



Charter Member, Filipino Baptist Church, Davao City



Foreign Missions and Brotherhood Conferences



Glorieta

July 1-7

Write: E. A. Herron
Glorieta Baptist Assembly
Glorieta, New Mexico

Ridgecrest

July 29-August 4

Write: Willard K. Weeks
Ridgecrest Baptist Assembly
Ridgecrest, North Carolina



Theme: "Daring for Christ"

One way to travel around the world is to hear your missionaries from Latin America, Africa, Europe, the Near East, and the Orient. This year's Foreign Missions and Brotherhood Conferences will be held simultaneously. They are planned so that the entire family may combine the conferences with their vacation.

***Take the Entire Family
For a Vacation of Recreation and Inspiration***



THE

Commission

This month

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CONTRIBUTORS R. Paul Caudill, pastor, First Baptist Church, Memphis, Tennessee; Ione Gray; Thelma (Mrs. Marion F.) Moorhead, missionary to Japan; Jack E. Walker, missionary to Nigeria; Grace Tyler, missionary to Italy; Erhardt Sven Swenson, missionary to Argentina; Dorothy Dell (Mrs. Howard L.) Shoemake, missionary to Ecuador; Roy F. Starmer, missionary to Italy; Elizabeth Hale, missionary to Malaya.

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Ione Gray
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Baptists and Their World Mission

WHATEVER Baptists hope to do about their world mission, they had better get at it now. The time is short!

This is the burning conviction that got hold of me as I returned from a world mission journey that took me 35,617 miles by air and to a score of nations around the world.

The journey was by far the most sobering experience of my life. It was also the most disturbing. The staggering observations which I made left me obsessed with a consuming desire to do something to help awaken Southern Baptists to a more aggressive effort to share the gospel of the Lord Christ with all the peoples of the world.

Some Staggering Observations

International tensions still prevail at many points throughout the world. This is especially true in Korea where a single spark could easily ignite the whole world in the horrible flames of atomic war. But it is also true in the land of our Saviour's birth where the Arab is arrayed against the Jew, and the Jew against the Arab.

In India and in Pakistan the situation is little better. In truth, one is aware, as he moves through these areas of discord, that nothing short of the message of Christ can bring the peace for which all people yearn.

Everywhere there are refugees. Refugees in South Korea—more than two million of them. Refugees in Hong Kong—as many as eight hundred thousand. Refugees in India—three to four million Hindus who have fled from Pakistan. A similar number in Pakistan—Moslems who have fled from India. Refugees in Burma—unnumbered hosts whose miserable plight is due to internal dissension. Refugees in Palestine—hundreds of thousands of Arabs and of Jews, many of whom have been dwelling in their mud-thatched huts for as long as five years, hoping and praying for the day when they can return to their homes in peace. Millions of refugees, still, in troubled Europe!

Moreover, there is a perceptible "drift" away from America throughout the Orient. The visitor learns, at

times rather bluntly, that America is not loved, as we would have her be, and often gravely misunderstood.

Worst of all, the menace of communism is growing by leaps and bounds throughout the Orient.

One has only to glance at the news reports from Indonesia, and from northern India, and from Burma to realize the gravity of the situation. Already more than eight hundred millions of people are caught up within the folds of this dread scourge—more than one third of the total population of the world. And the movement continues to spread like contagion.

Finally, we must face the disturbing fact that the doors to world missions are slowly closing. Already they have closed, and are locked, on more than eight hundred millions of people—those behind the Iron and Bamboo Curtains. Even in India our evangelical missionaries have been refused visas; and there is little ground for hope that the doors of that vast country will be opened more widely to them in the foreseeable future.

Over and again, as I winged my way homeward, the words of Jesus stood out before me, "The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth

labourers into his harvest" (Matthew 9:37-38).

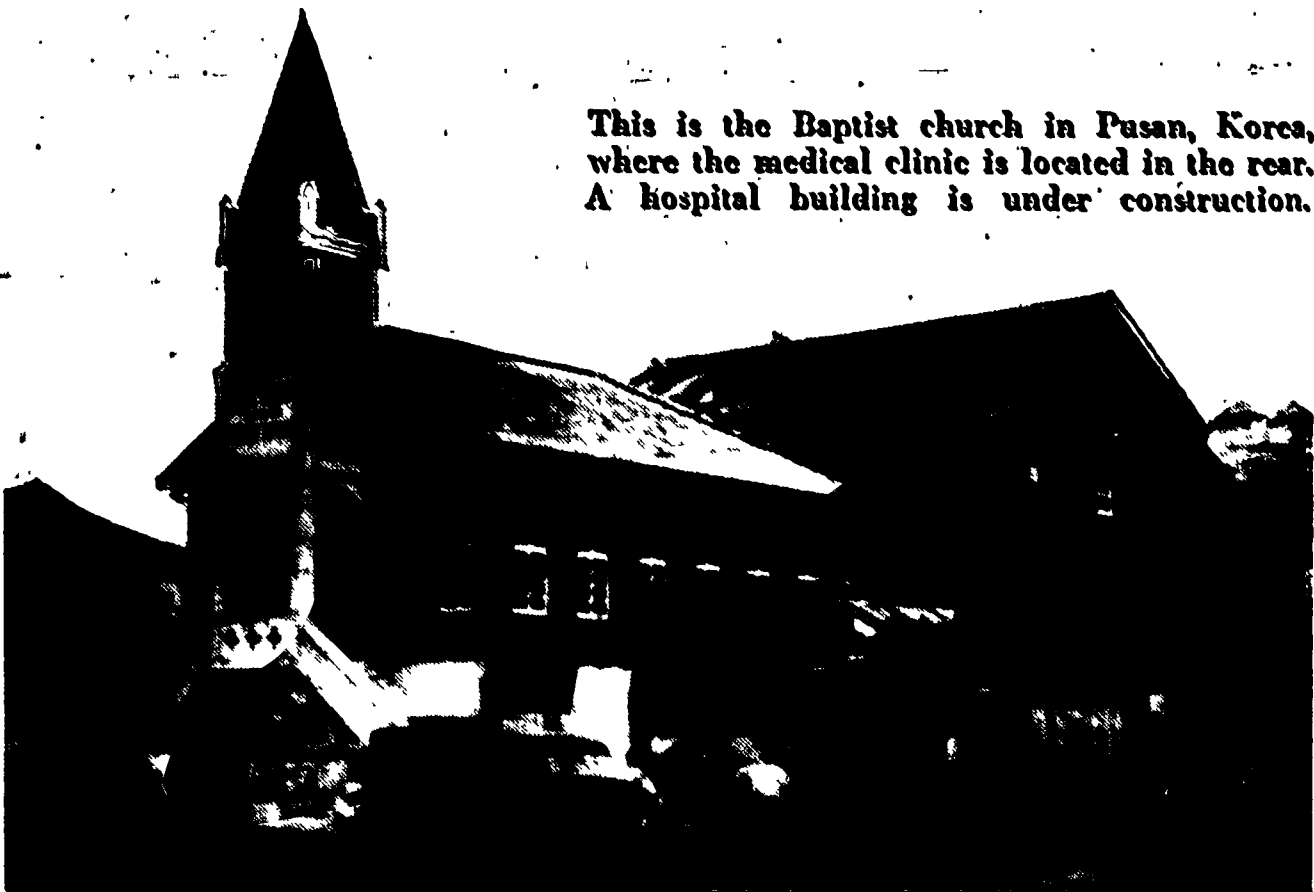
The Harvest Is Plentiful

The harvest is plentiful. This is the impression one gains everywhere. In Korea, despite the ravages of war, and the fearful conditions incident to the refugee population, the churches are packed to overflowing at hours of public worship.

At the outbreak of the Korean war, the Korean Baptist Convention numbered only forty Baptist churches. Today, the convention reports one hundred and fifty or more churches. In truth, the writer doubts if there is any place on earth where a little will go so far, and so effectively, in the spread of the gospel, as in South Korea.

In Djakarta, Indonesia, where, we are told, no more than one out of six hundred knows Christ as Saviour and Lord, a similar interest and zeal is found on the part of believers, and a spiritual hunger on the part of the unbelieving multitudes that is astounding.

In the Hong Kong and Macao areas, the picture is no different. Everywhere, warmhearted people are yearning for the gospel and are earnestly surrendering their hearts and lives to the claims of the gospel when they



This is the Baptist church in Pusan, Korea, where the medical clinic is located in the rear. A hospital building is under construction.

By R. Paul Caudill

are given an opportunity to do so.

In Tokyo where, at the close of the war, less than one thousand Baptists were found by Missionary Edwin B. Dozier upon his return—and only six of our sixteen prewar church buildings, and no more than fifteen evangelists and pastors—they are now dreaming, with the rest of the Baptists of Japan, of how, twenty-five years hence, Japan may have as many as one thousand Baptist churches! This prophetic hope is based on the assumption that every Baptist church in Japan will reproduce itself by organizing at least one other church every five years.

In Thailand where we have a flourishing work in the city of Bangkok, as well as in Ayuthia, the ancient capital, we are told that only one person out of seventeen hundred professes to be a Christian. In fact, the entire area from Bangkok north for two hundred fifty miles is unevangelized.

In the city of Bangkok, the present capital, with a population of eight hundred thousand, there are only seven small Christian churches. And, yet, magnificent temples filled with idols, both large and small, are to be found everywhere!

The Workers Are Few

Over against the bountiful harvest is the sobering fact that the workers are few. They are too few in every field the world around.

A brief analysis of the work of Southern Baptists leads us to some shameful conclusions: In the first place, according to the *1954 Annual Report of the Foreign Mission Board* there are only 908 foreign missionaries; and, of these, only 344 are men. The remaining 564 are women.

Can it be possible that Southern Baptists as a whole realize that we have only 344 men on all the mission fields of the world? I cannot believe they do.

In Brazil, for instance, a land whose territory, in square miles, is greater than that of the U.S.A., we have only 180 workers.

Likewise in Africa, a continent that is almost four times the size of our

land, we have a total of only 175 mission workers.

But here is the real head and front of our offending: For every missionary we have in these lands, we have another fifty or more workers in our Southern Baptist churches.

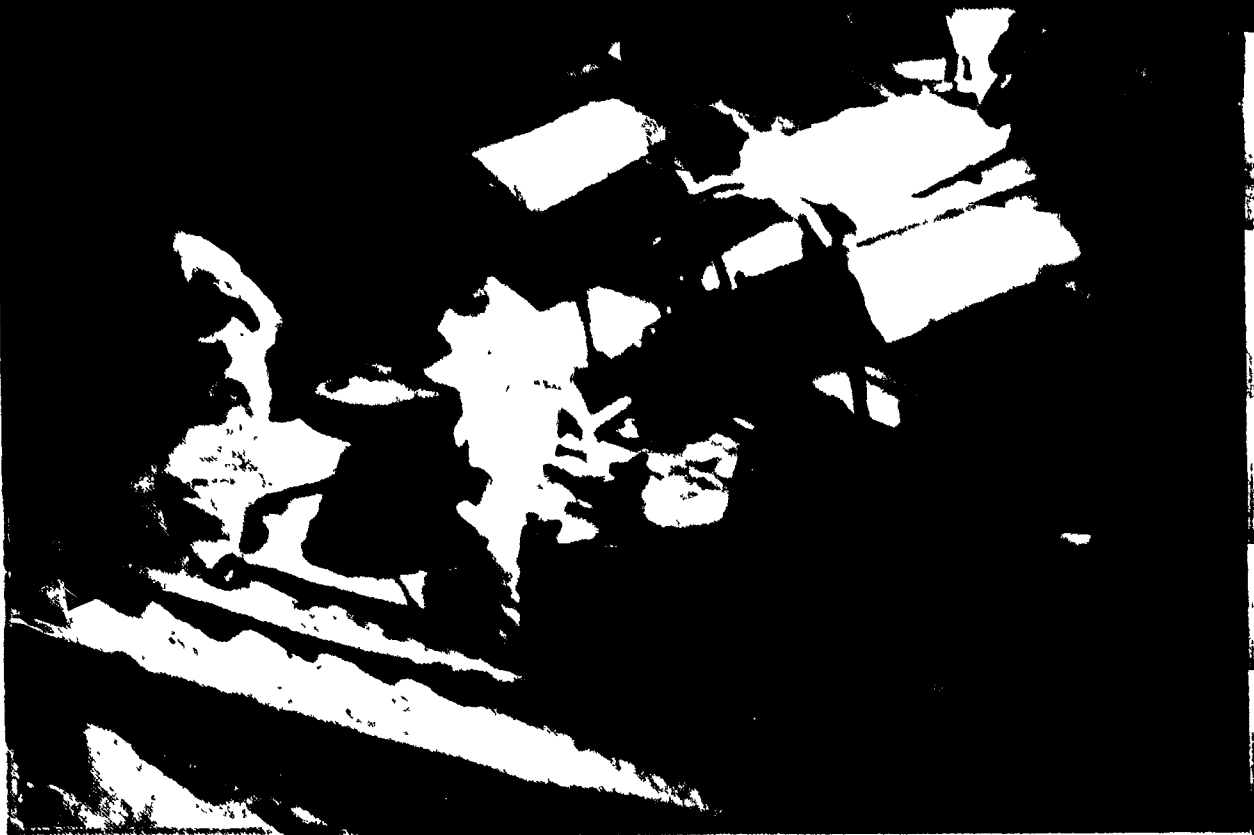
That is what the picture adds up to when you count the pastors, and their wives, and the educational workers, and the secretaries, and the music directors, as we do on the mission field. Fifty workers in our churches, in the homeland, for every missionary on the foreign field!

Here in a little spot of territory not much larger than a man's hand, in comparison with the geography of the world, we have 25,498 ordained ministers as over against approximately three hundred ordained missionaries on all the mission fields of the world.

This can mean but one thing: There is something terribly wrong with our sense of balance.

Actually we need a dispersion—something that will cast part of us who are here in the homeland into other areas where the need for witnessing is so great; that is, unless we are willing to raise up other missionaries and make it possible for them to go with the message.

It may be said, conservatively, that for every dollar we spend on the foreign mission field, we spend no less than thirty dollars here in the homeland. The writer understands that comparisons are odious, and that the arithmetic may be bad at this point; but the fact remains that the great bulk of our mission resources is being concentrated here in a very small area.



Two hundred thousand or more of these boat people live on the waters around Hong Kong. It is the only life they know.

The plea everywhere, on the mission field, is for more workers: Ruth Ford, in Djakarta pleading for "a missionary doctor" and "an evangelist"; John Parker, in Chile pleading for missionaries for areas where there are "thousands of people" without an evangelical witness; John Abernathy, in Korea telling of twenty-five major population centers in which Korean Baptists are pleading for our help!

Pray for More Workers

What are we to do in the face of these staggering observations?

There is but one course, if we would follow the command of Jesus. We must pray for more workers. "Beseech ye the Lord of the harvest," said Jesus, "that he may cast forth workers into the harvest."

We must fall on our knees and plead for burdened hearts. How long has it been since the reader of this article has knelt, with a broken heart, and prayed, agonizingly, for a lost soul—for the lost world?

It is the Lord's harvest. He knows the needs. And he can supply the needs.

The right kind of prayer would change many things. It would open up our pocketbooks and cause us to give, as we have never given before, to the cause of missions; for the great potential of Southern Baptist resources is, as yet, hardly touched. There are innumerable men and women who could give thousands of dollars where they are now giving pennies to missions—if their hearts were moved—if they were led to see and to believe.

(Please turn to page 29)

Lunchtime in Korea

W.M.U. Circle
Theme Program

By Ione Gray

IT IS 7:00 p.m. in San Francisco, 8:00 p.m. in Phoenix, 9:00 p.m. in Houston, 10:00 p.m. in Richmond.

Some Southern Baptists are pushing back from yet heavy-laden dinner tables to loosen belts a notch or two. Others farther east are beginning to feel more comfortable as bedtime approaches.

It is lunchtime tomorrow in Korea. Garments are drawn a little tighter.

I SAW swarms of these poorly clad, ill-fed people of Korea on a two-day visit to Pusan.

It was getting dark as we rode into the city from the airstrip; but it seemed that we could actually feel the dirt and the press of the multitudes. Candlelights along each side of the street revealed throngs of people milling around the hundreds who sat on the ground running the city's market not yet closed for the night.

Pusan was a pleasant seaport town of 250,000 people when the war began. Now it is a gigantic slum where perhaps a million refugees have piled up in ragged huts on the hillsides, the sidewalks, and every other available spot. These huts have been thrown together out of flattened-out beer cans, scrap pieces of galvanized iron, cardboard, driftwood, and other waste materials.

They average about five by twelve feet in size and often as many as ten to twelve people live miserably in each. A family is lucky if there is one blanket to share between its members.

The country is bankrupt and there is not enough work for all who could work. Disease and starvation have rendered thousands unable to work. For many there is not enough money for the daily bowl of rice, even if there were enough rice.

The 1953 harvest was good, but not good enough. The rice crop was the largest in a decade—but not enough to feed millions of Koreans who subsisted on near starvation diets throughout the war.

The rice has to be portioned out carefully so it will go as far as pos-



This little boy is Pok-Dong Kim.

A tiny basketful of Korean walf, found by G.I.'s in the ruins of Chonju; he smacks his lips over a new delicacy—American bread and jam fed him by the G.I.'s who rescued and clothed him and set him on this mat by a fire to warm him up for his trip behind the lines to safety and shelter.

