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CONTRIBUTORS George W. Sadler; Fred M. Horton, missionary to Japan; Frank K. Means; Coleman D. Clarke, missionary to Japan; Jane Carroll (Mrs. J. T.) McRae, missionary to Gaza; Ronald C. Hill, missionary to Thailand; Mary Lucile Saunders, missionary to the Philippine Islands; Bryant Durham, missionary to Nigeria.

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What About Africa?

Is the missionary movement largely responsible for the changing Africa? The missionary taught the African to read and introduced him to the Bible which says, "God . . . hath made of one blood all nations of men" and "there is no difference between the Jew and the Greek."

By George W. Sadler

A FEW weeks ago a member of the Foreign Mission Board asked me to help him answer the question: What is happening to our world? One of my answers was: "In practically every part of the world, including the United States of America, the 'little peoples' have discovered that they are of worth and they are struggling to be recognized as being worthy." This is particularly true in Africa.

The end of the first world war is suggested as the period at which colonialism was dealt a death blow. As a former British civil servant in India, now a professor in Princeton, recently wrote in the *Yale Review*: "The lesson to be learned is not that the British are especially lacking in vision, nor yet that their educational theory is mistaken, but simply that the most enlightened colonialism is always and necessarily unenlightened." It is evident that many of the peoples of Africa are convinced that colonialism is not only unenlightened but also intolerable.

Several months ago an African of unusual insight was asked what, in his opinion, was the prospect of Communism's gaining a foothold in Nigeria. His reply was, why should the peoples of Africa rid themselves of one master and submit to another? The present master to which our friend referred was, of course, colonialism.

For good or ill, the peoples of the Gold Coast and Nigeria are far along on the road to self-government. To say they are not ready to order their own affairs politically and economically is beside the point. Already, in

these two colonies, Africans hold many of the reins of their own government and there is no prospect that they will relinquish any of them. Dr. Nkwame Nkrumah, the prime minister of the Gold Coast, has captured the imagination of his own people and he has become the focus of the eyes of the world. Doubtless many black men in less progressive parts of Africa are saying, "Dr. Nkrumah is the kind of man we would like to steer our ship of state."

Even in the Union of South Africa there are signs of awareness of the importance of right racial relations. Dr. Ben Marais, pastor of a Dutch Reformed Church in Pretoria, recently has written a book entitled *Colour, the Problem of the West*, from which the following was quoted in an important South African journal: "Underneath the surface much is stirring in African life. The apparent victory of reactionary policy is neither permanent nor sure. . . . We live in a world in which the tendency is unmistakably in the direction of more rights for minority and subject groups. The tide is running strongly and it would be folly not to take account of the fact."

NIGERIAN political leaders are talking in terms of self-government in 1956. My own opinion is that at that time and long thereafter Britishers will be in strategic positions as stabilizing influences. To illustrate: When a group of us called on the Minister of Health of the western division of Nigeria, we were very graciously received. A few minutes later, a fine-looking Englishman entered the office. The minister, an African, introduced

the Englishman as "my colleague." The colleague turned out to be a gifted political officer whom Mrs. Sadler and I met in 1950.

It is evident that British government officials are making concessions both because they know colonialism is dead and also because they hope so to ingratiate themselves that an independent Nigeria will want to become a member of the British Commonwealth. A recent secretary of state for the colonies said in my presence in 1951 that Great Britain was in the process of changing from an empire to a commonwealth of nations.

WHAT has been said in the foregoing paragraphs is vitally related to the missionary enterprise. Indeed, the missionary movement is largely responsible for the African's discovery of himself. The missionary taught him to read and the missionary introduced him to the Bible.

Assured that the Book was authoritative, the African accepted as true such statements as "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth"; "there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him"; "ye are the salt of the earth . . . ye are the light of the world."

Also, as he sat with students of other parts of the world in British and American universities, the African discovered that his color was no barrier to classroom achievement. He, too, was somebody, not only as a child of God but also as one capable of contributing to the shaping of his own and his peoples' destiny.

When it is recalled that missionary societies have borne the heaviest part of the educational burden, it is not surprising that many of the African leaders are Christians. For example, the Minister of Health of the 32,000,000 people of Nigeria is one of my "old boys." After graduating from the Baptist College and Seminary, he taught for a number of years in the Baptist Academy of Lagos.

Later he studied in London University and was called to the British bar. Soon after a recent visit to England, this prominent African leader preached in the Ebenezer Church of Lagos, of which he is a member. It is interesting and inspiring also to point to the fact that his wife is a product of the Baptist Girls' School of Abeokuta.

Three of the pastors of Nigerian churches hold Master of Arts degrees from Oberlin College. The acting principal of the Baptist Academy has a doctorate in education from Teachers College, Columbia University. His wife has a Master of Arts degree from the same institution. The two principals of the two centers for the training of elementary teachers and the acting principal of the Baptist Boys' High School have studied in London. At least four other prominent African Baptist educators hold degrees from British universities. A number of others are in possession of certificates of high rank.

Coincidentally, with the Africani-

Within the sound of Victoria Falls and about five miles from the city which bears his name there is a monument to David Livingstone. In addition to his name and the years of his birth and death these three words appear on three sides of the monument: Missionary, Explorer, Liberator. It was he who said: "It is something to be a missionary. The angels sang for joy when they saw the part the first great missionary was to play. It is something to be a follower in the footsteps of the Great Physician."

zation that has taken place in government and mission circles in Nigeria, there has been marked progress in every phase of our work. In the eastern area, for instance, where we began comparatively recently, there are two hospitals, a center for the training of elementary teachers, two high schools, a number of day schools, and churches and hundreds of Christians.

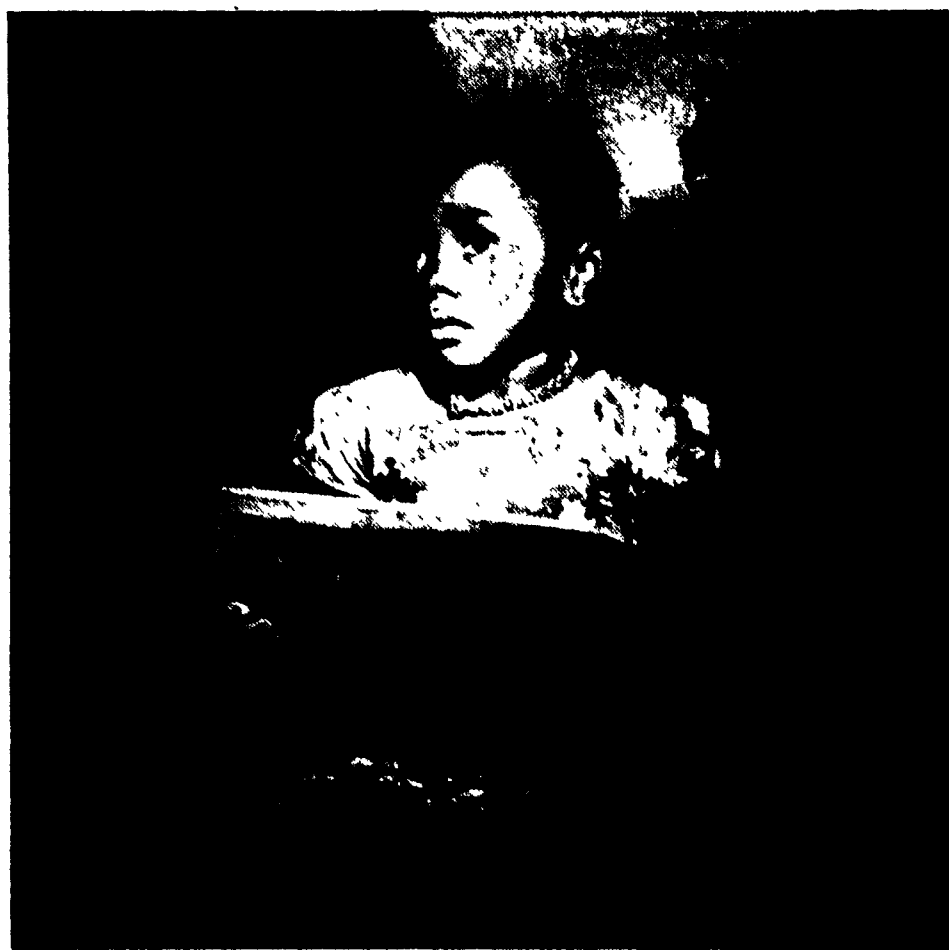
In Southern Rhodesia our progress has been almost unprecedented. Beginning from scratch in 1950, we inherited some of the results that had been achieved by Rev. and Mrs. Clyde J. Dotson whom we appointed in October of that year. Previously, they had been connected with a faith mission. In less than four years our Board has set apart for work in Southern Rhodesia sixteen missionaries, including two doctors.

During the same period we have built four missionary residences, a hos-

pital, three chapels, two schoolhouses, and two dormitories. In three other centers we have purchased houses for missionaries. In the meantime, about three hundred persons have been baptized and approximately twelve hundred pupils are being taught in several day schools and one boarding school.

We thank God for what, under the guidance of his Spirit, has been accomplished; but we are haunted by the unfinished task. In the words of the closing paragraph of my semi-annual report to the Foreign Mission Board in April:

Look at the misled millions of Moslems in Northern Nigeria, about twelve millions of them, and the five or six millions of raw pagans in the same region. Go with me to Benin City where it is said that in every third house there is an idol and where the chief of police, a British lieutenant colonel, told me the king would not hesitate to sacrifice a human being, if it suited his purpose. Visit, if you will, the dens of wickedness that are the habitations of human beings in various parts of South Africa. Your common sense would tell you that something has to be done to save these people and to save civilization from them. But, being Christians, the love of Christ ought to constrain us to rise up as men of God and strike off the shackles of sin and superstition and ignorance that are unworthy to be worn by creatures who are made in the image of God.



Counted In!

By Fred M. Horton

"BUT I'm not a member!" objected one young man.
"Yes, you are," said the chaplain, presiding over the meeting of the Southern Baptist Military Fellowship. "If you come once you're a member."

The whole group laughed together. Each remembered his own delightful experience of being "counted in" when he thought he was just visiting as an outsider. Such is the spontaneous character of this unique fellowship in Tokyo and other cities in Japan.

"Stand up and give us your name and where you're from," says the chaplain. Then ten or twenty or thirty Baptists from all parts of the Southern Baptist Convention introduce themselves. They come with some Baptist friend or perhaps they come because they saw the announcement in the local English-speaking papers. Chaplains often bring men by the busload.

"Let's see how many missionaries are with us today."

Among those to stand is certain to be Miss Lucy Smith, long of China and now the right-hand lady to Dr. Frank H. Connely in the treasurer's office of the Japan Baptist Mission. She and the other missionaries have helped to inspire the Fellowship with a sense of mission in Japan.

"Shall we stand and sing together hymn number 450." And a capable young music leader from one of our churches back home leads us in a song service.

"Our speaker for today is Dr. Connely, long a missionary in China and now serving God here in Japan."

Then, often for the first time, the members of the Fellowship hear a missionary tell of the love of God in his dealings with the peoples of the Orient.

After the closing prayer, nobody rushes away.

"I'm going to see who that boy from Louisiana is," says one.

"Didn't I know you at Mississippi College?" asks another.

"When did you go to the seminary; let's see, wasn't it in 1949?"

These and many other questions

open hearts and memories. Chaplains, sergeants, yeomen, WAC's, DAC's (Department of Army Civilians), and all categories of our armed services men and women meet here with the missionaries. Here are "Crossroads" Baptists in the middle of the mission field!

The need for such a group was felt early in the postwar years. Chaplains and the more zealous personnel hunted up the home of the Edwin B. Doziers, the first of our Southern Baptist missionaries to return to live in Tokyo. As they talked together with Chaplain Peter E. Cullom, the idea of a meeting for Southern Baptists on Sunday afternoon at the Tokyo Chapel Center was hit upon. The first meeting was arranged sometime in the closing months of 1948. Since that time a Baptist worship service has been held once a month—that is, until recently when it began meeting twice a month.

FOR a few years, the Tokyo group met regularly. As missionaries began to spread throughout Japan, so also did the Fellowship. It found its counterpart in Kobe, when in the late summer of 1952 in the Robert C. Sherer missionary home the Kobe-Osaka-Kyoto Fellowship was born. Chaplain Paul R. Fine became the first chairman.

Other fellowships were organized in Sendai and Yokohama. The Yokohama group was organized in November, 1953; and its first chairman was Sergeant Dan W. Able.

Fellowship organization is not complicated. Generally, in addition to the chairman, a steering committee is elected. The floating nature of the membership, with some people relatively stable for a year or more and others here only for a short time, makes it difficult to have any further organization. Monthly worship services, steering committee meetings, and an occasional banquet provide wonderful opportunities for fellowship of a kind found in the "church back home."

Perhaps one of the most oft-repeated questions of Southern Baptists coming to Japan is this: "How can I get acquainted with our missionaries?" Even though some know the missionaries personally and pray for them regularly, and even know their addresses, yet when they arrive in Japan they are unable to find the missionary home. It's no wonder, for the Japanese language presents quite a barrier.

Even if one could read the phone-book and street signs and even, perhaps, make a few intelligible sounds to indicate where he wished to go, it is often difficult to find a house num-



The steering committees of the Southern Baptist Military Fellowships of Tokyo and Yokohama meet jointly over banquet tables.

ber because of the entirely different manner of numbering. The best solution to this problem has been the Fellowship, where Baptist meets missionary and goes with him to his home.

A young sailor said to me, "I've got just a few more weeks; and I'd like to know something of the mission work so I can tell the churches back home." It was very easy to hand him a small booklet entitled "Japan Baptist Mission" and help to outline a trip throughout Japan for him.

THIS little booklet, made possible by the offerings of the Fellowship, gives the visiting Southern Baptist a brief survey of our mission work in Japan, various locations of our schools and evangelistic work, missionary addresses, and useful summaries of mission statistics.

Baptist people have long worshiped the Lord with their offerings. As might be expected the Fellowship also worships in this way. "What shall we do with this?" the servicemen asked the missionaries. "Isn't there some need that is not being met?"

Of course, there always are on the mission field—there is never enough money, missionaries, workers, or anything else to do the work of winning 85,000,000 people of Japan to Christ.

"Why not start a translator's fund," suggested the missionaries. "That will help pay for translating vacation Bible school materials and other things." Soon the report of "mission accomplished" came to the Fellowship.

But the work of that fund began something which is of great and lasting moment. A young Japanese lady was salaried from that translator's fund to prepare material for young people's Training Union groups. The impetus given to this work resulted in the establishing of a youth secretaryship with this young lady, Miss Akiko Endo, selected as secretary.

Other needs came to light, such as chairs, songbooks, benches, and the like. Some individuals established funds from which missionaries could draw money for much-needed small items for Bible classes, English classes, and over-the-garage meeting places.

In the meantime, a small group of ladies in Yokohama, encouraged and led by Hazel (Mrs. Leslie) Watson

and Mary Ellen (Mrs. Edwin B.) Dozier, began a Woman's Missionary Society. As they studied and prayed, they became conscious that Japanese Baptists had no place for their young people to come together from all over Japan. They began to think in terms of a "little Ridgecrest."

This was no new dream, for "Mother" (Mrs. C. K.) Dozier, emeritus missionary, and others had long cherished the hope of such an assembly for Japanese Baptists. The little group of women, feeling it God's will in spite of misgivings as to their ability to do it, began their offerings for the grounds.

Hearing of their heroic undertaking, the Fellowship in Tokyo asked if they could help in the project. The ladies' group and the Fellowship together collected and gave more than \$7,300 to the Japan Baptist Convention in less than two years.

A lovely piece of ground on the Izu Peninsula, near the geographical center of Japan, was purchased. A generous gift from the Foreign Mission Board enabled the building of a fine assembly with accommodations for over two hundred people. Amagi Sanso (Heavenly Castle Mountain Villa) will live long and have everlasting fruit in the lives of kingdom subjects in Japan.

Through this and other projects these "temporary missionaries" of the Fellowship are making their stay in Japan count for Christ. Japanese Baptist young people wanted to send two representatives to the Rio Baptist World Youth Congress. Their financial means were small and the passage fare large. They could send one of their number, but not two. The Fellowship asked to have the privilege of sending the other, Youth Secretary Akiko Endo. They soon gathered \$1,000 and both representatives went.

IN 1951, more than \$994 was given toward the yearly Christmas offerings for missions. The new Baptist hospital in Kyoto needed money for upkeep of the grounds; the Fellowship gave \$600. Long-range planning illustrates the serious purpose in the minds of the Fellowship.

Recently, \$200 was given to enable four Japanese ministerial students to

study for a year in the Fukuoka Baptist Seminary. And, following that up, the Fellowship is now giving toward an endowment by which the income from \$1,500 invested in the United States will provide tuition for at least one student per year to attend the seminary in Fukuoka.

Another generous gift permitted one of our Baptist teachers in Seinan Gakuin to journey to America to study. The Yokohama Fellowship group undertook, as a first project, the giving of the pulpit furniture for the new Baptist church building there.

THE women of Tokyo organized another W.M.S.; and, among their many projects, they have built a new fence for the Baptist good-will center in Tobata and given \$500 to start special evangelistic meetings, led and sponsored by Japanese W.M.U. leaders.

Such is the beautiful chapter being written in the story of missions in Japan by these groups and individuals.

What a joy it would be to give full recognition to all who have loved and lived for the Lord in Japan as they served through this fellowship. They have taught Bible classes, English classes, and Sunday school classes through interpreters. They have made color slides of the work and gathered information to make mission talks when they got back home.

