

S.B.C. - '51

***We Are People, Too!***



Clifton J. Allen



H. Cornell Goerner



Cal Guy



M. Ray McKay

## Ridgecrest Foreign Missions Conference

July 31—August 6, 1952

*Theme: "Onward!—'Tis Our Lord's Command"*

Following a Devotional Period the Morning Programs Will Feature:

1. *Bible Hour*, stressing Bible interpretation, led by J. Glenn Blackburn.
2. *Simultaneous Conferences* for three groups: (1) Men, J. B. Hipps, convener; (2) Women, H. Cornell Goerner, convener; (3) Young People, Cal Guy, convener.
3. *Addresses on Missionary Fundamentals*: "The World We Face," H. Cornell Goerner; "Why Do We Go?" (Missionary Motives), Clifton J. Allen; "What Do We Say?" (Missionary Message), John L. Slaughter; "How Do We Go About It?" (Missionary Methods), Cal Guy; "Will We Be Found Faithful?" (Missionary Responsibility), M. Ray McKay.
4. *Sunday Worship Service*, led by Monroe F. Swilley.

### Rates

*All rates are per day per person, with meals.*

*Hotels*: Rooms with private baths, \$4.25 to \$5.50; Rooms with connecting baths, \$3.75 to \$4.50; Rooms with baths on hall, \$3.50 to \$4.00; Rooms in dormitories, \$3.00 to \$3.75.

*Cottages*: Non-housekeeping, housekeeping, families (for rates, write manager). Registration fee, \$2.00 per person (nine years of age and over). Fee must be forwarded at time reservation is requested.

*For information and reservation, write:*

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Ridgecrest Baptist Assembly  
Ridgecrest, North Carolina

Evening Program Features Will Be Listed Next Month.

John L. Slaughter



J. Glenn Blackburn



J. B. Hipps



Monroe F. Swilley





THE

# Commission

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**PICTURE CREDITS** Cover, Fritz Henle from Monkmeyer; Page 2 (right), H. Cornell Goerner; Page 3, H. Cornell Goerner; Pages 8 and 9, OMEA; Page 26, Religious News Service. Other photographs are furnished by the authors or by the home office staff of the Foreign Mission Board.

**MAY 1952**

**Volume XV Number 5**

Published monthly except August by the Department of Missionary Education and Promotion, Foreign Mission Board of the Southern Baptist Convention; at Richmond, Virginia, U.S.A. Subscription, \$1.00 a year (11 issues), \$2.00 for three years; single copies 10 cents each prepaid. Foreign subscriptions \$1.50 a year. Church budget plan of ten or more subscriptions, 6 cents a copy per month, payable monthly or quarterly. Editorial and publication offices, 2037 Monument Avenue, Richmond 20, Virginia. Entered as second-class matter March 23, 1938, at the Post Office at Richmond, Virginia, under the Act of March 3, 1879. Make all checks payable to THE COMMISSION. Address them Box 5148, Richmond 20, Va. Change of address must reach us five weeks in advance of the next issue date. Be sure to give both the old and new addresses.

Southern Baptist World Journal, published 1849-1851, 1856-1861, and since 1938 by the Foreign Mission Board of the Southern Baptist Convention, United States of America.

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THE COMMISSION

**Frank K. Means**  
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**"DO YOU KNOW** that if Jesus had begun calling on the villages of India in the days of his flesh, taking one village a day, and had Jesus lived on earth in his body to continue such a daily visit to this very day, he would not yet have visited all the villages of India?" This startling question, asked by a missionary leader of another denomination, shows the magnitude of the Christian task in the new republic.

Americans who visit India are apt to be impressed with her potentialities both material and spiritual. Confronted as she is with pressing problems related to internal affairs and foreign relations, her possibilities for development and international leadership are still very apparent. If the current storms can be weathered successfully, she is undoubtedly a land of promise.

India is a country of undeveloped resources. Perhaps her greatest undeveloped resource is her people. Our initial approach to India was through the airport outside Calcutta. The plane landed just about sunset, but by the time customs and immigration procedures were completed it had been dark for sometime. Driving into the city, despite the darkness, we were made conscious of a veritable sea of humanity. The roads and streets, at that late hour, were full of people.

Three hundred and sixty-two million people, according to the 1951 census, are crowded into an area which is approximately forty per cent the size of the United States. One might

logically assume that so great a population would make for a large number of heavily populated cities. Such is not the case. Calcutta, the largest city, has more than two million inhabitants, while Bombay is the only other city whose population exceeds a million.

The vast majority of India's people actually live in small villages which sprawl across the length and breadth of the land. These villages are unbelievably numerous. The basic social units of the world's second most populous country, outside of individual families, are the 700,000 villages.

Blame for some of India's unprogressiveness and undeveloped resources can be laid at the door of her religions. Cattle, long considered sacred, are a distinct drag on the country's economy. Animal and insect life are revered so highly by certain sections of the populace that they must be preserved at all costs.

Undeveloped agricultural land could be used in the production of food, if the necessary equipment, "know how," and incentive were provided. The

## INDIA: Land of Promise

By Frank K. Means

government is acutely conscious of the problem, but the tenacity with which religious ideas have laid hold upon the minds and hearts of the people makes any degree of change difficult.

Population pressure and the caste system have contributed to a very exacting division of labor. A very ordinary task requires the services of several people. If more efficient methods were used, what would happen to the scores of millions who would suddenly find themselves without employment?

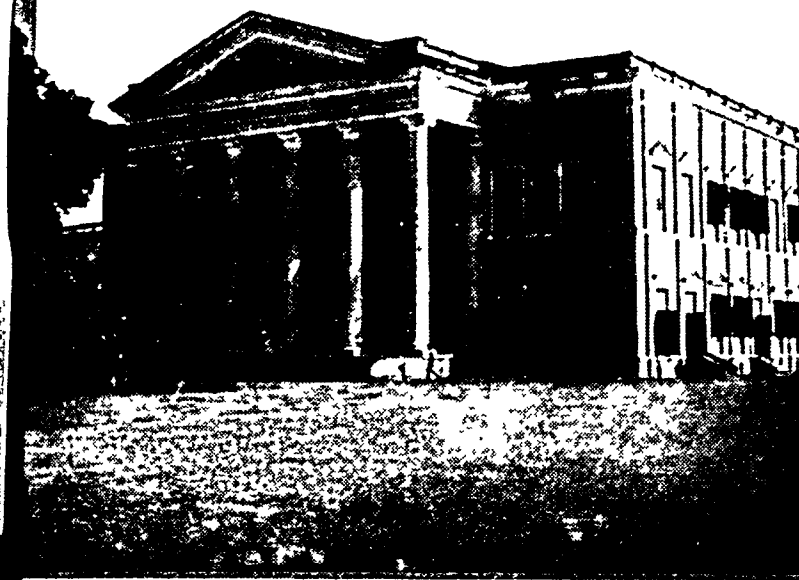
Although India is considered an agricultural country, she cannot produce sufficient food to care for her millions. As a result, many millions live all their lives in an undernourished

Girls of the British Baptist school, Palwal, India



condition. This is another very definite element in the system which calls for such an exact division of labor. The strength of several may be required to do the task which could be done by a few who had received proper nourishment.

Where so many people live, competition is keen for "business" of whatever sort. We were constantly besieged on the streets by shoe shine boys, fortune tellers, legitimate businessmen, and beggars. We are con-



Building of Serampore College, founded by William Carey.

vinced that some of the Indians are the most insistent and persistent people we have met anywhere. They, as well as others, labor under the mistaken impression that all Americans are wealthy!

India has given birth to more religious systems than any other country in the world. Hinduism, Buddhism, Sikhism, and Jainism had their rise there. An intense longing for religious experience has prompted India to reach upward toward God through religions of her own devising.

Hinduism, Jainism, and Sikhism have never succeeded in attracting a large following outside of India. Buddhism, on the other hand, is much stronger in countries where it is an adopted religion than in the land of its birth.

Two Hindu temples made a profound impression upon us. The first was the Kali temple in Calcutta. The goddess Kali is depicted in the temple as a very cruel woman who dances on the body of her husband and holds aloft a human head she has just cut

sacrificed on a normal day. The flesh of the sacrifice is given as a charitable gift to pilgrims who come from distant points and spend extended periods of time in rest houses maintained by the temple. Worshipers are segregated according to caste.

We left the temple completely sick at heart. All the way to our car, our steps were dogged by priests who said they had a right to expect contributions from us because they were priests of Kali. We were from "high-born" families and, therefore, should be generous. If we would give, they would pray for the prosperity of our families. A member of the party gave them the equivalent of a dime, but it was received with disdain.

Preparatory to visiting the Kali temple, worshipers bathed themselves in a sacred stream, the water of which was filthy. The pilgrims, making their ablutions, were apparently unconscious of any lack of modesty. Moslem women, in contrast to the Hindu pilgrims, go heavily veiled, their identities completely hidden by a head



Birla Temple, Delhi, dedicated to the unity of all religions.

off. Since she can only be satisfied with blood, animal sacrifices are slain in the temple, and the blood is borne to the goddess as an offering. Calcutta, India's first city, is named for her.

Approximately one hundred goats, bought by devotees and presented as offerings, are

covering which allows them to see where they are going without being seen by anyone else.

The Birla temple built recently by Mr. Birla, Gandhi's industrialist friend, was easily the most attractive temple we saw. The director of the temple is a public relations man, rather than a priest, and is employed by Mr. Birla.

The Taj Mahal, world-famous memorial built by a Moslem ruler for his favorite wife, is located in Agra and attracts many visitors because of its spectacular beauty. Intricate in design, and symmetrical in shape, it is "poetry in stone" just as someone has suggested. Colored stones inlaid in the white surface cannot be detected from a distance.

Shoes must be removed before entering the shrine. Westerners are allowed to keep their shoes on, but their shoes must be completely covered by canvas sandals. This is evidently an accommodation to Western influence. If a "Christian infidel" had entered the Taj grounds at the height of Moslem power, he very probably would have been destroyed on the spot.

If India has been a cradle of new religions, she has also been willing to accept the teachings of religionists who came to her from the outside world. Moslem influence dates from early Mohammedan conquests. The Parsees, or Zoroastrians, are influential in the area around Bombay but are not very numerous. Just when Christianity first reached India is still a matter of conjecture.

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Sacred cows near a temple area close to the Ganges.



# I Saw God at Work in Japan



*God's love still works miracles in the lives of men and women. Dr. McKay, a member of the 1951 Japan Preaching Mission team, saw attitudes change as God's love replaced hatred in the minds and hearts of the people he served for five weeks last fall.*

By M. Ray McKay

**T**HE FIRST TIME I came face to face with God at work in Japan was in the yard of a little Baptist church in the city of Kobe. The church building, then under construction, is high on the hilltop overlooking the slums in which Kagawa spent several years of his early ministry. On the lower side, the yard is surrounded by a high concrete wall which was pitted by the bullets of our planes as the city was strafed during World War II.

I stood in the little churchyard at twilight with Missionary Bob Sherer, and the national pastor, Takaji Mitsushima, listening to the story of the Baptist work in Kobe and viewing the structure which would soon be a beautiful little church. We heard the singing which came from the pastor's home as the evening service began there and I said to him: "You have done a wonderful work here. I congratulate you on your great success." He replied quietly, "Oh, no. God does everything."

"God does everything"—these words became a refrain which lingered in my mind throughout the 1951 Japan Preaching Mission. They became the background of the vivid story of this pastor's life. For seven years he had been an officer in the Japanese army in China. There he had participated in and directed the cruelties of an invasion.

Upon his return to his home in Hiroshima he found that every member of his family had perished with the explosion of the first atom bomb. In great bitterness he contemplated suicide until God found him, saved him, and called him to be a quiet and devoted preacher of the gospel. His friends declared that his life was a miracle; and he had just expressed the

same truth in long-remembered words, "God does everything."<sup>1</sup>

Then I began preaching in the Shinkoiwa Baptist Church. Talking through an interpreter was new to me; and the people who could speak only a little English seemed strange and remote. Yet there was always time for a good deal of prayer while the interpreter put my thoughts into the Japanese language.

Particularly at the time of the invitation, a great sense of helplessness descended upon the preacher. Had I made God's truth clear? Was the invitation sharply and definitely presented? Had the interpreter understood just what the English words were meant to convey? How could an American know how to deal effectively with the people of Japan? My only recourse was to commit my best to the use and power of the Holy Spirit. Then I saw God work again.

Many people stood to indicate their eager acceptance of the Lord Jesus Christ as Saviour. I have before me a letter from a young man in that church. He was already a Christian; but during the meeting he heard and answered the call of Christ to become a gospel preacher. In the letter he says:

**"A**S YOU PREACHED, I prayed that many people might trust Jesus as Saviour; and every night God heard my prayer and more people stood than I had thought possible. For the first time I knew the great joy that comes from sharing even in a little way in the great privilege of working for the Lord."

Indeed, God does everything. No matter how limited the message, no matter how alone the preacher felt, God was there and he was at work.

<sup>1</sup> The story of Pastor Mitsushima is told in an article, "My Alternate Heartbeat," by Roland Q. Leavell, in the April issue of *The Commission*.

He performed miracles in the lives of men and women. He changed attitudes. His own love replaced the hatred which had been in many minds and hearts.

One evening as I preached in the Mejiro-ga-oka Baptist Church I noticed in the second seat from the front a man in the middle years of life who listened intently and carefully made notes as I spoke. That night I preached on the amazing love of God who gave his only Son that whosoever believeth in him might not perish but have everlasting life.

**W**HEN I GAVE the invitation, asking men and women to put their faith in one who loved them so much that he died for them and was so mighty that he rose from the grave and offered now to be their living Saviour, the first person who stood to in-



Masako Kinukawa: "I will serve my God till I die."



dicade his acceptance was the man who had attracted my attention by his attentiveness.

At the close of the service he came to me and said, "I was a lieutenant-colonel in the Japanese army and fought against the Americans throughout the war. Now I have the love of God in my heart and will pray for Americans every day." Assuredly God had worked another miracle in changing hate into love.

**A** WEEK OF association with Pastor Tataishi of the Shinkoiwa church was an enriching spiritual experience. Here was a smiling, warm-hearted, enthusiastic little man whose thin body bore evidences of the suffering he had endured for Jesus' sake. Twice during the war he had been imprisoned by the Japanese authorities because he did not bow to the emperor nor say that the emperor was the living God. Over and over again Pastor Tataishi reiterated the truth that the Father of our Lord Jesus Christ is the only living God. For thirteen months at a time he was imprisoned in his own homeland.

One has to live for a while in a country where Christianity is a minority religion to recognize how overwhelming is the sense of personal weakness, of loneliness and inadequacy in the midst of the towering strength of the multitudes who bow before the Buddhist statues or in Shinto shrines. In such a situation one



This group of young people of the Shinkoiwa Baptist Church dedicated their lives to special Christian service during the Japan Preaching Mission.

has none of the sense of companionship which is in the heart of an American wherever he is because he remembers the great number of kindred spirits in the homeland who pray for him. Pastor Tataishi was alone with God. But that was enough—for God does everything.

Now he and his wife and five daughters are building strongly and graciously in one corner of the great city of Tokyo. In their church there is almost a score of young people who have dedicated their lives completely to full-time service in the work of the Lord. Pastor Tataishi rejoices when he sees all the way the Lord our God has led him.

God's work among the Christian young people of Japan has been one of the most heartening wonders I

have witnessed. On Thursday night of the meeting at Shinkoiwa a young man came to me and said, "I am a very unbelieving man; but I think God wants me to be a preacher. I am not sure." I replied, "Let us pray about the matter until Sunday and then, when I give the invitation for young people to devote themselves completely to the work of the Lord, I believe you will know whether or not the Lord is calling you to his service."

On Sunday morning this young man met me at the door of the church with a radiant smile. "Now I am sure,"

he said, "and I am ready to give my life to the work of the Lord."

One of the most devoted young people in the Mejiro Baptist Church is Masako Kinukawa. I first met this attractive young woman in the headquarters office of the Japan Baptist Convention. There she welcomed guests from America with the Japanese grace and courtesy which can hardly be matched elsewhere.

A few weeks later I heard her story: She is the only Christian in a family of five. Her father, a moderately well-to-do architect, lost all he had through the fire bombings in Tokyo. But this young Christian girl, without encouragement at home, felt the call of the Lord to further training in his services.

**M**ASAKO WAS employed as a secretary by the Japan Baptist Convention and there she gave her best for eight hours each day. At five o'clock she went to the night school classes at the seminary where she studied Greek, German, and other equally difficult courses.

From the school Masako went to Pastor Yuya's home where she stayed. There she prepared her own food and wrote letters for the pastor and prepared the church bulletin, for she was also church secretary. When that work was finished she studied for the next evening's seminary classes. Her monthly salary was 4,000 yen—between \$11.00 and \$12.00 in American money. With this amount she must feed and clothe herself and pay for her schooling.

