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BAPTIST SUNDAY SCHOOL BOARD
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Are not content with a world missionary program which is entirely too small, in comparison with our vast resources.

**THERE IS NO SUCH THING AS MARKING TIME IN THE
LORD'S WORK. WE EITHER ADVANCE—OR RETREAT!**



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Commission

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Opportunities in the Orient

By Duke K. McCall

If I were to write about the masses of people in the Orient, it would have a familiar ring. If I write of the dirt and disease and nauseating sights and smells, it will sound like many other mission reports. If I tell of open doors and missionary opportunities, I may be classed as just another Christian optimist.

That is why I want you to feel the concern of diplomats whose interest covers every part of the life of the lands in which they live.

United States ambassadors are not easy to get to see. But at the request of Baker James Cauthen, W. A. Criswell, pastor, First Baptist Church, Dallas, Texas, and I sought a conference with our ambassadors in India, Siam, Indonesia, and the Philippines. The subject of the conference was to be new or proposed Southern Baptist mission work in those areas.

Not all of the diplomats I talked with are Christians when measured by Christian standards of conduct. They were unanimous, however, in believing that Christian missions has a large role to play in the future of the Orient.

In the Philippines Ambassador Cowen preached to us a thirty-minute sermon on foreign missions. If a sermon that strong were preached in every Southern Baptist pulpit next Sunday, there would soon be enough money and missionaries to do what Ambassador Cowen asked of Southern Baptists.

He began, "I cannot express too strongly how I feel about the necessity of a religious base for what we are trying to do. Without the character created by the Christian religion, we may as well stop our economic and military missions."

Ambassador Cowen insisted that the self-governing democracies of the Orient are doomed victims of communism without Christianity to save them. His argument ran like this:

The democratic form of government is based on the decisions of individuals and therefore reflects the character of those individuals. Without the kind of character which Christianity produces, corruption runs ram-

pant in public and private life. As a result, the democratic government itself becomes so rotten that people welcome any change as being a change potentially for the better. Communism offers itself as the alternative to corrupt democracies.

What then are the specific opportunities in the Orient? Southern Baptists will be stirred by the diplomat's statement concerning the strategic position occupied by Christian missions in this hour. Our motive, however, is not simply to keep the lands of the East in the fold of democracy. Our purpose is not to hold back the tide of communism, even though that will be one of the results of the spread of Christianity.

Our motive is to preach the gospel to individual men and women who are everlastingly lost without a saving knowledge of Jesus Christ.

There are eighteen million people in Thailand (Siam). They are happy, healthy people. An American is welcomed everywhere because our foreign policy has been of great help to that nation. Buddhism is the official religion. It has 18,416 temples, with 140,774 priests. The Buddhist priesthood

is operated almost in the form of compulsory military service. Every man is supposed to serve at least three months as a priest.

The people, however, are not Buddhist except in name. The national holidays, like our Thanksgiving and Christmas, are Buddhist. All the people observe them, but that does not mean that they are Buddhist any more than the observance of Easter means that an American is a Christian. The Thai people actually are looking for something to worship beside Buddha. His religion is too high-brow and philosophical for them.

The door is open to Southern Baptists in Thailand. The people are friendly, the government is friendly. People are conscious of the inadequacy of their present religion. They have discovered that Buddha, sitting cross-legged with his hands folded, never comes to their help, never lifts them in distress, never hears them when they pray.

Compared with Thailand, Indonesia is a land of odors and ugliness. Instead of Buddhism and spirit worship, the religion of the Indonesians is Mohammedanism. That alone will make



The burden of religious superstition and ignorance, like all of the Orient's burdens, is tremendous.

Indonesia one of the most difficult mission fields entered by Southern Baptist missionaries.

I remember the answer one of our guides, Selim Daqqaq, gave to one of our questions about his faith. "Jesus," he said, "was one of the prophets, but Mohammed was the supreme prophet of Allah." I have never been sure that Selim was conscious that we were trying to convert him. He was busy trying to convert us.

Mohammedanism is one of the world's three great missionary religions. In Indonesia the faithfulness and love of Christian missionaries will be tested against the faithfulness of the followers of Allah.

The door is open, however, because when the Dutch recognized the independence of Indonesia in 1949, a number of Protestant mission groups began to fold their tents and slip silently back to Europe. In fairness it should be said that currency difficulties provided the main reason for the retreat.

Indonesia is a place to capture your imagination but not your heart—unless you share the heartbeat of God who loved these people, too, and would by Jesus Christ restore them to the dignity of children of God.

The open door to Southern Baptists in Japan is one of the most amazing miracles of modern times. Before World War II Southern Baptist mission work in Japan had been quite limited and none too successful due to

great opposition from within Japan.

At the announcement of the unconditional surrender of Japan, even the Christians in Japan wept to think of the terrible things American occupation troops would do in their land.

The Americans came. It was not all pleasant, but there were more acts of kindness to little children and hungry people than there were acts of vengeance. American soldiers were punished by law for any abuse of a Japanese civilian. The Japanese people were amazed.

Thus it was that while it has become popular for American preachers to deny that ours is a Christian land, a pagan people were startled by the leaven of the Christian lump in our civilization.

This is important, for the Japanese are drawn to Christianity not because Americans are their conquerors but because of the conduct of their conquerors. Respect for Americans and the desire to imitate American ways, however, will not save a man. What is happening then in Japan? Here is what happened to me at Kobe, a great Japanese naval base:

I arrived in Kobe weary, half sick, and with only a few minutes before the evangelistic service that night. A crowd appeared for the service in a school auditorium. I repeated the sermon which the night before had produced great results in Hiroshima. The people in Kobe were more indifferent than any American audience to which

I had ever spoken. The service was a failure.

The next morning we tried to analyze the lack of success. A Japanese pastor asked the question, "Did anybody really pray for the service last night?" There was silence. We had all been so busy with the mechanics of the meeting that we had neglected to seek divine power.

We prayed for the afternoon service.

In a crowded army theatre, in the business section of Kobe that afternoon, I closed with an invitation like this:

Will those of you who have accepted Christ and rejoice in what he has done for you stand with me to witness to your faith? Not more than one tenth of the audience stood.

Then to save face for those who were not ready for a decision I said, "We honor the sincerity of those who remain seated—but we pray that God will put something in your heart to make you want to stand confessing Jesus Christ as your Saviour, and promising to obey him as the Lord of your life, no matter what it means in your family, in your business, or in your social life." They stood; how many I do not know.

After a prayer by Missionary Edwin Dozier they were seated. Then those who had stood were asked if they desired to register their decision for Christ to raise their hand and take a decision card from one of the ushers. When you live next door to communism it is not always safe to register yourself as a Christian. The Japanese pastor, who was presiding, then asked those who would do so to rise from their seats and bring their decision cards to me as I stood in front of the pulpit. One at a time they arose, pushed out into the aisle, and came forward. The congregation remained seated; there was no hymn and no exhortation, but they came.

When the cards were counted we found that exactly 325 people had accepted Christ in that one service.

Where there are praying preachers and personal workers, every day is Pentecost in Japan. It takes the power of God to save a man anywhere. The Holy Spirit is ready to provide that power in Japan wherever he can find a channel. It is up to Southern Baptists to provide through their missionaries the channels of convicting, saving power.



Representatives of the Foreign Mission Board and national groups co-operate in lifting these burdens. Above: Baker James Cauthen, Secretary for the Orient, and Sadamoto Kawano, Japanese leader.

Showers of Stones and Blessings

By Dorothy Evelyn Donnelly

A tropical moon sailed serenely above the park and bougainvillea bloomed in profusion for the believers to admire as they waited for the open-air service to begin the night of October 21. Nature was ready to do her best to contribute to the success of the meeting; loud speakers, a light plant and an organ had been provided; believers from the five Baptist churches of our convention, from two independent Baptist churches, the Presbyterians and Pentecostals had assembled to lend their support and co-operation. The Holy Spirit had prepared numbers of interested and curious unbelievers to receive the message, but the hearts of some three thousand Catholics were seething with anger and revenge.

The Baptists of Manaus, capital city of Amazonas, the largest state in Brazil, had been celebrating the jubilee of the organization of the First Baptist Church by Missionary E. A. Nelson on October 5, 1900. Dr. Rafael Gioia Martins, a converted priest from São Paulo, Brazil, had been invited as one of the guest speakers. On Thursday night he had brought a message on why Baptists do not worship the Virgin Mary, and on Friday, over a local radio station, he gave his personal testimony of why he left the Catholic Church. His first reaction against the Church was when a priest ran away with thousands of dollars that had come from the pockets of poor laborers in his village, and his second when he found the bread, which is

supposed to be the body of Christ, full of insects. He reported it to the bishop who ordered him to burn it immediately and to say nothing. A series of such revolting things to his sensitive spirit led to his giving up the robe, because he could no longer, with a clear conscience, perform his priestly duties. He did not leave the Roman Church because of something disreputable that he had done, because he was zealous and sincere in his work, and not because of any evangelical church, for he did not know any at the time. It was a few years later that he was led through curiosity to attend a series of meetings in a Baptist church near where he lived to hear an ex-priest speak. As a result, he was converted.

The Critic, local paper, published Saturday morning an article calling him a scoundrel and reprobate, accusing him of blaspheming Jesus Christ, the Virgin Mary, the Holy Eucharist (bread and wine used in the mass), and all that was dear to good Christians. The radio station refused to broadcast his messages of Saturday and Sunday nights under orders from the Catholic bishop. Over the radio

during the day came announcements that the Catholic authorities of Dom Bosco School, strong Catholic institution in the city, were calling a meeting in the very park where the Baptists had planned to have their open-air service, so the police advised the use of another nearby park, promising to send some men to keep order.

Missionary Clem Hardy and members from the First Baptist Church continued their plans for propaganda as planned, distributing thousands of handbills over the city in the Hardy jeep. A Christian newsboy offered to help and took a large package, shouting up and down the streets, "Hear the ex-priest tonight at the park." Baptists suddenly were a general topic of conversation all over the city.

Among the Catholics were students of the above mentioned school, teachers and priests, Catholic laymen and women, and a group of street urchins. They met to receive instructions and to be fired with revenge in the name of Mary to kill and to destroy the meeting. They advanced upon the park, armed with knives, stones, revolvers, sticks, pieces of iron, and carrying a small statue of the Virgin. They came shouting to drown out the voices of the group gathered around a tall statue in the center of the park singing a lovely chorus in Portuguese about peace in the hearts of those who trust in the Lord. Missionary Ethel Hardy started the motor of the jeep in case it was needed, and in just a few minutes it was needed very much, for



Left: Missionary Clem Hardy unveils a plaque commemorating the Fiftieth Anniversary, First Baptist Church, Manaus, Brazil.

Above: The First Baptist Church, Manaus, was organized by Missionary E. A. Nelson, October 5, 1900.

Right: Dr. Gioia Martins (left), missionaries, and visitors stand by the tomb of E. A. Nelson.



her husband and a member of First Church came to get the police, since they could not control an angry mob of several thousand. Some Catholic students, thinking he was Dr. Martins, started after them shouting, "Die, die," baring their teeth and shrieking like demons out of hell. As the jeep pulled away in the midst of several cars of wealthy Catholics that had pulled up to watch the massacre, as they thought, one of the boys came down on the top with a piece of iron with so much force that it left a huge dent. Others beat on it with sticks and threw stones until it seemed every glass would be broken. Fortunately, they remained intact, and the occupants escaped with no harm.

Stones began to fall in the midst of the believers, but they sang on and, as a whole, conducted themselves with calmness and fortitude, testifying afterwards to the peace and freedom from fear that filled their hearts during that terrible hour when death stalked in their midst. Someone cut the wire to the microphone and started off with it. One of the priests wanted to take away the light motor, but Yvonne Carvalho, one of the young people of the First Baptist Church, put her foot on top of it and said, "I know who you are, sir, and if you so much as dare to take away this motor, you'll hear from me tomorrow." He didn't!

"Kill Gioia, kill Gioia" rang in the air. One of the priests was seen with a revolver in his hand. However, they did not know who Dr. Martins was. He was protected and taken away before anyone could identify him. Dr. Martins had witnessed some twenty

Baptists and other evangelicals were stoned near this statue in a Manaus park.



A special jubilee poster celebrated the establishment of Baptist work in the State of Amazonas.

stonings before, so stood calmly watching the stones fall all around him, observing an unknown man helping the believers. He felt that this man was on the side of the believers, so walked away with him when Mr. Hamilton Silva, a member of the First Baptist Church, asked him to go. They left unobserved and unmolested, walking quietly and naturally as if they were strolling together for a peaceful walk. Mr. Silva spied a car from a certain factory and begged the chauffeur to take them away to his home where he kept Dr. Martins until he could get the police.

The wire to the light plant was cut, and, in the interval before the city lights came on again, children were separated from parents and friends from friends. No one could tell who was friend or foe, but still a group of believers sang on, although they were stoned and sand fell on top of them.

Several fell to the ground, and a national pastor received two wounds. But, in comparison to what could have happened, the damage was slight. The wife of this pastor, surrounded by believers, kept playing the organ until the mob succeeded in getting through and was ready to smash it to pieces when the police arrived. They began shooting in the air to disperse the mob, but the believers were so outnumbered that they felt it best to leave at the advice of the police.

The Catholics took over the pedestal, lighted their candles, lifted the statue high in their arms, and proceeded to sanctify the place that had been polluted by the believers. Although they had not succeeded in killing Dr. Martins, they had destroyed the meeting. Moreover, they had left disgust and indignation in the hearts of onlookers who believed in religious liberty. One well-to-do Catholic woman asked one of the priests, "In the name of God, please tell me where is religious liberty in Manaus?"

The police sent soldiers to guard the churches and the home of the Clem Hardys, but it was thought best to send the visitor away secretly to a secure place in the city.

On Sunday the newspapers were against the Baptists, several saying that they had attacked the Catholics. Not one told of the inquisition methods used by the enemy at the park the night before. One came out in big headlines, "Catholics Demonstrate Their Strong Faith For The Church," describing the procession from Dom Bosco School to the park where they only said prayers to Mary, sang sacred

(Please turn to inside back cover)

Lovely bougainvillea make it difficult to believe that violence occurred nearby.



God's Tap On The Shoulder

By Bruce H. Price

In a world stunned by sin and reeling in misery, what can the churches and Christian people do to get humanity on an even keel and save us from destruction at our own hands?

My search for an answer takes me to Asheboro, North Carolina, where I arrived as pastor in 1941. When the church treasurer introduced me to the city's leading banker he looked at me for a moment and said, "The harvest truly is plenteous, but the labourers . . ." He did not finish the sentence. It was not necessary. As I walked down the street the two unspoken words echoed in my mind with much greater emphasis than they would have if he had said them a dozen times.

The labourers continue to be few in comparison to the needs of the world. Very recently a pastor in another denomination said that there is a shortage of ministers and missionaries in his denomination. Some denominations are reported to be accepting those of other faiths and supporting them on mission fields because their own members are not responding in sufficient numbers. Southern Baptists have not come to this destitution, but there is a great need for more full-time workers, especially ministers of education, ministers of music, and missionaries to serve as doctors, nurses and in other specialized fields.

Salvation is for all mankind, and kingdom service is for all Christians, but full-time Christian work is only for those whom God "taps on the shoulder." And God continues to call some for definite Christian employment as he has done across the centuries. He may not call men today as he called Matthew, but he still calls; he may not lead as he led Peter, but he still leads; he may not visit as he visited John on Patmos, but he still visits; he may not lay his hand as he did on Paul, but he still reaches in unexpected places; he may not use others as he used Philip, but he still uses his chosen.

Carey, Judson, and Rice were summoned to carry out the purpose of

God as truly as those in biblical times, and God has no other plan of carrying on in these modern days except to "tap on the shoulder" those whom he selects. However, if God's hand is not there, and the call comes from mother, pastor, or friend, the one who responds will be of all men most miserable.

This does not mean that God does not use human instruments to call out those whom he has called. He does. Even as he uses his people to win those whom the Holy Spirit has convicted of sin, righteousness, and the judgment to come, so he uses them to press for decisions in life service.

Alfred Ford* was thirty-two years old when he announced his call to the ministry. It surprised many people because he was successful in his business, and they could not understand how he could give up so much and go to the seminary. The only surprise to Alfred was that he had not answered the call fourteen years earlier. Let him explain: "I was called when I was eighteen and never was able to get away from it, but I did not want to preach. Now that I have responded, my only regret is that Dr. Walker* did not talk to me years before. A little encouragement would have placed me where I should have been much earlier."

As never before we must give more attention to calling out the called, else the light of two thousand years may be extinguished. To counteract increasing darkness, churches and individuals must give more attention to those whom God wants in special service, and support them with tithes and offerings as they advance the Christian program to the ends of the earth.

The great prerequisite for ambassadors of Christ is voluntary surrender and happy, willing obedience to his will. This cannot be produced by compulsion, coercion, or argument. It is the result of loving interest and patient guidance for love's sake and for life.

Several Baptist leaders have an-

*Fictitious names.

swered my inquiry about what techniques they have used successfully to remind young people of their obligations to God and enlist them in full-time Christian service. I quote some of them in part:

Clyde V. Hickerson, pastor, Barton Heights Baptist Church, Richmond, Virginia, suggests, "I find the support by the pastor of the young people's organizations of the W.M.U. is helpful and reaches the boys and girls when they are more impressionable. This goes, of course, for the Training Union, especially in its missionary programs. I find also that one of the best ways to get young people to think about their response to full-time Christian service is to have them attend assemblies and encampments and special young people's rallies. It has been my experience that one of the most effective ways is personal conference with those young people whom you have reason to believe are interested."

