

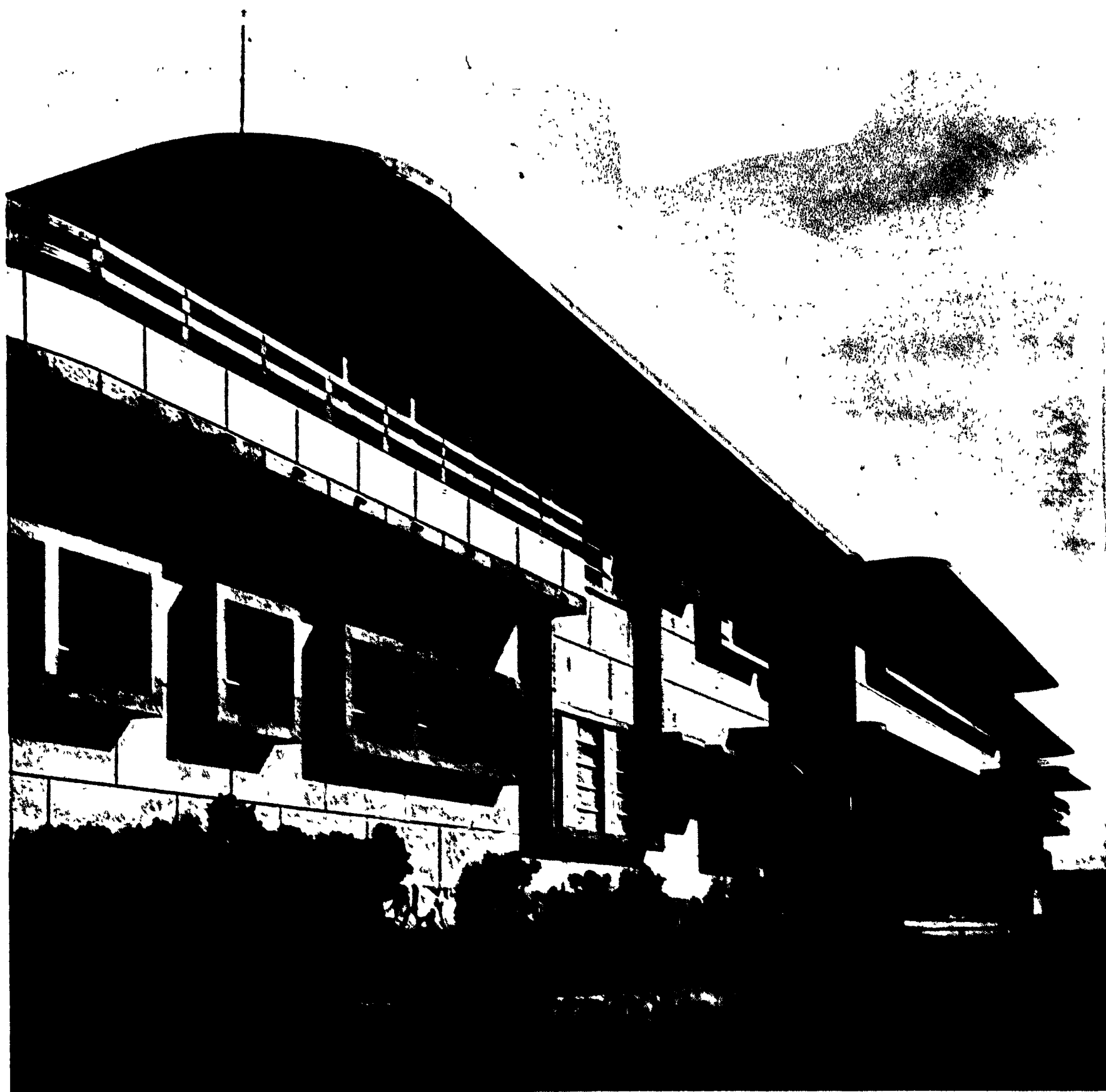


THE

FEBRUARY 1954

# Commission

Southern Baptist World Journal



**Baptist Hospital, Barranquilla, Colombia**

# NEW

## HOME MISSION BOOKS

about

## "WITNESSING TO OUR NEIGHBORS OF MANY TONGUES"

1954 HOME MISSION SERIES  
FOR STUDY BY THE WHOLE FAMILY

For Juniors

### CHATTING WITH THE CHEWS

By Marie Eudaly Sadler

Through this charming book of pictures and text, Junior boys and girls will meet the Chews at the Chinese Mission in El Paso, Texas. The "chats with the chews" will reveal many interesting things about the Chinese-Americans and also about Baptist work among the Chinese. (22h) Paper, 50c

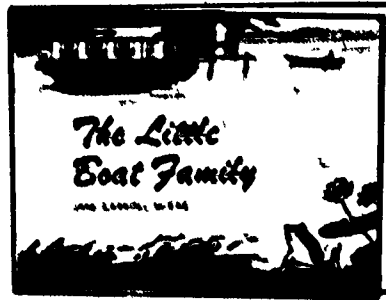


For Primaries

### THE LITTLE BOAT FAMILY

By Jane Carroll McRae

Living on a houseboat in the Southern Louisiana bayous, six-year-old Minette, her Papa, Mama, brother Ti' John and his ill' pup, have many exciting adventures. But the best one of all helps them to know Jesus as Saviour. (22h) Paper, 50c

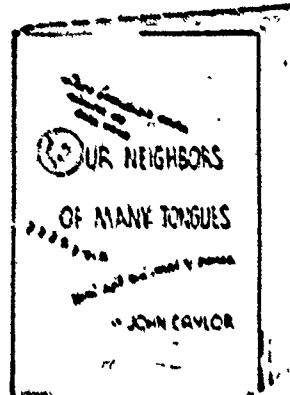


For Teachers

### OUR NEIGHBORS OF MANY TONGUES

By John Caylor

This source book will supply the needs of teachers seeking background information on all the 1954 Home Mission Books. Includes lesson plans and teaching helps. (22h) Paper, 50c

