



THE

Commission

APRIL 1954

Southern Baptist and Journal



"...therefore have I hope"

Take the Family Around the World



Foreign

Missions

and

Brotherhood

Conferences

Dates: Glorieta, New Mexico, July 1-7

Ridgecrest, North Carolina, July 29—August 4

Theme: "Daring for Christ"

One way to travel around the world is to hear your missionaries from Latin America, Europe, Africa, the Near East, Hawaii, and the Orient.

This year's Foreign Missions and Brotherhood Conferences will be held simultaneously—Glorieta, July 1-7, and Ridgecrest, July 29—August 4. They are planned so that the entire family may combine the conferences with their vacation. Some of the sessions for each conference will be held separately; but some of the morning and all of the evening services will be held jointly. The Foreign Missions weeks will provide conferences for all age groups from Primary through Adults. There will be a Nursery for children under Primary age during the morning hours.

For reservations write: Mr. E. A. Herron, Manager, Glorieta Baptist Assembly, Glorieta, New Mexico; and Willard K. Weeks, Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.

Take the Entire Family

For a Vacation of Recreation and Inspiration

THE

Commission

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Love Will Send Us, Too!

By Ione Gray

IT DOES NOT seem quite fair that I should see the answer to the prayers of others before they have that opportunity; but soon I expect to hear young people asking the Southern Baptist Foreign Mission Board to name them for lifetime service in Indonesia. I will not be surprised—rather I shall expect some of them to date the specific call to Indonesia to last December.

It was on the evening of December 8 that I knelt with nine Southern Baptist missionaries on the living-room floor in the home of Dr. and Mrs. Buford L. Nichols in the beautiful mountain city of Bandung, on the island of Java, and joined my heart with theirs in an earnest plea for Christian workers for this sixth largest country in the world.

It does not take an abundance of faith to accept the promise "that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."

The land of Indonesia is over 735,000 square miles. From east to west, the distance across the islands is as far as from the east to the west coast of the United States; and, from north to south, Indonesia extends as far as from Chicago to New Orleans.

INDONESIA produces 40 per cent of the world's natural rubber, a large share of the world's tin, and a great output of rice, coffee, pepper, tobacco, kapok, quinine, copra, and other agricultural wealth. In addition it produces an increasing share of the world's oil and has large unexplored resources of coal.

Our missionaries are grateful that God has given these islands the raw resources for a prosperous future; but

it was for the souls of the country's 80,000,000 people that they prayed so fervently that evening in December. Ninety per cent of the people are Moslem; and this is one of the few Moslem areas of the world where Christianity is given an interested hearing.

Kenneth P. Landon, in his book, *Southeast Asia, Crossroad of Religions*, remarks that the Indonesians are Moslems, but that they have converted Islam to their own image. The number of Moslems who go from Indonesia to Mecca is equal to the total number of pilgrims from all the rest of the Moslem world. On the other hand, in a section of Java there is the largest group of Christians which has ever come out of Islam. Thus, Indo-

nesia offers a great challenge to evangelical Christianity.

The republic of Indonesia was born in bloodshed, confusion, and chaos following the close of World War II; and now, while the country is trying to learn what to do with this newfound freedom, the people are eager to listen to Christian teachings which stress personal freedom and the worth of the individual. It seems to be the moment of opportunity for the distinctive message of Baptists.

THE PEOPLE of Indonesia are a mixed multitude. Added to some original stock, which had lived in the islands, were peoples of Mongolian blood who, pressed from behind, had moved down the narrow valleys from



Teapickers near Bandung, Java.

the high plateaus of Tibet and southwestern China into Burma and Thailand. They then made the long trek down the thousand miles of the Malay Peninsula and spread out into the islands of the sea.

In order to understand the Indonesian people, one must know a little of their history.

The Portuguese, in 1511, captured the town of Malacca, gateway to the Indonesian Islands and, immediately proceeding to the "Spice Islands," made their headquarters on the little island of Ternate, off the west coast of Halmahera. For more than a hundred years the Portuguese ruled these islands, gathering their products for sale in the markets of Europe.

In Europe, the Dutch, annoyed by the high prices demanded by the Portuguese for their spices, set out to capture the source of supply for themselves. In 1641, they captured the town of Malacca. Portuguese power crumbled, and for three hundred years Holland was the ruler of the islands from whence the spices came.

In 1941, just three centuries after the fall of the gateway city of Malacca to the Dutch, Japan made its attack on Pearl Harbor, and, within a few months, Holland was driven from Indonesia. After the war, the Japanese were expelled from the islands and the Dutch attempted by force of arms to re-establish themselves in this richest of all colonial empires.

Resistance on the part of the Indonesians, however, together with support from the United Nations, prevented the Dutch from accomplishing their purpose. A federal United States of Indonesia was established, which quickly merged into a republic, of which Java is the center of power.

Despite Indonesia's great natural resources, its people are poor. With great sources of water power from highland lakes and mountain rivers, its electric power is still unharnessed.

The first night I stayed in Bandung we had lights in our half of the city. That meant that the other half of the city would have lights the next night; therefore, we had to go to another mission house to view some colored slides of the country.

Even then we had to hurry, for all lights of the city were out from 10:00 p.m. to 7:00 a.m. I went to bed by old-fashioned lamplight both nights. A letter from Bandung, written



"Brilliant blue overarching the emerald green of majestic mountains rising out of the tropical jungle—that is Indonesia."

more than two weeks after I left, said, "We are having more rain now, and perhaps if you can come back and visit us, we can turn the bright lights on for you."

With potentially able leadership, Indonesia does not have adequate facilities to train its people. There are only a very few schools of higher education, with a total enrolment of not more than 10,000 young men and women attending schools of university level.

The rented mission house at Djalan Banda 27, Bandung, where Nurses Everley Hayes and Ruth Ford live, offers a nice place for student meetings. The Christian group from the near-by university meets there once a month for a devotional, singing, games, and refreshments.

THE country's mass educational services, with the constant urging and co-operation of the UNESCO (United Nations Educational, Scientific, and Cultural Organization), has increased the literacy rate from 15 per cent before the war to 45 per cent at present. While in Djakarta, I read a story in the English newspaper which said the country has a ten-year plan which will abolish illiteracy.

The story continued: "To the Indonesians the fight against illiteracy is a means to improve social and educational standards of the masses after gaining independence. Realizing that illiteracy and analphabetism delay the country's development, being closely related to poverty prevailing among the ignorant illiterate masses, the government has undertaken special activities to eliminate the number of illiterate through close and voluntary co-operation of the people's organizations in the community."

Dr. and Mrs. Nichols and Miss Catherine Walker, all formerly of the China staff, were studying the Indonesian language when I was in Bandung; but they were expecting to move soon to two new missionary residences in Semarang where a Bible school and seminary will be opened.

When you pray for more missionaries for Indonesia, pray also that God will call out young people for Christian service. These missionaries, who worked with trained national leaders in centers of established Christian work in China, realize that perhaps the greatest need in Indonesia is for trained national Christians.

For 80,000,000 people, Indonesia has
(Please turn to page 29)



Frances (Mrs. Jerry) Smyth

"...it was my decision—not my husband's."



C. F. Clark, Jr.

"...God wonderfully blessed and led me."



Mae Davis

"...I knew God wanted me."

These Have Answered!

HAVE YOU wondered just what it means to feel "called" to be a foreign missionary? The experience of feeling led by God to serve him overseas is something which stirs one to the very depths of his soul. He often thinks, prays, struggles, examines motives, reads his Bible, talks to friends, and tries in every imaginable way to test this thing to see whether or not it is of the Holy Spirit.

He wants to know, too, if he is able to give himself—heart, soul, and mind—over to God's guidance when it involves such a complete change of human existence for him. Any person in the midst of such an experience is filled with searching questions:

How does God call?

Is need a call in itself?

Should I set myself to go if God does not clearly show me that he wants me to stay here?

Am I able to meet the high requirements for such demanding service—physically, intellectually, emotionally, and spiritually?

How can I be sure the call is from God and not due to a parent's frustrated desire passed on to me, or the desire for adventure, or hero worship of some great missionary whose hard

work has been misunderstood to be a glamorous crusade for souls?

It is not the purpose of this article to answer all of these questions. Rather, the aim is to share the experiences of representative young missionaries, recently appointed, who have experienced God's call and answered it.

DR. C. F. CLARK, JR., one of our new medical missionaries serving in Japan, grew up in a Baptist parsonage, accepting Christ as Saviour at the age of nine. He was active in Boy Scouts, Royal Ambassadors, and other organizations of the church. He was also a tennis champion during high school years. Entering Vanderbilt University in 1943, he decided to take the premedical course.

In sharing his experiences during these years, he said: "Medicine had always been my central interest; but I felt definitely called to do full-time Christian work. After much prayer I came to the realization that God was calling me to do medical missionary work. The need for missionaries had been impressed upon me throughout earlier years by my father and through church organizations, such as the Royal Ambassador Chapter and the

Training Union. However, until this time I had never felt the call to go myself."

This young man did not drift away from active Christian service even during those years of difficult medical training as so many are tempted to do. He knew that a call from God must be kept vitally alive through private devotional life, Christian fellowship, and service.

He said: "Through the difficult work at Vanderbilt University . . . and finally through the strenuous four years of medical school, God wonderfully blessed and led me. The Baptist Student Union presidency at both Vanderbilt and Carson-Newman College, volunteer band at Carson-Newman, and the presidency of the Christian organization of Bowman-Gray School of Medicine provided a blessed relief from the grind of very interesting, but laborious studies."

Further preparations for the mission field included marriage to a lovely nurse, Miss Polly Watts, who, after finishing her training at North Carolina Baptist Hospital, completed her college work in Philadelphia while he was doing intern work at a naval hospital there. Dr. Clark's ability was recognized by the award of a fellow-



There Ought To Be a Way

By Ruben I. Franks

THERE just ought to be a way to do this mission work without so much sacrifice being done—without missionaries having to spend their lives on foreign fields and away from loved ones and their fatherland. (Maybe two or three years wouldn't be so bad; but a whole lifetime—no!)

Then there wouldn't be so many pleas for offerings and for special drives at Christmastime when people are urged to give far beyond what they can "afford." Then young people in colleges and seminaries wouldn't be constantly upset by the grim reminder that many of them should plant their lives on foreign soil.

Then so much time and energy wouldn't have to be consumed in mission publications and propaganda so that this money and personnel could be diverted into other channels. Then we wouldn't have to always be driven to sleepless nights by tales of human sorrow and suffering and needs all around the world.

Yes, there ought to be a way. For, if one actually faced it, who wouldn't rather stay at home than go? Who wouldn't rather keep than give? Who wouldn't prefer ease to hardship? Who wouldn't rather sleep than to toil? If another way could be found, who of us on the field would not be the first to accept "another way"?

Christ, too, must have wished for a different way. When he prayed yonder in the garden, he besought the Father for another way—but there was none. He inquired if the cup might not pass from him; but it could not. Then seeing the course so clearly indicated and knowing that destiny had marked it for him to follow, he deliberately and joyfully chose it knowing that he was choosing the better part.

By Elmer S. West, Jr.

ship in pediatrics which enabled him to serve at the Ochsner Clinic, New Orleans, and to study at Tulane University.

Before his appointment as a missionary, Dr. Clark summed up his testimony: "Throughout my life and especially since accepting God's call for medical missionary work in 1943, God has helped me overcome problems which seemed almost impossible. I have always felt led toward Japan; but wherever he leads me I hope I shall prove myself worthy of his many blessings."

God did lead to Japan; and Dr. and Mrs. Clark, whose unspectacular, yet thrilling, call gradually grew to dominate their lives, are serving him there.

A SOMEWHAT different experience was had by Miss Mae Davis. She was converted at age thirteen during a summer revival in her home church; and she first considered missions just prior to her graduation from high school. After some serious struggles she finally came to feel that all God wanted of her was to be willing to go anywhere. The death of her fiancee while he was serving in the armed forces caused Miss Davis to turn to God again for guidance.

She was a leader in Young Woman's Auxiliary and B.S.U. In the summer of 1949 she took some work at the University of Guadalajara, Mexico; and, following her graduation from college in 1950, she returned to Mexico, to teach and do graduate work for a year. During part of that time, Miss Davis lived with Missionary Miriam McCullough in the Baptist student home for girls in Guadalajara.

Still unsure as to her place of service, she entered Southwestern Baptist Theological Seminary in the summer of 1951. In sharing the experience of her final decision, she said: "I always felt a desire to go to the mission field after hearing someone tell about the needs; but the desire was never quite so strong when I got back to my own work. Therefore, I felt that if the

Lord really wanted me, he would let me know in the privacy of my own 'closet.' Then I would be sure it was not just the pressure of a great mission sermon.

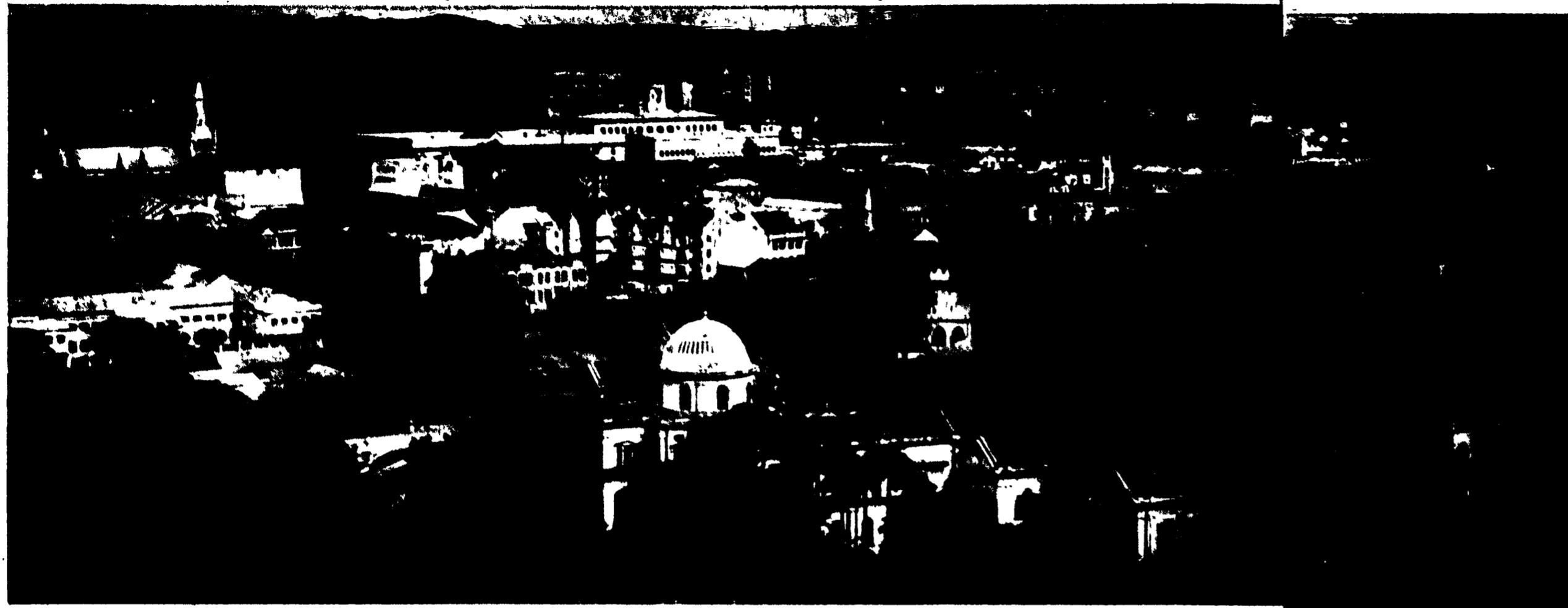
"I felt all these determinations fading away as I listened to Dr. M. Theron Rankin speak on a spring Missionary Day at the seminary. As he talked to us, I recognized there was no play on emotions; and yet I knew God wanted me. The invitation was simple and I accepted it, surrendering my life to be used wherever God would have me go.