"I always make as much of ordination services as I can. This helps stimulate other young people to surrender," writes W. O. Vaught, Jr., pastor, Immanuel Baptist Church, Little Rock, Arkansas. "Then, from time to time, we bring mission volunteers and missionaries here to talk to our young people and challenge them to surrender their lives. We have an organization called the Immanuel Volunteers in which we talk and pray about their decisions."

"I am continually giving the invitation for surrender to full-time service," says John L. Slaughter, pastor, First Baptist Church, Birmingham, Alabama. "We tell them Christ needs one thousand young men and women for overseas service. I invite them to go as engineers, agriculturists, secretaries, doctors, teachers and evangelists. Our youth council conducts a retreat where invitations are given."

"I have tried to surround my young people with a corps of attractive men and women who have come from our seminaries and training schools," J. P. Allen, pastor, First Baptist Church, Charlottesville, Virginia, states. "Young people do not hear enough

preaching or receive enough counseling about what is the meaning of the will of God. An aggressive Training Union program, accompanied by as many visits as possible to summer assemblies, gives an excellent chance for God's will to be known."

Robert G. Lee, president of the Southern Baptist Convention and pastor of the Bellevue Baptist Church, Memphis, writes: "To my younger people I preach and urge upon them their obligations to God. I also have personal interviews. Sometimes I urge the reading of certain books the contents of which urge such upon them."

"We tell them all we can about the world mission of the church. In personal contact we have tried to enlist them not so much by high-pressure methods, but rather by helping to encourage them in making their own decision as they feel led of the Spirit of God," answered Theodore F. Adams, pastor, First Baptist Church, Richmond, Virginia.

Among other things, C. C. Warren, pastor of First Baptist Church, Charlotte, North Carolina, suggests the following as helpful: "When young people contemplate giving their lives in full-time service, I have a long talk with them, not necessarily seeking to induce them to enter the service, but I warn them concerning the difficulties, as well as the glorious rewards which are to be obtained. When all-out decisions are made, I suggest that they come to the front in public dedi-



Dr. W. O. Carver has helped hundreds of young people to understand and heed God's call.



A record group of new missionaries sailed for Japan on August 9, 1950. "God's tap on the shoulder" led them into life-long service in a difficult field.

cation of their life to definite Christian service. As they do this their names are placed on what I call our First Baptist Volunteers. We then seek to help them in every way possible.

After stating several things mentioned by others, B. H. Duncan, editor, *The Arkansas Baptist*, adds, "I sought constantly to hold before the young people of the churches of which I was pastor the high challenge of Jesus himself. Since young people normally love adventure, I sought to lead my young people to realize the possibilities for the greatest adventure of life in service to Jesus who himself is the greatest example of adventurous young manhood. The idealism of youth was another basis of appeal for commitment to the idealism of Jesus."

James P. Wesberry, pastor, Morningside Baptist Church, Atlanta, Georgia, states, "I do my best to remind them of their obligation as I preach from time to time and as I have opportunity to speak at various youth gatherings. On several occasions I have asked for volunteers, but usually those who have surrendered for full-time service have done so as a result of a private conversation and personal encouragement along these lines."

"Youth revivals have been found helpful," says Harold B. Tillman, pastor, Orcutt Avenue Baptist Church, Newport News, Virginia. "I seek to encourage our young people, and interest the church in helping them prepare in college and seminary. But by all means avoid the emotional service

and over persuasion, even though based on reason. A well balanced approach and appeal will insure permanent results."

W. O. Carver, the best informed Baptist among us on the theory of missions and one of the best thinkers on mission subjects who has given his life working with God-called young people, suggests four ideas to be followed in reaching the called: "(1) Thorough understanding and acceptance of God's plan and purpose for world redemption as developed in the Bible; (2) the principle of stewardship as essential to the meaning and mission of Jesus Christ and his gospel, stewardship of the manifold grace of God, centering on the stewardship of personality and personal service; (3) a knowledge of the facts concerning the spiritual needs of the world and the general unfaithfulness of Christians in meeting this need; (4) complete surrender of ourselves to the leadership of the Holy Spirit in determining the investment of our own lives."

The inner urge produced by the Spirit cannot find satisfaction until one accepts the purpose and work God has ready for him.

In order that those who have been called may be sent, let us match their dedication with sacrificial gifts.

TRAINING UNION
MISSIONARY THEME



Jimmy Wilson

"That the World May Know"

By M. Theron Rankin

denomination, our programs, our nation to pieces if need be.

Lord, why are we so fearful? We are afraid. We are afraid as a nation. Our president has declared a state of national emergency. We are rushing to arm ourselves and to strengthen our defenses. We are mobilizing our national strength to meet the emergency in which we find ourselves.

We have accepted the necessity of doing this as rapidly as possible. We recognize that we are in a life and death struggle with atheistic communism. The forces arrayed against us are tremendous. We count our enemies by the hundreds of millions. They have us outnumbered by scores of divisions of fighting men. Their forces are integrated geographically while we must deploy our resources over vast areas of the world.

We can do ourselves no good by refusing to recognize these conditions frankly and realistically. But have we no other resource of help? What about our faith in God? Can that be counted on in such an emergency? If it can't, then we are completely undone.

We cannot hope to win this desperate struggle without God. If this crisis should result in driving our nation back to renew its faith in God, it will turn out to be our salvation, whatever the suffering and tragedy we have to endure. Unless we regain our faith in God we shall lose the struggle even though we should win in military conflict.

But what do I mean by faith in God? Faith in God to do what? To get on my side? To help us win? To preserve my way of life? To establish the American way of life in the world? If that is what we mean, then well might we be afraid. The issue before the world today is not the American way of life, but God's way of life. If our way of life is not in harmony with God's way of life, then we have no cause to pray that God be on our side. It is not a question of having God on our side, but of our being on God's side.

"He will bring forth justice in truth."

He will not fail nor be discouraged, till he have set justice in the earth:

... Thus saith God Jehovah"

(Isa. 42:3-4 ASV)

"God is our refuge and strength, A very present help in trouble."

Therefore will we not fear,

though the earth do change,

And though the mountains be shaken into the heart of the seas"

(Psalm 46:1-2 ASV)

The faith of these writers was not based on their belief that God was on their side but upon their belief in and committal to God's truth and righteousness. They had become part of a power that cannot fail, the power of God's truth. The psalmist was not afraid, "though the earth do change," because of his faith in God's truth.

I was praying for peace. But what price peace? We refuse to accept peace at any price. Then what price? Whose price?

Not the enemy's price. No, never! In this case, his price is to deny God.

At my price? Is that enough? Can peace be secured at my price?

What about God's price? But that is terribly high. That involves a cross. It involves loving the world so much that I will be ready to give up my security, my high standard of living, my privileges and exemptions from the miseries of suffering people in order that they may have peace.

At least, that is what Jesus did. He gave up all the privilege and priority that he had with God and became an ordinary man, a carpenter. He became involved in the miseries and infirmities of men.

But, can I be expected to pay a price like that? Jesus said, "If any man will come after me, let him deny himself, and take up his cross and follow me" (Matt. 16:24).

O, God, is it because we who are thy children have tried to secure peace at our price instead of thy price that the world has no peace today? Do people hate the name Christian because they have evaluated thy gospel at the price we pay instead of at the price thou hast paid?

Thus I prayed today for peace.

Today I went into a church to pray. The churches of Richmond are conducting a round-the-clock service to pray for world peace. It began at noon and will continue through the night and on until tomorrow at noon. I entered into the service with a sense of helplessness, almost of desperation. I felt the same spirit in the other people who had come to pray. The minister did not attempt to talk to us about prayer or to tell us how to pray. He only read passages of scripture calling us to prayer. I bowed in the presence of God.

And as I bowed in his presence, I could pray only by asking questions: Lord, wherein have we failed? How have we gone wrong? For surely something has gone wrong in the world, something terribly wrong. People who have come to hate the name Christian are rising up against us. What has produced such hatred and bitterness? How could anyone hate God's message of love? Have we done something to make people think that God is a name to be hated? Have they judged thee, O God, by what they have seen and heard in us?

Sometime ago I had a car that was giving me all kinds of trouble. It wouldn't run right. I couldn't depend on it to take me where I needed to go. I took it to a shop and told the mechanic to take it to pieces. I asked him to change the parts that were bad and to adjust those that were not working properly. As I prayed today, I asked God to take my life to pieces if need be, to take our churches, our

Y.W.A. Builds Lives In Brazil

By Haydée S. Gomes

God impressed the Baptist women of Brazil in 1922 to include in their Union an organization where the young women could grow and develop in their spiritual life. It is very easy for me to remember the first steps in my Christian life. After joining the Baptist church in Curitiba, I was enlisted immediately in the Y.W.A. and became an active member in all of the auxiliary's activities. I found such a friendly atmosphere and also a place where much Christian work was being done.

The Y.W.A. helped me to understand better, love and accept the real leader, Jesus Christ. It was my privilege and pleasure to serve as president of this Y.W.A. one year. Our realm of service included activities inside and out of the church. We followed the plan of work as outlined by the W.M.U. headquarters, and, with the fine suggestions and orientation of our counselor, Mrs. Edith Oliver, maintained a wide-awake interest in the spiritual and social development of each member. We studied missionary and devotional books, as well as the missionary message as found in our Bible. We also promoted social gatherings where we did a lot of sewing. The articles made by the girls were sold, and we bought much needed equipment for our church and made generous gifts to missions with the revenue.

One of the most important phases of our work was done on Sunday afternoons, when the girls, in groups of two or more, went to the preaching point which was maintained as our specific community missions project. We had classes for the children and taught them choruses, songs, and Bible verses and told them stories. There were classes, too, for the older children and for the men and women. We invited a preacher or layman to do the preaching each Sunday afternoon. We also promoted special programs or meetings, and all of the people of the community were invited to attend. Many of them did come. They felt they were not breaking any tradition

W.M.U. CIRCLE PROGRAM THEME

of their church to attend a social. In this way we won their friendship, and many of them also came to the Sunday school. The room where we met for the Sunday afternoon work was much too small for these special programs. We had them outside.

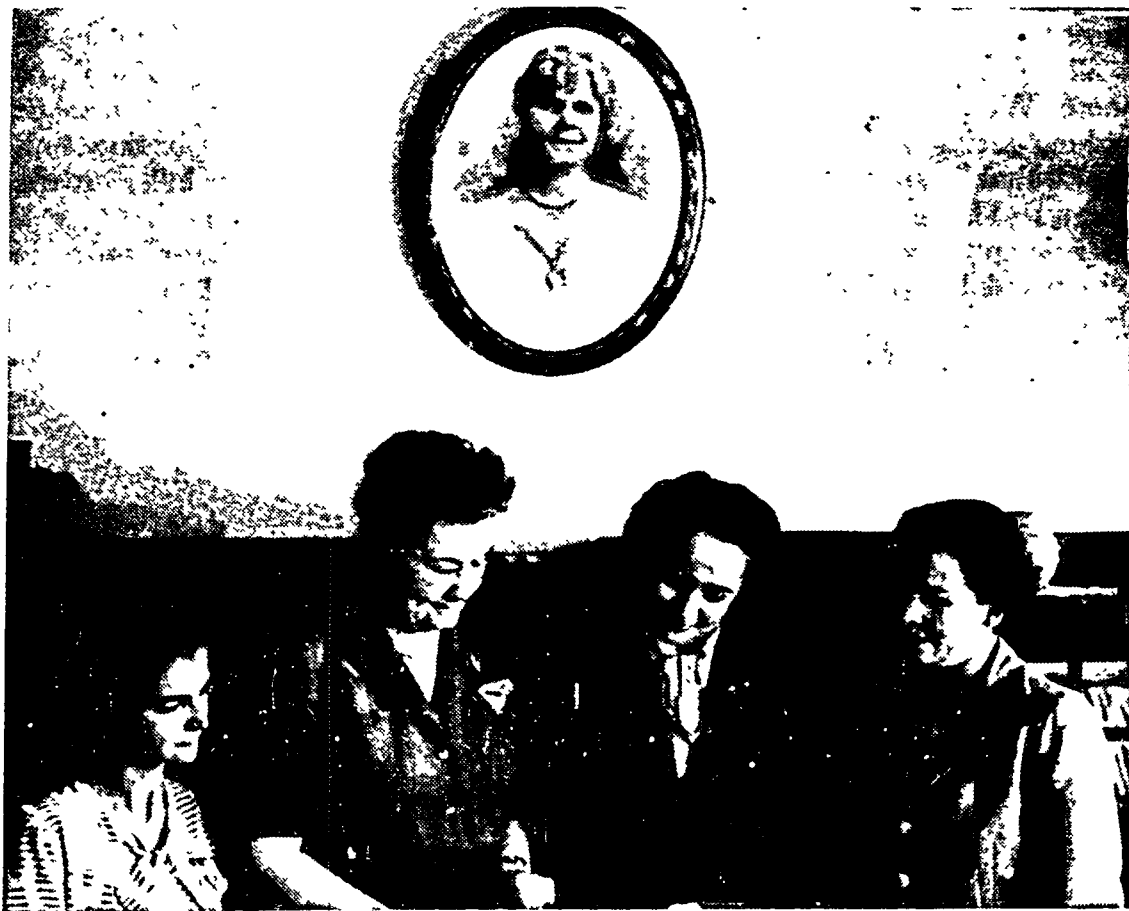
What appealed to me most in the Y.W.A. was the missionary spirit. The W.M.U. feels that Y.W.A. members should be trained in soul-winning, and efforts are put forth to instruct the girls in this phase of service. Good literature is prepared in the form of books, journals and quarterlies. Many of the missionaries who are working in the hinterland of Brazil today discovered the will of God for their lives in the Y.W.A. Others, after belonging to the Y.W.A. and taking an

active part in it, felt impressed to prepare themselves for Christian service in our training schools at Recife and Rio.

Real inspiration is found in the *Missionary Quarterly* for W.M.S. and Y.W.A. members. Material is furnished that prepares us for every good work. That was my experience. My heart overflowed with gratitude and enthusiasm for kingdom work when programs for the Union's three special days were presented by Y.W.A. members in my church. I realized through them that I should have special training and decided to attend the Rio Training School, even though it was not easy, as my mother was not a Christian and bitterly opposed my going.

Much information concerning denominational activities is to be found in the W.M.U. literature, and all members are encouraged to co-operate in every manner possible. The Y.W.A. girls contribute liberally to missions and are paying the salaries of Marcelina Magalhaes, a teacher in the interior of Brazil, and Maria Bezerra, a teacher sent out by the Foreign Mission Board of the Brazilian Baptist Convention to Bolivia.

Brazilian Y.W.A.'s participate on the Day of Prayer around the world
(Please turn to page 11)



Minnie Landrum, W.M.U. executive secretary for Brazil (second from left), confers with her staff (all Brazilians). Note the picture of Miss Kathleen Mallory in the background.

Curios Tell Interesting Stories

By Mary M. Hunter

The curio exhibit of the Foreign Mission Board is not a mere heterogeneous collection of unusual articles from many lands, but rather an array of unique objects of worship, cultural and art pieces, beautiful treasures and exquisite embroidery which once adorned cathedrals, temples and pagodas in far-away mission lands.

Many of the other pieces are excellent specimens of handiwork from our neighbors near and far—handiwork which gives vivid and accurate pictures of the life, customs, and ideals of the people to whom they originally belonged.

The large collection, accumulated through the years, includes many gifts from missionaries, national Christians, and visitors to Southern Baptist mission fields.

The history of the growth of Christianity for more than a century in non-Christian lands need not be a prosaic recital of facts and figures. It can be told through an array of discarded emblems and other symbols of foreign cultures.

A Buddhist leader in Ceylon was quoted as saying: "Following Buddha is like walking in a dark and empty house. We are walking in a darkness without seeing a light, a person or a hope." Buddhism arose in the midst of Brahman Hinduism. Its founder, Gautama, simply claimed that he was the wisest and best of Hindus, revolting

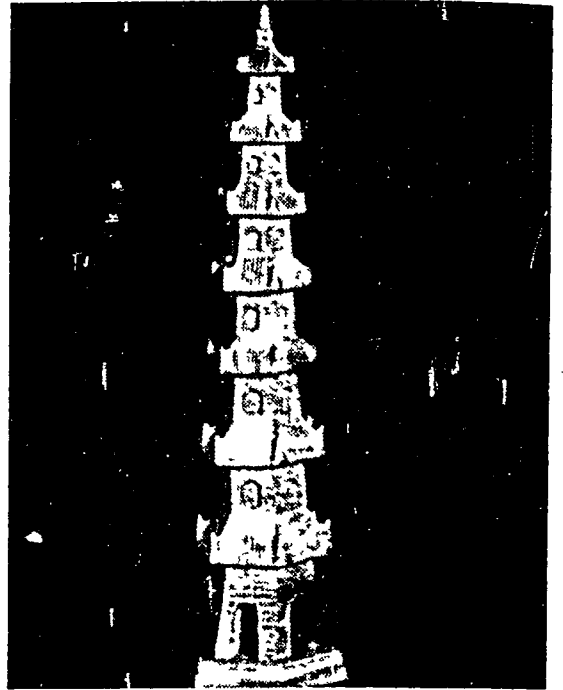
against some of the practices of his own religion. He was born in the sixth century before Christ. Believing that he had attained perfect wisdom, he took the title "Buddha" which means "Enlightened One." Gautama was not happy even then. The burden of suffering and the weight of miserable existence rested on his mind constantly giving him no peace. Was there no way of ending suffering and death and bringing peace? The question occupied his mind in a never-ending misery. Eventually, he left his home and family and withdrew into seclusion. Battling with the spirit of evil, he went into jungles and remained for six years, giving himself to penance and the study of other religious teachers, but this failed to bring peace. He finally claimed that he had overcome all stains and that he was superior to all men and gods. Buddhism has conformed to its surroundings; therefore, the Buddhism of India differs from that of China and Japan.

