has been working in this land, for two years ago we had no missionary in these three cities which we visited. How grateful we are to you who saw God opening the doors here in Japan and made it possible by your gifts and prayers for so many to enter this ripe harvest.

Many joys have come to us. The girl who works in our home has been baptized and has entered into the membership of the Fukuoka Church. We thrill at the way our seminary students are growing spiritually into true servants of the Lord. Please pray for these young men and women who are training for Christian service among their people and for those of us who have a part in their training.



#### Missionary Realizes Ambition He Worked Toward for Twelve Years

Alfred R. Major  
Campinas, São Paulo, Brazil

Twelve years is a long time to wait for anything. As I sat in the *Templo Batista* (Baptist Temple) in the city of *Nova Esperança* (New Hope) in the state of Paraná, my mind ran back over the last twelve years. As a high school student in Little Rock, Arkansas, I had felt called to the mission field. Now after twelve years of looking forward and after seven months of silence in language school, I was to preach my first sermon in Portuguese.

I could not but say a fervent "Thank you, Lord," as I entered the pulpit. The sermon was of necessity short and simple, but the looks on the faces of the people more than amply rewarded my efforts. Never have I had such completely undivided attention from a congregation.

After the service the people crowded around the dusty "gospel buggy" to buy Bibles. For many of them the missionary is the only source from which to get Bibles and songbooks. Seven months prior I had had the opportunity to see our Bible Press of Brazil. Perhaps some of the very Bibles I had watched bound were being sold here in the interior of Paraná.

I could not stay long after the services, for I was due in another city that night. As we passed from village to village, Missionary Harvey O. Headrick would say, "We have a church here," "We dedicate a new building here soon," or "Here we have no organized work." In my mind's eye I took a three-hour drive in the southern

part of the States and thought of how many Baptist churches one would pass!

Even a dedicated missionary couple, a dusty "gospel buggy," and a loud-speaker system cannot do all the work. Will not some young Baptist in training get it on his heart to come over into Paraná and help us?



### Need for Evangelical Witness In Towns With 35,000 People

A. Benjamin Bedford  
Rosario, Argentina

We are living in a city with a population of more than 600,000. It is the second largest city in the republic of Argentina. Our district covers the city of Rosario and the southern part of the province of Santa Fe. Up to the present, our work has been confined to the city of Rosario and the towns near by.

Imagine, if you will, a city the size of Dallas, Texas, and a population equal to the state of New Mexico, and you will have a good picture of our district. But don't stop there in your thoughts.

Think of such a situation with only sixteen churches (many of these very small and weak) and about one thousand members and with one district missionary and his wife, two single women missionaries, and about twelve pastors, only four of whom give full time to the work.

We have many mission points which are attended by laymen with the young people taking an active part. We need workers and equipment. We do not have an adequate building in all our district. There are towns with as many as 35,000 people without a Baptist witness and many without an evangelical witness of any kind. There are from fifty to one hundred places in our district where we could open work immediately if we had the workers and the money.

Now that you know a few of the needs, let us share with you some of the blessings. It is our privilege to work with all the churches in various ways such as study courses, counseling, stewardship and evangelistic series, and to work with one church in a particular way since I am pastor of the South District church.

The church was without a pastor for five years, but the laymen carried on the work in a wonderful way. The church is growing, and we are enlarging the Sunday school and have recently organized a Training Union which averages more than fifty in attendance. We are having conversions regularly. We recently baptized six, have two awaiting baptism, and have begun a baptismal class for a number who have been converted.

Not long ago I went to preach in the newest and smallest church in Rosario. On the way to the church one of the members got on the bus with his wife who was not a Christian. We arrived a little early, and I had an opportunity to witness to the lady. I presented the way of salvation and prayed that the Lord would save

her. The Spirit of the Lord was in the service; and, when the invitation was given, she came forward to say that she was trusting Jesus as her Saviour.

Two young ladies had been coming to our service regularly. The young people had prayed for them. Recently we had a youth week; and, at the close of the last service as I preached, I could feel the Lord working. When the invitation was given, the two young ladies responded immediately. Their parents are lost. Pray with us that they may be saved.

Following prayer meeting recently one of the young men asked if I would speak to a friend of his. We talked for a little while and presented the plan of salvation to him. He, too, accepted Christ as his Saviour.



### New Missionary Wouldn't Trade Places With Anyone in the World

Margaret Lamberth  
Agbor, Nigeria, West Africa

When my ship landed in Lagos, I remember how fascinated I was by the native clothes—the big, bold prints; the many shades of blue and purple; the long, flowing robes of the men; the *bubas* (blouses) wrappers, and gaily-colored headties of the women. However, I noticed that many Nigerians wore American clothes.

I was told that Nigeria is going through a period of transition. Nigeria is an English colony, and the people seem to be adopting English ways more and more. What is true of clothes is true also of many other things. Some of this is good, but I do hope that in the process Nigeria will not lose altogether its own culture.

I have not learned much about the religious beliefs of the Africans, but my heart goes out to them when I see pots in trees containing sacrifices for spirits that are supposed to abide there, when I see a little child with a bunch of feathers or bones tied around his neck to keep him well, and when I hear of sacred rivers, anthills, and trees.