On the first night of the revival in Mejiro, I was amazed and encouraged as I approached the church

(Please turn to page 28)



Dr. McKay and Masataka Yokoya, the "very unbelieving man" who, during the Japan Preaching Mission, dedicated his life to the preaching of God's love.

*Recent visitor from the United States makes firsthand report on. . .*

## Formosa: Focal Point in Asia

**K**EEP YOUR EYE on Formosa! Something is happening in that rugged little island which bids fair to thrust its name onto the front page of every newspaper and into the center of attention of the world in general, and of world-minded Christians in particular.

Since returning from a round-the-world tour last summer, I have found myself speaking more often and more enthusiastically of Formosa than of any other of the seventeen countries touched in the 30,000-mile journey. More thrilling than three weeks in Japan, indescribable though that experience was, were the four short days spent in Formosa last July! What is happening there now and the potentiality of what may transpire in the months ahead set the soul atremble in contemplation!

There is first of all the political and military significance of the island. Located some ninety miles off the coast of South China, the mountainous island commands the waters from the Philippines to Okinawa and from Hong Kong to Shanghai. Shaped not unlike a battleship, some 240 miles long and eighty miles wide, Formosa has been termed "an unsinkable flat-top."

Controlled by the democratic forces, it poses a constant threat to the mainland of China, now in the grip of communists. In the hands of the communists, Formosa would threaten Japan and the Philippines and throw back the Allied line of defense hundreds of miles.

To this strategic island President Chiang Kai-shek fled in 1949 when it became certain that all of the Chinese mainland would fall to the communist forces. With him went thousands of mainlanders, including a

remnant of the Nationalist army and many leaders of the Nationalist regime whose names were on the communist black list for immediate liquidation if captured.

In Taipeh, the capital of Formosa, Chiang and his associates have established themselves as a government-in-exile, refusing to recognize the communist coup in China, determined to resist any attempted invasion of their island stronghold, and quietly getting ready for a return to the mainland which they are convinced will come sometime in the future.

The morale on the island is incredibly high. One cannot spend twenty-four hours there without sensing it and catching its contagion. There is no defeatism, no despair—only faith, hope, and determination! Apparently without exception, the thousands of mainlanders expect to return to establish a new Free China.

They know it will not be easy; they know they cannot do it alone. But they are not whining or begging. They are confident that one day soon the righteousness and inescapability of their cause will be recognized, and the necessary support will be forthcoming. Even the Formosans, the permanent inhabitants of Chinese ancestry who have been there for generations, seem to have become reconciled to the dominance of the newcomers from the mainland.

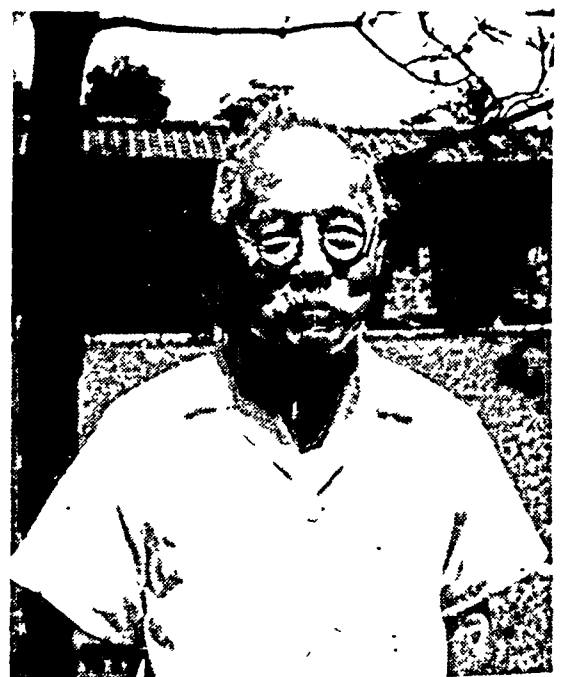
**T**HEY ARE WILLING to postpone their plans for greater self-government until their little island has played its destined part in history. Ruled for fifty years, from 1895 to 1945, by the Japanese, they do not wish to be ruled now by the communists. They have accepted the Nationalists as the least of three evils. They have accepted their role in

China's destiny and are increasingly proud to have the capital of Free China temporarily on insular soil.

Meantime, the whole island is a vast training camp. Chiang has been reported to have 700,000 troops ready for combat. What the actual strength is, no one can say. But I saw enough to say this: The morale of the troops is excellent. The communists probably could not succeed in an invasion of the island, and if an invasion of the mainland of Asia should ever become necessary, the Nationalist forces now on Formosa would be the best possible spearhead for such a thrust.

**T**HERE IS ONLY one spot in Asia, outside of Japan, in which the anti-communist forces of the world could find a dependable ally in case of a showdown. That spot is Formosa; that ally is Chiang Kai-shek. With this considered judgment, every member of our party which toured the Philippines, Burma, Siam, India, and the

Pastor of Generalissimo Chiang Kai-shek.





Tyal women of hill country, near Wulai, Formosa, pound grain. These people have not yet heard the Christian witness.



Dr. J. W. Marshall, president of Wayland College, Plainview, Texas, visits with women and children of the Tyal tribe in the hill country of Formosa.

Near East was in full agreement.

No one can say just what the future holds. There is always hope that a truce in Korea may be the beginning of genuine peace between the communists and the democracies of the world. The specter of a possible third world war engulfing Asia, Europe, and the Americas is too terrifying to contemplate lightly. We must hope and pray that it may never come. But realities must be faced, and recent events are not encouraging. That is why I say, "Keep your eye on Formosa." For if anything happens, this little island will be in the middle of it all.

Even more thrilling than the political and military possibilities of Formosa are its potentialities in the spiritual realm. Through the years it has been a mission field primarily of the Presbyterians. Missionaries from England and Canada have co-operated to form the Presbyterian Church of Formosa, which in 1947 reported some 10,000 active members and 37,000 total adherents.

**THESE ARE** chiefly from among the permanent Chinese residents who speak the dialects of South China. A solid program, centering in schools, hospitals, and churches in the larger cities, characterized the Presbyterian mission, which had a practical monopoly so far as Protestants were concerned until about 1947.

The 10,000 church members were a small minority among the 5,000,000 Chinese Formosans; yet the percent-

age was better than that for China proper, where many denominations had labored for years. Presbyterian missions was a success and might have continued to enjoy unrivaled opportunity to minister to the Formosans had not the exigencies of war and political unrest brought a sudden and dramatic change to the situation.

The new factor was the influx of thousands of Chinese from the mainland and a new climate created by their presence. Some of the newcomers were Christians. President Chiang Kai-shek and Madame Chiang set the example of regular church attendance, prayer, and Bible study. Among the members of the Nationalist government were graduates of Christian colleges in China, some of them active Christians, others friendly but unenlisted.



Extreme poverty and many primitive conditions are found in large areas of Formosa. This oxcart is on a residential street in the city of Taipei.

The fact that they were from various parts of China, spoke Cantonese or Mandarin rather than Fukienese or Hakka and chief dialects of the Formosans, and the further fact that they were usually from the upper classes of Chinese society, greatly complicated the problem of reaching and enlisting these mainlanders. It soon became apparent that the task was too great for the existing churches in Formosa.

There was the additional challenge of the many army camps. From the beginning, President Chiang made it plain that evangelistic services in the training camps would be permitted and even encouraged. From the beginning, the response to the presentation of the gospel in these camps was ready and apparently sincere.

*(Please turn the page)*



## Formosa: Focal Point in Asia *Continued*

Hundreds of enlisted men and not a few officers indicated their serious interest in the Christian faith. The story was the same every time the invitation was extended in a public service: scores of hands were raised. The few Christian workers were overwhelmed by an interest and a response which could not possibly be met with the careful personal attention and follow-up which it deserved.

**T**HE INTEREST IN Christianity, the response to the gospel message in Formosa today, is beyond anything I have ever witnessed. I could sample it but meagerly in the four days I was there; but this was enough to thrill me beyond expression.

The most challenging aspect of the evangelistic opportunity in Formosa is the concentration within this small area of the top leadership of a great nation like China. They are there by the hundreds. I never mingled with so much "top brass" in any comparable period. I met generals, colonels, members of the legislative Yuan, leaders from all areas of life on every hand.

They are approachable and interested in Christianity. They are penitent, realizing that they made mistakes and lost their opportunity in China, but determined to learn a lesson from their failure and avoid a repetition of the same mistakes if they are given another chance to serve their country. They want to know what China needs. Many are willing to try Christianity.

**T**HE FEW CHRISTIAN missionaries on the island have unparalleled access to this important group of leaders. Due to the friendly relations already established by missionaries and to the further fact that Dr. Bill Marshall had preceded me by several days and was being entertained in a round of dinners in his honor, I had a good glimpse of the possibilities during the few days I was in Formosa.

I had lunch with several members of the legislative assembly, dinner at a camp as guest of two colonels and a captain, was taken by Madame Chiang Kai-shek on a personally-escorted tour of inspection of one of her Woman's Volunteer units, and barely missed a tea to which President and Madame

Chiang invited all the missionaries in the area.

This sort of thing is commonplace for those who live in Taipeh. The same attitude prevails throughout the island. Missionaries, and especially American missionaries, are welcome, respected, honored, and besieged with invitations to speak. Everyone who has been there agrees: "We never saw it after this fashion before!" There is nothing like it anywhere else in the world today.

The potential significance of this defies description. There they are—the top leadership of the most populous nation in the world, crowded together on a little island no larger than Massachusetts and Connecticut combined, sobered by defeat, inspired by a desire to serve their beloved country, determined to return and have a part

in building a new China based upon freedom and justice.

**W**HAT IF THEY do go back next year, two, three, five years from now? What if they should go back, many of them, not just as Chinese dedicated to freedom and democracy, but as Christians, determined to build not only a free nation, but a China based upon the Christian principles to which they themselves would be committed? The possibilities involved are breath-taking! The missionaries in Formosa have not only an unparalleled response to the gospel, but a field of possible strategic importance beyond imagination.

To meet this fantastic opportunity a number of new forces have entered Formosa within recent years. Chinese Christians from the mainland have taken the lead with an advantage of language mastery. Several new missions from America have been started.

**RIGHT:** Madame Chiang Kai-shek greets Miss Addie Cox, Southern Baptist missionary.



**BELOW:** President and Madame Chiang Kai-shek (center) chat with Southern Baptist missionaries at reception the Chiangs gave in their honor.



Youth for Christ has sent perhaps more new workers than any other organization. The attention of Southern Baptists was called to this field first by Miss Bertha Smith, formerly of China, who arrived in Taipeh on October 19, 1948. Until the spring of 1951, she remained the sole representative of the Foreign Mission Board.

The possibilities of the situation were apparent to her at once, and "Miss Bertha" began to call for help. Several single women responded, and at last Missionary Oswald Quick answered Miss Smith's insistent call for a man, arriving with his family in April, 1951. When I was there in July, Oz was still the only man among eleven Southern Baptist missionaries.

He added his voice to the clamor for reinforcements, and in September six more displaced missionaries from China were assigned to Formosa, including two men, R. L. Bausum and I. V. Larson. This made a total of seventeen Southern Baptists in Formosa as of January, 1952: three couples and eleven single women deployed in five centers.

Two Baptist churches have been established in Taipeh, one with a Chinese pastor, the other under the leadership of Mr. Quick. A preaching hall is maintained in Keelung, where Miss Addie Cox was stationed alone in July. In Tsing Chu, a thriving work is being done in the army camp, both among military personnel and among the children on the post.

**W**HEN I WAS there, Irene Jeffers and Mary Demarest were ably and enthusiastically assisted by "Peter," a Chinese youth with much promise, who led the singing and told stories to the children. Down toward the southern end of the island are groups of converts who should soon be ready to organize a church. Young people, under the able leadership of Misses Clifford Barratt, Olive Lawton, and Mary Sampson, predominate in these groups at Kaohsiung and Chai Yi.

Unusual opportunities are open to the missionaries living in Taipeh. Miss Ola Lea conducts Bible classes at the National University. Miss Thelma Williams, a trained nurse, has classes at the large government hospital and has been offered the position of director of nurses' training. Her contacts with medical personnel are practically unlimited.



Dr. Goerner (right) and Dr. J. W. Marshall, president of Wayland College, on a personally escorted tour of one of Madame Chiang Kai-shek's Woman's Volunteer Units.

Missionaries who have recently arrived in Formosa will probably find their greatest opportunity among students in the University and Teacher Training College and among the military and professional groups. In addition to Mr. and Mrs. Bausum and Mr. and Mrs. Larson, the latest additions to the staff include Miss Lorene Tilford and Miss Martha Franks.

Working in close co-operation with Southern Baptist missionaries is Rev. Hendon Harris, Jr., son of China missionaries. Born in China, Mr. Harris speaks Chinese fluently and is reported to have unusual success in evangelistic meetings. He went to Formosa independently and is supported by a group of churches in this country.

The spirit of revival which is sweeping Formosa extends even to the primitive tribes living in isolated regions of the mountainous eastern section. Numbering about 200,000, these tribal inhabitants were there before the coming of the Chinese and have retired to the hills to avoid being subjugated. Until recently they have resisted efforts to Christianize them, some even persisting in the practice of head-hunting. Within the last ten years, revivals have broken out among them, largely under native leadership. Some whole communities have been converted.

Led by Missionary Quick, our small party, composed of Dr. J. W. Marshall, Rev. Archie McMillan and me, made a trip by jeep to one of the tribal villages. Up and up into the hills we drove, amid scenes of ma-

jestic beauty, to the town of Wulai, some forty miles from Taipeh. Leaving the jeep at the edge of town, we trudged up a winding foot path another mile or so to the Tyal village. A friendly greeting awaited us.

Only the curious tribal markings on the faces of the older women made us conscious that this was a group just one step away from primitivism. These pipe-puffing matrons had painted their wrinkled faces with black marks not unlike an oversized "Kaiser Wilhelm" mustache, slanting downward from the nose and then turning sharply upward across the cheeks to the tips of the ears. The teen-age girls, their lovely faces unmarred by paint or tattoo marks, quickly donned their colorful tribal costumes and favored us with a graceful dance, a remnant of ancient custom.

**C**LOSE BY THE village dancing ground was a little frame church, with a crude wooden cross above it. When the dancing was over, the girls sang Christian gospel choruses for us, some in English. As we made our way down the mountainside, the strains of "God be with you till we meet again" followed us. Our hearts thrilled at this additional evidence of the transforming power of the gospel in Formosa.

On my memorable Sunday in Taipeh, I was asked to preach at the Amoy Baptist Church in the evening. No advance publicity had been given

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# How Far Have We Advanced?

*Advance in foreign missions must be measured in terms of concern for a lost world. Without love advance would be as sounding brass and tinkling cymbal.*

By M. Theron Rankin

**H**OW FAR HAVE we advanced in foreign missions? The program of advance was first announced in 1947 at the meeting of the Southern Baptist Convention in Memphis. How far have we come since that time? In order to answer that question we must ask another one: What are the measurements of advance in foreign missions?

Do we measure by the number of missionaries we have serving abroad? Is the amount of our annual budget the measurement? Can we determine advance by the number of countries of the world in which missionaries are serving and by what is being done in those countries? To what extent must we consider the increase in the resources of our churches and in our program at the home base in order to evaluate the degree of advance we have made in foreign missions?

We need only to ask these questions to recognize that all of them have an essential part in any measurement we make of advance in foreign missions. No one of these measurements can tell the whole story. But a true measurement cannot be made if any one of them is left out.

To many people the number of missionaries serving abroad is like a barometer in measuring the rise and fall of missionary activity. Certainly

this is one of the indicators of advance. At the close of 1946 we had 565 active missionaries. Now we have 850. The goal of the Advance Program is 1,750. But this over-all goal can be attained only as advance takes place along other lines to support and make effective the work of missionaries.

Missionary volunteers become available only as the interest and support of world missions advance at the home base. When the Foreign Mission Board is able to give confident assurance that all those who volunteer and qualify will be appointed, the number of volunteers goes up. When we are unable to give this assurance, the number decreases rapidly.

**W**E HAVE HAD a clear illustration of this during the past few years. As funds increased over the past several years, we were able to set a goal of one hundred appointees a year. We advanced to 111 appointments in 1950. But the increased expenditures to support the additional missionaries and the rapid rise in operating costs all around the world outran the increase of receipts.

Therefore, in 1951 we were compelled to drop our goal to seventy-five appointments. This caused the number of volunteers to drop. Now,

in 1952, we are able to raise the goal back to one hundred, but we do not yet have that many volunteers. The Foreign Mission Board could appoint a minimum of twenty-five more missionaries in 1952 than we now have prospects of securing.

