



THE

APRIL 1952

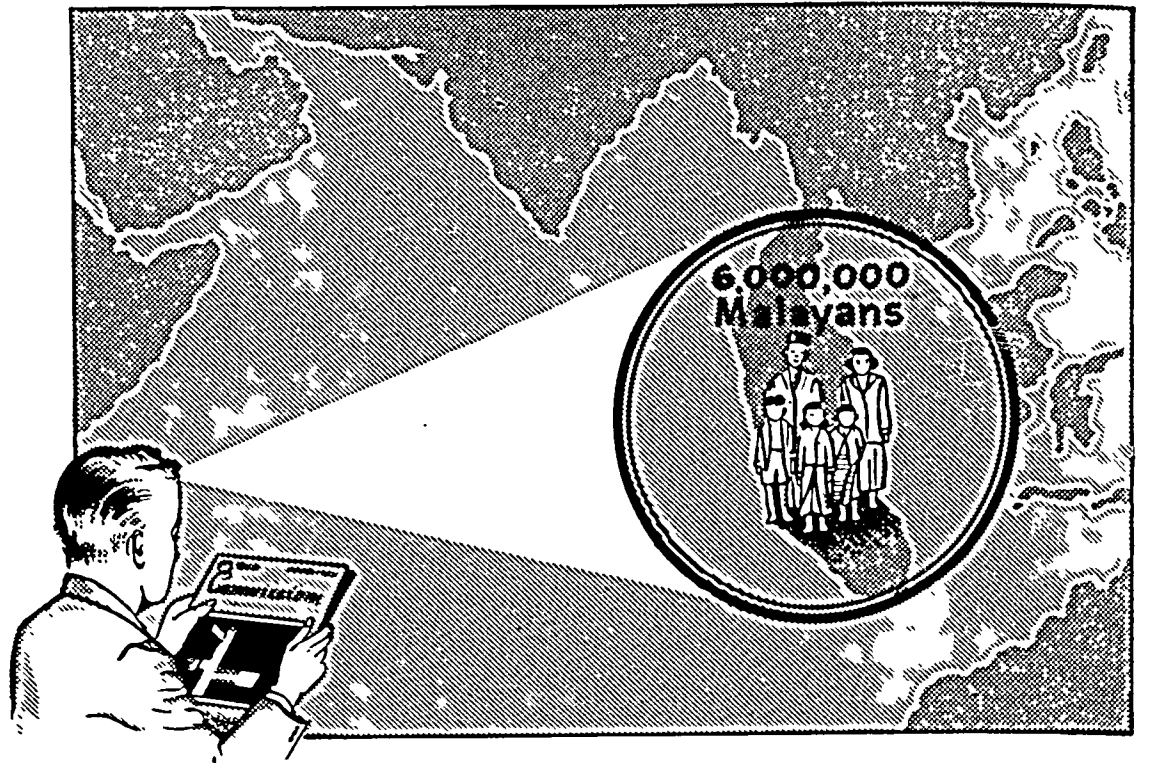
Commission

Southern Baptist World Journal



S.B.C. - '51

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The Commission

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THE

Commission

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CONTRIBUTORS Roland Q. Leavell, president, New Orleans Baptist Theological Seminary; Alma Hunt, executive secretary, Woman's Missionary Union; Frank K. Means; Alma Rohm, missionary to Nigeria; Ralph T. Bowlin, missionary to Southern Rhodesia; Rebecca Eddinger (Mrs. Roberto) Contreras, former missionary to Chile, now wife of a Chilean congressman; Burton de Wolfe Davis, missionary to Brazil; A. R. Crabtree, missionary to Brazil; Gladys Farmer, former missionary to Hawaii, now at Waco, Georgia; William L. Jester, missionary to Nigeria.

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Frank K. Means

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Ione Gray

Associate Editor

Pastor and Mrs. Takaji Mitsushima and son, Ryo, Kobe, Japan. Some time ago the pastor met an old army acquaintance who asked what he was doing. Mitsushima replied, "I am a Christian preacher." The army man exclaimed, "That cannot be, it would be a miracle." The pastor said, "It is a miracle."



Dr. Roland Q. Leavell preaches and Pastor Takaji Mitsushima interprets the gospel in a street meeting in Osaka, Japan, as hungry hearts look up. Pastor Mitsushima now has a nice face and quiet manner.



Takaji Mitsushima, for seven years a captain in the Japanese Army of Occupation in China, was callous and cruel. This picture, the only one left of his army days, could not be found when Fumie, Takaji's fiancée, destroyed all the pictures of him she had as the Americans came into Japan after the surrender. Other pictures were destroyed with the city of Hiroshima.

My Alternate Heartbeat

By Roland Q. Leavell

With me, it was love at first sight. I was in Hiroshima, beginning a preaching tour of five weeks, when his winsome smile won my heart instantly. Missionary Curtis Askew introduced him as Takaji Mitsushima, my interpreter.

He said it was love before sight with him. He was assigned to me several weeks before the seven of us who were sent by the Foreign Mission Board for the 1951 Japanese Preaching Mission ever reached Japan. Just before we arrived it was suggested that he be assigned to another. He replied, "I have been praying for him so earnestly, I have learned to love him. I must not be changed to another now."

He interpreted my sermons, sentence by sentence, as we held series of evangelistic meetings in Hiroshima, Kure, Kabe, Otake, Osaka, Kyoto, and lastly, in Kobe where he is pastor of a newly organized Baptist church. While I was speaking a sentence, he would keep his eyes closed—to concentrate and remember, I thought.

I soon learned that he was praying that my next sentence would be used of God to win souls. I began to pray for him as he translated each sentence to the congregation. He interpreted swiftly, accurately, and with spiritual



Takaji Mitsushima interprets for Dr. Leavell on the streets of Hiroshima, where the pastor's family perished on August 6, 1945, when the first atom bomb was used.

"O-hi-o go-zi-o-ma-su" (Good morning) in the home of Takaji and Fumie Mitsushima at Kobe.



During the war his parents—without his consent or knowledge—engaged him to Fumie, only child of a rich silk merchant in Kokura. They were in no way in love (they thought). Fumie had been graduated from the Southern Baptist junior college, Seinan Jo Gakuin, at Kokura. She had become a radiant Christian in spite of opposition from her parents who yet are ardent Buddhists.

Tragedy upon tragedy came like black clouds over the sensitive and unsaved soul of Takaji. To him the surrender of Japan was unthinkable. The declaration of the Emperor that he was not divine shattered his faith. Seven months as a prisoner of war pierced his very soul. On his release he was rude, drunken, without army rank, poor, dispirited. Fumie would have nothing of him. To be refused by a woman was something no proud, pagan Japanese man could stand.

He went to Hiroshima, believing the story of the A-bomb was only more American propaganda. The sight of that ghastly spectacle of "man's inhumanity to man" was too much. His lovely home city was now a pile of charred cinders. Both of his parents were dead, along with 150,000 to 200,000 others killed by one single blast.

He took a long razor and slashed his throat! "I am such a failure I cannot even commit suicide successfully," he moaned in deeper hopelessness.

Fortunately he did not touch the jugular vein. A friend took him to a charred building, gave him a bit of the tragically scarce food, and secretly notified Fumie. She secretly sent him food, or else he would have starved. Strangely, he began to receive invita-

tions from the Southern Baptist university, Seinan Gakuin, in Fukuoka, to enroll as a student. Fumie was working from behind a silk curtain, so to speak.

During his recuperation, he was walking through the ruins of Hiroshima and saw people coming from a Christian service held amid the ashes and rubble of a former church. Their faces were radiant with peace and happiness, despite the surrounding devastation and sorrow.

"That is what I want," said he. "Where did they find it, amid the ashes, death, and stark tragedy here? Could Christianity give that? What did I learn about Christianity when I studied the Bible in English? I have forgotten everything," he mused in despair. "Perhaps I should go to the Baptist school at Fukuoka to study Christianity," he decided. He enrolled in 1946, majoring in English literature.

A Japanese teacher in Seinan Gakuin and the Japanese pastor of the campus church, during a period of two years, led him through the "Slough of Despond" and the "Valley of Humiliation" out into the light of a radiant faith in Christ. He came to know a deep peace, to experience a victorious power. No greater transformation of personality through the grace of God was ever witnessed on that campus. Perhaps no brighter mind was ever graduated there.

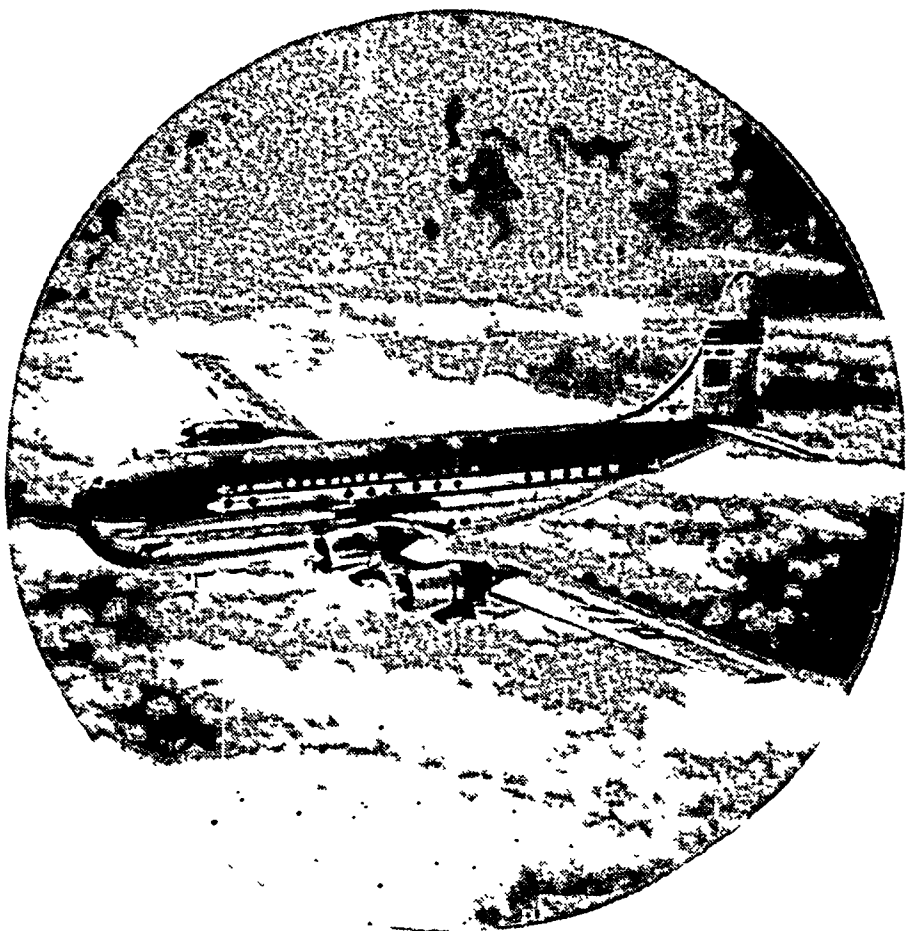
During his senior year he answered the call of God to preach. He entered the seminary at Seinan Gakuin and was graduated in the spring of 1951. Missionary Marion Moorhead was his devoted friend.

Oh, about Fumie! While in Oka-
(Please turn to page 27)

My Heart Responded!

By Alma Hunt

W.M.U. Circle
Theme Program



Four hours and fifty minutes! I had to enjoy quickly the first lap of my visit to mission fields in South America. The spring day seemed made for the occasion—crystal clear with soft, fluffy white clouds decorating the blue sky, the sun's rays piercing the Caribbean so that from the plane its waters looked shallow, the sandy bottom seeming to rise almost to the surface.

In the normal space of time between breakfast and lunch our plane spanned the distance from Miami to Barranquilla, Colombia. I say "normal space of time" remembering that Pan American served two meals and one "in-between snack" during the flight! Shortly after noon Miss Eula Mae Henderson, executive secretary, Texas Woman's Missionary Union, and I landed, excited and well-fed.

Exclaiming over the heat, we shed top coats, suit coats, and gloves, and searched our purses for something with which to improvise a fan. But we exclaimed even more over the country, lush with tropical growth—blossoming trees as colorful as flower gardens, delicious fruits in abundance. And all around were people whose language I could not understand.

Experiences which began that day and continued for six weeks brought me home convinced that to understand and to make oneself understood

are among the greatest of human accomplishments. Again and again, through interpreters, I spoke of how grateful I am that the tie which binds our hearts together is so much stronger than the barrier of language which tends to separate us.

In my desire to be as inconspicuous as possible in a strange environment, I determined to be alert and follow everything in the church services just as though I understood. I stood when the others stood. When they sat, I sat.

All went well on the night of my first meeting until the congregation stood for what I thought was the close of the service. I stood, too! I shall never forget the expression on the missionary's face when she turned to interpret what had been said and to explain that they were giving me a rising vote of thanks for coming and for the message I had brought. That was but the first of the mistakes I made because I could not understand.

The strange customs were interesting to me as I am sure they are to any traveler on her first journey to our neighbor continent. One was the habit so many women have of carrying things on their heads even when it is unnecessary. I recognize the convenience of being able to balance something on your head when both arms are to be loaded also; but I was

amused when I saw a woman standing empty-handed on the street corner waiting for a bus with her purse on her head. In Paraguay a lady passed us on the sidewalk carrying one chair in her arms while she balanced two on her head.

Interesting also was the custom in Chile of serving the ice cream or custard first at a tea, followed by sandwiches. More frightening than interesting was an automobile ride in Buenos Aires where the traffic moves swiftly through streets with no stop lights, the right of way being granted to the driver who blows his horn first. Fortunately, I was not involved in a traffic accident; but I am still wondering how, after a collision, one is able to prove he blew first.

Amid such customs our missionaries live and work. To see them in action, to visit with them in their homes, to share their joys are rare privileges. To see their needs and to feel the yearnings of their hearts for the people among whom they live places a burden upon the heart of any Christian.

Progression from one country to another brought out the contrasts between the areas in which we are now "pioneering" and those where our work has been established for a period of years. Just eight months prior to my visit, Southern Baptists had sent

young missionary couples to open work in Ecuador and Peru. These young people are pioneers indeed—not pioneers in the sense that they are living in rude huts built on newly cleared ground.

No, these pioneers live in great, throbbing cities, capital cities where there are thousands of people. One couple is located in the quaint and ancient capital of Ecuador, Quito; another a few hours' flight below the equator in the cosmopolitan city of Lima, Peru, where the new has been so skillfully blended with the old that the characteristic richness of old Lima has been preserved through four centuries.

Thousands of the citizens of these cities with their ancient civilizations have never heard the message of Jesus Christ as personal Saviour. In visiting them I felt the challenge of vast and difficult fields; I saw the needs and the opportunities. But it was not until I moved on into Chile and then across the lofty Andes to Argentina, Uruguay, and Brazil that I really saw the results of our labors.

In the city of Temuco, stands the Colegio Bautista founded by Miss Agnes Graham, a lovely young woman from Texas who went there to plant her great intellect, her many talents, and her deep compassion for the people of Chile. She served twenty-six years before God called her home.

Other missionaries worked with her

through the years and are continuing to build on the foundation she laid. Together with the blessings of God, they developed the school until today its influence is being felt throughout Chile. To me, one of the glorious achievements is represented in Mr. Timoteo Gatica, the first Chilean president of the school. Nothing was more heart-warming than to see the love and the admiration our missionary teachers held for this leader, a product of their own efforts.

Gains in Argentina have been made at great cost and in spite of the proud nature of the Argentine. When I think of our work in that vast area, Dr. S. M. Sowell, now eighty years of age, links the past with the present. It has been nearly fifty years since he went as the first representative of Southern Baptists to that country. We visited him in the modest home in Buenos Aires to which he has retired. His daughter, Anne Sowell Margrett, is also a missionary under our Board in charge of our Training School in Rosario.

She wanted him to come and occupy the room she kept in readiness for him at the Training School; but he chose to remain in Buenos Aires. One day when she expressed fear that he was often lonely there by himself, there came to his face a look of utter surprise as he replied, "Why, daughter, with my books and with my memories I could never be lonely."

How glorious his memories must be as he sees the progress which has been made since first he set foot on Argentine soil. He can look back on the years when he and his young wife, Ermine Bagby Sowell, daughter of the Bagbys of Brazil, were pioneering in that country. Today he can look out over Buenos Aires and Rosario and see the churches, many of which are the results of his answer to God's call and of God's blessings upon his efforts.

It was when we got to Rio de Janeiro that we really saw before us the fruits of the gospel, the glorious results of sixty years of Southern Baptist mission work in Brazil. I was told that in that magnificent city alone there are seventy-seven Baptist churches. And in Brazil today there are approximately a thousand Baptist churches with one hundred thousand members.

