



THE

NOVEMBER 1952

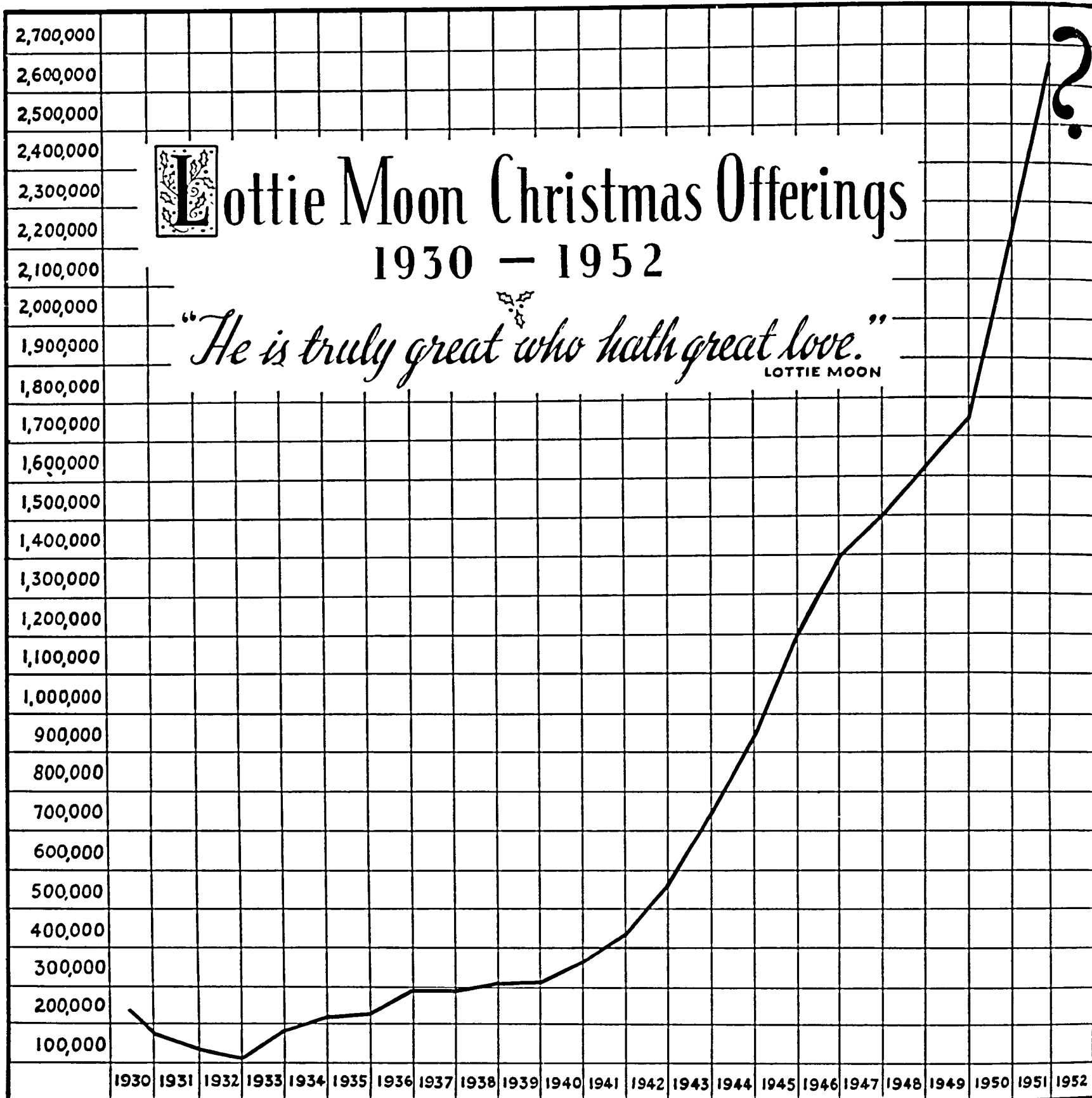
Commission

Southern Baptist World Journal



Ejigbo Baptist Church, Nigeria

S.B.C. - '51



It depends upon you!

The Foreign Mission Board offers the following helps:

1. Filmstrip, "The Lottie Moon Christmas Offering" (\$2.50 from your Baptist Book Store).
2. Pamphlet, "Maria Wants to Live This Christmas" (free upon request to the Foreign Mission Board, Department of Missionary Education and Promotion, Richmond 20, Virginia).
3. Picture Sheet, "The Lottie Moon Christmas Offering" (free upon request to the Foreign Mission Board, Department of Missionary Education and Promotion, Richmond 20, Virginia).
4. World Map (free upon request to the Foreign Mission Board, Department of Missionary Education and Promotion, Richmond 20, Virginia).



THE

Commission

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Brazilian pastor ministers to every

state in country by means of radio



David Gomes talks to Brazil through Radio Tamoio of Rio as thousands of prayers go up for the Lord's blessings.

Escola Bíblica do Ar

By David Gomes

THE *Escola Bíblica do Ar* (Bible School of the Air) came out of a definite sense of God's will as well as his promises. I count it a great privilege to tell my American friends something of what God has done for us in our ministry of service to the Brazilian people.

Back in 1947 while I was a student at Southwestern Baptist Theological Seminary, Fort Worth, Texas, I accepted the pastorate of Tijuca Baptist Church in Rio de Janeiro, Brazil, with the agreement that I would spend about three months of each year preaching in the interior of Brazil. This decision came out of a sense of urgency because, with more than 1,000 churches in Brazil, there are less than five hundred pastors, many of whom give only part time to the ministry.

In January, 1950, the church considered and accepted the invitation of *Serviço Noticioso Atlas* (Atlas News Service) to sponsor one of its daily programs over a local station in Rio. At that time only two local stations would accept an evangelical program.

TIJUCA Church immediately started a regular ten-minute program, with a record and a five-minute commentary on the Sunday school lesson. Nine months later we increased the time to fifteen minutes and designated the program *Escola*

Bíblica do Ar. We requested students to enrol; but because of the limited range of the radio station, we had very little response.

In January, 1951, I made three trips to the southernmost states of Brazil—Paraná, Santa Catarina, and Rio Grande do Sul. People in every place begged for a good doctrinal radio program. They had heard we had a program and were lamenting because they were not able to hear it.

After a good week at Pelotas, Rio Grande do Sul, Dan Sharpley, one

of your Southern Baptist missionaries (a "big" missionary from the "big" state of Texas), took me in his car to Santa Maria where I was to preach for a week. Around 8:00 p.m., his car broke down, so we had to spend the night in Cachoeira, where we had a good *churrasco* (barbecued beef) with raw onions, rice, and tomato salad.

As we were eating, a little radio played some Brazilian music. Suddenly I heard the announcer say, "You have been listening to Radio

Rio de Janeiro, Brazil

DEAR EDITOR:

Every day the radio work continues to grow. People who would never accept an invitation to come to our services are listening to the program and even asking for Bibles and more information about the gospel.

During the Mission meeting, several of the missionaries told about experiences in the interior of Brazil when they met people listening to the program. Missionary Stephen Jackson, who works in the state of Minas, told one of the most interesting.

He was traveling toward Manhuassu about 8:30 in the morning when his car began leaking. He went into a place and asked for water, and the man replied, "Well, now we got to hear our program. After a while I will give you water." Stephen sat down to hear the Escola Bíblica do Ar for the first time.

On the walls that man had a lot of idols, showing that he was a Catholic. Mr. Jackson did not tell him that he was a missionary. But now, as he returns, he is taking a Bible and more information to him.

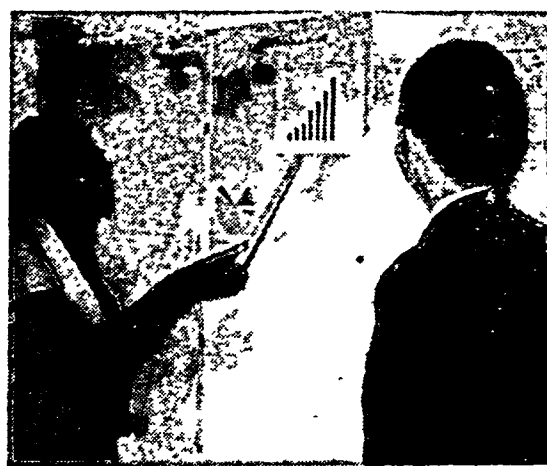
Yours truly in Christ,
DAVID GOMES



Miss Waldemira Almeida shows Claudio Melo the procedure of keeping in contact with those enrolled in the classes.



Ozias de Castro e Souza looks through fan mail. The volume of mail grows and brings requests of different kinds.



Miss Esther do Nascimento shows Pastor Gomes the graphs which portray the growth of the radio ministry in Brazil.

Tamoio of Rio." I held my breath and asked Dan, "Can you get Tamoio here?"

"Yes," he replied, "at any hour of the day, I think."

The conversation changed completely. We began talking about the possibility of getting my program changed over to Tamoio. But Tamoio was the most Catholic station and the second strongest with a national hookup in the city of Rio.

I KNOW you are interested in hearing the story I told Dan of what had happened at the Tamoio Radio Station four months prior. An American woman, who is not a Southern Baptist and who had never met us, had heard about our work and had been sending some money from time to time. For Thanksgiving and Christmas of that year she had sent a check for \$15.00 which I used in a special Christmas program over Radio Tamoio.

I knew it would cost much more than the \$15.00; therefore, I invited Atlas News Service to come in on it. When I went to the station to discuss the price and the hour of the program, the management wanted to know what kind of program I had. I told them the purpose of the program and they answered, "We will not accept your program because Protestants don't have listeners; and, besides, this is a Catholic station."

I started preaching to those people. I told them I would not put anything in it that would disrespect anyone's beliefs. I would simply present the story of Jesus' birth and play good music. And, taking advantage of the opportunity, I told about Baptist beliefs and ethics.

The man asked several questions about the virgin Mary of whom he is a great devotee. His secretary, a very fine girl, began showing some interest in the project; but the man was so strict that I resorted to another method. I said, "If you do not accept a program like this, I am going to see the president of the Chain, Dr. Assis Chateaubriand" (owner of a big chain of newspapers and radio stations in Brazil).

He replied, "He is not in town."

I said, "Then I'll go to his immediate substitute."

"Well, come back at 3:00 o'clock," was the reply.

At three I was back and got this word, "We will accept the program; and our director said that, from now on, Tamoio will not favor any religious or political party."

When I finished the story, Dan was quick to say, "Let's move on to Tamoio. My little church will help you some, and your German friends here in the South will help you."

The following days were filled with prayer and the searching for God's will. On Thursday of that week there came a clear and distinct answer to our prayers. God approved it and he was going to lead us all the way.

I RETURNED to Rio where I found a \$50.00 check in an envelope without a single word of explanation. With that money I went to town and opened a bank account for the radio work. Then I went straight to the Tamoio station where I signed a two-year contract at the price of 3,000 cruzeiros a month. All the money I had was that \$50.00 check, plus a little more than 1,000 cruzeiros

that the church would provide monthly. But I had God's assurance!

Many friends thought I was losing my mind. Others thought that the station managers would not keep their word about the program. Up to that time, all the money I had received from the listeners in eighteen months of broadcasting was about fifteen cents. Besides, it was the first radio program to ask for money. All other programs are sponsored.

ON MAY 5, 1951, the first program was broadcast. I felt a great deal of emotion to know that I was speaking to all Brazil. Two days later there came a letter from Dan, telling of his feelings as he heard the first program. Also, Missionary Joe Underwood wrote from Recife, "We have heard your *Escola Bíblica do Ar*. It comes in very clearly over the short-wave channel. Keep up the good work."

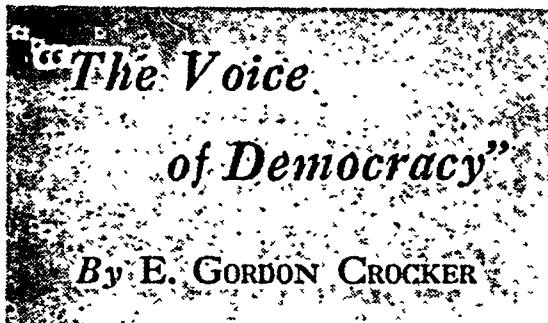
Brazilians began writing. In June, 140 pupils enrolled; in July, 225; in August, 330; in September, 623; in October, 811; in November, 1,024; and at the end of the year, 1,300. In this program we study the Bible Sunday school lesson, thus helping pastorless churches. We visit the people who have never seen the Bible, enroll them as students, and supply them with printed portions.

By this time we had so much work that the Lord knew I could not go on by myself. Therefore, he led a well-trained bookkeeper and member of our church to help me. Ozias de Castro e Souza organized the records and we started making a file on the enrolled students. A few months later God called a young teacher, Esther

(Please turn to page 30)

Who Will Tell Them What?

Baptists use radio to break down prejudices, create a sympathetic attitude, inform the masses, and prepare the way for soul-winning



DEMOCRACY—a word that is used so much today and has so many meanings to different people! One of the meanings that it has for us here in Ecuador is to have the freedom to propagate our Christian teachings. This may be done to the extent that we are able to have a religious program broadcast over the most popular station in Quito.

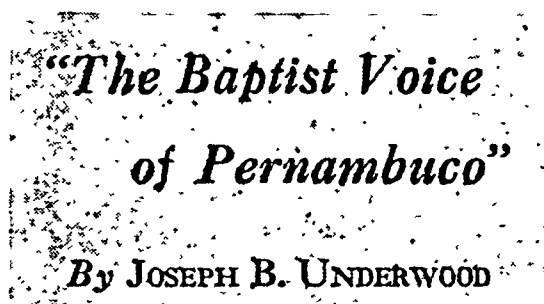
Many times, just before the "Baptist Half-Hour," funeral music is played and an announcement is made of a mass to be said for some dead person. But this only adds a contrast to the joyful tune of our theme, "I am so glad that Jesus loves me." And, too, this demonstrates that all religions have the same privilege of using the radio.

It is the custom here for people to turn their radios on at full volume to one station and leave them there from early morning until late night. For this reason, one can hear our program coming from beer parlors, pool halls, cafes, business shops, and homes. Probably many never notice the change of program or what the program is about; but, as the gospel hymns and the preaching of the Word of God fall upon their ears, some take note and become interested.

You might be asking if the radio program gets results. The answer would depend upon what you mean by results. If you mean a statistical report of so many souls saved or so many new church members, then we are not getting results. But if you mean if it is making an impression upon the people who listen and if it is causing some of them to attend our services, then we are getting results.

The people here, so indoctrinated with the Catholic teachings, are not won to Christ very easily. Therefore, if they get a little taste of the gospel through our radio programs, some of them will desire more and will begin attending our church services. Of course, radio can never take the place of personal soul-winning; but it is certainly a wonderful way of preparing the way for it.

We are thankful that Ecuador has enough democracy that there can be a radio station called "The Voice of Democracy" and that we can have a Baptist program on that station.



WITH the familiar strains of "Christ the Lord is risen today, Alleluia!" *A Voz Batista de Pernambuco* ("The Baptist Voice of Pernambuco") initiates its weekly half-hour broadcast of the gospel of the living Christ and Lord to those who still bow down to the "dead Christ" of stone, wood, painting, mass, or priestcraft.

During the more than seven years that this program has been maintained, many conversions have been reported—from distant cities, where there is no missionary and no pastor, as well as in the city of Recife, where the broadcast originates and where we have more than fifty Baptist churches. Letters tell us of the results in communities where there is no Baptist or other evangelical work.

These letters come not only from the state of Pernambuco, but also from states a thousand or fifteen

hundred miles to the southwest, west, and northwest of Recife. A lawyer in a distant city heard the message, wrote us of his conversion, and asked where he could find a Baptist church so as to affiliate himself with the followers of Christ.

In the state of Espírito Santo, more than 1,000 miles southwest of Recife, the program is retransmitted over a city-wide public address system so that all may hear. In some cities, copies of the messages are obtained to be read by a believer over a similar public address system on another day.

It is our hope that both of these plans may be used more extensively so as to hasten the evangelization of this great land. Thousands of people are too poor to have radios, but they can hear when the program is transmitted by the local public address system.

Among the regular listeners are Catholic seminary students who hear our program every week. At least one of them was led to accept Christ as Saviour, due partly to the radio messages he heard within the walls of the Roman Catholic seminary.

In one of our humble churches there entered a well-dressed lady, giving evidence of more material advantages than the majority of the members of that church, who sought out the pastor when the invitation was given, stating that she had been hearing the radio broadcast and wanted to know Christ Jesus as her Saviour and Lord. Such incidents could be multiplied.

