



THE

JUNE 1954

Commission

Southern Baptist World Journal



Everett Gill, Jr.

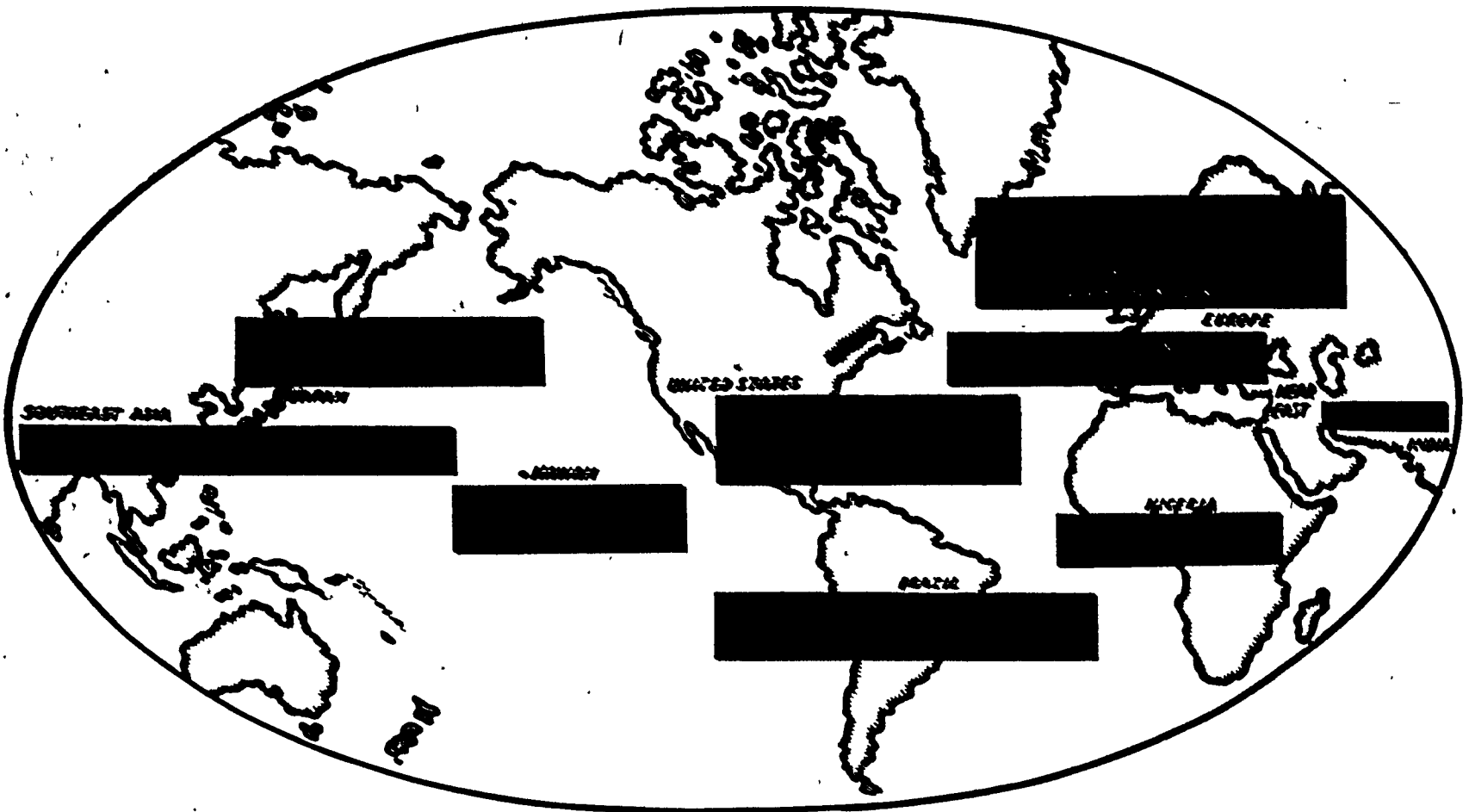


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THE

Commission

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Congregation of Grace Baptist Church, Taipei, Taiwan, China, in the main chapel (the living room of the author's home).



The congregation overflows from the living room of the missionary home into one of the main anterooms.



The choir of Grace Baptist Church, Taipei, in action.



Fourteen of the fifteen members of the church council.

The Church That Is in Our House

By Inabelle Graves Coleman



Bird's-eye view of children's afternoon Sunday school under the direction of Missionaries Ola Lea and Josephine Ward.

ON December 27, 1953, the eleven-months-old congregation of the University Baptist Center was organized into the Grace Baptist Church of Taipei, Taiwan, meeting in the home of the missionaries living at 15 Lane 52, Section 2, East Ho Ping Road, Taipei. For the 103 charter members it was a day of praise and thanksgiving unto God who has so richly blessed and mercifully guided since the first fourteen assembled on the last Sunday of February, 1953, to obey God's call to them to begin a weekly worship service in English at ten o'clock every Sunday morning.

Perhaps a more appropriate name would be "Providence" instead of "Grace," for it was by the providence of God that we came to exist. A deep consciousness of God's careful guidance is our security, enabling us to attain some of the necessary graces demanded by circumstances that have developed during our few months of watching God work and use us. It has not always been easy but his grace is always sufficient.

When I arrived in Taipei in Oc-

tober, 1952, I expected to work in the Amoy Street Baptist Church, in which the other missionary teachers served, but I was soon told that there was no more space or need for another English Bible class in that church. My surprise was surpassed only by my shock as I faced the question: "Then where shall I work?"

But out of my aching disappointment God made a glorious appointment, not seen at that moment, but resting upon a faith that steadied me and led me to dare to begin a Sunday morning Bible class in the large living room of the Japanese-style house where I live.

Already Misses Ola Lea and Josephine Ward had a well-established Sunday afternoon Sunday school (with one thousand attending on Christmas Sunday), meeting in the yard under a bamboo tent and in the house. But there was never any kind of service in the house during the morning.

The question, as to whether Bible class members would go the mile or more to one of the Baptist churches for the worship hour was doubtful.

But when a teachers' college senior, John Kang, invited me to begin a Bible class in English at eight thirty on Sunday mornings, he also assured me that the members would go with me to hear Pastor Oswald Quick preach at the Amoy Street Baptist Church at ten o'clock every Sunday.

The membership of this student Bible class grew rapidly while our attendance at the worship service at Amoy Baptist Church became fewer. Just when I was praying for wisdom, a group of the members of the Bible class asked me, "Why can't we have a Sunday church service here in this room every week?" This became a terrific request when I thought of what it really involved for the future.

I knew some people would not approve. They didn't. Also I knew that I was not adequate. The easiest answer was, "No. That is impossible." But deep, deep in my heart God was speaking, calling. Actually, then, I wished he would not ask me to do this job. For six weeks I prayed without telling anyone and always hoping to find some good reason for refusing.

WHEN I asked Dr. C. L. Culpepper, Sr., what he thought of the request, he approved: "Why not? The more chapels we open, the better." With that same buoyant spirit for

service he has stood by us, advised, preached, and worked for us in manifold ways.

FOR THE first few Sundays there were only four adults and six Christians in our congregation and only two of them were Baptists. The attendance grew rapidly with a constituency of non-Christians—students and adults. But God's manifestation of approval was evidenced by the souls who weekly accepted and professed Christ as their Saviour.

To these were added Christians who had dropped church attendance from their schedule when they came from the mainland to this strange new place. Among these were many of my friends from the University of Shanghai, my former students and co-workers. Without these, perhaps we could never have realized such smooth, easy, close fellowship based upon previous relationship and confidence.

In this respect God was exceedingly gracious to me. It seemed I picked up my work almost where I dropped it in Shanghai. More than 25 per cent of our congregation are from the University of Shanghai (our only Baptist college on the mainland for forty-five years, now confiscated by the communists).

(Please turn the page)

Church in Our House *Continued*

The president of our Woman's Missionary Society was my former student, whom I had led since she came from the baptismal waters of Old North Gate Church one Sunday during the Japanese occupation of Shanghai. The superintendent of our Sunday school, the director of our Training Union, the chairman of our baptismal committee, the director of our student work, our first treasurer and chairman of the benevolence committee, and our church secretary are all alumni of the University of Shanghai.

FURTHERMORE, the church secretary has been my personal assistant since the first week after I arrived in Taipeh. Lucy Wu, now Mrs. H. C. Hsu, had been a faithful member of my first Bible class in Shanghai in the autumn of 1940. I did not know that she was in Taipeh until she came to see me as soon as I arrived last year.

All the way across the Pacific I had asked God to give me his chosen one to serve with me here. From my first month in Shanghai fourteen years ago until now, God has always given me such choice and faithful assistants as Kwei Hui Chun, Marie Yuan, Lillian Lu, and Tung Ya Feng. Without these I could never have attempted all I have tried to do. Here he gave me Lucy, whose husband was one of our first converts.

In Lucy I have found a prayermate, an understanding friend, an efficient, wise, faithful, versatile worker in every phase of God's service. Having studied several years in the States, her English is excellent. She is my Chinese teacher, my interpreter, our first organist, manager of our choir, soul-winner, charming and effective in visitation work, and a gifted speaker in her own right.

Now, as secretary of the church, she does the work of church secretary, clerk, educational secretary, and secretary-assistant to our acting pastor, Dr. Carl Hunker, who is also full-time pastor of the Amoy Street Baptist Church. He preaches for us every second Sunday morning when he serves the Lord's Supper; he directs our bimonthly business meetings and does as much more for us as he has time away from his own large church

and from his duties as a full professor in the Baptist Seminary.

Of the fifteen members of our church council, not only are six from the University of Shanghai, but five have studied overseas in Germany, England, and the U.S.A. The very fact that our church began with the service in the English language, the common denominator of the many dialects of the people here, determined the constituency of our congregation.

Only people who can understand English would choose to come. The result has given us the cream of China's culture, the educated, the leaders, the great neglected class of Chinese. Many people think that the "great neglected class" are the masses of poor underprivileged illiterates. To me the people we are prone to pass by are the educated, self-sufficient, reserved, often proud and exclusive upper class.

Because a man is the adviser to the President, a legislator, a senator, a doctor, a recognized author, a historian of world fame, a professor, a liaison official between our two governments, a colonel controlling the largest arsenal in Taipeh, a commissioned officer of the army or air force, the chief interpreter of secrets of M.D.A. (Mutual Defense Assistance Program), a returned lecturer for the British Government, a banker, or the manager of a government factory or of some other important business does not mean that he has any less need of salvation than the poor pedicab man or his coolie friends to whom many witness and give tracts. Too few of us have paid enough attention to the leaders of today and builders of tomorrow.

FIFTY-FIVE per cent of our membership is composed of men and women of the highest culture of China and holding positions listed above. Wars, communism, and conditions unexpected have pushed them about until financially, economically, materially, they are all poor. But in spirit and culture, in appreciation of beauty and classic dignity, they are still superb and charming. I could write a fascinating book on these best families of old China.

But a more urgent comment is the fact that every single one of these has taken so seriously his second birth, his surrender and pledge to Christ, and his seeking to be a Spirit-filled Christian that we have a membership of praying, faithful, humble, but efficient workers, whose fellowship one with the other is beautiful and sacred. Truly they "prefer one another."

Daily I pray that the sweet fellowship and honest confidence now existing among our members may never be broken. Very seriously I urge you to join me in this prayer, thanking God also for those in our midst who are active soul-winners. Some of our members have already won four or five friends or business partners before they themselves have been Christians a year.

THE 45 per cent of student membership is equally as compatible and happy in the fellowship of our "big family" of Christians. More than half of these are from the mainland, while the rest have come from Hong Kong, Taiwan, and other islands of the sea. Our choir contains mainlanders, Chinese from British colonies, Taiwanese, Japanese, and our American organist, Mrs. Archie Frost, Jr., from Arkansas.

When the communists came to China, many parents in great fear rushed their choice sons to this island with hope that within a few months these families would be reunited. Many of these boys were high school youngsters. The communists took Shanghai on May 25, 1949. (I was there.) Five years have passed since some of them have received any word from home.

Trying to work to eat and study, many have broken their health. Jobs are not easy to secure here. The suffering of these students and recent graduates cannot be computed. Their needs are several and severe. Never have I been so rebuked by the words of James 2:15-16. Furthermore, this situation can only grow more acute until these days of "the austerity program" are broken by victory of one kind or another.

The faith and attitude of everyone spells v-i-c-t-o-r-y every hour. But the mainlanders are a people in exile, far from home. Our church is the only home that many of these students have. They love it. And we love them

(Please turn to page 27)

Here and on the following pages two dedicated members of the Grace Baptist Church, Taipei, Formosa, tell of the influence which brought them into a personal relationship with Jesus Christ.

My Testimony

By Kuei-Yung Chang

I MUST congratulate those who have grown up in Christian families and have been educated in Christian colleges, including my wife, who is a graduate of our Baptist college, the University of Shanghai, and whose piety has brought our long-cherished hopes for a Christian home into realization. These fine opportunities were denied to me during my boyhood.

I had to study and literally learn by heart the *Four Books* and the *Five Classics*, the scriptures of Confucianism. I was deeply impressed by the teachings of Confucius; and, later on, the *Analects* (collected sayings of Confucius) became the measure of my conduct. The ideal, as you know, is to be a perfect man, diligent and honest, filial and patriotic. It teaches, above all, human brotherhood and reverence for life.

Philosophy, as expounded by Confucius and Mencius, starts from the elemental problem of the relation of man to the world and reaches a theory of ethical world acceptance by tracing the course of world events back to a "world-will" with ethical aims and claiming man for service to it.

Even in my teens I compared various texts and commentaries, trying hard to understand these doctrines and put them into practice. So deep was their influence upon

my mind and character that until recently I held this Confucian view of life as the sole aim and guide of my life.

In college I came into contact with European philosophy which busies itself with the problem of the nature of knowledge, with logical speculation, with natural science, with psychology, with sociology, and with other things, as if philosophy were really concerned with the solution of all these things for their own sake, or as if itself consisted merely in the systematizing of the results of the various sciences.

Instead of urging man to constant meditation on himself and his relation to the world, this philosophy presents him with the results of

epistemology, of logical speculation, of natural science, of psychology, or of sociology, as matters according to which alone he is to shape his view of his life and his relation to the world. It seems as if he were not a being who is in the world and lives his life in it, but one who is stationed near it, and contemplates it from outside.

Fortunately, philosophy was not my major. I took history for my lifework and I read extensively. Dante, Shakespeare, and Goethe gradually became my great friends. They are poetic and sublime. But it was the English Bible which gave me "sweetness and light."

I can still remember how I was delighted and moved by reading Bunyan's *Pilgrim's Progress* and Milton's *Paradise Lost*. Meanwhile, my knowledge of history caused me to realize that European civilization is essentially a Christian civilization.

With this aim of study in view, I sailed for Europe at the age of twenty. The great contributions of German historical scholarship in the nineteenth century made me a disciple of the tradition of Ranke and Mommsen. In Berlin I was lucky to enjoy the last enchantments of German academic freedom. Those were the happy days before Hitler came into power.

In spite of the fact that I was chiefly occupied with the lectures and seminars of medieval and modern history. I enjoyed immensely the reading of Eduard Meyer's *Origin and Beginnings of* (Please turn the page)



This is Dr. Chang, author of the article, with his wife Lucy. Dr. Chang is professor of history at Taiwan University and chairman of the pulpit committee of the Grace Baptist Church.

Christendom and Adolf Harnack's *The Mission and Expansion of Christianity in the First Three Centuries*.

They are monumental works and have left an ineradicable impression upon my mind. However, at the time I was not much interested in theology; and the thing which actually led me to the spirit of Christianity proved to be art.

WE HAD long vacations, usually two to three months; and I made use of them by traveling all over Europe. As you might imagine, Switzerland was my first choice. Beautiful landscapes did attract me but left no trace behind. Far more lovely to me was the Rhine with many ruined abbeys and castles on its banks. They aroused my historical imagination and curiosity.