Buddhism has a goal of perfection, but it is stripped of any power outside by which man attains that goal.

The word pagoda means "the house of idols," "the abode of God" or "holy house." These are picturesque structures which crown jutting eminences, stand on great hills, or rise from the lowlands.

The majority of the pagodas in China are ancient and, in Chinese scenery, take the place of the old and ruined castles to be found in the West. The rigid lines of the pagodas have been toned down by the kindly hand of time. Pagodas are usually of seven or nine stories in height. Some are five, eleven or thirteen stories high. Structures with an odd number of stories are said to be most propitious. On each story are openings—doorways or windows—which add to the picturesque details on the outside.

Buddhist temples are often erected at the foot of a pagoda, the primary object of a pagoda having been to preserve the relics of a Buddha or saint. Their influence is supposed to ward off evil spirits and attract those conditions which go to make up the Chinese idea of a state of prosperity.



This they prize very highly and will sacrifice almost anything to attain.

Worship of ancestors often lasts as long as there is a descendant, or until the memory of the ancestors in question is lost.

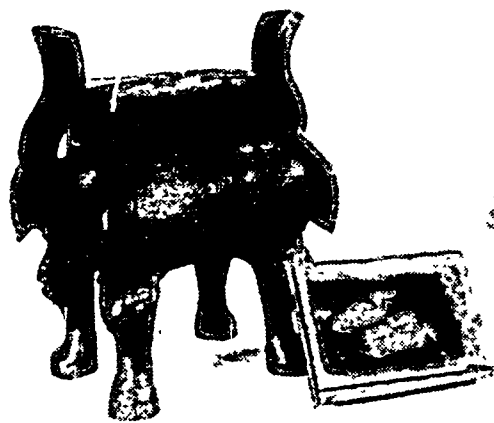
The ancestral cult was regulated in the state ritual by special rescripts for all classes of the Christian people. Many a well-to-do family possessed its ancestral temple, where the soul tablets of its older generations were preserved, and where sacrifices were offered to them. In the home, the spot in the best room opposite the entrance was set apart for the worship of the latest generations. Here stood a high



table which had on it the tablets of parents, grandparents, and perhaps older generations which have not yet been removed to the temple. A table in front of the altar served for the offerings which were presented by the family on various fixed days.

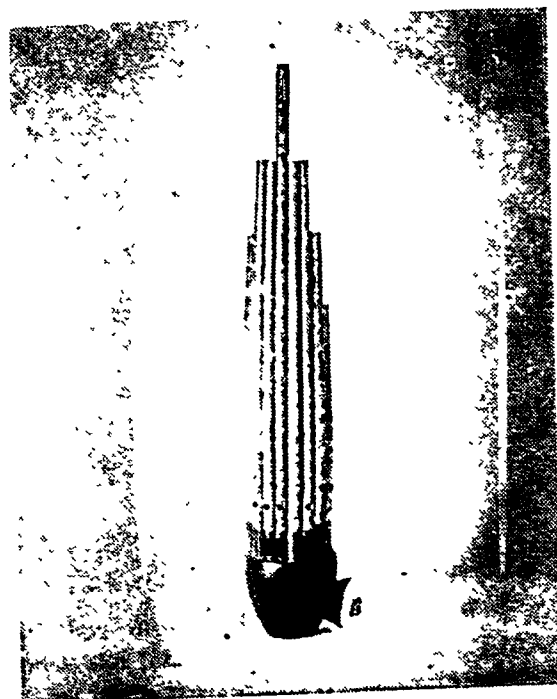
Ancestral worship strengthened the ties of family life, as it united the descendants of the clan around the common ancestral altar.

Through Rev. A. R. Gallimore, long-time missionary in South China, interesting information was received about Chinese bronze incense urns: Familiar sights in many temples and ancestral halls, they measure in height from ten or twelve inches to perhaps two or three feet. The peculiar handles will be noted, as well as the mythical carving on the sides and the dragon heads at the bases of the four legs, typifying certain traditions. A metal tray leans against one of the legs, but belongs to the opening at the top as it is inserted to make the receptacle for lighted incense sticks more shallow. The Chinese people were among the earliest to develop the art of ceramics, or pottery, their work



nificance in Ifa worship. They are used by the priests of this god in the process of divination. The priest or diviner throws the palm kernels on a whitened surface, and the figures they make as they roll around on this surface indicate the message that comes from the deity, Ifa.

The Sheng is one of the most important of Chinese musical instruments. No other instrument is nearly so perfect, either for sweetness of tone or delicacy of construction. The body is made of a gourd and tubes of different length are inserted in its upper part. These tubes are of five different lengths and are so arranged as to resemble the tail of a bird. There are three separate parts, the gourd, the mouthpiece and the pipes (seventeen or twenty-one in number). The upper part of the pipes is made of bamboo and the lower part of wood. In the lower part there is an opening into



dating from the Han Dynasty (B.C. 206 to A.D. 220), though this urn may come from the Ming period (1368-1644).

The idol represents Ifa. Dr. J. Olumide Lucas, an outstanding African, declares that Ifa "is by far the most popular and the most important deity in Yorubaland. He continues to say that "he is worshiped and consulted on all important occasions and his dictates cannot be disregarded with impunity. Belief in him is a very important strand in the warp and woof of the religious life of the people. It is a vital factor in their psychological background, even up 'til today."

The tray on the head of the woman contains palm nuts. These have sig-

which a metal reed is inserted. The fingers press against little holes and produce different tones. As the player blows through the mouthpiece, a sweet and soft tone is produced.

History says that the Sheng was introduced into Europe and led to the building of reed organs. It may have been an ancestor of the pipe organ.

All people everywhere are religious, but having a religion is very different from having Christ and Christianity. The means that non-Christians of the world employ in their search for God condemn the Christians of the world because they have been satisfied to leave so much of the world to search in vain for God.

Y.W.A. Builds Lives In Brazil

(Continued from page 9)

by presenting the program and making a love gift to missions. A truly patriotic sentiment is awakened in every heart because they desire to see their people free through the love of Christ, no longer bound by the spiritual blindness and ignorance which enslaves them, and free from many physical and mental illnesses. Girls who have wasted much of their lives and broken their bodies and minds with immoral and evil vices find in the Y.W.A. a real spiritual refuge, inspiring them to live a life that is wholly consecrated to God. It is in the Y.W.A. that the girls can practice their religion and praise God for the salvation they have in Jesus Christ.

Finally, the Y.W.A. has a program that can satisfy the spiritual ambitions of any young woman. The variety found in the programs, the study of good missionary and devotional books, the social meetings, and the many places of service offered by the church, contribute to their growth and development before God and man. God is greatly blessing the Y.W.A.'s in Brazil. When a new church is organized, the need is felt at once for a Y.W.A. This is good for the denomination, the church, and principally for the young woman whose life Jesus wishes for his kingdom. Much of the advance in kingdom work depends upon the work of the young women, whether it comes through their gifts, their witnessing with a pure life, or their studies which help in their physical and spiritual development.

China W.M.U. Firmly Established

By Mrs. R. T. Bryan

In April 1910, the Central China Baptist Association met in the then new Grace Baptist Church on North Szechuen Road, Shanghai. Some of the early missionaries—men, of course—were still old-fashioned enough to oppose women taking any public part in mixed assemblies. Therefore, only men were in attendance at this meeting.

On the first day of the association, Miss Lottie Price, Miss Willie Kelly, and Mrs. R. T. Bryan met together and agreed that the time had come to organize the women of Central China into a W.M.U. for growth and service. Previous to this time there were gatherings for Bible study and for evangelism, but no organized effort.

In 1910 there were still no college graduates and few high school graduates among our women, but there were some capable and earnest Christians. Lack of education, and not lack of heart, was the big drawback. These three missionaries decided to call the women together for the next day in the Sunday school department of Grace Church. In spite of the short notice, the attendance of the women was quite satisfactory.

Chinese women were having more and more freedom. Some of the wives of the delegates had come to Shanghai with their husbands for sight seeing, shopping, or visiting. Miss Kelly was in charge of the Woman's Bible School located next door to the Old North Gate Church, with some of our best educated women helping in this school and church. Miss Price and Miss Sallie Priest were looking after Eliza Yates School, then next door to Grace Church, and also working with Grace Church women. Mrs. Tatum and Mrs. Bryan were in charge of the wives of the seminary students at the Baptist College. So, on the second day of the Central China Baptist Association, from these four sources, more than twenty choice women were gathered together. After explaining and discussing matters as fully as possible, the women organized, elected officers, and decided to meet at the same time and place as the association in 1911. Thus twenty-two years after the or-

ganization of the Southern Baptist W.M.U. here in the States, the Central China Baptist W.M.U. was organized.

During the remainder of the year 1910, four groups called themselves Woman's Missionary Societies. These were Soochow Bing Hwo Kiao Church women with Mrs. T. C. Britton helping, Shanghai Old North Gate Church women with Miss Kelly assisting, Shanghai Grace Church women with Miss Price advising, the seminary group with Mrs. Bryan sponsoring. Our children's meetings were called Sunbeam Bands. At the same time, other places were falling in line by getting women's and children's meetings organized.

In 1912 at the annual meeting sixteen different groups reported. At this meeting it was decided that each W.M.S. should have a clay bank in which the women could put a free-will offering each time they met—the bank to be brought to the yearly meeting and broken. The bank-breaking ceremony in 1913 was most interesting. One by one the clay banks were brought to the secretary's table and broken, and the coppers rolled out. In Southern Baptist W.M.U. beginnings we often heard the poem entitled, "Two cents a week and a

prayer"—this for foreign missions. In the Central China W.M.U. beginnings, coppers also figured, but, as in our Southern Baptist W.M.U., coppers have almost disappeared. The amount received in this first bank-breaking ceremony was \$50.03—all in coppers.

At the 1915 meeting of the Association, the men, learning that the women were beginning to accumulate some money in their treasury, sent Mr. E. F. Tatum and Dr. R. T. Bryan to ask for a contribution for the Chinese Home Board. After some discussion, the women gave them \$50.00. Contributions continued to grow.

As our schools grew to high school grade, it was possible to have G.A., R.A. and even Y.W.A. organizations. By 1917 there were six high schools in the Central China Mission. Four were in Shanghai, one in Soochow and one in Yangchow. High school graduates were marrying, and, instead of going into the young man's home to serve the mother-in-law as was the Chinese custom, they were asserting themselves and establishing separate Christian homes. These young women were joining the W.M.S. and helping the missionaries write the programs for the various societies.

Each year some definite theme or object was stressed in W.M.U. work; such as family worship, evangelism, tithing, prayer, etc. In 1918 a standard of excellence was explained and adopted. The program for this year was printed in pamphlet form. On the purple cover was the picture of a train showing first, second, third, and fourth class coaches. This was used to stress the four points in their first standard of excellence. Each class represented certain definite steps to be taken in order to be in a definite class. It was easy to understand because most of the women had ridden on the Shanghai-Nanking train, which was made up in this way.

Country evangelistic work was much on the hearts of the Chinese women. In 1924 Miss Hannah Plowden offered her services for this work and twenty-nine Chinese women, following her example, volunteered to



Mrs. R. T. Bryan, who pioneered in W.M.U. work in Central China, has seen that organization make great progress.

give some time to the country field. Country evangelistic work in the Central China Mission means living in a houseboat on a dirty canal and riding on a wheelbarrow or walking to villages out from the canal.

Miss Willie Kelly had sponsored a Woman's Summer Assembly at the Baptist Compound, Shanghai, in 1928. It had been quite a success. The W.M.U. now decided to launch a regular yearly summer assembly to include men, women and children. Some of the men went into it wholeheartedly and the results were very encouraging. The Sallee Memorial Church was an ideal place for the general assemblies; the Eliza Yates School buildings housed the women and children; Ming Jang Boy's Academy, the men. Class work was conducted in the mornings, some visiting was done in the surrounding villages in the afternoons, and evangelistic services were held in the evenings.

Largely through the efforts of Miss Kelly and Mrs. Chang Chuen permanent W.M.U. headquarters were secured and paid for in the Baptist Publication Society Building in Shanghai in 1931. In 1932 the women furnished the room. Mrs. F. Y. O. Ling was secretary. She began to push for a \$10,000 endowment fund, which amount was reached in 1941. When the missionaries were being interned by the Japanese in 1942, the women came offering the \$10,000 to them, feeling they might be in need. It was not accepted, but, of course, the offer was much appreciated.

Mrs. Ling, in 1942, listed the following objects as being sponsored by the Central China W.M.U.:

1. Junior Bible School (started and built up by Mrs. J. H. Ware and a group of Chinese women).
2. Woman's Training School (to this Miss Ola Lea gave much sacrificial time and strength).
3. Frontier missions.
4. Jewish work.
5. Chinese refugee work (Shanghai was full of refugees because of the war).
6. Short term Bible schools.
7. Weeks of prayer.
8. Lottie Moon Offering.
9. Study courses (some books, such as *Ann of Ava* and *Women of the New Testament*, had been translated into the Chinese language).
10. Helping the B.Y.P.M.O. (Bap-

tist Young People's Missionary Organization).

Later this same year (1942), work was interrupted by the war with Japan and the withdrawal of the missionaries from the field. At the last committee meeting held in the W.M.U. headquarters, it was decided to disband rather than register under the Japanese government. Mrs. Ling wrote this cautiously worded statement: "Due to the strong pressure existing in the present environment, the W.M.U. work has to be brought, however unwillingly, to a certain standstill. Yet, though it is to be regarded outwardly as silent, it shall go on with the same spirit urgently and earnestly. It is our comfort that there is always hope for the future near and far. This hope, which is to be sown in the dark and to bloom in the light, will keep up and lift us during this difficult period of submission."

It was the general understanding that, at the close of the war, the W.M.U. would take up the work right where it was left off. This they did with the help of the missionaries who returned to China.

Since 1937 the Central China W.M.U. has been linked with the All-China W.M.U. Miss Lila Watson and Miss Mary Alexander have been leaders in accomplishing this. With-

out exception every missionary in our Central China field did her part in helping to build up the W.M.U. organization.

What now, that communism has driven the majority of our missionaries from the field? The W.M.U. is in the hands of a host of consecrated, capable, and dependable Chinese women. The work may be hindered for a time, but with the Lord's help and with the substantial background that has been laid, the W.M.U. is firmly established in China.

One week end I was in a village where we have a Baptist school of about four hundred children. Miss Walden gave me three English Bibles and three hymn books to give to the children on Monday morning. There were so many teachers, pastors, adults, children, and young people who came to me for Bibles and hymn books that I said I was afraid to go to the school on Monday morning for fear I would be mobbed—three Bibles in my hand and about four hundred school children wanting one. That was only one church and school out of many where the people were begging for Bibles and hymn books. Hearing such cries for the Bible during the past year has brought to mind the prophecy of Amos, "A famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."—Ethel Harmon, Nigeria.



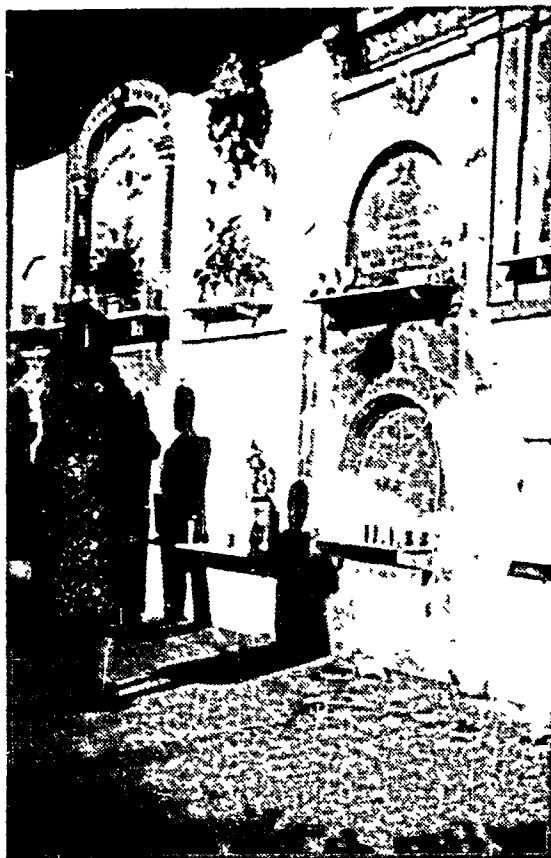
Central China W.M.U. sponsored an aggressive relief program during World War II. Shanghai was full of refugees.

"All Souls' Day" In São Luiz

By J. Daniel Luper

On "All Souls' Day," Julia and I visited the only city cemetery, "the city of the dead." And so did everyone else in São Luiz, famous as "the Athens of Brazil," and situated just below the equator in the state of Maranhão. All day long the lines of people, dressed in their religious-festival-best, filed by our house which is near the street leading to the cemetery. Each family carried flowers; some natural, some very natural-looking artificial bouquets, and some cheap and gaudy. They also carried an abundant supply of candles which the family would use to symbolize its all day and night vigil for the dead.