One of our dreams is to transfer the program from 6:30 p.m. to 8:00 p.m. so that the broadcast can be heard at much greater distances from Recife. "The Baptist Voice of Pernambuco" is broadcast on both long and short wave bands, and, if it were at this later hour, many thousands of additional listeners would hear of the exceeding riches of God's grace.



Señor Vasquez preaches over "The Voice of Democracy," Quito, Ecuador, preparing the way for soul-winning.



Dr. Munguba Sobrinho preaches over "The Baptist Voice of Pernambuco," while Announcer Benilton Bezerra stands by.

"The Evangelical Baptist Hour"

By R. CECIL MOORE

THIS morning I bumped into a man in a crowd downtown; and as I turned to apologize, I discovered I had found a friend I had not seen for many months. He is a Catholic; but, after a cordial greeting, he exclaimed:

"How strange that I should run into you just now! Last night I was turning the knob of the radio when I heard a voice that sounded familiar. I quickly realized it was you. I heard your message; it was very interesting."

And only yesterday I received a letter from a veteran pastor in the south of Chile that moved me deeply. He has no schooling, but he has long years of devoted service. In his scrawl, he said: "I just wanted to tell you how it rejoiced my heart to hear you preach last night and to join you in the brief prayer at the end. I wanted to tell you how much it meant to me."

A few days ago, a cultured woman of middle age walked down the aisle

of the Second Baptist Church, Santiago, and gave her hand to the pastor, thus professing her joyous acceptance of Christ as Saviour. She has a son in Santiago who is a prominent physician and who is in thorough sympathy with her profession. Sometime back she heard Missionary H. Cecil McConnell speak over the radio. Then she began listening to each message. Finally she wrote him; and he, with the pastor of the Second Baptist Church, called upon her, finally bringing her to a definite acceptance of Christ.

These three incidents typify the radio ministry. We reach some who are firm Catholics and who will probably remain so. We hope at least they will be better for our messages. Then there are the firm and steadfast evangelicals who are encouraged and strengthened by our ministry. And, lastly, there are those who are won to a definite commitment of faith in Christ.

Perhaps the largest contribution of the radio work is yet another aspect. The radio will not bring crowds to our churches, nor will it win many converts to a definite faith in Christ; but it will break down prejudices, create a sympathetic attitude and inform the masses, who know so little about us, as to who we are and what we are trying to do. Thus, many

doors are opened for more personal and direct mission work in other forms.

At present we Baptists in Santiago have a fifteen-minute program at 8:00 o'clock on Wednesday night, with Missionary McConnell in charge, and a thirty-minute program on Sunday night at 10:00 o'clock with the writer in charge.

The Catholics are stressing this form of activity just now. One station, in addition to broadcasting two or three masses each week, is broadcasting the whole Bible, episode by episode. A strong and enthusiastic group from the Catholic University is in charge of this program.

On the same station with the Baptists are three other evangelical programs and two Catholic programs in English each week. We will do well to strengthen and enlarge this phase of evangelistic activity. Pray with us that we may be tactful, faithful to God's Word, and equal to this exceptional opportunity before us.

☆ ☆ ☆

Baptists have helped to pioneer religious broadcasting in West Africa. One of our number is currently serving as secretary for religious broadcasting for the whole country of Nigeria.—I. N. PATTERSON, *missionary to Africa*.



The Buddhist temple at Nakhon Pathom, the second largest pagoda in the world.



Students of the English Coach class as they graduated from Chulalongkorn. They stand in front of the Arts Building.



Water buffaloes going home from work is familiar scene in Siam, or Thailand.

The Sunday afternoon Bible class in Bangkok, Thailand



"In all the world" means . . .

Thailand, Too!

By Frances E. Hudgins

"THAT makes me want to stand up and preach!" Dr. Baker James Cauthen said soberly, expressing our common speechless disquiet.

A group of missionaries to Thailand and Dr. Cauthen, secretary for the Orient for the Southern Baptist Foreign Mission Board, stood at the base of the Buddhist temple in Nakhon Pathom. By chance we had chosen to visit this city just southwest of Bangkok on a day when school children were being taken on a guided tour of this, the second largest pagoda in the world.

Neat in their blue and white school uniforms, dozens of children were warming their bits of gold leaf over the smoking incense pots, prostrating themselves before a tall Buddha image and plastering the sticky gold on its feet. There we were, all former missionaries to China, the Word of Life in our hearts, but not a Thai word on our lips with which to express it.

It was not the first time I had felt that we younger missionaries just out of China must forget the things that were behind: the long tedious hours

spent in trying to learn the Chinese language, our joy in being able to express the gospel in it at last, and the attachment we may have felt to China as the land to which we had first come.

We must now address ourselves to the things that lay ahead, namely, learning the Thai language so as to win the Thai. When Mary Gould and I first came to Thailand, hoping to work with students of Chulalongkorn University, we did not know if Chinese might be used or if English might be a sufficient medium with which to begin.

BUT it had become clear that we could not limit ourselves as a mission to the marginal Chinese community in Thailand and that we could not minister to the Thai in the language of the Chinese. Here was a country with seventeen million people with so few Christians that the word religion did not even suggest Christianity to the Siamese mind.

Thailand might be smaller than China, but the non-Christian population was proportionately greater; and "in all the world" had meant

Thailand, too. If God's longing to break the silence between himself and man had brought him to speak to us in his Son, it was not too much to ask that we begin learning another Oriental language, arduous and barren though the job might be, in order to make that message known.

Before we came to Thailand, few books about the country had been available, and there was no long line of Baptist history from whose experiences we might benefit. But some of our impressions were confirmed that day on our way in from the airport. Under the unrelenting glare of tropical sun we found a charming country.

LUSH, fertile fields, green to the horizon, confirmed that there was rice for export. Banana trees leaned thirstily over the waterways. Bare-foot Buddhist priests buttercupped the landscape. Women, whose native lipstick was betel nut, poled gondolas of produce through the lotus and water buffaloes on their way to the Bangkok market; and dark, turbaned Indians stood atop their carts of green grass, their reversed diapers flapping in the breeze, as their little donkeys trotted them toward the city.

Perhaps no opium-pipe dream was ever more fantastic than Bangkok, the Washington, D. C., of Thailand, and our destination. Tucked behind drab shop fronts, temples, gilded and jeweled, challenged our credulity and symbolized the all-pervasive influence of Buddhism in the country. If proof were still needed, shop windows full of leopard skin belts, alligator shoes, snakeskin purses, teak replicas of elephants, and bits of ivory attested that we had come to the tropics.

Canals (or klongs as they are called), we noticed, were the "ole swimmin' hole" for naked, brown children, the bathtub-laundry for their parents, the scenic lotus pond for tourists, the delight of water buffaloes, the playground of many varieties of fish, the unpaved highway for hundreds of farmer-merchants on their way to market, the tax-free location for the floating population. These klongs made the city a giant hopscotch plot and gave many people a bridge or klong address.

Shaped like the orchid which she produces in abundant variety, Thailand lies relatively undisturbed among her troubled neighbors—Indonesia,

Burma, China, and Malaya. In any conversation about freedom, the Thai might reply somewhat as the Jews once did to Jesus, "The footprint of Buddha is in our land, and we have never been 'in bondage to any man,'" thus expressing at once the trend of Thai history, the meaning of the country's name, and the oblivion to the higher freedom.

Although Thailand is a relatively new name to Southern Baptist ears, it is not altogether new to Baptists. Ann Hasseltine Judson, though she never saw Siam, made the first missionary approach to the Thai. Finding a colony of Thai captives in Rangoon, for Siam and Burma were traditional enemies, she studied the Thai language and translated the Gospel of Matthew, as well as various tracts into Thai.

Siam was one of the early fields of service chosen by the Triennial Baptist Convention. What is thought to be the oldest Protestant church for Chinese was organized in Bangkok for Swatow-speaking Chinese in 1837 and remains until this day. When a distinct mission to the Chinese in Hong Kong was first recognized by Baptists, this church in Bangkok supplied the missionary, William Dean, and two of the charter members of the church.

LIKE the Old Testament Israelites, most of the early Baptist missionaries to Siam left this land of comparative spiritual famine for China's wider and more productive fields. Now, more than a hundred years later, the enforced exodus from China has sent Baptists back to Thailand to say to the people of the "Land of the Free," "If the Son therefore shall make you free, ye shall be free indeed."



The University of Moral and Political Science, where Apichai was a student.



Arts Building of Chulalongkorn University, where Christianity is only academic.

A beginning had already been made in reaching the Chinese. Chapels had been opened and a small church organized. We could speak to the Chinese in their own language; but our problem was how to begin to reach the Thai. Almost three years of our four-year term were already gone. If we were going to do anything before furlough we had to get started.

But there was no school, no church to which to invite them, no hospital through which we might gain access to them, no nationals who were Baptists, no missionaries who could speak Thai, and no missionary preachers who were committed to work among Thai people.

How soon would it be possible to have a church even if some were won? Would there be any missionaries coming out to work with Thai people? If so, how long would we have to wait for them? These uncertainties confronted us as we pondered our beginnings.

It was Mary Gould's idea that we send invitations, through our language teachers to some student friends of theirs, to come to our home for English classes. When they came, they turned out to be students of Chulalongkorn University. What they wanted, they said, was conversation and coaching in English literature—Milton, Browning, Shakespeare—and we gave them what they asked for.

Word got around that we were
(Please turn to page 28)

AT A GLANCE

At Headquarters

Baker James Cauthen, the Foreign Mission Board's secretary for the Orient, will be the Southern Baptist Radio Hour speaker for July, August, and September, 1953. . . . Plans are being made for two Foreign Missions Conferences in 1953: Glorieta, June 15-21, and Ridgecrest, July 30-August 5. . . . Treasurer Everett L. Deane reports that 94.08 per cent of each dollar reaching the Foreign Mission Board in 1951 was used on foreign fields, while only 5.92 per cent was used for administrative, promotion, general, and miscellaneous expenses in the States. . . . The three young people who were appointed foreign missionaries at the September meeting of the Board are Miss Frances Hatcher, of Georgia, to teach home economics in the Baptist Academy in Honolulu, Hawaii, and Rev. and Mrs. Oren Charles Robison, Jr., of Mississippi, to Nigeria.

The Orient

There are now eight Southern Baptist missions in the Orient, not counting Hawaii. . . . The Formosa Mission has opened new work in Tainan. . . . In the Philippine Islands a Bible school has opened and plans are progressing for the establishment of clinical work. . . . Three centers of work, Djakarta, Bandung, and Soerabaja, have been established in Indonesia and the possibility of Bible school work is being studied. . . . The Malaya Mission is extending its work to Alor Star and is asking for a mission couple for Penang and another for Kuala Lumpur.

Korea: Mrs. John A. Abernathy has secured permission to join her husband in Korea. . . . Dr. N. A. Bryan, missionary doctor in Korea, did 6,879 treatments in August.

Japan: Preaching in the 1952 Japan Preaching Mission is being done by Southern Baptist missionaries and national pastors in the Japanese language; but emphasis is placed upon methods used in the former Preaching

Missions. . . . The ninety-six members of the Japan Mission staff are in 22 locations, extending from Sapporo in Hokkaido to Kagoshima at the southern tip of Kyushu. . . . Two hundred Japanese young people spent three August days making plans to strengthen youth work in the forty-nine Baptist churches in the Japan Baptist Convention.

Thailand: The fifteen missionaries to Thailand are working both among Chinese and Thai. . . . The Baptist church in Bangkok has received thirteen members by baptism since March and four others, one a Thai, are awaiting baptism. . . . Dr. Cauthen says, "The hold of Buddhism is so strong upon the Thai population that it represents a major crisis in the life of an individual to declare himself a Christian. It is the same personal struggle which must be faced by the Mohammedan or the Jew who trusts Christ." . . . Missionary Deaver Lawton has opened a chapel in Authya, the ancient capital city of Thailand, where



Twenty-three-year-old Umeko Kagawa, daughter of Toyohiko Kagawa, of Tokyo, Japan, noted Japanese Christian leader, is a student at the Presbyterian General Assembly's Training School for layworkers in Richmond, Virginia. After completing her studies, she plans to return home and help her father in his religious work.

two hundred people attend services in a main street location.

Latin America

Thirty-five missionary appointees for Latin America have entered language school within the past few weeks. . . . Buildings are now under construction for the Baptist seminary in Torreón, Mexico; the church and theological center in Cali, Colombia; the Baptist hospital in Barranquilla, Colombia; the church and Baptist center in Santiago, Chile; the Baptist hospital in Asunción, Paraguay; and the Baptist seminary in Rio de Janeiro, Brazil. . . . Every three Baptists in Venezuela won four people to Christ during the past Venezuelan Baptist Convention year, and there was one baptism for every six Baptists.

Guatemala: The Guatemalan Mission has two missionary couples, 17 Baptist churches with a total membership of 1,000, and a Bible institute to train pastors and teachers. . . . The country has a population of 3,000,000; and Honduras, with a population of 1,500,000 is included in the responsibility of the Mission. . . . Everett Gill, Jr., secretary for Latin America, says: "We get some idea of the needs and opportunities when we realize that the areas of Guatemala and Honduras represent only two per cent of the total population of Latin America."

Brazil: Miss Ruth Carney, a language student in Campinas, has been assigned to the Training Union Department of the Sunday School Board which has headquarters in Rio de Janeiro, Brazil. . . . The Woman's Missionary Union of Brazil reports a membership of 35,000 with the following organizations: W.M.S., 721; Y.W.A., 217; G.A., 50; and Sunbeam, 533. . . . The state of Espírito Santo, Brazil, with a population of 870,000, has only one Southern Baptist and one other evangelical missionary couple. There are seventy-six Baptist churches and thirty-four national pastors.

Europe

"It is evident that an effort is being made in Yugoslavia to kill religion at its roots," said George W. Sadler, secretary for Africa, Europe, and the Near East, upon returning from a trip to Europe in which was included a twelve-day visit with Baptists of Yugoslavia.

"Children in the schools are asked if they went to church on the previous Sunday or if they believe in God. If they reply in the affirmative, they are mocked and ridiculed. I saw evidence of the fact that the people of that unhappy land are accommodat-

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Will Advance Stop?

Southern Baptists cannot continue their present scope of work with their present level of giving, to say nothing of further advance. What will we do about what we profess?

SOUTHERN BAPTISTS are perpetually experiencing growing pains. We no sooner make provision for one area of growth than we find ourselves cramped by the smallness of the provision we make.

At the present time these growing pains are occurring particularly in the connecting joints of the state programs and the Convention agencies. No one who is at all informed concerning the problems involved in financing the state Baptist programs can question the difficulties which are involved in this area of our denominational life.

We cannot ignore the necessity of dealing realistically with these needs without causing serious injury to our entire program of work. New projects have been undertaken in almost every state. Operating expenses have increased in all agencies, and their growth has created the necessity for greatly enlarged capital expenditures.

Adequate support for our denominational colleges is one of our most crucial needs today. An examination of the part which Christian education has had in the growth of Southern Baptists will substantiate the fact that if our colleges are allowed to deteriorate our denominational structure will, in time, crumble.

The Christian character and high level of sound scholarship of these institutions have been maintained to a large extent by the sacrificial services of men and women, who, because of their vision of service as Christian teachers, have stayed with our colleges despite the relatively low incomes they have received and the much more attractive offers which have been made to them.

These are some of the problems which are forcing state conventions to seek ways of increasing the funds which can be used for purposes within the states. The necessity for doing this arises from the simple fact that, under our present system, the

state conventions do not have available sufficient funds to support adequately the work they are undertaking to do within the states.

Where and how can the additional funds be secured? They must come either from a redistribution of Cooperative Program receipts so as to provide a larger percentage to state causes, or by enlarged contributions to the Cooperative Program. The present trend is to turn to a redistribution of Cooperative Program funds.

Let us examine the effect of this course on our total denominational program. Its over-all result is simply to increase the shortage of funds in one area of our work in order to decrease the shortage in another. We are not correcting anything in the total world task that God has placed in our hands. We are attempting to meet needs by transferring deficits from one phase of our program to another. It is like shortening one arm to lengthen the other. This procedure does not make for progress anywhere.

THE SAME factors which have created the need for additional funds in the state programs are creating like needs in the Convention agencies. After all, these Convention agencies represent that part of our total program which we conduct together, through the Convention, instead of separately in each state. In reality, they are, or should be, as much a part of each state program as any individual state project.

Many Southern Baptist people have been deeply concerned about the disproportionate distribution of our total resources for world evangelization as between what we use at the home base and what we use abroad. A strong conviction that a healthier balance should be achieved in the use of our Kingdom resources was a major factor in launching the Advance Program of the Foreign Mission Board.



By M. Theron Rankin

Large advance has been made. Missionaries have been increased from approximately 500 to 875, areas in which we operate have increased from about 20 to more than 30. Receipts have increased from \$3,000,000 to \$7,000,000.