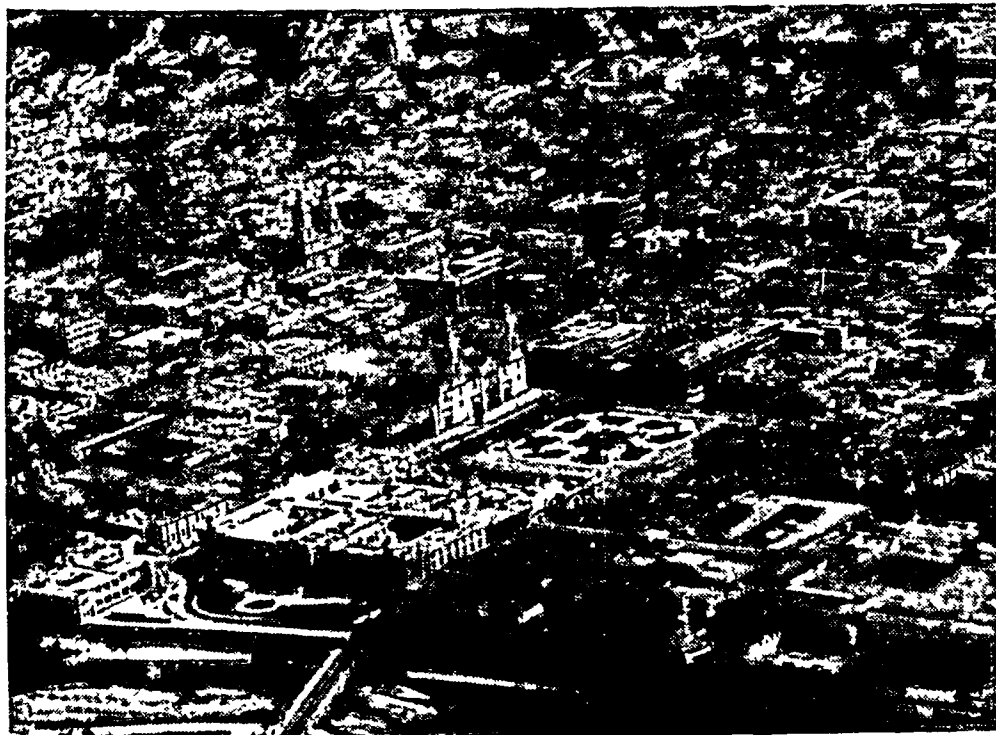
Somehow the might of Brazilian Baptists was impressed upon me when from the top of Corcovado mountain, to which all tourists are taken, I looked down upon fabulous and fascinating Rio and listened as the missionaries gave a brief review of the history of Baptist work in Brazil. I exclaimed with pride until one of the missionaries reminded me that the one hundred thousand Baptists represent only one-third of one per cent of the population of Brazil.

In the beautiful Training School in Rio, which was our home while we were there, I met a young Bolivian girl. Her life has woven into it a golden thread which carries the romance of missions. She is not the direct, but the indirect result, of our mission program. She is a product of Brazilian Baptists' own foreign mission work.

A Brazilian, whose knowledge of Jesus as personal Saviour came through our Southern Baptist mission work, heard God's call to mission service. After preparation and examination he was appointed as a foreign missionary and sent out by Brazilian Baptists to the neighboring country of Bolivia. This young woman is a product of that mission work. For her, accepting Christ meant expulsion from home. With confident faith she had traveled the long way to Rio to prepare herself to answer God's call to mission service, believing he is leading her to go back and witness among her own people.

(Please turn to page 32)

Air view of Lima, Peru.—Photo from Ministerio de Relaciones Exteriores y Culto



Thailand: This I Recall

By Frank K. Means

In flight from Jakarta, Indonesia, our plane flew parallel to the east coast of the Malay Peninsula. We found a map of the area in the seat pocket immediately in front of us. Not knowing a great deal about Malaya or Thailand, we studied the map very closely for the remainder of the flight.

Someone has said that Thailand "is shaped somewhat like an elephant's head, with ears raised, Bangkok the capital in the mouth, and the trunk extending somewhat irregularly down along the Malay Peninsula." It is much larger than is generally supposed. With an area approximately four-fifths the size of Texas, it measures one thousand miles from north to south and five hundred miles from east to west at the widest points. Her near neighbors are French Indochina on the southeast, east, and northeast, and Burma on the northwest, both slightly larger in population and area. Malaya is her neighbor on the south.

Thailand owes at least a part of her amazing fertility to the Menam River, the "mother of waters." Like the Nile, it overflows each year and enriches the soil of its valley with a fresh deposit of silt. Rice is the chief agricultural product. Although fully eighty per cent of Thailand's people are farmers, much of the country is still a dense jungle, especially the north and the mountain regions of the west.

As our plane left the Gulf of Siam and started inland toward Bangkok, the capital city, we could tell that we were arriving in the midst of the wet season. The heat reminded us that the annual average temperature is eighty-two degrees, and we could readily see why malaria is an ever-present threat.

We were met by Mr. and Mrs. Rudolph Russell, Mr. and Mrs. Deaver Lawton, Frances Hudgins, Margie Shumate and Mary Frances Gould. They are second to none in their devotion to duty and in their willingness to sacrifice for the sake of the cause they represent.

Bangkok's airport is located some fifteen miles from town. The "longer-

than-usual" drive into the city gave us some idea of the countryside. A more extended trip several days later took us through a veritable maze of rice paddies, coconut groves, and banana groves. Water buffalo and water mills (both hand and motor driven) did the heavy work of preparing the soil for cultivation.

A herd of work elephants were grazing just outside the city. They were in a playful mood, but Dr. W. Boyd Hunt, pastor, First Baptist Church, Houston, Texas, and Missionary Rudolph Russell had no way of knowing whether they wanted to play or were dead in earnest! Thailand's ten thousand elephants are used mainly in moving timber in the northern teakwood forests.

Bangkok, our missionaries told us, has been the capital of Thailand since 1782. The old city was built on pontoons or piles, with much of the city's traffic moving along canals. Some of the canals, called *klongs*, still remain, but the modern city has paved streets and well-built houses.

A political coup occurred just one month before we arrived. The premier was kidnapped and held as a hostage by the Navy on its flagship, but the

Army and Air Force combined to defeat the Navy and restore order. Considerable damage was done to public buildings. Three thousand casualties—military and civilian—resulted, according to one report, although other estimates were somewhat smaller.

Thailand was an absolute monarchy until 1932, when it became a constitutional monarchy. The present king, who has made quite a reputation for himself as a composer of popular music, was born in 1928. He was crowned May 5, 1950.

Education is compulsory for children between the ages of eight and fifteen. Inhabitants who are ten years old and older, however, are only forty per cent literate. A large proportion of the schools are conducted in temples. Three thousand students are enrolled in the national university.

The United Nations estimated the population of Thailand to be 17,987,000 in 1949. The Chinese, four million strong, represent the largest concentration of Chinese population outside of China. They make up the bulk of the middle class and operate many of the businesses.

Until the Japanese took control in 1941, Thailand was the only country in Southeast Asia which had been free

Bangkok—city of spires, temples, and tinkling silver bells—is laced by placid canals on which housewives ride in sampans to market.



from outside rule for six hundred years. The word Thai literally means "free men." They changed the name of their country from Siam to Thailand the last time on July 20, 1948. The new name has a distinctly nationalistic connotation, although the people are very friendly toward anyone from the United States.

The Thai love of freedom reflects itself in another way: In July, 1950, shortly after the Korean war began, the government undertook to raise a detachment of four thousand officers and men from Army, Navy, and Air Force reservists between the ages of twenty-one and thirty. At the end of a twelve-day period for filing applications, more than eleven thousand applications had been received.

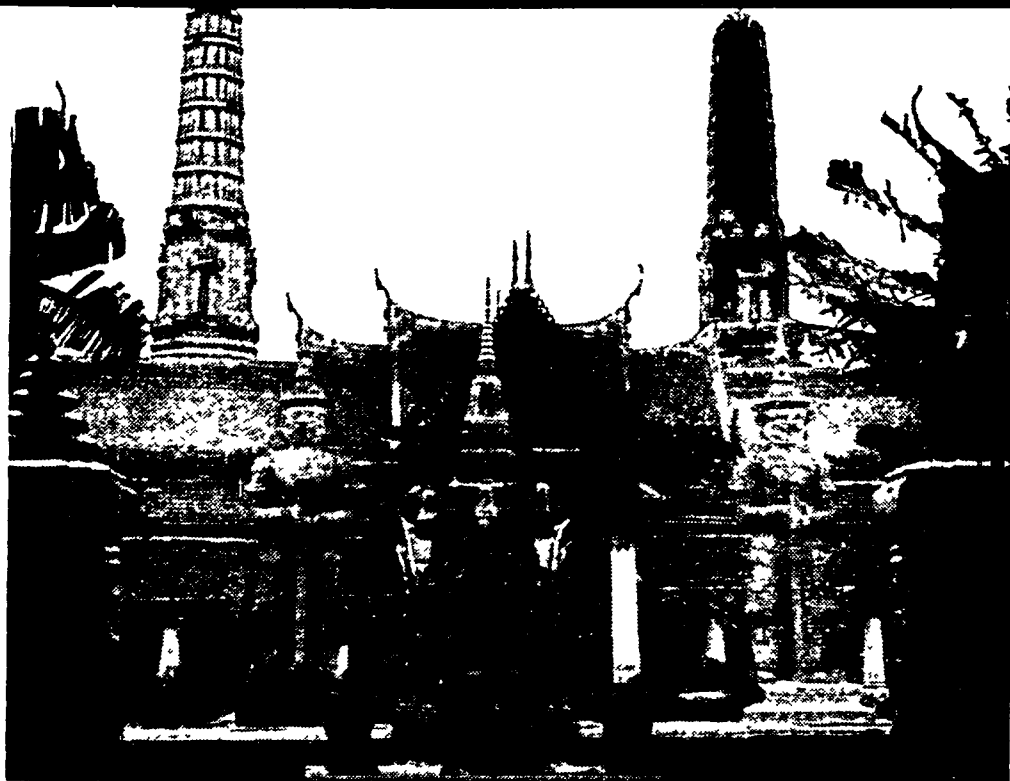
One of the unique features of Bangkok is its "floating market." The best time to see the "market" is early in the morning. We took a motor boat trip along the *klong* and were given a rather intimate glimpse into Thai life. Homes, which double also as places of business, are located on the banks of the *klong*. In fact, the porches frequently extend out over the water. One wonders what prevents the younger children from being drowned. Clothing for children, by the way, is not much of a problem. They simply do not wear any clothing until they are five or six years of age.

The Thai language, like the Chinese, makes use of tonal inflections. Several meanings may be expressed by the same word, depending upon the way the word is inflected in pronunciation.

The dead are cremated, usually after an extended period of waiting, while the relatives seek for a propitious time. In the meantime, the body is subjected to a superficial embalming process and sealed in an urn awaiting the time of cremation.

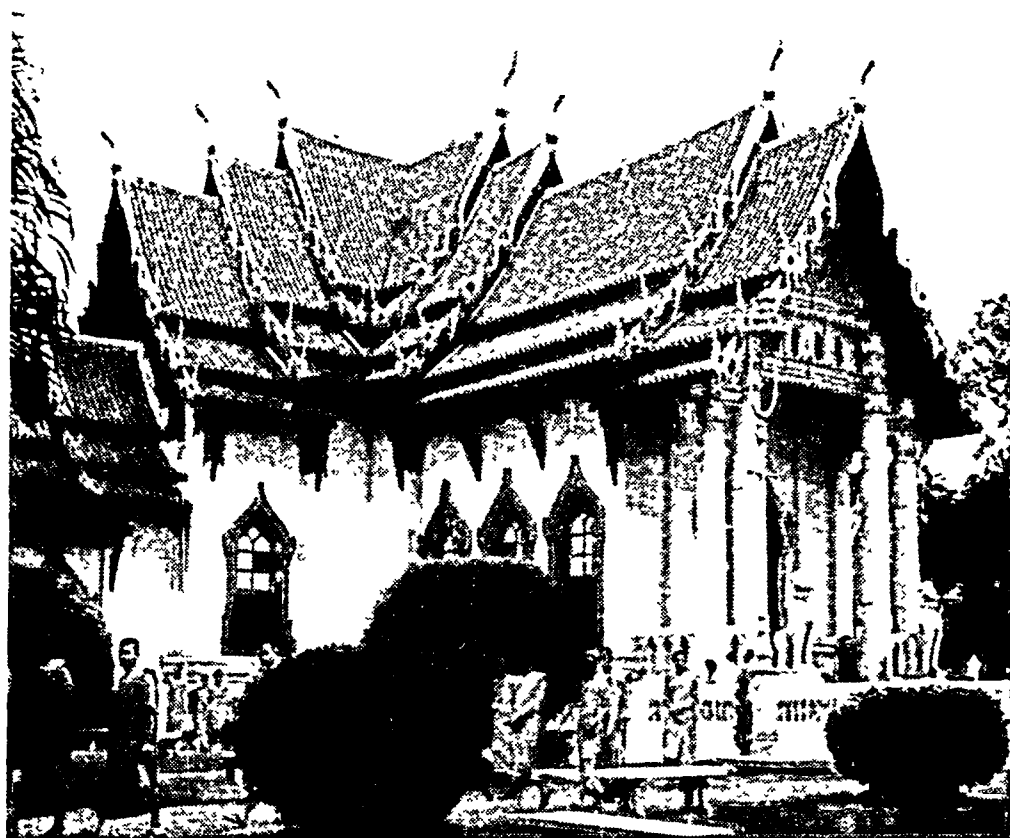
Betel-nut chewing was the custom which made the greatest impression upon us. Huge gobs of betel-nut paste are on exhibit along the "floating market." The betel-nut is considered a delicacy, particularly by the women, even though the practice results in an ugly discoloration of the mouth and teeth.

Americans usually associate leprosy with colonies in some far-off place where the lepers are segregated from the masses of the people and given medical care. Yet we encountered perhaps a half dozen lepers sitting on the



In Bangkok everything has a tendency to point to the sky as these spires of the Temple of the Emerald Buddha and the celestial helmets of the sword-packing guardians.

Saffron-robed Buddhist followers (shown here at the Marble Temple) live to accumulate merits and therefore counterbalance sins.



street in Bangkok begging for a livelihood.

Buddhism is the state religion, and religious persecution is not very common. Christians were subjected to a certain amount of pressure during the Japanese occupation to return to the faith of their fathers, and they did in several hundred instances.

Obtaining entry and exit permits is a particularly trying process in almost any part of the world. In Thailand we received courteous treatment, but the

process was very time consuming. The Orientals have learned their lessons in bureaucracy very well from their British tutors.

Imagine our amazement when we discovered that our documents had been dated 2494, instead of 1951. Deaver Lawton explained that, according to Thai reckoning, 1951 was the 2494th anniversary of the Buddha's experience of enlightenment.

The influence of Buddhism is seen
(Please turn the page)

Thailand: This I Recall *Continued*

on every hand. Our arrival had been preceded by the initiation of several hundred novices for the priesthood. One could scarcely look in any direction without seeing a Buddhist novice in his saffron-colored robe. They are dependent upon the free will gifts of the people for their daily food. Shortly after sunup each morning they make their rounds with begging bowls collecting their rice and other food for the day. They pause before each house or shop and wait for a contribution. Fortunately, they are not bothered by the germ theory!

The Marble Temple and other magnificent temples, ornately decorated in gold leaf, are prominent features of Siamese Buddhism. Elaborate buildings which defy description are situated on the palace grounds. These include the Temple of the Emerald Buddha.

Huge statues of the Buddha are objects of veneration. The birth of the Buddha is observed each year with a three-day celebration. Colorful pagentry attends this event and makes its appeal to people whose lives are otherwise rather drab and colorless.

Christianity is not only a minority religion in Thailand; its devotees are an insignificant minority. Approximately one person in 1,700 is said to be a Christian. The preponderant group among the Christians is the Roman Catholic. In 1940, the *International Review of Missions* reported that "three fourths of the Christians live in the north of the country, which contains only one sixth of the population." Quite a number of evangelical groups are at work there now, and some of them have been in Thailand for several decades. Northern Presbyterians, the oldest group in the point of continuous service, have majored on schools and medical work.