There are many thousands like Pok-Dong Kim, whose parents have been killed in the tragedy of conflict, or who were lost or abandoned in flight from the war areas.

Many are cared for in orphanages. Others live with foster parents in refugee shacks. Many older ones—homeless and parentless for months—roam the streets, finding food and shelter where they may.

All appeal to our compassion.

sible. Even then, it has to be pieced out with millet, potatoes, and *kimchi* (salted cabbage).

The farm people are better off than the poorer people in the city and the still poorer people who came to South Korea to escape communist aggressors in the north.

Seventy per cent of Korea's war-bloated population are farmers. Last year, the Agricultural Ministry of Korea reported that the farmers of South Korea tilled 2,633,000 acres, raising approximately 13,000,000 bushels of rice, 2,000,000 bushels of barley, 500,000 bushels of wheat, and 100,000 bushels of rye.

But the Korean Government still must import 400,000 tons of grain and staple foods. The Agricultural Ministry says it will take at least three more harvest years as good as 1953 to put the Korean farmer back where he was before the war. It will take even longer for the people of the towns and cities.

United Nations reconstruction agencies estimate 70 per cent of the nation's farm tools need replacement, with more than a million new implements needed. Millions of yards of cloth are needed for the barest clothing necessities. Thousands of children are clothed in rags. Others are clothed only by the generosity of Americans, many of them Southern Baptists.

Much of the Korean economic problem stems directly from the division of the Thirty-eighth Parallel. South Korea has an estimated population of 22,000,000. North Korea's population stands at only 4,000,000 or 5,000,000 since several millions came south; and it is the North which is the more heavily industrialized.

IT WAS a deeply moving experience to visit the United Nations cemetery on the outskirts of Pusan and stand between the rows on rows of white crosses, Stars of David, and stars and crescents which represent the young men of sixteen free nations who gave their lives in Korea.

A newspaper story, read on the plane as I traveled from Tokyo to Pusan, reported that 26,000 men from the United States had died in Korea. I wondered how many of them had ever heard of the little country of Korea before they were called upon to give their lives there in the defense of freedom.

I had been in the worship services of two Baptist churches in Pusan the day before I visited the cemetery; and I thought that if these men, by their dying, preserved Christianity on the tiny little peninsula of Korea they did not die in vain.

Korea is a lighthouse of Christianity in the Orient. And the indomitable faith and courage of the Christians of Korea is enough to shake the Christians of America out of their lethargy.

Their unparalleled stamina is possible because of a courage born of faith. That faith is seen in action in the churches of Korea.

When the Korean Christians pray it is as if God were visibly present. And for them he is just that near. That is why they know no fear.

When the overflowing evening congregation sang, "I know whom I have believed, and am persuaded that He is able to keep that which I've committed unto Him against that day," it was as if they were generating the power which gives them their imperturbable poise. The choir sang, "When Peace, Like a River," and I felt something of the contagion of an inner peace wrought out in a land where there is no peace.

This "peace of God, which passeth understanding" does flow out to others. There were forty Baptist churches in the Korean Baptist Convention at the outburst of the war. There are now 153 churches and preaching places in South Korea. Almost weekly new congregations are organized in the towns and villages.

Twenty of these Baptist churches are self-supporting—and that in a land which is financially bankrupt. All others give sacrificially towards the support of their pastors and other expenses. Last year Korean Baptists gave \$21,618.80, the largest amount ever to be given by the Korean churches in one year.

Baptisms numbered 2,000, and there were 12,000 other professions of faith. There are 130 Sunday schools with 17,000 enrolled, and forty-six Woman's Missionary Societies with a total of 2,000 members.

Two hundred young people made application to enter the Bible school section of the new Baptist seminary which was opened in Taejon last June. However, because of limited space and equipment, only fifty could be accepted. The first year of the regular seminary work will be started in the autumn of this year.

This Korean brand of Christianity is so potent that it upsets the law of averages. It is estimated that only one million of Korea's 27,000,000 people are Christians.

However, nearly half of the Republic's cabinet mem-

bers are believers, and forty-two of the two hundred legislators have professed faith in Christ.

President Syngman Rhee, a Methodist, once studied at Princeton Theological Seminary. Vice-President Ham Tai Young is a retired Presbyterian minister.

There is not much danger that the Korean Christians will decline in the intensity of their faith or in the fidelity with which it is practiced; but without adequate food, clothing, housing, and fuel their bodily energies are expendable. Many who would be good stewards are penniless and homeless.

Southern Baptists can supply the physical necessities of their fellow Baptists in Korea. They did give \$68,022.05 for world relief through the Foreign Mission Board in 1953. This represents an increase of more than \$27,000 over 1952.

Most of the money went to Korea where it was used as follows: to build, rehabilitate, or help complete twenty-five Baptist churches throughout the Korean Baptist Convention; to aid four orphanages and two homes for the aged, all sponsored by the Korean Baptists; to assist five hundred boys and girls from Baptist homes to go to school; to buy grain to tide many poor Christians over hard times; to give relief to Christians who lost their homes by war or fire, such as the fire in Pusan when fifteen Baptist families lost their homes and everything they possessed; and to help wounded Korean soldiers and their families.

This relief money has been a blessing in alleviating pain and suffering; and it has been used of the Lord as a

means of bringing lost souls to him. Missionary John A. Abernathy says, "Frankly, I know of no place where you could invest a dollar where it would bring higher and more permanent interest than by giving to Korean relief."

More than twenty tons of relief clothing have been received and dispensed to needy people. Thousands kept warm last winter because of the relief clothing sent by Southern Baptists.

Young people who want to give their lives in difficult places of Christian service can answer the call of God and of the Korean Baptist Convention for missionary recruits in twenty-five cities.

Medical doctors are needed to minister to the sick in the new hospital under construction in Pusan. The clinic with its staff of two missionary doctors and three missionary nurses, together with Korean doctors and nurses, attended more than 137,000 patients last year. With that, however, our medical work seems like a very small craft in an ocean of suffering humanity.

Every person I met in Korea had a story which would break your heart. The young man who helps in the mission office was a deacon in North Korea; and when the war started every pastor and deacon was marked for death. Since only one member of his family could escape they asked him to go. He left a wife and three children there. The last word he received was two years ago, and then they were living in caves seeking to evade the communists.

My two days in Korea was about the most disturbing experience of my life. I can never forget it.

Because of the sheer accident of a birthplace, I am not a Korean. I have never been hungry. I have never really been cold. No bombs have ever been dropped on my home and my family.

But this accident, which made me a spectator on the sidelines of misery, disease, pain, suffering, and starvation, also gave me the responsibility of sharing what I have with the people of Korea. I can no more escape my responsibility than they can escape from their land of tragedy.

United Nations Cemetery, Pusan, Korea.



The Missionary Home Is a Mighty Testimony

By Thelma Moorhead

THE General Meigs sailed beneath the majestic span of the Oakland Bay Bridge and on under the beautiful Golden Gate Bridge on December 14, 1948, as it began its six-weeks' round trip, having as its ports of call Hawaii, Japan, and China.

Coming after some four months of shipping strikes, it was an eventful sailing. The sailors and officials of the ship were in great good humor even though it meant being away from home for Christmas.

More than half the passengers aboard ship were missionaries; and among them sailed the George Haynes, of Florida; the Robert Sherers, of Missouri; the Raymond Spences, of Texas; Miss Lois Linnenkohl, of Georgia—soon to become Mrs. Charles Whaley; and the Marion Moorheads, of South Carolina.

What an unexpected joy it was to become fast friends of our fellow missionaries as our gallant ship steamed its way through the vast expanse of the Pacific. Raymond Spence, looking out over that vast expanse, remarked, "Well, this is the first thing I have ever seen that is bigger than Texas."

Our minds winged ahead to what lay before us. We talked of what we might be able to accomplish during our first term and our entire missionary career, of what the gospel might mean to a nation that had renounced Hirohito as God and now was searching for something. The future lay in God's hands; but the love that banded us together during that voyage, as we sailed on to join thirteen other of our missionaries already in Japan, has never changed.

How symbolic for us was the fact that we landed in Japan in the midst of the most important celebration of the year—the New Year. From the ship to our temporary places of abode

we learned "*Akemasite . . . o medeto gashimashu*" ("The new year is here . . . congratulations").

A new year had dawned. At last we were in the land about which we had dreamed. We had obtained a goal for which we had prayed and studied and worked for many years. Tomorrow had become today.

With regret, the nine voyagers parted, the Spences and the Sherers to live with the Coleman Clarkes, the Haynes to live with the William Medlings, and Lois to live with the Edwin Doziers until the home being built for students should be completed. For two weeks we remained with the Doziers in their Japanese-style house before going to our station in southern Japan.

Here I began to learn the meaning of "missionary home"—home, school,



Miss Hisako Fukuda came to the Moorhead home to work. She became interested in their God, accepted Christ as Saviour, and moved with them to Sapporo, where she became an invaluable assistant in the founding of the new Baptist church.

hotel, hospital, Sunday school, social hall, sanctuary, and on and on ad infinitum.

Never shall I forget helping Mrs. Dozier in her two-by-four kitchen.

"Where are the vegetables that you want me to fix, Mary Ellen?" I asked.

"Reach down and pull that ring in the middle of the floor," she replied.

Rather nonplused I nevertheless reached down and pulled the ring to find beneath a big square, built-in box containing the perishable foodstuff. It was the refrigerator of the Japanese people.

WHAT can I say of the Japanese bath that awaited us—the little room off the kitchen with its sunken gray cement tub, with a fire merrily burning at the bottom of it and the steam rising from the water to heat the room and to make me wonder if someone had made a mistake and substituted one of the cooking pots of the storied head-hunters.

This was the bath for the Doziers and their three children, the Moorheads and their two children, and for Lois.

Quickly we learned the Japanese way: dip out the water, wash carefully, rinse off every particle of dirt and soap, and then step into the cooking pot.

That night saw several of us unwilling to be boiled alive; but not the head of the Moorhead family. He stepped in and spent the rest of the night sweating out the heat that had penetrated to the very marrow of the bone—which is exactly the reason the Japanese prize their bath. It is indeed a boon in a land where heating is practically unknown.

As the eventful first day on Japan's soil came to a close I wondered about the other voyagers—if their day had been as filled with the unexpected as had ours. From later accounts I learned that it had been.

Two weeks in Tokyo saw all our worldly possessions through customs

and us ready to depart for our place of work in Fukuoka—"Happy Hill"—on the southernmost island of Kyushu. Having studied Japanese in the University of California, we were going south to fill the urgent need for missionaries and to continue our studies with a private teacher.

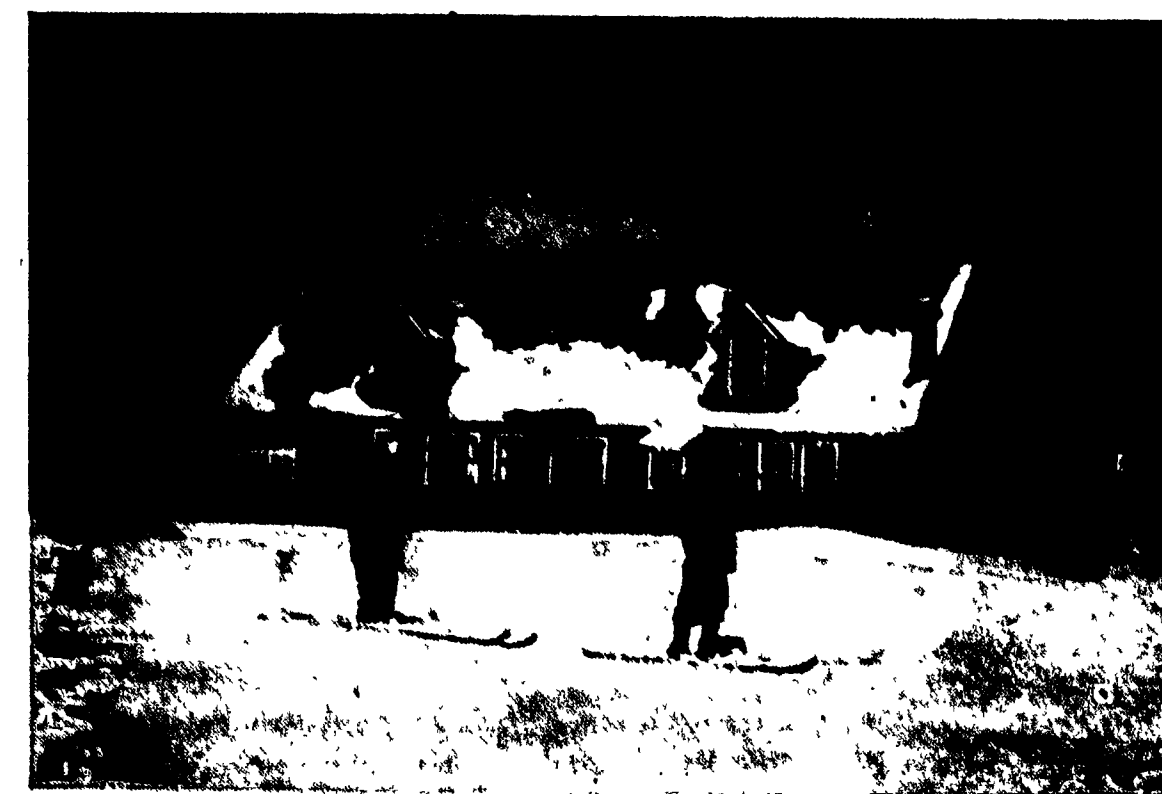
Seven voyagers remained in Tokyo—already in language school, already deep in the brain-racking study of the most difficult language on earth. With mixed emotions we boarded the train to go some 750 miles south to join the Maxfield Garrotts and Miss Alma Graves as they worked in our boys' school of some three thousand students, the only missionaries at work in a field that Southern Baptists had occupied for some sixty years.

Again my eyes were opened as we stayed for a month in Miss Graves' home and took the noonday meal with the Garrotts. Although Miss Graves carried a full teaching load, still her home was a mecca for the students. Personal conferences, teachers' meetings of both school and church, church group meetings, cheerfully planned and wonderfully worked out, caused me to wonder if I could ever possibly be of such great use in God's vineyard.

The same thing was taking place next door at the Garrotts' home. Chairs were stacked in the hallway of the home to be handy when needed for Sunday school, for trustee meetings, for Woman's Missionary Union meetings, for faculty meetings, and a host of other things for which there was no other place to meet.

Yet, with so much activity going on in the home, Mrs. Garrott, with Dr. Garrott's able assistance, found time for the Christian education, rearing, and training of four lovely children.

The day at last dawned when we could move into our home, Jigyo by the sea. Just a stone's throw from the ocean, our house was the oldest Baptist missionary residence of the four still remaining after the war. For



The new home of Mr. and Mrs. Moorhead in Sapporo, Hokkaido, Japan. Son Miko and Japanese friend try their skills in front.

some fifteen years it had been used by the Japanese, because no missionary was available. It was some time before the repairing and painting could be finished.

We felt, as we moved into our home and took up our work, that the windows of heaven had opened and poured out such a blessing that there was not room enough to receive it. Fukuoka, "Happy Hill," indeed it was!

Our schedule was quickly arranged—three hours of language study each morning, teaching at the boys' school and at the girls' school, and, for Marion, preaching up and down the island of Kyushu. What a joyous realization of our dreams—Japan waiting, anxious, and eager to know of Christ and his good news. Never in all the history of the Japanese race had there ever been such an interest in Christ.

Dr. and Mrs. Garrott and Miss Graves, missionaries of proven ability, could so easily have told the untried recruits what to do and how to do it; but never did they do it. Rather, with words of encouragement for our faltering Japanese and by their own consecrated and busy lives, they set the example.

KEEPING faith in our homes, the center, is the most important thing in the life of any person. How important here in America! How doubly important as a witness in a land where only 1½ per cent of the people are Christians!

As we entered our home in Japan, we prayed to God from the depths of our hearts that he would be always present to help, to bless, to guide in the lives that we wanted to live in his service, that he would use us to bring many to know Christ as their Saviour.

And, from the beginning, the Christ, who said, "And, lo, I am with you always," kept his promise.

COMING into our home to help with the work there in order that both husband and wife might have time to study the difficult Japanese language and time to do the much-needed teaching in our school, was Miss Hisako Fukuda, product of a Buddhist school. In later years, hearing Fukuda San (*San* means Miss, Mrs., or Mr.—just take your choice) testify before a group of young people in the church, I listened to these words:

"I came to work and live with the missionaries because of my great need of a job, but it was with a great deal of fear, for I did not know what to expect from these foreigners. I watched not only the Moorheads, but the other missionaries carefully. I had expected quarreling, but there was none. There was no drinking of *sake* or other intoxicating drinks, no smoking or dancing such as I had always understood Americans indulged in; and, to say the least, I was very much surprised.

"Then I became curious about these people and wondered what made them so different from what I had

(Please turn the page)

The Missionary Home *Continued*

been led to expect and different from our Japanese homes. I watched them pray and heard their prayers, their devotions; and, most amazing of all, even the children took part, asking questions and praying.

"I thought that was foolish, for all Buddhists know that a child cannot understand about religion. But to my surprise the children knew a good deal about the Bible; and they could tell me some of its stories and even answer some of the questions I was too timid to ask others.

"I became very much interested and began to read the Bible that had been given me and to attend the Sunday school class held in our living and dining room. I also attended the Tuesday-night Bible class held there; and oftentimes the Thursday afternoon Bible class that was held for the boys of the Baptist school.