They have visited the various churches and missions to encourage and uplift by their smiles and prayers. Though unable to speak more than a few words of the Japanese language, many have won the deepest respect and affection from the Japanese Christians.

A WAC sergeant, Miss Lena Bratton, greatly used in the work of the Fellowship and W.M.S. group, also taught an English class of Japanese business men and women.

"Teacher," said the class spokesman one night, "will you stop teaching us English."

The sergeant was dismayed. What had she done!

"We want you to teach us the Bible," he continued.

The thrill of relief caused the teacher to thank God for his won-
(Please turn to page 28)

Christians Confronting Communism

Some Christians are confronting Communism where the issue is life or death. Christians of America, whether aware of it or not, are face to face with the fact of Communism. What will they do about it?

By Frank K. Means

“WE LIVE in a world in which most of our fellow men eat too little, live too wretchedly, and die too young,” says Warren Austin, former United States ambassador to the United Nations. It is precisely on this situation that Communism thrives. Human misery is confronted with glib promises which rarely ever materialize.

Communist leaders project their plans both in terms of tactics for the immediate future and long-term strategies for the more remote future. One gets the impression that they are willing to wait, if need be, twenty-five, fifty, or a hundred years, to attain their objectives.

The route to power is usually by means of a coalition government. Even though the Communists are not the majority or dominant party, they usually seek to place one of their representatives in the Ministry of Interior, thus effectively gaining control of the police. Once established as a part of a coalition government, it is not long before they attempt to seize the reins of absolute power.

Certain well-defined steps taken by a Communist government newly entrenched in power are pointed out in *A Christian's Handbook on Communism* (Committee on World Literacy and Christian Literature, 1952). They are not always taken in the same order, but sooner or later it becomes expedient for each of the steps to be taken:

1. Regulation of lands and industries
2. Control of education
3. Nationalization of social services
4. Restriction of church activities to actual services of worship inside church buildings

5. Active antireligious propaganda
6. Spying in churches
7. Creation of divisions in churches
8. Elimination of church leaders who are unwilling to conform
9. Severance of all church ties with foreign lands.

Pastor Li of Korea is a practical example of how the authorities effectively eliminate church leaders who are unwilling to conform. Dr. Baker J. Caution made his first visit to Korea before that unhappy country was overrun from the north. One of the most interesting persons he met on that trip was Pastor Li. Before Dr. Caution could return on a subsequent journey, Pastor Li had been executed by Korea's "liberators."

The aged pastor and a younger deacon were taken to the bank of a swift-flowing stream. While their captors searched for a suitable place of execution, the elderly pastor urged the younger man to make a "break" for freedom. Although the soldiers fired at him, the darkness was dense enough to permit his escape. While he was still in hiding in the neighborhood, he heard other shots ring out and knew that the pastor had been executed. Some time later he was able to make his way to freedom.

China, Hungary, and Rumania were once among the most productive areas of Southern Baptist missionary activity. Since they now lie behind the "iron" and "bamboo" curtains, it is no longer possible for our missionaries to reside in these countries. This does not mean, however, that Baptist work is at an end.

ON the contrary, our conception of an autonomous local church enables Baptist work to succeed despite governmental restrictions. Even though visible ties with Baptists in these lands

have been severed, the invisible ties which bind us to them are stronger than ever.

Karl Marx, the patron saint of Communism, was at least exposed to Christian influences as a child. His father, a Jewish lawyer, became a nominal Christian when Karl was six years old. There are indications that he took this step for professional and prudential reasons, rather than as a result of a spiritual experience.

ONE can only conjecture what might have happened in subsequent world history if the boy had been won to vital faith in the living Christ. Contemporary world history, however, jerks one back abruptly from the realm of conjecture to face the communistic philosophy of Karl Marx as a practical reality.

Marx, the writer of compositions on Christian themes, became Marx, the communistic theorist. Somewhere along the way he rejected the religious views basic to the Christian system. "The idea of God," he said, "must be destroyed; it is the keystone of a perverted civilization. The true root of liberty, of equality, of culture, is atheism."

Engels, one of Marx's most intimate associates, shared his disdain for religion. "The first word of religion," he wrote, "is a lie."

What should Christians confronting Communism in today's world do about it? This is not an easy question to answer in that situations in which Christians find themselves are so very different. The answer which might be given by a Christian in North Korea might be somewhat different from the kind of answer one would expect from a Christian in the British Isles. The answer attempted

here is from the standpoint of a Christian in the freedom of the United States. What, then, should we do about it?

1. Christians should recognize the conflict for what it is: a struggle for the souls of men. Both Christianity and Communism seek men's undivided loyalty and allegiance. They offer a way of life. The advocates of both systems, if they are true to the basic nature of the systems, are zealously urgent in seeking new adherents to their cause.

2. Christians should know their own faith more thoroughly. Such a knowledge will not be gained by thirty minutes of Bible study on Sunday morning. Those who know most about the faith of the New Testament are still seekers after more truth. They understand that a knowledge of our faith is a lifetime quest.

The devotees of Communism reportedly spend most of their waking hours, aside from regular employment, either in study of the doctrines of their system or in service to their cause. Their degree of devotion often puts more complacent Christians to shame.

3. Christians should unite faith with action and thus alleviate human misery and injustices wherever they occur. The Communists, in many areas, have seized the initiative in the struggle for social change. By so doing, they have convinced underprivileged peoples that they are far more concerned about them than Christians are.

The very clear teaching of Christ's parable of the "Good Samaritan" is that the Samaritan, and not those who passed by on the other side, was a good neighbor to the man who had been mistreated by the thieves. He exhorts us to be good neighbors to the men of our generation who have been visited with all sorts of misfortunes. Christ's example, on various occasions, leads us to believe that he wants his followers to do something also about the thieves—those who contribute to human misery—themselves.

4. Christians should meet the challenge of Communism by launching an unprecedented program of world missions. They

must relate themselves vitally to the effort. The early Christians are said to have conquered because they have "outlived, outthought, and outdied" their rivals. Someone facetiously remarked recently that about all most enemies of Communism do is to "out-talk" their adversaries.

An "all-out," unprecedented program of world missions will call for the utilization of all modern means of mass communication. God who reveals scientific wonders to his creatures expects them to use those revelations for his glory. There is little or no excuse for lagging twenty-five years behind the advance of science in appropriating the fruits of scientific research to the proclamation of Christ's gospel.

An unprecedented program of world missions will involve a total approach. It will not be content to limit Southern Baptists' world mission endeavor to the fields in which we are now at work. On the contrary, it will see our Baptist witness being carried to every section of the globe in conformity to the letter and spirit of the Great Commission.

It will be concerned first and foremost with the salvation of souls. Once souls are saved, however, it will then be concerned with the spiritual development and growth in grace of the new converts. There are "unoccupied fields" in many parts of the world,

and there are "unoccupied fields" in the hearts of almost all Christians who are attempting to follow their Lord but are doing so very imperfectly.

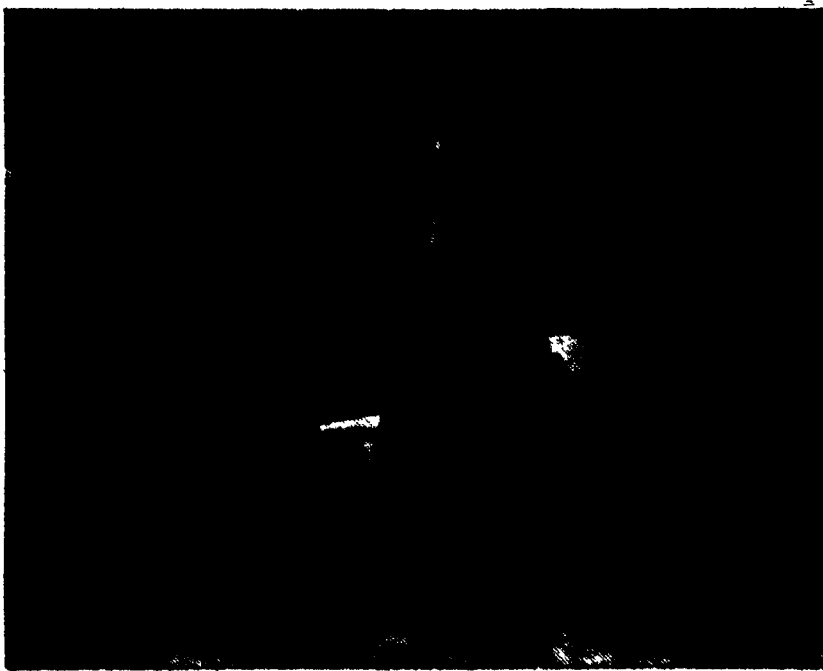
5. Christians should be passionately committed to the task of serving Christ. Jesus had a great deal to say about self-denial and cross-bearing. It was he who said, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit" (John 12:24 ASV).

The apostle Paul was one of the most passionately committed Christians who ever lived. One brief message in 2 Corinthians gives an account of the sufferings and privations he endured for the sake of Christ. By reading between the lines and drawing on one's imagination, one can understand, at least in part, how much he endured for his faith:

"In labors more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches" (2 Corinthians 11:23b-28 ASV).

Some one remarked recently that this account of Paul's sufferings sounds more like the struggle of a modern revolutionary than the life of an average church member. If this is a fair appraisal, then it is easy to see why Communism is swallowing up whole countries with their populations at an alarming rate.

Dr. William L. Wallace confronted Communism when the issue was life or death. He has shown us, by example, how one passionately committed Christian can confront Communism at its worst and exhibit triumphant Christian faith at its best.



This is the grave of Missionary William L. Wallace as it stands in the old Christian cemetery about two miles east of Wuchow, China, a constant testimony of "how one passionately committed Christian can confront Communism at its worst and exhibit triumphant Christian faith at its best." On the tall cement shaft is the inscription, "For me to live is Christ." Upon his release from China, a friend of Dr. Wallace, a Catholic priest and missionary, slipped up to the grave and snapped this shot as the shadows of night were falling.



Colombia

President Gustavo Rojas Pinilla of Colombia, South America, has ordered the reopening of five Protestant schools on San Andrés and Providencia islands which were closed March 1 by the government inspector of schools there. President Rojas made the announcement after a delegation of islanders visited him and asked that the inspector's measure be revoked. The delegation said that 600 children were left without schools by the closure.

The islands lie about 150 miles off the coast of Nicaragua but belong to Colombia.

The delegation had insisted on recognition of a petition sent in April by San Andrés and Providencia Protestants to the Ministry of Education requesting the reopening of the five schools. That petition said the people of San Andrés and Providencia "are predominantly Protestant and have been so for generations" and, therefore, the islands cannot be regarded as Roman Catholic mission territory.

The islands were first colonized by English Puritans about the same time other Puritans were landing on Plymouth Rock. Though the original colonists died out and the islands were later resettled with African slaves from the West Indies, the heritage of tongue and religion somehow endured. The 6,000-odd black-skinned, English-speaking islanders who live there now are 80 per cent Baptist, 15 per cent Seventh-day Adventist, 5 per cent Roman Catholic.

Their pride and joy are their schools; literacy is 100 per cent, compared to the Colombian mainland average of 56 per cent.

The shutdown of the schools was one of a five-year series of official and unofficial anti-Protestant blows in Colombia and stemmed from an agreement between the government and the Vatican. The agreement makes the islands one of 18 Colombian "mission territories" reserved to Catholics. It was signed three years ago when Catholic, arch-Conservative Laureano Gómez was president.

After Lieutenant General Rojas

overthrew the ultra-Conservative regime of President Laureano Gómez last year, some Protestants hopefully expected a slackening in government restrictions on Protestants in Colombia. But President Rojas is a Conservative, too, and state Catholicism is a prime plank of any Conservative government in Colombia.

Last September the Rojas regime banned Protestant activity in the 18 "mission territories," all remote parts of the country. Early this year the government announced a further curb: Protestants may no longer engage in religious activities outside their churches, though within the churches they will not be molested.

Out of a total Colombian population of 11,260,000, there are 12,000 Protestants and 200 Protestant churches.

Uruguay

Mr. and Mrs. Matthew A. Sanderford, missionaries newly arrived in Uruguay, have written: "After we had been here only two weeks we went to Conchillas to help in an encampment. It was a wonderful camp and we had eight conversions and seven young people surrendered their lives for special service. . . . Then following the camp, a group of Russian Baptists asked Matthew to hold a meeting for them in a tent. There are only 14 members in the church and they have been meeting in a garage. Twenty-nine souls were saved. A

problem has developed from this meeting. Where are we going to put these new converts? Fourteen is all that can get into the garage!"

Mexico

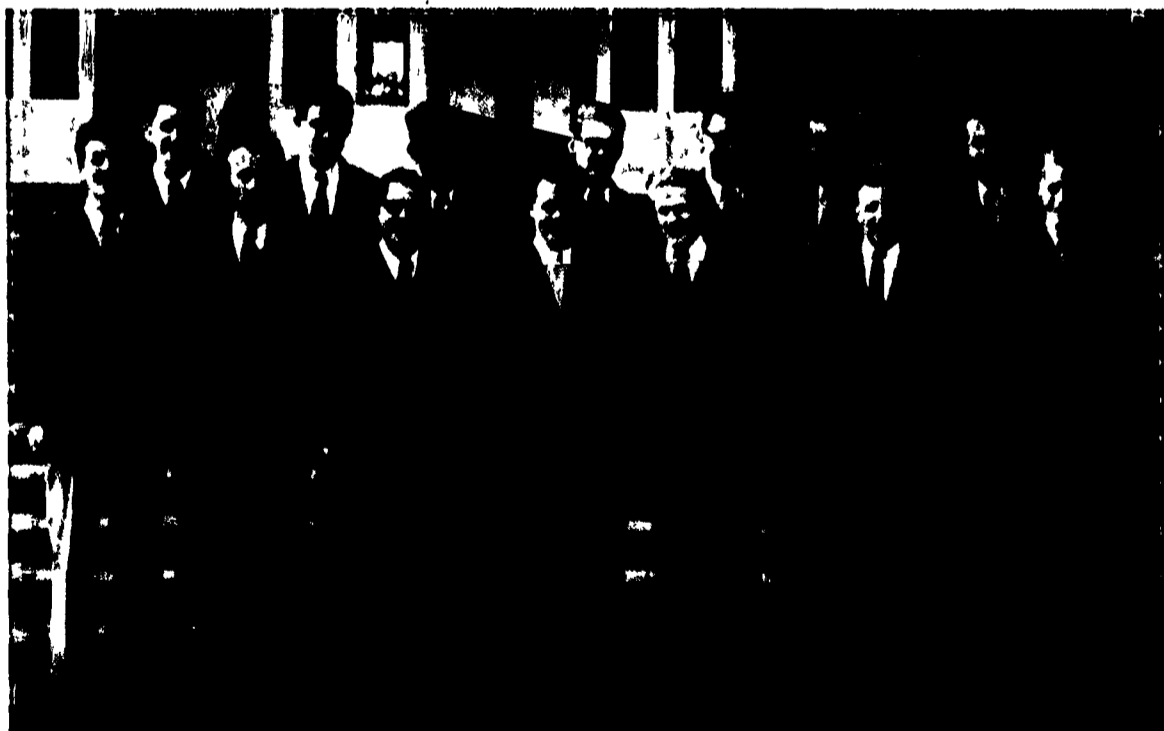
Pastor Juan Ramírez of the First Baptist Church of Nueva Rosita, Coahuila, Mexico, reports a revival among the members of the church, in which there were 60 professions of faith. These people will be thoroughly examined and taught Baptist doctrine, and then they will be baptized. Eighteen people who had been waiting before were baptized at the end of the meeting. Among the new converts were prominent citizens of this thriving, modern, little city.

Twenty-four Baptist pastors and workers met in Saltillo on March 24-26 for the first religious education clinic ever to be held in the state of Coahuila. Ten people made professions of faith in the night evangelistic services.

Paraguay

A recent cablegram from Southern Baptist missionaries in Paraguay to the Foreign Mission Board reported, "All well."

Sent by Dr. Franklin T. Fowler, of Asunción, the telegram was to reassure the Board following a revolt during the first part of May within the Colorado Party, Paraguay's only
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These young men received certificates and degrees last spring at the close of the fifth session of the European Baptist Seminary in Ruschlikon-Zurich, Switzerland. Five of them received the bachelor of divinity degree. Countries represented are: front row (left to right), Italy, Germany, Sweden, Germany, Germany, Finland, Holland; back row (left to right), Finland, Norway, Germany, Germany, Germany, Germany, and Holland. Two American students who received certificates are not in the picture.

Christ In Our Midst

By Baker J. Cauthen

TWO terrible blows have fallen upon our world mission labor within the short space of ten months.

The death of Dr. M. Theron Rankin took from us a man of remarkable vision, indomitable courage, and triumphant faith.

Ten months later Dr. Everett Gill, Jr., was called to be with the Lord. This man of rare culture, rich scholarship, buoyant optimism, and Christ-like spirit had been used of God to lead Southern Baptists to remarkable advance in Latin America.

These men were in the very prime of power and usefulness. Nobody in appraising the outlook for world missions would have considered likely the loss of even one of these leaders. Now both have been called to their eternal home.

It is in a time like this that we draw strength from the presence of a living Christ full of wisdom and power in the midst of his people, guiding, blessing, and comforting.

John on Patmos saw seven golden candlesticks representing the seven churches of Asia. Those churches were weak in numbers and surrounded by terrible danger from hostile, pagan Rome. In the midst of the candlesticks John saw the living Christ, and he knew that a sovereign Lord would be with his people throughout whatever they must face.

It is the reality of a triumphant Saviour in our midst that gives us stability and courage. It is this fact that keeps the work of the kingdom from becoming fragile and easily shattered by unexpected blows.