The British Museum in London and the Louvre in Paris offered me abundant chances for the study of Christian arts. Michelangelo, Leonardo da Vinci, Raphael, and Rembrandt gave me more vivid descriptions of the genius of Christianity than I could find in the history books.

The appreciation of Christian arts reached a climax when I visited Italy in 1933. I was amazed not so much by the glory of Rome as by the art of the Renaissance, by Michelangelo's "Pieta" in St. Peter's, Perugino's "Crucifixion" in Florence, and da Vinci's "Last Supper" in Milan. I saw Christ way up there, so far above the world that he seemed wonderful but too far away to be the personal Christ.

My religious feeling was also aroused by music. In the spring of 1932 I had the rare opportunity to attend Albert Schweitzer's organ concert of Bach's music (the Cantatas and the Passion music) at Heidelberg. Bach's Protestant music may be taken as an excellent illustration of the depth of emotion aroused in religious men of genius.

Handel, Mozart, and Beethoven gave me inspiration, too. I attended music and operatic festivals at Salzburg, Bayreuth, and Vienna in order to apprehend fully the vast liberation of human forces brought about by the Protestant Reformation with all its infinite consequences for art and music, science and letters.

It was during my second visit to England in 1947 that I had the first experience of communion with our Lord as a spiritual reality in my inner man. It was in King's College Chapel, Cambridge, on a Sunday just before Christmas.

God spoke to my soul and I have never since been the same. I saw the evening light in the chapel with the colors dying in that forest of Tudor stone and glass and the distant choir filing out of the candlelight; and high, high above us the complicated Gothic roof—not even Wordsworth's sonnet does justice to this most exquisite interior.

In the quiet beauty of that chapel I met and recognized my Lord; for "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

It was at that twilight vesper hour that I confessed and was cleansed, that I was born again to follow him as my Saviour. Moving from place to place I have never been able until I came to this little chapel [now Grace Baptist Church, Taipeh, Formosa] to find a place to continue my spiritual steps of obedience that began like a Christmas carol in my soul in that college chapel several years ago.

Two other aspects I want to make clear to you. Together they constituted some very important programs of my activity in England as a "Distinguished Visitor" of the British Council in the fall and winter of 1947-1948.

There are two directions in which religion has moved to great achievement during a century and a half of unparalleled complexity. And in both all the churches have gone forward together. They have become missionary churches; and Christianity has often led the way in the wide field of social betterment.

The story of missions, finely told in many biographies and special works, has never found its due place in general histories.

IT BEGINS with a Baptist Society and the great name of William Carey in 1792; for the Anglican Society for the Propagation of the Gospel, though nearly a century older, had limited its work to the English

people abroad. The missionary has been a pioneer not only of his faith, but of discovery in an unknown country of medical care, of anthropology, of education. He has broadened and deepened his fellow Christians' conception of the meaning and power of their religion.

The bearing of Christianity on social reform is rather a similar tale. Though it is sadly true that for long neither the churches nor the state met the industrial development of the modern age with the concentrated energy needed to apply more than occasional palliatives to its disordered fame; yet it was the Christian religion which inspired the earlier attempts and the Christian insight which for several generations marked the crying evils and tried to find the way to heal and, later, to prevent them.

HERE, again, all the churches take their part. The protection of children against cruelty, destitution, and overwork; the cause of temperance; the prevention of sweated labor; the sweeping away of slums; the encouragement of co-operative trading; the establishment by universities and schools of settlements in the poorest quarters of great cities; the beginnings of adult education—these are a few activities undertaken at the call of Christ and which increasingly established themselves as a power in modern national life. I believe that at no age of the world has the social conscience been so awake as now.

The essential element in Christianity, as it was preached by Jesus and as it is comprehended by thought, is this: that it is only through love that we can attain communion with God. All living knowledge of God rests upon this foundation: that we experience him in our lives as the Will-to-Love.

Because God first loved us, we shall respond and love God with all our hearts and our neighbor and ourselves; for the Spirit of God is the spirit of love and the power of love.

When I stepped forth to make my public commitment as a Christian believer on August 9, last year, I knew what I was doing. I surrendered myself "for God so loved the world" (John 3:16).

How I Became a Christian

By Hsu Huai Chun

I MADE my decision for Christ only recently and have not yet been baptized; and I am fully aware of my very limited knowledge and experience in Christianity and the Christian life. What's worse, I have not even finished half of the Bible. So you must not expect too much from me.

God has kindly given me many opportunities to know him. But three things have been preventing me from seeing or feeling or experiencing him: first, my limited knowledge in science; second, too much confidence in my own conscience; and, third, misunderstanding of the meaning of salvation.

During the past few months, mostly in the Sunday morning Bible class and in the worship service, I found answers to doubts and my thinking undergoes a rapid change. Here is my report:

A science student has an appetite for proof. That some preachers use the Bible to prove the presence of God and then to prove the correctness of the Bible by saying it is the Word of God usually does not sound satisfactory to a science student. It is hard to prove to the science student the God Creator; it is even harder to explain to him that the God Creator is also his personal God.

But, although we cannot actually see God, can we feel his Spirit? Can we see the result of his work? My answer is "yes."

Miss Inabelle Coleman has used wind, electricity, radio wave, as illustrations. We cannot see these things, but we know their presence by seeing or feeling the result or effect of their presence. Similarly, we may feel God when we come near to nature, like looking to the starry sky in a night of perfect quietness, or lying on a lonely beach listening to the roaring of the waves, or sitting beside the rippling stream, with flowers blooming all around us and birds singing in the woods.

We city dwellers are apt to forget nature. We sometimes limit our world

to our home, our car, our office and may not even see the sky for days; and our minds are fully occupied with work, business, profit, personal problems, and not infrequently, with selfishness of various degrees.

Nature can refresh our minds and bring us nearer to God. Have you this experience? In one sense, we can experience the personal God more easily than the God Creator.

You must have read the biography of Louis Pasteur, the French scientist, who risked his life in order to develop the method that would save the life of others. Is there anyone who is not moved by his devotion and love to mankind?

You must have read the story of Madame Curie. Are you moved? If you are, I would say you are touched by God's Spirit, even though you may not know him. Everyone of us must have had this kind of experience. God is continuously calling us and his spirit touches us when we are humble.

We may also feel or see God through men—men with God in their hearts. My recent inspiration came from my two Christian friends. Their personalities showed me what God can do to men who believe in him.

HAVE you seen bad Christians? Their morality may have been worse than that of non-Christians. Will that constitute a counterproof to God?

I, too, have seen many so-called Christians; in fact, that was one of the obstacles that had blocked my way to God. But, is it fair to judge God in this way?

When I was working in a factory in the States, a girl in the office, knowing that I did not believe in God, asked me what kept me from doing wrong things. My answer then was "conscience." I was quite sure of my conscience and full of confidence in



This is the Hsu family on a picnic. Huai Chun is superintendent of the morning Sunday school, Lucy is church secretary, and Dee-Dee is their joy always.

self-control. I guess many who have not yet believed in God feel the same way. But conscience can become dull or paralyzed or even be completely destroyed.

Incidentally, I found conscience could be determined quantitatively. If a man would take a dollar bill, his conscience is worth only one dollar, if he would not take anything under ten thousand, his conscience is much higher priced, but still could be sold or bought. Conscience should be an abstract noun, but it could be degenerated into a commodity.

I happened to see some of the autobiographies written by the freshman students of Taiwan University last semester. Some want to be engineers, some physicians, some lawyers, some businessmen. Different as their ambitions may be, they all want to serve their country and their people. No one has said anything like, "I want to be a doctor or a lawyer or so and so because I want to make good money or to live a comfortable life."

Young men and young women simply have never thought of those things. They are perfectly honest in saying these noble ideals. They have pure hearts and priceless consciences.

(Please turn to page 28)

More Missionaries Are Needed NOW

AS Southern Baptists assemble in St. Louis for our annual Convention meeting, the presence of Dr. M. Theron Rankin will be sorely missed. The breadth of his vision and the clarity of his proposals challenged Baptists toward a program of Advance.

A minimum staff of 1,750 missionaries is our immediate objective. When Dr. Rankin called for Advance there were 625 missionaries. As these lines are written, there are 912.

There have been 473 appointments since the beginning of 1948, but retirements, death, and other losses have reduced the staff 186 leaving a net gain of 287.

We have appointed during the past six years an average of 77.3 missionaries per year and have lost through death, retirement, or otherwise an average of 28.5, giving a net annual gain of 48.8.

At the present rate of advance more than fifteen years will be required to reach a minimum goal of 1,750 missionaries. We should have had 1,750 missionaries long ago. We are convinced that we should reach this number long before fifteen years have passed.

If we can double the number of appointments we now make annually, we will have 1,750 missionaries in a little more than eight years. The appointment of 150 missionaries per year is well within the realm of possibility.

The first necessity is an adequate number of missionary volunteers. The personnel department of the Foreign Mission Board reports that the number of appointees in prospect for 1954 is slightly more than in 1953. The largest number we have ever appointed in a single year was 111. We attained that number in 1950.

It is realistic to propose that there should be from one hundred and fifty to two hundred volunteers available for appointment annually. Nearly one thousand fully trained servants of God graduate from our seminaries each year. Many who have previously graduated and are serving in various min-

istries are still below thirty-two years of age and are eligible for appointment.

Surely every servant of God would do wisely to offer himself earnestly to his Lord in prayer to go anywhere in the world the Master may command. One should not take for granted that God does not want him to go. We should give God a chance to make his will known.

Many in giving prayerful consideration to the question of volunteering as missionaries may desire more information about the types of service needed on mission fields. What work is there for missionaries to do?

THE MAJOR need on all mission fields is for preachers of the gospel. Appeals which come to the Foreign Mission Board for missionaries lay great stress upon the need for men called of God to the ministry of his Word.

There is vast opportunity on the mission field for preaching. Churches must be inspired, instructed, and led. Evangelistic services constantly are needed. Programs of evangelism in lo-

cal churches and throughout whole conventions are projected. Revivals are conducted in schools and assemblies. Chapels, market places, village streets, gospel tents, and friendly homes open their doors for preaching. The largest auditorium in many cities are frequently rented for special evangelistic services.

The missionary sometimes serves as pastor of a church. He more frequently, however, gives his attention to encouraging, helping, and inspiring a number of churches. He counsels with national pastors and serves with them in the responsibilities of conventions and institutions. He is a tower of strength to those about him if he is a well-trained man of God with a shepherd's heart.

There is a distinctive thrill about preaching on the mission field. One often finds himself preaching to those who have never heard the name of Jesus or have had only slight touch with the gospel. There is also great joy in helping new churches develop their life and project their witness.

Especially urgent is the need for preachers in the challenging new fields

I Am a Missionary

By the grace of God, I am a missionary. He has led me all the way: everlastingly redeemed at the age of eight, lifted from the depths of pneumonia at the age of ten, impressed to be a preacher during a doctrinal revival at the age of thirteen, frustrated as to personal ambition and called into the ministry while a midshipman at Annapolis.

One sentence in a drab chapel talk by a missionary directed my attention to missions while a junior at Baylor University. A profound study of the life of Toyohiko Kagawa fixed my choice. The inspired teaching of Dr. W. O. Carver gave me an enduring comprehension of "God's plan of the ages"—a sustaining intellectual foundation.

Through it all—five years in the Orient (three of them in a Japanese concentration camp), five years in Chile, and one year in Argentina—I have been conscious of his abiding presence in fellowship. The greatest thrill of my life has been moments when I was conscious that his love was working through me to reach others. I have come to be his captive—for as long as he wants to use me.

—Hugo H. Culpepper, missionary to Argentina

of the Orient. In Korea we have only four missionary preachers; in Formosa six; in Indonesia four; in Thailand five; and in Malaya only three. These men are carrying heavy loads and rendering incalculable service. How desperately they need help! W. B. Johnson is our only missionary preacher amid the three million people of Djakarta, the capital city of Indonesia. Dr. Eugene Hill has a rich ministry in Singapore amid one million people and shepherds much of the work in all of Malaya.

In many cases women missionaries have heroically carried the light of the gospel to great cities and country villages even though no answer has come to their plea for missionary preachers. As these lines are being written, there is no man missionary in three of the major cities of Formosa where missionary women labor faithfully. In Kuala Lumpur, the capital city of Malaya, with a population of three hundred thousand, three missionary ladies have been long praying for a missionary couple.

As soon as possible there should be fifty missionaries each in Korea, Formosa, the Philippines, and Thailand. There should be forty in Malaya and seventy-five in Indonesia.

Missionaries are also urgently needed for teaching in seminaries and Bible schools. Entry to new areas demands setting up institutions for training Christian workers.

Already a program of theological education is in progress in Japan, Korea, Formosa, Hong Kong, the Philippines, Thailand, and Malaya. Dr. Buford L. Nichols is laying the foundation for a similar undertaking in Indonesia.

The seminary in Japan is well staffed, but many missionaries are needed to enable the institutions in the other fields to render their best service. Already in Korea, Formosa, and Hong Kong there are fifty students in each of the seminaries. If six couples were available in 1954 for seminary teaching in the Orient, the situation would be much improved.

By

Baker

J.

Cauthen



Another pressing need for missionaries is in publication work. The Jordan Press in Tokyo and the Baptist Press in Hong Kong are rendering excellent service but both need to be reinforced. The Baptist Press in Hong Kong, in particular, needs missionaries. Miss Mary Alexander, who has carried the major responsibility for this work, will be completing her service in 1955 and the needs of this agency must be met.

In the Philippines, Indonesia, and Thailand publication work is necessary. Beginnings have been made, but the work must be strengthened.

Medical missionaries are also desperately needed. Two doctors should be appointed for Korea as soon as possible. We now have two doctors in that country, but one is ready for retirement and one is completing a temporary term of service.

A doctor is needed for the Philippines; two for Indonesia and one for Thailand.

The needs which have been described in the Orient are typical of those prevailing also in Latin America, Africa, Europe, and the Near East. The need for medical missionaries in Africa and the Near East is especially acute.

Not all missionary opportunities have been mentioned in this discussion. There are calls for teaching, especially in the schools in Nigeria. There are inviting fields for young people's work in churches, conventions, and near university centers.

Vacation Bible schools and good will centers present real opportunities. In an increasing number of places missionaries are needed with special training in religious education. Those needs are chiefly found in connection with seminaries and convention organizations. Missionaries who are equipped to serve as treasurers, office secretaries, and builders make a vital contribution. There is a large ministry in relief and literacy work.

A strong worldwide witness requires a great staff of missionaries who give themselves to the work on a long-range basis. In answer to the call of God they pay the price of separation from loved ones, learning difficult languages, adjusting to foreign cultures, and working amid conditions of instability and sometimes danger.

Methods can be found to supplement the efforts of missionaries and national workers, but these methods (Please turn to inside back cover)

Hong Kong Baptist Press conserves some of the labor of fifty years inside China as it reprints "best sellers" of the China Baptist Publication Society of Shanghai and supplies them and other Christian publications to the Chinese of Formosa, Hong Kong, Thailand, the Philippines, Malaya, Macao, and Indonesia.



Sacred Chinese Characters

By Mary C. Alexander

“WHEN letters were invented heaven rejoiced and hell trembled.” Thus reads an ancient Chinese proverb. Chirography is one of the four fine arts of China. Chinese characters, whether brushed or penned or printed, have been treasured as sacred. These facts have greatly helped in the spread of the gospel in China as the printed Word of God has for nearly one hundred and fifty years made its way through many channels among China’s millions.

Nestorian and Catholic scholars, from A.D. 635 to 1717, made various attempts in the translation of portions of the Bible. As late as the beginning of the nineteenth century, however, the opinion was expressed by some that “a translation of the Scriptures into Chinese was from the very nature of the Chinese language a literary impossibility.” Others, not so easily daunted by the difficulties involved, forged ahead in the field of Bible translation that Chinese people might have the everlasting gospel in their own tongue.