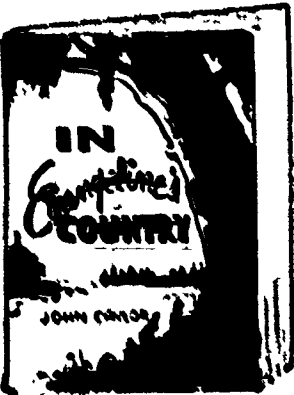


For Adults

### IN EVANGELINE'S COUNTRY

By John Caylor

A thrilling, romantic story of Baptist mission work among the French-speaking people of Louisiana. The author includes a history of beginning efforts and a picture of present activities and methods of approach to the work as directed by the Home Mission Board. (22h) Paper, 50c



For Young People

### THE NEW ORLEANS STORY

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

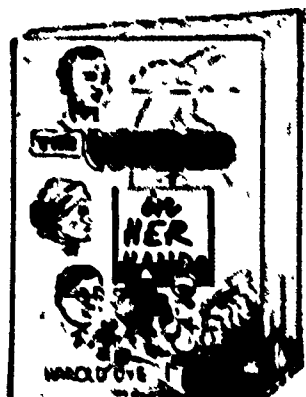


For Intermediates

### THE WORLD IN HER HANDS

By Harold E. Dye

This is the story of mission work at the Baptist International center in Berkeley, Calif. Dr. Dye presents World Missions in Home Missions as he writes of the mission work among the many nationalities in Southern Baptist Convention territory. (22h) Paper, 50c



For these Home Mission books  
simply check coupon, clip, and mail  
to your

## BAPTIST BOOK STORE

Please send me the following Home Mission books:

\_\_\_\_\_ In Evangeline's Country (Adults), (22h), Paper, 50c

\_\_\_\_\_ The New Orleans Story (Young People), (22h), Paper, 50c

\_\_\_\_\_ The World in Her Hands (Intermediates), (22h), Paper, 50c

\_\_\_\_\_ Chatting with the Chews (Juniors), (22h), Paper, 50c

\_\_\_\_\_ The Little Boat Family (Primaries), (22h), Paper, 50c

\_\_\_\_\_ Our Neighbors of Many Tongues (Teachers), (22h), Paper, 50c

Enclosed is \$\_\_\_\_\_. Please charge my account \_\_\_\_\_.  
(State sales tax, if any, extra)

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_



THE

# Commission

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

L. Howard Jenkins, President  
Monroe F. Swilley, Jr., First Vice-President  
T. Shad Medlin, Second Vice-President  
W. Rush Loving, Recording Secretary  
Mary Elizabeth Fuqua, Assistant Recording Secretary  
Oscar L. Hite, M.D., Medical Adviser  
John C. Williams, Attorney

## This month

BAPTIST HOSPITAL, BARRANQUILLA, COLOMBIA . . . . .	Cover
BAPTISTS IN THE BAHAMAS, by Mildred Cox Mein . . . . .	2
WAITING FOR YOU, by Alta Lee Lovegren . . . . .	4
1,200 CONSTRAINED TO COME IN, by Gene H. Wise . . . . .	6
WHAT A TASK!, by Adolfo Robleto . . . . .	10
OF METHODS AND MEANS, by R. Cecil Moore . . . . .	11
AT HOME IN AFRICA, by W. David Lockard . . . . .	12
WHAT I EXPECTED!, by Barbara Deal . . . . .	14
SERVING THE SICK IN SANYATI, by Wana Ann Fort . . . . .	15
WHAT MISSIONARIES MEAN TO US, by R. L. Awujoola . . . . .	16
FACT—NOT FICTION, by Johnni Johnson . . . . .	17
"LET THY PEOPLE BE ESTABLISHED," by Wanda Smith . . . . .	21

## Departments

BRIEFLY . . . . .	8
FOR THIS CAUSE, by George W. Sadler . . . . .	9
EDITORIALS . . . . .	18
THE WORLD IN BOOKS . . . . .	20
EPISTLES FROM TODAY'S APOSTLES ALL OVER THE WORLD . . . . .	22
MISSIONARY FAMILY ALBUM . . . . .	26
IN MEMORIAM . . . . .	27
MISSIONS VISUALIZED . . . . .	29

**CONTRIBUTORS** Mildred Cox (Mrs. John) Mein, emeritus missionary to Brazil now serving as unofficial advisor to Baptists in the Bahamas; Alta Lee (Mrs. L. August) Lovegren, missionary to Jordan; Gene H. Wise, missionary to Brazil; Adolfo Robleto, president, Costa Rican Baptist Convention; R. Cecil Moore, missionary to Chile; W. David Lockard, missionary to Southern Rhodesia; Barbara (Mrs. Zach) Deal, missionary to Colombia; Wana Ann (Mrs. Giles) Fort, missionary to Southern Rhodesia; R. L. Awujoola, teacher, Yoruba Language School for Missionaries, Nigeria; Johnni (Betty Jane) Johnson, missionary to Japan; Wanda (Mrs. Hoke) Smith, missionary to Colombia.

**PICTURE CREDITS** Cover, Dr. George H. Kollmar; page 4, Three Lions, Inc.; page 8, Religious News Service; pages 10 and 11, Charles W. Bryan; page 12, Frank K. Means; Epistles, Dementi Studio. Other photographs are furnished by the authors or by the home office staff of the Foreign Mission Board.

