



THE

JULY 1952

Commission

Southern Baptist World Journal



Seinan Jo Gakuin



E. C. Routh



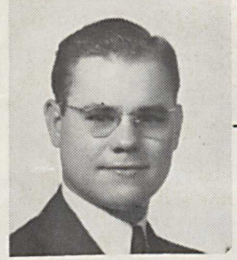
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Missionary



I. N. Patterson



W. Maxfield Garrott

Speakers

Ridgecrest Foreign Missions Conference

July 31—August 6, 1952

"Come Ye Apart" (8:50—9:10 a.m.)

E. C. Routh, former editor, *The Commission*;
Everley Hayes, China; Ruth (Mrs. Hugo) Culpepper, Argentina; Hattie Gardner, Nigeria

Lakeside Services (7:00—7:30 p.m.)

James A. Foster, China; Hugo Culpepper, Argentina; Robert F. Goldie, Nigeria; W. Dewey Moore, Italy; Charles W. Dickson, Brazil

Evening Addresses

I. N. Patterson (Friday) and W. Maxfield Garrott (Monday)

Rates: All rates are per day per person, with meals. Hotels: Rooms with private baths, \$4.25 to \$5.50; Rooms with connecting baths, \$3.75 to \$4.50; Rooms with baths on hall, \$3.50 to \$4.00; Rooms in dormitories, \$3.00 to \$3.75. Cottages: Non-housekeeping, housekeeping, families (for rates write manager). Registration fee, \$2.00 per person (nine years of age and over). Fee must be forwarded at time reservation is requested. For information and reservation, write: Willard K. Weeks, Manager; Ridgecrest Baptist Assembly; Ridgecrest, North Carolina.



THE

Commission

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The author is one of seven Southern Baptist preachers who participated in the 1951 Japan Preaching Mission. This issue of THE COMMISSION features that special evangelistic effort.

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Japan Walks

on a

New Road

With their entire system of life and thought shattered by defeat, the people of Japan look to American Christians for guidance and love as they seek a new path.

By Monroe F. Swilley, Jr.

NONE of the nations involved in the shattering and destructive impact of World War II is making more rapid progress toward recovery than the "land of the rising sun." The leaders of Japan are making a realistic approach to their problems, and at the same time they are determined to remain within the family of free nations as a co-operating member.

No American can visit any foreign country and find all the answers in six or seven weeks. If he lays claim to such an accomplishment he really has the answers to the small and not the big questions. The difficulty along this line is much greater when one is trying to gaze beyond the silken curtain and to understand the psychology of the Oriental mind.

At least the members of the Japan Preaching Mission tried to get down out of the balcony and walk in the arena of daily life with the people of Japan in an honest effort to look at the situation with sympathetic eyes. A ladder of hope and opportunity has been lowered into the pit of defeat and humiliation, and the people of Japan are climbing toward the light of a new day. The vitality and strength of the redeeming elements in the total situation provide encouragement for all who love freedom and believe in the Christian philosophy of life and history.

"We are engaged in a great crusade here. My hope is that a thousand years from now the history of this period will contain at least a footnote saying that in this era the nobility of the American concept of life brought to the Far East two great pillars of civilization—democracy and Christianity."

In these words, General Douglas MacArthur expressed what he considered the basic purpose of the allied occupation of Japan. Within the past six years, amazing progress has been made toward achieving this objective. John Foster Dulles, chief architect of the Japanese Peace Treaty, utilized the full scope of his remarkable powers in an effort to lay the kind of foundation which would support these sturdy pillars of the good life.

The application of the principles of Christian morality in international affairs is one of the most constructive and reassuring things that has happened in the last century. The treaty, based upon reconciliation rather than revenge, breaks the vicious cycle of victory-peace-war which has plagued mankind so long.

IN THE August 13, 1951, issue of *Time*, Mr. Dulles says, "Some days it looks as though I'm just living over again the spring of 1919. The same hatreds and jealousies are all operating. I don't know whether this peace will work or not. I do know the other type is certain to fail. If you have a one hundred per cent chance

of failure, I think it is wise to take a fifty per cent chance of success." And *Time* adds, "Against the fifty per cent chance of failure, Lawyer Dulles stacked the lessons taught him by history and the lessons he had learned in church."

Within the framework of the treaty there is a renunciation of war and there are strong guarantees of freedom of speech, of religion, of thought, and of respect for fundamental human rights. The people of Japan are grateful that another Versailles has not been imposed on them and have gladly placed their feet on this new road of opportunity, dignity, and peace.

SUCH an atmosphere is congenial for the growth of the best in democracy and Christianity. If Japan continues in this pilgrimage it will mean much for the future of mankind. There is an old saying in that section of the world, "As goes Japan, so goes the Orient."

I hasten to say that this will be a long, rough road. The internal economy of the country is operating under a terrific strain. Since the surrender, Japan has been two billion dollars short of the money required to pay for the food and raw materials she had to import for survival. The United States has made good that deficit as one of our occupation responsibilities.

The Japanese went through the period, called the "onion" period, of inflation when they were squeezed until they cried. Then they had the



Hiroshima

“bamboo” period when they were stripped of their possessions, layer by layer. Even now the food supply for each person is five hundred calories below the nutritional requirements for nominal health.

Only fifteen per cent of her land can be cultivated because of the extensive mountain ranges. In an area one-twentieth the size of the United States she has a population of eighty-three million. Taxes are high. The average wage of an industrial worker is thirty dollars per month. The basic diet of rice, fish, some vegetables, and very little meat is far below American standards. Without whimpering or complaining, the people have set to work to meet this situation. In the six weeks I spent in Japan I did not meet a single beggar.

THE COMMUNISTS are making a determined effort to win the people, especially the women and young people. Twice during my preaching mission, ardent communist propagandists began meetings, outside the public halls where our services were being held, in an effort to draw the people away. When this failed they tried to make all the noise they could to disturb our meetings. Often they are

found in the market places trying to get the women with their big bags and small purses to sign the peace petition to abolish the atomic bomb.

When normal efforts fail, they bring out their big lie: “When Japan is liberated those who have signed will be the first to get full rations for their children.” Their influence is quickly detected in the schools where they are using every artifice to influence the students. It is my conviction, however, that the communists will never win Japan except by force of arms.

The major problems are psychological and spiritual. One of the Japanese leaders said to me: “When the atomic bombs fell on Hiroshima and Nagasaki they devastated our minds and hearts as well as our people and cities. Our people believed in a divine Emperor, a divine land, and a divine destiny. The bombs shattered our entire system of life and thought. Now we must walk in a new path, and we are looking to American Christians for guidance and love.”

National humiliation over defeat in war, spiritual disintegration and confusion over collapse of their historic religions of Shintoism, Buddhism, and Confucianism, and social disorganization because of changing customs,

offer the greatest evangelistic opportunity Christianity has had for a thousand years. As Japan starts on her new road, Christ has a chance to give the directions and illuminate the path.

CURRENT reports indicate the Emperor and his wife are interested in Christianity. She is studying the Bible under the guidance of the Rev. Mrs. Uemura, an outstanding Christian leader. Mr. Kurusu, the special envoy to Washington before the war, has become a Christian. Mitsuo Fuchida, who led the bombing attack on Pearl Harbor, has accepted Christ and is actively engaged in Christian witnessing.

One of our brightest Japanese pastors told me the story of his reaction to the news of the surrender. His heart was heavy and he determined to make a pilgrimage to climb the 12,388 feet to the snowy crown of Mt. Fuji. From patchwork upland farms he climbed through bamboo grass and forest, through dark cinders, lava, and clinkers until at last he reached his destination.

He arrived at dawn and waited to admire the *goraiko* (sunrise). Suddenly the yellow ball of fire lifted up

(Please turn to page 31)

Values of the Japan Preaching

By M. Ray McKay

WHEN MEMBERS of the 1951 Japan Preaching Mission reached Baptist headquarters in Tokyo and were welcomed at the door by Masako Kinukawa, secretary for the Japan Baptist Convention, they realized at once that the experience was to bring many new insights and opportunities.

Miss Kinukawa's welcome was extended with the poise and graciousness that would be hard to match in the West. We realized at once that in the young people of Japan were resources of immeasurable worth to the kingdom of God. After we heard the story of this young secretary more in detail, we had a further revelation of steadfastness and devotion which challenged our best.

We found that Miss Kinukawa worked in the office as secretary eight hours a day, studied Greek, German, and other equally difficult subjects in the neighboring seminary from 5:00 to 9:00 p.m., and then went to the pastor's home where she prepared her supper and took care of the secretarial work of the church.

When the correspondence was completed and the bulletin ready she was free to study. The story said nothing about sleep; and the members of the team wondered when and if the young woman slept.

THIS INTRODUCTION helped to prepare our hearts for the privileges and responsibilities that were before us. Preaching through an interpreter was not a difficult task, for the men who put the message into Japanese were themselves warmhearted Christians who longed to be used in winning the lost. Almost everywhere large crowds were attracted by the elaborate announcements. Many were led to accept the Lord and many others expressed an abiding interest.

As one looks back upon the experiences of the preaching mission and seeks to evaluate them, five results come to mind:

It attracted attention: The preach-

ing mission attracted much favorable attention to the cause of Christ in Japan. The preparation for the meetings was well done, and the plans for announcement were elaborate. Therefore, in almost every case a great number of people were reached whom it would have been difficult to contact without the unusual feature which the foreign preachers presented.

It developed spiritual fellowship: One of the richest values of the preaching mission was the development of a spirit of friendship and brotherly love with the Japanese pastors and layworkers. The testimony of one Japanese pastor will illustrate this result.

He said: "When I first learned that pastors from America were coming to preach in our churches, I was not very enthusiastic. I thought these men, coming from a rich land, would spend their time in boasting of the great results they had attained there; but our preacher spoke only of Christ and his love for lost men. We felt like children sitting at the feet of a great teacher. Now our hearts are warmed,

and we are anxious to do our best for our Lord."

Another pastor said: "Now I see what a pastor ought to mean to his people and believe I will be a better pastor myself." These friendships and fellowships mean much in the furtherance of the spirit of Christianity in Japan.

It focused attention upon essentials: The preaching mission helped the Christians of Japan also to keep their minds focused upon the essential privilege and responsibility of winning the lost to the Lord Jesus Christ. It is easy for a minority religion to content itself with comforting and instructing its own members.

The overwhelming number of non-Christians seems like a threatening cloud rather than an opportunity. The preaching mission seemed to impress the small groups of Christians with the mighty saving power of Christ and to challenge them to seek always to win decisions for him.

It won the lost: Of course, the preaching mission did win great numbers to the Lord Jesus Christ. This



Headquarters building for the Japan Baptist Convention—11 Kamiyama-cho, Shibuya-ku, Tokyo, Japan.

Mission

was its primary objective; and at this point very considerable success was attained. Approximately 10,000 decisions were registered during the five weeks. About one-half of these were professions of faith in Christ. The others acknowledged the need of the Saviour and a desire to attend church and to study the Bible.

It called out the called: Perhaps the most lasting result of all will be found in the response of Christian young people to the call of Christ for full-time Christian service. Using the church at Shinkoiwa as an illustration, we find a dozen capable, devoted young people eager to give everything they have to Christ.

The words of Miss Kinukawa, introduced in the beginning of the article, express the devotion of many young Christians whom the preaching mission called out for service. She said in answer to a question about her own life purpose, "I will serve my God till I die." Many others have exactly the same deep yearning in their hearts.

The preaching mission, however, is not the only answer to the problems of winning a nation to Christ. Because of the eager response of many people, certain zealous groups have been holding tent meetings in which they sought to win the lost but had no program for conserving the results. The values of the Southern Baptist preaching mission in Japan were altogether dependent.

WE HAD permanent missionaries in every situation to follow up the work. The mission was church-centered. Its purpose was to assist and build up the churches and to begin new churches. It was correlated with all the other work in Japan. At its best the mission was an aid to more permanent methods.

The method of the preaching mission could be easily overdone. It would be impossible to use a large group of preachers at any one time and keep the work on a solid foundation.

There would also be the danger of

leading the Japanese churches to depend upon the preaching mission as their one way of winning the lost. From this point forward the mission ought to emphasize personal soul-winning. In every church there ought to be an effort to train the people to win the lost.

Perhaps revivals should be two weeks in length, with the first week spent in instructing Christians and the second week in winning the lost. Or the evening program might be twofold with the first part being spent in soul-winning instruction and the second part in evangelizing. Unless personal soul-winning is emphasized until it becomes the major method of winning the lost in Japan, the preaching mission will have been only a temporary and glorious incident in missionary endeavor.

TRAINING the young Christians of the nation is the greatest challenge in Japan. Baptists already have a girls' school at Kokura and a boys' school and seminary at Fukuoka. We need now to develop a method by which worthy young people can be helped financially to get the necessary training.

In the schools there is the continuing necessity of focusing the attention of the young people upon the importance of winning the lost and of becoming Christlike in character. The development of a warmhearted, consecrated Christian life is an initial part of the training for service here as well as elsewhere.

The members of the preaching mission are hoping that their efforts made some small contribution to the much larger and continuing program of the kingdom in that land.

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From Writer's Diary . . .

On Board President Wilson—Have just finished conversation with young college man from Korea. He is almost a Christian, I believe. I will seek another interview with him.

First Sunday in Tokyo—Attended my first Japanese worship service. Was struck by sincerity and Scripture content of the message. The faces of congregation were alight with new life and enthusiasm.

From Hong Kong—I am tired, but happy. Have just preached from Romans 8 and all those who were not Christians accepted Christ.



One of 10,000

By Kathleen Culpepper

“UNTIL I CAME to work in your home, I had no conception of Christianity. I had seen the crosses on certain churches, but the cross had no meaning for me.” These were the words of Yoshie Ozaki, as Mrs. Reiji Hoshizaki interpreted them to us.

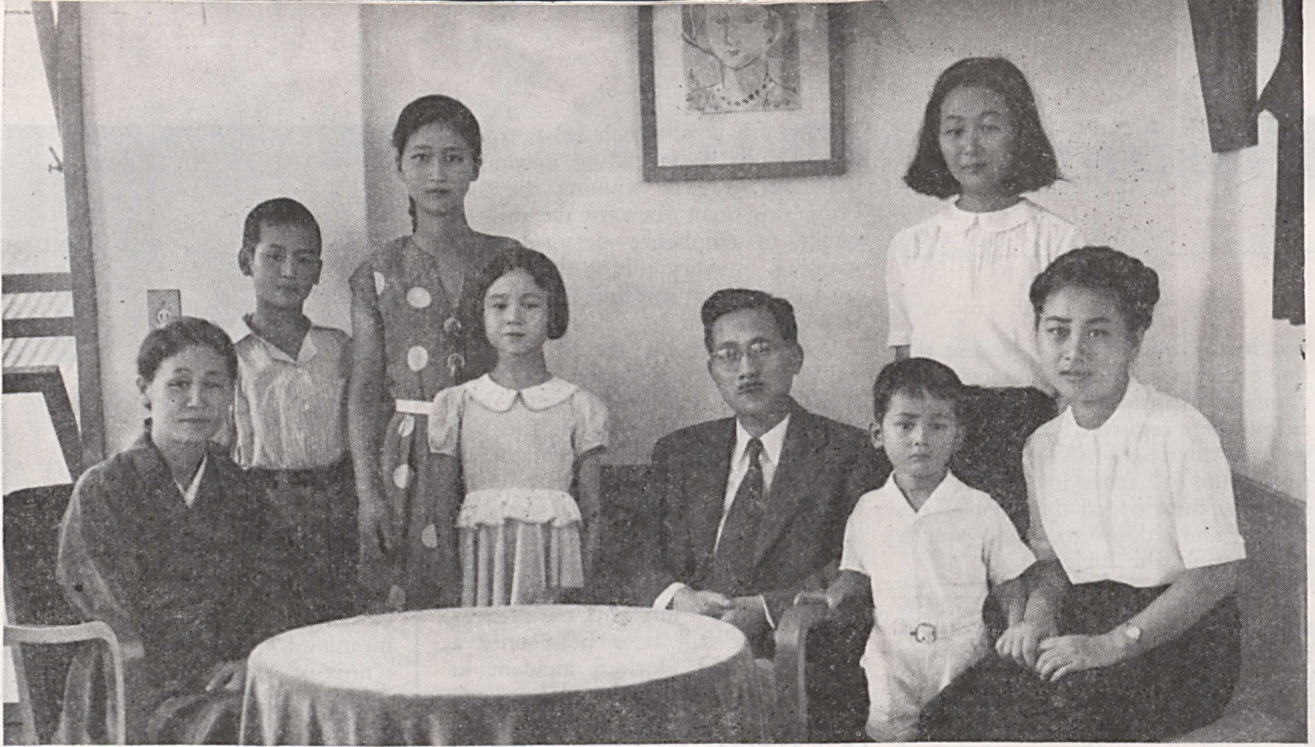
One of the first things which impressed Yoshie-san was the family altar which we have each day just before breakfast. Day by day she came to see what it meant to live by Christian principles.