"I had no great vision from heaven; but I knew in my heart that God wanted me. And I have had no doubts concerning my decision. Though my life had been surrendered to God's

(Please turn to page 32)

The Missionary's Task and Training

W.M.U. Circle
Theme Program



By Emily K. Lansdell

WE WERE seated at the lunch table in the summer of 1946 when an air-mail letter came from Shanghai telling me that I was assigned to teach that fall at the University of Shanghai. Excitedly I shared the news with the family.

My brother gave me a puzzled look and muttered, "Emily, I thought you were going to be a *missionary*."

"I am," I replied. "What did you think I was going to do?"

"Oh, I don't know. I thought of a ricksha meeting you at the boat and taking you all over China to proclaim the gospel."

Of course, my brother had a hazy and unrealistic notion of missionary service. He had not kept up with the changes and growth in the patterns of missionary activity. Perhaps he was not altogether unlike some other Southern Baptists.

The purpose of all missionary undertaking is to proclaim the gospel of the Lord Jesus Christ. Without this underlying motive it is not Christian missions. Always the task of the Chris-

tian missionary is to lift up the cross of Jesus Christ. How to lift up the cross and share the gospel effectively is not so simple, particularly for the American who ventures overseas during these days of revolution and reconstruction.

A few weeks before I sailed to China I attended foreign missions week at Ridgecrest, North Carolina,

where a fine Chinese Christian woman

told me something which haunted me

for a long time. This woman, a leader

among her own people and a popular

lecturer in the States, approached me

in all kindness explaining that she

would like to help me by sharing her

experience.

She went on to say that she finally

became a Christian in spite of the mis-

sionary who tried to win her. The mis-

sionary meant to help, of course, but

somehow her attitude and manner

turned the Chinese woman against

Christianity. Unwittingly the mis-

sionary became a stumbling block to the

person she was trying to reach with

the Christian gospel. This was not

typical, of course. Nevertheless, effec-

tive witness is not merely a matter of

telling the story of Jesus.

The foreign missionary has always had barriers to effective witness in a culture different from his own which he must understand and appreciate and in a strange language which he must master. Other difficulties have been less obvious; but, ever present, they always present a challenge to the missionary.

THE pattern of missionary activity has changed during the past fifty years and is still changing. Our first missionaries were pioneer evangelists and preachers who went out to introduce the gospel to people who had never heard it before. While there are still some pioneer areas served by Southern Baptist missionaries, the work in other regions has progressed to a period of co-operation with the national Baptist conventions in the task of evangelism.

The Japanese Baptist Convention is responsible for evangelizing that country. In Nigeria, where Southern Baptists have been serving for over a hundred years, the national Baptist convention is well organized. A year or so ago the president of that convention was sent by Nigerian Baptists

viously, is not an easy role for the missionary and calls for skill in counseling and in withholding counsel and for a willingness and ability to adjust and co-operate according to needs.

The missionary ventures out beyond the security and familiarity of his own land to lift up Christ among those of another culture and help them build their churches. Interpreting the Christian gospel to one of another background and language is not the same as sharing it with a neighbor next door.

Christianity must not be tagged "American" or "Western." The churches established overseas do not necessarily follow after the pattern of Southern Baptist churches in the States but must be indigenous to the people and to their culture.

The missionary must be so immersed in the worldwide mission of Christianity that he sees himself not so much as a representative of Southern Baptist churches as a representative of Christ working alongside his Christian brother of another race or country. He must see financial help from the States, not so much as Southern Baptist money which he is to administer, but as tithes and offerings brought to God's storehouse for God's world mission.

It is imperative that the missionary look intelligently and objectively at his own faith and his own church, at his own country and its role in world affairs. He must master the language of the people he would serve and try to understand their background. He must be alert to secularism and communism and all revolutionary movements at work today.

OUR FIRST missionaries enjoyed much prestige because they were Americans. Sometimes their message was heard because they were representatives of the West, and Christianity was too often confused with Western culture.

With anti-Americanism and a growing resentment against non-colored peoples now spreading over many areas of the world, the missionary's message must be heard in spite of the fact that he is American and white. He must prove his sincere

concern for the people before his witness will be effective.

The missionary's own standard of living has sometimes become a barrier to his witness. The peoples of the world—through traveling, films, newspapers, and radio—have looked in on our life of comparative luxury here in the States. Americans abroad, including the missionaries, have taken with them the automobile, refrigerator, and bathtub; and too often they have maintained a standard of living considerably higher than those about them.

SOMETIMES the missionaries have lived in little islands of Americanism, not properly identifying themselves with the people to whom they would show Christ. It is reported that an American government official in India has found it expedient to ride a bicycle to the Embassy instead of using his long black limousine and to send his children to school with the nationals instead of using the exclusive schools maintained for Westerners. With more than half the world hungry, it is not easy for an American to witness to Christ's love. His message is not always convincing.

Missionaries withdrew from China because under communist pressure they became a liability to Christian work. We would not be stumbling blocks anywhere; and, yet, neither would we give in too easily to difficulties and fail to perform our destiny in the world missionary undertaking. National Baptist conventions are organized, but the total membership of the Baptist churches in Japan is just seven thousand, in Italy four thousand, and in Nigeria thirty thousand.

We Southern Baptists are so many and we have so much. We can share our tithes and offerings with the Baptists over the world. Through schools and seminaries we can help them train their own leaders. But that is not enough.

Jesus poured out his love and life on the cross for a lost world and commissioned us to take up the task. Our young people are responding to God's call to missionary service. (Please turn to page 31)

Briefly

At Headquarters

At its February meeting the Foreign Mission Board appropriated \$177,615 for buildings and equipment for the mission fields. Allocations included: \$62,368 for enlargement of the Japan Baptist Hospital, Kyoto; \$50,000 to complete the classroom building for the Japan Baptist Seminary, Fukuoka City; \$35,000 for the purchase of seminary property in Santiago, Chile; and \$28,150 for projects on Formosa.

Three thousand dollars which has come to the Board and to the family of the late Dr. M. Theron Rankin as a memorial to him is being sent, at the suggestion of Mrs. Rankin, to the Baptist seminary at Hong Kong for the establishment of a loan fund for ministerial students. Of the money, \$2,034 (\$12,000 in Hong Kong money) came to Mrs. Rankin and her two daughters from the Baptists of Hong Kong as a love gift in appreciation of Dr. Rankin.

Baptist News

Colombia: In his February report to the Board, Dr. Everett Gill, Jr., said: "Under the new regime in Colombia it was hoped that evangelical Christian churches might be accorded more freedom. This hope has, apparently been shattered, (1) by decrees prohibiting Protestant work in eighteen so-called 'mission' territories, many of which are inhabited by Indians, and (2) by a more recent decree prohibiting non-Catholics from engaging in religious activities outside of their own churches. In other words, no further converts are to be made outside of the families already belonging to these churches."

Spain: Señor Aurelio del Campo, a Spanish Baptist pastor, was sentenced to forty-five days in the Valencia jail, according to reports sent Board headquarters. Late last fall the Baptist church of Navarres called Señor del Campo as its pastor. Upon his arrival he was asked to see the governor of Valencia, who told him that he was to leave Navarres at once. He was fined 3,000 pesetas on three general, "trumped-up" charges: (1) blaspheming the virgin Mary, (2) interfering with Catholic Unity in Spain, and (3) distributing unauthorized literature. "Pastor del Campo said he did not feel that he should pay the fine, or that he should leave Navarres," the reports said. On February 9 he was taken to the provincial jail.

In an interior Spanish village approximately thirty believers have wanted to organize into a church but have been

denied permission. A Woman's Missionary Union is being carried on there; but Spanish law states that only twenty can be in a meeting that does not have official permission. There are twenty-two members of the W.M.U.; therefore, two have to stay home and pray for the others.

In another village a member of the W.M.U. was not able to bury her little girl in the cemetery, but had to take the body to the mountains and have an early morning service. The right to funeral processions is questioned in Spain; and at times fines have been imposed when "outsiders" have gone to the cemetery with non-Catholics.

The Spanish Baptist Evangelical Union has appointed a missions committee, and considerable interest has been shown in beginning a Spanish foreign missions project in Africa.

Formosa: The people of Huwei, an Air Force town out from Chiayi, are anxious for Baptists to begin work there. On a recent Sunday, a mother and her babies got up at 5:00 a.m. to get a train to Chiayi so that they might arrive in time for worship.

Indonesia: On the day the Baptist church of Bandung was one year old there were ninety-nine in Sunday school and a much larger congregation for the worship service.

Nigeria: Miss Eva Mildred Sanders, Southern Baptist missionary to Nigeria since 1931, was among twenty-seven people in Nigeria honored by Her Majesty, the Queen of England, on New Year's Day. Miss Sanders was made Honorary Member of the Most Excellent Order of the British Empire for her outstanding infant and maternity work at Irc.

General News

According to the *China Bulletin*, a Hong Kong report states that more

than a thousand farmers in Kwangsi have been executed during 1953 for resistance to the Government grain collecting program. The Government plan requires farmers to turn over all their rice to the Farmers' Associations, and they are then allotted half a catty (about one and one-third pounds) of rice per person per day as ration.

Four Filipino workers of the United Church of Christ in the Philippines are the first persons commissioned as foreign missionaries by a Philippine Protestant body. One couple will go to Indonesia and the other will go to Thailand.

Of the 18,000 Protestant missionaries serving overseas in 1952, there were 429 physicians and dentists, 1,028 nurses, 64 medical technicians, 137 agricultural and rural experts, and 140 social-service and philanthropic workers.

Forty young Christians from fourteen foreign countries were scheduled to spend the 1953-54 academic year at twenty-nine Protestant theological seminaries and graduate schools of religion in various parts of the United States under the sponsorship of the Ecumenical Scholar-ship Exchange.

In April, 1953, Dr. Kailash Nath Katju, home minister of India, stated that the Government of India intended to limit foreigners to social uplift work, leaving all evangelistic efforts to Indian Christians. In December, 1953, Dr. Katju made a new declaration in Parliament, which, according to Religious News Service, stressed the importance of religious freedom and, in dealing with missionaries and mission organizations, "said the government would not interfere with their internal operation." Some take this to mean that Dr. Katju has reversed his position and that there is no fear that the Nehru Government will interfere with evangelistic work by foreigners.

The Buddhist temple of Enryaku-ji is one of the oldest in Kyoto, Japan, and has been the center of the Tendai sect for 1,100 years. But its novices are pretty much like most other Japanese boys in that they like baseball. And, in playing, they don't feel hampered by the sacred surroundings—nor by their priestly garments and clod-type footwear.



World Missions

More Than Money

By Baker J. Cauthen



Baker J. Cauthen

THE FORMULA for advance in world missions is found in the words of Jesus, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matthew 9:38).

Dependable financial support is essential. As missionaries are sent residences must be built. Soon churches come into life and need assistance in securing buildings. Schools, hospitals, good will centers, publication houses, and seminaries require a vast outlay of money.

Whenever the Foreign Mission Board is in position to provide funds for urgently needed buildings, the waiting list of requests is always twice as long as can be met.

Southern Baptists are becoming increasingly aware of the necessity of providing more money for world missions. With growing enthusiasm and determination, larger sums are being contributed annually through the Cooperative Program, the Lottie Moon Christmas Offering, and gifts for world relief.

Victorious advance depends, however, upon something far more precious than money.

It is estimated that at the present rate of increase it will take fifteen years to reach a minimum goal of 1,750 missionaries.

In view of the crisis of our generation, with need for worldwide heralding of the gospel more acute than in all history, this slow pace of advance is tragic for a people with the capabilities and convictions of Southern Baptists.

We have long viewed with concern our limited world mission. The time has come to rise up, match conviction with courage, gratitude with generosity, and aspiration with action.

What could accelerate our advance and bring into reality the worldwide witness we know we should have?

With all my soul I believe the thing that would electrify Southern Baptists into a dynamic world undertaking far

beyond anything yet anticipated would be the challenge of hundreds or even thousands of our choicest young people laying themselves without hesitation on the altar to go anywhere in the world to devote their lives to the service of Christ.

How could this come about at an early date?

First: Throughout the Southern Baptist Convention there are many devoted, talented, trained young pastors and other Christian workers who would do well to re-examine the question as to whether Christ would have them go to the mission field.

Because one was not a missions volunteer in college or seminary does not indicate that he is not to go as a missionary. The experience gained as pastor or in other type of service may be a graduate course the Lord has given to prepare for the mission task.

Until you have definitely passed the normal appointment age of thirty-two, or until you have been disqualified by health impairment, the question of your personal surrender to go as a missionary ought to remain open and be the subject of constant prayer regardless of the challenge of the immediate field of service or anticipated plans for the future.

THE WORDS of Missionary Keith

TFalconer are worthy of prayerful weighing: "While vast continents are shrouded in almost utter darkness and hundreds of millions suffer the horrors of heathenism and of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by him to keep you out of the mission field."

Second: Each student enrolled in our seminaries and every ministerial or life-service student in the colleges should ask himself, "Why shouldn't I go?"

When the world has become one vast community with modern transportation bringing the remotest spot

on earth within hours of your doorstep, would it not be right to offer yourself to the Lord to go where the darkness is deepest?

If the Lord says, "Stay, your labor is here," then you have received direction from him and you remain under divine command. As you labor here it will be with the world task in the center of your ministry.

Third: Many earnest young people now studying for careers in various fields of endeavor should ask the Lord if he would be pleased to use them as his messengers on mission fields. Some of the finest missionaries abroad originally worked toward law, engineering, business, or other careers; but they heard a call to a higher task.

Perhaps in many cases the Lord has long been calling; but his voice has not been heard. Are you earnestly listening? Would it not be wise to seek his face in the quiet place of prayer and say, "Speak, Lord, for thy servant heareth"?

Fourth: Each church should constantly pray that the Lord will call some of the finest young people in the membership to serve on mission fields. There are 29,496 churches cooperating with our Convention.

If only one young person from each church were to respond to God's call, what a vast army of volunteers would be available! Would not this dedication of life challenge Southern Baptists to heights of stewardship?

Is it not reasonable and right for every church, however small, to desire and pray for the going of some person from its midst as Christ's ambassador to a lost world?

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Christian Missions in Hawaii

Dear Charlie:

In answer to your recent letter requesting information concerning Christian missions in Hawaii, I am enclosing a hurried survey of part of the story with the hope that it will be of some help to you.

It is nearly impossible to get a clear picture of the facts through just a few summary statements of it; but with what you personally know about it, and by reading between the lines, maybe we can get enough together to catch something of the sweep of it.

The story of Christian missions in Hawaii is one of the most thrilling in the world; yet, it is filled with many pages of disappointment and defeat. Upon the screen of a pathetic primitive paganism it throws the light of God's divine word and reveals some of the clearest manifestations of his transforming grace known to man. But then the light is seen to flicker and fade until it appears little more than a glowing ember in the hearts of a few who wait the breath of God to set it afame anew.

You are aware that no one knows for certain where the first Hawaiians came from; but there are evidences that for nearly a thousand years before Captain James Cook discovered the islands in 1778 they had been inhabited by the Polynesians whom he found here. Their ancestors were doubtless the Tahitians, the Maoris, and the Marquesans; and, though they were primitive in many respects, they were great seamen and were skilled in some of the simpler arts of such a people.

They were enslaved, however, to a very strong system of religious superstition based upon taboo. Certain things were sacred to the priests and chiefs; and the people at large were subject to the ruthless and savage control of both. Sacrifices of many kinds were offered, even to the offering of human sacrifice.

Before the time of Kamehameha the Great (king of the Hawaiian Islands), it is said that the dedication of a temple or the death of a chieftain or anything of similar consequence was always accompanied by the sacrifice of some of the common people.

Some claim that as many as four hundred people were sacrificed when the great temple of Kohala was dedicated near the end of the eighteenth century. Infanticide, immorality, and idolatry were found in every area of Hawaiian life. Even the chiefs themselves were subject to many of the taboos.

With the coming of sailors from Europe and America a strange thing happened, however. Many of them held nothing sacred; and they openly disregarded many of the taboos. Since they did not immediately die, some of

the high chiefs began to be skeptical of many of the claims of the priests. The chiefs also began to defy the taboos without any ill effect.