In an outlying region we were given a very graphic illustration of the weakness of independent work. An elderly missionary of forty-five years' experience is now over seventy years of age and is in a very poor physical condition. Schools and churches are proof of his success, but he is having difficulty in finding a successor who has sufficient financial backing and enough personal appeal to guarantee the perpetuity of his work. A denomi-

national program has advantages at this point which are self-evident.

Despite the presence of several evangelical groups, Bangkok is still comparatively untouched so far as the gospel is concerned. The Thai people, in bondage to a religious system which offers no pardon for sin and no sinless Saviour, need the gospel. They need also the benevolent influences which flow from Christianity wherever its influence is widely felt. Centuries of Buddhism have done nothing to minister to the pitiful creatures who are the victims of leprosy. Christ, on the other hand, offers to lepers, wherever they are found, medical attention for their bodies and forgiveness for their souls. Our reactions in the capital city were somewhat similar to the Apostle Paul's in Athens.

Southern Baptist missionaries first went to Bangkok in 1949. They were "displaced" missionaries from China. Naturally, they sought out the Chinese who spoke Cantonese, since that was the dialect the missionaries themselves spoke.

A little chapel was opened on Bean Curd Alley in one of the underprivileged sections of Bangkok. Anxious to attract those to whom they could make themselves understood, the missionaries issued tickets for the first meeting to the Cantonese-speaking Chinese. This procedure met with resistance from the Swatow-speaking Chinese who also wished to attend. Realizing that something must be done for the Swatow-speaking Chinese, the missionaries recruited Chinese leaders from among the Swatow Christians. They have been effective allies of the missionaries in their subsequent program.

The night we attended the chapel on Bean Curd Alley, two services were in progress. Some fifty children, led by Swatow-speaking Chinese leaders, were told Bible stories and led in the singing of Christian hymns. In the upstairs apartment of Miss Margie Shumate, another service was in progress for young people and adults. Dr. H. Cornell Goerner, professor of missions, Southern Baptist Theological Seminary, was preaching through an interpreter. There were several decisions that night for Christ.

Dr. Baker James Cauthen, secretary



Swatow Baptist Church, an independent Chinese Church in Bangkok, is said to be the oldest evangelical church in the Orient.

Mary Gould stands beside an idol house in the yard of a home rented by Southern Baptist missionaries. Most Thailand homes have an idol house.



for the Orient, has pointed out that there is an area for two hundred miles north of Bangkok which is a "totally unserved mission field with a large population." He describes our Southern Baptist strategy as follows: "Work has been begun among the Chinese people and will serve as a spearhead for general work among the people of the land. Emphasis must be placed upon developing churches, Bible schools, and witnessing to the three thousand students in the government university. Siam is one of the best mission opportunities in the Orient. Pray God's guidance and blessing upon this developing work."

Upon returning to the United States, I wrote to Dr. Cauthen, saying, "Basic human needs are no more apparent in any other part of the world. If I were considering becoming a missionary myself, I should certainly have to deal with my conscience in deciding not to go to Thailand." What about you?

Behind the Figures

By M. Theron Rankin



I HAVE BEEN LOOKING over the statistics in the Foreign Mission Board's report for 1951. Figures tell so little of the story of great human and spiritual achievements. We have to get behind the figures and try to go out where they are counted.

For example, the statistics show that the Foreign Mission Board has 825 missionaries who are serving in thirty countries of the world. Suppose we were to try to go with these missionaries to visit each of these countries. What a story we would have to tell!

We would be amazed that with the disturbed and uncertain conditions which exist in many of these areas, missionary work can be maintained at all. The mere fact that at such a time as this, in a world shaken and divided by revolution, our missionaries can and do maintain expanding mission programs in all of these thirty areas is

in itself a story of tremendous interest and meaning.

These missionaries are associated with 3,000 national Baptist workers who represent 1,874 organized churches with 187,000 members and 3,600 outstations with an enrolment of 17,000. During the year, 20,000 additions were made to the churches by baptisms.

It is difficult for us in America, where we have so much to start with and build on, to comprehend what it takes to develop and organize a church in countries where there is so little Christian background to make Christian churches possible.

The figures tell us that these churches have 2,600 Sunday schools which have a total enrolment of 190,000 pupils. They have 1,200 Training Unions with 38,000 enrolled, 900 Woman's Missionary Societies with 25,000 members, and 1,280 missionary auxiliaries with 23,000 enrolled.

In order to grasp the story behind these figures, let us keep in mind that many of these churches are in countries where there are only a few Christians to each 1,000 of the total population, where most of the people live on low economic levels, and where the great majority of them are illiterate. Try to imagine what is involved in developing these organizations, in training pastors, teachers, and other leaders, and in providing equipment in literature and physical plants.

Related to the churches, through the Baptist conventions to which they belong, are 393 Baptist schools that have 48,000 students. Of these schools, 345 are below high school grade, with 36,000 pupils. There are eighteen high schools having 9,000 students, four colleges with 2,200 men and women, five normal schools where 300 men and women are being trained as teachers, seven training schools where 350 women are being trained for church work, and fourteen seminaries in which 426 men are studying to be preachers and pastors.

Out of these schools come the

Christian leaders, pastors, church workers, teachers, and lay-leaders, upon whom the churches stand. Without these schools, churches would never become self-governing and self-supporting. They would continue indefinitely existing on the support of missionaries.

Five hospitals, ten dispensaries, and four clinics treated 41,700 patients during 1951. This was accomplished with thirteen missionary doctors, twenty-three missionary nurses, and less money than is required to erect and operate a wing of one hospital in America.

Five publishing houses are operated to provide the many kinds of Christian literature that all of these churches and institutions must have. They produced 529,000 copies of magazines, 388,000 books, and 4,400,000 tracts in 1951. Certainly no figures could possibly tell the story behind these magazines, books, and tracts; the staffs of workers to prepare them; and the millions of people who study and read them.

For the support of all of these achievements, and activities of missionaries, churches, schools, hospitals, publication plants in thirty countries, Southern Baptists provided \$6,900,000 for the year 1951. On one occasion when an announcement was made that the Foreign Mission Board had been able to appropriate at one time \$150,000 for the erection of an entire hospital plant, the question was asked, "What can you do with \$150,000 to build a hospital plant? That would not put up an operating room in a hospital here at home." The reply was, "Necessity has compelled missionaries to learn how to accomplish great things with little things."

As we look at the figures for 1951 we ask, "How can so much be accomplished with so little?"

More Than Statistics

One of the charter members of the Baptist church at Kobe, Japan, is a girl nineteen years of age, who first heard of Christ in an English Bible class taught by Missionary Robert Sherer and accepted Christ under the preaching of Dr. Duke K. McCall during the 1950 Japan Preaching Mission. She had been working for nearly two years as a maid, practically a slave, in a Japanese home near the missionary residence.

Because of opposition in the home where she lived, she was baptized at night with only the missionary, the pastor, and an older woman of the church as witnesses. Her employer destroyed all of her Christian literature, forbade her to attend services, and demanded that she stop reading her Bible at night—her only free time—because it took too much electricity.

Through Christian friends she found work as a maid in a missionary home in a distant city, where her glowing Christian life is a blessing to all who meet her.—HELEN M. HAYES, missionary to Japan.



Missionary Ethel Guest gets a Yoruba costume from girls of Reagan Memorial School. Students always give the missionaries going on furlough a gift to express their appreciation. The "locket" on the girl in foreground is her lunch money—a British halfpenny which has a hole in the middle.

Train Up a Child

By Alma H. Rohm

A student in the Iwo Baptist College asked a missionary, "Please, ma, if Bible is not taught in most of the public schools of America, how do the people become Christians?" To the African, the Christian schools are the leading evangelistic agencies of Christianity.

Iwo was a strong Moslem center when the Baptist College was built there twelve years ago. It is still ninety-eight per cent Moslem and pagan; but, as the years pass, more and more parents become willing to listen to the testimony of the college students and the sermons of the missionaries.

Often today one hears the words, "I am too old to change, but I will send my child to school; and if he wants to become a Christian, I will allow him to do so." Perhaps the greatest privilege of a missionary comes to the missionary teacher as he helps to train witnesses for Christ. When the missionary speaks, the African leans back and wonders why he is told about the religion of the white man.

But the African student or teacher says: "Look at me. I do not have a watch or a ring. I do not own a pleasure car. But I know that only Jesus can save. He is not the God of the white man. He is the God of everybody. Jesus visited Africa as a child. Jesus never went to Europe or to America. The white man knows about Jesus because missionaries took the

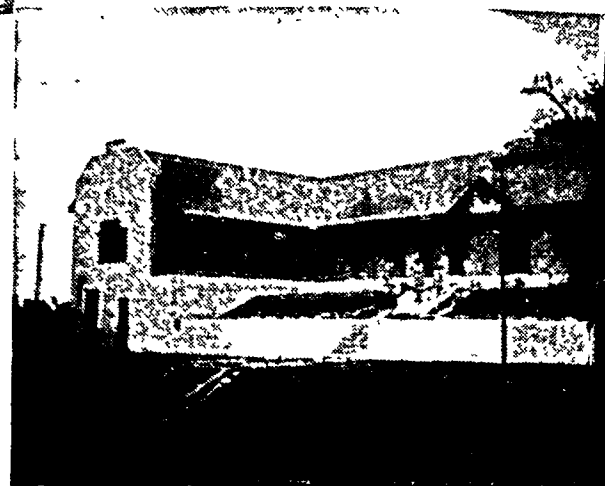
message to him; and now he is bringing the true word of God to us." Then the African sits forward, his eyes open wide with wonder, and he asks, "Is this true? I did not know. Tell me more about Jesus."

People reared in pagan homes in which the name and ideals of Christ are unknown understand the meaning of Christianity slowly. What an opportunity our Baptist schools have in offering regular Bible study and moral training! Every year many pupils in our Baptist day schools come to know Christ as Saviour and remain true to him in spite of family persecution, often winning other members of their families by their testimony.

Nigeria does not have a public school system. Eighty per cent of the schools are managed by the churches of the various missions. The remaining schools are maintained by individuals or by the local native governments. Schools operated by individuals are usually very poor; for the schools exist to make money, and untrained teachers who will work for very low wages are employed.

Native administration schools, managed by the local governments, were begun as a result of the educational awakening of the postwar years. These schools have opened in many Moslem areas to overcome the influence of the Christian schools on the children.

In a land without birth certificates



The Baptist Boys' High School, Abeokuta, is considered by British authorities to be one of the best schools in Nigeria.



The chapel, Reagan Memorial Baptist Girls' School, also serves as the Baptist church building for that area.



Student reads memorial plaque to Lucille Reagan—"mighty builder of Christian education." The plaque is on the wall of Reagan chapel.



Administration building at the Baptist Girls' School, Idi-Aba. British authorities consider it one of the finest girls' schools in Nigeria.

(except in the large cities in recent years), a child starts to school when he can reach his arm over his head and grasp the top of his ear with his fingers. After the first year, entrance into or transfer to another school is achieved by means of a competitive examination. Less than twenty per cent of the children are able to begin school. Students buy their books, school uniforms, and pay school fees which are used for the salaries of teachers.

Our Baptist schools are operated by the local Baptist churches. A few progressive communities with more than one Baptist church have built consolidated schools. Some of the church buildings have blackboards painted on their plastered walls and serve as school buildings during the week. In some places the students must use church benches as school desks, and in other places churches use school desks as benches.

As many as four classes with four teachers may meet in the church auditorium with no partitions to separate them. Yet to be one of the few children in the community able to attend school is a great privilege. Three things about our Baptist schools always impress the children:

1. They admire the clean uniforms worn by the boys and girls. (Small children often do not wear any clothes when they play at home).
2. They like the pretty flowers which grow in the school yard. (Almost no families have either flowers or grass in their compounds).
3. They like the pictures—usually Southern Baptist Convention Beginner pictures or magazine illustrations—which they see on the walls.

The vast majority of those who begin school complete less than five years of training. For the first four or

five years the subjects are studied in the native language. In later years, English is used almost exclusively. This practice is necessary for there are hundreds of languages and dialects in Nigeria. Some of the dialects have not been reduced to writing.

So few people speak some of the languages that the cost of translating and printing books would be prohibitive. Since the educated people often go from their homes to work in other towns, the use of English as a common language is essential. A person who completes Standard VI (eight years of school) is considered well-educated. Baptists have 230 schools in Nigeria with seven grades or less.

We have seventy Standard VI schools from which two thousand pupils graduated in 1951, less than two hundred of whom were girls. In only three of the Baptist Standard VI schools do missionaries serve as part of the staff; but almost half of the schools are under the supervision of missionaries who act as corresponding managers. Two of the Standard VI schools are supported by Southern Baptist money—Idi-Aba, Abeokuta, and Elam Memorial, Shaki. Both are girls' schools.

Less than one in ten graduates of Standard VI can hope for admittance to any form of higher training. Sometimes the chances are even smaller. For the 1952 school year, Oyo Baptist Boys' High School had eight hundred applicants for thirty places. Those who plan to be teachers usually do not attend high school.

Baptists have two elementary teacher training centers (a two-year course) for boys and one for girls. There are also two higher elementary training centers (four-year course), one for boys and one for girls. All of the teacher training centers are supported with money from the Southern Baptist Convention. The students' fees help to pay for their food.

Only Baptists are admitted to these colleges. As teachers in our Baptist schools, many of them will serve as acting pastors of our Baptist churches; for there are not nearly enough pastors to supply the need. Before taking the entrance examination the boys are required to have completed satisfactorily at least two years of teaching as untrained teachers. To our teacher training colleges come some of the most intelligent and

most consecrated Christian young people of Nigeria.

Four missionaries serve on the staff of the training centers for girls at Idi-Aba. The elementary training centers for boys at Benin and Ede have all African personnel. The higher elementary training center for boys (Baptist College) at Iwo has Missionary C. F. Whirley as principal, an African sent by our mission to England for higher training as vice-principal, with four other missionaries and three other African teachers.

There are six Baptist high schools in Nigeria, four for boys and two for girls. The main problem of our secondary schools is securing an adequately trained staff. Most teachers do not have secondary school training, much less college degrees. Only recently have Baptists sent any teachers abroad for training.

In 1950, one hundred years after the first Southern Baptist missionary arrived in Africa, the Nigerian Baptist Theological Seminary became the first institution in all Nigeria to grant bachelor's degrees. Eight young men received the Bachelor of Theology degree. A British government university in Ibadan will grant degrees in 1952.

Five missionary men teach the ministerial students in our seminary. The government requirement for high schools states that there must be one person on the teaching staff with a college degree for every ninety pupils enrolled. In the two recently organized girls' schools the enrolment is small enough for the missionary personnel to fulfill this requirement.

None of the four boys' high schools has an adequate staff. There are not enough missionaries to meet the need; and it is virtually impossible to find trained African personnel since those with the required degree naturally work for the mission which provided their training. Pray that consecrated young men and women may answer the call of the Lord to "teach all nations."

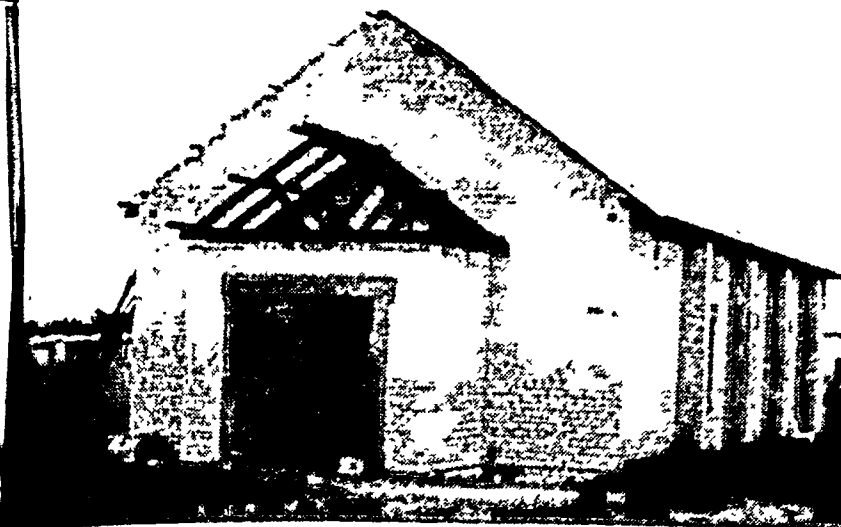
To win Nigeria to Christ we must realize the wisdom of the preacher of Ecclesiastes when he said, "Better is a poor and a wise child than an old and foolish king, who will no more be admonished." If we train up the children in the way that they should go, they will lead others to know the abundant life that comes through faith in Christ.



—British Information Services Photo

There are more than eight hundred industrial establishments in Southern Rhodesia, many of which are centered in Bulawayo, commercial gateway to the colony.