In 1799, Joshua Marshman was sent to India by the British Baptist Missionary Society to join William Carey, father of the modern missionary movement. Dr. Marshman was set apart by his society to take up missionary work among overseas Chinese in Calcutta and Bangkok.

He studied the Chinese language through Johannes Lassar, an Armenian Christian, who was born in Alacan and spoke and wrote Chinese fluently. After fifteen years of study and work, Marshman translated the entire Bible into the Chinese language. It was published outside China, in Serampore, in 1817.

Robert Morrison, sent to China in 1807 by the London Missionary Society, was the first Protestant missionary to the country. His translation of the entire Bible was published in 1819, just two years later than Marshman’s. There was little difference between Marshman’s and Morrison’s translations; but Morrison’s was given priority and more generally adopted.

A missionary co-worker wrote to Morrison, “By God’s help you have set on foot what all the empires and mandarins and priests can never destroy or effectively stop.”

In 1848, George Pearcey, missionary of the Southern Baptist Convention, said in a report to the Foreign Mission Board, Richmond, Virginia: “We have determined to write and circulate Gospel tracts. The Gospel according to Luke is in preparation in which is being used the word for ‘baptize,’ meaning to immerse, instead of the pedobaptist translation meaning ‘the washing ceremony.’”

It is interesting here to note also that in 1837, Mrs. Henrietta Hall Shuck, in a letter to her mother lamented the pedobaptist Bible translators’ use of the Chinese term for “baptize,” meaning “the washing ceremony,” rather than the word meaning “the total immersion of the believer in water in the name of the Lord.”

IN 1849, also, I. J. Roberts opened in Canton a book store for the distribution of tracts on weekdays and used the same premises on the Lord’s Day for a preaching hall. In 1849, R. W. Whilden wrote to the Foreign Mission Board that for that year one thousand Gospel tracts had been distributed; and, by 1852, he reported that an average of from fifty to one hundred tracts had been passed out

every day. By 1856, there had begun in the South China Mission the regular publication of Christian books and tracts in the Chinese language.

One day in 1880, on the streets of New York City, a young Chinese man, Chan Kam Shing, was handed a tract by a consecrated Chinese woman. Then one day Mr. Chan visited the American Baptist Publication Society in Philadelphia. From that day he never ceased to pray for the Lord to give Baptists of China such an organization. Later Mr. Chan came to China himself; and for many years thereafter he preached the gospel in the Tung Shek Kok Chapel in Canton.

Eight years after Mr. Chan's death, in 1899, Dr. R. E. Chambers and other missionaries of the Southern Baptist Foreign Mission Board began the work of the China Baptist Publication Society in a small room of the very same chapel where Mr. Chan had preached and prayed for so many years.

A Chinese and missionary board of directors for the China Baptist Publication Society was formally elected and organized in 1909. Their slogan was "Sow China Down with Christian Literature." In 1925, following the first communist uprising in South China, the Society was moved from Canton to Shanghai. At first it occupied rented quarters in Shanghai; but later land was bought and the eight-story True Light Building, at 209 Yuen Ming Yuen Road, was built.

In the fifty-five years since the organization of the China Baptist Publication Society, some four to five hundred titles in tracts, booklets, books, and other miscellaneous publi-

cations have been issued. Some of these publications were in the Cantonese dialect, some in the Swatow dialect, and some in the Mandarin dialect. Some were in the Chinese classical Wen-li; and others were in the vernacular and colloquial.

In those years in Canton and Shanghai (1899-1949), the China Baptist Publication Society ministered to the literature needs of from five to six hundred Baptist churches—Northern, Southern, British, Swedish—with a membership of some seventy thousand. Other denominations used C.B. P.S. literature also. It was used in Korea, in northern Manchuria, in the western parts of China, and down to China's southernmost bounds. Also it was used among overseas Chinese groups.

After the "liberation" in Shanghai in 1949, the work of C.B.P.S. grad-



Harold Wei, associate business manager, editor of books and Baptist Young People's Missionary Organization materials.

ually stopped. In the Baptist Book Store in Shanghai, however, sales of stocks of publications still in hand, as approved by the new regime, have continued.

In Kowloon, Hong Kong, in December, in 1951, Miss Flora Dodson and Mr. H. A. Chang began publication work in one room of Miss Dodson's apartment which has now developed into the Hong Kong Baptist Press.

The first step was the preparation and publication of Gospel tracts. The first was "The Meaning of Christmas"; the second, "A Christmas Wish"; third, "A New Year's Message for 1952"; and fourth, "A Slave to Sin." In its catalogue, Baptist Press now



Mrs. Phoebe Cheung, editor of Woman's Missionary Union materials.

lists thirty-eight evangelistic tracts, eight doctrinal tracts, twelve seasonal tracts, and thirteen booklets.

No sooner had the former Southern Baptist missionaries from China arrived in newly opened fields in the Orient than urgent calls came from them to Dr. Baker J. Cauthen, then secretary for the Orient, for Sunday school literature.

Dr. Cauthen asked Miss Dodson and Mr. Chang to help meet these calls. For the first quarter of 1952, two Sunday school leaflets were ready—one for Senior-Adult classes and one for Intermediate-Junior-Primary classes. Now the Sunday school publications of Baptist Press number ten.

In the uniform series, there are the Adult-Senior teacher and pupil leaflets and the Intermediate teacher and pupil leaflets. In the graded series based on the Baptist Sunday School Board series are teacher and pupil leaflets each for Juniors, Primaries, and Beginners.

In May, 1952, Miss Dodson had to return to the United States because of her health. Miss Mary Alexander and Mr. Chang continued to work in the field of literature preparation and publication. Headquarters for the work was moved to two rooms at 169 Boundary Road, Kowloon. The staff was gradually increased to meet calls for Woman's Missionary Society and Baptist Young People's Missionary Organization (B.Y.P.M.O.) programs and organization helps.

Almost beyond our asking and thinking the work of Baptist Press has grown in volume and quality of output. For all of this we give God thanks!

After several makeshift plans as to
(Please turn to page 32)



The Hong Kong Baptist Press staff celebrating Christmas 1953. Miss Alexander stands behind table.

Bibles for the Whole World

By A. S. Clement

THE STORY of the British and Foreign Bible Society, which this year celebrates its one hundred and fiftieth anniversary, begins in a little village by a lake in the midst of the mountains of Wales. Here, at Bala, the pastor of the Calvinistic Methodist congregation was a certain Thomas Charles, who had been associated with John Newton, the preacher and hymn writer, and other leaders of the evangelical revival in England.

Like John Newton, he had been ordained to the ministry of the Church of England; but his evangelical fervor and outspoken preaching made it impossible for him to remain within the established church. In North Wales among the Calvinistic Methodists he worked tirelessly to enlighten the spiritual darkness then prevailing.

At the end of the eighteenth century, in the years 1791-1793, there was a great spiritual awakening in Wales which led to a demand for copies of the Scriptures in the Welsh language. The Society for Promoting

*W.M.U. Circle
Theme Program*

Christian Knowledge was able to supply only five hundred for the whole of the principality.

Later, in 1799, after much pressure, this Society published ten thousand Bibles and two thousand Testaments, but this was insufficient for even a quarter of the country; and, moreover, the Society declared that it had no intention of issuing a further edition.

Thomas Charles consulted friends about the possibility of an independent issue by private subscription; but, owing to the poverty of the people in Wales, that course proved to be impracticable. So Charles then went to London where he was introduced to the Committee of the Religious Tract Society, and the subject was considered at several of their meetings.

Meanwhile, Joseph Hardcastle, a London merchant prince, member of

the Religious Tract Society and treasurer of the recently formed London Missionary Society, had been one of a small committee which had visited Paris, then still in the throes of revolution, to inquire into the prospects of starting evangelistic work there.

The Committee had discovered that the ten-day week of the worshipers of the Goddess of Reason had been abolished and the Sunday restored; but its members sought in vain for three days for a single copy of the Bible. Consequently, the London Missionary Society had voted 848 pounds for the publishing and distributing of an edition of the New Testament in French.

So, when, in December, 1802, the Committee of the Religious Tract Society met in Joseph Hardcastle's country house to consider Thomas Charles's question: "How a large and cheap edition of the Bible could be had in Welsh, and how, if possible, a permanent repository of Bibles could be procured, that there might be no more scarcity among the poor Welsh," Joseph Hughes, Baptist pastor in the pleasant village of Battersea, and secretary to the Society, said: "Surely a society might be formed for



Aymara Indians, natives of Bolivia, read aloud from the Scriptures.



Eskimo children in Wrangell, Alaska, display copies of New Testament.

the purpose; and if for Wales, why not for the kingdom; why not for the whole world?" This suggestion was hailed with enthusiasm and led to the founding of the Bible society.

A public meeting was held in the London Tavern, Bishopsgate Street, London, on March 7, 1804. About three hundred people, representative of different denominations, were present. Granville Sharp, famous throughout Britain for his championship of the cause of Negro slaves and his struggles against the press-gang system of recruiting for the navy, was chairman.

William Wilberforce, unable to attend, sent a letter of apology in which

he stated: "I take the liberty of addressing you for the purpose of expressing my entire approbation of the plan and my wish to concur in any measures which may tend to the great object in view." He became a most active and zealous supporter of the new society, accepting membership of

the first committee and becoming one of its vice-presidents.

A resolution establishing the British and Foreign Bible Society (a name suggested by Reverend Hughes) was enthusiastically and unanimously carried. Henry Thornton, member of

(Please turn to page 30)

Story of Faith

A LITTLE more than a century and a half ago, a girl's craving for her own Bible opened a new field of Christian endeavor which has had no parallel in history.

Then—as now—millions were without the Word of God. But little Mary Jones, daughter of a Welsh weaver, did not think of the problems of millions. She knew only that she wanted a Bible as her own and that it was her own personal problem.

The story of Mary, and how she got her Bible, is one of the most heart-warming stories of faith. First she had to learn to read; then spend six years saving. When at last she had accumulated enough for her purchase, Mary trudged barefoot for twenty-five miles only to learn that Bibles no longer were being published in her native Welsh and that none was obtainable.

To Mary Jones, sobbing before the Reverend Thomas Charles, it was small comfort that a copy of the Bible was available in English. She could read only Welsh.

Thomas Charles gave Mary Jones her Book in the year 1800. And from that small incident in a remote hamlet, sprang a movement which has seen the publication and distribution of more than 1,200,000,000 copies of the Scriptures in more than nine hundred languages and dialects.

On March 7, 1804, the British and Foreign Bible Society was launched. One hundred and fifty years later, people of at least sixty nations commemorate the historic event.

Despite the amazing record of twenty million copies distributed by all of the Bible societies in 1953, the total did not even keep up with the birth rate of twenty-five million—much less keep up with the needs of replacements and the needs of the newly literate.



A workman puts the finishing touches on a shipment of Bibles destined for a number of foreign countries.



A bright, young pupil of a missionary in India demonstrates his ability to read the Bible in his native tongue.



A blind sailor reads from a Braille Bible. Over 400,000 copies of raised-letter Scriptures are available.



Boon Mark, a colporteur in Thailand, captures the interest of a Buddhist priest with the gospel story.

THE COMMISSION

for June 1954

Briefly

At Headquarters

Dr. J. Winston Crawley, Southern Baptist missionary to the Philippines, was elected secretary for the Orient at the April meeting of the Foreign Mission Board.

The Board appropriated \$998,520 of advance program funds at its April meeting. (Foreign missions advance program money is the Foreign Mission Board's share in Southern Baptist Cooperative Program funds over and above the fixed budget of the Convention.)

The Board allocated \$500,000 of the 1953 funds for buildings and equipment on the mission fields; earmarked \$300,000 to be applied against the 1955 budget of the Board; set aside \$148,520 to be appropriated as needs arise during 1954; and voted that the remaining \$50,000 be put aside to apply against possible renovation of the old or new quarters for the headquarters offices.

Twenty missionary appointments at the April meeting of the Board brought the overseas staff to 930.

Baker James Camben: "The uncertainty of the world situation is no argument for a hesitant, timorous, overcautious policy of world missions. It is a clear summons to take the message of Christ as quickly as possible to all people before the storm may break."

Elmer S. West, Jr.: "The problem is not with God but with us, not with the call but with the answers."

Latin America

Colombia: Dr. Everett Gill, Jr., secretary for Latin America, explained recent restrictions to evangelical Christian (Protestant) work in Colombia in his report to the April meeting of the Board: "They are in reality a reaffirmation of the terms of a Concordat between the Vatican and the Colombian Government. Such Concordats are designed to give the Roman Catholic Church a preferred status in a given country."

"Under a liberal government the terms of this agreement had not been enforced. Now, under the strong pressure of Roman Catholic prelates, the present government is bringing the full implications of the Concordat to bear."

"Since our work in Colombia is conducted largely in the cities, we have not been particularly molested. Our most serious situation is in the island of San Andrés where Baptist and Adventist schools have been closed. A paper signed by two thousand residents of the island is being presented to the Minister of Education in Bogotá."

Honduras: Honduras now has four resident Southern Baptist missionaries, giving the Board missionaries in thirteen Latin American republics and in two British colonies in the Western hemisphere.

Venezuela: The Baptist church, Caracas, reports 225 in Sunday school. . . . There are 115 attending Training Union in Barquisimeto. . . . Forty-five professions of faith in Christ were made during a recent revival in Maracaibo.

Bahama Islands: There are 210 Baptist churches on the twenty-nine islands of the Bahamas.

Argentina: A recent simultaneous revival in Rosario resulted in three hundred professions of faith. . . . Argentine Baptists have a mission board of their own with twelve missionaries.

Brazil: The Baptist Industrial Institute at Corrente reaches approximately three hundred boys and girls in primary and secondary education. . . . Two new mission launches, one based in Belém at the mouth of the Amazon, and the other in Manaus, will serve a large area where transportation is difficult.

Peru: Approximately one hundred people attended the second annual church camp held at a beach south of Lima. Five surrendered their lives to preach the gospel.

Africa, Europe, and the Near East

Gold Coast: Missionary H. R. Littleton reports that fifteen nationals were recently baptized and eighteen others are awaiting baptism.

Nigeria: Southern Baptists now have 165 missionaries assigned to Nigeria, a country of thirty-two million people. . . . In the Igbo area more than four hundred people were baptized in 1953; in the Iwo region approximately 250 persons were baptized; and in the Oyo and Okeho associations more than seven hundred were baptized. . . . The Baptist Leprosy Service ministers to 1,371 people. Among them were 168 professions of faith in 1953.

Southern Rhodesia: Approximately three hundred people have been baptized

since Southern Baptists entered this country in 1950. . . . There are about 1,200 pupils enrolled in Baptist schools.

Spain: More than forty people recently professed faith in Christ in Barceloneta, where a new church building was inaugurated in February.

Switzerland: Thirty-seven students from thirteen nations are enrolled in European Theological Seminary, Ruschlikon-Zurich. Forty-two alumni of the school are now serving in Austria, Belgium, Denmark, Egypt, England, Finland, France, Germany, Italy, Norway, Spain, Sweden, and the United States.

Yugoslavia: Missionary John Allen Moore reports there were more baptisms last year than any year since the Foreign Mission Board undertook work in Yugoslavia in 1922.


Israel: The Baptist school in Nazareth enrolled 360 students this year. . . . A revival which lasted eighteen months resulted in almost two hundred young people turning to Christ.

Lebanon: Seventy people made professions of faith in Christ as a result of a series of revivals in two churches and a preaching point.

Gaza: The Foreign Mission Board has taken over an eighty-two-year-old, ninety-two-bed hospital from the Church Missionary Society of England. Approximately two hundred thousand of the 871,748 Arab refugees who depend upon relief from the United Nations are crowded into the Gaza strip. Dr. and Mrs. J. T. McRae have transferred to Gaza from Jordan; and Dr. McRae is director of the hospital.