We must have looked out of place without a candle or a single flower and snapping pictures here and there. We felt quite out of place, really, entering the cemetery gate with the throngs that passed the venders of artificial wreaths, the peddlers of candles and ice cream. But what an interesting sight we beheld! A Brazilian cemetery with its rows of neat tombstones in many shades and colors is an attraction any day; but today we were amazed. For on every tomb there were candles burning. Some just placed the candles in the open, trusting that the strong winds that blow here would not snuff them out too soon. A few stayed close by to re-light theirs. Others used picturesque little windguards or lovely antique hurricane lamps. Still others, more up-to-date than their neighbors, used light bulbs or electric lamps that did not



call for protection from the wind.

Then there were the flowers of which I spoke. A devout Catholic first enters the chapel in the center of the cemetery where he kneels before the images of Christ, Mary and the saints, evidently consecrating his flowers and candles. Then he arranges the flowers over the tomb of the departed loved one whom he wants to remember in his prayers.

But why all this to-do over the dead? Why the cleaning up of the graves, the painting of the tombs by those who could not afford marble ones?

Why the all-night vigil, the burning candles, the urgent prayers?

If the purpose were merely one of remembering departed loved ones, of having a special day set aside during the year to recall those who have already left us in order that we might think of their contributions and their virtues and profit by their examples, then we would all say, "Amen! How fitting it is to set one day aside each year to remember the dead."

But remembrance is not the main purpose of *O Dia de Finados* or "All Souls' Day." Our Catholic friends kneeling at the tomb of the dead are *praying for the souls of their loved ones whom they believe are still suffering in purgatory*. Catholic doctrine does not teach indulgences and prayers for the departed forgive their sins; but that these prayers and indulgences (the latter obtained from the bishop by means of gifts to the church) alleviate or pardon the sufferings of those who died as members of the Holy Catholic Church. They, according to their beliefs, are now being punished in the intermediate hell where they are purified of their sins before being permitted to enter heaven.

If you could have heard a reverently bowed young fellow and his aging mother praying before wasting candles placed on a niche in the wall, you would know that it was their departed father and husband for whom they prayed, and you would have heard the boy repeat this memorized



prayer as he counted his rosary: "O God, our heavenly Father, who has commanded us to honor our earthly fathers, have mercy on the departed soul of my dear father, and grant that, if he is not yet with Thee, he may soon come to enjoy thy blessed vision in heaven; through Jesus Christ our Lord. Amen."

It is important to note that it is not God who grants relief from the sufferings of purgatory, but it is the Catholic priest, bishop and pope who have arrogated to themselves the privilege of saying how long a departed one is going to suffer. Through the prayers, alms deeds, masses and other works of piety done by the layman, the priest determines the release of those in that place of torments. Hence, the great throngs that flock to the city of the dead each November 2. This accounts for the great hold that Catholicism has over its laity. As a wise historian once said, "Men who can add a thousand or ten thousand centuries to one's torments by a word; who can keep one's mother, wife, or child as long as they please, or only for a moment, in raging flames, are not to be treated as other men, who can only hurt the body."

Thus, by commercializing purgatory, by playing upon the sympathies of the bereaved, by exciting man's natural fears of future punishment, the Catholic Church has enriched her material holdings in every part of the world and holds in the bondage of fear the millions of her subjects who actually believe these man-made doctrines.

Such a teaching cannot go unchallenged by conscientious followers of God's Word. *And it did not go unchallenged that afternoon*, for at four o'clock, and by prearrangement, the believers of our Baptist church and other Christian friends met at the gate of the Dead City. *There they held an open-air preaching service*. Assigned the responsibility of leading this service, I was surprised at the ease with which we gathered a great crowd. We worked without a loudspeaker, without a musical instrument. The speakers stood on a soap box. We sang a simple song from the Brazilian Baptist Hymnal about the great Christian future in the promised land. We preached two sermons; we made positive observations about the well-being of those who die "in Christ." We urged, in "our service to living souls,"

that those who had so shortly prayed for their dead might settle their spiritual relationships with Christ *now*. We spoke of the resurrection and of the Heavenly City. And we passed out over one thousand tracts and Gospels to a very attentive and appreciative audience. Finally, our listeners were invited to make their way to evangelical churches where they might continue to receive further instruction.

We prayed that some of our listeners might be brought to question

the ancient falsehood of "All Souls' Day." This approach was even better than a direct attack on the Catholic error, for it presented positive truth instead of arousing prejudices against the much denounced Baptist teachings. We hope that we may lead lost souls to Christ when some of our hearers at the cemetery visit the churches to hear again the strange and comforting message that those who truly die in Christ go, not to purgatory, but to be with Jesus.

My English Bible Class

By Lucy Belle Stokes

When I started my English Bible class of Tokyo University boys last April (1950) I little realized it was as a "grain of mustard seed" sown in the ground. In my six by eight living room there is hardly space to care for more than eight or ten at a time but I started my class with fourteen. Every Wednesday evening at six thirty o'clock these boys come to the apartment (some without first eating their supper) for two main reasons: first, to have an opportunity to use their English in conversation with an American, and secondly, to learn something about Christianity. When these boys first started coming to my home several of them were as interested in communism as in Christianity. Only three in the group had ever been inside any church, and only one in the group was a Christian. What a responsibility I had before me! What a challenge! What a privilege!

Well do I remember the third time we met. I was trying hard to explain the virgin birth of Christ. As I finished one of the boys said: "Miss Stokes, I have a question." I said "Yes, and what is it?" and he replied simply: "Do you believe what you have been telling us?" Six months have passed, and that young man still sees that I believe what I am trying to tell them.

When vacation time came and all of the boys except three left Tokyo for the summer I asked them if they too wanted to discontinue the class until fall, but they were eager to come, and every Wednesday night through the hot months they came to hear more about the Christ of whom they had known so little. Three boys have started attending church regularly as a result of the class, and one has made a profession of faith but has not affiliated with any church as yet. There are many questions their young minds must answer or have answered before they take that step.

One Wednesday night only one boy

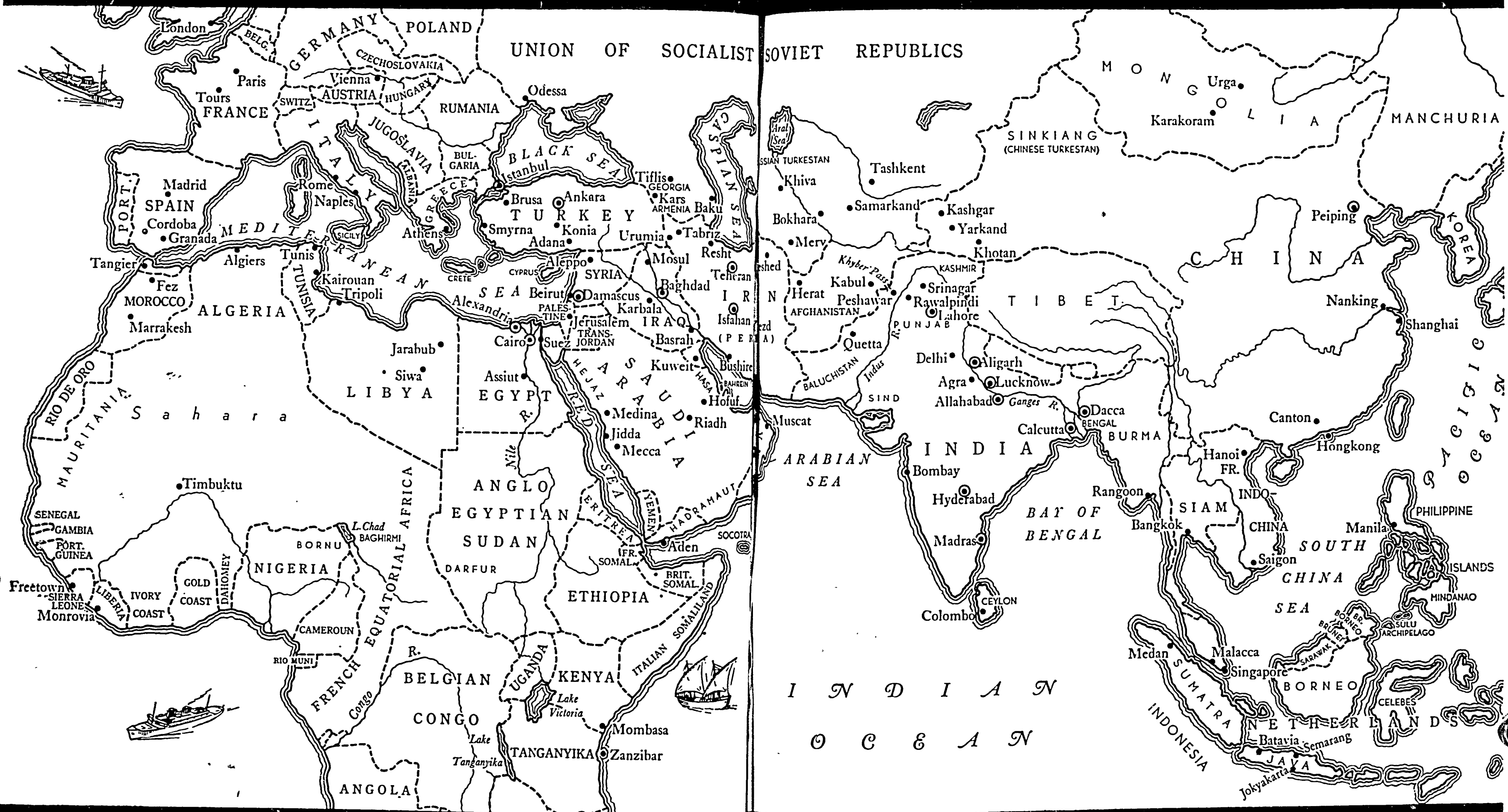
came, and we discussed many problems he had on his heart. He finally asked: "Is your mother a Christian?" I said that she is. Then: "Is your grandmother a Christian?" I replied "yes." Next: "Was your great grandmother a Christian?" I told him she was. Finally he said, "You see, Miss Stokes, people in America have had an opportunity to hear, but in Japan it's different. If I became a Christian I would be the only one in my family, and they would laugh at me. I want to become a Christian but I cannot believe tonight."

With the coming of additional missionaries we felt that it would be possible to start another class, and so applications were taken and, to our amazement, 150 boys wanted to be in an English Bible class. Instead of one new class, five new ones have been started. I have six new students in my class! Truly God's Word will not return unto him void.

One night recently I had a boy in my class who had never seen a Bible nor heard anything read from it. We were discussing the temptations of Jesus immediately following his baptism, and this boy asked: "What does Jesus mean when he says to the devil 'it is written?' It seems that he has some other source for what he says here in Matthew." I said "Yes, he refers to the Old Testament." The boy had never heard of the Old Testament. He wanted to know what it was, and I had an opportunity to explain about the message of God to his people, predicting the birth of his son who would come to save his people from their sins. Another young man asked: "Who is Satan? I never heard that word before."

As I tried to answer his question I realized what glorious opportunities are mine to witness and to seek to show the love of God for sinners and yet his hatred of their sins. "As a grain of mustard seed sown in the ground—his Word will not return void!"

A MAP OF THE MOSLEM WORLD



EDITORIALS

Baptist World Alliance Sunday

Sunday, February 4, will be observed in Baptist churches all over the world as Baptist World Alliance Sunday. Dr. F. Townley Lord, president, has prepared a message appropriate to the occasion. It is as follows:

"It is an honour and privilege to send a message of affectionate greeting, on behalf of the Baptist World Alliance, to the Baptists of the world. The Alliance president (I have already discovered) receives almost daily correspondence from many lands, and from a recent letter I quote one sentence: 'The Baptist World Alliance must always be a great soul-winning agency.' How heartily I agree! Deeper than our conferences and organizations lies one supreme purpose which is the inspiration of our fellowship: to proclaim Christ as Saviour and leader to a world which never needed the gospel more than now.

"If we are to replace the racial antagonisms of our age by the glories of the kingdom of God, if we are to sheathe the sword and channel atomic mysteries into the service of mankind, if we are to counter the secularism with which all lands are infected, if we are to preserve the civilization and our Christian values of redeemed personality, it can only be by winning men to the service of Christ.

"Our world fellowship, linking varied nationalities and traditions by the ties of Christian love, helps us the better to achieve that supreme purpose. Our conventions and unions, home and foreign missionary societies, and our compassionate agencies, are bound together in loyalty to God's word and to each other. World Alliance Sunday gives us the opportunity of showing to the world not merely that we stand together but that we stand together on the one true foundation.

"I am writing this from London, where the Alliance came into being forty-six years ago, but my thoughts go out to our brethren serving the same Lord under very different conditions—in crowded city and in village hamlet, in East and West, in mission stations on every field, in harassed communities behind the Iron Curtain, and not forgetting the great company of Baptist youth in our universities and seminaries. If I could utter one prayer which would reach every corner of our Baptist fellowship, I would say, 'God bless and keep you all, and may 1951 bring you many tokens of his presence.'

"Never a Sunday goes by but in our home here in London my wife and I remember in prayer our pastors, teachers, and leaders throughout the world. We must be oft in prayer for one another, that all may

be worthy channels of the grace of God to a distressed and sinful world. On February 4 many of our churches will gather for the communion service of the Lord's Supper. In that fellowship of remembrance let us consecrate ourselves afresh to God's service; and as we remember the love which endured the cross may the spirit of our Saviour's compassion fill our hearts, so that the most needy and the most lonely members of our fellowship may feel the power of our united prayer.

"There will be gifts, too, on World Alliance Sunday, for many of our churches will bring their offerings for our work. One of the noblest Baptist laymen I ever knew once said to me, 'Money given to the service of Christ is the greatest investment.' May the Lord of the treasury bless the gifts and the givers. And may showers of blessing come upon all our churches as together we seek to honour the name that is above every name."

Baptist World Alliance Sunday calls attention to the significance of the Baptist movement, strengthens the bonds of fellowship between various Baptist bodies, gives encouragement to struggling and persecuted Baptist minority groups in many countries, and, incidentally, helps to care for the Alliance's financial needs. Was there ever a time when a proper observance of Baptist World Alliance Sunday was more important or appropriate than in February, 1951?

Solution: More Money

The action of the Southern Baptist Convention in setting up two new seminaries—Golden Gate and Southeastern—makes certain adjustments in the distribution of Cooperative Program funds inevitable. These two institutions will require \$100,000 each during 1951 for operating expenses. An additional \$450,000 must be provided to take care of capital needs.

Virtually all, if not all, Southern Baptist agencies must adjust their financial programs to take care of the new situation. This was the problem which confronted the Executive Committee at its meeting last December. After lengthy prayer and consideration a schedule of allocations was adopted for recommendation to the Southern Baptist Convention meeting in San Francisco.

The Foreign Mission Board, as one of the Convention's agencies, will feel the effects of these developments. During 1950 the Board received approximately \$2,850,000 of a total Southwide Cooperative Program income of approximately \$7,175,000 (estimate since this was written in mid-December).

First \$175,000 (approx.) undistributable	None
50% of next \$4,000,000	\$2,000,000.00
14% (approx.) of next \$2,500,000	350,000.00
100% of remainder (estimated)	500,000.00

F.M.B. share of \$7,175,000	\$2,850,000.00
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In 1951 the Foreign Mission Board will receive \$300,000 less from the same amount of income for the Southwide Cooperative Program.

First \$175,000 (approx.) undistributable	None
50% of next \$4,500,000	\$2,250,000.00
Out of next \$2,500,000	300,000.00
100% of remainder (based upon estimated income for 1950)	None

F.M.B. share of \$7,175,000	\$2,550,000.00
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M. Theron Rankin, executive secretary, has reminded the denomination that "Advance has caught up with us," unless the Board's income continues to increase. The only way out as it appears now is for the gifts to the Southwide Cooperative Program to be increased greatly during 1951. Southwide Cooperative Program receipts must be increased to \$7,475,000 during 1951 to give the Foreign Mission Board as much income from this source as in 1950. They must be increased to approximately \$7,800,000 during 1951, if the Board is to be given a margin for continued advance.

Advance is confronted with unsettled world conditions, the prospect of higher commodity prices, the certainty of heavier taxation, and a tendency toward fear of what the future may hold. A military campaign may become unavoidable. In any case, our spiritual warfare against sin on a global scale must be intensified, rather than diminished. The practical expression of that warfare for Southern Baptists is the Advance Program.

Dr. W. Boyd Hunt, Dr. R. Paul Caudill, and other members of the Executive Committee stressed the fact that our financial problems as a Convention can only be solved by drawing on latent resources which have not yet been tapped. Denominational advance waits upon deepened consciousness of what it means to love Christ supremely and be devoted to his service without reservation.

One Million New Converts

One million new converts will have been baptized into the fellowship of Southern Baptist churches within the past three years by the end of 1951. The total number of baptisms during 1949 exceeded 300,000. Results tabulated from the evangelistic crusade in the western states, as well as indications in other sections of our territory, show that baptisms during 1950 approximated 375,000. Although no one can predict with certainty the number of baptisms for 1951, it seems safe to assume that there will be as many as in 1950, and that perhaps the total will be

greatly in excess of that number. Interest in the evangelistic crusade east of the river is running high. Add to this the fact that Texas Baptists are undertaking to baptize 250,000 in their state alone, and it is easy to see that the total number of baptisms may approach a half million during the year.

This is a glorious prospect for which Southern Baptists should thank God. They should acknowledge their indebtedness to C. E. Matthews, superintendent of evangelism, Home Mission Board, for his leadership in creating an awakened consciousness of evangelistic need and opportunity.