**FEBRUARY 1954**

**Volume XVII Number 2**

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

**State Members:** John H. Buchanan, Waymon C. Reese, Ala.; James R. Staples, Ariz.; Lloyd Sparkman, Ark.; R. G. Briater, Calif.; J. Ray Garrett, D. C.; J. Ollie Edmunds, Fla.; Searcy Garrison, Monroe F. Swilley, Jr., Ga.; Robert E. Humphreys, William Peyton Thurman, Ky.; Baxter Pond, La.; Clyde Atkins, Md.; J. H. Kyzar, Miss.; J. Edwin Hewlett, Mo.; Charles Ashcraft, N. M.; R. Knolan Benfield, Eph Whisenhunt, N. C.; Grady Cothen, Okla.; J. E. Rawlinson, S. C.; Russell Bradley Jones, Fred Kendall, Tenn.; C. E. Hereford, James N. Morgan, A. Hope Owen, Arthur Travis, Mrs. R. L. Mathis, Tex.; Neal Ellis, Va.

**Local Members:** Reuben Alley; J. E. Boyles; Mrs. Kenneth E. Burke; E. P. Duxton; Mrs. Clyde V. Hickerson; Oscar L. Hite; L. Howard Jenkins; Mrs. Paul LaRoque; W. Rush Loving; R. C. McDanel; T. Shad Medlin; Perry Mitchell; L. G. Mosley, Newport News; Emmett Y. Robertson; Mrs. T. W. Smith; Herman P. Thomas; Harold B. Tillman, Newport News; J. Hundley Wiley.

## Home Office Personnel

Baker J. Cauthen, Executive Secretary  
Charles E. Maddy,  
Executive Secretary Emeritus  
George W. Sadler, Secretary for Africa,  
Europe and the Near East  
Everett Gill, Jr., Secretary for Latin America  
Frank K. Means, Secretary for  
Missionary Education and Promotion  
Elmer S. West, Jr.,  
Secretary for Missionary Personnel  
Josef Nordenhaug, President, European Theological Seminary, Ruschlikon-Zurich, Switzerland  
Everett L. Deane, Treasurer  
Von H. Scofield, Jr.,  
Associate Secretary for Audio-Visual Aids  
Rogers M. Smith, Field Representative  
Elbert L. Wright, Business Manager  
Ralph Anderson Magee, Assistant Treasurer  
Mary Elizabeth Fuqua,  
Assistant to the Executive Secretary  
Edna Frances Dawkins, Assistant Secretary,  
Missionary Personnel  
Ione Gray, Press Representative  
Genevieve Greer, Book Editor  
Rachel N. Dickson, Director, Malling and  
Schools of Missions  
Virginia Lee Priddy, Circulation Manager,  
THE COMMISSION

**Frank K. Means**  
Editor

**Ione Gray**  
Associate Editor



Harbor in Nassau.

# *Baptists in the Bahamas*

By Mildred Cox Mein

**A**S the British Overseas plane circled above New Providence Island of the Bahamas, a small green dot in the immense aquamarine ocean below us, I experienced some qualms of uncertainty as to whether the pilot would be able to land on such a little place. Once on land, we found the island to be somewhat larger than it first appeared—seven by twenty-one miles, the surveyors affirm.

Twenty-nine islands, 661 islets, and 2,387 rocks make up the Bahamas, and the last census numbered the population at 72,000, half of whom live in the capital city of Nassau.

A lovelier, more picturesque city than Nassau would be difficult to imagine. Lush, verdant tropical trees, shrubs, and vines defy man's efforts to curb their luxuriant growth. Brightly colored birds and flowers flash their brilliance amidst the green while pastel-shaded cottages, residences, hotels, and shops blend charmingly into the color scheme.

We had left the homeland by way

of Miami, Florida, less than an hour before; and here we were being welcomed by Dr. and Mrs. H. H. McMillan and two Bahamian Baptist pastors. How different from 1790 when Prince Williams, a freed slave and Baptist minister, with Deacon Sharper Morris and a few other Negro Christians sailed from St. Augustine, Florida, for Nassau in an open sailboat to begin the stupendous task of winning lost Bahamians to Christ Jesus.

Eleven years later, in what was then a wilderness, Williams bought land on which to erect Bethel Meeting House, some claiming this Baptist church house to be the first to be built in the islands by any religious group. But the Church of England which had first held services for the slaves claims to have erected St. Matthews a few months previously.

**A**BOUT 1839, missionaries of the Baptist Missionary Society of London began to visit the islands; and for the next hundred years Bahamian Baptists and a handful of British missionaries courageously braved hardships, persecutions, and privations in order to evangelize the outlying islands.

There was no weather bureau to advise of approaching hurricanes, high winds, or storms. In open sailboats the missionaries faced the tempestuous seas with faith in the Lord that men might be won, churches organized, and meetinghouses erected. Early in this century there was a larger number of Baptists than all other denominations combined.

**F**INANCIAL considerations and the loss by death of the missionaries led the B.M.S. of London to withdraw from mission work in the Bahamas about twenty-five years ago. However, much the same general organizational setup left by the English missionaries is still followed. Of the existing associations, each stems from a strong city church and includes mission churches within the city limits and a number of smaller ones on various outlying islands.

The pastor of the mother church is called the superintendent and is general overseer of all the work of his association. At present three of these associations co-operate with each other in a general way, meeting in an annual convention in May to

hear reports of work accomplished and inspirational messages.

Nevertheless, there are no convention agencies that bind the associations in a common effort, nor does the convention offer recommendations to the churches. The convention maintains fellowship with the National Baptist Convention of the United States of America, Incorporated, whose headquarters are in Philadelphia, Pennsylvania, and morally sanctions the elementary school and missionary headmaster that the National Convention supports in Nassau.

**T**HERE are other associations which do not co-operate with the local convention but work independently. The strongest of these is the Bahamas United Baptist Mission of which Reverend Talmadge Sands, pastor of Zion Baptist Church, is superintendent. This association includes the strong city church and seventy-two others located on eighteen outlying islands. Each month the superintendent visits at least one of the islands, taking as long as six or seven years to get around to all, but keeping in touch through correspondence with the local pastors, men of other trades who give what time they can to the ministry.