The Orient

Philippines: Mati Baptist Hospital, located in the town of Mati, on the eastern coast of Mindanao, was dedicated on March 19, thus opening Southern Baptists' first medical work in the Philippines. More than two hundred people attended the service. Miss Virginia Miles and Miss Victoria Parsons, Southern Baptist missionary nurses, work at the hospital.



Foreign Missions Conferences

Glorieta—July 1-7

Ridgecrest—July 29-August 4

"It's a Family Vacation Affair"

Reaching Russia Via Paraguay

By Walter and Hazel Craighead

THE history of Slavic people in Paraguay is a story both pathetic and heroic. It concerns Polish, Ukrainian, and Russian immigrants whose hardships have influenced their attitudes, ambitions, and actions.

Arriving in large groups at Paraguay's invitation about 1930, these people sought relief and material betterment in this little, isolated country. Promises of homes and farm implements were not fulfilled; so they found themselves stranded in the dense forests of Southeast Paraguay with neither food nor shelter.

Their friendly Paraguayan neighbors taught them to plant manioc, a root used in place of bread, and practically fed them with corn and beans until seed could be planted and harvested. Accustomed to field labor in Europe, the Russian women helped their men to clear the land, to plant fields, and to build small houses.

Those hard years left their traces and have never been forgotten.

Natural agriculturalists, the Slavic people soon owned rolling fields of cotton, rice, wheat, corn, and citrus groves. Almost anything will grow in Paraguay.

Among these early immigrants were some persons who had been won to Christ in Europe. It may be said to their credit that they did not leave their faith behind. In spite of discouragements, about half a dozen houses of worship were built by their own hands.

Faithfulness in church attendance is one of the virtues of Slavic Christians. During our first visit in a Russian colony, we had the enviable experience of walking at night, single file, with our Russian friends through woods and fields, behind a kerosene lantern, which was to light the small church where the meeting was to be held.

It was a rare privilege to be identified with this group. In their homes they told us about the days when their choirs went from church to

church singing as only Russians can sing.

Unfortunately, the stress and strain of physical hardships produced discouragement among the immigrants. Hope of future betterment gave way to a desire to leave Paraguay. Therefore, when Argentina offered work and high wages to them, a general exodus began which was halted only partially by Paraguayan governmental restrictions to Slavic emigration.

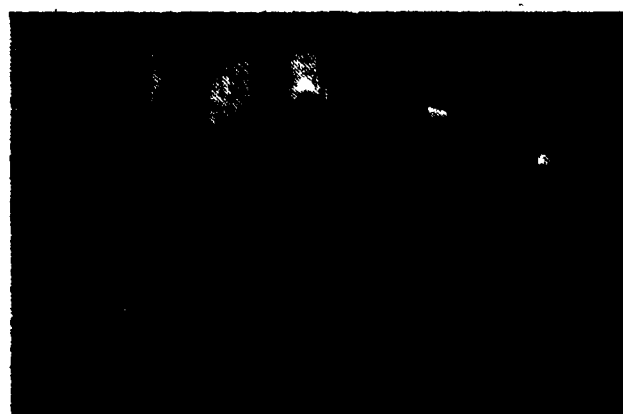
Communism had also made inroads into the colony and created discontent. Thus, many Baptists abandoned their homes and churches, seeking better opportunities in Argentina. The largest Russian Baptist church of about one hundred members was reduced to thirty members within a few years. Unaccustomed to subtropical climate, many had become ill. Losses were also sustained throughout Paraguay because of a year's revolution.

At the present time there are about nine churches and groups, with several hundred members, in the two Russian colonies of Paraguay. Each year there are from forty to fifty baptisms among their own people. Most of the churches now have Sunday school and vacation Bible schools.

(Please turn to page 27)



Slavic people of Paraguay find the Lord in Baptist churches and follow him in baptism in the Alto Paraná River.



Polish farmers, members of the Encarnación Baptist Church, on their way to their farm. This wagon was hewn from timber of the Paraguayan forests.



This young Russian is typical of the patient, cheerful, submissive women who do more than their share of the work in the fields of Paraguay. A scarf, or veil, is worn in church services as a matter of conviction and of national custom.

Everett Gill, Jr.: Missionary Statesman

By Frank K. Means

DR. EVERETT GILL, JR., secretary for Latin America, passed away in a Richmond hospital on Sunday, April 25, after a brief illness. The cause of death was diagnosed as a heart ailment with accompanying complications. Thus, for the second time in ten months Southern Baptists were confronted with the loss of one of their foremost missionary statesmen and leaders.

Dr. Gill was richly endowed with talents. Possessed of a genial, attractive, compelling personality, he had an unusual ability for cultivating friendships. His circle of friends included the missionary group in Latin America, scores of others in Richmond, and an unnumbered host all over the Southern Baptist Convention.

He, however, had a peculiar regard for Dr. George W. Sadler, his colleague. That regard was reciprocated on the part of the secretary for Africa, Europe, and the Near East. It was he who suggested that Dr. Gill had crowded "more living and service into his fifty-two years than most men do into three score and ten." They were more like brothers than associates.

An irrepressible spirit was characteristic of Dr. Gill. It expressed itself in various ways. He had tremendous energy and drive, and yet there was always time to counsel with others who sought his guidance. He could be depended upon to see the humorous side of any situation. Many of the stories he told will continue to bring pleasure to those who heard them for a long time to come. Moreover, he had a very great gift for easing tension in difficult situations by injecting humor just at the proper point.

As a missionary administrator, Dr. Gill was known for the attention he gave to detail, the dispatch with which he discharged his business, the consideration he gave to all opinions bearing upon a given issue, and the Christian thoughtfulness which he unflinchingly exhibited.

Dr. Gill's family was right at the center of his interest. The dedications of his books reveal a great deal about

him and his feelings toward them. *Pilgrimage to Spanish America* (Broadman Press, 1951) was dedicated "To my Father and Mother, missionaries of the cross, interpreters of the Word of God, and builders of a Christian home." *Pilgrimage to Brazil*, scheduled for release August 1, 1954, is dedicated "To my wife Rachel who, sharing many of the experiences recorded in this book during our residence in Brazil, has been a constant source of inspiration and help as a partner in Christian world service at home and abroad."

Elizabeth, Everett III, and Jane, his three children, were the objects of his unflinching interest and affectionate pride. He had been looking forward to June and July when Elizabeth would receive a master's degree, Jane would be graduated from Westhampton College, and Everett III would receive his discharge from the Marine Corps after service in Korea.

If Dr. Gill was richly endowed in human attributes and family relationships, he was also well trained. He grew up in Europe, where his parents, Dr. and Mrs. Everett Gill, Sr., were distinguished missionary representatives of the Foreign Mission Board. A very vital part of Dr. Gill's equipment for his task was gained there in intimate contact with Latin-Catholic civilization.

HIS formal educational training was obtained in schools on the continent, William Jewell College, United States Naval Academy, Southern Baptist Seminary, and the University of Edinburgh. Significantly, his doctoral dissertation was entitled "Christianity

and Religious Liberty to the Fourth Century." The whole question of religious liberty in Latin America was to engage much of his attention as regional secretary.

PART of his training was obtained as a pastor and denominational leader. From 1927 to 1934 he was pastor of the First Baptist Church, Marshall, Missouri. He then was called as pastor of the St. Charles Avenue Baptist Church, New Orleans, where he served until 1941. Dr. Gill was proud to be identified as a Southern Baptist. He considered service to his denomination as a privilege.

The following words, spoken by Dr. Gill at the beginning of World War II, express clearly the spirit of the man: "This is no time for gloom and defeatism. This is the day to demonstrate to the world that we follow a conquering Christ, who in the darkest hour of all history, on the eve of the crucifixion, cried out to his discouraged and despondent followers, 'Be of good cheer, I have overcome the world.'"

As secretary for Latin America, beginning in 1941, Dr. Gill ultimately became responsible for the general supervision of Southern Baptist foreign mission work in Mexico, Guatemala, Honduras, Costa Rica, Colombia, Venezuela, Ecuador, Peru, Chile, Argentina, Uruguay, Paraguay, Brazil, the Bahamas, and Jamaica, where some 389 missionaries minister in preaching, teaching, publishing, and healing, in nearly eighty cities and communities.

Not many Southern Baptists are aware that the Latin American region is now the most significant area of work, if the number of personnel at work and the amount of money being spent are reliable criteria of judgment. Latin America has been relatively unmolested by events in other parts of the world. This has encouraged the investment of larger resources in personnel and money in recent years.

Dr. Gill readily recognized the importance of frequent visits to the areas for which he was responsible.

Last Words

"Isn't God good?" were the last words friends and loved ones heard from the lips of Dr. Everett Gill, Jr.

He made a journey to either some or all of the mission areas in Latin America almost every year. From 1945 to 1947 he and his family resided in strategic mission centers to gain a firsthand insight into conditions and problems and to assist in their solution. He did not shun the difficult journeys. In fact, he good-humoredly accepted hardships and inconveniences as a routine part of his job. Who can ever forget his report of the trip to Corrente via muleback?

One of the more rugged trips was to a school center in the state of Guerrero in Mexico. Accompanied by two companions, he traveled by plane, truck, and horseback to reach his destination. The return trip was particularly trying inasmuch as he was in the saddle continuously for twenty-one hours.

The years since 1941 have seen the launching of Southern Baptist mission work in Paraguay, Colombia, Venezuela, Guatemala, Costa Rica, Ecuador, Peru, and Honduras, and the Board, acting upon recommendations from Dr. Gill, is now giving co-operative assistance to Baptists in the Bahamas and Jamaica.

Missionary success, in his judgment, was very closely associated with the winning and baptizing of converts. Dr. Gill was strongly convinced that newly baptized believers should be organized into churches, the churches should become self-supporting as soon as possible, and a well-integrated denominational life, in which the nationals gradually become the leaders of their own people, should be developed.

The importance of good buildings and strategic locations was evident to Dr. Gill from the start. He was particularly grateful for the assistance received from the Jarman Foundation and the Lottie Moon Offering which made it possible for worthy buildings to be erected in the chief cities of the continent.

Theological education was of absorbing interest to Dr. Gill. With his encouragement, the missions undertook a restudy of theological education, which emphasized the importance of short-term field institutes for workers who could not take training in established centers, Bible institutes in many of the countries, and the establishment of international theologi-

cal seminaries. The two publishing houses, one in El Paso for the Spanish speaking republics, and the other in Rio for Brazil, were regarded as pivotal and indispensable.

Certain innovations made their appearance in Latin American mission work under Dr. Gill's leadership. Planes were introduced, thus diminishing the hardships of travel and multiplying the usefulness of the missionaries. Medical programs were launched in Mexico, Colombia, and Paraguay. After decades of experimentation with other methods, he advocated sending all missionaries to language schools for a year of intensive language study before taking up residence in the fields of their choice.

HE advocated "occupation in force" of new areas. This technique has demonstrated its value in new areas where the pioneer period has been considerably shortened by virtue of larger missionary staffs with comparable resources in money.

Dr. Gill was in Recife, Brazil, when Dr. M. Theron Rankin died. While Dr. Rankin's funeral was in progress in Richmond, Dr. Gill sat down and wrote a beautiful tribute which he concluded as follows: "From that faraway strand I am sure that I can see him smiling and waving in response, and I seem to hear a clear voice saying, 'All's well.'" Dr. Rankin was undoubtedly one of the first to greet Dr. Gill as he went into the presence of God. Whereas Dr. Gill saw a solitary figure smiling and waving and heard a single voice which said "All's well," we now see two figures and hear two voices.

Just before the funeral service began on Tuesday, April 27, the organist played several great missionary hymns. The third stanza of the one which fixed itself in the consciousness of the writer is as follows:

*"Can we, whose souls are lighted
By wisdom from on high,
Can we to men benighted,
The lamp of life deny?"*

*"Salvation! O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learn'd Messiah's name."*

If Dr. Gill could return for just a moment, he no doubt would exhort Southern Baptists to heed the message of that song.



This photo, taken more than a year ago, captured something of the buoyant spirit of Everett Gill, Jr. (right). The devoted circle of four—executive secretary and three area secretaries—was broken first on June 27, last year, with the death of M. Theron Rankin (second from right). At the left are George W. Sadler (seated), secretary for Africa, Europe, and the Near East, and Baker J. Caughen, then secretary for the Orient, now executive secretary.

EDITORIALS

New Orient Secretary

James Winston Crawley, missionary to the Philippines, was elected secretary for the Orient on April 7. Notified of his election by cable, he cabled his acceptance the following day. He thus succeeds Dr. Baker J. Cauthen, who became executive secretary of the Foreign Mission Board on January 1.

His election culminated a lengthy process in which missionaries in the Orient were consulted, the counsel of thoughtful leaders in the United States was obtained, and the Lord's guidance and leadership was sought through fervent prayer. There is general agreement that the new secretary is qualified in a remarkable way for his new assignment.

Born in the home of a Baptist pastor, nurtured by parents who were themselves volunteers for foreign missions, educated chiefly (though not exclusively) in Baptist institutions, and led in the providence of God to accept appointment as a missionary, he was prepared unwittingly for the tremendous responsibility to which he has been called. At the time of his appointment as a missionary, he wrote:

"It is my purpose, as the Lord leads, to discover my place in some definite phase of our missions in China, and then to devote all the energies of a lifetime to that special work (subject always to further divine guidance). Just where or what nature the work might be, I am not sure, whether teaching, pioneer evangelism, pastorate, administration, literature, or what." The extent to which he is dependent upon the Lord's leadership is clearly reflected in that statement.

The Orient, for several decades, has been an area of confusion, upheaval, readjustment, and emergency. What the future holds for that part of the world is still a matter of conjecture. In the very nature of the case, the secretary for the Orient is called upon to represent the Board to the missionaries and the missionaries to the Board in making whatever adjustments are called for by swift-moving events.

The Board has very wisely asked Dr. Crawley to remain in the Orient for an undetermined length of time until he can become acquainted with the areas in which he has not served. After a period of "orientation," he will establish headquarters in Richmond, making occasional trips to the field to keep abreast of latest developments.

The Board's regional plan of administration owes its origin to Dr. Charles E. Maddry, executive secretary emeritus. It was first initiated in 1935 with the selection of M. Theron Rankin as the first secretary for the Orient. George W. Sadler became secretary

for Africa, Europe, and the Near East in 1939, and the late Everett Gill, Jr., became secretary for Latin America, assuming his responsibilities on January 1, 1942. Dr. Rankin continued as secretary for the Orient until he became executive secretary on January 1, 1945. He was succeeded almost immediately by Dr. Cauthen.

Dr. Crawley deserves the wholehearted co-operation of the Board, the home office staff, the missionaries on the field, and our people in the churches. We are confident that he will receive reinforcement from all of these groups and will prove himself worthy of such support.

Prescription for Advance

Dr. Cauthen ended his report to the April semi-annual meeting of the Foreign Mission Board with an exclamation: "Advance must continue!" Characterized by discernment and dedication, the report gave a careful analysis of advances made since the Advance Program was launched in 1948, set forth the adjustments which had been necessary in some areas due to recent developments, and issued a strong challenge for continued advance. "Each consideration of the fact that millions of our fellow mortals throughout the world have never heard the name of Christ summons us anew to advance," he said. "Appeals for reinforcements coming from missionaries who have entered new areas give fresh urgency to this summons. Surely in this day of worldwide communications the time has come for the message of salvation to be given to all men in every area where entry can possibly be obtained."

The executive secretary rightly emphasized that the present rate of advance needs to be accelerated. The spirit prevailing in our denomination "indicates that Southern Baptists want and will support a program of accelerated advance."

The prescription for continued advance is three-fold: (1) Our present rate of missionary appointments should be doubled, (2) the financial support provided for the Foreign Mission Board must be increased, and (3) the Board must give increased attention to the administration of finances entrusted to it. This latter responsibility calls for a careful combination of courage and caution. "On the one hand, we must be courageous. We must use these funds so as to have the greatest possible outreach of the gospel with the means available. On the other hand, there must be caution. We must not overextend our commitments when money is adequate, only to find those



Dr. Crawley

commitments plunging us into disaster when funds diminish."