DESPITE these encouraging gains, the fact remains that the proportion of resources used abroad, as compared with those used at the home base, has decreased.

Moreover, the program of the Foreign Mission Board has reached its maximum advance within funds from the present budget of the Convention. The major source from which funds for further advance can be expected is from the Cooperative Program receipts over the adopted budget of the Convention. But this source is gradually being absorbed for purposes at the home base.

If the state conventions are compelled by necessity to reduce the percentage of Cooperative Program receipts for Convention purposes, and are compelled to absorb the over-and-above receipts, the Advance Program of the Foreign Mission Board will soon come to a full stop.

How can this be prevented? Only as Southern Baptists increase their over-all contributions for world evangelization and a larger proportion of the contributions reaches the Cooperative Program.

The convincing power of the witness we seek to give to the non-Christian world, both at home and abroad, will be determined in large measure by what Southern Baptists do about what we profess. Professions of great faith cannot be substantiated by small action and giving.

Brazil Learns to Read

By Letha Saunders

THE rancher turned the little book over and over as he tried to decide just what had been given to him by the stranger in gratitude for hospitality. At last he looked at Dr. L. M. Bratcher, who had been traveling for many weeks by muleback, seeking out the lost in the forgotten hinterland of Brazil, and asked, "What is this?"

"It is a book—the Gospel of John, a part of the Bible, the Word of God. As you read it you will find the truth and be saved," responded the missionary.

"To me your little book means nothing more than it would mean to the monkeys. I grew up just like them!" exclaimed the rancher.

Lonely hours on muleback along the inland trails and sleepless nights under the Southern Cross only served to recall this experience and countless hundreds of similar ones where the Word meant nothing because printed "words and letters" meant nothing.

With his soul afire for the desire to help these people, Dr. Bratcher spoke throughout Brazil, challenging the young people to go to the great ranch country to teach the people. Within a few years, numerous schools sprang up along the Tocantins and São Francisco Valleys and people were taught by the young women who heard and answered this call.

Years later, as I visited these home missionaries, we paused one afternoon at a little farm house. As I was leaving I handed the woman a Gospel of John. She took it eagerly and turned it upside down and began to turn from back to front. I realized she could not read, so I said, "You cannot read, can you?"

Clutching the Gospel to her heart she exclaimed, "No, I cannot read, but my son can read! He studied three months last year and three months the year before in the little Baptist school in Itacajá. He will be so happy when he arrives tomorrow

and finds that at last, *at last* we have one book. How eagerly he will read it. We have wanted a book so long."

She accompanied us down the bank of the Manoel Alves River to see us safely aboard our raft; and, as we floated out into the current, we saw her clasp the Book over her heart and prayed that its Truth might penetrate her heart. Never can I forget her joy in having a *book* and a *son*, educated in the Baptist school, who could read it.

As our raft glided into the sunset, entering the mighty Tocantins, I thanked God for what we had been able to accomplish through our home mission schools, but at the same time my heart cried out for the millions in Brazil who could not read and whom we were not reaching. Literally millions would die before our schools could reach them. We must do more.

Upon my return to Rio, I found that Dr. Bratcher had challenged the Home Mission Board of the Brazilian Baptist Convention to sponsor a literacy campaign. We knew that the Committee for Co-operation in Latin America had been working with Frank C. Laubach toward the organization of a Portuguese primer to teach adults.

WE SECURED mimeographed copies of the projected primer but were all of the opinion that a simpler method could be worked out. We saw that the committee would delay too long in getting their book prepared.

As we searched for a simpler and better method, we discovered that Dr. Luciano Lopes, professor in Shepard Baptist College and author of numerous books on pedagogy, had recently published a book known as the *Model Primer* and that, with just a few changes, it would be ideal for our needs. This beloved Baptist layman and teacher became fired with enthusiasm for our campaign and

gave us the right to publish his book.

All that was lacking then was the money to pay for the publication. Our South Brazil Mission gave our request for \$3,000 precedence over all other "over-and-above" Lottie Moon requests for that year. The Southern Baptist Foreign Mission Board in Richmond sent us the money and the presses began to roll.

IN THE meantime, we had sent out questionnaires to all Baptist churches in Brazil, asking them to give us the number of illiterates in their church membership and the percentage of illiteracy in their community, and pleading with them to begin literacy classes which would "teach the Baptists and enlist and evangelize the non-Baptists" in their community.

We were thrilled to find that our people immediately felt their personal responsibility in this matter; and requests poured in. We discovered that in some sections illiteracy in the community was as high as eighty-five per cent; but within the Baptist church membership in that community there were ninety per cent who could read.

Many of our churches reported that every member could read; but they wanted to teach their neighbors. The newspapers frequently announced that sixty-seven per cent of all adult Brazilians were unable to read—much less write!

We prepared a poster which announced: "Light and Liberty for the Millions." At the upper left corner was a picture of a young man looking with utter longing at a Bible, bound in a padlocked chain of illiteracy. In the lower corner was the same young man with the joy of discovery on his face as the chain fell away and he saw he could read his opened Bible.

The poster announced that to millions of Brazilians the Bible was a "locked" book because they could not read it and that our *Campanha de Evangelização por Meio de Alfabetização* (evangelization by means of teaching the people to read) was the key that would unlock the chain and bring light and liberty to millions.

We sent Dr. Lopes to numerous assemblies of Baptists to launch the campaign. Dr. Bratcher and I were unceasing also in our efforts to inspire our Baptist people to take advantage of every opportunity to teach. We challenged the young people to organize classes in their churches or mission points. We beseeched the women to teach neighbors. We asked the evangelists and field workers to help us awaken the people to their responsibility. We had tracts printed to teach the "teachers" Dr. Lopes' simplified method.

We had *alfabetização* rallies in many of our churches where Dr. Lopes would demonstrate the method by actually teaching some illiterate from the audience the first lesson in the primer. We asked the Brazilian Bible Society to publish the Gospel of John in large type with the first few chapters especially large and with the words divided into syllables. We bought enough small New Testaments to present each "graduate" of the literacy class with a New Testament as his graduation present.

BEFORE the end of that year, literacy classes had sprung up in Baptist churches and Baptist homes in every state of Brazil and in two of her territories. I must tell you of a few of these classes. The young people of the First Baptist Church, Rio de Janeiro, sponsored a class that later inspired the opening of a grade school by the church. Ipanema Baptist Church organized and still maintains two classes which meet three nights weekly.

The young woman who taught these classes combed the *favelas* (slum hillsides) to invite the people to study. These classes usually average around fifty people of Intermediate age or above. From one class fourteen people were baptized; from the other twelve were baptized. And just recently nine were baptized from one of them.

In Recife a seminary student organized a class in Capunga Baptist

Church with forty-seven pupils, one of whom was sixty-seven years old. In reporting, this young man said, "Miss Letha, I would not take a million cruzeiros for the joy I saw in that old lady's face the first time she opened her Bible and realized that she could read." (She memorized the fifty-third chapter of Isaiah and quoted it at the Christmas program.)

Inspired by this example, another young man organized a class in the country in Pernambuco state and had seventy-nine pupils. All of them learned to read and write. They are country people and had to gather after hard days in the fields, walking several miles and carrying their own little tin lamps. "Light and liberty!"

A ten-year old child asked for a primer to teach her mother's servant to read. Imagine that child's joy when she saw the servant baptized a few months later as a result of her efforts!

The new Training School building was under construction. The time-keeper was a suburban pastor, who secured primers for the laborers and taught them to read during their lunch hour each day.

In the state of Espírito Santo one pastor organized several literacy classes; and, as a result of his work, there are three county schools there today.

A brother and sister organized a class on "Little Alligator Hill," one of the worst slums of Rio. A young government employee, member of First Church, Rio, started another class on another hill; and it now has forty enrolled. The Young Woman's Auxiliary of São Januario church has a class in the Maracana slums district.

The students in our *Theological Institute* in Carolina have, for several years, gone out in the byways during their vacation and have taught thirty or forty people in every community where they have worked. I can see these young people now, walking two or three miles to get to the most centrally located house in the region; and I can see the people coming in just after nightfall, each carrying his little lamp,

his little primer, and his Gospel of John, with a new light of hope shining in his face.

In some sections of Rio de Janeiro and in many similar places our *alfabetização* classes were closed by the authorities because the priests dug up an old law about all teachers having to have their diplomas registered. In some cases our teachers "got around" this law by inviting the pupils to their homes to study in "private" classes.

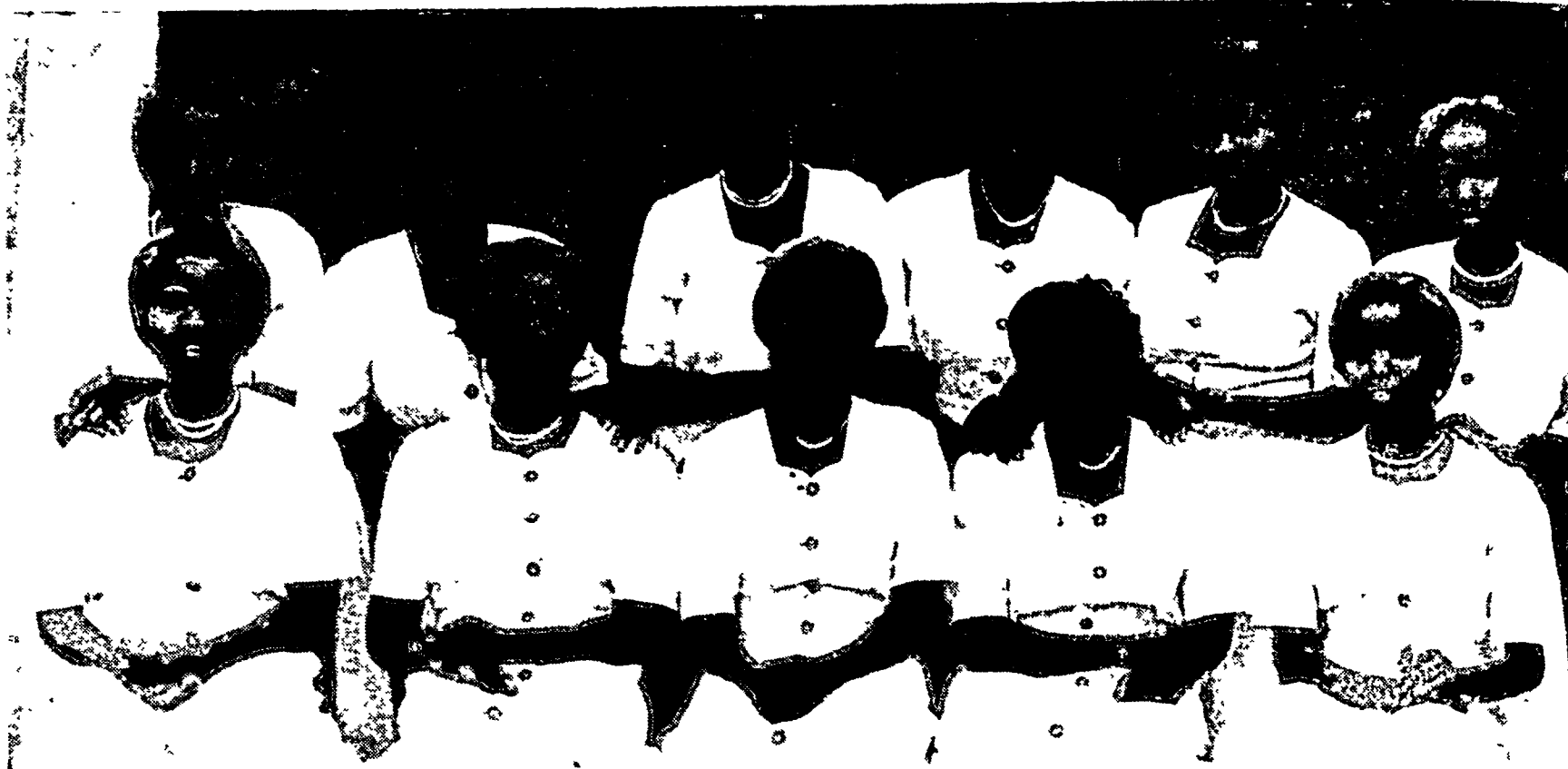
ONE OF THE most thrilling works is the one begun last month in Filadélfia, a city across the River Tocantins from Carolina, where the Home Mission Board of Brazil has its Theological Institute. Dr. Helcias Camara, president of the Institute, crossed the river and visited in every home, inviting the people to enrol in his *alfabetização* class.

In less than a week ninety had enrolled, mostly adults, though some children were admitted because of

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This is Madalena Bispo, a student in the Theological Institute in Carolina, Maranhão. She taught herself to read when she was sixteen years old, using her favorite hymn. Then she read the Bible and began teaching others. During her summer vacation last year she had a school with around forty people in a community where there had never been a school before. She will finish her course this year and has already applied to work as a home missionary of the Brazilian Board. Madalena was so eager to study that she walked (accompanied by her father) two hundred and ten miles, across the trackless hinterland, to reach Carolina to enrol in the Institute.



"Builded Together"...

This group has just finished the elementary course at the Woman's Training College of Idi-Aba, Baptist Girls' School.

We Are One of Many

By Florence Lide

MORE than thirty years of service in China and less than two in Africa have made me realize that truly we are but one world. "In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit" (Ephesians 2:21-22).

When I consider similarities and contrasts between service in the two countries where I have served, my first impressions seem to find more similarities than contrasts. In China and in Africa I have found the same human hearts with the same sorrows and joys, the same needs which call for the same Saviour, who has the same power to transform the sinful, human heart into a lovely "habitation of God through the Spirit."

"The great charm of a building is its unity," says one. We are one of many; and as we meet God's children

in other lands we realize that there are millions of lives around the world just as necessary and precious to God as ours.

An African Christian has used the black and white keys on the piano to point out that the most beautiful harmony is produced by playing white and black keys together. So, in God's kingdom, each race has its contribution to make and God is not satisfied unless all are taking part.

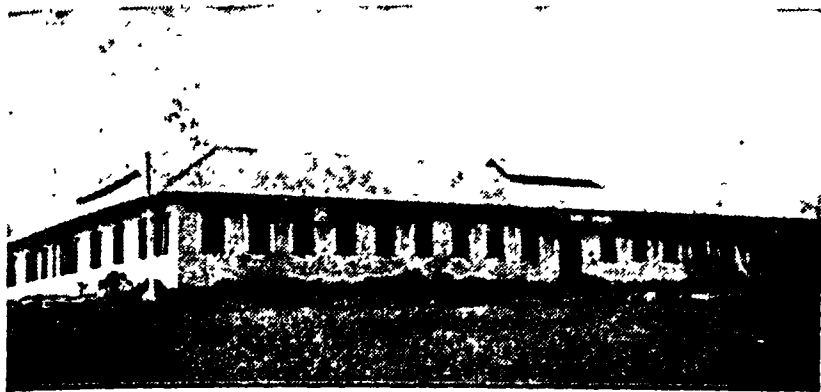
We rejoice to see lives transformed in Africa in the same way as we saw them in China and can testify that the gospel "is the power of God unto salvation to every one that believeth." One of our seniors said in an examination paper:

"The taste of being a Christian is very sweet. I am a girl of high temper; but when my temper rises, I remember I am a Christian and should put it off. And it cools down. God is really a Father and he cares for all we do—our talk, walk, and work. How one so great as he is cares for me, a sinner, beats my imagination! If all people

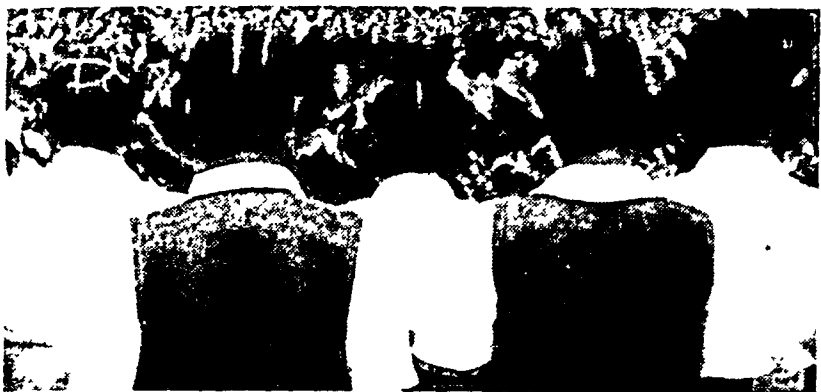
were able to read and understand these letters of Paul, the world would be very nice."

In every country there are centers to train young men for war. In the establishing of Christ's kingdom we are faced with the training and sending forth of young people equipped to fight against the powers of darkness. One of these training centers where young women are now being prepared is Idi-Aba, Abeokuta.