Two Japanese friends began to talk with her about accepting Christ as her Saviour and to pray with her. We gave her tracts, and she began to attend the Bible class which we have every Friday evening in our home. In these ways her heart was being prepared for the decision she was to make.

It was in October last year that we here in Japan had our preaching mission. Dr. M. Ray McKay, one of the visiting preachers from America, preached in evangelistic services in the Tokyo churches and spent some days in our home.

When Yoshie-san first saw Dr. McKay, she said, "He's a good pastor, I believe." She began to attend the services in the Tokiwadai Baptist Church where he was preaching. One night his sermon was "Why Christ Died on the Cross." For the first time Yoshie-san realized what Christ had done for her. She became conscious of the meaning of the cross and accepted Christ as her Saviour.

She says she has a long way to go to learn to live day by day as Christ would have her to live.



The Sadamoto Kawano family: (left to right) Tochi, 45; Sadao, 12; Sadako, 16; Toyoko, 8; Sadamoto, 49; Yasuo, 4; Hiroko, 18; Nobuko, 21.

My Japanese Friends

By E. Norfleet Gardner

I CAPITULATED to the Japanese a half-hour after leaving the pier at Yokohama one rainy morning last September. A taxi driver accepted the surrender. It was as simple as this:

We had been driving along toward Tokyo, all eyes and questions. I asked Sugimoto, "What do you think of the treaty signed at San Francisco last week?" He hesitated, drew a quick breath, put his hand over his chest, and answered, "I cannot tell what is in my heart. Very fine." Then I knew I could offer no resistance. They would pour into my circle of friendship wherever I went.

That is the way it was for the next six weeks, as I met hundreds of Japanese personally: children of the kindergarten, school boys and girls, university students and professors, fathers and mothers in the homes, faithful ministers and church workers, government employees and officials. They came into my life, and they have not walked out again. I hope they never will.

Their keen sensitivity, gracious and cordial manner, appreciation of genuineness in another, their willingness to do anything they can to befriend, their sense of bubbling humor, their loyalty and devotion as Christians, and their good cheer under all conditions were witnessed again and again and made me proud to call them friends. I stayed with them in their homes and inns, ate with them—sometimes out of the same dish, laughed with them, cried with them, prayed with them, and rejoiced with them in the victories of God's transforming grace in their lives.

They stand in my memory, not as a people or a group in mass but, as individuals whom I know and love. It is not easy to select a few among a great number without wishing you could write of many others of like spirit.

LET Masahiro Yamakawa represent a large high school group. Sunday afternoon, the day before we started toward the southern part of the island of Kyushu, he came to the home of Dr. and Mrs. Maxfield Garrott to

entertain the children and to talk over any plans Mrs. Garrott might have relative to their Sunday school class of which he was president.

I LEARNED that this quiet, attractive young man of seventeen was also president of the senior class and of the high school student body, that he had been mounting insects from various lands for several years, and that he was a member of the Amateur Naturalists' Association of California. He was making preparations for an international Young Men's Christian Association conference two months later in Australia.

A modest and devoted Christian, he impressed me so much that I asked him to let me meet his mother at church that evening. It happened that Dr. Garrott and I came upon Masahiro and his mother outside the building as we were arriving. When the son presented Mrs. Yamakawa, I endeavored to say a word of appreciation for a mother who had a son like Yamakawa-san. She bowed low and quietly said, "He is now God's son. Pray for him."

Those Japanese nearly ruined me! I cannot get away from them by day or night—nor do I care to. They are amazing and delightful beyond words.

—Norfleet Gardner

Yamakawa's ideal is "one God, one world." He hopes to come to the United States to study that he may be better prepared to serve God in the world.

Five lovely Christian girls of Takanaabe are among delightful friends of Japan. They were in the group that welcomed us with flowers at the station. They were at all services, reverently worshiping and moving among the unsaved to help them come to Christ. Then they came with a group of people to the next city in which preaching services were conducted.

These girls requested a conference to talk about the life of Christian girls in America. They sent a *furoshiki* (scarf) to my wife and wrote letters to girls of our church in America.

I can never forget the Hori family in Kagoshima. Mrs. Hori was always efficient and eager to carry on the work of the small church. She manages her own home with equal skill. It was to her home that the older son carried me on his shoulders after a typhoon struck the church building in which we had been staying, so that even the *tatami* (straw mats covering the floors) had been taken up when the water rose over them.

The two little girls in the Hori home won our hearts and the teen-aged boy, Nitiro, joined us the second night in the games of magic, with all the alertness of the Royal Ambassadors of my own church.

THE NIGHT after the storm, while the moon rose clear and full behind Sakurajima, the volcano across the Bay, the father, a biology professor, sat erect with eyes closed and played on the *biwa* (a new and strange instrument for American eyes and ears). Nothing could make me surrender the memory of the happy visit in that Christian home.

Nor shall I forget that dear little

woman, Umekita-san, baptized forty-eight years ago in Kagoshima Bay. Through the years she has been a faithful and graceful witness for the Lord. Umekita-san is small and quiet of manner. With persistence she moved among different groups, seeking to persuade them to become Christians.

She inspired others as she demonstrated by her own behavior what ought to be done. In prayer she lifted our needs to God so that we felt his protection and guidance. She went with the pastor and others to see us start for the next appointment. We crowded the bus until there was barely room to budge. It was possible to reach through the open window, take her uplifted hands, and say as the bus started: "God bless you, Umekita-san. My life will always be richer because I met you and saw your devotion to Jesus."

THERE is not space enough to write of Yoshitome, the convalescent tuberculosis patient who sat on the end of the front row on the mats the afternoon we spoke at the National Sanatorium. The institution is almost within sight of the airfield from which the "suicide planes" took off to plunge to their destruction and that of the American forces in the Pacific.

Yoshitome reminded me so much of Billy, the young man of our own church who lost his life in World War II as he was returning from a mission over Japan, that I was strangely drawn to him. I told him of the resemblance, even as I had sought to witness before the entire

Masahiro Yamakawa: "He is now God's son," said his mother. "Pray for him."



group in behalf of Billy and his Saviour.

When I returned to the States, it was good to learn from the pastor who conducts occasional services there that Yoshitome was among those studying the Bible. It was also good to have a letter from Yoshitome. In closing he said: "Wherever you go, God bless you! I shall never forget you as long as I live."

Before me come delightful pictures of Hayata, the Royal Ambassador freshman in the University at Kokura who is preparing himself to be a minister; of Sakamoto and Furukawa, seminary students who spent ten days of their vacation assisting us in the services and who quickly wound their way into our hearts; of the volatile and irresistible Odori family with its joyous parents, two girls, and four boys, judo-wrestlers—all enthusiastic members of the church; and of aged Pastor Kakihara, dynamic personality who reminded me of Michelangelo's great statue of Moses, without the horns. The kindness with which Pastor and Mrs. Kakihara received me into their home, graciously provided for my needs, and promoted the work of the "preaching mission" can never be forgotten.

CHIEF among these, and many others whom space alone prevents my naming, may properly be placed the interpreters who divided the four weeks of my stay among none except Japanese in the southern island of Kyushu: H. Kawano and S. Kawano. They are not relatives, but both teach in Seinan Gakuin, our strong Baptist school for boys and young men at Fukuoka.

Brilliant interpreters who put my poor messages into flaming sermons in Japanese, understanding and sympathetic friends, and devoted Christians, they proved a bulwark every day.

H. Kawano's contacts and approaches to persons and problems in his prefecture of Miyazaki, where he is dearly loved, were most significant. S. Kawano's ability to meet various problems and his outstanding scholarship made me appreciate all the more the wise selection of him as one of the vice-presidents of the Baptist World Alliance. It was a personal joy to add members of their families to the list of friends when I reached Fukuoka.

Then and Now!



By Lois Linnenkohl Whaley

THREE YEARS AGO, as I walked in the war-ravaged streets of Tokyo, Japan, I saw ruined buildings on every hand. Ragged, shivering children played in the muddy alleys. Many people, young and old, turned eyes of misery to the "America-jin" for some hope in a dreary future.

They listened to the missionary's words of comfort and hope, and many of them believed in the Saviour of men. I rejoiced at the opportunity to present Christ to a needy nation. Everyone said, "This is Japan's new day." And early one morning, as I looked out my window over the hundreds of queer little roofs, the following verse was born in my heart:

*It's dawn in the land of the rising sun;
And the light of the coming day,
As it touches the ruins of man's despair,
Seems to drive his shame away.*

*For the hand of Love has touched the land,
And the breath of Life has stirred
The hearts of men to seek their God
And the Easter of his Word.*

Today I watch a new and different dawn. It is the rebirth of a nation. There are evidences of a new prosperity. Nice public buildings adorn every corner. New homes rise out of former ruins. Most of the people dress better and seem to have more purpose in living. There are still people with burdens so heavy one wonders how they bear them. There is still despair that leads to suicide. But, when compared with the Japan of three years ago, it is a land of promise and possibility.

The peace treaty has given the nation a new dignity. Again it faces the world as an equal among nations. We welcome this new change, for God means that men should dwell in free and peaceful harmony. But it also brings opportunity for other changes. The influences that have been forced upon her by a conquering nation may soon be thrown aside.

Some may feel, since it is the religion of the victor, that Christianity, too, has been forced upon them. But we pray that it does have roots. Those roots are hidden deep in the hearts of a few thousand sincere Christians.

Yes, we face a new day—a day in which we shall see the real test of our work here. Government officials visit again the national shrines. Local Buddhist sects are building newer and bigger temples. They would call the people back to a national loyalty that has no office for Christ.

*Hold fast the day—
There lengthens now a shadow
From out the darkened past where once your
land*

*In dimness sat,
Unwilling to be brightened
By Love's sweet light, outstretched in God's
own hand.*

*Hold fast the day—
There cometh not another
To give Japan reprieve from sin's dread wage.
Build not a shrine
To faded dreams of glory,
But on the Rock of Christ build a new age.*

Living Support—

Not Salaries

By M. Theron Rankin

WE RECEIVE frequent inquiries concerning the salary of a missionary of the Foreign Mission Board. During the past ten years, world conditions have completely changed the Board's policy on salaries of missionaries. There was a time when every missionary received the same payment in every country.

Now the payments differ in each country. The purchasing value of United States currency may differ as much as 100 per cent in one country as compared with another. Regulated rates of exchange on United States currency and local inflation account largely for such radical differences.

The Foreign Mission Board and the missionaries think in terms of a living support rather than in terms of a salary. Each missionary offers his life with the maximum ability he may possess, whatever the measure of that ability may be. He attaches no financial evaluation to it, but expects only that his necessities of living will be provided while he makes full use of his life in missionary service.

Differences in the amount of support provided for missionaries are made only on the basis of the differences in the cost of living in the various countries. No differences are made on the basis of the types of work done or positions held.

A BASIC SALARY of \$1,000 per year is provided for each missionary, man or woman, in every country. Living quarters are provided in all cases. In most areas the Foreign Mission Board provides funds to erect residences which the Board owns. In areas where the Board does not own residences, funds are provided to rent living quarters. Missionaries when in America are allowed \$70 a month rental for a couple and \$40 for a single person.

Increases in the cost of living are

taken care of by salary supplements. The supplement in each country or area is based upon the increases of prices and the changes in the rate of exchange on the United States dollar in each country. Adjustments in the supplement are made on recommendations made by the executive committees of the missions and on the basis of an index of changes in costs of living which the Board secures from the Department of State in Washington, D. C.

THE SUPPLEMENTS vary from \$400 per year in some areas to \$1,500 in the highest area. For example, a supplement of \$600 is provided for each missionary while he is in the United States, which makes a cash payment of \$1,600 a year to each missionary, man or woman, while he is in America. In Venezuela, where the supplement is \$1,500, a cash payment of \$2,500 is provided for each missionary, making a combined payment for a couple of \$5,000.

For families with children a basic child's allowance of \$250 per year is furnished for each child under ten years of age and \$300 per year for each child over ten years. Supplements are added to these allowances for children in many areas.

A school allowance of \$300 per year is furnished through the Lottie Moon Christmas Offering for each child in college.

One-half of all medical expenses for each member of a family is paid by the Foreign Mission Board and special consideration is given, in addition, to unusually heavy medical expenses with the purpose that no missionary be left with burdensome debts that he cannot meet from his regular support.

The Foreign Mission Board provides for the retirement of each missionary and pays one-half of the premium for \$1,000 group life insurance for each one. The basic retirement is \$900 per year for each missionary.



The Board now provides a retirement supplement of \$150 per year per missionary, making a total of \$1,050 for each person.

An equipment allowance of \$800 per couple and \$500 for each single missionary is granted on appointment and additional allowances are made to pay freight and shipping charges on essential equipment which must be taken from the United States.

Re-equipment allowances of \$200 for each missionary on the basis of a six-year term of service are provided for furloughed missionaries when they return to their fields of service.

For purpose of comparison, let us calculate the support of a missionary family with three children in the United States, two children over ten years of age and one under. The basic salary would be \$2,000, salary supplement \$1,200, children's allowances \$850, and rental allowance \$840, making a total, including rental, of \$4,890. If the children are in college, the support would be increased by \$300 for each child.

The support of a couple without children would amount to \$4,040 and for an unmarried person, \$2,080.

ALLOWANCES for aid on medical expenses, annuity payments, and re-equipment would be in addition to these figures.

Comparative tables which show the missionary support provided by most of the mission boards in America reveal that the support of our Board is above the average and below the top level.

The figures given above refer only to the *personal* support of missionaries. They do not include expenses such as travel to and from the fields of service, travel on the fields, language study, and other items involved in maintaining a missionary on the field.

They Want a Home, Too!



Approximately 300,000 Arabs were made homeless when the "Promised Land" was "given back" to the Jews.

By Marjorie Moore Armstrong

HAS it occurred to you to wonder what became of the non-Jewish people who were living in the "Promised Land" when the new State of Israel was proclaimed May 14-15, 1948?

It was not vacant, you know. From A.D. 135, when the Romans expelled the Jews, until 1917, when Great Britain assumed a mandate over the country, it had been occupied chiefly by non-Jews. The British promised a National Jewish Home to the Zionist Jews, primarily as reward for the help they gave in World War I, and they began to emigrate from Poland and Russia to claim their heritage in Palestine.

Tension soon developed between the old-time residents, Moslem and Christian Arabs, and the newcomers; and the British tried unsuccessfully to keep order and maintain peace. By

the end of World War II, the people "from Dan to Beersheba" numbered 538,000 Jews and 397,000 Arabs. By the initiative of the United States and the authority of the United Nations, a new nation was established and the Jewish refugees of Europe began to pour in. Today Israel claims a population of one and a half million, with large numbers of immigrants arriving every week.

What happened to the non-Jewish residents of Palestine?

AFELLOW passenger on a trans-Atlantic flight last November told me the story. He was John B. Acheson (no relative of the Secretary of State), who works in Beirut, Lebanon, with the United Nations Relief and Works Agency for Palestine Refugees in the Near East.