I thought I was making quite a sacrifice when I gave up my job as a church educational secretary to be appointed a missionary to Nigeria. That was such a mistaken idea.

There is a lot of hard work attached to being a missionary teacher. There are pupils to teach who do not think as you do. There are lessons to prepare; and, in many cases, new subjects to learn as you teach. There are classes to be taught in a language that is not the native tongue of any of your pupils.

It must be difficult to have to get your schooling in a foreign language, especially when each teacher comes from a different section of the United States. One of our girls said recently, "Please, Ma, do all of you missionaries here at Agbor speak the same language?"

No, it isn't easy; but I wouldn't trade places with anyone in the whole wide world!

# New Appointees

Appointed December 10, 1953



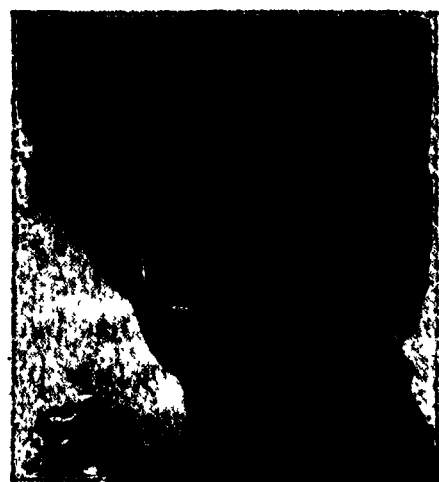
## BADGER, TED ORRIS

b. San Antonio, Tex., Nov. 17, 1923; ed. Baylor University, B.A., 1948, and residence work toward M.A., 1948-49; S.W.B.T.S., B.D., 1953. U.S. Air Force, 1943-45; pastor, New Hope Church, Jewett, Tex., 1946-47; First Church, Tehuacana, Tex., 1947-50; First Church, Coolidge, Tex., 1950-52; First Church, Burleson, Tex., 1952-53. Appointed for the Philippine Islands, Dec., 1953. m. Mary Ellen Byerly, Oct. 9, 1943. Permanent address: 800 Teetshorn Street, Houston 9, Tex.

## BADGER, MARY ELLEN BYERLY (Mrs. Ted Orris)

b. Des Moines, Iowa, July 9, 1925; ed. Massey Business College, Houston, Tex., 1943; Baylor University, 1943-47; S.W.B.T.S., 1949-53. Stenographer, clinic, Houston, 1943-44; civil service employee, Ellington Field, Texas, 1944-45. Appointed for the Philippine Islands, Dec., 1953. m. Ted Orris Badger, Oct. 9, 1943. Children: Janet Elaine, 1947; Robert Allen, 1950.

PHILIPPINE ISLANDS



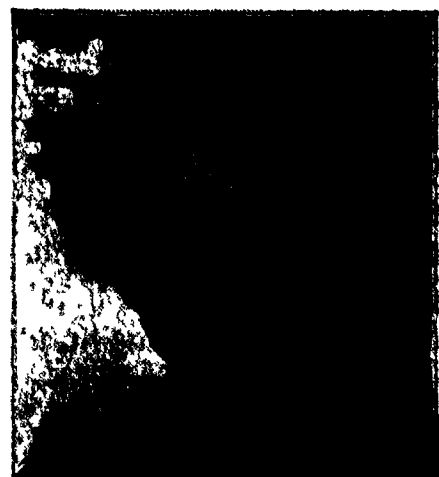
## HUNT, WALTER TAYLOR

b. Belton, Tex., Sept. 4, 1923; ed. Southern Methodist University, Dallas, Tex., 1942; Baylor University, A.B., 1950; S.W.B.T.S., B.D., 1953. U.S. Marine Corps, 1943-46; assistant pastor, Lakeside Church, Dallas, 1947; summer worker, Home Mission Board, 1948; pastor, Martin Springs Church, Chandler, Tex., 1949-53, and New York Church, Larue, Tex., 1953. Appointed for the Philippine Islands, Dec., 1953. m. Aliene Emma Brasher, Dec. 20, 1947. Permanent address: c/o Frank W. Futrell Hardware, Rockwall, Tex.

## HUNT, ALIENE BRASHER (Mrs. Walter Taylor)

b. Cranfills Gap, Tex., June 20, 1921; ed. Navarro Commercial College, Corsicana, Tex., 1941-42; Baylor University, B.S., 1949; S.W.B.T.S., 1950-53. Civil service employee, South Plains Army Flying School, Lubbock, Tex., 1942-43; Women's Army Corps, U.S. Army, 1943-46; summer worker, Home Mission Board, 1948. Appointed for the Philippine Islands, Dec., 1953. m. Walter Taylor Hunt, Dec. 20, 1947. Children: Richard Taylor, 1950; Martha Aliene, 1951.

PHILIPPINE ISLANDS



## Missionary Family Album

(Continued from page 21)

OLIVER, Dr. and Mrs. A. Benjamin (South Brazil), 918 Speight, Apt. 2, Waco, Tex.