Once the reaction got under way, Kamehameha II and his Aunt Kaahumanu, who was actually the ruler, declared the whole system outlawed; and almost overnight the gods of Hawaii fell, the temples were burned, and Hawaii was a land of no religion.

But a strange thing was happening in New England. In that far-off place there was a Hawaiian boy by the name of Henry Obookiah who had made his way there on a trading vessel. He had become a Christian and his heart was afame for the salvation of his people.

He studied at Yale with the hope of coming back to Hawaii to tell his people about God; but during his last year in school he became sick of a fever and died. Before his death, however, he had gone up and down the country begging people to send the gospel to the island.

His death was so sudden and so pathetic that it electrified the Congregational churches of New England; and within less than six months there were twenty young people who had volunteered to carry the message that Obookiah had hoped to carry. They set sail from Boston in 1819; and six months later, in March of 1820, they saw for the first time the beautiful islands of the Pacific.

The first twelve years were extremely difficult. Recruits continued to come; but several died and the others suffered many hardships that were very discouraging. God began to work wonders, however, and one of the greatest spiritual awakenings (or revivals) of Christian history occurred here in Hawaii during the 1830's and 1840's.

Princes and queens and people of every class began to turn to God by the hundreds and thousands. It is estimated that by 1860, fifty thousand people had expressed a desire to join the churches which were being established in every town and village.

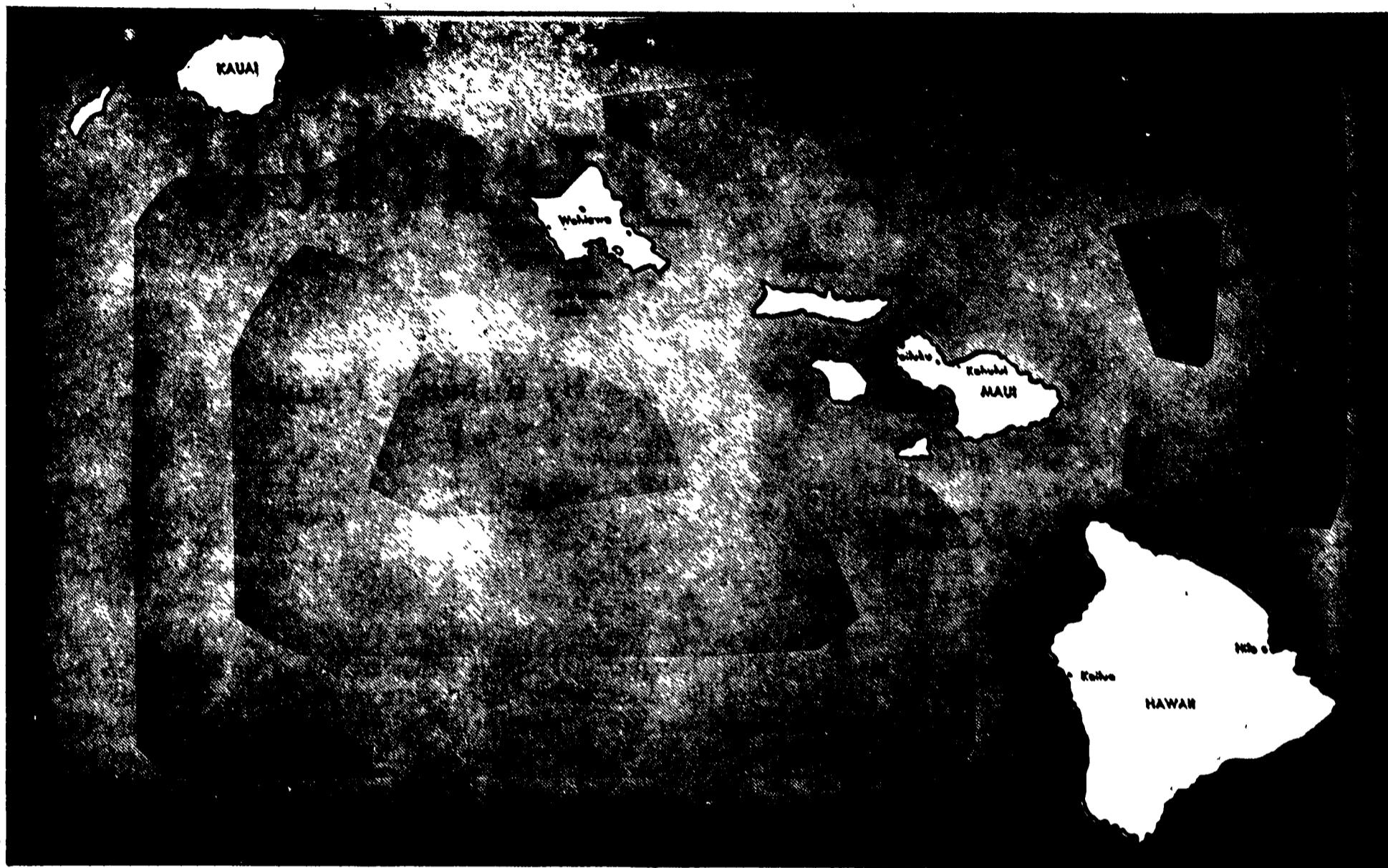
There are many thrilling human interest stories that come to us from those days; but probably none more far-reaching in its effect than that of Princess Kapiolani. She was a beautiful princess of Kona (district of the island of Hawaii) and the daughter of the highest chief of the Big Island. She was the wife of Naihe, the national orator, and a ruler in her own right.

Before Princess Kapiolani met the Asa Thurstons, first missionaries to Kona, she was a dissolute and in-

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Baptists' Hawaii

Deceptive Hawaii



By H. B. Ramsour

DURING the past fifteen years, Baptists have accomplished many wonderful things in the Hawaiian Islands. Sixteen new churches have been organized with a present membership of more than three thousand and a Sunday school enrolment that exceeds five thousand.

To many observers the growth seems spectacular and to others it appears startling. Some seem to think it happened almost by itself. To some tourists, especially, it seems to be looked upon as a natural by-product of a friendly people who live in a beautiful semitropical "paradise."

The truth of the matter, however, is that Hawaii is one of the hardest mission fields in the world today. This was verified recently in a meeting in Honolulu, where veteran mis-

sionaries from both China and Japan were gathered. In discussing the various problems of their fields, three of these missionaries said that even in a quarter of a century of service in the Orient, they had never been confronted with a greater combination of difficulties than is found here in these islands.

Southern Baptists have made heavy investments here, both in money and in missionary personnel. These investments have paid very satisfactory and immediate dividends, and the indications are that they will continue to do so. And if they do, concerted investments will have to continue for at least a couple of decades more.

We are happy that so many churches are becoming established in a permanent sense. Nearly half of the churches occupy properties that range in value from \$50,000 to \$200,000; and all of them combined approximate a

million-dollar investment. There are funds already designated and forthcoming for others. Furthermore, we have an academy and a Bible school which are valued at approximately \$300,000.

Yet, in spite of these churches and institutions which are staffed by more than fifty missionaries, teachers, and local workers, it is a mistake to feel that Hawaii has been evangelized. Much to the contrary.

Speaking even in a most generous way, it is safe to say that not even 10 per cent of the entire population know anything about the Word of God from an evangelical, New Testament point of view. Paganism, traditionalism, materialism, modernism, secularism, and nearly every other "ism" known to man have left the people so confused or absorbed or indifferent that evangelism as it is known in

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Seminary students spend cold, July vacations in house-to-house visitation, selling Bibles and portions of Scripture, passing out tracts, personal witnessing, and preaching in the street and churches—where churches are available.

IT'S NICE to have a vacation if you have something to do and somewhere to go; but, if not, it can lose its importance in a hurry. Somehow it seems especially difficult in the wintertime, which was the case of our students here in the Baptist Seminary in Santiago, Chile.

Each year they found themselves in the dilemma of having to vacate their rooms at the dormitory for some five or six weeks during July and August (our winter season) and look elsewhere for accommodations so that the facilities at the school could be made available for other activities. The interlude was too long for visiting with relatives, even if they had some they could visit, and it was too short a time to get a job. So the problem remained year after year.

In 1952 a solution was offered: Why not spend that time in the Lord's service—going into the highways and bypaths for some practical evangelism? Why not make a tour—an apostolic preaching tour through the various cities and towns of Chile and into the many neglected areas where the gospel was not being proclaimed? Why not do some preaching and practicing at the same time?

The idea seemed a logical one and caught the fancy of the students. Even though it was in the dead of

winter and the thought of holding services out in the open or in unheated buildings was not a pleasant one, it was smothered in enthusiasm and plans for the trip.

So it was that on a cold July day a chaperoned group of young men and women set out. Leaving Santiago, they traveled first to Chillán, a city of about forty thousand, where their experiences began.

They stopped in the market place to hold their first service. Some two or three hundred people gathered to hear them sing hymns, give their testimonies, and preach. They followed up the service by passing out tracts and personal witnessing.

After two days, they moved on southward to Victoria where another thirty thousand people live. There they held services in the small mission chapel and in the streets and visited from house to house selling Bibles, giving tracts, and speaking personally about the Lord.

IN THREE days they journeyed again, stopping over at Lautaro. This small city had only some twenty thousand people; but it more than made up the difference by producing some severe weather. In the mornings the ground was frozen and the streets covered by ice; but, as soon as the sun

thawed things up a bit, the students were out and busy at work.

Time was short and there was too much territory to cover to lose any time. Two more days found them in Cunco; and then they went from there to Freire, to Villarrica, and on until they had spent the month in preaching and evangelizing.

The return was accompanied with rejoicing. When the final results were in, they showed that 215 professions of faith had been recorded, not to mention the rededications and deepening of the spiritual life for scores of others.

There was a new enthusiasm among the students and a broadening of their vision as to the needs and opportunities that their own country presented. Some of them even returned later to these same localities for summer field work.

Another winter preaching tour was planned for 1953. This time, they decided to divide up into teams, four to a group, to try to cover as much of the entire country as possible. Some went north to the desert country, some worked through the central region, and others went to the cold southland.

Each group prepared special musical numbers—solos, quartets, et cetera—and the members took turnabout

Vacation

Preachers

By Ruben I. Franks

preaching. For weeks in advance, special prayers were offered in our morning devotional services for God's leadership and blessings on the undertaking and for faith and resources to carry through.

Such praying was necessary, for they went on their own, paying their own way and trusting in voluntary offerings and other help to take care of expenses. What was lacking in the end, and a little was, they were to work and pay for out of their own pockets. This they did.

As soon as classes were finished and the last exams completed, they set out. The first group boarded a plane and flew to the desert city of Antofagasta some eight hundred miles to the north. They repeated their program of a year before—house-to-house visitation, selling Bibles and portions of the Scripture, passing out tracts, personal witnessing, and preaching in the streets and churches (where churches were available).

They also contacted many young people and interested them in giving their lives to full-time Christian service, an important factor in the development of the work in Chile.

From Antofagasta they traveled up the coast to Mejillones where they found a small group of believers who were already meeting regularly. There they fellowshiped together, mutually strengthening one another's faith, and more fully expounding the doctrines of Baptist faith and practice.

From there, they made their way by train another hundred miles farther

north to the parched, copper mining city of Chuquicamata which is located some nine thousand feet high up in the brown, barren, ore-filled mountains. Here they found a thriving young church only a few months old. It was full of enthusiasm and zeal for the Lord—a virtually spiritual oasis that strikingly contrasted the bleak, baked mountains that perpetually scorch under the merciless rays of a desert sun.

From Chuquicamata they returned to Santiago by way of the nitrate mining center of Pedro de Valdivia and Copiapó, visiting the groups of believers and preaching to others.

The central group worked the area immediately south of Santiago, selling Bibles, preaching, and giving personal witness. They were advantaged by having a good singer among them who gave a number of fine solos and also by having at their disposal a slide projector which proved very helpful in attracting attention and building up a fine attendance.

However, these advantages were more than offset by the fact that by the end of the first week, one of the young men had become ill and had to return home. This greatly crippled their work, but they continued on. Huge crowds flocked to see and to hear; and, all in all, they witnessed more than 150 decisions, sixty-three of them being professions of faith.

THOSE going to the far south had to face the fury of the winter weather—rain, ice, and low tempera-

tures; but nevertheless they had a fruitful trip. They carried with them a huge banner bearing their "Youth for Christ" slogan and some Scripture references which they located just behind the speaker in their services.

These students had many experiences in addition to their planned activities. One such experience was brought about by a hoodlum who, when they arrived at the railroad station, insisted on carrying the suitcase of one of the boys. In fact, he all but took it out of the student's hand over his protest.

Then when they arrived at the church, coming directly from the train, he asked thirty pesos for his service, which was about three times the usual fee. Not receiving what he had hoped to get, he left somewhat disgruntled and returned a few minutes later with two of his buddies to molest the service.

This they did in grand style. They were so rowdy that they had to be made to leave. The next night they were back again, only this time there were seven of them and they were evidently well organized.

They started their noisemaking, wisecracks, and loud laughing as before; but, strangely, when the young student, Abdias Mora, began to preach, they became quiet. In a few moments more it was apparent that they were interested in what he was saying.

Their interest turned to emotion and to a decision; and when the invitation was extended, the leader came down the aisle weeping and fell on his knees and accepted Christ as his Saviour. He was followed by two of his companions.

When all of the groups returned and the final results were in, there was again the evidence of a good harvest. There were more than three hundred professions of faith, some 130 rededications of lives, and a number of young people who surrendered for full-time Christian service.

In addition, the lives of the young seminary students themselves were deepened and matured. They saw places that needed new work opened and they gathered new impressions as to where they themselves should best serve.

And, what is more, they had the joy of personally seeing many people be born anew into the kingdom of God.



Building of the Baptist Seminary and Training School, Santiago, Chile. New property, in a better location, has been purchased with Advance Program Funds.



The harvest is plenteous.



The laborers are few.

Harvest in Japan

By Mary Neal Morgan

JESUS saw the multitudes and "was moved with compassion." Surely today he is moved with compassion for the multitudes of Japan because they are scattered as sheep having no shepherd. Wherever you go in Japan today you will see the multitudes.

If you go to see the cherry blossoms in spring or a chrysanthemum show in fall, you will see the multitudes. If you ride the subway or streetcar during "rush hour" any day, you will see the conductor brace himself and shove the people into the car so the door will close. And the floor and stairs of the station will look like one solid moving mass of people.

Near Osaka there is a small mountain from the summit of which the entire city can be seen stretching far out into the distance with the furthest side becoming blurred with the horizon. Within this city—the second largest in Japan and the main business center of the nation—some two million people go about their daily tasks.

Surrounding the city are little patches of farm land and small cities where another million people are at work. Towering far above everything else is Osaka Castle, built about four years after Columbus discovered America. In days gone by, this was one of the centers of persecution of Christians.

Surely if today Jesus were to stand on that mountain overlooking Osaka, as once he stood overlooking Jerusalem, he would say. "O, Osaka, Osaka, thou that killst the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Jesus said: "The harvest truly is plenteous, but the labourers are few." It is harvesttime in Japan these days. The little checkerboard farms are all filled with the newly cut rice, and somewhere near by there stands a man beside the old-fashioned hand threshing machine patiently putting the bundles of rice into the machine so the grain will be separated from the stalk. It is a long slow process because the laborers are few.

Just as the harvest is great and the laborers in the rice fields of Japan are few, so are also the laborers few in God's vineyard here in Japan. There is only one little Baptist church, of 120 members, for the more than three million people of "larger" Osaka. All over Japan there are one hundred missionaries and about fifty pastors with about seven thousand members of our Baptist churches.

And even with the help of other evangelical groups, we are so small a group to win eighty-five million people. It is as tremendous a job as one man's harvesting a large field of rice; but harvesttime is here, and we must go into the fields. "He that sleepeth

in harvest is a son that causeth shame" (Proverbs 10:5).