"Gradually, I came to understand and to love the Christ who had died for me. I accepted him as my Saviour and was baptized into the church in Fukuoka. When I went home my parents could not understand why I became a Christian when I had been trained in a Buddhist school; and my friends questioned me for hours on end in an effort to understand why I would do such a thing."

Fukuda San became a radiant Christian; and three and one-half years later, as we moved to Hokkaido to pioneer in Baptist work on that island of five million people, she became not only our helper in the homework, but an invaluable assistant in the founding of a church there.

God's amazing transformation of a shy, timid, little country girl into a capable, consecrated superintendent of our Sunday school and an ardent Christian never ceased to astonish me.

A book would not be long enough to tell you of the rich harvest of souls as God called out from Sunday school, from Bible classes, from the worship services conducted all over Kyushu—in hospitals, in jails, in homes, in small mission points—those who were to be his own. Of deepest joy were those who came to our home week after week as we watched them grow in grace and in the knowledge of the Lord Jesus Christ.

Out of the first group of boys that came so faithfully, four not only ac-

cepted Christ, but felt God was calling them to preach. One of those boys came down with tuberculosis, the scourge of Japan. Only the miracle medicine of streptomycin saved his life. Our class visited him often and prayed for his recovery.

After that teen-age boy had been in the hospital on his back for one long year, I asked him about his Christian experience, fearful that he might be bitter and blame God for what had happened. My own faith was rebuked when he answered so quickly and so clearly:

"Mrs. Moorhead, I was a busy Japanese student, studying far into the night. I read my Bible each day, but I did not really study it, for I did not have the time. Now that I have been ill and have much time, I have read my Bible through completely six times in this year. God knew that to be his minister I needed to know his Word."

What an abundant life the missionary lives to hear such a testimony as that!

In our new home in the far north country, again God was so very, very good to us. Our home was one of the places of worship, Miss Annie Hoover's another, and our pastor's another. Three lighthouses in the Baptist witness of Christ in a city of 350,000 people and on an island of over five million! God has used the missionary homes to be witnesses for him.

ONE DAY, listening to a group of missionaries as they discussed the building of missionary homes to house our increased personnel, I heard the remark, "Our homes should not be



The Baptist Church, Sapporo, Japan, was organized in May, last year; the building was dedicated in November.

built with the idea that they will become Sunday schools, social halls, and meeting places; they should be built with the idea that they are private dwellings and with the comfort and convenience of the family in mind."

I thought of how good that sounded; but it will not be true for many, many years, if ever at all. As long as there is no Sunday school, no church, no meeting place in the community where the missionary lives, then his home will be that place.

If sometimes the missionary does become weary and wish for "two rooms of his very own," then almost immediately comes the thought, "What if these people did not want to come to our homes and would not come to hear God's Word—what then?" And the thought of weariness vanishes in the realization of the blossoming fruition of God's Word in a land waiting and eager to hear.

What of our voyagers?

The Spences took their place in Nagasaki with their home and their two lovely children to witness for Christ. The Robert Sherers took their stand for Christ in the great bustling port city of Kobe, their home becoming a Sunday school and church meeting place before even the doors were swung.

The George Hayses came to live at the new location of the seminary with their home opened immediately to the people of their village in the first Christian witness to those people. Go out and visit them when Sunday school is in progress and find the children and young people overflowing the house and meeting in the garage.

Go with Miss Linnenkohl as she becomes Mrs. Charles Whaley and builds a new home in Kokura. Visit them on a Sunday and you will find the pattern repeated—children meeting all over the place, the young people and adults filling every room.

A few years ago our number of missionaries in Japan was so small that it would have been easy to tell you of their homes and their witness for Christ; but thanks to God, now we number one hundred and that is impossible.

But thanks be to God also that every missionary in Japan, in his or her home life and in the use of that home for Christ, is a mighty testimony of the love and grace of God.

Basic Requirement For World Missions

By Baker J. Cauthen

G. I. JOE is the basic requirement for American defense. Guns, tanks, planes, and ships have no effectiveness except as they are manned by those who are prepared to give what it takes in life, labor, and sacrifice.

Our Christian world task can be accomplished only as we have a strong body of men and women who, in response to the conviction of God's will, are prepared to give themselves without limitation to making Christ known wherever man is found.

When one becomes conscious of world need and feels in his heart a mandate from the Master to go personally to help meet that need, the logical step is to yield himself to that call, get the best possible preparation, and go regardless of the cost, unless the Lord bars the way. The fact that millions in darkness have never heard the name of Christ puts the burden of proof on staying to light another candle where many already are burning.

The conviction of Christ's call needs to be so profound that regardless of circumstances one is able to say, "Here I am in obedience to what I believe is the will of my Lord." This kind of conviction makes one steadfast in purpose. He goes ahead through whatever situations he must confront just as a ship plows its way to its destination through stormy seas.

Conviction of the will of Christ fortifies a missionary for the experience of leaving loved ones and friends to take up life in a strange land. It enables him to turn aside from challenging opportunities which might keep him at home. It strengthens him for the testing time of language study.

It keeps him steadfastly adhering to his objective, regardless of discouragements and uncertainties. It makes him always aware that regardless of the method he is using or the task he is

doing, his aim is to bring men to Christ. It gives him joy and assurance of victory. It is the source of his power.

Missionaries concentrate their efforts upon developing indigenous Christianity in the lands they serve. This calls for growing strong churches and encouraging them to work together through associations and conventions.

Training leaders requires extensive efforts in schools, colleges, and seminaries. Ministries to the suffering and distressed are extended through good will centers, relief, and orphanage work.

Missionaries find immeasurable opportunity in helping churches plan and project programs of evangelism, Sunday school, and young people's and women's work. Vacation Bible schools, summer conferences, and production of literature are important phases of missionary service. There are unlimited opportunities for preaching in churches, chapels, schools, tents, markets, villages, and homes. The power of the gospel is the same there as here.

Various methods are sometimes used to supplement the work of missionaries and national Christians. The preaching mission sent to Japan in 1951, upon the request of Japan Baptists, did much to strengthen the churches and win people to Christ.

THE mission task, however, cannot be accomplished merely by preaching missions. A church in this country needs the ministry of a devoted pastor rather than simply to be visited occasionally by an evangelist. On the mission field there must be the persistent, understanding ministry of missionaries who are prepared to get the language and identify themselves with the people.



It follows, therefore, that as Southern Baptists consider the needs of the world today, we must be prepared to provide the basic requirement for the world mission task.

THE immediate objective of advance is to have a staff of 1,750 missionaries. This objective at our present rate will require fifteen more years. We must not continue at this slow pace. In our generation there is tragic danger in delay!

I am convinced that Southern Baptists can and will provide the money to send to the mission fields all whom God would have go. We should concentrate in prayer upon the objective that many will hear and answer God's call. I am certain that if young people could read the letters appealing for missionaries which come to my desk from Indonesia, Malaya, Thailand, the Philippines, Formosa, and Korea their hearts would respond.

Only recently I received a letter signed by fifty-two leading citizens of a city urgently requesting a missionary. Korean Baptists are pleading for missionaries in twenty-five cities.

The appeals that come from the Orient are similar to those from Latin America, Africa, Europe, and the Near East. Do not think for a moment that there are enough missionaries. Do not hesitate to volunteer because you think there might not be means to send you. If servants of God will lay their lives upon the altar to go wherever Christ commands, Southern Baptists will provide the means to send them.

Some may hesitate to volunteer for fear they might not be appointed. If
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Part of the buildings of the Baptist hospital, Shaki, Nigeria.

White Man's Medicine in Shaki

By Jack E. Walker

SHAKI is a Nigerian village nestled in a group of rocky hills and is spoken of by many of the missionaries in Nigeria as "Rocky Shaki," the two words having the same pronunciation except for the first letters. By virtue of these hills, the village is divided into several parts, each of which has its own name. In all there are about 25,000 people in the general vicinity.

Shaki is about 115 miles northeast of our Baptist headquarters city of Ibadan and is only a few miles from the western border of Nigeria adjoining French Dahomey. The elevation is about 1,250 feet above sea level, and the climate is one of the most desirable in all of Nigeria.

Like most of Nigeria, Shaki has two seasons, the rainy which begins in March or April and ends in October and the dry which begins in November and continues through February. When it is dry, it is extremely dry; and when it is wet, it is extremely wet. The people of Shaki are mostly farmers, traders, weavers, and potmakers, with some who make palm oil from the nuts of the palm tree.

The early missionaries to Shaki did some medical work; and Miss Nannie David opened a dispensary with extremely limited facilities in 1920. The next nurse to come to Shaki was Mrs. A. C. Donath who was here in 1936 and 1937. After she left and until Miss

Amanda Tinkle arrived in 1939, the work of the dispensary was carried on by native boys who had been trained by the missionaries. The work grew rapidly. Then Miss Frances Hammett came in 1944 and Dr. Margaret (Mrs. J. W. H., Jr.) Richardson came in 1945.

At first the buildings were completely inadequate. Then in 1944 the dispensary was moved to the buildings that had once been used for the seminary and later by the day school. These buildings were not designed for hospital use; but those who worked in them did a wonderful work in spite of the cramped facilities.

As the work grew, plans were begun for the new hospital. The building, designed by Dr. Richardson and Nurses Tinkle and Hammett, was nearly completed in January, 1952, when the dedication service was held. A large crowd attended the service and the people of Shaki were pleased and proud of the new hospital, the first hospital to be built in the Oyo Province. The patients were moved from the old buildings to the new hospital in May, 1952.

The new hospital was constructed on a new compound which lies on a gentle slope in a relatively new section of the town. The structure is built of native stone; and, because of this, many of the people have remarked that they feel the hospital is more a part of their community.

The hospital buildings consist of an outpatient department building,

designed with a waiting room, a chapel in the center, doctor's office, the pharmacy, the laboratory, and treatment rooms. Also there are the business office, the storeroom, the emergency room, and the X-ray room.

There is a long ward building with two men's wards, one women's ward, a children's ward, and a maternity ward. Nurse's stations are located between the wards.

A third main building contains the surgery room, the delivery room, the sterilizing room, the storeroom, and the dressing rooms. In addition there is a four-room isolation building and a small laundry building located back of the ward building.

The government requires separate buildings in this country because of the necessity of having the prevailing breeze in all rooms.

OUR water supply is almost entirely dependent on rainfall collected from the roofs of the buildings and stored in four large underground cisterns. We also have a well which gives us a great deal of security since there is a grave possibility of running out of rain water before the dry season ends. In fact, the shortage of water in the dry season was one of the greatest handicaps to the work in the old buildings.

Outpatients are seen each weekday. On Wednesdays, we conduct a well-baby clinic; and on Thursdays, a prenatal clinic.

There are also two out-of-town dis-

pensaries to which the doctor travels each month. These dispensaries are located in opposite directions from Shaki—one in Okuta, forty-five miles away; and one in Igboho, thirty-eight miles away.

Before the outpatients are seen, a service is held in the waiting room. Here many hear about Jesus for the first time. Some people come to the daily services even though they do not want medical attention. On the other hand, sometimes the Mohammedans feel a rather keen resentment; and occasionally they will try to argue or disturb the services in general. These services are conducted by our nurses, local pastors, and by the missionary staff.

At present the staff is made up of Dr. and Mrs. Jack E. Walker, Miss Hammett, and four African nurses trained in our nursing school in Ogbo-mosho. Mrs. Walker is not a nurse; but she gives full time to bookkeeping and the keeping of medical and other records.

Although the staff of the hospital has not been increased, the inpatient load has almost doubled. In 1953 there were 6,325 inpatient days, as com-

pared to 3,638 in 1952. In 1953, 2,642 new patients registered; and there were 11,728 outpatient visits in addition to 3,924 well-baby visits.

Our closest neighbor doctor and hospital are 115 miles away; therefore, patients come to us from villages far from Shaki. There are many villages back in the bush to which there are no motor roads and from which the people must walk long distances.

TWO of our patients trekked about thirty-five miles through the bush after rather severe injuries in an encounter with a lion. One of them had a puncture wound into his windpipe and the other had extensive lacerations over his face.

Sometimes patients are brought in by means of crude stretchers made of poles and cloth. Not long ago a man walked about one hundred miles to have a much-needed operation. Many times our cars are used for ambulance service.

Our greatest opportunity for personal evangelism lies in our contact with the patients who are admitted to the hospital. Here we have the opportunity of repeated witnessing; and we

have had some thrilling experiences with patients who have trusted Christ while in the hospital.

A seventeen-year-old boy was brought in with a rather severe compound fracture of his leg and it was necessary to reduce it by surgery. He is one of the Fulani tribe, the "cow-boys" of Nigeria. It was very difficult for any of our Yoruba staff to converse with him at first; but we were able to get an interpreter after a time and gradually Bio learned some Yoruba.

He remained in the hospital for about four months and during that time he trusted in Christ as his Saviour and all of us were thrilled to see the wonderful change in his life.

Bio is the only convert, so far as we know, among his tribe in this area; and we are praying that his testimony to his fellow tribesmen will be as the grain of mustard seed.

A boy about fifteen years of age was bitten by a large puff adder, one of the most poisonous snakes in Nigeria. It took his friends eight hours to get him to the hospital; and, by the time he arrived, his arm was swollen to twice the normal size and appeared to be at the bursting point.

The boy recovered, however; and when we first began talking with him about Christ he said he was a Mohammedan and did not want to even talk about Christ. After several other talks, he began to see that the hospital was here because of Christ and his love; and he began to realize that if he had not come his life would have been lost.

He saw the spirit of Christ in the nurses; and he finally confessed Christ as his Saviour. A marvelous change was manifested in his life, also.

These and many more such experiences give us much encouragement and joy in our service for the Master.

AS TIME goes on, more and more people are learning of the hospital and we can see progress in our competition over the native medicine men and their cures. We still have some difficulty in persuading many to come into the hospital for treatment; but gradually the people are learning that the white man's medicine is superior.

We still have much to do in getting all of our equipment and facilities finished. We are now getting ready for the installation of a generating set to provide electricity for the night

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Nurse Frances Hammett and Dr. Jack E. Walker, both on the staff of the Baptist hospital, Shaki, Nigeria. Patients wait in the background.



The House on the Rock

This article, describing the first graduation exercises at Armstrong Memorial Training School, Rome, Italy, will help you visualize the second graduating class as they go out from the school this month.

By Grace Tyler

AS daylight broke through the horizon the heavens were almost hidden by unmistakable rain clouds. Later in the morning, when the clouds burst and the rains splashed the earth, we who live at Via Antelao 4, Rome, Italy, had occasion to recall the jingle which compares the wise man with the foolish one. You know how it goes:

"The foolish man built his house upon the sand . . . and the rains came down and the floods came up . . . and the house on the sand fell in . . .," whereas the house of the wise man which had been built upon the rock stood firm in the midst of the storm.

Though from all outward appearances our dwelling was calm, within there was much excitement and activity. Why?

The date was May 30, last year, the day of the first graduation exercises at Armstrong Memorial Training School.

Here in Italy, as anywhere, we found ourselves with the last minute preparations to be made. And not even the pelting rain could dampen our spirits.

The hour for the commencement had

been set at 5:00 p.m. About 4:00 p.m., the clouds, as though they had been crying for joy, dried their tears and made room for the sun to shine through. Half an hour later friends and relatives of the graduates began to arrive.

Italians have a certain knack for making themselves at home wherever they go; and, therefore, we had no worries about entertaining those who came early. Here and there on the campus, in the parlor, and in the chapel were groups talking and enjoying being together. As the time for the program drew near they began to file into the auditorium.

The president of the Italian Baptist Convention, Pastor Gaspare A. Ricci, presided. Following the invocation, a hymn, and a prayer, Miss Virginia Wingo, directress of the school, presented the board of directors and the teaching staff. She expressed to each one her appreciation for work done since the school opened in 1950.

Then on behalf of the entire faculty she saluted the students. She assured them of the interest and prayers which follow them as they go out to live and work

for the cause of Christ. Miss Concetta Cerreta, president, responded for the student body. She thanked Miss Wingo and the faculty for the Christian training and guidance offered in the school.

Miss Anna Veneziano, lovely soprano, inspired the group with her rendition of "The Love of God." She was accompanied at the organ by Miss Marylu Moore, missionary daughter.

As points of emphasis in his address, Pastor Ricci selected Christ, the church, and the home. While his message was directed mainly to the graduates, he said that he took it for granted that all present were believers or they would not have come to celebrate the occasion.

He added that merely believing is not enough—the belief must be put into action. Within each life there must be a firm foundation; or else, when "the rains come down and the floods come up," the individual will bog down in the mire.

While the Christian life represents that which is perfect, the individual himself is by no means perfect. Therefore, the faith

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Fundamentals in Mission Work

Missionary says there must be no substitution of convenience for conviction, man's ability for God's sovereignty, moral teaching for the cross, or union for real Christian unity.

By Erhardt Sven Swenson

"IT SEEMS that you Baptists have the best work in South America," remarked the secretary of a mission board operating in Latin America, a man I met shortly before leaving Argentina for a furlough in the States.

In answering him I said: "May not the reason be our emphasis on the fundamentals?" He agreed that, no doubt, emphasis on the Bible, evangelism, and the teaching of converts was responsible for the effectiveness of our work.

What are the fundamentals in mission work?