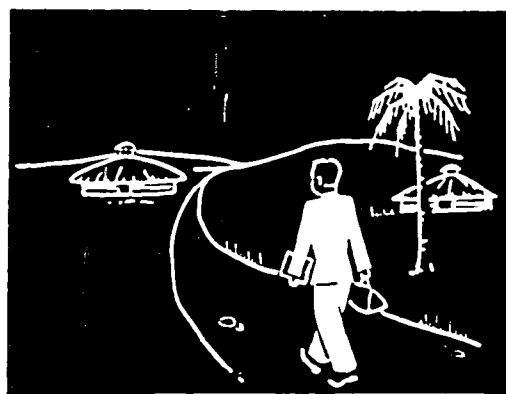
**W**HEN THAT FACT becomes known, people who look for reasons to justify their reductions of gifts to the Cooperative Program and to missions will begin saying that the Foreign Mission Board has more money than it can use. The expenditures of the Board can never be measured only in terms of missionaries.

We are faced always with the choice of how much of our funds we can use for support of field work and how much we can use for appointment of missionaries. The factors which must determine this choice differ in almost every area where we support mission programs. In an area like Japan, where we are increasing the missionary staff from less than twenty, prior to the last world war, to one hundred and where only sixteen churches were left after the war to constitute the Japan Baptist Convention, we shall be compelled to provide large support for current expenses and for buildings and equipment.

In an area such as Rio de Janeiro,



Thirty countries



850 missionaries



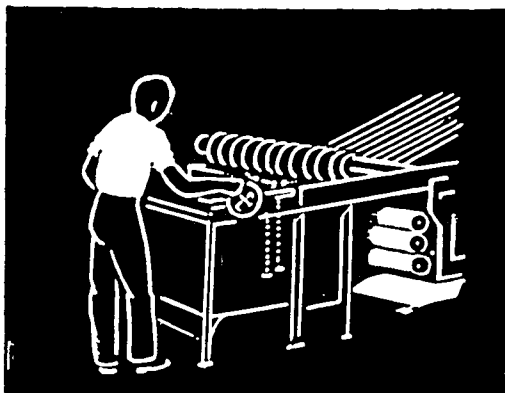
3,000 national Baptist workers

Brazil, a large part of the churches are self-supporting and the Brazilian Baptist Convention is helping in the support of all the convention agencies. It will be necessary, however, for the Foreign Mission Board to continue to give a large part of the financial support in all areas to agencies such as theological seminaries, publication houses, boards of evangelism, and hospitals.

International seminaries have already been projected in Zurich, Switzerland, and Buenos Aires, Argentina. A third one is to be organized in Cali, Colombia. New hospitals are now being built in Colombia, Uruguay, and Jordan. Plans have been started for a hospital in Japan and one in Southern Rhodesia, Africa. Operating budgets and capital equipment for publishing houses automatically increase as the demands of churches, schools, and other agencies increase.

Thus it is that we constantly face the question, shall we raise the number of missionaries to be appointed or shall we increase the support of the work of the national conventions and churches? Since the Advance Program was launched in 1947 the income of the Foreign Mission Board has increased from \$4,872,800 to \$6,900,000 in 1951. In this same period the average individual cost of maintaining a missionary on the field has gone up, and costs of field operations have increased at least in similar proportions.

**IT IS MOST** gratifying, however, that despite this sharp increase in the basic level of costs, the Foreign Mission Board's undertaking overseas has been substantially enlarged. Today we have missionaries assigned to thirty areas of the world. New work has been opened in the following countries since the Advance Program was



Five publishing houses

launched: Costa Rica, Ecuador, Formosa, Guatemala, Honduras, Indonesia, Jordan, Korea, Malaya, Peru, the Philippine Islands, Southern Rhodesia, Switzerland, Thailand, and Venezuela.

**SOME OF THIS** expansion into new areas has taken place as a result of the withdrawal of all our missionaries and financial support from China. We cannot evade the fact that some of it has been done also at the cost of urgently needed support in the areas where we already have been at work.

Here we are faced again with questions of choice. Shall we assign some of our all too few appointees to an area to open new work? Or shall we answer the urgent calls which come year after year from areas where we have one or two missionary couples among, perhaps, several million people? Shall we cut out requests for additional support in areas where missionaries have been struggling through the years with meager resources in order to provide for missionaries assigned to new areas, the initial equipment without which they cannot possibly make a beginning in the new locations? We face the hazard that advance in one place may cause retreat in another.

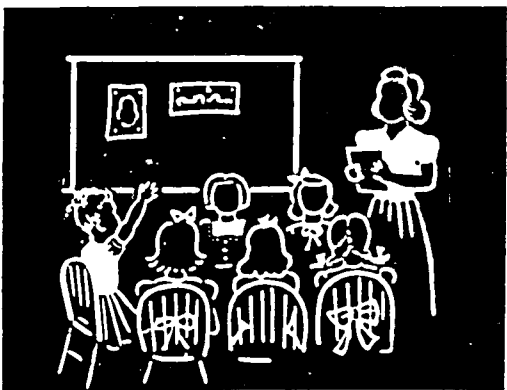
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Five hospitals, ten dispensaries, four clinics



393 Baptist schools with 48,000 students



2,600 Sunday schools with 190,000 pupils



20,000 baptisms



1,874 organized churches



187,000 overseas Baptists



3,600 outstations

*Five children of missionary  
parents, educated with  
help from the  
Margaret Fund, serve God  
and country in varied  
occupations.*

*W.M.U. Circle  
Theme Program*

# Quintet of MK's

By Rena Calhoun

**A**LL OF THEM are graduates of Georgetown College—John Gordon, Robert, Carey, David, and Margaret. And I am pleased to tell you of their interesting individualities, their fine minds, their balanced sense of humor, their wholesome personalities, their valuable contributions to campus life, and the integrity of their Christian lives. But, first, you should know something of their parents.

The father, John Mein, was born in Newcastle upon Tyne, England, on February 16, 1883. His conversion in 1904 came one day while he was playing soccer; he had been influenced by his Christian sister, Mary. His mother was pious, but his father was not.

As a young man, John Mein served as apprentice to a printer. After he came to the United States he attended Moody Bible Institute and was graduated from the Southern Baptist Seminary, Louisville, Kentucky, in 1912 with a master's degree in theology.

While pastor of the Baptist church in Cadiz, Kentucky, he married Miss Elizabeth Feshenfeld, a nurse from Michigan. She was a wonderful Christian and a charming woman. In 1914 they were appointed by the Southern Baptist Foreign Mission Board for service in Brazil where Mr. Mein served as business manager of the *Casa Publicadora Batista* in Rio de Janeiro.

In 1916 they moved to Campos in the state of Rio to direct the school there; and in 1920 they moved to the state of Alagoas, in North Brazil, where Mr. Mein served as field missionary until 1931. During this time

they started the *Colegio Batista Alagoano*.

In 1931 they were sent to Recife, in Pernambuco, where Mr. Mein became director of three institutions, seminary, college, and training school. In 1936 they returned to Alagoas; but in 1939 they came back to Recife to take over the college again. In 1942 the Brazilian Baptist Convention elected him president of the seminary where he now is.

Mr. Mein has written two books in Portuguese, *Como a Biblia Chegou Até Nós* and *No Rol do Livro Está Escrito*. In 1946, Mrs. Mein, his efficient helpmate and the wise, kind, and attractive mother of his children, died. In 1947, he married Miss Mildred Cox, who had been the teacher of the children when they were small. She was a dear friend of the entire family.

In 1950, John Mein received the honorary degree of Doctor of Divinity from Georgetown College. This act of the college to show appreciation of him and his great mission work was particularly satisfying to those Georgetownians fortunate enough to know him and his family.

**T**HE MEIN CHILDREN were popular in the best sense during their college careers. All of them took advantage of the variety of activities offered in a Christian, liberal arts college.

First came John Gordon, who was born September 10, 1913. Even as a freshman his qualities of leadership were recognized. Unfortunately, there was no annual published during his senior year, 1936, and so I do not have a complete record of his honors and

activities. But I remember that he was president of the student body and was elected to Who's Who in American Colleges and Universities. During his college career he was very active in the Baptist Student Union and other religious organizations on the campus and in the state. He was a member of the men's glee club and participated in debate.

**A**FTER HIS graduation, cum laude, he attended law school at the University of Kentucky; and then in February, 1939, he received the LL. B. from George Washington University. While in Washington, he worked in the Department of Agriculture and attended law school at night.

John was active in Calvary Baptist Church, Washington, D. C.; was president of the young people's work; was elected deacon at the age of twenty-six, the youngest in the church's history; and was superintendent of the Young Adult department in Sunday school. In 1941, he was elected president of the city-wide Baptist Young People's Federation.

He attended the graduate school of the American University in Washington; and in 1941 entered the Department of State, Division of World Trade Intelligence. In August, 1942, he was appointed Foreign Service Auxiliary and assigned to the American Embassy in Rio de Janeiro where he served until October, 1944. He resigned to return to the State Department where he served as country specialist in the Division of Brazilian Affairs. He left this division in June, 1947, to go into Foreign Service.



His first assignment abroad was as Second Secretary to the American Embassy in Rome. While there he and his wife, formerly Elizabeth Ann Clay, of Washington, D. C., were active with the American Sunday school which they helped to organize. They were married on June 15, 1946.

**I**N APRIL, 1950, they were transferred to Oslo, Norway, where he serves as First Secretary of the American Embassy. I am sure he is demonstrating to his associates and all with whom he comes in contact that a man can be a diplomat and a Christian.

If you have not read the article, "Lay Opportunities Abroad," in the February, 1952, issue of *The Baptist Student*, read it. See for yourselves how fortunate our Baptists and our country are to have a man like John Gordon Mein in the Foreign Service. His experiences abroad have convinced him that Christian men are needed in government service as much, if not more so, than in most other walks of life.

Robert M. Mein, born October 14, 1915, was graduated cum laude in June, 1935. Georgetown students and faculty alike admired his good nature as well as his scholarship. Bob did not participate in as many activities as the other children; but he was well-known and was secretary of his freshman class. After his graduation from Georgetown, he went to the University of Louisville Medical School where he was graduated in 1939. His internship was in Dallas, Texas, until 1941. On the sheet of information that came from Bob was this line: "Married Texas bluebonnet," and I can see his eyes twinkle as he wrote that!

After one year of private practice in Wichita Falls, Texas, he joined the Army Medical Corps in August, 1942, and went overseas with the First Armored Division. He served with this division in Africa and Italy until October, 1945. In February, 1946, he was discharged from the army and took a position with the Institute of Inter-American Affairs until July, 1950. Then he returned to the States in the fall of 1950 and studied at Harvard Medical School. He had a residency at St. Vincent's Hospital in 1951.

Bob began private practice in Jacksonville, Florida, in

1952. He and his Texas bluebonnet have three children, a girl nine, a boy four, and a baby girl born late in 1951. Dr. Mein is specializing in obstetrics and gynecology. I am sure that his innate kindness and bubbling good humor, as well as his medical knowledge, have helped many of his patients to recovery.

William Carey Mein, born September 28, 1918, was graduated in June, 1939. He was, as his brother, John Gordon, said, "different." At first he was a little aloof, but very friendly and kind when one knew him. He was sensitive, sympathetic, and had to try things out for himself.

At Georgetown he was a member of the B.S.U. council, The Maskrafters, and the track team in 1937 and 1938. In September, 1939, he went to the Pasadena Playhouse to which he had received a scholarship. Here, to quote a letter recently received from him, "three good years elapsed."

He served as physical instructor in the army until December, 1943. He then decided that if he must fight, he wanted to fight under his own flag—that of Brazil. (Carey was the only one of the children born in Brazil, I think.)

**S**O HE transferred to the Brazilian Army and served as a soldier with the Brazilian Military Commission in Washington. His knowledge of English was recognized and used. On August 4, 1944, he was sent by superior orders to serve as aide to the Brazilian Military Attaché, a post that he still has. Since September, 1945, he has served in this capacity as a civilian.

While Carey was in Pasadena he participated in the various types of work necessary to play production. He did some writing, too; and on March 8, 1942, a religious one-act play entitled, "The Lost Page," written by Carey and his friend, Lenny Neil, was produced by The Maskrafters of

*Dear Miss Calhoun:*

*I hope your article on the Mein family will do (as I know it will) the other members, especially the father and beloved mother, justice. They have set their sights, aimed high, pulled the trigger, and hit the mark.*

CAREY

Georgetown College, the drama group of which Carey was an active and devoted member.

Carey visited Brazil in 1946 and 1950. He speaks of the country as his homeland and loves the Brazilian people. He and his wife, Marion, have a son, Bobby, who is five, and a baby girl, Linda Mari.

**D**AVID, BORN November 21, 1919, is the missionary of the family. In addition to his Sunday school and church work on the campus and in the state, he was a member of the glee club, librarian and treasurer of the choir, and served on the B.S.U. council in 1937, 1938, and 1939. In 1938 he was selected for Who's Who in American Colleges and Universities.

He was graduated from Georgetown College in 1940, received his Th.M. in 1943 and his doctorate in 1945. His dissertation for the doctor's degree was "Contributions of Baptists to the Life of Brazil."

In 1945 he married Miss Lou Demie Segers, native of Georgia and graduate of the W.M.U. Training School. That year they were appointed to Brazil. In 1946 they moved to the state of Sergipe as field missionaries. There they organized a state convention and started a small monthly Baptist paper, a clinic, and an annual Bible institute.

David came to teach in the seminary at Recife in 1948 where his classes are in church history, comparative religions, and missions.

Dr. Mein has prepared a *Summary of Missions* in Portuguese, now being used in the seminary and training school at Recife. He has translated Dr. H. Cornell Goerner's book, *Thus It Is Written*.

This year he is president, or moderator, of the state convention of Pernambuco, serves as pastor of two churches, directs the annual state assembly, directs a weekly radio program, and is a member of the state board.

Dr. and Mrs. Mein have two children: John Edwin, born August 4, 1946; and Margaret Ruth, born December 4, 1950.

The sister, Margaret, came to Georgetown College in 1943 after a year at Blue Mountain and one at the American Baptist College in Brazil. Her scholastic record

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Real miracle of the gospel is this . . .

# Brand Plucked from the Burning

By Gene H. Wise

**W**HEN I FIRST heard the story of Narciso, converted ex-bandit and killer who had helped terrorize a good portion of Brazil for over a dozen years, I put it down as having been exaggerated, to say the least. The tale was so amazing that I, sitting in the safe and comfortable auditorium at Ridgecrest, couldn't give it complete credence. I didn't dream that within a few months I would be Narciso's pastor and that I would hear his story firsthand.

Even more surprising to me than this coincidence, however, is that I was Narciso's pastor for over six months before I discovered that there was anything unusual about him. I had known him only as a faithful church member and colporteur. Slightly heavy of build, with a large head and an honest-looking face, he certainly didn't look like a man with a criminal background. The only thing that might have indicated his violent past was the fact that he had lost a finger from his right hand—in a knife fight, I found out later.

I probably wouldn't yet have connected Narciso with the notorious bandit I'd heard about at Ridgecrest if he hadn't reported to the church one Sunday about his recent two-month preaching and Bible selling trip in the state of Espírito Santo. He had, he reported calmly, witnessed over 1,200 decisions for Christ during the last eight weeks.

He had visited twenty churches, sold 1,000 Bibles, 500 New Testaments, 4,000 Gospels, and had distributed more than 6,000 tracts. In addition to preaching three nights in each church, he had held ten open-air meetings, preached in two prisons, and witnessed to numbers of people individually.

Obviously, the man making this report was not the average church member I had thought him to be. For,

even though Missionary James Kirk, of Espírito Santo, reports that the people of that state are responding to the gospel in an unusual way, an average lay evangelist and colporteur could hardly have achieved that kind of results.

The answer was that Narciso's reputation had brought large crowds to hear him preach and that his testimony had touched the hearts of the people. In a two-hour conversation with him a couple of days after he made his report, I learned his amazing story.

Narciso (his complete name is Narciso Lemos de Almeida) was born in Recife, Pernambuco. This state in North Brazil was to be the scene of his later banditry; but when he was two years old his family migrated to the state of São Paulo, South Brazil. When he was eleven years old, the youth was entered in a seaman's school in the coast city of Santos; but he soon ran away from the school and wandered northward. He joined the gang of Antonio Silvino when he was nineteen years old.

**F**OR THE NEXT twelve years Narciso roamed with this band of professional murderers and bandits, political outcasts, fugitives from the law, and bad men in general. They robbed, murdered, and fought frequent gun battles with government posses attempting to capture or kill the notorious Silvino and collect the huge rewards offered for him by the governor.

No one knows how many men the gang killed in these skirmishes. Sometimes the bandits would stay as long as three weeks at a time as unwelcome guests at some remote *fazenda* (plantation). Severino Batista, another one of my church members who grew up in North Brazil, remembers one of

these occasions distinctly. He was fourteen years old at the time. He was standing at the gate one evening when Silvino's gang rode up. One of the men pointed a carbine at the youth's face and ordered him to open the gate. More than two weeks passed before the bandits left.