IT WAS to this training center that an "old-new" missionary from China arrived in September, 1950, and found the same cordial welcome as she had received on arrival at 10:30 one brilliant moonlight night many years ago when she got off a small boat on the shore of Tengchow, China. The students of the girls' school in China had waited hours for our arrival, having walked a mile and a half to welcome the new missionary. A cheery "*Hwan ying!*" ("Welcome!") rang out on the still night air.



ABOVE: Lumbley Memorial Hall, Idi-Aba, was named for Mrs. Carrie Lumbley, founder of the school. BELOW: Students of Idi-Aba pose that American girls may see their variety of hairdos.



ABOVE: "We love them just as we loved our Chinese students," says former China missionary. BELOW: (left to right) To class, starting home, to study hall, returning from laundry shed, to the dining hall.



On the night of September 20, 1950, as the car drove to the mission house at Idi-Aba, from all sides came the same hearty greeting in a different language, "E kabo!" ("Welcome!") It made the same missionary feel at home in another land where God's love had been made known.

In the chapel of the Baptist Girls' School at Idi-Aba is a cement plaque with the words:

*To the glory of God
This school is dedicated
October 2, 1924*

Toward this goal some twenty missionaries and many devoted African teachers have been "labourers together with God" in training young women to go out to be builders of a better world. With the emphasis on preparation for life, God's Word has been exalted.

The shortage of trained workers is keenly felt on mission fields; hence, the emphasis on leadership training in all lands. Through the years, the investment of life and money in this school has been yielding rich dividends in Christian leadership—as pastors' wives, homemakers, Sunday school and Woman's Missionary Union workers, and teachers.

Practical experience in many phases of Christian work is afforded in weekly visits to the villages and the

leper colony for evangelistic and worship services and Sunday schools. Students are also taught the purpose of and how to organize and conduct Y. W. A., G. A., and Sunbeam groups. All of this practical work is supervised by teachers.

From a Mohammedan family, strongly entrenched in their beliefs, a student enrolled at Idi-Aba. In the warm Christian atmosphere of the school she was convinced that there was a life more to be desired than anything to which she had been accustomed. But for her, a young girl, to take a stand against her whole family required courage she did not have. This Christ supplied.

In that faith she took her stand, though it led to great persecution and even rejection by her father. Her firm faith has been rewarded by a change in her father, who has accepted her as a daughter again and even allowed a younger sister to enter school. The older girl is now happily married and, with her Christian husband, is trying to establish a home to the glory of God.

THE campus is made up of twenty-seven acres of beautiful grass and trees—orange, grapefruit, mango, brilliant flamboyant trees, "the flame of the forest," coconut, banana palms, tall graceful casuarina, frangipani, and

other flowering trees. Each makes its contribution to the delight of the eye or palate.

"We are nature's spoiled children and therefore idle," said one of the college teachers recently.

Entering the compound from the west, the classroom building of the college is first to be seen. Here seventy-nine young women receive training as teachers. To also prepare them as future housewives of Nigeria, domestic subjects—cooking, laundry, and housewifery—have an important part in their education. Courses in health education and baby care are taught.

The newest building on the compound is the college dormitory. It is built in rectangular shape around an open court of green grass. Here the students, two African teachers, Miss Elizabeth Truly, the efficient manager of the college, and one other missionary helper live.

A few months ago, when Doris Knight, another "old China hand," arrived to add her gifts to the training of these young women, she exclaimed, "Isn't it wonderful; we love them just as we loved our Chinese students!"

About fifty feet from the college dormitory, is Lumbley Memorial Hall, built in memory of the founder, Mrs. Carrie Lumbley. In this dormi-

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Southern Baptists cared when . . .

The Rains Stopped



By Joseph B. Underwood

MANOELZINHO was so yellow you would have thought he had jaundice and was so "skin-and-bones" you would have thought his case hopeless. If you saw him today, after three months of good food and loving care, you would hardly believe him to be the same boy. Today he is studying, working, and training for a brighter tomorrow.

The secret of this physical transformation lies with Southern Baptists, who provided the relief funds, and their missionaries in Corrente, Brazil, who administered them.

The hot, arid lands of northeast Brazil are scorched by the third consecutive year of drought and consequent crop failure. A recent headline screamed: "Colonize the Northeast or Abandon it!" Hundreds of thousands of "share-croppers," as well as others, have abandoned it during the past two-and-a-half years by migrating to the South.

Sometimes they travel fifty or sixty to a truck, for two weeks, enduring the merciless heat of a torrid sun and clouds of choking dust, in order to reach the state of São Paulo or Paraná. No wonder many die en route!

On the river boat on which I traveled one day (a distance of forty-five miles in thirteen hours), there were

more than 250 in second class and more than eighty in first class—easily twice the capacity of the small paddle wheel vessel. They were fleeing from the scourge of famine. Never was there a moment when some child was not crying.

Nor will I forget the plaintive tone of the old lady, who, smoking her pipe, as we sat by the river bank on another night waiting to load up the jeep: "In the spring we planted; but no rains came. Now it's raining; but where can seed be found?"

Upon my arrival in Corrente, located in the southern part of the state of Piauí, I learned that what little corn did come up, after the too-late rains began, was stripped by worms. And then the rains stopped!

In Corrente, Southern Baptists maintain what is called an "Industrial Institute," comprised of a school with 270 students this year; farms; a brick-and-tile-making yard; blacksmith and carpenter shops; and a clinic with doctor, nurse, dentist, and a small pharmacy.

SOMEONE might wonder, "Why such a variety of activities at a mission station?" Some of the farm or ranch land was given to our school in payment of tuition and boarding fees of students whose parents had plenty

of land but little cash. Although Corrente is not more than 800 or 1,000 miles from the coast, it took me eight days to get there from Recife, even with the help of an airplane! It is almost impossible to get a truck in or out; for there are no roads all the way from the coast, although two or three trucks and a couple of jeeps have gotten through.

SINCE it is so far from the markets, it is imperative to have farms to produce nearly all the food required by the school and missionaries. The cost of shipping it in from the coast is almost prohibitive, as well as extremely slow. With unusually good luck it can arrive there within six weeks; but it will more probably arrive after two or three months.

Due to the drought it has been necessary this year to send a mule train several hundred miles, to the state of Maranhão, for rice, farinha, and other staples. With approximately 200 students to feed daily, beans (the staff of life to the majority of Brazilians) were being gathered one day to be eaten the next, with the third or fourth day in doubt.

We greatly rejoice, therefore, in the coming of an agronomist, Horace Fite, to collaborate with R. Elton Johnson, missionary-director of the Institute, and Robert Fielden, the new pilot for the plane so necessary to our work in that isolated region. Missionary Fite arrived there last November, in time to break the land and plant—only to see everything die for lack of rain. When the rains did come there was almost no seed.

Kitchen of the Baptist Institute in Corrente. "Vitamin House," the dining hall, is similar. One of the great needs of the school is a building to house the kitchen and dining room.



THE COMMISSION



The *Raul Soares*, boat on which Missionary Underwood traveled—a distance of forty-five miles in thirteen hours—on the mighty São Francisco River.

Agronomist Fite instructs Brazilian on operation of tractor.



Naturally, this year has been very disappointing; but we hope that next year it will be possible for the Foreign Mission Board to supply, besides other basic farm equipment, a small, portable irrigation pump. Agriculturist Fite says that with it they can be assured of enough beans, rice, corn, and mandioca to supply the school with its basic food requirements, rain or no rain; for there is a shallow river that never entirely dries up.

The Institute has several small farms along the river. Other land is good for ranching; and it is Mr. Fite's hope that they can raise enough cattle to supply the school with milk and beef throughout the year. To be sure, it will take time, equipment, and some capital to make the farms and ranches able to sustain the school; for we have never before had anyone to dedicate his life to this phase of the Institute.

Horace Fite is giving his life to this work because he feels called of the Lord to do so and few have a better opportunity to win the confidence, friendship, and appreciation of the men and boys of that region and, thereby, win them to the Lord than has he.

BOYS studying in our Baptist school in Corrente will have an opportunity to learn, through observation, first, and then through study, modern farm and ranch methods. Thus will we be contributing to the elevation of the economic standards of that section, which will hasten the spread of the gospel. For people will see, as they are seeing, a practical demonstration of the gospel of love.

The other shops mentioned are likewise essential. There is no corner lumber yard; therefore, if one needs lumber he has to fell a tree, dress it, and prepare it for the particular need. If one desires to build a house he has to make his own brick and tile roofing, or erect a mud hut with thatch roofing similar to those of nearly all of the rural houses of that area and many in the towns and villages.

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Oxen are still used for such work as hauling corn.



A. Mr. Fite, standing center back, helps students shell beans for the next day's rations.

B. Oxen pull the "Rapadura" mill, pressing juice out of cane grown on the Institute's farm.

C. Robert Fielden thanks the woman who gave the missionaries some of her scarce coffee.

D. Beggar boys try to satisfy their hunger on rice and farinha given them at a little "hotel."

EDITORIALS

Our November Prayer Calendar

The Foreign Mission Board's staff meets each morning in the headquarters' chapel for a song, Scripture reading, and prayer. Comparatively brief, as religious services go, it nevertheless brings rich rewards in fellowship and spiritual growth. Members of the staff refer to the service as "prayers."

It is not uncommon for "prayers" to be led by five different persons during the course of a week. Ordinarily, the leader is Dr. Rankin or one of the other secretaries, but missionary guests and denominational leaders are also pressed into service. When the executive officers of the Board are required to be away from Richmond in line of duty, the service is directed by other staff members.

Miss Mary Hunter, for more than forty years an employee of the Board, usually reads the names of the home and foreign missionaries listed on the W.M.U. prayer calendar for the current date. Then opportunity is given for other prayer requests to be made. Prayer may be requested for a friend, family member, denominational emphasis, mission, institution, missionary facing a particular crisis, or forthcoming event which may have direct bearing on the fortunes of missions in a given area. In the words of the song, "We share our mutual woes, Our mutual burdens bear."

Our November prayer calendar will undoubtedly include a great many matters of immediate concern to Southern Baptists, our nation, and the world. This is always the case, but it is particularly so this November. Four specific requests are apt to be made repeatedly:

1. We shall be praying for our nation as it chooses a new leader. He will need divine leadership as he takes up what has become one of the most difficult jobs in all the world. The God of the nations will bring his influence to bear in the national election if we will let him.

2. We shall be thinking about the churches and their gifts to the Cooperative Program. Cooperative Program receipts for Southern Baptist Convention objects will probably reach approximately \$7,700,000 early in November. All additional receipts from the Cooperative Program will be divided between the Home and Foreign Mission Boards on a 25-75 per cent basis, thus providing both boards with urgently needed margin for missionary advance. The Board's staff knows how important it is for advance to continue.

3. We shall be praying for the state conventions, most of which meet in the month of November.

They will be wrestling with problems which will defy human wisdom. The needs are so great in all directions that the money available for denominational enterprises will be far from adequate.

4. We shall be anticipating the Lottie Moon Offering for foreign missions by praying for the women in the churches. And, of course, our hearts will be full of gratitude as the thanksgiving season approaches because we are blessed so abundantly as a nation and a denomination.

We hope you will join us as we all pray.

Vote on November Fourth

The American people have been urged by television, radio, public addresses, signboards, handbills, and personal visits to go to the polls Tuesday, November 4, and vote. Political parties and civic-minded groups, poles apart on other issues, have found themselves together in advocating a record turnout at the polls as our nation selects its leader for the next four years.

The secular press has taken sides in the campaign by coming out in support of one candidate or the other. In general, the religious press has refrained from such endorsements, although there are specific instances of religious publications openly supporting a favorite candidate.

The Commission scrupulously avoids all actions which may be interpreted as politically inspired. Thus, it does not advocate the candidacy of either Eisenhower or Stevenson. It does, however, have very strong convictions that each citizen should exercise his prerogatives as a citizen by voting for his chosen candidate.

Every Christian in the United States should vote on November 4 for four good reasons:

1. Voting is a precious privilege of citizenship. The surest way to guarantee that this privilege will not be taken away from us is for each citizen to exercise his right of franchise in every election.

2. The will of the people can best be made known by means of the ballot. Surveys and predictions of pollsters are a prominent feature of American life, but they have proven erroneous more than once. Our rulers cannot know what our feelings really are unless they are expressed at the polls.

3. In a democracy, Christian influence is needed to "leaven the whole lump." Christianity and democracy are not synonymous; but democracy, to function with maximum effectiveness, must place its reliance upon people who are dominated by Christian idealism and principles. More Christian influence

in civic affairs is always sorely needed, but the need is particularly pressing at the present time.

4. The president and his appointees have tremendous influence upon world affairs. International relations, in turn, create the environment in which the missionary undertaking must be conducted.

So, go to the polls on Tuesday, November 4, and vote!

Christianity in Japan

The July issue of the *International Review of Missions* carries two very interesting articles which deal with Christianity in Japan. The first, entitled "The Christian Church in Japan," is by Dr. Charles Iglehart, professor at Tokyo Union Theological Seminary, and until recently associate secretary of the National Christian Council of Japan. The Rev. Michael H. Yashiro, Episcopalian bishop of Kobe, is the author of the other article entitled "Christianity in Japan Since the War."

Professor Iglehart quotes statistics which show the relative strength of Christian groups in Japan in 1927 and 1952. The 1927 figures list 90,186 Roman Catholics, 178,460 evangelicals, and 37,511 members of the Eastern Orthodox Church. The total in that year came to 306,157. His figures for 1952, taken from the *Japan Christian Yearbook*, report present church membership as follows: Roman Catholics, 142,459; evangelicals, 193,606; and Eastern Orthodox, 8,911. The total "Christian" population in 1952 is 344,976, as compared with a total population of about eighty-three million.

Interpreting the statistics, Dr. Iglehart draws three conclusions: (1) The Christian movement in Japan is very small, "numbering roughly one to two hundred fifty of population." (2) In proportion to Japan's total population, the Christian constituency is not gaining, but losing. "In 1927 it numbered about one to two hundred of population." (3) Within the Christian movement, changes in the proportionate size of various Christian groups have occurred. The Roman Catholics, for example, registered a 58 per cent gain between 1927 and 1952. Meanwhile, the evangelical percentage of growth was only 8.4 per cent, and the Eastern Orthodox Church experienced a very considerable loss.

The evangelistic work of the Episcopal Church "has been very successful," says the bishop of Kobe. Since the war, the converts won by this group have been chiefly from the student groups, although a good many have also been won from among Japan's "white collar" workers. Seventy per cent of Japan's population is rural. "It would seem," says Bishop Yashiro, "that missionary work has been greatly neglected in the agricultural field."

Postwar accessions to the Episcopal Church in Japan have come chiefly from among young people

between the ages of ten and thirty. It is interesting to note that very few converts come from among adults between thirty and fifty years of age. A greater degree of interest is manifest among mature adults between the ages of fifty and sixty.

Japanese Baptists are still a very small part of the evangelical community in Japan. Notwithstanding their lack of numerical strength, they are aggressively evangelistic and are confident that their numerical strength will soon be much greater.

Southern Baptists set a goal of one hundred missionaries in Japan soon after the Advance Program was launched. We are now in sight of our goal. Ninety-six Southern Baptist missionaries are members of our Japan staff, and they have taken up locations in twenty-two centers, extending from the north to the extreme south of the Japanese Islands. Other stations will be occupied next summer when appointees now in language school are ready for definite assignments. Japanese Baptists and Southern Baptist missionaries are determined to do their part in preaching the gospel to Japan's millions.

A Smaller World

Our planet is getting smaller. Measured in terms of girth, area, and estimated weight, however, the variations are ever so slight. It is not the earth's mass which is shrinking at an alarming rate. Rather, the world is becoming smaller by virtue of the achievements of science.

The "United States," recently launched American liner, eclipsed existing speed records for transatlantic crossings from west to east and east to west in June. Indications are that the new vessel did not extend itself in breaking either record.

More recently a British Canberra twin-jet bomber has established new records for transatlantic crossings by air. Flying from Aldergrove, North Ireland to Gander, Newfoundland, the military plane made the crossing in four hours and thirty-four minutes. After a two hour and one minute layover in Gander, the return flight was made in three hours and twenty-five minutes at an average speed of six hundred and six miles per hour.

Remarkable advances in transportation often produce consequences in other areas. Who can measure the consequences of these developments in diplomacy, military strategy, and industry? And what will they mean for missions in the advancement of the kingdom of God? God surely expects his followers to use their ingenuity in using the achievements of science as technical aids in winning the lost to Christ.