Of the many things that might claim a place in that category, let me suggest three which I consider fundamental, and without which there can be no real fulfilling of the mission that Christ entrusted to his disciples. I think of these three under these headings: the message, the method, and the motive.

1. *The message:* What kind of message is fundamental in mission work? A saying over one of the doors in a seminary comes to mind: "There may be different ways of proclaiming the truth, but there is only one truth." The presentation of that truth may vary, but the message must be the same. Any substitution for it invites failure.

I was told of a certain denomination, working in the country where we have labored since 1924, which lost in membership last year, both in its churches and its Sunday schools. Why? In my opinion the message was to blame.

When we substitute convenience for conviction, man's ability for God's sovereignty, moral teaching for the cross, or union for real Christian unity there can be no genuine blessing.

Our message must rest on Christ's authority: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you."

These things are fundamental because they rest upon the authority of the Son of God and upon his accomplished redemption and resurrection. We cannot make light of the virgin birth, of Christ's life and teachings, of sin and the cross, of Christ's resurrection and expect the blessing of God upon our ministry.

Only the fundamental message brings results because it alone places the emphasis on man's condition and God's provision. A message washed out in the theories of modernism does not bring the desired results.

2. *The method:* How should that message be proclaimed? Again there is infinite variation. And permit me to make clear that we are not thinking in terms of organization, but of method.

Some missionaries are very much concerned with particular brands of organization; and if the work is not organized according to their pattern, whether there is anything to organize or not, little good can be accomplished. It has always seemed to us that we should organize as the need requires and not simply for the sake of organizing. Christ did not send us to establish a certain type of organization. He tells us to evangelize, to preach, and to teach.

(I was very much interested in the late Dr. M. Theron Rankin's fine article, "Christian Missions Faces Question of Primacy," in the March, 1953, issue of *The Commission*, and would suggest a careful reading of it by all who are missionary-minded.)

EVANGELISM is a fundamental method in mission work, whether it be personal or public. Sometimes under the stress of his many-sided task, the missionary loses his evangelistic fervor. We must recapture the burning heart for lost souls. We must not only believe that men are lost outside of Christ; but we must present him in such a way that acceptance becomes imperative.

We must see humanity through the eyes of Jesus and be inspired by his example and guided by his teaching. The parables of the lost sheep, the lost coin, and the lost son are not presented only because they were lost, but because they

were sought until found, which fact produces the rejoicing.

The Foreign Mission Board majored on evangelism last year. The eyes of both missionaries and nationals were opened to the possibilities of united efforts in evangelism when Dr. C. Y. Dossey visited the River Plate countries in 1951. But there must be even greater emphasis on evangelism. And we must not forget that the instruction of those won is a very essential part in the conservation of the gains.

3. *The motive:* There must be a driving motive or force in proclaiming the message through sustained evangelism and a teaching program that really aims at conserving the fruit. That is also fundamental and we think of it in the term "sacrifice."

Christ said: "As thou hast sent me into the world, even so have I also sent them into the world." He also said, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

When sacrifice is taken out of missionary work it loses its heart. Take the sacrifice out of Christ's life and what have we left? A perfect life, beautiful teachings never surpassed, and portentous deeds, but nothing to atone for sin. "What can wash away my sin? Nothing but the blood of Jesus."

The present tendency is to make missionary work easy. Take the sting out of service. Make it attractive. Prepare everything in such a way that there will be very little, if any, sacrifice.

We appreciate what the mission boards are doing, inspired by the noblest and best motives. The appeal, however, is from the easy and advantageous side rather than from the hard and sacrificial. And if that becomes the motive for missionary endeavor, I believe we are on the slippery road backward.

It is my conviction that young people of the right kind will respond to the Master's call with more readiness when facing hardships and sacrifice than from any other consideration. Comparing our poor investment, even under the most favorable circumstances, with his sacrifice, it will never be too big for one who is really called to missionary work.



Street view of the building where Baptist services are held in Guayaquil, Ecuador. On the first floor are the auditorium, seating 180 people, a book store, and a prayer room; on the second floor there is Sunday school space for two hundred people and for the Baptist offices; on third floor are homes for the caretaker and pastor.

By
Dorothy
Dell
Shoemaker

Reality in Ecuador

DREAMS do come true! After six years of dreaming, planning, and preparing to come to Guayaquil, Ecuador, we were overjoyed the first Sunday of this year as we entered the *salón de cultos* (auditorium) of our *Templo Bautista* (Baptist Temple) and found people already coming an hour early for services.

Our rented building has undergone a complete face lifting since it was formerly used for a clinic—for the healing of sick bodies. Now it has been redecorated, rearranged, and rededicated—for the healing of sick souls. It is located next door to the largest bakery in town; so as hundreds of people come to the bakery to get their daily bread, we are able to break the Bread of Life to them.

The auditorium is arranged to seat 180 and has room for forty additional chairs. The small hospital rooms on the second and third floors are ideal for Sunday school classes and pastor's residence.

Almost since the first day we arrived we have had people coming to us wanting to know just what Baptists do believe. Some have used Baptist literature (in interdenominational churches) for years and are truly Baptist; and then there are others who are just seeking the right direction.

There are two groups, with organized churches in *pueblos* (small towns) near by, that were happy when they heard that Baptists were coming to Guayaquil. For seventeen years they have ordered and studied literature from our All Spanish Baptist Publishing House in El Paso, Texas.

They immediately invited Mr. Shoemaker out to examine them (or to examine him!) to see if they were New Testament Baptists. He found them very staunch in their beliefs and happily carrying on without ordained preachers and many times in the face of persecution.

They are worshiping in their own buildings and paying their own expenses. One of them has recently sent to the States to buy a small organ. These are good country folk (banana, rice, coco, and coffee farmers) who love the Lord and serve him to the best of their abilities, even to carrying on their churches with lay preachers.

Twenty of these people came in for the inauguration of our work here in Guayaquil; and they were nearly as happy as we were to see our building filled for the very first service, with some twenty people standing, making a total of about 250.

Our first Southern Baptist missionaries came to Ecuador just about three years ago and started work in the capital city, Quito. One of these first couples, the Gordon Crocker, were with us for our beginning services. Also their national pastor came and preached evangelistic messages each night of the following week. There were fourteen professions of faith made by people who have already started to study in the doctrinal classes, preparing themselves for church membership.

This class now has eighteen enrolled and there were twenty-two who attended the first class. We are happy to note a good cross section of economic and social groups in our services. For this we are glad because we have not come to minister to any one particular group, but to any and all.

The lovely Hammond organ that we brought with us has already proved a blessing as its sweet music floats out on the street and people stop in to listen and stay to hear the gospel message.

Our watchword for the Lord's work here in Guayaquil is "*Adelante*" ("Forward"); and, with God's help and Southern Baptists' prayers and support, we shall go forward!

At present we have a six-year contract on the building in which we are worshipping, but this definitely expires at the end of this period, and we hope and pray that before that time Southern Baptists will see fit to buy land and build a church suitable to our needs then. For this we are trusting in *you*.

From the very first service we have taken a free will offering that is being designated for a national work in one of the *barrios* (suburbs) of this city. Already we have secured a house and lot in a laborers' section on which we can pay rent for the next seven years and at that time the house and property becomes ours. Our plans are to inaugurate this work in March and it promises to be fruitful.

As we go forward, pray for your missionaries here and also for the new converts, won't you?



The first Southern Baptist missionary to visit Ecuador was Dr. J. L. Hart, of Argentina, who expressed the hope that sometime Southern Baptists might be able to open work there. In 1949 a survey was made by Missionary H. W. Schweinsberg, of Colombia. In his opinion, Ecuador is one of the most open and responsive countries in that part of South America. A year later, in September, 1950, Mr. and Mrs. E. Gordon Crocker and Mr. and Mrs. William M. Haverfield arrived in Quito, the capital, to become the first Southern Baptist missionaries to Ecuador.

Work had already begun under the direction of Señor Jorge Vásquez, a national Baptist preacher, and there had been one or two professions of faith. In the first service at which the missionaries were present the attendance was approximately 250. About half way through a Wednesday night service led by Señor Vásquez, a teenage boy whispered to Mr. Crocker, "Is this God about whom he is talking from here, or is he a stranger?"

The two principal cities of Ecuador, Guayaquil and Quito, are studies in contrasts. Guayaquil, a seaport, was once a pesthole of yellow fever. . . . Quito is a picturesque city in the mountains, more than nine thousand feet above sea level. . . .

One of the best-known radio stations on mission fields is the Voice of the Andes, a short-wave radio station in Quito operated under Christian auspices. Its messages reach many countries.—*From SCATTERED ABROAD, by E. C. Routh*



This photo, showing a back-to-front view of the middle section of the auditorium, was taken at the first Baptist service held in Guayaquil in January.



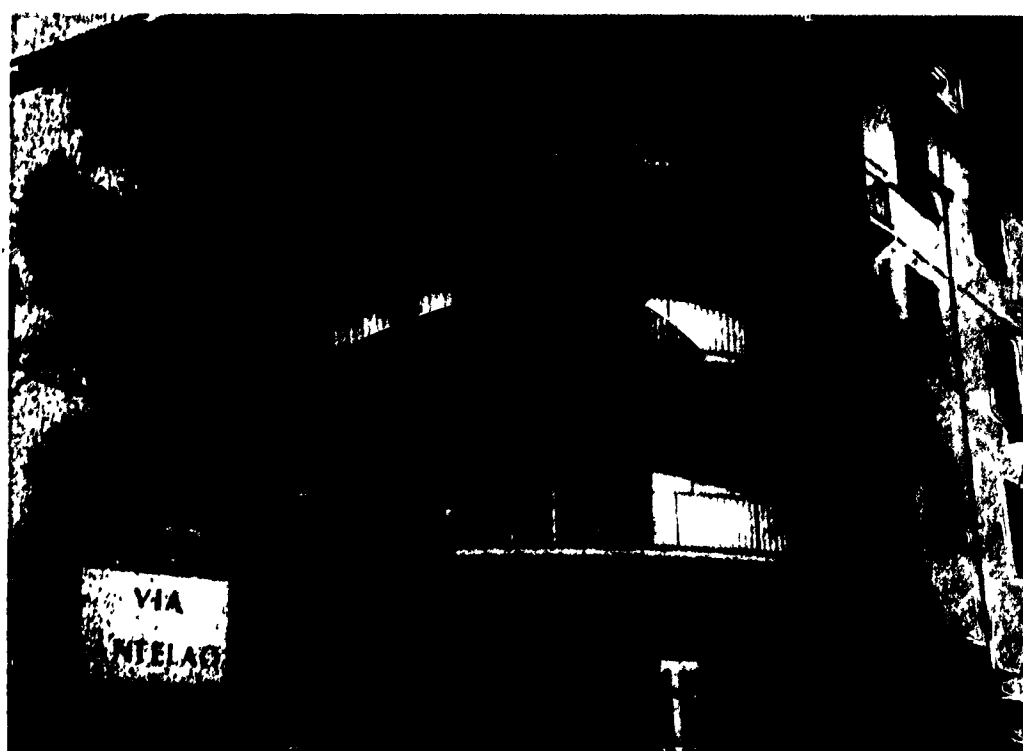
Mrs. Gordon Crocker, Southern Baptist missionary, played the organ at the first Baptist service in the *Templo Bautista* in Guayaquil. Mr. and Mrs. Crocker serve in Quito.



People came an hour early to attend the first Baptist services held in Guayaquil. Some had used Baptist literature for years and were already Baptists.

Epoch-Marking Meetings in Europe

By Roy F. Starmer



The General Council of the European Baptist Federation and the European Baptist Women's Union held their meetings at the Armstrong Memorial Training School in Rome, Italy, last fall.

TWO Baptist meetings of international significance were held at the Armstrong Memorial Training School, Rome, Italy, last September. One was the third general session of the European Baptist Women's Union, with twenty-two national delegates from twelve European countries; the other was the General Council of the European Baptist Federation, meeting in a three-day executive session to consider questions and problems common to European Baptists.

The women heard challenging reports of the faithful witness of Spain's persecuted evangelical Christians and of the amazing missionary zeal of Norway's seven thousand Baptists who support more than twenty foreign missionaries.

In the Federation's General Council there were representatives of Great Britain, Norway, Finland (two unions), Sweden, Denmark, Germany, France, Switzerland, Spain, Italy, and Yugoslavia.

A feeling of spontaneous Christian unity resulting from the recent formation of the Federation highlighted the conference. Although the Baptists of a number of countries were not represented, the hope and prayer for their eventual inclusion was repeatedly expressed in the



The European Baptist Federation Council in session. Among other actions this group named a committee to launch plans for a European Baptist overseas missions program.

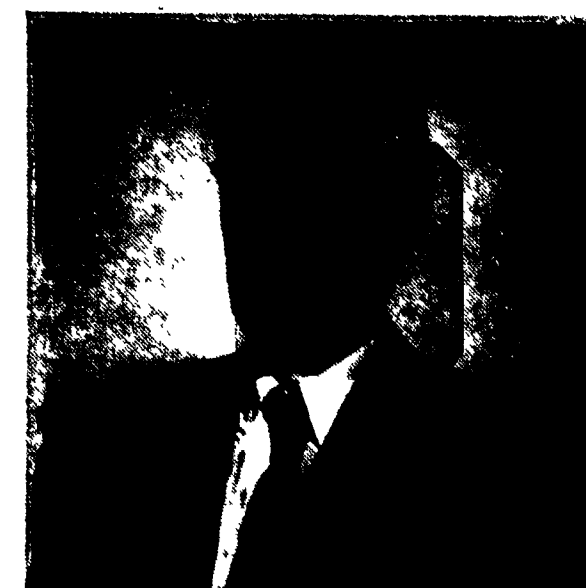


Attending the women's meeting were twenty-two European women from twelve countries and eleven American women—three of them from the American Baptist Convention and eight of them Southern Baptist missionaries in Ruschlikon and Rome.



Dr. W. O. Lewis, secretary-treasurer of the European Baptist Federation, reports on his contact with four Russian Baptist pastors in Stockholm, one of whom reported there are 500,000 baptists members of the 4,000 churches in the Union of Evangelical Christians and Baptists.

Dr. Henry Cook, president of the European Baptist Federation, was the representative of the British Baptist Union at the meeting of the General Council.



reaffirmation of the truth that there is and can be no division for those in Christ Jesus.

The high point of the meeting was the unanimous decision to name a committee "to prepare and launch a plan" for the formation of a European Baptist overseas missions program. The spiritually charged atmosphere which it was concluded emphasized the general feeling that a history-making decision had been made—tentatively comparable to the epoch-marking motion picture by William Carey which ushered in the modern missionary movement.



The women had tea at the George B. Taylor Baptist Orphanage in Rome, one of three orphanages maintained abroad by Southern Baptists. National Baptist conventions maintain many orphanages.



These Italian Baptist young women served the representatives of both the men's and the women's conferences.



Departure. Could it be that the action of the groups is potentially comparable to the motion which ushered in the modern missionary movement?

EDITORIALS

Conference for Mission Volunteers

The Fifth Annual Missions Conference sponsored by the Mission Band of Southwestern Baptist Theological Seminary met at Fort Worth, March 5 and 6. Dr. Cal Guy, professor of missions, took the initiative in projecting the first conference in 1950. It has become one of the most significant developments within recent years.

The program is directed primarily to mission volunteers and those interested in vocational mission work. Its primary purpose is to give them a factual, practical, well-rounded program of information that will serve as a guide for their further preparation for mission service.

This year's program featured "inspirational speakers, testimonies, discussion periods, fellowship periods, mission exhibits and literature displays, opportunities for personal conferences with missionaries and mission board representatives, devotional periods, and information directly from the fields as relayed by the missionaries." Every effort was made to place equal emphasis upon both home and foreign missions.

Over 760 mission volunteers from state and denominational schools, some from as far away as North Carolina and California, registered for the conference. Other scores of students were present who did not register, since the registration process was designed primarily to provide housing for students who had not made housing arrangements for themselves. The students, their adult counselors, seminary personnel, home and foreign missionaries, and representatives of the mission boards presented an inspiring spectacle when they assembled in the Truett Auditorium for the general sessions. The auditorium, which is said to seat approximately 1,300, was filled to capacity.

A very meaningful feature of the program was its group meetings. In one period, for example, the home and foreign mission volunteers were divided into separate groups to consider appointment procedures and types of mission work. Later, they were divided into still smaller groups to consider specific fields of work. Students interested in Nigeria, Japan, Korea, French work, Indian work, et cetera, assembled in discussion groups under the leadership of conference leaders who had firsthand knowledge of the areas under consideration.

At still another period, the conference divided itself into group meetings to discuss the following subjects: "The Holy Spirit in Missions," "Prayer in Missions," "Stewardship in Missions," "The Power of the Gospel of Christ in Missions," "Personal Dedication in Missions," "The Great Commission—Our

Mission," "Motives For Missions," "Social Service in Missions," "The Bible in Missions," "Literacy in Missions," "The Call to Missions," and "Personal Soul-Winning on the Mission Fields."

If one has any doubts about the future of our Southern Baptist missionary program at home and abroad, he should attend one of these conferences. He will come away inspired and thrilled by the realization that our finest young people are dedicating themselves to lifetime mission service. If any misgivings remain, they will relate to whether or not the people in the churches will be willing to match the devotion and dedication of these young people by committing their resources as completely as the mission volunteers have surrendered their lives. It would be tragic for Southern Baptists to "let them down," and we do not believe they will.

