



THE

JANUARY 1954

Commission

Southern Baptist World Journal



Baker J. Cauthen

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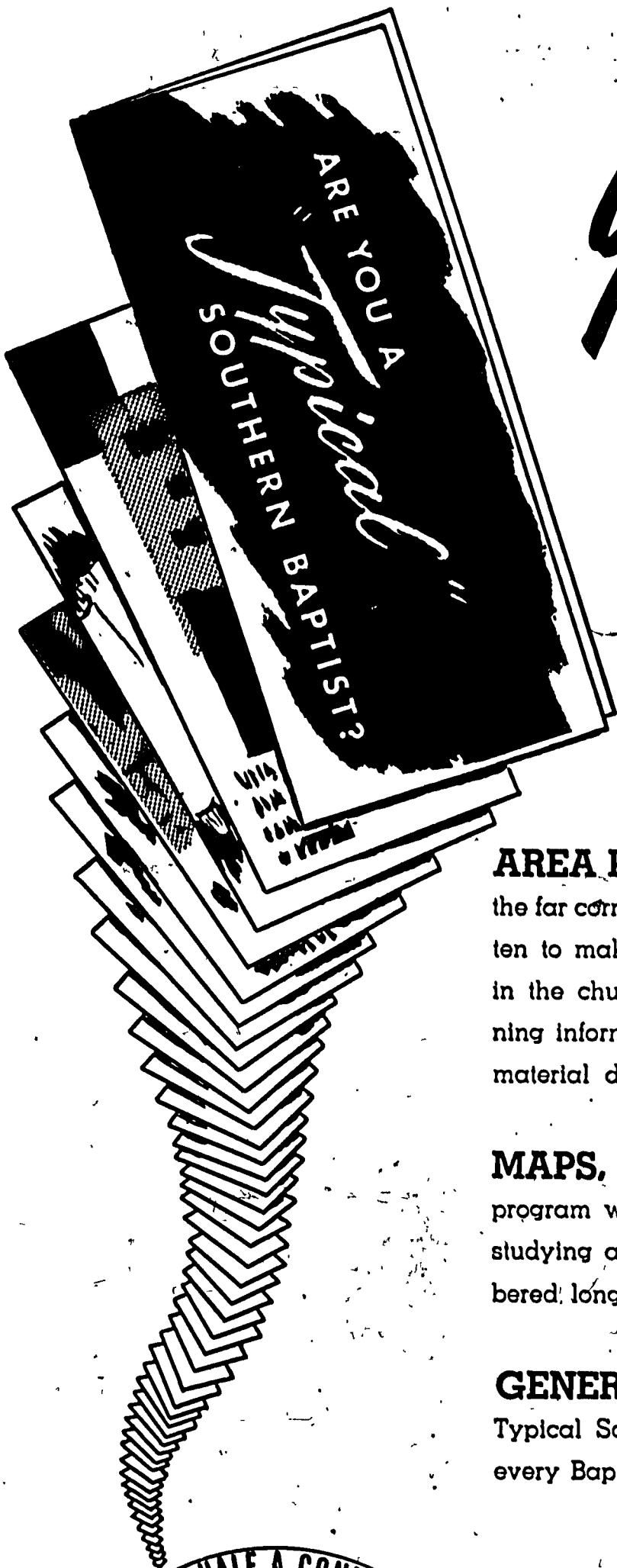
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We learn that God's leadership is better than our planning.—Baker James Cauthen

By Frank K. Means

Meet the New Secretary!

A CHEERFUL "Come in" is the response one receives when he knocks on the door of the executive secretary's office. If he has not already met Dr. Baker J. Cauthen, he is immediately struck with the comparative youth of the new secretary, as well as the very efficient way in which he handles himself and the business at hand.

Elected by the Foreign Mission Board at its annual meeting in October, Dr. Cauthen thus became the eighth executive (or corresponding) secretary to serve the Board and Southern Baptists since 1845. In the very nature of the case, he carries responsibilities which no man should be asked to bear alone, and which Dr. Cauthen himself would be unwilling to undertake without a complete reliance upon the Lord.

But what were the experiences and influences which operated to prepare him for this tremendous task? It is obvious to anyone who knows Dr. Cauthen that divine providence has been at work in remarkable ways to prepare him for leadership in our world mission program.

There is no explanation of Baker Cauthen apart from the Christian home in which he was reared. He was born in Huntsville, Texas, December 20, 1909, but his family soon moved to Lufkin in East Texas. Here he lived in a godly home under the influence of a father and mother who were completely devoted to church work and the Christian life.

IN such an environment, it is not surprising that he came under conviction of sin at an early age and accepted Christ as his Saviour when he was only six years old. Two years later, again at a very early age, he heard and yielded to God's call to preach.

His seventeenth year was of especial significance for two reasons: (1) he entered college at Stephen F. Austin State Teachers' College, Nacogdoches, Texas, and (2) he became the pastor of a rural church. He thus began a lengthy period of educational prepara-

tion and launched himself into the work to which God had called him.

There is a story which is frequently told about the first baptismal service over which the youthful pastor presided. Perhaps only Dr. Cauthen knows how much of the story is true and how much is apocryphal. According to the account, the baptismal service was to be held in a swift flowing stream not far from the church.

THE creek bed had a soapstone bottom and, quite by coincidence, the first candidate was a very large person. The candidate was in marked contrast to the pastor in this respect who was even smaller then than he is now. The young pastor managed to baptize his candidate, but the experience proved to be a very memorable one to the pastor in the slippery creek, the naturally apprehensive candidate, and those who witnessed the scene!

Undergraduate study at the teach-

ers' college was followed by further work at Baylor University, where he received an M.A. degree in 1930. From Baylor and Waco he went to Southwestern Baptist Theological Seminary at Fort Worth and enrolled for the Th.M. course. Five months before receiving his degree, he was called to be the pastor of the Polytechnic Baptist Church, a church of strategic importance by virtue of its location adjacent to the campuses of Texas Wesleyan College and the Polytechnic High School.

Eloise Glass, daughter of China missionaries, was a student at Baylor when Baker Cauthen arrived. She, like him, continued her education at Southwestern with mission work in China definitely in mind. What first began as an acquaintanceship blossomed into a friendship based upon mutual admiration, and finally developed into something much more serious.

They were married in the seminary

chapel, May 20, 1934, soon after Eloise had received her degree. She took her place by his side in the Polytechnic Church and soon had as large a place in the hearts of the people as in the pastor's heart. She carried a heavier-than-usual load in the church program while Baker continued graduate study at the seminary.

Baker Cauthen became Dr. Cauthen in 1936. At that time, the seminary was seeking a professor of missions. Quite logically, Dr. W. T. Conner and Dr. L. R. Scarborough, the president, turned toward the brilliant young pastor-student who had just completed his graduate work. He found himself thrust suddenly into two full-time jobs.

THOSE were the days in which he acquired quite a reputation for "driving like Jehu" in keeping his engagements at the church in the eastern part of the town and at the seminary in another section. By virtue of the sheer pressure under which he worked, he developed a work tempo which he has never abandoned. It stood him in good stead during difficult days in the Orient and will undoubtedly enable him to handle a vast amount of administrative detail with efficiency and dispatch in the future.

The seminary students chafed under what they thought to be excessive amounts of outside reading and were not particularly happy over having to write term papers. Class meetings, however, proved to be inspiring experiences indeed. They were given up-to-date information on the needs of the world and were challenged to consider their part in meeting those needs. Some came to the inevitable conclusion that they must serve God as missionaries overseas. Quite a number are now members of the Foreign Mission Board's staff.

The days spent in Fort Worth were happy days. Carolyn was born

in 1937, and Ralph arrived a year later.

In challenging others to enter upon missionary service, Dr. and Mrs. Cauthen had to face that challenge for themselves. When they appeared before the Board for appointment in 1939, Dr. Cauthen described their feelings as follows: "During the past year we became so unmistakably impressed that God was urging us to go to China that we came to believe that we would be untrue to the call of God if we did not offer ourselves for that service. For many months we made it a matter of prayer, and the conviction grew with such intensity that we felt assured it was the voice of God. We, accordingly, have taken this step and rejoice in God's leadership."

EN route to language school in Peiping, North China, the Cauthens visited Manchuria and Hwanghsien, the station where Mrs. Cauthen's parents were located. Dr. Cauthen's first sermon in China was in English, but Dr. Glass was his very capable interpreter. Six grown people responded to the invitation at the end of the message, including a maker of paper idols. His decision for Christ put him out of business!

A few weeks later they visited Kaifeng "where for the first time since coming to China we were within the sound of war." That sound was to become very familiar in the years that followed. Attempting to summarize their most vivid impressions, Baker and Eloise wrote to friends in the

States at the end of 1939 as follows:

"Four things have forcibly impressed us. First, the poverty of the people which beggars description. Refugee camps, laborious toiling for a pittance, and beggars everywhere are the order of the day. We have actually seen one poor family on the streets trying to sell their baby. Second, the appalling spiritual need. These people do not know about Christ. One man asked if Jesus is an American. Third, the power of the gospel. Wherever it has been received, it has brought life, hope, and transformation. Fourth, the wide open door for evangelism. To be sure there are difficulties, but if we have faith enough to keep our eyes on the Christ who walks on the troubled waters, we need have no apprehension of the storms that rage."

LANGUAGE study is often a frustrating experience for a missionary who is anxious to preach. Dr. Cauthen was no exception to this general rule. "I did not know how terribly hungry a preacher could get to preach," he wrote. "After nearly thirteen years of preaching at home, I found myself in the midst of such need as I had never before seen and was forced to remain silent because of the language barrier." Missionary recruits in language school will have a no more sympathetic and understanding friend than the new executive secretary.

Dr. Cauthen was preaching in Chi-

(Please turn to page 30)



Dr. Cauthen at home in Richmond, Virginia.

Dr. Cauthen discusses the Orient work with Mrs. Edwin Dozier, Southern Baptist missionary to Japan, and Dr. M. Ray McKay, professor of preaching at Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, who was a member of the 1951 Japan Preaching Mission team.



God Kept His Promises

By Ethel Harmon

MANY of our Nigerian high school, college, and seminary students give all or part of their holidays in Bible school work. They go out where the people dwell, walk where they walk, sit where they sit, sleep where they sleep, and share their joys and their sorrows. They are overwhelmed at what they see and hear and feel.

Many of these students, like their American missionaries, have gone to people of strange dialects—Ekpeye, Isaka, Abua, Engenni, Benin, Urhobo, Itsekeri, Hausa, New Calabari, Bansa Cameroonian, Kwali, Yoruba, and others. There they have worked and prayed together for the advancement of God's kingdom, realizing that all are brothers in spite of the vast difference in language, customs, religion, and food. Each has learned lessons. These young people have seen needs they never dreamed existed and have felt constrained to do something about them.

Some of their experiences sound very much like the acts of the apostles in the early days of the Christian era. Bolaji, a Yoruba working with the Ekpeye, Engenni, Isaka, and Abua tribes, and Musa, a Cameroonian of the Bansa tribe, have had richer experiences than most Christians with more years of service.

Listen to Bolaji tell of a very wicked man who came to him for a conference one night and you, too, will be overwhelmed. This man confessed that he was very wicked. After enumerating the many horrible sins of which he was guilty, he cried out: "Is there anything that can be done for me? I know I will die tomorrow and I am not ready to die. Can your Christ save a sinner as wicked as I?"

He was told that no matter how great and terrible his sins, Christ is sufficient and willing to forgive all

who come in repentance and faith. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Bolaji continued repeating God's promises on into the night, and a penitent sinner was led to his knees in confession of his sins to God and to faith in the shed blood of Jesus Christ which cleanses from all sin.

The man had said, "I know. I will die tomorrow." The African has a way of knowing when there are those who hold within their hands the power of death.

The next day the drummers of the town sent out the news of the man's death. He had been thought of as a witch and was treated as such. The people tied a rope around his body and dragged him throughout the town and on from the town into the bush.

They buried his body in a very shallow grave, after which they gathered certain kinds of leaves and weeds thought to have mysterious power and covered his grave. Then they took some of the leaves and weeds from the grave, carried them to the man's house in town, and drove all of the people out of the house, and filled it with the leaves and weeds to indicate a curse upon the house forever. Then the oldest son had to serve wine and beer to all the people.

THE young Christian student who had witnessed the confession of this man's sins the night before and had led him to faith in Christ also witnessed this scene the next day. Can you understand that he would be overwhelmed with the needs of people who know not our Christ? You, too, can understand the question in his heart later as he asked his missionary teacher, Miss Lena Lair: "Do you think the man was really saved?"

And you can understand the assurance he received as she reminded

him of the words of our Lord to the penitent thief on the cross many years ago, "To day shalt thou be with me in paradise."

Miss Josephine Seaggs, who had helped Bolaji in school since he was a little child, was also overwhelmed as she looked upon the college student whom she had thought of as a mischievous little boy and had wondered if he would ever amount to anything.

BOLAJI was chosen an active deacon in his church during his second year in college. This is a very high honor; for such students are chosen by secret ballot by the whole student body and ten or twelve missionaries.

Musa, a student in the college at Iwo, was overwhelmed as he heard his seminary friend tell of an experience in his own town. The friend said, "When I reached Okarki Baptist Church, Samuel Origi told me the horrible thing which had taken place in the town just before the students arrived for Bible school." Here is what had happened:

A juju priest invited all the people to come and worship his juju. People came from different parts of Engenni and some from Kolo bringing fowls and other things for sacrifice and worship. A woman from Kunusha, who had for many years claimed to be a Christian and was a leader among the women, wanted to worship juju, also. She, too, brought her fowls and other things which the juju priest said everyone must bring.

She bowed down before the juju and said, "My god, I thank you because you are a blessing to me. I thank you because my children have their strength because of you. I will never forsake you because my daughters have children through your helping hand."

The drummers sent forth the news of this woman's denial of faith in Christ and her pledge of allegiance to juju. This took place on Monday.

On Tuesday morning the woman started by canoe to a village near Okarki. She rowed some miles and suddenly fell helpless in the canoe. Some kind people who lived near saw her and helped her to her house. Within a few hours she was dead. It was terrible in Kunusha and everyone feared!

Those who had drummed her denial of faith in Christ and her allegiance to juju on Monday now drummed the news of her sudden death on Tuesday.

Note that she worshiped juju on Monday and died on Tuesday! The fear of the Lord fell upon all the people in the village and they came with penitent hearts seeking the Lord's forgiveness in the Bible school. The Lord showed his power and the students had a real revival.

HOW like the story of Ananias and Sapphira as told in Acts 5:5: "And great fear came on all them that heard these things."

The week before Christmas was a very busy one for the people at Amarutu, but their work would not keep them from attending Bible school. Imagine the amazement of the students as they were told, "We will have our Bible school at 3:30 in the morning before we go to our work."

A still greater surprise awaited the students when they were awakened by the church leader at 3:15 the next morning and found the church packed with men, women, young people, and children—all ready to study God's Word until dawn.

When students returned to the college and gave the report of their Bible school work to the soul-winning band on Friday evening, you should have heard the groan of the student body as they heard, "Bible school at 3:30 in the mornings." But Bolaji said, "Yes! They had to come and awaken us every morning, but the people were always there."

IT WAS my pleasure to attend an associational meeting in Amarutu in October. Amarutu is sixteen hours in a canoe with an outboard motor from Joinkrama and a twenty-four-hour return trip. If Joinkrama is "backside o'nowhere," Amarutu is far beyond the "backside o'nowhere." Remembering those happy Christians who met us at the river and who extended hands to help us from the canoe and remembering their kindness to us while

we were in their town, I was not amazed to hear of their eagerness to study the Word of God.