**I**T WAS WHILE he was a member of Silvino's gang that Narciso committed a crime which he lived to regret more than any other. It was the murder of a man named Joao Caboclo da Silva. Thirty-eight years later, after he had become a Christian, he met da Silva's daughter. He had gone to the meeting of the National Baptist Convention in Rio de Janeiro. In connection with his colportage work, Narciso had set up an exhibit of Baptist literature and was selling Bibles and other books.

On one of the days of the convention, Maria da Silva came into his bookstore. Hearing that she was also a "Pernambucana," he asked her what part of the state she was from and she told him that she had grown up on the Zumbi *fazenda*.

He hesitated. "Who's daughter are you?"

"My father was Joao Caboclo da Silva and my mother Maria da Silva."

The colporteur thought for a moment. Then he asked, "Was your father killed on the riverbank one day when he'd gone to take a bath?"

"That is correct."

Tears came to Narciso's eyes then as well as to the eyes of Maria da Silva. After a moment she said, "I have reason to cry, but why are you crying?"

He replied in a low voice, "Because I'm the one who killed your father. And now I can only ask your forgiveness, my sister."

A number of people, who by then

had gathered in the bookstore, saw Narciso and this Christian woman fall sobbing into each other's arms and heard her forgive him.

An account of Narciso's encounters with people, in one way or another connected with his former criminal career, would make an article in itself. Most important of these encounters was his meeting in Santos with an old bandit pal named Francisco Ferreira. Narciso had remained with Silvino's band in the north until his famed chief was finally imprisoned.

**H**E HAD THEN returned to the state of São Paulo and organized his own outlaw band. During his three years' banditry in and around Santos he had been jailed thirty-six times. Then he met his old friend, Francisco, who was to be instrumental in bringing about the remarkable change that took place in his life.

Narciso had gone to a bar one night and was there drinking when Francisco came in. He offered Francisco a drink and was amazed when the former bandit refused, stating that he had become a Christian and that Christians didn't drink. He was even more amazed when Francisco began talking to him about the Christian life and urging him also to break away from his outlawry and follow Christ.

Francisco hadn't been a Christian long himself. In fact, it hadn't been long since he had gone to the First Baptist Church in Santos with the purpose of killing the pastor, Missionary T. C. Bagby. He had been sent there by a local padre.

The only reason he hadn't carried out his plan was that a woman, seeing him come in carrying a revolver, had prayed for him so earnestly that he had changed his mind about Christians and had become interested in learning more about them. He was later converted in the same church.

Now he had come to try to win Narciso. However, instead of being grateful for his friend's interest, Narciso became highly suspicious. He thought Francisco was either plotting against his life or planning to lead him into a police trap. Because of his suspicions, Narciso conceived his last crime. He would invite this man who pretended to be so pious to go to the beach with him to fish. There he would get rid of what he thought was a threat against his own life by murdering Francisco.



Narciso (right), ex-bandit and former murderer, is now active member of a Baptist church and successful soul-winner. Here he interprets God's Word to fellow countryman.

Francisco agreed to go with him on the fishing trip. He made the condition, however, that they stop at his house on the way and attend a preaching service that was to be held there. A congregation was meeting regularly in Francisco's home. That afternoon Narciso heard the preaching of the gospel for the first time.

He remembers that the sermon was based on Matthew 24 and 25. The message touched his heart and he went away without any desire to carry out the crime he had planned or to continue the old way of life. In 1926 he was converted in the First Baptist Church of Santos; and, after a two-year probation period, was baptized by Dr. Bagby.

Narciso has been a colporteur since 1936. Although he can't read (he says his education began when he became a Christian), he has memorized many Scripture passages. He knows the location of many others.

**O**FTENTIMES when he is traveling on a train he will open his Bible to one of these passages and ask a fellow passenger to read it to him. Having thus secured the person's interest, he will continue to talk to him and try to lead him to become a Christian.

Many times he's successful. While he was on his last trip, for example, a plantation owner came to see him at one of the towns where he was holding a meeting. "I heard on the radio that you were to be here," the man said. "I don't know whether you'll remember it or not, but we were traveling together on a train a few years ago and you gave me a tract and sold me a Bible. I wanted to tell you that this tract led to my conversion. I'm now a Christian and a tither."

**T**HIS WAS ONLY one of the unusual experiences Narciso had during his two months' stay in Espírito Santo. One night in another town where Narciso preached, a man was converted who had been known by the pastor and church members as a bad character for years. The man later confessed that he was one of thirty bandits hired by a padre to oppose the Protestants.

He said he had come to the church to disrupt the meeting but that his curiosity to know what Narciso would say had gotten him interested in the sermon. The man seemed to be genuinely repentant and bought a Bible before he left the church, Narciso reported.

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# India Calls

By Fon H. Scofield, Jr.

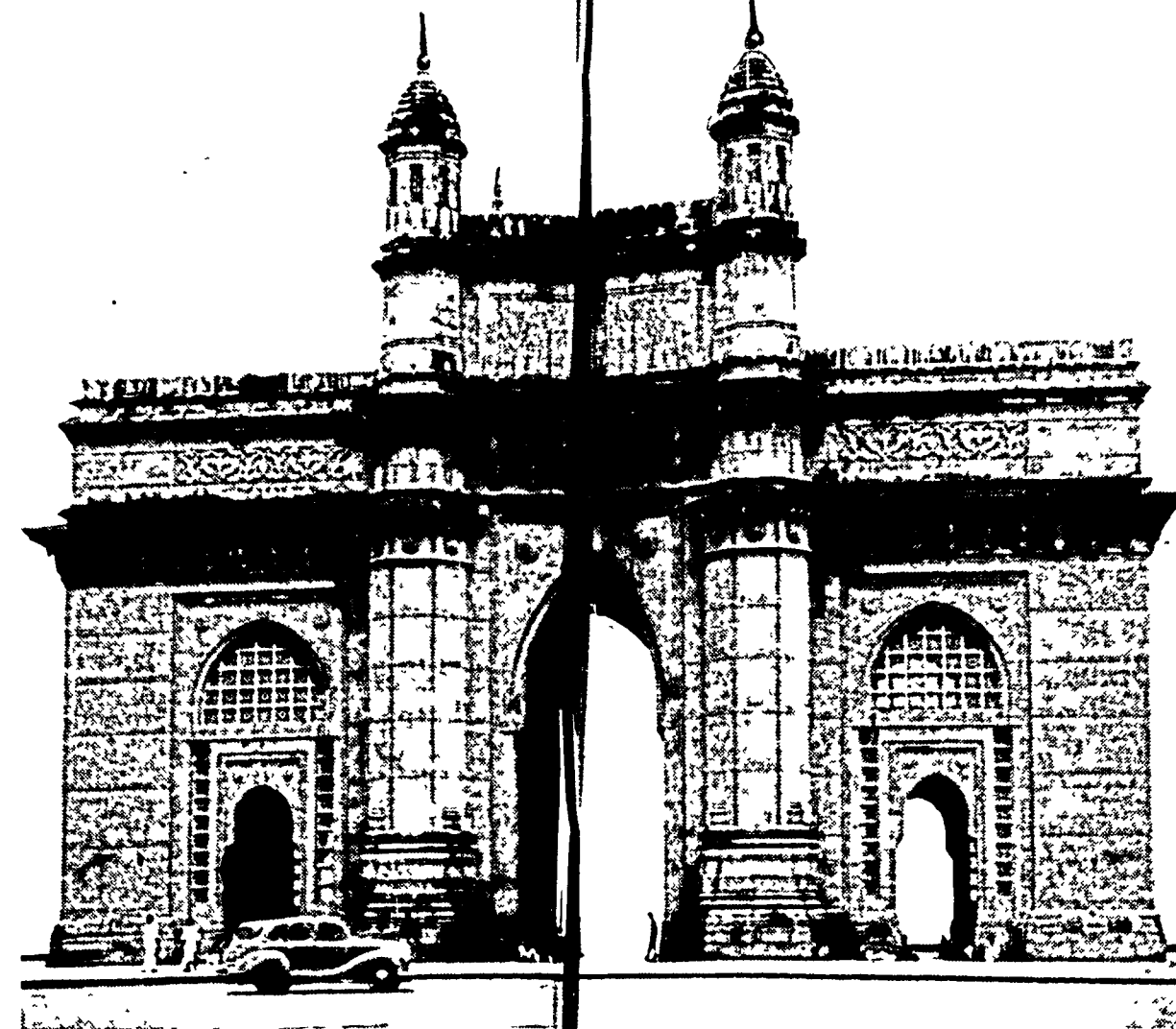
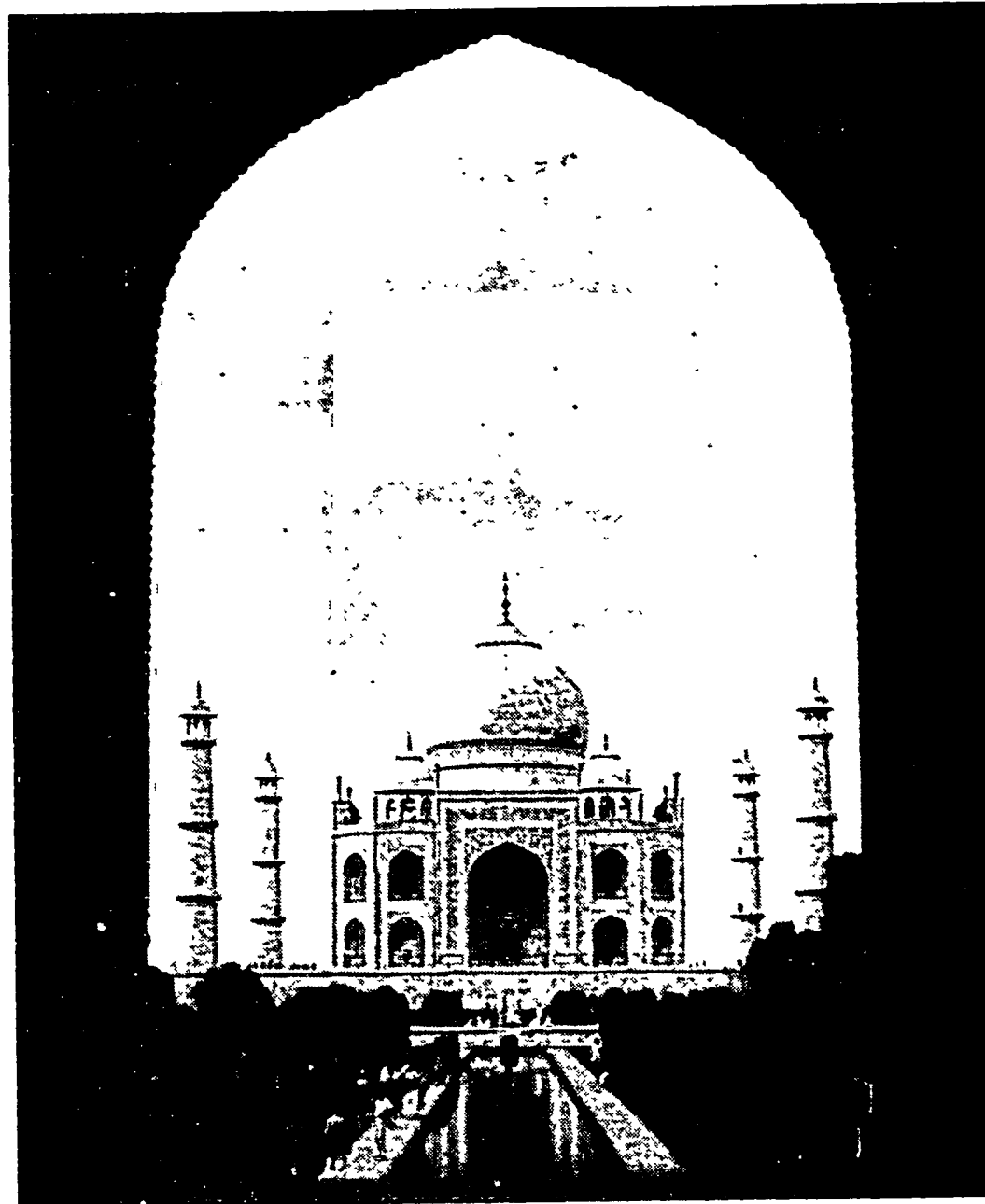
**H**ALF A WORLD away from our land lies the vast subcontinent of India. It is much like China in size and density of population.

It is a land of extremes, best illustrated perhaps in the presence of the Taj Mahal, considered to be the most beautiful building in the world, and the Kali Temple, unparalleled in ugliness. In India there are concentrations of wealth and splendor in the midst of misery, poverty, and degradation.

The country can produce a Gandhi and at the same time be bound in chains of religious slavery. Because of ancient taboos people starve under the feet of untouched cattle. Sacred monkeys thrive and grow fat while children are denied the cereals that mean the difference between health and disease.

Evangelical Christianity has a foothold in India and the lives of the few who have been reached with the gospel challenge all Christendom with the age-old fact that where Christ is lifted up, he will draw all men unto himself.

Yes, India calls—and waits. Ours is the privilege of following after Carey in one more step toward the goal of taking the gospel to all the world.

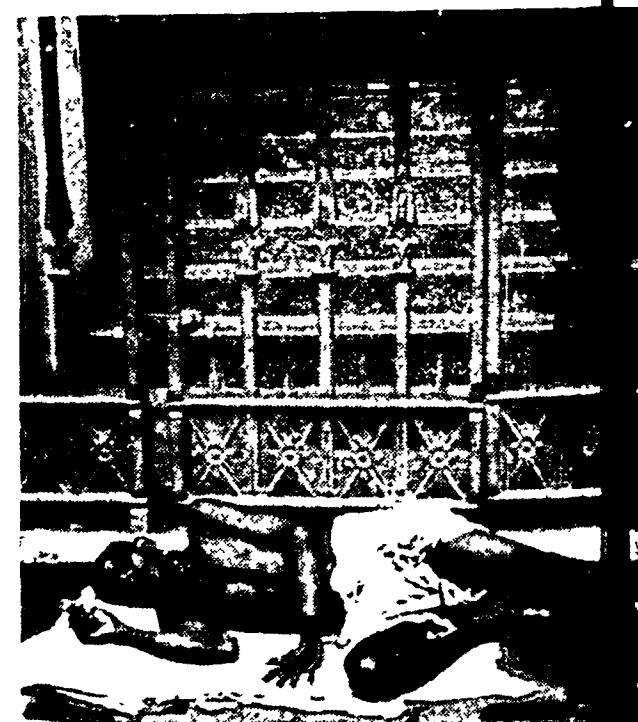


LEFT: The Taj Mahal, world-famous memorial built by a Moslem ruler for his favorite wife, is considered by some to be the earth's most beautiful building.

ABOVE: In Bombay is the Gateway to India, erected to receive royal visitors. To Southern Baptists it is a challenge to enter with the gospel of the King of kings.



India is a land of many people—one sixth of the world. This is a street scene in Bombay, one of the great cities.



Most of the people of India are extremely poor. Many of them the sidewalk is their only home.



Memorial Park in New Delhi where Gandhi was cremated. The fallen leader is still held in veneration.



Carey Baptist Church, Calcutta, has carried on a continuous witness since the days of William Carey, its founder.



# EDITORIALS

## *Issues of World Importance*

*The Baptist Joint Committee on Public Affairs met in Washington, D.C., March 4, 1952. The editor considers the report of the Committee's subcommittee on world issues so significant that it is reproduced here with only inconsequential deletions.*

As we consider current world issues in the light of the Christian principles and objectives which this Committee represents, we discern three trends of thinking which we believe are injuriously affecting our national positions in reference to world issues.

1. In our urgency to defend ourselves against communism and its advance, we are in constant danger of obscuring the upsurge of legitimate human hungers of the large majority of the peoples of the world.

As a nation and as Christians we do not face a more critical necessity than that of convincing these peoples that we recognize and support the righteousness of their hunger for the things that make life worth living.

2. In our foreign policies and relationships, we are underevaluating the relative importance of the areas of the world in which live most of these hungry, seeking peoples, and are thereby making the impression on them that we do not have an effective appreciation of their aspirations.

3. In our national strategy, we are depending on the might of armed forces as our primary strategy, and on spiritual and moral forces only as a secondary strategy to which we give small place in our national positions on world issues.

We believe that we should examine our positions on world issues with the objective of avoiding and correcting such influences.

**United Nations:** Constant emphasis must be placed on the necessity of our giving wholehearted support to the basic moral objectives which the United Nations is seeking to achieve among all nations. We cannot afford to allow technical and legal difficulties to weaken our support of the United Nations.

The importance of safeguarding our national sovereignty cannot safely be divorced from the sovereignty of the moral demands which the world's human hungers place upon us in this day. Unless national sovereignty is reconciled with moral sovereignty, the time may come when national sovereignty, by taking precedence over moral sovereignty, will wreck the United Nations and, in the end, itself.

**Covenant on Human Rights and Genocide Convention:** It is our conviction that the United Nations

Covenant on Human Relations and the Genocide Convention both must be considered in light of the great moral objectives which they embody.