RAY, Mr. and Mrs. Daniel B. (Korea), Baptist Mission, APO 59, c/o Postmaster, San Francisco, Calif. (Send only first class and personal mail to the APO address. Relief clothing for Korea should be sent to P. O. Box 35, Pusan, Korea.)

REED, Mr. and Mrs. Orvil W., Independencia 657, Guadalajara, Jalisco, Mexico.

RUSSELL, Mr. and Mrs. Rudolph, 680 Chakraphat Road, Ayuthia, Thailand.

SATTERWHITE, Dr. and Mrs. James P., 2

Yama No Moto, Kita Shira Kawa, Sakyo-ku, Kyoto, Japan.

SHARPLEY, Mr. and Mrs. Dan N. (South Brazil), 4507 McCart, Fort Worth, Tex.

SNUGGS, Mr. and Mrs. Harold H. (China), 5301 Danneel Street, New Orleans 15, La.

SUMMERS, Mabel (Lebanon), Route 3, Bardetown, Ky.

TOOE, Anna Frances (Colombia), 105 Bellevue Drive, Richmond, Ky.

WILLIAMS, Thelma (Formosa), 3950 Carr Street, Wheatridge, Colo.

WRIGHT, Lucy (Korea), Baptist Mission, APO, 59, c/o Postmaster, San Francisco, Calif.

### Retirement

JOHNSON, Mr. and Mrs. L. L. (North Brazil), December 31, 1953.

## Missionary Quotes

Father Time keeps his clock ticking ever onward. Sometimes I think he even runs it up on us a bit.—ZELMA (MRS. EDGAR F., JR.) HALLOCK, missionary to Brazil

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We rejoice alike in the salvation of the wife of the director of the largest factory here in Hsin Chu, Taiwan, and in that of an illiterate, bound-foot, old lady who is now attending our learn-to-read-the-Bible classes.—DONAL (MRS. CHARLES L., JR.) CULPEPPER, missionary to Formosa

THE COMMISSION



# Spanish Bear Hug for You!

By Joseph W. Mefford, Jr.

**I** ATTENDED an unusual service in the Barceloneta Baptist Church in a suburb of Barcelona. It is a wonderful church, with the sort of enthusiasm which New Testament churches are supposed to have, and the service was a unique one. The church has been in the process of building, with the help of Southern Baptists, a beautiful, modern worship building, about three blocks from the dimly lighted, unventilated, long, narrow place they are now using for a church.

The purpose of this unusual service was to take in the money that the people had been saving over a period of time in little clay pottery banks that the church had provided for the members. This money was to comprise part of the building fund.

So the people came, bearing their clay banks. They were glad to have a part in such an enterprise for the Lord. The service was opened with

some vigorous, uplifting singing of hymns and a special by the choir. Prayers of thanksgiving were offered, and the Word was read. One of the deacons, Señor Celma, made some remarks that had to do with the big event; and then an amazing thing happened that brings a lump to my throat as I relive it.

Señor Celma said that the church members had thought and thought about how they might show their deep appreciation to their friends in America, who through their gifts to foreign missions had made such a beautiful new building possible. They decided that they could only do one thing:

Señor Celma called the pastor, Señor Hombre, to the front; and then called Charles Whitten, one of your missionaries, to the front. Representing the church, the pastor gave Charles a tremendous bear hug with a couple of resounding backslaps to boot. It was to represent their affection and gratitude to all the mission-minded people in America who pray

for missions and then back up their prayers with generous gifts.

Following this there was a program of recitations with plenty of action. (It seems to me that Spanish people are born actors and actresses.) They also put on a playlet about the rich fool who decided that what he needed more than anything else was bigger barns in which to store the riches of his harvest.

A ghostly voice, "Necio!", which is Spanish for "Thou fool!", floated down from above to the ears of the rich man. The playlet was well done and ended, incidentally, on a very evangelistic note that all who were not ready to die should make preparations to do so while there is yet time.

Then the big moment came, and the deacons presented the pastor with a blue-handled hammer, decorated with multicolored streamers. One by one the people came with their clay banks and recited suitable verses. Then they held the banks over a big box while the pastor smashed them with a hammer. The money fell into the box.

## The New Spanish Concordat

(Continued from page 9)

a regular and obligatory course of study in all schools, whether state or private, from the lowest grade through the university.

The one innovation in education presented by the Concordat is a provision that the children of non-Catholics may, on request, be excused from religious instruction. Until now there has been no clear-cut ruling to that effect, and whether or not children would be excused from Catholic instruction depended upon the teachers. Spanish Protestants may well rejoice that they now have a legal basis for insisting that their children shall not be compelled to study the Catholic religion.

The Protestant schools which flourished during the Monarchy and the Republic are closed. The Concordat gives no hope for their reopening. It is to be presumed that the schools for foreigners which are found in three or

four large cities will continue to enjoy freedom from Catholic inspection and control.

It was doubtless to such schools that *Ecclesia*, the official organ of Spanish Catholic Action, referred when it stated that "in all educational centers (except those designed exclusively for non-Catholics), the instruction will be in conformity with the principles of dogma and morality of the Catholic Church." It would be a great and just boon to Spanish Protestants if they should be permitted to have schools for the education of their children.