Other students told of thrilling experiences of going into homes of people who had publicly confessed their faith in Christ and the burning of their idols and jujus. Mr. Awatefe, a seminary student, said: "Five converts called us to their houses to burn their jujus, charms, and idols. These were heaped together; and then we prayed, poured kerosene on them, and set fire to them. Even the little houses built for idols were all burned. This was the happiest day that I have experienced in all my life. 'Not by might, nor by power, but by my spirit, saith the Lord!'"

"On Friday at the close of my message, I gave an invitation and four people came forward confessing their faith in Jesus Christ, but two of them were weeping. They took charms and jujus from around their necks and waists and said, 'We confessed Christ two days ago. We hid these medicines or charms which we have trusted to protect us from death and evil spirits; but now we see that we do not need these things. They are against the service of Christ. He is sufficient for us.'"

"I have preached for about ten years as a schoolteacher, student, and pastor; but I had never before seen a black man weep when he was con-

verted. Surely the power of the Holy Spirit was in our meetings."

Ikogosi is known as a Baptist town. The students were astonished to find there were no idol worshipers and only two Moslem men in the whole town. They said: "Those two men were ashamed and stole away to their farms when they heard of our arrival. We were told that almost 98 per cent of the women there are able to read their Yoruba Bibles."

THIS is not surprising when one knows that for years Ikogosi has been blessed with good pastors. In January, 1944, four missionaries spent most of the day helping a young pastor examine candidates for baptism; and a short time before sunset Dr. V. Lavell Seats baptized ninety-eight people. They are blessed with having an ordained man and a graduate of our seminary in Ogbomosho as their pastor. We pray that these two Moslem men may come to know Christ as Saviour.

Listen as many of these young people say, "The church is as sheep without a shepherd. We must remember them in our daily prayers." And again as they add in their reports, "We are really grateful to God for sending them a graduate from our seminary to be their pastor. Let us remember him in our prayers."

(Please turn to page 30)

Moving Mountains

THERE are few banks in our territory and we missionaries have to act as bankers for our churches. Pastor Oyedokun of the Iressi Baptist Church came asking for \$1,200 from their deposit to pay for 3,000 cubic yards of stone which has been cut out of the mountain near by.

Rev. Omilade from the First Baptist Church here in Ire came the same day asking for \$900 to pay for stone. What used to be a barren, eroded hillside is littered with hundreds of cubic yards of stone ready for use now.

I had deposited all the money in the bank in Lagos, 205 miles away. I could not possibly go to Lagos. There is a branch bank in Oshogbo, eighteen miles away; so I decided to see if they would help me. The teller looked at my check for \$2,100 and left his cage.

The manager appeared and said he

could not cash a check like that. I explained that I was willing to pay the commission and that we needed this to pay for a "mountain of stone." Showing him a stub of a similar check which a former manager had cashed made him willing to sign the check and ask the teller to cash it.

He was very much interested in knowing where all this money came from and what we were going to do with all that stone. His amazement increased as I told him these two churches were building huge stone buildings from gifts that they have brought themselves. Each church will seat over eight hundred people.

As this mountain of stone has been moved, so can the mountains of superstition and idolatry around them be moved and souls be brought into the kingdom of God, if we pray with faith.—EVA M. SANDERS, missionary to Nigeria



Books have no bounds. Anywhere man has ever gone, they can take you.

Via the book route you can become a well-informed citizen of the world.

By Genevieve Greer

THERE is an old saying that traveling broadens the mind and another old saying that if you cannot travel to far countries the next best thing is to read about them.

I am not sure either is entirely true unless they assume that reading has preceded the traveling. Modern methods of transportation make it possible for a traveler to zip through a country so fast that he must know where to focus his attention if he is to come away with a trustworthy impression. He quite likely could gain a more valid knowledge of the country from reading without travel than from travel without reading. Reading may sometimes be the best rather than the next best thing.

Few people can travel all over the whole world and spend enough time in any one place to really know it. Those

who do seldom get beyond the main entry ports; and those are exactly the places that are usually least representative of the country as a whole. World ports are apt to become international centers and lose their distinctive national characteristics. Just as a foreign traveler to New York cannot get the real flavor of America, so American travelers to cosmopolitan centers abroad cannot get the real flavor of the countries those centers occupy.

BOOKS have no bounds. Anywhere man has ever gone, they can take you. If you choose your author well, you have a guide who knows his subject through years of contact with it. He can interpret for you strange faces that, seen only with the eye, would mean nothing. Books can take you to the grass-roots sections of a country and introduce you to its ordinary people. Your inability to speak any lan-

guage not your own is no hindrance to you.

And books can take you also into the hearts of people. A long time ago, in an old geography book, I saw a picture of an African village with three or four people in view. It was an image and nothing more. I could not interpret the facial expressions of the people because I had no knowledge that would guide me into their hearts. Even when I saw moving pictures of African villages with their people in action, I could not interpret those actions because my experience gave me no entry into the emotions behind them. I think if I had actually seen an African village my reaction would have been about the same.

But a few months ago, through the magic of a book, my heart beat in the breast of an African tribesman. My home was a Basutoland village in South Africa. I was confused by the ruthless crowds of Johannesburg,

Beirut, Lebanon



Singapore, Malaya



where I went to work. I felt the bitter frustration of a race hedged in by prejudice and was angered by it. I was forced by tribal law to commit ritual murder and sentenced to death by the white man's law against it. The emotions that welled up within me left my heart part African—because for a time it was African.

That book was written by an African tribesman and interpreted to me by an Englishman who had spent most of his adult years in South Africa. Because Africa was in their hearts, they were able to place it in mind. A book is, truly, a wonderful thing when it makes you lose yourself in other lives.

READING also can make you a well-informed world citizen. To be uninformed about the world beyond your own yard today is to bury your head ostrich-like in the sand of a dangerous arena. America's welfare is so tied in with her foreign policy that her citizens must know the world if they are to vote intelligently for leaders who influence that policy.

Unless you are already well read on the world and world events, you will fare better by choosing a special subject for purposeful reading. You learn more that way. You can start with any subject you like, but it might well be the year's foreign mission study theme—Brazil.

What shall you read?

Why not start with this issue of *The Commission*? Are there any articles on Brazil? They will make a good beginning. Now turn to the "For Your Information" column, which lists free literature you may order from

W.M.U. Circle Theme Program

the Foreign Mission Board, and see if there is anything there on Brazil. Order it and, at the same time, order a copy of the Board's last annual report, which contains an account of Southern Baptist mission activities in Brazil last year. Ask the Board to let you know where you can find something about the history of missions in Brazil.

Turn over to the book review section of *The Commission* and see if one of the new books reviewed there happens to be about Brazil. For the book review page, a great many book catalogues and magazine book sections are combed regularly to find books which may be of help to you in your search for information about foreign countries. If you find there a book that sounds interesting, you may be able to borrow it from your public library; or, if it seems particularly appealing, you may want to buy it.

If you have a file of issues of *The Commission*, go back and find what they contain about Brazil. Search the Woman's Missionary Union magazines, weekly news magazines, and the daily newspapers for information.

GO to your public library and check through the card index for books on Brazil that you can borrow. Also check through the library's Read-

er's Guide to Periodical Literature for magazine articles on Brazil and see if it has those magazines.

Your children's schoolbooks may have something about Brazil, and you may be able to think of other sources near you. Also the sources you will have found already may suggest others.

How will you find time to read all of that?

You may not read all of it. You may scan part of it, reading only the key sentence (usually the first) in each paragraph. After a slow start while you accustom yourself to the author's style—that is, to the way he organizes his paragraphs—you will gradually scan faster and faster. You probably will use scanning only to determine whether or not a book will give you the information and inspiration you want. If it seems to have material you need, you will want to read it completely.

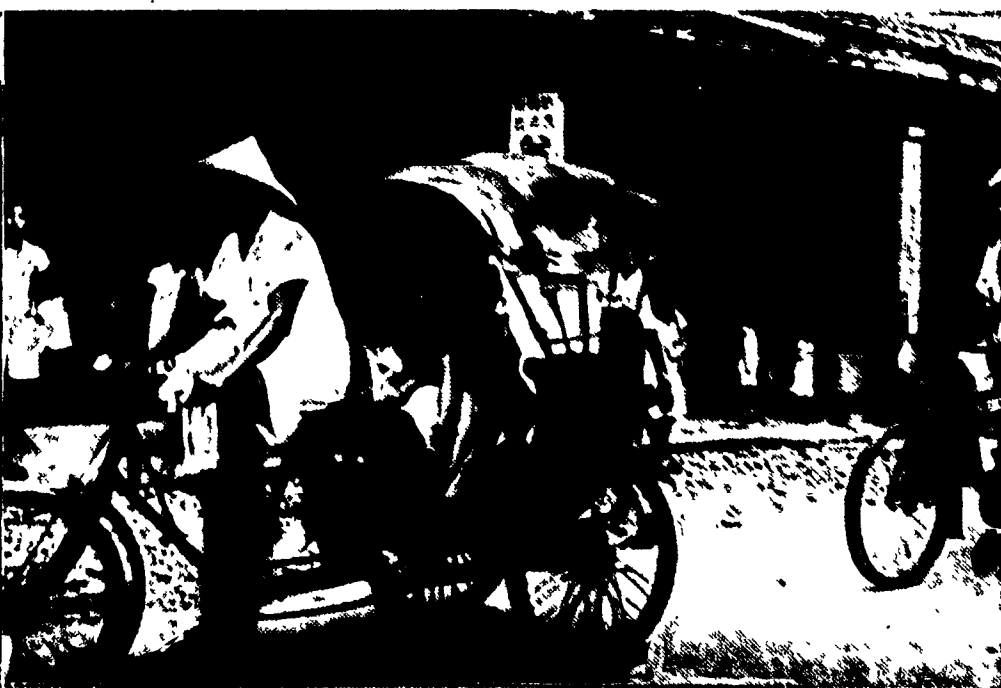
YOU can read completely an unbelievable amount of material by regular habits of reading. It has been estimated that the average reader can spend only fifteen minutes a day reading and complete a book every two weeks. A year's reading at that rate adds up to twenty-six books.

You won't remember everything you read, but you will retain in your mind an awareness of the country and people more worth while than a statistical memory of facts and figures. Points you do want to remember you can mark in your own books and note on a pad if the book is borrowed. If you are active in mission study groups, (Please turn to page 30)

Santa Catarina, South Brazil



Taipei, Formosa



Briefly

At Headquarters

Dr. Rogers M. Smith, a native of Texas, who has served for the past ten years as state Baptist Student Union secretary for Tennessee, was elected field representative of the Foreign Mission Board at its monthly meeting in November. He took over his responsibilities at the Board on January 1.

The office of field representative was created at the semiannual meeting of the Board last October and was designated part of the department of missionary education and promotion. In this position, Dr. Smith will be responsible for face-to-face relations with Southern Baptist churches, associations, and conventions.

Mrs. R. L. Mathis, president of the Woman's Missionary Union of Texas, was named one of the five members from Texas on the Foreign Mission Board at its November meeting. She replaces Dr. Vernon Yearby, who has moved from Texas to Alabama. She becomes the fifth woman member now on the Board and the only woman serving as a state rather than as a local member.

Africa

Nigeria: There are approximately one hundred and fifty thousand evangelical Christians among the thirty million people of Nigeria, and one in every one thousand is a Baptist. . . . At its last meeting, the Mission (made up of Southern Baptist missionaries) pleaded for forty young people to be appointed for this area.

Concerning Africa, Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, says: "One cannot think deeply without bearing in mind that the whole continent is in a state of ferment. From Morocco to Capetown and from Nairobi to Lagos there seems to be a determination on the part of Africans to win respect. . . . It is in only three areas of this second largest continent that Southern Baptists have attempted any sort of missionary endeavor. . . . So far as I know, a group of two million in French Equatorial Africa about which I heard in 1950 is still without any kind of Christian witness."

Latin America

Bahamas: The Baptist Bible Institute in Nassau, which opened last September, has an enrolment of thirty students. Missionary John Mein, director of the school, and Mrs. Mein are teaching night classes at present, and plans are being made to start daytime classes.

Colombia: The Board recently received

\$100,000 from the Jarman Foundation for the construction of a new building for the Central Baptist Church of Bogotá.

Brazil: Recently two hundred Baptists from churches in Vitória, the capital of Espírito Santo, gathered to celebrate the fourth anniversary of the founding of Lar Batista Albertine Meador (Albertine Meador Baptist Home), an orphanage operated by the Baptist women of the state. . . . Seventy-five churches co-operated in an evangelistic campaign in Rio de Janeiro; at one open-air meeting approximately twelve thousand people attended. . . . Dr. Everett Gill, Jr., secretary for Latin America, reports the testimony of a Christian lady whom he met while visiting a leper colony in the state of Pará. She told him: "Although it has not been easy living here in the colony, I thank God that I became a leper; for otherwise I would never have known the gospel of Christ."

The Orient

China: An observer in one of the major cities reports that over five hundred young people gathered recently for Bible study and that it appears more people were won to Christ in the city last year than ever before. The observer states, "We need have no fear for the church in China when there are such grand young people standing true for their Master."

Japan: The Japan Baptist Convention has fifty-five organized churches with seven thousand members, forty-seven preaching stations, and numberless other centers of worship. Five years ago there were only sixteen churches and less than

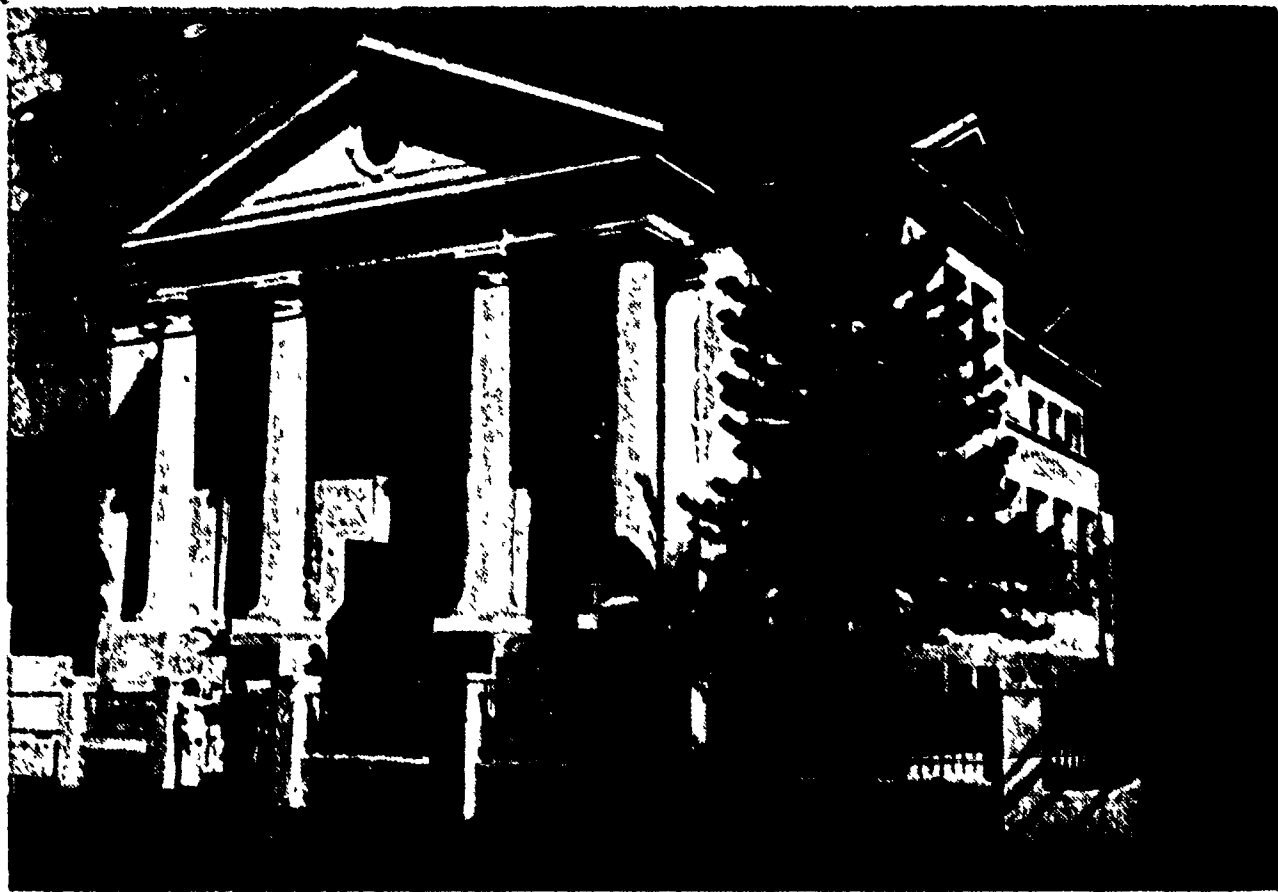
one thousand members in the Convention. There are now forty-eight national pastors and evangelists. More than one thousand people were baptized in 1952; and offerings for all causes totaled approximately \$35,000 in 1952.