"A World in Travail"

The Broadman Press has just published *A World in Travail*, by Dr. T. B. Maston, professor of social ethics, Southwestern Seminary. This scholarly, discerning, and prophetic book is a study of the contemporary world crisis.

In his preface, Dr. Maston clearly defines the reading audience he had in mind in preparing the book for publication: "While the volume may be found acceptable for textbook purposes, it has been prepared primarily for general reading, for Christian ministers and laymen who are alert to the problems of the world and who are searching for a better understanding of the critical period in which we live." Although he was dealing with political dogmas, economic concepts, social theories, historical developments, and philosophical principles, he succeeded in his purpose.

The chapter headings are arranged in logical order and give a skeletal outline of the book: "Evidences of the Crisis," "Background of the Crisis," "Phases of the Crisis," "Factors in the Crisis," "Heart of the Crisis," "Cure for the Crisis," and "A Personal Program." The final two chapters carry the reader one step further than most books do which deal with the contemporary situation. They propose a personal plan of action based upon an awareness of the critical situation in the contemporary world. "The crisis is basically spiritual; the cure must be spiritual. If the cure is to be spiritual, then spiritual means or methods must be used."

Twin forewords were prepared by Congressman Brooks Hays of Arkansas and Dr. J. M. Dawson, former executive secretary, Baptist Joint Committee on Public Affairs, Washington, D. C.

One frequently hears well-meaning critics deploring the fact that Southern Baptist scholars do not prepare as many books for publication as do representatives of other denominations. The real reason for this lies in the fact that the teachers in our colleges and seminaries carry such heavy teaching responsibilities that they have comparatively little time for creative writing. When one of them does succeed, in spite of the handicaps under which he works, in producing an outstanding piece of writing, it deserves the careful study and consideration of our most thoughtful people.

★ ★ ★

Let Christian missionaries show the world how to fight the *good* fight. Go forth, not to kill sinners but to destroy sin, not to hurt but to heal, not to bomb but to build, not to ruin but to repair, not to exploit but to encourage, not to loot but to love, not to make money but to make friends, not to smite but to save.—Frank Wilson Price in *As The Lightning Flashes* (John Knox Press, 1948)

★ ★ ★

Even Samuel needed the assistance of a human voice in order to make the right response to God's call. One night God spoke to him directly, but Samuel did not understand; he thought the call was that of his old teacher. It was necessary for Eli to tell him how to be sure of God's call. The instruction that this priest gave is just as pertinent today as in the long ago. He told Samuel to answer, "Speak, Lord, for thy servant heareth." And the best way to be sure of God's call is to be willing to listen and obey.—Alfonso Rodriguez in *Missions Under The Cross* (Norman Goodall, editor, The Friendship Press, 1953)

★ ★ ★

There is no mechanical law limiting the power of God. There have been tendencies to derive missionary methods from Jesus' choice of humble and ill-educated men, or from Paul's way of concentrating on cities and key men. In actual history, no particular way has been exclusively fruitful. The gospel has spread neither solely through the foolish nor exclusively through the wise. Even in the early church we have both the humble fishermen like Peter and a scholar like Paul. We have those despised by Celsus as leatherworkers and sweepers and also philosophers like Justin Martyr and Origen. The power of the gospel is available to and conveyed through all those who in humility confess that apart from God their wisdom and righteousness are but dung or filthy rags.—J. Russell Chandran in *Missions Under the Cross* (Norman Goodall, editor, The Friendship Press, 1953)

Program Personnel Foreign Missions Conferences

Glerleta

July 1-7

Conference Director: Rogers M. Smith

Music Director: Carlos Gruber, Latvia and Brazil

Bible Study Leader: Glenn Blackburn

Men's Conference: E. C. Routh

Women's Conference: Eula Mae Henderson

Mission Study Leaders' Conference: Mrs. Robert C. Fling

Young People's Conference: W. J. Wimpee

(Conferences scheduled for Intermediates and Juniors)

Principal Speakers: Fon H. Scofield, Jr., George W. Sadler, E. L. Holloway, Jr., Japan, Baker J. Cauthen, Elmer S. West, Jr., Alma Hunt, B. W. Orrick, Uruguay, A. Ben Oliver, Brazil, and T. Rupert Coleman.

Vesper Speakers: M. D. Oates, Peru, V. LaVell Seats, Nigeria, Mrs. A. Ben Oliver, Brazil, Mary Sampson, Formosa, and B. Elmo Scoggin, Israel.

Missionary Testimonies: Lucy Belle Stokes, Japan, Paul S. Cullen, Nigeria, Mrs. Stephen P. Jackson, Brazil, Dan Sharpley, Brazil, Lenora Hudson, Japan, John C. Abell, Jr., Nigeria, Amanda Tinkle, Nigeria, Mrs. M. D. Oates, Peru, B. W. Orrick, Uruguay, Edythe Montroy, Nigeria, James Lee Garrett, Brazil, Mildred Crabtree, Nigeria, Horace E. Buddin, Brazil, Mrs. B. Elmo Scoggin, Israel, and Susan Anderson, Nigeria.

Ridgecrest

July 29-August 4

Conference Director: Rogers M. Smith

Music Director: Genter L. Stephens

Bible Study Leader: Dale Moody

Men's Conference: M. Ray McKay

Women's Conference: Ruth Provence

Mission Study Leaders' Conference: Mrs. William McMurry

Young People's Conference: H. C. Goerner

(Conferences scheduled for Intermediates and Juniors)

Principal Speakers: Josef Nordenhaug, Switzerland, George W. Sadler, Edwin B. Dozier, Japan, Baker J. Cauthen, Frank K. Means, Everett Gill, Jr., and H. W. Schweinsberg, Colombia.

Vesper Speakers: John A. Parker, Chile, Lorene Tilford, Formosa, J. J. Cowser, Brazil, E. A. Dahunsi, Nigeria, and Virginia Wingo, Italy.

Missionary Testimonies: Elaine Crotwell, Philippine Islands, Miriam McCullough, Mexico, Roy F. Starnes, Italy, J. Edwin Low, Nigeria, Mabel Summers, Lebanon, J. Ulman Moss, Venezuela, Virginia Highfill, Japan, Lois Hart, Chile, Ben R. Lawton, Italy, Victoria Parsons, Philippine Islands, B. Paul Emanuel, Japan, J. Frank Mitchell, Chile, F. T. Woodward, Hawaii, James E. Wood, Jr., Japan, and R. L. Kolb, Brazil.

Briefly

At Headquarters

Nine were appointed missionaries at the March meeting of the Foreign Mission Board: four for Nigeria, two for Southern Rhodesia, two for Japan, and one for Mexico.

Dr. Baker J. Cauthen, executive secretary, reported that the missionary staff has increased from 625 at the beginning of 1948 to 908 at the beginning of this year. During this period 464 appointments were made; but retirements, death, illness, and other losses reduced the staff 171, leaving a net gain of 283. Over these six years Southern Baptists appointed an average of 77.3 missionaries per year and lost an average of 28.5 per year, giving a net annual gain of 48.8.

"The most vital part of our missionary effort is the missionary himself with his fervent witness to a living Christ," Dr. Cauthen said.

First Baptist Church, Decatur, Georgia, will use this year's income from a building established as a trust fund for mission churches for the erection of a building for the Baptist church in Ajloun, Jordan.

Beyond Their Means

The Woman's Missionary Union of the Guatemala Baptist Convention sent the Foreign Mission Board a check for \$148 for the Lottie Moon Christmas Offering. . . . Baptist women of Italy sent \$1,000—their Christmas Love Offering—to be used for the support of two national workers in Africa. . . . The Lottie Moon Offering taken by the Spanish W.M.U. more than doubled previous amounts. . . . The first Woman's Missionary Society in Indonesia, organized in Bandung on December 4, 1953, gave \$300 to the Lottie Moon Offering.

Southern Baptists

Spain: Señor Aurelio del Campo, Baptist pastor of the little village church of Navarres, Spain, who was sentenced to forty-five days in the Valencia jail on three general charges against his non-Catholic ministry, was released by intervention of the Governor of the Province. He said upon release: "I shed not a tear of sadness for myself. I had the satisfaction that even in prison I could tell of Jesus." It is reported that the evangelical cause gained in public favor because of this fanatical action.

Colombia: At its annual meeting in January, the Colombian Baptist Conven-

tion celebrated its best session to date, according to Missionary John N. Thomas. Two new churches, both organized in 1953, were admitted to the fellowship of the convention, bringing the total to nineteen.

Japan: A medical clinic, to be operated in conjunction with the Japan Baptist Hospital in Kyoto, has been dedicated. It is expected that the hospital will be ready to open in August.

Brazil: More than fifteen thousand Brazilians attended a special program presented by the Baptist state convention of São Paulo in January as part of the four hundredth celebration of São Paulo City. "It is becoming normal to have 10,000 to 15,000 gather in Brazil to hear the preaching of the gospel," Dr. Everett Gill, secretary for Latin America, said. . . . Portugal is the destination of Helcio and Odette Lessa, the first foreign missionaries to be appointed by the Foreign Mission Board of Brazil in fifteen years. . . . Four hundred Baptist refugees who fled from Russia have found asylum in Brazil and Paraguay, according to Adolph Klaupiks of the Baptist World Alliance Relief Committee. The gift of a farm in Paraguay by a Baptist layman of Buenos Aires, Argentina, and cash gifts from Baptists in Brazil and Paraguay make this relief project possible.

Mexico: Missionary James D. Crane, president of the Mexican Baptist Seminary, Torreón, reports the dedication of the El Calvario Church, a part of which will be used for seminary classrooms. Buildings recently erected are the girls' dormitory, apartments for women missionaries teaching at the seminary, and the administration building. Fifty-one young men and women are enrolled in the seminary.

Philippines: Southern Baptists' medical work in the Philippines was inaugurated with the dedication of the Baptist clinic in Mati, Mindanao, on March 19.

Venezuela: A highlight of the Venezuelan Baptist Convention last year, according to Missionary Charles B. Clark, was adoption of a budget which makes possible a home mission program. The convention is now helping a church of twenty members support a resident pastor, through whom another mission church will be developed.

Others

Rev. Manuel Diaz, pastor of a Baptist congregation at Tetuán, Spanish Morocco, has been expelled from that protectorate by Spanish military authorities, according to Religious News Service. Reports received by Protestant leaders in Madrid, Spain, gave no reason for Mr. Diaz' expulsion. The Tetuán Baptist congregation is supported by a Canadian Baptist mission group.

Twelve African young people are studying in American colleges and universities on scholarships of the Foreign Mission Board of the National Baptist Convention, U.S.A., Incorporated.

In a worldwide survey of the news agencies, UNESCO (United Nations Educational, Scientific, and Cultural Organization) announced that 745,000,000 people depend almost entirely on news from one world agency: the official Russian Communist news service, Tass.

According to *Time* magazine, *Ecclesia*, official journal of Spanish Catholic Action and the only magazine in Spain not censored by the Government, reports that the overwhelming majority of Span-

(Please turn to page 30)

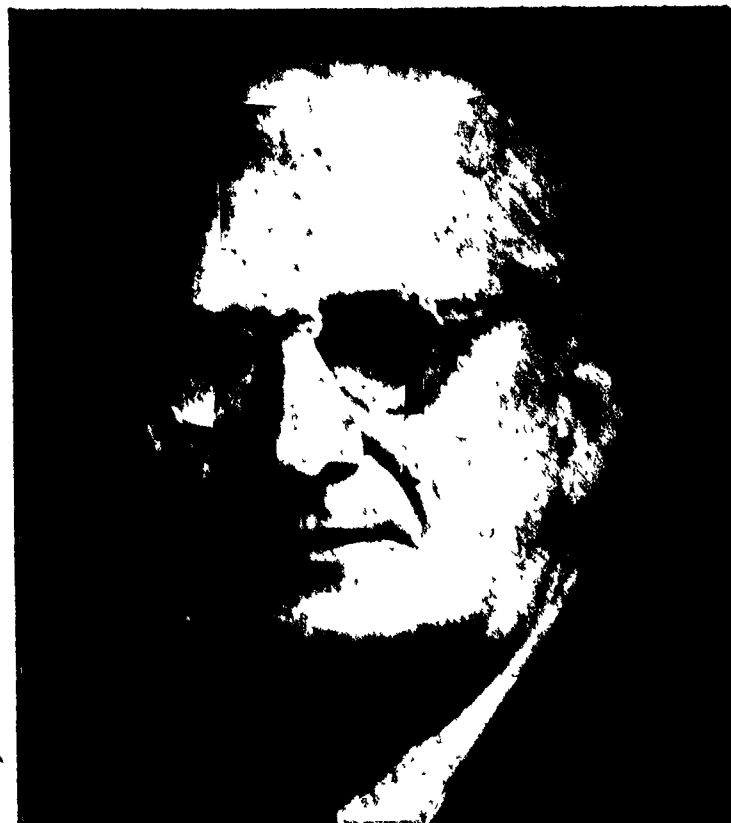


Dr. John A. Abernathy, Southern Baptist missionary to Korea, looks over packages of relief clothing sent to Chaplain James R. Barnett, Jr., from interested people in the United States. The packages filled a two-and-one-half-ton truck. The chaplains in Korea have been a great help to the missionaries.

Forty Years

@

Missionary Doctor



Dr. A. W. Yocum

"I DON'T believe a bomb exploding on the street near the entrance of the clinic would disturb Dr. A. W. Yocum if he were treating a patient," said Dr. R. Paul Caudill while he was visiting the Baptist clinic in Pusan, Korea, last summer.

A Korean doctor, a member of the clinical staff, said, "We feel secure when Dr. Yocum sits down and spreads out his medicines."

A Baptist deacon added: "Not only does the clinic feel secure; but we in the church feel the same way when Dr. Yocum comes to services."

Pastor Cho said: "Everywhere Dr. Yocum goes, calm, peace, and a feeling of security reigns."

Who is this man who radiates poise and security? He is a seventy-one-year-old medical doctor who has just rounded

out forty years as a missionary of Southern Baptists.

One of the last missionaries to come out of communist China, Dr. Yocum had already reached retirement age when he set out for Korea to meet an emergency need for doctors in the Baptist clinic in Pusan.

To celebrate the anniversary of his forty missionary years the doctor gave a party himself and invited the Pusan clinic medical staff. But the party didn't interfere with the daily grind of seeing from six to eight hundred patients. It was scheduled after working hours, from 4:00 to 6:00 p.m., after Dr. Yocum and the others had put in a full day of relieving pain.

"Dr. Yocum's Party" will be remembered for a long time by his Korean co-workers. Paper hats, designed by Dr. Yocum and cut and pasted by two of

the nurses, whistles, horns, and a flute made it a gala affair.

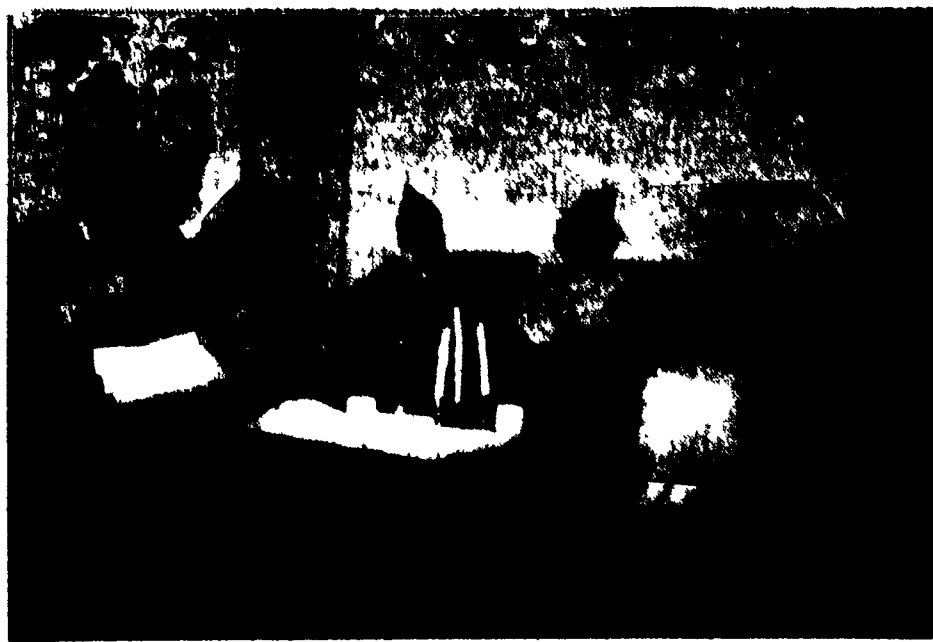
The poverty and hunger of a nation was pushed in the background of thinking for a season as they devoured five gallons of ice cream, five gallons of hot cocoa, man-sized sandwiches, dainty Ritz sandwiches, doughnuts, cake, cookies, candy, and nuts. Even eighty-four-year-old Grandmother Li (mother of Mrs. David Ahn, now in the States) donned her hat and was persuaded to accept "thirds" on the ice cream.

Dr. Yocum wrote recently: "Today Dr. Kim (new Korean doctor) and I saw 537 patients and were through before three o'clock. (We are having it easy in the clinic these days when the weather is not favorable.)

"A short day: 9:00 to 12:00—1:00 to 3:00. Don't worry about anyone in our (Please turn to page 27)



Dr. Yocum urging Dr. Ham to have "just another bite of ice cream."