"You don't hear much about this

in America," he remarked when I exposed my ignorance on a UN organization known as UNRWA. "Somehow Americans hear mainly the Jewish side of the question. Yet the Middle East is a powder keg. There can be no peace in the world until this Arab-refugee problem is solved. It cannot be solved without American leadership, and there will be no American leadership until the American people wake up to the danger. Besides, Americans have the heaviest financial investment in this UN project; the U. S. pays the largest share of the bill for UNRWA."

At once I wanted to know all. This is the story.

A million Arabs lost their homes and jobs as a result of hostilities in the Middle East after World War II. They have been refugees since 1948. Many of them own property in Israel



Tents put up by refugees in one section of Amman, capital of Jordan. Amman has more than trebled its population in two years as a result of the influx of Arab refugees from Palestine who now form more than forty per cent of the population of Jordan.



but they cannot return to it or sell it.

Refugees, orphans, and aged people were so numerous and were living in such wretched conditions, the United Nations had to do something. On May 1, 1950, UNRWA was established, and vast tent camps and barracks cities were set up for the refugees. Today UNRWA is responsible for approximately 110,000 in Lebanon, 85,000 in Syria, 200,000 in Gaza (down near Egypt), 450,000 in Jordan, and 20,000 in Israel.

THE CAMP population is increasing by births at the rate of 30,000 persons a year. The average size family numbers five. Nearly half of the inhabitants of the camps are under fifteen years of age.

UNRWA asked for a budget of \$79,000,000 this year. It was granted \$50,000,000. With that, it has to provide food, shelter, and medical care for these people and try to reintegrate them—help them find permanent jobs and homes. The food for a single month totals 11,000 tons. The sixth session of the UN General Assembly, meeting in Paris last winter, voted for a three-year program of "relief and reintegration" for these refugees. Thirty-one of the fifty-nine United Nations have underwritten the budget.

Working with UNRWA are several other United Nations groups: the World Health Organization; the United Nations International Children's Emergency Fund; the United Nations Educational, Scientific and Cultural Organization; and the Food and Agricultural Organization—WHO, UNICEF, UNESCO, and FAO, to you.

These camps in the Middle East—though not prisons and certainly better than no home at all—are by no means the best place to rear children. As many as 30,000 live in a single camp. Some refugees live in tents, others in long, narrow, wooden buildings partitioned with sacking—a whole family to one cubicle eight feet square! The tents are ripped to shreds by dust storms and hurricanes; and, since the Korean War, new tents are hard to get.

UNRWA doles out food and clothing, provides schools, and assists in resettlement schemes and job openings. It tries to arrange loans for setting refugees up in trades or business. Young people and adults are offered



After four years of exposure to baking sun and desert winds, the refugees' tents are now worn threadbare. In Jordan alone more than 8,000 huts have been built by UNRWA to replace unserviceable tents. Here the owner is busy cultivating his strip of garden.



Girls are employed in this center in Gaza to execute needlework in traditional local patterns. The pieces are sold in Cairo or Beirut by means of orders placed with UNRWA's Welfare Division in Beirut. The girls are paid in accordance with the amount of embroidery they turn out.

trade and literacy schooling. To provide a chance for the heads of families to earn an honest wage, long-range projects such as road building, hut construction, and irrigation programs have been started, but barely ten per cent of the able-bodied men are lucky enough to get work at any one time.

Refugees have little or no chance to make a living outside the camps. Work is not available, and the attitude of the permanent residents is not favorable. Although traditionally hospitable, the neighboring Arab states have a natural fear that these unfortunate people will become a relief burden too big for them to carry.

Lebanon, where the number of Moslems is about the same as the number of Christians, is disturbed by the presence of so many Moslem refugees within its borders. "These immigrants could soon outnumber the Christian populace if we let them settle here;

and they could make our nation Moslem," the Lebanese complain.

"What is the solution as you see it?" I finally asked my seatmate.

"Colonization or resettlement is not impossible," Mr. Acheson mused. "We might settle 50,000 people in Sinai alone if we could find water there. Other Arab states could take in large groups of them. Big government works projects to improve the production of the land and to make it possible for more people to live in those sections are now being planned. These projects would employ many refugees and make them self-supporting again."

Contrary to popular notions, the Arabs are not lazy and shiftless, Mr. Acheson declared, but they are by nature individualistic, and as Moslems they are fatalistic. Moreover, many of them feel they are victims of inter-

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Serving China on Formosa

By John L. Slaughter

MY PHONE rang early on Sunday morning, August 26, last year. Baker James Cauthen said: "Good morning, John. I know it is late to call you for the purpose I have in mind. Our missionaries in Formosa, Hong Kong, the Philippine Islands, and Hawaii are asking for an extension of the Japan Preaching Mission. Do you think you could go with Clyde V. Hickerson on a preaching mission to these places?"

We were to leave for Japan on Tuesday. Without much deliberation, I said I would be happy to go wherever I could be of service. Therefore, when we finished the mission in Japan, we took a midnight plane out of Tokyo and landed in Taipeh, the capital city of Formosa, the next morning. It took about two hours to fill out the necessary papers for my ten-days' stay on the island. My schedule of preaching was to begin in Hsin-Chu; and from there I was to take the train to Kaohsiung.

You should have seen the four of us sitting on the edge of the bunks in the stateroom of the Floating Hostel. After our first service in the Baptist church in Kaohsiung, three young Chinese men volunteered to take me to my living quarters for the week. It was an old Chinese ship that was used for river and seagoing transportation before the communists conquered China.

When the Reds moved in to occupy China, a number of freedom-loving Chinese escaped on this vessel, anchoring it at the pier in Kaohsiung. It has remained there through these years, serving as a hostel for the entertainment of foreign guests.

While the four of us sat talking about what had happened on the mainland of China and what was now taking place on the island of Formosa, these young Chinese men told me something about their struggles, hopes, and fears for the future. They would not talk much until I asked them direct questions.

Johnson said that his father was a

FORMOSA

at a glance . . .

Population: 8,500,000

Chinese refugees: 3,000,000

Area: 13,857 sq. miles

Description: Eastern half mountainous with peaks more than 14,000 feet in height; the western half flat and fertile.

Occupations: Farming, mining, forestry, fishing, commerce.

silk manufacturer, who had a good business and was doing well selling his product. When his father saw how the communists were taking the businesses of the Chinese people and driving them out of their factories and homes, the strain was too much for him and he committed suicide. His mother and sister fled. No one knows where they are today.

JOHNSON was able to get on board a ship and flee to Formosa. He had not been in Kaohsiung long until someone invited him to go to services at the Baptist church. He went and was greatly impressed with the friendliness of the people and with the teaching that he heard. It was not long until he accepted Christ and was baptized into the fellowship of the church. He is a promising, intelligent young man whom the missionaries have employed to work in the mission. If his plans work out he will come to America sometime this fall to study for the ministry.

I asked David, the second young

man, about his experience concerning living on the mainland of China. His father was a teacher in one of our Baptist schools. David was converted in his early years; but his experience in Formosa has greatly increased his consecration and his fervor for the Lord. He, like the other two, works for a mere pittance. Their diet is largely rice, with a few of the foods that we think of as essential to sustain the body. But David is a happy, useful Christian, teaching a Sunday school class and leading the boys in the Baptist church.

WHEN I got around to James, the third young man, the hour was late. David spoke up and said: "James is serving as the pastor of our church here in Kaohsiung." He and his wife, with their little baby Moses, were fortunate enough to escape the destruction of the communists. My heart went out to all three of these fine Chinese Christians.

Traditionally, Formosa belonged to the Chinese. Fifty years ago—at Shimonoseki, Japan—the Shino-Japanese treaty was signed, ceding Formosa to Japan. During the fifty years of Japanese occupation, roads were constructed, railroad stations were built, public buildings went up in the main cities, with the largest hospital in the Orient built in Taipeh.

The Japanese built one of the largest banks in the world in Taipeh. They made large harbors in Keelung, in the North, and in Kaohsiung, in the South. On VJ Day in 1945, when the Japanese suffered defeat, a complete change took place on Formosa. The Japanese fled.

Immediately, the Chinese took over again. They began operating the various activities of the island as though they had never been pushed out. In 1948, when the free Chinese were driven from the mainland by communists, about three million of them came to Formosa. Six or seven hundred thousand were military personnel.

President Chiang Kai-shek, with this remnant of his military forces, came to Taipeh to make his headquarters. He deployed the air corps, army, and navy in different sections of the island. From the first day that they landed, there has been an intensified program of training. The absorption of these three million Chinese into the life of the island has put a tremendous strain upon the economy of the Formosans.

ONE MARVELS at the way the Chinese have worked out of these difficulties. Formosa is only ninety miles from the mainland of China. One wonders how the people of the island can live with any hope of security and peace, with the communists so close by. But, in that narrow strip of water, our Seventh American Fleet is on constant watch. One can sense a feeling of calmness as he mingles with the multitudes in Formosa.

In the midst of all the confusion and insecurity, Formosa is probably our most challenging mission field today. After the Japanese were driven out in 1945, President Chiang Kai-shek issued an edict granting full freedom of religion. He opened all military bases to missionaries and preachers of evangelical Christianity. He encouraged the distribution of the Bible. He gave protection to all missionaries and their co-workers.

His attitude was something new to the people of Formosa. During the entire time of the Japanese occupation, from 1899 to 1945, the only Protestant group allowed on the island was the Canadian Presbyterians. They had been on the island for a number of years, when the Japanese first occupied it. However, during the entire occupation, they were under strict supervision and limitations.

Since President Chiang Kai-shek issued his order, the Lutherans, the Evangelical Missionary Alliance, the Seventh Day Adventists, and Southern Baptists have gone into the island for missionary work. We have churches in Keelung, Taipeh, Hsin-Chu, Ja-I, and Kaohsiung. In addition to these, our missionaries were privileged to preach at all of the military camps and bases. As you know, Southern Baptists have sixteen missionaries located in these central cities.

I was privileged to conduct services in Hsin-Chu, Ja-I, and Kaohsiung.

Never will I forget my service in the church in Kaohsiung! Could you guess where the church meets?

Our missionaries have rented a hospital building. They live on the second floor, and the third floor has been made into a sanctuary for worship. When I walked up the steps to open a week of special services, I could scarcely believe my eyes. Some two hundred men in uniform were crowded together in the auditorium singing gospel songs of faith!

They were led by a young Chinese convert. As they sang "Rescue the Perishing," "What a Friend We Have in Jesus," and "Tell Me the Old, Old Story," it would have done your heart good just to have listened in. During the week a hundred and twenty of them signed decision cards. The power of the Holy Spirit was evident in all of the meetings. Forty of these men have already been baptized. Missionary Olive Lawton has written me just recently that another group of them will soon be ready.

On Sunday afternoon, my interpreter, Mr. Shih, who is secretary to the commander at the naval base, asked me to go out and preach in the church on the base. He said:

"YOU WILL be interested to know how this church started. Three Chinese Christian families wanted a church in which they could worship. At first they met in the living room of my home. Soon it was too small. We were invited into a larger home, and it wasn't long until we overcrowded it. By that time we had a group to go to the commanding officer to ask him for one of the buildings at the base which we might use on Sunday afternoons for our meetings."

He also told me that they did not have a pastor, but that the laymen preached every Sunday afternoon. They had had at that time a number of conversions.

MISSIONARY Oswald Quick from Taipeh, was invited on several occasions to baptize their new converts. When I got out to the church that afternoon, I saw the people standing all around the windows, overflowing the auditorium and filling the vestibule. The service was another deep spiritual experience, with singing, testimonies, and preaching of the Word. When I gave the invitation, fifty men crowded the platform in a definite decision for Christ.

If we could double our missionary forces in Formosa now, it is my feeling that we could win hundreds of the men in the air force, army, and navy. Think of what it will mean for the future of China. If we can win a large number of these military men who will be going back to China one of these days, they will return witnessing for the Lord. We then will have a mighty army of witnesses.

What we do, we must do in a hurry. The King's business requires haste! Every investment made by Southern Baptists in Japan, Formosa, Hong Kong, the Philippine Islands, and Hawaii is yielding good dividends in the salvation of the lost and in the establishment of New Testament churches.

Let us be grateful to God for what has been done, for what is being accomplished, and pledge a renewed loyalty to Christ and to the cause of world missions. Let us increase our gifts to the Cooperative Program that more missionaries and money may be sent around the world.

HIGH in the mountains of Formosa live the aborigines—until recently the famous "Formosan Headhunters." Among these people a young man was not qualified to seek his bride until he had proven his manhood by taking at least one head. A large button of polished bone, three inches in diameter, was added to the shoulder strap for each head a man collected. These bone buttons were worn proudly. The aborigines refused to recognize the treaty of 1895 in which China was forced to cede the island of Formosa to Japan, and for many years most of the heads that were collected were Japanese.

Perhaps no mission field today

offers a greater challenge than this . . .

Land of Beauty and of Heartbreak

By Clyde V. Hickerson



The First Baptist Church, Keelung, Formosa, was organized October 28, 1951, when fifty-seven men and women were baptized. This is the group who attended those services.

“WHEN you get there, sir—to that wonderful land—please think of me.” These words were spoken to a member of the 1951 Japan Preaching Mission team from America. The speaker was a Japanese mother living in Southern Japan. She had heard that the American was soon to leave for Formosa; and she had made a special trip to see him and to tell him of her homesickness for the land where she had lived most of her life.

She was one of those thousands of Japanese living in Formosa up until the end of World War II. There she and her family had prospered; but as victims of the war and its aftermath they, along with other Formosan Japanese, were transplanted to the home islands of Japan. They were not allowed to carry anything of value with them; therefore, many who were well-to-do in Formosa became economically hard pressed in Japan.

This woman's deep appreciation for her former home in Taiwan was shared by all the Japanese who had lived there and with whom we talked. Thus we were in an expectant attitude when we flew into Taipeh on October 30 for our preaching mission.

Formosa is the Portuguese name, meaning Isle of Beauty, though the natives more frequently use the Chinese name, Taiwan. This island is about 220 miles long and from sixty to eighty miles wide. It is less than a thousand miles southeast of Japan and seven hundred miles northwest of Hong Kong.

Before the war it had a population of about three and one half million people, composed of Japanese conquerors, the Chinese subjects known as Taiwanese, and the aborigines or mountain tribes. The present population is estimated at more than nine million. Taiwan was taken by the Japanese in 1894. They have left many monuments to their industry and skill. There are good roads, bridges, office buildings, hydroelectric power plants, schools, and colleges.

OUR BAPTIST work on Formosa is comparatively new. Miss Bertha Smith and Oswald J. Quick were the first among an increasing group of able and devoted Southern Baptist missionaries to bring the good news of the gospel to the inhabitants of this land. There are now sixteen Foreign Mission Board appointees to the island.

The greatest single need for our Baptist work at present is trained Chinese pastors.

Here is a significant and encouraging fact that should be remembered in connection with Formosan missions. There are a number of Chinese Christians on the island who came over from the mainland of China—dividends on our Baptist foreign mission work in that country for the past hundred years. It is possible, therefore, to organize churches on Formosa more quickly than on other new mission fields. In each city there has been found a group of believers; and it is around these Christians that the missionary usually begins to build the work.

THUS, within three years we have two strong churches plus mission stations in the capital city of Taipeh, work among the students of the National University and the teacher's college, as well as work among the doctors and nurses of the large hospital in that city. Churches and mission stations have been established both to the north and south of the capital.

The Chinese are responsive to the gospel and perhaps no mission field today offers a greater challenge than this land of beauty and of heartbreak.

There is much sadness among the Chinese of Formosa. Many husbands and fathers who came over when the Nationalist government was set up on the island hoped to bring over their wives and children later. However, before this could be done the bamboo curtain fell and the communists had completed their conquest of the homeland. There is little hope of these severed families ever being united again. I was told that the proportion of men to women in Formosa is about three to one.

The majority of the Chinese on Formosa are an uprooted people. They are exiles having little expectation at present of again seeing their native land. This involves not only the breaking of long-established relationships but also radical changes in customs and manner of life many generations old. This presents an added challenge to Christianity, for it makes these people more responsive to the gospel of life and hope. Many, through the courageous testimony of the missionaries and native Christians, have found peace in the

midst of personal sorrows and national upheaval.