At their annual conference in July, as many of the principal workers of churches on outlying islands as can come in to Nassau by mailboat, sailboat, or plane to give an account of their churches and to receive encouragement from spiritual messages delivered on this occasion.

"Brother Sands, how long have you been having these annual conferences?" I asked the superintendent this year.

"Since 1929. I was the first native to be made a Baptist pastor in the is-

lands, and that year the most terrible hurricane Nassau has known completely devastated the Zion Church building. I set to work to build this new house of worship which you see and also brought the workers from the outlying islands in for our first annual conference."

"Where did you get funds for the building? Did Zion members supply the means?"

"No, Zion members are very poor; but we all worked hard and solicited funds from Christian men here and in America. The National Baptist Convention gave us these beautiful pews. The conference expenses are now largely borne by Zion Church."

"How many have you entertained at the conference this year?"

"We have fed for the five days about 120 people at each meal, forty-five of them pastors who slept in the basement of the church. This year we raised enough money to pay each pastor's way home by mailboat."

"Is all this expense and work worth while?" I inquired.

**"I**NDEED it is, Mrs. Mein, for some of these men never get off the small island where they were born except for this conference. They have no fellowship with other ministers and have no Christian literature except their Bibles. It means everything to them to hear lecturers such as Dr. McMillan and Dr. John Mein and students from Southwestern Baptist Theological Seminary, Fort Worth, Texas."

Statistics are difficult to obtain under the circumstances, since no single convention unites Baptist forces; but at present there are twenty-two Baptist churches in Nassau, each with its own building in use or under construction, and about 180 small



Dr. and Mrs. John Mein (left) and Dr. and Mrs. H. H. McMillan.

churches averaging from thirty to thirty-five in membership, on the nineteen habitable islands. The sum total of Baptists is between nine and ten thousand. Seldom is anyone under fifteen years of age baptized. Church discipline is lax, and the vices of strong drink and immoral relationships have led many astray.

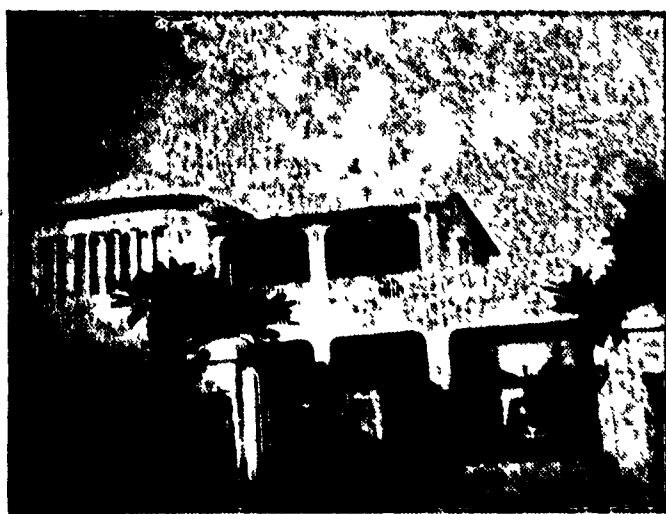
Since the early part of this century many other religious sects have invaded the islands and lured away Baptists who were not prepared to combat erroneous teachings. Only two pastors have had the advantage of seminary courses, and most of the others have had recourse only to primary grades and the preparation which their own individual study of God's Word has brought to them.

Bahamians are a religious, kind-hearted, and friendly people. On the outlying islands livelihood is gained chiefly through farming and fishing while in Nassau the tourist industry, directly or indirectly, provides employment. Our Baptist people are fer-

(Please turn to page 28)



Summer student workers who helped in the Bahamas.



Home of Dr. and Mrs. Mein in which classes of the Baptist Bible Institute are held.



Group of Sunday school pupils of St. Paul's Baptist Church, Fox Hill, Nassau.



# Waiting for You

By Alta Lee Lovegren

**H**AVE you ever heard of the "red brick church" in the "county seat town"? We've heard that almost every young preacher dreams of pastoring that kind of church! The "ideal" Baptist community is that "county seat town." Ours is a "county seat town," but there is no "red brick church" in it. And there isn't a Baptist preacher to pastor the "red brick church" if there were one!

Our "county seat town" is Ajloun, in the Hashemite Kingdom of Jordan. It is located between Amman, the biblical Philadelphia, and Jerusalem, "the holy city." Nestled in the Gilead Mountains just outside the Jordan Valley, it is the governmental seat for the area.

The first year of Southern Baptist mission work in Jordan ended last May. The Jordan Baptist Mission, including medical, educational, and evangelistic ministries, was ten years old when Southern Baptists took over the work from an independent British doctor. All phases of the work have progressed. God is blessing and there is every indication that the years ahead will magnify his grace.

As you stand atop the hill and the town of Ajloun is spread before you, you see the minaret of the Moslem mosque and the cross-topped spire of the Catholic church. But to find the Baptist meeting place you will have to enter town, go down Main Street, turn off on a side street, and walk down an alley to a small room that is rented by the Baptist Mission.

The room is made of mud, straw, and dung. It contains a very old organ, a small pulpit stand, and a few unpainted benches. The congregation is composed of

local people—women in long, black dresses and men in robes—storekeepers, the town clerk, farmers, shepherds, laborers, nurses, and technicians of the Baptist Hospital. But there is no organized church as yet and there is no pastor.

One of the missionary doctors, Dr. J. T. McRae, who is an ordained minister, directs the evangelistic program with the help of a national evangelist. Services are held in Ajloun, on the hospital compound, and in surrounding villages. Although benches have been added in the little rented room in which Sunday services are held in Ajloun, there is "standing room only."

**R**ELIGIOUS services at the hospital include morning and evening staff prayers, Wednesday and Sunday night services, and Friday night Bible study. A Thursday night Bible study is also held in Ajloun. The evangelistic program greatly needs the full-time service of a missionary preacher. A church could easily be organized with the present group of faithful, born-again believers.