As the world becomes progressively smaller, the interdependence of all nations and people is realized more fully. But familiarity will "breed contempt," unless the relations of nations are based more and more upon Christian idealism.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD

Background of Paganism Makes the Lord And His Teachings Stand Out Clearly

Tokyo, Japan

The Lord Jesus has never meant so much to us as he has here. To see him working in lives and to see him lived out in lives against a background of paganism just makes him and what he taught stand out ever so clearly and wonderfully. I'm thinking of two experiences in particular.



Edward Lee Oliver

One happened in the life of Reiji and Asano Hoshizaki, one of our missionary couples whom many of you know well. Some time ago, without any warning whatsoever, their six-weeks-old baby, Naomi, died one evening just after taking her bottle.

It was a tragedy to them and a shock to the entire mission. But two days later at the funeral we heard Reiji say, "The Lord Jesus has been nearer to me these days than ever before. I believe I love him as I never have. I thank him for letting us have little Naomi for this little while; and, because I know him, I know that she is happy with him now."

And then he added, "I do not say these things in my own strength. The Lord Jesus Christ makes me able to feel this way and to say these things. I believe I will be able to preach more clearly about the resurrection because I have had this experience."

Now contrast this with death in the highest possible non-Christian surroundings. Last spring in Tokyo, the Empress Dowager died and even now the Imperial Court is still in mourning for her, unable to resume normal activity. No joy, no assurance, no hope—just mourning. Christ does make a difference!

The other experience was seeing the way God has been able to bring life out of death by working his grace through funerals.

Nearly two years ago a Mrs. Shiina, a very devoted Christian, came to work as a maid for Mr. and Mrs. Worth Grant, missionaries here on our compound. She was a widow with one daughter, Keiko, who was just about to finish high school and was hoping to go to our university down in Fukuoka.

However, in November of last year, Mrs. Shiina was fatally asphyxiated because of a faulty connection on the gas heater in her room. It was learned that up until a short time before she came to the Grants she and her daughter had been living with her mother, a devout Buddhist.

However, things were not going well there. The Lord had transformed the life of Mrs. Shiina and she wanted him to mean just as much to her daughter, Keiko, who had not at that time become a Christian. Furthermore, she knew that in this home it would be very difficult for her to hear the Lord's voice. So, motivated by the single desire to help her daughter become a Christian, she and Keiko left her home and went to live at Tanzawa Home, a rescue home of our Japan Baptist Convention which is permeated by a deep spiritual atmosphere.

It was while living at Tanzawa Home that Mrs. Shiina learned of and acquired the job at the Grant home. A few weeks later I had the happy task of bringing her the news from Tanzawa Home that Keiko had committed herself to Christ and that she had been baptized.

It was barely a year later that Mrs. Shiina went to join her Saviour. It seemed like an untimely tragedy at the time, but here are just a few of the things God worked through it all:

1. The funeral was held in Tokyo and Mrs. Shiina's mother came several hundred miles and for the first time heard the story of the resurrection of Jesus.

2. Worth Grant wrote his brother a letter simply telling what happened. His brother published the letter in a small weekly newspaper. A North Carolina businessman read the letter, became con-

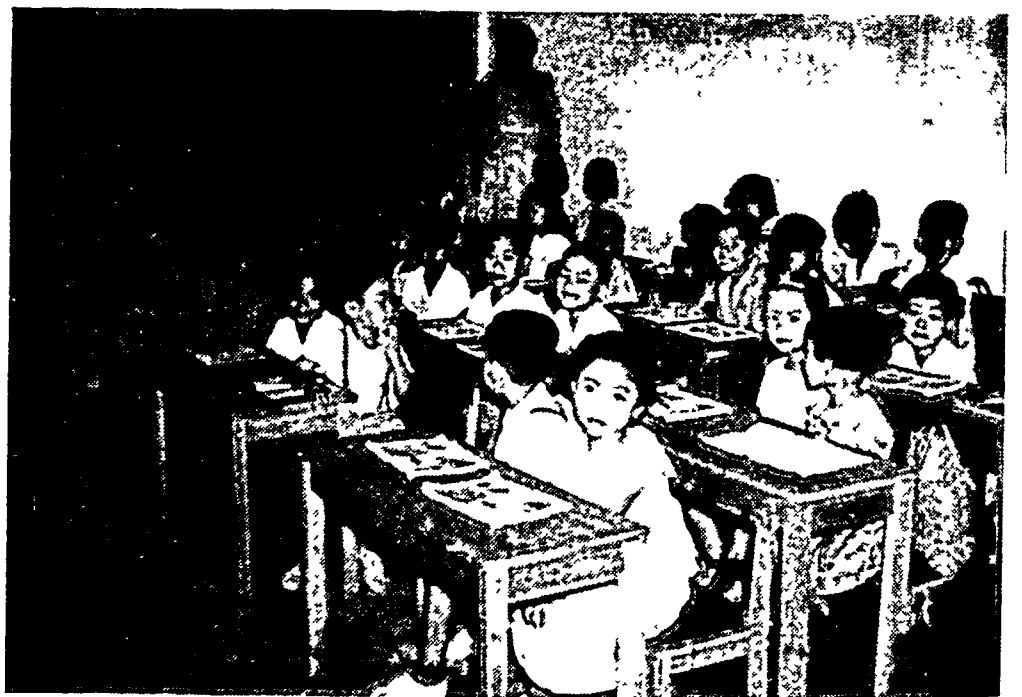
cerned over Keiko's education, and has now provided for her entire college education.

3. Three months later another funeral or memorial service was held in Iida, a city about seven hours from Tokyo with a population of about 33,000 people and three small churches. This was for the benefit of the family of Mrs. Shiina's husband which was also Buddhist. The family is quite an outstanding one, consisting of the father, a retired medical doctor, and four sons. One son is also a medical doctor, who with his father is building a twenty-bed hospital. Another son is a pharmacist and owns a large drugstore. Another is a dairyman.

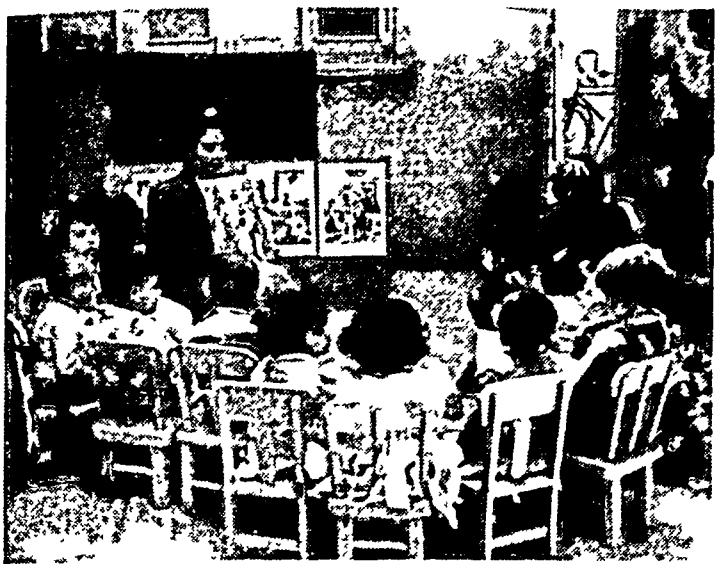
The service was held one afternoon and this whole family attended a Christian service for the first time. Then that night and the next night special evangelistic services were held and were led by the manager of Tanzawa Home. The first night there were fifteen conversions, the second sixteen. Among them were five members of this Shiina family and the daughter of the owner of a large silk mill whose home we just happened to visit by chance.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Romans 11:33).

Thank you again for making it possible for us to be here in this land.



These children of Kuala Lumpur, Malaya, have never before had an opportunity to go to school. Now, Miss Jessie L. Green, Southern Baptist missionary, and her co-worker, Miss Lan Haan Ching, give them an hour each morning during which they have a worship period, a class in numbers, a class in English, and a class in memory work or stories from the Bible.



This is the Beginner Department of the Sunday school in the Baptist church, Torreón, Mexico. It is staffed by well-trained national Christians.

Growth of Christian Character Is Gratifying Sight to Missionaries

Agbor, Nigeria

"Never a dull moment," we missionaries often say as we think over the many and varied incidents which occur in a day or a week. Yet some of us who are in schoolwork seldom find the glamour which is often associated with missionaries' work. There have been few spectacular conversions in our work here; but as we look back a year or two and see the growth of Christian character in the life of a student, it is as gratifying as the unusual would be.

Most of the girls who come to our school, a secondary or high school, are professing Christians and our work is largely seeking to instil into them the principles of Christian living. However, here as in other places, some who profess to be Christians have not really trusted Christ as their personal Saviour.

Let me tell you about the conversion of one of our students, Mercy Ogiamen, as she told it to me.

"In my first years, I attended the school of another mission. While at this school I was told about Christ and was given the Bible and tracts to read. My teacher told us that all who wished to be baptized should come to the inquirers' class. I went, studied, and was baptized, but did not clearly understand the plan of salvation and did not really trust Christ. Though I was a member of the church, I did not give up some of my unchristian practices.

"One Sunday an older Christian man who lived near us asked me to go with him to the Baptist church. Heyward Adams, missionary in Benin City, preached. In his sermon he said that

some people who profess to be Christians continue to attend the feasts and dance with those who are heathen, thus denying Christ. I knew that I had been doing these things and I was annoyed.

"I thought my neighbor had brought me to the church because he knew what the sermon was going to be about. When the service was over and we came out of the church, I met Mr. Adams and said, 'Please, sir, what you have just spoken, is what I am doing.' He asked me to come and talk to him the next day, but I did not go. I thought about what he had said, and I didn't dance and feast with the people again.

"The next year I came to the Girls' School here (Agbor). During the revival, Missionary John E. Mills preached that we should repent; and he explained repentance to us. I realized that I was doing wrong and that my sins were not forgiven. I repented of my sins and believed on Jesus; and I know that he saved me. Then I made public my profession of faith in Christ and felt joy in my heart."

From this testimony we see how a layman who was a Christian used his influence to lead a young girl to think about Christian living and later to hear the plan of salvation which she accepted. It still is not easy for Mercy to be a true Christian, because her friends ridicule her for refusing to take part in heathen practices.

It is not easy for many young people to give up the practices and fears which have been instilled in them by their parents and grandparents whom they are taught to respect. It is hard for them to go against their parents who demand that they serve juju or go to a juju doctor when they are ill.

It is hard to refuse the native medicine given them by relatives in order that they may do well in school, find favor with the teachers, or be kept from harm and evil. It takes a lot of Christian courage to stand against family and friends and to be true to Christ.

It is our task to help them, little by little, to have moral courage and Christian convictions strong enough to resist fears, overcome superstitions, and trust Christ completely. We depend on your prayers. Pray that we may have more of the spirit of Christ

and the understanding and courage necessary to help those entrusted to our teaching to become stalwart, faithful Christians.

Young Life Transformed By Prayer and Surrender

Goiânia, Brazil

We want the privilege of telling a story to you just to show you how God blesses his children when they seek his will, and at the same time it will show you something of the kind of work we are called upon to do and what we witness from time to time.



Virginia Buddin

Nair, small and attractive, is one of the most respected girls in her town of Firmópolis, Goiás. She was a good public schoolteacher and a very likeable person. Throughout the years of her teaching, she saved her money, bought a lot, built a little house, and from time to time improved it.

Everette, my husband, was and still is the pastor of the little Baptist church up there; and he had occasion to talk to Nair about the church and its work. He invited her to the services.

Her people were Roman Catholics and were looked upon as being in society because the father owned a store and was a member of the city government and because she was a schoolteacher.

However, she came to church, and after her visit she asked many questions about the Bible, its contents, its aims, who wrote it, and why. Her father and mother did not particularly appreciate her having gone to a Baptist church, called "Protestant church" by them, and tried to discourage her from going again.

The pastor and his wife and other members of the church visited in the



These four G.A.'s—two queens with scepter and two queen regents—are members of the Baptist church, Torreón, Mexico.

home where they discussed God and Christianity.

Finally the mother went to church with Nair one Sunday. Then the little sister came, and then an aunt. The father never came—he preferred to run his store on Sundays.

One day Nair was touched by the hand of God. She opened her heart to Christ and accepted him as her Saviour. Everything changed. She no longer ran around with the old crowd. She read her Bible daily in the presence of her people, prayed often, attended every service, and became a better teacher.

After studying a book on what Baptists believe, she asked the little church to accept her as a candidate for baptism. The day she was baptized her whole family and many of her friends were there to see what was going to happen. She was radiantly happy.

A year passed. February came around and we had our first state young people's retreat. Nair took an aunt with her. Not knowing what a retreat was, she thought it would be a nice vacation trip or something.

She met us in Goiânia, where nineteen other young people were leaving the next morning to go on down to Ipameri for the retreat.

We went part of the way in a truck. Something happened to the brakes of the truck while we were at the top of a high hill; and, had the driver not turned into the dirt bank at the left, we would have all been killed at the bottom of a canyon. All were shocked and some were hurt.

The face of Nair's aunt was bleeding when I got to her. Nair was white and trembling. Her aunt was not a Christian, and Nair wondered why it couldn't have happened to her instead. The aunt was now insisting that they should find a way and go back home.

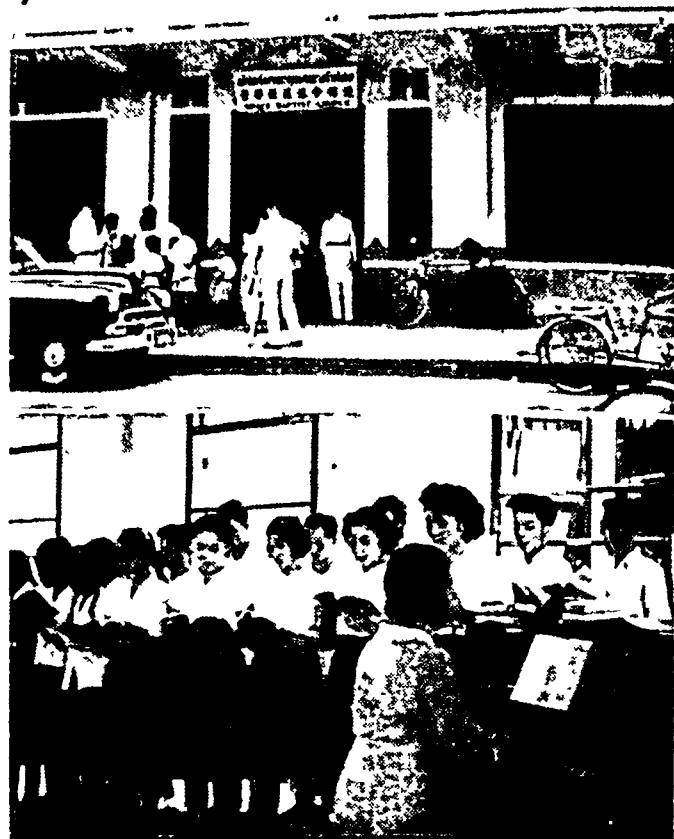
Nair asked God to take over. He did, and she decided to go on with the rest of us. We reached the little town where we were to catch the train. But first we went to the little house where the Baptist congregation was, and over thirty young people thanked God for his care and rededicated all that they had and were to him who had saved us from a terrible death. The aunt became interested; Nair became thoughtful.

The Lord worked through the missionaries and pastors during the four-day program; and Nair, along with many others, felt God's call to dedicate her life to special service. But how could she serve God?

Yes, she was a schoolteacher; but she had not done any schoolwork above the fourth grade! She was already over twenty years of age. None of her family would understand her decision. She came to us with her problems.

"What am I to do?" she asked. After

TOP: The building of the Grace Baptist Church, Bangkok, Thailand, is a converted beauty parlor. This is the first church to be organized in Thailand under the direction of Southern Baptist missionaries. The building affords ample space for worship services on the first floor and has additional space for Sunday school classes upstairs. Two worship services are held each Sunday morning, one in Chinese and one in English, translated into Thai. BOTTOM: The choir of young people sings at a worship service for the church. Missionary Margie Shumate is the accompanist.



a few moments, in which I asked God to guide me, I said, "Nair, do you really believe that God has called you to work for him?" "Yes." Then I asked, "Nair, do you have faith enough to turn everything loose and follow his leadership?" In a few moments she answered "Yes." We prayed and cried together.

As soon as Nair got home, she told her family what she must do. She sold her lot and house, packed her clothes, and came straight to Goiânia to study. Since March she has been studying at night and working during the day. She brought her youngest sister with her so she, too, would have a chance to get good schooling and go to church.

Her father, since seeing Christianity live in one of his daughters, is reading the Bible daily. The mother has already been baptized, and the little sister is to be baptized as soon as she goes home.

Many Southern Baptists Had Part in Healing of African

Joinkrana, Nigeria

I was returning from one of our Baptist bush churches where I had attended an impressive ground-breaking service



Aletha Fuller

and witnessed the baptism of twenty-six Africans. I was riding along in a Texas jeep with Miss Josephine Scaggs and others; and, as we passed one village, many people began running toward the car, waving, and begging us to stop.