One must not infer that Christianity has no rivals on Formosa. There are many other forces seeking the allegiance of the people. The old religions are very much in evidence. On every hand one is reminded of their presence by the many temples and shrines and by the colorful, though weird, religious demonstrations and parades under the auspices of fanatical leaders, who seem to be putting forth redoubled efforts to keep their people loyal to the ancient beliefs in the presence of the impact of the Christian message upon the nation.

There are hard economic problems confronting the people of Taiwan. It is difficult to find work that pays sufficiently to support one's self and family. The black market is strong and is a constant danger to business in general and the rate of exchange in particular. The island is fortunate in its leader, Governor K. C. Wu, who is ably directing the building of a new nation for the Chinese.

In a letter of January 4, he writes: "I sincerely hope that from time to time you will be able to find opportunities to impress upon the Americans the fact that the United States and free China are really fighting for the same cause, that the Chinese people are deeply indebted to your great country for the generous aid which has been given to Taiwan during the last few years, and that we are highly confident that with the moral and material support of the American people we shall ultimately be able to bring our present struggle to a victorious end."

IN JULY of 1951, Miss Addie Cox went to Keelung, a port city some thirty miles north of Taipeh, to begin work. She gathered together a few Christians who were soon joined by friends. Many of these she won for the Master. In October she received as co-workers the Robert L. Bausums.

On October 28, a church was organized and fifty-seven men and women were baptized into the fellowship of the newly organized church. In the preaching mission that followed, a large number of decisions were made. So within four months' time a most encouraging situation was developed. This is being more or less duplicated in other places on the island.

It would be approximately correct to say that Southern Baptists can have as strong a work on Formosa as they want and are willing to provide for. If we will send the workers and give them the tools to work with, we can win thousands of people and plant mission stations. A Bible school will perhaps be functioning by the time this appears in print.

ONE WHO visits Taiwan is impressed with the opportunity of contacts with outstanding Chinese personalities. Into this island have come the political, military, and business leaders of free China. Many of these are responding to the Christian message. Among those who made decisions for Christ in our preaching mission services in the two churches in Taipeh was a professor, head of one of the departments of the Taiwan National University. Two members of congress and a general manifested a deep interest in the Christian way of life and desired to enrol as seekers.

On the other hand, there are many on this island who are barely able to survive, so depressed are they economically. Our missionaries have not neglected them. An additional evidence that the gospel has a message for all classes and conditions is the work being done by Miss Lucy Smith and a young lay preacher, Joseph Chang, among a group of Chinese refugees who live in a Japanese cemetery!

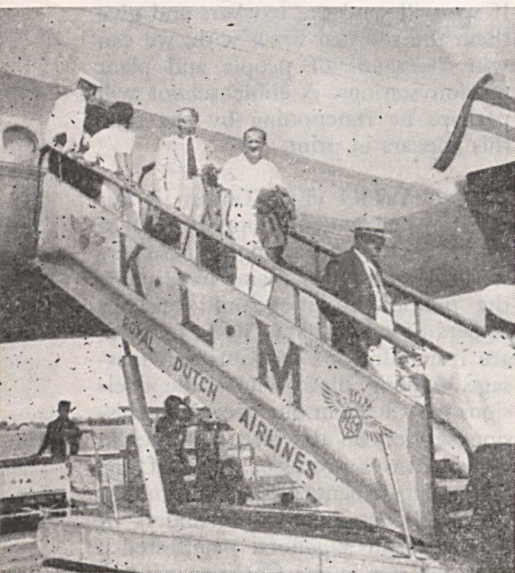
About one thousand people were stranded in Taipeh without funds and with no place to live. They found a vacant spot in the place where formerly the Japanese had interred the ashes of the dead and over which were erected flat tombstones. There shacks have been erected to house the group. A thriving mission Sunday school is now having regular services in a small building provided by friends of the mission cause.

Scores of children in this underprivileged area are learning of Christ, and are enthusiastically singing our Christian songs. A number of adults have already made their decisions to follow the Master. Thus again is demonstrated the power of the gospel to break through the barriers and to reach those of both high and low estate.

In the Amoy Street Church there is a young medical student who receives

(Please turn to page 30)

On Christmas Day, 1951, Charles P. Cowherd, Stockwell B. Sears, and W. B. Johnson, the first Southern Baptist missionaries to Indonesia, landed in Jakarta, Java.

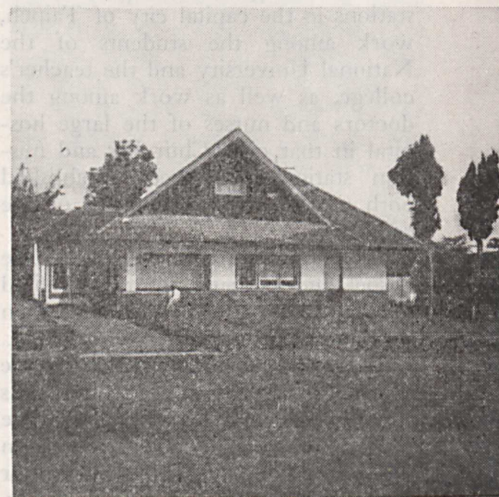


About 80,000,000 people live in the Republic of Indonesia with only about three million of them Christian. Four million of the people are Chinese.

Missionary Johnson buys groceries in Bandung, Java. The wives of the missionaries remained in the States and the Philippine Islands until permanent visas were acquired.



The missionaries found it extremely difficult to find housing in Jakarta, but were able to secure the building below in Bandung, a city about one hundred and twenty miles inland.



Pioneers in Indonesia

By W. B. Johnson

DRAPED across the equator, astride the main seaways which link the East with the West, and extending from west of the Malay States to New Guinea, lies the young Republic of Indonesia. Less than two and one half years ago it was carved out of the territory which had been ruled by the Dutch for some three hundred and fifty years and known as the Netherlands East Indies.

Indonesia is composed entirely of tropical islands—a few large islands, several medium-sized ones, and literally thousands of small ones. Because of its strategic location and abundant natural resources it has become one of the most important areas in the Far East.

These islands produce great quantities of rubber, tin, tea, oil, copra, tapioca, bauxite, kapok, and other essential industrial raw materials which are exchanged in Western markets

for heavy machinery, drugs, chemicals, textiles, newsprint, and other manufactured articles.

Living in these islands are some eighty million people with only about three million of them Christian, including Catholics. The predominant religion is Mohammedanism. There are vast areas in Indonesia where no Christian work has been started as yet. These areas are almost entirely Mohammedan. Even in the islands of Java, Sumatra, Borneo, and Celebes, most of the Christian work has been done in the cities.

THERE ARE literally thousands of large towns and villages that have never been reached with the gospel message, not to mention the countryside. As we look around and see the multitudes of people, we are overwhelmed with the needs and opportunities for the Christian witness.

Of the eighty million people in Indonesia about four million of them are Chinese. They came originally from all parts of China. Most of them can speak the Kuo Yu type of Mandarin (the national language of China). Kuo Yu is now being taught in the Chinese schools in Indonesia.

The Chinese here are of the better educated class. They are the merchants and shopkeepers and all seem to be prosperous. They live in nice homes and drive good cars. There is great need and tremendous opportunity for real Christian work among these people.

In years gone by this area seems to have been a closed door to Southern Baptists. Since the establishment of the new Republic many changes have taken place here. It seems that now it

is God's time for Southern Baptists to assume their share of the responsibility for preaching Christ to these people. It has not been easy to get the necessary permission from the Indonesian Government to allow us to do this. However, the Lord has certainly prepared the way and opened closed doors and men's hearts in a marvelous manner.

On Christmas Day, 1951, Charles P. Cowherd, Stockwell B. Sears, and the writer landed in Jakarta, Java, the capital of the Republic of Indonesia. We are the first Southern Baptist missionaries to Indonesia. Our first task was to find housing and establish a "beachhead" for Baptist mission work.

We found that housing in Jakarta was extremely difficult. We were advised to try in Bandung, a city about one hundred and twenty miles inland from Jakarta. In Bandung a suitable house was secured.

Then we learned that, before we could start any mission work, Southern Baptists must get permission from the Indonesian Government through the Ministry of Religions. Indonesia has religious freedom guaranteed by its constitution; but it has a Ministry of Religions which exercises control as to what religious bodies are qualified and permitted to carry on mission work in Indonesia.

NOT BEING a member of the World Council of Churches, it was quite difficult to get the required permission. We furnished the Ministry of Religions with information concerning Southern Baptists and their work and did our best to meet all government requirements.

At the same time we took the posi-

tion that we proposed to come in as Baptists and to develop Baptist work. We made it clear that we desired to work in close harmony and Christian fellowship with any other Christian groups already working here; but that we could not organically unite with or work under the direction of any other ecclesiastical body.

WE CABLED for Dr. Baker James Cauthen to come and help us. Dr. Cauthen came and had a conference with the Ministry of Religions. There was great rejoicing a few days later when we got the favorable reply from the Government.

As soon as the house had been secured in Bandung, Mr. Cowherd went back to Manila to make application for permanent Indonesian visas for himself and family. The visas were granted and the Cowherds arrived in Bandung on March 19. According to present plans the Cowherds will work in Bandung, the Sears will go to Surabaya, and as soon as housing can be arranged the Johnsons will go to Jakarta and set up the mission treasurer's office there.

Now that Southern Baptists have been approved by the Government, we can give our attention and energy to the problems of establishing and developing the work. Briefly, we plan to project work along three main lines:

1. *Direct evangelism* through the opening of chapels, organizing Baptist churches, and developing a full church program of work.

2. *Training Christian workers.* We plan to open as soon as possible a Bible training school somewhere in Java for the preparation and training

of men and women who are called of God for special Christian service. We hope Dr. and Mrs. Buford L. Nichols and Miss Catherine Walker will come this summer and begin making plans for starting this school.

3. *Christian medical work.* Our plan is to open a number of medical clinics in places where there is opportunity and need. These clinics will be staffed by our Baptist missionary doctors and nurses and qualified Indonesians.

There is a terrible shortage of trained doctors and nurses throughout the whole of Indonesia with the result that there is a great lack of proper medical care for the people, especially in the small towns and rural areas. It is hoped that at least one doctor and one or two nurses can come this summer to open the first of these clinics and begin this much-needed work. There is urgent need and great opportunity to give the Christian witness through the ministry of healing in Jesus' name.

This is pioneer work. We will begin at the bottom and build up gradually. We will have to lay the foundations in whatever phase of Baptist work we undertake. Insofar as we have been able to find out, there is no Baptist church, as such, in all Indonesia. We will have to be reconciled to small beginnings and very likely slow development at first; however, we are confident that in time the Lord will give the increase.

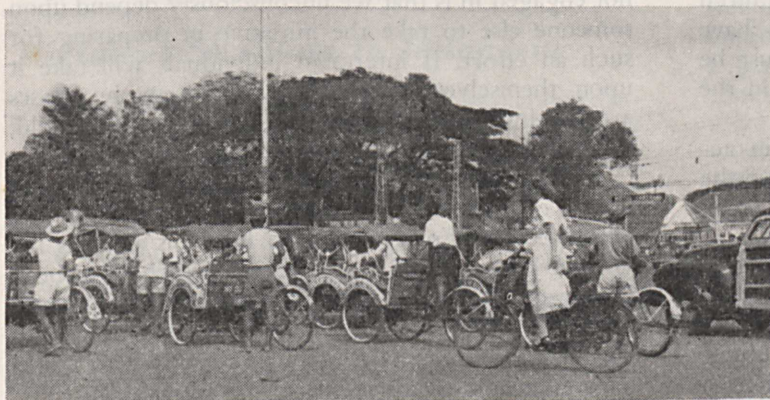
We will be working among both Chinese and Indonesians. Former China missionaries who come to Indonesia will give special emphasis to the Chinese work. New appointees to Indonesia will develop work among Indonesians. All will need to acquire a working knowledge of the Indonesian language.

THE Indonesian language commonly spoken on the streets and in the shops is not difficult. It is an alphabetical language, simple in construction and easy to pronounce. Most persons should be able to get a working knowledge of the language with one year of study.

During the next few months we will be busy with surveys and with choosing the places for opening work. We will try first to develop strong centers here in Java and then gradually reach out into all parts of Indo-

(Please turn to page 31)

Street scene in Jakarta, Java, one of the islands of the Republic of Indonesia, which was carved out of the Netherlands East Indies three years ago.



EDITORIALS

Transfer Church Membership Week

The Southern Baptist Convention in Miami approved plans for the observance of "Transfer Church Membership Week," September 14-21, 1952. Every agency in the states and in the Southern Baptist Convention has been asked to join in "this concentrated effort to reach more than two million non-resident Southern Baptist members."

The Home Mission Board, through its department of evangelism, will lead in promoting this effort. Pastors are urged to study their church rolls and write to nonresident church members urging them to unite with a Baptist church where they now live.

On Sunday, September 7, all the churches of the Convention are asked to engage in a visitation search for unaffiliated and nonresident Baptists. The information thus obtained will be used by the pastors in writing to the churches to which these unaffiliated members belong, requesting those churches and pastors to urge them to unite with Baptist churches of their choice during "Transfer Church Membership Week."

The 1952 *Southern Baptist Handbook* reports our total membership as 7,373,498. Of this number, 1,931,856 are listed as nonresident members. Our net gain in membership during 1951 was 293,609. At the same time, our nonresident members increased by 76,925.

There has been a growing awareness of the non-resident problem for sometime. Capable committees have wrestled with it in the state conventions and in the Southern Baptist Convention. The approach which won the approval of the Convention in Miami is easily the most practical and workable plan that has yet been suggested. No plan, however, will be effective unless it is implemented and carried into effect by the churches.

Regardless of any explanations which may be given for such a large number of nonresident church members, two million Southern Baptists who have that status are worthy of whatever effort must be expended to enlist them in active church life in the communities where they now live.

A similar week will be observed in 1953 in accordance with the recommendation adopted by the Convention. September 13-20, 1953, is the week designated for next year's observance.

Mission Study Resources

"Advance Into New Areas" is the mission study theme for the latter part of 1952 and the early months

of 1953. In preparation for the new mission study emphasis, the Foreign Mission Board has prepared a splendid variety of new resources for use by mission study groups in the churches. The release date for the new materials is August 1.

This issue announces the titles and authors of a graded series of mission study books on the new theme. It also lists the packet materials prepared for use by W.M.U. and other mission study groups in connection with the textbook study.

The books in the graded series may be purchased from the Baptist book stores in the several states. They are made available at nominal cost through a co-operative arrangement between the Sunday School Board and the Foreign Mission Board. High quality visual aids in the form of filmstrips, slides, and films may either be rented or purchased from the Baptist book stores. They, as well as the books, have been prepared with the new mission study theme specifically in mind.

Woman's Missionary Union aids in the distribution of the packet materials through the state offices in the several states. These materials are made available without cost to groups or individuals in local churches. If, for some unaccountable reason, your group fails to receive its packet materials through your state W.M.U. office, please feel free to write the Foreign Mission Board at Box 5148, Richmond 20, Virginia, requesting as many materials as can be used to good advantage.

Most Southern Baptists are missionary minded by virtue of their initial experience of grace. Even so, the degree of their interest is usually heightened by seasons of well planned and effectively conducted mission study.

Within any calendar year, the people in the churches devote considerable time to mission study. This is commendable and profitable as far as it goes. Perhaps the chief reason why more mission study is not engaged in is that we unconsciously depend upon someone else to take the initiative in preparing for such an effort. If interested individuals will take it upon themselves to see that mission study classes are conducted where they are not now being held, the results will be very gratifying indeed.

Another very real reason for lack of mission study is lack of information about the resources which are available. The Foreign Mission Board is anxious for you to know about the resources which have been prepared and is eager for you to use them with maximum effectiveness. A well-executed mission study session may represent a larger contribution to world missions than a gift of money.