"Pray ye therefore...." The greatest need in Japan today is prayer! Pray that the missionaries, pastors, and Christians of Japan may not sleep through the harvest. Pray the Lord of the harvest that he may send other helpers.

How great is the need for Japanese pastors and Christian leaders. Pray that God will call out other young men of Japan to be pastors and that he will give strength to Christians. Pray that his missionaries may have power in witnessing—that we may be led by his Spirit.

Pray for the Living

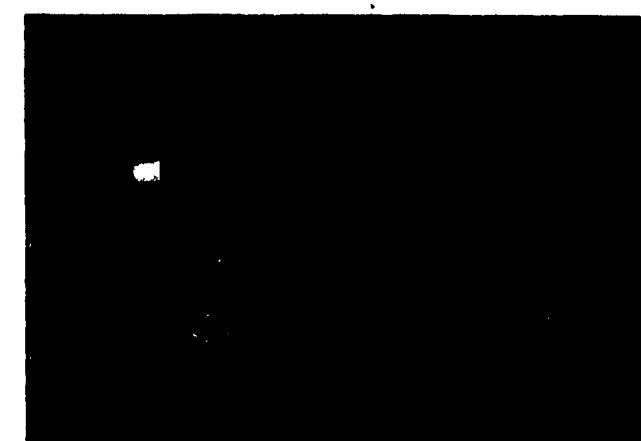
By Mary Ruth Carney

ON MY first trip through the interior (any place outside of the capital of a state in Brazil is known as the "interior") of the state of Minas Geraes I had the opportunity of conversing with a Catholic priest who sat beside me on the bus.

I had seen many crosses in different places along the side of the road and had been curious about them. Having this opportunity, I asked the priest the meaning. He explained that when someone is killed a cross is erected in that place to remind passers-by to pray for his soul.

Here is a picture of one of those places along the side of a railroad. The remains of many candles that have been burned in benefit of the dead can be seen.

Perhaps this can serve as an inspiration to the Christians in our land to pray for the living here in Brazil that they may hear and accept the true meaning of the cross before it is too late.



197 Baptized...

Baptists - Hong Kong

Right at the Bamboo Curtain

By James D. Belote

PAUL certainly knew what he was talking about when he said that "God gave the increase"!

Paul had learned from experience and from the Holy Spirit that one man sows the seed, another waters the ground, but the increase comes from God.

We saw that principle in operation here in Hong Kong not long ago. On a recent Sunday I baptized 197 people into the Stirling Road Baptist Church, Kowloon City. The remarkable thing about it was that so many different people had a share in preparing for that wonderful climax.

Chinese Christians, Sunday school teachers, Bible women, and young people's workers had been hard at work giving the gospel message in our neighborhood. Mary Alexander, Victor Franks, Martha (Mrs. Belote), and I had been sowing the seed in connection with the work of the Kowloon City Church.

Franklin Liu, director of religious activities at Pooi Ching, Baptist boys' school; Missionary Maurice Anderson, Bible teacher; and Principal Lam Chi Fung had all been busy witnessing to the hundreds of students there. Jaxie Short, Inez Chau, Margaret Jung, and others had been sowing gospel seed at Pooi To, Baptist girls' school.

And, all the time, people at home were praying and the Holy Spirit was working.

When Dr. Baker James Cauthen came to the Orient last November, he preached in revival meetings in both of these schools. The ground had been watered thoroughly for several days in advance by the preaching of Mau Kwai Mei, of our Baptist seminary faculty.

When the invitation was given at the close of Dr. Cauthen's message, several hundred came forward making decisions for Christ. Thus, the

"increase" began. Later on, seminary students continued the work of training and leading the inquirers in special Bible classes.

All of this finally resulted in that glorious Sunday morning service when 197 people were buried in the waters of baptism. What a sight it was! I was thrilled to have the privilege of baptizing this number at one time; and, instead of feeling tired, as many expected, it proved to be an exhilarating experience.

(The events of this day made us think about the three thousand who were baptized on the Day of Pentecost. Some people still wonder how so many could have been baptized on one occasion. But if the twelve apostles all took part two hours would have been sufficient!)

The baptizing of the 197 took just one hour; and throughout the service there was no sense of rush or hurry. An attitude of reverence and worship pervaded the crowd; and people went away realizing afresh that the gospel of Christ is still the power of God.

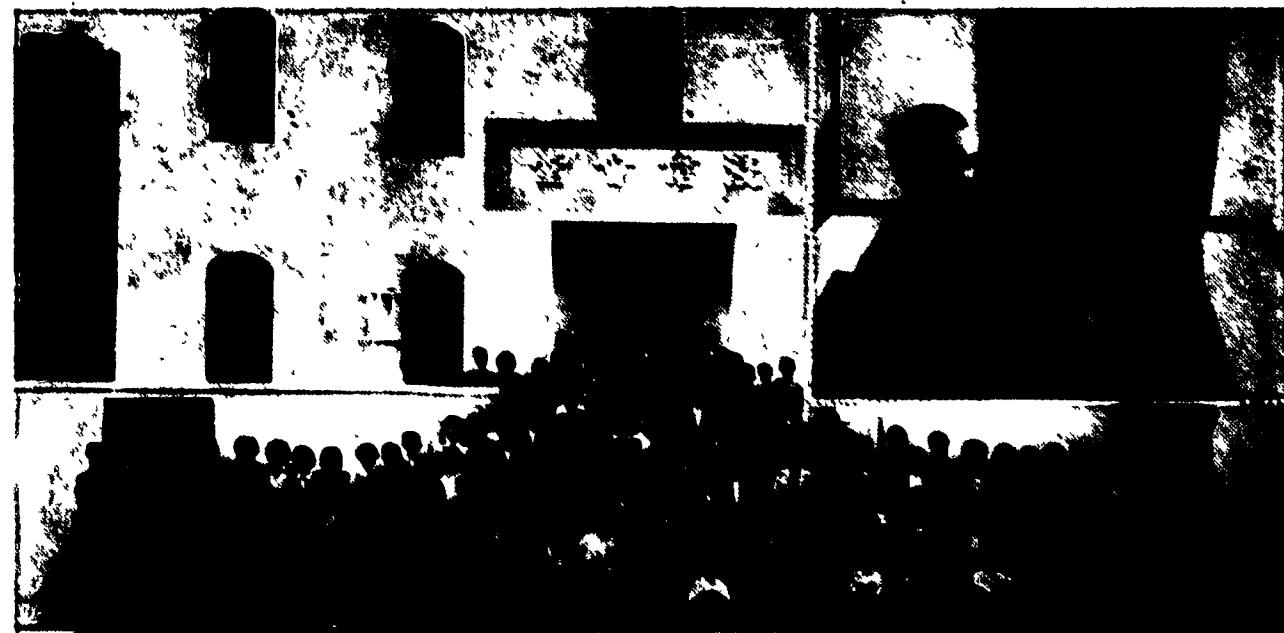
Yes, Hong Kong is very close to the bamboo curtain—right at it, in fact. But that does not lessen the opportunity of preaching the gospel here. Rather, we feel it increases the

"After all, who is Paul? Who is Apelles? I may have done the planting and Apelles the watering, but it was God Who made the seed grow! The planter and the waterer are nothing compared with Him Who gives life to the seed. Planter and waterer are alike insignificant, though each shall be rewarded according to his particular work.

"In this work, we work with God, and that means that you are a field under God's cultivation, or, if you like, a house being built to His Plan. I, like an architect who knows his job, by the grace God has given me, lay the foundation; someone else builds upon it. I only say this, let the builder be careful how he builds!" (1 Corinthians 3:5-10 Phillips).

need and the opportunity. In these days of strategic missions, this area, with its two and a half million people, must not be neglected. A response to the claims of Christ, such as we have seen here recently, surely justifies Southern Baptists putting forth a mighty effort while doors are open.

Some can go. Most can give. All can pray. If we are faithful in doing our part as we labor "together with God," we can trust him to give the increase.



"An exhilarating experience," says Missionary James D. Belote, right, who baptized these 197 people in one hour.



BAKER JAMES CAUTHEN'S family is his only hobby, and his home is a place of real joy and relaxation. In the picture to the left, Dr. and Mrs. Cauthen, Carolyn, and Ralph participate in family worship which is as daily as the family are together. "One thing about our family altar which can be of value to others is that it might help them to keep trying when they have difficulty," says Mrs. Cauthen.

Dr. Cauthen's responsibilities as executive secretary of the Southern Baptist Foreign Mission Board take him away from Richmond during some, if not all, of most weeks. He has recently returned from a two months' trip to the Orient. Mrs. Cauthen stays busy with the activities of her church and in teaching mission study books and making mission talks.

For the Cauthens, perhaps more than for any other Southern Baptist family, home is where the members of the family are. For them, home life is not dependent upon the building, the furnishings, or even the continent. Their happy home life is a constant reminder that a Christian home is not dependent upon circumstances. Weeks and months of separation have just helped them to make more of their periods of togetherness.

Dr. and Mrs. Cauthen have not kept track of the number of times they have set up housekeeping. As missionaries to China they had to leave all possessions behind several times as Japanese and communist occupation of the country made evacuation necessary. Twice Mrs. Cauthen and the children spent brief periods of time in the Philippines while Dr. Cauthen stayed at dangerous posts of duty. For three years during World War II they lived out of the contents of one trunk.



Souvenirs of intricate Chinese carving bring back memories of happy days in China, along with a touch of sadness over difficulties faced by Chinese Christian friends behind the Bamboo Curtain.

At the Home of the Executive Secretary



Dr. and Mrs. Cauthen keep up their study of the Chinese language as time permits. Mrs. Cauthen, daughter of missionaries, was born in China.



Carolyn and Ralph enjoy their mementoes from the Orient. They plan to return there as missionaries themselves.



Carolyn tests her Dad's Spanish, the language in which he preached in a Mexican mission in East Texas before missionary days.

EDITORIALS

Tragedy in India

The news services recently carried reports of a tragic occurrence in connection with a "holy day" in India. Devotees of Hinduism had gathered at the Ganges River for a particularly sacred occasion in their calendar.

Literally thousands and thousands of the faithful awaited the propitious moment when so-called "holy men" would emerge from the water after having bathed themselves in the river. All went well until the "holy men" started toward the bank. They were met with a sudden surge of humanity bent upon bathing in the waters to secure the benefits guaranteed them by the teachings of their sacred writings. In the pandemonium and confusion which followed several hundred lost their lives, and scores of others were seriously injured.

Why do men go to such extremes in seeking religious satisfaction? The answer lies in the fact that they are spiritual beings created by God in his image. Sin, ignorance, and superstition prevent them from knowing God in Christ. So intense are their desires for soul-satisfaction, however, that they will go to almost any extreme in quest of that which they seek.

Whether they take a pilgrimage to some distant land; seek to fashion the image of their own deities in mud, wood, or stone; torture and torment themselves by means of self-denial or self-inflicted punishment; or prostrate themselves in agonizing prayer before one shrine after another; they are looking for the peace of God. What they are seeking is found in the gospel of the New Testament, but they have no knowledge of it.

It is always difficult for Americans to understand the customs and usages of non-Christian religions. This incident, however, points up five facts which are often overlooked: (1) People everywhere are longing for the spiritual satisfaction which comes from the forgiveness of personal sin. (2) The non-Christian religions will never be adequate to fill the void in the souls of men. (3) Intelligent Christians need to know more about the non-Christian faiths in order to understand the thinking, motivations, and actions of those who adhere to them. (4) All men are lost and under condemnation until they find release and pardon through the gospel of Christ. (5) The Ganges incident emphasizes the absolute urgency of what needs to be done by those who call themselves Christian to make certain that all men have a chance to hear and heed the plain teachings of the New Testament.

How can anyone lightly shrug off what happened

on the bank of the Ganges? Those who perished were a part of the human race whom Christ came to redeem. If we have not done all we can to proclaim the gospel to the whole world—and we have not—then part of the responsibility for the plight of non-Christian people rests upon us.

"I Didn't Know"

Missionary-minded leaders are confronted constantly with two kinds of people: those who know a great deal about our mission program overseas, and those who know virtually nothing about it. The people in this latter group are frequently heard to say, "I didn't know that. Can it be possible that so much human misery exists in our world? I had no idea that we were doing so much in so many different places."

If they were reading *The Commission* regularly, and taking advantage of other opportunities for missionary information, they would soon remove themselves from the ranks of the uninformed. Their participation in the Southern Baptist program of world missions would also be more wholehearted.

The Commission announced a new "Church Family Subscription Plan" on March 1. The plan is designed to make *The Commission* available to every home within a given church family. Under its terms, *The Commission* can be sent to every home in your membership for five cents per month per family. This means that a church with fifty homes in its membership can send Southern Baptists' world journal into each home for only \$2.50 a month. All churches, whether large or small, receive the same benefits.

Half of *The Commission*'s subscribers are individuals who pay \$1.00 per year for eleven issues. The new plan has two advantages over the individual subscription plan: (1) It cuts the cost of each subscription substantially, and (2) it makes *The Commission* available to every home within a church membership. In order to qualify under the new plan, every home in a given church must be listed. It cannot be sent to just a few strategic leaders.

If the new "Church Family Subscription Plan" succeeds, it will do so because those who are now reading *The Commission* make it succeed. Non-readers have no way of knowing the benefits which accrue from a regular reading. Let your fellow church members know what *The Commission* means to you. If you can use sample copies, subscription blanks or envelopes, and pamphlets describing the new plan, you may obtain them by writing to *The Commission*, Box 5148, Richmond 20, Virginia.

Second Assembly

The Second Assembly of the World Council of Churches meets in Evanston, Illinois, August 15-31. Southern Baptists, of course, will not participate in the assembly, because they do not hold membership in the World Council of Churches. The messengers from our churches have made it abundantly clear that they are opposed to membership in that body. That issue is settled, and, so far as is known, no attempt is currently being made to revive it.

Even though Southern Baptists do not hold membership in the World Council of Churches, the Second Assembly is an event of no small consequence in the religious life of the world. The appointed delegates will be wrestling with a wide variety of problems. Some will have to do with the internal mechanics and operation of the World Council itself. Others will pertain to problems of moment to all religious groups, whether they are in the World Council or not. It is this last group of questions and issues which will be of interest to Southern Baptists.

"Christ—The Hope of the World" will be the central concern of the delegates. In that connection, preassembly study groups, as well as the delegates themselves, will be studying the teachings of 1 Peter. What finer preparation could Southern Baptists make for trying to evaluate the forthcoming meeting than to give themselves to a thorough study of 1 Peter between now and August 15. We shall then be in a position to evaluate the findings and pronouncements from Evanston in the light of the New Testament.

Typical Southern Baptist

No, there is no typical Southern Baptist! For purposes of comparison, however, let us suppose that there is. One can study total contributions to church and denominational causes without getting a very accurate picture of the record made by each individual. It is at this point that the performance of "a typical Southern Baptist" is particularly enlightening:

	1952	1953
Contributed		
To his local church	\$32.48	\$35.36
for local expenses	26.48	29.22
for outside causes	6.00	6.14
To foreign missions	1.01	1.11
of which	.50	.52
was contributed through the Cooperative Program		

Please note that the typical Southern Baptist gave \$2.88 more to his local church in 1953 than in 1952. Two dollars and seventy-four cents of this amount was immediately absorbed for local expenses, while the remaining fourteen cents was contributed to outside causes. Ten cents out of the fourteen came to the

Foreign Mission Board, thus raising the per member gift to foreign missions from \$1.01 in 1952 to \$1.11 in 1953. Of this amount, only fifty-two cents was contributed through the Cooperative Program in 1953.

Is \$1.11 the measure of each Southern Baptist's concern for the salvation of a lost world? One finds it difficult to believe that it is, and yet no one can deny that our gifts are one indication of our concern.

Jesus said, "where thy treasure is, there will thy heart be also" (Matthew 6:21 ASV). How much treasure and how much "heart" are represented by \$1.11, especially when the dollar is worth only half as much as it once was?