Korea: Missionary John A. Abernathy says about his work: "The number one priority in the way of needs at present is for a new church building in Seoul. The little place we have been using is inadequate to take care of the crowds now coming. . . . Each Sunday morning there are three times as many people as can possibly get into the house for worship." . . . A school for teaching missionaries the Korean language is soon to be opened in Pusan. . . . There is an immediate need for two medical doctors.

Thailand: Missionary Ronald Hill says a survey of the area within a seventy-five-mile radius of Bangkok indicates that in eight centers, each of which has an average of two hundred thousand people, there are no missionaries and no work at all among the Thai people. . . . The government reports that in the entire country, with eighteen million people, there are only 724 doctors. In the rural areas it is estimated that one hundred thousand babies and fifteen thousand mothers die annually due largely to lack of proper maternal and child health services.

Hong Kong and Macao: There are more than four thousand students studying in Baptist schools in these areas. In Hong Kong forty-five students are enrolled in the Baptist seminary.

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The First Baptist Church of Vitória, Espírito Santo, Brazil, celebrated its fiftieth anniversary last fall. Five of the eight churches in the vicinity of Vitória were started as missions of the First Church. The present building shown here was made possible by Southern Baptist gifts and was constructed during the ministry of the late Dr. Loren Reno, Southern Baptist missionary.

We Ought

By George W. Sadler

A RADIO address of almost a quarter of a century ago rang the changes on the text, "We That Are Strong Ought." I do not recall a sentence that was spoken or a point that was made in the broadcast. However, the general idea inspired me.

In the current issue of *U.S. News and World Report*, Dr. John A. MacKay, president of Princeton Theological Seminary, speaks of the profound concern of his group (Presbyterian U.S.A.) "about the present situation in our country and the world."

He continues to say that "as individuals and as a group, Christians are responsible for adjusting their thought and behavior to those everlasting principles of righteousness which God has revealed in holy Scripture." Dr. MacKay must have had in mind such passages as "unto whomsoever much is given, of him shall be much required"; "bear ye one another's burdens, and so fulfil the law of Christ"; "we then that are strong ought to bear the infirmities of the weak, and not to please ourselves."

Enlightened Christians should ever remember that they are under divine compulsion, constrained by the love of Christ. Filled with his Spirit, they are driven by a sense of obligation to practice his principles.

1. *We ought because we are able.* Several years ago Dr. John R. Mott declared that Southern Baptists had a sense of direction that was possessed by no other denomination of his acquaintance. He continued to say we must not lose our bearings. The conversation of this great Methodist layman indicated that, in his opinion, our denomination had been entrusted with special responsibility.

It is estimated that Southern Baptists had an income in 1952 of \$8,000,000,000. In many centers our pastors and laymen are the leading citizens. Increasing numbers of our young people are availing themselves of the opportunities of higher education. We are abundantly able in both material and human resources.

2. *We ought because there is des-*

perate need. Looking out of an opening of the little chapel in which she worshiped recently in Pusan, Miss Ione Gray was mightily moved. The evidence of misery and suffering was simply staggering. Some of us know that the Korea millions have their counterpart in Europe and the Middle East.

There are countless numbers whose spiritual condition should become our burden. In Africa, for example, many who formerly groped in pagan darkness are now becoming Mohammedans, thus exchanging one type of darkness for another.

3. *We ought in self-defense.* Someone has suggested that we shall have world community or world suicide. It was impossible in Abraham Lincoln's day to have a world that was half slave and half free. It is impossible now to have a safe world in which half of the people hate or are suspicious of the other half.

A few days ago the secretary general of the Arab League, referring to bases and installations in the Middle East, spoke to the people of the United States in these terms: "Are these bases and facilities important to your security? If they are important and vital to your security, you must be concerned about the friendship and reliability of the peoples in the countries and areas in which they are located."

4. *We ought because we have accepted the responsibility of sharing the good news of God's grace.* When we accepted Christ, we committed ourselves to that proposition. Not only is Christ *the way, the truth, and the life*, but there are no others than those who bear his name who are charged with the responsibility of introducing him.

5. *We ought because the gospel is "the power of God unto salvation to every one that believeth."*

Not many years ago we were talking in terms of first-class and second-class powers, superior and inferior peoples. We do not now hear much of that kind of conversation. Some of the so-called superior peoples behaved



Dr. Sadler

so badly and some of the "little peoples" acquitted themselves so creditably that boasting has been minimized. The apostle is saying the power that God has released is not limited to any special people in any particular part of the world. It saves whomsoever accepts it, regardless of race or color or previous condition.

A profane Norwegian sailor is gripped by this power. He goes to Ruschlikon/Zurich, Switzerland, to prepare for the ministry and goes back to his country to share his knowledge of the Son of God. A loyal member of Catholic Action gives alms and goes to mass, but his heart longs for peace. He goes to a Baptist chapel in Madrid, Spain, and discovers he is a sinner. He accepts God's offer of grace and becomes a new creature in Christ.

A naked pagan boy falls under the influence of a godly missionary lady. He follows her to the chapel in which she teaches. He keeps going back and is eventually led to accept Christ. Under the influence of the gospel he studies in America. Years later his Alma Mater makes him a doctor of divinity in recognition of his leadership as pastor of a great church, president of his national convention, and member of the Executive Committee of the Baptist World Alliance.

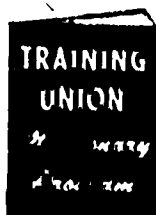
6. *We ought for Christ's sake.* We ought to implement the sentiment we thoughtlessly sing: "Love so amazing, so divine, demands my soul, my life, my all."

Story of . . .

Sacrifice

and

Service



By Cecil F. Roberson

MARTYRDOM has received a new interpretation in Christian circles during the past 150 years. This new concept may be expressed in these appropriate words: "Christ does not ask us to die for him; he asks us to live for him." We find evidence of such consecration in the lives of pioneer missionaries and national Christians in Africa.

Recently Mrs. Roberson and I had the opportunity to study from private and personal sources several periods in the lives of Rev. and Mrs. T. J. Bowen, of Georgia, who went as Southern Baptists' first missionaries to Nigeria. And the fragments that are our heritage of the careers of these two wonderful people make the story of a living sacrifice.

Prepared for that sacrifice in the fires of military service in two wars in America and having been converted after studied deliberation over the course he should take, Thomas Jefferson Bowen followed the vision that was given him. He foresaw a systematic invasion by Baptist forces.

He laid the groundwork, after the blueprint which he devised according

to his vision, for a structure that we are still working on after a hundred years. But in the sad sequel to his career in Africa we witness his sacrifice of a child, of physical and mental health, of fellowship with his wife and two daughters who remained, and of his life, which ended in indescribable pain, wandering in the shadows of forgetfulness, and a lonely and unmarked grave away from family and friends.

In the early days of the first decade of our mission work in Africa, Rev. and Mrs. J. S. Dennard, also of Georgia, went to serve in what is now Nigeria. Mrs. Dennard died in

less than six months after their arrival on the field, and Mr. Dennard survived only five months after her death. Their deaths, after so short a time, seem a part of the mystery in God's purpose.

WE may gain a glimpse of the true purpose of the Master from a conviction that came to me as I talked with a relative of Mrs. Dennard in Houston, Texas, several months ago. Her question was, "Why did God call those fine Christian people for so short a time and let them die?"

I replied, "You cannot know how that at every point we missionaries are made to recognize, as we work in Nigeria today, the handiwork of those who preceded us. It is as we realize that we are surrounded by this 'cloud of witnesses' that we receive our greatest inspiration. Because of their consecration, which is one of the lesser-known traditions of our Mission, the Dennards have joined that incomparable host to receive at the end of the day their penny along with others who served longer as we measure the length of their service in time."

Other chapters in the story would tell of:

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SPEAKING to a group of university students, Dr. Albert Schweitzer, the great medical missionary to Lambaréné, Africa, said: "I don't know what your destiny will be; but one thing I know: the only ones among you who will be happy are those who will have sought and found how to serve."

When he visited America, Dr. Schweitzer was asked by a newspaper reporter if he had found happiness in Africa. He replied, "I have found a place of service; that is enough for anyone."

It's Like This!

By B. Paul Emanuel

HAVE any of you ever wondered what the Japanese language is like? Well, having struggled with it and strangled on it now for some thirty months, perhaps I can tell you just a little of what it is like.

There is a little book, *Japanese in Thirty Hours*, on sale in English bookstalls here in Japan. Needless to say, this book is designed for gullible foreigners who have no idea of what a wild dragon they are about to mount. Mark Twain once said that English could be learned in thirty minutes, French in thirty days, and German in thirty years. Well, if he had taken a turn at Japanese, he'd still be hunting for the right time marker.

Since I cannot hope to end on a very happy or hopeful note, I will tell you the brighter aspects to begin with and then show how misleading they really are.

Japanese is probably one of the easiest of all languages to pronounce, having only about fifty-four basic sounds from which fifty thousand daily words are all built.

Then, as for grammar, it, too, is comparatively easy. There are no cases, but there is a very similar though perhaps simpler use of that unit of speech known in English as the particle.

BY the use of this handy little device you can start just about wherever you want to and throw in any assortment of adjectives, adverbs, nouns, and verbs you want in just about any order you want so long as you end the whole thing upon a final verb.

This orderless jumble of words would have little or no meaning if it were not for the particles, of which there are about five principal ones. The idea is to tack one of them on the subject of your sentence, insert one just after the object, throw in another wherever you would use a preposition, indicate with one where an action takes place, and then use another for the possessive or genitive case.

Of course, most foreigners find these particles quite a nuisance and are forever omitting them or throwing them in where they don't fit. One friend of ours

just writes a bunch of them on the blackboard before he starts his speech and tells the folks to help themselves as he goes along.

Two outstanding features of this wonderful language are politeness and vagueness. The politeness aspect probably accounts for half or two thirds of a foreigner's headaches, and the vagueness (if you could separate the two—which you can't) goes a long way toward accounting for the rest.

TO one who has not yet learned the deep significance of the term "polite" it is a pretty word, a colorful word, a likable word, a word suggesting graceful bowing and thankful appreciation. Here in Japan politeness as a whole is a long-established habit which I can adjust to, but its molding and shaping of the language is a crime beyond the reaches of pardon.

For, you see, the Japanese language is built on various levels like the several stories of a building. There is the very, very, very polite level, the very, very polite level, the very polite level, and the not-so-polite level; but it is all polite and somehow all mixed in with it and a part of it is the vagueness.

When speaking of yourself, you must never use a polite form; but you must say "I came up from my worthless nothingness to your exalted highness" or words to that effect. Actually you make it so forceful that you practically crawl. Anything that is your own you must speak of as worthless and good-for-nothing, but anything that is another's you must praise and praise.

AS for the vagueness, it just isn't polite to be specific about anything. You're going to that place off somewhere—nobody knows where—and, actually, since no personal pronouns to speak of are used, maybe it's you who are going and maybe it's your great-uncle's seventh wife's grandfather for all anybody can tell.

Articles are not used either, so one can never tell whether so and so bought one honorable apple or an honorable sackful of honorable apples. A positive

(Please turn to page 13)

壹岐新生傳道



Pastor Hsin, Korea

One Pastor — Seventeen Churches

By Jewell L. Abernathy

"SAIN'T'S Portion" is his name; and I really had the feeling that I was talking with a Bible character of the apostle Paul's age.

Pastor Hsin (Shin) Sung-Kyun is an unassuming man and a humble Christian. When I heard someone say he was pastor of seventeen churches, I thought, "How can this be?" So I arranged for an interpreter and an interview.

Pastor Hsin's coarse homespun suit was almost like sackcloth in texture; but that almost escaped notice as I bombarded him with questions:

"What is your age?"

"Fifty-seven years."

"Where is your home?"

"Jum Chong." (U-Ling-Daw.)

"How long have you been a Christian?"

"Thirty-seven years."

"How long have you been preaching?"

"Thirty-six years."

"HOW long have you been an ordained pastor?"

"Seventeen years."

"How many members do your churches have?"

"Three thousand and two hundred."

"How many people have you baptized in 1953?" (The question was asked last summer.)

"One hundred and eighteen."

"How many of your congregations have been baptized?"

"Five hundred." (I remembered that the Koreans include inquirers, whose names have been handed in, as part of the church.)

"How often do you visit these churches?"

"Each week I visit three churches."

"How often do you observe the Lord's Supper?"

"Every other month in each church. I do not observe the Lord's Supper with any group until they build their church."

"Where do you hold these church services?"

"Either in homes or in schools."

"How large is Jum Chong Island?"

"Thirty-six miles in circumference."

"How do you travel?"

"I walk."

"WHERE are your headquarters?"

"I don't have headquarters. Neither do the five preachers who help with these churches."

"How far is this island from Pusan?"

"Twenty-one hours by boat."

"How many children have you?"

"Five boys and two girls."

"What do you plan to do when you retire?"

"Preach the gospel."

"Were you among the thirty-one preachers who were imprisoned for three years by the Japanese?"

The reply was a meek "yes."

"What was the burden of your prayer those three years?"

Then in humility he replied, "Release me if it is Your will. If You do this I shall try to be obedient to You the rest of my life."

"DO you feel that you have been a better Christian since this experience?"

He replied, "Yes, I lived closer to God while in prison; and I can see that the experience is among the 'all things' which 'work together for good to them that love God, to them who are the called according to his purpose.'"

Later as we talked about this noble pastor, Pastor David Ahn said, "Yes, I remember when Pastor Hsin was ordained in 1935. He never takes a vacation. He is very quiet and not so well educated; but he is a worthy servant of heaven. All the glory of his service goes to God."

"We can really see the power of the Holy Spirit in his life. Our Heavenly Father gets all the credit from such a man. He does not run after new-fangled ideas; he preaches the gospel in season."

"YOU remember, of course, that Samson accomplished much with the jawbone of an ass. He found the new jawbone of an ass, put forth his hand and took it, and slew a thousand men therewith. It has not been convenient for Pastor Hsin to take his family to the island, so they stay at the old country home.

"We shall have many surprises in heaven; but I am inclined to believe that Pastor Hsin will be one of those who will receive many honors there."

I, too, believe that he is going to hear his Lord say, "Well done, thou good and faithful servant; thou hast been faithful over a few things . . . enter thou into the joy of thy Lord."

An interesting thing about the island of Jum Chong is that even though Christian work was opened there less than forty years ago, 4,500 of the 15,000 population have either become Christians or else are seeking to understand the plan of salvation.

Jum Chong was once thought of as a Baptist island because Baptists were invited there first and received a real welcome. In recent years Presbyterians have opened up work on the island and now have 1,200 communicants, including inquirers.