One million new converts in three years are both a cause for gratification and a summons to sobering responsibilities. What sort of Christians will they become? How well are they being integrated into the life of the local churches? Have they identified themselves with the organizations of the local churches? Are they habitual in their attendance upon the mid-week prayer service and the worship services on Sunday? Have they been, and are they being, thoroughly grounded in the doctrines of the New Testament? Do they feel the urgent necessity of winning others to Christ, whether they are their next-door neighbors or citizens of lands far removed from the United States? Have they been confronted with the obligations of New Testament stewardship? Are they growing in the nurture and admonition of the Lord? Is Bible study felt to be a daily necessity? Have they cultivated the practice of private and public prayer? Are they convinced that Southern Baptists have a distinctive message for the world in this generation?

These are questions of vital concern. Unless steps are being taken to assure affirmative responses to these questions, Southern Baptists may suddenly awake to the fact that our spiritual power has declined, our degree of religious literacy has diminished, our fervor of religious devotion has been diluted, and our willingness to sacrifice for the bringing in of the Kingdom is of lessened intensity.

One million new converts have a great deal to contribute, even before they have gone very far in the Christian life. They inspire more mature Christians by their spirit of self-surrender, their initial zeal for the salvation of others, their willingness to confess and renounce sin, and their fervent desire to discover and do the will of God.

One million new converts justify an all-out program of religious and missionary education, as well as enlistment, in an effort to minister to the needs of "new-born babes in Christ" who have taken the first step in a life-long spiritual adventure. We have an obligation before God on their behalf. One million new converts will require our best thought and efforts, if they are to grow into the stature of "full-grown" Christians. Helping them, we will help ourselves to attain the same end.

Ceremonialism Was Not Enough

By Nella Dean Whitten

Nearly all of Spain was the scene of action for Jactinto Terán. He rose to the elevated position of a preaching friar in the Franciscan Order, but all was in vain until he experienced the blessed assurance of salvation in Christ.

Twenty-six years from the time he celebrated his first mass as a priest in Spain, he began to preach the true gospel of Christ in South America. Señor Terán is a quiet, unassuming man, small of stature and typically Spanish in his appearance. His sermons are delivered with the quiet conviction of a man who has taken an active part in the errors of the Roman Catholic system, but who now walks in the light of the true gospel. Years of study went into his preparation as priest, but his ministry shows that his past experiences fit him in an unusual way for the work in South America. What evangelical pastor can say with such authority: "I know the emptiness of Romanism for I am a converted priest?"

After twenty years as a Christian, Señor Terán writes of himself: "The experiences of my past life are neither spectacular nor insignificant, but they are sufficient to give testimony to the innumerable blessings of God. Once I was surrounded by dark clouds of Catholic ceremonialism; now I walk in the shining rays of the truth found in Christ Jesus. In this testimony I want to show the all-wise hand of God leading me from the cradle to the present moment.

"I was born in an humble village in the northern part of Spain. My parents, who were simple peasants, planted in my heart the first seeds of Christian faith and fear of God; but, of course, according to the interpretations of the Roman Catholic Church. I was scarcely fifteen when I entered a convent of Franciscan friars. After difficult years of apprenticeship, I had my first confession service and was admitted to the School of Latin and Humanity. I spent three years in the study of philosophy and other sciences, and during that time I took the vows that bound me forever to the monastic life. After finishing my study

of philosophy, then followed four years of theology, ethics, and law, along with other supplementary courses. My preparation ended with an entire year of sacred elocution to prepare me as a 'preaching' priest. At the age of twenty-five I officiated at my first mass as a priest. I could give an 'unending' account of the happenings, difficulties and problems of these years of my life.

"Nearly all of Spain was the theatre



Jactinto Terán, once a Franciscan preaching friar, is now an unassuming Baptist pastor in Argentina.

of my activities as a Catholic preacher. I filled pulpits in the simple village churches and in the largest cathedrals of the most important cities of my homeland. Thousands came to confess to me; from the most humble to the most exalted; from poor people who lived in huts to the richest of the royal palaces; from the simplest peasant to the highest officials—scholars and soldiers—even the high dignitaries of the Catholic Church itself. Such a life brought me in contact with thousands from the most insignificant Catholic believers to the ecclesiastical hierarchy. I kissed the village priest's hand at my ordination service; I kissed the diocesan bishop's hand in his palatial dwelling; and I even kissed the Pope's hand in the halls of the Vatican. Most of the years of my youth were spent in Madrid, but I visited the catacombs and viewed the wonders of both pagan and Christian Rome, the artistic riches

of Florence, Venice, Milan, Paris and other European cities.

"What happened afterward? I believe in the Power of the Damascus road and in the irresistible apostolic call beside the Galilean Sea. I believe in the insistent, loving Providence that directs our lives. The powerful chains that bound me to the monastic life and the priesthood could have been broken only through hardship and suffering, and above all by the hand of God. The same Power that had directed me as a boy from an humble home to receive intellectual preparation now led me to things more wonderful. . . ."

The 24th of October, 1929, I landed in Buenos Aires, Argentina, not knowing where to go, and with hardly enough money to buy necessary food. I was completely without human aid, but I was kept by a Divine Power that even I at the time did not recognize. I turned to Rome for help, but was turned away like an unclean leper. Later I was taken by a Spanish friend to the study of a Baptist pastor, Señor José Rodríguez; and there I opened my heart in a simple explanation of my past life. Señor Rodríguez said later that an inner voice urged him 'to help this man' and, as a result, he offered to let me stay in his own home, if it were necessary. Later, I had not a cent in my pocket, and I knocked at those doors. He received me and there I found the truth in a sincere conversion experience.

"After many struggles and difficulties, and after having been on South American soil for two months, I was baptized, knowing 'in whom I had believed' and having experienced the fact that the redeeming blood had fallen drop by drop on my soul and had washed away my sins.

"Soon I began to preach the gospel with a degree of success. My family came from Spain, and together we formed a Christian home. We went through many financial difficulties, but we always had faith in God's providential care. I worked with the Evangelical Union for almost a year, and afterward became a member of the Baptist ranks. For three years I was

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Advance Demands Prayer

By Cal Guy

"It is time to quit."

Three times in official meetings this suggestion was made concerning the Lone Star Mission in India. American Baptists began a mission in 1840 among the Telugu people, but twenty-five years later there was little to show for their efforts. John Clough was appointed to strengthen the staff and he worked for ten years with very little harvest. In great distress of soul he went aside for a long season of prayer and in his wrestling with the Spirit he received an assurance of victory.

His prayer was more than answered and his sense of assurance more than justified. There began a mass movement so overwhelming that Clough debated at length before coming to the decision to receive all of these as genuine converts and candidates for church membership. In 1878, during six months, 8,691 persons were baptized.

The importance of prayer in that instance is but a token of the place of prayer in all successful mission work. Mrs. Montgomery, whose book on *Prayer and Missions* is a classic in the field, says that every great advance in missions has been preceded by believing prayer. Direct connection is made in the history of missions between Robert Millar's powerful call to prayer, Jonathan Edwards' response to a later issue of this call, a sermon he preached, and the convictions in the heart of William Carey which opened a new spiritual era.

The Haystack Prayer Meeting is such a commonplace expression that its significance as the place of travail in prayer which witnessed the actual birth of the foreign mission movement in America may be overlooked. Even back of this was the prayer life of the mother of Samuel Mills in which she petitioned God to use her son for the conversion of the heathen.

It is time to quit—or pray. Since the close of World War II Southern Baptists have dealt continuously with the idea that this is an urgent day for mission expansion. A few cynics have quoted from history to show that every period has been classified as an

urgent time by spiritual leaders. This has not served to lessen a feeling among the members of our churches that the responsibilities of a world witness should have some commensurate priority with a world war. Nor has it obscured the fact that this is for us our most urgent day because it is the only opportunity granted to this generation. Our children may have another chance to measure up to the call of the doomed, but we must act now or admit our failure.

It is time to quit making our answer in terms of worthy slogans and begin the successful discharge of great obligations through prayer and the commitment that follows prayer. Prayer and then action! These two belong together and in that order. In Matthew 9 Jesus urged his disciples to pray the Lord of the harvest to send laborers to gather the ripening, wasting bounty. These followers of his, close to the soil and the men who tilled it, well understood the urgency felt by the farmer whose year of labor stood at the mercy of wind and rain, likely to be lost unless it were quickly gathered. Surely they joined him in the petition for workers.

Their next step? He sent them out to spend themselves in the task which had been laid on their hearts by his praying and by theirs. Thus is illustrated the truth that it is dangerous to pray for missions. Sometimes, in mock seriousness, students in the seminary are told that they should be careful not to pray for the conversion of the world if they have already decided that they will not answer the call for volunteers. Real prayer still moves mountains—and men—by the power of God.

When the disciples prayed for the harvest they were used to provide part of God's answer to their petition. They were Missionary Baptists! A striking difference between groups is seen when the Primitive (Hardshell) Baptist prays for God's will to be done and then leaves it to God alone to accomplish this end by supernatural power. A Missionary Baptist likewise prays for God's will to be done, but, if his life equals his theory, he rises

from his knees to seek the first opportunity to spend himself to be part of God's answer in calling a wayward humanity to the water of life. Since believing prayer should be followed by convincing action we may be in danger of being classified in regard to missions as a prayerless people. It seems impossible that nearly seven million of us could engage in constant prayer and then send but eight hundred of our sons and daughters in a mission program on which we spend less than eighty cents each every twelve months.

The obligation of putting feet to our prayers is illustrated by the story told about a Baptist leader in Texas. Included among the special requests at prayer meeting was the need of a widow for immediate help. The good man who was called upon to lead the group in presenting these needs to God asked for strength for the weak and guidance for all those in confusion. When he had presented all of the needs which were beyond his own reach he came to the case of the widow. In asking God to bless her he concluded by telling the Lord not to bother about providing food and fuel because, he said, "I am able to look after that myself and will do so tonight after prayer meeting."

Some definite objects may be anticipated when God's people pray aright. The primary reason for prayer is the need of fellowship with God. Little lives become great lives through such fellowship. But this communion with God faces the Christian at once with the desire to be of increasing service to him. In the book of John the word for world usually describes it as the sphere of evil. God so loved that he spent himself upon the very stronghold of evil that whosoever believeth should not perish (John 3:16). Fellowship with God will stir the heart of the believer to the point of spending himself. One of the reasons for a call to our knees is the need for a moving of heart and life until those who remain at home take a new turn at "holding the ropes."

Since God can compel even the
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TOOLS *for Missionary Education*

Audio-Visual Projectors

By Bertha White

Our government and secular schools, during the last few years, have found the method of visual education the most effective in teaching more in a shorter time. Our churches are becoming aware of the part visual education can play in religious as well as secular education. We usually think of the visual aids methods of teaching as a new idea, but the cave man was using the same method when he drew pictures on the walls of his cave. It is a method of conveying ideas that is as old as man. The modern projectors which we use are the only things new.

The most practical of these projectors is the 2x2 slide and filmstrip projector. There are literally thousands of slides which may be bought or rented, that can be correlated with all phases of the churches' activities. For example: the great art paintings which are excellent to use as worship centers, as well as during the class period, or for devotions; also prepared slide programs with or without the recorded narration.

The supply of filmstrips is rapidly increasing. There are filmstrips of the life of the people and something of the history of the lands in which many of our missionaries are stationed. These make excellent background materials. Slides are more flexible than filmstrips.

The 2x2 slide and filmstrip projector is easy to operate and handle. This makes it more versatile. It is also economical in that the projector and the materials to be used with it may be obtained at nominal cost.

A record player is needed with the 2x2 slide and filmstrip projector because there are quite a few slide sets and filmstrips with recorded narration. These are recorded at 78 RPM on a 12 inch disc or at 33 1/3 RPM on a 16 inch disc. All of the slide sets and filmstrips produced by the educational department of the Foreign Mission Board have the recorded narration at 33 1/3 RPM on a 16 inch disc. This means you can have a complete 15 minute program without changing records. Be sure your record

player will carry this size recording.

A combination slide and filmstrip projector is available with record player. This combination makes easier projection, because the projector and record player are in one unit, with a separate speaker which is placed in front of the audience. Only one person is needed to project the program.

The most fascinating of all projectors, of course, is the 16mm motion picture projector. This projector is available in both sound and silent models. It is best to purchase a projector with both speeds, if possible. A sound film cannot be projected on a silent projector, but a silent film can be projected on a sound projector, although the results are not too good. This is the projector that can bring the past and the distant to the classroom, transport the audience across thousands of miles of space in a foreign land among foreign people, and allow them to see the nationals in their natural habitat. But remember, this projector is heavy, making it difficult to handle, and the operation of the 16mm motion picture projector is more complicated than that of the slide and filmstrip projector. This equipment is expensive. This, plus rental on the films, will make a big item in the church's budget.

Another type of projector is the opaque. This is used to project flat pictures, pages from a book, typewritten pages, or small objects which are too small to be viewed by a large group. Almost anything is usable, if you have the initiative and willingness to do some hard work. Your resources are unlimited, and quite a library of inexpensive material may be built up in a short time. But here, again, the big, bulky machine is hard to move. Also, the room must be almost totally dark because of the loss of light due to

its complex optical system, which is a series of mirrors reflecting the object or the picture on the screen.

There are two other types of projectors which are not too well known or used at present. The first is the 3 1/4 x 4 slide projector, or the old type lantern projector. The materials used in this projector are hand painted on glass and are becoming difficult to secure. It is being replaced by the photographic 2x2 slide. The second type is the stereoscope or the three dimensional projector. Neither of these has proved to be a great success yet because of the difficulty of viewing. With the stereoscope only one person can see the picture, unless there is a stereoscope available for each person. In viewing the three dimensional projector, polaroid glasses must still be used, plus a very expensive projector.

All of these projectors have an important place in the church, but unless they are used correctly, they will cause more harm than good. Here are three suggestions which will help in giving that professional touch to your visual aids program: (1) There should be an experienced projectionist, one who knows the projectors and what to do if a bulb burns out or there is any other trouble. He should understand the mechanism of the projectors and should know how to keep them in good shape. (2) The projector should be clean—not only the lens but the whole optical unit. This will give you good clear pictures and also protect the films. A dirty film gate can completely ruin a new film. (3) The room must be darkened. This can be accomplished with the use of drapes or black-out curtains, which can be purchased at low cost.



Reuben Alley (right), editor of *The Religious Herald*, watches a demonstration of visual education equipment at the Baptist Book Store in Richmond, Virginia.

From Near and Far

Gospel tracts by the millions will soon be rolling off the presses which the American Tract Society has just shipped to Japan. The equipment is to be set up at the Bible Institute Mission about a hundred miles from Tokyo, and will be manned by students of the institution who have received special training for this purpose.

It is estimated that tracts can be turned out on Japanese soil at a fraction of the price of printing them in the United States and shipping them abroad. Manuscripts will be prepared by national Christians and written from the oriental point of view. A goal of five million tracts in two years has been set as a minimum program.

This most encouraging news is tangible evidence that Christians in this country have taken to heart General Douglas MacArthur's proclamation: "I have many times publicly stated my firm belief that Christianity offers to the people of Japan a sure and stable foundation on which to build a democratic nation."

Religion is not a soothing syrup. It offers no glib, easy answer to life's problems. You cannot go to church and pray and expect to find the road smooth and easy when you come out. Prayer will give you a new outlook, a sense of unity with your fellowmen, the courage to stand up straight on your own two feet and fight a good fight. It gives you the kind of confidence no lesser force can take away.

—Eddie Cantor

According to a Twentieth Century Fund survey, the traditional college courses of theology, law and medicine have steadily lost in popularity to courses in education, commerce, and engineering.

Your prayers for Arabia do mean so much, for we are certain that the thing Arabia needs more than anything else is real, prevailing prayer, that the Holy Spirit might convict hearts of sin and show them the need of the Saviour. It is a land of great darkness—darkness of ignorance, lack of medical knowledge, a strong fatalism, much superstition. And there is so much darkness in the lives of the women, who live almost entirely within their four walls, shared with two or three "partner" wives, always covered and veiled on the street or in the presence of men.

But most of all there is the darkness of sin in the hearts of the Moslems. A man can be a good, religious Moslem and yet

commit just about any sin he wants to, so long as he performs certain rituals required by the Koran. So many of the Moslems of Arabia are still sitting in darkness because they do not know the wonderful gospel message. Let us pray that they who sit in darkness may see a great Light, and to them who sit in the region and shadow of death, may Light spring up.

—Beth Callaway
(Mrs. Merrel P.)

"I led the squadron of 360 planes into Pearl Harbor on December 7, 1941," said Mitsuo Fuchida, chief commander of the whole Japanese air squadron. "I lifted the curtain of warfare by giving that cursed order, 'Whole squadron plunge into attack'."

After the war, Mr. Fuchida became a farmer, and as he lived in closer relation to the earth, plant life, cattle, and nature, his mind gradually was led to think of God as creator. He was interested in some plan for improving the condition of his country. He wanted to make sure that there would never be another Pearl Harbor. Through the reading of a Christian pamphlet handed him in a street meeting in Tokyo, he became interested in reading the Bible. Before reading the first thirty pages he was convinced that this was the way. The first step for him was to become a Christian. This he did on April 14, 1950. He says: "God has revealed to me the way of salvation through the atoning blood of Jesus Christ."

I decided to believe whatever is revealed in the Bible, accept it, and stand as his witness telling others this truth with the help of the Lord."