The first two parts of the "prescription," if they are to be realized, must be undertaken by the people in the churches, but the third part is the responsibility of the Foreign Mission Board. Both the churches and the Board will receive the commendation of their Master, if they succeed. Failure, on the other hand, can only be met with divine reproof.

"Grass Roots" Missionaries

In some religious bodies, missionaries are designated by high-ranking ecclesiastical authorities. They are chosen by them, trained for the purpose, and "ordered" to proceed to assigned stations.

Such a procedure runs counter to the basic convictions of Southern Baptists. In our way of thinking, the ultimate sources on which we draw in recruiting missionary personnel are godly homes and local churches. It is true, of course, that young people are sometimes led into lifetime service as missionaries by

influences such as summer assemblies or denominational educational institutions, but these cannot be separated from home and local church influences. We glory in the fact that our missionaries come forward from these environments in answer to an unmistakable call from God. Others may help them to interpret and answer God's call, but it is God himself who does the calling.

These basic principles were pointed out clearly by Elmer S. West, Jr., secretary for missionary personnel, in his report to the semiannual meeting of the Foreign Mission Board: "Fundamentally, responsibility for enlistment of new missionaries must be accepted at the 'grass roots'—in the home, the local church, Sunday school, Training Union, Brotherhood, and the young people's organizations of Woman's Missionary Union. The seed must be sown, the mind quickened, and a heart of compassion nurtured by prayer and deep concern for a lost world. This means that each of us must feel a personal sense of urgency to be used of God as an instrument by which he can call out those whom he wants. As this sense of commitment permeates the lives of pastors, parents, and leaders in our 29,000 local churches, we will see a miracle take place.

"This does not mean that we desire a young person to make a public decision and stop there. The testimony of most missionaries indicates that public commitment was made as an outward sign of an inward growth of certainty which had taken place over an extended period of time. This is a healthy thing. Not only must the foundation be laid by the local church; but, once the young person makes the decision, the responsibility is even greater to help him nourish his commitment in such a way as to keep it vital and strong.

"It has been said through the years that out of all of those who at one time or another make public commitments for foreign mission service, only one in ten ever actually goes to the mission field. There is no reliable authority for this statement. Nevertheless there are strong indications that it may be true. Sometimes the individual does not follow through because he discovers that God is leading in another direction. Others find that they cannot go because of high standards for appointment. But for the most part, it seems that a response to high challenge has gradually grown cold because there was not a sustained influence on the part of leaders close at hand. Motivation is like a talent. Cease to exercise it and its strength ebbs away."

For some the term "grass roots" has an undesirable connotation. This is not true so far as Southern Baptists and their missionaries are concerned. We freely acknowledge our dependence upon the "grass roots" as the ultimate source of our missionaries and pray the "Lord of the harvest" to call out his workers and send them forth into mission fields all over the world.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Those Enduring Earth's Sadness
Now Sing of Heaven's Gladness

Alice (Mrs. Harold E.) Hurst
Tegucigalpa, Honduras

PASTORA Santos was reared in a Catholic home and came to know Christ a few years ago and accepted him as her personal Saviour. As a result, she was expelled from her home and forced to live elsewhere. She was aided by some of our Baptist people near her *pueblo* (town) and decided that she wanted to serve the Lord in full-time service.

She went to Guatemala and completed the seminary course there, returning to Honduras in November, 1952. Since then she has lived here with the pastor and his family in the building which serves as our church and works faithfully not only in this community but in other mission stations, helping in vacation Bible schools and the like.

One day as I was visiting with Pastora, we stopped before a rickety fence where the gate was standing half open. I saw no dwelling like others in which we had visited that afternoon, but we proceeded through the open gate. There I saw a great open space, completely lacking in grass or flowers and surrounded by many tiny rooms.

I was told that sometimes whole families exist in one of these tiny places; and the families of the poor are usually large ones. It is no wonder that diseases are spread so quickly.

As we entered, Pastora called out "*Estoy aquí*" ("I am here"); and suddenly children came running out from many of the little rooms. One of the older ones rushed up to Pastora and hugged her excitedly, so glad that she had come once again to tell about Jesus and his love.

All the children gathered under a shed over to one side, some bringing little stools on which to sit, others bringing planks of lumber, and still others sitting on the ground. Some of the mothers and teen-age girls also came and stood at the edge of the group to listen to what was said.

My heart was touched as I saw those little dirty faces, ragged clothes, and bare feet; and more especially by one little girl about two years old who was only half the size of my one-year-old baby. But the smiles on their little faces were bright as they sang a chorus which Pastora had taught them: "Over there in heaven there'll be no more sadness, only gladness and light." I thought how wonderful that these who have so little of this world's goods will have so much "over there in heaven"!

Then Pastora told them a simple story of a little girl

and the change that was made in her daily life after she accepted Christ, illustrating each point with pictures which she held in her hand. The children listened attentively; and, when the story was finished and Pastora called for those who had previously accepted Christ to raise their hands, I was thrilled to see that several responded.

After prayer, we patted the arms of the women, as is the customary greeting here among the women, and set our faces toward the street once again, waving "*adiós*" ("good-by") to the little ones who followed us to the gate.



Even Standing Room Is Taken At
Spanish Baptist Church Services

Joseph W. Mefford, Jr.
Barcelona, Spain

I WANT to tell you about a trip I took recently up the coast of Spain, almost to the French border. My destination was a fishing village of about three thousand inhabitants, most of whom are desperately poor, where Baptists have a small church. After a train and bus (pre-World War I model) ride that defies description, the pastor, a student in our seminary here in Barcelona, and I arrived at the village and were greeted in the plaza by various members of the church.

After we left our bags at the inn, we went to see the church, a building whose interior tells a story of loving, humble, and reverent hands that built it. On the outside it looks like any other building on the street, for it is against the law in Spain to make an evangelical church look like a church; but inside it is worshipful, the more so because the services mean more than life to the people who gather here.

We had dinner with a deacon and his family, and it was a delicious dinner—not exactly the Osyka, Mississippi, type, but delicious anyway. We had brown rice cooked with all sorts of sea "critters" in it, from baby octopus tentacles to snails (before you condemn this dish, try it), brown bread with honey, oranges, and coffee made from parched barley.

After we had visited a while and I had examined an old, old Spanish Bible that is an heirloom of this third-generation evangelical family, the pastor and I went for a walk to the ruins of Águilas near the village.

These ruins are of a Greek village and a Roman village, separated by only a few hundred yards. As we walked through the ancient streets, I confess I felt a bit strange; for we were walking through streets and houses that had been used before Christ was born in Bethlehem.

Columns, mosaics, various aqueduct-appearing-like

things, walls, and statues were there for our inspection, as well as a couple of graveyards complete with skeletons (though I confess that I had my doubts that these skeletons were relics of that long-gone age, for they were in a pretty good state of preservation for that).

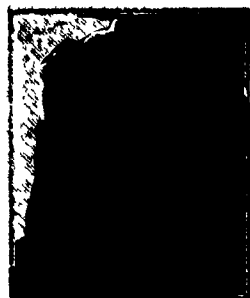
We returned to the church where it was my privilege again to preach to a full house. You preachers who long to preach to full pews ought to come to Spain, for even standing room is generally all taken up here. After the service, we sang and sang and sang, and the accordion got a real workout that night.

The folks here love to sing, and I taught them choruses in Spanish and one very simple one in English—and, oh, they were proud of their accomplishment! I sang myself quite hoarse that night, with pleasure.

After the service, we went to the home of another member of the church for supper (eating at 10:30 at night is a common occurrence in Spain). This meal consisted of fried fish and fried potatoes (the dish of the poor, said the man of the house) and brown bread.

The houses here have no heat in them, so under the table was a flat metal pan of coals to warm our feet. It's a wonder I didn't burn my feet, for I didn't discover the pan until after the meal was over!

After supper we had more music; and very late we made our way to the inn, tired but happy to be in the service of the King in this land that needs to know him so urgently.



Junior Boys Are Willing to Take A Beating for Attending Church

Alma Ruth (Mrs. Roy) Lyon
Saltillo, Mexico

WE HAVE moved from the very beautiful and modern city of Torreón to the quaint old town of Saltillo, situated five thousand feet up in the mountains. Old Spanish architecture can be seen everywhere. The climate is delightful, especially in the summer, when a light coat is comfortable each evening and early in the morning.

We attended summer school last year and met some very fine and influential people while we were there. One of them is an important government official who teaches a course every summer.

Both he and another teacher in the school publicly stated in their classes that the Catholic religion and influence are responsible for the ignorance, superstition, and poverty in Mexico; and yet both of these men are Catholics. We asked them why they are Catholics if they believe as they say they do. They answered, "Because we have never found anything better."

Saltillo is a very fanatical town. Several times since we have been here we have seen the Indians dancing in front of the cathedral and other Catholic churches. On special saint days they come down from the mountains in their ancient costumes and dance all day long. At a certain time

during the morning they dance into the church and the priest has a special mass for them.

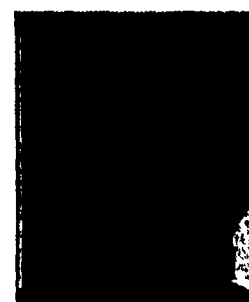
The most important day for the people in Saltillo is the sixth day of August. This is the *Día de Santo Cristo* (Day of Saint Christ). In the cathedral there is a horrible statue of Christ made of a very light wood that grows in South Mexico. The legend is told that a mule was carrying this statue in a box and brought it up to the spot where the chapel now is and could carry his cargo no farther.

Upon examining the box the statue of Christ was found. The priest says that the mule could carry it no farther because the *Santo Cristo* wanted a chapel built for him on this very spot. So they built the chapel and now worship this Christ—all of which happened on the sixth day of August. The people worship this Christ as a saint, but not as the Son of God. Pray with us that we may be able to show them the living Christ.

We are very happy in our work here. My husband has charge of twenty-two churches and missions in the states of Coahuila and Zacatecas. Recently we visited three of our churches during the week end. On our way we passed through at least seven large villages where we have no work. As we rode along we prayed for these hundreds of people and asked God to help us to place someone in each of these villages to tell them about our living Saviour.

At *Cuatro Cienagas* (Four Marshes) there were two little boys about Junior age in the small group which gathered for a service. Their father had forbidden them to come to Sunday school the week before, but the boys begged all week long to be given permission to come this Sunday. The father told them that if they did not hush he would beat them with a stick. The boys said, "Beat us then; but let us go to church."

Sunday morning the pastor's wife went by and asked the father to let them go and he said, "*Si; como no?*" ("Yes; why not?"). I feel sure that these boys will be able to win their father.



New Missionary Is Grateful For Unlimited Opportunity to Serve

Christine Eldson
Buenos Aires, Argentina

I WAS sitting at my desk classifying new books when in strolled my friend; Curtis Ferrell, three-year-old son of Missionary and Mrs. William H. Ferrell. He walked around the room unimpressed, bounced his ball, and left.

After the door had closed, I sat for some time remembering how God had led me one step at a time to this work.

God has planned my life. He has led down avenues which at the time I could not understand. He led through various work and experiences which at the time seemed useless, but which I find I now use almost daily.

He opened doors for me, one at a time, until he opened the one to the new International Baptist Theological Seminary here and bade me enter.

My work here in the seminary library gives unlimited opportunity for service. Before me is a treasure of biblical information which, if placed in the hands of young ministers, can reach and enrich other lives. Here is a treasure of methods and examples which can be used to help win souls, teach, and build churches. Here is a treasure of sermons which, if given to young men, will cause other sermons as great to be constructed and preached "beneath the Southern Cross."

Yes, this is my work. For it I am humbly grateful.



Fruits of Labor and Vision of Need Are Gifts Which Overshadow Pain

Charles W. Bryan
San José, Costa Rica

DID YOU ever try to out give God? If so, you know what I mean when I say that it is impossible. The more one gives to God the more one receives in return. I thought when I came to the mission field that I was giving up something, but instead of giving up I have received.

Let me tell you what God has given me.

God has given me fruits for my labor. "Labor" is a good word because work, hard work, is a part of the missionary's life. But when you can see results from your labor it is a joy and not a job.

Souls have been saved through the preaching of the Word. During a revival meeting in Port Limón eighteen people walked the aisles for Christ in three nights. Other people have accepted the Lord in preaching services and in personal witnessing.

Churches have been helped through general promotional work. Three Sunday schools have been classified and the six-point record system is being used in all three. The Lord is using this for his glory.

Students have been influenced and taught through the seminary program. In teaching evangelism and homiletics it is easy for me to see how God is using these classes through the lives of the students. Their preaching is improving and their evangelistic fire is being kindled.

Buildings have been erected through a planned program. After completing a building program on my church field in the States, I asked the Lord for a field where the buildings were already built. He answered my prayer by giving me a mission field where all the building is my responsibility.

However, the pleasures overshadow the pain. When a building is completed and you see how fast the church grows and how much pride the people take in the new building, all the pain and strain is forgotten and one thanks God again for his fruits.

Lifelong friends have been won through contact with language school students. With every new group of stu-

dents there are new problems, but they are soon forgotten and one thanks God for having the privilege of knowing the very finest group of young people in all the world. The fruits of friendship are God's gift for time spent in helping students in a most difficult year.

God has given me a vision of the spiritual and physical needs of South America. If someone had told me that I would take a trip throughout South America, I would have questioned his sanity. That trip has now been realized and blessings too many to mention were mine as I saw the fields, felt the needs, and talked with God's ambassadors who are presenting Christ as the only remedy.

As I reflect over God's gifts I find that I have received much more than I have paid out. There have truly been profitable results. I am going to try to balance the account, but I already know the answer—you can't out give God!



Intermediate Girls Attend First Young People's Camp in Asunción

Frances Roberts
Asunción, Paraguay

HOW I wish that you could have been with us last January as we held our very first young people's meeting on our new campgrounds. It was my privilege to direct the first camp which was for Intermediate girls. Twenty-five girls representing the three churches attended.

The camp property, located in the foothills beyond Caacupé, is beautiful. Often I found myself stopping that first week to contemplate how wonderful God has been to us in providing such a place. To me it was the "abundantly above" again.

The house is very nice, except for the straw roof which we plan to change when summer is over. The night it rained many of us had to move our cots. I moved mine four times and was finally awakened in the morning with the rain pattering down on my bed.

Even though January is summertime in Paraguay, we slept under two blankets at camp. We ate on the big porch and had our meetings under the trees. The girls especially enjoyed the river.

There was a very good spirit among the girls. We divided them in groups to help with the dishes before and after the meals. Imagine some of them saying that they had never done this at home. However, that does not mean the girls' families are well to do. A *muchacha* (female servant) does the menial housework in return for the home she is given.

The girls asked if the boys were going to do the same work during their camps. I asked them who did they think would do it if the boys didn't. The girls just couldn't believe it. We have so many things to teach them, and camp offers such a wonderful opportunity.

Missionaries Frances and Sydney Goldfinch are staying at the camp the whole summer—Sydney as general di-

rector and Frances running the kitchen. We had very good Sunday services directed by Mr. Goldfinch. Many of the girls made a decision to follow Christ wherever he might direct. I believe that our camps are going to do much in raising up future Paraguayan leadership.



Battle Over Missionary's English Vital Experience for Interpreter

Martha Hagood
Tokyo, Japan

I HAVE (like most Southerners) been somewhat proud of my Southern accent, but I find that here in Japan it is a real handicap. After three days in language school, the head of the school informed me that I would have difficulty with the Japanese "R" which is a very important consonant since it has to do the work of the "L" which is absent from their phonetic alphabet. He was right.