These girls are helping to erect the first Baptist church building in their township.



The Baptist church building at Ngezi township is another which is almost completed.



The boys come to help on the mission buildings as soon as they get out of school.

Rhodesians Make Zealous Christians

By Ralph T. Bowlin



Missionary Dotson and builders who have almost completed fifteen buildings at Sanyati Reserve. Seven are churches.

This is the Baptist school at Dalney mine. The principal (right) is also a good evangelist.



It brings real joy to our hearts to have the opportunity to send forth greetings to you in the precious name of him who loved us and gave himself for our sins. The other three missionaries here, Mr. and Mrs. Clyde J. Dotson and Mrs. Bowlin, join in extending greetings from Southern Rhodesia, our new field of service as Southern Baptists.

Our Southern Baptist work in Southern Rhodesia began in September, 1950, under the leadership of Mr. and Mrs. Dotson. They previously had served for about twenty years in Rhodesia under an independent mission board. The Dotsons are collaborators of whom you can be very proud. They have worked untiringly under conditions that most of us cannot visualize.

I have heard four Rhodesians describe Mr. Dotson in the following words: "the little American with perfect teeth," "a spiritual giant," "a physical iron man," and "a unique man of God." Mrs. Dotson is also highly respected among the Rhodesians. In addition to all of the other work, she has more than she can cope with in regard to medical attention. She has not had any institutional medical training; but she has studied books, consulted medical authorities, and has depended upon wisdom from God.

The Africans to whom we minister may be divided into four groups, namely, those who live in the native

reserves, those who live in the "locations" or "townships," those who live in the mining compounds, and those who live on farms.

The reserves provide an opportunity for pioneer mission endeavor. It is in these reserves that many natives hear the gospel for the first time. Southern Baptist missionaries were the first to enter Sanyati Reserve, one of the largest in Southern Rhodesia. The work is very trying and difficult, but the same Lord who directed the Dotsons there has supplied the needed grace for each undertaking. We plan to have several church and school buildings there in addition to a hospital.

Many chiefs and other leaders in these reserves are interested in the spiritual and educational training of their people. This may be illustrated by two men who traveled one hundred and thirty-five miles to see us, arriving in Gatooma late one night. They waited patiently until I arrived late the following afternoon. They had traveled that distance to ask if we would send someone to their area to help them organize a Baptist church.

A national Baptist layman had been in that area for a few months and there were twenty-four professing Christians. These men said that if I would not give them a promise to come, they would go to Sanyati Re-

serve (sixty miles away) and see if Mr. Dotson would promise them some help. We visited their reserve!

There are many beautiful towns and cities in Southern Rhodesia. They will compare favorably with the towns and cities of equal size in the States. The business and residential areas are owned and occupied by the Europeans and Indians. The Africans (nationals) usually live a mile or more away from the European area in "locations" or "African townships."

Some of these "locations" and "townships" consist of several thousand inhabitants. We go into these areas with our loud-speaker and sometimes have as many as seven hundred gathering around to hear the gospel message. After the message, we often give out gospel tracts. We find it best to let several men distribute them, because if one man tries to distribute them, he may be crushed by the swarming crowd.

Yesterday three of the Africans joined me in passing out the tracts. When three of us had no tracts left, we observed one of our faithful Baptist men who was helping us. He was so pressed by the crowd that he was holding the tracts high above his head. We had told the children that the tracts must be limited to the adults who could read. However, one boy had climbed upon the man's shoulders, getting the tracts out of his hand and helping him distribute them.

We would not leave the impression that the Africans in these "locations" and "townships" are being converted by the hundreds. They are not! Many are bound by superstition, drink, and other sins. The beer hall is always the largest building in a "location" or

mine compound. It is estimated by one of our African leaders that more than ninety per cent of the people who live in the "locations" drink. We assure you that the hearts of sinners are very hard here, but the convicting power of the Holy Spirit has melted many hearts and some openly confess Christ every week.

There are many large gold mines in Southern Rhodesia in addition to other types of mining. Some of the mine compounds are larger than many of the African townships. Most of the mine managers are very co-operative. We are permitted to use our loud-speaker, distribute tracts, and do personal witnessing in practically all of the compounds in Rhodesia. We already have a church building at Dalney mine and we have been granted church building sites by several other mine managers.

When it is learned that we conduct several services on different farms each week, someone shall probably say, "Why bother with such small crowds when there are so many people in other areas?" That person is thinking in terms of some of our farms in the States. There is a difference!

Many of the farms here consist of several thousand acres. Several hundred people are sometimes employed on one farm. They live on the farm with their wives and children. We have had more than two hundred gather under a shed, which was used for parking farming vehicles, to hear the gospel.

For several months we conducted services on only one farm. The owner of the farm became fully convinced that the gospel messages were bearing

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Chilean Congressman's wife follows dictates of Christian conscience.

These pin points of light in a land of darkness give others courage.

"It's a Matter of Conscience"

By Rebecca Eddinger Contreras

We shall be busy these next few days, my husband and I, addressing hundreds of booklets entitled, "For Freedom of Conscience," to hundreds of key people in the different evangelical faiths of Chile. This booklet is a compilation of the speeches made by the congressmen of the Radical Party against the projected law of compulsory religious (Catholic) education in all state schools. It was published at the expense of these congressmen.

When, about two years ago, we first heard of this projected law we were amazed, afraid, and worried. If such a law should be passed, it would mean that enormous sums of money would be paid from state funds (taxes) to the Catholic nuns and priests for the propagation of their faith in the public school.

But worse, it would mean that a child, regardless of his convictions or those of his parents, would have to take this compulsory religious instruction. In short, it would mean the absolute violation of freedom of conscience and religious liberty. Now, it is not news to anyone that Chile is nominally Catholic; sometimes it is news, however, to learn that in the constitution of 1925 religious liberty and freedom of worship are guaranteed. This law, therefore, is a serious threat to that most precious liberty.

The Radical Party took a firm stand against this motion—"The Muñoz Conejo Motion," named for the man who proposed it. The party's able congressmen prepared speeches defending the freedom of thought. Among those congressmen is a Baptist representative—a graduate of our Baptist school in Temuco, former teacher on its faculty, and member of the First Baptist Church of Temuco.

He, more than any of his colleagues, because he is the only professing evangelical, was able to state the position of separation of church and state from a Biblical viewpoint, ending his speech with Jesus' words, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." It was a widely commented speech, receiving publication in its entirety in one newspaper of the capital and in condensed form in many of the provincial newspapers.

After certain concessions were made to the Conservatives (Catholics) the motion was tabled; and, so, the threatened danger for a time has been postponed.

Then the speeches were compiled and each representative received a certain number of the booklets for distribution. It is hoped that these booklets will instruct the people in the value of their precious freedom. I count it a joy to help my Baptist, congressman husband to address these booklets to our friends, and I consider it, too, a contribution to the evangelical cause in Chile.

Last year a law was passed to give women the privilege of voting in Chile. That sounds like a good thing; it sounds like advance in basic liberties. But we wonder. Nearly all truly faithful Catholics are women, and the Catholic Church is not sleeping before this opportunity.

The evangelicals, seeing this possible threat to liberty, are earnestly urging all evangelical women to register and to vote; however, believing in freedom of conscience, they are not telling them how to vote. This new privilege and responsibility is taken seriously by the Christian women.

One woman, talking to me about a

certain presidential candidate who had been defeated in the primaries, said, "I felt that he was the right person; and I was praying that if he were he would be elected. I'm sorry that he wasn't elected; but I shall keep on praying that God will send to the presidency the man who will best help us to conserve our religious liberty." I wondered how many North Americans are really obeying Paul's exhortation to pray for those in authority.

Since I do not live in the capital, I have little contact with my husband's political friends. Only as they visit us in our home or as we happen to meet them socially at some gathering, do I get to know them. Even so, sometimes I feel like Amos, "I was an herdsman, and a gatherer of sycamore fruit: And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy. . . ."

Since my marriage I often find myself in social circles that I did not know before and with people who are a bit higher socially than the average church member here—people who, as a rule, know nothing of the gospel, people who are the "ups and outs."

Always in such circles wine and stronger drinks are offered. Wine is the national drink of Chile and is served with the meals even in the humblest non-evangelical homes. So there is often a bit of eyebrow raising when the congressman's wife refuses the cocktail.

"You don't drink?" they ask. "Are you afraid of becoming an alcoholic?" "No," I answer, "it's a matter of conscience."

It's a very small testimony; but it is a testimony, and I hope that as I get to know these acquaintances better I shall have opportunity to really witness for Christ. All I've accomplished so far is to get them to have orange

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The "Seca"

By Burton de Wolfe Davis

For nearly three years practically no rain had fallen and the vast interior had become a great burning desert. For fifteen months no rain at all had appeared to water the hard-scorched earth. The Assu River, which in good times was well over a mile in width, now had no water at all; and the people had dug deep holes in the river bed from which a little of the precious liquid was obtained to sustain life.

All vegetation had disappeared, and out in the desert one found only great boulders strewn, as by some giant hand, over stony ground so hot that it was impossible to walk with the bare feet—and after so many years of trouble, who had shoes?

José had had a small house on the river's edge. It was made from bricks dried in the sun and was roofed with thatch. About two acres of land had produced enough corn and beans and cotton to keep his wife and two children. Grass enough to feed the three cows they obtained themselves.

The hard-working burro could always be depended on to forage for himself and so was never given a thought. For miles up and down the river José's small farm was repeated and now and then large cotton plantations and cattle farms appeared. The cattle farms were always in charge of overseers, and their owners lived in the capital on the coast, coming only now and then to pay the employees and to spend a week end.

Each year there was a dry season, but the rains had nearly always come in time to plant the fields in cotton and fatten the beef cattle. Now the plantations were abandoned. Hundreds of little homes like José's were abandoned. The cattle had all been driven across the desert to the city to sell or had died of thirst. Even the tough little burro had wandered off into the desert one night and had not returned.

Only three of his neighbors now remained: an old man who could not leave because there was nothing but his old legs to carry him across three hundred miles of burning desert, and a young couple who still hoped for the rains. The couple could wait; for food, which they had stored away, had been brought to them.

Little wooden crosses marked many of the fields and in many homes the dead lay on the floor with none to bury them. If they fell outside, the swooping vultures soon whitened their bones and left them lying. Vile creatures of darkness they were, living

well from this great burden that hung over the land.

The day after the burro wandered away José resolved to take his family across the desert. If they stayed they should surely die miserably from hunger; if they started out perhaps they should reach the coast. What a trip for a weary man, his tired wife, and two emaciated children! Wrapping their food supplies in three bundles they started out in the cool of the morning.

All day they walked under the cloudless sky. They passed through the forests of cactus that lived near the river, but now were withered and dead; then low dead shrubbery appeared; and then all traces of vegetation passed away and out before them lay the great beautiful desert—beautiful in the light of the sunset.

All lavender and gold with streaks of crimson, it was so vast that it seemed to overwhelm the little group struggling across it. How different it appeared during the day with its great wavering heat waves making it difficult to see for any distance. Huge, rounded boulders, scattered at random, gave them their only shelter from the noonday heat.

The days passed and the weary ones plodded along. The vultures accompanied them each weary-driven mile, a grim reminder of what they expected to be the end. The little children cried in their starved sleep and clutched at their mother's hand. With so little to give, it still comforted the little bodies to which life was clinging so tenaciously.

As their progress became slower the ugly vultures would light and accompany them in the sand, hopping in great ugly leaps scarcely an arm's length away. If they stopped to rest, the father had to beat the vultures away or they would have pecked at the little bodies he was pledged to save. What courage drove within!

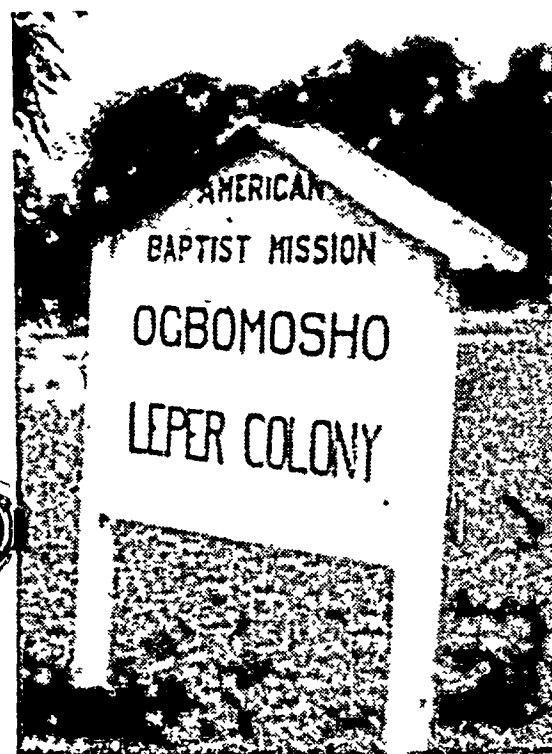
One day the mother sank behind a rock and with her thin face twitching with pain and hunger said that she could go no further. For three weary hours she lay there and then a little cry announced that another child was added to their burden—another one to carry across those weary miles. What a mercy if it had never lived was the thought that passed through the minds of the parents.

Through the night and the next day they rested. Then they pushed on as sunset came and a great moon lighted the desert. It was cool at night and the

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ABOVE: The Ogbomosho Leper Colony honors Dr. and Mrs. R. F. Goldie and family with a farewell service as they leave for regular furlough. The missionaries wear native clothing presented them by the patients in appreciation of their service.



LEFT: Signs similar to this—symbols of hope for outcasts—are seen in ten areas in Nigeria.



BELOW: In the center of each leper community stands the church, a symbol of "newness" of life in many ways.

Symbols of Hope for Lepers

By For Scofield, Jr.

One of the most appealing of Southern Baptist medical mission projects is the leper project in Nigeria. There are ten colonies or "clan settlements" maintained for the care of some 1300 lepers.

Dr. R. F. Goldie has been working in this work for the past several years. He is now assisted by John C. Abell, Jr., who is in charge of the work while Dr. Goldie is on furlough.

With their Nigerian assistants, these doctors treat the lepers with the latest medicines. The disease is now being controlled to such an extent that an average of 100 patients are discharged each year.

The colonies are separate communities with Christian schools and churches at the center of each. In a recent revival meeting in the Ogbomosho colony an average of 435 patients attended services and seventy-five made profession of faith in Christ.

Patients who are able to work are used in agricultural projects which help support the colonies.

Patients take part in the worship services with an enthusiasm that testifies to the basic need of themselves and their countrymen.



Dr. Goldie presents certificate to patient being dismissed from leper colony as an arrested case.



RIGHT: Some stay on like this young man who sat outside the church during the dismissal service. There is another camp, "Camp of Grace," from which there is no return. There they die—but they die with hope.

RIGHT: In several services each year groups like this leave the colonies to return to their homes. They return with healed bodies.



EDITORIALS

India's National Consciousness

Band music, singing, and the tramp of marching feet in the public square below our Bombay hotel window awakened us shortly after midnight on August 15, 1951. A premature celebration of the anniversary of India's independence was already in progress. India is acutely aware of its independence and celebrates accordingly.

Next morning, in another public square, it was an inspiring experience to be one of the very few westerners witnessing with what pride and enthusiasm the Indian people raised and saluted their national flag. Police units, including women armed with rifles, paraded in a manner which gave evidence of good training and discipline.

The Indian nation occupies a position somewhat comparable to that of the American colonies immediately after the revolution. It is discovering new leaders and adapting itself to the ways of the world.

The recent elections resulted in a surprising show of communist strength, with the government polling fewer votes than the combined total cast for the opposition parties. The communist party emerged as the second largest party in India, and the largest in the south. The Nehru government will be in power for the next five years by virtue of a plurality, rather than a clear majority. Travancore, the center of the region where the communists are strongest, is in the area where indigenous Christianity, strangely enough, is also strongest.

Robert Trumbull, *New York Times* correspondent, describes communist vote-getting tactics as follows: "The communists gained many votes simply by promising more rice. They also won over many illiterate voters by the economically absurd expedient of taking down the names of villagers living in one-room huts, giving the impression that when the communists come to power all these persons would get two-room huts. It is that simple."

Prime Minister Jawaharlal Nehru became India's dominant political leader when Mahatma Gandhi was struck down by an assassin. It is difficult for a westerner to understand the veneration in which Mahatma Gandhi is still held. The aged leader was conducting a prayer meeting at the time a Hindu fanatic rose up and shot him. The place where Gandhi's body was cremated is located in a park beside the Jumna River. The exact spot is now marked by an elevated platform. A steady stream of people—mostly women—visit the place and make small floral offerings. Anyone approaching the spot is instructed to remove his shoes.