Just after the signing of the pact between Spain and the United States, *Ecclesia* made the following comment:

Looking at things from the point of view of Spanish Catholic Action, we want to emphasize the significance of the fact that at long last a Catholic power like our country is entering fully into the international political concert. . . . This is

the occasion to recall that Spain is a Catholic nation, as—apart from other arguments—the expressive text of the recent Concordat with the Holy See declares. Wherever Spain goes, there goes her Catholicism.

The eyes of the world may well follow Spain—and her Catholicism—in this new epoch of her history.

Outside one of our windows a new apartment building is being constructed. All the work is being done by hand. Down in a hole for piling a man is digging and filling a little basket with dirt. A man on top pulls it up with a rope and pulley, empties the basket, and sends it down again. In another place some men are mixing concrete and dumping it into the holes that have been dug. At lunch-time they sit on the edge and eat their bread and fruit; and, before going home at night, they scrub and change from their ragged work clothes into their suits—probably the only clothes they own. We in America have so much—far too much when we consider the need in the rest of the world.—JOE AND LILA MARRO, missionaries to Spain.





# MISSIONS VISUALIZED

For H. Scofield Jr.



## New Visual Aids

**P**LANS have now been completed for visual materials to tie in with the mission study theme for 1954. These plans include two motion pictures concerning Southern Baptist work in North Brazil and several filmstrips.

One of the two new motion pictures will deal with work in Recife and will be centered around a student in the North Brazil Seminary. The film has been photographed already with the full co-operation of missionaries in Recife and gives every evidence of being one of the finest motion pictures the visual-aids department has yet prepared. It is expected to be released about the time of the meeting of the Southern Baptist Convention in June.

The Corrente film, too, has already been photographed and promises to be equally as effective as the one made in Recife. It deals with the work in and around the interior city of Corrente and presents Southern Baptist agricultural mission activity there, along with the fine pioneer school program underway in the mission. As in the Recife film, the story is built around a character portrayed by one of the students in the school. Both films are not only excellent portrayals of the mission program in these areas, but are good stories as well. They fill a great need in visual-aid resources.

Along with these motion pictures will be released a new Lottie Moon Offering filmstrip which, together with the two already prepared, will give three different views of the ministries made possible through this important offering. As a special feature in 1954, new releases of prepared sound will be made on twelve-inch microgroove recordings. These will be available, along with the filmstrips, at the Baptist Book Stores.

This department is also anticipating the release in 1954 of filmstrips correlated with the mission study books on Brazil. Photographers have been securing these resources for the past year, and there is much new ma-

terial that will be very helpful in the mission study programs.

In line with the policy of not only keeping up with the mission study themes in visual presentations, our department is also seeking to build a complete visual library presenting all of the Foreign Mission Board work. The extra effort in 1954 will see the release of a new film photographed in Japan, which depicts a Japanese girl in a typical struggle as she overcomes obstacles faced by all Japanese young people today.

Significant features of the original photography in all of these films is that they were done by either missionaries or professional camera teams. The extent of foreign photography required by American producers today has justified such programs, and we have been quick to take advantage of it. It means that planning can be done in the homeland and that the best possible photographic coverage can be made abroad, either by people on the field or by specialized teams going out to do many projects at one time.

We believe that the photographic level of our 1954 productions will be the best yet. As heretofore, all of our materials will be released through the Baptist Book Store libraries. The motion picture films will be in koda-chrome and will probably be released at a rental rate of \$5.00. The filmstrips will be either in black and white or color, as occasion demands.

## In Thailand

**R**OSE LENGEFELD (Mrs. Harold P.) Reeves, Southern Baptist missionary to Thailand (Siam), wrote recently:

"The Lord has blessed the Thai work in a great way recently. Sunday, three men made professions of faith in Christ—coming forward the moment when the invitation was given—even before the congregation began to sing. One of these is a young man who had intended to make a profession several weeks earlier, but was unable to attend because of the death of his young baby.

"We are also grateful for the evidence of salvation that we see in the lives of the six young men who trusted Christ and professed their faith earlier. These six, along with our one young lady convert, are now studying in an inquirer's class each week in preparation for their baptism."

Dr. Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, says when we consider that the hold of Buddhism upon the people of Thailand is so strong that it took American Presbyterians nineteen years to receive their first convert and that the American

Board of Commissioners for Foreign Missions gave up the Siam field in 1849 after eighteen years without one Siamese convert, we recognize the wonderful blessing which now abounds in winning these people to Christ. The testimony of many servants of God through the years and the prayers offered for the people of Thailand are bearing fruit today.

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

There is not one Christian witness in thirty-eight of the seventy-one provinces of Thailand. In five additional provinces there is not a permanent mission station.

The Thailand Mission is made up of fifteen missionaries with locations in Bangkok, Ayuthia, and a new one being projected at Chomburi. In Bangkok both a Chinese church and a Thai church have been organized. Recently seven Thai and six Chinese committed themselves to Christ in the services of those churches on a single day.