Mr. Yajima was faithful to interpret for me when I first started working at the Asaka Church; but one Sunday night as I drove him to his house, he told me that he did not believe he would be able to interpret for me in the future. I was at a loss as to what I should say.

I knew that he had been very much interested in a certain social group, and I interpreted this as an indication that he was leaving the Baptist church. He assured me, however, that he felt his English was very poor. I told him we would make no decision that night. We decided to pray about the matter for one week. We prayed and our missionary friends prayed.

The following Sunday as soon as the service was over Mr. Yajima came to me, grinning very broadly, and said, "I understand you better this morning than I ever have." That week he had been reading in a devotional book, *Daily Strength for Daily Needs*.

He had found the following verse which had been an answer to his needs: "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee" (Isaiah 41:13). He had proved God sufficient—even to the extent of helping him understand a "po' li'l ole" Alabama girl's Southern accent.

One day Mr. Yajima innocently wrote out the words "window" and "winder" and asked me if these words had the same meaning. His "winder" had been an attempt on his part to spell my Southern pronunciation of "windah." In English class he had learned that one opens a "window" not a "windah."

About two weeks later Mr. Yajima wrote me a note: "I have decided to change my profession from teaching to 'working for God.' I remember the words, 'Seek ye first the kingdom of God!'" He had decided to give up his job as teacher in a boys' private high school and to work at the church, possibly beginning a nursery school there. He even taught English during his New Year holidays to save money for this work.

In addition to his work at the church, Mr. Yajima plans to study in a seminary here in Tokyo. At present he feels that God is leading him to be a lay preacher rather than an ordained minister. His real love is children and his fondest dream is of some day managing an orphans' home. Whatever the future may hold for this young man, all of us who know him feel that God is leading in his life. [Turn to page 26 and read how Mr. Yajima became a Christian.]



Testimony of Baptist Hospital Responsible for Church Growth

Leland J. Harper
Asunción, Paraguay

WHETHER to tell you of the fine progress of the hospital or of the organization of the Third Baptist Church in Asunción is the big problem which faces me at this moment. It is almost certain that the rapid growth of our church is indebted to the fine testimony of the hospital, and at the same time we feel that the church is really the heart of the hospital program.

The religious work in this area began some three years ago with a vacation Bible school. From this group was organized a little Sunday school which shifted from garage to laundry to unfinished hospital to unfinished chapel as the construction progressed.

Poco a poco (little by little) we have seen the work grow and our hopes realized as people have come to Christ and as adequate space has become available. Now we are "bubbling over" with joy and expectation as we see a beautiful chapel, finished and adequately furnished, and a people that are happy and willing to work. God has blessed us and it remains for us to go ahead.

Our present program and organization consists of Sunday school with two departments and an average attendance of eighty, morning preaching, a mission Sunday school with an average attendance of forty, Training Union, Sunday night preaching, Royal Ambassador Chapter, Girl's Auxiliary, Wednesday night prayer meeting and Bible study, a youth choir, a recreation program, visitation, and a planned training program for the year. Our greatest need here is trained national pastors and workers; but we have a number of young people who are now in training, and the future is bright.

Religious activities directly related to the hospital include daily presentation of the gospel in music and preaching by means of an amplifier system, daily personal work leading toward professions of faith, and distribution of literature which is displayed on a rack in the entrance of the hospital and is purchased or taken voluntarily.

It is impossible to show by this limited report the work and results realized. We are grateful for a corps of faithful employees who never fail to witness to each patient who enters the hospital. This report cannot show the great interest of many who appear extremely interested.

The new edition of the Missionary Family Album, available July 1, went to the printer before these young people were appointed. You will want to clip these pages and hold them for your copy of the Album.

New Appointees

Appointed March 11, 1954



CHEYNE, JOHN RICHARD

b. Chicago, Ill., Feb. 14, 1929, ed. Alabama Polytechnic Institute, Auburn, B.S., 1952; S.W.B.T.S., 1951-54. Assistant draftsman, steel company, Anniston, Ala., 1945-47; mission worker, Bahama Islands, summer, 1952; mission pastor, Travis Avenue Church, Fort Worth, Tex., 1951-53; associate and mission pastor, North Side Church, Weatherford, Tex., 1953-54. Appointed for Southern Rhodesia, March, 1954. m. Marie Golson, March 20, 1949. Permanent address: Box 235, Fort Deposit, Ala.

CHEYNE, MARIE GOLSON

(Mrs. John Richard)

b. Fort Deposit, Ala., July 28, 1928, ed. Huntingdon College, Montgomery, Ala., 1946-47; Alabama Polytechnic Institute, Auburn, B.S., 1949. Office worker and dietitian, Alabama Polytechnic Institute, 1950. Appointed for Southern Rhodesia, March, 1954. m. John Richard Cheyne, March 20, 1949. Children: David Louis, 1951; Stephen Thomas, 1953.

SOUTHERN RHODESIA



COUCH, LAWANDA FAYE

b. Monroe, La., Nov. 21, 1927, ed. Stephen F. Austin State Teachers College, Nacogdoches, Tex., 1944-45; Baylor University, B.A., 1949; Lillie Jolly School of Nursing, Houston, Tex., R.N., 1952; S.W.B.T.S., 1952-54. Bookkeeping department, bank, Lufkin, Tex., 1945-46; field worker, First Church, Lufkin, 1949; staff nurse, pediatric ward, Harris Hospital, Fort Worth, Tex., 1952-54. Appointed for Nigeria, March, 1954. Permanent address: 115 Condon Avenue, Lufkin, Tex.

NIGERIA



FIELDER, LENNOX GERALD

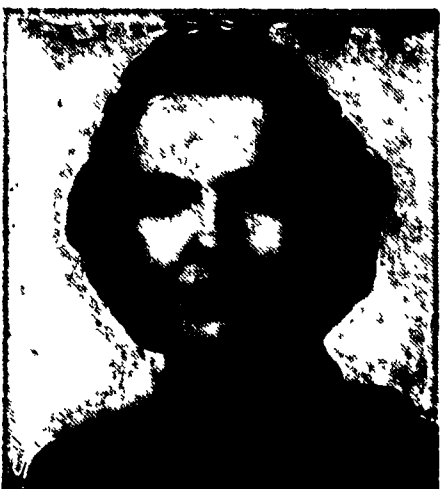
b. Chenghsien, Honan, China, Apr. 26, 1926, ed. Baylor University, A.B., 1948; Vanderbilt University, Nashville, Tenn., M.A., 1949; S.W.B.T.S., B.D., 1954. Employee medicine company, Waco, Tex., 1944-47; instructor, Baylor University, 1949-51. Appointed for Japan, March, 1954. m. Jo Beth McKneely, Aug. 26, 1950. Permanent address: c/o Mr. Wilson Fielder, 1410 South Tenth Street, Waco, Tex.

FIELDER, JO BETH MCKNEELY

(Mrs. Lennox Gerald)

b. Cherokee, Tex., Aug. 13, 1928, ed. Baylor University, B.S., 1949; Baylor University School of Medical Technology, Dallas, Tex., 1949-50. Student employee, dormitory business offices, Baylor University, 1946-49; medical technologist, Hillcrest Memorial Hospital, Waco, Tex., 1950, and City-County Hospital, Fort Worth, Tex., 1951-54. Appointed for Japan, March, 1954. m. Lennox Gerald Fielder, Aug. 26, 1950.

JAPAN



HAMPTON, ROBERTA ELIZABETH

b. Piedmont, Okla., Aug. 11, 1929, ed. Oklahoma Baptist University, Shawnee, B.S., 1951; S.W.B.T.S., M.R.E., 1954. Rural vacation Bible school worker, Guthrie, Okla., summer, 1948; educational secretary, First Church, Guthrie, summer, 1951; summer worker, Home Mission Board, New Mexico, 1949, and Texas, 1953; reporter and society editor, Guthrie Register-News, Guthrie, 1950; publicity assistant, Oklahoma Baptist University, 1950-51; educational director, First Church, Cushing, Okla., 1951-52; publicity assistant, S.W.B.T.S., 1952-54. Appointed for Mexico, March, 1954. Permanent address: 425 N.W. 12, Apt. 12, Oklahoma City, Okla.

MEXICO





ROPER, CLARA ANITA

b. Clarksville, Ga., May 3, 1927, ed. Piedmont College, Demorest, Ga., A.B., 1947; W.M.U. Training School (now Career School of Missions and Social Work), M.R.E., 1952. English teacher, high school, Cornelia, Ga., 1947-48; fourth and fifth-grade teacher, Clarksville, 1948-50; vacation Bible school worker in North Georgia, summers, 1948-51; assistant to alumnae secretary, W.M.U. Training School, 1951-52; girls' director, Central Baptist Mission, Louisville, Ky., 1952-54. Appointed for Nigeria, March, 1954. Permanent address: Box 401, Clarksville, Ga.

NIGERIA

WASSON, MELVIN KENNETH

b. Sedalia, Mo., Nov. 8, 1922, ed. Central Business College, Sedalia, 1947; University of Kansas City, Kansas City, Mo., B.S., 1943; Ouachita Baptist College, Arkadelphia, Ark., B.A., 1950; S.B.T.S., work toward B.D., 1950-53. U.S. Navy, 1943-46; pastor, Prosperity Church, Ramsay, Ark., 1949-50, and Rowletts Church, Rowletts, Ky., 1952-53; pharmacist, apothecary, Louisville, Ky., 1952, and Jewish Hospital, Louisville, 1952-54. Appointed for Nigeria, March, 1954. m. Lillian Strickland, Aug. 31, 1948. Permanent address: 1614 West 16th Street, Sedalia, Mo.



WASSON, LILLIAN STRICKLAND (Mrs. Melvin Kenneth)

b. Nashville, Ark., Feb. 1, 1930, ed. Ouachita Baptist College, Arkadelphia, Ark., B.A., 1950; University of Louisville, 1950-51. Secretary to psychology professor, Ouachita College, 1947-50; teacher, first and second grades, rural school near Louisville, Ky., 1950-52. Appointed for Nigeria, March, 1954. m. Melvin Kenneth Wasson, Aug. 31, 1948. Child: Melvin Kenneth, Jr., 1952.

NIGERIA



Pray Ye

By Buford L. Nichols

Pray for more missionaries for Indonesia. There are sixteen on the field now; but that is not enough to evangelize eighty million people scattered throughout three thousand islands. Only one of these missionaries now in Indonesia comes directly from the homeland; the others are transferred from other fields. The cycle of furloughs should begin in mid-1955; but without missionary replacements these furloughs cannot be taken.

Pray for more abundant entrance into the hearts of the native Islamic peoples. Ninety-five per cent of the Indonesians are Mohammedans. Less than 5 per cent of those baptized during the two years of our mission work here are Indonesians racially. Our hearts go out for these people of the mosque.

Pray for sufficient money for the

equipment essential for our work—evangelistic, educational, and medical. Efficiency is increased when equipment and supplies are obtained.

Pray for the successful beginning of theological education during this year. Land and buildings and equipment must be obtained and students will have to be procured. The date set for the opening of the seminary is October 11. The place is Semarang. There is desperate need for preachers—for preachers with God's Word in their hearts.

Pray for the opening of medical mission work during this year. The percentage of doctors as compared with the total population is one to eighty thousand. There are many difficulties involved in getting permission to do medical mission work.

Pray for funds for producing literature. We have no literature in the Indonesian language for use in our church work, not even Sunday school lesson materials. Our Mission has a publications committee ready to function when funds are available.

Pray for our three Baptist churches, the fifty people who have been baptized, and the three hundred in our Sunday schools. Ask for God's power on all the evangelistic work, programs, and activities of our Mission.

Pray for our needs specifically and mention our names individually before God. Span the twelve thousand miles which separate us with sympathetic prayers which unite us. Our names are:

Rev. and Mrs. W. B. Johnson, Dr. and Mrs. Buford L. Nichols, Rev. and Mrs. Charles P. Cowherd, Rev. and Mrs. Stockwell B. Sears, Miss Grace Wells, Miss Catherine Walker, Miss Wilma Weeks, Miss Ruth Ford, Miss Everley Hayes, Miss Fay Taylor, Miss Evelyn Schwartz, Dr. Kathleen Jones.

★ ★ ★

Four young people were appointed for service in Indonesia at the April meeting of the Foreign Mission Board. They are Rev. and Mrs. Elton Moore and Rev. and Mrs. R. Keith Parks. A minimum of seventy-five more are needed now.

Missionary Family Album

Appointees (April)

CATE, Carolyn, Tenn., Near East.
COBB, Daniel R., S. C., and Fannie Morris Cobb, Ky., Thailand.
CROWDER, C. Ray, and Imogene Thomason Crowder, Ala., Nigeria.
DWYER, Anne, Va., Gaza.
HARVEY, Gerald S., and Eunice Listrom Harvey, Mo., Southern Rhodesia.
LIND, Mary, Minn., Paraguay.
MASSENGILL, Mary Lou, Ky., Japan.
McCoy, Donald B., Tenn., and Sterline White McCoy, Okla., North Brazil.
MOORE, Elton, and Jean Cooper Moore, Miss., Indonesia.
NORMAN, William R., Jr., and Lois Williams Norman, Ala., Nigeria.
PARKS, R. Keith, and Helen Jean Bond Parks, Tex., Indonesia.
RAY, Emit O., Tex., and Kathryn McCluney Ray, Ariz., Bahama Islands.

Arrivals from the Field

BRATCHER, Mrs. L. M. (South Brazil), Box 163, West Point, Ky.
SCHWEINSBERG, Mr. and Mrs. H. W. (Columbia), 1504 Denver Ft. Worth, Tex.
STOVER, Mr. and Mrs. T. B. (South Brazil), Box 272, Fremont, N. C.

Births

CRAWLEY, Dr. and Mrs. J. Winston (Philippines), daughter, Margaret Joy.
GRAHAM, Mr. and Mrs. Finlay M. (Lebanon), daughter, Bertha Christine.
HORTON, Mr. and Mrs. Fred M. (Japan), son, Fred M., III.
LANE, Mr. and Mrs. Leonard G. (Nigeria), son, Terry Clark.
McMILLAN, Mr. and Mrs. Virgil O., Jr. (Japan), daughter, Mary.
RANKIN, Dr. and Mrs. S. G. (China), son, Samuel Edward.
WALKER, Mr. and Mrs. William L. (Japan), son, Charles Culpepper.

Deaths

GREER, Mrs. Vernon, mother of Jenell Greer (Thailand), March 21, 1954, Nashville, Tenn.
SCANLON, Mr. John, father of A. Clark Scanlon (Guatemala), February 28, 1954, San Antonio, Tex.

Departures to the Field

LIDE, Dr. Frank P., P. O. Box 7, Baguio, Philippines.
McCULLOUGH, Mr. and Mrs. C. W., 19 Roosevelt Avenue, Liguanea P. O., Jamaica, B.W.I.
MILLER, Floryne, Seinan Jo Gakuin, Itozu, Kokura, Japan.
RANKIN, Mr. and Mrs. M. W., to Malaya.
RATLIFF, Mr. and Mrs. John D., Apartado 47, Tegucigalpa, Honduras, Central America.

WELLER, Edith Rose, Caixa Postal 89, Belém, Pará, Brazil.

New Addresses

BLAIR, Mr. and Mrs. M. S., emeritus (Argentina), 3813 Wayside Street, Fort Worth, Tex.
CONN, Mary Virginia (Lebanon), Baptist Hospital, Ajloun, Hashemite Kingdom of Jordan.
COX, Addie Estelle (Formosa), Carrollton, Ala.
FERGESSON, Mr. and Mrs. W. Joel, Baptist Boys' High School, Oyo, Nigeria, West Africa.
FERRELL, Mr. and Mrs. William H., Chalet "Catalina," Calle Nicanor Carranza, Cerro de las Rosas, Córdoba, Argentina.
HALE, Elizabeth, 2 B Jalan Mahdalc, Alor Star, Kedah, Malaya.
HASTEY, Mr. and Mrs. Ervin Elmer (Mexico), 108 West Veterans Boulevard, Tucson, Ariz.