We are so used to that behavior that we almost went on without stopping;

but, realizing there might be a true need, we did stop to find that a native of that village had just been seriously wounded. He had been attacked by an enemy with a cutlass and a long, deep gash went from one side of his face to the other, severing the nose in half.

Another gash was through the forehead, and the flesh was lying open with many chips of bone. The covering of the brain had been nicked. Much blood had been lost and he was by far the most gruesome sight I had ever seen. It was completely indescribable.

The entire village population were gathered round but were doing nothing. Some were nearby beating their heads against the ground in hysteria. According to custom, they wouldn't even take the man in a house, nor permit him to lie down. They feel that if they can keep a sick one sitting up and keep him talking, he will have a greater chance of living.

We wondered what we could possibly do. The man was conscious but was losing quantities of blood, and the wounds were wide and extensive. There was no first-aid equipment in the car; but I took the pillow cases off the pillows and made bandages to hold the flesh together temporarily and to help control bleeding. Aspirin was the only thing for pain I had with me.

We decided to attempt to get him to the hospital. Undoubtedly suffering untold anguish, the man did not whimper one time. Our way home was over a very rough, muddy road through the jungle. It grew dark and began to rain. There was little conversation, for we were all too busy praying.

When we reached the Orashi River, we loaded our patient in our canoe and

went to Joinkrama. We didn't even take him to the hospital, but set up an operating room in Dr. Roberta Cox Edwards' back yard. There we both sat on the ground and worked as fast as we could by kerosene light until 1:00 a.m.

Soon, the face began fitting together in a miraculous way. The surgery was beautiful. Surely the talent and ability of Dr. Edwards as a surgeon is a gift endowed by God. The Lord blessed us as we worked. After we finished, we took the man to bed in the ward and began treating him against infection with everything we had. Thanks to some interested Baptists in Tennessee, we were fortunate in having terramycin, the new wonder drug, at our disposal.

At this writing, I am glad to report to you that Joel Ogbo is doing nicely, his wounds are healed, his temperature is normal, and nothing short of a miracle has taken place. He is the son of a chief and says he is a Christian. A few days ago we had the opportunity to go back to his village and talk with his wife, whom we are attempting to win to Christ.

We feel that many had a part in the saving of this man's life. The road we were able to use is one constructed right through the jungle and has only been open six months. Then we were grateful to the Texans who donated the jeep that carried the patient. And to all Southern Baptists who, through their giving, have made it possible for missionaries and a hospital to be here.

It made us realize anew the fact that we are representing many back in the homeland; and, surely, many of you shall share in the reward. We learned yesterday that the man who committed the crime has hung himself, according to the custom of the Ekpeye tribe.

*Truth and Power, First;
Then, Means and Methods*

Belo Horizonte, Brazil

São Paulo state! The American coffee pot! Usually there is a twinkle in the eye when someone asks, "Are you Paulista or Brazilian?" If he were on the other side of the equator, the question might be, "Are you Texan or American?"



Rosalee Mills
Appleby

It is no secret in Brazil that São Paulo state is the nation's center of progress and prosperity—almost a country in herself. Paul Porter is the Southern Baptist evangelist on this field of great opportunity.

During Easter week last spring, we went down to the large and prosperous capital; and, by train, traveled nearly a day to the lovely interior city of Baurú for the first Congress of Baptist Young People in that part. It was a delightful trip—picturesque with its coffee fields, truck farms, vineyards, orchards, gardens, and wide cultivated stretches.

Before leaving the capital we were

informed that the churches in this section had a wide-awake, spiritual tone different from the usual routine. The pastor in Baurú had come out of a spiritual awakening that shook the little country of Latvia years before. He is one of many Lett preachers who have come out of the group that emigrated to Brazil under a strong urge of the Spirit during the great revival in their land.

Another explanation of the unusual spirit that marks this part of São Paulo is the consecrated activity of a splendid Brazilian pastor. Senhor Henrique was a very fanatic Romanist before conversion. He once arranged with a professional criminal to use a whip on Missionary Ernest Jackson, who was working in their midst. This professional returned saying he just could not get up courage to do it.

One day an earnest seeker of the light, who had Christian relatives, came to Senhor Henrique and asked him to arrange an interview with the priest. This man brought five questions and wanted them answered according to the Scriptures. The priest could not do it. Henrique lost faith in the religion of his childhood and soon became a real Christian.

One day he read in the *Jornal Batista* the appeal of a humble woman in Araçatuba, who was carrying on the cause with a small group of faithful followers. This woman wrote: "Come over into Macedonia, and help us."

Senhor Henrique was not a preacher and he had no assurance of support in another state; but he went out, like Abraham, believing in God. Teaching to pay expenses, he took upon himself the burden of the unsaved in that little western town, living Christ, praying, sacrificing self until today the gospel is respected and Christ is honored in Araçatuba.

The sons and daughters, as well as other young people, have caught his spirit and carry the torch he lighted there. They chose so-called Holy Week for their *Congresso*, for then the Brazilian heart is turned to religious thinking. The days were started with a 6:00 o'clock prayer meeting. Biblical sanctification was the theme. At 8:00 o'clock they were in their places again, both Intermediates and Young People. The counsel and preaching of a popular minister of youth, Rev. José Reis, were heard daily.

I appreciated most in this convention the fact that means and methods had a secondary place. The main interest was in the attainment of truth and power, in the desire for triumphant Christian living, in a recognition that when Christ is at the center "all these things shall be added unto you." The desire of Brazilian young people for a spiritual awakening in their beautiful land is encouraging.



TOP: Southern Baptist relief clothing arrives at the Baptist Mission in Pusan, Korea. BOTTOM: Missionary Rex Ray gives Southern Baptist relief money to a Christian refugee who lives with his wife and child in this cave which he has dug out of the side of the mountain with his own hands. This location is north of the 37th parallel in Korea.



THE WORLD IN BOOKS

Genevieve Greer



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

In Ancient Egypt

IF you are looking for a gift for a child in the family, by all means consider *Boy of the Pyramids*, by Ruth Fosdick Jones (Random House, New York, \$2.50). Considering the author's ability to bring the past to life, children in the fifth-grade ancient history class which she once taught must have had a rare experience. It is amazing how much of the flavor of ancient Egypt—its customs, scenes, and actions—she has managed to include in her engrossing story. Children from eight to twelve, some perhaps younger and certainly many older, should gain both entertainment and knowledge from it. The book is the winner of a children's magazine (*Jack and Jill*) contest.

Promised Land—Brazil

Interior Brazil is still a land for pioneering. A North American sea captain, accompanied by his New York wife, built a road through the Mato Grosso jungle not many years ago on the promise of land in the territory. In *Promised Land* (Duell, Sloan and Pierce, New York, and Little Brown and Company, Boston, \$3.50), Joan Lowell, the woman in the story, tells of her experiences, revealing a rare appreciation for the personalities and accomplishments of the people she encountered. Regrettably, she throws in some profanity; and, even from a purely literary standpoint, it seems out of place. But the mission leader who likes to *feel* the country she studies will find here the minute details of living that cannot be found in the ordinary book about Brazil. The author makes them real to the leader by her handling of the incidents in which they figure.

Made in Mexico

"Real friendship requires understanding, and to understand the people of any country one must know a little about the background and about how they live. A good way to find out how they live is to learn about the things they make and how they use those things," says Patricia Fent Ross in *Made in Mexico* (Alfred A. Knopf, New York, \$4.00).

A North American who has lived in Mexico for many years and who is now a teacher at Mexico City College, Mrs. Ross reveals a genuine love for and appreciation of the country and people throughout her very informative and

readable story of Mexican arts and crafts—painting, sculpture, metal work, weaving, dress, pottery-making, cooking, glass-making, lacquerwork, woodcarving, leatherwork, astronomy, and medicine.

It is a good source book for mission background material, and prospective travelers to Mexico will find it excellent preparation for an understanding of the country's culture and customs. A chronological table of events in Mexican history, an extensive glossary, a bibliography, and an index add to its value as a reference book.

It is a beautiful book—itself a work of art. A 32-page section of photographs and numerous drawings by Carlos Merida, the modern painter, who is also a Mayan Indian, enhance its attractiveness.

Fun from Africa

Sharing in the fun and festival that Africans enjoy "is as important to an appreciation of Africans as . . . study of African politics, religion, or history," thinks Rose H. Wright, author of *Fun and Festival from Africa* (Friendship Press, New York, 50¢). Her booklet is designed to help mission organizations plan recreation programs that blend into their African studies. Included in it are program ideas built around the palaver, a safari, and other motifs; games, decorations, and drama suggestions; proverbs, folk stories, and music; and some recipes to give an African tang to refreshments.

Seeing Ourselves as Others See Us

How to Make Friends for the U.S., No. 93 in the Headline series of the Foreign Policy Association (22 East 38th Street, New York—35¢, quantity rates on request), helps us as a nation "to see ourselves as others see us." Like other Headline series booklets, this one is written in a style that is clear, simple, and forceful—easy to read and comprehend quickly. The writer, Vera Micheles Dean, editor for the Association and author of two books dealing with international affairs, not only holds a mirror for us to see our imperfections, but suggests some remedies for them. Not that the mirror shows only faults—it reveals some virtues, too, which sometimes need special treatment to bring them to the view of our neighbors.

This is a booklet for mission leaders to read with profit, because a great number of people in foreign countries

see the United States through Christian missions, and because a knowledge of what our country looks like from their point of view will help us reach more of them with the Christian message.

These Dared to Share

These Dared to Share, by Amy Compere Hickerson (Broadman Press, Nashville, Tenn.), contains five biographical stories of Southern Baptists—all of them ordinary people like the neighbor next door. The theme of each story and of the book is stewardship. There is a teacher-farmer family who portray the stewardship of the tithe, a foreign missionary family who portray the stewardship of all of life, a school teacher who portrays the stewardship of vocation, an airman in the last war who portrays the stewardship of personality, and a young man preparing for medical mission work who portrays the stewardship of influence.

Designed as a study book by the Southern Baptist Woman's Missionary Union, the biographies are published in a cloth-bound teacher's edition (\$1.00) which includes helps for the leader prepared by Hilda Hall Drake, and a pupil's paper-bound edition without the helps (50¢).

A Book for Parents

Principles of Personality Building for Christian Parents, by C. B. Eavey (Zondervan Publishing House, Grand Rapids, Mich., \$3.75), is a book to read and re-read, each time gleanings something more. Applying many time-honored principles of psychology in the light of Christian experience, it is a psychology book plus. Its one regrettable feature is that it is a little too technical for casual reading. Many who should read and study it will probably pass it up for easier reading material.—REBECCA BOLES

Christmas Story and Creche

Families who want to help their children keep Christmas centered around Christ will be delighted with a new idea in books—combining the Christmas story with a creche. *The Christmas Story*, a picture storybook and 16-piece manger set of light cardboard (Warner Press, Anderson, Ind., \$1.50), provides a Christmas activity for children and also an attractive decoration that can be used in home or classroom year after year.

The pictures by Dorothy Handsaker Scott are clearcut, beautifully colored, and free of features which mar many religious pictures for evangelicals. Each page in the book is a picture with a part of the Christmas story, biblically accurate and in simple language, prepared by Ruth S. Gray. The storybook and creche—the background ready to stand up and the figures ready to be punched and set up—come boxed.

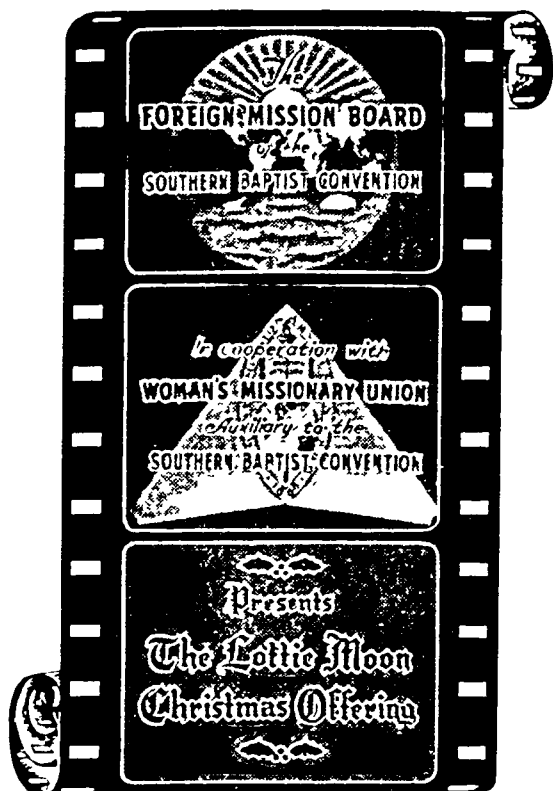


MISSIONS VISUALIZED

Fon H. Scofield, Jr.



"The Lottie Moon Christmas Offering"



THE new filmstrip, "The Lottie Moon Christmas Offering," is a production of the Foreign Mission Board in co-operation with Woman's Missionary Union. It is available from your Baptist Book Store for \$2.50.

The filmstrip is released as a supplement to the program materials available through the usual channels. It is designed for use in preparation for the Week of Prayer for Foreign Missions, or in connection with the week's program itself. It could well be used in advance to point toward the offering or in a convenient place during one of the daily programs.

The filmstrip might also be used at the close of the series of daily meetings as a summarizing device to focus thoughts directly on the full scope of the Lottie Moon Christmas Offering. Many pastors, seeking to acquaint the churches with the Offering, will find that the filmstrip may be readily integrated into an evening worship or prayer meeting hour.

The filmstrip is in black and white and consists of fifty-five single frames. Each frame has a caption so that it is

possible to merely project the material and get the message through. A manual accompanies the filmstrip, however, with suggested material to be read as projection occurs.

This filmstrip lends itself nicely to advance preparation. It is easy to record the entire presentation before the actual program time. All that is needed is a tape or wire recorder, an appropriate musical background, and one or two narrating voices. And, of course, once the program is recorded, it can be used many times.

Since it is prepared for use primarily during the Christmas season, ask your organist or pianist to prepare a medley of Christmas music and while the narration is being recorded, provide the music as a background. Be sure and allow ample music coverage for the opening titles and for the end title.

If possible, use two narrating voices, either men or women, one voice reading the material printed on the filmstrip and the other reading the supplementary material included in the guide. Do not hesitate to change the wording of the supplementary material to adapt it more perfectly to the local situation.

Following the showing of the filmstrip, you will want to make copies of the pamphlet, "Maria Wants to Live This Christmas," available to your people. For study helps you will need the picture sheet, "The Lottie Moon Christmas Offering," and a world map. These are free upon request to the Foreign Mission Board.

☆ ☆ ☆

Lottie Moon was born in December; she reached China in December; she suggested a Christmas offering for foreign missions; she died on Christmas Eve. It is easy to see why the W.M.U. Christmas Offering should be called the Lottie Moon Christmas Offering.

Below are representative pictures from the filmstrip, "The Lottie Moon Christmas Offering."



The Baptist Church, Kumasi, Gold Coast.



The Training School, Rio de Janeiro, Brazil.



Southern Baptist Mission Hospital, Ajloun, Jordan.



Baptist seminary graduates, Ogbomosho, Nigeria.

Missionary Family Album

Arrivals from the Field

FRANK, Rev. and Mrs. Victor L. (Hong Kong), Bunker Hill, Ill.
GAVENTA, Dr. and Mrs. W. C. (Nigeria), c/o Clinton Gaventia, Old Crown Point Road, Swedesboro, N. J.
HOLMES, Rev. and Mrs. Evan F. (Chile), 3732 College Avenue, Fort Worth, Tex.
LITTLETON, Mrs. H. R. (Gold Coast), 543 Hill Street, Toccoa, Ga.
MCMILLAN, Rev. and Mrs. H. H. (Bahama Islands), Wagram, N. C.
NICHOLS, Sophia (Brazil), Box 613, Hartsville, S. C.
NOWELL, Vivian (Nigeria), Wendell, N. C.
RUSSELL, Rev. and Mrs. Rudolph (Thailand), Route 1, Box 88A, Lancaster, Tex.
SKINNER, Katherine (Mexico), Box 537, Velasco, Tex.
WEEKS, Wilma (Hawaii), 5818 E. 15th Terrace, Kansas City 3, Mo.
YOUNG, Rev. and Mrs. Chester R. (Hawaii), Southern Baptist Theological Seminary, Louisville 6, Ky.

Births

COCKBURN, Rev. and Mrs. S. Herbert (Argentina), daughter, Edna Violet.
DEAL, Rev. and Mrs. Zach J. (Colombia), daughter, Rebecca Cecilia.
HEADRICK, Rev. and Mrs. Harvey O. (Brazil), daughter, Debora Alice.
LINDSEY, Rev. and Mrs. Robert L. (Israel), son, Robert Lutz.