# THE WORLD IN BOOKS

Genevieve Green



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

## International Report on Missions

*Missions Under the Cross* (Friendship Press, \$2.75) reproduces addresses delivered at the enlarged meeting of the Committee of the International Missionary Council at Willingen, Germany, in 1952. It also contains resumes of statements issued by the meeting. Dr. Norman Goodall, the editor, is a member of the secretariat of the Council.

The philosophy of history outlined in M. A. C. Warren's address, entitled "The Christian Mission and the Cross," is wonderfully reassuring to Christians in the hydrogen era of the twentieth century. No student of world missions can afford to by-pass this important book.

## World Report of American Baptists

*Baptists Under the Cross* (Judson Press, 75 cents) is a well-written and enlightening symposium of reports of American Baptist Foreign Mission work around the world.

A lucid analysis of European Baptist life and stirring accounts of the Belgian Congo, Japan, Thailand, the Philippine Islands, Burma, and India are presented. The final chapter is a presentation of work with the Spanish-speaking people of the United States.

The emphasis is made that American Baptists have a distinctive message but that they cannot evangelize the world by themselves and therefore recognize their unity of purpose with other evangelical groups who also seek to make the saving power of Christ known in this lost world.

## Neighbors of Many Tongues

This year's books on the Home Mission study theme, "Witnessing to Our Neighbors of Many Tongues," (Home Mission Board, 50 cents each) make interesting background reading also for foreign missions.

The book for adults, *In Evangeline's Country*, by John Caylor, surveys the history and present-day mission work among the French-speaking people of Louisiana. *The New Orleans Story*, by Loyd Corder, for young people, pictures missions in the city of New Orleans through the experience of a Royal Ambassador counselor.

The Baptist International Center of Berkeley, California, furnishes the background for the Intermediate book, *The World in Her Hands*, by Harold Dye.

The Junior book, *Chatting with the Chews*, by Marie Saddler Eudaly, pictures Baptist work among Chinese-Americans around El Paso, Texas.

For Primaries, there is *The Little Boat Family*, by Jane Carroll McRae, a picture storybook about life in the bayou section of Louisiana. *Our Neighbors of Many Tongues*, by John Caylor, is a resource book for the five age groups.

A view of home missions for the past quarter of a century can be found in *For Such a Time* (60 cents), a biography of Dr. J. B. Lawrence, by Phyllis Sapp.

## Young Missionaries

"If you are not a missionary where you are, you will never be a missionary anywhere," decide a group of G.A.'s and R.A.'s in Marilyn Simpson Wagnon's book, *Let's Go Exploring* (Broadman Press, 60 and 35 cents). They survey their own community for mission projects they can carry out; and all of them report every need they can discover. Their experiences in finding and meeting mission opportunities around them will help other groups who have trouble planning adequate community mission projects. By teaching a consciousness of need wherever it exists, the story helps to develop a missionary spirit that embraces the whole world.

## Francis Xavier

A novel based on the life of the Jesuit missionary, Francis Xavier, *Set All Afire*, by Louis de Wohl (Lippincott, \$3.00), should interest anyone who likes missionary adventure stories. In the sixteenth century when the boundaries of the world were just being discovered, Francis Xavier became one of the first Christian missionaries to India and Japan and some of the eastern islands. This fictional account of his missionary adventures carries him from Italy—where Loyola, founder of the Jesuits, commissioned him to "set all afire"—to an island off the China coast where he died.

The author knows how to handle fiction in a masterly way. His development of the story is even and logical; suspense is maintained throughout; conversation is natural and in the language of today.

## Friends

*Tommy and the Orange-Lemon Tree*, by Enid Johnson (Julian Messner, \$1.60), a children's story about everyday hap-

penings on a citrus farm in California, centers around ten-year-old Tommy and his Mexican friend Pedro. Without any mention of difference in nationality, the story helps children feel the kinship between themselves and children of other races or nationalities. An abundance of excellent illustrations make the story even more interesting.

## Stewardship

Designed to teach stewardship to Intermediates, Elizabeth Evans Terry's *Partners With God* (Broadman Press, 35 cents) deals with the biblical concept of God's ownership and man's stewardship as an expression of that fact. The final chapter is entitled "Partners in World Missions."

The author also discusses Christian ways of earning, spending, and saving money. One chapter presents the tithe as a minimum expression of the stewardship of possessions. Another deals ably with the will of God in the life of an Intermediate. Good illustrative stories and clear outlines make it an easy-to-teach book.

## Tahiti

*Tropic of Doubt*, by Susanne McConaughy (Westminster Press, \$3.50), is fiction based on the experiences of Protestant missionaries to the Island of Tahiti. The main character is Thomas Lewis, youngest of the missionary group, who married a Tahitian girl. He hoped to win her to Christ and thus be able to win her people. Instead, he was excommunicated from his church because his marriage was in direct disobedience with its laws. He found living among his wife's people a very unhappy arrangement; and, because of his lack of understanding, he was never able to win them to Christ.

## Sentence Reviews

Dr. Perry F. Webb's spiritual depth, illustrative stories, and earnest exhortations for a better life make each sermon in his book, *Doves in the Dust* (Broadman Press, \$1.50), a real inspiration.