HOLLINGSWORTH, Mr. and Mrs. Tom C., Calle Italia 90, Avellaneda, Province of Buenos Aires, Argentina.
LOVEGREN, Dr. and Mrs. L. August, Baptist Hospital, Ajloun, Hashemite Kingdom of Jordan.
McRAE, Dr. and Mrs. J. T., C.M.S. Hospital, Gaza, Egypt.
POPP, Violet (Jordan), Box 2026, Beirut, Lebanon.
RICHARDSON, Mr. and Mrs. J. W. H., Jr. (Nigeria), 1312 Woodrow Street, Columbia, S. C.
ROBISON, Mr. and Mrs. Oren C., Jr., American Baptist Mission, Benin City, Nigeria, West Africa.
SANDERFORD, Mr. and Mrs. Matthew A., B. Artigas 2945, Montevideo, Uruguay.
SCHWARTZ, Evelyn, Djalan Gunung Shari VI, House 23, Djakarta, Java, Indonesia.
TINKLE, Amanda (Nigeria), 1910 West 16th Street, North Little Rock, Ark.
WARE, Mr. and Mrs. J. H., 20 Bates Street, Honolulu, Hawaii.
WATSON, Dr. and Mrs. S. L., emeritus (South Brazil), 1406 Whittaker Drive, Columbia, S. C.
WILLIS, Miriam (Paraguay), 102 North Willomet, Dallas, Tex.

"What Is the Meaning of Life?"

By Gladys Nelson

ONE Sunday morning about three years ago, a young Japanese man came up to Missionary Loyce Nelson after the worship service in the Asaka Baptist Church and asked, "What is the meaning of life?"

Later when Yajima San visited in the Nelson home, he said that he had been very discouraged and since he felt there was no reason for living he had prepared some poison in the school laboratory and was planning to commit suicide. As he pondered over it, he saw an ad in the newspaper about Christian services at the Asaka Church.

Thinking perhaps that he might find the answer he needed he visited the church; but he did not understand much of the service, since it was his first time to hear the gospel. After much counseling and many visits both to the missionary's home and to the church, he came to the church one Sunday morning with a broad smile and a happy expression on his face, saying, "I've found the answer!" [Turn to page 23 and read the Epistle by Martha Hagood.]



This is Yajima San.

Church in Our House

(Continued from page 4)

as if they were our children. Twenty hours of scheduled Bible classes, Training Union, and other services bring several hundred students into our "church in our house" every week to listen to Bible instruction by Misses Lea and Ward and me. Every week records the salvation of some of them.

On October 4, last fall, Miss Lea, having just returned from furlough in the States, began a Sunday evening evangelistic service in the Chinese language. More than 50 per cent of the evening congregation is usually composed of the morning members. Cooks, servants, illiterates, and children, as well as students and teachers, have confessed Christ at these services. With the inauguration of this service we are ministering not only to the English-speaking people but also to the Chinese majors and illiterates, too.

On the fourth Sunday of this past January, 1954, Miss Ward left the Amoy Church and came to work with the Grace Church. Misses Lea and Ward have continued their Sunday afternoon Sunday school for children. The teachers in this Sunday school are our student Christians.

For these children, for our student classes, and for all of our church meetings and services, we desperately need a larger sanctuary, a student center, and a church education building, a pastor's home, and a Baptist Student Union secretary's apartment. The Foreign Mission Board has most generously designated funds for land that is now being bought and for a prefab aluminum hut.

This will relieve temporarily the present pressure for space. Every Sunday now we fill every downstairs room and hall, vestibules, and even overflow into the bathroom and kitchen. Moreover, we see scores turned away.

Behold what God has done in one brief year and join us in praises and glory to his name! Then pray that he may give us these buildings we need so quickly. The lack of these is already retarding our potential progress.

We "light tomorrow with today." Time ticks fast and turns to youth the task of rebuilding China. If they are not prepared and ready, what price past! What failure for the future! It is ours to prepare a Christian leadership for China's tomorrow.

Reaching Russia Via Paraguay

(Continued from page 15)

For several years these Russian Baptists of Paraguay contributed food and clothing to the leper colony near Asunción. The colonies have furnished about half of the students for our annual two-months' Bible institute at the Baptist center in Encarnación.

The organization under which all Slavic Baptist work in Paraguay functions is known as the Slavic Evangelical Baptist Union of the River Plate. Stemming from early days of evangelical activity in Russia, the Baptist and evangelical Christian denominations united in Soviet Russia. In doctrine the two groups agree, whereas they differ in church polity. In Paraguay, the evangelical Christian element predominates numerically, as well as in practice and influence.

Within a few months after reaching our field in Southeast Paraguay in 1948, we located in the city of Encarnación. Soon afterward we rented a building under construction, suitable for church and Sunday school needs, as well as broader training purposes. The church of less than twenty members had been meeting in the home of one of its number.

In May, 1949, the church organized a Sunday school and young people's work. Several series of evangelistic meetings were held in Spanish for the Paraguayans. A group of twenty Paraguayan Baptists from a near-by village were later added to the church, making it bilingual.

This has had its advantages and problems. Each group has its services in its own language. The Sunday school is conducted in Spanish, except one adult Russian class. The popularity of the Sunday school has become a unifying element since its value is recognized by both groups.

Realizing the need of trained young people in the Russian churches, we opened a Bible institute of two-months' duration in 1950. This continued for three consecutive years in the Baptist Center.

Several of the former students are giving their full time to Christian service. One young woman wishes to dedicate her life to missionary work.

The Evangelical Baptist Union of the River Plate held its annual convention in Encarnación in 1953. At that time another forward step was taken by employing a Russian mis-

sionary to take up work among the Russians in Asunción. This makes the third Russian worker whom the general convention of Russians is supporting.

Our Foreign Mission Board helped to initiate this work; but last year the financial responsibility was assumed by the Russian convention. Thus far, they have met this obligation; and the prospects for the future are encouraging.



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How I Became a Christian

(Continued from page 7)

Now let us look at the freshmen of yesterday, say ten or twenty years ago, who are now well-established engineers, doctors, lawyers, or businessmen. When they wrote their freshmen autobiographies, their ideals were just as pure and as noble; and they were honest and true at that time. Where are the high ideals? They have been forgotten, or even sold, and often very cheaply.

God has given every one of us a conscience, but without God in our hearts, we cannot sustain it. It may become duller and duller and completely destroyed without even being noticed by oneself. But if we let God guide our way, our consciences will always be sensitive. I would say, if we really surrender ourselves to God, we may even forget about "conscience." For God is love and if we do everything with a loving heart we cannot be wrong.

Let me point this out. Many of us middle-aged men, including myself, often think we have not done anything especially wrong; we still have retained our consciences and are proud of our morality, not realizing that we have become less and less interested in high ideals. We have become colder, less kind to others, worse tempered, selfish, and with a lack of love.

We have already given up a great deal of our noble ideals which we treasured so much when our hearts were young.

Let me suggest to you to distinguish the word "sin" from the word "crime." Crime is to men and physical. Sin is to God and spiritual. We may not have committed any crime, but we all have sinned. God wants us to be more than neutral. We sin by doing wrong things; we also sin by not doing the right things. And let us remember, men see the outside appearance, but God sees our hearts.

I remember when I got on board the SS *General Gordon* at San Francisco coming back to China in 1947, there was a leaflet on my bunk which read, "The wages of sin is death; are you saved?" I didn't like the word "saved."

On one occasion, not too long ago, when a group of missionaries, preachers, and some Christian friends expressed their kindness to pray for my

salvation, I got somewhat irritated and said, "If I can do something helpful or good to others, I feel happy and I will do it; but I don't care whether I shall go to heaven or hell. So long as I do what my conscience says, I don't care what will happen to me."

What I didn't speak out at that time was, "If it is because of wanting to go to heaven, isn't it a selfish motive to believe in God?" I had seriously misunderstood the meaning of salvation.

By believing in God, we are saved from paying the debt of our past sins so we may start our new life with a pure heart. Jesus paid our sin-debt on the cross. Can we believe it and accept such love? There is no selfish motive in seeking salvation. It is not selfish to receive eternal life. Heaven is the gift of God.

I have "seen" God through nature and through men, I have realized the

inadequacy of my own conscience without the guidance of God's Spirit, and I have understood the true meaning of salvation which is God's great love to forgive my sins when I surrender and repent to him so that I may be born again and start a new life.

The more I know him, the more I feel the need of him. The more I experience my need of him the more I can trust him.

Bad luck sometimes may help in the making of great men. It is also true in the case of making men see God. In our Bible class we learned from the Old Testament how the Israelites forgot and disobeyed God whenever they were prosperous and how they remembered and came back to God whenever they were in distress and sorrow.

We modern men are no more different. But why make God only a rainy-day God? Why not make God a sunny-day God out of gratitude?

The Southern Baptist Foreign Mission Board,

The Headquarters Staff,

Furloughing Missionaries and New Appointees

request the pleasure of your company

at a reception

on Thursday, the third of June

From three until five o'clock

in the Gold Room of the Jefferson Hotel

Saint Louis, Missouri

THE WORLD IN BOOKS

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

Recreation

Looking for recreation activities for your mission study classes? You will find a great deal of help in readily available form in *What Shall We Play?*, by Kathleen J. Tiemersma (Eerdmans, \$2.00), put out by the National Council of Christian Schools.

The material is divided into general age groups, with information about the recreation needs of each, and the games are subdivided into yearly grades within these general groups. Ages extend from kindergarten to eighth grade.

Some of the games that you yourself played as a child will be found along with newer ones—active, classroom, singing, stunts. Although the book is designed for the use of recreation leaders in regular schools, a great many of the activities are adaptable for mission classes.

Fun

The Family Fun Book (Association Press, \$2.95), by Helen and Larry Eisenberg, husband-wife team, is just the book that the title suggests. Its ten chapters are crammed with usable ideas for entertaining family, friends, and other groups. There are musical games, travel games, out-of-door games, and others—fun for all ages. Some chapter titles suggestive of the wealth of material are "Living Room Fun," "Fun in the Yard," and "Family Friends." Although the book is primarily family centered, counselors for church or club groups will find it most helpful in entertainment planning.

Children's Story of Burma

Burma Boy, by Willis Lindquist (Whitelsey House, \$2.00), relates the adventures of a Burmese boy who wanted more than anything in the world to find an elephant he had played with until two years before, when the elephant went into the jungle and did not come back. People said the elephant had become wild and destructive and would have to be found and killed. The boy's attempt to find and save the elephant makes an exciting story for Juniors and gives them some idea of Burmese life. The book is illustrated in black and white by Nicolas Mordrinoff.

Mexican Background

Alicia, by Florence Crannell Means (Houghton Mifflin, \$2.75), the fictional story of a girl who spent her junior year

of college at the University of Mexico, is both entertaining and educational. The book is full of experiences with Spanish-speaking people and is colored with the customs and scenery of Mexico. One of its scenes is a summer work camp of the American Friends Service Committee.

Children's Guide to Japan

Through Lily Edelman's *Japan* (Harcourt, Brace and Company, \$2.25), boys and girls of America may take a trip to Japan with a Japanese boy and girl as guides.

The young guides take their visitors to Japanese schools, inside Japanese homes, to Japanese farms and cities, and to special Japanese vacation and holiday activities. The book is well illustrated with meaningful photographs. At the end are some things to do—a song to sing, a game to play, some Japanese words to learn.

This is an ideal book to have on your book table at mission study classes, because the pictures will attract Juniors immediately. You will certainly want it on hand when Japan comes up for study.

African Continent

Struggle for Africa, by Vernon Bartlett (Frederick A. Praeger, \$3.95), is a very good background book for a study of Christian missions in Africa. It gives information about the people, the history, and the controlling governments of each of the patchwork pieces that form the continent, and also something of the likenesses and differences of these pieces.

The author is mainly concerned with the ferment resulting from the nationalism sweeping the continent. An Englishman, whose country controls much of Africa, he is nevertheless fair and impartial in his views. He points to no easy solution of the problem that Africa has become, but suggests, after his discussion of the policies of each of the ruling countries, that the only real solution is a working partnership between the races.

In Brazilian Jungles

Men who like hunting and tales of adventure will like *Tigrero!* (Prentice-Hall, \$3.95), a true story of a Russian immigrant to Brazil who became one of the few men to hunt the jaguar with only a spear as a weapon.

The setting is the state of Mato Grosso in Southwest Brazil. Along with entertainment, the reader gets a great deal of information about the jungles of Brazil.

One of two brothers who earned their way about South Brazil by repairing broken guns, farm machinery, and other tools, the author heard about an Indian tigero and later became his friend and learned his art. He says he is a man of action and not of words, but his well-written book needs no apology.

Ecumenicity

Lesslie Newbigin, author of the thought-provoking book, *The Household of God* (Friendship Press, \$2.75), is a bishop of the Church of South India, with wide experience as a missionary and in the World Council of Churches. In this book he seeks to present the nature of the church as it relates to the present ecumenical debate.

He is a passionate believer in ecumenicity, but he is not a shallow believer. He breaks fresh ground in his thinking. Especially noteworthy is his rich use of the Bible for a source of reasoning.

Chapter one gives the background of the ecumenical movement and seeks the meaning of the biblical use of "church." Three chapters seek three answers as found in Protestant, Catholic, and what he terms "Pentecostal" thinking. Each of these contributes something, he feels, but does not stand alone. His last two chapters argue that the church can be understood only in terms that are eschatological and missionary. These he refers to as "the perspective of the end of the world and the ends of the world."

For many, his book will not be the answer, but it should prove stimulating to all serious students of the Christian faith.

Books in Brief

We Can Win Others, by Theron Chastain (Judson Press), presents a full program of evangelism for the local church and is designed to be studied by church groups.

Through the vivid text and superb photographs of *They Built for Eternity* (Abingdon-Cokesbury, \$5.00), written by Gustav Adolf Gerd and translated by Dr. Roland Bainton, the reader stands amid the ruins of Luxor and Karnak in ancient Egypt, looks across the wind-swept valley of the Euphrates at the crumbled remains of Ur of the Chaldees, pauses before the regal splendor of the Taj Mahal, and surveys the greatest city in the world from Manhattan's tallest tower. The author explores the reasons for the destruction and decay of once-proud cultures "built for eternity" and considers the permanence of accomplishments in our own day and time.

Vagrant Viking, by Peter Freuchen (Julian Messner, \$5.00), is an adventurer's story of his life over a span of fifty years. He traveled in the Arctic region and gave the town of Thule its name, lost a leg in a snowstorm trip, and worked in the Danish underground during the war.

Bibles for the Whole World

(Continued from page 13)

Parliament, another member of the Clapham Sect, was elected treasurer, and seven hundred pounds was subscribed there and then.

The sole object of the Society was declared to be "to encourage a wider circulation of the Holy Scriptures without note or comment." It was decided at the commencement that the only copies in the languages of the United Kingdom to be circulated by the Society should be in the Authorized Version.

ITS first endeavor would be to work in the British Dominions and then according to its ability to extend its influence to other countries, "whether Christian, Mohammedan, or pagan."

The new-born Society was very ably led by its president, Lord Teignmouth, who, after a remarkable career in India where he began as a clerk in the East India Company and eventually became governor-general, devoted the last thirty years of his life to its interests—so much so that he wrote to Wilberforce in 1812: "I am perfectly content that my name as once governor-general of India should sink into oblivion; but I hope it will be remembered by my latest posterity as president of the British and Foreign Bible Society."

The success of the Society exceeded the expectations of its founders, men of faith though they were. It proved easier than was anticipated to get support from the various denominations in England; and Anglicans and Dissenters worked together in true Christian fellowship on its committee.