My Pastor

By Helen Meredith

VICTOR MARTINEZ is surely one who is "come to the kingdom for such a time as this" to assume a unique leadership in Baptist work in Colombia. His dedicated life, talents, and inspiring influence qualify him admirably to serve as president of the Colombian Baptist Convention and as pastor of the Alcibia Baptist Church in Cartagena.

This man fills an important place in the life of Colombian Baptists in spite of a Catholic family background and extremely limited opportunities for formal education. Though in his own heart and life he never accepted the doctrines of the Catholic Church, it was not until he reached the age of seventeen that he came to know Christ as Saviour. The days that followed were not easy, for he found opposition rather than sympathy at home and found it necessary to work for a living at an early age.

An active member of the evangelical church where he had first heard the gospel, he faithfully searched the Scriptures; and, as a result, he was led to establish an independent church that more nearly approached the New Testament ideal. It was this church that Southern Baptists found in existence when missionaries first entered the city of Cartagena for the purpose of starting Baptist work.

AFTER careful discussion with some of the missionaries, Señor Martínez came to the conclusion that his doctrinal beliefs were identical with those of Baptists. When he informed the church, the members with one accord agreed with him; and the name of the church became the Alcibia Baptist Church. So it was that this active church, with its zealous and consecrated members, became affiliated with the Colombia Mission and Southern Baptists.

Señor Martínez, as pastor of this unusual church, is

truly the shepherd of the flock. He shares alike in the joys, sorrows, and problems of his people; and his sympathetic interest and advice, prompted by his genuine love for them, make them feel free to come to him at any time. He also goes into their homes and is highly respected among them, as well as deeply loved.

Pastor Martínez preaches the Word with simplicity and power, and he has led many to know the Saviour. As a Bible teacher, he goes deeply and thoroughly into the meaning of the Scriptures. Exceedingly well versed in Baptist doctrines himself, he exercises care that candidates for baptism shall also be informed in these matters.

BUT occupation with all these things does not prevent his showing an active interest in all the church organizations. In his opinion, the Sunday school comes first in importance among the church organizations; and indeed it serves as an evangelizing agency in the Alcibia Church. He considers the Woman's Missionary Society second in importance and contributes much to that organization in the way of planning and encouragement. Next comes the Training Union to which much emphasis is given in the church program as members are prepared for service. The ability of the pastor to maintain an intimate contact with the various organizations and to visualize and plan in advance for the whole and all its parts, even to the minutest detail, seems nothing short of genius.

A keen sense of humor rounds out the personality of this man who serves unusually well as pastor, preacher, teacher, and organizer. But mere words cannot adequately portray such a life and personality. High ideals and unshakable standards, a deep and genuine interest in people, and the courage of his convictions make him unusually effective in the service of his Lord. Such is the forceful personality of my pastor, and it is small wonder that his influence inspires the church members to zealous and joyful service. A deep and abiding prayer life largely accounts for such a consecrated servant of the Master. We thank God for a leader of this caliber as we go forward with the goal of winning Colombia for Christ.

It's Like This!

(Continued from page 11)

statement of any kind is to be avoided like the plague. Thus, when we go out to announce our services over the loud-speakers, we say something like this: "Honorable everybody, I think I want to hand up to you there in your exalted position from my unspeakably low place here under your honorable feet my most humble well-meaning invitation to the church service tonight." Anything more direct is harsh and ugly to Japanese ears.

Now I never open my mouth but that I make countless mistakes, but let me tell you about a couple of recent blunders.

I sent a Japanese telegram in which I meant to use the term *fusai* which means a couple—husband and wife. I

meant to say that the Emanuel *fusai* would arrive on a certain train; but, the word being new to me, I confused it with a very similar word *kusai* and sent the wire announcing the Emanuel *kusai* would come on a certain train. *Kusai* means "stink." It'll be a long time before I hear the last of that.

And then there was the time I told some people I lived in *Jigoku* instead of *Shikoku*. *Jigoku* means "hell."

Thus, you can see that reading and writing the Japanese language is just about a closed door to the foreigner. After you've been around a good many years, and if you've really kept your nose to the grindstone, you may decipher a good many words here and there; and, if you're unusually ambitious, you may attempt to write an occasional letter in Japanese; but, all in all, it's a sure thing you won't fly high or far.

The Wrong Yardstick

By H. Cecil McConnell

IT IS common knowledge among us that the Roman Catholic Church has gravely erred, even in such vital doctrines as salvation by the grace of God through faith in the Lord Jesus Christ, the need of life-changing repentance rather than mere external penance, and the essential spirituality of the Christian faith instead of ceremonialism.

Since Catholicism so loudly proclaims its uninterrupted historical succession from apostolic times, how could such fatal errors have come in? Since that Church has remained tradition-bound in so many ways, how can we explain the tremendous gap between its teachings and those of the Master of Galilee?

There could be different explanations of this deviation. The basic reason is that Catholicism has lacked a definite canon—that is, an objective “yardstick” with which to measure itself and its attainments. The Church of Rome recognizes the Holy Scriptures as an important source of doctrine, but these Scriptures must be interpreted by authorized teachers of the Church and are supplemented by pronouncements of councils and popes.

ACCORDING to Catholics, it was the Church that gave to Holy Writ its prerogative as such, so that final authority resides in the Church. The obvious answer to that claim is that no church can give authority to the Scriptures; it can only recognize the authority that God has already given them.

If the Roman Church itself is the ultimate canon of orthodoxy, then rightness is where the Church is; and if the straight and narrow way is somewhere else, then it is of necessity the fault of the straight and narrow way. An Indian is said to have strayed from accustomed paths and did not know his way back. But he stoutly insisted: “Indian not lost. Indian here. Wigwam lost.” In the same

Whose Is the Bible?

From where did the book we call the Bible come and who gave it to us?

Our Bible is comprised of two Testaments, the Old and the New. The Old Testament was preserved for us by the Hebrew people. To them in ancient days were committed “the oracles of God.” The historian Josephus might still say of them what he wrote more than eighteen hundred years ago, “After the lapse of so many centuries, no one among the Jews has dared to add to or take away or to transpose anything in the sacred Scriptures.”

The canon of the New Testament is the received and accepted books revealing the mind and will of our Lord Jesus Christ and is accounted so not by one sect only but by practically all the Christian peoples of all time. Its books were written by the apostles and their close associates and carefully preserved by the early Christians.

Ancient councils merely approved what was already received among the Christian people as the Inspired Word of God. No council could include a book that was not already sealed by the approval of God among the people nor could any council exclude a book that God had given to the churches.

When the Renaissance came with its intellectual freedom, it brought a burning desire for learning that resulted in the reading of the Scriptures in their original languages and their translation into the vernacular of the people. The first three centuries of the Christian era saw imperial Rome cast to the wild beasts those found in possession of the Holy Books.

After the development of what we know as Papal Rome centuries later, the same thing happened. Those found reading the Bible were burned at the stake, imprisoned, maimed, tortured, tormented. Yet the books of the Bible have remained untampered—even as they were given of God to his people.

Whose book is the Bible? God's Book. Who gave it to us? God. Through whom did he give it? Through his prophets and apostles. Who preserved it? God. To whom does it belong? To God and to us. Let no man rob us of our heritage.—W. A. Criswell, pastor, First Baptist Church, Dallas, Texas

way, the Catholic Church falls under the sarcastic indictment that the apostle Paul made of a group in the Corinthian church: “They, measuring themselves by themselves, and comparing themselves among themselves, are not wise.”

When a carpenter has to cut many boards of the same length, he generally measures the first board before he cuts it and then uses it as a model for cutting the rest. What would happen if he cut the second by the first, then the third by the second, the fourth by the third, et cetera? A few boards cut in that manner would soon lead far afield from the original pattern.

BY claiming final authority within itself the Roman Catholic Church has lacked an adequate pattern by which to always measure itself by the original. For that reason, in spite of its authoritarian intolerance and an ingrained adverseness to change, throughout the centuries it has incorporated many legends into its system and gradually replaced the teachings of Christ and the apostles with man-made traditions.

In some external phases of life, such as monasticism and the celibacy of the clergy, the Roman Church has been excessively strict, but in general it has permitted many worldly practices and has given little emphasis to the true spiritual life in Jesus Christ.

Because it has no objective pattern, the Roman Church greatly varies from place to place. Where it has had to compete with vital evangelical churches, Catholicism puts more emphasis on moral living, faith in Christ Jesus, congregational singing, and an open Bible. It can even believe in religious tolerance.

THE Roman Church has these principles because they have been imbibed from the non-Catholic environment. Nevertheless, where the Church of Rome is supreme, Mari-

Breaking the Chain

By H. Cecil McConnell

olatry is the most common form of religious expression, the Bible is a prohibited book, tolerance is considered a sign of weakness, popular superstitions easily find their way into the Church, and the functions of pagan deities are taken over by a host of patron saints.

Christianity needs an absolute, a canon from outside itself. God has given us one that is entirely adequate. Our sufficient pattern for faith and practice is the Lord Jesus Christ himself as the living Word. Thereafter, it is the Bible—the written Word—that is the canon for God's church. Thus bodies of believers in any land or age can always go back to the inspired statutes of the Lord for their basis. Heterodoxy is indicated by deviation from the principles established in the Sacred Book, rather than from any historical development of religious organizations.

THE Holy Scriptures are those that can make us wise unto salvation. As God breathed on Adam to make him a living soul, so he breathed on the Scriptures to make them life-giving and useful. They are our canon to mark the path we should take; they command us to halt when we enter byroads; they call us back when we have side-stepped the true way; and they give us practical instructions in righteousness while we follow our pilgrim road toward becoming full-grown men and women of God and thus become less unworthy of the divine image in us. As Paul wrote to Timothy: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Timothy 3:16-17 ASV).

An ecclesiastical organization that is based on any other premise is in grave danger of serious error. Therein lies the great defection of Roman Catholicism in measuring itself by the wrong yardstick.

THERE have been times when chain letters have been much in vogue in the United States. However, I have never seen any there which combine promises of material advantage with religious fervor like a chain letter which I saw some time ago in Chile.

One day a lady in my church brought this letter to me, asking what to do with it. A relatively new believer, she felt that she ought not to continue the chain; but yet she wanted her pastor's reassurance about the threats in the letter.

Here is a translation of the letter, which evidently had its beginning in Bolivia, although this copy was mailed anonymously in Chile:

"O Most Holy Virgin of Copacabana: Bless my home, and provide it with food and mercy. Pious mother, relieve my thoughts and help them to come to an end; give me thy pledge."

A group of young people circulated this chain of the Most Holy Virgin of Copacabana, the Patron Saint of Good Luck. The President of Bolivia and other important people fulfilled this chain with very good results. Luis Vergara and Corporal Gregorio fulfilled it, and the result was that they won one hundred thousand and fifty thousand pesos in the lottery.

On the other hand, Narciso and Bautista did not fulfil it; and one lost his home and the other took sick. Pedro Santana did not fulfil it, and an army officer broke off the chain; one wrecked his automobile, and the other went to jail for many months.

The miracle of the Virgin of Copacabana takes place at times within thirty days. This chain was begun by a Bolivian colonel and is to go around the world five times. Sometimes within fifteen days one receives a reward that will make him happy; but if he does not continue this chain he will be punished.

To carry it on with good results, you have to make nineteen copies and send them to nineteen people, preferably of the common people, within nineteen days. Be a devoted follower of the Most Holy Virgin of Copacabana, and under no circumstances allow this Good Luck Chain to be broken.

Naturally, the sending of this chain letter cannot be laid at the door of the Roman Catholic Church. But this ecclesiastical organization has had a considerable part in the maintaining of the people in ignorance, and certainly the custom of having patron saints for all kinds of places and activities is prevalent in Catholic America. Furthermore, even in the United States the Roman hierarchy, instead of opposing gambling, has openly fostered it in some of its forms.

The least that this chain letter does is to illustrate the need for preaching the true gospel of Jesus Christ among South America's millions.



Mr. and Mrs. A. Clark Scanlon have a conference with Mr. West at Southwestern Seminary prior to their appointment to Guatemala in October.



Mr. West introduces Dr. J. W. Storer, Southern Baptist Convention president, to Mr. and Mrs. James K. Ragland, appointees for Lebanon.



Miss Edna Frances Dawkins, assistant personnel secretary, discusses missionary appointments with Mr. West.



Mr. West talks with Dr. Hopo Owen (left), Texas Board member, and Mr. Mrs. Stanley E. Ray, appointees to Nigeria.

Recruiting for the King's Army

FOR the past year Elmer S. West has been serving Southern Baptists at Foreign Mission Board headquarters in Richmond, Virginia, as secretary for missionary personnel. Under Mr. West's direction, the personnel department recruits young Baptists for lifetime service abroad.

His work includes speaking to youth groups, holding personal conferences with young people in colleges and seminaries through Southern Baptist Convention territory, and seeing vital information about mission volunteers.

In his report to the Board at its semiannual meeting this past October, Mr. West said: "Not only is it the responsibility of the personnel department to interpret the spirit and purpose of the Foreign Mission Board to a volunteer; it is our equal obligation to interpret a candidate to the members of the Board.

"We believe that when a candidate is brought to the Board to seek appointment, we should be able to refer him to the personnel committee and through that committee to the Board and through the Board to Southern Baptists that from a physical, educational, emotional, experiential, and theological standpoint, so far as we are able to comprehend, this person, by the grace of God, is capable of rendering faithful service as a good soldier of Jesus Christ on the mission field."



Mr. and Mrs. Scanlon and Mr. West are served at a reception in the home of Mr. Mrs. L. Howard Jenkins, Richmond.



Dr. Bruce H. Beard, Fort Worth psychiatrist who is a consultant for the Foreign Mission Board, studies information on volunteers with Mr. West.



Candidates are presented by Mr. West to the Board for appointment during the October semiannual meeting at headquarters in Richmond.



Mr. West speaks in a seminary chapel service, urging young people to give their lives to the cause of foreign missions.

EDITORIALS

Dr. Cauthen's Acceptance Speech

(Immediately after his election as executive secretary of the Foreign Mission Board, Dr. Baker J. Cauthen was invited to address the Board. He responded with an informal, spontaneous speech which, fortunately, was taken down by an alert stenographer. It, with slight abridgment, is reproduced here.—Editor)

Mr. President, Members of the Board, and Friends:

Fourteen years ago my wife and I came to Richmond for appointment as missionaries to China. That step was taken after much prayer and heart-searching because we had thought our work was to be at Southwestern Seminary and in the leadership of a growing church in which God had given us a happy ministry. There had come, however, a strong conviction of God's leadership to go to the mission field.

Throughout the days of war in the Pacific we were reassured many times that God had led us in the step we had taken.

When Dr. Rankin was elected executive secretary of the Foreign Mission Board in 1945, I was asked to become secretary for the Orient, with headquarters in Richmond. We had a very strong conviction at that time that the Lord wanted us to return to the Orient. Dr. Rankin requested us to meet him in Arkansas to discuss the matter, and he fully understood our impressions. He stated that he saw no reason why the responsibility could not be carried out both in keeping with our own impressions and the planning at the Board.

We laid hand to that task on the basis of giving to it whatever might be required for its accomplishment. This meant that we would spend as much time in the Orient and as much time in Richmond as would be needed.

Through the years of crisis in the Orient we have had many occasions for being grateful for this arrangement, as we have faced responsibilities of relief, rehabilitation, communist emergency, expansion of the work in Japan, entering new fields, and redeployment of the China missionary staff.

About a year ago there came into the hearts of the secretaries in Richmond a strong conviction that the time had come for the secretary for the Orient to be in the Richmond office, due to the need for a larger amount of information available in Richmond concerning the new areas into which we were entering. Although we longed to remain in the Orient, it seemed to us at that time that it was the right step to take to come to Richmond in keeping with the request made.

None of us had any idea that Dr. Rankin would be soon called to be with the Lord. Even yet we can hardly realize that he will not be back in his office.