Although the Foreign Mission Board receives several million dollars through the Cooperative Program, a per member contribution in 1953 was just fifty-two cents. This fact greatly disturbed the late George B. Fraser, past president of the Southern Baptist Executive Committee and senior secretary of the Southern Baptist Convention. At his urging, the Foreign Mission Board set a goal of \$1.00 per member for foreign missions through the Cooperative Program. The question before us at the moment is: How long will it take Southern Baptists to achieve this goal?

Missionary Education Council

The Missionary Education Council is composed of representatives from Southern Baptist agencies charged with responsibilities in the field of missionary education. The organization came into existence in January, 1946.

The Missionary Education Council is not an official agency of the Convention. It functions as a consultative body whose sole purpose is to assist the agencies in planning their own programs of missionary education and in raising the level of missionary knowledge and interest among the people in the churches.

Each agency formulates its own program and is therefore not bound by the recommendations, suggestions, and criticisms of the Council. Experience has shown, however, that there is much to be gained by heeding the Council's advice.

The Foreign Mission Board is made increasingly conscious of its indebtedness to this group as they assist us in planning future mission study themes, writing book specifications, securing suitable authors, reading prepublication manuscripts, aiding in making our periodicals and audio-visual aids more effective, and in other significant ways.

Dr. William J. Fallis, editor, Broadman Press, Nashville, is the newly elected chairman. He succeeds Dr. Cal Guy, professor of missions, Southwestern Baptist Theological Seminary, Fort Worth. Other officers are Mrs. William J. McMurry, Birmingham, vice-chairman, and Miss Elizabeth Minshew, Richmond, secretary.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD

Mission Aids

Moslem Converts Face Possible Death When They Accept Christ

Alta Leo (Mrs. L. A.) Lovegreen
Beirut, Lebanon

Will you remember in your prayers these who have found your Saviour?

Husba, twenty years old, has entered school with children half her age in order to learn English and Arabic. She wants to become a nurse and is preparing to enter the nursing school of the Baptist Hospital in Ajloun, Jordan, this year. It is difficult for her. But being one of the two non-Moslem girls enrolled in the school is more difficult. Pray for her as she witnesses daily for the Master.

He changed his name from Mohammed to Johnny when he accepted Christ and is now filled with the joy of salvation. An orphan, he was reared by a Greek Orthodox family. His foster father beat him cruelly, but he never yielded his stand for Christ. After observing the change in Johnny's life, the family are interested in learning about Jesus. Pray for them.

Johnny has enrolled in the nursing school in the Ajloun hospital and is growing joyfully in Christian service and fellowship there. Your gifts through the Lottie Moon Offering and the Cooperative Program are making possible the opportunities for Christian training of these young people for sacrificial, Christlike service.

Ailya desires to be baptized. She is a converted Moslem of about eighteen years. Her family violently disapprove her taking this public stand for Christ. An aunt has threatened to have her killed. She answers, "How can I deny him who died for me?"

People here are bravely enduring oral and physical persecution for the sake of the gospel, and some are facing the possibility of death in Jesus' name. You are facing daily the privilege of living for him. May this be a time of renewed personal consecration.

African Christian Families Pray For Murderers of Two Loved Ones

Aletha Fuller
Joinkrama, Nigeria, West Africa

When we got back to Joinkrama from the annual Mission meeting in Shaki, we learned tragic news. Two of our Joinkrama men, both active Christians, had been murdered by the Ijaws, a neighboring tribe. The two men had gone over to the Ijaw section to buy fish.

We are told that in the Ijaw territory everyone is a heathen juju worshiper, and there is not a church of any kind in the whole section. Each year, just before the harvest of the new crop, it is the custom of the Ijaw people to secure the heads of seven human beings and present them at the juju altar.

Strangers are always chosen as victims. From all evidence, the Joinkrama men furnished two of the seven heads. We have heard that first a large stick is prised into the mouth of the victims to prevent shouting. Then, their elbow and knee joints are broken. After this, they are beheaded. If a spear is used on the bodies, they are not acceptable.

When I visited the heartbroken families of the murdered men, I did not find the spirit of bitter hatred and revenge that one might have expected. They were stunned and heartbroken, to be sure, but told me that they were praying for these people who were guilty of this terrible crime.

This incident reminded me anew that there are many people in the world, and many at our own back door, who have never yet heard the blessed story of Jesus. How it should shake all of us from any lethargy of complacency that may exist in our hearts and make us resolve to put forth even greater effort to spread the gospel.

Where Christ is not known, savagery and brutal cannibalism will continue. Pray with us that it may be possible in some way to extend our work over into that needy section where people are dying daily without the knowledge of our Saviour.

Persecution Challenges Mexican Christians to Greater Response

Orvil W. Reid
Guadalajara, Jalisco, Mexico

Last summer we crossed the border back to the land and people we have learned to love so deeply that we can say with Paul that we would be willing to be accursed if by that we might be able to win Mexico to Christ.

Words cannot express our gratitude to God and to Southern Baptists for the new missionaries we found on the field upon our return from furlough. Baptists are waking up to their missionary opportunities in Mexico. We had so few missionaries at first that it was hard to hold our own and impossible to advance very much.

We are now seeing the results of new missionary personnel and increased budgets. For a number of years we were the only missionaries in six states, with a population

of about five million; and we were responsible for the field work, two student homes, two good will centers, a printing shop, and promotional work for the national convention. Now there are eight missionaries working with us on this field.

During an English service at the First Baptist Church in Guadalajara about twenty Mexican people came in from one of the new missions of the church. They had come to Guadalajara to attend the dedication of the Emmanuel Baptist Church, but were visiting the First Church in the morning.

Since they could not understand English and it was too early for the Spanish services, I invited them into a department room for an evangelistic message. The Lord blessed with a small Pentecost and sixteen of them accepted Christ. Among the group was a woman who had been a nun for six years.

There is no evangelical church in the cotton mill town where the new mission is located; so the members of the mission have been meeting in different homes. The printer from the student home printing shop goes out each Thursday and Sunday to preach.

As the people worship, showers of stones rain upon the meeting places and firebrands of rags soaked in gasoline are sometimes thrown in. Pray for these people as they risk their lives.

Scorn, Unbelief, Doubt Give Way
To Acceptance, Faith, Assurance

Virginia Wingo
Rome, Italy

"Lord, I want to be a Christian," said Don Mario when—as a parish priest in the little, walled medieval town of Capalbio that looks across the Tuscan plain to the sea—he came to realize upon graduation that he must choose between his Christ and his Church. Recently our pastor in Civitavecchia baptized him, and local papers have made considerable comment.

A mother from Grosseto was baptized at the same time. Two years ago, when her only son was determined to profess publicly his faith, she told him, "If you get baptized, don't come home any more!" Tears streaming down his face, the boy went on, resolutely.

His mother relented, but for a while his home life was miserable. Then the father was converted. The wife, who had yielded to the impulse to see him baptized, laughed at him, but said to a friend, "I wish I could have the peace he and my son have!" Now she has given her heart to Christ.

Here in Rome the young man who sold us our missionary car said, "I admire your faith, but I can't believe in anything. If I could know God, it would solve everything." He comes regularly for English lessons that always turn into Bible study. Pray that he may find Christ, even as Emilia has done.

Daughter of a Catholic mother who was much displeased when her only son left a promising business career to become a Baptist pastor, Emilia came last summer and asked to enter the Armstrong Memorial Training School. She said frankly, "I doubt everything. I don't even believe that Jesus is divine. But I want to believe."

Her mother told me privately, "My daughter has no faith in my religion. If your school can help her find God, I shall be very glad." Hesitant though we were to take an unconverted student, it was a challenge to be accepted. Three months later Emilia came to know Christ as God's Son and her personal Saviour, and now she is seeking to win her only sister.

Paraguay Church Baptizes Seven After Waiting Almost Two Years

J. D. McMurray
Paysandú, Uruguay

One Sunday recently our Sunday school and church members and some visitors went in the back of a truck to the home of one of the church families for preaching and baptismal services. We had prayed for months for this day; because our church had gone for almost two years without baptizing, and the members were discouraged.

But the Lord heard our prayers and gave us wonderful blessings. Seven entered the beautiful little creek to be baptized into the Baptist church in Paysandú. We want to tell you about each one so that you can remember them in your prayers daily.

The first one was our nine-year-old daughter, Candace, who had been converted in a revival in which I had preached more than a year ago. At first we thought Candy was too young to be baptized; but after she gave her testimony, as we ask all who are to join the church to do, there was no doubt that she had really had a personal experience.

The second baptismal candidate was Delia Arispe, thirteen-year-old high school girl, who accepted Christ in the same revival. Delia is crippled; and, after several operations, she can walk, but cannot run and play as other children. She has been coming to our church for more than four years and is faithful in her testimony everywhere. Won't you join us in praying for her parents and four brothers and sisters who are not Christians?

Next was Graciela Vasquez, another thirteen-year-old high school girl, who has been attending services at our church for more than three years. She has a wonderful personality and has been president of the Girl's Auxiliary, substitute teacher of Beginners, and winner of the Sword Drill in Training Union. She comes from a divided home, in which her mother is Catholic and her father is atheist, and faces many serious problems in her home life and in school.

The next person to be baptized was Miss Ann Pesce,

a retired schoolteacher who has been attending our church services for seven years, but who only a month ago made her decision to accept Christ as her personal Saviour. It was a great joy to see her unite with our small church on the last night of the revival.

The last three to enter the baptismal waters were of the same family: Anita Heardt, thirteen years old; Adolph Heardt, fifteen years old; and Henry Heardt, their father, who came forward to make his decision for Christ after his children had given their testimonies.



Missionary to Rhodesia Contrasts Christian Joy, Heathen Heartache

David Lockard
Bulawayo, Southern Rhodesia, Africa

Recently we baptized candidates from Shabani Church. As we have no building, there is no place to have a baptismal service. All of the open water is contaminated and unsafe for one reason or another. But since all these people had waited one or two years, they did not mind traveling eighty-five miles in order to at last be buried in baptism.

I spent nearly three hours in the examining of the fifteen candidates. Often it was necessary to use three languages and two interpreters. The questions asked in the examination were not designed to get an easy yes or affirmative nod of the head.

It was a joy for all as I baptized the fourteen whose testimony and life rang true. The congregation broke forth in joyful singing as each candidate came out of the water. Needless to say, this was a long service; but the people were very happy, and the African cannot be rushed.

We do not have a lifetime to tell the good news to the African. And often a lifetime is all too brief. A few days ago as we drove to a church, we had to follow a funeral procession. Returning fifteen minutes later, we met another procession. Graves are dug en masse by rows of fifty. Prisoners dig as many as six a day and are never ahead of the need.

Recently I conducted the funeral service of a child. Most of the mourners were heathen; and, thus, the service proved to be a mixture between a Christian burial and a pagan ceremony. As the people gathered around the open grave, the only sound was that of the picks of the prisoners who continued to dig more graves only a few feet away.

Not until I began to speak did the guard give the order for the workers to cease their disheartening task. It was a sickening feeling to know that the long row of empty graves would be filled before the week was over and to know that each would probably be the resting place of one who never knew the story of salvation.

If only these people, for whom death is a fearful thing because they look upon it as a black and hopeless mys-

tery, had understood that already the guardian angels held in eternal safety the soul of this little child. They shall know, but how many must die without this hope before we measure up to the task of telling the "tidings of great joy"?



Members of Guadalajara Church Are Grateful for New Building

Beth (Mrs. Wyatt W.) Lee
Guadalajara, Jalisco, Mexico

We of Guadalajara and especially we of the Emmanuel Baptist Church are happy that last fall we were able to dedicate our lovely new church building made possible by your Lottie Moon Christmas gifts. We know that all of you who had a part in it would be very proud of the fruits of your gifts if you could only see it. Thank you so very much.

On the Sunday of the dedication services, at six o'clock in the morning, we had a baptismal service and partook of the Lord's Supper for the first time in our new auditorium. Three boys from the student home were among the eighteen who were baptized. The dedication services were followed by a week of evangelistic services during which about thirty or forty people made public professions of faith.

A young man was riding on the bus with the visiting evangelist the last evening of the revival; and, during the course of their conversation, the boy saw something in the minister that he had failed to see in others. The evangelist asked the boy if he knew where Republica Street, on which our church is located, was. The young man told him that he did; and, although it was a lot out of his way, he went with him to show him the street.

When they arrived at the church, the evangelist invited the young man to come in and he accepted. Just before he began preaching, the evangelist presented the young man as a visitor and asked him if he wanted to say something to the people.

The boy told how he had found the church, indicating that it was the first time he had ever been in an evangelical church and that he was greatly impressed. When the invitation was given, he accepted Christ as his Saviour.



Church Clarion Leads Chileans To Church and to Jesus Christ

Ivey Miller
Valparaiso, Chile

Our church in Valparaiso is now self-supporting, and we have a new mission home. The mission of our church in Viña was organized into a church last fall. We were blessed in the best meeting we have been privileged to be in when I preached in a meeting at the First Church in

Temuco. There were 134 professions of faith, and on the last Sunday the goal of 350 in Sunday school was surpassed by an attendance of 468.

Our church building in Valparaiso has already proved beyond a doubt the advisability of building in this strategic port city. Every Sunday night the lower floor, with a seating capacity of about four hundred, is filled; and many times there are people in the balcony. Sixty per cent of those attending are not members of any church, and many are present for the first time.

The new clarion, which is heard clearly in most of the city, and our Hammond organ, have attracted many people to the church. Recently I baptized sixteen people, four of whom were won to Christ by the "heavenly music." Let me tell you about the Espinoza family.

The parents are about sixty years old and have eight children. They had much trouble in their home; and, as a last resort, the wife pleaded with her drunkard husband to go to an evangelical church. He agreed and on Sunday morning they left home at 8:30, walking from church to church to find one open. At 9:45 they heard the chimes from our church and, following the music, arrived in time for Sunday school.

They were deeply impressed and both agreed they had found what had been missing in their lives. That night they and two of their daughters made professions of faith in Christ. They were baptized and are now happy in their new faith. When Señora Espinoza was baptized, she came out of the water crying with joy.



Only One Christian Student Among Three Hundred in Japanese School

Leslie Watson
Miyasaki, Japan

We are now doing "home visitation" with Pastor and Mrs. Zenkichi Hotai. Mrs. Hotai does not have a bicycle yet, so she and my wife Hazel do their visitation on foot while the pastor and I take to the road on bicycles. These two co-workers are very zealous in proclaiming the gospel and have countless dreams of ways and places to carry it.

We praise the Lord for providing such leaders and co-workers and would ask each of you to pray for them. Like most families in Japan they are affected by the tubercular germ and an inadequate diet. They need your prayers that their health may be good for the large amount of work they want to do.

Pray that peace and comfort may be theirs, also; for their oldest son has undergone two serious operations. This son, Susumi San, is a wonderful Christian. Much prayer was made for him; and the doctors, though not Christians, seemed to feel that something beyond the power of man was working to make the operations successful.

Recently it was my privilege to visit two rural communities, Tsuma and Hokita. I went to Tsuma at the invitation of the middle school where I talked with the English teachers and English students. Only one teacher in the whole school is a Christian, and of about three hundred English students there is only one Christian. I cannot give the gospel during the class session, but they are preparing to have a gospel meeting after school hours.

For an evening meal and service I went about three miles further into the country to the Christian school-teacher's home in Hokita. That night twenty-two village folk gathered, only six of whom were Christians. We had a wonderful time sharing the message of Christ with them. Pray for the people in these two places.

Spanish Baptists Make Plans To Begin Foreign Missions Project

Nella Dean (Mrs. Charles W.) Whitten
Barcelona, Spain

The time has passed quickly and happily since we have been in Spain. Our deepest first impressions were of the bravery and optimism of the Spanish Baptist believers, and the months have only emphasized those impressions. Since our arrival here July 1, 1953, we have been literally "snowed under" with work and have shared with deep concern many heartaches and difficulties; yet we are happy to say that our work goes forward in spite of the problems.

My husband Charles is acting president of the Spanish Baptist Seminary, reopened in Barcelona last October after being closed for two years. He teaches Old and New Testament classes. I teach an English class three times a week and enjoy very much the contact with the students, though as yet the mysteries of our "mother tongue" are seen only faintly by most of them.