**Universal Military Training<sup>1</sup>:** In our opinion, universal military training is a specific instance of a policy of depending on armed force as a primary strategy in our international relationships and of using moral forces only as a secondary strategy.

However critical the need is for armed strength in the kind of world in which we live today, the need for friendship among all nations is even more critical. Universal military training will not make us more friendly to other nations, nor will it win friends for us. It produces a military nation with a militaristic mind and spirit. That kind of nation weakens its capacity to make friends.

We have far more to lose by this measure than we have to gain.

**Point Four and Economic Aid in Underdeveloped Areas:** A most effective way by which we can demonstrate our appreciation and support of the desires of hungry peoples to secure the good things of life is to aid them in acquiring the capacities in knowledge and tools to achieve these things for themselves. The thing which these people need and desire most is not charity nor continuous relief but, rather, the self-respect of being able to do for themselves the things which they need.

The Point Four program has this objective as its goal. In order to achieve it, money must be provided, but money alone will not do it. The effectiveness of such an undertaking depends far more on the spirit of appreciation and understanding in which it is conducted than upon money. The late Dr. Henry G. Bennett, former administrator of Point Four, was most effective in conducting the program in this spirit.

The abundance of our resources places upon our nation an inescapable responsibility of using Point Four and other means of rendering economic aid to the underdeveloped areas of the world in such a way as to help them to help themselves.

**Catholic Resistance to Religious Liberty:** Current trends in Colombia, Spain, and Italy constitute further evidence of the continuous resistance of Roman Catholicism to religious liberty.

**Colombia:** In Bogotá, Colombia, a Catholic priest-led mob attacked and stoned a Baptist church during the dedicatory services of their new building. Despite the prompt and vigorous protest made per-

<sup>1</sup> Subsequently rejected by Congressional action.



## 1952 Foreign Mission Board Income from the Cooperative Program

(Revised Estimate)

<i>Income for Southern Baptist Convention Causes</i>	<i>Foreign Mission Board Share</i>
Convention Operating Budget (approximately) \$ 200,000	None
Current Operating Expenses 4,500,000	\$2,250,000
Capital Needs Budget (subject to approval of the Miami Convention) 3,000,000	600,000
TOTALS (approximately) \$7,700,000	\$2,850,000

Receipts above approximately \$7,700,000 will be divided between the Home and Foreign Mission Boards on a 25—75 per cent basis.

TOTAL COOPERATIVE PROGRAM RECEIPTS IN 1951: \$8,100,000

sonally by United States Ambassador Capus M. Waynick on the day of this outrage, the attack on the church was renewed the following day at the instigation of Catholic priests.

So far as we know, no action has been taken by the Colombian authorities to prevent further violations of this kind, nor has there been any evidence that the Roman Catholic Church disapproves in any way of such crimes against religious liberty.

*Spain:* Dr. John D. Hughey, Southern Baptist missionary in Spain, reports that despite some relaxation of pressure on non-Catholic religious groups in Spain, there is no basic change in their legal status. He states that through the personal intervention of American Ambassador Stanton Griffis, permission was obtained to open a Baptist chapel which was bought more than two years ago, and which has been kept closed by the authorities.

The difficulty of securing even such limited freedoms, which under any kind of real recognition of religious liberty would be automatically available, is in itself an indication of the lack of freedom of religion in Spain.

*Italy:* A recent report states:

"When one considers the aid which has been given to the present Catholic government by the United States and notes the increase in the antievangelical sentiment of Roman Catholics toward Italian evangelicals and American Protestant missionaries, it makes it very difficult for an American missionary to explain to Italian evangelicals how this aid can be consistent with the traditional American emphasis on religious liberty. It makes it even more difficult to explain the American position to Italian evangelicals when an American Baptist President of the United States desires to send an ambassador to the Vatican."

This Committee registers its conviction that when our State Department forms an alliance with Spain and when our President proposes that our government appoint an ambassador to the Vatican, our government is officially aligning itself on the side of forces that would deny to the peoples of the world the basic human right of freedom of religion.

### ***Crop Failure in Brazil***

Continued drought and a relentless sun have destroyed the possibility of good crops in northeast Brazil this year. This remarkably productive area could take the present misfortune in stride were it not for the fact that three years of drought have preceded it.

Refugees are moving from the northeast to the south at an estimated rate of 40,000 per month. This migration, says *The New York Times*, frightens the Brazilian authorities for three reasons:

"First, it creates in the prosperous industrial and agricultural areas of the south a hungry, discontented mass of unemployed and often unemployable persons who are ideal material for communist agitators to work on.

"Second, São Paulo authorities say, there is a serious health problem and danger of epidemics. Undernourished immigrants are easy prey to disease and bring with them diseases epidemic in the northeast, though under control in São Paulo.

"Third, by depopulating it the emigrants are destroying the possibility of rehabilitating their own sun-parched area."

Our hearts go out to the people of northeast Brazil in their time of trial. Many of our fellow Baptists live in the area. We are confident that their faith will fortify them in the present emergency.



Buildings of the Eku Baptist Hospital. The first building on the right is chapel and clinic.



ABOVE: Missionary Mary Evelyn Fredenburg and the Nigerian midwife see patients in the maternity center.

LEFT: Dr. W. C. Gaventa, Southern Baptist missionary, operates in the Eku Baptist Hospital.



ABOVE: Pastor Aganbi, Eku Baptist Church, discusses his Uhrobo translation of the Gospel of John with Dr. Paul Cullen.

RIGHT: Dr. Cullen and Pastor Aganbi seek to give spiritual help to patient who reads from Yoruba Bible.



This is the new building of the Baptist church at Eku. Mrs. Gaventa and Pastor Aganbi visit in front of the church.



## Ministering to Body and Soul

By V. Lavell Seats

"EXCUSE, MA! Please, Ma!" anxiously called Miss Felicia Tetobu, the African midwife, to Mrs. W. C. Gaventa. Then she came on up to the door of one of the new wards of the Eku Baptist Hospital which is serving as a temporary home for Dr. and Mrs. Gaventa.

"Please, Ma, we need the doctor. A patient has just been brought who is having great difficulty in giving birth to her baby. It is a very difficult case; and unless the doctor can help there isn't much hope for the mother and her baby."

"Felicia, have you forgotten that the doctor is not here? He has gone to a meeting to represent our mission in a medical committee and will not return for several days," explained Mrs. Gaventa. "Dr. Cullen is in Lagos and there is no doctor on the compound. You will have to do the best that you

can to save the lives of the mother and baby."

"But, please, Ma. This case is too difficult and complicated for me," confessed Felicia.

A consultation was called with the other African nurses, Mrs. Dora Owe and Miss Christianna Afatopa, since no missionary nurse was available. It was decided that the patient should be taken to a government doctor who was thirty miles away.

Arrangements were being made for the patient to be taken in the mission car of Miss Mildred Crabtree, from Agbor (fifty miles away), who happened to be in Eku.

However, it was soon learned that the roads were impassable. During the rainy season, and this was in the midst of it, the roads sometime become rivers and lakes and are impassable. There was no hope of getting the patient out of Eku.

Mrs. Gaventa and the other missionaries present, along with the African nurses, decided they would have to do what they could there. Medical books were taken from the bookshelves one after the other as instructions were sought for such a case. With each reach for a book there was a prayer that somehow God would help in this emergency. Mrs. Gaventa continued to look and pray while the African nurses returned to the ward to do what they could for the patient.

After hours of anxiety and much prayer the miracle came to pass. The impossible delivery was accomplished and both mother and baby lived.

But the news had hardly been told to Mrs. Gaventa before there came another "Excuse, Ma!" This time a boy had been brought who had been bitten by a very poisonous snake and only prompt medical attention would save his life. Once again the medical books

began to tumble from the shelves as the missionaries and African nurses sought information on treating snake bite.

The nurse returned to the ward armed with the information as to what must be done. Through an all-night vigil they worked with the boy sacrificing their rest and sleep. The reward came in the saving of the life of the boy who would otherwise most probably have died.

Unusual incidents? Yes, in that there was this brief period of a few days when Dr. W. C. Gaventa and Dr. Paul S. Cullen had to be gone. And at the same time the missionary nurse, Miss Mary Frances Page, had to be away for treatment in another hospital. These medical cases were not unusual, but just an example of what the missionary medical worker faces each day and night in Nigeria.

On a recent visit to the Eku Baptist

Hospital, I heard the question asked by some of the Europeans, "Why did the Baptist Mission ever build a hospital at Eku?" The question put me to thinking. Why did we build at Eku? There are surely more healthy places where we could have built. Then, the answer came back to me that mission work must be done where there is need, regardless of the location.

Why did we build at Eku? It is here that we had our strongest Baptist church and school work in the Eastern Provinces. This work was started and largely built by the African Baptists. Largely through the efforts of Rev. Jove Aganbi, an Uhrobo, who is the pastor of the Eku Baptist Church, this work was continued and grew until the coming of our first Baptist missionaries to this area.

Rev. Aganbi reduced his native language, Uhrobo, to writing and then translated the New Testament. Re-

cently, the Gospel of John was published for distribution. This was the first publication ever to be printed in Uhrobo.

The prayers of many Christians for many years were answered in the coming in 1945 of Rev. and Mrs. E. M. Howell as the first missionaries to Eku. Rev. Howell supervised the church and school work while Mrs. Howell started a small dispensary. Thus started the medical work in Eku.

Our mission was ready to expand its medical work. What could be more logical than to make this dispensary into a hospital? Dr. Harold Canning came in 1947 to work with the Howells, and soon plans were drawn and the work started on a new hospital. On July 4, 1947, Dr. Canning married Miss Cornelia Barker, a missionary nurse, in Lagos, and the two

(Please turn to page 30)



# THE WORLD IN BOOKS

Genevieve Greer



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

**A**N "EITHER-OR" rule usually determines which books go into our mission-book section—either mission emphasis or foreign background. When a book comes along with both, it is apt to get top space. When it also has a certain deft touch to give it extraordinary charm and individuality, we need a badge of merit. Just such a book leads the reviews this month.

## Christian Adventure in Peru

"My story is of Christian adventure, in which of necessity I had to keep my feet in the sand while my heart was in the stars," says Ruth Stull in her introduction to *Sand and Stars* (Fleming H. Revell, \$2.50), an account of mission work in inland Peru.

Some of the good, practical sand of her story makes excellent advice for the missionary. She cautions the would-be missionary not to let "a flare for adventure" call him to the mission field, but, on the other hand, not to permit "dread of danger" to keep him from it if God calls. As a morale builder, she suggests "a sprig of mint on the edge of your gourd drinking cup," although she found her thin, blue china teacups a great help, too—cups which she bought for her husband's birthday (he bought a handsome hand-saw for hers).

Returned missionaries often dramatize the ugliness and sacrifice of their work, she thinks, and fail to describe the beauty which rightfully belongs in the picture. Some of the stars in her story are the pictures of grandeur she paints with her pen—grandeur not only of the Amazon River which, "at night tied a silver ribbon from the moon around its waist," but also of the soul of the Indian she had to approach through a cloud of gnats as she taught him to write.

No missionary among primitive people, and no student of missions who also likes vivid, concrete writing should miss this book.—G. G.

## Missions in the Bible

Beginning at the time when Jehovah was regarded as God only of the Israelites, proceeding through the days of the prophets to Isaiah's conception of God as a light to the Gentiles, and culminating in the evangelistic fervor of Paul and the early churches, Edmund D. Soper, in *The Biblical Background of the Christian World Mission* (Abingdon-Cokesbury Press, 75 cents), traces the Bible evidence of God's worldwide missionary design.

A reprint of Part I of the author's *Philosophy of the Christian World Mission*, this book has been arranged for use in mission study classes, with suggestions for study, questions, and assignments added by William J. Keech.

The weakest chapter in the book is the one on Jesus' attitude toward himself as a universal Saviour, about which the author finds the Bible contradictory. And many readers will not agree with his interpretation of the book of Jonah as allegory rather than fact. These differences of opinion should not bother the thoughtful student.

Although his subject matter is for studious rather than light reading, Dr. Soper writes in a clear, simple style that lets the reader grasp his thought easily. It is an ideal study book for classes of adults or young people who want something to make them think. It is not an entertainment item to dress up the social-get-together type of class.—G. G.

## Tales from African Trails

Zondervan Publishing House has three books with African mission backgrounds, one a prize winner in its Christian fiction contest, another a group of missionary stories centered around answered prayer, and the third a color book for children.

The contest winner is *Hidden Valley* (\$2.00), a mystery novel written by Douglas C. Percy, a missionary to Africa for many years. Its plot is built around a professor on a visit to a former student, a missionary. Along with a picture of African paganism, the author gives his readers a missionary challenge. The professor, too old for the mission field, resolves to support those who can go. "I'll go back to the job I was beginning to hate," he says, "and do it for God."—ROBBIE PUGH.

*Twenty Missionary Stories from Africa* (\$1.50), by Basil Miller, is another book in his "Missionary Stories" series. As would be expected in a compilation of "answered prayer" stories, it is a book to be dipped into for illustrations to season mission study, not to be served as a main dish representing everyday mission activities. An inexperienced Christian might be led to expect God's intervention to supply every whim.—G. G.

Another in a series of missionary color books for children, *Africa* (35 cents), portrays daily life and customs in Africa

through line drawings by Paul Hubartt. Reading matter is confined to coloring instructions and a brief explanation below each picture.—G. G.

## "Quiet Talks" on Missions

Everyone who has met S. D. Gordon through one of his "Quiet Talk" books will welcome *The Treasury of Quiet Talks* (Fleming H. Revell, \$2.50), with its selections from fourteen of the books. Devotional leaders for mission study groups will discover a wealth of material in it. They won't find a chapter labeled "Missions," but neither will they find a chapter that does not breathe "missions"; for the author was one of those Christians to whom Christianity is missions.

Christ's "Go ye," he interprets in its worldwide sense and makes of it a charge to missionaries—a charge to Christians. A chapter on prayer is an inspiration and guide for mission praying. And a story, told in Mr. Gordon's inimitable way, pictures Jesus "walking down the golden street one day, arm in arm with Gabriel," explaining to him his dependence on the few on earth who know the plan of salvation to tell others, the others to tell others—"and the others, others, and yet others, and still others, until the last man in the farthest circle has heard the story."—G. G.

## Persecution, Prayer, Perseverance

*The Untold Story of Korea* by Bob Pierce as told to Ken Anderson (Zondervan, \$1.25) is an account of a recent mission tour in the little country that holds the spotlight around the world. Told simply and forcefully in feature-story style, the story introduces its readers to countless Korean Christians. Their heart-rending and heart-warming stories of persecution, prayer, and perseverance cause the reader to search his own soul and ask, "What have I done for Jesus?"—MILDRED KNOX

## Book for Confused Times

A most helpful book for confused times is *The Life We Prize* by Elton Trueblood (Harpers, \$2.50). It takes us back to the things which make life worth prizing. At a time when the American way of life is being confused with gadgets and with "ten suits in the closet," it sets forth a way of life which is of far greater value than gadgets and suits of clothes. It will repay repeated readings.—M. T. R.

## Miscellaneous Books

*Columbus Roberts*, by Spright Dowell (Broadman Press, \$3.00), is the story of a true steward for Christ. From a boyhood of hardships, Columbus Roberts grew to strong, intelligent manhood, became a millionaire through his business skill, then gave the bulk of his money to benefit Christian education.—ELLEN SCOFIELD

(Please turn to page 31)

# Missionary Family Album

ABERNATHY, J. A., of Korea, has the following new address: Baptist Mission, P. O. Box Special No. 1, Pusan, Korea.

ALEXANDER, Mary, after a furlough in the States, has taken up work in Hong Kong. Her address is 169 Boundary Street, Kowloon, Hong Kong.

ANDREWS, Rev. and Mrs. William P., are now located on their permanent field of service: Casilla 3388, Santiago, Chile.

BEDDOE, Mrs. R. E., emeritus missionary to China, has moved from Shawnee, Okla., to 319 Cooper's Road, Jackson, Miss.

BERRY, Rev. and Mrs. W. H., after a furlough in the States, have returned to Brazil. Their address is Caixa Postal 320, Rio de Janeiro, Brazil.

BLEDSON, Hilda, of Hawaii, is home on furlough at McDonough, Ga., Box 362.

BRYAN, Dr. N. A., of Korea, has the following new address: Baptist Mission, P. O. Box Special No. 1, Pusan, Korea.

BRYANT, Rev. and Mrs. William Howard, of Chile, announce the birth of James Hunter, Jan. 31, 1952, at Chuquimata, Chile.

CARLISLE, Rev. and Mrs. Robert L., Jr., on furlough from Uruguay, have moved from Combes, Texas, to 212 East Mesquite, Uvalde, Texas.

CLARKE, Rev. and Mrs. James A., of Nigeria, are home on an emergency furlough due to the illness of Mrs. Clarke. Their address is: 422 E. Convent Ave., Pascagoula, Miss.