Our world mission undertaking is like a ship plowing her way through stormy seas. Waves are high and dangers real but the ship goes right on toward her destination.

It is a common experience to face emergencies, dangers, and crises in world missions. Especially those who have labored for Christ in the Orient have found this to be true.

Some emeritus missionaries can remember the tragic days of the Boxer

Uprising in China, when fanatical forces sought to sweep away all Christian influence. Many new names of missionaries and heroic Chinese Christians were added to the roll of martyrs.

Some in those dark days may have feared the end of Christian work in China, but God's people came through purged, dedicated, and renewed in spirit.

There then came years of progress when long strides were made in all lines of missionary service. Churches, schools, and hospitals extended their ministries widely.

Storms, however, were soon to gather. Many missionaries recall the hard days of 1926-27 when the swirling tides of national feeling in China brought disruption to the work, evacuation of missionaries, and innumerable heartaches.

As the storm subsided, more progress came, but in 1937 at the Marco Polo Bridge outside Peking shots rang out which opened eight years of horror.

Bombing planes roared, cities were gutted with fire, millions fled their homes as the merciless conqueror came with slaughter and tyranny.

Southern Baptists will never forget those brave servants of God who bore the brunt of these tragic developments. Missionaries' possessions were scattered like leaves in the wind. Families endured long years of lonely separation. Many were confined to concentration camps. One valiant young missionary died under torture at the hands of the Japanese conquerors.

Through all this storm a living Christ shared with his people, making known to them his infinite grace and power.

IT WAS out of such experiences as these that the Christians of China gained fresh confidence in prayer. Their faith became stronger and their love for the Lord was purified by the fires of suffering through which they had to pass.



When the war came to an end there was a great new surge forward as relief and rehabilitation healed the hurts of the years, and missionaries filled with the love of Christ pointed hungry hearts to the Saviour.

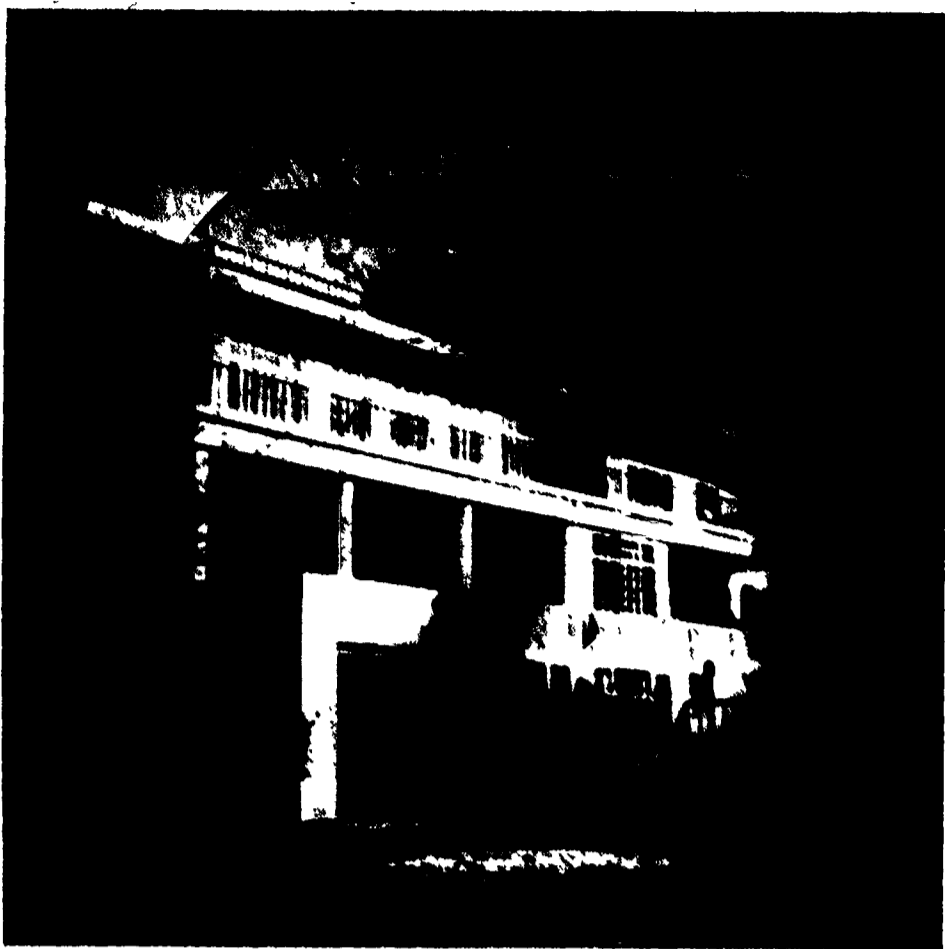
ALL too quickly the storm broke again—this time with a terror unparalleled as Communist forces fastened themselves upon the heart of China and drank her life's blood. It was again the old story of missionaries being driven out, of personal losses and heroism.

Again noble men and women of God were confined behind prison walls, and Dr. William L. Wallace joined the immortal company who wear a martyr's crown.

Out of this dread development there has been born our greatest advance in the Orient. Missionaries now herald the name of Christ throughout Japan, Korea, Formosa, the Philippines, Indonesia, Malaya, Thailand, and in the very doorway of Red China at Hong Kong and Macao. Even inside Communist China, at incalculable risks, servants of God continue their ministry and souls are won to Christ.

Why doesn't the world mission enterprise fold up or go to pieces? It is because a living Christ is in our midst leading and controlling.

I recall vividly that when Dr. Rankin and I returned to China in 1946 to help reproject mission work amid the ruins of war we went from one scarred city to another meeting with
(Please turn to inside back cover)



This Is It!

By Coleman D. Clarke

"THIS is even more wonderful than I had expected" is what most people say upon their visit to the beautiful grounds and buildings where the new Baptist hospital is being established in Kyoto, Japan.

"Tell me the story of how it was found" has been a frequent request of the visitors, among whom was the Foreign Mission Board's press representative and associate editor of *The Commission*, Miss Ione Gray, on her recent tour of Baptist missions in the Orient.

They all have noted the quiet surroundings, the landscaped gardens, and the hospital-like appearance of this four-storied, concrete structure which is to become the center of our medical ministry among the Japanese. It was formerly the villa of one of Japan's leading industrialists in the field of X-ray and scientific apparatus production. How this ideally suitable location came to belong to the Baptists of Japan is a testimony to the marvelous providence of God.

It was in 1948 that Pastor Kiyoki Yuya of Tokyo, Dr. and Mrs. James P. Satterwhite, and others began to pray earnestly for the Holy Spirit's guidance in the matter of starting Baptist medical work in Japan.

The Satterwhites were mission volunteers for service in Africa; but they were serving temporarily with the U.S. Army Medical Corps in Japan at that time. Although there were

other areas with less doctors, the genuine need for the Christian practice of medicine in that war-ravaged nation, with its opportunities for showing people the love of the Great Physician, became increasingly evident to them.

Upon their return to the States and after conferences with the Foreign Mission Board in which it was determined that medical work would be started in Japan, the Satterwhites were led to believe that they should return to the Orient.

However, it was not until the summer of 1952, at the time of the annual meetings of the Japan Baptist Convention and the Mission, that a founding committee was elected to proceed with practical plans for realizing the hopes and dreams of earlier years. Already the Satterwhites and Dr. Audrey Fontnote had arrived in the country. Dr. and Mrs. Clarence F. Clark, Jr., and Dr. Martha Hagood were to follow in the spring of 1953.

DURING the first stages of research it was recognized that the problem of the location of the hospital was not the smallest among many others. In the determination of it, there were certain essential factors that had to be considered. These were such things as: the wisdom of being located near the geographical center of the general and Baptist population, transportation facilities, mutual adaptability in the local medical situation

along with possibilities of co-operation in medical research there, and the type and quality of buildings that could be found or erected within the proposed budget. To help in this a general survey of the churches' and missionaries' opinions was taken.

IT WAS the result of this investigation, along with the consideration of other factors, that formulated our conclusions and helped to direct our thinking and prayers toward the Kansai area (central Japan) as the larger location which God must be preparing us to enter.

One rainy afternoon in early November, 1952, a little first-grade MK (missionary kid) named Jennie, the writer's daughter, asked her daddy if he couldn't take her teacher home from school. The teacher was the mother of a U.S. Army chaplain and the house which they were occupying was not very far from Jennie's home.

As the car slowly climbed up the winding hillside road toward the residence which had not yet been seen, the writer even now recalls his growing appreciation for the beauty of the pines, maples, and cherry trees, as well as of the various flowers and shrubberies covering the grounds.

Then, just as the car rounded the final curve, a magnificent building loomed up before us. The teacher said, "This is it." And the driver was amazed for it looked more like a hotel or—a hospital. Yes, a hospital!

"Perhaps this is it" was the thought which, seemingly being whispered into his ears, reached his mind.

That very day it was learned that the property was rumored to be for sale. Yet, because of its only ten-minute proximity to the missionary's residence and because he was serving on the founding committee, the idea was put aside for a time; but it could not be dismissed.

Continued prayer, the location's incomparable suitability, and the first encouragement of neighbor missionaries, Robert and Helen Sherer, of Kobe, led on to a more objective viewpoint and to an actual investigation of the inherent possibilities in the property.

Breaking formal rules of Japanese etiquette, but relying upon the Holy Spirit as the writer's guide or go-between (*nakadachi*), the owners of the estate were contacted directly. A dear old widow past eighty, who proved to be the matriarch of the family, was most cordial. There were no men in the immediate family as she had lost her husband and only son in recent years.

Her daughter-in-law who spoke for her said that they were interested in selling; but that they had declined approaches from the Roman Catholics for prejudicial reasons. Her lovely sixteen-year-old daughter had only recently joined a Protestant church in the city. In the course of conversation it developed that an uncle, who was a bank president, was an acquaintance and fellow Rotarian of the missionary; and further negotiations were referred to him.

IT WAS a tremendous experience. Things began to move so rapidly after the long years of waiting and praying. In the second meeting with the family representative a fair price was named; and by only a gentlemen's agreement an option was obtained which would hold until the end of the year. This was just about three weeks away. Later the time was extended graciously by two weeks in order to allow time for individual inspection trips and committee and convention action.

It was the Christmas-New Year season and everybody was mighty busy. There were some who were thinking of the property then as a love gift to the Christ. Special meetings were called and a final decision

was made about the middle of January, 1953. Until this site came into view, there had been some differences of opinion among the committee members.

But with the recognition that so many of the necessary factors could be realized—even beyond expectations—there was a melting of minds and hearts, resulting in a unanimously favorable vote. The closing moments of the session were spent in overflowing prayers of praise and thanksgiving.

Truly, as ever, our Heavenly Father had been abundantly gracious in his providence toward Japan Baptists more than some of them deserved.

For there had been those who had doubted, among whom was this recorder, that the first appropriations would be adequate to meet the minimum requirements of what Baptists wanted to do through medical evangelism in Japan.

This happy result was a needed lesson in growing faith for the weak and a clear vindication for the men of more mature faith and vision. Among these, one to be mentioned is none other than the new executive secretary of the Foreign Mission Board, Dr. Baker J. Cauthen. For, in connection with an early discussion of

(Please turn to page 30)

The Lord Knew All the Time

(This is the testimony of Miss Mary Lou Massengill, R.N., as she was appointed a missionary to Japan at the April meeting of the Foreign Mission Board.)

I, too, came from a Christian home; and, therefore, I don't think it was out of the question that I accepted Christ as my Saviour at the age of seven. I had been guided by Christian parents and an understanding pastor; and I talked with them about my decision.

While I was still a Sunbeam I felt that the Lord wanted me to do something special for him; therefore, I studied the missionary messages and the missionary stories that we had in Sunbeams. I went on to the Girl's Auxiliary, and it was when I was at G.A. camp at the age of twelve that I felt the Holy Spirit leading me to surrender my life to be a foreign missionary.

When I was sixteen the Lord laid Japan upon my heart through the message of one of our missionaries, Miss Rose Marlowe, who was then a missionary to China. She had been captured by the Japanese; and she told the needs of the Japanese people and how they were changed when they heard the gospel.

I began to read all I could find on Japan and on medical missions, for I felt that I could possibly serve Christ better through medical

missions. The Lord blessed me and I was able to go to Georgetown Baptist College. The last two summers of my college years, I was privileged to work with the Japanese people in California, under the Home Mission Board. I really learned to love the Japanese people and, I hope, to understand them a little better. After I finished college, I entered nurses' training at Kentucky Baptist Hospital.

It was while I was in college that I had inquired about medical mission work in Japan and was told that we didn't have any and that we had no definite plans for any in the near future. Thus, I made it known that I would be willing to go elsewhere; but I still felt that Japan was the place the Lord wanted me. And so I prepared further for Japan.

It was not until my last year in nurses' training that I knew definitely that there would be a hospital opened in Japan. I feel that the Lord knew the hospital was going to be there, whether the missionaries or anybody else knew it or not.

Two things stand out in my mind: (1) the Lord never leads you to make the wrong decision when you are seeking his will; and (2) it isn't a sacrifice to say "yes" to the Lord, for the things we gain are far greater than the things we leave behind.



One of the refugee camps of Gaza served by Southern Baptists' newest hospital.

This Is a Desert Road

By Jane Carroll McRae

AT LAST I was on my way to Gaza. As the plane rose into the air over Jerusalem I could see the road that "goeth down from Jerusalem unto Gaza, which is desert." I thought of the apostle Philip, who had been directed by the angel of the Lord to follow that road long years before. By car today it would be a pleasant drive of two hours—except that the land of Israel lies in between and Gaza has been made as remote from Jerusalem as the farthest islands of the sea.

Today Southern Baptists have been directed to Gaza to assume responsibility for the ninety-two-bed surgical hospital which has been operated for eighty years by the Church Missionary Society of England. During the days of the Jewish-Arab troubles when it became impossible for the British to continue to operate the hospital, it was run by the United Nations. Since then the C.M.S. had sought for a Mission with the vision and resources to continue the work begun so faithfully almost a century ago.

When an agreement was made with Southern Baptists, there was no doctor available except to borrow one of the three missionary doctors assigned to the Baptist Hospital in Ajloun,

Jordan. So my husband went down that desert road in December to assume responsibility for the work; and, since no new volunteers had yet been found, I was now on my way to make arrangements for moving our family there.

The United Nations plane followed the carefully designated corridor through Israel straight from Jerusalem out to the sea, crossing over Tel Aviv, then turning down the coast to Gaza. In twenty minutes we were there—though letters take a month to arrive, and there is no telephone connection nor any entrance into the area except by U.N. plane after special permission from the various governments and armies involved.

Preparation for our landing was made by a little blue jeep. It zoomed up and down a flat pasture land to drive out the sheep and goats to make a path for the plane.

Gaza is the name of both the ancient biblical town with its sixty thousand inhabitants and of the strip of desert land twenty-five miles long and five miles wide which lies between Israel on the north, Egypt on the south, and Jordan on the west. It became an island of refuge to more than three hundred thousand Arabs who lost their homes in the war. For five years they have lived in tents and mud

shacks in huge encampments surrounding Gaza, existing on handouts by the United Nations. Across the plain many of them can see their own lands being farmed by the Jews and to their despair has been added the depths of bitterness.

The people are more than 95 per cent Moslem and the hospital has given the *only* Christian witness in the whole strip. There is a little church beside the hospital with morning and evening services on Sunday drawing a faithful attendance of about two hundred. Each weekday morning services are held there at 6:45, with the building full of nurses, patients, visitors, and a large number of the one hundred employees of the Mission.

THOUGH the present agreement with the government does not allow preaching in the wards, it does allow one to go from bed to bed and speak of Christ and read the Bible. For the thirty student nurses taking training there is midweek Bible study.

Across from the church is a school building where one hundred and twenty-five primary children troop in happily each morning to begin the day with worship directed by the three Christian teachers. The United Nations has offered an amazing va-

riety of types of education for the refugees.

About sixty thousand children are given at least an elementary education in temporary shacks erected here and there. Courses are also offered in carpentry and agriculture, in needlework and mechanics. But the children of Gaza do not have the privilege of a Christian education, except this tiny token for the little ones. It is the Koran that Gaza's children are taught to revere. It is Mohammed whose praises they sing.

The medical staff includes two Egyptian doctors, one Lebanese, and a retired C.M.S. missionary who is a noted gynecologist. He read of the great need in Gaza and came from retirement to add two more years of service to his lifetime of medical work in India. Another doctor, the tennis champion of Lebanon, has meant much in developing a program of recreation for the young people.

The week's work is divided into clinic days and operating days. An average of two hundred and fifty to three hundred patients a day are treated in the clinic three days a week. On the remaining days from twenty to thirty operations are done each day, using two teams of workers. Since all the surgery for the Gaza strip is done in this hospital, the range of work includes everything from delicate lung operations to tonsillectomies. The doctors begin their operations with prayer and seek to lead their patients to put their trust in God.

The greatest need is for nursing help. Most of the present staff will be transferred to other missions of the C.M.S. A nursing instructor is needed

for the School of Nursing. An operating room nurse is an absolute necessity. A pastor is needed for the church, a principal for the school.

All of the buildings are sadly overcrowded and have been patched up here and there through the past few years to try to "make them do a little longer." A maternity center is listed as the first request for new work. The United Nations records show Gaza to have the highest birth rate in the world. The nurses' home is a little shotgun shack erected as a temporary measure several years ago.

BUT my first impression on entering the great wooden gates of the compound was of its beauty, especially the beauty of the trees—eucalyptus, weeping pepper, date palms, fir, orange, fig, lemon. They form a green oasis in the heart of the town, a sort

of living symbol of the little Christian community in the desert which is Gaza. The buildings are old, matching the appearance of age about everything in Gaza.