Why do they not have a well-trained, consecrated young servant of the Saviour to lead them in winning other Arabs? Is it because God is not calling young ministers to give their lives to Christ in service on this field? I don't think so. I think he is calling, but the young minister does not hear. Young man, is Christ calling *you*?

On the edge of Ajloun is the Baptist Hospital. Doctors have answered God's call to serve there. But can you imagine a mission hospital with only one missionary nurse? There is only *one* Southern Baptist missionary nurse serving in the hospital in Ajloun. Why? Is it be-

cause God is not calling young nurses to serve him in Ajloun? I think not. I think God is calling nurses to Ajloun, but they do not hear. Young lady, is God calling you?

Dr. Lorne E. Brown came with his family to Ajloun in the spring of 1952 to head the medical program consisting of a forty-bed hospital, a small nursing school, and a day clinic. From more than seventy-five villages of North Jordan patients walked or rode donkeys or camels to enter the hospital during the year. On several occasions so many patients with serious illnesses were admitted that some had to be put on cots on the floor for lack of beds.

**T**HE hospital building contains, on the first floor, an operating room, an X-ray room, an office, an outpatient room, a large ward for men patients and one for women patients, and two private rooms. The entire second floor is used for housing nurses.

The nursing staff includes Miss Violet Popp, Southern Baptist missionary nurse, thirteen student nurses, two national graduates, and two temporary British nurses. Miss Popp will head the nursing school program which is vital to the spiritual and medical ministry of the hospital.

The new buildings under construction on the compound are cause for much thanksgiving. A residence for the Brown family is now virtually complete. Under construction is a new nurses' home in which there will be a chapel, kitchen, dining room, library, recreation room, and nurses' bedrooms. The occupancy of this building will not only provide adequate living and study quarters for the nurses but will make possible the use of the second floor of the hospital for medical services.

A dormitory for male employees is begun and an outpatient clinic-laboratory building will be erected. These buildings will take care of the basic medical needs for the next few years; but Dr. Brown adds, "The need for one or two more nurses is still urgent."

**M**RS. McRAE is in charge of the educational program, both weekday and Sunday school. When she arrived on the field in the summer of 1952, the mission school had kindergarten and five grades with an enrolment of sixty-two, meeting with two teachers in two inadequate rooms. Additional space was rented and three more qualified, consecrated teachers were secured. At the request of fifth-grade graduates, a sixth grade was added; and a total of 120 children were enrolled during the year.

The entire school was divided into groups, and each sixth-grade pupil was made a captain of a group. A dress and cleanliness drill is held daily. School begins with an assembly-devotional period; and Bible is the first subject studied in each class. Prayers are said at the close of both morning and afternoon sessions. Some hymns are taught in music class and Bible truths are brought out in every class.

The Sunday school, which meets in the public school building because of lack of space, has more than dou-

bled its enrolment. There are 150 children being taught the Scriptures each Sunday morning. A children's choir renders special music in the preaching service. Last summer the first Vacation Bible school and also weekly Bible-mission study meetings were held.

The success of the educational program is evident. Recently, when the Jordanian government inspectors from the Ministry of Education came to inspect the school's program, the teachers were given every encouragement. One inspector said, "Do not feel that you must keep your school *down* to the level of government schools."

Another said, "So teach your students that when others observe your graduates they will see that they are different." One may easily believe that they are different after noticing the improvement in their characters and personal habits after only one year's time.

**A** POSSIBLE drawback to both the educational and evangelistic ministries is the lack of space for study and worship. Rented homes, converted into classrooms and a "church house," are not satisfactory. A school building and a sanctuary are needed if these two phases of the work are to go forward.

The Arab people are gracious and very appreciative of anything that one tries to do for them. The mission hospital is known all over North Jordan and known favorably. Southern Baptists may well be proud of this "baby" of Near East missions now in its second year and look for many more years filled with blessings from God as it meets human need, suffering, and ignorance with the knowledge of a personal Saviour.

Hear the voice of today's Arab:

### *Still I Wait*

The strings of camels come in single file,  
Bearing their burdens o'er the desert sands.  
Swiftly the boats go plying on the Nile—  
The needs of men are met on every hand,  
But still I wait  
For the messenger of God who cometh late.

I see a cloud of dust rise on the plain.  
The measured tread of troops falls on my ear.  
The soldier comes, the empire to maintain,  
Bringing the pomp of war, and reign of fear.  
But still I wait  
For the messenger of God who cometh late.

They set me watching o'er the desert drear,  
Where dwells the darkness, as the deepest night,  
From many a mosque there comes the call to prayer—  
I hear no voice that calls on God for light.  
But still I wait  
For the messenger of God who cometh late.

—Author Unknown

Lost Arabs are waiting for you. Fellow servants in Christ are waiting for you. May God's chosen ones hear his call during this day of opportunity in the Arab world and come before the opportunity is past, before it is too late.

**T**ELL a lot of people a lot of times and you're bound to make a lot of sales. This advertising rule was put into practice by the Baptists of Rio de Janeiro during the simultaneous evangelistic campaign held here last fall. The results were remarkable, even for one of the fastest-growing Baptist communities in the world. All results are not in yet, but returns from seventy-five of the eighty-two co-operating churches showed more than 1,200 professions of faith.

For a city the size of Rio that figure is not exceptional until the following facts are considered: (1) almost all of these decisions were first-time professions of faith, for Brazilian churches rarely call for public rededications; (2) it is estimated that at least 50 per cent of the people who made decisions had had little or no previous contact with Baptist churches; (3) the majority of the new converts are adults, because very few children less than ten years of age were included in the reports; (4) this was the first simultaneous campaign held in Rio, traditionally weak in co-operative efforts of this kind.