Following the emergency meeting of the Board in July,

Dr. Sadler told me that there was some suggestion of my name as executive secretary. We immediately began to pray that we might know God's guidance in our own hearts in case this eventuality had to be faced. In praying we sought to know whether we should request the Board not to consider our names at all, but throughout the entire experience there came repeatedly convictions in our hearts that we should leave the matter in the hands of God.

After earnest prayer throughout the whole Southern Baptist Convention and on mission fields around the world and after careful deliberation on the part of those of you who make up this Board, there has come a sense of direction toward the action taken today. Inasmuch as we have sought to leave our own hearts completely in the hands of God for his direction, we can feel nothing else except a solemn call of duty at this time.

If it were a matter of considering whether we are worthy or capable of such a responsibility, we would not in the least consider it; but there is an assurance that if God is directing, he will give his enabling grace.

There are many assets in the work of foreign missions at this time. The Board has some reserve funds in hand. The missionary staff is larger than ever before. The greatest asset, however, is the unity within the Board and the staff. This must be preserved at all times.

It is much encouragement to think of working with honored men of God such as Dr. George W. Sadler, Dr. Everett Gill, Jr., Dr. Frank K. Means, Mr. Elmer S. West, Jr., Mr. Everett Deane, Mr. Fon H. Scofield, Jr., and others who make up the staff of this Board. The comradeship which we will enjoy and the team spirit which prevails must always remain an outstanding feature of the life of this Board.

My coming into the responsibility of executive secretary immediately affects the work of the Orient. I should like to request the Board to ask Dr. Sadler to continue as interim executive secretary until the end of the year and permit me to make a rapid trip immediately to the Orient to confer with the missions in that area concerning arrangements for their work.

Although Dr. Rankin is no longer with us physically, his presence in our midst will be very powerfully felt. He will enter vitally with me into the responsibilities I will face day by day, and his great life and noble ideals will stand as a constant inspiration to us all.

I cast myself upon your prayers. I know that I will find from this Board the same undergirding, comradeship, and prayerful support you have always extended during the eight years I have served as secretary for the Orient and as a missionary to China. We are laborers together with God, and he is able to do far more than we can ask or think.



Dr. Rogers M. Smith

Field Representative

Dr. Rogers M. Smith, recently elected field representative of the Foreign Mission Board, assumes his new duties on January 1, 1954. As field representative, he is responsible for face-to-face relations with churches, associations, and conventions.

The specific duties assigned to the field representative are as follows: (1) to stabilize our schools of missions program; (2) to orientate the missionaries returning on furlough, helping them to understand the status of the Board's work all over the world; (3) to plan, promote, and direct the foreign missions conferences at Glorieta and Ridgecrest; (4) to arrange for Board representation in the state associations and conventions; (5) to establish contact with local missionaries (associational, district, city, rural,) and to inform them of Board programs and objectives; and (6) to cultivate missionary interest among laymen and young people who are not mission volunteers.

Dr. Smith's first urgent responsibility will be to stabilize our schools of missions program. The Foreign Mission Board co-operates with the Home Mission Board and the state conventions in schools of missions in every part of our Convention. The success and popularity of these schools, paradoxically, has created problems for the Board. For some time now we have been unable to promote schools of missions aggressively because of a dearth of missionary speakers.

Dr. Smith has been engaged in student work in Tennessee for the past thirteen years. During the first three years of that period, he was student secretary at the University of Tennessee, Knoxville, and taught in the school of religion at the university. Ten years ago he was elected state student secretary, a position he has filled with unusual success. This experience in denominational work will stand him in good stead as the field representative of the Foreign Mission Board.

In 1949, Dr. Smith attended the Baptist World Alliance youth meetings in Stockholm, Sweden. While in Europe, he visited Southern Baptist mission areas. Earlier this year, he conducted a party of fifteen on a tour of mission centers in Latin America while en route to and from the Baptist World Alliance youth meeting in Rio de Janeiro, Brazil. He is, therefore, already well acquainted with some of our mission areas.

It is safe to say that he already knows more than half of our missionaries personally. The Board is convinced that he possesses a rare combination of gifts and abilities which qualify him in a unique way for the position of field representative.

Louis P. Seay

Louis P. Seay first joined the staff of the Foreign Mission Board on January 1, 1948, as transportation and office manager. His official designation was later changed to business manager. He retired from this position on December 31, 1953, after six years of efficient and devoted service to the Foreign Mission Board.

The term "business manager" gives very little insight into the heavy responsibilities he carried and vast amount of detail he handled. Drawing upon wide experience in the business world, Mr. Seay set up an orderly purchasing procedure and initiated reforms in other office procedures which increased the efficiency of the home office staff. He saved the Board literally thousands of dollars on purchases of commodities for use at home and on the mission fields. In addition, he assisted scores of missionaries in making all of the bewildering arrangements incident to securing passports, visas, and transportation from various ports of embarkation in the United States to destinations in all parts of the world.

In December, the Board recognized Mr. Seay's invaluable service, acknowledged its indebtedness to him, and presented him with a token of esteem and appreciation. The sentiments expressed by the Board on that occasion were shared in full by members of the home office staff. And missionaries in Southern Baptist mission areas abroad will continue to be grateful for his sizable contributions to their comfort and convenience and the success of the work. We bid him Godspeed in the days ahead.

Courageous Faith

Spanish Baptists are willing to suffer or die for cause that merits their best, says missionary who arrived last July.

By Nella Dean Whitten

WE HAVE BEEN in Spain since last July; and we thank God that Southern Baptists have made our coming possible. We are eager to learn all we can about our Baptist work here and to enter into the lives of the people. Our first impressions have been strong and inspiring. From our brief acquaintance we find that Spanish Baptists are:

1. *Responsive:* They are responsive to missionary leadership and are grateful that once again Southern Baptists have missionaries in Spain. They are encouraged to realize that fellow Christians around the world are sympathetic with them in the difficulties they face and are ready to give a practical demonstration of their interest through their gifts dedicated to the cause of preaching the gospel.

They have literally "showered" us with flowers, gifts, and multiplied expressions of love and appreciation. They have done everything possible to make us comfortable and to help facilitate our adjustment. Repeatedly our church members have said, "We do want you to be happy here and to feel at home."

JUST before the preaching service in one of our churches, the pastor, deacons, and missionary speaker had a brief prayer meeting in a little room behind the auditorium. An elderly deacon tried to express his joy that the missionaries had come, but he choked up with deep emotion and could not continue.

2. *Courageous:* Our Spanish Baptists are courageous in the face of difficulties and problems. Many are those who are paying a price for their faith. For example:

A young engaged couple came yesterday afternoon to accompany us to the evening service of their church. The young man plans to enter our seminary this fall; and the young lady

is president of the Young Woman's Auxiliary of her church. The problem they face in regard to getting married is that the young lady was baptized a Catholic and cannot be legally married outside the State Church unless a judge can be found who will "wink" at the law.

We heard that the young people of one of our wide-awake young churches were giving out tracts on the street. We inquired, "Is that not against the law?" The pastor said, "Yes, it's against the law, but our young people feel that they should do that type work; and after talking among themselves, they have decided that they are willing to take the consequences."

A believer of another group was

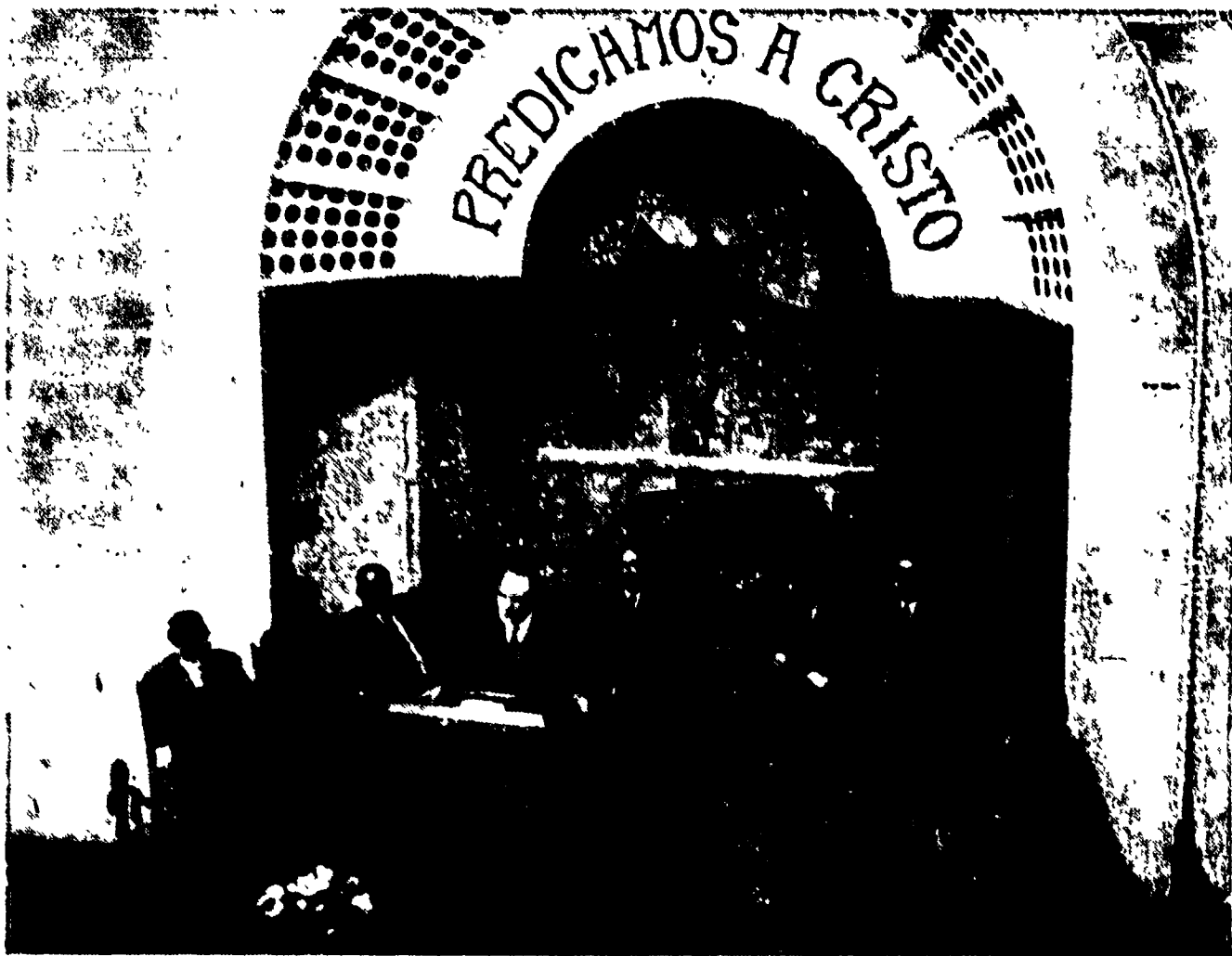
financed because of a small technical governmental prohibition. He didn't have the money to pay the fine, and the authorities threatened to put him in jail. His reply was, "Put me in jail if you want to. I'll preach the gospel in jail."

Our first Sunday in Spain we attended an enthusiastic little church in a city near Barcelona. The meeting place is altogether inadequate for the crowds they have. A large mixed choir sang to the glory of God with feeling.

A PRAYER offered at the beginning of the service seemed to be typical of the spirit of our Spanish Baptist believers: "Lord, send the power of the Holy Spirit. Help us to be faithful in proclaiming the gospel even in the midst of difficulties and problems."

Such courage reminds us of the first-century Christians of the New Testament. They do not ask that the problems be removed, but that God give them the courage to be faithful.

3. *Progressive:* The Baptist program in Spain is not at a standstill as it might be logical to conclude. There are about two thousand Baptists, but



October 5, 1953, was a "red-letter day" for Spanish Baptists because it marked the re-opening of the doors of the Spanish Baptist Seminary in Barcelona which have been closed for the past two years. Here Missionary Charles W. Whitten, who is serving as interim president of the seminary, speaks at the opening exercises held in the Bonanova Baptist Church. Seated on the platform are faculty members; members of the educational committee of the Spanish Baptist Evangelical Union, and two new Southern Baptist missionaries, Joseph W. Mefford, Jr., and Roy B. Wyatt, Jr.

in the immediate past there has been an approximate increase of 15 per cent yearly.

Sabadell, Spain, is the outstanding center of cloth manufacturing for men's suits of the country. Many of our Baptists have jobs in cloth factories. We inquired if the believers of Sabadell enjoyed comparative religious liberty; and we were told, "Yes, we enjoy a great deal of freedom here. We tell the people in the factories that we are evangelicals. As a result they are very nice to us. They have learned that evangelicals make honest, dependable, efficient workers."

The Sabadell Baptist Church has a full-graded Sunday school, Training Union, and Woman's Missionary Union. They baptized forty people into their membership last year.

In the July issue of *El Eco de la Verdad* (*The Echo of the Truth*), our Spanish Baptist paper, it is interesting to read the reports of the churches for the preceding month. Nine churches report thirteen baptisms and thirty-five professions of faith.

Spanish young people are dedicating their lives to full-time Christian service as an evidence of progress among our churches. Two young women of the Badalona church entered the

Woman's Missionary Union Training School in Rome, Italy, this past fall. Twenty young men applied for entrance to the Spanish Baptist Seminary in Barcelona which was re-opened on October 5 after being closed for two years because of limited personnel; but, because of space limitations, only twelve students could be accepted.

Among this group is a young converted Catholic priest who came to a personal knowledge of the truth as he studied for the purpose of helping to stamp out evangelicals in Spain. Attending also is a young man from up near the French border who had never had the privilege of taking part in regular church services, but who had experienced true worship in his own home. Another student was converted while in jail as a political prisoner.

Some of these students come from big centers where the Baptist fellowship has grown remarkably; others represent small village churches of just a few members. But one thing they have in common is a profound dedication to the preaching of the gospel in an atmosphere of limitations and difficulties; and they represent the largest recent group to study for the Baptist ministry in Spain.



New officers of the Spanish Baptist Evangelical Union are shown here with Southern Baptist Missionary Charles W. Whitten, third from left. When Missionary Whitten told Spanish Baptists that Southern Baptists prayed for them at last year's convention in Houston, Texas, they cried for joy that Christian friends in America were praying for them in the midst of privation and persecution.

One Step at a Time

By Charles W. Whitten

(Written on board the S.S. Excalibur, between New York and Barcelona, Spain, in June, 1953.)

GOD has always led me one step at the time. He has never given me a road map of the future. We anticipate the future, and at times we even become quite anxious. But what would we do if we actually had a blueprint of tomorrow and all the tomorrows? Part of it would please us, and part of it we would like to alter. But, if we knew, would there be any place for faith?

Much of what we do is an adventure of faith. I speak primarily as a missionary. When a missionary goes to his field, he goes out, in a sense, as Abraham of old, who went out "not knowing whither he went." Yet he knows that God has called and said, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee . . . and I will bless thee . . . and thou shalt be a blessing."

Little did we know when we went to Colombia and later to Argentina that one day God would point us to Spain. It is true that we have long been interested in Spain, but we were very happy in Argentina and thought that we would spend our lives there.

And now we are going to Spain! What does this step hold for us? We do not know. The important thing is that God is leading us on; and we shall seek to serve him in that great, spiritually impoverished land. And always when we take a step, God gives us adequate light for the succeeding one. Thus, it is very important that we step out when he issues a new directive.

Therefore, I shall place my hand in the hand of God and trust him for the future. Someone expressed my thought when he said, "I know not what the future holds; but I know *Who* holds the future." I am content to say with the poet:

*"Lead, kindly Light! amid th' encircling gloom,
Lead thou me on;
The night is dark, and I am far from home,
Lead thou me on;
Keep thou my feet; I do not ask to see the distant scene;
One step enough for me."*

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Africans, Taught Untruths, Ask Missionary "Whose Fault Is It?"