Eighty-four-year-old Grandmother Li (center on couch) had "thirds."

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Christian Witness Is Given In Midst of Heathen Surroundings

Geraldine (Mrs. W. W., Jr.) Lawton
Pasey City, Manila, Philippine Islands

RECENTLY the grandfather of one of our Chinese church members died, and we went to the funeral parlor where the body was. Funeral parlors here are something like the ones in America except that here they have many chapels and they all open onto the street.

The name of the deceased person is placed on the door of the chapel used and the family is always with the body. There are seats and lots of lights and candles. Of course, the type of lighting used depends on the religion of the people.

Imagine our surprise when, after we were greeted by the family and had signed the register, we were asked to sit down and were served Coca-Colas. After drinking these, some Chinese boys and girls came around with candy and money for us. This is a Chinese custom for good luck.

As we sat in the chapel, we saw all the preparation for a heathen burial. Directly in front of us and in the center of the room was a small table with candles burning on and beside it.

In the center of the table was an incense pot. On the left of the pot was incense to be used by friends who came to pay their respects, to the right was paper cut into pieces to represent money, and in front were three pairs of chopsticks and three small bowls with some sort of sweet preparation in them.

Behind the table on a higher pedestal was a large picture of the deceased draped in black. Behind the picture on a still higher pedestal was the coffin with a crucifix over it. We watched the people come and go first to the incense table and light two or more sticks of incense.

With the lighted incense in their hands they bowed three times to the picture of the man. They then took the paper and set it afire and bowed with the flaming paper in their hands.

One of the grandsons told us that they burned this paper which represented money so that the grandfather would have money to use when he returned to earth. The food and chopsticks were also for him to use when he returned. The people believed he would return in three days even though no one would see him.

After this ceremony, friends were escorted to the coffin by a member of the family to view the body. The family, both men and women, were dressed in black from head to foot.

This Chinese man was wealthy and had many con-

nections; so there were many, many flowers and banners. The banners which were sent by friends and organizations were hung from the ceiling and walls for all to see. On many of them were sayings of Confucius or some good thing about the deceased man.

Since people of different religions were coming in and having services for this Chinese man, our church members thought it would be proper for us to offer to give a Christian testimony if the family wanted it. None of the family is Christian except the granddaughter who is a member of our church.

To our surprise and delight the family accepted the offer; so ten of our church members, including Miss Theresa Anderson, my husband Wesley, and myself, went to the funeral parlor to hold the service.

It was most difficult to decide what should be done. We did not want to embarrass the family in any way and yet we wanted to give a real testimony. We finally decided to sing, read Scripture, and have Mr. Lawton give a short message.

We sang "My Hope Is Built on Nothing Less," "What a Friend We Have in Jesus," and "Tell It to Jesus." What would you have sung to people who know nothing about Christianity? One of the girls read 1 Corinthians 15:35-38 in Cantonese.

As we gave this Christian testimony in the midst of heathen surroundings, we were pleased that the family listened and that the father of our church member stood at attention during most of the service. After we had finished, the sons of the deceased man came and thanked us for coming and one of the grandsons asked us some questions. Who knows what will be the results?

We do not know how much they understood nor what the response was in their hearts; but we do know that through this one Christian granddaughter we were able to witness to a whole family that is without Christ. Will you pray with us that they may think on the things they heard and that in time the message will bear fruit?



Five in Colombia Alive Because Of "Reservations Only Halfway"

Barbara (Mrs. Zach J.) Deal
Cartagena, Colombia

"RESERVATIONS only halfway," does not mean much in Colombia since flying is the only sensible means of travel. However, with these conditions five of us, four women and one young man, set out for the Woman's Missionary Union and national conventions in Cali.

On arriving in Medellin, which is about halfway, we tried again to get reservations on to Cali. After having

tried in Cartagena for a week, we had left from there with little hope; but finally the young lady in the ticket office in Medellin assured us that she could put us on the list.

Spelling out our names and calling them on her "talkie-phone" seemed to fix things up, and we went to buy our tickets. But we were informed that there was some mistake and that we would not be able to get the early Monday morning plane to Cali after all. We left the airport a little discouraged and planned to try train, bus, or car to arrive at the convention on time.

The taxi drivers who wished to take us to Cali told us that it was a two-days' drive and asked a large fare to drive us just to Cartago, only halfway. A young Colombian who had once lived in Cartagena came to our rescue and arranged for us to go with someone representing a company which he knew of—all the way to Cali for the same price quoted by the other taxi drivers.

Since the mountains near Medellin are the highest in Colombia, we experienced all the curves, deep precipices, mountain streams, and dangerous passes where robbers wait to attack trucks which pass. We appreciated our chauffeur more and more as we watched him driving on and on in heavy rain and fog.

At 2:30 a.m. Monday we came to a long bridge where a drunk man had had an accident, and, since the wreckage was not cleared away, the bridge was chained off. There was no other road and, thus, no other way to cross the river. Until seven in the morning we sat in front of the bridge waiting and trying to sleep but hardly succeeding. We wondered at this point if we had been wise to travel by car.

At twelve-thirty noon, after stopping only for breakfast, we drove into Cali, a sleepy and tired group of messengers. We were not able to locate the church right away and drove by a newspaper office where we saw the news in big letters out front so all could see: "Early Morning Plane From Medellin Crashes Killing 23."

Then we understood all the anxiety of waiting for our reservations, the disappointment, the weary ride to Cali by taxi. How thankful we are that God is ever leading us, always protecting us. Those who had already arrived at the convention and who were expecting us on the early morning plane welcomed us as those who were dead, and are alive again.

Trusting in the Lord Brings Joy
Even When Waiting on Contractor

Elizabeth Hale
Aloer Star, Malaya

THESE ARE very slow and very difficult days as we await the completion of our new house. Working is, as you know, ever so much easier than waiting. When things move along and seem to be working out according to a pattern, there is an inner glow, a good feeling that

one is "on the beam," receiving those things the Heavenly Father delights to give. There can be lessons learned and real growth at such a time.

But often a period of progress is followed by one when things don't seem to "work together" at all, when nothing "fits." There can be lessons learned and real growth at such a time as this, too. If God is with us all the days, and if we trust in him who in his goodness does meet our needs, then there can be cause for rejoicing—even if a contractor does take twice as long to get a house ready as he promised!

Recently as the pastor, Miss Goh (my co-worker), and I rode between great rice fields, where laborers were gathering precious sheaves, to and from Pandang Lembu New Village, our hearts were filled with praise to the One who gives seedtime and harvest. I hope the beginning of work in this village, along with a description of the completed mission house, can be told in my next letter.

We count on your prayer help that we, along with all the Lord's laborers, may "see him more clearly, love him more dearly, follow him more nearly, day by day." I join you in praying that this may be true in each of your lives. Wherever this comes to pass, the Father will be glorified by much fruit.



Christian Love Wins a Man With
Prison Record, Physical Defect

Tucker N. Callaway
Fukuoka City, Japan

IN THESE days it is definitely more difficult for the people of Japan to decide to come through baptism into full church membership than it was two or three years ago. A reaction toward nationalism has unquestionably set in.

This fact is not, however, altogether a misfortune for Christian work. Though the visible results have become smaller, they are, I believe, much sounder than before. When people join the church these days they really mean business.

Through God's grace fifteen persons were baptized in our new church building last year. Of this number, nearly every one has already found some place of service. One of these new believers is Ushifusa San, about whom I will tell you:

My wife went to the city employment office to find someone who could come once a week to cut the grass, wash the car, and do other things her husband was too busy to get around to. She was asked if we would be willing to hire a cripple. She answered that anyone who was willing to do the work would be fine.

In response to the application came a middle-aged man with a twisted foot. He did his work well, was kind to the children, and at our invitation began attending our church services. Following a sermon by Edwin B. Dozier,

visiting missionary, Ushifusa San decided to accept Christ. But first he desired to make a confession to us.

A few years ago he had been in prison for taking part in a murder. Previously, he had injured his foot and had been unable to obtain work. Thus, he had become bitter toward the world. His participation in the murder, with some comrades, had been a result of this bitterness. Now in his confession the black waters came pouring forth to leave him clean inside.

He expected us to fire him. (His job with us and with another missionary to whom we had introduced him was the only work he had.) Few Japanese will hire a man who has been in prison. Later a newspaper carried the story and included a picture of Ushifusa San and me with my arm around his shoulder as I looked at some plants he was trimming. The article gave an account of Ushifusa's conversion to Christianity.

When it came time for his baptism, Ushifusa San was troubled because he did not want others to be in the same water with his injured foot. Japanese often feel strongly about such deformities and physical injuries. But, with our reassurance, Ushifusa San put aside his reluctance. He came with the foot bound in spotless white gauze and joyfully entered the waters of baptism.

He has since been in our home for dinner at the same table with college professors and other men of our church, completely at ease in his experience of Christian fellowship. I count him as one of the most loyal friends I have in Japan. Such an experience proves that, even though Christian work has grown more difficult in the past year or so, the power of the gospel is still producing miracles of redemption.



Chilean Mission Becomes Eighth Baptist Church In Capital City

Ruben I. Franks
Santiago, Chile

THE TROPEZON Mission is now a church. Your hearts would have rejoiced with ours could you have been here to witness the organization, to see dreams and plans turn into reality as this mission became the eighth Baptist church in the city of Santiago.

The nucleus of the work was formed a number of years ago when a group of Christians met in a private home for worship. Later the First Baptist Church offered its help to the group, and then two of our missionaries held a vacation Bible school. One of them decided to continue working with the mission.

As time passed and the work developed, Missionaries Marlin and Dorothy Hicks came to help. Then, when they left for Antofagasta, we were asked to take their place. The group continued to grow until we were able to move out of the garage where we had been meeting into a new chapel on a main street. Special gifts from many of you made it possible for us to add four Sunday

school rooms and two rooms for the caretaker and his family.

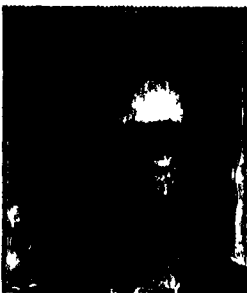
Then plans began to take shape for organization into a church. Hearts were attuned to this united purpose and prayers and labors joined to accomplish the task. A baptismal class was started for new converts, none of whom had ever before seen a baptismal service.

Prior to the organization, a consecration service was held. The twenty-one charter members pledged with one another loyalty and faithfulness to the new church and to the promotion of the Kingdom's work throughout this land.

Then came the climax—the occasion when the new Mapocho Street Baptist Church actually came into being. It was a great service and a time of rejoicing. About one hundred and fifty church members from other parts of the city came to attend the program on this beautiful, clear Sunday.

The little chapel was all agleam with fresh paint; and the Sunday school rooms, the wall around the property, and the picket fence across the front were all shining with two coats of whitewash. All in all it lent a conspicuous contrast to surroundings where there is so little beauty and color.

Our hope and prayer is that this outward impression will be indicative of a far deeper and more lasting one made on the hearts and lives of the people whom we serve. We wish to thank every one of you who is making our work in Chile possible. We are truly grateful and want you to know that we wish that your hearts there may be as happy as ours in the work here.



Missionary Is Optimistic About Future of Baptist Work in Spain

J. D. Hughey
Ruschlikon-Zurich, Switzerland

ON THE invitation of Southern Baptist missionaries to Spain, I recently went back to the scene of my former labors for a most delightful and encouraging visit. All three of the missionary couples impress me as being just the right people for Spain. They have already won the confidence and affection of Spanish Baptists.

The Charles W. Whittens, whose term in Argentina gave them a wonderful mastery of Spanish, are doing a prodigious amount of work. In addition to serving as treasurer of the mission and preaching almost every Sunday, Missionary Whitten is doing most of the teaching in the Barcelona seminary.

The Roy B. Wyatts, Jr., and the Joseph W. Meffords, Jr., are studying Spanish day and night—with excellent results—and are looking forward to the time when they can relieve the Whittens of some of their work. I am glad that Southern Baptists have provided good missionary leadership for Spain and that there is a promising younger generation of pastors to face the future.

Twelve young men have graduated from the Barcelona seminary since 1949, and one of these has also studied two years at the seminary in Ruschlikon. There are now three Spanish ministerial students at Ruschlikon and twelve in Barcelona.

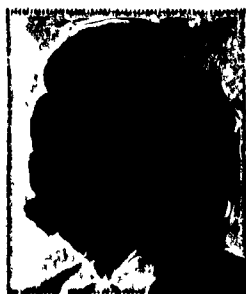
While I was in Spain I heard a Baptist pastor summarize evidences of progress in recent years. He was not unmindful of the growth in numbers and of the construction of church buildings, but he dwelt mainly on three things.

First, he said, the Baptist churches of Spain have moved towards financial independence, so that today there are four fully self-supporting churches and others which bear the greater part of their financial burden. The true significance of this is seen in the light of the fact that five or six years ago all of the churches were totally dependent upon the Spanish Baptist Mission to pay their pastors' salaries.

In the second place, the general cultural level of the churches has been raised, thanks to the scholarship aid given by the Mission to those young people who want to use their spare time after their daily work to get a general cultural education. Sixty or seventy young people are now taking the course which is equivalent to high school and junior college, and two young women are attending the university—the first Spanish Baptist women ever to enter a school of higher learning.

A third way in which Spanish Baptists have grown, said the pastor, is in the practice of religious democracy. "We have not yet learned much," he stated, "but we have learned a little."

I believe the future will bring further progress along these lines and in other ways as well. I am more optimistic about the future of Baptist work in Spain than I have been for a good while. I have written this letter to share my optimism with you.



Sitting on Feet for Two Hours
In Japanese Home Takes Practice

Gladys (Mrs. Loyce N.) Nelson
Okayama, Japan

WOULD you like to visit a meeting of our Young Woman's Auxiliary in a Japanese home? Perhaps the first meeting of the new organization at one of our mission points would be of interest to you since it is rather typical of our experiences in Japanese homes.

We met in the home of one of the ladies who, although she is not a Christian, has been attending our weekly services at Saidaiji for several months. As we entered the house we noticed in the front entrance hall a shelf on which were the various gods used in daily Buddhist worship.

Although it was very cold, we took off our coats and shoes before entering the room. Then we stepped up (one must always step *up* into a Japanese room) and

met the hostess who was in a very polite bowing position with her head completely touching the floor.

We returned the gesture and sat down right in the door, just beside a cushion. Only after much persuasion did we finally move around the room to the seats which had been prepared especially for us, although we intended to sit there all the time.

Because our hostess was worried about our having to sit on our feet so long she had put a folded blanket on the floor and then put the cushions on top of that. And our seats were in the most important spot in the room with the little *hibachi* (charcoal brazier) near by, of course. Finally, with much bowing and saying, "I am so sorry; please excuse; you should not have done that," we went around and sat down on our feet.

As each one came into the room a similar scene took place, because it would be very impolite to go anywhere near the place of honor which is the farthest spot from the door. So everyone just sits and blocks the door. And, although there is a cushion there, you must wait to be asked at least three times before sitting *on* the cushion; until then you just sit *by* it.

And late-comers, although I was right in the middle of a talk, went through the same ritual, ignoring anything that might be going on. I had to stop every few minutes and wait for someone to bow low and say, "Good evening; I am sorry I am late," and then for everyone else to bow down to the floor and try to get the newcomer to come *inside* the room and sit *on* a pillow. Very distracting, but very polite.

At the end of the meeting when refreshments were served, everyone was given about a third of a cup of tea and some of a plate of inexpensive cookies, except two ladies from our mother church, my husband, and me. We were given some larger cakes filled with bean paste in addition to the other refreshments.

Everyone there recognized that we were the most important people in the room (everyone except us, that is), and no one felt slighted that they weren't served the same thing that we were. After we had eaten (I wrapped part of it and put it in my purse which isn't impolite at all), the four of us were served some of the bitter green ceremony tea.

Everyone else sat and watched while we drank it. I never can remember how many times to turn the bowl around before and after drinking, so they all laughed at me. After three and a half sips have been taken, the grounds are supposed to be sucked out of the bowl with a loud noise to show that you are really enjoying it. The louder the noise the more delicious the tea sounds to be.

There were nineteen of us present including all the interested spectators, and we had a good meeting. Officers were elected and plans for the next meeting were made. After three and a half years I have learned to sit on my feet pretty well, but I have to admit that I sort of hobbled for a few minutes after sitting that way for about two hours.

Missionary Family Album

Appointees (March)—

CHEYNE, John R., Illinois, for Southern Rhodesia.
 CHEYNE, Marie Golson, Alabama, for Southern Rhodesia.
 COUCH, Lawanda, Louisiana, for Nigeria.
 FIELDER, L. Gerald, China, for Japan.
 FIELDER, Jo Beth McKneely, Texas, for Japan.
 HAMPTON, Roberta, Oklahoma, for Mexico.
 ROPER, Anita, Georgia, for Nigeria.
 WASSON, Melvin K., Missouri, for Nigeria.
 WASSON, Lillian Strickland, Arkansas, for Nigeria.

Arrivals from the Field

BLAIR, Mr. and Mrs. Martin S., emeritus (Argentina), 802 East Memorial Boulevard, Lakeland, Fla.
 HOOVER, Annie (Japan), 3203 East 3rd, North Little Rock, Ark.
 JOHNSON, Mr. and Mrs. L. L., emeritus (North Brazil), 202 West Rosa Street, Shawnee, Okla.
 MORGAN, Dr. and Mrs. E. Carter (Hawaii), 14 Memminger Street, Greenville, S. C.
 ORRICK, Mr. and Mrs. B. W. (Uruguay), Madisonville, Tex.
 STOKES, Lucy Belle (Japan), 421 High Street, Albuquerque, N. M.