★ ★ ★

I spent three days recently in Jaguaquara. There we have our official high school. The church membership is nearly six hundred. The auditorium will seat one thousand people and there are adequate accommodations for the work of the various departments. The plant is not complete but is in full use. The Training Union secretary for all Brazil says this church has the largest Training Union in Brazil. And remember, this church is in a small mountain town which has a population of only 3,450. The mid-week prayer meeting attendance runs around 150 to 200. The students and teachers of the school and our missionaries stationed here also work in the Jaguaquara Church.

—M. J. White,
Missionary to Brazil

★ ★ ★

Chinese Christian seminaries are placing a new emphasis on handcrafts. In one seminary a master-tailor has been engaged to give each student expert help in the art of making clothes. A missionary writes: "Already four of our theological students have attained such skill as to make themselves summer suits out of flour bags!" It is hoped that in this way it will be possible to meet the demands of the new government, and still to carry on the witness for Christ.

Members of United Nations

Afghanistan	Ethiopia	Pakistan
Argentina	France	Panama
Australia	Greece	Paraguay
Belgium	Guatemala	Peru
Bolivia	Haiti	Philippines
Brazil	Honduras	Poland
Burma	Iceland	Saudi Arabia
Byelorussian S.S.R.	India	Siam
Canada	Iran	Sweden
Chile	Indonesia	Syria
China	Iraq	Turkey
Colombia	Israel	Ukrainian S.S.R.
Costa Rica	Lebanon	Union of South Africa
Cuba	Liberia	U.S.S.R.
Czechoslovakia	Luxembourg	United Kingdom
Denmark	Mexico	United States of America
Dominican Republic	Netherlands	Uruguay
Ecuador	New Zealand	Venezuela
Egypt	Nicaragua	Yemen
El Salvador	Norway	Yugoslavia

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD

Kweilin Associational Meeting Has Good Attendance, Encouraging Reports

You will rejoice with us that the associational meeting with representatives from all of the churches and outstations except three was held recently. The people were very grateful for this was not the privilege of some other sections; for instance, my former field. An encouraging report was that one of the country churches decided to support their evangelist, who agreed to accept about half of his former salary. Self-support was discussed with more enthusiasm than formerly for there is a realization that it may be necessary very soon. Mr. Wang, the soul-winning hospital evangelist, gave the report for the hospital. He estimated that 250,000 people had heard the gospel. Forty-four of the two hundred five inquirers were saved. Five patients were baptized and joined the Kweilin Baptist Church. The patients are less than before liberation, but this is true of all the hospitals in the city.

Kweilin city church work is most encouraging. Sixty-seven have been baptized this year. The two new chapels have been fruitful, and the third chapel is being prepared and will open soon. The Lord is moving in hearts and turning them to himself. Mr. Yen, an inquirer from a once well-to-do family, gave an interesting testimony in the Friday night fellowship meeting. He told how when in difficulty over his possessions he met one who told him about Christianity. He began coming regularly to services. He found that he was a sinner and realized that there were three things hindering him from being a Christian—idols, two wives, and an enemy. He saw that he must repent of idolatry, adultery, and hatred. He told how he now has no idols, his enemy has become a friend, and his concubine has left him because he has no money.

The Associational Bible School opened its second term in September with nineteen students. Miss Della Wang is a full-time teacher this term. The people young and old appreciate her greatly as a Bible teacher.

Now for praise and prayer requests: Praise God for those standing true in trials. Praise him that two young men have given themselves to proclaim the gospel and have entered the seminary. Praise God that many are proclaiming the gospel boldly. Pray that faith of those being tested fail not. Pray for Southern Baptist missionaries still in China. Join us in the prayer that the Lord will grant unto his

servants that with all boldness they may speak his word, and that signs and wonders may be done by the name of the holy child Jesus.



KATIE MURRAY
Kweilin, Kwangsi, China

Church at Blanqueado, Chile, Now Has Building and Fully Graded W.M.U.

It was a great day for me when I became a charter member of our Baptist church at Blanqueado, a suburb of Santiago. This church is without a doubt a result of the faithfulness of its own W.M.U. and above all stands out as another proof of God's leadership and guidance.

Eight years ago this work was started when Mr. and Mrs. J. M. McGavock showed colored Bible pictures on the outside wall of the only Christian home in this section of town. Out of curiosity, many people attended this service and, at the close, the women and children were invited to come the next day to help start a missionary society and a Sunbeam band. Because the children were much more interested than the women, they came in numbers, but for three years we had to go by the home of each woman before the meeting started and asked her to come. (What a joy it was when each member began coming without this reminder—not only remembering to come but bringing a neighbor with her).

Sunday school was started, but the adults were not interested. Training school girls were willing and eager to teach, so the children were divided into two groups, and on a Sunday afternoon our Sunday school was begun. Gradually the women became interested and before long we had four classes—one for women and three for children. All of our meetings were held outside. Perhaps this was one reason why the men and young people did not attend.

The missionary society began to pray that we might have a building in which to meet. The women not only prayed but began to save and brought each week small coins to put into a jar marked "building fund."

The family who had let us borrow their yard for services during these years were members of Fifth Church and so our group was adopted as its mission point. Members of this church and husbands of our missionary society women

decided to construct the building. Bricks and lumber were too expensive, but dirt was cheap, so it was decided to build with mud. You should have seen the men as they rolled their trousers to their knees and waded with bare feet in mud holes, working the dirt, water and straw to just the right consistency to make adobe walls for a one-room building that will seat one hundred people. The walls were finished with a coat of fine, white sand and when painted appeared to be plastered. This building was dedicated September 19, 1947.

In a marvelous way God has blessed this work and caused it to grow. Last summer three Sunday school rooms were built on the side of the building. This made it possible to have four classes (one of which is a class for men) in the auditorium and three classes of children in the new rooms. Already we have outgrown this space. Some day we hope to build more class rooms at the back of our building and make a real brick auditorium at the front, leaving the present one for the children's department of the Sunday school. This seems like a big dream but it is no larger than the ones that have already come true.

Today our W.M.U. family is complete with all of its organizations—Y.W.A. and Royal Ambassadors are our newest. One day, while visiting in a home, I met a fine thirteen-year-old boy and invited him to come to Sunday school. Immediately, he said "No, I don't like it." I admired his honesty because so many people will make excuses instead of telling the truth. After many invitations he came, and during our recent revival he was saved and has asked for baptism. He doesn't miss a service and has won his mother and sister.

To me this development and organization of our church is not only one of God's modern miracles but another one of his promises fulfilled—"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

This same story could be repeated time and time again here in Santiago if we only had more workers to carry the

Word of God to the many sections of town where there is no church. Won't you pray that God shall send us more workers?



OLETA SNELL
Santiago, Chile



Hamburg Seminary, founded by German Baptists, was destroyed by bombing during World War II.

Demand in Jerusalem for Hebrew Bible With New Testament

God has been blessing his word and encouraging our hearts from time to time with definite confessions of faith, but our prayer is for a mighty revival and that many now afraid to openly confess the Lord, will boldly take their stand and that the Lord will continue to "add to his church daily such as shall be saved."

"Do you go to that mission? If you go again, I'll throw you out of the house," said the oldest son of a rabbi to his brother. "What do you want from me?" replied the younger. "We are learning the Word of God. We are not playing games. She is teaching us from Isaiah and the prophets that Jesus was the Messiah, that he came once and is coming again. We are learning stories from the Bible. Our father, you remember, used to gather the children from the streets and tell them Bible stories and make us learn Psalms before he died." Finally, the older brother was convinced that it was all right and better than running the streets, and to the glad surprise of the younger one, he said, "Next week you take your other brother and sister and go." There are now four of the family attending with the consent of the mother. No children are accepted without the consent of their parents.

As you walk among them and minister to the needy and suffering, you are deeply impressed with one thing: Their need of the Lord.

Good interest has been shown by the young people and children in the Bible lessons. Nearly every week new ones are enrolled, some coming from a distance of over a mile. One little tot six years old, who had only an old pair of sandals, managed to keep tying them on every few yards until she got here, a distance of over a mile. I did not know at the time what the child had gone through to come to the Bible lesson until the following week while visiting in the neighborhood. I learned that she came from a large family, and the father was then out of

work. You can be sure that she had a new pair of sandals for the following week.

There has been a great demand for Hebrew Bibles with the New Testament. Many are studying it openly. Pray for these as they read and study the Word. Pray also for the radio broadcast. The Government of Israel has granted the evangelical missions forty-five minutes every month for a gospel service. God is blessing these messages.



EUNICE M. FENDERSON
Jerusalem, Israel

Missionaries Enthusiastic Over New Opportunities in Philippines

I am finding that the life of a missionary today is a very transitory sort of life. Little did I dream, when I sailed from New Orleans in August, 1947, as a missionary to China, that in May, 1950, I would be moving to Manila to help start Baptist work among the Chinese in this city known as "The Pearl of the Orient." It is wonderful to be set up now on a somewhat permanent basis.

For the past four months I have been here as a sort of "forerunner" of the group to come later including the John A. Abernathys, the Clyde Jowers and the Max Pettits. My particular responsibility here has been to teach two class periods per day of English phonetics in the Chiang Kai-shek High School, one of the leading Chinese schools in the city. When you hear them say such things as "th" as in "fink" (think), or "th" as in "day" (they), it gives you a sense of being needed in such a capacity, and certainly there is never a dull moment with these four hundred students whom I try to teach every week. I accepted this responsibility, however, mostly as an opening wedge into the Chinese community here, and I have tried to use these months to the fullest advantage in "getting acquainted" and in making contacts with people you need to know in order to establish work here.

The Southern Baptist offering for relief and rehabilitation provided part of the cost of reconstruction.

Manila has seventy to eighty thousand Chinese. Most of them have no god but money. Often they are referred to as the "Jews of the Philippines," and so, naturally, they are a despised race among the Filipinos. Already established here are four exclusively Chinese churches: one Presbyterian, one Church of the Little Flock, and two Anglican. Though their influence is deeply felt in the Chinese community, numerically speaking, they are not reaching over about three per cent of the actual Chinese population. From this you can see that ours is no small task. At present, our work is in its most initial stages. We have been able to rent a nice hall, which we feel is very suitable for a meeting place. It is now being put in shape for use. Pray for us as we begin to plant the seeds of truth here.

Just recently I have secured permission from the principal of the school in which I teach to have a Bible story period for the students each week outside of the regular school schedule. I expect to use flannelgraph materials in connection with this work, in order to make the stories a bit more vivid for the students. Prayerfully I am looking forward to this opportunity as a means of opening the way for Christ in the hearts of these young students.

As you pray for those of us here who are simply laying foundation stones, please remember to ask that we be given physical strength sufficient for the task. Personally, I think Manila is a wonderful place in which to live and work. It reminds me of New Orleans, and so naturally I feel at home. Having been born in the tropics, I think I was born for the tropics, and perhaps for just such a place as this. Certainly, I shall never doubt the Hand that led me here.



THERESA ANDERSON
Manila, Philippine
Islands

Twenty-five Missionaries Enrolled in Costa Rica Language School

Our school is being conducted by two Presbyterian missionaries, Dr. and Mrs. Otho LaPorte. They are now devoting their full time to training in language and in giving orientation to the newly appointed evangelical missionaries who have been designated for mission work in the Spanish-speaking countries of Latin America.

Dr. LaPorte heads the school as president and administrator, and Mrs. LaPorte teaches Spanish grammar. There are about ten other teachers in the school, and of them, one is a Spaniard, one a Nicaraguan, and eight are Costa Ricans. All are evangelical Christians and rejoice heartily that they, through the missionaries whom they are teaching, are to have a very definite part in the advancement of the cause of Christ in the Spanish-speaking countries of Central and South America.

We are in school each morning, five days a week, from 7:30 to 11:50. We have chapel and four fifty-minute classes. In addition to grammar, we have classes in phonetics, where correct pronunciation and intonation are emphasized, in conversation, where students participate almost continuously, and in oral expression, where each one practices repeatedly the use of the words, sentences, and constructions found in the grammar lessons being studied. Prayer forms, Bible verses, Sunday school teaching, and the making of Spanish sermons are also included in the year's course.

In all except the grammar class, we are divided into groups of four and are taught by the national teachers. This gives us ample opportunity for personal attention by the teacher so that any discrepancies in our pronunciation may be promptly corrected.

Many amusing things happen in connection with our learning to speak Spanish. The other day one of the students was reciting Hebrews 12:1, and instead of saying "... let us run with patience the race (carrera) that is set before us ...," he said, "... let us run with patience to the post office (correo)." Another student was reading a prayer to his maid that she might make suggestions as to his proper usage of words, and instead of saying "Lord, forgive us our sins (pecados)," he said, "Lord, forgive us our fish (pescados)." They had had fish that day for dinner. Still another student started to tell his maid that he would pay her the next day and he told her, instead, that he was going to hit her the next day. I suppose that we shall long remember the many amusing things that happen in San Jose.

At present, we have about fifty students. Half of these are Southern Baptists and the others are of various evangelical faiths. I want to say that we are grateful

from the bottom of our hearts to Dr. and Mrs. LaPorte who are dedicating their lives to this work and to our own Foreign Mission Board in Richmond for providing us the opportunity for studying here in this fine school. As we study here, we can't help but think of the opportunity that we have as over against that of the pioneer missionaries who were left to their own resources to learn the language as best they could. Therefore, let me ask that all of you be loyal to our Foreign Mission Board. By so doing, all

of us will be helping to carry out the Commission in which Jesus admonished us to "Go into all the world."



RUBEN and EDNA MAE FRANKS
San Jose, Costa Rica

Missionary Contrasts Shinto Festival With Christian Mission in Japan

Greetings from "The Pretty Little Island of Japan!" I remember singing a song in the Primary department with that refrain and I loved it. I did not know then that some day I would really get to live there. Japan is pretty. Pretty flowers and shrubs. Many of the women still wear the colorful kimonos. Lovely fans, dolls, china, silks, and hundreds of pretty things to buy in the stalls on the streets. I wish you could see every snapshot I've taken these first four weeks.

I'd like for you to see the pretty Japanese house where six of us girls live. You'd have to take off your shoes when you came in, for all but two rooms have rice matting floors. Our living-dining room has glass sliding doors that open onto the pretty, big yard.

On the way to church the first Sunday we saw one of the Shinto festival processions. Grotesquely dressed men and boys down to beginner age carried various sized portable shrines in zig-zag fashion down the street. The god must be kept moving all the time, so they lunge and chant in weird fashion. About a hundred little boys and girls also pull a big cart that carries a drum.

What a contrast to what I saw at one of our mission points at Ohatano. Here were two hundred children—ages six months to sixteen—crowded into one room. Tears would probably come to your eyes, as they did to ours, when we heard "Jesus Loves Me" in Japanese. We also saw the children we had seen in the various processions, the many children we see everywhere we go that have never heard that song or that "God is love."

One day recently we went up in the mountains to a baptismal service for twenty-eight candidates that was held in a most beautiful setting—a lovely waterfall for a background. We found out how

similar Japanese young people are to American young people as we rode with them for over two hours up a rugged mountain road in the truck that belongs to our Tanzawa Home. Forty-five people live up there who have no other place to live or are not physically capable of making a living elsewhere. The fellowship was just as grand as the scenery. We didn't understand each other's language, but the Christians understood the symbol of baptism and how definitely it showed us the power of the gospel, even in the out-of-the-way places, if there is someone to tell and live the story.

There are more opportunities for us twenty-seven new missionaries to serve with interpreters than we can fill. Pray for us as we decide what to do amidst the need as we concentrate on the language study, which is difficult. We must get the foundation of the language if we are to be fruitful here where God asked us to come. We felt "at home" immediately even though there is much besides the language that is strange. However, any Christian feels "at home" if he is where God wants him, whether it's at home or abroad. I shall be praying for you in your opportunities for service, just as I know you are praying for me.



MARTHA KNOX
Tokyo, Japan

Missionaries Find New Field in Quito, Ecuador, Most Encouraging

We arrived in Quito on September 19 and are already making some definite plans concerning our work. We are very happy that Senor Vasquez, our national co-worker, has been living here for over a month now and that he has found several interested in the gospel. One or two have already made a profession of faith. Although we realize that our work here in the interior will move slowly, we are very much encouraged after talking with Senor Vasquez.

We know that your prayers are reaching up to the throne of God for us and the challenging work here in this great city. A little over a year ago, just after the big earthquake in this country, the president of the republic made this statement to the people: "There will arise a new Ecuador; an Ecuador in which there are broad highways, modern buildings, homes that are decent for humans to live in, and churches that will inspire the highest ideals among the people." We can probably trust the government to do much toward fulfilling the first three steps in the "New Ecuador," but we cannot, we *must not* leave the fourth thing to them because their churches do not inspire the high ideals. Only those

churches that are built on a true interpretation of God's Word will accomplish this result. Through your help, under the leadership of the Holy Spirit, we hope to establish those churches.



THE GORDON CROCKERS
Quito, Ecuador

New Missionaries Find Young People in Japan Much Like Those in America

It has been exciting to visit the three other compounds where our missionaries live, to meet those whose names and pictures we have been seeing in our mission magazines for years, and to see some of the work that they have established here in Tokyo.

Our first Sunday here we saw a Shinto festival parade that made me appreciate Christianity, a loving personal God, and my own relationship to him more in an instant than I had in my whole past life. Boys of all ages, dressed in colorful costumes, and grotesquely painted, were carrying heavy shrines on platforms. The physical effort required was tremendous, and men ran alongside the shrine bearers to fan them and to dash buckets of water over their perspiring bodies. During the festival season many people drink *sake* to excess, and it was pitiful to see people so misguided as to become drunk in an effort to worship and to invoke the blessings of God.