Ridgecrest Foreign Missions Conference

The Foreign Missions Conference meets at Ridgecrest Baptist Assembly, Ridgecrest, North Carolina, July 31 to August 6. This year's theme is "Onward!—'Tis Our Lord's Command!" The keynote address will be delivered Thursday, July 31, by W. Boyd Hunt, pastor, First Baptist Church, Houston, Texas.

An attractive program which features missionaries of the Foreign Mission Board, missionary statesmen and scholars, and missionary-minded pastors, has been planned. Personnel for the program include E. C. Routh, former editor of *The Commission*; Everley Hayes, missionary co-worker of the late William L. Wallace, China; Mrs. Hugo Culpepper, missionary to Argentina; Hattie Gardner, missionary to Nigeria; J. B. Hipps, professor of missions, Southeastern Seminary; H. C. Goerner, professor of missions, Southern Seminary; Cal Guy, professor of missions, Southwestern Seminary; J. Glenn Blackburn, pastor, First Baptist Church, Wake Forest, North Carolina; Clifton J. Allen, editorial secretary, Baptist Sunday School Board; Monroe F. Swilley, Jr., pastor, Second Ponce de Leon Church, Atlanta; John L. Slaughter, pastor, First Baptist Church, Birmingham; M. Ray McKay, professor of homiletics, Southeastern Seminary; James A. Foster, missionary to the Philippines; Hugo Culpepper, missionary to Argentina; Robert F. Goldie, medical missionary to Nigeria; W. Dewey Moore, missionary to Italy; Charles Dickson, missionary to Brazil; Frank G. Charton, minister of music, Union Avenue Baptist Church, Memphis; I. N. Patterson, field secretary, Nigeria; Samuel E. Maddox, secretary for missionary personnel; W. Maxfield Garrott, missionary to Japan; and Everett Gill, Jr., secretary for Latin America.

Members of the Ridgecrest staff will present a missionary pageant on Saturday night of foreign missions week. Other established features of the program are the lawn party for missionaries, Saturday afternoon; the Ridgecrest staff musicale, Sunday afternoon; and the missions visualized features directed by Fon H. Scofield, Jr.

Religious Situation in Indonesia

The 1948 census gives the latest available information on the religious situation in Indonesia, one of Southern Baptists' newest mission areas. According to the 1948 census, Indonesia's population of seventy-eight million are ninety per cent Moslem, six per cent Hindu, and about three and one-half per cent Christian. Three million Indonesians were reported as Christians, with some 750,000 of them listed as Roman Catholics.

The newly formed National Council of Churches in Indonesia launched a statistical survey of the

Protestant population of the republic more than a year ago. That survey is now about half completed, and indications are that the new survey will show definite gains over the 1948 figures. Indonesia's tremendous size is the chief reason the survey is only half completed thus far. The new republic is made up of an island chain which stretches over more than three thousand miles of ocean. In many instances, the struggling little Christian communities are found in the outlying parts of the islands.

As will be seen from W. B. Johnson's article in this issue entitled "Pioneers in Indonesia," Southern Baptists will first develop strong centers in Java and then gradually reach out into all parts of Indonesia. Two centers in west Java, two in east Java, and one in mid-Java, are contemplated within the next twelve months.

The wisdom of concentrating on Java is evident when one realizes that fully forty million people live there—one of the most densely populated regions in all of the world. Southern Baptists have been interested in Indonesia and the Indonesians for a long time, but the present program offers the first real opportunity we have had to minister to their spiritual needs.

Most Unsanitary Place

The Rockefeller Foundation, in the course of four and a half years of experimental work in five Egyptian villages, has reached the conclusion that the Egyptian village is perhaps the most unsanitary place to live of any part of the civilized world. It, says the survey, is far below villages studied in India, China, and the West Indies.

Made at the request of the Egyptian government, the foundation's study included consideration of health and sanitation, economic status, income, land tenure, and educational status. An arbitrary scale of measurement was set up whereby a community with proper sanitary facilities and conditions would rate 106.5 points. The Egyptian villages studied in the survey scored only 23.8 points.

All of the villagers who were subjected to examination by foundation doctors were discovered to have amoebic dysentery. Ninety per cent had bilharzia, a parasitic disease, and sixty-four per cent had intestinal worms. Approximately eighty-nine per cent were suffering from trachoma, and blindness was not uncommon.

Fully fifty-six per cent of the villagers live on a diet of unleavened bread, skimmed milk and cheese, and fresh vegetables approximately once a week. The death rate is about three times that in the United States. More than half of the families have an income of between \$2.90 and \$14.50 per month. A family with an income of \$29 per month falls into the upper seven per cent of the village population.

The Silk Curtain

The six of us left the little man, so frail of body and so weak of eyesight, yet so colossal in spirit and farseeing in vision, knowing that we had been with one who will be remembered in Japan until Jesus comes.

IT WAS a clear crisp day late in October. The route to the Kagawa home left the broad boulevard, led through an unpretentious part of Tokyo, turned into a narrow alley barely wide enough for our car, and then turned into a mud lane where we got stuck. We walked in mud to his address.

We found this world-famous Japanese Christian, Toyohiko Kagawa, in a community church near his home, talking to about 140 kindergarten kiddies. He kept them in stitches, talking about co-operation, using his fingers as illustrations of members of a family. The little toddlers were spellbound.

At my request an interview was arranged with Dr. Kagawa at the close of the six-weeks' Japan Preaching Mission of 1951. Six of us went, Dr. Baker James Cauthen, Missionary Edwin Dozier, Missionary Melvin Bradshaw, Dr. Norfleet Gardner, Dr. E. Douglas Head, and myself.

After the kindergarteners had given us demonstrations of their songs and Bible memory verse, Dr. Kagawa took us to his unpretentious, but scrupulously clean and typically Japanese home. We pulled off our shoes and put on slip-slap slippers which he provided. Japanese tea and sliced pears were served. Long before we began plying the interview questions which I had prepared, we were under the spell of this winsome, spiritual and amazing apostle to the Japanese.

Dr. Kagawa, I asked, tell us about the progress of your Kingdom of God Movement, by which you hope to win 1,000,000 Japanese to Christ.

He answered: Since the end of the war, I have had 270,000 people to sign cards making profession of faith. If I can get into the thirteen most responsive and favorable provinces of

Japan with campaigns of sufficient length, I think we can get the million.

Often I get as many as 1,000 a day, the crowds are so large. I classify opportunities as Class "A" if we get 300 out of 1,000 to sign, as Class "B" if twenty per cent sign, and Class "C" if only ten per cent sign.

Dr. Kagawa, how long do you believe this amazing attitude of the Japanese people toward Americans and toward Christianity will last?

That depends on Russian communism and American Christians. The Japanese know they have made mistakes. They are turning to Christian morality in order to avoid the dangers they have met in the past. They are listening now to Christianity.

Since the 1868 restoration of the Meiji emperors, the professors in the universities have been atheistic. The Russians have propagated atheism, anti-Christian propaganda, and anti-Christian morality. They took purity out of home life. They fostered dances which led to adultery.

The trade unions took this up and fostered these adulterous dances. So many illegitimate babies have been born, the people now are reacting against such morals. In the Kobe industrial plants, for example, they have substituted Bible classes for these dances.

What do the people think about the Emperor?

All of his authority has been taken away, but the people have great respect for him. The Emperor's declara-

tion about his deity was good both for him and for the country. He asked me to come to the palace to teach him social welfare. I went.

The Chamberlain said to me, "You must remember that the Emperor is head of all the people." To this I said, "He must become the servant of all the people, for Jesus said, If any man would become great among you he must become the servant of all!"

Dr. Kagawa, do you think that men of rank are studying the Bible and sincerely seeking for truth?

Some of the brothers of the Emperor are really sincere in their eager-

Here Dr. Kagawa (center) stands with the men who came for the interview. They are (left to right, front row): E. D. Head and Dr. Leavell; (back row) Baker James Cauthen, E. Norfleet Gardner, and Edwin Dozier.



Has Been Withdrawn

By Roland Q. Leavell



Dr. Kagawa and the author say "good-bye" after the interview.

The Japanese have discovered that the Americans are good people, kind people. General Douglas MacArthur had a kind occupation policy. In fact he was so kind, a rumor went all over Japan that the reason for his kindness was that his mother must have been a Japanese woman. Not a single Japanese has been killed by the occupation forces. The Japanese found that the Americans can love and be loved.

General MacArthur has told the Japanese the only way they can be a friendly, prosperous nation is to build another kind of character. In every declaration and proclamation he said something about the Bible as the way to build that character.

But, Dr. Kagawa, what about the bad boys in the American army?

There will be bad boys. But this was not general in the American army. In comparison with the way the Japanese acted toward the Chinese in occupied China, the American bad boys were far better in behavior.

What should American Christians do now to spread Christianity throughout Japan?

Send MORE MISSIONARIES! We need more churches! We need the gospel! Christianity is a religion of love, a religion of the heart. We must have more preachers! We must have more evangelistic preachers! Don't put more money into social welfare, but send us preachers of the gospel! (He took me by the arm, shook me with each ejaculation, and raised his voice about as high and strong as he ever would.)

But, Dr. Kagawa, you amaze me. What about your great social program? What about your great rural evangelism program you have been promoting? Isn't that social?

I put much money into social welfare as a demonstration of Christianity. We need medical work among the lower privileged people. But I preach. We need more preaching. I have organized 250 schools among the farmers, small but real schools. I am teaching farmers to plant English walnuts on the mountains where they cannot plant rice.

He went into the back of his house and brought out a sack of about twenty pounds of English walnuts.

We could plant such trees as these and sustain the land in years of twenty per cent crop shortage. We need to raise walnuts and goats on the mountain slopes. That would give milk, meat, and other goods.

We must combine biblical agriculture with biblical evangelism. Preach first, then teach agriculture. Preaching is necessary for character. Unless you preach, they will not accept your plans for medicine and agriculture.

Dr. Kagawa, you have said we should send preachers, evangelistic missionaries of the gospel. What is the next best thing for American Christians to do to Christianize Japan?

Quick as a flash, he answered: First of all, organize prayer groups for us. When prayer groups pray, then miracles begin. Without prayer groups, there will be no miracles!

You are going to an engagement now. Can we take you?

Yes, if you will be so kind. I am going to a meeting to organize a Laymen's Missionary Movement.

Wonderful! Is there any other major project in which you are interested?

Yes. I have in my pocket here a manuscript of a translation of the New Testament into everyday Japanese. I am collaborating with some very eminent Greek scholars. They know more Greek than I do, but I know more everyday Japanese than they do.

After an hour and thirty minutes, (Please turn the page)

ness to study the Bible. Two of the princes, brothers of the Emperor, have been baptized, one a Catholic and one as a member of the Church of Christ.

In the Diet they have Bible classes for certain members every Friday morning. A former Minister of Finance attends one of these classes. There are about 460 members of the Lower House and 250 members of the Upper House. Of this total number there are thirty-five who already have become Christians.

Thinking of the trend now in this attitude of favor toward Christianity, is it growing or waning?

There is more sincerity today than before. Last year and the year before, much larger crowds came. The groups who come now are much more sincere in seeking to know the truth of Christianity.

Please tell us, Dr. Kagawa, to what do you attribute this change of attitude, this great favor toward America and toward Christianity?



MISSIONS VISUALIZED

Fon H. Scofield, Jr.



Suggestive Visualized Worship Program

THE Foreign Mission Board has now adopted a policy of formulating worship programs for all visual aids released in the future. Some of these programs have been prepared for releases that are already in use. These programs are designed to be complete worship services and are available in printed form either from the Baptist Foreign Mission Board in Richmond or from Baptist book stores.

These programs are designed to enable the churches to make a more effective presentation of the visual aids; and in each case the programs are meant to be suggestive only. They should be expanded and adapted to meet local church needs.

From time to time we publish in this column other suggested programs for use in church worship services in which foreign mission productions are to be used. Below is one of the programs. It is built around the motion picture, "Advance in South Brazil," and is similar in type to the programs being released by the Department of Missionary Education and Promotion of the Board.

The program following is designed to show that through our foreign mission program our churches extend their arms into many lands, reaching lost people with the gospel. It is the goal of the program to make the local church congregation realize that they are a part of an expanding fellowship of redeemed men and women now reaching around the world.

Order of Service

Call to Worship: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isaiah 60:1).

Hymn: "All Hail the Power"

Prayer: An expression of gratitude for the transforming power of Christ in human life and for the universality of God's grace. Petition for God's leadership as we face the responsibilities before us as his ambassadors.

Statement of Theme: The ministry of Jesus was directed largely toward individuals; and the Christian movement has

always prospered through a continuation of this ministry. It moves slowly, but it moves certainly and firmly in this way.

Sometimes we get confused in our thinking about our denominational ministries because all we know about them is in terms of large figures and unfamiliar names. For example, we hear of our foreign mission ministries in terms of 850 missionaries, 30 countries, 20,000 converts a year, and an annual budget of \$5,000,000.

Such a program is beyond our understanding in its vastness; and as missionary advance continues the summarizing figures will get even bigger. Tonight, we are going to think about that program in terms with which we are familiar. We are going to see that foreign missions, like our own church program, is the accumulation of ministries to individuals. Our missionaries, as evangelists of Jesus, follow the methods of Jesus.

Tonight, we are going in our imagination to a faraway place, Rio de Janeiro, Brazil. What we will see is literally a continuation of our own church program, an extended arm of this and the 27,000 other churches of our Convention through our missionaries. We will see that the results of our foreign mission ministry is ultimately in terms of redeemed men and women.

As we worship tonight our missionaries are far afield. If their voices could be heard across the miles, I think they would ask us to sing our next hymn.

Hymn: "Send the Light"

Offering.

Meditation: For our Scripture tonight we turn to one of the great metaphors of our Bible, the 35th chapter of Isaiah. (Read Isaiah 35.)

And there are many wildernesses and deserts besides those of wastelands and dry sands. The peoples of the world wander blindly in the desert of false hopes and unfruitful religions; they wallow in a morass of confusion and discord; they know no cooling refuge to which they can turn from the desert of sin in which they flounder and die.

But we know the Refuge the world needs, the truth that frees from error, and God's grace that cuts through the bondage of sin and empowers the wanderer to walk in newness of life. Yes, "the wilderness and the dry land" can be glad; "and the desert" can "rejoice and blossom as the rose" (ASV). We know

this from our own experience; every church is a testimony to this central fact in our faith.

And from the far places of the earth come testimonies of the vitality of this grace that we know. Our God is unlimited in love and saving power. Any of our missionaries could hold us entranced with stories of such experiences. One of these has been recorded in a motion picture, and tonight we will share the experience of one of our missionaries in Rio de Janeiro as he hears a Brazilian pastor tell the dramatic story of his life.

Project Film: "Advance in South Brazil"

Meditation (continued): I am sure we would all like to say, "Thank you, Dr. Hallock, for sharing that experience with us." In a way, it is *our* experience, for we make it possible for Dr. Hallock and Mr. Cowser and the 150 other missionaries in Brazil to be there. Yes, all of us are called to be world missionaries, but most of us can go only through others. Those, out there, must reflect all of us at home.

To the extent we are interested and support the program—to that extent our representatives can keep going, pushing back the frontier until all the world shall have heard the story of Jesus. To the extent we hold back our tithes and offerings, to the extent our own programs are overbalanced in terms of home ministries—well, that must be reflected, too.

And now as we sing our hymn of invitation, let us make it a hymn of commitment, a renewal of our pledge to be good stewards. As we sing it, let us join hands and hearts with God in the program of world redemption. (Add such other invitations as are appropriate.)

Hymn: "Lead On, O King Eternal"

Benediction.

(The film, "Advance in South Brazil," is available through the Baptist book stores at a new rental price of \$5.00 per use. Order it from your nearest book store.)

The Silk Curtain

(Continued from page 21)

the six of us left this little man, so frail of body and so weak of eyesight, yet so colossal in spirit and farseeing in vision. Each of us felt that he had enjoyed a rare spiritual refreshing, and each of us knew that he had been with one who will be remembered in Japan until Jesus comes as one of the mighty kingdom builders in the Orient. We saw through a great Japanese Christian's eyes just how widely the silk curtain has been withdrawn so Christ may enter.