Births and Adoptions

CLINKSCALES, Mr. and Mrs. Thomas N. (South Brazil), adopted daughter, Priscilla Ann.
 COWSERT, Mr. and Mrs. George B. (South Brazil), daughter, Naomi Grace.
 JOHNSON, Mr. and Mrs. Joe Carl (Equatorial Brazil), daughter, Linda Marlene.
 RATLIFF, Mr. and Mrs. John D. (Honduras), daughter, Deborah Kay.

Deaths

LARSON, Mr. Edward V., father of Mr. Ivan V. Larson (Philippines), February 10, 1954, Kansas City, Mo.
 MORGAN, Mr. Finis Alma Rhine, emeritus (South Brazil), March 2, 1954, Eastland, Tex.
 SOWELL, Dr. Sidney McFarland, emeritus (Argentina), March 2, 1954, Buenos Aires, Argentina.

Departures to the Field

BADGER, Mr. and Mrs. Ted O., 539 Tomas Claudio Street, Davao City, Philippines.
 HICKERSON, Mrs. Julius R., to Ecuador.
 HUNT, Mr. and Mrs. Walter T., 539 Tomas Claudio Street, Davao City, Philippines.
 LINDSEY, Mr. and Mrs. Robert L., Box 154, Jerusalem, Israel.
 NOWELL, Vivian, Baptist Hostel, 24 Broad

Street, Lagos, Nigeria, West Africa.
 PERRY, May, Baptist Girls' School, Box 13, Idi-Aba, Abecokuta, Nigeria, West Africa.
 SCAGGS, Josephine, Joinkrama Village, via Ahoada, Edinima Post Office, Nigeria, West Africa.
 TAYLOR, Dr. and Mrs. W. C., Caixa Postal 352, Rio de Janeiro, Brazil.
 WARE, Mr. and Mrs. James H., to Hawaii.
 WEST, Mr. and Mrs. Ralph L., Nigerian Baptist Theological Seminary, Ogbomoshoh, Nigeria, West Africa.
 YOUNG, Neale C., Baptist Mission, Ede, Nigeria, West Africa.

Golden Anniversary

HART, Mr. and Mrs. J. L., emeritus (Chile), March 17, 1954.

New Addresses

GARNER, Mr. and Mrs. Alex F., Casilla 23, San Francisco, Córdoba, Argentina.
 GILLILAND, Mr. and Mrs. W. M. (Nigeria), Central Baptist Theological Seminary, Kansas City 2, Kan.
 GREENE, Lydia, 5 Lichi Avenue, Singapore 13, Malaya.
 McDANIEL, Dr. and Mrs. C. G., emeritus (China), 1420 Laburnum Avenue, Richmond, Va.
 OLIVER, Dr. and Mrs. A. Ben (South Brazil), 3624 Erath Avenue, Waco, Tex.
 STARNER, Dr. and Mrs. Roy F. (Italy), 1315 Woodcrest Road (Fountain City), Knoxville, Tenn.
 STEPHENS, Mrs. Peyton, emeritus (China), 1107 East Walnut, Columbia, Mo.
 TOLBERT, Mr. and Mrs. Malcolm O., Caixa Postal 116, Jundiá, São Paulo, Brazil.
 TREADWELL, Mr. and Mrs. E. M., Caixa Postal 304, Aracajú, Sergipe, Brazil.

The House on the Rock

(Continued from page 12)

of each Christian must be based upon the solid rock which is Christ Jesus. Pastor Ricci told the graduates that they face a tremendous responsibility.

He said he is convinced that women have a unique role to play in helping to reshape the world and set it back on its feet. "The mother," he said, "is the most important person in the home. The faith of the mother passes to the children and the faith of the children passes to the nation." He urged the nine who were leaving the school to build their homes and their lives upon the stronghold of the rock found in Christ.

As Miss Wingo delivered the diplomas she intimated that while this award spoke of the past, it did not guarantee the future. This mark of achievement came as the result of work, patience, and consecration. By the same acts of work and faith the future would be largely what the girls themselves made it.

Of the nine graduates, three received diplomas signifying that they had completed three years of study. They are Angela Dentico from Turin, Silvia Emiliani from Rome, and Wanda Pili from Civitavecchia. The other six earned the award of the two-year course which the school now offers. They are: Concetta Cerreta, Calitri; Laura Dentico, Turin; Teresa Filannino, Barletta; Anna Palma, Barletta; Concetta Trigilio, Sicily; and Gina Zampino, Macchiavalfortore.

As this article was written, Angela and Laura, sisters, were helping with a series of encampments at the Baptist Seminary

in Zurich, Switzerland. Wanda, Anna, and the two Concettas were doing an excellent job with vacation Bible school here in our own chapel. Wanda was married in August to the assistant director of the G. B. Taylor Baptist Orphanage in Rome. Silvia was working part time with a local relief agency. While doing further study at home, Gina and Teresa were hoping to put their training to good use in their local churches.

In May of last year a specific need was presented to the Italian Baptist Convention by Pastor Tullio Saccomani of Grosseto. Close by Grosseto is the small mining community of Ribolla. Pastor Saccomani felt that two girls could render invaluable service in this section by opening a type of good will center.

After much deliberation the directive committee of the convention decided the suggestion was worth a try. Anna Palma and Concetta Cerreta began this work the first of September. It is the first time in the history of Italian Baptists that such an undertaking has been delegated to women. These two young ladies are among the most consecrated and talented to be found in Italy.

The house on the rock at Via Antelao 4 continues to offer Christian instruction to Italian Baptist young women. We pray that each life which comes under the influence of the training offered here will find that intangible but sure Spirit of the living Christ. Above all may she find the deeper meaning of the love of God which, combined with her knowledge, will fit her for effective service in his kingdom.

Forty Years

(Continued from page 21)

clinic being overworked. A little system does it. We really have a good time. You would believe it, if you could hear the peals of laughter during the busy hours.

"I have a piece of hard candy for every child who is big enough to stretch out his hand; and it certainly makes our association more agreeable—and the examinations without a protest."

The Baptist clinic, where more than 137,000 patients were treated last year, has been awarded five citations in two years: (1) from the governor of the province to Dr. N. A. Bryan, now in the States due to the illness of Mrs. Bryan; (2) from the governor to Dr. Yocum; (3) from the Department of Public Health in appreciation for the tuberculosis work; (4) from the Provincial Department of Education; and (5) from the Department of Public Schools of Pusan.

The highest number of patients at the clinic for any one day was 1,074. Everyone who comes hears the gospel story before leaving. Many people assist with the singing, personal witnessing, and gospel messages.

MA Quote



JULIANNE HICKERSON, four-year-old daughter of Mrs. Vivian Hickerson, missionary to Ecuador, taught her mother how to pack for an extended speaking trip. Mrs. Hickerson wrote: "After several unsuccessful attempts to get all that we would need in one suitcase, I helplessly gave up. Then my little cherub piped up sweetly, 'But, Mother, it's so easy when you do it like I do.' (Her doll and small suitcase—filled with doll clothes—usually go with us.) 'I don't fold everything like you do,' she continued very solemnly. 'I just throw it all in and sit on the suitcase to close it. It'll always work.' It does, too!"

for May 1954

In Memoriam



Sidney McFarland Sowell

Born December 18, 1871
Hardware, Virginia

Died March 2, 1954
Buenos Aires, Argentina

SIDNEY MCFARLAND SOWELL was Southern Baptists' first missionary to Argentina. A native of Hardware, Virginia, he received the M.A. degree at Richmond College and the Th.M. and Th.D. degrees at Southern Baptist Theological Seminary, Louisville, Kentucky.

As a boy of sixteen, S. M. Sowell began to think seriously of Argentina and in his heart there grew a desire to consecrate his life to missionary work. It was chiefly because of his call that the Foreign Mission Board decided to begin work in Argentina and to name him as the Board's first missionary. He served in that country for thirty-nine years, doing evangelistic work and teaching in the Baptist Theological Seminary in Buenos Aires. He retired from active service in 1942.

Dr. Sowell was married to Ermine Bagby, daughter of the first Southern Baptist missionaries to Brazil, who died in 1939. They had four children, one of whom is Mrs. Anne Sowell Margrett, Southern Baptist missionary to Argentina.

Finis Alma Rhine Morgan

Born October 10, 1885
Whetstone, Kentucky

Died March 2, 1954
Eastland, Texas



FINIS ALMA RHINE MORGAN, Southern Baptist missionary educator, served in Brazil for thirty-three years before his retirement in 1952. A native of Whetstone, Kentucky, he attended Decatur Baptist College, Decatur, Texas; received the B.A. and M.A. degrees at Baylor University, Waco, Texas; and studied at the University of Chicago. Before his appointment in 1919, he taught in the public schools of Texas and was a professor at Texas Agricultural and Mechanical College.

In Brazil he taught in the Colegio Americano Batista, Recife; was founder and president of the Colegio Batista Mineiro, Belo Horizonte; served as president of the Colegio Batista Fluminense, Campos, of the Colegio Batista Brasileiro, São Paulo, and of Centro Batista Paulistano and Bible School, São Paulo; and was director of mission work in the city of Araraquara.

He is survived by his widow, the former Gertrude Weatherby, and three children, one of whom is Mrs. Horace E. Buddin, Southern Baptist missionary to Brazil.



THE WORLD IN BOOKS

Genevieve Greer

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

Small Child's China

Tommy and Dee-Dee, by Yen Liang (Oxford University Press, \$1.50), is an ideal book for the smallest world citizen. It has on each page a picture with a sentence or two of text in simple statements children can grasp readily. The pictures are drawings with quiet coloring.

The first part tells about the ways Tommy, who lives on the western half of the world, and Dee-Dee, who lives on the eastern half, are different. For example, one lives in a house with a garden around it, and the other in a house around a garden.

The last part tells about the ways they are alike. The conclusion: They live far apart, but they are a lot alike.

Japan Today

Both the reader who is looking for entertainment and the reader who is looking for information will find it in *Journey by Junk*, by Willard Price (John Day Company, \$4.50).

To entertain, there is the story of a six-weeks' voyage zigzagging through Japan's Inland Sea in a small boat. To inform, there is the author's analysis of the Japanese people, the effect on them of MacArthur's Occupation, and prospects for the future.

His analysis is based on five years of residence and many visits in Japan before the war and on five months of travel (of which the six-week voyage was a part) by boat, train, bus, and foot through back-country Japan since the Occupation.

The writing is colorful. And whether or not readers accept all of the author's theories, they should not find him dull.

Ambassador's View of Argentina

James Bruce, U.S. Ambassador to Argentina from 1947 to 1949, has given in his book *Those Perplexing Argentines* (Longmans, Green and Company, \$5.00) a heart-warming and readable story of the eighteen million people who make up the republic. He takes his readers into their homes and clubs, into their theaters and cafes, and into their schools and churches for an inside view of the things that make the Argentines such interesting but puzzling people. At the end of the book, readers not only feel that they know and understand the Argentines; they can also appreciate what Argentina is likely to mean to the future of the United States.

Central American Indian Family

Life in the Indian sections of Central America is revealed in *Magic Maize*, by Mary and Conrad Buff (Houghton Mifflin Company, \$3.00), a children's story. The fear and superstition of a pagan-Catholic mixture of religions is indicated, although no special comment brings it to the attention of the reader.

Centered around a Junior-age boy who lives near the ruins of an ancient Indian city, the story follows his family life and comes to a climax in his job with the gringos excavating the ruins. The title comes from an improved strain of seed corn that bears so much more than the old variety his father plants that, to the Indian boy, it really is "magic maize."

Nigerian Fancy

The Palm-Wine Drinkard, by Amos Tutuola (Grove Press, \$2.75), is a fantastic tale, but no more so in an African way than *Alice in Wonderland* in the English mood.

It is interesting to compare the fanciful creations of this Nigerian author (Abokuta is his home town) with those of Alice's English creator. Alice's little cakes and liquids to turn her into a form convenient at the moment are, in the case of the "drinkard," his juju; Carroll's Cheshire cat with its lingering grin—Tutuola's beautiful "complete" gentleman who, when he had returned the hired parts of his body, was only a skull; Carroll's Red Queen—Tutuola's tall, white column with "a large eye on his topmost." If yours is a factual mind that cannot tolerate fancy, you won't like this. But if you find delight in Lewis Carroll's tale, you should discover here a kinship with the Nigerian mind.

Incidentally, the book has nothing to do with the palm-wine drinking except that it takes its title from the story's motivating device. The adventures began when his palm tapster died and the "drinkard" (an "alive") set out for Dead's Town to find him.

Ministry to Lepers

New Hearts—New Faces, by Emory Ross (Friendship Press, \$2.00 and \$1.25), is history with a heart. An account of the work of American Leprosy Missions, it reports what has happened when Christian love has seen and helped those possessed of the age-old disease of leprosy. Through sixty denominations, the organization aids 145 leprosy settlements.

The book spans the earth in interest and scope, giving insight on the nature of the disease, its prevention, and treatment. Nor does it leave out the fact that leprosy has been discovered in thirty-two of the forty-eight states of the United States of America. The last chapter discusses things every Christian should know concerning modern thought about lepers and their rehabilitation.

Written in an interesting style, the book also has attractive pictures. It should be in every church library.

Little Boy of South America

Through expressive gray and red pictures, preschool children can almost read Dorothy Divers' *Pedro* (Augsburg Publishing House) themselves. The text accompanying the pictures is brief, just enough to follow the adventure of Pedro.

The scenes Pedro sees as he walks to the market let children see Spanish Americans doing things. His search for "his-sized" friends takes them with him to a church school. The teacher said "Everybody welcome!" So Pedro runs home to tell mother—passing (and recalling to readers) all the people and things he saw on his way to market. This is a simple, uncomplicated action story that small children will like.

Sentence Reviews

In each of the page-length devotions in *Be Still and Know* (Abingdon-Cokesbury, \$1.25), Georgia Harkness, theologian, teacher, speaker, and poet, shares with others the comfort and power she herself has found in heeding the biblical admonition quoted in the title.

How to achieve a full life through Christianity is the theme of *Making Men Whole*, by J. B. Phillips (Macmillan, \$1.50). In the book's brief compass is a presentation of the gospel which will bring forth renewed courage and confidence in the sufficiency of Christ for all men.

In *Nuggets from Golden Texts* (Broadman Press, \$1.50), Hight C Moore, whose pen has been busy in Southern Baptist life for half a century, presents stimulating, inspirational meditations on 156 key Bible verses.

Two booklets by J. H. Pickford (Northwest Bible College, Port Coquitlam, B.C., Canada), *The Believer's Security* (50 cents) and *This Is Not That* (40 cents), the former disproving the belief that the sincere Christian can fall from grace and the latter disproving the speaking-with-tongues movement, each base their discussions on Bible passages from which the beliefs arose.

In *A Sober Faith* (Macmillan, \$2.00), G. Aiken Taylor examines the twelve steps of Alcoholics Anonymous and asks the question, "Has Alcoholics Anonymous uncovered spiritual power that no one suspected was there?"

Baptists and their World Mission

(Continued from page 3)

Prayer will open up hearts, therefore, and make them conscious of a world mission and of the Christian responsibility to go with the message. But prayer will do more than this: it will cause God to cast forth workers—your own sons and daughters. And the cause cannot be said to rest solidly upon anyone's heart until he is ready for God to use his own child, if need be, as a missionary in the loneliest, remotest outpost of the world.

Great spiritual victories are won only by prayerful faith. The woeful complacency that we face in America today cannot be changed by wishful thinking. In a day when the annual drink bill of the average American, counting every man, woman, and child, amounts to fifty-eight dollars and thirteen cents as over against the pitiful per capita gift of six dollars to missions for Southern Baptists, the hour has struck when we need to fall upon our knees, and cover ourselves with sackcloth and ashes, and repent, and ask God to send a mighty wave of spiritual renewal in our hearts.

A Great Awakening

Yes, if we could only get our people awakened, we could send thousands of missionaries where we are now sending hundreds. If our hearts were really burdened for the cause, we could have nine thousand missionaries on the field where we now have nine hundred! And we could send them as easily—if we only had the desire and the faith to do so.

Our missionaries have proved their worth on every hand. For every missionary on the field twenty-three baptisms were reported last year, whereas for every minister on the field in the Southern Baptist Convention there were reported only fourteen baptisms. This alone should convince us of the value of foreign missions.

But how shall our people be awakened?

Along with our prayers, let there be a more intensive program of persuasion. The people must be informed and inspired. To this end, the writer proposes a carefully planned annual series of mission journeys by groups of pastors to all the Southern Baptist mission fields, during the next ten years.

Let the Foreign Mission Board se-

lect a number of aggressive pastors and send them, let us say, to Indonesia, for a period of two or three weeks; and another team to Thailand; and another to Korea; and another to Africa; and another to South America; and another to Hong Kong; and so on until we have groups of pastors visit all our mission fields throughout the world.

Let the groups be carefully selected with a view to the abilities of the various fields to entertain and utilize the guest ministers in a program of witnessing.

Together the pastors could share in a great season of witnessing while all would benefit immeasurably from what they would see and feel. No missionary should be burdened unduly while the pastors, returning to the homeland with hearts aflame, could literally set our people on fire with the challenge.