Departures to the Field

ALLEN, Olive, 1414 D Heulu Street, Honolulu, T. H.
ASKEW, Rev. and Mrs. D. Fay, Casilla 33, Paraná, Entre Ríos, Argentina.
COWLER, Dr. and Mrs. Franklin T., Casilla 31, Asunción, Paraguay.
MILLER, Rev. and Mrs. J. Ivey, Casilla 1856, Valparaíso, Chile.
MOORE, Bonnie, American Baptist Mission, Kaduna, Northern Nigeria, West Africa.
MOORE, Rev. and Mrs. W. Dewey, Piazza in Lucina 35, Rome, Italy.
MOORE, Dr. and Mrs. W. M., Baptist Mission, Joinkrama Village, via Ahoada, Nigeria, West Africa.
MORRISON, Martha, 1414 Heulu Street, Honolulu, T. H.
NICHOLS, Rev. and Mrs. B. L., Djalan Hegarmanah 41, Bandung, Java, Indonesia.
PIERSON, Rev. and Mrs. A. P., Apartado 605, Suc. A., Chihuahua, Chihuahua, Mexico.
ROBERTS, Frances, Casilla 286, Asunción, Paraguay.
SCOGGIN, Mrs. Elmo, Box 154, Jerusalem, Israel.

SHORT, Jaxie, 169 Boundary Street, Kowloon, Hong Kong.

STEPHENS, Marjorie, Baptist Girls' School, Agbor, Nigeria, West Africa.

TATUM, Rev. and Mrs. Hubert R., Box 1401, Hilo, Hawaii.

WATTS, Rev. and Mrs. John D. W., Baptist Theological Seminary, Ruschlikon/Zurich, Switzerland.

Entrances to Language School

(Address: Apartado 1883, San José, Costa Rica)

BARTLEY, Rev. and Mrs. James W., Jr. (Uruguay).

CLARK, Rev. and Mrs. Clyde E. (Venezuela).

COLE, Rev. and Mrs. George McDaniel (Colombia).

EIDSON, Christine (Argentina).

FERRELL, Rev. and Mrs. William Hasel (Argentina).

GARNER, Rev. and Mrs. Alex F. (Argentina).

GOODROE, Helen (Colombia).

HASTEY, Rev. and Mrs. Ervin E. (Mexico).

HURST, Rev. and Mrs. Harold E. (Honduras).

NEIL, Rev. and Mrs. Lloyd H. (Colombia).

SANDERFORD, Rev. and Mrs. Matthew A. (Uruguay).

SHOEMAKE, Rev. and Mrs. Howard L. (Ecuador).

(Address: Caixa Postal 758, Campinas, São Paulo, Brazil)

BREWER, Nadyne.

CHAPPELL, Catherine Flo.

TERRY, Virginia.

(Address: Caixa Postal 552, Campinas, São Paulo, Brazil)

COWSERT, Rev. and Mrs. George Bagby.

KELLEY, Rev. and Mrs. Page H.

MAJOR, Rev. and Mrs. Alfred Roy.

TOLBERT, Rev. and Mrs. Malcolm O.


Marriages

JOHNSON, Rev. and Mrs. W. B. (Indonesia), announce the marriage of daughter, Eugenia Jane, to William Robert Dambacher.

SPEARES, Carree (Chile), to Esteban Jofre.

(Continued on opposite page)

Christmas Filmstrips



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(color, manual or records)
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- **CHILD OF BETHLEHEM**
(black and white; manual)
According to St. Luke.
- **BOYHOOD OF JESUS**
(black and white; manual)
From Nativity to boyhood.
- **THREE WISE MEN**
(black and white; manual)
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THE COMMISSION

Missionary Family Album

(Continued from page 24)

New Addresses

- BRANTLEY, Rev. and Mrs. Maurice E. (Nigeria), Central Baptist Theological Seminary, Kansas City, Kan.
- BRYAN, Mrs. N. A. (Korea), 9332 West Lake Highland Drive, Dallas, Tex.
- COBB, Mary Virginia, American Mission, Beirut, Lebanon.
- CULPEPPER, Rev. and Mrs. Charles, Jr., Box 427, Taipeh, Formosa.
- CULPEPPER, Rev. and Mrs. Hugo H. (Argentina), Southern Baptist Theological Seminary, Louisville, Ky.
- DAVIS, Estelle, Baptist Welfare Center, Ire, via Oshogbo, Nigeria, West Africa.
- DODSON, Flora E. (Hong Kong), Box 96, Somerset, Ky.
- DOZIER, Mrs. C. K. (emeritus), 2325—5 Chome, Kami Meguro, Meguro Ku, Tokyo, Japan.
- FORD, Charles S., Baptist Boys' High School, Abeokuta, Nigeria, West Africa.
- FOSTER, Rev. and Mrs. James A. (Philippine Islands), Southern Baptist Theological Seminary, 2825 Lexington Ave., Louisville 6, Ky.
- HAVERFIELD, Rev. and Mrs. W. M., Calle Antonio Leon No. 160, Guadalajara, Jalisco, Mexico.
- HUMPHREY, Rev. and Mrs. J. E., Baptist Theological Seminary, Ogbomosho, Nigeria, West Africa.
- HUNDLEY, Lillie Mae, 1711 Clark Street, Honolulu, T. H.
- JOWERS, Rev. and Mrs. S. Clyde (Philippine Islands), 1409 Donahue Ferry Road, Pineville, La.
- MCGEE, Rev. and Mrs. John (Nigeria), 300 Newsome St., Durham, N. C.
- MILES, Virginia, Chinese Chapel, Galvan Bldg., Dagupan City, P. I.
- PETTIT, Rev. and Mrs. Max E., Lane 81, House 24, Amoy Street, Taipeh, Formosa.
- QUALLS, Rev. and Mrs. Samuel A., Caixa Postal 552, Campinas, São Paulo, Brazil.
- SPENCER, Rev. and Mrs. Alvin E., 352 2-Chome, Nishi-Okubo, Shinjuku-ku, Tokyo, Japan.
- STAPP, Rev. and Mrs. C. F. (emeritus), 604 Ponce de Leon Place, Decatur, Ga.
- STOKES, Lucy Belle, 352 2-Chome, Nishi-Okubo, Shinjuku-ku, Tokyo, Japan.
- TILFORD, Lorene, 173 Chung Cheng, Fourth Road, Kaohsiung, Formosa.
- WILLIAMS, Rev. and Mrs. J. T. (emeritus), P. O. Box 552, Lakeland, Fla.
- WRIGHT, Rev. and Mrs. M. J., 110—5 Chome, Tokiwa Cho, Urawa Shi, Saitama Ken, Japan.

The Rains Stopped

(Continued from page 15)

The clinic, under the supervision of the missionaries, but directed by a Baptist doctor ably assisted by a Baptist nurse and a Baptist dentist, also offers a wonderful medium of service and witnessing, as well as filling a hitherto desperate need. People come from as far as 200 miles to seek medical attention.

A small plane came from Salvador, Baía, to fly me out (so I could return to Recife in two days rather than eight); and soon there were two very sick people asking to be taken to Salvador for hospital treatment. One of them was a recipient of Southern Baptist relief funds.

Today she is well and strong, co-operating with her husband as he faithfully, and oh, so gratefully, serves our Baptist Institute in Corrente. A few more days' delay for her

would have been fatal. She was saved because Southern Baptists cared!

Our mission now has a small plane, operated by Missionary Pilot Robert Fielden, which is not a luxury but a necessity. Had it been in operation when I went to Corrente, it would have saved me \$75 in expense and six days of weary, exhausting travel to go less than 300 miles.

In any emergency the plane is "at orders" to rush relief to the needy, to carry the doctor to the distressed, or the sick to a hospital hundreds of miles distant. It is a faithful servant in the evangelization of that vast region, where our school ministers to students who come from four states.

In that remote, isolated, and sparsely settled region, Southern Baptists, through their missionaries and the varied phases of the Institute, are ministering to needy people, demonstrating in a language more powerful than mere words that "God is love."

THE *Westminster Press*



The Lost Churches of China

By LEONARD OUTERBRIDGE

- The tragic record of the Christian missions which have been ejected from China 5 times in 1300 years, with a veteran missionary's revelation of the glaring mistakes that caused these losses to the church and how they can be prevented in the future. \$3.50

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DOROTHY CLARKE WILSON

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We Are One of Many

(Continued from page 13)

tory, grammar school students live under the care of Miss Lucy Brooks. Half a block farther toward the south is the mission house where the missionaries gather three times a day for meals.

Toward the east you can see the dormitories and classrooms for pupils, ranging all the way from kindergarten to college preparatory class. Two hundred and seventy-eight children in the primary and grammar grades serve as a practice school for the students in the teacher training course.

In the midst of these buildings, facing the east entrance, stands the school chapel where worship services are held every day and Sunday. Attend with me in imagination my first early morning prayer service. It is 6:30 a.m., just light enough to distinguish a long line of girls in white uniforms, marching to chapel—noiseless except for the crunching of pebbles under the tread of bare feet. Yes, they are barefooted. They are not as foot-conscious as the Chinese. Silently they enter the chapel two by two.

All take their seats at once—the only sound being the creaking of a chair here and there. Great reverence for God's house and worship is required. A hymn is announced—tune familiar, but only three words of Yoruba can I understand: "Jesu," "Amen," and "Hallelujah." But I sing in English, as years ago I had sung in China before I learned Chinese. The Bible lesson is read and explained; then there is another prayer and hymn, followed by the benediction. The long line of students march out in reverent silence.

The charm of little children, their delightful smiles, their laughing and crying are in a language universally understood.

Yoruba courtesies, as practiced by well-trained Africans, reveal that their respect for elders compares favorably with gracious manners of genteel people anywhere. It is sweet to see a girl drop a graceful curtsy as she passes a teacher.

African girls are more decidedly brunettes than the Chinese and have a different type of beauty. Large round, shining eyes, shaded by lovely curling eyelashes might be the envy

of girls in any country. The practice of carrying loads on their heads from childhood has given them an erect and graceful carriage. No stooped shoulders are seen among them.

"Heads erect! Chests out!" is an unnecessary order in marching. The rhythm in their souls often comes out as they walk with swaying bodies and swinging arms. It is a wonderful thought that God has created just as great a variety of loveliness among people as he has in the plant world; and all are expressions of his love of beauty.

The present staff of the school includes Miss May Perry, principal, nineteen African teachers trained in Southern Baptist institutions, and five other missionaries. The following letter from a former student will help you realize that your investment in Christian education has meant much to hundreds of African girls:

"Through the grace of God, I am what I am. Through the help of my Alma Mater—Baptist Girls' School, Idi-Aba, Abeokuta—I have developed to be something in life.

"Idi-Aba gave me the knowledge of helping others and myself. One of the things that gives me joy is my profession, teaching. I have learned from Idi-Aba the methods of teaching and training up children. This has helped me both in the classroom and in my home. I am happy I am privileged to serve others, male and female, old and young, rich and poor.

"Oh, what joy it is to learn to live peacefully with others. Idi-Aba is so good to have taught me this. There are other places that might have been able to show me the way to happy living; but no other place did it. I was taught to love and be a help-mate to my husband, a dutiful mother to my children, and a responsible housewife.

"Last, but the greatest, Idi-Aba gave me Christ. I always wonder what all the knowledge I gained at Idi-Aba would have meant to me without Christ. I was made to understand the Great Commission and that I am required to be a fisher of men for Christ.

"All my endless thanks go to my missionary mothers and my God that I have these advantages."

Brazil Learns to Read

(Continued from page 11)

their insistence that they be permitted to learn to read. This was the first organized evangelical work to be started in Filadélfia, which had always bragged that it was "purely" Catholic—so Catholic, in fact, that they did not even have a resident priest, nor was it necessary for the priest to call often, just once or twice a year for annual festivals!

But with the invasion of the *alfabetização* classes and weekly preaching over the radio of the city, the priest (an Italian) came at once; and in a few days the mayor was presented with a petition to which was attached 169 names asking him to expel the Baptists from the city and to close the school. The mayor went to the local radio and announced his reasons for not forbidding the Baptist work, declaring that he would uphold the constitution which guarantees religious liberty.

Another government official then took the radio to proclaim with fury that his name had been forged to the

list and that he had proof that sixty other names had likewise been forged. Wonderful publicity for our work! That day there were more people to hear the gospel preached than ever before.

It is impossible to say how many people have learned to read as a result of our efforts; for Brazilians are like Baptists everywhere—they do not like to send in statistics! However, we do know that multiplied hundreds have studied in our classes from the Federal Territory of Guaporé to the southernmost tip of Rio Grande do Sul.

In city and country, along the great river valleys and high up in the mountains, the people who had been doomed to spiritual darkness have been enabled to receive the light which has freed them from ancient fears and superstitions and given them the opportunity to read for themselves the wonderful story of him who came to give them liberty and who said, "I am the light of the world."

At a Glance

(Continued from page 8)

ing themselves to their circumstances. If there was a germ of a revolutionary spirit, I did not see it."

Baptists of Yugoslavia have about 90 preaching places, 28 church buildings, 11 ordained pastors, several who are not ordained, and 2,748 members. They baptized 163 people in 1951. "The people are pathetic in their hunger for fellowship," Dr. Sadler said.

Italy: What Dr. Manfredi Ronchi, Italian Baptist leader, calls "bloodless persecution" continues in Italy. It has been impossible to have water piped to quarters recently acquired in a community where Baptists are making a beginning. However, in spite of limitations placed upon them by a Vatican-dominated government, Baptists of Italy have opened twelve new places of worship since the end of World War II, making sixty-two altogether.

Others

Forty-three young Methodists, volunteers for three years of church-related work in Asia and called "Asia 3's," recently left for India, Pakistan, Japan, the Philippine Islands, Malaya, and possibly Korea to do work in education, agriculture, nursing, business administration, dormitory supervision, and the ministry. One young man of the group is going to Okinawa, where his older brother died during World War II. "I found an old Chinese proverb which said it is better to light one candle than to curse the darkness," he said. . . . Credible reports indicate that Maryknoll Bishop Francis X. Ford was subjected to maltreatment and humiliation before dying in a Canton, China, prison cell last February. . . . "The Word of Life" is the theme of the 1952 Worldwide Bible Reading, Thanksgiving to Christmas, and Universal Bible Sunday which are sponsored annually by the American Bible Society. . . . The Italian government has ordered the Church of Christ to close its twenty-two missions in Italy until it gets official permission to operate.

Rankin Quotes

"The obligation upon every Christian and every local church for missions is based in the redemptive nature of God himself and is not altered in any way by changing world conditions."

"While methods and programs may be vitally affected by changing conditions from time to time, the basic obligation of missions never changes."

"Missions is an unchanging part of the very nature of God's redemptive plan in and through Jesus Christ."

"A church in any age that is not in-

tensely and positively missionary is not a scriptural church."

"There is among the Baptists of Europe a spirit of devotion and tenacity that holds only under difficulty and adversity which are practically unknown in America. As I talked with many of these servants of God and comprehended a little of the cost of their discipleship, I found myself breathing a prayer that

God would lift me up to their level of consecration and spiritual power."

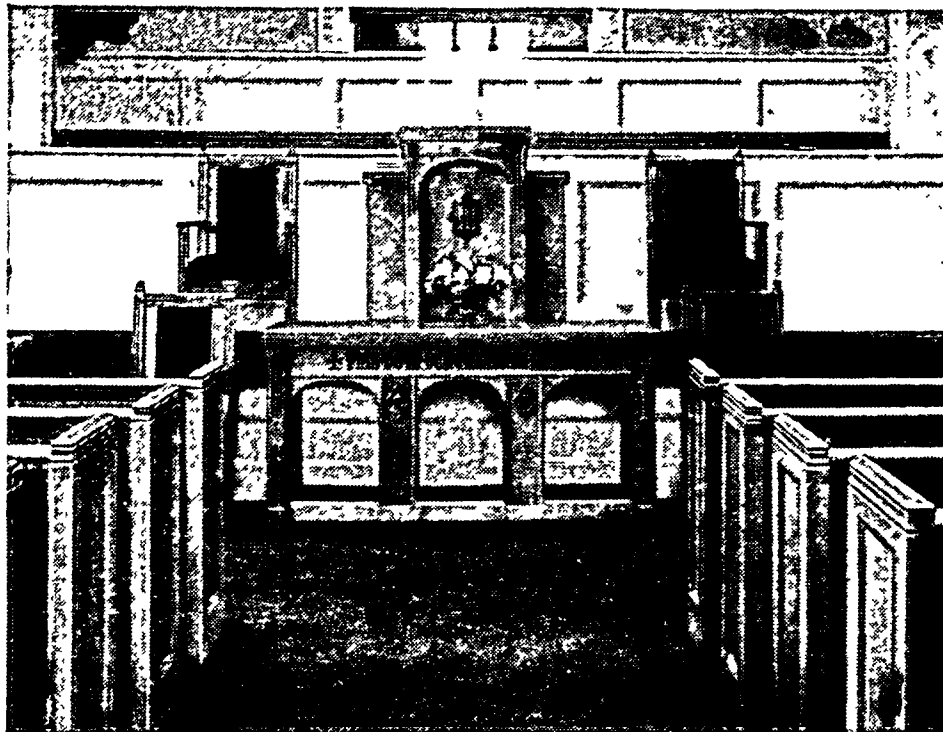
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Thailand, Too!