THOSE of us who had the privilege of sharing in the 1951 Japan Preaching Mission are grateful to Southern Baptists for the fine group of men who came to preach the unsearchable riches of Christ in this land of material and spiritual poverty. These preachers were indeed worthy ambassadors of Christ in this country.

Oimachi Baptist Church in Tokyo was especially blessed by the preaching mission. Between the week of meetings in our church and mid-February [when this was written] our pastor has already baptized twenty people. Most of these are older women and parents, a helpful addition to this predominantly youthful church. These new members have already begun to give their Christian testimonies in the evening services. With lighted faces, they eagerly respond to the opportunity to share with others what God has done for them.

Our church, with approximately 150 members when the preaching mission began, had 160 decisions during the week. Not all of these were to accept Christ; many were decisions to seek diligently to know and to accept him. Several dedicated their lives to special service for Christ.

Two young men volunteered to enter the ministry, bringing to nine the number of those planning to be-

come ministers from this one church. A young woman volunteered her life for Christian service as a nurse.

At the first follow-up meeting one week after the special services, four additional decisions were made. And almost every Sunday somebody makes a definite commitment to Christ as a result of the preaching mission. The pastor's home, in which the church

By Melvin J. Bradshaw

Then there was prayer—in America, in Japan, and in the Oimachi Baptist Church. The preaching mission would not have succeeded without the prayers offered for its success.



Preparation

at

Oimachi

is meeting until it can erect a building, has been full to overflowing.

There were many reasons for the success of the preaching mission in our church. Not the least of these was the preacher, Baker James Caughen. He preached warm, soul-searching, evangelistic messages from the Gospel of Luke each night. Not only his words but his whole manner drew men to Christ. Dr. Caughen was blessed with a good interpreter in Missionary Edwin B. Dozier.

Then there was prayer—in America, in Japan, and in the Oimachi Church. The preaching mission would not have succeeded without the many prayers which were offered for its success.

But preparation is also needed for a great revival, and I think you Christians in America will be interested in the preparation which went into the revival at the Oimachi Church.

When it became known that we would have a preaching mission in Japan last year, Pastor Otani, a vigorous, evangelistic preacher of forty-one years, and the leaders of the church began making plans for it. They drew a large wall-sized map of the community and marked it well as to districts and pertinent statistics about the Christian forces and the opportunities in each one.

Then, a group of members of the church were assigned to each district. They visited every home in Oimachi, one of the old sections of Tokyo which is hard to penetrate with the gospel, and left an advertisement of the meetings and a tract. These mem-

(Please turn to page 32)

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD

Strong Ties of Christian Love Bind Hearts of Fellow Workers

Fukuoka, Japan

One of the highlights of 1951 was the coming to Japan of some of God's faithful preachers to witness for Christ for short periods of time. We had one of God's noblemen in our home when Dr. E. D. Head came to be with us for two weeks. He is the president of our own seminary, Southwestern, but we had to come to Japan to really get to know

him. How our love and admiration were deepened by his spirit of being expendable for God!

If he ever once hesitated at the many things asked of him, we never knew it. Going to remote places of Japan, sitting upon the floor on Japanese mats, eating with chopsticks, sleeping upon the floor on Japanese pallets, riding the night train, preaching three or four times, or more if necessary, each day—all these he seemed willing and glad to do.

His fervent, powerful preaching won many to Christ; his simple dignified manner won the love and respect of the Japanese people. Returning to our home he could also capture the heart of our baby daughter by playing upon the floor with her; and our boys still ask, "When is Dr. Head coming home?"

Our missionary personnel has increased so that we now have ninety-one missionaries as compared with the fourteen when we arrived three years ago. What a privilege it is to have so many in our missionary family!

The ties with each other are truly very strong and deep. Our children have many "uncles, aunts, and cousins"; and they look forward with keen anticipation each year to our annual mission meeting where they will see each other again and will have vacation Bible school together.

We may be in for a move in 1952. The island of Hokkaido is the northernmost one in Japan, lying under snow for about six months of the year, and with a population of some three and one-half million people. As yet we have no work there and the possibility of beginning work is now being studied.

We are much in prayer over the matter, knowing that it means leaving a warm climate—comparatively speaking, close missionary and Japanese friends, as well as our work here. In a sense it will be like leaving home again. But if it is God's will we feel sure that he will

show it to us and that we will be happy in his will.

A Little Boy Quietly Proves His Christianity

Ogbomosho, Nigeria

A few of the forty-odd children for whom I am responsible stay long enough to go to school. Among the nine attending school, I had several whom I could not understand. Each one had been told of the love of Jesus since he was a small child and could tell the plan of salvation without hesitation. Yet many of them had never made it a personal matter.



Helen Masters

Adelakum was a little fellow for his age and liked to study. He was very likable but did not seem to know the truth in any form. I had trouble ever getting him to do his work right or take any responsibility.

Then one day he promised me he would not give me any more trouble. I did not scold him for almost two

months. I did not even have any reason to think he was stealing or lying.

I was glad but did not give it much consideration. Then one Friday he came to me and said, "Sunday I am to be baptized and I'll need clean white clothes." I knew that our Baptist churches did not baptize people until they accepted Christ, attended a Bible class, passed an examination, and until the church members were satisfied with what they saw in the lives of the converts.

Therefore, I went to see Adelakum's pastor; and, sure enough, just before he had made his promise to me he had quietly accepted Jesus as his Saviour, gone to his pastor, and begun the Sunday Bible class. How thrilled I was. I knew it was real because he was a different boy. Before, he had been a rascal; now, he was a model boy.

As I walked with the hymn-singing group through the town and to the river where the baptismal service was held, I praised the Lord for all of his blessings. My boy was lost, now he was found.

We have many Christians in Ogbomosho because we have had work here

Rural Village Wanted Gospel

YANAGAWA is a small rural village in South Japan where there have never been more than a few Christians. But for sometime now services have been held in the home of a Christian professor there.

Because other places seemed more urgent, no evangelistic services were planned for Yanagawa during the 1951 Japan Preaching Mission. However, the Christians there insisted that President E. D. Head, of Southwestern Baptist Theological Seminary, preach in their village.

Early one morning two missionaries and some students from Seinan Gakuin University went to Yanagawa. They distributed several thousand handbills announcing a Christian service for the afternoon. They drove through the village using a public address system to invite everyone to the services.

In many respects it was a bad day for a meeting. It was a festival occasion. The whole town had the air of a county fair—parades, various attractions, bunting and banners, crowds of people from surrounding communities. The Christians wondered how many would come to the hall they had rented for the service. As they worked, they prayed.

The rented room, which seated two hundred, was filled to overflowing before the service began at two o'clock. Some who came out of curiosity were disappointed when the preacher from America did not tell interesting stories about life in the United States. In his quiet, forceful way he preached Christ. But from the first it was evident that the Holy Spirit was using Dr. Head's message. And people were constrained to accept God's salvation.

for many years. However, there are still as many pagans and as many Mohammedans as there are Christians. Pray that those who know Jesus will be true witnesses in their own compounds and neighborhoods. Also pray that the missionaries will be ever close to the Lord so that we can lead the people in their work. We, too, need the personal contact each day in winning souls.

*Missionary Outlines Briefly
Japan Baptist School System*

Tokyo, Japan

A long hard road has been traveled since Seinan Gakuin University was founded thirty-five years ago. A class of 109 high school boys, housed in two wooden buildings and a Japanese dormitory in the heart of the city of Fukuoka has changed to a large campus in the suburbs of the city with many buildings. Three permanent large buildings are now under construction. Yet dormitory space for college students is still unavailable.



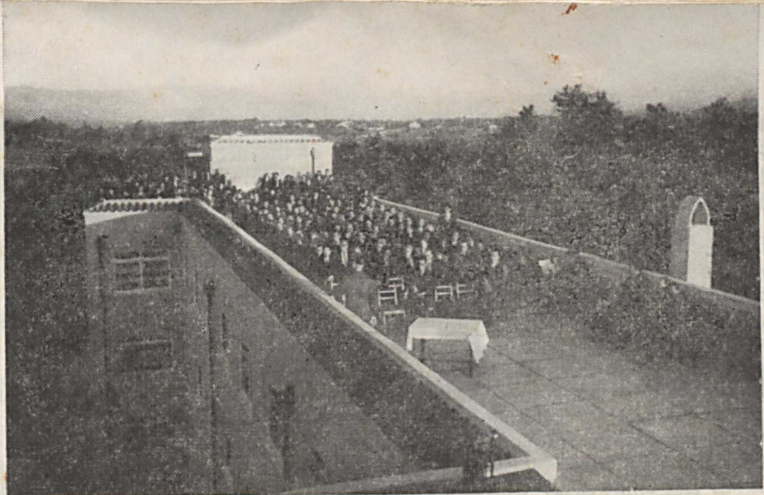
Edwin B. Dozier

On Field Day (Founder's Day) May 10, 1951, a student body of 2,500 young men and women, dressed in white, marched out into the stadium to greet assembled guests in an hour of prayer and remembrance before the sports began. Those who witnessed this sight and had been pessimistic about the future of Christianity in Japan could truly say, "Mine eyes have seen the glory of the coming of the Lord . . . His truth is marching on."

We believe that seed for Christian education was not planted in vain. The pastors of all of our churches, with few exceptions, and the active laymen in many of these churches are products of this institution. Our responsibility is to pray that the school may increasingly be true to Jesus Christ.

Twenty-nine years ago a low mountain covered with scrub pines, near Kokura, was selected as the site for the Baptist Girls' School, Seinan Jo Gakuin. Located in the center of five great industrial cities, it is wielding an immeasurable influence for Christ over the womanhood of that section of Japan. The school has grown from ninety-six high school girls to a student body of 1,300 high school and junior college girls.

The completion of the beautiful Malory Memorial Administration Building on an adjoining mountaintop is but a symbol of the light that shines into the hearts of the girls and sends them out to teach in Sunday schools, kindergartens, primary schools, the Good Will Center, and the work of the W.M.U. **Evangelism**



This is the dedication service of the new seminary dormitory of Seinan Gakuin University, Fukuoka, Japan. Baker James Cauthen (seated extreme right) delivered the address. National Baptist pastors and many of the missionaries were present. The dormitory is in the suburbs of the city of Fukuoka, about two miles from Seinan Gakuin. Professor Sadamoto Kawano says, "We surely thank you, Southern Baptists, who have been so kind to send many missionary teachers and preachers to us and we especially thank you for the dormitory which means more laborers will go into the field."

always receives special emphasis in this school.

As a department of Seinan Gakuin, the Training School, with fifty-nine students, is training teachers for our Christian kindergartens and young women for W.M.U. work in the churches and the Good Will Center.

Young men are asking for admission into the seminary. Never before at one time have Baptists had thirty-four young men preparing for the gospel ministry. With these there will still be a lack of pastors for the organized churches and as collaborators of missionaries in new fields during the next few years. (Three of the most important churches now have no Japanese pastors.)

*Missionaries Display Unselfish
Attitude Toward Special Gifts*

Campinas, Brazil

We have received many inquiries as to a description of our neighbors, church members, and Brazilians in general. I suppose the fact that we have already become practically "color-blind" accounts for the fact that we haven't discussed this yet.



Ulene Cader

In the church to which we belong about one-third of the people are quite black, another third are half Negro blood, and the other third white or Indian mixed. The whites include full blood or mixed Italian, German, Spanish, and Portuguese, mainly. When we lift our voices in praise to God, I suppose we see only the soul of the colored person sitting next to us!

For sometime now we have not been

conscious of color distinction—only a great brotherhood of love. It doesn't even startle us any more to see half a dozen children in the same family of practically every shade of color.

Not long ago we attended a service in our church in which our assistant Sunday school superintendent, of about half or three-fourths' Negro blood, married a girl who, from all observations, had no Negro blood at all. They are both active Christians and seem very happy. Among the young people, the best friends are of opposite color; and for special music at the services the individuals are always of mixed colors.

When we tried to think of the situation objectively in order to write a fair answer to your questions, we were amazed that the color situation had almost completely passed from our consciousness. However, it would be incorrect to say that there is no racial prejudice in Brazil. Among the worldly there is found the same hate, strife, jealousy, and prejudice.

Needless to say, we are grateful for the gifts from organizations and individuals and will try, as best we can, to use them in the way that will best advance the gospel. However, let us say again, we believe it would be better to send such gifts and offerings through the Cooperative Program or Lottie Moon Offering. In that way, all of our work will be advanced, wherever the need is the greatest.

Each day we are more grateful for our Foreign Mission Board and the plan God has given it for carrying out the Great Commission. We are so glad when we read such things as: "This year we gave more to the Lottie Moon Offering because we know a missionary." Know, too, that not only those whom you know share in the

benefits. We pay tribute again to our wonderful Foreign Mission Board. They truly take care of us in every way possible.

Therefore, not because of ingratitude but because we trust the wise leadership of our denomination in distributing all funds received, we know you will be glad to send future gifts and offerings through these sources. We feel so incompetent to try to place the money where it will do the most good when we have such wise and consecrated leaders who spend much time studying all our mission fields, at home and abroad.

We can enjoy what we receive much more when we know that needs are being met everywhere. If you want to make the offering personal you may designate the money as being given in our honor but for use wherever the need is greatest.

There is one thing that all of you can do for us—one thing for which we feel such a definite need: more of the power of the Holy Spirit working in our lives in such a way that daily we shall witness of Christ and his love which caused him to die for us that we might have eternal life. Pray for us!

We feel that the gift which we most need is spiritual power that our lives count for the most. There is no premium on prayer; it only leaves the one who prays richer than before. There is no danger of its getting lost on the way down here; there is assurance that it will perform the work intended in the way that God knows is best.

Keep the letters coming. They lift us up and cheer us when the way seems dismal.

Baptists Now Have Three Centers of Work in Lima

Lima, Peru

About eighteen months ago, Mr. and Mrs. M. D. Oates arrived as the first representatives of Southern Baptists in Peru. They soon began services with the help of Mr. and Mrs. Antonio Gamarra, two of the most accomplished and consecrated national workers in South America. When we arrived a year later, we knew that the



Robert Harris

Holy Spirit, whose presence is so keenly felt in every service, could be thanked for the result: a functioning New Testament church of twenty born-again, baptized followers of Christ.

There is nothing in all the world more thrilling. We witnessed the testimonies of two young men asking for membership in the church only a few nights after we arrived. We fought to keep back the tears of joy inspired by this greatest of miracles, a life transformed by Jesus.

Many Peruvians have testified to us of the need for a higher type of moral life and a greater sense of honesty. It is with a deep sense of mingled gratitude and unworthiness that we find ourselves custodians of the answer to these universal needs.

We have just opened two new preaching points which we pray will not be long in becoming churches. Mr. and Mrs. Gamarra are working in the fine location the Lord has given us in the heart of Lima.

We are preaching to the lost in every service and teaching those whose hearts the Lord has opened. We stand in great need of your prayers for these three humble beginnings in this great city of more than eight hundred thousand.

Young Man Learns of Christ Through American R.A.'s Letters

Kokura, Japan

Recently I received a card from a young man in Tokyo. "Dear Miss Hudson," he wrote. "It is spring and I am



Lenora Hudson

happy to write you that I have passed my entrance examinations to the Presbyterian University. I am very glad to be able to study in a Christian atmosphere." A short note, you may say, and nothing unusual; but in Fukuzawa-san's home town there is no church of any denomination and he lives miles from Tokyo.

happy to write you that I have passed my entrance examinations to the Presbyterian University. I am very glad to be able to study in a Christian atmosphere." A short note, you may say, and nothing unusual; but in Fukuzawa-san's

How did he learn of Christianity? What made him want to study in a Christian school? It began more than three years ago when a ten-year-old boy in America wrote a letter to a fifteen-year-old boy in Japan and sent him a Bible. In every letter he told him of his Saviour.