*Guiding Workers in Christian Education*, by Frank M. McKibben, (Abingdon-Cokesbury, \$1.75), a textbook in the language of the layman, is a helpful guide for all who have an advisory role in Christian education in the churches.

*Living with Peace of Mind*, by Kirby Page (Source Publishers, 50 cents), contains sixty-two brief essays, of about three hundred words each, on peaceful, encouraging themes, some of which are built around personalities, some around poems, some Bible truths, and some just fleeting thoughts.

*B. W. Spilman, the Sunday School Man*, by C. Sylvester Green (Broadman Press, \$2.00), a refreshing story of a man (Please turn to page 32)

## Second Birthday!

(Continued from page 5)

one who will stop to look and listen while he tells in his simple way what Christ has done for him and what he can do for all. Even though Señor Enríquez has been a Christian only a very short while, his faith and zeal for the Lord would do credit to many an older believer. One of the evidences of his faithfulness is the fact that he is a conscientious tither of his meager income.

Miguel Enríquez is the nineteen-year-old son of Señor Elías Enríquez. He was not long in following his father in accepting the Saviour. In spite of the many temptations that beset youth on every hand, he is a serious-minded, hard-working, likable young man who is an example of good, clean Christian living before his working companions in the tailor shop where he is employed.

These, then, are some of the people with whom Baptist work was started in Ecuador. In many respects they are much like new Christians anywhere. They need instruction and careful guidance to enable them to grow from babes in Christ into strong, stalwart Christian men and women able to face the trials and temptations of Satan. Here, in the midst of a Catholic-dominated society, the temptations and trials are especially strong.

Señor Montenegro was told by his landlady that he would have to move because he had become an evangelical Christian. Later, in his absence from his rooms, a large hole was torn in the tile roof so that it would rain in, forcing him to move. Fortunately, it did not rain for nearly two weeks, a rare occurrence during Quito's wet season. During that time the Montenegros found other quarters. They know that God heard their prayers.

These people are proud of their church. They are proud of the privilege of belonging to it and working together in it in a democratic spirit of love and brotherhood. To them it is something entirely new to have an equal voice in the affairs of an organization which deals with the souls of men. Before they came to know the Saviour, they thought all such affairs were the exclusive and mysterious province of the ordained clergy. Most of all, these people are extremely grateful for the privilege that now is

theirs of knowing the Lord Jesus as personal Saviour and of studying and receiving his wonderful teachings that show them how to live happy, victorious lives.

Clouds of superstition and ignorance have been swept away, and the glorious sunlight of God's love and grace now illumines their paths. Whole lifetimes spent in dread of the unknown have now been wonderfully transformed into the peace and serenity known only to a soul at peace with its Maker. The people of the Central Baptist Church of Quito are looking forward confidently to the future, a glorious future, for God's work in Ecuador.

### "Mouth of Gold"

(Continued from page 15)

and was converted in Rosario under the preaching of Varetto.

After putting himself right with God, Vallespy wished to do the same with men. So he returned to Europe to present himself before the court which had condemned him and to give testimony of his salvation in Christ. The court pardoned him on the ground that, because of his conversion, he was not the same man who had committed the crimes for which he had been condemned. The outstanding newspapers of Argentina published telegrams about this extraordinary happening. When Vallespy returned to Rosario, he continued to be a member of the Baptist church and a living testimony of divine grace.

At the hour that Pastor Varetto was called home, a great printing press in Buenos Aires was rapidly printing the last book written by him. It is entitled *Evangelical Christianity and Roman Catholicism*.

Varetto filled an epoch with evangelical literature in Spanish. His works on Christian history, apologetics, biographies, sermons, literature for children, et cetera, number more than sixty titles. He published hundreds of gospel tracts, and his shorter articles published in evangelical papers are practically without number.

He had great confidence in youth and was always encouraging young people to dedicate their lives to the

service of the Lord. True, he never attended a seminary, but he encouraged others to do so. A large group of young people who came from churches of which he was pastor are now pastors in Argentina and Uruguay. The writer thanks the Lord that he can count himself among these and that his son, a grandson of Varetto, is copastor with his father in the Central Church of Buenos Aires.

At the meeting of the Baptist World Alliance in Berlin in 1934, Varetto spoke on "Baptist Missions in South America." At the conclusion he said: "I appeal to the mission boards, reminding them that South America must not be forgotten at this hour. I appeal to all missionary-minded Christians to intercede before the throne of grace, praying that the Lord of the harvest send laborers into the South American harvest. I call upon the Christians of today not to retreat from the field where so many gallant men have given up their lives opening the first furrows and sowing the first seed."



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THE COMMISSION



# You—A Missionary?

(Continued from page 3)

The initial step for any person to take who feels that God may be leading him to foreign mission service is to write to the Department of Missionary Personnel, Baptist Foreign Mission Board, Box 5148, Richmond, Virginia. No matter how young the volunteer may be, he is encouraged to take this step. A student in high school or college will be sent a mission volunteer card to fill out; and, after the writing of a life sketch, he will be eligible to receive a free subscription to *The Commission*.