(Continued from page 7)

offering English classes, and before long some thirty-five Thai students were coming to our house every week. Many of them were in private or semiprivate classes. We were so eager for an entrance among them that we did not turn anyone away, no matter how inconvenient the hour he wanted to study. English was what we had promised, and we must keep our promise; but we had so much more to offer if we could only get them to listen.

We scattered tracts and portions of the Bible about the house—on the sofa so that they must pick them up before sitting down, on the coffee table where they could not escape being seen. We seized every opportunity to discuss Christ as we discussed English authors. But for the group of Chulalongkorn students, charming and delightful as they were, Christianity was only academic. Our carefully laid tracts were carefully ignored until one night.

It was six months after we started. Apichai Wichapool, a student at the University of Moral and Political Science, had been studying only two or three weeks. His English left much to be desired. But, as he was going through the living room on his way out after class, he picked up a tract in Thai, fingered it, and asked to borrow it! When he came back the next week, he was all questions.

If I had to use a word with two or more syllables in answering, I had to stop and explain the word or find it for him in the dictionary before I could continue. But before the evening was over (he stayed four hours), Apichai had heard the wonderful story of God's redeeming love, and had gone home obviously rejoicing, my own copy of the New Testament in Thai tucked under his arm.

Every week as he came back he brought the New Testament to tell me how much he had read and to ask more questions. I longed to take him to church where he could hear the gospel preached, confess Christ as his Saviour, and be baptized; but there was no church.

One night he brought my New Testament to give it back to me and asked me to get him one of his own. "I was worried about this one this

week," he said. "I thought I had lost it." Then he told me how his aunt and uncle, his foster parents since childhood, had discovered that he was interested in Christianity. His aunt had scolded him severely—he was "disobedient, wilful, and worthless," she said—and had hidden his Bible. "But I still believe; I really do," he assured me.

Here was a foretaste of what missions to the Thai would be like. Hinayana Buddhism is the state religion, honored on every occasion; and, though religious freedom is written in the constitution, one can seldom become a Christian without incurring the opposition of one's family and the disfavor of society.

In a country where incomes are low, a young man is dependent upon his family not only for education and financial aid, but for the advantage of his family's business connections in getting and holding a job. Often a Christian, though capable and industrious, must keep a poorly paid position while promotions are handed out to others.

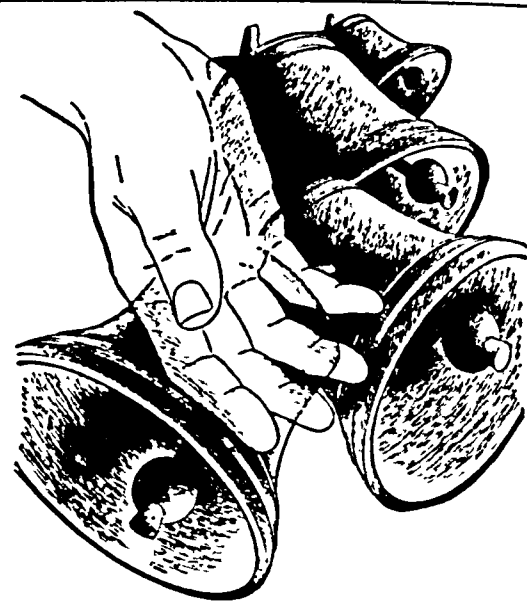
A few of our other English students seemed to indicate that they were not averse to hearing about what Christians believe. We decided to try an English Bible class on Sunday afternoons. An interpreter was secured. Apichai was enthusiastic and promised to come. I suppose I prayed as earnestly as ever I did that there would be others. We would start if only two came, we said. We could hardly believe it when nine finally assembled.

On that very first day, a young man, a university graduate of exceptional charm and intelligence, was visibly moved and said afterwards, "I had never thought before that Christianity had so much to offer. Buddha cannot save us or help us when we are in trouble. I am a Buddhist; but I must choose." Apparently he did, for he never came back.

Yet others kept on coming. Apichai took his Bible to his office and told his friends what he had heard. The friends came. Others came and went. Some continued week after week. Six months later the first Thai service was held in our church. The first Thai to profess Christ publicly was not a product of this class, but an older

businessman who had seen the sign as he walked by the church and who said that he felt somehow compelled to go in. He came again and again until he found a service in progress. He heard the gospel preached and found the peace for which his hungry soul had been longing.

Not only in Bangkok, but in hundreds of other towns and villages people are utterly unaware that Jesus died for them. Who knows but that Baptists are come to Thailand for such a time as this?



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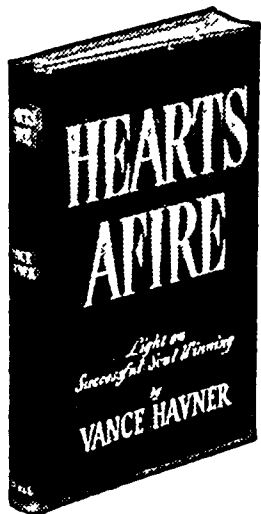


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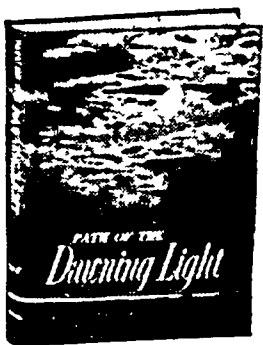


Hearts Afire

By Vance Havner

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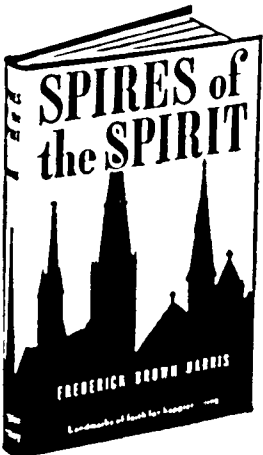


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In twenty-one brief devotional messages, the author presents vital truths in a way that will catch and hold the attention and bring a much needed message, though free from the attitude of preaching. Young people especially will find the stimuli they need and the challenge to true Christian living.—Dr. Henry W. Tiffany, pastor, Park Place Baptist Church, Norfolk, Va. (26b)



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By Frederick Brown Harris

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There are twelve stimulating chapters on that many themes in *Spires of the Spirit* which help us in our individual spiritual needs. The book is richly illustrated with anecdotes and incidents from literature and from the author's own experiences and observation gained from wide travel.—Dr. Homer G. Lindsay, pastor, First Baptist Church, Jacksonville, Fla.

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This is the best book I have read for two groups: (1) The handicapped people; (2) those who are related to them or serve them. It is written by a man who was born without arms and who now is the successful minister of a good church and is accepted as capable of living a normal life. It is a clear, simple, sound and useful book.—Dr. Norman W. Cox, Historical Commission, Baptist Sunday School Board, Nashville, Tenn.

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Escola Biblica do Ar

(Continued from page 3)

do Nascimento, to help in answering the letters. Later, Waldemira Almeida offered to take care of the reports; and Cornelio Dorta Bernardo came to help with general secretarial work.

On November 3, 1951, we started a new phase of our beloved *Escola* with thirty minutes for our broadcast. Now we are following this procedure: The first fifteen minutes are devoted to the study of the Sunday school lesson; the second part is a question and answer feature; and, then, the last section is called "Talking to the Listener," which, in a way, is the main part of the program.

In writing the Sunday school lesson, I use all the material I can get from books, commentaries, and personal experiences which will help the teachers in their preparation for the lesson. There are only a few good theological books in Portuguese, and I feel I owe my people the benefits of the privilege that was mine to study in the States.

You would be surprised to know how many letters pour in with questions to be answered on the radio. The majority have reference to the Holy Spirit; but they range from "Is it a sin for women to cut their hair?" and "Can a Christian go to movies?" to doctrinal questions, such as "Did the virgin Mary have other children?" "What is your idea of purgatory?" "What does it mean to be a Christian?" and "May a Catholic read the Bible?"

I use the "Talking to the Listener" period to encourage the ones who do not belong to a church to make their decisions; and I also try to lead the people to search the Bible for the answers to their problems. In addition, I write a letter to the nearest Baptist pastor, giving the name and address of the person who needs help so that he can visit and help personally.

Once a month we have a children's hour. Ruth Melo doesn't tell stories; she gives the children a message. One time she talks about hearts of different colors; another time, about the homes here and beyond the grave; and still another, about the message the watch has for us.

Today we have more than 3,000 students, representing every state in Brazil. For each one we have an index card and an inscription card on which are recorded personal information, correspondence, and offerings. Periodically, the student is sent report blanks and cards, giving the Bible references for lessons to be studied.

We have a monthly movement of approximately 600 letters from leper colonies, tuberculosis sanatoriums, and from people of all religions and of no religion. In May this year we received more than 800 letters and sent out more than 1,200. It's a small number for the U.S.A., but a tremendous amount for Brazil. As Dr. Reynaldo Purim said in his paper, *O Expositor Batista*: "There are comparatively few believers in Brazil with opportunity to hear a radio who fail to listen to the program of *Escola Biblica do Ar*."

We are sending out thousands of evangelistic and doctrinal leaflets. Requests for Bibles are coming in all the time from everywhere, and we supply all of them, with or without the

money. We are spending between seven and ten thousand cruzeiros every month.

Now you may ask, "How and where do you get this money?"

People are sacrificing to give. We receive more five and ten cruzeiros than any other amount. At times the money runs short, but there are no debts. We believe that the Lord provides. We trust in God and tell the people.

People everywhere are praying that I might have more faith. Will you also pray for us? The Lord answers prayers; and, as he provides, we shall continually add more features to our program so that our people of Brazil may receive a spiritual blessing. I hope the time will come when we shall have an "Old-Fashioned Revival Hour."

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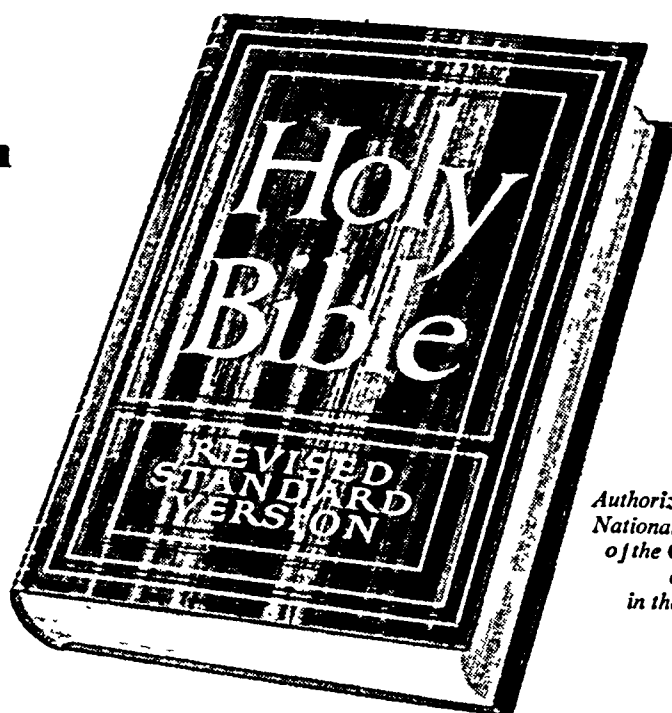
on the Isaiah Scroll—a nearly complete text dating from about the time of Christ.) We now know that the King James Version is at times erroneous and misleading.

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1 Cor.
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Let no man seek his own, but every man another's *wealth*.

Psalms
119:147

I prevented the dawning of the morning, and cried: I hoped in thy word.

Revised Standard Version

Let no one seek his own good, but the good of his neighbor.

I rise before dawn and cry for help;
I hope in thy words.

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FOR YOUR INFORMATION

Elizabeth Minshew

World Map (1952 Edition)—A 45 x 26 inch map, printed in two colors, setting forth the thirty-two countries in which Southern Baptists have established foreign mission work.

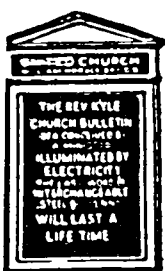
"Changing Africa," by I. N. Patterson—A brief summary of the drastic changes which have taken place in Africa during the past one hundred years, pointing out that they are due largely to Christian missions. The author challenges Southern Baptists with an appeal for a concerted effort on the part of all of us in "our task" of winning the continent to Christ.

"Know Your Baptist Missions" (1953 Edition)—A companion volume to the report of the Foreign Mission Board. It gives a condensed survey of each country in which Southern Baptists are at work—the area, population, people, mission staff, chief centers, and phases of work being conducted by more than 850 missionaries.

"Maria Wants to Live This Christmas," by Ione Gray—A six-page folder on the Lottie Moon Christmas Offering and how it is used. The author brings to light some of the joys that are wrought by the relief of suffering and need in many parts of the world through an offering "sparked" with the earnest prayers and efforts of the women of Southern Baptist churches.

Map of Japan—Prepared to spotlight fourteen stations in very strategic areas of Japan in which Southern Baptists have extended mission work during the last five years. This is one of the general items of promotional literature prepared by the Foreign Mission Board which may be used effectively by the leader of any age group.

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



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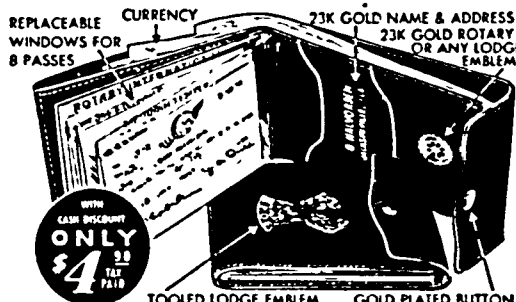
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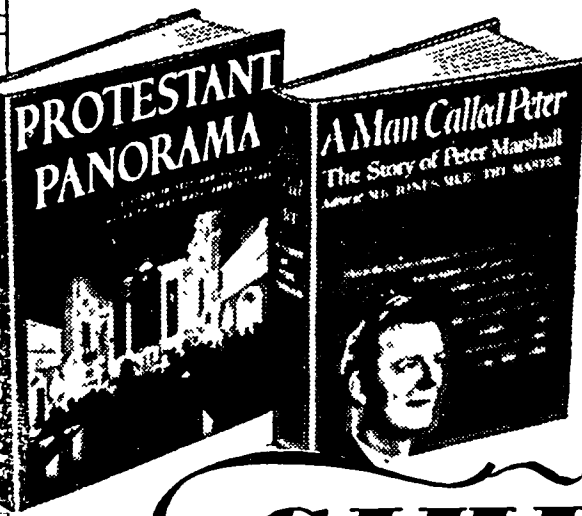
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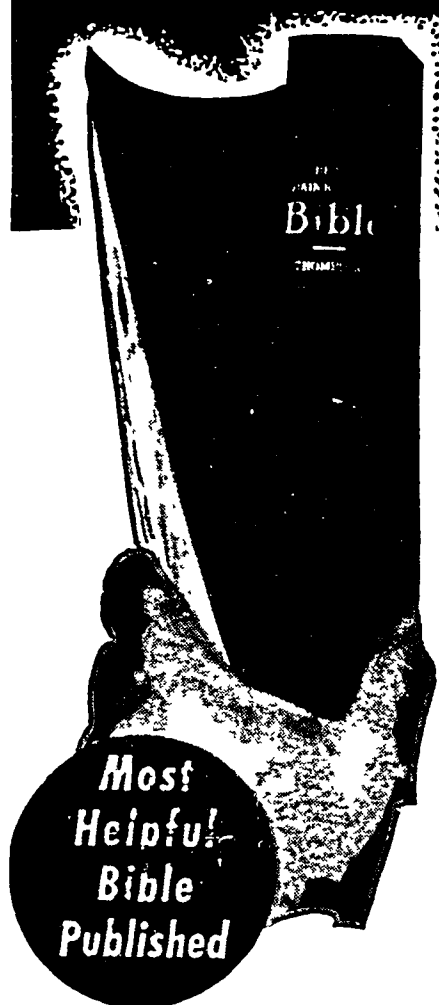
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