In the first year the total income of the Society was 5,592 pounds; by 1814 it had risen to 113,000 pounds. In carrying out its work of publishing and distributing the Scriptures, it encouraged the setting up of Bible societies in other countries. In raising funds in Britain, it worked through local auxiliaries and branches. When it celebrated its jubilee in 1854, it could report that it had been responsible for distributing forty-three million copies of the Scriptures, seventeen million of which had been in the languages spoken in the British Isles.

In all, 152 languages and dialects had been used and every continent touched. These achievements are all

the more remarkable when one remembers that the Society began its course when the Napoleonic Wars were convulsing the continent of Europe.

Throughout its history the Society has kept to its rule that the Scriptures should be published *without note or comment*. Through its devoted colporteurs it has been able to sell its Bibles and Testaments in places where no missionaries have entered.

But one of the greatest services it has rendered, and continues to render, is that of supporting the missionary societies in their work. It now works in close co-operation with them. Usually the new translations are the work of missionaries of long experience with the particular language.

The present translations secretary, Rev. W. J. Bradnock, was formerly in the service of the Baptist Missionary Society in India. A number of its regional secretaries in Britain are also former Baptist missionaries. The chairman of the general committee, Mr. Arnold S. Clark, is treasurer and an ex-president of the Baptist Union.

THERE was a time when there was a dispute between the Society and the Baptist Missionary Society in the question of the translation of the New Testament word which has been rendered in English as "baptize." The Society, in order to avoid the appearance of taking sides in a doctrinal controversy, insisted on transliterating the word rather than translating it.

The Baptists desired versions where

the New Testament meaning was made quite clear. This dispute led the missionary society in 1840 to form its own Bible Translation Society. Now, happily, the old dispute is forgotten, and the Baptist Missionary Society works in happy co-operation with the Bible Society, relying on it for the supply of copies of the Scriptures to its many mission stations and institutions.

For the one hundred and fifty years of its existence the Bible Society has been responsible for the translation and publication of the Scriptures, in complete Bibles or in portions, in over nine hundred languages. Each year it adds new versions to its list. For 1952 it reported that two new Bibles and six new New Testaments had been added and twelve revisions had been completed.

In the course of that year translators had been at work in two hundred and one languages, of which forty-seven were new. In the interests of new developments in the Middle East and Southeast Asia, the translations secretary made a twenty-thousand-mile journey, attending a unique conference of Bible translators in Djakarta, capital of the Indonesian Republic.

In some of the countries of the world it works in conjunction with other Bible societies, originally established in copy of its example. One of these, with which there is close and friendly collaboration, is the American Bible Society.

So the work goes on, its success and virility demonstrating that it is of God and that it was by inspiration of the Holy Spirit that it was founded.

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MISSIONS VISUALIZED

For H. Scofield Jr.



Brazil Comes Alive in Motion Pictures

VISUAL aids for the 1954 mission study theme are taking form; all are readied for a midsummer release with premiere showings at Glorieta and Ridgecrest Assemblies during the Foreign Mission Conferences. Two of these aids are new motion pictures.

"Corrente" presents the interior mission station of Corrente. With this film you can take your church or mission study group on a thrilling journey. You will go a thousand miles inland from Recife and a thousand miles south of the Amazon, into the vast *sertão* (interior).

You will visit the Baptist Industrial Institute and share in a thrilling missionary endeavor. You will see Corrente and its missionaries and national Christians through the eyes of a young man who was about to give up trying to eke a living from the land. You will rejoice with him as he discovers the resources of modern agriculture combined with New Testament Christianity.

You will share in the life of this frontier mission, serving with missionaries who in the midst of primitive conditions are using airplanes and tractors to reclaim a vast area and thousands of people.

You will feel the pioneer spirit of these missionaries who look always to the areas just over the horizon and long to claim them for Christ. You will feel the dependence of these missionaries upon you and your church, and a new challenge will be a divine call to your people and to your church for missionary advance.

"Corrente" was photographed in November and December of 1953 in the actual area where the work is going on. The film will be released in full color, with a running time of twenty-two minutes. The rental fee will be \$5.00 per use.

The second motion picture deals with a different type of mission work. It will be released under the subject, "New Day for Paulo." In it you will visit the modern city of Recife and

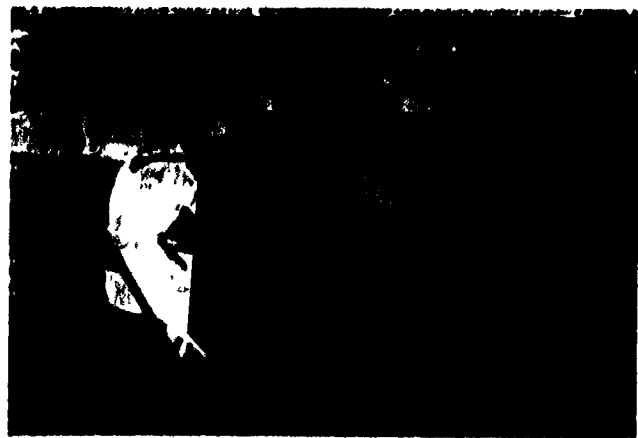
see our seminary and other schools at work. You will live for a while with a Brazilian ministerial student and share with him his experiences as a student pastor. You will rejoice with him as he shares the gospel with a young law student.

"New Day for Paulo" will be released in color, with a running time of twenty-two minutes and will rent for \$5.00.

These films may be booked for use from your Baptist Book Store after September 1.



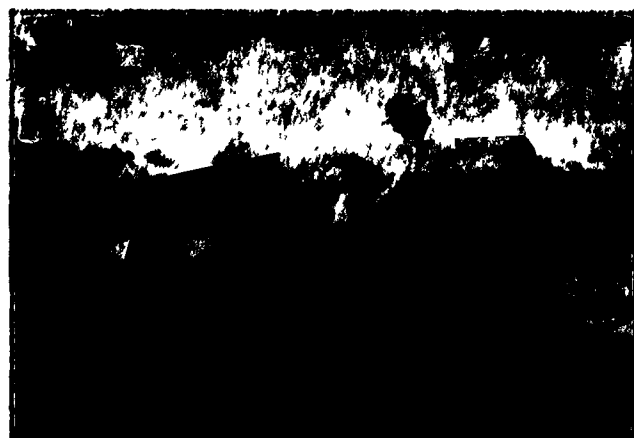
The work of our seminary in Recife is featured in "New Day for Paulo."



Coffeetime in "New Day for Paulo."



Antonio, left, and Paulo are the principal characters in "New Day for Paulo." Paulo is a law student who is impressed by the Christian message.



In the film "Corrente" your church can visit Missionary H. W. Flite and see agricultural missions at work.

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Sacred Chinese Characters

(Continued from page 11)

space for editors, salesrooms, shipping rooms, and offices, two ground-floor apartments at 24-26 Kimberley Road in downtown Kowloon were rented in September, 1953. Already we are overcrowded; and day by day the need for a larger permanent headquarters building grows more urgent. Therefore, pray ye!

THIS rapid development of Baptist Press is due, humanly speaking, to several causes. First, we have been able to reprint many of the "best seller" publications of the China Baptist Publication Society. Our output of new publications that have required either translation or original writing has been somewhat slower.

Second, we have received the help and support and encouragement of the Chinese and missionary co-workers in our new Southern Baptist mission fields in Southeast Asia. A survey of sales reports for 1953 shows Formosan Baptists as the largest users of Baptist Press publications.

Third, and this should have been named as first, we have had the generous support of our Foreign Mission Board in the subsidizing of the work of Baptist Press.

Fourth, the Conference on Chinese Baptist Literature, held in Hong Kong in February, 1952, and attended by representatives from Formosa, the Philippines, Thailand, Malaya, Hong Kong, and Macao, enabled us to envision the needs of the new fields and suggested ways and means for meeting those needs.

A few of the recommendations of that conference were: (1) that the Foreign Mission Board provide, as soon as possible, adequate housing, equipment, and personnel for Baptist Press; (2) that Baptist Press plan as speedily as possible for the printing and circulation of "Baptist" Bibles, correcting the translation of "baptize," meaning "immerse," and that consideration be given for preparation and publication, as soon as possible, of textbooks for seminaries and Bible schools and of graded series of Bible study books for Christian schools; and (3) the publication of a Baptist monthly magazine similar to the *True Light Review*, of the China Baptist Publication Society. Growing also out



of suggestions and recommendations made at this same conference, we now have the "Daily Bible Reading and Prayer Guide," using Sunday school Bible readings and "Altar Fire" comments from *Home Life*.

In 1952, we printed ten thousand copies of a word-numerical edition of our Baptist hymnal, *New Hymns of Praise*. Just coming off the press now are three thousand copies of the music edition of this same hymnal. We have a four-volume set of *Sunshine Songs for Children*. We have a young people's song book called *Everybody Sing* with volume two ready for the printers. Last Christmas we published a very attractive *Book of Christmas Carols*. We have also published several Christmas and Easter anthems in sheet form for use by choirs.

For both 1953 and 1954, we have issued a fully graded series of materials for vacation Bible schools. In 1952 only one of our Hong Kong Baptist churches had a vacation Bible school; whereas in 1953 ten were reported.

OUR literature was also used by our Baptists throughout Southeast Asia and among other denominations as well. For 1954 we expect even better reports.

We have a literacy manual for teachers of literacy classes and two Bible primers, or literacy readers, with book three ready for printing.

With the coming of Miss Lila Watson to Baptist Press, we expect to improve and increase missionary education materials; because her major is missionary education.

One of our newest Chinese publications is *A Biography of William Carey*, by Dr. Basil Miller. On the press are Vedder's *Short History of Baptists*, Sampey's *Heart of the Old Testament*, and Lide's *New Testament Church*.

In our new catalogue for 1954 are listed more than two hundred titles, including tracts, booklets, books, charts, report cards, organization programs and other helps, Sunday school literature, and many other items. In 1953 we published, according to pieces of literature, 215,144 books, 86,170 booklets, 1,434,000 tracts, and 219,700 miscellaneous items.

On each of three different Sunday afternoons of 1952-1953, members of the B.Y.P.M.O. Association in Kowloon and Hong Kong distributed one hundred thousand tracts—a total of three hundred thousand tracts. The students of the Hong Kong Baptist Seminary distribute from six to eight thousand tracts each month.

WHILE Dr. Cauthen was in Hong Kong in the fall of 1953 he recommended the setting up of a Baptist Press committee or board of directors by the Hong Kong-Macao Mission. This was done and the following members of the committee were chosen officers: Maurice J. Anderson, president; James Hollis, vice-chairman; and Jaxie Short, secretary. The other two members of the committee are James D. Belote and Ruth Pettigrew. Mr. Belote was elected business manager, Harold H. T. Wei, associate business manager, and Mary C. Alexander, general secretary.

There are nineteen full and part-time members of the Baptist Press staff. Mrs. Victor Frank gives part time to Baptist Press and Mildred Lovegren and Jaxie Short are contributors to B.Y.P.M.O. publications.

One of our greatest needs is good writers who believe in the effectiveness of preaching the gospel through the printed page and who know the teachings of the Bible and the fundamental faith and practice of Baptists.

We need more than just translators from English into Chinese. We need scholarly Spirit-filled original writers to give their own messages direct from their own Christian experience and life. We need more young people to feel the call of God to dedicate their lives to the field of Christian journalism. "Come over . . . and help us!"

Missionaries Are Needed Now

(Continued from page 9)

are always auxiliary and limited in the contribution possible.

While striving for a larger number of missionaries, we must keep always in mind that quantity is not the main matter. A small group of God-called, well-trained, thoroughly committed servants of Christ can accomplish far more than a larger number without these necessary qualities. God still works through Gideon's band.

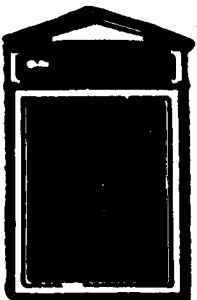
It is not only important that missionaries go. It is even more important that they be able to labor together effectively as yokefellows. They must be filled with the Spirit of God so as to reflect the beauty of Christ in personal life and have power in witness to others. There must be such dedica-

tion to the task and conviction of God's will that they will not observe winds and clouds but will go straight forward in their course. On the mission field normal work must often be done amid abnormal conditions.

The Foreign Mission Board will continue to call for high standards for missionary appointment. Amid those standards the most important, aside

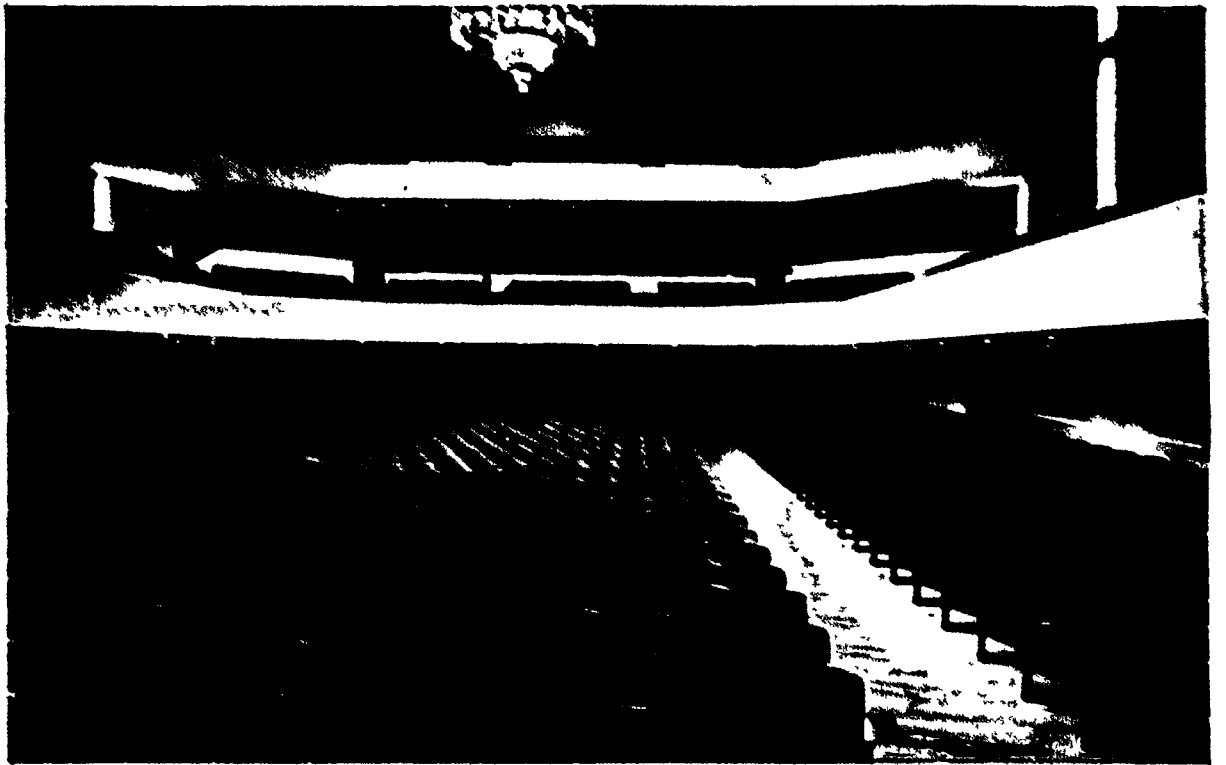
from a personal experience of grace, is a positive conviction of divine mandate. Only that kind of missionary has the staying quality so urgently necessary.

Do we want Southern Baptists to have 1,750 missionaries? If we do, let us take seriously the command of our Master, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matthew 9:38).



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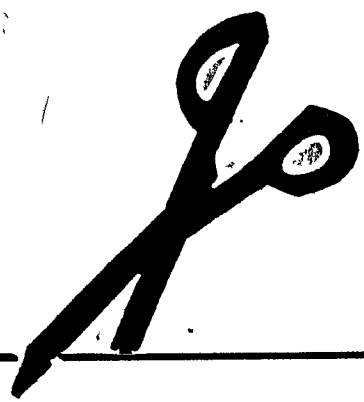
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