This is indeed the same Gaza of the Old Testament. On a hill near by are the ruins of the Temple of Dagon which blind Samson pulled down on the heads of his tormentors. Near by is his tomb. The whole town is built on mounds formed by the layers of ancient buildings of the past which fell into decay and were covered by the drifting sands. New buildings were erected until they themselves fell into ruin and formed layer upon layer.

But Gaza is also the Gaza of the New Testament to which Philip was led by the angel of the Lord. The stream where he baptized the man from Ethiopia is still there, waiting for other Philips to answer the Lord.



One of the operating teams on a busy morning in the newly acquired hospital in Gaza.



Each week a sewing class and Bible study is held for local women at the mission compound.



The more than 300,000 refugees, living in camps around Gaza, are fed by the United Nations.



One of the buildings inside the area of the Temple of the Emerald Buddha, Bangkok, Thailand.

By Ronald C. Hill

WHAT does God see as he looks at Thailand? Is it merely a sprawling splotch about as big as Texas on the map? Is it just a pleasant land of abundant rice harvests, lumbering elephants working in teak forests, and romantic palm-fringed beaches? Is it only a strategic country at the heart of Southeast Asia, rich in rubber, wolfram, and tin?

No, the geographer, or the tourist, or the politician may see it like that; but surely God looks much deeper. He sees more than eighteen million people among whom only one in about fourteen hundred even professes to know him. He sees in the faces upturned to stone idols the hopelessness born of a religion dead and without power in spite of its magnificent temples and myriads of yellow-robed priests.

And beneath the placid brown exterior of the friendly Thai people, he sees hearts without Christ, hearts laden with sin and full of longings unutterable. Not only this—but he sees only two hundred and sixty evangelical missionaries, a woefully inadequate garrison to man such a strategic section of the lines.

Perhaps from the newspapers you

God Looks at Thailand

get a feeling that Thailand will be overrun by Communism day after tomorrow and that, thus, there is not much use to consider it as a mission field. While Communism is a constant threat, that is far from an accurate picture of the situation. The internal situation seems to be stable and the government and people are strongly anticommunist.

As Carlos Romulo of the Philippines recently said in New York, Thailand is one of the bright spots in Asia. Christian missionaries could have twenty, thirty, or even more years to preach here. If it were only five, who would say it is not worth the effort!

There has always been a calculated risk to missions in the Orient, or anywhere else in the world, and the victory today, as ever, belongs to those who dare to stake their all and step out on the promises of God. William Carey would never have gone to India if he had waited until the political situation was ideal.

Never has there been a more promising opportunity for the message of Christ to take hold in Thailand than there is today. The country is like a Rip van Winkle who has been asleep through centuries of absolute Oriental monarchy and slavish feudalism, waking up and blinking at the realities of a modern world.

He likes the democracy and technical progress and learning he sees all around him; but sometimes there is still too much sleep in his eyes to know where to begin to grasp it all. Since Thailand has never been under a European power, there is not the bitter resentment against the West which characterizes some of her neighbors.

Especially does she admire all things American; and there is a new respect and trust for America since her promise was kept and the Philippines were given their freedom on schedule. Young people, especially, are willing to break with the old ways, including Buddhism in many cases, and they are open to anything Americans have to tell them.

As we preach, the people on the streets listen, take, and usually read

tracts given to them. There has never been a sweeping spiritual revival in Siam, such as India and China have had, and such as Japan is experiencing to some extent now. Yet, who knows but that now is God's time in Thailand and that in the next few years, in answer to prayer, the harvest will come!

With the new striving toward real democracy, the ground is prepared to receive the same message that our Baptist forebears preached and suffered for when America was being born. The Baptist practice of the independence of the local church and the equality of all believers under the Lord appeals to the Thai, whose very name means "free." And what message and practice better answers the Communist charges of "spiritual imperialism" than the spiritual democracy of Baptist believers in Christ?

On the other hand, it is only the New Testament message of the power of Jesus Christ, the crucified, buried, risen, living, returning Saviour, that will overcome the spiritual inertia bred by the fatalistic philosophy of Buddhism. Baptist missionaries first came to Siam in 1833 and labored an even sixty years before the last one withdrew in 1893.

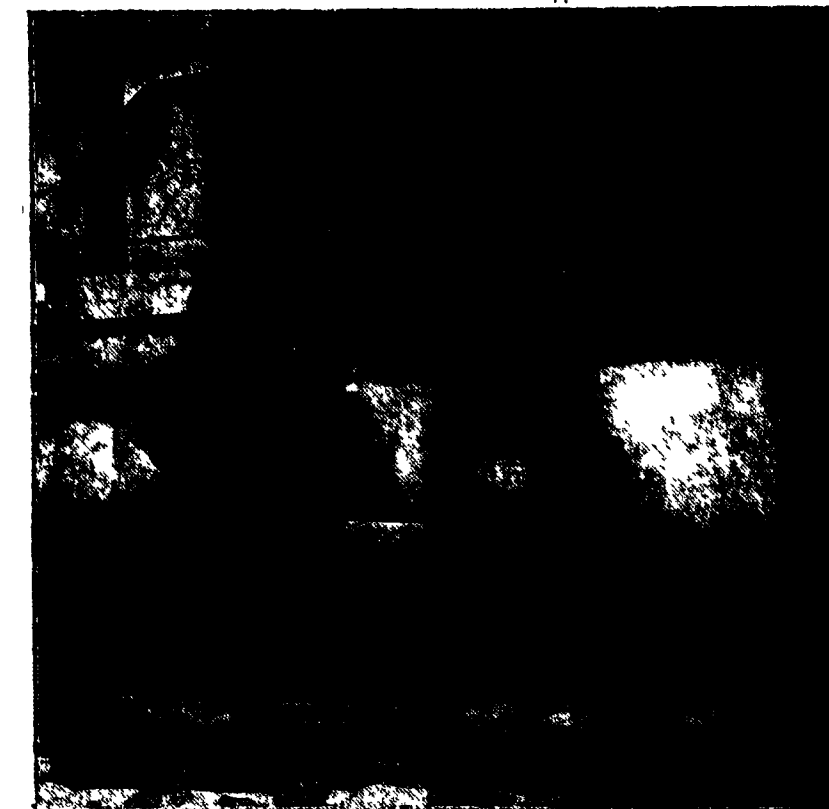
Fruits of their labors still remain; and since 1949 Baptists are back again. But there is not even one of us for each million people. If this New Testament message which we believe to be true and needed is to reach the Thai people, the force of only seventeen missionaries must be strengthened.

Southern Baptists at present have work in four of Thailand's seventy provinces. Four missionaries and three national workers witness in Ayuthia, former capital of the country in a province of 363,000 people. Two missionaries work in Choburi, which is the center of a province with a population of 211,000.

There is a Baptist chapel with three weekly services in Nonburi, population 136,000, but no resident missionary. And in Bangkok, where some es-

timates place the population at one million, eleven missionaries and eight national workers labor among both Thai and Chinese.

There are two churches, Grace Baptist Church with services in Mandarin Chinese and Immanuel Baptist Church with services in Thai. Three



Worshiper at Marble Temple, Bangkok, Thailand.

chapels, two of which have Sunday services, are open for Chinese people.

The Baptist Student Center seeks to reach high school and university students. The Bible School has nine students, five Chinese and four Thai. The Baptist Book Store is a center for distribution of evangelistic literature and a beginning has been made in publication of Thai literature.

The need in Thailand is as overwhelming as the lostness of men; but the opportunities are as bright as the promises of God. Large areas of the country have not been evangelized at

Path to Nirvana

The national religion of Thailand is Buddhism and the king is the defender of the faith. A very large majority of the population of Thailand are Buddhists, professing that form of Buddhism which is called Hinayana, the Southern or Pali Buddhism, which is still the dominating religion in Ceylon, Burma, and Cambodia.

The religion of Buddhism is a flexible philosophy whose followers, tolerant of everything, will sometimes not even swat the mosquitoes that bite them. They live to accumulate merits (bunya) and thus counterbalance sins (bapa). Ultimately they hope for Nirvana—the state of final enlightenment, free of worldly passions, which can be achieved either on earth or in afterlife.

all. Twenty-three provinces have no established gospel witness; and there are five others which have only a small church or chapel and no missionary.

Many that do have a missionary have only one or two couples trying to reach from half a million to a million people. Southern Baptists are considering establishing stations in six centers within a seventy-five-mile radius of Bangkok averaging close to 200,000 in population.

These fields can be entered as soon as there are missionaries who have the language, with the long-range objective of opening stations in some of the other unreached provinces. The urgent need is for evangelistic missionaries who will enter these provinces to begin on the ground floor to win souls and build churches.

As the work spreads, there will be need for more teachers in the Bible school; for our hope is for a strong band of trained and Spirit-filled evangelists to reach their own people for Christ. There is also need for more publication work—an unlimited field—and for personnel for medical work which is now under consideration.

Dr. Baker James Cauthen says: "The time should come when we have a mission staff in Thailand of no fewer than fifty missionaries. I am not sure that even this number would be able to enter into all the places which are opening before us. I have all along felt very strongly convinced that Thailand is one of the most definite challenges to Southern Baptists for mission work to be found anywhere in the world."

Church in the Making

By Mary Lucile Saunders



1. Homes in the Aurora Hill section of Baguio, Luzon, Philippines, where Southern Baptists opened work with the Filipino people in 1953. Work among the Chinese people began in 1950.



2. This is the home where the services began. Southern Baptist missionaries first came to the Philippines to study the Chinese language; and, therefore, their first work was with the Chinese.



3. The work outgrew the home; therefore, on November 8 last year, this rented chapel was dedicated. The photo was taken just as people began to assemble for the dedication.



4. Everybody's in and the street is empty; for the children are inside attending Sunday school. The average in Sunday school is now around sixty, and the worship service around forty.



5. A Baptist seminary student from Dagupan teaches the Beginners' Sunday school class. A Filipino Department of the Baptist seminary at Baguio was opened in 1953 with eight students.



6. Beginners and Primaries sing together with their Sunday school teachers. One of the joys of the missionaries is that of the rapid development of national leadership among the Filipinos.



7. Two Filipino women students in the Baptist seminary—Miss Imelda Sims from Cotabato and Miss Arce Paderno from Davao, both from the island of Mindanao—teach the children songs.



8. This is the group which attended the dedication service for the Aurora Hill Baptist Chapel. It is typical of the eagerness of the Filipino people to listen to the gospel message.



9. Dr. J. Winston Crawley, new secretary for the Orient, was the main speaker for the dedication service of the Aurora Chapel. At that time he was a missionary in Baguio.



10. Service is over. Southern Baptists now have thirty-two missionaries to the Philippines—working among the Chinese and the Filipinos. All but six were formerly of the China staff.



11. These children of the Aurora Hill Sunday school represent the 1,702 people of the Philippines who attend the twenty-one Sunday schools. Nine churches are related to Southern Baptists.

EDITORIALS

Missionary Infograms

Henry Smith Leiper, Congregational missions leader: "The simple fact is that we in America are so well off that we simply cannot conceive what life is like for a majority of our contemporaries."

Dorothy and Maxfield Garrett, missionaries to Japan: "Some of you have wanted to know what you can do for us and for the work here. We suggest that you who are Southern Baptists check on what proportion of the Convention Cooperative Program goes to foreign missions, what percentage of your state budget gets to the Southwide, what per cent of your church's gets to the state, and what percentage of your income goes to the church. Then work toward increasing each of these percentages. Aim at doubling your church's gift to the Lottie Moon Offering next Christmas. Lead your young people to be ready to serve wherever and however God leads them. And pray for us."

In the category of foreign missions, 40 bodies in the United States reported contributions of \$53,383,453, an increase of 6.4 per cent over the \$50,172,726 reported a year earlier by 40 denominations. Per capita giving to foreign missions advanced from \$1.38 per year to \$1.45, an increase of seven cents per member.—Joint Department of Stewardship and Benevolence, National Council of the Churches of Christ in the U.S.A.

Although the per capita gifts of Southern Baptists to foreign missions increased from \$1.01 to \$1.11, Southern Baptists were well under the \$1.45 contributed by members of the 40 major denominational bodies.

Baker J. Cauthen: "The urgency of giving the gospel to the nations has been emphasized afresh in the last few days as the world has read with awe and apprehension the reports of hydrogen bomb tests at Bikini. The uncertainty of the world situation is no argument for a hesitant, timorous, over-cautious policy of world missions."

There will always be in the Christian Church some whose chief mark is their missionary zeal and ardour and others chiefly known as enthusiasts for unity. But one thing we must everlastingly beware. Let the Christian Church never become so scared of ardour, with all its perils, and become so enamoured of order, that it shall tend to make brotherliness and orderliness ends in themselves.—Norman Goodall, in *Missions Under the Cross* (The Friendship Press, 1953).

Marx doubtless has more devotees than any other man living or dead with the exception of Jesus of Nazareth.—T. B. Maston in *A World in Travail* (Broadman Press, 1954).

When the proposal for the incorporation of the American Board of Commissioners for foreign missions was introduced in the Senate of Massachusetts it was objected that "it is designed to export religion, whereas

there is none to spare from among ourselves." A certain Mr. White replied, "Religion is a commodity of which the more we export the more we have remaining."—Charles W. Ranson in *That The World May Know* (Friendship Press, 1953).

Personnel Needs

Elmer S. West, Jr.: "What is the immediate hope for significant forward movement beyond the present rate of advance in personnel? It is that vastly greater numbers of our finest young people will heed God's call for service abroad and will follow through on their decision."

In pressing toward a larger number of appointments, it is our conviction that standards for missionary service must remain on the present high level. Health, training, ability to live and work with others, and sterling qualities of character are essential. A genuine personal experience of grace, a profound conviction of God's call, and a vital faith in the Christian message fruiting in contagious witness and loving service to others are indispensable.

Population and Languages

The world's population may rise from two and one half billions to four billions in the next 30 years, United Nations experts say. The experts believe that the production of the necessities of life will not keep pace with the increase in population and that living standards will be depressed.

There are approximately three times as many people on the earth as there were 200 years ago. In 1947 the Food and Agriculture Organization of the United Nations estimated that within a generation there would be 400,000,000 extra people to feed, mostly in Asia.—Charles W. Ranson in *That The World May Know* (Friendship Press, 1953).

By 1986, the population of Latin America will probably be doubled. Its estimated total population by the year 2000 will be in excess of 373,000,000.

The world's homeless refugees now number 2,000,000 says Dr. G. J. van Heuven Goedhart, United Nations High Commissioner for Refugees.

In addition to 15 major languages, India has 24 distinct minor languages, 23 tribal tongues, and 720 dialects. Hindi, the national language of India under its constitution, is spoken by only 42 per cent of her people.

Disease and Life Expectancy

Malaria is being brought under control in Formosa by the systematic and widespread use of DDT. The incidence of the disease has been cut 15 per cent in four years.

China is said to have 1,000,000 lepers, only 5,000 of

whom are under treatment in hospitals and segregated colonies.

Of an estimated 1,500,000 leprosy sufferers in Nigeria, only about 60,000 receive treatment.

American Leprosy Missions, Inc., has set 1974 as a "target year" for bringing Hansen's disease (leprosy) under worldwide control.

In many lands there is urgent need for medical work as in Indonesia, where there is only one doctor for every 60,000 people, and Thailand where 100,000 mothers and babies die annually because of lack of maternal and child care.

Howard A. Rusk, M.D., in the *New York Times*: "In many areas of Iran, half of all babies die before they are a year old. Three of every five children born in Egypt die before their sixth birthday."

"In contrast to a life expectancy of almost 70 years in the United States, life expectancy at birth in India is 27, in Indonesia 32, and in Peru 39."

"Because of the increased demand for nursing services, we in the United States are faced by an acute shortage of nurses. We have one nurse for every 400 persons. India, however, has but one for every 43,000 and Korea one for every 54,000."

The Orient

Christian and Missionary Alliance missionaries have just established a station in one of the world's last unexplored regions: the Baliem Valley of New Guinea. The valley, inhabited by approximately 200,000, contains about 400 villages and is about 60 miles long and 20 miles wide. Before the airplane was invented, the valley could only be entered by water through exceedingly dangerous rapids.

Rats—millions of them—have stripped 200,000 acres of rice- and corn-producing lands on the island of Mindanao in the Philippines. Davao, Southern Baptist mission station, is outside the most seriously infested area.

A new translation of the New Testament in modern colloquial Japanese made its appearance in April. The project, sponsored jointly by the American Bible Society, British and Foreign Bible Society, and Japan Bible Society, will be completed when the Old Testament version appears in the spring of 1955.

Formosa is today the symbolic cultural center of the Chinese diaspora—the 11,000,000 Chinese abroad: the 2,500,000 in Thailand, 2,000,000 in Malaya, 1,500,000 in Indonesia, 800,000 in Indo-China, 350,000 in Burma, 180,000 in the Philippines, 100,000 in the U.S.A., 40,000 in Canada, et cetera.—1954 *Christian World Facts*.

Among the Chinese and Japanese, Formosa is known as Taiwan, which may be freely translated as "Curved Tableland."—1954 *Christian World Facts*.

Hong Kong and its surrounding rural area occupy about 391 square miles and are under the rule of the British Government. The population is largely Chinese, and about 1,000,000 of the city's 2,500,000 people are refugees from Communism.

Africa, Europe, and the Near East

The Training Union individual record form in Nigeria includes prayer meeting attendance in the place of preaching attendance, which is no problem there; the daily Bible readings are those used for the Sunday school, co-ordinating the two organizations to this extent.—Carol F. Eaglesfield, missionary to Nigeria.