Three years later he received my name and address from his American friend and one day he came with a Japanese friend to my home. His friend who was living in Tokyo started to Bible class. Every night before going to Bible class with Miss Mary Neal Morgan and Miss Virginia Highfill he stopped by the house to talk English and ask questions about the Bible. During the 1951 Preaching Mission he made a decision for Christ.

Fukuzawa-san has not yet become a Christian; but at last he will be in a Christian school where he can fulfil his desire to learn about Christ. And it all started because a Royal Ambassador boy in America wrote to a young man in faraway Japan and told him about Jesus.

A young man, who has been in Sunday school only five or six times, recently delivered some purchases to our home. He appeared very happy and, when going through the gate, he said, "I read one chapter in my Bible every day and my heart is becoming very warm." You and I know that this warmth is the love of God as he makes himself known through the written Word.—LESLIE WATSON, missionary to Japan

Buddhist Priest Reads Bible Daily

A BUDDHIST priest in Hiroshima spends most of his time signing small souvenir tiles burned by atomic bomb rays. His temple, rebuilt on its former site, stands in the center of the explosion area, and continues to attract visitors from many parts of the world.

Missionary Curtis Askew took Dr. Roland Q. Leavell, a member of the 1951 Japan Preaching Mission, to visit this explosion site. The priest asked Dr. Leavell to sign his name in the guest book. After his signature, Dr. Leavell added, "John 14:6."

"What does it mean?" asked the priest. And Dr. Leavell quoted the verse for him: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Whereupon the priest left for

a minute and returned with an English Bible, a gift of the Gideons. With Dr. Leavell's help he found the verse and read it thoughtfully.

Asked if he knew anything about the Bible, the priest replied quickly, "Oh, yes! I read from the Bible every day."

"What do you think of Jesus Christ?" Dr. Leavell asked.

"He is the Son of God," answered the priest without hesitation.

Both Dr. Leavell and Missionary Askew, somewhat surprised at his reply, pressed him further. They learned that the man thought Jesus was the *only* son of God. And before they left, the priest asked permission to visit the missionary in order to study more about Christ.

THE WORLD IN BOOKS

Genevieve Greer

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

Fall Mission Study Books

FIVE new books (published by Broadman Press) on this year's foreign mission study theme, "Advance into New Areas," will be on sale in all state Baptist book stores on August 1.

Adults

Scattered Abroad, by E. C. Routh: The Adult book in the series covers the expansion of Southern Baptist mission fields since 1940, when missionaries who were forced out of China and Japan by the war opened work in Hawaii, until January 1, 1952, when three China missionaries began work in Indonesia. Those "war years"



brought a surprising number of new fields to Southern Baptists.

Dr. Routh's close contact with missions through years of Christian journalistic work, his wide reading and research, and his practical experience in teaching mission classes have enabled him to pack an unbelievable amount of material within this mission book.

He touches on geographical backgrounds, historical development, religions, mission work of groups other than Southern Baptists, and our own mission beginnings and development in the several countries: Hawaiian Islands; Formosa, Indonesia, Korea, Malaya, Philippine Islands, and Thailand, in the Orient; Colombia, Costa Rica, Ecuador, Guatemala, Honduras, Paraguay, Peru, and Venezuela, in Latin America; Gold Coast and Southern Rhodesia, in Africa; Lebanon and Jordan, in the Near East; and two international schools (the theological seminary in Zurich and the woman's training school in Rome) in Europe. A final chapter deals with new mission methods.

Scattered Abroad is also an excellent background book for leaders of all the other age groups.

Dr. Routh has also prepared the Leader's Helps¹ booklet which includes

¹Leader's Helps for each of the five books should be ordered from the Mailing Department, Foreign Mission Board, Box 5148, Richmond 20, Virginia.

a guide, in question form, for studying the book, and suggestions for supplementary use of current newspapers, magazines, maps, and other materials.

Young People

Rainbow South, by Albert McClellan: This is a book you will want to read whether you are or are not in a young



people's mission study class. Written in an individual style that sets it apart from the purely factual study, it gives an unusually clear view of the "rainbow republics" of Central America. The author has the rare talent of not only telling about the mission field, but making the reader feel as if he himself were there.

The first two of the book's six chapters cover material and spiritual aspects of the area, the second two deal specifically with Guatemala, and the third two with Costa Rica.

Mr. McClellan went to Central America before he wrote the book, observed with a keen eye, talked with missionaries and the people of the republics, and wrote of his impressions with appealing simplicity and informality. He saw—and makes his readers see—missions at work.

The Leader's Helps booklet for *Rainbow South* has been prepared by Mrs. Lamar Jackson of Alabama.

Intermediates

Clash of Swords, by Pen Lile Pittard: With a Near East background, Mrs. Pittard tells the story of the rise of Mohammed, the crusades, Protestant evangelists and colporteurs, changed lives resulting from Christian missions, and Southern Baptist mission work in the Near East.



The book is designed to give teen-age readers a knowledge of the long conflict between Moslem and Christian ideologies, and thus the background against which Near East missionaries work.

Leader's Helps, prepared by Mrs. Pit-

tard, outline ideas for teaching the book to teen-age boys and girls, including activities to engage their interest.

Juniors

The Birthday Wish, by Mary Christian: Stories in this book help children to identify themselves with and to understand children in five mission countries: Hawaii, Thailand, Ecuador, Venezuela, and Southern Rhodesia.



The book takes its name from the first story which is about a birthday wish of a Japanese-Hawaiian boy. The last story in the book is about a little girl of Southern Rhodesia who finds a way to give a birthday gift to Jesus. Other stories center around a little Thai girl's trip to Bangkok with her family, an American boy's experiences at the equator in Ecuador, and a Venezuelan boy's discovery of a treasure.

Illustrations in the book are line drawings by Ruth Halvarson.

A Leader's Guide, prepared by Miss Christian, outlines in detail plans for using the book in teaching about Southern Baptist missions in the five countries.

Primaries

A Lei for Malcolm, by Cornelia Leavell: Malcolm is the small son of missionaries in Hawaii. In his school, his church, vacation Bible school, camp, and an airplane trip to all the islands, he learns a great deal about Hawaii. He is a typical boy, with many questions to ask about each of his experiences. Among



other things, he sees flowers and pineapples and sugar cane and an active volcano.

Miss Leavell, a missionary in Hawaii, directs a kindergarten in Honolulu.

Leader's Helps for the book have been prepared by Miss Leavell.

Prices of the mission study books are as follows: *Scattered Abroad*, 60 cents; *Rainbow South*, 60 cents; *Clash of Swords*, 35 cents; *The Birthday Wish*, 35 cents; *A Lei for Malcolm*, 35 cents.

Ecuador

An excellent book for the browsing table at your children's mission study class is *Looking-for-Something*, by Ann Nolan Clark (Viking Press, New York, \$2.50), the story of a little stray burro of Ecuador. Bold, colorful illustrations drawn by Leo Politi are scattered plentifully through the book.

(Please turn to page 29)

New Appointees

Clip and mount in your volume
of the *Missionary Family Album*

McMILLAN, VIRGIL OLIVER, JR.

b. Bay Minette, Ala., Jan. 17, 1923; ed. Alabama Polytechnic Institute, Auburn, B.S., 1948; Southwestern Baptist Theological Seminary, B.D., 1952. Private, first class, U. S. Army, 1943-46; chemical engineer, Baytown, Tex., 1948-49; lieutenant, National Guards, 1949; pastor, Baptist church, Idabel, Okla., 1950-present. Appointed for Japan, April, 1952. m. Donabel Pitts, Sept. 12, 1948. Permanent address: Box 208, Bay Minette, Ala.



McMILLAN, DONABEL PITTS

(Mrs. V. O., Jr.)

b. Blue Springs, Ala., April 8, 1926; ed. Alabama Polytechnic Institute, Auburn, B.S., 1948; Southwestern Baptist Theological Seminary, 1949-52. Kindergarten teacher, First Baptist Church, Baytown, Tex., 1948-49. Appointed for Japan, April, 1952. m. Virgil Oliver McMILLAN, Jr., Sept. 12, 1948. Children: Donna, 1949; Joan, 1951.



JAPAN

NEIL, LLOYD H.

b. Niota, Tenn., Aug. 16, 1917; ed. Carson-Newman College, Jefferson City, Tenn., 1937-38; business school, Columbia, S.C., 1939-40; Furman University, 1946-48; University of Louisville (Ky.), B.S., 1949; Southern Baptist Theological Seminary, B.D., 1952. Stock clerk and office worker, wholesale grocery company, Alledale, S.C., 1940-41; U.S. Air Force instructor in aerial gunnery, 1941-45; worker, Presbyterian Colored Missions, Louisville, 1948-49; psychiatric aide, Norton Memorial Infirmary, Louisville, 1949-51; Protestant chaplain, Louisville General Hospital, 1950-present. Appointed for Colombia, April, 1952. m. Annie Lee Thomas, June 15, 1948. Permanent address: Fairfax, S.C.



NEIL, ANNIE LEE THOMAS

(Mrs. Lloyd H.)

b. Fairfax, S.C., March 21, 1920; ed. Winthrop College, Rock Hill, S.C., A.B., 1940; Mather School of Nursing, Southern Baptist Hospital, New Orleans, R.N., 1945; W.M.U. Training School, M.R.E., 1947. Teacher, public schools, Jefferson, S.C., 1940-42; nurse, small clinic and doctor's office, Fairfax, 1945-46; staff nurse, Louisville General Hospital, 1947-48; instructor, school of nursing and director of student guidance, Louisville General Hospital, 1948-50; instructor, psychology of religion, W.M.U. Training School, 1947-51; director, campus child care program, Southern Seminary, Louisville, 1951-52. Appointed for Colombia, April, 1952. m. Lloyd H. Neil, June 15, 1948. Children: Rebecca Deer, 1951.



COLOMBIA

PEMBLE, PEGGY (MARGUERITE JOYCE)

b. Leesburg, Fla., Oct. 25, 1923; ed. Florida State University, Tallahassee, B.S., 1945; W.M.U. Training School, M.R.E., 1952. Secretary-accountant, Evergreen Ferneries, Leesburg, 1945-46; youth worker, Rachel Sims Mission, New Orleans, 1947-48; executive secretary, Lake County TB and Health Association, Leesburg, 1949-51. Appointed for Brazil, April, 1952. Permanent address: P. O. Box 446, Leesburg, Fla.

BRAZIL



SATTERWHITE, JAMES PUMPHREY

b. Henderson, N.C., May 10, 1921; ed. University of Florida, Gainesville, 1939-43; Bowman Gray School of Medicine, Wake Forest College, Winston-Salem, M.D., 1946; London School of Hygiene and Tropical Medicines, London, England, diploma, 1947. Cafeteria worker, University of Florida, 1939-42; medical officer, U.S. Army, 1947-49; resident physician, North Carolina Tuberculosis Sanatorium, and intern and assistant resident in medicine, North Carolina Baptist Hospital, Winston-Salem, 1950-51. Private practice, Highlands, N.C., 1952-present. Appointed for Japan, April, 1952. m. Altha Loretta Smith, Dec. 20, 1944. Permanent address: Box 311, Sebring, Fla.



SATTERWHITE, ALTHA LORETTA SMITH**(MRS. JAMES P.)**

b. Stanley, N.C., March 2, 1921; ed. Mars Hill College, 1937-39; North Carolina Baptist Hospital, R.N., 1942; Wake Forest College, B.A., 1945. General duty nurse, North Carolina Baptist Hospital, 1942-43; assistant nurse, Wake Forest College, 1943-45; clinical instructor, nursing arts, and head nurse, surgical floor, North Carolina Baptist Hospital, 1945-46; assistant operating room supervisor, North Carolina Sanatorium, 1950; supervisor, sterile supply room, North Carolina Baptist Hospital, 1951. Appointed for Japan, April, 1952. m. James Pumphrey Satterwhite, Dec. 20, 1944. Children: James Haywood, 1946; John Stephen, 1949; David Hunter, 1952.

JAPAN**STEPHENS, MARJORIE LORRAINE**

b. Tucumcari, N. Mex., Nov. 21, 1921; ed. Albuquerque Business College, 1940-41; Hardin-Simmons University, Abilene, Tex., B.A., 1947; Southwestern Baptist Theological Seminary, M.R.E., 1952. Secretary to school superintendent, Tucumcari, 1941-42; junior clerk, typist, Farm Security Administration, Tucumcari, 1942-43; secretary, dean's office, Hardin-Simmons University, 1943-44; assistant secretary, First Baptist Church, Abilene, Tex., 1945-47; state W.M.U. young people's secretary, Calif., 1947-49; secretary, Dr. T. B. Maston, Southwestern Baptist Theological Seminary, 1950-present. Appointed for Nigeria, April, 1952. Permanent address: 705 East Smith Ave., Tucumcari, N.Mex.

NIGERIA**TYLER, GRACE**

b. Aiken, S.C., Feb. 1, 1922; ed. Perry Business School, Brunswick, Ga., 1939; Andrew Junior College, Cuthbert, Ga., diploma, 1945; Stetson University, DeLand, Fla., A.B., 1950; W.M.U. Training School, M.R.E., 1952. Clerk, Brunswick Pulp and Paper Company, 1941-43; assistant, commercial department, Andrew Junior College, 1943-44; substitute teacher, Brunswick public schools, 1945-46; teacher, public schools, Jesup, Ga., 1946-47; clerk, Stetson University, 1947-48, 1949-50; library worker, W.M.U. Training School, 1951-present. Appointed for Italy, April, 1952. Permanent address: 2308 Norwich St., Brunswick, Ga.

ITALY**VAUGHN, MARY EDITH**

b. Pulaski, Va., Sept. 24, 1921; ed. Randolph-Macon Woman's College, Lynchburg, Va., A.B., 1942; W.M.U. Training School, M.R.E., 1946. Waitress, dining hall, Randolph-Macon College, 1940-42; teacher, high school, Covington, Va., 1942-44; summer field worker, Sunday School Board, Virginia, 1944-45; missionary, Esserville and Dixiana, Va., 1946-50; director, Training School Good Will Center, Louisville, Ky., 1950-present. Appointed for Brazil, April, 1952. Permanent address: Big Island, Va.

BRAZIL**The World in Books***(Continued from page 27)*

Little Gray Burro goes "looking for something" and in his search visits the cities of Guayaquil and Quito, the wild jungle lands, and the mountains that "piled up and piled up and piled up higher and higher and higher." He finds out something about cocoa beans, bananas, and gold; about traveling on the river and on the roads; about different people along the way. And he finds what he is looking for.

The story is written in poetic story form with the rhythmical repetition which appeals to small children.

Peru

Ann Nolan Clark also has a book on Peru, this one for older children of eight

to twelve years. Entitled *Secret of the Andes* (Viking Press, New York, \$2.50), it is an adventure mystery about the Peruvian Indians, woven from legends and present-day information.

Cuzco, Peru, holy city of the Incas, and ruins of Inca temples in the near-by mountains form the setting of the story. Cusi, the main character, is a llama herder, a descendant of the Incas.

Missionary Family Album*(Continued from page 30)*

where they will continue their study of Hebrew. Mrs. Scoggin is in the States on an emergency sick leave. She may be addressed: 354 King St., Charleston, S.C. Their field address is Box 154, Jerusalem, Israel.

SEARS, Mrs. S. B., has joined her husband in Java. Their address is Djalan Sukadjadi 192, Bandung, Java, Indonesia.

SHUMATE, Margie, has moved from Saladaeng Road, to 86/ Suri Sak Road, Bangkok, Thailand.

TATUM, Rev. and Mrs. Hubert, of Hawaii, are home on furlough at 1011 Orange St., Fort Worth, Tex.

TREADWELL, Rev. and Mrs. E. M., of North Brazil, are home on furlough at Route 4, Cisco, Tex.

WATTS, Rev. and Mrs. John D. W., of Switzerland, are home on furlough at Box 333, Montreat, N. C.

WHITTEN, Rev. and Mrs. Charles W., of Argentina, are home on furlough at Weir, Miss. They plan to enter the Southern Baptist Theological Seminary this fall for further study.