The success of the *Batistas Cariocas*' (Rio Baptists') first city-wide evangelistic crusade can't be attributed to perfect organization. There was no meeting of pastors in which more than a third were present. Moreover, during the campaign no one church knew what the others were doing. No religious census was taken. No systematic plan was worked out for the

More than a million tracts and Gospels were distributed.



reporting of results. In these and other ways the organizational machine had many squeaks and groans.

But what the Rio Baptists lacked in teamwork, they made up in zeal. The churches made an all-out effort to take their message to the people. Through open-air meetings, personal evangelism, radio programs, newspaper stories, and through wide Gospel and tract distribution, they literally obeyed the Lord's injunction to "Go out into the highways and hedges, and compel them to come in."

**T**HE biggest outdoor meeting was held on Sunday afternoon, September 13, in a public square near the center of Rio. It proved to be an eye opener, even to the church members. The location was unfavorable. The site chosen, after permission to use a more strategic public square had been denied, is in a business and government-building district which is usually deserted on Sundays. There are no Baptist churches in that part of the city. Transportation is difficult.

## 1,200 Constrained to Come In

In spite of these obstacles, however, a crowd estimated at 15,000 gathered around *Rio Branco* monument to hear the preaching of the gospel. An expriest, *Goia Martins*, was the main speaker. A choir of 1,500 voices sang. At the end of the service, eighty people signed decision cards. Though this was the largest meeting held during the campaign, one other outdoor evangelistic service, held in a different section of the city, surpassed it in number of decisions. One hundred and twenty people made professions of faith on that occasion. Besides the three major open-air meetings, numbers of smaller ones were held. Small groups of Baptists gathered on street corners, in public parks, on beaches,

Wide use of posters during the campaign was permitted by the city government.



at bus and streetcar stops—wherever large numbers of people were to be found—to preach the gospel and constrain them to come in.

One day during the campaign when I was walking across a large public square, almost everyone I saw was reading a pamphlet that had apparently just been distributed. "What is being advertised today?" I wondered. Then my eyes caught the words: "Christ, the Only Hope." It was a special tract that had been printed for use during the month of September!

By Gene H. Wise



Meetings were held in eighty-two churches of the city.

Most of the people I saw were reading the tract intently—reading the brief explanation of Baptist beliefs and noting the names and addresses of the eighty-nine Baptist churches of Rio. One man carefully folded his tract and put it in his pocket. I didn't see a single person throw one away. A few steps farther along I met the young man who was giving out the pamphlets. He was one of many young people who had volunteered for this special service. In all, more than a million Gospels and tracts were distributed during the city-wide crusade.

Another means used to constrain them to come in was the Baptists' daily radio program which is broadcast over Rio's most powerful station and reaches all of Brazil. During the week before the inside-the-churches part of the campaign started, each program was devoted to the evangelistic crusade. The programs were well prepared and well presented. Excellent music, including a militant theme for the campaign, was used. Short, punchy talks telling why Christ is the

only hope were given. Basic Baptist beliefs were explained. These radio programs were made possible by the vision of a veteran Southern Baptist missionary, William H. Berry, who organized a Baptist news and information department, called the *Atlas News Service*, in 1946. This department has maintained a daily broadcast for six years. During this time Mr. Berry and his staff have acquired the equipment and experience necessary to be able to produce top-quality programs in their own studio.

The *Atlas News Service*, which mails out information regularly to the Brazilian press, also made it possible for the Baptists to use the newspapers to get their message to the people during this special campaign. Some paid advertisements were used. And, in spite of one piece of bad luck, we were fairly successful in getting our campaign into the news columns.

Right after the big open-air meeting on Sunday afternoon, during which I had taken a number of pictures, I hurried to the Baptist Publishing House where the *Atlas News Service* has its darkroom. I intended to develop the pictures of the meeting so that they, along with already prepared stories, could be sent out in a hurry to the twenty major newspa-



About 15,000 people attended the Sunday afternoon evangelistic service.

pers of Rio. But I wasn't able to carry out this plan. Someone had jammed the lock of the Publishing House door making it impossible for me to get the pictures out in time to reach the Monday evening editions. Nevertheless, four of the leading morning papers carried the picture and story on Tuesday.

The picture called attention to the large number of Baptists in Rio, a fact which is incredible to the average person who has been taught that Protestant "sects" are almost nonexistent in Brazil. The headline and story gave information about the simultaneous crusade, and a quotation presented Christ as the only Saviour. Thus, through these write-ups, the newsboys helped us distribute an additional 360,000 "tracts."

Cars with loud-speakers were also used in the Baptists' crusade to preach the gospel "to every creature." One night my wife and I were on our way to a church located in a section of Rio with which I was not familiar. Stopping at a train crossing, where we had to wait for a few minutes, we were surprised to hear someone singing a gospel hymn and a moment later to hear the beginning of a sermon. We were wondering where this preaching service was being held when my wife exclaimed: "It's coming from that car!"

Parked on a corner near where we had stopped was a car with a loud-speaker on top and a big campaign poster on its side. A group of people

(Please turn to page 31)

# Briefly

## Appropriations

The Foreign Mission Board appropriated \$340,515 for building and equipment for its foreign mission fields at its December meeting. The money will be divided between the Board's three general areas of work as follows: Africa, Europe, and the Near East, \$144,015; the Orient, \$100,000; and Latin America, \$96,500.

Major appropriations include: \$50,000 as an addition to the building and loan fund for Hawaii; \$37,000 for completion of the educational building for a church which at present houses the Colombian Baptist Theological Seminary, Cali; \$30,000 for completion of an administration building for the Nigerian Baptist Theological Seminary, Oghomoshu; \$30,000 for two church buildings in Korea; \$28,000 for church buildings in Germany; \$23,750 for mission homes in Buenos Aires, Argentina; \$20,000 for expanding medical work in Korea; \$15,000 for a seminary in Oslo, Norway; and \$14,000 for building at the Baptist Industrial School, Corrente, Brazil.