After a mission study pamphlet on Rhodesia was taught in one of the W.M.U. schools in Nigeria, a retired pastor whose salary is very small sent a note with this message: "If this is what the W.M.U. is doing, I want to be the first to help." Enclosed was a guinea (approximately \$3.00).

Miss Bonnie Moore, missionary to Nigeria: "We need more prayers, more religious freedom, and more missionaries."

The 3,000 Baptists in Yugoslavia are divided among several language groups: Serbian, Croatian, Slovak, Hungarian, Rumanian, and Slovenian. Except that the small Rumanian Baptist work is affiliated with that of the Serbian churches, each of these language groups has its own Baptist convention. The largest Baptist group is that of the Slovaks, who number more than 1,000. Croats come next with about 900. More than 300 are in the Hungarian churches, and approximately the same number in the Serbian. Even smaller than the Rumanian group is the Slovenian, with about 90 members. All of the conventions are united in the Yugoslav Baptist Union, of which a Hungarian pastor, Sandor Pinter, is president.—John Allen Moore, missionary to Europe.

The new municipal council in Nazareth, the childhood home of our Lord, is composed of six Communists, five Christians, and four Moslems. The Communist party polled 3,034 of the 7,903 votes cast.

When the city of Tel Aviv, Israel, was being planned 40 years ago, no provision was made for a synagogue. Today, however, Tel Aviv has 400 synagogues.

Egypt has authorized the introduction of courses in Christianity in government schools. Lessons in Bible and Christian ethics will be taught by instructors who are employed by the government.

Latin America

Eight Lutheran bodies in the United States are planning a "full-scale spiritual invasion" of Latin America.

The fastest growing movement in Brazil is Pentecostal. Their style of meeting and the type of music they use appeal to popular taste.—1954 *Christian World Facts*.

Milton S. Eisenhower: "I believe deeply that adequately informed peoples in the Americas can find co-operative and mutually advantageous solutions to hosts of problems, but partially informed citizens are likely to foster tensions, disputes, and serious ill will."

A priest who has bitterly attacked our work at other times publicly announced in his boys' school that the students should refrain from throwing rocks, mud, and other objects that mar the beauty of the new building of the First Baptist Church of San José, Costa Rica, because it is a credit to any community.—Van Earl Hughes, missionary to Costa Rica.

God Plans It

By Bryant Durham

AS one sat and listened to the man preach, felt the impact of his great message and observed its moving effect on the people, he could not help but say, "Surely here is a man raised up by God as a messenger to his people."

The man preaching was Pastor F. P. Boyo, of the Port Harcourt Baptist Church, Nigeria. One hundred and sixty-five people made professions of faith in Christ during the revival which he was conducting. The hand of God was upon him and the Spirit of God was leading him. God had brought him to this hour. He was a chosen vessel.

The story of Pastor Boyo's life and ministry is a marvelous thing, clearly demonstrating that God still lays his hands on the hearts and lives of young people. But let us listen to it in Mr. Boyo's own words:

"During the influenza epidemic of 1918, with its devastating fevers which swept many hundreds of souls into eternity, I was born. My mother had managed to survive even when others were buried with their babies in their arms. She watched other members of her family slip away and wondered if she or her newborn baby would be the next.

"To my mother this Psalm can be applied: 'A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee' (Psalm 91:7). At that time, however, she could not claim this promise, for she was not a Christian. But God was preserving her and me for his divine purpose.

"Born under such distressing conditions as then existed in my country, I did not develop as a child should. The aid of native doctors was sought; but after three years I could not walk. My mother and her people were greatly disturbed. It was felt that I was a curse and could bring no good to them.

"At last the decisive moment came. It was a moment of apathy. No mercy was shown to me by either my mother or my grandmother. Both were pagan, and they at last decided that I must be destroyed.



Pastor Boyo and son.

They gathered hay and thatch, carried it and me a little way from the village, and made preparation to burn me.

"Just as they were about to strike the match an old woman came and snatched me away. My grandmother said to her, 'Just so you do not bring that skeleton to our house again, you may eat it if you like.'

"The old woman took me home with her and persuaded mothers with babies to nurse me. For the first three

months there was little improvement, though with much loving care, I did manage to survive. My mother and grandmother waited in vain to hear of my death.

"When they did not hear they came to see me; but, since there was little or no improvement, they went away again. In six months they came again. This time there was much improvement and my mother wanted me again.

"At first the old woman, whose name I do not know, would not give me up; but then after two days she realized that I should be with my mother; so she took me home. My people received me with rejoicing and gave me the name 'Edawa,' meaning 'no child comes in the absence of God'!

"Years later my mother told me this story, but little did I realize what God had in store for me. But when I heard God's call to the ministry, I came to know that it was for this purpose that God worked this miracle on me. He had caused me to survive the fevers of influenza, the horrors of superstition, and the dangers of a disease-infected land.

"What is the answer to all of this? The answer is to be found in these words which are true of many of our Lord's servants: 'Before I formed you in the womb I knew you, and before you were born I consecrated you; I appoint you a prophet to the nations' (Jeremiah 1:5 RSV).

"This human life is not an accident. It is a plan. It is God's plan. May God help us all to fit into that plan!"



Signing of the charter at the organization of Immanuel Baptist Church, Surabaya, Indonesia. Missionary Stockwell B. Sears, pastor, stands at the left. Mrs. Sears, Miss Wilma Weeks, and another charter member are not shown.

In Memoriam



Ida Lundburg Nelson

**Born August 13, 1869, Riley County, Kansas
Died April 18, 1954, Tulsa, Oklahoma**

MRS. ERIK A. NELSON served as a missionary to Brazil for forty-five years. A native of Riley County, Kansas, she attended the Missionary Training School, Kansas City, Missouri; Lawrence Business College, Lawrence, Kansas; and Haskell Institute, Lawrence. In 1893 she went to Brazil to marry Erik Alfred Nelson, a native of Sweden, who was an independent missionary. Five years later, the Nelsons were appointed by the Southern Baptist Foreign Mission Board. They were pioneer missionaries in the Amazon Valley, making their headquarters in Manaus. Their work in Brazil is described in a book, *The Apostle of the Amazon*, by the late Dr. L. M. Bratcher. They retired in 1938.

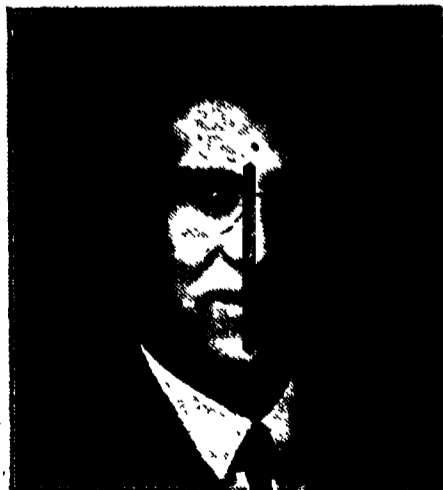
**Born June 12, 1893, Heath Springs, South Carolina
Died May 11, 1954, Jamestown, North Carolina**

THOMAS BERTRAM STOVER had served Southern Baptists in South Brazil for thirty-two years when he died, following an illness of several months, in Jamestown, North Carolina. A native of Heath Springs, South Carolina, he received the B.A. degree from Furman University, Greenville, South Carolina, and the Th.M. from Southern Baptist Theological Seminary, Louisville, Kentucky. In 1922 he was appointed to Brazil and was stationed in Rio de Janeiro. He served as general director of the Carroll Memorial Publishing House and the Brazilian Baptist Sunday School Board; executive secretary and treasurer of the Bible Press, and executive treasurer of the Baptist Building and Loan Board.



Thomas Bertram Stover

**Born December 27, 1887, Sheffield, Alabama
Died May 20, 1954, Nigeria, West Africa**



William Henry Carson

WILLIAM HENRY CARSON had served Southern Baptists in Nigeria for thirty-six years when he died, following a brief illness. A native of Sheffield, Alabama, he received the B.A. degree from Howard College, Birmingham, Alabama, and the Th.M. from Southern Baptist Theological Seminary, Louisville, Kentucky. He was appointed to Nigeria in 1918. He served as principal of the Baptist College and Seminary, Ogbomoso; superintendent of missions in Benin and Warri provinces and the Niger Delta; editor of the *Nigerian Baptist*; author of a weekly article in the *Nigerian Daily Times*, a leading newspaper in West Africa; and pioneer worker in radio evangelism.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Beirut Baptists Witness Baptism Of First Moslem Woman Convert

Julia (Mrs. Finlay M.) Graham
Beirut, Lebanon

THE BEIRUT Baptist Church has experienced a great blessing through the baptism, for the first time in its history, of a Moslem woman. We shall not mention her name because of the fear of added persecution. Only eighteen years of age, she was brought to a saving knowledge of Christ in a mission school a few years ago. As she grew in the Christian life and studied the Bible, she became convicted of her need of baptism.

Then one day last summer one of her teachers brought her to us, and we were thrilled as we listened to her tell of her experience in Christ and of her simple faith in the written Word of God. The people in our church, as they came to know her, were thrilled by her vital experience.

But, as the time drew near for her baptism, the fires of persecution began to burn; for she belongs to a prominent family. Her father, a liberal man in himself, began to receive letters threatening his life and that of his daughter if he allowed her to be baptized.

When our deacons and pastor met with her, it was suggested that she should wait until the furor had somewhat subsided; but she gave the deacons a little lesson in biblical theology as she answered each objection raised with a passage from the Scriptures.

Finally, when they were completely humbled and many of them had been moved to tears by this young girl's glowing testimony and willingness to suffer even death for Christ's sake, they unanimously agreed that it would be a sin against God's will if they refused to recommend to the church that she be baptized.


On the night of her baptism the church was full to overflowing; and, as she stood in the baptismal waters, she asked for an opportunity to give her testimony. She said, "I am a Moslem girl and I know that this step will be followed by persecution; but my Lord has clearly taught that he who loves father or mother more than me is not worthy of me." Everyone present was deeply moved and many persons prayerfully rededicated their lives as they witnessed the radiant faith of this girl.

Although she is a boarding student at college, her father comes to take her home every week end in order to prevent her attending any services. A Moslem sheik (religious leader) was provided to give her lessons in the Koran so that she might compare the Moslem faith favorably with the faith of the New Testament; but he has proved helpless in the face of her knowledge of

Scripture (she knows hundreds of verses by heart) and her glowing testimony of what Christ has done for her. The father is now looking for a more competent Moslem teacher for her.

She is still able to attend the meetings of the Girl's Auxiliary because it is on a week-day afternoon and she can slip away to it unnoticed.

Won't you pray for this child of God as she testifies to the love of a Saviour who is fairer than ten thousand? And won't you pray as she is so faithfully praying that her family also may be won to the Lord?



Little Wooden Hut Is Remembered By People Meeting in New Chapel

Ruth Pettigrew
New Territories, Hong Kong

KOWLOON and the New Territories are on the China mainland. Hong Kong proper is an island across the bay and is called Victoria. On the island, far out to the east and near the entrance to the harbor is a large, thickly populated suburb of the city called Shauiwan. Early last year, accompanied by a Baptist woman from Honan Province, I began going there once a week to walk around the streets and hillsides distributing tracts and giving the message of salvation in Christ to the throngs of Mandarin-speaking people living there.

I was especially seeking people from Hunan Province where I had lived and worked. We did not find many Hunanese, and the work seemed rather fruitless for a while. Then one day in the spring things began to happen, and during these months we have seen a marvelous work of God.

That day we came upon a settlement of people from Shantung Province. My companion called to me and said, "There is an old lady here who wishes to see you." I found the old lady in the doorway of her hut and talked with her, but to this day she has never shown any interest in the gospel.

However, next door to her, a young man and his wife opened the door of their little wooden hut and were very cordial to us. We learned that they were Mr. and Mrs. An from Shantung, that he was an army doctor and she a nurse; but, since they cannot practice medicine in Hong Kong (neither can American doctors and nurses), they are doing other work to make a living.

They had never heard enough of the Word of God to understand anything about it. We talked with them, left literature, and the next week called at their home again. Because Mr. An's work was for the most part at night, he was usually at home in the daytime. I think it

was the third week as we sat in his home that he suddenly said without having been asked, "I can make my decision now to believe in Jesus Christ as my Saviour."

Immediately he began manifesting the life of a newly born-again soul. We found that his wife, too, had made her decision for Christ. When we failed to find an empty building in which to hold a little Bible class, they said, "Please hold meetings in our home." So we began work there.

Another young woman had been saved, and at first there were only the three of them. Then they began winning other people, and soon there were six saved; and then there were ten. By that time we were holding services for children, too.

They needed a Sunday school, so I began going early each Lord's Day morning, getting home to Taipo just in time for the Hakka Sunday school at 3:00 p.m. Sometimes seminary students went to preach in the little wooden hut in Shaukiwan.

Just as we were becoming entirely too crowded there, the mission bought for our use a ground-floor apartment in a large new building which was nearing completion. Mr. An bought a little permanent house far up the hillside, leaving the little wooden hut for services until the completion of the new chapel. By that time the number of converts had increased to more than twenty.

We occupied the new chapel the week before last Christmas. It was the very first Christmas most of the people had ever had, and we had a blessed time. One of the men prayed, giving heartfelt thanks to the Lord for the nice, roomy, new chapel. Then he said, "But, Lord, we can never forget the little wooden hut where we first heard and first worshiped."

These people hope to be organized into a little church very soon. Souls continue to come to the Lord. I am awed by the privilege of contact with a living, growing work like this. There in Shaukiwan and all over Hong Kong are tens of thousands and hundreds of thousands who do not know our Saviour. Please continue to pray with us for them.



Missionaries in Spain Say Work
Continues Because of Prayer

Charles Whitten
Barcelona, Spain

IN A special way, answered prayer should be the theme of this letter. We came to Spain on a tourist visa which was good for six months, and beyond that we made our plans for the future on the faith that God would make it possible for us to continue our work here as your representatives.

We asked you to pray, and we feel sure that you did; for we were notified that our permanent residence had been granted.

You have been reading of the difficulties that we

face in this country, and we appreciate your many expressions of interest and concern. Only the grace of God can cause us to triumph in every situation and help us to feel the glorious challenge of a difficult field.

We recently realized anew that Christian young people are not looking for an easy place of service. The Sixth Naval Fleet from the United States was in port here in Barcelona and in several other coastal cities for almost a week, and we had many inspiring contacts with fine Christian boys.

I spoke to the fellowship group aboard the aircraft carrier, *Bennington*, and the boys manifested keen interest in the missionary work being carried on in Spain. Since the visit of the fleet, several of these boys have expressed a desire to return to Spain and devote their lives to missionary service here. Their presence was a source of encouragement to our national Christian people.

One evening the student body of our seminary was invited to go aboard the *Bennington* and have supper. It was touching to hear our students exclaim: "How wonderful they are to us!" or "Just imagine it! We are on United States territory now, and we have complete liberty. We can say anything we want to."

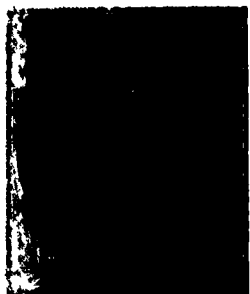
Two things are worthy of mention in regard to the missionary spirit that exists in Spain. The Lottie Moon Christmas Offering taken by the Spanish Woman's Missionary Union more than doubled previous amounts received. The newly formed Spanish Baptist Mission Board is making plans to co-operate with the European Baptist Mission Board which is in the process of being formed. Spain is especially interested in Spanish Guinea.

One of the most encouraging aspects of our work is the fact that our churches and missions report conversions in almost every evangelistic service. A short time ago Missionary Joseph W. Mefford and I made a trip to Valencia, where the Meffords plan to be located when they finish their language study. I preached in the Sunday night service and five people made professions of faith in Jesus Christ as their personal Saviour.

One fine young man who had heard the gospel for the first time the night before gave a marvelous testimony. He said that he had been searching for the truth with a hungry heart for a number of years and that he would always remember that night as the occasion of his spiritual birth.

He said something like this in his prayer: "Lord, I can't explain what has happened on the inside of me, but I have never felt such wonderful peace. Thank you for saving me." These five people are rather typical of what is happening in different parts of Spain where many have "passed from death unto life."

Spain is handicapped in many ways and we see physical as well as spiritual need. Lack of religious liberty goes especially hard with those of us who have known "freedom's holy light" all of our lives, but we wouldn't miss being in Spain for anything in the world, for we feel certain that God has brought us here "for such a time as this."



Missionary Tells of Students Who Will Help Win Brazilians

Ann Wollerman
Campo Grande, Mato Grosso, Brazil

THERE is so much to be done for the people here who are awakening and who have a hunger for the Bible and for a message of hope. All of these years Brazil has been steeped in pagan idolatry, fostered under the name of Christianity; but the people have been denied the truth.

Now that the Bible is being put into their hands and they are hearing the gospel preached on the radio and in the public squares and in the churches they are turning to Christ.

My "children" are all here with me now and there is never a dull moment. [Miss Wollerman has moved from Ponta Pora to carry on the work of Glenn Bridges, field missionary, while he is on furlough in the States.]

Mafalda Rockel, the daughter of German parents (non-Christians), is very blond and stands out among the dark-skinned Brazilians. She finishes high school this year and feels called to be a nurse. If things work out, she will go to a Presbyterian hospital in Goiás (we don't have a Baptist hospital in Brazil) to study. She plans to work here in Mato Grosso in some place where there is no doctor or nurse to care for the people.

Eugeni Manvailer is short and dark and very cute. She also finishes high school this year and will enter the Baptist Training School in Rio next year or return to teach in the Baptist school in Amambai.