At present two of our Spanish Baptist churches are closed by government orders and three building projects have been stopped. Charles has visited a number of the churches and in each case has returned to Barcelona with glowing reports. The Lérida Church has been closed for eight months, but one week end more than forty people gathered in a small room of a believer's home for a worship service. Two new churches have been organized since our annual convention, bringing the total to thirty-three.

I am editor of *Nuestra Labor* (Our Task), the Spanish Baptist Woman's Missionary Union magazine; and it is a joy to report that our young people's organizations are increasing. One evidence of missionary interest among Spanish Baptists is the fact that at the annual convention last summer a small mission board was named. The possibility of a Spanish Baptist foreign missions project in Spanish Guinea, Africa, is being studied; and at least three young men have indicated their interest in dedicating their lives to the cause of foreign missions.

Missionary Family Album

Arrivals from the Field

CRABTREE, Mildred (Nigeria), 416 East Sixth Street, Dalhart, Tex.
HART, Lois (Chile), Box 191, Adairville, Ky.
MITCHELL, Mr. and Mrs. J. Franklin (Chile), P. O. Box 190, Florence, S. C.
PARKER, Mr. and Mrs. John A. (Chile), Route 2, Box 136, Lucedale, Miss.
SANDERSON, Mr. and Mrs. Paul Edwin (Equatorial Brazil), Box 572, Southern Baptist Theological Seminary, Louisville, Ky.

Births

BEDFORD, Mr. and Mrs. A. Benjamin (Argentina), daughter, Nelda Anne.
BELL, Mr. and Mrs. Paul C., Jr., (Honduras), son, Paul Lendyn.
BELOTE, Dr. and Mrs. James D. (Hong Kong), daughter, Linda Anne.
LEE, Mr. and Mrs. Wyatt W. (Mexico), daughter, Dorothy Jean.

Deaths

CHASTAIN, Dr. James Garvin, emeritus (Mexico), February 20, 1954, Richton, Miss.
HAYES, Mr. Wallace R., father of Everley Hayes (Indonesia), late January, 1954, Memphis, Mo.
LEAGUE, Mr. T. J., husband of Attie Bostick League, emeritus (China), December 28, 1953, Greenville, S. C.
PATTILLO, Mrs. Urban, mother of Mrs. J. Franklin Mitchell (Chile), January 23, 1954, Florence, S. C.
RINES, Mr. J. S., father of Annie Rines (Nigeria), January 8, 1954, Talbott, Tenn.
WOOD, Mr. James E., Sr., father of Mr. James E. Wood, Jr. (Japan), January 23, 1954, Portsmouth, Va.

Departures to the Field

CADWALLADER, Mr. and Mrs. Chester Samuels, Jr., Apartado 322, Guatemala City, Guatemala.
COX, Ona Belle, Caixa Postal 226, Manáos, Amazonas, Brazil.
HATTON, Mr. and Mrs. William A., Caixa Postal 320, Rio de Janeiro, Brazil.
HOWSE, Ruby, Casilla 81, Antofagasta, Chile.
MUSGRAVE, Mr. and Mrs. James E., Caixa Postal 35, Goiânia, Goiás, Brazil.
RAGLAND, Mr. and Mrs. James Keith, Box 2026, Beirut, Lebanon.
RAY, Mr. and Mrs. Stanley E., to Nigeria.
SANDERFORD, Mr. and Mrs. Matthew A., to Uruguay.
SMITH, Mr. and Mrs. Hoke, Jr., Apartado Aereo 1320, Cali, Colombia.
SWENSON, Mr. and Mrs. Erhardt S., Rivadavia 3476, Buenos Aires, Argentina.

New Addresses

BRYAN, Mrs. R. T., emeritus (China), 934 Drexel, San Antonio 10, Tex.
COLE, Dr. and Mrs. E. Lamar (Mexico), 4319 Bowser, Dallas, Tex.
CROSS, Mr. and Mrs. Eugene M. (Hawaii), 301 Montclair Avenue, San Antonio, Tex.
DAVIS, Margie Estelle (Nigeria), 601 Oak Street, Monroe, La.
DOWELL, Mr. Theodore H. (Korea), Baptist Mission, APO 94, c/o Postmaster, San Francisco, Calif.
ELLIOTT, Darline (Colombia), 1026 De Forrest, Corpus Christi, Tex.
FIELDEN, Mr. and Mrs. Robert Luther, Caixa Postal 2, Barra, Bahia, Brazil.
GILLESPIE, Mrs. A. S. (China), East Fairview Road, Oxford, N. C.
GOULD, Mary Frances, 7 Soi Wattana, Bangkok, Thailand.

GRAY, Ora Elisabeth, 4 Ng Ngee Road, Kuala Lumpur, Malaya.
HATCHER, Minnie Frances, 45-562 B Apt. 2, Kcaahala Road, Kaneohe, Oahu, Hawaii.

HUDGINS, Frances, 7 Soi Wattana, Bangkok, Bangkok, Thailand.

HURST, Mr. and Mrs. Harold E., Apartado 279, Tegucigalpa D. C., Honduras, Central America.

JONES, Kathleen Carmen, Djalan Banda 27, Bandung, Java, Indonesia.

McGINNIS, Mr. and Mrs. William H. (Gold Coast), 512 Schoolway, Louisville, Ky.

MILLER, Mr. and Mrs. J. Ivey, Casilla 9796, Santiago, Chile.

SKINNER, Katherine Ruth, Apartado 302, Torreón, Coahuila, Mexico.

WESTBROOK, Dr. and Mrs. Charles H., emeritus (China), 17 Towana Road, Richmond, Va.

Retirement

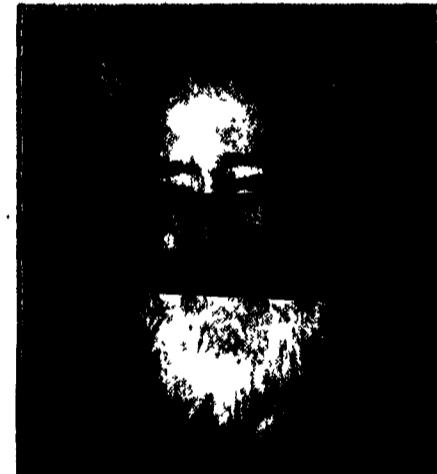
BLAIR, Mr. and Mrs. Martin S. (Argentina), January 31, 1954.

In Memoriam

Obit
James Garvin Chastain

Born December 18, 1853
Itawamba County, Mississippi

Died February 20, 1954
Richton, Mississippi



JAMES GARVIN CHASTAIN, Southern Baptists' oldest missionary who was one hundred years old last December 18, served the denomination as a missionary for forty years.

A native of Itawamba County, Mississippi, he was graduated as valedictorian of his class from Mississippi College, Clinton; attended the University of Mississippi, Oxford; and earned the master of theology degree at Southern Baptist Theological Seminary, Louisville, Kentucky. The honorary degree of doctor of divinity was conferred upon him by Mississippi College in 1897 and in 1935.

He was appointed by the Foreign Mission Board in 1888 and was an evangelistic worker in Mexico for thirty years. He returned to the States because of continued revolutions in Mexico.

He then served with the Home Mission Board for ten years, working among Spanish-speaking people in Cuba and Florida. After his retirement in 1927 he wrote four books, two in English and two in Spanish, and helped to establish a church for Spanish-speaking people in New Orleans, Louisiana. He was married to Mary Lillian Wright, who died in 1927.

"Like to that Above"

By J. E. Jackson

Some things cannot be described. We can't take hold of them; they take hold of us.

One such experience came to me just before we sailed for home on furlough. It was with our eight Filipino students in our Baptist seminary in Baguio, Philippines. Missionary W. A. Solesbee led a short service for them on that Sunday morning.

It had been a long time since I had been with a group all of whom had laid their all on the altar. It was good for me at this time especially, because I was leaving people with whom I had lived and worked for two years.

Missionary Solesbee read several verses from Philippians 4, the same verses I had read as my farewell message to the Chinese and the Filipino churches in Davao. Then he talked quietly for a few minutes.

I looked at Arce, a young woman I had baptized almost a year ago. Tears were flowing. I thought of her mother and father who had left our church and begun following some peculiar man who claimed great and special things. I thought of her sister who had professed Christ and then had been taken away by her mother.

Glancing at Angelina, who had cooked for us many months and who had been away from her parents for years working her way through school, I saw that her eyes were red and moist.

Forty-five-year-old Beceira, tall and erect, sat opposite me. He had served several years with the Davao City police force; and now for some years he had been a gentle, consecrated Christian and lay preacher. A handkerchief often covered his eyes.

I thought of Beceira's son, who had killed a fellow soldier and had escaped from the stockade of the Military Academy, and of how Beceira and his wife had begged me to go see the boy and talk to him about his soul. This I had done.

Farther back in the room was Bardoquillo, thirty-two years old, also a member of our church in Davao. He seemed almost in agony; and soon

he went to a window, possibly to hide his many tears. I felt some of his anxiety as I thought of his wife in a hospital in Manila and of their five children left with their grandmother.

I recalled the letter he had written to me after having received a doctor's discouraging report concerning his wife's condition. He wrote: "It almost breaks my heart to leave my dear

family; but what else can I do if I am to serve my Lord?"

Yes, those were precious moments. I knew something of the deep struggle in the souls of these two men who had left all to follow the Lord; and I also knew a little of the struggles of the two girls.

We had studied, prayed, and worked together for twenty months. There was deep fellowship, a feeling of oneness, spiritual communion. I cannot describe it. Perhaps it is something like what a great saint called "brotherly love." Could it be just a little "like to that above"?



THE BAPTIST COLLEGE CHURCH, Iwo, Nigeria, wishes to thank Southern Baptists for contributing to the erection of the college chapel, pictured above. The secretary of the church wrote:

"It is the most beautiful edifice in the Nigerian Baptist Convention, if not in Nigeria as a whole. We cannot adequately describe the building, so we include a photograph of it for you to see how beautiful and magnificent it is. We believe that if all our lives would be as beautiful, in the Lord, as this building, the whole world would gladly yield to God's power and recognize him as Lord."

"This building was dedicated to the service of the Lord on November 15, 1953, and Dr. J. T. Ayorinde, president of the Nigerian Baptist Convention, delivered the sermon. His text was Psalm 73:16-17.

"We are glad that we belong to the worldwide family of Christ; and we are ready, not only to continue in this family, but also to win others to the sweet fellowship of the family."

"We acknowledge the fact that this edifice which we have as a result of your willingness to give is a challenge to all of us. We accept this challenge in good faith and promise to join the band of those who are ready to accomplish greater things for God, the Lord helping us."

Missionary Ford

By Jewell L. Abernathy

Missionaries may come, and missionaries may go; but the Abernathy Ford goes on forever.

This black Ford sedan came from the Memphis, Tennessee, factory in September, 1948. It sailed for Korea in 1950, arriving in Seoul on April 7.

The Ford did noble service in Seoul until June 27, when MacArthur airlifted the missionaries—but not their Ford.

When Mr. Abernathy and I went to the Kimpo airfield, Mike Chu, our Sunday school superintendent, went along expecting to drive the Ford back to its fragile wooden garage.

After we were safe on the field with our few possessions, Mike said good-bye and started; but the Korean soldiers refused to let him move the car! Mr. Abernathy coaxed the soldier that it was his own car and drove it out and turned it over to Mike.

Mike decided to take it back to Pastor David Aha's home so the family could get away. Soon a close friend of the Ahns convinced them that if they expected to leave Seoul, they must go immediately. This friend offered to furnish gas and oil for the Ford if the Ahns would permit his wife to refugee with them. They left Seoul at 2:00 a.m. and crossed the bridge just before it was blown up.

The Ford refugee by stages, keeping just ahead of the communist army for months. It returned to Seoul in December, 1950; and we, then in the Philippines, received a letter urging us to return and saying, "The Ford is safe and is back in Seoul."

We were ready to return when a "delay return" message came from the U.S. Consul. The delay came because the Chinese communists had entered the fighting and were pressing hard on Seoul.

Nothing farther was heard for several months. Then a letter came from David Aha saying they were back in Pusan. They had planned to drive the Ford; but a neighbor had hired a driver and stolen it, leaving the Ahns to escape the best way they could.

Pastor and Mrs. Aha traveled to

Pusan on a freight train and there they reported the theft to the U.S. Consul. M.P.'s of the U.S. Army were told to look out for the car.

It was apprehended a few weeks later. Solomon Ahn's friend, a major in the Korean Army had seen the car and reported it. Pastor Ahn then wrote again, saying, "The Ford has been recovered, but it was badly damaged." He told us to bring new tires, lights, paint, and other repairs.

These things were bought in Tokyo and brought to Pusan on the plane. In a few days the Ford was ready to go again.

If this car could talk it could tell you many interesting events. There have been trips to the airfield to meet Southern Baptist VIP's, missionaries, and others. The Ford even had the honor of being transportation for our Queen Yuen, when she moved to her new home in Pusan.

The Ford's most "nervy-racking experience" occurred after it met Dr. N. A. Bryan as he came in from a trip to Japan. Something ceased to function, so steering was impossible.

Mr. Abernathy fell on Dr. Bryan's arm as they went over the embankment—and the arm was broken. When we examined the Ford we couldn't even find the fender; but a mechanic soon appeared and did an A 1 job, fender and all.

Last November our car had a "major operation"; and we have now decided that it is no longer a Ford, but a *Ford-Jeep-Cheb* (Ford-Jeep-Cart). A Ford with a jeep transmission, it has the rattles of both and is twice as confusing to its various drivers.

Ford-Jeep-Cheb went back to the garage for an over-all job, plus a face lifting before she made her way back to the capital city of Seoul on December 15.

Here in Seoul she has taken on new life, making various and sundry trips which come in line of duty for missionary cars. There has been a suggestion that she rates a lot in the Foreign Mission Board museum!

More Than Money

(Continued from page 9)

Fifth: We who are parents should earnestly offer our children to the Lord and beseech him to call them to the mission field if it be his will. A recently appointed missionary thrilled the Foreign Mission Board as she told how she learned after her surrender to God's call that her parents had prayed eighteen years that this might come to pass.

The time has come for Southern Baptists to have a worldwide witness far beyond anything we have contemplated. Let's not take fifteen long years to reach a minimum staff of 1,750 missionaries.

That goal could be reached in five years. God has given us the resources. We are confronted by overwhelming need. In the face of a world tottering on the brink of chaos, we hear the ringing, unmistakable words of our Lord's Great Commission.

Many who read these words are far beyond the place in life where

going personally as a missionary is possible. Each one, however, can dedicate himself to the world task given to us by our Lord and place in the center of his prayers, labor, and stewardship the emphasis on this God-given enterprise which the Lord desires.

More than money is needed. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

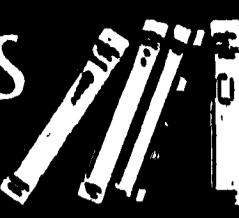
Missionary Quote

As we go back to the foreign field, I can never forget that you and your local church are making it possible for me to answer God's call to go yonder—the equipment I am taking, the food I will be eating, the house where I will live, even the ticket I will soon be receiving to sail to those who need Christ. Because of you, I can go. Thanks!—VIVIAN HICKMAN, missionary, formerly to Colombia, recently transferred to Ecuador



THE WORLD IN BOOKS

Genevieve Green



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

Plan for a Free Asia

North From Malaya, by William O. Douglas (Doubleday, \$3.95), is a revealing account of what the author discovered on five crucial fronts on the Asian battlefield of Russian Communism and democratic ideals. The five countries are Malaya, the Philippines, Indo-China, Burma, and Formosa. The struggle in Korea is used as a symbol of what is going on all over Asia and Africa—the struggle for independence, for equality, for the right of all peoples for their own culture, religion, and way of life.

Justice Douglas feels that America does not understand the political movements and ideas that are sweeping across Asia. He presents the challenge which he thinks America must meet and outlines what he considers a practicable and urgent master plan for the construction of a free Asia.