## December Appointees

Four young people were named for overseas mission service by the Board at its December meeting, bringing the total appointments for the year to seventy. They are: Rev. and Mrs. Ted O. Badger, he of Texas and she of Iowa, and Rev. and Mrs. Walter T. Hunt, of Texas. Both couples were appointed for service in the Philippine Islands.

## Israel

Rev. Dwight L. Baker, Southern Baptist missionary to Israel, reports the reorganization of the Nazareth Baptist Church last October. There were twenty-nine charter members.

Mr. Baker, who is pastor of the church, writes: "Since 1950 both missionaries and Arab Baptists in Nazareth have had as their goal the reorganization of the Nazareth Church, which was once a strong, flourishing organization, but which two wars and subsequent leaderless years brought to a low ebb. The church has been functioning as a mission chapel for several years, not being strong enough to assume the responsibilities of a New Testament church without assistance.

"One hot August night in 1951 at a Royal Ambassador camp, thirteen of the older boys accepted Christ. This response marked the beginning of a revival in Nazareth. During the next eighteen months more than 150 students and young people became Christians.

"This awakening had a revitalizing ef-

fect upon the struggling church. . . . During the last week of October, the Baptists of Nazareth paused to place themselves more firmly on New Testament foundations. After a week of study in the meaning of church membership and Baptist doctrine, the group formally reorganized itself into a New Testament church—independent and self-supporting, except for the missionary pastor's salary."

## Africa

Mary Sue (Mrs. W. David) Lockard, Southern Baptist missionary to Southern Rhodesia, reports that fourteen new Christians were baptized recently by her husband and that each of these converts had completed a six months' study of New Testament doctrine. She said the first Woman's Missionary Union convention in Rhodesian history was held last October.

## Philippines

The total number of Baptists in the Philippine Islands is about one tenth of 1 per cent of the population of the islands. There are still thirty-eight provinces and seventeen chartered cities without Baptist missionaries, these provinces and cities having a total population of about thirteen million. "The progress of Baptist work in the Philippines is limited only by our lack of workers," says J. Winston Crawley, Southern Baptist missionary.

## Jamaica

Rev. and Mrs. C. W. McCullough, Southern Baptist missionaries to Colombia since 1943, have transferred to Ja-

maica, where they will be associated with the Jamaica Baptist Union in an advisory capacity. The Board voted to send such a representative last April, after seventy-seven Southern Baptist pastors and evangelists held a simultaneous revival on the island which resulted in more than 2,200 professions of faith in Christ. Mr. McCullough will work with the Jamaica Baptist Union in training their pastors and developing the churches in religious education.

## Portraits Unveiled

Portraits of Mary Gamble Davis and the late Dr. J. E. Davis, Southern Baptist missionaries to Mexico who were pioneers in the publication of Baptist literature to Spanish-speaking people, were unveiled in the reception room of the Spanish Baptist Publishing House in El Paso, Texas, at a celebration of Mrs. Davis' eightieth birthday last November.

Dr. and Mrs. Davis had felt the need of a publication ministry soon after their arrival on the mission field; and in 1905 they set up a printing press in the kitchen of their home in Toluca, Mexico. From this humble beginning grew the Spanish Baptist Publishing House, which today serves twenty-six countries. Dr. Davis, who died in 1944, served as its director for almost forty years.

A recent report from the Publishing House showed that from July, 1952, through June, 1953, the institution published 1,603,000 copies of thirteen tracts, 77,350 copies of twenty-six books, and 409,350 copies of fourteen periodicals. Eight Southern Baptist missionaries are now assigned to the Publishing House.



Dwight L. Baker (holding Bible), Southern Baptist missionary to Israel, which is part of the Near East Mission, is shown conducting a service in the church at Nazareth of which he is pastor. Beside him stands an aide who translates what Missionary Baker says into Arabic.

# For This Cause

By George W. Sadler

**T**O bear witness unto the truth, said Jesus, was the purpose for which he had come into the world. In that portion of Scripture that we call the Great Commission our Lord authorized his disciples to perpetuate the process of making other disciples "even unto the end of the world." From the days of the apostle Paul until the appointment of our newest apostles on December 10, 1953, men and women have felt that they would be under condemnation if they preached not the gospel.

Time would fail us if we were to attempt to trace the rise and decline of missionary fervor from the beginning of the Christian movement. A report of the dedication of a chapel in Waldshut, Germany, reminds us of one of the heights to which our spiritual ancestors rose in the sixteenth century. Those who are familiar with church history have discovered that Waldshut and Hubmaier are correlatives. It was in this south German community that Balthazar Hubmaier joined the Anabaptists in 1524. Because by so doing he denied the worth-whileness of infant baptism, he was persecuted.

His sufferings were so severe that he recanted. He was released from prison, but he could not liberate himself from his deep convictions. He began to preach the doctrines he had temporarily denied. For this cause he was martyred by burning in 1528. Last summer a group of American, British, and European Baptists made a pilgrimage from Ruschlikon/Zurich, Switzerland, to Waldshut to dedicate a Baptist chapel which will be known as the "Balthazar Hubmaier church." Hubmaier's motto, "Truth Cannot Be Killed," will appear in bold letters over the front entrance of the sanctuary.

From that high point of self-denial which led to the martyrdom of Balthazar Hubmaier, Felix Mantz, Michael Sattler, and others, there was such a decline, Dr. W. O. Carver tells us, that "it was three centuries after Luther before we find any Protestant

church formally accepting the responsibility for the evangelization of the world."

Between this period of missionary inactivity and the appearance of the movement which William Carey inaugurated, we discover the influence of the Moravian Brethren. These godly people are said to have been "the first Protestants to declare that the evangelization of the heathen was the responsibility of the church as such." The Moravians influenced John Wesley and the likelihood is that the founder of Methodism influenced William Carey. At any rate, these two spiritual giants were contemporaries.