Udison da Rosa is fourteen and the only Christian in his family. He was won to Christ in our school in Amambai and has dedicated his life for special service. He was the smartest of all my pupils there; and here in Campo Grande, in a class of over one hundred taking the entrance examinations, he placed first.

Albino Ferraz is the "baby" of the family. He is thirteen, small with curly hair, and, although he is quite mischievous, he is a sweet little Christian and has dedicated his life to the Lord. He is ready to enter the first year of high school.

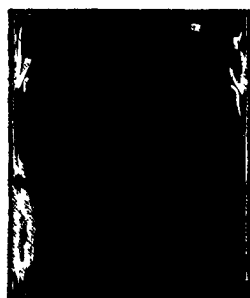
Amelina Lopes is the eighteen-year-old girl who has lived with me for three years. She was converted and baptized after coming to my house and is the only Christian in her family. She will not study this year as she is taking charge of the cooking for us.

In fact, all of the boys and girls will have their duties to perform before and after school. I would never be able to keep this big house going, take care of the visitors who are always coming to "the mission house," and do all of my missionary work, too.

Antonio Carlos Martins Dutra and Athemar Sampaio are my two preacher boys who have a room in the basement of the school and eat in a near-by boarding house. I will have to look after them, too, as they are beginning their studies in high school now in preparation for semi-

nary work later on. They are both seventeen years old, nice-looking, intelligent, and dedicated to the cause of Christ. I expect great things from them in the future.

Won't you pray with me for my young people? The laborers are so few out here in Mato Grosso and I thank him that my Amambai young people are hearing God's call and answering. I think it will be worth the sacrifice to help educate these who will, in turn, help in the winning of Brazil to Christ.



"The Little Mother" of Children's Home Is First to Accept Christ

Marjorie (Mrs. Paul) Rowden
Nazareth, Israel

IT WAS just an ordinary Sunday morning in Nazareth, the childhood home of our Saviour, but, oh, what a wonderful thing happened.

The Nazareth Baptist Church was filled to capacity, as it usually is on Sunday mornings. Southern Baptist Missionary Milton Murphey had just concluded the message and the congregation rose for the closing hymn. As always the doors of the church were opened for those who wanted to accept Christ as their Saviour.

Slowly, but with firm steps, a lovely little ten-year-old girl stepped out of her regular place in the second row and walked to the front. She was smiling and there was an assurance in her heart that reflected through her large brown eyes. She knew exactly what she was doing as she stretched out her small hand and the big one of "Uncle Murph" closed over it.

You see, this was not just another girl; this was Dalal—the very first child in our Baptist George W. Truett Children's Home to publicly acknowledge Christ as her Saviour.

I wish that you could know Dalal. We often refer to her as "the little mother" of the home. She is the oldest of the thirteen girls and next to the oldest of the nineteen children. She goes about her duties in the kitchen and her work among the younger children with a willingness and a capability far beyond her ten years.

She goes around turning off unnecessary electric lights and steals quietly out of her bed at night to see if the younger girls are warmly covered. She is especially tender and kind to her own little sister, Maladie, who came with her to the home more than five years ago. Their mother is dead and their father is out of the country. Their only relative is a withered old grandmother who lovingly comes once a month with a small bundle of peanuts or a few little cakes.

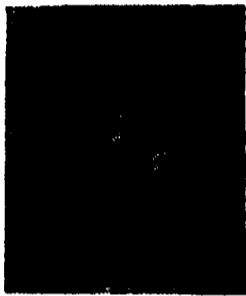
Dalal is in the fifth grade in our Baptist school, where she is struggling with three languages, Arabic, Hebrew, and English. But, like all our Baptist students (about 360 this year), she also has a regular Bible course.

Every Sunday Dalal attends Sunday school in the Baptist church and with the other children sits reverently

through the morning worship service. Devotional periods and Scripture lessons are a vital part of life in the children's home, so surely all of these factors have had a major role in molding this young life.

Nazareth is not an easy city in which to be a real believer. Already Dalal has had to face the ridicule of some of her fellow students. But Dalal will not be easily discouraged, for she has the security of a firm Christian home to lean upon. Mr. and Mrs. Murphey are in charge of the children's home and maintain a wholesome family atmosphere, of which Dalal is an important part.

Your prayers, interest, and offerings, together with the labors of those on the field, have made this story possible. Dalal is only the first. There are eighteen more boys and girls to follow her steps, we pray, in the months and years ahead. The first fruit of the harvest has ripened. We felt you would like to rejoice with us.



Missionaries Become Identified With People As Aid to Service

F. Calvin Parker
Kanazawa City, Japan

WE ARE becoming so accustomed to living in Japan that it is increasingly difficult to write about our experiences. I am made aware of the differences between this country and our own only when I make my monthly visit to a U.S. Air Force base to conduct religious services. This isolated radar station is too small to have a resident chaplain, but its facilities and personnel compose a fair sample of an American community.

The light-complexioned men who live there are abnormally large (by Japanese standards), speak English, and wear their shoes inside the buildings. After a few hours of fellowship and spiritual ministry in this strange atmosphere, I return to more familiar ways aboard a local train that gets me home in four hours and twenty-eight stops.

We try to assimilate Japanese customs to a reasonable degree, because we feel that in so doing we can better serve our Lord Christ, who transcends all race and nationality. We work with a Japanese pastor, Osamu Miyachi, who himself was a foreign missionary in the Caroline Islands.

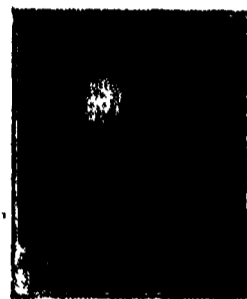
We are holding church services in his house at present, but we expect to have a new building before the end of this year. We are anxious to begin work also in other cities of this area, because the closest Baptist church is 150 miles away.

Specifically, my work includes teaching a Bible class, helping to control the hundred children who come to Sunday school, preaching occasionally, and studying the language. Only since coming to Kanazawa have I been able to preach in Japanese without a manuscript; and, believe me, it gives a wonderful sense of freedom.

A white marker here in Kanazawa identifies the site

where, a hundred years ago, three men were crucified for engaging in black market activities. One of them has been honored with a giant monument and a memorial festival, because in violating the law against foreign trade, he actually saved this district from starvation.

Similarly, a skull-shaped hill outside Jerusalem marks the site where three other men were crucified 1900 years ago. One of them, of whom the executioner said, "Truly this was the Son of God," has saved millions from spiritual famine and death and still extends his arms of mercy to all mankind. By the grace of God, we hope to see the people of this area give to Jesus Christ the honor due him, by acknowledging him as the Lord and Master of their lives.



Work of Baptists in Colombia Is Progressing Despite Persecution

Gerald Riddell
Bogotá, Colombia

SOME of you may have heard of our proposed move back to the coast of Colombia after eight years here in the capital city. It is a necessary measure to take care of the work during this period when we are not allowed more missionaries. We are reduced to four evangelistic missionaries and four stations, but two of those missionaries have furloughs this year!

Missionary H. W. Schweinsberg is taking only six months instead of a year so that he can get back here and take over this station and so that we can go to Barranquilla and permit the J. N. Thomases to go home.

It will be most difficult for us to make this change after establishing the work here, for we feel a keen relationship with the people here. The coastal people are quite different. Moreover, we had bought winter clothing for year-round use to do for four years and we shall need only the lightest weight things for the extreme all-year heat of Barranquilla. We actually anticipate no difficulties, however, for we have always felt it necessary to go where the need is greatest and always found adjustment rather easy as a result.

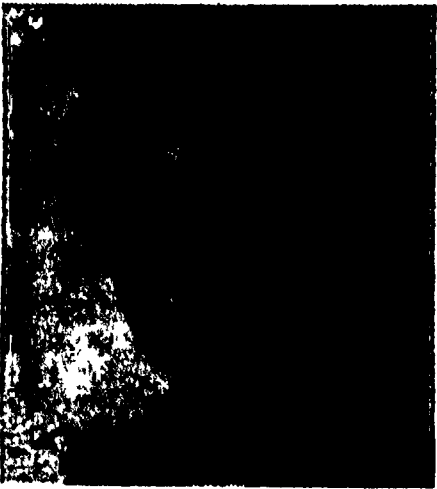
The building program is getting under way with the plans actually approved by the municipality—and that is no small achievement. But most important, the churches are growing and a group of national leadership is being developed.

Recently we had seven different nationalities present in our service. We have just received a fine young Mexican Baptist who is here in the Mexican Embassy. Also on a recent Sunday we received a young man from Ecuador and "lettered out" a young lady to Switzerland. We have a German Baptist who comes through here every year and visits our services. There is a great spirit of international brotherhood manifest and it is most sustaining to our faith in these days of restrictions and persecutions.

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

New Appointees

Appointed April 6, 1954



CATE, CAROLYN LOUISE

b. Chattanooga, Tenn., Sept. 21, 1928. ed. Carson-Newman College, Jefferson City, Tenn., B.S., 1950; Johns Hopkins Hospital School of Nursing, Baltimore, Md., R.N. and B.S., 1953; Carver School of Missions and Social Work, 1953-54. Summer worker, Home Mission Board, Kentucky, 1949; staff nurse, Johns Hopkins Hospital, summer, 1953. Appointed for Near East, April, 1954. Permanent address: Route 2, Chattanooga, Tenn.

NEAR EAST



COBB, DANIEL ROBERT

b. Ware Shoals, S. C., Sept. 28, 1924. ed. Erskine College, Due West, S. C., A.B., 1949; S.B.T.S., B.D., 1952. U.S. Army Air Force, 1943-46; summer worker, Kentucky mission board, 1951; mission pastor for Mt. Vernon Church, Ky., 1951-52; pastor, Mountain Creek Church, Anderson, S. C., 1952-54. Appointed for Thailand, April, 1954. m. Fannie Maude Morris, Sept. 25, 1952. Permanent address: 11 East Main St., Ware Shoals, S. C.



COBB, FANNIE MORRIS (Mrs. Daniel Robert)

b. Versailles, Ky., Feb. 15, 1926. ed. Georgetown (Ky.) College, A.B., 1951; W.M.U. Training School (now Carver School of Missions and Social Work), 1951-52. Teacher, public schools, Viper, Ky., 1948-49, and Magoffin Baptist Institute, Mt. Valley, Ky., 1949-50; summer worker, Home Mission Board, Louisiana, 1951, and California, 1952. Appointed for Thailand, April, 1954. m. Daniel Robert Cobb, Sept. 25, 1952. Child: Janet Lee, 1953.

THAILAND



CROWDER, CALVIN RAY

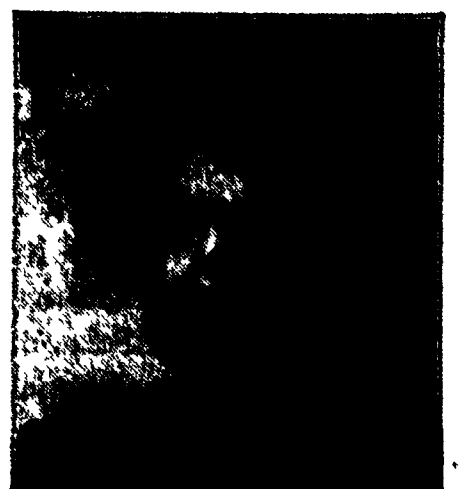
b. Andalusia, Ala., April 9, 1925. ed. Bowling Green (Ky.) College of Commerce, 1946-47; Howard College, Birmingham, Ala., B.A., 1949; N.O.B.T.S., B.D., 1952. U. S. Navy, 1943-46; pastor, Pine Level Church, Chatom, Ala., 1950-52, Four Points Church, Vinegar Bend, Ala., 1951-52, and Callaway Church, Panama City, Fla., 1952-54. Appointed for Nigeria, April, 1954. m. Imogene Thomason, Aug. 25, 1946. Permanent address: 615 Holcombe St., Montgomery, Ala.



CROWDER, IMOGENE (Jeanie) THOMASON (Mrs. Calvin Ray)

b. Tarrant, Ala., June 5, 1925. ed. Southwestern Business University, Houston, Tex., 1942-43; N.O.B.T.S., 1949-52. Secretary, trucking company, Birmingham, Ala., 1944-45, and Alabama Baptist headquarters, Montgomery, 1945-46. Appointed for Nigeria, April, 1954. m. Calvin Ray Crowder, Aug. 25, 1946. Children: Sarah Anne, 1948; Paul Charles, 1952.

NIGERIA



DWYER, ANNE LUCILLE

b. Sperryville, Va., July 8, 1922. ed. Strayers Business College, Washington, D. C., 1942; Cumberland University, Lebanon, Tenn., 1949-51; Mather School of Nursing, Southern Baptist Hospital, New Orleans, La., R.N., 1948; Howard College, Birmingham, Ala., B.A., 1952; N.O.B.T.S., 1952-54. Nurse, Physicians Hospital, Warrenton, Va., 1949 and 1952, University of Virginia Hospital, Charlottesville, 1949, and Cumberland University, 1950-51; summer worker, Home Mission Board, Louisiana, 1953. Named special appointee for Gaza, April, 1954. Permanent address: Route 1, Box 29, Sperryville, Va.

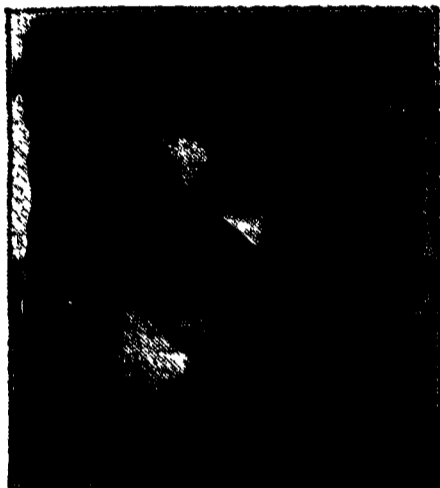
GAZA

**HARVEY, GERALD SCOTT**

b. St. Joseph, Mo., May 2, 1925. ed. William Jewell College, Liberty, Mo., A.B., 1949; S.B.T.S., B.D., 1952, Th.M., 1953. U.S. Army Air Force, 1943-45; summer worker, Missouri mission board, 1948; pastor, Cosby Church, Mo., 1946-49, Lafayette Church, Stanberry, Mo., 1948-49, Lockport Church, Ky., 1949-51, and Glenville Church, Utica, Ky., 1952-54. Appointed for Southern Rhodesia, April, 1954. m. Eunice Pearl Listrom, Aug. 10, 1946. Permanent address: 1036 South 29th St., St. Joseph 52, Mo.

**HARVEY, EUNICE LISTROM
(Mrs. Gerald Scott)**

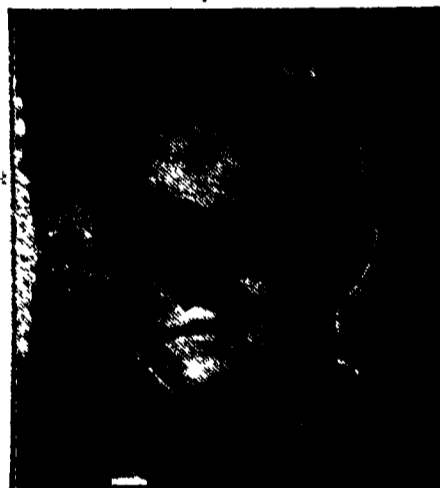
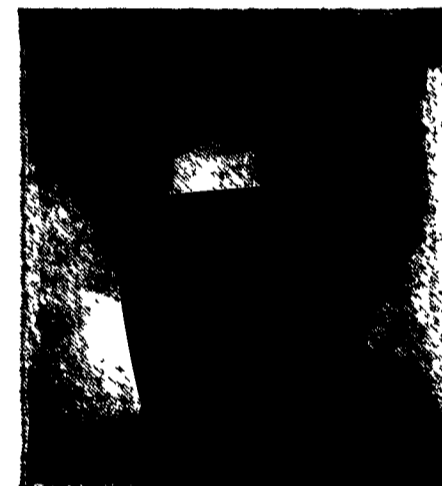
b. St. Louis County, Mo., Aug. 19, 1926. ed. Washington University, St. Louis, Mo., B.A., 1946; William Jewell College, Liberty, Mo., 1946-47; W.M.U. Training School (now Carver School of Missions and Social Work), M.R.E., 1953. Secretary, Water Tower Church, St. Louis, 1943-46; teacher, public schools, Liberty, 1947-49; summer worker, Missouri mission board, 1948; officer worker, Louisville, Ky., 1949-51. Appointed for Southern Rhodesia, April, 1954. m. Gerald Scott Harvey, Aug. 10, 1946. Child: Judy Carol, 1953.

SOUTHERN RHODESIA**LIND, MARY ELIZABETH**

b. Cloquet, Minn., June 13, 1927. ed. St. Lukes Hospital Nursing School, Duluth, Minn., 1945-46; Northwest Texas Hospital School of Nursing, Amarillo, R.N., 1950; Oklahoma Baptist University, Shawnee, A.B., 1954. Nurse, Veterans Administration Hospital, Amarillo, 1950-51, Oklahoma Baptist University, 1952-54, and Veterans Administration Hospital, Oklahoma City, Okla., 1954. Named special appointee for Paraguay, April, 1954. Permanent address: 1515 Selmsier Ave., Cloquet, Minn.