It was comforting after such a violent and futile example of heathen worship to go to our church at Hiratsuka where Tucker Callaway preaches and Annie Hoover teaches a Bible class and feel the presence of God in the quiet reverence of the Japanese Christians.

It has been a special joy to us to meet the Japanese young people who are Christians. Contrary to what I expected, they are as full of fun and nonsense as our American young people. Their jokes must be funny. I shall be glad when I learn enough Japanese to understand them. They are so eager to learn more about Christ that it really hurts us not to be able to talk with them in their own tongue.

It is gratifying to be able to exchange a few polite greetings in Japanese, even though some of us have been known to say "Good night" for "Good morning" and "Good bye" for "Excuse me." You would be amused to hear us laboriously repeating "Kore wa hon desu" (This is a book) as we study together, or frantically imploring "Chotto matte, kudasai" (Just a minute, please) when someone shoots a stream of Japanese at us over the telephone. We think that we can find places of service in the churches very soon.



I appreciate all you have done for me in the past and am depending on your prayers to help me in the months to come.

MARY LIMBERT
Tokyo, Japan

Medical Missionary Finds Many Opportunities for Service in Nigeria

The morning after our arrival in Ogbomosho I helped Dr. Charles Black and Dr. W. J. Williams in surgery, and from that day forward there was little rest as medical work was undertaken and as we got settled. It was a great blessing to the entire work of the mission to have Dr. Charles Black, Shreveport surgeon, here in May.

Dr. and Mrs. Patrick Hill welcomed us into their home in Ogbomosho until a house could be provided. Later, for a few weeks, we lived in a small cottage on the seminary campus. Dr. and Mrs. Williams spent a month of local leave in Kano, then he worked for about a month in Joinkrama, which left me in charge of Ogbomosho Hospital. With the co-operation of the missionary and African staff, I was able to see an average of about fifty to sixty out-patients on each of three clinic days a week, perform five to eight emergency and elective operations each week, and look after some fifty in-patients. Many uncomplicated pre-natal and obstetrical patients and babies are cared for by the nursing staff without being seen by a doctor. Maternal and infant death rate are quite high, largely because complicated cases may not come to the hospital until labor has lasted several days and much native medicine has been used.

When the Nigerian Baptist Convention met in Abeokuta to celebrate one hundred years of Baptist work, and during the mission meeting that followed, care of the hospital was divided between Dr. Williams and me. Miss Canzoneri stayed faithfully with the hospital for the two weeks while the rest of us enjoyed part of the convention and mission meeting.

Soon after the convention we were privileged to move into a full-size house and unpack. And our greatest blessing since arrival came when we were allowed to attend three months of Yoruba language school in Oyo which we will complete this month. Some of the missionaries have had two tours without opportunity to study the language. While in language school, most of our Saturdays are spent in medical work in Ogbomosho or at the dispensary at Ire or Iwo.

Our children apparently like Africa well. Jonathan is in his Calvert kindergarten course at home. He and Martha learn Yoruba words from our household

help often before we do. We like Africa too, and expect to like it better when we have been here longer. The Foreign Mission Board, churches, and individuals have gone to great lengths to enable us to magnify our Saviour here. Accept our sincere thanks and always pray that we may faithfully make him known to needy people.



EDWIN LOW
Ogbomosho, Nigeria

Seminary Students, Torreon, Coahuila, Mexico, Successful Soul Winners

Our English classes have had two meetings with a total attendance of forty-five one Saturday and thirty-five another Saturday. The attendance of the Mission rose from the usual eighteen to twenty to fifty-seven. Marie looks like the old woman who lived in a shoe as she starts out to gather them up. Time is something the children are unconscious of, so we have to start walking in the street about thirty minutes ahead of time and say, "It is time for the class." The mothers insist that as soon as they are washed and have their hair combed they can go. Of course some will not let their children go on Sunday because the services are "Protestant" as they say, but we are teaching them some about the Bible on Saturdays also. There is a great desire to learn English because they all know the value of being able to read and write and speak English if they hope to enter the professional field.

We do all of the personal visitation we can. Marie goes with the girls from the Sunday school class for young women. We have had some marvelous experiences in the visitation. The other night someone knocked and told us that I had been to see her and she was not at home, so she had come to see me. I was surprised to say the least. She was a lovely girl, secretary here in a business concern. We talked almost two hours. She asked me, "Just what does it mean to make a profession of faith in Jesus?" Her name is Rose Marie in English. She has two younger sisters. She told me that the three of them were coming back on Saturday afternoon to visit me and to talk, and that they would be in Sunday school, God willing. They all use this phrase—"God willing," or "If God will permit me." A young man who lives with his grandmother and who shines shoes for a living has been here to talk about re-dedicating his life. Hoyt and he have had long discussions. He came in the other evening just radiant because six people had made professions of faith. I was in the kitchen. He and Hoyt came on back to the kitchen and we had a prayer of thanksgiving. We

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The Others Brothers

Ronny thought that he heard the sound of little feet marching across his book. Tramp! Tramp! Tramp!

He rubbed his eyes, took a bite out of a big red apple and looked a second time. But all he saw on the pages were words printed in clear black letters. "All things whatsoever ye would that men should do to you, do ye even so to them." This was the memory verse for Sunday.

"Now, I will memorize it," thought Ronny. My, how sleepy he was. And there was that noise again. Tramp! Tramp! Tramp!

Ronny looked again at the book before him. This time he saw five little men march right out of the printing. They were not much larger than the palm of Ronny's hand, and each wore a smile as if he knew a happy secret.

Tramp! Tramp! Tramp! Up Ronny's sleeve they marched and one was bold enough to perch himself on top of Ronny's head.

"Who . . . are you?" cried the boy in a frightened voice.

"Why, don't you know us?" they asked in chorus. "We are the five Others brothers."

"I am Love Others," the tallest one introduced himself.

"And I am Help Others," announced the next one.

"We are Feed and Clothe Others," added the two who looked like twins.

"And I am Visit Others," said the last one in a soft voice.

Ronny was not sure that he could call all of their names right off, so he asked, "Where do you live?"

"We live in a beautiful castle at the top of God's Will Mountain," they answered at once. "You know, that is where the sun shines brighter, the air is purer and the birds sing sweeter than anywhere else in the whole wide world."

"What do you do up there?" asked Ronny.

"We work all day keeping the Golden Rule, of

course," answered Love, eager to be of assistance.

"What's that?" Ronny wanted to know.

"Why, you read it just a moment ago, remember? 'All things whatsoever ye would that men should do to you do ye even so to them.'"

"But I don't understand how you work all day keeping it," Ronny declared.

"Ah, he needs a look through our Magic Looking Glass," whispered the twins to the others.

Without another word they all scampered out of the room. In a few moments they returned carrying a hammer, nails, a board, a looking glass and something that looked very much like a magic wand.

Before Ronny could blink twice they nailed the Magic Looking Glass upright in the middle of the floor.

"Now, look!" cried Love Others, waving the wand toward the glass. "Each of us will show you his job for the day."

The looking glass was too short for Ronny, so he got down on his knees and peered inside. He almost bumped heads with three little strangers.

"These children have just arrived in America from Europe," explained Love Others. "One is Jewish, the others German and Italian. They are lonely, for they have no friends here and cannot speak our language yet. So, I am giving a party this afternoon and they are to be guests of honor. Do you think that you would enjoy a party if you were a stranger in a strange country?"

"I'll say I would," agreed Ronny, gazing into the glass as Help Others waved the wand.

The picture changed and Ronny was with a group of ragged children sitting beside a dusty roadside.

"They look sad," observed Ronny.

"They are indeed," agreed Help Others. "These are blind children who live in India. I am sending money today to place them in a school where they

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BOOKS

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

Religion in Human Experience by John R. Everett (Henry Holt, \$5.00). In his introduction of religion Professor Everett is writing "for those who wish at least an introduction into the hopes, fears, aspirations, joys and ideals which go to make up religion." His purpose is not "the creation and fortification of pious conviction" but rather an attempt "to increase the reader's knowledge of the world in which he lives" and to "make it possible" for him to understand better "fellow human beings and the cultures they create." With "an eye to variety of religious life and to the insistent problems which constantly arise in the mind of interpreters," the author chooses four great religions: Hinduism, Buddhism, Judaism, and Christianity for his study. The book is largely a history of religion with a constant effort to be objective, scientific, and factual. It contains much valuable information for the beginning student of religion, but seems too difficult for the average layman. Moreover, the author puts all religions under the category of being "traditions" and leaves the impression on this reviewer that he regards only a small part of the sacred scriptures even of Christianity as factual. There is little or no inspirational value in the book.

J. B. HIPPS

Monk in Armour, by Gladys H. Barr (Abingdon-Cokesbury, \$3.00), is a novel based on the life of Martin Luther. It deserves a place in the Christian home and church library. Although the reader never feels the warmth and emotions of the characters, the author does give a vivid picture of Germany and Italy at the time of the Reformation, and traces in clear strokes Luther's gradual awareness of the fallacy of Roman Catholicism. It would be a good book to put into the hands of anyone bothered by the recent Roman Catholic pronouncement on the Virgin Mary's bodily ascent to heaven.

G.G.

Esther by Norah Lofts (Macmillan, \$2.50). This is a simple and readable story. It follows closely the biblical account, with scattered touches of imagination throughout. The characters are so vividly and forcefully portrayed that the reader can relive the drama as it unfolds. Vashti is particularly impressive. She sacrificed her position as queen of the Persian Empire rather than blemish her noble character by submitting to the foolish request of the drunken king. The

role of the Jewish girl Esther is noteworthy. She manifested poise, wisdom, and tact in such a way as to prevent the extermination of her race at the hands of Haman. It was her clear thinking which elevated her learned uncle Mordecai to a high position in the court of King Artaxerxes.

ELWYN LEE MEANS

South to the Harvest, by Wally White and Ken Anderson (Zondervan, \$1.00), is a lively, moving account of an evangelistic tour made by Wally White, Vice President-at-large of Youth for Christ International, accompanied by musician Merrill Dunlap. It is written by Ken Anderson. Taking the heroic life of the Rev. Norman Tingley (who died quite young serving as a missionary) as a background, he gives sermonic impressions of his trip. These are written in popular, journalistic language. While a short book, it gives two needed impressions: the great need of the gospel in South America, and the sacrificial work being done by Protestant missionaries. The picture at times is rather sketchy; however, the description is good. One wishes for better documentation and more factual information. For the Christian and Missionary Alliance Church and followers of the Youth for Christ movement the story should offer appeal and inspiration. Most names mentioned belong to one of these groups.

J. MARSHALL WALKER

Vocal Approach, by Warren M. Angell (Broadman Press, cloth \$1.00, paper 60 cents), is one of a series of books in a church music training course. It should help church choir groups improve the quality of their singing, and individual voice students will find valuable suggestions for sacred numbers. The book includes voice exercises for pronunciation, breathing, flexibility and range; discusses interpretation of several songs; and suggests a varied repertoire. Fifteen songs with music are included.

G.G.

The Adventure of Finding God by Virginia Church (Abingdon-Cokesbury, \$1.50). In this inspiring little book Mrs. Church writes letters to her pupil, Bill, answering some of his most vital problems concerning God, the Bible, church, prayer and other important subjects. She pictures Christian living as a glowing adventure. Readers will enjoy making this book a part of their devotional reading.

R.N.D.

Right Here, Right Now! by Margaret T. Applegarth (Harper, \$2.75). Here is a valuable book expressing deep Christian convictions with the skill of a writing artist. The book is made up of twenty-eight complete worship programs on varied themes. Each one is carefully prepared with appropriate descriptions, prayers, hymns, quotations, and illustrations. It is a book of inspiration; yet it is amaz-

ingly rich in bits of information packed into each program. The author is aware of her world and the Christian answers to such a world. Topics such as race relations, missions, worship, stewardship, Christian living, Christmas, ecumenicity, womanhood, spirituality, and prayer are indelibly presented.

J. MARSHALL WALKER

The Sinner's Saviour by Robert G. Lee (Broadman Press, \$1.75). This little book is a collection of sermons given over the radio by Robert G. Lee, pastor of the Bellevue Baptist Church, Memphis, Tennessee. These sermons are told in his dramatic and descriptive style and reflect his deep earnestness and spiritual fervor. They are an inspiration and help for better Christian living.

R.N.D.

Poems of Jesus the Christ by F. H. Miller (Exposition Press, \$2.00). Some of the poems in this book carry unusual messages, often through relating two biblical incidents not ordinarily connected in the reader's thinking. For example, Noah and the flood with Jesus' baptism, and the miracle of the wine at the wedding with Christ's supplying the wine of his blood as a remission for sin. A few of the poems are little more than attempts to make modern melodrama out of Bible stories. Two or three are peopled with angels, in the manner common in art and literature about a century ago. Verse forms for the thirty poems are varied, each with a consistent rhythm characterized by regular accented beats divided by a varied number of unaccented syllables.

G.G.

The Teakwood Pulpit by Alice Geer Kelsey (Abingdon-Cokesbury, \$1.75). The book takes its name from the first of thirty-four stories written for Junior worship. The author, herself a leader in religious education for children, has written her own story illustrations for many years. In addition to direct use of the stories in teaching, the choice of subject matter and simplicity of style should be helpful patterns for inexperienced leaders just learning to form their own teaching programs. The stories are divided into five groups about: world fellowship, men we admire, Bible verses, folklore, and Christmas and Easter. Some of the last group are playlets.

G.G.

Fifty Years With the Golden Rule (Harper, \$2.75). This spiritual autobiography of J. C. Penney tells of the experiences of a Christian business man who applied the principles of the Golden Rule to his business and to his life. His faith in God and his real experiments with God's promises will be a great inspiration to all who read it. His references to many well-known religious leaders of today also make the story more vivid.

MRS. EVERETT GILL, JR.

Missionary Family Album

ADAMS, The Rev. and Mrs. W. W., missionaries emeritus to China, have moved from Birmingham, Alabama, to 229 North Main Street, Orlando, Florida.

AYERS, Dr. and Mrs. S. E., missionaries emeritus to China, have moved from Atlanta, Georgia, to 18 East Columbus Street, Apt. 1-B, Orlando, Florida.

BARRATT, Clifford, has moved from Taipei, to 173, Chung Cheng Fourth Road, Kaohsiung, Formosa.

BICE, The Rev. and Mrs. J. L., of Brazil, have moved from Dallas, to Longview, Texas (P.O. Box 1094).

BRANUM, Irene, of China, arrived November 21 for furlough at Bunceton, Missouri.

BROWN, The Rev. and Mrs. Homer A., Jr., have been temporarily transferred from Lagos, to Baptist Boys' High School, Port Harcourt, Nigeria, West Africa.

BRYAN, Dr. and Mrs. John N., of China, announce the birth of Allison Lee, first child, at El Paso, Texas, September 27. They have moved from Dallas, to 3116 Federal, El Paso, Texas.

COLLINS, Margaret, has moved from Baguio, to Chinese Chapel, Dagupan City, P. I.

COOPER, The Rev. William L., of Argentina, arrived December 17, to join Mrs. Cooper at 905 South 4th Street, Waco, Texas.

CULPEPPER, Dr. and Mrs. Robert H., appointees for Japan, have moved from Richmond, Virginia, to 605 Love Avenue, Tifton, Georgia.

EDDINGER, Rebecca, of Chile, resigned January 26, to be married to Senor Roberto Contreras of Chile.

EDWARDS, The Rev. and Mrs. Frank K., of Nigeria, announce the birth of James Levell, first child, at Port Harcourt, December 16.

FITE, Mr. and Mrs. H. W., Jr., appointees for Brazil, left New Orleans, November 16 by boat for Sao Paulo, where they are language students.

FOWLER, Dr. and Mrs. Franklin T., of Paraguay, announce the birth of Linda Elizabeth, third child, first daughter, at Asuncion, October 30.

GILLILAND, The Rev. and Mrs. W. McKinley, of Nigeria, left New Orleans December 4 by boat for Ogbomosho, Nigeria, West Africa.

HALTOM, The Rev. and Mrs. W. E., have moved from Kahului, T. H., to 3228 Herbert Street, Honolulu, T. H.

HATTON, The Rev. and Mrs. William A., of Brazil, have left Sao Paulo, where they were temporarily located, for their permanent field of service in Rio de Janeiro, Brazil (Caixa 320).

HINES, Ruby, of Brazil, left New Orleans November 16 by boat for Paraiba, Brazil (Caixa Postal 206, Joao Pessoa).

HUMPHREY, The Rev. and Mrs. J. Edward, of Nigeria, announce the birth of Neale Susan, second child, first daughter, at Ogbomosho, December 3.

JACKSON, The Rev. and Mrs. S. P., of Brazil, have moved from Murum, Minas, via Aimores, to Avenida Rio Branco, Manhuassu, Minas, Brazil.

JOHNSON, The Rev. and Mrs. W. B., of China, arrived November 2 for furlough at 129 Pinnacle Street, Pulaski, Virginia.

MATHIS, Virginia, of China, has moved from Graymont, to 46 North Main Street, Statesboro, Georgia.

MCNEALY, The Rev. and Mrs. Walter B., have moved from Rio de Janeiro, to Volta Redonda, Estado do Rio, Brazil (Caixa Postal 145).

MCRAE, Dr. and Mrs. J. T., appointees for Arabia, left New York November 14 for Beirut, Lebanon (American Baptist Mission).

MURRAY, Katie, of China, arrived November 21 for furlough at Rose Hill, North Carolina.

ROBERSON, Mr. and Mrs. Cecil, of Nigeria, have left Port Harcourt for temporary assignment at Baptist Mission, Ijebu, via Lagos, Nigeria, West Africa.