Mary Aileen Brooner
Gatooma, Southern Rhodesia

WHILE visiting in the home of one of our African teachers here on the mission station, God gave me an unexpected opportunity to witness for him. Another of our teachers was visiting with him. They asked me about what we believe as Baptists. Because our work is still new here and we do not yet have many trained Baptist leaders, we have been thankful to have these two join our teaching staff this year although they are members of a church of another denomination.

I answered their questions as best I could. They said that it would be very hard for them to be baptized again. Upon questioning them, I learned that they had not been baptized but had gone through some sort of ceremony.

One of them asked, "Whose fault is it that we have joined this other group, and who is to blame?" I said, "Had you heard of Baptists at that time?" They answered, "No." Then as the words "Whose fault is it?" rang in my ears, it seemed that the Spirit of God spoke in the realization that it is our fault as Baptists; because God has entrusted the truth to us expecting us to go into all parts of the world that others may know the truth--the truth which can make them free.

Oh, that the words of these two teachers might cause us to search our hearts. When we realize how much that is not true is being taught in all parts of the world we are all faced with this question—"Whose fault is it?"



People Who Pray for Their Dead Need Comfort of Living Saviour

Nadyne Brewer
Campinas, São Paulo, Brazil

I HAD been in Brazil less than two months when, with friends, I made my way with the crowds to a cemetery. It was "The Day of the Dead" or "All Saints' Day." The people stood in lines four blocks long waiting for buses. The streets were filled with those who became impatient with waiting and walked three miles to the cemetery. It was a colorful procession because everyone carried bouquets of flowers.

For blocks before the cemetery, booths which reminded me of a fair in America had been set up. The moods of the people varied from a sad somberness to a gay festive air.

As we entered the cemetery, I became breathless with the beauty which met my eyes. The entire cemetery was a mass of flowers of every color and of the most beautiful arrangements I had ever seen.

My attention was held first by the total picture and then came back to rest on particular things. The tombstones were works of art with elaborately carved statues of saints above them. Some of the poor people were at the expensive graves, and I knew they must have gone without necessities to rent them.

In the center of the cemetery was the *túmulo*, a large vault where the bones of some of the dead are interred. This was completely surrounded by small white candles lit by people as they knelt to pray.

I saw a young husband comforting his wife as she grieved for a loved one. Another young man with pain written upon his face was kneeling by a grave as he made intercession for the loved one buried there.

I was very sad, for surely these people did not know that it was too late to pray for these dead ones. Neither did they know that the saints to whom they prayed could not hear them. But we *know* and we must *tell*, for "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"



Missionary, Using New Testament As Bait, Goes Fishing for a Man

Van Earl Hughes
San José, Costa Rica

CAPTAIN SPASEK, a good friend of mine, and I made an extended trip through the "wild West" of Costa Rica. We drove over the new part of the Pan American Highway, and it was just like being in West Texas—straight flat roads for about seventy-five or one hundred miles through ranch country.

At the end of the highway, we took to the jungles in a Dodge power wagon. It took us two and one half hours to go eighteen miles. We forded several rivers and were stuck about ten times and had to tie the wench onto a tree in order to get out.

When we reached camp, we got on horses, buckled on our forty-fives, and rode for two hours through worse jungles to the coast. On the way we shot several lizards from about two and one half to four feet long. We saw droves of wild parrots of all the colors of the rainbow. We heard lots of monkeys but never got close enough to shoot them.

While we were fishing near the shore, we caught two

nice fish very quickly; so Captain Spasek asked me if I'd go ashore and give them to a policeman's wife who guarded his boat when it was not being used.

I was afraid the New Testament in my shirt pocket might get wet, so I asked the lady if she would keep it for me. I said, "You may read it while I'm gone."

When she saw it, she smiled and said, "Oh, I'm a believer! I have one. I read." Quickly she began to dig under some old clothes and brought out a Bible, well worn, with no back on it. She said, "I have to read secretly since my husband prohibits my having it."

When we returned from the fishing trip that afternoon, we saw this woman reading to her husband and two neighbor women from the book the foreigner had asked her to keep. When the lady returned the New Testament to me and we were about ready to leave, I walked outside with her husband, thanking him for guarding the boat.

Then I said, "I'd like to give you this New Testament if you promise to read it. Now, if you won't read it I'd prefer to send you something else because this is a valuable leather-bound New Testament." He smiled with the joy of a child about to get a Christmas doll and promised me he would read it.

As we drove away, he waved his New Testament in the air for a good-by; and his wife, standing in the door behind him, clasped her hands together in a sign of victory and beamed a smile through tears as she waved good-by.



Evangelistic Efforts in Brazil Interior Yield Unusual Results

Lester C. Bell
Curitiba, Paraná, Brazil

IN RECENT months there have been some good results from our evangelistic efforts in the interior of the state of São Paulo. About two hundred persons have made public professions in our services. A meeting I conducted in Santo Anastácio was one of the greatest I have yet experienced during my fifteen years in the ministry.

During this meeting we preached the gospel with unusual results on the streets, in the jail, in homes, in mission chapels, and in church. More than one hundred made decisions for Christ during this week. We have been leading the pastors to go afield after souls, and they are responding in a fine way. The reports that they bring are heartening indeed.

One pastor reports a hundred decisions in a revival he conducted in Assis. Another reports nineteen baptisms in his church during the past two months. As a rule, not nearly as many baptisms as manifestations are reported here in Brazil. This is because great care is exercised in receiving members into the churches and because many of those who make manifestations are only expressing great interest in and desire for the gospel instead of a real conversion experience.

Several of the churches in our zone were expected to report fifty baptisms for the past year at our annual association. This is remarkable considering the fact that the average church in this area has just a few more than one hundred members.

We are convinced more than ever that evangelistic emphasis, preaching of the atoning sacrifice of Jesus Christ, and fervent and compassionate prayer for souls will bring results. This is the need of the hour in Brazil.



No Summer Slump in Formosa Work —Nineteen Meetings Every Week

Donal (Mrs. C. L., Jr.) Culpepper
Hsin Chu, Formosa

WE EXPERIENCED a phenomenon in our work last year—the lack of a summer slump. Instead, it was definitely a time for increasing activity, and we had more meetings then than at any other time—no less than nineteen a week. We enjoyed a spiritually uplifting three weeks of conferences for different ages at our "Formosa Ridgecrest." We also held our church's first vacation Bible school.

Six of our capable young people entered our Baptist Seminary this past fall. This work of developing leaders for future work on this island, or for the mainland, is one of the most long-reaching and long-lasting uses of mission funds and energy possible. Charles has a double teaching schedule this year due to an increased student body.

I also have the same, due to the doubling of our family's student body. I am teaching Tommy second grade (probably taking too much for granted that he's passed the first) and Carolyn kindergarten. I'm also their Sunday school teacher and Training Union leader.

Not only do we survive such close association, but we actually enjoy it. The Lord graciously provides an added blessing of close family ties for those of us who, in his name, are displaced from normal community living in the States.

My organ class, using Japanese foot-pumped organs and made up of wives and others, is now able to play hymns for services, which thrills everyone except the song leaders who must still select only the easy hymns. The women's work progresses, and we rejoiced in the salvation of the wife of the director of the largest factory here and of an illiterate bound-foot old lady who is now attending our "learn to read the Bible" classes.

Our church membership is still small, but nine months brought one new baptized believer for every three already enlisted with twenty more prospective members now attending training classes. We continue to plead before the Lord for more souls, more spiritual progress, and more missionaries on the field; and, as we do so, we are grateful for the assurance we find in God's work that he will give the increase. We want to express sincere

gratitude for your prayers and interest in our behalf and pledge the same to you.



German Lady Living in Paraguay Thirty Years Becomes Christian

Helen Elizabeth (Mrs. Leland J.) Harper
Asunción, Paraguay

THERE ARE many foreigners in Paraguay. Such was one of the first group to be baptized in the newly organized church of Villa Morra, a suburb of Asunción.

Señora de Petras came to Paraguay from Germany thirty years ago, but she still feels very attached to her mother country. There, as a child, she attended a Baptist church near Essen although she never accepted Christ.

One day when I was in her home, she proudly showed me a souvenir plate that she had received in her Sunday school at Christmas, 1898. Her grandfather was a Baptist pastor. After coming to Paraguay, she was confused by different denominations; so she decided that she would not affiliate herself with any group lest she join a church with doctrines differing from her Baptist training.

Thus, she passed many years without giving her life to the Lord. When her mother died, she was very sad. One day when she was in her sister's home a missionary visited them. In her sorrow she poured out her heart to the missionary and was told, "The Baptists are going to build a hospital in front of your home; they are having meetings. That is where you want to go."

But, because of her shyness, time passed and she still had not visited us. Twice more her sister's friend advised her, and during this time she had been invited to services meeting in what is now the hospital laundry. Finally, she came to our services and gave her life to Jesus. How I wish you could have heard her testimony in her own words!

Her nineteen-year-old son was baptized the same day as she. The father is still a member of another denomination but does not attend his church. Won't you pray with us for him?



Brazilian Towns Formerly Closed To Gospel Message Now Receptive

Stephen P. Jackson
Manhuassu, Minas Gerais, Brazil

THE RIO DOCE Valley Association has brought rich joy, because some of the aims for which we have prayed and worked have been realized. Among these are:

1. Our field now has thirteen full-time pastors, nine of them seminary graduates, serving thirty churches.
2. These pastors receive at least a good living salary

plus a home, and only one serves more than three churches.

3. In the leadership of much of the work of the churches are young people who have been trained through church organizations and study course institutes within the past ten years.

4. The national Christians have a spirit of gratitude for what God has done for them and a sense of responsibility for helping to evangelize and strengthen less favored areas of our great state.

When we moved to Manhuassu in 1949, there were only two Baptists in the city. Today there are twenty-two active Baptist members, an average attendance of more than thirty in Sunday school, and regular preaching at least twice a week.

The door was unexpectedly opened wide in a town where there was bitter opposition to the preaching of the gospel. Rudeness on the part of a priest caused a political leader to rebel against the priest and invite me to preach in his home for spite. God overruled it for good.

Despite warnings that our entrance would be opposed by armed force, the police arrived first, and we were received royally. I explained clearly that our spirit in coming had nothing to do with the feud, but that as always we were glad to take any opportunity to preach the gospel of Jesus Christ.

We continue to go to this town regularly and receive wide-open reception. Even the priest, whom I met accidentally, said he was glad to see us "civilizing the people" of that place so long held by vice and sin and hate.

One after another new places have opened up and clamored for regular preaching. My full time could be used in developing these places, and I would still need a helper. Regular preaching and teaching is now carried on in four places formerly closed, numbers of deeply earnest people have come and spent hours in our home seeking more enlightenment, and hundreds of tracts and Gospels have been given out.



Nigerians Who Do Not Know Lamb Of God Offer Rams As Sacrifices

Betty (Mrs. John C., Jr.) Abell
Eku via Sapele, Nigeria, West Africa

THE ANNUAL MEETING of our Mission family had just closed, and we had stopped for the night in Ibadan on our trip home from Shaki. Impressions and inspirations from the meetings were still fresh in our minds and hearts, and the events of the trip home added exclamation points to what we had seen and heard.

Last Thursday morning we were awakened by a distant roar of voices. From our hill we could see streaming from the city of Ibadan like a long chain of driver ants people

—thousands of people. For more than an hour they came until they had blanketed the adjoining hill, the Mohammedan praying ground.

Once assembled, they began their prayers. As they prostrated themselves, their robes made the hill look all white. As they rose again, their black heads and arms made the hill seem all black. For a very few minutes they listened quietly to instructions from the Koran, and then they departed amid a roar of voices. The time had come for them to return home to make their sacrifices.

All morning long, through every town we passed, we saw Mohammedans offering prayers and sacrifices. Often we had to stop the car because of the great crowds on the road. We saw people slaying their rams for sacrifice, and our hearts ached.

Knowing that Christ died "unto sin once," we longed to introduce each of these people to "the Lamb of God, which taketh away the sin of the world." As we returned to our own part of Nigeria, we saw people making ready for their annual sacrifices to their gods of wood and mud. They, too, need Jesus. We depend heavily on your prayers in trying to meet these needs.



Chilean Mission Becomes First Baptist Church in Vast Section

Ruben I. Franks
Santiago, Chile

OUR MISSION in Tropezon continues to gladden our hearts. We thrill each day with the progress that is being made and with the unlimited possibilities that continually present themselves. Thanks to many of you back home, we are now constructing our new "educational building"—a small structure of large, thin, rough Chilean brick set up edgewise, which will contain four small Sunday school rooms and two rooms for the caretaker and his family.

At a recent business meeting, we voted to organize the mission into a church. Taking into consideration our prospects, we will have about twenty charter members, counting the five who are now in the baptismal class.

You can imagine what a challenge it is to us to be the first and only Baptist church in an area where a hundred thousand people live and which is surrounded on every side by an even larger section of the city with two or three hundred thousand more among whom we have no work. The very thought of our having church in this vast section almost puts us on "shouting ground."

Recently I conducted my first funeral in Chile. It was for one of our members, Mr. Contreras, and was the twelfth death in a family of thirteen. Mr. and Mrs. Contreras had had ten children but none of them are now living. The one who lived longest died at the age of twenty-four and all the others from infancy up to five

years. They also adopted a daughter who lived to be seventeen, when she, too, was stricken and taken away.

And yet, through all of her suffering, Mrs. Contreras has remained one of the most faithful Christians in our group. It was in her home that the mission first started, and one of the oft-repeated prayers of her husband was that Tropezon would have a church. Now she will live to see their dreams come to fruition and will be one of the first charter members of the new church for which they labored so long.



New Girls' Dormitory Dedicated At Agbor, Nigeria, High School

Mildred Crabtree
Agbor, Nigeria, West Africa

IT WAS July and the rainy season in Nigeria. Nevertheless, we planned an open-air dedication service for our dormitory at Agbor Baptist Girls' High School. On the afternoon of July 5, benches and a portable organ were in place in front of the new building and the crowd was assembling when dark, threatening clouds gathered overhead. Our faith wavered, and so we began our service of dedication a few minutes ahead of the scheduled 4:30 p.m.

First was the organ prelude and then the student choir sang "Lift Thine Eyes." The Obi (king) of Agbor, village chiefs, townspeople, European government employees, students, teachers, and missionaries joined in singing "All Hail the Power of Jesus' Name!" As Dr. I. N. Patterson, secretary-treasurer of our Nigerian Mission, preached the sermon of dedication we saw not the house alone but the more important building—the lives of our students.

As Kanwulia Okwumabua, a Class IV student, presented a gift to Missionary B. E. Cockrum, Jr., as a token of the student body's appreciation for his labors, I saw a future nurse ministering to the sick bodies and souls of her people. Kanwulia came to our school as a little girl, away from home and lonely at first. She accepted Christ, and three years ago she was baptized.

Now she serves as interpreter in Ibo villages where students go to witness on Sundays. This year she has held the honored position of senior prefect in school, and she is making plans now to enter nurse's training next year at our Baptist Hospital in Ogbomosho. As I looked at others students, I saw other future nurses, teachers, Woman's Missionary Union workers, and Christian mothers.

Soon the service was over, and the Obi unlocked the door for visitors to enter and see our building. The Obi went back to his palace, the people returned to the village and town, we went to the mission house, and then the rain fell! In our hearts there is still the thought that we have dedicated this building to the nurture of young women in knowledge and Christian truth.