COCKBURN, Rev. and Mrs. Samuel H., wish their address changed to: Suiza 524, Ramos Mejia, Buenos Aires, Argentina.

CONNELLY, Rev. and Mrs. Frank H., formerly of China, sailed from Seattle, Wash., on Feb. 28, for Japan. Their address is: 11 Kamiyama-cho, Shibuya-ku, Tokyo, Japan.

CROTWELL, Elaine, of the Philippines, has moved from Baguio to 539 Tomas Claudio, Davao City, Philippine Islands.

FRANKS, Rev. and Mrs. Ruben I., are now located on their permanent field of service: Casilla 3388, Santiago, Chile.

GARROTT, Rev. and Mrs. Maxfield, of Japan, are home on furlough at Southern Baptist Theological Seminary, Louisville 6, Ky.

HARDY, Rev. and Mrs. Hubert L., have reached their permanent field of service and may be addressed: Casilla 3388, Santiago, Chile.

HARRINGTON, Fern, of the Philippines, is home on furlough at Atlanta, Mo.

HUMPHRIES, Carol Leigh, a recent appointee for Nigeria, may be addressed: Elam Memorial Girls' School, Shaki, Nigeria, West Africa.

KOLB, Rev. and Mrs. Raymond, of Brazil, announce the birth of Carl Franklin, Feb. 22, in Brazil.

LUPER, Rev. and Mrs. J. Daniel, of Brazil, are home on furlough at 644 W. Illinois, Apt. D., Dallas, Tex.

MCRAE, Dr. and Mrs. J. T., of Lebanon, announce the birth of Mary Elizabeth and Charles William on Feb. 16, in Beirut, Lebanon.

MATTHEWS, Rev. and Mrs. Jack B., of Argentina, have the following new address: Chalet "Catalina," Calle Nicanor Carranza, Cerro de las Rosas, Córdoba, Argentina.

MIDDLETON, Rev. and Mrs. Hubert K., appointees for Chile, are now serving in Santiago, Chile, Casilla 3388.

MOSS, Rev. and Mrs. J. Ulman, of Venezuela, announce the birth of Karen Annette, March 2, in Barquisimeto, Venezuela.

MUSGRAVE, Rev. and Mrs. James E., of South Brazil, announce the birth of John Barrett, Jan. 29, in Goiânia, Goiás, Brazil.

NEELY, Rev. and Mrs. Tom, of Venezuela, announce the adoption of Carole Ann on Dec. 28, 1951. Carole Ann was born Sept. 22, 1951.

OGBURN, Georgia Mae, of Chile, is home on furlough at 1312—24th Avenue, Meridian, Miss.

PARKER, Mrs. John A., of Chile, has returned from an emergency sick leave in the States. Her address is Casilla 9796, Santiago, Chile.

PETIT, Rev. and Mrs. Max, of China, announce the birth of Carol Ann, March 1, in Newport News, Va.

POE, Rev. and Mrs. W. A., recent appointees, are now located at American Baptist Mission, Box 118, Kumasi, Gold Coast, West Africa.

RAY, Rev. Rex, of Korea, has the following new address: Baptist Mission, P. O. Box Special No. 1, Pusan, Korea.

RINES, Annie, has transferred from Oyo, Nigeria, to Baptist Mission, Ogbomosho, Nigeria, West Africa.

ROBERTSON, Rev. and Mrs. R. Boyd, are now permanently located and may be addressed: Casilla 69, Godoy Cruz, Mendoza, Argentina.

ROWDEN, Rev. and Mrs. Paul Dennis, have reached their field of service and may be addressed: Baptist Mission, Nazareth, Israel.

RUSSELL, Rev. and Mrs. Rudolph, of Thailand, announce the birth of Robert Michael, Feb. 14, in Bangkok, Thailand.

SERIGHT, Rev. and Mrs. Gerald Ben, recent appointees for Brazil, are now studying the language in Campinas and may be addressed: Caixa Postal 697, (Please turn to page 29)

## How Far Advanced?

(Continued from page 11)

The fact remains, however, that real gains have been made in strengthening and enlarging the work in old areas while we have been entering new ones. Concrete gains can be tabulated in practically every department of the mission programs in both the old and new areas.

Perhaps the most crucial measurement of advance is here at the home base. When we look at the annual figures in money and number of appointees we rejoice in the increases of today as compared with five years ago. But when we calculate the percentage of increase in foreign missions as compared with the percentage of increase in our total gifts for all purposes, the advance is not so impressive.

For instance, a steady decrease has occurred over the past several years in the percentage of funds given by local churches for missions as compared to the percentage retained for use in the local church programs. Some five years ago, the average of

gifts for missions was over twenty cents out of each dollar contributed through local churches. In 1951 the average had dropped to almost sixteen cents.

But statistics cannot be used as the only measurement of spiritual matters. On the basis of figures alone, Jesus could be made to appear a failure. As we try to measure advance from this point on, we must try to measure the spirit of our churches at the home base. The prospect for continuing advance in foreign missions is to be measured in terms of the strength and depth of the compassion and concern of the members of our churches for a world that does not know God.

The extent of our programs and the effectiveness of our efforts can never exceed the reality of our compassion and love for a lost world. Even if we could advance in figures, without love and compassion that kind of advance would be as sounding brass and tinkling cymbal. But love will find its own way to the heart of the world. Advance will go only as far and fast as our love goes.



# EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD

## *Missionary Gets Inspiration From Radiant Young Christian*

*Kabului, Hawaii*

I wish you could know Jean Miyahira. She is a very radiant person; and this radiance comes because she knows Jesus



Alda Grayson

as her Lord and Saviour. I think you would like to know about her conversion. Her parents are Buddhist; therefore, she knew nothing about Christianity when she was small. She first came in contact with Christianity in Pu-

unene School where religious education classes are taught.

She enjoyed hearing Bible stories but did not feel any need for a personal Saviour until she was in the eighth grade. Even though she had begun to feel a need for the Lord, she did not come to the revival services that were held about that time. However, she was attending Sunday school. During the summer Warren Littleford, one of the mainland students who was helping us, preached; and at the close of the sermon he urged that those not saved come to the Lord.

Jean said, "I could not wait any longer and went forward accepting Jesus as my Saviour." I will never forget the joy in her face as she came forward. The next day Warren and I went to talk with Jean's father about her desire to be baptized and join the church. After talking awhile he said, "I am a Buddhist. I will have to think it over. I will let you know later."

We went away but we prayed often for Jean. Sunday morning with beaming face she came to tell us, "My father says I can be baptized." How we rejoiced with her. Again after her baptism we were uplifted by the radiance of her countenance.

Last Christmas she was asked to give her testimony at the opening period of Training Union. We were all moved when she said with a catch in her voice, "This is my first real Christmas, for before I knew Jesus I did not know what Christmas meant." How she rejoiced in the knowledge that Jesus was really her own, as she said with tears in her eyes, "He is mine; my own Saviour."

Two weeks ago Jean's sister came forward confessing Jesus as her Saviour. Jean said to me, "I talked with my sister about becoming a Christian but did not urge her. One day about four weeks later she asked me what one says when she

goes forward. And the next Sunday she gave her heart to the Lord." I hope you will pray for Jean. It is not easy to be a Christian here. I know she will appreciate your prayers that her family may come to know Jesus.

## *Japanese Student Finds God's Word Blueprint for Perfection*

*Fukuoka, Japan*

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."



Lois Glass

The Bible is God's Word, and the power of God unto salvation works through it.

My work is mostly in the classroom. This would be no regret to me if only I could spend every hour teaching the Bible! However, it is English I teach. In the Junior College (night school) I was granted the privilege of using the English Bible as my text. The students, most of whom have worked all day, come irregularly and often very late. From this standpoint, it is a discouraging class to teach. Yet, out of it has come the joy of seeing God's power working through his own precious Word.

We studied the Sermon on the Mount as recorded in Matthew 5-7. Three students from this class are now attending my Sunday Bible class. During the 1951 Preaching Mission last fall, two of them



Jean Miyahira is radiant testimony for Christ in her Buddhist family.

decided to follow Christ, which they are trying to do though they have not yet been baptized. Last summer one of them wrote:

"I made several plans for this vacation. . . . Among the plans there is the Bible reading which is working rather well. So my vague idea and doubts about Christianity are clearing away. Moreover, what is more delightful, I have come to realize how what the Bible teaches us is important in our lives. I think you can't imagine how glad I am. As you know I am a freshman, but I should like to continue the Bible study as long as my life continues."

In a letter this Christmas, he said: "This is the first Christmas for me since I trusted in Jesus Christ, and I am exceedingly happy to have been able to understand the true meaning of Christmas. . . . Now a month has already elapsed since my mother first saw you. . . . I should like to let her know God's words, little by little, especially the Sermon on the Mount. . . . But, to our regret, she is so busy from morning till night that we can hardly have a suitable chance. In the same way I am trying to help my brothers, too. I think Christmas is the best chance for the purpose."

"When I come to think of my high school days, we did not have such a precious Book to make us perfect as the Holy Scripture. It is Christianity rather than literature or science that I obtained after entering Seinan Gakuin. . . ."

As you share my joy, please pray for this student, Keisuke Higuchi, and for the others, too.

## *Missionary Finds Rich Farm Country in Spiritual Poverty*

*Presidente Prudente, Brazil*

Presidente Prudente, in the state of São Paulo, is the hub of one of the richest farming sections in all of Brazil.

Potatoes, corn, cotton, peanuts, and coffee are grown here in abundance. Last week I took a sixty-five mile trip to the west to visit several of our churches. As I toured over the hills and through the valleys, breath-taking views of the farms, appearing as beautifully arranged gardens, met my gaze.

The great spiritual needs of the hordes of people in this rich zone burden the soul. Our zone of work embraces perhaps a million people, less than one per cent



Lester C. Bell



of whom are Baptist. I am one of three pastors who help sixteen churches minister to the needs of the people in this entire area.

The people are willing to hear and usually attend in large numbers; but the lack of funds to buy lots and provide small chapels and needed equipment and the lack of preachers to carry the message are greatly crippling the evangelistic movement. We cannot possibly answer all of the calls for evangelistic engagements which flood in from the neglected older towns and cities and the many "mushrooming" new cities near by.

Almost daily a new plea presents itself to my already crowded schedule. We could open missions in dozens of such places, some of which would flourish into churches, if we just had the funds and workers to go in and maintain the work.

A few weeks ago a small group from our church went with me in the jeep to visit Nova America, a new city just five years old near Presidente Prudente. According to the people, a Baptist preacher had never before been in the city. After driving twenty miles between freshly plowed fields, we arrived completely covered with dust.

Resting only briefly, we divided into teams of two and walked through a part of the town, announcing the preaching service to be held in the yard of a home near the center. The novelty of a Baptist preaching service attracted a large crowd; and many stood outside by the road along the yard fence, since they were too timid to enter.

Following the service held by lantern light, the husband in the home where the meeting was conducted invited us to come inside that we might continue the service with his family and neighbors. Inside we sang more of our hymns and explained the simple facts of the gospel. The big fellow presented a touching sight as he stood in our midst holding an open-wicked kerosene lamp, his anxious, upturned face indicating that he was taking in every word.

His big frame trembling, the man announced his public acceptance of Christ as Lord at the close of the service. As I left the room with moist eyes, the man pressed into my hand fifty *cruzeiros* with which to pay for our trip in the jeep. Such definite action is a good sign of the man's sincerity.

On our return trip, the group remained silent for a long time in the tropical night. As the road crossed a high ridge, dozens of groups of twinkling lights, indicating new towns for miles around, were visible. At last I broke the silence by saying, "Out yonder are our opportunities for Christ; may God help us to enter them before it is too late."

You at home can help us through your prayers and your gifts.

### *Light Comes to One Who Sat in Darkness*

*Honolulu, Hawaii*

Walking down the streets in the city of Honolulu we see buildings of modern architecture. As we go inside we find all the conveniences that we would find in stores and homes on the mainland. In spite of all these modern conveniences, we find many thousands who sit in darkness as far as spiritual values are concerned.



Evelyn Schwartz

Listen as Mieke speaks: "My sisters and I were raised in a Japanese home on the island of Hawaii. Mother was brought up by Buddhist parents; and we, too, learned to sit before Buddha and to pray to him. We went to Japanese language school and to Buddhist Sunday school to learn about Buddha. My impression of Buddha was that he was a god capable of great things.

"After graduating from high school I entered nursing school in Honolulu. I found in one of my textbooks a very disturbing fact. The author referred to Buddha as 'idol.' My faith was shattered. As I read books on different religions, I learned the truth about Buddha.

"Feeling very insecure about my spiritual life, I talked to my roommate, then to an Inter-Varsity Christian Fellowship worker. She told me the greatest thing I had ever heard—that God loved the people he created so much that no matter how unrighteous they were, he sent Jesus Christ to save them, and that Christ, although without sin, died on the cross for all our sins, and that through him we could be saved.

"Then she prayed, and I knew in my heart that I was already born into God's



Mieke: "I learned the truth about Buddha."

kingdom. I felt that this was the greatest thing that ever happened to me. A few weeks later I professed my faith publicly and went to a Christian church for the first time.

"My growth in the Christian life continued smoothly until a few months later when I was faced with the problem of telling Mother about my conversion. To be sure, she objected greatly to what I had done. Then I went to live with my sisters.

"My first few weeks there were like a bad nightmare. It was almost impossible to do my Bible reading. When I went out with my Bible, sarcastic remarks were made. But God was with me always. I could take my troubles to him and be comforted and relieved of my burden.

"Approximately a year later, in 1951, I was baptized and brought into the membership of the University Avenue Baptist Church. Again Mother objected to what I had done, but I could not live with a clear conscience if I did otherwise for Christ.

"Family relationships are a little happier now, and things are not so hard as at first. However, I shall not be completely happy until all members of my family come to know Christ as I have."

### *Dying Believer Found Her Faith in God Sufficient*

*Aracajú, Brazil*

Two years ago we began mission work in Itaporanga, an interior city in the state of Sergipe. The city is only some forty-five minutes by car from the capital, Aracajú; therefore, we were able to preach there once a week. Soon interest grew in regard to the gospel, and a German monk gathered some fifty or sixty "toughs" of the Catholic Church together to resist the preaching of the Word of God. We were forced to leave the city two times in a period of six months. However, with the help of national Baptists we were able to continue our preaching and witnessing.



E. M. Treadwell

One day, while preaching, the monk made reference to the Bible. This aroused curiosity in the mind of one of his most faithful members, a lady who was a member of an organization called "The Daughters of Jesus." As Catholics are not allowed to own or to read a Bible here in Brazil, this Brazilian lady, being unable to control her intense curiosity which was provoked by the words of the monk, went in search of a Bible.

This search led her to the home of one of the Baptists of the city. She borrowed a Bible, read it for some time, and then declared with conviction that it was the "truth," the Word of God. Upon hearing

this we sent her a Bible which she read over a period of months.

Three months ago she died. In the hour of her departure her sister said, "You realize that you are dying, don't you?" She answered, "Yes, the doctor says there is no hope."

"Then do you want me to go get the priest so you can confess?"

Her answer was this, "No, I do not want the priest, for I have already talked to Jesus."

"What?" was the startled reply, "You mean to say you do not want to confess before dying? Then I will go and get the candles to light up the path to the other world."

The dying one lifted her eyes to her sister's face, and in a voice void of fear said, "No, I do not need the candles. My light is Jesus." Thus she died in the faith of the Son of God who came to seek and to save those who are lost.

We found out later that she had left the Catholic Church more than a year before her death. Her intention was to turn herself over to the missionaries so she could live among those of the Baptist faith.

In consideration of the death of Maria Cecilia, we know she is in the presence of him who lit up the dark path of death showing her the way to her eternal home. This is the result of the glorious gospel of Jesus. May God give all of us grace to live it and to preach it that all may know him who is the "light of the world."

#### *Malaya's Seven Million People Almost Totally Without Christ*

*Singapore, Malaya*

Early last August, immediately after the Ridgecrest Foreign Missions Conference, we began in great earnest to prepare

to return to the mission field. The reason for our not being able to return to China is quite obvious, and the plan for us to return to Hong Kong was changed. Therefore, not long before we left the homeland it was decided that our field of missionary service would be Singapore.



Eugene Hill

On November 10 we boarded a huge BOAC plane at Kai Tak aerodrome, Hong Kong, and by nightfall we landed in Singapore, the once proud British "bastion" of the East. Singapore, a British Crown Colony of 217 square miles, comes in name from two Sanskrit words, *Singa Pura*, meaning Lion City. Seven hundred years ago it was a strongly fortified city with high walls surrounding it.

This enabled it to withstand the many

**I**T MEANS more than you know to hear that you are praying for us. We are often encouraged by the thought that miles and years do not separate those who have learned to pray. The success of our work depends to a great extent on the home base. We are as dependent on your prayers as the program is upon the gifts of those who have missions in their hearts.—LOYD and MARY HAZEL MOON, missionaries to Brazil

attacks of the Siamese; but in 1377 the Javanese finally succeeded in breaching its walls, defeating its soldiers, and destroying the city completely. In time it became a hide-out for pirates and remained so until the nineteenth century, when an Englishman, Thomas Stamford Raffles, saw strategic and commercial possibilities in it.