Volunteers who are beyond college will be started in a directed fashion along the procedure toward appointment which will be explained in detail at that time. Pastors are encouraged to counsel with and help the volunteer in any way. Even those young people who are searching for God's leadership in the choice of a vocation are encouraged to write for information. It is necessary that the volunteer take the initiative at all times in corresponding with the personnel department. This is done so that all action will be taken under the leadership of God and not as a result of prodding from the personnel department. Volunteers are urged to keep in touch with the Board by writing once or twice a year while in high school and college.

Once or twice each year the secretaries of the personnel department visit each of the seminaries and some medical schools to interview missionary candidates. Within six months after the initial contact in seminary or graduate school, the candidate is expected to submit a full autobiography written according to an outline provided by the personnel department.

**A**BOUT eighteen months before a candidate plans to seek appointment, information forms are filled out and reference material is obtained. Following this the formal application for appointment is requested by the candidate.

This application form gives the candidate an opportunity to share his experience of conversion and call to foreign mission service as well as his doctrinal beliefs. After this form is received, physical and psychiatric ex-

aminations are authorized. Then the personnel committee of the Board makes a study of all the information which has been received on the candidate, and a tentative decision concerning possible appointment is given several months before the date of anticipated appointment. (Under no circumstances can a candidate be considered for appointment within less than eight months after he has submitted his autobiography.)

At the designated time, by invitation of the committee, the candidate comes to Richmond to seek appointment. At this time, the members of the Board question the candidate concerning his Christian experience and doctrinal beliefs in order to be assured that he will present the distinctive message of Southern Baptists.

The experience of being approved by the Foreign Mission Board for missionary service, in many instances, is the climax of years of preparation for overseas service. This is a high spiritual experience for the new appointee and for all who are present.

The person appointed by the Foreign Mission Board of the Southern Baptist Convention enters into one of the most rewarding relationships that could be imagined. He is a member of a great and growing missionary family, and the fellowship and sense of unity in dedication and service is a constant source of strength. He is a representative of a far larger group of some eight million Southern Baptists. He becomes increasingly conscious of their dependable financial support, which is becoming more adequate year by year, through the Co-operative Program and the Lottie Moon Christmas Offering.

Even more valuable is the spiritual undergirding afforded by deep concern and faithful prayers for him, his loved ones, and his high calling. No, a Baptist missionary is not alone. God is always there to strengthen and guide, and there are multitudes of faithful collaborators who have strong arms and sturdy hearts to help bear the load.

God has great joy in store for those who will undertake to follow his leadership in advancing through the open door of opportunity. There are always urgent calls from the field for all the types of missionaries discussed here. The question asked so often,

"Do you have more money than mission volunteers or more young people wanting appointment than you can send?" has a twofold answer. There are neither enough qualified candidates nor as much money as is needed to do all the necessary work.

However, Southern Baptists give increasing assurance that they will provide the money to appoint all qualified candidates. They have done this for six years of advance. We believe they will continue to do so. Each time a new missionary is appointed, Southern Baptists are obligating themselves to spend about \$100,000 for his support and equipment during a lifetime of service.

God seeks to lead us forward to greater stewardship of self and service. Will we follow? Will you follow if God wants you to be a missionary?

## Missionary Quote

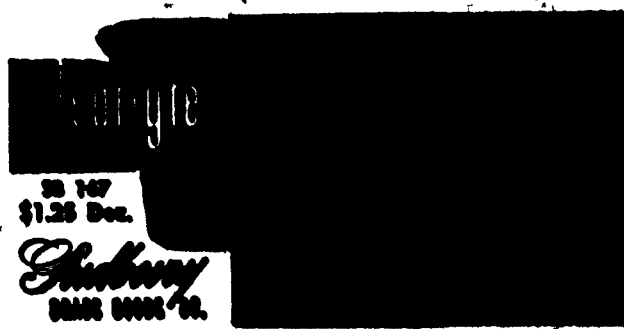
We are seeing the glory of God in Indonesia. Our cup of joy is running over and is spilling out of the saucer.  
—KATE (Mrs. W. B.) JOHNSON, missionary to Indonesia

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**Directory of Missionary Personnel—1954 Edition.** This folder has been prepared to enable you to become acquainted with the names of approximately nine hundred missionaries under appointment by the Foreign Mission Board as well as those who are now emeritus. The missionaries in each group are listed alphabetically, along with their respective fields of service, their birth dates, the states in which they were born, and their present addresses. By going through the list carefully, you will be able to determine the missionaries assigned to each of our Southern Baptist fields and also those who are rendering service as doctors and nurses. In order to keep up to date on new appointees, new addresses, and other interesting activities of our missionaries, watch for the "Missionary Family Album", and "New Appointees" pages each month in *The Commission*. You will be interested to know that a new edition of the *Missionary Family Album* will make its appearance soon in your Baptist Book Store.

**Tools for Missionary Education—1954 Edition.** This item has been designed for the purpose of giving you a complete picture of all materials or "tools" prepared by the Foreign Mission Board for use in a study of the different phases of our foreign mission undertaking. These "tools" include books, general and mission study, written for each of the five age groups with yearly themes alternating emphasis on the Orient, Latin America, and Africa, Europe, and the Near East; promotional literature such as pamphlets, posters, charts, picture sheets, and maps; and audio-visual aids including films, filmstrips, slide sets, and utilization materials.