We should have, I would say, no less than three hundred ministers visit the fields each year on such tours until the tide has turned and our people, for once, have dedicated their lives and their possessions to the cause of world missions.

Let the Foreign Mission Board approach the churches, as the tours are being worked up, and say to them: "We wish to borrow your minister, during his vacation time, for two weeks (or three weeks, or four weeks, as the case may be). We want to use him on the mission field—to the end that he may in turn help us to set Southern Baptists on fire for world missions. We would like for you to provide for his transportation, too, which will be kept at a minimum. Will you do it?"

It is my sincere opinion that the churches would respond to such a plea almost without exception.

My own beloved church, First Baptist Church, of Memphis, has made it possible for me to visit some forty nations and most of the mission fields of Southern Baptists during the last eight years. Journey after journey has been made, and we have seen, in return, our mission gifts double and treble and quadruple! Our gifts for the Cooperative Program this past December were the greatest in the history of the church. Better still, we like to believe, our church is now on

the threshold of a new and far more glorious era in the realm of world missions.

What has been accomplished in the First Baptist Church of Memphis could take place, proportionately, in other churches throughout our land.

★ ★ ★

[EDITOR'S NOTE: The Foreign Mission Board receives a good many suggestions from Southern Baptists who are eager for our program of world missions to succeed as never before. They are examined carefully in the light of conditions both at home and abroad. Dr. Caudill's suggestion, in the above article, has not yet been considered by the Board. In this and similar cases, however, the Board and its administrative staff are grateful for the constructive thought, fervent prayer, and compassionate concern which these suggestions reflect.]

White Man's Medicine

(Continued from page 11)

work. It will be such a wonderful help to us in operating our equipment and lights in surgery and in the laboratory.

We are hoping to have an X-ray machine which will be a wonderful help to us since a large percentage of our patients are orthopedic cases.

Our people in the United States have made generous contributions for providing for this hospital and many are still remembering us and helping us to meet ends in the operation of the institution. Some of the organizations of Woman's Missionary Union are sending us packages of bandages made from old sheets as well as other items of great usefulness.

We wish it could be possible for many of our Southern Baptists to visit Shaki. I am sure you would get a thrill from seeing the ministry of healing and its effect on the people.

However, prayer can span the distance, and we do so appreciate your prayers for us. It is wonderful assurance to know that there are so many loyal missionary-minded Christians at home that have banded themselves together to give us their support. We know that we are compassed about with a great cloud of witnesses and we thank our Lord daily for them.

"Great Aunt"

By Elizabeth Hale

SOME children sat on low stools, some in friendly laps, some slept in the big bed by the wall. They were too young to realize what was going on in the heart of the dear old "Great Aunt" who watched with interest, though she heard little of what was said.

The dear old lady looked into the faces of her friends—these members of the church she loved so. She looked into the faces of the neighbors crowding the door and longed that as they listened they might learn something that would make all the difference to them.

It was a worship service in the home. The preacher was telling something of the "old, old story," and with joy all were singing together. Surely those who were there out of curiosity would hear something they wouldn't forget!

"Great Aunt" thought of the beginnings of the church in a store not far away and rejoiced in its growth through the years. She knew she would not be here much longer; and her heart rejoiced that soon she would "see the Master face to face." She looked around at daughter, grandchildren, great-grandchildren and

breathed a prayer for them that they might be faithful.

The service was over. Friends crowded around to speak to her and scattered to speak to the strangers around, inviting them to services at church. Soon all were gone.

"Great Aunt" joined the children in quiet sleep, her heart at rest; for she knew that the God who had answered her prayer and given the church would continue to make his presence felt in and through it and that the small ones who had listened so earnestly from their places on their low stools would one day be telling their children and grandchildren and maybe great-grandchildren of his power.

* ★ ★ ★

The lovely little church at Alor Star, Malaya, was built after the big house next door grew too small for services. The big house next door was bought by Mrs. Oh when the storehouse, which was rented first, was outgrown. Mrs. Oh, a woman of means in Penang, a Baptist from near Swatow, prayed that God would guide her in the use of her money. Thus, she rented the store and supported an evangelist and Bible woman to tell of the love of the Saviour because there was a woman, Mrs. Sung, who, having been won to the Master by Baptist missionaries near Swatow, prayed for a church in her new home in Alor Star.

This is Mrs. Sung, the "Great Aunt" of the story, with some of the great-grandchildren. She came to Alor Star, Malaya, from Swatow, China, where she had accepted Christ as her Saviour and where she had joined a Baptist church. In Alor Star she missed the opportunity to worship in a Baptist church and began praying that the Lord would provide one. That was thirty years ago. The church, now fifteen years old, carried on its work without the help of a missionary until Miss Elizabeth Hale went there last year.



Briefly

(Continued from page 20)

ish workers are indifferent to religion. "The workers believe that both the church and the priest are more inclined toward the moneyed than the humble classes," the article said.

Presbyterians are pioneering in bringing "missionaries" or "fraternal workers" to the United States to share their Christian witness in a plan to make Christian missions a "two-way street." The first fraternal worker to come under the plan was M. Jacques Beaumont, a French pastor, who is working among Christian students at the University of Wisconsin, located in Madison. The second, who arrived in February, is Franz von Hammerstein, a young German pastor who was imprisoned in Buchenwald and Dachau because of his family's opposition to Hitler. He is to serve as associate pastor of the First Presbyterian Church of Perth Amboy, New Jersey.

In Japan today there are 226 four-year colleges and 228 two-year junior colleges. Of these, sixteen universities and thirty-one junior colleges are under Christian auspices.

The last direct news from Bulgaria reported sixteen Baptist churches with seven hundred members, according to the *News Bulletin* of the European Baptist Federation. Early in 1949, fifteen Protestant leaders were arrested and thrown into prison. Among these were three Baptist pastors and one layman. Recent word says that the wives of these men are on the verge of starvation.

Continental Europe's percentage of churchgoing population is "probably smaller than that of so-called pagan Africa," Dr. Ralph E. Dodge, administrative secretary for European and African missions for the Methodist Board of Missions, said after returning to the United States from a survey of churches in Europe. "I was told," Dr. Dodge said, "that in certain sections of Europe the number of people who attend church more than three times in their lives—when they are christened, married, and buried—represents as little as 1 per cent of the population and in most areas not more than 10 per cent."

Chinese citizens who were given free medical and educational benefits by foreign missionaries have been ordered to pay the communist regime for these past services, according to a recent release from Religious News Service.

A world conference of Buddhists was to have been held in Burma, beginning in May. Buddhist leaders predict the gathering will give a new and powerful surge to Buddhist evangelization and greatly affect the work of Christianity.



YOU AND YOUR MISSIONARIES

Rodney M. Smith

"It's a Family Vacation Affair"

THE Foreign Missions and Brotherhood Conferences at Glorieta are a family vacation affair this year.

The date? July 1-7.

The place? Glorieta Baptist Assembly, Glorieta, New Mexico.

The theme? "Daring for Christ."

There will be some separate sessions for each conference; but some of the morning and all of the evening services will be held jointly.

This arrangement will work to the advantage of both groups. Mission conferences will be provided for all age groups from Primary through Adults. The assembly will provide a Nursery during the morning hours for children under Primary age.

Glorieta Baptist Assembly is new, and very few Southern Baptists have had opportunity to visit this wonderful place. You will be thrilled with the site, the buildings, the surroundings, and the gorgeous scenery. Glorieta is destined to become one of the greatest religious assemblies in our nation.

We hope that many families will use part of their vacation time to attend these conferences.

The Bible Conference will precede the Foreign Missions and Brotherhood Conferences; and the Woman's Missionary Union Conference will fol-

low. You might want to arrange your schedule so that you can attend part of one or both of these conferences.

Do you want to know personally many of your foreign missionaries and the staff members in the headquarters office in Richmond? *Then come on to Glorieta.*

According to our best estimates, fifty or more missionaries and a number of the Foreign Mission Board staff members will be present at Glorieta. The missionaries will come from Latin America, Africa, Europe, the Near East, Hawaii, and the Orient.

Throughout the week you will have many opportunities to hear them speak and to have informal chats with them. You will be a blessing to them and they will be an inspiration and blessing to you. We dare say that some of you will become lifelong friends.

Do you want to learn about your mission program around the world? *Then come to Glorieta.* Come and hear Dr. George W. Sadler and missionaries from Africa, Europe, and the Near East tell about great victories in those areas. Hear Dr. Everett Gill, Jr., and missionaries from Latin America tell about Baptist growth and expansion there.

Hear Dr. Baker J. Cauthen and missionaries from the Orient bring us up to date on the new strategy in the Orient. Enjoy Mr. Fon Scofield's visual presentation of our work in the different areas.

Do you want to share in some rich and rewarding Bible study? *Then come to Glorieta.* Dr. Glenn Blackburn, Wake Forest, North Carolina, is to lead the Bible Hour each morning. He is a keen, discerning student of the Word and will thrill and challenge you with his interpretations.

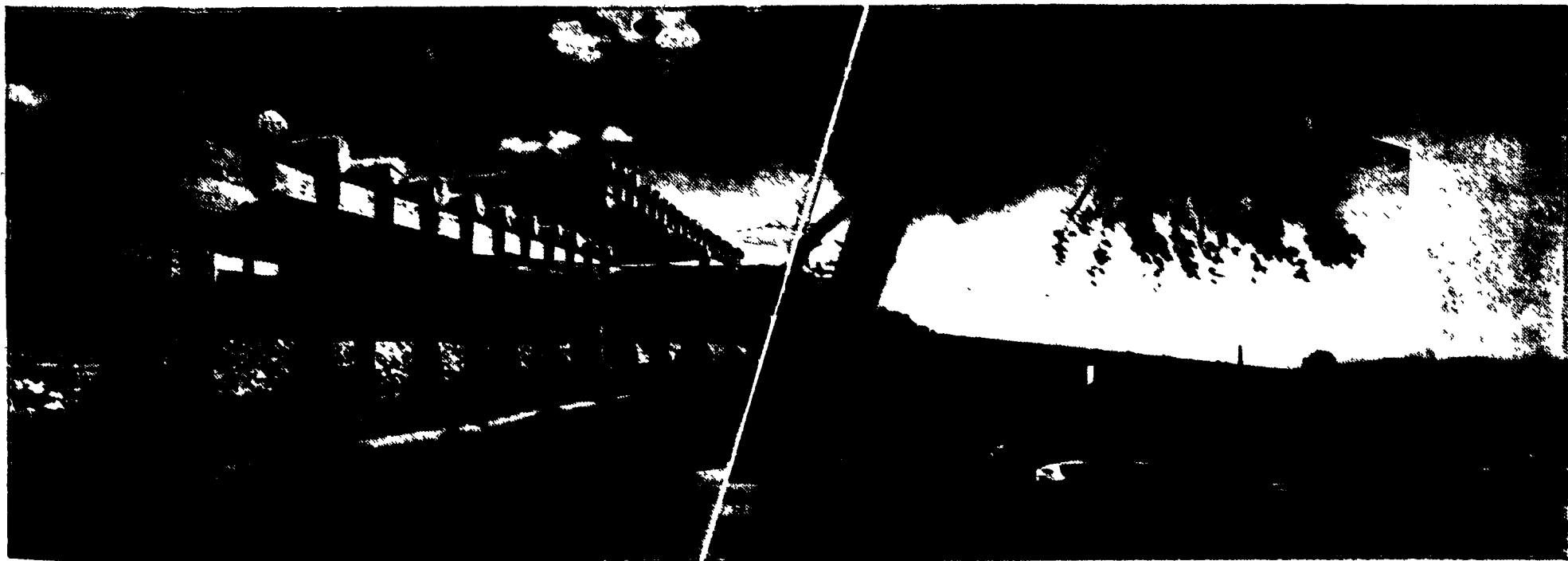
Do you want to participate in some helpful and enlightening conferences? *Then come to Glorieta.* The conference leaders are: Dr. E. C. Routh for the men, Miss Eula Mae Henderson for the women, Mrs. Robert C. Fling for the mission study leaders, Dr. W. J. Wimpee for the young people.

You will profit greatly by attending these conferences. Do not forget the conferences for the younger age groups.

Do you want to make the most of the trip to and from Glorieta? Then plan to visit, on the way, some of our Baptist institutions and Home Mission Board stations. You will also want to see Carlsbad Caverns, Pike's Peak, Grand Canyon, and other unforgettable tourist attractions.

"It's a Family Vacation Affair!" Make your plans now to be at Glorieta, July 1-7. Send requests for reservations to Mr. E. A. Herron, Manager, Glorieta Baptist Assembly, Glorieta, New Mexico.

By the way, if your vacation comes later "It's a Family Vacation Affair" at Ridgecrest Baptist Assembly, July 29-August 4.





"New Frontiers for Old" Series



"... the Orient," by Baker J. Cauthen. Read how the withdrawal of missionaries from areas dominated by the communists has become the occasion of great advance into new areas—Korea, Formosa, the Philippines, Indonesia, Malaya, Thailand (Siam), Hong Kong,

and Macao. Chinese Baptist work has by no means ended. Heroic pastors and convention leaders, fully aware of their personal danger, have gone right on with their service.



"... Latin America," by Everett Gill, Jr. This is a survey of the growth and expansion of Southern Baptist missionary undertakings in Latin America during the past ten years—years which have witnessed one of the most rapid economic developments of modern

history. Latin America is awakening, at long last, from the slumber of the centuries and is shaking off its medieval economic, social, and religious fetters.

With wide-open doors inviting them to enter, Southern Baptists have crossed many new frontiers.



"... Africa, Europe, and the Near East," by George W. Sadler. Africa: Mohammedanism and communism are making their bids for the souls of Africans. Whether the black man will "fall for" these appeals will be determined largely by the conviction with which

Christians present their message and the degree in which they live in accordance with Christian principles. Europe: More than forty years ago two Southern Baptist statesmen dreamed about and discussed the possibility of establishing a Baptist Theological Seminary in Zurich, Switzerland. This dream became a reality in 1949. The Near East: The peoples of the Middle East are desperately poor. They need the gospel, and they are asking for food and clothes and shelter.

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

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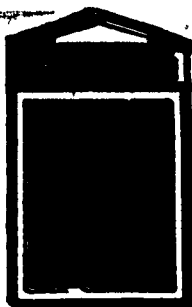
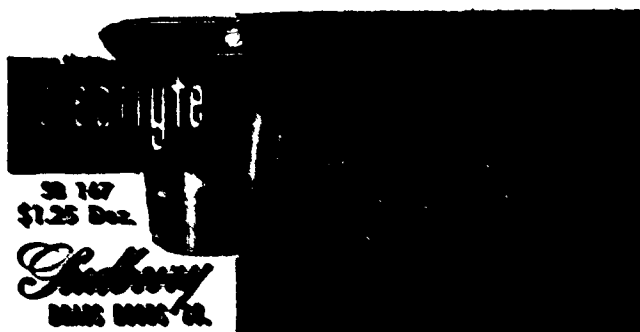
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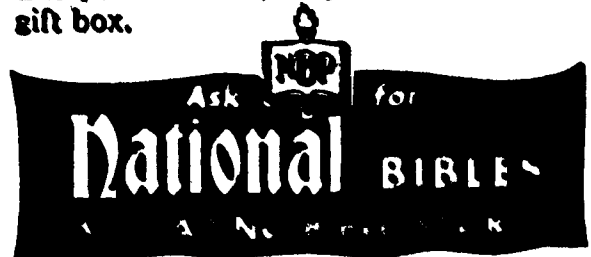
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THE COMMISSION

Basic Requirement for World Missions

(Continued from page 9)

you feel in your heart Christ's call, it is your duty to respond. If Christ closes the door and does not enable you to go, you will have done right in yielding yourself to his call and going as far as he permitted. You will then find that your surrender will become a fountain of blessing in your life and ministry.

A few days ago I received a beautiful letter from a recent appointee to Korea. She could not enter that needy country but has to remain in Tokyo with her babies while her husband went alone. Amid the realities of family separation and adjustment to the mission field alone she wrote, "I hope our Board will continue to encourage young married couples to go as missionaries to Korea even though it may mean separation for a while. I'm sure he will bless any other couple as he has blessed us."

These words will be read by many students who will graduate shortly from seminary or college. You are equipped with health, training, and ability. You could at an early date step into the line alongside courageous missionaries in Indonesia, Malaya, Formosa, or twenty-nine other countries and make hearts glad as you tell the story of Jesus to those who have never heard.

The need is indescribable; the means to send you can be provided; the call to go is Christ-given. Who will say, "Here am I; send me?"

Missionary Quote

One more year's work for Jesus, one less of life for me.—Frances Adams (Mrs. T. C.) Bagby, missionary to Brazil

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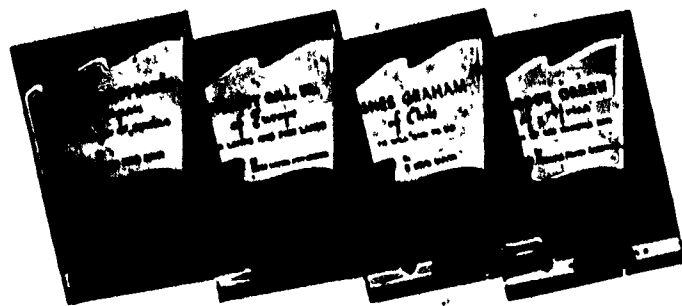
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