New Appointees

Appointed October 13, 1953



RAGLAND, JAMES KEITH

b. Ada, Okla., Sept. 17, 1924; ed. Oklahoma Agricultural and Mechanical College, Stillwater, B.S., 1948; S.W.B.T.S., B.D., 1951. U.S. Air Force, 1943-46; carpenter, Ft. Worth, Tex., summer, 1949 and 1950; pastor, First Church, Jennings, Okla., 1946-48, and Tolar Church, Texas, 1951-53. Appointed for Lebanon, Oct., 1953. m. Leola Lee Kelley, May 31, 1948. Permanent address: Box 67, Wetumka, Okla.

RAGLAND, LEOLA KELLEY

(Mrs. James Keith)

b. Duncan, Okla., Feb. 24, 1926; ed. Oklahoma Agricultural and Mechanical College, Stillwater, B.S., 1948. Secretary, optical company, Grand Prairie, Tex., summer, 1944; cafeteria worker and book store clerk, Oklahoma A. & M., 1944-47; youth director, Immanuel Church, Duncan, summer, 1947. Appointed for Lebanon, Oct., 1953. m. James Keith Ragland, May 31, 1948. Children: James Kelley, 1949; Rebecca Jo, 1951.

LEBANON



RAY, STANLEY E.

b. Tulsa, Okla., Feb. 10, 1919; ed. East Texas Baptist College, Marshall, 1947-48; Baylor University, A.B., 1950; S.W.B.T.S., B.D., 1953. Bookkeeper and salesman, real estate firm, Longview, Tex., 1936-41; U.S. Army, 1942-46; partner with building contractor, Longview, 1946-47; accounting clerk, electric company, Ft. Worth, Tex., 1951-52; pastor of Baptist churches in Texas, 1948-53. Named special appointee for Nigeria, Oct., 1953. m. Ernestine Jane Wilson, March 16, 1947. Permanent address: 701 Travis Avenue, Longview, Tex.

RAY, ERNESTINE WILSON

(Mrs. Stanley E.)

b. Halleyville, Okla., Sept. 20, 1922; ed. Kilgore Junior College, Texas, 1940-41; S.W.B.T.S., 1951-52. Proofreader and reporter for newspapers in Longview and Pecos, Tex., and Hemet, Calif., 1941-44; owner and operator, book store, Longview, 1944-47. Named special appointee for Nigeria, Oct., 1953. m. Stanley E. Ray, March 16, 1947. Children: Barbara Joyce, 1947; Stanley Jane, 1950.

NIGERIA



SCANLON, ALTON CLARK

b. San Antonio, Tex., Dec. 5, 1928; ed. San Antonio Junior College, Texas, 1946-47; Baylor University, A.B., 1950; S.W.B.T.S., B.D., 1953. Assistant pastor, First Church, Morgan, Tex., 1950-51; pastor, Dutton Street Mission, Waco, Tex., 1949-50, and Kempner Church, Texas, 1951-53. Appointed for Guatemala, Oct., 1953. m. Sarah Martin, May 22, 1953. Permanent address: 224 Geneva Street, Decatur, Ga.

SCANLON, SARAH MARTIN

(Mrs. Alton Clark)

b. Hazard, Ky., Jan. 6, 1931; ed. Georgetown College, Kentucky, A.B., 1952; S.W.B.T.S., 1952-53. Cafeteria worker and dormitory hostess, Georgetown College, 1948-52; summer worker in Texas and New Mexico, Home Mission Board, 1950-52; switchboard operator, Southwestern Seminary, 1952-53. Appointed for Guatemala, Oct., 1953. m. Alton Clark Scanlon, May 22, 1953.

GUATEMALA



THE COMMISSION

Missionary Family Album

Arrivals from the Field

BLACKMAN, Rev. L. E. (Hawaii), c/o R. E. Neel, Route 1, Princeton, N. C.
BRIDGES, Rev. and Mrs. Glenn (South Brazil), Joy, Tex.
JOHNSON, Johnni (Japan), 2117 Carter Avenue, Ashland, Ky.
McCULLOUGH, Ruby Miriam (Mexico), 8004 Second Avenue, South, Birmingham 6, Ala.
McGINNIS, Rev. and Mrs. William H. (Gold Coast), 517 Inverness, Louisville, Ky.
MILLER, Georgia Alice (Nigeria), 1607 Cherry Street, Panama City, Fla.

Births

BROWN, Rev. and Mrs. Homer A., Jr. (Nigeria), daughter, Linda Grace.
CRANE, Rev. and Mrs. James D. (Mexico), son, David Edwin.
DAVIS, Mr. and Mrs. W. Ralph (Nigeria), daughter, Nan Lucia.
FULLER, Rev. and Mrs. Ronald W. (Macao), daughter, Naomi Ronalyn.
HICKS, Rev. and Mrs. Marlin Russell (Chile), son, Kenneth Gilbert.
LAWTON, Dr. and Mrs. Benjamin R. (Italy), daughter, Elene Lucille.
ORR, Rev. and Mrs. Donald (Colombia), son, Ricardo Don.

Death

HOLLINGSWORTH, Mrs. W. W., mother of Rev. T. C. Hollingsworth (Argentina), October 29, 1953, Gatesville, Tex.

Departures to the Field

CLARK, Rev. and Mrs. Clyde E., Apartado 72, Barquisimeto, Estado Lara, Venezuela.
DAVIS, Martha Mae, Avenida Sur 521, Guadalajara, Jalisco, Mexico.
DORSON, Rev. and Mrs. Clyde J., Box 252, Gatooma, Southern Rhodesia.
DOYLE, Rev. and Mrs. Lonnie A., Jr., Caixa Postal 226, Manaus, Amazonas, Brazil.

Active Southern Baptist Foreign Missionaries

(As of November, 1953)

Africa, Europe and the Near East.....	228
Latin America.....	391
The Orient.....	294
Total	913

EDISON, Christine, Bolanos 262, Buenos Aires, Argentina.
FERRELL, Rev. and Mrs. William H., Bolanos 262, Buenos Aires, Argentina.
FREEMAN, Mrs. Z. Paul, Bolanos 262, Buenos Aires, Argentina.
GARNER, Rev. and Mrs. Alex F., Bolanos 262, Buenos Aires, Argentina.
GAULTNEY, Mr. and Mrs. Jerry B., Baptist Hospital, Eku, via Sapele, Nigeria, West Africa.
GRAY, Ora Elisabeth, 61 Wan Tho Avenue, Singapore 13, Malaya.
GREENE, Lydia, 61 Wan Tho Avenue, Singapore 13, Malaya.
PARIAM, Rev. and Mrs. Robert M., Jr., Baptist Boys' High School, Port Harcourt, Nigeria, West Africa.
RAY, Rev. and Mrs. Daniel B., P. O. Box Special No. 35, Pusan, Korea.
ROBERSON, Rev. and Mrs. Cecil F., Baptist Headquarters, Ibadan, Nigeria.
RUSSELL, Rev. and Mrs. Rudolph, P. O. Box 832, Bangkok, Thailand.
WEBB, Rev. and Mrs. W. J., Apartado 322, Guatemala City, Guatemala.

Marriages

COWSERT, Esther Ruth, daughter of Rev. and Mrs. Jack J. Cowsert (South Brazil), to Dr. James Otto Morse.
NICHOLS, Buford L., Jr., son of Dr. and Mrs. Buford L. Nichols (Indonesia), to Veda Rhea Nicholson.

New Addresses

BARTLEY, Rev. and Mrs. James W., Jr. (Uruguay), 2509 South Fourth, Austin, Tex.
BAUSUM, Rev. and Mrs. Robert L., Box 23, Keelung, Formosa.
BROTHERS, Rev. and Mrs. L. R. (Nigeria), 1010 North Pine Street, De Land, Fla.
CHANEY, Edith (Nigeria), c/o Hyden Hospital, Hyden, Ky.
COX, Addie Estelle (Formosa), 3310 19th Street, N.W., Washington 10, D. C.
DETER, Mrs. A. B., emeritus (South Brazil), c/o Mrs. R. A. Welborne, Hagerman, N. M.
DOWELL, Mrs. Theodore H. (Korea), 352 2-Chome, Nishi-Okubo, Shinjuku-ku, Tokyo, Japan.
FONTNOTE, Dr. Audrey Viola, 2 Yama No Moto cho, Kita Shira Kawa, Sakyo-ku, Kyoto, Japan.
GREEN, Dr. and Mrs. George, emeritus (Nigeria), 618 S.W. 13th Avenue, Miami, Fla.
HUMPHRIES, Carol Leigh, Box 13, Ede, Nigeria, West Africa.
JACKSON, Rev. and Mrs. J. E. (Philippines), 2124 Marion, Columbia, S. C.
JOHNSON, Mr. and Mrs. W. B., Djalan Gunung Sahari VI, House No. 21, Djakarta, Indonesia.

MILLS, Rev. and Mrs. John E., Baptist Headquarters, Ibadan, Nigeria, West Africa.

MULLER, Rev. and Mrs. A. C., Ocampo 142, Oriente, Torreón, Coahuila, Mexico.

ROGERS, Lillie, 439-A River Valley Road, Singapore, Malaya.

SIUMATE, Margie 496-6 Song Wat Road, Bangkok, Thailand.

STAPP, Rev. and Mrs. Charles F., emeritus (North Brazil), 6400 Nasco Drive, Austin, Tex.

STOVER, Rev. and Mrs. S. S. (South Brazil), 4040 Willing Street, Fort Worth, Tex.

TENNISON, Rev. and Mrs. Grayson C. (North Brazil), 3620 Travis Avenue, Fort Worth, Tex.

THOMASON, Lillian, emeritus (China), Savoy Apartments, 1616 Main Street, Houston, Tex.

TINKLE, Amanda (Nigeria), 1421 Willow Street, North Little Rock, Ark.

TYLER, Grace, Armstrong Memorial Training School, Via Antelao 14, Rome, Italy.

WATSON, Rev. and Mrs. Leslie, 171-2 Mauriyama-cho, Miyazaki-Shi, Japan.

WHALEY, Rev. and Mrs. Charles L., Jr. (Japan), 4065 Lipsey, New Orleans, La.

WINGO, Virginia, Armstrong Memorial Training School, Via Antelao 14, Rome, Italy.

YOCUM, Dr. A. W. (Korea), Baptist Mission, APO 59, c/o Postmaster, San Francisco, Calif.

Briefly

(Continued from page 8)

Formosa: Missionary Inabelle Coleman reports remarkable opportunities in dealing with university people. . . . The seminary in Taipei has nearly fifty students, most of whom have had college preparation. . . . Southern Baptist missionaries are now located in seven strategic cities.

Malaya: A clinic is soon to be started near Kuala Lumpur. . . . Southern Baptist missionaries are stationed in Singapore, Kuala Lumpur, Penang, and Alor Star.

1954

Foreign Missions Conferences

Glorieta, New Mexico

July 1-7

Ridgecrest, North Carolina

July 29-August 4



THE WORLD IN BOOKS

Genevieve Greer

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

Tropical Brazil

It is unusual to find a readable book based on results of a scientific survey. *Amazon Town*, by Charles Wagley (Macmillan, \$5.00), based on a UNESCO survey of the Amazon region of Brazil, is not only easy reading; it is entertaining as well.

Using a fictitious name for a real community on the lower Amazon, the author describes the community itself, discusses ways the people make a living, their social relations, family life, recreation, and religion. In the last chapter he compares the typical Amazon town with communities in other parts of Brazil and then with Plainville, U.S.A., another typical town with a fictitious name. Last of all, he discusses the possible development of the Amazon area.

The author and his wife lived in the community while making the survey and, as much as an outsider could, participated in its everyday activities. His ability to speak Portuguese made participation easier and more complete. A Brazilian artist, João José Rescala, illustrated the book.

Without Fear

Vera Micheles Dean, a lady with keen insight and knowledge of world affairs, tells her readers the facts of international life in her book, *Foreign Policy Without Fear* (McGraw-Hill Book Company, \$3.75). She points out many of the inconsistencies in American foreign policy, but she does not stop there; she suggests remedies and explains why.

Mrs. Dean thinks our foreign policy lumps all its problems into one, Russia, when in reality there are two other distinct problems—poverty and nationalism. She traces our changing attitudes toward the world and lets us see the varying attitudes of different parts of the world toward us.

The book is written for the everyday citizen who wants to understand his own country's relationship with the rest of the world and to know the facts.

Israel's First President

Chaim Weizmann: Builder of a Nation, by Rachel Baker (Julian Messner, \$2.75), is both biography and history. It is the story of the heartbreak and courage of the man, the undying will of his people, and the eventual establishment of a Jewish nation.

Mission study groups will find it an

extremely readable source book on the Israeli background.

Little Boy of China

Wu, the Gatekeeper's Son, by Eleanor Frances Lattimore (William Morrow and Company, \$2.00), is a delightful story for small children. It is printed in large type and illustrated with attractive line drawings by the author. You will surely want to add this book to the library of the young world citizen in your home.

Wu, the fifth son of the gatekeeper, was seven years old, and he had never been outside his own village. He often longed to go across the humpbacked bridge into the next village, and one day he did—all alone. That was a big adventure, but he had many adventures right at home, too. He decided to stay at home and grow up to be a gatekeeper with his father.

Making the World Safe

The Animals' Conference, by Erich Kastner (David McKay Company, \$2.75), a German writer whose children's stories have been translated into many languages, is a delightful fable that children will love for its fantasy and adults for its allegorical fun-poking at the human race. It is also a picture book, with illustrations in color by Walter Trier.

The animals of the world got the brilliant idea of holding a conference to see if they could not do something to make the world safe for children. Something had to be done. People held conference after conference and talked and talked and talked, but they could not or would not agree on any plan.

Animal representatives from all over the earth came to the meeting at Animal Skyscraper. Honored guests were five children of five different colors. You would never guess—and we are not going to tell you here—how it was done, but the animal conference resulted in a treaty among the world's statesmen for never-ending peace. And when people heard it over the radio, "such rejoicing broke out in the world that the earth's axis was bent half an inch."

Southern Baptist Convention

The Southern Baptist Convention, 1845-1953, by William Wright Barnes (Broadman Press, \$3.25 until January 12; \$3.75 after that date) is the thrilling story of Southern Baptists' success in "eliciting, combining, and directing the energies of

the Baptist denomination for the propagation of the Gospel." Dr. Barnes, research professor in Baptist history, Southwestern Baptist Theological Seminary, is eminently qualified to write the history of the Southern Baptist Convention. This volume is a once-in-a-generation contribution to the rapidly increasing literature of our denomination.

Based upon scholarly research and ably written, Dr. Barnes' history will undoubtedly be recognized immediately as the definitive work on Southern Baptist life. It was published with the wholehearted co-operation and encouragement of Dr. Norman W. Cox, executive secretary, Southern Baptist Historical Commission.

A hasty glance at the table of contents will reveal both the complexity of Southern Baptist history and the thoroughness with which the author has told his story. The preface and introduction are followed by chapters entitled "The Convention Formed," "Taking a Stride," "The War Period (1860-1865)," "Reconstruction Era (1865-1879)," "The Will To Go On (1879-1899)," "Baptist Sunday School Board," "The Convention and Internal Conflicts," "Theological Training in the Life of the Convention," "The Women's Work," "Expanding Horizons (1899-1919)," "Enlistment and Training," "Widening Areas of Christian Training and Service," "Growth in Co-operation, Stewardship, and Evangelism," "The Laymen," "The Convention and Problems of Society," "Relations with Other Baptist Bodies," and "Relations with Non-Baptist Bodies."

The final chapter, entitled "A Period of Expansion (1946-53)," was written by Porter W. Routh, executive secretary, Southern Baptist Executive Committee, Southern Baptist reports (1845-1952), a historical table, and information on the organizational meeting at Augusta, Georgia, in 1845, are found in the appendixes.

The proponents of any one phase of Southern Baptist life may be disappointed because their particular cause has not received more attention. This, however, was more or less inevitable. Dr. Barnes' history does not obviate the necessity of separate histories for the several agencies and institutions of the Convention. Rather, it reveals just enough of our history to whet one's appetite for works of a more particularistic nature.—F.K.M.