New Delhi, the capital of India, lies alongside the ancient city of Delhi and reflects the national consciousness of the Indian nation. The new city was laid out by plan, like our own capital city, and is strikingly beautiful. Modern government buildings, built while the British were still in power, symbolize the stability India hopes to achieve with the passage of time. They are massive and attractive and give the impression that India's Government "means business." The parliament building, a tremendous circular structure, and the president's home, with its huge central dome, are both imposing structures. When one visits Rome, he instinctively reflects upon the glories of the past, but when he visits New Delhi he has the feeling that he is peering into the crystal ball of the future.

India and Pakistan became separate political entities at the time the British withdrew. Almost immediately a terrible scourge of religious intolerance swept across both countries. Hindus were forced to flee southward from Pakistan, while Moslems had to flee to Pakistan for safety. The pitiful plight of refugees in both countries makes an indelible impression upon visitors from the outside. Meanwhile, the Kashmir question remains unsolved.

Mementos of British rule are not hard to find. They stand as mute reminders that a revolution of tremendous scope and intensity is taking place in the world, and India is very much a part of it. She feels herself caught between the democratic free world and the communist orbit, without wanting to be absorbed in either.

"Renaissance in Malaya"

"Renaissance in Malaya" is the title of an interesting article by R. A. Blasdell in the *International Review of Missions* for January, 1952. The article is of particular interest, inasmuch as some Southern Baptist missionaries formerly stationed in China have been transferred to Malaya.

The three major racial groups in Malaya are the Malays, the Chinese, and the Indians. Not many of the Malays have become Christians. They remain almost completely Moslem. A greater response has been witnessed among the Chinese and Indian people.

The factors operative in producing the renaissance in Malaya are set forth by Blasdell as follows:

1. The new political consciousness of the Malays. The Malays are thinking strongly in terms of their freedom. They are resentful of the Chinese element in the population which has tended to gravitate toward positions of power and influence.

2. The position of the Malays in the economic situation. "Here again the Chinese," says Blasdell, "with their natural business ability and the favorable conditions which they enjoyed, had far outdistanced the Malays before the war. They were easily the most successful commercial people in the country, with the Indian merchants a poor second."

3. The Malay's sense of social inferiority. "The cold, hard facts of vital statistics, for instance, constantly reminded him that, although the birth rate of the Malays was much higher than that of the Chinese, the death rate among the Malays was higher too, so that the net growth in population again greatly favored the Chinese. Infant mortality among the Malays is especially high." Any tendency in the direction of social progress is stifled by Moslem fatalism.

How does the new situation in Malaya affect the Christian movement? In answer, Blasdell replies that "the minds of the Malays are now open, keen and active, and who can say what they will think or how far their thoughts will travel?" Although Christian missions has had very little to do with bringing about the renaissance, he believes that there are peculiar opportunities among the Malays for missionaries who are trained as teachers, specialists in agriculture, and social workers trained to "relieve and correct the social evils and inequalities."

God's Radar and Human Need

Radar is one of the most awe-inspiring of the inventions developed in the twentieth century. By means of it, objects introduced into a given "field" can be detected and identified with uncanny accuracy.

The principle underlying radar has been put to good use by military and civilian authorities who are interested in defending our country and military personnel against enemy attack. Radar screens, so we are told, defend our shores against invasion. Planes in flight and ships at sea are protected against prowling marauders or the hazards of unfamiliar places.

Although modern man stands aghast at his own ingenuity in perfecting such instruments, he frequently overlooks the fact that the "all-seeing" eye of God follows the activities of the human family in all parts of the world. An omniscient God is aware of the status of each individual. He knows when men are hungry, without proper mental training, discriminated against for varying reasons, denied civil and religious liberties, and enslaved to their own ignorance, superstition, and lusts. He sees them in their need much more clearly than the most sensitive instrument that man is capable of devising.

God shares his concern with his children by making them responsive to human need. "But whoso hath the world's goods, and beholdeth his brother in

need, and shutteth up his compassion from him, how doth the love of God dwell in him? My little children, let us not love in word, neither with the tongue; but in deed and truth" (1 John 3:17-18 ASV).

One very real reason for the world's chaotic condition at present is that Christians do not always see the needs of others in the way God sees them. They were made sensitive to their own misery and helplessness when Christ wrought the miracle of redemption in their hearts. He meant for them, in turn, to be equally sensitive to the needs and distresses of others.

All too frequently, however, "heart sensitivity" is reduced to almost zero by a secularistic, materialistic outlook on life. If others are to be seen as God sees them, those who do the seeing must also see God more frequently and clearly.

Christian Literature Month

April, in the denominational calendar, is "Christian Literature Month." Southern Baptist agencies produce an impressive array of Christian literature for use in evangelism, Bible study, training, enlistment, stewardship teaching, and missionary activities.

This phase of Southern Baptist life, in the opinion of Dr. F. Townley Lord, president, Baptist World Alliance, is one of the factors which accounts for our denomination progress. He referred repeatedly to both the quantity and quality of our literary products during his visit to the United States last summer.

Why not make "Subscribe to *The Commission* Sunday," April 27, 1952, a part of your observance of "Christian Literature Month?" A request via postal card will bring you subscription envelopes or blanks, sample copies of *The Commission*, and other materials which will help you in presenting the magazine effectively.

* * *

A report recently issued by the Ministry of Religious Affairs puts the Christian population of Israel at 40,000, including 300 to 400 Hebrew Christians. For the time being, the opportunity for Christian work resides especially in the educational field, in which assurances have been given regarding continued freedom for Christian activity. The future of Christian institutions, however, both schools and hospitals, has to be viewed in the light of the probable development of Israel as an explicitly Jewish State, with all modern social services, and of the likelihood of new methods of evangelistic witness being required instead. In view of the small number of Hebrew Christians and of the difficulties of open profession of faith, the prospects of the early development of an indigenous Jewish Church seem somewhat remote.—NORMAN GOODALL in *International Review of Missions*.

Brazil: Land of Progress

By A. R. Crabtree

Much has been written about Brazil as the "Land of Tomorrow," but the present renovation of Brazil, with her economic and cultural progress, is of more practical interest and a greater inspiration than dreams of what she may become tomorrow. Recent visits to the states of Paraná, Mato Grosso, and Bahia gave me a better understanding of the great awakening of the Brazilian people.

Not many years ago it would have been impossible to make these long trips to the interior of the country in such a short space of time; but by plane I reached my destination within a few hours, and spent from four to ten days teaching and preaching and getting better acquainted with Brazil and the Brazilians, especially with Brazilian Baptists. I had an opportunity to do some traveling by car or bus in the interior, and to observe the interest of the people in the development of better roads.

Much has been done in the multiplication and improvement of government schools for the education of Brazilian youth. Evangelical missions led the way in the great educational awakening in Brazil and is still contributing to the preparation of thousands of young men and women. The increasing numbers of alert, active, well-prepared young people in any group of Baptists, gathered in their associations and conventions, is eloquent evidence of the influence of our Baptist schools.

Economic conditions are improving with the development of the iron industry and its contribution to many infant industries that are increasing the material wealth of the country and providing better things for better living.

There were five passengers in the car that took us from the airport of Curitiba to the city. When the driver asked where I wanted to go, I told him that I was going to the home of the Baptist missionary, A. Ben Oliver, but did not know the street and num-

ber of his house. One of the passengers spoke up and gave me his address. That started a conversation that revealed the fact that four of the five passengers were Baptists, merely a coincidence, but not without significance.

Twelve years had slipped by since I had visited Curitiba and stayed in the home of the pioneer missionaries, the A. B. Deters, who rendered valiant service in opening and developing the work in the state of Paraná. It was an interesting experience to be in the hospitable home of the Olivers and observe the number of people who come to visit them and are cordially invited to eat at their table.

Baptist work has been established in most of the cities and towns of the state; but it is especially strong in the capital city of Curitiba. Dr. Oliver is a fervent evangelist, a Greek scholar, and a great preacher and teacher, an illustration of the importance of training and scholarship for missionary service.

In co-operation with the First Baptist Church, he has recently opened work in two of the rapidly growing sections of the city. He accepts a salary from the church and uses the money to help buy lots and put up buildings for the congregations that are about ready to be organized as churches. For a number of years he has maintained a home for ministerial

students who take their preparatory work for the seminary in the institutions of the city, along with Bible and theological study conducted by himself.

We drove down to the coast town of Paranaguá to attend the state convention which was well-attended by messengers from thirty-eight churches. Dona Ester Dias, president of the Woman's Missionary Union of Brazil, was with us and gave an enthusiastic report of her visit to the Baptist World Alliance and of her travels and experiences in the States.

The work in Paranaguá was started by Samuel de Mello, a merchant of Santos. When he was converted he sold his business, bought a stock of Bibles and evangelical literature, and located in Paranaguá as a lay preacher.

For nine years he struggled alone and spent all his savings in the construction of a house of worship. Inspired by his sacrificial service, the Brazilian Home Mission Board came to his help, but only a short time before his death.

Under the present leadership of Pastor Martins, a graduate of our seminary, the church is doing work in that old historic port city. It was an inspiring experience to meet with the group of efficient young pastors who have graduated from the seminary in these last few years.

For many years I had wanted to



Rio from the top of Corcovado mountain, where one is impressed with the city and with the glorious results of sixty years of Southern Baptist mission work in Brazil until he realizes that the one hundred thousand Baptists represent only one-third of one per cent of the population of Brazil.

make a visit to Mato Grosso, the great interior state which is twice as big as Texas with a population of less than half a million, or about one person to the square mile. With some knowledge of the heroic efforts of the Brazilian Home Mission Board to open work in that state, the pioneer service of the Ernest A. Jacksons, and the long years of solid work and substantial growth of Baptists under the leadership of W. B. Sherwood, it was a gratifying experience to visit the state convention.

Sherwood has organized churches in a number of the most important towns and cities, built houses of worship, and trained church members in the teachings of the New Testament at great material sacrifice to himself and his family. The significance of this interior work for the future can hardly be overestimated.

It is difficult to develop self-supporting churches in small interior towns that are widely separated, but the population is growing and the time will come when this firmly established work will serve as a solid foundation for the future, as the rich material resources are developed and the country becomes more thickly settled.

The convention has been organized only a few years, but is contributing to the unity and the progress of the work. The state Woman's Missionary Union was organized in this

meeting of the convention. I was impressed with the prosperous group of young people in Campo Grande, and their promise for the future.

It was a rich experience to be in the home of the Sherwoods, get acquainted with the fine children that are yet with them, and hear about the splendid success of the others who are in the States. Mr. and Mrs. Glenn Bridges, the new missionary couple, have recently moved to Campo Grande to dedicate their lives to this promising work. Miss Anna Wollerman is doing good work in another part of the state.

On my way to the Baptist encampment at Jaguaquara, I spent two nights in the town of Conquista, a little more than three hours flight from Rio. By special appointment I preached twice to large audiences in the First Baptist Church. I remembered with a thrill of enthusiasm the story of the beginning of the Baptist work in Conquista.

Antonio Queiroz was converted by reading a gospel tract published by Z. C. Taylor. He made the long trip to the city of Baía (*Cidade do Salvador*) to be baptized. He returned to Conquista as an enthusiastic evangelist and led many to Christ. Less than a year later he returned to the capital city to be ordained to the gospel ministry, and soon afterwards, in 1900, he organized the church with fifty-five

members. The next year he organized the church of Jequié, a town not far from Conquista, with eighteen members.

I knew the efficient pastor of the church, João Norberto, who had insisted on making the special appointments for me. It was an unforgettable experience to preach to that select audience, inspired by the knowledge of the heroic faith of the founder of the church, and the providential guidance that has made it a transforming power in the city of Conquista.

I was graciously entertained in the home of Dr. Matos, a beloved Baptist surgeon, who had taken special studies in the States after completing his medical course in Baía. His wife is from New Jersey, and it was like a visit to Virginia to be in the lovely home of this cultured and consecrated couple.

I made the trip from Conquista to Jaguaquara in a bus over a good road, and passed through Jequié and other towns where Baptists have thriving work. I believe Baía is the only state in which the work in the interior is stronger than it is in the capital city. Jaguaquara is a small town, but a great Baptist center because of the *Ginásio Taylor-Egídio*, the oldest Baptist school in Brazil.

The school and the church in this interior town are an illustration of the strength and virility of Brazilian Baptists. The constant and progressive growth in numbers, while impressive, is only a part of the story. Baptists are being educated and trained for Christian service. The Jaguaquara school, under the direction of Dr. Carlos Dubois, with Missionary J. E. Lingerfelt as business manager, is a great cultural center for Brazilian youth as well as for Brazilian Baptists.

The school was not in session, but was represented by dozens of graduates, and many of them had completed their professional training, or were taking courses in medicine, law, and theology. Several splendid programs were given in the afternoon for the inspiration and entertainment of the visitors. Dona Stella Camara Dubois, wife of the principal of the school, gave a musical program that would have delighted a Richmond audience. There were numbers of folklore music, special pieces by the great Brazilian composer, Vilas Lobo, and other

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"Give Me One . . ."

The cry of young voices still rings in my ears saying, "*Me dá um, Moco . . . Me dá um . . .*" ("Give me one . . ."). And each time I close my eyes, day or night, I see many dark, dirty, grimy hands extended above upturned faces grasping and clutching for a tract. To get a little Gospel is really to gain an important possession. Let me tell you about a trip I have just made.

Equipped with the public address system on the car, I went into the northern part of the State of Santa Catarina, Brazil, touching the cities of Joinville, Itajaí, São Francisco do Sul, Jaraguá do Sul, and Corupá. It was by far the most fruitful of all the work we have been able to do thus far.

There were many public professions in each place, most of them adults. We

have so few buildings that we borrowed or rented halls. Each time the place we had was running over and people were standing, even into the street. The Lord opened my eyes to the fact that the people of Santa Catarina can be evangelized. The state has a population of 1,371,061 and I am the only missionary.

Literally mobs, children and adults alike, pressed around the car to receive the tracts. Before giving them out we explained what they were and that we would give each person one; but still they wanted to get their hands on them.

The hope of the work is in the power of God to save as we follow his leadership. Pray for us that we may be true to his command.—ADRIAN BLANKENSHIP, missionary to Brazil

From Buddha to Christ—

Just in Time!

By Gladys Farmer

Eighty-one years ago the proud parents of a tiny baby boy, Kenzaburo Masaki,¹ never dreamed their son would become a son of the living God. There in the countryside of Hiroshima, Japan, Buddhism overshadowed the family as well as the individual.

The high priests stood ready to perform the ceremony of baptism to the multitudes of newborn babies. The act was not immersion or sprinkling; it was simply laying a razor upon the head. Meaningless as this was to the child, it meant lots to the parents as they watched the priest, elaborately robed with *kesa* (decorated cloth of priesthood distinction) draped about his shoulders, touch their precious one. The purpose of all this was to make the child a Buddhist forever and ever.

It was in such an atmosphere that Kenzaburo Masaki grew up. When he was a young man he came to Hawaii to work. The new sugar cane industry demanded laborers who would not tire at the job. It was a good business deal when plantation owners turned to the Japanese for help. Earning one's rice was not easy in Emperor-ruled Japan. Thus, a slogan, akin to that in America during the gold rush, became popular.

"Go Hawaii, young man" drew numbers to the chain of islands in the Pacific. Like many others, young Masaki never lived again in his native land, but settled down on the island of Kauai to make his contribution as a laborer, neighbor, and Buddhist.

Masaki was married to Naka Umano who also came to Hawaii from Japan. God blessed this home with three sons (a fourth died in infancy) and one daughter; but Lord Buddha, Gautama, Incarnation of Divine Wisdom, received the praise. Such faith had its tie with the East Buddhist Temple in Waimea. The clanging of the temple

bell called all faithful Buddhists to worship. If Mr. Masaki could not go in person he usually sent his oldest son as a representative.

It is the custom for every family to be represented at gatherings, especially at weddings and at funerals where incense is burned to Buddha, the priest, and the dead. However, in the Masaki home, as in most every home, there was still a stronger tie of worship, the family shrine, which in turn is ancestor worship.

This is a place of fear, awe, and reverence, because the Buddhists believe that the spirit of the deceased stays around the home forty-nine days after death before it goes a hundred thousand million miles away where Buddha is. In this expensive, rectangular shrine-box, where an image of Buddha is treasured, favorite foods are placed for the spirit of the departed loved one. (Those so steeped in darkness cannot understand that it is the soul and not the body that dies of hunger.)