Missionary Family Album

Beauty and Heartbreak

(Continued from page 15)

his degree this year. (The Medical College was moved to Formosa from the mainland with its faculty, students and equipment, and is now carrying on its program in quonset houses.) The missionaries have given him a new name—one to be remembered by Southern Baptists as long as the heroic stories of our missionaries are retold—"Bill Wallace." On our last night in Taiwan, he said, "I know I am not worthy of this name. I cannot hope to be as great and useful a doctor as Dr. Wallace; but I shall do the best I can to follow in his steps."

As typical of what is happening in the lives of those reached by the gospel is the case of a young man, who, with his wife, declared his faith in Christ on the last night of the preaching mission in Taipeh. He had been successful in business back in China and is a university graduate with a major in science.

The missionaries for some time had been deeply interested in him, realizing that in him were the qualities of leadership. He had felt that there was no room in the life of a scientist for any religion; but, through the grace of God and the prayers of many, he took his stand for Christ.

In a letter recently received from him, he wrote: "Having accepted Jesus Christ as my only Saviour, I am experiencing the working of the Holy Spirit within me. My life is gladdened with the Scriptures, and I'm feeling now happy and satisfied instead of being empty and uneasy as before. What a miracle that belief in God could have changed my life and thought!"

Southern Baptists have cause for rejoicing in the work so well begun in Formosa and can look forward to a continuing harvest for the Master in the years to come provided that of their interest, prayers, and possessions they give generously.

ADAMS, Mary Catherine, has returned from furlough to her station: Baptist Headquarters, Ibadan, Nigeria, West Africa.

ALLEN, Rev. and Mrs. J. R., of South Brazil, have returned to the United States. After a period of furlough they expect to retire because of ill health. Their address is: 28 Ackley Road, Greenville, S.C.

BROWN, Dr. and Mrs. Lorne E., have moved from Beirut, Lebanon, to the Gilead Mission Hospital, Ajloun, Hashemite Kingdom of Jordan, their permanent field of service.

CALCOTE, Rev. and Mrs. Ralph V., of Japan, announce the birth of Cheryl Ann, March 18, in Tokyo.

CALLAWAY, Rev. and Mrs. Merrel P., of Jordan, announce the birth of Star Callaway, April 16, in Ajloun.

CLAXON, Rev. and Mrs. W. Neville, of Nigeria, have moved from Frankfort to Southern Baptist Theological Seminary, Louisville, Ky.

COMPTON, Rev. and Mrs. Charles E., have moved from Campo Grande to Cel. Galvao, M.T., Mato Grosso, Brazil.

CRAWLEY, Rev. and Mrs. Winston, of China, have moved from Louisville, Ky., to 108 South End Boulevard, Lufkin, Tex.

CROTWELL, Elaine, has moved from Baguio to 539 Tomas Claudio St., Davao City, P.I.

CROUCH, Mrs. E. H., missionary emerita to Brazil, has the following new address: Box 607, Navasota, Tex.

DODSON, Flora, of China, has returned to the United States because of ill health. She may be addressed: Southern Baptist Hospital, New Orleans, La.

FIELDEN, Rev. and Mrs. R. L., have the following new address: c/o Sr. Artur Ribeiro, Barra, E. da Bahia, Brazil.

FITE, Rev. and Mrs. H. W., have the following new address: c/o Sr. Artur Ribeiro, Barra E. da Bahia, Brazil.

GARRETT, Rev. and Mrs. James L., of Brazil, announce the birth of James David, May 8, in Rio de Janeiro.

GREEN, Dr. and Mrs. George, missionaries emeriti to Nigeria, have moved from Miami to Ridgecrest, N.C.

GREEN, Jessie, has the following new address: 37 Pasar Road, Kuala Lumpur, Malaya.

GREENE, Lydia E., of Hawaii, has moved to 1414 Heulu St., Apt. C., Honolulu 14, Hawaii.

GULLATT, Rev. and Mrs. Tom D., of Japan, announce the birth of John Burrand, March 18, in Tokyo.

HAWKINS, Rev. and Mrs. T. B., of Argentina, home on furlough, have moved to 4122 Prytania, New Orleans, La.

HILL, Rev. and Mrs. Eugene, have the following new address: 31 Wan Tho Ave., Singapore, Malaya.

HUDGINS, Frances E., has moved from Chitlom Road to 1041/1 Soi Nai Lert, Bangkok, Thailand.

JACKSON, Alma, of South Brazil, reports the death of her brother, Luther, on May 11, in Quanah, Tex.

JOHNSON, Rev. and Mrs. R. Elton, of North Brazil, are home on furlough and may be addressed: First Baptist Church, LaGrange, Ga.

LEA, Ola, of Formosa, is home on furlough at 514 S. Aycock St., Greensboro, N.C.

LEONARD, Rev. and Mrs. Charles A., missionaries emeriti to Hawaii, have moved from Hampstead to Havelock, N.C.

MCGINNIS, Rev. and Mrs. W. H., have transferred from Benin City to American Baptist Mission, Box 118, Kumasi, Gold Coast, West Africa.

McMURRAY, Rev. and Mrs. J. D., have returned from furlough to Casilla 292, Paysandu, Uruguay.

MEIN, Rev. and Mrs. David, of Brazil, announce the birth of Mildred Elizabeth, April 28, in Recife.

NEEL, Bernice, of South Brazil, is home on furlough at 2400 Tolar St., Vernon, Tex.

PARSONS, Victoria, of Hawaii, has moved from Baguio to 539 Tomas Claudio St., Davao City, P.I.

PENDER, Auris, of China, has moved from Second St., to 2434 St. Charles Ave., Apt. E., New Orleans, La.

POE, Rev. and Mrs. W. A., have transferred from Ibadan to Box 563, Baptist Academy, Lagos, Nigeria, West Africa.

POWELL, Rev. and Mrs. J. C., of Nigeria, are home on furlough at Warsaw, N.C.

POWELL, Mary Hester, of Nigeria, is home on furlough at Warsaw, N.C.

QUARLES, Rev. and Mrs. J. C., of Argentina, are home on furlough, after which they will become missionaries emeriti. Their address is: 7342 Hermitage Road, Richmond, Va.

RANKIN, Rev. and Mrs. S. G., of China, announce the birth of Margaret Ellen, April 30, in Bamberg, S. C.

REEVES, Rev. and Mrs. H. P., recently appointed missionaries, are now permanently located at 33/4 Prachadiphat Road, Bangkok, Thailand.

RIDDELL, Rev. and Mrs. Gerald, of Colombia, are home on furlough at Laurel, Miss.

SCOGGIN, Rev. and Mrs. Elmo, have moved from Nazareth to Jerusalem, (Please turn to page 29)

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They Want a Home, Too!

(Continued from page 11)

national politics. "The U.S.A. and the UN created Israel and displaced a million people," they will tell you. "Now let the UN take care of us."

Actually, Mr. Acheson pointed out, many individual families could be aided and possibly even shown the road to self-support if UNRWA had facilities to do individual case work. "But we cannot deal with the twos and threes when we have thousands," he said, "and our staff has all it can do to get the vast quantities of food, medicines, tents, and huts for these camps."

Then I thought of my pet interest. "What about the churches? Can the missions do anything about this?" I asked.

"They could," he said, "and they have—but I think they could do more." Much of the very pressing need for clothing is being met through contributions from church groups and voluntary societies, he told me. Some organizations have set up crafts schools and some operate orphanages and medical centers in the Middle East.

Their help is welcomed by the UN agency, and Mr. Acheson and his staff try to co-operate fully with missionary and church groups, although, of course they do not and cannot differentiate between religious sects or denominations. "Our help," he said, "is for all refugees, regardless of their faith."

"You know," he went on, "there are considerable numbers of refugees who are not now and never have been recipients of United Nations relief." Either through provident living or simple good fortune, they have managed to continue to take care of themselves; but as time goes on without a solution to the over-all problem, their savings and family provisions are fast dwindling away.

These persons are not a direct concern of the UN agency but unless something can be done to alleviate their lot, their small capital will disappear and they will have to appeal for help. It is cases such as these—and they are many—where religious bodies can be of most assistance.

Individual case work, which cannot be handled adequately when you are dealing with more than 800,000

persons who are indigent, on the part of missionary groups could aid the rehabilitation of families a great deal. It would be a practical demonstration of Christianity, but for some reason it hasn't been very widely adopted by foreign mission agencies.

Of course there are exceptions. "Do you happen to know, for example, the Southern Baptists in the States?" my seatmate suddenly asked.

He couldn't believe it when I informed him that he was talking to one—and she a former member of the staff of that group's Foreign Board. For the next ten minutes I was given an almost ecstatic report of the work of the George W. Truett Home in Nazareth.

"I tell you, those two women missionaries—Miss Gruver and a Miss Lee, wasn't it?—were a plucky team," he declared. "I used to go over to Nazareth when I was working for UNICEF just to watch them work with those people. It always gave me a lift! Our agency furnished the milk, the vitamins, and the medicines for them, Quaker Relief provided clothing, and the Red Cross gave them food for their soup kitchen, but the orphanage furnished the workers."

Every day at noon, according to Miss Gruver, 500 children sitting back to back on the church floor, got a hot meal; every afternoon 1,200 children from newborn babes to teenagers got vitamins and milk; and more than 26,000 persons in Galilee received one or more pieces of clothing from the Home.

Mr. Acheson talked so enthusiastically about the Baptist institution in the Arab town of Nazareth, I hated to tell him the latest news from there.

"It is reported that this orphanage is to be moved this year. It will be reopened at Petach Tikva, I think. That's where we have an agricultural missionary colony for Jewish immigrants."

A slightly quizzical expression greeted this news. "Petach Tikva is in Jewish territory. Does this mean your Board has adopted an anti-Arab policy?"

"No, no, nothing like that," I assured him, trying to recall some fact to prove it. "You see, we have a new medical mission project in Jordan. It's at Ajloun. That's Arab country, isn't it?"

I was glad to tell this UN official that Southern Baptists do not intentionally exclude any people in their plans for world evangelization, that non-Jewish peoples of the Middle East are as much our concern as the Jewish people. It was hard to be convincing, when I realized that of our 850 foreign missionaries, less than two per cent are engaged in a ministry to Moslems. And not one of them now ministers to these Arab D.P.'s.

A New Road

(Continued from page 3)

its head and flooded the world with light. Below was the magnificent view of the countryside and nearby the gigantic yawning crater. The young pastor fell to his knees and prayed, "O God, out of the darkness which has covered this land may there come the sunrise of spiritual glory. Let the light of Jesus shine with such power into our hearts that there may come a new and wonderful day for Japan and for the world."

During the days of the 1951 Japan Preaching Mission more than 10,000 began to walk in that light. I, along with my six colleagues, will never forget this great spiritual experience. It is our conviction that the light from many lamps, illumined by Jesus, will help Japan find the right way as she starts on a new road.

In Indonesia

(Continued from page 17)

nesia. If possible, we plan to start work in five main centers during this year—two in west Java, two in east Java, and one in mid-Java.

Already we are conscious of the challenging needs and almost unlimited opportunities all around us—far more than we can meet in several years. Continue to pray for us as we select our fields of work and begin operations in these places. Truly, the field is "white already to harvest" for all phases of Christian missionary activity. God has opened the door of opportunity for Southern Baptists here in Indonesia and is challenging us to accomplish a worthy work in his name now and in the years that lie ahead.

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Preparation at Oimachi

(Continued from page 23)

bers worked about two hours every afternoon for fourteen days. Eighty-eight members of the church were engaged in planning and carrying on the revival.

Thousands of handbills were distributed and posters were nailed in strategic places within a two-mile radius of the church. Two weeks before the revival, a week of evening prayer meetings were held in the homes of various members of the church. Thus, the weeks preceding the revival were busy ones and showed how much the church was willing to do to have a good revival.

The night before the revival meeting began was a thrilling one for me. I took to the church the mission station wagon, with loud-speakers attached. When I arrived there were about five hundred people lined up, several abreast, in marching file in the street in front of the church. At the front of this column of Christian soldiers were carried the Japanese flag and the Christian flag. In the middle and at the rear of the column two large box posters with Japanese lanterns inside advertised the revival.

There were smaller posters and many Japanese lanterns, making this a strange and wonderful sight to behold. These people began marching and I drove slowly behind them, holding the station wagon spotlight on the large posters so they could be more easily read.

The people sang hymns as they marched. They sang so loudly that everyone had to stop and look. In the intervals between the hymns, the pastor announced the meeting over the loud-speakers. We were accompanied by several policemen who walked beside the column to direct traffic around it. After forty-five minutes we returned to the church to eat the refreshments which the Woman's Missionary Society had fixed for us. There were baked sweet potatoes, dried raw fish, and candy.

For thirty minutes each night we again drove through the community announcing the meetings over loud-speakers. (This is a very popular means of advertising in Japan.)

One night twenty people came in to the meeting as a result of several church members standing out in the

street in front of the church with umbrellas and Japanese lanterns and inviting all who passed to come in. These came just as they were, not fretting about their looks.

The people sat on the floor on their feet just as closely together as the ushers could pack them. Special song sheets had been prepared. Most of the people didn't know the hymns at all, so each night they learned one as they were led by the enthusiastic singing of the church members. The singing gave a jubilant spirit to the services.

The invitation was given after the sermon. Decision cards were passed out to all who held up their hands signifying a desire for one. Names, addresses, and decisions were recorded. People making decisions came to the front when the service was over and Dr. Cauthen talked with them personally for a few minutes. Then Mr. Dozier took over and explained to them what it means to make a decision for Christ and the steps to follow after acceptance. You should have seen their interest!

On the last day of the revival, Dr. Cauthen held a special service emphasizing the need for leaders and lives dedicated to full-time service for Christ. Oimachi Church now has ten young people dedicated to help fill this need and several have already gone out from this church as ministers.

Most of these young people, however, do not have the money to go to college and the seminary; therefore, they are having to work to try to make and save some. Pray for them and for those who made other decisions for Christ. But pray especially for the millions who have still not heard the good news that Jesus saves or had opportunity to know him that he might give them life and light and make them a positive force in making Japan a Christian nation.



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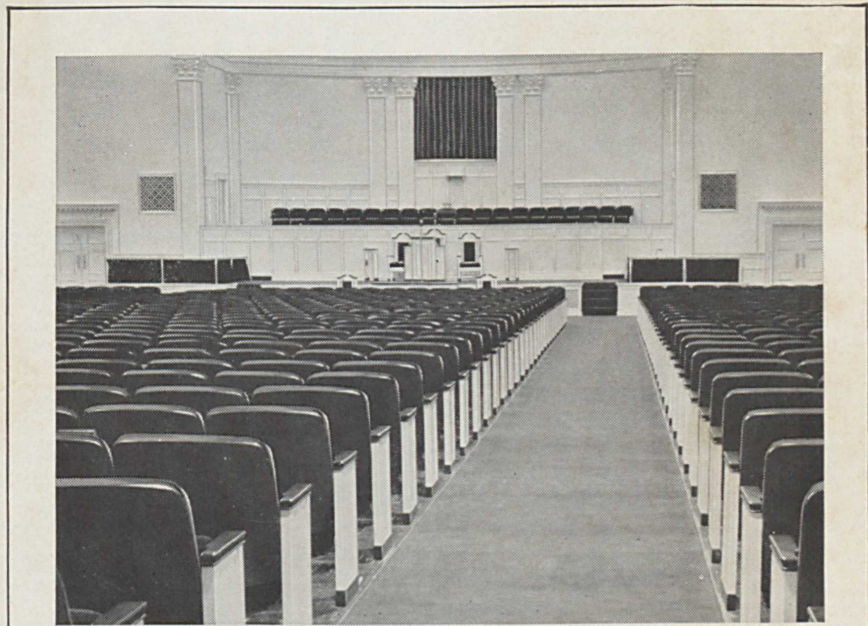
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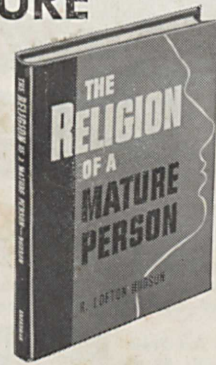
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