Sunday School Lessons

Higley's Sunday School Lesson Commentary (International Lessons), by Robert D. Higley (Higley Press, \$2.00), includes historical background for each lesson topic, a discussion of the central truth, and many good illustrations, followed by questions and answers at the end of each chapter. The tone is evangelistic.

Arnold's 1954 Commentary on the In- (Please turn to page 31)



MISSIONS VISUALIZED

For H. Scofield Jr.



"Where There Is No Vision"

LAUNCHED but a few months ago, the Foreign Mission Board's campaign to take missions visualized into the small churches and mission centers of the Southern Baptist Convention is paying off—statistically, to be sure.

When the program was not quite four months old, about 76,000 persons in these churches and centers had had the drama and urgency of world missions made real to them—some perhaps for the first time. For, in the Convention's 28,000 churches, it was estimated that 22,000 did not use the visual medium at all. This constituted a potential viewing audience of approximately 3,500,000 persons, among them certainly many Christians whose vision and sense of stewardship had never been quite so challenged.

IT was through no fault of their own. The group consisted of congregations for whom projectors, power speakers, and screens were out of the question; and even rentals were almost out of reach. Still in others there was too little initiative to inaugurate such a program of missionary education.

In the face of such possibilities, the Board's division of visual education sought ways to place its materials before the people. For almost four years this division had concentrated on production. The catalogue listed twelve motion pictures and sixteen filmstrips. Distribution had progressed to the point where saturation could be assumed for those churches with the necessary equipment. The object then was to continue to get these films shown!

THE Baptist Sunday School Board, whose visual consultants handled missionary films through its book stores for a small service fee, was sympathetic. These consultants saw in such a venture the opportunity to educate not only in the field of missions, but in all areas of denominational life. They decided not to interfere with

the book store rental program, since churches already using visual aids are happy to pay a rental fee for the convenience of having a color print on a designated date.

And so last June more than seven hundred denominational workers—district, associational, and city missionaries—were advised that Foreign Mission Board films would be made available to them in black and white, without cost. Immediate response came from eighty-five such workers who had access to the necessary equipment. A general lack of projectors held others back.

BY the end of October this number had more than doubled. Book stores reported significant increases in equipment sales. A few had even sold out. Meanwhile, services were expanded to include free release of all films to mission rallies, conventions, assemblies, colleges, seminaries, and other denominational institutions. Within two months, 34,000 additional Baptists per month were seeing missions visualized.

There are at this point no signs that the utilization will level off any time soon, according to Al Stuart, Jr., distribution supervisor. Circulating the 350 prints set aside for this purpose demands much of his time as well as that of Mrs. Charles Gillespie and Miss Imogene Shelton.

IN addition to servicing and repairing inevitable damage, these workers secure from film users necessary reports to provide statistical justification for such a program. But the best results are necessarily intangible, for there is no way of knowing how many persons, seeing these films, resolve to more fully carry out the demands of the Great Commission. We can only watch next year's reports from the Board treasurer to see if this new program is effective in increasing foreign mission gifts from Southern Baptists in small churches and mission centers.

Sacrifice and Service

(Continued from page 10)

R. H. Stone, of Virginia, under whose godly influence there blossomed the most gorgeous flowers yet gleaned from the African Baptist ministry, among whom was Moses Ladejo Stone, termed by those who knew him personally as "the Spurgeon of Africa";

W. J. David, upon whose shoulders the burden of reconstructing our Mission was laid in 1875;

C. E. Smith and Dr. George Green, through whose labors the Ogbomosho area in Nigeria is today a Baptist spiritual stronghold.

The J. H. Lacys, the P. A. Eubanks, the C. C. Newtons, the T. A. Reids, the S. G. Pinnocks, and many others of both the nineteenth and twentieth centuries made contributions to Christ's kingdom in Nigeria as distinctive as those I have already mentioned.

On the side of the ledger where the deeds of devoted African people, both men and women, are recorded, we would encounter the missionary zeal of Mojola Agbebi and Mrs. J. M. Harden, the broad vision of John Agboola, the scholarly technique of J. T. Ayorinde, the Christian tenacity of I. A. Adejunmobi, and the wisdom of J. A. Adediran.

As we evaluate present problems in Nigeria, we must not be deceived by appearances. Some people are discouraged by the spectacle of an aggressive Mohammedanism spreading like the rottenness of leprosy over the face of Nigeria. But Mohammedanism is only another of the devices which Satan has loosed from his arsenal where he keeps his weapons.

Heathen superstitions must give way before the power of the gospel of Christ. And the little gods flee before the brilliance of that light back into the darkness from whence they came.

We have nothing to fear but the fear of our own frailty. We have no unconquerable foe when we march forward with the matchless Christ. We do not know what direction this vast continent of Africa shall take when it has fully risen from its cultural and political slumber.

We may be called upon to give that which Jesus called greatest, a man giving his life for a friend. While there is time let us lay hold on those eternal things that will prepare us, if need be, to make this supreme sacrifice.

Meet the New Secretary!

(Continued from page 3)

nese at the end of his first year in China. The years which followed were full of preaching opportunities, and he grasped them eagerly. Speaking to a meeting of the Baptist Young People's Missionary Organization, he saw 155 teachers, college students, and middle school students respond to the invitation to follow Christ.

In an evangelistic campaign in Shanghai he conducted meetings in seven Baptist schools and two Baptist churches. Reporting on these experiences at the time, he wrote, "I have preached in Chinese, through interpreters, and at the University of Shanghai in English without an interpreter. The Lord wonderfully blessed these meetings. In every school we have witnessed a turning toward the Lord. All together there have been about seven hundred people to make public profession of faith in Christ as their Saviour."

Characteristically, he asked student groups to take an unequivocal stand for Christ. "In all the meetings I conduct among students in China," he wrote, "I call upon those who wish to believe in Jesus to come forward publicly in open confession of faith. In some places this method has not often been used for fear the students would be reluctant to make such a public declaration. It has been my happy experience to find that they are challenged by the idea of taking a bold stand before the world, and it seems to me that by so doing they are greatly fortified to face the criticisms, ridicule, and possible persecution which may follow their surrender."

If he found a ready response among China's students, he also encountered the same response among American service people whom he was later to meet out in free China. Soldiers in the Chinese army were equally as responsive.

Although the Cauthens were stationed in North China immediately following language study, events beyond their control made it necessary for them to make new plans.—The Japanese were overrunning many parts of China. Dr. Cauthen thought he saw a particularly inviting opportunity in the area around Kweilin in southwest China. Preparations were

made for the family to move to that area, only to find that his family would not be allowed to accompany him. He went to Kweilin, but they were forced to take up residence in the Philippines for a time.

That experience was undoubtedly uppermost in his mind when he wrote, "The separation of families cuts very deeply. One has to be fortified by a deep sense of divine leadership to be able to take this adjustment in missionary service. The sharpness of these separations is blunted, however, by the fact that God shows missionaries through these times of loneliness the great treasure he has given them in their home life so that when there are occasions of uninterrupted home life they become seasons of blessedness which refresh the soul."

The family, providentially, was united again, but separation was followed by sickness. Ralph was stricken with polio, Carolyn was alarmingly ill with fever, and Mrs. Cauthen herself was very critically ill. "On each of these occasions," recalls the secretary, "God wonderfully answered prayer and, to the skilful ministry of the doctors, added his gracious blessing so that life was spared and health recovered." He does not speak often of how he learned to exercise his son's limbs and scrupulously followed a prescribed schedule of exercises designed to repair the damage done by the dread disease.

This much of the story is not so well known in some quarters of our Convention. His election as secretary for the Orient, succeeding Dr. Rankin in that position also, is a matter of common knowledge. So also is the story of his skilful administration of that area. During one of the most troubled periods in the world's history he has been compelled to think in terms of immediate tactics, but he also possesses the ability to project, under the Lord's leadership, a long term strategy in world missions.

You have met the secretary! If you do not already know him, your appreciation for him is bound to grow. But it isn't enough just to meet him and appreciate him. Pray for him! He is more conscious of his need for spiritual discernment and divine reinforcement than any of us can possibly be.

God Kept His Promises

(Continued from page 5)

As I see the faces of these young people literally beam as they give their reports and as I hear missionaries who teach them say, "I can see them growing spiritually through such experiences," I know that the value of their work cannot be measured in pounds and shillings which it costs to send them out.

Eternity alone will reveal the value of this work in the hearts of these students and in the hearts and lives of those whose lives are transformed through the power of the Holy Spirit and God's Word. You, too, have a great part in transforming lives as you give through the Cooperative Program of your church and as you pray for these college, high school, and seminary students who go out in the name of the Lord to teach his Word.

Travel Unlimited

(Continued from page 7)

be sure to keep some sort of personal reference index that will tell you where to go when you need some particular point in mission study.

Intensive reading on Brazil will give you background knowledge that will be invaluable to your mission study class. And the books in the foreign mission graded series published next summer should add the crowning touch to your year's reading.

A trip to Brazil by boat or plane would likely be a once-in-a-lifetime experience. Travel by books is unlimited. You can be in Brazil via the book route one year or one month—or one day—and in Japan the next.

Begin a trip today. A book is your passport. You don't have to wait for visas and transportation reservations. You don't have to take shots for typhoid, yellow fever, smallpox. You don't have to upset your nervous system with last-minute preparations. And Susie and Bill and Joe won't expect a memento of your travels. Seating arrangements are perfect—the old living-room chair. You can relax completely and put your whole mind on the trip.

Still need some urging? Here is one last fillip. Doctors are beginning to prescribe reading as good medicine for this nervous, jittery generation.

And, very pleasant medicine it is.

THE COMMISSION

World in Books

(Continued from page 28)

ternational Sunday School Lessons (Light and Life Press, \$2.00), the sixtieth annual edition and the twenty-second from the pen of B. L. Olmstead, includes the lesson text from the Bible, an explanation of the text, a discussion of the lesson followed by questions, sidelights on the lesson, points of view from two writers other than the author, and suggested treatment of the lesson for young people and adults, Intermediates and Seniors, Juniors, and Primary children.

The Church's Message for a Modern World

Immortal Tidings in Mortal Hands, (Abingdon-Cokesbury Press, \$1.75), is a series of messages based on the Fondren Lectures delivered by Arthur J. Moore at Southern Methodist University. Now bishop of the Atlanta area of the Methodist Church, the author was for six years bishop in charge of missionary work in Asia, Europe, and Africa. His book is rich in illustrative information from the mission fields.

In the five chapters he discusses the mission of the church, the church in a bewildered civilization, the enduring foundations of our civilized order, the church's message for a confused and perplexed generation facing present world conditions, and the future of the church and God's kingdom. His faith in the ultimate victory of Christ and his church gives Christian assurance and challenges the reader to greater consecration.

Choosing a Career

Careers for You, by Erma Paul Ferrari (Abingdon-Cokesbury Press, \$2.00), is a good book to place in the hands of young people in high school or college. The pastor who is called upon to counsel with Christian youth concerning their life's work will welcome it, too.

What do I want to be? Will my personality fit the job? How can I make a success of it? Where can I get information about different careers? These are some of the specific questions the author helps the reader answer in the light of Christian faith. Her thesis is that all work, if honest, is sacred; that God honors every vocation that helps to build a better world, whether it be artist or analyst, engineer or evangelist.

Roman Catholicism

Why I am not a Roman Catholic, a small booklet by Theodore Hoyer (Concordia Publishing House) presents, from the Lutheran view, seventeen points of difference between the Scriptures and Roman Catholic teachings. For easy comparison the pages are arranged in two columns, with Bible quotations and quotations from Catholic writings.

A Snake-in-the-Grass—in Church

"Soako, Soako, Soako" ("Rolled Away") sang all the boys and girls, babas and mamas of Akyease, Gold Coast—deep in the heart of the bush. All of a sudden the "Soako" was changed to "Yie Qwo!" ("Hey, snake!"), and our special palm-leaf, open-air church was emptied with great commotion. Even though we all looked for our grass-green disturber, we did not find him; and I was able with "Soako" to settle the people down.

After teaching "Nkwam'-Nkwam'" ("He Lives") on this beautiful Easter morning, Dr. H. Guy Moore of Fort Worth, Texas, who was visiting our work in the Gold Coast, spoke to the chief and his people of the living Christ.

The people listened well, and we were thrilled when great interest was felt as Dr. Moore began to press for a decision to trust the

Lord Jesus. Just then our snake-in-the-grass made the chief and his elders, sitting at our left, leap up and shout, "Yie Qwo bio!" ("Hey, snake again!").

Everyone moved quickly, including Dr. Moore and myself. The snake raced this way and that, biting no one. As he tried to escape for his life, he was struck with a stick; and, as the African says, "He die finish." I could do nothing but start singing "Soako, Soako," and once more we were settled by singing.

In spite of our snake-in-the-grass, more than twenty souls responded to the invitation that morning. So once again the power of the Lord Jesus was greater than the old serpent even when he was figuratively present.—W. H. McGINNIS, missionary to the Gold Coast

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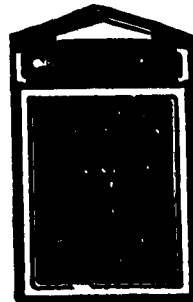
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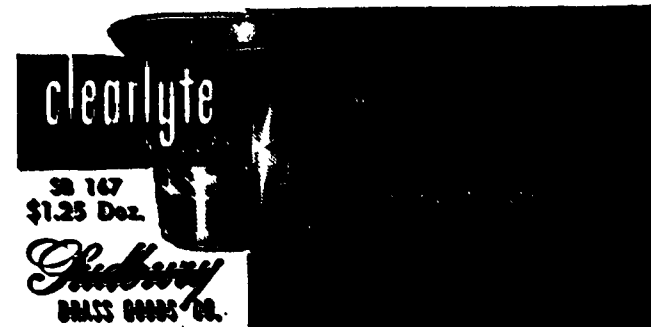
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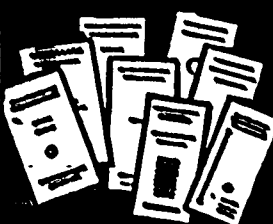
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THE COMMISSION

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By Mario Eudaly Sadler



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By Jane Carroll McRae

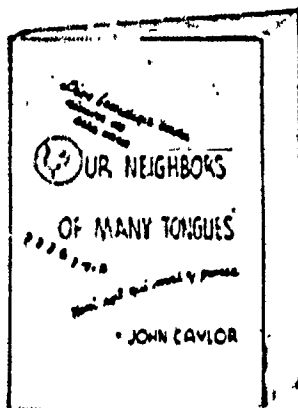


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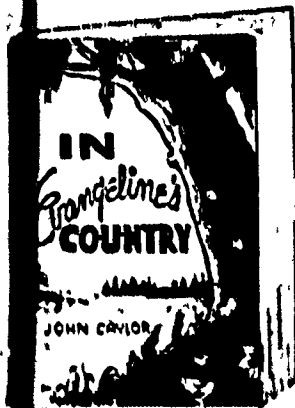
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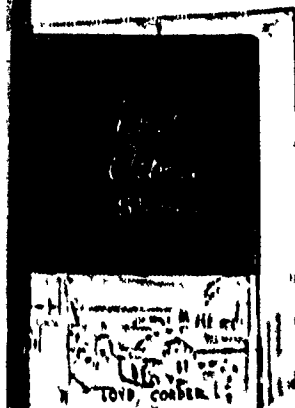
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By Loyd Corder

This book tells how Baptists have carried out the objective set for the Home Mission Board in 1845—to establish the Baptist cause in New Orleans. Dr. Corder relates vividly the difficulties encountered and the victories gained, as well as the present status of the work. Adults, too, will enjoy this book. (22h) Paper, 50c



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