The reviewer disagrees violently with some of his statements, but his book does offer valuable background to those who are interested in the present problems of Asia.

History of Christianity

Kenneth Scott Latourette, one of the great church historians of all time, has, in *The History of Christianity* (Harper's, \$9.50), compressed into one volume a panoramic view of Christianity as a movement in human history. Writing after a lifetime of historical research and distinguished service as a university professor and Christian leader, Dr. Latourette has produced an accurate, thorough, scholarly, and readable history of Christianity.

Anticipating that some readers may regard the present work as a summary of his earlier seven-volume *History of the Expansion of Christianity*, the author says in his preface that it "is by no means a condensation of its larger predecessor. It has a quite different purpose . . . a well-rounded summary of the entire history of Christianity in all its phases and in the human setting. . . . It is a fresh effort upon which we are embarked."

To Bring Your Teaching up to Date

Missionary education leaders who want to learn effective methods of using all types of visual aids that are available today will find an ideal textbook in *Audio-Visual Materials, Their Nature and Use*,

by Walter Arno Wittich and Charles Francis Schuller (Harper and Brothers, \$6.00).

The book covers every device from old-fashioned blackboard to television and contains some new ideas for use of even the oldest of them—flat pictures, posters, flannelboard, graphs, maps, models—and on up through radio, recordings, and projected pictures.

Although directed to the public schools, the principles learned are equally advantageous to teachers in the field of missions. The authors even discuss the use of each device in terms of various age groups. And the organization of the material makes reference easy when specific problems come up.

Life Adjustment

Helpful booklets on life problems encountered by each of three age groups come at intervals from Science Research Associates (Chicago, 40 cents each). Here are the most recent:

"Study Your Way Through School," by C. d'A. Gerken—a booklet that every high school student needs and that others whose pursuits require some classwork and reading will find useful.

"How Children Grow and Develop," by Willard C. Olson and John Lewellen—especially useful to parents and church school leaders whose education has not included courses in understanding children.

"Citizenship for Boys and Girls," by Stanley E. Dimond—helps the juvenile group realize their duties now and later as citizens in the home, school, community, country, and the world.

Because of their emphasis on learning and education, all of these deserve a place on the mission study leader's bookshelf.

East Indian Fiction

To the Western reader, the Indian novel, *Grateful to Life and Death*, by R. K. Narayan (Michigan State College Press, \$3.00), is apt to seem unreal and dreamlike. But it does let him experience the flow of life in an Indian home and community as an Indian sees and feels it.

The story is woven around a young Indian professor in a boys' school in India. Flashes of humor, bits of introspective thought, and feelings of frustration which the reader recognizes as his own, too, bring him closer to sympathetic understanding of the Eastern mind.

Children's Picture of India

Rain in the Winds, by Claire and George Loudens (Scribner's, \$2.50), is a picture and story book for small children. It tells the story of a little boy of northern India and his elephant and of how they helped build a dam to save water for villages that often suffered hunger during dry seasons.

The authors reveal a rare feeling for the dignity of childhood and of Indian personalities. There is no talking down to the former or superior tone toward the latter. They give children a purposeful story in which Indian village and family life are pictured.

American Family in Arabia

Clarice Pont gives us a story of life in Saudi Arabia in her book, *No School on Friday* (David McKay Company, \$2.75).

It is a story of three children and their mother and father who have the good fortune of spending a year in Arabia. The father is an American oil company official who is stationed there.

In reading this book one is able to experience just what it would be like to live in a foreign country where you have to learn to speak Arabic and French, where you are not allowed to have a doll or a dog, where you pay no fare on the bus, hear no commercials on the radio, and have no school on Friday because Friday is Sunday. (Reviewed by thirteen-year-old Janice Wright.)

Sentence Reviews

Mandate to Humanity, by Edwin McNeill Poteat (Abingdon-Cokesbury, \$3.75), is a perceptive study of the Ten Commandments as a mandate to modern Western man. In his conclusion the author proposes that only creative love in obedience to the new commandment given by Jesus can give meaning to life and bring fulfilment of the law.

Everything about Robert G. Torbet's *The Baptist Ministry Then and Now* (Judson Press, 75 cents) is helpful, especially the first five chapters which, respectively, deal with the Baptist people for the past three and a half centuries, Baptists in early America, a trained ministry, practices of Baptist life and ministry, and the Baptist ministry in our new age. The last half of the book evaluates the work of Isaac Backus, John Mason Peck, Augustus Hopkins, and Walter Rauschenbusch and discusses ordination as viewed by the American Baptist Convention.

As its title implies, *Sex and Religion Today* (Association Press, \$3.00), by Simon Doniger, links two of life's greatest forces, the author's thesis being that sex is divinely ordained for marital stability and mental health, and is a book for pastors and social workers rather than for general reading.

Christian Missions in Hawaii

(Continued from page 10)

temperate woman. But when she heard the story of Jesus Christ her heart was moved and she began to seek for the true God. Soon the proud princess became a humble follower of Jesus Christ and began to teach her people about him.

But she found that they were still enslaved to the fear of Pele, the volcano goddess. She knew that before she could turn them to God she must prove there was no goddess of the fire. She set out on one of the most daring expeditions ever recorded.

With eighty fearful, but faithful, followers she marched a hundred miles over rocks and the wastelands of ancient lava flows to the very pit of boiling Kilauea, the home of Pele, the fire goddess. There she was met by the high priestess who came toward her screaming that she must not come near lest she die.

Kapiolani asked with great dignity, "And who are you?"

The priestess answered, "I am the one in whom the goddess dwells."

The princess said, "I do not fear you, nor do I fear the goddess whom you claim to worship. I worship the living God, the Creator of heaven and earth."

And in defiance of the priestess, she led her followers in a Christian hymn and called upon Rev. Goodrich, who had come to meet her, to lead in prayer. Then she deliberately picked some of the sacred ohelo berries (an endemic Hawaiian blueberry) and ate them. Then she turned and threw some of them into the roaring pit of Pele's flaming volcano.

All of this occurred in an age of great spiritual darkness when nearly every Hawaiian was sure that none could do this and live. Her bravery in such a day of superstition has rightly been called one of the greatest acts of moral courage in the history of the human race. It broke the back of an ancient and pagan religion and paved the way for a quarter of a century of Christian conquest.

Tragic things were to happen, however, in the last half of the nineteenth century which were to all but destroy the effects of the great Christian movement of the first fifty years of missionary work in Hawaii. From

1860 to 1906 there was not a single year of advance among the Congregational churches of Hawaii.

In 1860 it was estimated that there were 50,000 Christians—in 1870, 40,000; 1880, 30,000; 1890, 20,000; 1900, 10,000; and 1906, less than 5,000. New Testament Christianity nearly died out in Hawaii, even though her population was greatly increasing.

It is impossible to list all the causes because there were so many. Missionary support ceased from the mainland, wicked whalers filled the islands, the Hawaiian rebelled against American influence, thousands of laborers from other lands came bringing with them their pagan religions.

The churches themselves became cold and indifferent under the leadership of many pastors who yielded to the deadening influences of modernism. All of these things, and more, combined to leave Hawaii all but dead spiritually. And it remained so until revival influences began to return almost a decade and a half ago.

Baptists with a few other smaller groups began to enter with a new emphasis upon salvation by grace through

faith in the Lord Jesus Christ; and a new day has dawned. Only the first rays have shone forth, for as yet there are less than 4,000 in the Baptist churches among a population of 500,000. But the contacts are widening fast; and other groups are beginning to stir under the influence of the gospel.

Congregationalists are seeking to re-establish themselves; and there is hope that the simple gospel will again have its way in their churches. But, as yet, it is safe to say that 90 per cent of Hawaii knows nothing of the simple truths of the Christian message; so there is a great task for us in this present generation.

Apart from a new and mighty moving of the Holy Spirit of God among the people as there was here more than a hundred years ago, there is not hope of reaching the masses with the gospel in our generation. Pray for us that the message may go out in such a way that the multitudes will begin to hear its call and turn to Christ for life and light.

Yours in Christ's service,

H. B. RAMSOUR, Pastor
Kinoole Baptist Church
Hilo, Hawaii

On the Map!

By Alta Lee Lovegren

A friend has written us that we are "on the map!" Her letter was one of the most encouraging, uplifting messages we have received since arriving on the mission field. It read:

"It was a great joy to us to pin your names on our prayer map. It is a world map that hangs on the wall of the breakfast nook. Southern Baptist mission fields are noted but our own missionary friends have a small Christian flag flying on the location of their new homeland.

"A flag has been pinned on our map for you. You may be sure that we will pray daily for you. Little Becky is too young to remember you personally during these five years; but she will be your prayer friend until we meet again."

Daily, as "Ole Man Sun" ends his day with us, I remember that he is beginning his day with our stateside friends, that heads are bowed around breakfast tables in prayer for us. And I breathe a prayer of thanksgiving for these faithful friends.

Love Will Send Us, Too!

(Continued from page 3)

only 1,400 doctors. The Indonesian Doctor's Association, meeting in December, 1952, reported that no more than half of the physicians were in Government service. This added up to one doctor for every fifty to sixty thousand persons, and one Government doctor for every 100,000 to 120,000 people.

Southern Baptists have one medical doctor, Dr. Kathleen Jones, and two nurses, Misses Everley Hayes and Ruth Ford, in language school in Bandung, preparing to open up medical work as soon as possible in whatever location the Lord gives them.

It is not easy to get excited about 80,000,000 people who do not know Jesus Christ as Saviour until we begin to realize that each one is a human being whom Jesus came to save. And, as we realize that each person has all the capacities for joy and sorrow, for good and bad, plus many heartaches which those of us in the United States cannot know, we will join our missionaries in prayer that God will send others to tell them of God's love which sent Jesus Christ to bring life—eternal and abundant—to them.

I accompanied Miss Evelyn Schwartz and Miss Hayes as they went to a kampong, or village, to give the children mimeographed invitations to Sunday school. I think I have never seen so many men, women, naked children, dogs, cats, ducks, and chickens.

After I learned to say, "Sudah?" ("Already?", meaning "Do you already have one?"), I helped pass out the invitations. Just like mischievous American children, some of them hid their pieces of paper behind them and teased, "Belum" ("Not yet").

Mr. and Mrs. Charles P. Cowherd, who serve the only organized Baptist church in Indonesia, took me to visit in the homes of some of the church members and of others who are interested in becoming Christians.

One lovely Chinese lady was making costumes for the Christmas pageant. Only a short time ago she asked the missionaries what it cost to come to church. Now she comes every week to ask what she can do for the church.

Following prayer meeting with the

small church of five nationalities, I listened as the choir practiced its Christmas music. Impressed by the clear-eyed radiance of a Chinese girl, I learned that she is a college student who attended the first service held by Southern Baptist missionaries. The next morning she rode her bicycle three miles to offer to teach a Sunday school class or help in any way she could.

The first Southern Baptist missionaries to Indonesia landed in Djakarta on Christmas Day, 1951. Now there are sixteen. Work has already been established in three cities—Djakarta, Bandung, and Surabaya—and will soon be opened in Semarang.

It is likely that a church has been established in Djakarta since I was there. It is there that Mr. and Mrs. W. B. Johnson and Miss Grace Wells work. Miss Schwartz will join them when she completes her language study in Bandung.

If not already, there will soon be a Baptist church in Surabaya, also. Mr.

and Mrs. Stockwell B. Sears and Miss Wilma J. Weeks serve there. Miss Fay Taylor is doing student work in Bandung.

These courageous missionaries are carefully laying a foundation on which will be built a strong Baptist work. But they are pleading for missionary reinforcements.

As you really pray that God will send workers to Indonesia, you may come to the conclusion I reached during my Orient travels. That is: We cannot truly pray for workers for any country until we are willing to be those workers. For those of us who, for various reasons, cannot go, it means that before we can pray for workers we must be willing to sacrifice as much to send others as they sacrifice to go.

We have no choice—we must go or we must send. We accepted our responsibility for Indonesia when we accepted Jesus Christ as Saviour. The divine love which made our own hearts new is the same love which sent Jesus into the world to die for the people of the world. That love will send us, too!

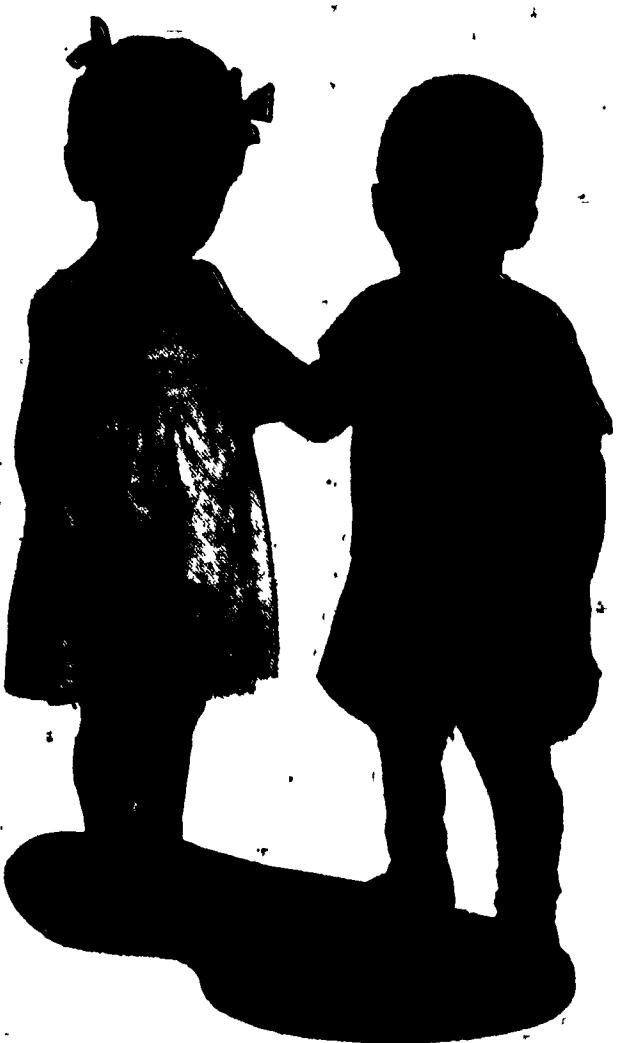
Little Missionary

Mikey Wyatt, missionary kid, found no barriers in establishing friendship with his new-found Spanish girl friend.

This photo was taken in front of the Bonanova Baptist Church, Barcelona, Spain, on September 13, 1953, the day on which Mr. and Mrs. Roy B. Wyatt, Jr., landed in Spain.

Mrs. Wyatt wrote: "We are impressed again and again with the naturalness of children in overcoming barriers of nationality and speech; and we wish that we, too, might be able to get along as well as they."

"While we were in front of the church striving (with very little success) to say a few words of greeting to the people, we noticed Mike and this little girl kissing each other for all they were worth. Thus, the picture."





MISSIONS VISUALIZED

For H. Scottie



Denominational Workers' Program

A NEW policy of providing visual aids for denominational workers has been in effect six months and some evaluations can now be made.

The new policy was designed to enable the resources of visual aids to be utilized by the great block of churches which heretofore have been unable to make use of them. Utilization is exceeding our expectations.

1. Baptist Book Store Libraries: Baptist Book Store libraries remain the only source for kodachrome versions of all films produced by the Foreign Mission Board.

Most churches with projection equipment demand full-color versions of foreign mission films and are more willing to pay the service charges that make the libraries possible.

Baptist Book Store libraries now have adequate stocks of all Foreign Mission Board visual aids for release through the standard booking service. Every effort is made to keep the inventories high enough to meet the seasonal and regular demands. The small service charges maintain these libraries.

2. Releases to Denominational Workers: Some subjects of a strictly promotional nature are released in black-and-white versions. Exceptions will be a few kodachrome versions of subjects deleted from the Baptist Book Store libraries. Several films are in production now for release in black and white only through denominational workers.