PARAGUAY**MASSENGILL, MARY LOU—**

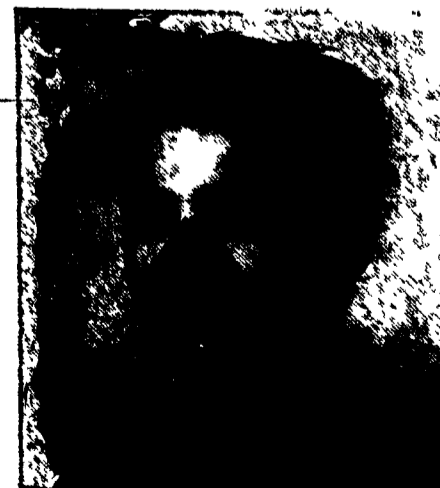
b. Middlesboro, Ky., Aug. 9, 1928. ed. Georgetown (Ky.) College, A.B., 1950; Kentucky Baptist Hospital School of Nursing, Louisville, R.N., 1953; Carver School of Missions and Social Work, 1953-54. Nurse's aide, John Graves Ford Memorial Hospital, Georgetown, 1947-48; librarian, public library, Georgetown, 1948-50; summer worker, Home Mission Board, California, 1949 and 1950; relief night supervisor, Kentucky Baptist Hospital, 1953-54. Appointed for Japan, April, 1954. Permanent address: 611 Exeter Ave., Middlesboro, Ky.

JAPAN**McCoy, DONALD BURCHARD**

b. Dresden, Tenn., April 23, 1928. ed. George Peabody College for Teachers, Nashville, Tenn., 1946-48; Cumberland University, Lebanon, Tenn., A.B., 1949; G.G.B.T.S., B.D., 1951, Th.D., 1954. Summer worker, Home Mission Board, New Mexico, 1948; pastor, Wrigley Church, Tenn., 1949, Crossroads Church, Centerville, Tenn., 1949, and First Southern Church, Calwa, Calif., 1950-54. Appointed for Brazil, April, 1954. m. Sterline White, Dec. 28, 1951. Permanent address: c/o Mr. and Mrs. J. S. White, Box 812, Norman, Okla.

**McCoy, STERLINE WHITE
(Mrs. Donald Burchard)**

b. Wewoka, Okla., Jan. 26, 1930. ed. Oklahoma Baptist University, Shawnee, B.S., 1951; G.G.B.T.S., M.R.E., 1954. Staffer, Ridgcrest Baptist Assembly, summer, 1949 and 1950; summer worker, Home Mission Board, California, 1951; secretary, journalism department, Oklahoma Baptist University, 1949-51, and California Baptist headquarters, Fresno, summer, 1953; voice and piano teacher, Calwa and Fresno, 1952. Appointed for Brazil, April, 1954. m. Donald Burchard McCoy, Dec. 28, 1951. Child: Don David, 1953.

BRAZIL**MOORE, ELTON**

b. Carthage, Miss., Sept. 14, 1922. ed. Clarke Memorial College, Newton, Miss., 1941-43; Mississippi College, Clinton, A.B., 1948; N.O.B.T.S., M.R.E., 1950, B.D., 1954. U.S. Navy, 1944-46; pastor, Carthage, 1941-42, Russell, Miss., 1941-43, Lena, Miss., 1946-47, Ozyka, Miss., 1948-49, Walnut Grove, Miss., 1950, and Bonita, Miss., 1951-54. Appointed for Indonesia, April, 1954. m. Mimi Jean Cooper, Nov. 15, 1944. Permanent address: Route 1, Box 126, Morton, Miss.

(Please turn to page 29)

Missionary Family Album

Appointees (May)

CAPSHAW, Martha Jean, Ky., Colombia.
CRAWFORD, Frances, Tex., Colombia.
FREELAND, Estelle, Tex., Nigeria.
HERN, William O., Mo., and Nancy
Hunter Hern, N. C., Near East.
KENNEDY, Thomas J., and Willie Mae
Rankin Kennedy, Tex., Nigeria.

Arrivals from the Field

BURCH, Vella Jane (Europe), 2555 Briar-
cliff Road, N.E., Atlanta, Ga.
CLEMENT, Lora (Malaya), c/o Mrs. R. E.
White, Sr., 219 N. Mountain Street,
Union, S. C.
CROTVELL, Elaine (Philippines), 2919 East
9th Street, Tuscaloosa, Ala.
DURIAM, Mr. and Mrs. J. Bryant (Ni-
geria), Union Point, Ga.
EWEN, Bettye Jane (Nigeria), c/o John
W. Ewen, Route 3, Neosho, Mo.
HOLLAWAY, Mr. and Mrs. Ernest Lee, Jr.
(Japan), c/o Dr. R. C. Daily, Route 1,
Arkadelphia, Ark.
HOWARD, Mr. and Mrs. Stanley P., Jr.
(Japan), 3505 Greenwood Drive,
Waco, Tex.
LIMBERT, Rosemary (Japan), Grubbs,
Ark.
MOORE, Dr. and Mrs. John Allen (Eu-
rope), Caryer School of Missions and
Social Work, 2801 Lexington Road,
Louisville, Ky.
NELSON, Mr. and Mrs. Loyce N. (Japan),
Route 1, Box 41, Lewisville, Ark.
NIXON, Helen (Argentina), Box 6436,
Seminary Hill Station, Ft. Worth, Tex.
WOOD, Mr. and Mrs. James Edward, Jr.
(Japan), 433 Randolph Street, Ports-
mouth, Va.

Births

BROTHERS, Mr. and Mrs. L. R. (Nigeria),
daughter, Mary Lee.
COCKRUM, Mr. and Mrs. Buford E., Jr.
(Nigeria), daughter, Vickie Aileen.
DOWELL, Mr. and Mrs. Theodore H.
(Korea), daughter, Rosa Louise.
EDWARDS, Mr. and Mrs. Frank K. (Ni-
geria), daughter, Amelia Rose.
FINE, Mr. and Mrs. Earl M. (Nigeria),
daughter, Darlene Marie.
FORT, Dr. and Mrs. Milton G., Jr. (South-
ern Rhodesia), son, David Gibson.
HICKMAN, Mr. and Mrs. W. A., Jr.
(Paraguay), daughter, Mary Beth.
KOLB, Dr. and Mrs. Raymond L. (North
Brazil), son, James Cochran.
RAY, Mr. and Mrs. Daniel B. (Korea),
son, Mark Andrew.
SERIGHT, Mr. and Mrs. Gerald Ben
(North Brazil), son, David Lee.
WATTS, Dr. and Mrs. John D. W. (Eu-
rope), daughter, Linda Carol.

Deaths

CARSON, W. H., May 20, 1954, Nigeria,
West Africa.
NELSON, Mrs. E. A., emeritus (Brazil),
April 18, 1954, Tulsa, Okla.
SHIVER, Mrs. J. J., Sr., mother of Mavis
Shiver (Japan), April 8, 1954.
STOVER, Mr. T. B. (South Brazil), May
11, 1954, Jamestown, N. C.

Departures to the Field

BLACKMAN, Mr. L. E., 1110 Kēalaolu Ave-
nue, Honolulu, Hawaii.
ELLIOTT, Darline, Apartado Aereo 862,
Barranquilla, Colombia.
JOHNSON, Mr. and Mrs. Joe Carl, Caixa
Postal 319, São Luiz, Maranhão, Brazil.
RAY, Mr. Rex (Korea), Baptist Mission,
APO 59, c/o Postmaster, San Francisco,
Calif.
WILLIS, Sadie Miriam, Casilla 31, Asun-
ción, Paraguay.

New Addresses

AYERS, Dr. and Mrs. S. Emmett (China),
515 East Sessoms Avenue, Lake Wales,
Fla.
BADGER, Mr. and Mrs. Ted O., 420-A
Ponciano Reyes, Davao City, Philip-
pines.
BRATCHER, Mrs. L. M. (South Brazil),
Box 163, West Point, Ky.
CRABTREE, Mildred (Nigeria), 416 East
Sixth Street, Dalhart, Tex.
DAVIS, Margie Estelle (Nigeria), Route 3,
Ruston, La.
DAVIS, Mr. and Mrs. William Ralph (Ni-

geria), 314 S. 23rd Street, Hattiesburg,
Miss.

GOLDIE, Dr. and Mrs. Robert F., Baptist
Leprosy Service, P. O. Box 26, Ogbom-
mosho, Nigeria, West Africa.

GREEN, Dr. and Mrs. George, emeritus
(Nigeria), Ridgecrest, N. C.

HAGOOD, Dr. Martha, 2-47 Yama No
Moto Cho, Kitashirakawa Sakyo-ku,
Kyoto, Japan.

HARPER, Mr. and Mrs. Leland J., Casilla
972, Asunción, Paraguay.

HILL, Mr. and Mrs. Ronald C., Ban Suan,
Cholburi, Thailand.

HUNT, Mr. and Mrs. Walter T., 420-A
Ponciano Reyes, Davao City, Philip-
pines.

JACKSON, Mr. and Mrs. John Edward
(Philippines), 575 Gilbert Avenue,
Menlo Park, Calif.

MILES, Virginia, Mati Baptist Hospital,
Mati, Philippines.

OLIVER, Mr. and Mrs. John Samuel
(Equatorial Brazil), Route 3, Carthage,
N. C.

RAY, Bonnie Jean, emeritus (Hawaii),
340 S. Ridgewood, Daytona Beach,
Fla.

ROBERSON, Mr. and Mrs. Cecil F., Bap-
tist Mission, Kabba, Nigeria, West Af-
rica.

ROWDEN, Mr. and Mrs. Paul D., Jr., Box
154, Jerusalem, Israel.

SMYTH, Mr. and Mrs. Jerry Paul, Caixa
Postal 221, Recife, Pernambuco, Brazil.

SPENCE, Mr. and Mrs. Raymond M. (Ja-
pan), Box 133, Lockney, Tex.

WHALEY, Mr. and Mrs. Charles L., Jr.
(Japan), Dearing, Ga.

Retirements

HAYES, Dr. and Mrs. A. E. (North
Brazil), May 1, 1954.

LIDE, Florence (Nigeria), May 1, 1954.

RAY, Bonnie Jean (Hawaii), May 1, 1954.

Counted In!

(Continued from page 5)

drous grace. From this class came a
faithful young man, who after his con-
fession of faith and baptism has since
become a leading member in the little
mission in Yokohama. Others are con-
fessing Christ and asking for baptism.

A young Japanese woman came to
a missionary home seeking a teacher
for an English Bible class. The mis-
sionary could not undertake this re-
sponsibility; but he remembered a cap-
tain in the Air Force who had ex-
pressed a desire to do something for
the Lord in Japan.

I cannot help recalling the famous
"Kumamoto Band" of 1876, a group
of forty young Japanese men, "who
pledged themselves, writing their
names in blood from their wrists, to

follow Christ and 'to enlighten the
darkness of the empire by preaching
the gospel, even at the sacrifice of
their lives' (Carver, *The Course of
Christian Missions*)."

From that group six became out-
standing Christian leaders in Japan.
The significance in recalling this fa-
mous story is this. Those boys learned
of Christ at the feet of a retired army
captain, L. L. Janes, in an English
Bible class.

What will future historians record
of the Baptist Military Fellowship?
What great Christian leaders are being
ushered into the glorious light of the
gospel of Christ today?

Southern Baptists in Japan for a
few weeks or months refuse to be
counted out. They are "counted in" in
the greatest enterprise of all, the com-
ing of the kingdom, even in Japan.



MOORE, JEAN COOPER
(Mrs. Elton)

b. Morton, Miss., Jan. 3, 1926. ed. Clarke Memorial College, Newton, Miss., 1942-43; Mississippi College, Clinton, A.B., 1947; N.O.B.T.S., 1949-50, 1953-54. Teacher, public schools, Sebastopol, Miss., 1944-45, Harpersville, Miss., 1945-46, and Pelahatchee, Miss., 1947-48; secretary, Winnfield Church, La., summer, 1951. Appointed for Indonesia, April, 1954. m. Elton Moore, Nov. 15, 1944. Child: Lowry Reece, 1951 (adopted).

INDONESIA

NORMAN, WILLIAM RAYMOND (Bill), Jr.

b. Montgomery, Ala., July 24, 1926. ed. Alabama Polytechnic Institute, Auburn, B.S., 1949; Vanderbilt Medical School, Nashville, Tenn., M.D., 1952. U.S. Army, 1944-46; summer student missionary, San Andrés Island, 1950; extern, Children's Convalescent Home, Nashville, 1951-52; intern, Nashville General Hospital, 1952-1953; resident physician, Lallie Kemp Charity Hospital, Independence, La., 1953-54. Appointed for Nigeria, April, 1954. m. Lois Marie Williams, Aug. 26, 1949. Permanent address: 2237 St. Charles Ave., Montgomery, Ala.



NORMAN, LOIS WILLIAMS

(Mrs. William Raymond, Jr.)

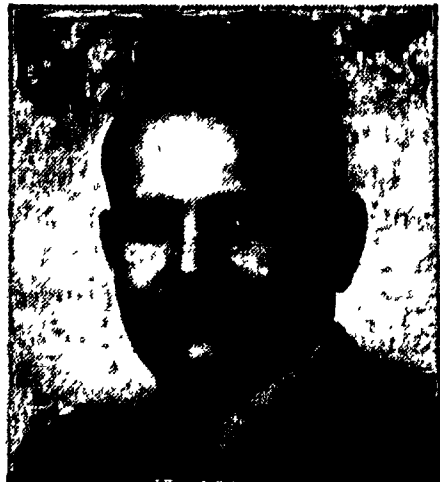
b. Selma, Ala., Sept. 2, 1928. ed. Alabama Polytechnic Institute, Auburn, B.S., 1949. Promotional secretary, First Church, Nashville, Tenn., 1949-50; summer student missionary, San Andrés Island, 1950; editorial assistant, Division of Publications, Executive Committee of Southern Baptist Convention, Nashville, 1950-53. Appointed for Nigeria, April, 1954. m. William Raymond Norman, Jr., Aug. 26, 1949.



NIGERIA

PARKS, ROBERT KEITH

b. Memphis, Tex., Oct. 23, 1927. ed. North Texas State College, Denton, B.A., 1948; S.W.B.T.S., B.D., 1951, residence work completed for Th.D., 1954. Summer student missionary, San Andrés Island, 1949; pastor, Red Springs, Tex., 1950-54; instructor, Hardin-Simmons University, Abilene, Tex., 1953-54. Appointed for Indonesia, April, 1954. m. Helen Jean Bond, May 24, 1952. Permanent address: 2101 Swenson, Abilene, Tex.



PARKS, HELEN JEAN BOND

(Mrs. Robert Keith)

b. Abilene, Tex., Jan. 4, 1928. ed. Hardin-Simmons University, Abilene, B.A., 1948; S.W.B.T.S., M.R.E., 1951. Reporter, *Abilene Reporter-News*, 1947-48; Baptist Student Union director, Springfield, Mo., 1948-49, and Rice Institute and Baylor University College of Medicine, Houston, Tex., 1951-52; B.S.U. worker, business college, Ft. Worth, Tex., 1950-51. Appointed for Indonesia, April, 1954. m. Robert Keith Parks, May 24, 1952. Child: Randall David, 1953.



INDONESIA

RAY, EMIT OZENE

b. Mosheim, Tex., April 7, 1920. ed. Texas Christian University, Ft. Worth, 1942-43; Austin College, Sherman, Tex., 1943; Oklahoma Baptist University, Shawnee, B.A., 1949; S.W.B.T.S., B.D., 1952. U.S. Air Force, 1943-46; pastor, First Church, Afton, Okla., 1946-47, Southern Crest Church, Dallas, Tex., 1947-50, Forney Avenue Church, Dallas, 1950-52, and Calvary Church, Houston, Tex., 1952-54. Named special appointee for Bahama Islands, April, 1954. m. Sarah Kathryn McCluney, Aug. 20, 1941. Permanent address: 2224 East 19th St., Tulsa, Okla.



RAY, KATHRYN MCCLUNEY

(Mrs. Emit Ozene)

b. Phoenix, Ariz., Nov. 14, 1922. ed. Oklahoma Baptist University, Shawnee, 1940-42. Named special appointee for Bahama Islands, April, 1954. m. Emit Ozene Ray, Aug. 20, 1941. Children: Karen Anne, 1943; Steven Leigh, 1947; Kurt Allen, 1951.



BAHAMA ISLANDS

Briefly

(Continued from page 8)

legal party, in which about 25 persons were killed and 100 wounded. The poverty-stricken little country in the heart of South America has been quiet for the past five years under the leadership of Federico Chaves; but trouble started, according to news dispatches, when he attempted to arrest an officer of the 3,000-man cavalry division which makes up half the Paraguayan army. Some army leaders backed the President; others went into action against him.

After a day and a half of fighting, the opposing forces worked out a compromise. An eight-man council, including Chaves, took over the government. This coalition was short lived and the renewed fighting ended only when Chaves resigned. Tomas Romero Pereira, chairman of the Colorado Party, was named provisional president.

Southern Baptists have 16 missionaries in Paraguay, 14 in the capital of Asunción.

The Baptist Hospital, Asunción, recently celebrated the completion of its first year of service. During this time the hospital administered to 2,745 patients, with a total of 6,752 consultations. There were 674 patients hospitalized for 6,105 total patient days, 214 births, and 66 major operations. A program of intern training was inaugurated at the beginning of 1954.

Argentina

The International Baptist Seminary in Buenos Aires, Argentina, has an enrolment of approximately 50 students this year.

Europe

The following news is gleaned from the *News Bulletin* of the European Baptist Federation: There are 120,000 Baptists in Rumania, according to what seem to be reliable reports. . . . According to a document which purports to be a report from the Baptist Union of Czechoslovakia, there are 26 churches, with 4,700 members. . . . A recent visitor to Hungary reports that there are 100 Baptist churches in Hungary with 16,000 members.

Señor Aurelio del Campo, Baptist pastor of the village church of Navarres, Spain, who was sentenced to 45 days in the Valencia jail on general

charges against his non-Catholic ministry, was released after 15 days by intervention of the Governor of the province.