Mr. Masaki saw many changes take place on Kauai—changes in business, in religion, and in his own family. Machinery replaced much manual labor and plantations were improved. The Buddhist temples borrowed extensively from Christianity as it was taught the pagan Hawaiians by early missionaries. It became "Buddhist church and minister" instead of "Buddhist temple and priest." Trained workers led little children to sing, "Buddha loves me, this I know."

The Masaki children had become businessmen and businesswoman. It was the daughter, a seamstress, who became the first Christian in the family. She was just as faithful and full of almsdeeds as Dorcas of old. Nevertheless, it was evident that Mr. Masaki remained the same at heart, for when his daughter accepted Christ, it was said that "he was a madman."

Just as his parents, staunch Buddhist friends never dreamed Kenzaburo Masaki would become a son of the living

God. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ," the prayers of the daughter, the oldest son (Asono's father), several grandchildren, and Christian friends were answered March 3, 1951.

Early in the morning, in the quietness of the Masaki home, this partially-paralyzed old man accepted the Lamb of God, who died for the sins of the world, as his personal Saviour. God greatly used a Christian woman from Honolulu and Pastor Okomoto of Waimea Christian Church in this conversion experience. They could speak his Japanese language. Mr. Masaki, too helpless to go to church, asked to be carried.

O! If you could have been there as a friend brought this newborn babe in Christ from the car to the pew for the first time. Surely, this "back ride" was just as impressive as the Bible scene of the four bringing their friend in his bed to Jesus long ago!

Mr. Masaki was not content in coming to church one day a week, so his one Christian son brought him to prayer meeting on Wednesday evening. Buddhist friends stood afar off, wondering if Christianity had been forced on this aged, frail body.

What a timely testimony! Within five weeks Mr. Masaki had a fall and was taken to the Waimea Hospital. In his dying moments he whispered to his Christian daughter-in-law (Asono's mother), "Jesus, Saviour, heaven." With a weak hand he pointed upward, a smile covered his pain-twisted face, and he was gone to be with the Lord.

The customary feast of Japanese foods—sushi, raw fish, drink—with booths in the yard was not observed. Every detail was Christian. The funeral was the first to be held in the six-year-old church building, the only Baptist church on the island of Kauai.

Following the funeral, seasons of thanksgiving and prayer took the place of other traditional feasts which

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¹ Grandfather of Asono Masaki Hoshizoki, missionary for Christ in Japan.

No More Need of Ifa

By William L. Jester

“Why have all these people come to greet you?” said the Ifa priest to his host.

“They have come,” Ori Egbe replied, “because yesterday I went to the Ijeru Baptist Church and confessed Christ as my Saviour. I shall have nothing more to do with Ifa. I know that there is no other God, and that there is no salvation anywhere except in Jesus Christ.”

“But,” asked the priest, “where is your Ifa now?”

“I took that,” replied the old man, “to church with me and gave it to Pastor Ige. I do not need it any more.”

This was a part of the conversation as related in the testimony to me and Pastor Ige as we sat in the home of him who had once been the head of all the pagan worship in Ogbomosho. Each year he had made feasts for three or four of the leading idols of Ogbomosho.

At the last one, which he had made for Ifa, he had killed several goats, and given gifts of money and clothes to the priest who came to divine for him, as no priest can divine for himself. “Ifa says all is well, I see no death,” said the priest.

But a few days afterward messengers came to bring the news that the old man’s eldest son had died in the Gold Coast. This was indeed shocking news, and Ifa had not known it. This caused doubts to come at once in the old man’s mind.

One night he dreamed that he had gone to church and confessed Christ. A day or two later he called one of his sons and told him that he was going to stop fighting and become a Christian. He also saw Pastor Ige in the street and told him, “I am coming to your church to confess Christ there, as I have already taken him as my Saviour.”

He then went on in his testimony to relate how that he had as a boy, now almost eighty years ago, gone to the homes of the earliest missionaries and they had taught him to say the Twenty-third Psalm, which he never



Ori Egbe with his Ifa, or palm kernels used for divining.

could forget. The late pastors, Stone and Laniyin, had tried to win him to Christ, but he always refused. Other ministers and Christians had also dealt with him, but he was determined to remain a pagan.

Then one day Pastor Ige began to visit him. It was in 1950 before my last furlough that Pastor Ige and I visited the old man and talked to him about becoming a Christian. He listened politely, but firmly refused. Now Ori Egbe, as he is known all over Ogbomosho, is very happy in his knowledge of Christ, and gives his testimony everywhere.

A neighbor who worshiped Ifa has accepted Christ because of this testimony. Since he confessed Christ in church, twenty-five who were followers of Ifa have also confessed Christ in the church. As one thinks of this unusual conversion, one recalls the injunction: “Cast thy bread upon the waters: for thou shalt find it after many days.”

Not where I breathe, but where I love, I live.—ROBERT SOUTHWELL

Land of Progress

(Continued from page 21)

classical numbers that were well-presented.

Evangelism is the dynamic power of Brazilian Baptists, just as it has been the dynamic power of Southern Baptists. In the past thirty years, Baptists have grown from 20,000 to 100,000. The city of Rio with seventy-four self-supporting churches, has more than 15,000 members.

Among the forty-three persons, who came forward and openly declared their wholehearted acceptance of Christ as Saviour, were the ex-priest, Francisco Costa, and his wife. As teacher of Latin in the school he had been deeply impressed by the Christian testimony of his students. Miss Pauline White and Miss Ona Belle Cox are forces of influence in the religious life of the school. Missionaries M. G. White and Dona Kate may well rejoice in their trophies of spiritual victory during their thirty-six years of strenuous activities in Bahia.

On my recent trips I have been impressed with the contribution of the South Brazil Seminary in Rio to the progress of Baptist work in Brazil. I have met with numerous pastors who received their training here and are now in positions of leadership in prosperous churches throughout the South and in a number of churches in North Brazil. While evangelism is the dynamic power of Baptists, theological training of pastors is the guarantee of doctrinal stability and Christian culture as well as that of sustained New Testament evangelism.

At the formal opening of the seminary, our new missionary teacher, Dr. Robert G. Bratcher, was installed as associate professor of New Testament. He is the son of Dr. and Mrs. L. M. Bratcher who have given a third of a century to Baptist work in Brazil, and their three sons to the Christian ministry. He is a Greek scholar, a diligent student, and an enthusiastic teacher and preacher with a vision of the true significance of missionary service.

With the construction of our administration building well under way, the growth of our student body, the prospect of two more new teachers, we hope the seminary will be able to multiply its service and power in the evangelization of Brazil.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD

New Appointee Sees Milling Throngs Worship at Shrine

Tokyo, Japan

On a recent afternoon our language school arranged a sightseeing tour of Tokyo. We saw things Japanese: the Meiji art gallery, the Diet building, Ueno Park, a Buddhist temple, a large wholesale fish and vegetable market, the Ginza, the imperial palace ground, and Tokyo University.



Johnni Johnson

Most particularly I remember our walk through Asakusa Park—a Japanese version of Coney Island.

For a few minutes I stood watching. At intervals the heavy-gonging shrine bell there reminded the milling throngs to worship.

I saw a mother, her baby strapped to her back, turn away from the shrine. Others—men and women—drew near the shrine. Each one performed the same ritual: bow, throw some money in the offering box, step back and clap three times to announce one's presence to the gods, bow again, and retire. A black-robed priest, whose duty evidently was to ring the bell, sat to the right watching the worshipers.

Fifteen feet in front of the shrine stood an ornate incense pot where many candles burned. Most everyone who left the shrine stopped to hold his hand over the smoking candles and then to rub the smoke on his head or clothing.

To these people—and to all of Japan's millions—Jesus Christ would say, "I am the way, the truth, and the life" (John 14:6). And to us who know him he would say again, "Ye are the light of the world" (Matthew 5:14).

New Missionaries Learn Price Some Pay for Christian Faith

San José, Costa Rica

Living in America with all the blessings which go with it, one hardly realizes the needs of the rest of the world. To illustrate what we mean, we want to tell you of a young woman's experience, which, except by the grace of God, could have been ours.



Benjamin Bedford

We noticed in the services every Sunday morning a young woman who listened to the message with intentness and eagerness. Not until we had heard her story

and had seen her condition did we realize what it cost her to be a Christian. When she became a Christian a short time ago, she and her three small children were put out of her mother's home. For you see her mother was a "good" Catholic.

The man with whom she had lived (not her husband, but the father of the children) left her. The place which she had to move into is a stable where twelve families live in as many stalls. Her stall has no floor, no stove, and a half bed for the four of them. The children were sick and without clothes, cover, food, or medicine. Some of the Baptist students got together some blankets, medicine, food, shoes, and material for dresses and pajamas. The wives met and spent an afternoon and evening sewing. We have cared for part of their immediate necessities.

Recently one of our number was in the hospital and when we went to visit her we found this young woman there also. The smile on her face tells the story of the joy in her heart. This case could be multiplied many times; but this example is enough to make us humbly thank God for what he has so graciously given us, to make us pray more, to give ourselves more completely to him, and to make us give of our money to his cause.

A ten-cent air mail stamp will bring a letter in two days. We are going to be looking for a lot of them!

Japan Preaching Mission Left Church 500 Prospects

Nagoya, Japan

For the first time Southern Baptists are witnessing in Nagoya, a city of a million people, and God is richly blessing. We had been warned of the strength of Buddhism in this area so long neglected by most Christian groups.



Ernest Lee Hollaway

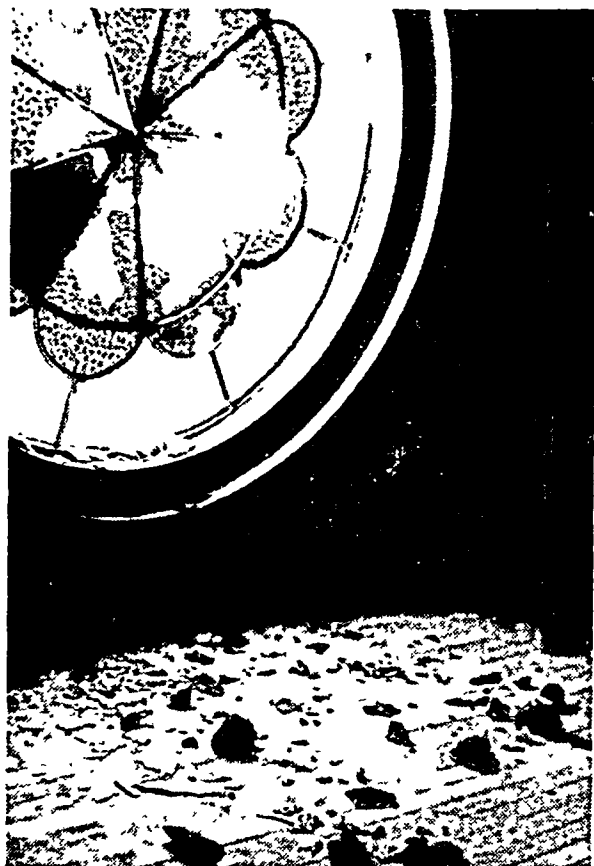
During our recent preaching mission, in which Dr. Baker James Cauthen came to help us begin our work here, about five hundred people signed de-

cision cards. Many of these decisions represent real conversions; many others represent people on the verge of conversion who need a little further instruction. But all of the decisions represent people who have positively stated that they *want* to be Christians and are willing to work and study to the end that they may believe. Isn't that a list of prospects to challenge any Christian? Five hundred people desiring to know about Christ! God has given us a fine young Japanese preacher with whom to work.

Many of the five hundred decisions were made by people who face difficulty because of their stand. One of these is a twenty-one-year-old lady who wrote tell-

Central Baptist Church, Bogotá, Colombia, was attacked twice last December by a Roman Catholic priest-led mob. Windows were smashed and a number of people were slightly wounded as they entered the church under a hail of falling stones.

The attacks came during dedication services for the church's renovated building. Dr. H. W. Schweinsberg, Southern Baptist missionary who preached during revival services following the dedication, said, "We had one of the best revival meetings I have seen in Colombia. Our work is growing as I have never seen it before. If opposition produces this kind of reaction, I think that we should not want it to be otherwise."



ing us why she could not come to the church services. Her parents are both dead and she lives with her uncle who is a Buddhist priest. She works in a department store during the day and goes to a sewing school at night.

During our preaching mission she skipped her sewing classes and came to hear the gospel. Her uncle discovered she had come to our meetings and met her at the door as she returned home. He told her that if she believed in Christ she could not enter the house, even to get her clothes. Not knowing where she could go, she said that she did not really believe; but she immediately wrote to tell us of the situation and to ask for help that she might be a true Christian.

We have missed hearing from many of you since moving here. Perhaps you have not had our Nagoya address. It is: 27-3-Chome, Mitana-cho, Chigusa-ku, Nagoya, Japan.

Royal Ambassador Camps Held in Brazil in 1951

Rio de Janeiro, Brazil

This has been a busy time for us—getting the Royal Ambassador work started, editing a magazine, traveling, teaching school, and keeping house.



Catherine Hatton

We have a farm in the state of Rio, about one hundred miles from the city of Rio de Janeiro, for Royal Ambassador camps. There are four houses on the place and these are made of bamboo

sticks tied together with vines and then plastered with mud and whitewashed. The roofs are tile, the floors wood (and dirt), and the windows have no glass or screen—only wooden shutters.

The first R.A. camp was held in Brazil in February, 1951. There were eighteen in attendance, representing three churches here in the Federal District. The second camp was in July. There were thirty-five present, representing eight churches and three states.

From March until the middle of May last year, I taught storytelling to the girls who are taking the religious education course in our Baptist Girls' High School. These girls are training to be Christian workers. Some will become pastors' wives, some missionaries, some teachers, and some will enter the Training School to better prepare themselves for the Master's service.

There are very few Bible stories in Portuguese for children under Primary age. I mimeographed twenty stories that I had translated for the Nursery and Beginner classes. The children made booklets of these stories. Pictures are scarce here, because Brazil doesn't have magazines filled with bright pictures as you

do there. I gave each of the children a magazine to cut up for booklets of families, animals, and plants. I had a hard time finding forty magazines, but finally did.

I also gave them some Nursery class cards that I had. The Sunday school literature here has no colored pictures. Thus, you can see that those who work with children have a hard time finding materials with which to work. Very few churches are equipped to serve the younger children.

The Lord truly has been good to us. Continue to pray for us as we try to serve him in this vast land of the Southern Cross.

Baptisms in Pernambuco Were One to Ten Members in 1951

Recife, Brazil

Our Baptist convention here in the state of Pernambuco, which met last fall, was characterized by harmony, co-operation, and real mission-



Joseph B.
Underwood

ary vision. Seven new churches brought the total number to ninety-five. Approximately 750 baptisms were reported by sixty-seven churches. Reports from the others should push the total to around 900, or one baptism to every ten members.

Total gifts from our churches through our Cooperative Program revealed an increase of more than 150 per cent over the previous convention year. Two simultaneous revival campaigns have contributed greatly to the betterment of relationship, increased giving, and the spiritual awakening we are experiencing in our churches.

Bitter and cruel persecution in some areas indicates the growth of our work and the fear of such growth, as well as the intolerance of the Catholic clergy. Miss Jacqueline Le Roy, the converted nun who has greatly blessed our churches by her visits during this year, was the object of the most recent outburst of persecution. She was speaking in the Baptist church of one of the larger and more developed cities of the interior of this state when the bishop, priests, monks, and nuns stirred up the most bitter persecution we have witnessed since 1946.

Their openly declared purpose was to kill, strangle or lynch, the ex-nun. The bishop declared that whoever killed her would render a great service to God, and that if, by any chance, the murderer should be imprisoned he would sleep with him in the jail. Priests led a mob of four or five hundred people (mostly children from Catholic schools) when they stoned the Baptist church on a Wednesday night, destroying windows and causing other damage.



A STAMP commemorating Bible Day has been released by the Federal Post Office of Brazil. Hailed by Baptist leaders as a significant indication of rapidly growing evangelical influence in Brazil, the stamp is the first of its kind released by any government.

It shows two hands extending a Bible toward a map of the country, and symbolizes the giving of the Bible to the Brazilian people. On the stamp are the words: *Dia da Biblia* (Bible Day).

Dr. John Soren, pastor of the First Baptist Church, Rio de Janeiro, and former president of the Brazilian Baptist Convention, said, "The inauguration of this stamp shows the degree at which the distribution of Bibles in Brazil has reached official notice. It means that the government realizes and is hereby emphasizing the importance of Bible reading."