Correspondence with denominational workers indicates that 90 per cent of their utilization of Foreign Mission Board films is in churches without projection equipment. Every month we hear of hundreds of churches which have seen a denominational film for the first time. The workers, particularly associational missionaries, are reporting these visual aids to be very valuable in their educational ministries.

3. Distinguishing Factors: This new

policy is a missionary effort and must not interfere with normal distribution and utilization of motion pictures by the churches. Remember: the new service is not to set up associational libraries; films can be used only by the denominational workers to whom they are loaned; the program is designed to help the workers in their efforts in the smaller churches.

Denominational workers will never have free access to more than one third of the motion pictures in release—and then only in black-and-white versions.

Kodachrome versions of all releases are available through Baptist Book Store libraries to meet the convenience of the churches. Service charges are always set at the minimum to maintain the service.

Deceptive Hawaii

(Continued from page 11)

many other parts of the world is all but an impossibility.

Advance is sure and Christianity is on the incline in the islands; but Baptists will make as serious a mistake as their predecessors if we consider the task lightly and look upon it as already accomplished. The task will never be completed in totality; but in a very special way both money and men must continue to be supplied for another generation at least if Baptists are to establish well what they have begun here during the past decade and a half.

There is a strong local constituency already existent; and those who make it up are winning their friends to Christ and giving sacrificially to the kingdom of God. In fact, they are giving more than \$100,000 annually.

But missions in Hawaii is still in its infancy; and, if we are to lengthen our cords to reach the unconverted thousands who are scattered throughout the islands, we must strengthen

the stakes that have been driven down with such cost.

The task ahead is greater than the one that has been completed. If the beauty of the islands causes us to be blind to the paganism, spiritual ignorance, and superstition that abound everywhere, we have built in vain in Hawaii.

We must not forget that, though the people of Hawaii are intellectually informed on many things and enjoy a marked degree of physical comfort, there are tens of thousands of them who are just as ignorant of him who brought life and immortality to light as the most unlearned man of Africa.

Hawaii does not call. The masses are perfectly content. They desire no spiritual change if it disturbs their status quo. It is Hawaii's silence and indifference to the gospel which must continue to be our challenge and our call; for friendly Hawaii does not know Him who alone is the abiding Friend of mankind.

THIS DO - - AND LIVE

How to put your faith to work
in all your daily living.

ROY M. PEARSON

Here is a personal, practical message for everyone who hungers for a richer, fuller life—both here and hereafter.

First make a steadfast decision for Christ, says Mr. Pearson, then build all of your life upon that decision—your choice of vocation, your home life, your business and social life, and, finally, your attitude toward death itself.

The Messages: Decide—Look Out Where You Live—Hear God Speak—Make Peace With Yourself—Beware of Your Goodness—Work for the Right Boss—Get Out of the Church—Be Willing to be Wasted—Hold Your Home Together—Pray with Power—Thank God for Death.

For every man and woman in today's tense and troubled world, here is a common-sense, approach to vital, workable religion—trustworthy guidance to triumphant living here and now, and unshakable confidence in the life to come.

\$2 at all
Bookstores

ABINGDON PRESS

THE COMMISSION



Something New!

You—A Missionary? by Elmer S. West, Jr., secretary for missionary personnel for the Southern Baptist Foreign Mission Board, is a pamphlet prepared especially for pastors and for young people who are seeking God's leadership in world mission service.

The writer gives an answer to everyday questions such as: How far have we come? Why go? What could I do? What does it take? How do I get started? How do I get appointed? Who will help? What's ahead?

This new pamphlet points out doors of unlimited opportunities for service in general field work, teaching, medical service, and the missionary home. These opportunities call for the very best equipped young people in educational preparation, practical experience, physical health, emotional stability, and genuine consecration to Christ.

Foreign Missions Week, Glorieta

Order a pictorial item designed by the Foreign Mission Board's Department of Missionary Education and Promotion which will give you a glimpse of outstanding features offered on the foreign missions program at Glorieta. Also pictured are scenic spots near by.

Have You Studied These?

Changing Africa, by I. N. Patterson, is a six-page folder that gives a summary of the drastic changes in Africa during the past fifty years. The awakening of Africa is due in very large measure to the work of Christian missions, says the writer.

You will be interested in his reference to national leadership, the intense hunger of the people for higher education and progress in this direction, along with the needs and opportunities for service in the field of medicine. He says the task of winning the continent of Africa must be by the concerted effort of Southern Baptists, missionaries, and Africans.

The Impact of the China Tragedy, by Baker J. Cauthen, is a brief account of the rapid spread of the gospel in the Orient through the tragedy of China. Work is now under way and there are unlimited opportunities for service in Korea, Formosa, the Philippines, Hong Kong-Macao, Thailand, Malaya, and Indonesia.

Items listed here are free upon request to the Southern Baptist Foreign Mission Board, Department of Missionary Education and Promotion, Richmond 20, Virginia.

The Missionary's Task and Training

(Continued from page 7)

Somehow we must find ways to break through the barriers and exhibit a humble, suffering love that will demand response and lift up Christ to the peoples of the world.

Billions of people are living in poverty, dependence, disease, and ignorance. Southern Baptists should humbly and lovingly do all they can in rural areas and cities to alleviate suffering and bring a comprehensive ministry to the people such as we offer in some community centers and settlement houses in the States. Our missionaries will, of course, need to know some of the techniques of the social worker so that they will know how to help individuals and groups.

Someone has pointed out that 62 per cent of the total world population is still illiterate, and 90 per cent of the non-Christian world is illiterate. This presents an urgent challenge to Southern Baptists to provide a teaching program for those who do not know how to read and to provide simple Christian literature for those who become literate.

Southern Baptists have been ministering to Chinese who have migrated to Formosa and other areas. All over the world there have been migrations and displacements—in Asia, Africa, and Europe. These people need friendly help in their despair and frustration. Such services in the name and power of Christ will surely break barriers and lift Christ up. As people turn to him as Saviour and Lord, local congregations will be formed which will in turn take over the task of evangelizing their peoples.

Missionaries must be adequately trained for the task. Southern Baptists now support theological schools designed to train pastors, schools of religious education designed primarily to train directors of religious education, Baptist Student Union secretaries and others who minister through the educational program of our Southern Baptist churches, and schools of sacred music to train workers in that phase of denominational work. Southern Baptists need now to give more attention to the training of missionaries.

At the World Missionary Conference in Edinburgh in 1910 the need

was expressed for additional preparation of missionaries over and above the basic training in theological schools. The following year the Kennedy School of Missions was established by the Hartford Theological Seminary. For many years British Baptists have afforded their missionaries specialized preparation in addition to that provided in seminaries.

A committee of the International Missionary Council, which met at Willingen, Germany, in 1952, suggested not only specialized training after appointment but a different approach to the basic preparation of the missionary.

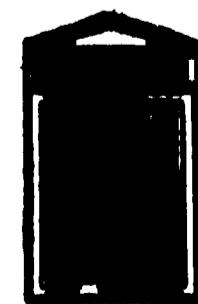
The Foreign Mission Board with its capable staff of secretaries and missionaries is alert and sensitive to needs on the field. They are constantly shifting personnel and rethinking patterns and policies according to the demands.

Much rethinking is required in the matter of preparation for missionary service. The prefield training of missionaries is not the responsibility of the Foreign Mission Board but a task for all Southern Baptists.

It is gratifying that a committee was appointed by the Southern Baptist Convention last year at Houston to study the entire program of theological, educational, and missionary training provided by the Convention. We look with great hope to this committee appointed to such a challenging and urgent task.

Missionary Quote

We especially want to thank everyone for the assurance that your interest gives us of your prayers and hand-in-hand fellowship with us, as we have the privilege of being you over here.—DONAL (MRS. C. L., JR.) CULPEPPER, *missionary to Formosa*



CHURCH BULLETINS

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These Have Answered!

(Continued from page 5)

will on that early February morning in 1945, it was not until a Missionary Day in 1952 that I felt a certainty in my heart that God has a definite place for me."

That definite place for Miss Davis is the student home for girls in Guadalajara. God's call is not a mass-produced article for hundreds to fit into, but a divinely-tailor-made masterpiece for each individual.

PAUL C. BELL, JR., was born August 8, 1928, the sixth of seven children. His parents were missionaries serving with the Home Mission Board. From that time when his parents were in charge of the Mexican Baptist Orphanage, Paul began to learn in firsthand experience about the life of a missionary—the joys, the heartaches, the discouragements, and the victories.

It was in the summer of 1940, at an R.A. camp in Mississippi where his father was serving as camp missionary, that Paul surrendered his life to Christ as Saviour. When he returned home, the first thing he did was to win his best friend to Jesus. He was already a missionary!

In August of that same summer his mother suddenly became ill and died after several weeks. The following spring his father was transferred to Panama to open new work for the Home Mission Board. Though Paul enjoyed living with his older sister and her husband, those years were not easy for the Intermediate boy.

In the spring of 1944, Paul's father, now remarried, received his first furlough; and it was possible for Paul and his two sisters to return with him to Panama. Paul told about his "call":

"On the first night after we arrived, my father had a service in Panama City. I could speak some Spanish and, therefore, was able to understand the services. That night after the service I went to bed with a great deal of concern for the lost people of Panama. I could not sleep for hearing the testimonies of those who had witnessed during the service.

"I knew that the Lord was dealing with me so I began to pray. Finally, I realized that the Lord wanted me as his witness. I fully surrendered to him, to do whatever he wanted me to do.

Immediately I felt better—I felt like singing. My life was completely different after that. I never did make any public commitment. In fact, I did not tell my father; but I just began to help him in his work.

"Another thing happened a few years after that which now amazes me. In 1946, after my father and I had returned from Honduras and the opening of the work there, he wrote a letter to one of the national pastors telling him that some Southern Baptist missionaries would soon come to undergird the work. He told the pastor that his son would be among this group.

"I did not know about the letter until this summer (1952). After my father's death, I found a carbon copy of the letter he had written. One year before I found that letter my wife and I had made application to the Foreign Mission Board for appointment to Honduras."

Paul returned to the States in May, 1946, to begin his college and seminary work. During his second year in college he organized a Mexican mission; and it was in this mission that he became better acquainted with Miss Carolyn Crunk, a junior who was also a mission volunteer.

Along with his formal education, he received practical preparation while serving as pastor of the Mexican Baptist Church, Marlin, Texas; while doing summer mission work in Panama in 1949; and while "filling in" for his father in the Canal Zone in the summer of 1950.

Paul and Carolyn were married on June 15, 1950. They did their seminary work together and served as student missionaries under the Home Mission Board at the same time. Carolyn taught school for one year. They are both admirably equipped to serve Christ in Central America. They were appointed in February, 1953, and are now in language school at Costa Rica, looking forward to service in Honduras.

WIVES are missionaries, too, in their own right. They have equal standing and salary with the husband. Therefore, the wife's call should be just as vital and personal as her husband's.

Mrs. Jerry Smyth, formerly Frances

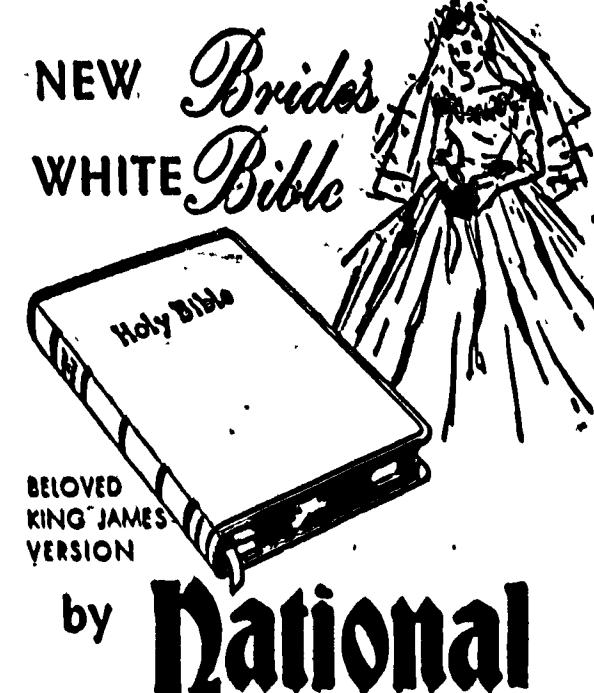
Hennessee, who had served successfully as a youth director in a church before her marriage, had a heartwarming experience as she and her husband thought and prayed about mission work. She relates her own call as follows:

"When we came to the seminary the Missionary Day programs interested us. In 1949 we thought even more seriously of missions; and before each Missionary Day we would pray, 'Lord, if you want us to work in missions abroad, please show us this coming Missionary Day.'

"I would go to each program with great expectancy, freely expecting a revelation and call to missions. I would come away somewhat disappointed. Planning Woman's Missionary Society programs increased my interest and knowledge of world need. For a while I thought, 'This will be Jerry's decision, and as his wife I will be glad to follow wherever God wants to use him.'

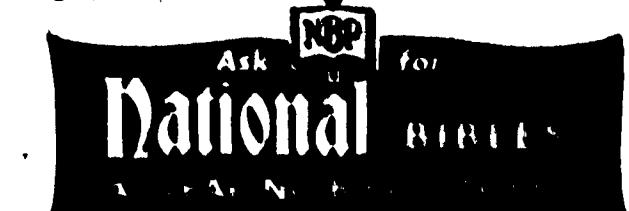
"Then I realized this was wrong. I could not push the responsibility for my decision to anyone else—not even my husband could do it for me. Foreign missions remained 'hanging fire' in the back of my mind for four years. It was a decision I would face someday.

(Continued on next page)



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THE COMMISSION

"Then came the observance of the 1952 Lottie Moon Week of Prayer. I was the W.M.S. program chairman and each program I read made me 'hold on tighter' to keep from saying right then, 'I'm going.' As I went to the meetings I tried to challenge the group to say honestly, 'Lord, what will you have me to do?' As I looked around and considered the ladies, I recognized that some were too old to go, one was unable physically, others did not have the educational requirements and would be overage before they could get this preparation. I was the only one who could go if God wanted me there.

"There was nothing to keep me and my family. On the morning of December 3, 1952, as I was at the clothesline, the thought came, 'Frances Smyth, why do you put this decision off? Why do you not face it? God is not going to make it for you. He has never done your thinking for you. Why do you assume that he will now?'

"I prayed, 'Lord, lead Jerry and me.'

"In a short while Jerry came in from visiting and said, 'Don't you think it's time we faced this foreign mission decision?' That afternoon, a short while before prayer meeting, we prayed and talked together and said, 'Lord, we are ready.'

"After prayer meeting and after the children were tucked in bed, we expressed audibly what each of us had already committed in our hearts, 'God, we believe you want us in foreign mission work. We commit ourselves unto you.'

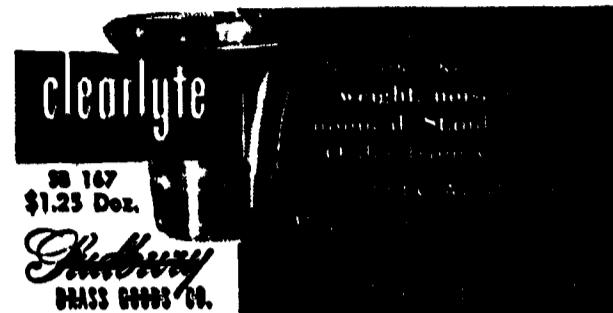
"Then came a peace and a real purpose for living. We began to talk of where God wanted to use us. Brazil loomed large. We read and rethought past reading; and the information gained strengthened that desire to spend our lives in Brazil."

Jerry and Frances Smyth, with their two boys, are in Brazil today, studying the language, equipping themselves to be good ambassadors of Jesus Christ.

The calls of these young missionaries related here are no more thrilling than those of many others. We like to think of them as being truly representative of the way God works his will of love for salvation of a lost world through Christ and of how faithful hearts respond.

The great God whom we seek to

follow is able to call each of us to his purpose for our lives. The fulfillment of that call to world service, whether on a foreign field, or through dedicated stewardship and service here at home, depends upon one thing—our willingness to follow God through the door which he has opened for us.



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