When the new Second Baptist Church building in Barcelona, Spain, was dedicated recently, 600 people were inside and between 300 and 400 were turned away. A number of people made professions of faith in a series of services which followed the dedication, among them a Frenchman who happened to be in Barcelona at the time. Concerning his experience, the Frenchman said: "I had no idea a trip to Spain could bring such a wonderful thing to my life. I have lived a wicked life in France. Now I want to go back to try to win my friends to my Saviour."

A school for the training of pastors was inaugurated in March in Zagreb, Yugoslavia. There are 11 students in attendance.

This Is It!

(Continued from page 11)

the above-stated financial problem, the writer remembers distinctly his words, "But who knows, maybe the Lord wants to work a miracle for us," spoken with an unanswerable smile of anticipatory victory.

Yes, there are many who now believe that God worked a miracle in showing Japan Baptists the way to their hospital location which he had been preparing for twenty years. Besides the original purchase price, which was a reputedly good value, there was money to spare for the necessary initial remodeling.

Just let it be known by all, that "thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isaiah 30:21).

2 New

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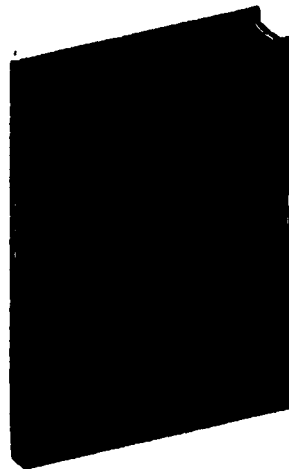
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THE WORLD IN BOOKS

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

Missionary Education Guide

No missionary education leader of children can afford to miss *Friends with All the World*, by Edith F. Welker (Friendship Press, \$2.75 and \$1.50). The book does for general missionary education of children what leaders' guides do for specific study themes: explains the purpose and aim of missionary education, helps the reader understand children (three chapters follow two children through their preschool, primary, and junior years), shows missionary education in the home and in the church, has a chapter on materials and another on activities for missionary education, suggests some service activities suitable for children, and discusses the use of resources.

Avoiding the danger of instilling a superiority complex in children while teaching them about missions, the author's whole approach is from the standpoint of teaching children to do things with people rather than doing things for them.

Youth Conference in Brazil

Joel Sorenson has given us in *4th Baptist Youth World Conference* (Baptist Publishing House, Rio de Janeiro, Brazil, \$1.00) a very complete report on the significant meeting in Rio of Baptist youth and youth leaders from around the world. There is a report of the proceedings from day to day. The Bible study period under the leadership of Dr. Culbert Rutenber and the main addresses of the conference are reported almost word for word. There is a very good digest of the seminars that were held at the conference.

Good pictures of the leaders of the conference and of some of the services appear in the book. If you did not have the privilege of attending this conference in person you can get a wonderful report of it from the pages of this book.

Russians Beyond the Kremlin

A naval attaché in Moscow for three years (1947 through 1949), Leslie C. Stevens tells of his experiences in *Russian Assignment* (Little, Brown and Company, \$5.75). Surprisingly, it is a quiet book. Yet, the irritating little curbs on freedom which he reveals incidentally let the reader see the government's effect on the people. The book reveals the likable personalities of the man who wrote it and of the country about which he writes.

Cultured, observant of details, and interested in people, the author tells of a

Russia that is beyond the Politburo in the Kremlin, although he cannot always go as far from the Kremlin area as he would like. Not politics, but the theater, literature, fishing trips, and the people he meets are the substance of his book. He is willing to judge people without prejudice and to see them as ordinary human beings. Through his quiet reminiscences the reader feels that at last he has some idea of Russians outside the Kremlin.

India and Pakistan

The main character in *The Hidden Treasure*, by Jean Bothwell (Friendship Press, \$2.00 and \$1.25), is a fifteen-year-old Hindu boy who became a refugee from a Moslem town at the time India was divided. This is the Junior High book in the interdenominational mission series on India, Pakistan, and Ceylon, and Friendship Press also has a "Leader's Guide" (50 cents) by Margaret L. Copland for its use with study groups. Whether or not it is used as a reading book for a mission study class, it is a good book to place in the hands of teenagers. Its mystery and adventure entertain and inspire as well as inform.

Point Four

Shirt-Sleeve Diplomacy, by Jonathan B. Bingham (John Day, \$4.00), is the story of the Point 4 Program in action. Former President Truman, in the fourth major point of his inaugural address, proposed "a program of technical co-operation plus capital investment to help the underdeveloped areas of the world help themselves to develop their resources and raise their standard of living." Hence, the name (Point 4) and the program.

As Dr. Henry G. Bennett's deputy administrator, the author was closely identified with Point 4 almost from the start; he served as acting administrator for five months following Dr. Bennett's death. He readily concedes that "however important Point 4 may be as a tool with which to help build a better world, it is only one of the tools which we must use."

Children in Japan

When Taro Yashima's little daughter asked what he was like when he was her age, he recalled the tree over a stream where he and other children in a Japanese village played. There they discovered the mysteries of nature and the joy of companionship.

Having lived in America since before the war, Mr. Yashima knows that American children, too, are interested in what Japanese children do, so he put it in a book, *The Village Tree* (Viking Press, \$2.50). He is an artist, and more of the story is in colorful drawings than in type.

Equatorial Africa

The Nazirini, by Ella M. Neller (William B. Eerdmans Publishing Company, \$1.50), is a story (fiction) of conquest, of strange superstitions, of pagan worship, of human sacrifice, and of slave markets; but it is also a story of God's love for mankind and of man's love for his fellow man. Young Ras Amharic, English-educated ruler of a million black people in French Equatorial Africa, is caught between the superstition of his people and the enlightenment of his education. In bringing health to these people in the African jungle, a medical missionary and his colleagues bring the love of Christ as well.

Prisoner for God

For the Christian reader, *Prisoner for God*, by Dietrich Bonhoeffer (Macmillan, \$2.50), is a spiritual experience. The author was in a Nazi prison camp for two years before his execution in 1945. His book is made up of letters, essays, and poems he sent his parents and friends as he faced death for his beliefs. Faith, intelligence, and compassion pour forth in an uncompromising stream. With a keen mind trained in theology, he continued his ministry in prison. Here is a man who won a victory even as he lost his life. The reading of his book will enrich a Christian's faith.

Sentence Reviews

Baptists whose knowledge of their heritage is vague and unsure will do well to spend two or three hours reading *The Baptist Witness*, by Henry Kalloch Rowe and Robert G. Torbet (Judson Press, \$1.50). The authors trace the background and origin of Baptist practices largely through the personalities of Baptist fore-runners and pioneers.

Readers who recall the "Melish Case" involving the freedom of the pulpit will find special interest in *Strength for Struggle* (Bromwell Press, \$2.75), a book of sermons by the younger Melish, although they may not agree with all his views.

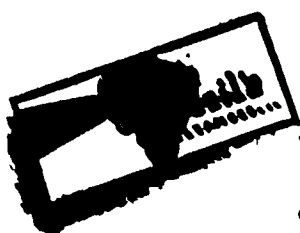
The Romance of Jesus, by Daniel A. Poling (Association Press, \$3.00), is the beautiful old story of the life of Christ told in present-day language. Although it wanders from the path of Bible narrators, it is historically accurate.

Winning the Children, by Gaines S. Dobbins (Broadman, \$2.00), based on the idea that children are led to make a commitment to God through personal contacts with Christians, stresses the need for winning the whole of a child's life but warns against pressure tactics.

FOR YOUR INFORMATION

Elizabeth Minshew

1954 Foreign Missions Study Packet



Packets of free material to be used in connection with the 1954 foreign missions study theme, "Brazil—Half a Continent," will be available August 1 and may be secured upon request. Each packet contains the following:

1. *Conquering Brazil's Distances*, by Gene H. Wise: This is a pamphlet prepared to acquaint mission study groups with the vastness of Brazil.

The author describes the country which sprawls over half the continent of South America, a territory as big as that covered by the forty-eight states of the United States. The size of this country presents one of the major problems faced by Southern Baptist missionaries. It is physically impossible for them to visit the cities and towns often enough.

Special attention is called to a "silent partner" which has helped overcome vast distances, multiplied the usefulness of each missionary, and led large numbers of people to a knowledge of Jesus as Saviour and Lord. The miracles wrought by this "partner"—God's written Word, more than any other factor, have made possible the building of a strong Baptist denomination in Brazil during the last seventy-two years.

The Brazilian Baptist Convention now reports 1,123 churches with 120,669 members. Wonderful victories have been won all along the length and breadth of this great country; but "there remaineth yet very much land to be possessed."

2. *Pictorial Sheet for Children*: A sheet 18½ x 22¾ inches, designed especially for Juniors and Primaries in their study of the 1954 books, *Adventure in Brazil* and *Little Missionary*. The sheet makes available six pictures selected to tie in with the emphases made through the books. Each picture carries a caption that will indicate its relationship to a particular

study. The pictures have been arranged so that each one may be cut out and mounted as a separate poster to be used by the teacher.

3. *Map of Brazil*: A map 22 x 34 inches, in two colors, which shows an outline of the continent of Latin America and features the country of Brazil. The map may be adapted to Adult, Young People, and Intermediate study.

Demographic data include the total population of Brazil, the number of states, territories, and districts which make up the country, the evangelical population, the principal cities, the language, the number of Baptists in relation to five of the twenty states and the Federal District, and a statement on the growth of Baptist life in South Brazil.

The outline of the continent of Latin America shows place names of the countries. This enables teachers of Primary and Junior groups to follow suggestions made by authors of the *Leaders' Helps* for the children's books.

4. *Audio-Visual Sheet*: A list of audio-visual aids that may be secured from your Baptist Book Store to supplement the 1954 foreign missions study. The motion picture, "Corrente," brings that interior station before you in vivid color; "New Day for Paulo" takes you on a visit to Recife, Brazil, and enables you to share in the glorious conversion of Paulo, a law student; "Advance in South Brazil" presents Baptist work in the southern area of Brazil; and the filmstrip, "Sharing the Word in Brazil," is a new kodachrome presentation of Baptist work in three missions in Brazil.

5. *1954 Missions Study Pamphlet*: A compilation of materials prepared by the Foreign Mission Board to implement the 1954 foreign missions study theme, "Brazil—Half a Continent." This item will introduce you to the 1954 graded series books, writ-

ten for Adults, Young People, Intermediates, Juniors, and Primaries. Also the pamphlet lists other supplementary materials which are prepared by the Foreign Mission Board and which will be available for distribution August 1. These materials include, in addition to the packet material described here, pamphlets on Southern Baptist mission work in general; area pamphlets on Africa, Europe, and the Near East, Latin America, and the Orient; personnel items; and a list of especially adapted visual aids.



6. *The Commission Pamphlet*: An item especially designed to let you know about the wealth of material available through *The Commission*, your passport to world understanding.

You will want to secure the September, 1954, issue which will have forty pages, instead of the usual thirty-two. This special issue will be devoted almost entirely to Brazil. Single copies may be ordered for ten cents a copy.

Leaders' Helps

Leaders' Helps, prepared by selected authors for use in presenting the 1954 Study Book Series, will be included in the missions study packet on request. In ordering the packet, please list the *Leaders' Helps* wanted, whether for the teaching of the Adults, Young People, Intermediates, Juniors, or Primaries.

These materials for use with the 1954 foreign missions study theme may be secured from the Southern Baptist Foreign Mission Board, Department of Missionary Education and Promotion, Richmond 20, Virginia, after August 1.

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Christ in Our Midst

(Continued from page 9)

earnest groups of God's children. Dr. Rankin preached again and again on this Scripture, "Thanks be to God, who in Christ always leads us in triumph" (2 Corinthians 2:14 RSV).

On that journey we stood one day in a ruined, defiled church building which had been turned into an officers' club by the invaders.

It was distressing to visualize the scenes of riotous evil which had occurred in this house of worship. Presently our eyes rested upon these words yet visible above where the pulpit once stood, "The Lord is in his holy temple: let all the earth keep silence before him."

Unless Christ is in our midst, we are foolish to lay hand to such a mighty undertaking as the world mission enterprise. Since Christ is here we face whatever comes our way and press on unafraid.

As we look upon the storms which rage and the uncertainties which must be faced, our hearts cry out, "Who is sufficient for these things?"

As we look over the years we have come and rest our minds upon the unshakable promises of our Lord, our hearts strongly affirm, "Our sufficiency is of God!"

Valiant leaders fall but the Lord of life is in our midst. Victory is in his hand, and he goes before us. He is the captain of our salvation and is the active leader of his work. We look to him and say:

*"Lead on, O King Eternal,
we follow, not with fears;
For gladness breaks like morning
where'er thy face appears;
Thy cross is lifted o'er us;
we journey in its light;
The crown awaits the conquest;
lead on, O God of might."*

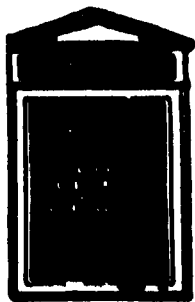
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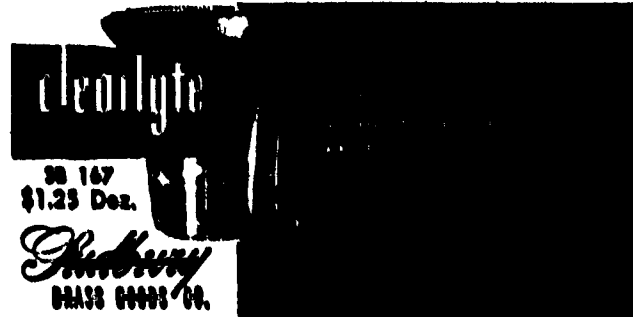
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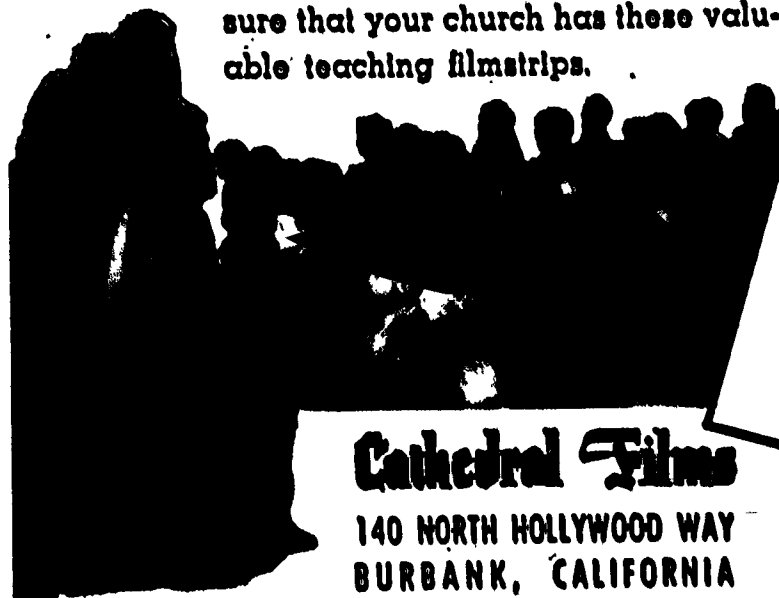
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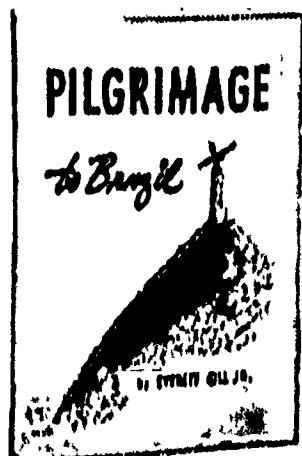
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LAND OF MANY WORLDS

by Robert G. Bratcher

The author uses the story of a young couple to present the vital facts about this important mission field. The young couple answers the call for service in Brazil. Then he traces their steps, through the language school, at the yearly mission meeting where they're contemplating choosing their own field and then on their first furlough. The author is professor and dean at the Baptist Theological Seminary at Rio de Janeiro. (26b) Paper, 60¢

For Young People:



For Intermediates:



FLYING MISSIONARIES by Robert R. Standley

Robert Standley, who pilots the Navion mission plane, tells of his flights over Brazil. Often Mrs. Standley and sometimes their son, Bob who is 13, go with him. Primarily used to fly national pastors and missionaries from one preaching station to another across Brazil's treacherous terrain, the four-place plane lands many times on make-shift runways built by the people. Thrilling are the stories of the receptions they receive at each place, and of the boys and girls who are led to Christ. (26b) Paper, 35¢

ADVENTURES IN BRAZIL

by Aleene Wise

"Born in Flagstaff, Arizona, the author went to Brazil with her family when she was nine years old. Her father was in the lumber business in a town in Southern Brazil and she was educated in Sao Paulo and Curitiba. In a highly readable style the author tells of Brazilian customs, her early school and her contacts with Brazilian Christians. The last two chapters recall some of the adventures of several Southern Baptist missionaries in Brazil."—Dr. William J. Falls, BSSB, Nashville, Tenn. (26b) Paper, 35¢

For Juniors:



For Primaries:



LITTLE MISSIONARIES by Joan Riffey Sutton

Kathy is just seven years old when she and her parents leave their home in Arkansas and go across the ocean to be missionaries in Brazil. She tells about the kind of house they live in, in Rio de Janeiro, the friends she meets, the language they speak, the games they play and the church they go to. She sees dirty, ragged children who look unhappy, as she goes to a small country village with her mother and father. She and her new friends, Maria and Jose, decide they want to be missionaries every day like their daddys and mothers. (26b) Paper, 35¢

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