ROWE, Mrs. Carrie H., missionary emeritus to Japan, has moved from Redlands, California, to 1823 Marydale, Dallas 11, Texas.

SAUNDERS, Mary Lucile, of China, arrived October 10 for furlough at Graymont, Georgia, c/o Virginia Mathis.

SIMPSON, Blanche, of Brazil, left New Orleans December 14 by boat for Santa Mario Madelena, Estado do Rio Janeiro, Brazil.

SMITH, Cathryn, of Brazil, arrived December 22 for furlough at Woodcliff, Georgia.

SMITH, Hazel Irene, of Argentina, arrived December 11 for furlough at Berkeley, California, where she is attending Golden Gate Baptist Theological Seminary.

STAMPS, Dr. and Mrs. D. F., of China, have moved from Daytona Beach, to 751 Alcazar Avenue, Holly Hills, Florida.

SWANN, Ruth, appointee for Arabia, left New York November 14 for Beirut, Lebanon (American Mission).

TANNER, Martha, of Nigeria, left New Orleans December 4 for Ibadan, Nigeria, West Africa (Baptist Headquarters).

TAYLOR, Sara Frances, of Argentina, arrived December 11 for furlough at 2407 Sumter Street, Columbia, South Carolina.

TINKLE, Amanda, of Nigeria, left New

Orleans November 14 for Shaki, Nigeria, West Africa (Baptist Mission).

WARD, Josephine, of China, has moved from Comanche, to 934 Drexel, San Antonio 10, Texas.

WHALEY, The Rev. and Mrs. Charles L., Jr., of Japan, should be addressed: 352-2 Chome Nishi Okubo, Shinjuku, Ku, Tokyo, Japan.

"Ma Moska's" Son

Navy Lieutenant Howard F. Moffett landed at the airport at Pyongyang, Korea, and ran all the way into the city for his homecoming, delayed sixteen years.

Of relatively slightly damaged Pyongyang, he said, "It brought a lump to my throat to come back to the place of my birth and the familiar scenes of my childhood."

Of the first Pyongyang citizen the lieutenant saw as he hurried in to the city, he stopped and demanded, "Are you a Christian?"

The Korean countered: "Do you know 'Ma Moska'?"

"Ma Moska" was the name Koreans had given Moffett's father, Samuel Austin Moffett, a Presbyterian missionary in Korea from 1891 to 1937.

The elder Moffett founded the first Presbyterian mission in Pyongyang. The Navy lieutenant who returned to the city with the United Nations armies was born at that mission and spent seventeen years there.

The lieutenant saw the mission grow to include a university, hospital, academy, high school, seminary, and men's and women's Bible institute, teaching evangelistic, scholastic, and medical subjects.

But from 1934 the Japanese occupation force in Korea tried to persuade Christians to worship at the Sun shrines. They tried to persuade his father to tell the Koreans it was all right for them to worship at these Shrines and kept a guard around the Moffett home most of the time.

Finally the missionary and his family left for the United States and the school was closed a year or two later.

The lieutenant has done missionary work in Shanghai and in Taegu. When the war broke out, he evacuated with his family to Japan and went back on duty as a Navy medical officer with the Air Force.

Moffett now plans to seek release from active Navy duty and settle in Pyongyang, continuing his father's work "until I'm about seventy—then I'll retire."

It runs in the family. Of four brothers, one is a missionary in China, one in India, another a Pennsylvania minister, and the fourth training for missionary work.

Advance Demands Prayer

(Continued from page 21)

wrath of men to praise him the upheaval of our day furnishes strong incentive to petition. During the Boxer Rebellion in China the future of missions looked black, and the place of the missionary in China seemed to be disappearing. A new day dawned and in it the cause of Christ in China made great progress. While Christians in many lands suffer for the faith, while the message of salvation is hindered and restricted we shall pray that doors and hearts may be opened. We shall pray for the welfare of our missionaries and our Christian brethren who are dying today for their faith.

The objects requested should be as great as the power of God can provide. Is it not true that God's people ask for trinkets when they should ask for continents? The history of missions is replete with authentic miracles and great advances for those who believed. In years of retrenchment for the usual mission program the China Inland Mission prayed for two hundred new missionaries and found God able to answer. Hudson Taylor moved men through God by prayer alone and thereby preached Christ to much of China. Some of our missionaries in Brazil have been praying for world revival for ten years. World revival! It could put out the fires of sin, secularism, and Communism, but it will not come without the preparation of God's people in prayer.

In Brazil the ratio of people to each Baptist worker, foreign or national, is about a hundred thousand to one. This figure gives an idea of the responsibility of the missionary and the tremendous task he faces. Much of seeking, teaching, and praying is surely necessary in reaching and holding the men with whom they deal. It would seem right that they could always count on spiritual strength and help from the home base as Missionary Baptists prove themselves faithful in intercession. Instead, how "upside down" it seems that missionaries spend much of their time praying for us. In their devotions they make petition that we may be increasingly concerned for missions, that building plans at home be made in the light of building needs abroad, that the mission offerings may increase to permit advance, and that more workers will volunteer. When we should be pray-

ing for them it is not unreasonable that they are praying for us.

"Lord teach us to pray." We may know how to pray but, Lord, teach us to "perform the doing of it." When Southern Baptists as a whole really pray per capita gifts to missions will stop the decline they hit last year, doors of Advance will swing wide open and we shall be nearer the realization of the greatest hope in the world: "Thy Kingdom come, thy will be done, on earth as it is in heaven."

Epistles

(Continued from page 27)

could write pages and pages. The homes are open. People want to talk about the Lord. If we could only be one hundred people at the same time!

Hoyt has the opportunity to multiply himself through the work of the students. He directs the personal work for the seminary and the reports show that there have been almost two hundred professions of faith since the seminary opened last September. For the most part this is the result of the work of the thirty-three seminary students. This may not sound like a large seminary body, but it is a goodly number for a Baptist seminary in a Latin American country. These students are here because God has called them. Many of them are here under great handicaps and they are trying to win souls to Jesus because they realize the need of a personal, living Saviour. How we do need more missionaries and more materials to take advantage of our opportunities!



THE N. H. EUDALYS
Torreón, Coahuila,
Mexico

Year-Old Missionaries Feel Themselves Part of Africa

The Nigerian Centennial celebration was a source of real inspiration to us as we begin our years of service here. We were thrilled and also humbled as we heard of the exploits of the pioneer missionaries in the early days of our mission.

Recently while I was in the home of Dr. William Williams, superintendent of the Ogbomosho Baptist Hospital, the nurses brought over a woman who was suffering from phalaria—a disease common in the eastern section of Nigeria, but rare in our section. The disease is caused by the bite of the phalaria fly. When the fly bites its victim it deposits an egg on the skin. This egg hatches into a worm which travels throughout the body causing a great deal of pain and

swelling in the glands. During the course of its travel in the body the worm reaches the eyes and crosses over the eyeball. It is during this brief moment that the doctor has the opportunity of removing the worm from the body. When the nurses came to get Dr. Williams he and Pat were busy working in their new home. He dropped that work and scrubbed up quickly and performed an operation on the woman. It was quite interesting to watch him raise the thin outer skin of the eyeball and gently lift out the little worm. It was about an inch and a half long and the size of coarse sewing thread.

As we near the end of our first year in Africa we can hardly realize where the time has gone. It has been a very happy year for us. We feel a real part of Africa now, having lost our initial fear, and we find ourselves loving Africa more every day.

Our two boys are growing and developing so very rapidly. Johnny talks as fast and as much as his father. Pat, Jr., has almost finished kindergarten in the Calvert home instruction course and he loves it. We have a room in our house which is used specifically for school purposes. It has a blackboard across one side, a Christian flag on one side and an American flag on the other. The four children I teach are mighty cute saying their pledges to both flags.



JANE and PAT HILL
Ogbomosho, Nigeria

God Answers Prayers Of Missionaries in Formosa

October tenth, China's Independence Day (if she ever had one), we invited fifty young people to come to our home for a little retreat from two to nine p.m., with 2 Chronicles 7:14, "If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive their sin, and heal their land," as our theme.

We had Bible readings, singing and prayer, interspersed with an hour's recreation and supper together. During the last hour when all were on their knees pouring out their hearts to the Lord for their country, the three who were not saved asked for prayer. They had individual help after the meeting while others in another room prayed for them. What a joy they have been to the Gospel Center meeting since! A Christian citizen, seeing the crowds in the park trying to see and hear President Chiang, said she praised the Lord for the fifty young people who were at the missionary's home praying for their country.

Another answer to prayer is a co-worker, Miss Lola Marie Conner of Georgia who has been out four years. In Yangchow she had to use her first two years teaching English as high school students had been so retarded by the Japanese occupation that they were not ready for college. A good portion of her time must be spent in language study, but she has taken hold of the Sunday school and young people's work of the church, and it is making a difference. She is a delightful person to live with, and I can't thank the Lord enough for her being here.

Olive Lawton and Clifford Barratt are over from the mainland and are located in the southern part of the island of Kaishiung, about 250 miles from here. While we praise the Lord for these, we ask, "What are they among nine million people?" Three million are from the mainland and hope to be going back some day. Surely there will never be an opportunity like this to give them the gospel. One hundred missionaries could meet the opportunity fairly well; however, we would be grateful for just *one* man.

There is opportunity for more home meetings, but I am trying to keep some time free for personal interviews. Saturday before last was a full day, the last of a busy week, and by supper time I was tired enough to retire early in preparation for a full schedule on Sunday. I was almost ready to get comfortable when in came a university graduate, proud of his English, telling me that he wanted to be baptized. I soon found out that he thought this would make him a Christian.

When his mind had been enlightened on sin and the Saviour and he had expressed a desire to come to him, we knelt by the sofa, but he said that he had never prayed and could not. I could not do that for him, so kept patiently urging him and trusting the Lord to open his mouth. After a while he started and had plenty to say to the Lord. In fact, he prayed several times before the evening was over. When the light had dawned, he said, "Lord, I formerly did not know you. Now I know you very much." I was ready for Sunday, not only rested but thrilled and happy as he.

Last week a young man from Mongolia

who represents that province at the government here, came wanting help. Now what about sitting here in my home in Formosa and receiving a man from far away Mongolia wanting to be saved! It took his after-work hour for two days before he was rejoicing in the Lord. When I read Romans 10:9-10 to him and asked if he were willing to confess Christ to his friends, he said, "Oh, I want to tell them that I am saved, because I want them to receive the Lord into their hearts!"

Next Saturday afternoon Miss Fu, a librarian at the university, is coming. She has been interested through the testimony and life of a young man in the university professors' Bible class. Some time this week I must visit the woman who remained for prayer last Sunday night at the Gospel Center, and wept and begged prayer for her husband who passed away a few months ago without having heard the gospel. When we tried to direct her attention to her own need, she kept saying that if he could



not be saved she did not want to be. You can understand why we do not thrill over preaching about heaven, even to Christians.

BERTHA SMITH
Taipeh, Formosa

Ceremonialism Was Not Enough

(Continued from page 20)

pastor's helper in Rosario, Argentina's second city; and my first pastorate was at the North District Church there. I served in that capacity for five years and as pastor of the South District Church for eight years. During that time I received my degree in diplomacy from the university and was professor in our Baptist Girls' Institute for a number of years.

"For two and a half years I have been pastor of the Morón Baptist Church, Buenos Aires. As never before I can say: Up to this point God has led me and he will continue to do so all the days of my life. I am almost sixty-one years old, and I cherish the hope that I shall see built before my death a church worthy of the gospel and of the great God of the gospel I preach. How shall this come to pass? I do not know, but I feel sure that it will be accomplished. The same God who has guided me from my earliest days will make it possible.

"My wife helps me in every way possible in the work of the ministry.

God has given our only son several outstanding talents. He excels as a concert pianist and professor of piano. My hope and expectation is to see him saved and dedicated to Christ's service."

The Others Brothers

(Continued from page 28)

may learn a trade. There are many children in India just like these."

Feed and Clothe Others now took their places before the glass and waved the wand. A little Negro boy appeared.

"I know him," cried Ronny. He lives in our town and sells papers."

"Yes," agreed the twins. "He makes a living for his invalid mother. They are in great need today. It will be our joy to supply them with food and clothing."

"You have lots of fun making people smile, don't you?" observed Ronny.

"Yes, and it puts smiles on our faces, too," they said. "And now, for the last picture."

As Visit Others stepped forward Ronny saw a hospital room filled with sick children.

"I know what I would like if I were there," said the boy. "I would like for someone to come to see me and bring flowers or picture books."

"That is exactly what I plan to do this day," laughed Visit Others. "But I must run, visiting hours will soon be over."

The little men hurriedly gathered their things. Then Ronny awoke. It was all a dream, but such a very real dream. "No wonder they work all day keeping the Golden Rule," he mused. "I think I would like to move up to God's Will Mountain myself."

The Marburg University of Germany was the first Protestant university in the world founded without the recognition of the pope and the emperor. At the meeting of the Marburg Castle Congress of Science and Religion last year, the historic castle was officially presented to the university by the Prime Minister of Hess, Christian Stock. Speakers for the occasion emphasized the help America had given in the reconstruction of Germany, and especially of German science. Honorary membership in the Marburg University Union was awarded to three Americans in recognition of the special assistance received from America.

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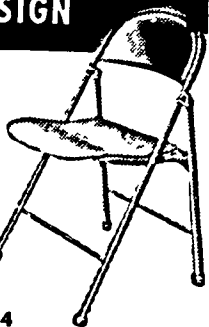
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Showers of Stones and Blessings

(Continued from page 5)

hymns and went on their way, in protest against a movement of the Baptists to insult the sacraments of the church, especially the Virgin.

The police promised no guarantee of life and advised Dr. Martins not to preach at the First Baptist Church that day. Sunday school and worship services were held in the churches, and the young people of the state held their second meeting in the church that afternoon. Telegrams were sent to the Federal Government in Rio de Janeiro asking for protection in worshipping God as they pleased according to Article 141, paragraph 7, of the Constitution of the United States of Brazil. A Brazilian lawyer, member of First Church, had been working on the case since the night before, and at the last hour on Sunday night the police promised to send protection so Dr. Martins could preach.

The church was crowded with believers and interested persons. Twenty-two were saved that night, making a total of sixty-five during the week. Among them was the mother of a student of the primary school. The son had accepted Christ on Friday night after Dr. Martins' testimony. He was present during the stoning and had been hit. His father later said that he could not go to Memorial Baptist Church any more. Yet the mother had so much desire to hear the gospel that she went on Sunday night and was saved.

In one section of the city the believers' homes are being stoned at night, but the Baptists of Manaus consider the persecution a blessing, for God always manifests his power during such times. Protests from other evangelical churches, from the Baptist women of the state and surrounding federal territories, assurances from the federal government, and an article by the chief of police have been published in the papers.

Some would say the jubilee of the Baptist work in the state of Amazonas, Brazil, ended in defeat and disgrace, but the Baptists of the state can say they have yet new horizons to conquer with a newer and deeper faith in their Lord as they march on to the centennial celebration of the work begun by the "Apostle of the Amazon Valley," Missionary E. A. Nelson.

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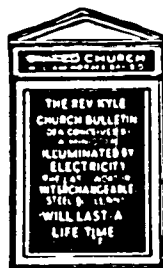
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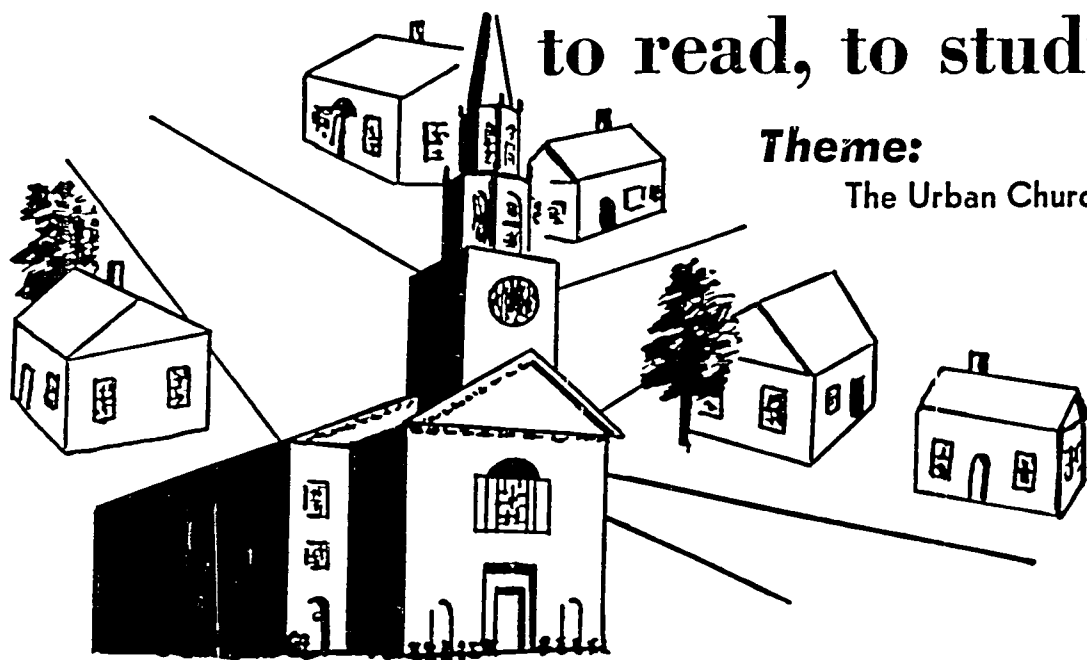
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