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

## The World in Books

(Continued from page 29)

who lived abundantly, is a book for every member of every Baptist home.

**Vagabond Dreams** (Exposition Press, \$2.50), a compilation of Edna B. Hawkins' poems about motherhood, nature, and religion, is a refreshing book for personal or group devotion.

**Easy Programs for Church Holidays**, by Karin S. Asbrand (Walter H. Baker Company), includes about fifty selections—individual and group recitations, recitation-singing combinations, monologues, pageants, and brief plays, and is a fairly good source book for those who like programs of this type.

Well described as the "Apologetic of a Transformed Sinner," **Discoveries**, by Eugenia Price (Zondervan, \$1.50), expresses beautifully the experience of a gifted woman who found Christ.

In his sixth volume of **Broadman Comments** (Broadman Press, \$2.25) on the International Sunday School Lessons, a splendid guide for week-by-week study of the Bible, Dr. R. Paul Caudill treats each lesson under five headings which include the lesson text from the Bible, significant words and phrases in the passage, the lesson outline, interpretation of the lesson, and the Bible teaching for everyday Christian living.



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## Missionary Quote

We enjoyed being in the churches during our furlough year and the opportunities to report to the people concerning the work in Brazil and to challenge them, along with ourselves, to rise above fleshly pursuits and plunge even deeper and more sacrificially into the battle against the forces of Satan which would enslave not only foreign lands, but also our own dear country. Certainly we realize the need of distinguishing between the real necessities of life and the extravagance of the world about us.—J. E. Musgrave, missionary to Brazil.



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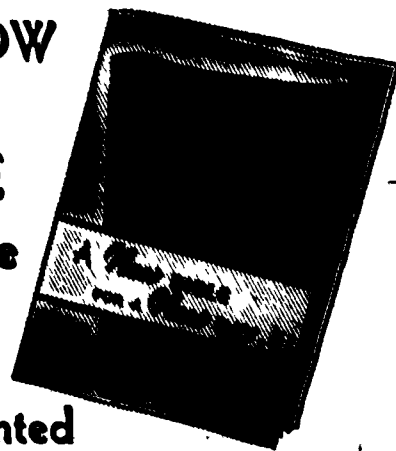
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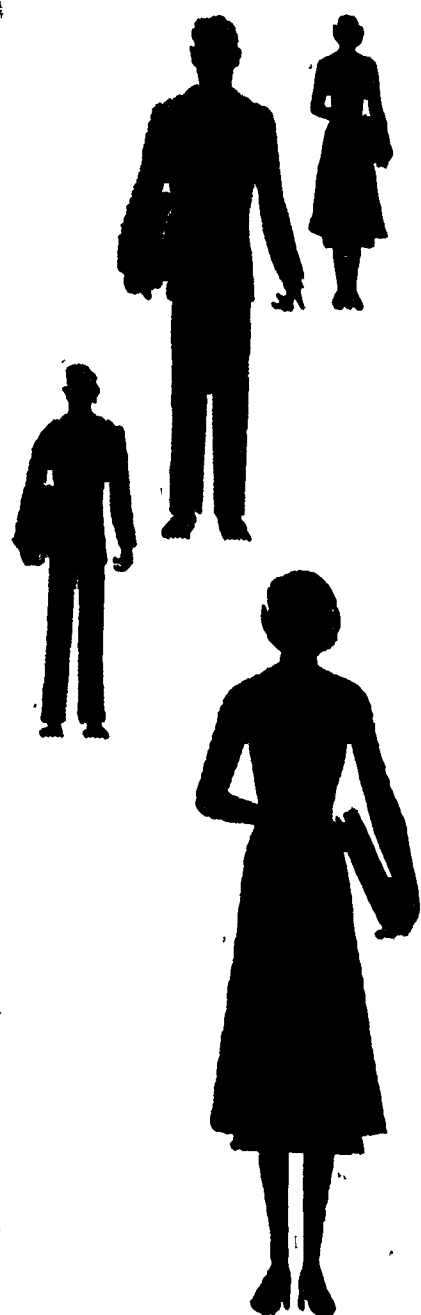
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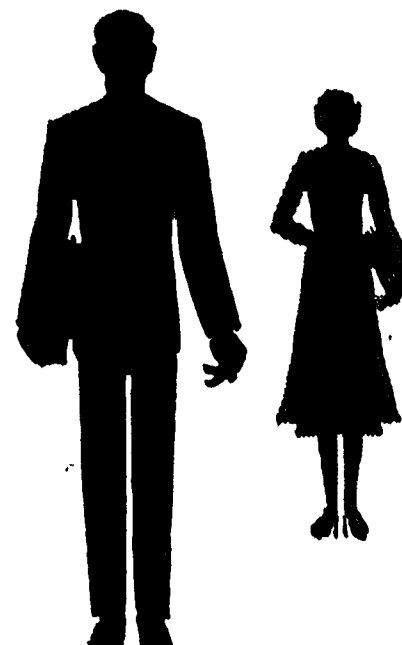
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