Dr. Edgar Hallock, acting director of the Baptist Publishing House in Rio de Janeiro, pointed out that the stamp accentuates the importance of the step taken by Baptist missionaries in 1940 when they began printing the first Bibles ever produced in Brazil. He said the Baptist Publishing House has printed more than 250,000 Bibles and 90,000 New Testaments to date and expects to increase production to 50,000 or 75,000 in 1952.

They also attempted to invade the campus of the Presbyterian school where Miss Jacqueline was speaking that night. The police chief failed to take any action whatsoever to prevent the invasion of the campus and buildings or to avoid the intended bloodshed. Had it not been for two army lieutenants, they would have undoubtedly succeeded in their wicked intention. Due to the complete lack of police protection, services for the rest of the week were suspended and Miss Jacqueline was kept hidden for two days, awaiting opportunity to escape from the city to Recife.

In all fairness, we must add that many of the Catholic citizens in this city were indignant at the attitude of the priests and the inaction of the police chief; and several armed themselves to help protect

*God grant that we may live and die among the
Burmans, though we never should do anything else
than smooth the way for others.*

—ADONIRAM AND ANN JUDSON

the believers in case they were attacked. With a few honorable exceptions, however, the attitude of the priests in this case is characteristic of the Catholic clergy everywhere. The history of the past 1500 years is offered as proof.

May God save America from the awful consequences of church-state relationships, consequences so apparent throughout South America in spite of the efforts of many liberals to rid their governments of church domination or meddling in politics.

*Soul-Winning by Mail and Tract
Is Proving Effective in Mexico*

Guadalajara, Mexico

The other day our little daughter asked, "Why did God make the days so short?" We answered, "Because you are so busy and so happy." Surely that is the reason the days pass quickly for us, too.



Orvil Reid

We have around 10,000 members in our Baptist churches in Mexico, and our goal is to win at least 10,000 people to Christ this year. Personal soul-winning goal cards have been sent to all church members. Individual Christians will set their own goals as to the number of persons they will try to win each week and during the year, the number of new Christians they will instruct and prepare for baptism, the number of persons they will invite to the services, and the number of weeks they will agree to help directly in evangelistic services. On the same card the individual is urged to sign a tithing pledge.

We have already printed a million evangelistic tracts. We have averaged about two professions of faith for each thousand tracts distributed and are sure that others have been helped or perhaps won who did not write us. Practically every day a letter comes from at least one person who has been given a tract. People write to tell us that they are accepting Christ as Saviour, or to ask for more information.

Just yesterday the mayor of a little town wrote us saying that he had come

across one of the tracts that had been given out in his town. (We threw the tracts out of the car as we passed through his town). The plan of salvation was new to him, but it seemed to fill a longing in his heart and he wanted us to send him more information. We will write him as we do each one who writes to us, and we will also contact the nearest Baptist church, so the people can visit him.

Two schoolteachers have just written us. Living in a town where the gospel has never been preached, they also read a tract and want to be saved. We are praying that we may be able to print another million tracts.

Sometime ago I taught a class on soul-winning in the First Baptist Church here. The last night of the class, after talking about how to win people to Christ, I was impressed to give an invitation to any lost person who might be in the class. The presence and power of the Lord was felt that night as seven people accepted Christ as Saviour.

José M. Chavez, pastor of the Baptist church in Tepic, is suffering with cancer. A few weeks ago, when we were in the church for an evening service, Pastor Chavez took his place in the pulpit, suffering as only a person with cancer can suffer. He had not slept the night before because of the severe pain, and he had been in bed most of the day. Yet when he began his sermon—and what a powerful, soul-gripping sermon it was—all thought of self was forgotten and his concern was only for the lost. When he gave the invitation, twelve people accepted Christ as Saviour. The work in Tepic

has not suffered, but has grown stronger than ever as the pastor has directed the activities from his bed.

On a recent missionary journey we visited at Salamanca. The student pastor is there only for the week-ends; his family live on the field. His wife, a former schoolteacher, is a consecrated Christian and a real helper. The six children are real missionaries in their neighborhood. The family live in a two-room house.

This little mission is the only Baptist church in the town of 35,000 people. The town, with the second largest petroleum plant in Mexico, is prosperous and growing.

*Japan Baptist Convention To
Begin Foreign Mission Work*

Tokyo, Japan

There are so many things for us to thank God for—open doors for service; souls that have been saved and others who are earnestly desiring to know the Saviour; provision for all of our physical needs; general good health throughout the mission family; and you friends who are praying and giving in order to keep us active in the preaching of the gospel in Japan.



Hazel Watson

You cannot know how very much your prayers do mean to us; and surely without your gifts to missions we could not be here.

You know the value of missions to the church and so will rejoice to know that the Japan Baptist Convention is planning to launch its own foreign mission program next year—not that Japan has been won to Christ, but because the small band of Christians here feel deeply that the Great Commission was given for them as well as for others in the world.

Some are already wanting to take the message of Christ to other islands and nations in the East; and a way should be provided for them. Our Japanese churches, as they take their own Lottie Moon Christmas Offering this year, are dividing it between the foreign mission program and convention-wide needs.

*In bringing Paul west, Providence gave to Europe
a blessed priority, and the fate of our continent was
decided when Paul crossed the Aegean.*

—JAMES STALKER

New Appointees

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

Appointed January 10, 1952

BURCH, VELLA JANE

b. Durham, N.C., Dec. 28, 1910; ed. Duke University, A. B., 1931; A.M., 1933; University of North Carolina, A.B. in library science, 1936; S.W.B.T.S., M.R.E., 1948; and one-half requirements toward D.R.E., 1949. Part-time worker, cataloguing department, Duke University, 1930-36; cataloguer, Duke University, 1936-45; head of cataloguing department, Georgia Institute of Technology, Atlanta, Ga., 1945-46; cataloguer, Dr. Lawrence's private library, Home Mission Board, 1947; part-time worker, cataloguing department, S.W.B.T.S., 1947-48; catalogue librarian and associate professor, School of Religious Education, S.W.B.T.S., 1948-present. Appointed in Jan., 1952, for two years on a contractual basis to serve as librarian for the Baptist Theological Seminary, Ruschlikon, Zurich, Switzerland. Permanent address: 2555 Briarcliff Road, N.E., Atlanta, Ga.
SWITZERLAND



SPENCER, ALVIN ELBERT, JR.

b. Freeport, Ill., July 23, 1923; ed. Wheaton College, Wheaton, Ill., 1942-43; Denison University, Granville, Ohio, 1943-44; Denison University, A.B., 1947; Central Baptist Theological Seminary, M.R.E. and B.D., 1950, Th.M., 1951. Gardener, City Park Board, Freeport, Ill., 1941-42; employee, dining hall, Wheaton College, 1942-43; U.S. Marine Corps, 1943-46; pastor, Edinburg Baptist Church, Trenton, Mo., 1947-49; pastor, Calvary Baptist Church, Kansas City, Kan., 1949-present. Appointed for Japan, Jan., 1952. m. Doris Louise Scalf, March 31, 1945. Permanent address: 3001 English Street Extension, High Point, N.C.

SPENCER, DORIS SCALF

(Mrs. ALVIN E.)

b. Durham, N.C., Jan. 4, 1923; ed. Salem College, Winston-Salem, N.C., 1940-41; Wheaton College, A.B., 1944; Central Baptist Theological Seminary, M.R.E., 1951. Student worker, dining hall, Wheaton College, 1942-43; teacher, high school, Mt. Airy, N.C., 1944-45; teacher high school, Wheaton College Academy, 1946-47. Appointed for Japan, Jan., 1952. m. Alvin Elbert Spencer, Jr., March 31, 1945. Children: Susan Marie, 1949; Joel Edward, 1950.

JAPAN



My Alternate Heartbeat

(Continued from page 3)

yama I told Takaji I wanted to take a picture of a beautiful Japanese woman wearing a gorgeously flowered kimono, on her knees on the matting, bowing like they do so gracefully. "Ah, Leavell Sensei," he said, face glowing, "wait until we get to Kobe and see my wife!"

Fumie wrote to him while he was in Seinan Gakuin. If you think he would answer a girl who had spurned his approaches, you just don't know Japanese men.

One day he looked out of the classroom window. There was Fumie! His heart tumbled, and his pride crumbled. They became engaged on their own volition, those two happy-hearted young Japanese Christians.

But Mama and Papa Mitsushima, her devout Buddhist parents, weren't willing for her to marry a Christian

minister. They said they would disinherit her without a yen or a single silk kimono as dowry, unless he would agree to take the Mitsushima name to perpetuate it, and to take the silk business to perpetuate that.

They married on their own choice. They had faith in Christ, hope for happiness through Christian service, and undying love for each other. Her parents agreed to keep her until he finished the seminary, if he would take the name Mitsushima and forsake his name Hidaka.

The next year their little boy, Ryo, was born. That day my friend wrote on a scroll and hung it on the wall in the home of the grandparents, "My son's marriage, his faith, and his business no one can force!" He and Fumie and baby Ryo went to Kobe to the pastor's home to live.

Our five nights in Kobe was the last

of eight series of evangelistic meetings. His church building was half finished, no plastered walls, no windows, nothing but subflooring, but we used folding chairs. The church had thirty-five baptized members. We had sixty-seven to come forward with signed cards, declaring their faith in Christ and their desire for baptism after instruction. Seventy-four others signed cards saying they would study with a view to becoming Christians and would attend his services. In the eight series of services we had 949 decisions on the two propositions.

"What is your ambition for the future, Mitsushima Sensei?" I asked. "To become a good minister of Jesus Christ," he said, "for I am so thankful to God to be a pastor!"

Incidentally, he could make as much money in a day, if he had taken over his father-in-law's silk business, as he is making in a month as pastor of the First Baptist Church, Kobe, Japan.

Missionary Family Album

BEDDOE, Dr. R. E., missionary emeritus to China, died at his home in Shawnee, Okla., Jan. 19, 1952.

BELL, Frances, of Nigeria, is home on furlough at 7409 First Avenue, S., Birmingham 6, Ala.

BURCH, Vella Jane, recent special appointee to Europe, may be addressed: Baptist Theological Seminary, Ruschlikon/Zurich, Switzerland.

COWHERD, Charles P., of Indonesia, has the following new address: Djalan Sukadjadi 192, Bandung, Java, Indonesia.

COX, Addie, of Formosa, wishes her address changed to: 114 Taichung Road, Taichung, Formosa.

CROSS, Rev. and Mrs. Eugene, have returned from furlough to Wahiawa, Oahu, T. H., Box 456.

DAVIS, Rev. and Mrs. Burton de Wolfe, have returned from furlough to their field of service, Caixa Postal 714, Fortaleza, Ceará, Brazil.

FULLER, Aletha B., recent appointee to Nigeria, has reached her field of service and may be addressed: Baptist Mission, Joinkrama Village, via Ahoada, Nigeria, West Africa.

HAMMETT, Mary Frances, of Nigeria, is home on furlough at Greer, S. C.

HAVERFIELD, Rev. and Mrs. W. M., of Mexico, have moved from Guanajuato to Vidrio #1005, Guadalajara, Jalisco, Mexico.

HAWKINS, Rev. and Mrs. T. B., home on furlough from Argentina, are located at 1730 Napoleon Ave., Apt. B., New Orleans, La.

HICKERSON, Mrs. Julius, has moved from Cartagena, to Apartado Aereo 1320, Cali, Colombia.

HILL, Dr. and Mrs. Eugene L., formerly of China, are now located in Singapore, Malaya, at 43 Tras Street.

JOHNSON, Rev. W. B., formerly of China, is now located at Djalan Sukadjadi 192, Bandung, Java, Indonesia. Mrs. Johnson is attending Hartford Seminary, and her address is 55 Elizabeth Street, Hartford 5, Conn.

LIDE, Rev. Frank P., has moved from 244 David St., to Admiral Apartments, Dewey Boulevard, Manila, P. I.

LOVEGREN, Dr. and Mrs. L. A., recent appointees to the Near East, have arrived on their field and may be addressed: American Mission, Beirut, Lebanon.

OLIVER, Rev. and Mrs. A. B., of South Brazil, have transferred from Paraná to Caixa Postal 320, Rio de Janeiro, Brazil.

ROWDEN, Rev. and Mrs. Paul, Jr., recent appointees to Nazareth, sailed on Feb. 10. Their address is Baptist Mission, Nazareth, Israel.

SEARS, Rev. S. B., former missionary to

China, is now located at Djalan Sukadjadi 192, Bandung, Java, Indonesia.

SHERER, Rev. and Mrs. Robert C., of Japan, announce the birth of Jean Marie on Jan. 25, 1952, in Kobe.

STAMPS, Rev. and Mrs. D. F., formerly of China, are now serving in Hawaii. Their address is 2323 University Ave., Honolulu, Hawaii.

WARD, Josephine, former missionary to China, is now serving in Formosa. Her address is 15 Lane 52, Section 2, East Ho Ping Road, Taipeh, Formosa.

WISE, Rev. and Mrs. Gene H., of Brazil, wish their address changed to Caixa 352, Rio de Janeiro, Brazil.

WRIGHT, Rev. and Mrs. M. J., of Japan, announce the birth of Sara Jane, Jan. 23, 1952, in Tokyo.

Perhaps some of you are wondering what our first impressions were as we returned to the U. S. A. Briefly they are: The general kindness and trustfulness of the people here; the tremendous amount of "things" that abound—cars, food, clothing, toys, and other things; the general ignorance on the part of so many people as to the starving, deprived, war-weary and insecure world outside the borders of the United States; the restlessness and hurry-up attitude that one finds all about—there is not time to "Be still and know . . ."; but above all the thankfulness for this great country, what it stands for, what it means, and the fact that "this is my own, my native land."—Franklin Fowler, missionary to Paraguay.

YANCEY, Mary Ellen, has returned from furlough to Baptist Mission, Ede, Nigeria, West Africa.

In Memoriam

Robert Earl Beddoe

Born September 9, 1882

Dallas, Texas

Died January 19, 1952

Shawnee, Oklahoma



Dr. Robert Earl Beddoe, Southern Baptist emeritus missionary to China, died January 19 at Shawnee, Okla., at the age of sixty-nine.

Dr. Beddoe was born in Dallas, Texas, where most of his time was spent in preparation for his life work. At the age of eleven he was converted and baptized by his beloved grandfather, Dr. R. C. Buckner, of the Buckner Orphans' Home. Early in his life he began the study of music and served as organist for a number of years in the Gaston Avenue Baptist Church, Dallas.

He was graduated from Baylor University College of Medicine with the M.D. degree in 1909. In July of the same year he was appointed by the Foreign Mission Board for service in China. In China

he served as superintendent of Ramseur Memorial Hospital, Ying-tak; chief surgeon, Leung Kwang Baptist Hospital, Canton; administrator, Stout Memorial Hospital, Wuchow; and for a time as secretary-treasurer for the Orient.

In 1911 Dr. Beddoe was married to Miss Louella Houston of Kentucky, also a missionary to China. They have three children.

Since retirement a few years ago, Dr. and Mrs. Beddoe have made their home in Shawnee. Just recently when Rex Ray, Southern Baptist missionary of the China staff, left the States to take up work in Korea, Dr. and Mrs. Beddoe gathered barrels of clothing from the Baptists of Shawnee and sent them to Korea's cold and needy refugees.

Rhodesians Make Zealous Christians

(Continued from page 13)

fruit, so he mentioned it to his friends. We could not meet the demands of the farmers now if it were not for a European Baptist layman who closes his business a half day each week to help us in our witnessing on the farms.

It would not be right to attempt to write an article on Baptist mission work in Southern Rhodesia without mentioning the support that we have received from the European Baptists here. There are four European Baptist churches in Rhodesia with a total membership of about four hundred. Each of these churches has helped in every way possible to advance our mission program.

They have helped us to acquire building material when there was a shortage. They have helped us to locate African teachers, nurses, and other laborers when we needed them. Some of them have made emergency trips to Sanyati Reserve on behalf of our mission. We have the assurance of their prayerful support in many ways, and we praise the Lord for it. Perhaps it should be mentioned that Missionary Dotson was pastor for several months of the European Baptist Church in Gatooma, which he was instrumental in organizing last year.

Six members of this church feel that they have been called into special Christian service. One has already gone to the States to enter one of our Baptist colleges. How we praise the Lord that the Holy Spirit is challenging young European Christians here to witness to these people with black faces and hearts for whom Christ died. However, we urgently need more young people from the States to "come over and help us."

Someone may ask, "What do you consider to be the most effective way of reaching the Africans of that area for Christ?" Clear gospel messages preached in our church buildings and by means of the loud-speaker are very effective. Bible classes in our schools are fruitful. Flannelgraph object lessons and chalk talks are very impressive. The sewing classes, which always include a gospel message, have been a means of providing good clothing for many and a precious Saviour in the hearts of some.