In 1819 Raffles opened negotiations with the Malay natives for permission to set up a factory on the island of Singapore. For the payment of \$8,000, the British were permitted to establish factories on the mangrove swamps where nothing seemed to be able to grow. The place prospered and became a very important port even in that early day; and in 1824 it was ceded to Great Britain.

From that year until now it has continued to grow until it has become the greatest seaport in the Far East as well as the most strategic city. This island city, which lies just halfway between China and India and on all the trade routes of the Far East, has a population of 1,015,453. The people are divided as follows: Chinese, 789,160; Malays, 123,624; Indians and Pakistanis, 72,467; Europeans, 11,504; Eurasians, 10,093; others, 8,605.

But Singapore, though a separate crown colony, is actually a part of the whole of

Malaya, which is composed of nine states besides the colonies of Penang and Singapore; and all are ruled either directly or a little indirectly by the British. Seven million people populate Malaya. About half of these are Chinese who form the financial and commercial backbone of the Federation of Malaya.

Malaya is noted for its production of rubber and tin, and for this reason it is very significant in the world today. For more than three years it has been wrestling with the problem of wholesale banditry.

The alarming and challenging fact about Malaya is that about ninety-seven per cent of the people are spiritually lost, and there are just four Southern Baptist missionaries among these seven million! We do thank our Lord that in many of the principal cities there are Chinese Baptists who have come here from churches of our South China work.

At present there are three small Baptist churches in Malaya; one in Alor Star and two in Singapore. But Miss Jessie Green is already at work in Kuala Lumpur, the capital of Malaya, with a Baptist chapel going in a good way. And we are beginning one in Singapore. Miss Lora Clement, who is leading in the establishment, has great hopes for this chapel. Before

South Korean youngsters attending Sunday classes conducted by United Nations chaplains are shown outside the famous "Chapel on the Parallel," located directly on the 38th parallel. Left is Southern Baptist Chaplain William T. Pelphrey, who teaches the class, assisted by a Korean chaplain (right).



too long we hope to have another one in Singapore, one in Penang, one in Ipoh, and others in time.

All this indicates the critical need for more missionaries to help in the tremendous task that is ours in this heathen land. One cannot say, "The fields . . . are white already to harvest"; but surely this field is ready for the planting which must precede any harvest.

Since arriving in this new field, we have been kept busy preaching, teaching, planning, house hunting, and doing many other things so necessary to being a missionary. We do feel so unequal to the job here, but we are tackling it with faith and confidence—the confidence that our Lord has called us here, that his Spirit will lead us in his work, and that you in the homeland will not fail to remember us at the Lord's throne of grace and power.

#### *Evidences of God's Goodness Seen by Missionary on Maui*

*Kahului, Hawaii*

The Lord gave Baptists of Hawaii much cause for rejoicing during 1951; and those of us here on the island of Maui have received our share of the blessings. The centers of work on this island are the Kahului Baptist Church, the Wailuku Baptist Mission, and a mission Sunday school which meets in a community house in a pineapple camp located on the beautiful



Bertie Lee  
Kendrick

slopes of Haleakala. I should like to share with you a few of the evidences of God's goodness to us.

The first thing that comes to our minds is the newly constructed building for our Kahului Baptist Church which was dedicated on December 9. How our hearts do rejoice in the completion of this building which is the result of much prayer and work, both on the part of Christians here and friends in the States, for the past eight years. We thank God and Southern Baptists for this new church building which is giving us added opportunities to reach a greater number of people than ever before.

Visible results of last summer's work give us another cause for rejoicing. During the six weeks of vacation Bible schools held in the church and mission points there were forty professions of faith in Junior and Intermediate departments. Very few of these have been baptized because of opposition from parents. The experience of one of these Junior girls is enough to cause any leader's heart to rejoice.

On decision day, Lorraine came forward accepting Christ as Saviour when the invitation was given. A short while afterward her family moved to another part of the island. When we visited in the home, the mother told of how Lorraine had continued to read her Bible and how she had begged to go back to the Baptist church to Sunday school. In spite of the fact that one of her aunts, a Mormon missionary, had tried several times to get the family to go to the near-by Mormon church, Lorraine had insisted that she wanted to go to the Baptist church where she had believed in Jesus as her Saviour. The mother has consented to take her and the other children. I'm sure that you will join us in prayer for Lorraine and other Juniors like her that they may have the joy of winning their parents to Christ.

Perhaps you would enjoy knowing how one little boy six years old brought six members of his family to the Lord. Ralph Matsuda had been coming to our Wailuku Mission and enjoying the stories and songs he learned in Sunday school and Sunbeam Band. He kept hearing the pastor say, "Invite others of your family and friends to come with you to the mission."

Ralph took these words seriously and each time he went home he would plead with his mother and father to go with him to church. Ralph thought it was so important that he dared not stop inviting. Finally, the mother decided that she would go just to please Ralph. When she heard the songs and the gospel message explaining the plan of salvation, her heart was touched.

She went again and again and encouraged others of the family to go. You can imagine the joy that came not only to Ralph but to all of us when six of that family, Ralph's mother, two aunts, and three uncles, accepted Christ as Saviour

and were baptized. One of these uncles is now serving as treasurer of our Wailuku mission and teacher of Junior boys in Sunday school. All the others are growing in grace and service each day.

One of our greatest needs here on Maui is for a Japanese-speaking worker who can devote his time to the winning of older people who speak that language. This need was brought to my heart a few weeks ago in a more forcible way than ever before. I was visiting in a home where Mildred, an Intermediate girl, had recently come to know Christ.

The old grandmother, who could speak no English, sat near us on the floor and listened very closely as we read the Bible and rejoiced in Mildred's new-found faith. The old lady seemed so eager to learn, and I felt so helpless in trying to teach her. Only a few days later she became seriously ill and did not recover. My heart ached because I had not been able to lead her to Christ.

There are now thirteen churches and four missions affiliated with our Hawaii Baptist Convention. Truly we are grateful as we think of these gains; but there remain so many people who are yet unreached. We long for a real revival in the hearts of Christians in our churches and a time of soul-winning such as we have not yet experienced.

#### *Many Victories Over Juju And Diseases In Joinkrama*

*Joinkrama, Nigeria*

Do you remember Ekpini, the old juju woman whom we could not put to sleep for her operation? We have a good sequel to report concerning her case. In June, when Miss Ruth Womack was here for a few days, she was brave enough to undertake to anesthetize the old woman. The old woman had told us over and over again that she had left juju and that only *Cheneke*



Roberta Cox  
Edwards

(God) was in her heart. The day on which her operation was scheduled was one of rare excitement on our hospital compound. Everybody in the town and in many other towns knew that once we had failed.

This time Ekpini went to sleep and the operation was accomplished without difficulty. As she was being returned to the ward on the stretcher we saw a great multitude of people gathered about the walkway to look at her as she went by. As they saw her pass, still asleep, and learned from the nurses that the operation was finished, they began to sing and rejoice, shouting, "Ah, today we have win (overcome) juju! Today we have win Ekpini!"

*(Please turn to inside back cover)*

**WE BECAME** aware of someone staring in the window the other day and upon opening the door found a young lady who had evidently been trying to find courage to knock. After talking a few minutes she said, "Tell me about your God." These and many similar experiences assure us that the desire to know is not dead in Japan today.—CHARLES and LOIS WHALEY, missionaries to Japan



# MISSIONS VISUALIZED

For M. Scofield, Jr.

**“WHAT CAN we expect in the way of new visual aids?”** That question comes to us daily and this is a report on our production plans for 1952. The 1952 mission study theme is on new mission areas and our production effort will be on that subject.

1. “They That Were Scattered Abroad” will be a 22-minute motion picture in color that will tell the story of Southern Baptist advance in new areas in the Far East and in Southeast Asia. It will tell the story of the relocation of the China staff. Rental fee, \$5.00. Scheduled for an early fall release.

2. “Advance in Europe” will be a 22-minute motion picture on Southern Baptist work in Switzerland and Italy. It will present the new Baptist schools, the G. B. Taylor Orphanage, and something of the local church work. Scheduled for an early fall release, the film will be in Kodachrome and will rent for \$5.00.

3. “A Report on Advance” will be a 30-minute motion picture in color and will emphasize the scope of our program, the types of mission projects Southern Baptists sponsor, and will tell the story of advance to this date. It is scheduled for a mid-summer release and will be available on a service charge basis.

4. “Lottie Moon Dollars” is the tentative subject of a black and white filmstrip to be produced in co-operation with Woman’s Missionary Union for use in the Lottie Moon Christmas Offering programs. The method and date of release are not yet determined.

5. “New Areas in Southeast Asia” is a 36-frame filmstrip in color designed to present missionary advance in the area and to outline opportunities and responsibilities. It will sell, complete with Program Guide, for \$5.00.

6. “Baptist Missions in Hawaii” will be a 36-frame filmstrip in color, supplementing our motion pictures on this new area. It will tell the story of missionary advance and challenge. It will sell, complete with Program Guide, for \$5.00.

In addition to the releases directed at mission study material, we will also

produce several general and area subjects. They will be:

1. “Day of March,” a 27-minute motion picture on the stewardship theme to be emphasized in 1953.

2. “Resources in Missionary Education” and “The Commission” will be black and white filmstrips available without cost to the churches to assist them in making the most effective use of educational resources available through the Foreign Mission Board.

3. Area filmstrips, each in Kodachrome and with Program Guides, are in preparation as follows: “The Challenge of Asia”; “Baptist Missions in Japan”; “Baptist Missions in Europe”; “Baptist Missions in the Near East.”

Foreign photographic projects are scheduled for Japan in the fall with three pictures in the planning stage. The first one, a sequel to “In the Circle of His Will,” will be “Advance in Japan” and will feature the Melvin Bradshaws in their work in Japan. The second will be for children under the subject, “Yoshida, Child of Japan.” And the third will be the story of a returning soldier just released from a communist prison, the tentative subject of which is “New Wine in New Bottles.”

## God at Work

(Continued from page 5)

in a downpour of rain to see young people, stationed every half block in all directions from the church, holding aloft lighted Japanese lanterns with the cross glowing from the side. When I came closer to the church I heard the voice of Masako announcing the services over the public address truck which was parked near by.

Some weeks later when I talked with Masako about her life work, she said, “I will serve my God till I die.” Here again I had seen and heard God at work among the people that had lately been counted our enemies. The marvels of God’s work among the peoples of the earth never cease.

The sound of marching feet coming

up four flights of stairs to the rented auditorium on the top floor of the city hall in Shizuoka is a sound which still echoes in my memory. On the first night of the meeting I stood in a little room just off the auditorium and wondered whether the great non-Christian world would heed the invitation of a handful of Christians to come hear the story of Christ.

The auditorium itself seemed to me almost completely inaccessible. Four flights of stairs and no elevator seemed a long way to expect people to climb to hear the gospel; but as I waited I heard the clatter of wooden shoes. Up and up, ever increasing in numbers, the people came. As I began to speak on that first night, a young woman with tears in her eyes came toward the front, accompanied by an older man.

I remembered the counsel of a missionary friend who had said, “These people have suffered so much. Remember to tell them of the love of God and of the comfort of his presence.” Therefore, I spoke on the God of all comfort and on his wonderful gifts—the Bible, the Holy Spirit, and his Son.

The young woman listened. Sometimes her tears increased, but at the close of the service she stood to accept Christ as her Saviour. Now there was a smile on her face. Mrs. Reiji Hoshizaki gave her a Japanese New Testament and offered her the comfort of Christian friendship.

Many, many others trusted the Lord that night and on the nights that followed. Many other evidences of the working of God were visible, but the thing I remember most clearly is the announcement the pastor read on the last night. The word came from a woman who had been present the night before and had listened to the gospel of the cross. She said, “Please tell Dr. McKay that I heard his sermon on the cross last night but did not trust the Saviour at that time. Tonight I have fever and am unable to come to the church; but I want him to know that I have believed in Jesus and have joy in my heart.”

*For the love of God is broader  
Than the measure of man’s mind;  
And the heart of the Eternal  
Is most wonderfully kind.<sup>2</sup>*

Indeed, God does everything!

<sup>2</sup> Frederick W. Faber in the hymn, “There’s a Wideness.”



## Brand Plucked from the Burning

(Continued from page 15)

Others converted through the influence of Narciso during these two months include another former member of the notorious Silvino gang of North Brazil and a soldier who had once tried to arrest Narciso, but had ended up badly beaten and with a broken arm. Both of these men had come to see Narciso with the idea of starting trouble. However, after long conversations with the former bandit and after hearing him preach, both were convinced of his sincerity and were themselves converted.

Most unusual of Narciso's "missionary" experiences, perhaps, came about by accident. He was waiting for a train one night in a little town in São Paulo. He was tired and hungry. He didn't have enough money, in addition to his railroad fare, to pay for his supper. While he was waiting he heard a man coming down the street singing a hymn.

Here, he hoped, was a customer. The man proved to be just that. Finding that Narciso was a colporteur, the man invited him to spend the night in his home and to hold a preaching service the following night. Narciso, not having an engagement for the following day, accepted with alacrity.

While he was preaching to a full house the next night, he observed that a Negro man, who—he found out later—had committed more than thirty known murders, was walking up and down the street in front of the house. He didn't think anything about the man's unusual behavior at the time. However, when he left the meeting and went to meet the train, he noticed that the Negro had followed him to the station.

He was still unaware that he was in any danger. He gave the man a New Testament and talked with him until the train arrived. But, as the train was leaving, the Negro ran and hurled a knife through the window. The knife glanced off Narciso's chest and stuck in the wall behind him.

Later the Negro wrote Narciso that he had read the New Testament while sick with pneumonia and that he had found faith in Christ. He now has a congregation meeting in his home. Narciso has visited the congregation twice. According to Severino Batista, São Paulo evangelist, there are many

other congregations or churches started by Narciso's colportage work.

Trying to condense into a short article the life story and work of this "brand plucked from the burning" is a difficult task. One man is writing a book-length biography of Narciso. Nevertheless, a Brazilian editorial writer has accurately summed up the ex-bandit's life by saying that he is a "real miracle of the gospel."

He is one of many such miracles in this land where evangelical Christianity is still in its frontier stages—where the gospel is coming to grips with the lawless and the wicked and is showing forth the power of God in unusual and remarkable ways.

## Missionary Family Album

(Continued from page 23)

Campinas, São Paulo, Brazil.

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

SWANN, Ruth, of Beirut, Lebanon, is home on an emergency sick leave. Her address is Route 1, Statesville, N. C.

TRULY, Elizabeth, has returned from furlough in the States to her station: Box 13, Baptist Girls' School, Idi-Aba, Nigeria, West Africa.

WALDRON, Vada, of Argentina, has the following new address: Calle Lavalle 270, Dpto. 3, Godoy Cruz, Mendoza, Argentina.

WALKER, Rev. and Mrs. W. L., of Japan, announce the birth of William Levi, Jr., Feb. 16, in Fukuoka, Japan.

WARD, Josephine, formerly of China, is now serving in Formosa at: 15 Lane 52, Section 2, East Ho Ping Road, Taipei, Formosa.

WATSON, Rev. and Mrs. James O., recent appointees, are now serving on their permanent field: Urquiza 1911, Rosario, Argentina.

WILLIAMS, Dr. and Mrs. William J., of Nigeria, would like to be addressed: 353 Monterey, Detroit 3, Mich.

## Quintet of MK's

(Continued from page 13)

at Georgetown for the two years was cum laude. Everyone loved Margaret—a sweet, wholesome, happy Christian girl.

Notice the variety of her participation in and contribution to campus life: "Y.W.A. '43, '44, '45; council, '43, '44; president, '44, '45; women's self-governing board '44, '45 and president '45; International Relations Club '43, '44, '45; vice-president '44; Mask-rafters '43, '44, '45; president '44; Sigma Kappa Sorority '44, '45; Who's Who in American Colleges and Universities, '45."

She was graduated from Johns Hopkins School of Nursing in 1948. Since then she has worked as general staff nurse at Johns Hopkins and at the *Serico Especial de Saude Publica* in Brazil. Now she is clinical instructor in medical and surgical nursing at the Southern Baptist Hospital in New Orleans.

She enjoyed her work at Johns Hopkins and she is quite happy in her work now, if I am to judge by a statement in her letter to me. She said: "I am grateful to you for an announcement you made in chapel in May, 1944. At that time I was almost ready to leave school and go into nursing because of the pressure from recruiting officers for nurses. But you announced that Johns Hopkins would accept only girls who had had four years of college. Therefore, I stayed to graduate. Had I quit then, my entire career would have been changed."