Our witnessing program includes all of these at the present; but I must

repeat what was told our evangelists recently: "We have no right to be satisfied until we have open Bibles in the hands of trained personal workers who are challenged of the Holy Spirit to witness to every African within twenty miles of each church building."

We have started classes for the purpose of training our Baptist people to carry the gospel message to other Africans. They have accepted the challenge to witness to their people. They are willing to sit under a tree and listen even when it is raining. They seem to be very patient when we tell some of them that we do not know when the money will come for more church buildings or when other missionary couples will come.

We know too well that Satan's forces are growing in Southern Rhodesia and his activity is being enlarged. We are often reminded of a statement frequently heard during the war with Germany and Japan—"too little and too late." This must not be true in regard to our spiritual warfare!

We as Southern Baptists must realize our responsibility. We must respond to God's ability! We must pray, give, and go as God shall direct us. We must match the faithfulness and zeal of many of the Rhodesian Christians with our best.

Buddha to Christ

(Continued from page 22)

are scheduled every seventh day for forty-nine days until the spirit takes its flight to Buddha. But, a Christian funeral was not enough for the members of the family who have not yet accepted Christ. The grave is visited daily with foods, cigarettes, and pop left to make the spirit happy.

Regardless, the memorial service was a continued witness of the work the Holy Spirit did in the deceased one's heart. There were testimony, prayer, and hymns of praise. Salvation tracts printed in Japanese were given to Buddhist believers who came in memory of a friend.

O, miracle of the Word! "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

O, miracle of the cross which turned this eighty-one-year-old man from Buddha to Christ—just in time!

The "Seca"

(Continued from page 15)

vultures were gone. There was no milk for the suffering child; and that tiny bit of water, so carefully guarded and that had to be replenished from holes dug in the beds of long dry rivers, now had to be shared.

In a lovely villa high on a hill in the capital, a lady was awakened from her nap by someone calling at the gate. A ragged stranger greeted her and told her of his arrival that day from the desert lands with his wife and three children. He had left them in a hut of thatch on the beach. Could she share her much that he might have something to buy milk for the baby?

And so the weary family was fed and the long, long march was ended. Powdered milk was brought and with it a tiny book, "The Gospel of John." José smiled tiredly and said that he had heard of the gospel. As it was explained to him he gripped the little book tightly.

How his despairing soul called out for it! This lady was the first to offer him food for his family. And now she offered more. His heart seemed suddenly to desire above all the little book. He gripped it in his hand, looked dumbly his thanks from a heart too full to speak. Then with milk and food for his family he groped his way from the sunny house on the crags, but a great weight was gone from his heart. He had the book of which he had heard. With it he could go on!

★ ★ ★

In North Brazil the interior has suffered from a disastrous drought which destroyed all crops for two years in succession. All foodstuffs must be shipped in from the coast by river, oxcart, and muleback. Our relief committee has appropriated \$5,000 to assist in this emergency. —EVERETT GILL, JR.



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THE WORLD IN BOOKS

Genevieve Greer



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

If you should read all of the books in the mission section of this month's reviews, you would see India through the eyes of an Indian, go around the world with a couple of Southern Baptists, hear a lecture on the new Israel, introduce the nursery child in your home to children from four of the world's nations, take a study course on teaching children, talk about Christianity with a young Asian, and then end, as you began, with a look at the Indians—this time American Indians (red Indians, the Indian author calls them).

Biography of India

An excellent background book on India for those who can take a great deal of meat in their reading diet is *Autobiography of an Unknown Indian* by Nirad Chaudhuri (Macmillan, \$6.00). The early chapters draw a clear picture of everyday life in the author's home and ancestral villages in the East Bengal district. Later chapters, which outline his interpretations of his country's history and its possible course without Britain's control, become a biography of the nation rather than of himself. Americans, particularly, may find his conclusion a bit unexpected.

Although his philosophical approach to his subject makes weighty reading at times, the author has a distinct flare for entertaining as he informs. His story of the perplexity of his brother and himself over the many General Staffs listed with General Kitchener and others on British army pictures is delightful. Under his pen, rain in the dirt courtyard of their home becomes a masterpiece of imagery.

This is a secular book with no mission emphasis one way or the other. Its value to missionary education lies in its picture of India sketched by an Indian who has never left his own country.—G.G.

Around the World

Dr. W. A. Criswell, pastor of the First Baptist Church of Dallas, and Dr. Duke K. McCall, president of the Southern Baptist Theological Seminary in Louisville, made a missionary journey around the world in the summer of 1950. *Passport to the World* (Broadman Press, \$1.75) is a record of their impressions and a report of unforgettable experiences. Its mood varies from humor to compassionate concern for the Christless people of the world. An unusual book by two of our foremost leaders, it should be read by all who want a firsthand report on

world conditions in general, and Southern Baptist mission work in particular.—F.K.M.

Young Old Country

Mission groups will find excellent background reading for a study of Israel in a booklet entitled *Israel: Problems of Nation Building*, by Professor Emil Lengyel of New York University (Headline Series No. 89, Foreign Policy Association, New York, 35 cents). In his brief, but comprehensive, survey of the state of Israel since its birth in mid-May of 1948, the author discusses the rapid increase in population, economic difficulties, relations with Arab neighbors, and other aspects of the "very young old country."—G.G.

Magic Book Satchel

Friendship Press (New York, \$1.75) has a "Nursery Book Satchel" as effective as the fabulous magic carpet in taking nursery children on visits a world away. The satchel contains four books: *Kembo, A Little Girl of Africa*, by Winifred E. Barnard; *The Three Camels, A Story of India*, by Elsie H. Spriggs; *Ah Fu, A Chinese River Boy*, by E. Mildred Nevill; and *Esa, A Little Boy of Nazareth*, by E. Mildred Nevill. All of the books are attractively illustrated by Elsie A. Wood. Mothers, as well as their nursery school children, will find the books appealing.—V.L.P.

Mission Study in the Churches

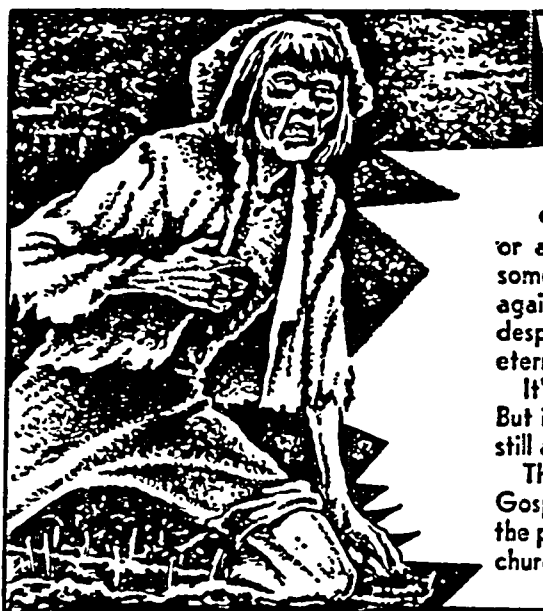
Recognizing the value of mission study in the general teaching program of the churches, American Baptists are giving it a place in their general teaching manuals. *Our Church Plans for Children* (75 cents), a manual on administration by Lois Blankenship, and *Teaching Primary Children*, by Florence B. Lee (Judson Press, Philadelphia), came to our book review desk recently. The former has a brief section on Church Schools of Missions, and the latter includes mission-class materials and methods along with its presentation of other church teaching helps. This is an encouraging trend in the church training program.—G.G.

An Asian Views Christianity

Written in clear, crisp, beautiful, and forceful language, *That They May Have Life*, by Daniel T. Niles (Harpers, \$1.50), presents the gospel from the revelation and assurance of an inner faith. To the author, a young Asian Christian, Christianity is the response of the whole man to the invitation of Christ. An evangelist and a firm believer in missions, for him evangelism is never merely a program. It is an encounter. It is being a Christian. It relates the gospel to the needs of a tormented world.—J. MARSHALL WALKER

Joyful Journey

Isabel Crawford spent a long portion of her life as a missionary to the Kiowa Indians of Saddle Mountain, Oklahoma. *Joyful Journey* (Judson Press, \$2.50), her autobiography, is a story of home missions in action. Her experiences with the Indians, and their experiences with her on deputation tours, form the story.—V.L.P.



a KOREAN is dying NOW


• It may be an old man ... or a little child ... or a young mother—but in Korea right now someone is giving up the long, bitter struggle against the cold, the hunger, and the aching despair in his heart—going out to a Christless eternity "without God and without hope."

It's too late to help the Korean who just died. But it's not too late to help the millions who are still alive.

The Pocket Testament League is rushing the Gospel message to Korea. We urgently need the prayers and the financial support of American churches and Christians. Help us meet this crisis.


ALFRED A. KUNZ, Executive Director

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MISSIONS VISUALIZED

Fon H. Scofield, Jr.



The Foreign Mission Board is now offering a new service to aid the churches in making the most effective use of motion pictures and filmstrips produced by the Board. This service is in the form of Program Guides to aid in the planning of worship and devotional services where the visual aids are to be used.

The Program Guides contain suggestions for a complete worship service with appropriate hymns, Scripture readings, and in some cases, a call to worship. Each one is built around a theme which is illustrated in the visual aid for which the Guide is prepared.

The main feature of the new Guides is found in the suggestions concerning the introduction to the visual aid in the worship service.

The Guides are complete in their content and each of them is proven in effectiveness. They may be used exactly as they are written. However, they are released with the thought that they will be suggestive and that sufficient changes will be made to adapt them to particular needs and purposes in the churches. They are flexible enough to be useful in planning most meetings where the visual aids are to be used.

As a further convenience to the churches the Program Guides are issued as units, each complete in itself. They are of uniform size, 5½ x 8½ inches, and are punched for filing in standard notebooks. An attractive cover is provided to be used with the series.

The preparation of these Guides is in response to a definite need in the churches. They should help solve the problem of how to plan programs for

effective use of visual aids with which the user is not familiar. It is obviously impossible to ship visual aids very far in advance of the program date; these Guides will be forwarded by the book stores with the confirmation notices and thus, usually, in ample time for program planning.

The first series are released under the following subjects:

"Good Morning," using the kodachrome filmstrip, *Baptist Missions Around the World* (\$6.00 sale).

"Flowers in the Desert," using the motion picture, *Advance in South Brazil* (\$6.00 rental).

"The Circle of His Will," using the motion picture, *In the Circle of His Will* (\$3.00 rental).

"Light for the Dark Continent," using the motion picture, *Advance in Africa* (\$5.00 rental).

"In the Shadow of the Cross," using the motion picture, *Advance in Aloha Land* (\$5.00 rental).

The Program Guide series will be increased from time to time with different themes suggested for additional uses of the aids. All new productions will be accompanied with similar Guides. The principal source of these will always be from the Baptist book store film libraries, but they may also be received upon request from the Foreign Mission Board. There are no charges for the Guides.

For your convenience the order form below is furnished to help you in promptly receiving guides and films you would like to have. Mail to: Department of Visual Education, Baptist Foreign Mission Board, Box 5148, Richmond 20, Virginia.

Matter of Conscience

(Continued from page 14)

juice or some soft drink for me.

I remember especially one evening when some of these new friends were visiting in our home. After we had talked of various and sundry things the young lady asked: "What is that book on the table? Is it an album?" "No," I answered, "it is the Bible. Would you like to see it?" And I passed it to her. As she examined it we conversed about God's word. She is a Catholic, a member of a wealthy family; but she has never known the "unsearchable riches of God."

On another occasion a political friend of my husband's, who was passing through the city, spent the night in our home. He seemed to be much impressed by grace at the table and the absence of wine. That occasioned a bit of talk about abstinence which led to a discussion of morals in general. Later he said to me, "I have long admired your husband's high moral principles and am surprised that he is able to maintain them in politics. We are so accustomed to double-crossing and deceit that one who is truly honest and sincere causes us to wonder and admire."

One afternoon I was seated on the bus behind two men who were discussing a recent election. One man reported to the other, "Did you hear about ———?" The man of whom he spoke was an evangelical who had been given a certain amount of money for propaganda in the campaign of a particular candidate.

After the election he turned in his report, along with the money which was left over, to the secretary of the party. "Money left over!" exclaimed the man on the bus, "money left over and he turned it back to the party, even to the last cent! Did you ever hear of such a thing?" It is by such little things that testimony is given!

I am aware that these are merely pin points of light in a land of darkness—but there are many believers who shining faithfully are multiplying these lights, and "Amid the darkness the light shines on and the darkness is not able to master it" (John 1:5, Moffatt).

It was because of an experience, not a program, that the early Christians gave generously.

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My Heart Responded!

(Continued from page 5)

When I was near the end of my journey, a missionary asked what had impressed me most on the trip. The question came as a surprise. Until that time I had been so busy "being impressed" that I had not stopped to crystallize my thinking. But the answer I gave is still my answer after months of reflecting on what I saw. I was most impressed by the second and third generation Christians.

The whole level of life has been lifted for those who have grown up in Christian homes. They are receiving an education and giving to the churches more able leadership. Nothing impressed me more than seeing the difference in the lives of these whose parents and grandparents gave them Christian homes and background.

Another person asked, "What thrilled you most?" It is difficult to decide how to answer that question. My heart responded with peculiar delight at seeing the second and even some third generation missionaries. How effectively these sons and daughters of our pioneer missionaries can work! They have grown up with the nationals. They speak the language without a foreign accent. The social customs are a part of their background.

After coming to the States for years of schooling they turned their faces again toward their "homeland." They are accepted more wholeheartedly than most first-term missionaries.

Some took up work begun by their parents; others are working alongside them. Seeing these who are following God's call and at the same time following in the footsteps of their parents thrilled my heart.

Yes, my heart filled with joy at the progress which has been made by these and other missionaries through the years. But my heart responded also to the needs.

As grateful as we are for the results in the areas where the work has been established over a period of years, we must keep in mind the vastness of that continent. We must realize that our work is still limited to only a few places in each country and that there are millions of people who have no evangelical witness among them.

I pray that Southern Baptists may enter the doors open to us in South America and carry the message of a personal Saviour to the millions without knowledge of him.

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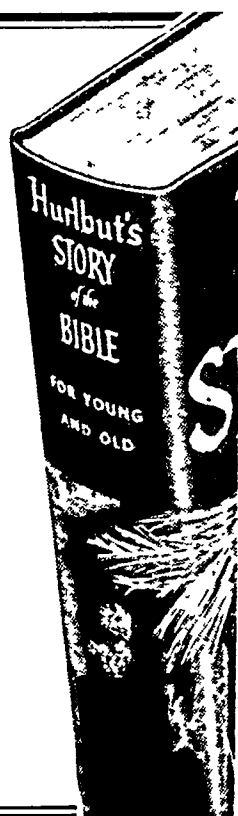
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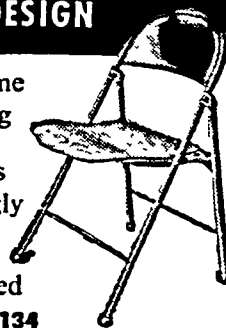
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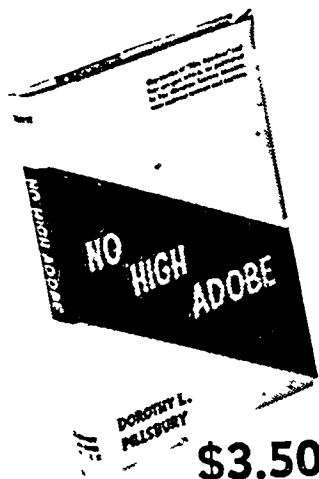
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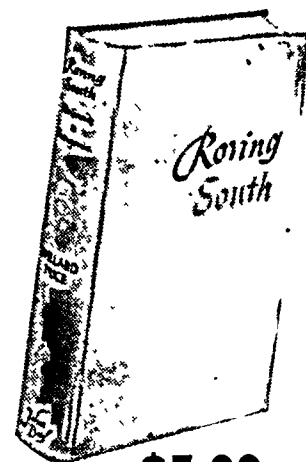
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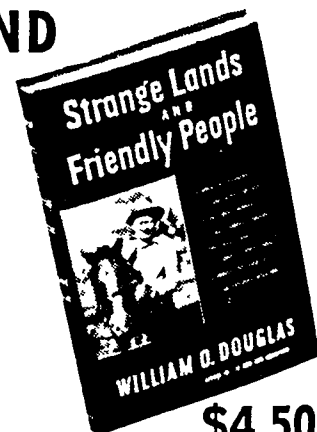


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