Surely you have been thrilled, with me, over the accomplishments of these trained, Christian citizens. We need more servants of God and country in this confused world. Pray for these leaders and their work. Arouse interest in the Margaret Fund that brings the children of our worthy missionaries to our colleges.

**O**NE OF THE prayers my wife and I pray most often when we think of the people back home is this: "Lord, somehow give them a little taste of the joy that is ours every day. We think it is not fair that they have to do all the hard work, give the money, and pay all the bills while we have all the joy." In Venezuela it would be hard to find five Baptists out of one hundred who do not speak to others of the love of Jesus.—THOMAS J. NEELY, missionary to Venezuela.



# Ministering to Body and Soul

(Continued from page 21)

returned to Eku to work together in building the new hospital and healing broken and diseased bodies.

Miss Mary Evelyn Fredenburg, a missionary nurse, came to help in this great medical enterprise. The new buildings were actually started in April of 1948 and were nearing completion when it came time for the Cannings to go on furlough in December, 1949.

**T**HE WORK OF completing the buildings and the opening and dedication fell upon the shoulders of Dr. and Mrs. W. C. Gaventa who came to Eku in December, 1949. The dedication service was held on July 27, 1950.

It was a great occasion in Eku. The townspeople had erected thatched shelters and the crowd was composed of missionaries, government officials, Europeans, African chiefs, pastors, and a multitude of Nigerians. It was a festive occasion with bright, colorful native clothes, native drums and other instruments, singing, and dancing. The speakers emphasized the great hope for this hospital: "A place for ministering to the body and soul—ministering in the name of Jesus Christ."

Dr. and Mrs. Cullen arrived in Eku in October, 1950, to strengthen the staff of the hospital. Miss Mary Frances Page arrived in November, 1950, to complete the present medical team working in Eku.

It is a very efficient team. Dr. Gaventa is the superintendent and does the administrative work. Dr. Cullen is the manager in charge of maintenance and completing the water and electrical systems for the hospital. Both doctors do the medical work. Miss Fredenburg is in charge of the wards and the maternity clinics.

Miss Page helps in the clinic by getting case histories and referring the patients to the doctors. She also works in the pharmacy. Mrs. Gaventa and Mrs. Cullen take care of the home and children, conduct the services on the wards each Sunday afternoon, and do personal work with the patients. A better spirit of teamwork could not be found anywhere.

Why build in Eku? Not only due to the fact that it was the center of

our Baptist work in the area but also that it is in one of the most densely populated areas of Nigeria, in fact in all of Africa. Eku has a population of 8,000; but one can hardly tell where one town ends and another begins in this densely populated area. The hospital serves a population of several million people.

The people come many miles to visit the mission hospital. They come by car, by motor lorry, bicycles, stretchers, and on foot. One poor man was brought on a stretcher between two bicycles from a distance of seventeen miles. He improved greatly and was healed. A few weeks later he returned to the hospital, walking the seventeen miles, to express his thanks and to give the doctor a chicken as a token of appreciation.

Even in the task of seeing hundreds of patients there is often the humorous side. One woman was being examined. When the doctor brought forth the blood pressure machine and began to take her blood pressure the woman suddenly screamed and ran out of the hospital and all the way through the village. She was sure that the white doctor was going to use a powerful juju and she had fled in terror.

**L**AST YEAR THE doctors gave treatment to 15,000 outpatients, an average of 1,230 each month. This total includes the more than one hundred patients seen each of the three clinic days each week. Six hundred forty-six patients were placed in the hospital for treatment or surgery.

What part do Southern Baptists play in this daily dramatic fight against disease and superstition? Much in every way. Not only do you provide the missionary personnel, the buildings, and the equipment, but you also help some in defraying the cost of medicines and upkeep. The people of this area are very poor.

The 646 hospital cases mentioned above paid an average of \$3.80 each which included all costs—operation, medicines, dressings, and other expenses. The 1,500 outpatients paid an average of seventeen cents each for treatment, medicines, and dressings. Naturally, it costs much more than these token sums which the patients pay. Who makes up the difference? You, Southern Baptists, with your gifts and with your tithes and offerings,

make up the difference. Without these gifts this work of mercy and preaching would be impossible.

**A** FEW DAYS AGO I stood in the operating theater of this new hospital watching some major surgery being performed. I watched the skilled hands of the two doctors, Gaventa and Cullen. I noticed the expert assistance rendered by Misses Fredenburg and Page along with African nurses. I thought of the fact that each one of this ideal medical team could be earning many times their present salaries and could be working under much more ideal circumstances in the States.

In fact, the average mission doctor could be receiving about twelve times his missionary salary if he were in the States. These missionaries are not only giving their money, but also their very lives, that the people of Nigeria might know our Christ. I thought again: "If every Southern Baptist could be here and see what I am seeing he would dedicate his tithes and offerings to God in order that this work might grow and expand."

Is it worth the cost in lives and dollars? Perhaps these two incidents will answer your question. In a service Dr. Gaventa had talked about "the old, old story." After the service an old man from the village of Abbe said, "What is the story?"

In his town were three churches, but he had never heard the story of Christ. The doctor patiently explained the way of salvation to him. The old man said, "And that is why you are here? I understand now. I am an old man, but I am glad I have heard your 'story.'"

An old "mama" had been brought to the hospital with her leg broken in two places as a result of a lorry accident. She remained in the hospital about six months. The day she left she was given a Bible and John 3:16 was read to her. She had a radiant personality and her face beamed as she was told the way of salvation. She kept saying, "This old pagan mama knows the true God now."

She knows him whom to know is life, but there are millions of others who do not know and cannot know unless we tell them. That is the reason we built a mission hospital in Eku and the reason that we Southern Baptists must keep its ministry open and expanding.

# India: Land of Promise

(Continued from page 3)

We were reminded of the pioneer work done by English Baptists, beginning 160 years ago with the labors of William Carey and his associates. The Carey Baptist Church, Calcutta, is a hallowed place for any American Baptist, for it was here that Adoniram Judson was baptized by William Ward. His baptism led to the organization of the Triennial Convention in 1814.

The British Baptist Mission Press, also in Calcutta, publishes materials in forty languages and dialects. Established by William Ward, the printer member of Carey's Serampore trio, it perpetuates his memory and multiplies the influence of his life.

We stopped some days later at the British Baptist Mission in the village of Palwal for Sunday morning worship. The service was attended mainly by girls from the Baptist school. Since the service was in Hindu, we understood practically nothing, although we could follow an Anglicized version of the hymns.

The school uses the "village plan," rather than dormitories. According to this plan, six or seven little girls are assigned to a hut (village style) under the supervision of an older girl.

Another phase of the work at Palwal is medical. The Baptist hospital has separate compounds for men and women and can point with pride to an enviable record of ministry to India's people.

A visit to India is never complete for a Baptist until he has visited Serampore, the scene of William Carey's most prodigious labors. When Carey and his associates were not permitted to work in Calcutta because of the opposition of the East India Company, they found a haven of refuge in Serampore, a Danish colony fifteen miles to the north.

Serampore College, founded by Carey, is presided over by Dr. C. E. Abraham, principal, a distinguished Indian Christian leader. He showed us many important products of Carey's translation work in the college library. The volume of his productions was even greater than we had realized.

Our emotions were deeply stirred as we visited the cemetery where Carey, Marshman, and Ward, the celebrated Serampore trio, are buried. It was

somewhat disappointing to find the cemetery in a rather poor state of repair. If Livingstone merited a hero's acclaim and burial in Westminster Abbey, the Christian world has an obligation toward the Serampore trio which has not yet been discharged.

As remarkable, painstaking, persevering, and devoted as was the service of these early missionaries, India cannot be won to Christ by what has been done in the past. She must look to the churches to provide well-trained young people who are equipped by natural endowments to be the leaders of their own people. Moreover, the missionary task in India is of such sizable proportions as to require the assistance of many missionaries from other lands.

Southern Baptists, of course, do not have any work in India at present. The fearful plight of India's people, however, argues for a full scale attempt to minister to those needs through a well-rounded program of evangelism, education, medical work, and Christian literature.

The Foreign Mission Board planned to send three experienced members of its China staff to India as missionaries in 1951. "Funds were appropriated, and the missionaries made full preparation," reports Dr. Baker James Cauthen, secretary for the Orient, "but the Indian government rejected our application for visas. For the time

being, plans for India are being allowed to rest, but they will be revived a little later. Beyond a doubt, we must have work either in India or in Pakistan. God knows more than we do about the strategy of missions, and we are continuing to pray and bide his time for entry into this great field."

## The World in Books

(Continued from page 22)

Religion is a personal relationship with God, Dr. Fred Fisher points out in *Christianity Is Personal* (Broadman Press, \$2.00). Outward institutions and ceremonies may be instruments of God's saving grace, but essential Christianity is the personal meeting of God with man. The rise of ecclesiasticism has led to the corruption of the true Christian message, the author thinks. The last chapter, "Baptists and Personal Christianity," will be worth the price of the book to many people. —J. MARSHALL WALKER

*101 Snappy Sermonettes for the Children's Church* (Abingdon-Cokesbury Press, \$1.00 paper), by Paul E. Holdcraft, designed for use as children's sermons or as Bible school lesson illustrations, bring to child level such subjects as sympathy for others, unanswered prayer, death, tithing. Each sermonette is very short—seldom more than one page—and each is accompanied by a verse of Scripture. An index of the Scriptures and an index of subjects give the small book additional value for the children's leader. —G. G.

## Jesus Brings Sunshine

One evening during the 1951 Japan Preaching Mission, Dr. John L. Slaughter, Birmingham, Alabama, preached in the Baptist church at Moji, an industrial town in Japan's north Kyushu area. Before his message, Pastor Kiriara asked for testimonies from Christians. Three young people responded to his request. Two of them told what Christ meant in their lives.

The third one to speak was a young woman who said, "This is not my testimony. I want to speak for a girl who could not be here tonight."

Then she told about her friend

who worked so continuously that she could never attend church services.

The congregation listened attentively as the girl told how her friend studied the Bible as she worked. Her job was an endless round of washing and scrubbing which she had to perform with her child strapped to her back. But even when busiest and most tired, she repeated Bible verses to herself or sang snatches of Christian hymns.

There were few dry eyes in the auditorium. The sunshine of Christ in the girl's life of weary burdens spoke to all who heard.

# Formosa: Focal Point in Asia

(Continued from page 9)

to the service, so the congregation of some sixty or seventy persons was a typical Sunday night crowd. Miss Smith interpreted as I preached a simple sermon on the way of salvation.

At the invitation, six responded: three young women and three men. We tarried at the close of the service to question them carefully, Miss Smith talking to the women, while I interviewed the men, using as interpreter a young army officer who was a member of the church. We rejoiced to find all six converts apparently sincere and intelligent in their commitment to Christ.

Interviewing these candidates must have taken some twenty minutes, during which time most of the congregation sat and waited. As we finished questioning the last man, my interpreter, Captain Mao, asked politely, "Now, sir, will you please come and talk to the general?"

"What general?" I asked.

"Come, and I will introduce you," Captain Mao replied. "The general came to hear you speak and is much interested in what you have said about Christianity. He did not go forward on the invitation, but has waited until you finished talking with the others. He would like to talk to you about Christ."

In a moment we had been introduced and I found it even as the captain had said. There he sat, middle-aged, bald, quiet, and dignified, a *bona fide* general in the Chinese Nationalist army. Speaking softly but earnestly in Chinese, he told me his problem, as Captain Mao interpreted for us. What he said was something like this:

"SIR, I AM burdened for my country. I must find the answer to China's need. It does not matter what happens to me, but my heart is breaking for my country and her people. I want to know whether Christianity can give me the answer."

I began to try to tell the general that I shared some of his concern for China and was glad that he felt that way. I assured him that Christ does have the answer for China and for the whole world, but stated that his first problem was a personal one and that

before he could see clearly to solve the problem of China, he must solve the problem of his own heart by trusting Jesus Christ as his own personal Saviour and committing himself to Christ and his leadership.

Captain Mao took my words and translated them into fluent Chinese. He spoke earnestly. And I could tell when he had finished interpreting what I had said and began giving a personal testimony of his own to the general.

THE INTERVIEW continued for some time, and a circle of interested persons gathered about us as we sat there in the little church. Before we had finished, a fine-looking Chinese youth, about seventeen years of age, touched the captain on the shoulder and respectfully asked permission to say a word to the general. Given leave, he began to speak with face aglow. His testimony, translated to me a moment later, was this:

"Sir, I have been a Christian only one week. It was right here in this church last Sunday night after Dr. Marshall from America had preached that I gave my heart to Jesus. And, sir, I want to tell you that everything has been different since then. The sky has seemed more blue, the trees greener, the sunlight brighter; the whole world has seemed new and different, and a joy has been in my heart all week. Sir, if you will give your heart to Jesus, he will save you, as he saved me, and you, too, will see all things made anew."

I cannot tell you that the general became a Christian that night. I wish I could. We closed the interview with prayer, as the general sat, humble and respectful, but not fully surrendered. I can say that he was not far from the kingdom that night, and I am hoping yet for news of his conversion.

I can never forget that picture: the old general—seeking; the young captain—testifying; the Chinese youth—rejoicing in his new-found faith. It is a picture of Formosa today: humbled, heart-hungry, questing, finding, rejoicing, facing the future with high resolve, ready to fulfill a destiny which calls for sacrifice! Who is worthy to share that destiny and to help Formosa fulfill herself in a new and greater China tomorrow?



## Pamphlets

"Advancing in Missionary Personnel," by Samuel E. Maddox.

"Advancing in Latin America," by Everett Gill, Jr.

"Advancing in the Orient," by Baker James Cauthen.

"Consider Our Mission Centers," by M. Theron Rankin.

"Latin America's Dominant Religion," by L. M. Bratcher.

"Visual Aids in Missionary Education," by Fon H. Scofield, Jr.

"What Will You Say?" by M. Theron Rankin.

"Missions Still Must Go On!" by H. C. Goerner.

"Awakening in Latin America," by Everett Gill, Jr.

"Heavy, Heavy Hangs Over Our Heads," by M. Theron Rankin.

"Your Faith Is Proclaimed," by Fon H. Scofield, Jr.

"Japan," by Frank K. Means.

## Maps

Map of Africa, Europe, and the Near East.

Map of Latin America.  
World Missions Map.

## Picture Sheets

Spanish America Picture Sheet.

Brazil Picture Sheet.

Nigeria Picture Sheet.

## Poster

Executive Secretaries, Foreign Mission Board.

## Audio-Visual Aids Catalogue

"Foreign Missions Visualized," by Fon H. Scofield, Jr.

## Other Items

*The Field Is the World*, 1951 Report of the Foreign Mission Board.

"Know Your Baptist Missions"—1951-52 Edition.

*These items are free upon request to the Foreign Mission Board, Department of Missionary Education and Promotion, P. O. Box 5148, Richmond 20, Virginia.*

Three times [in Acts 15] Paul is described as telling the facts about their mission work, facts more eloquent than argument. One of the crying needs in the churches is fuller knowledge of the facts of mission work and progress with enough detail to give life and interest.—A. T. ROBERTSON, in *Word Pictures in the New Testament*

## Epistles from Today's Apostles

(Continued from page 27)

It was much more than just successfully accomplishing an operation on an old heathen woman: it was a victory of Christianity over juju; and, as such, it was a powerful witness for Christ and his power. Ekpini was the happiest patient we had in the ward during her two weeks of convalescence. She vowed that when she returned to her own town she would go to the church and not to the juju.

She has been back to see us several times just to say, "Thank you!" She says each time that she is going to church and that she has left juju forever, because she sees that it will not give her the pleasant

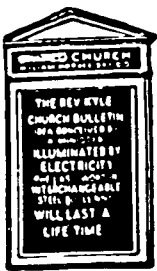
life and the inner happiness that she found in the Christian people in the hospital.

About the most exciting thing going on around Joinkrama is the construction of two missionary residences. Both houses now have the pillars up to the floor level, eight feet above the ground, and the forms are being made to pour the beams for the floors. We will certainly be happy to get moved into houses up off the ground.

Our house is so infested with frogs that we are feeling very sympathetic toward Pharaoh in his plague. The lizards which live in all African houses do not annoy us particularly, because they don't croak and they don't get in our shoes at

night. Our Little Missionary eyes the frogs with interest and when he can move about a little faster, the frogs will probably be eaten alive. The lizards are probably speedy enough to escape, but the frogs are slow and lazy.

The Little Missionary may be considered to be the founder of a unique club in Joinkrama, namely, the Bottle Baby Club. Up until this year, only one mother was ever persuaded to artificially feed her child. It has been a common belief that a child fed on milk other than the mother's would die.



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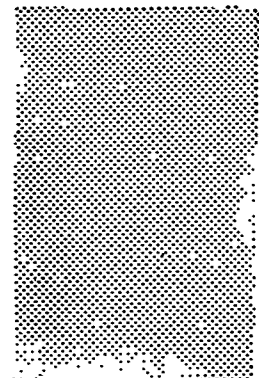
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