William Carey lighted a flame which has not been extinguished. Its warmth and radiance soon reached our shores. It had to do with the organization of the Triennial Convention through which the Baptists of America witnessed to those who sat in darkness. For reasons which need not be elaborated upon, division developed between the two principal sections of the Triennial Convention. When it became evident that those who made up the two factions could no longer walk together, the following sentiment was expressed: "To remain united with the Board is impossible. Self-respect forbids it."

But those who organized the Southern Baptist Convention had no idea of abandoning the objective for which the Triennial Convention had been brought into being. They went on to say: "To abandon the foreign mission enterprise, we cannot. It has strong hold upon our affections. Far from diminishing, let us increase the frequency of our progress for the conversion of the world."

Thus we see that the foresighted founders of the Southern Baptist Convention recognized it was for this cause that they had come into existence. Further proof of their conviction relative to their mission is found in the charter of "an act to incorporate the Southern Baptist Convention." There we see this significant statement: "Said corporation (the



Dr. Sadler

Southern Baptist Convention) being created for the purpose of eliciting, combining, and directing the energies of the Baptist denomination of Christians, for the propagation of the gospel, any law, usage, or custom to the contrary notwithstanding." More explicitly the very first purpose mentioned in the constitution is thus stated: "It is the purpose of the convention to provide a general organization for Baptists in the United States and its territories for the promotion of Christian missions at home and abroad." It would be interesting to know how long that remained the principal purpose of the convention. In any case, so clamorous are the calls of "Christian education, benevolent enterprises, and social services" that the primary reason for our existence is sometimes obscured:

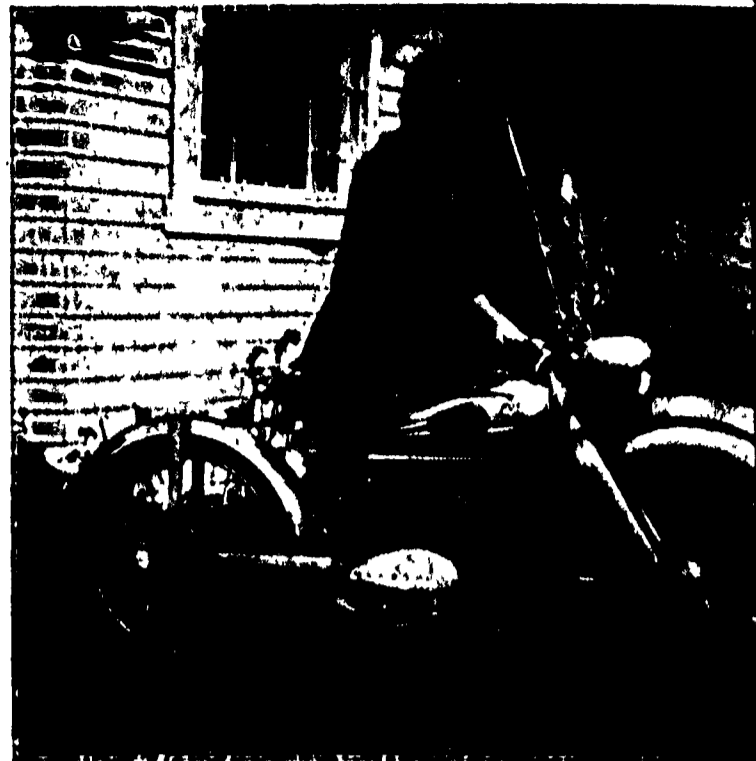
A visitor to the Southern Baptist Convention unacquainted with our history would hardly have recognized our "fervency" as missionary Baptists. He would have been impressed with our numbers, our variety of interests, the ability of many of our leaders, and the material prosperity of our people; but, if he had remained only until the mass of the messengers had taken their departure, he would not have suspected that we had come into being as a people consumed by a missionary passion. Those who may take exception to that statement would probably counter with the affirmation that the entire pro-

(Please turn to page 30)

# What a Task!

By Adolfo Robleto

*Mr. Robleto is pastor of the Guadalupe and Moravia Baptist Church, San José, professor of New Testament in the Costa Rican Bible Institute, president of the Costa Rican Baptist Convention, and author of The Message of Baptists for the World. He visits members of his church and its missions via motorcycle.*



**B**APTIST churches in Costa Rica are few, young, and not too big; but they are making efforts to carry on faithfully and joyfully the orders of their Lord and Master. He said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world". (Matthew 28:19-20).

Teaching is a very important aspect of the Christian ministry; it was pre-eminent in the work of Jesus. The same evangelist tells us that "Jesus went about all Galilee, teaching in their synagogues. . . ." In fact, everything that Jesus did or said was a lesson through which he taught the people the will of his Heavenly Father.

The apostles also were teachers. They saw the need of indoctrinating the believers of the churches which they had founded. Paul was very jealous for Christians to be built up in a sound faith in order that they might not be misled into pernicious errors or heretical doctrines.

**W**HILE preaching the gospel has been used to bring the elect ones to Christ, teaching New Testament doctrines has provided the base upon which to build our churches. Baptists are in direct line to Christ and his apostles, not by apostolic succession necessarily, but by teaching and doing the same things they taught and did. We feel proud of our glorious principles and hold to them firmly.

Costa Rican Baptists believe in lo-

cal churches. In building them we are contributing to the establishment of the kingdom of God in this small but beautiful country. If we have strong churches, we shall have strong work. This is a vision that inspires us and challenges us at the same time, and God is greatly helping us.

But the churches are made up of members, of baptized believers. Therefore, our responsibility begins with individuals. Christian work pushes us into wider responsibilities. We have to teach those who have been saved; we have to baptize those who have been taught; we have to make better members out of those who have been baptized. What a task! But that is exactly what we are doing.

**B**APTISTS of Costa Rica believe in an intelligent church membership. There are reasons for this. As Christians, we appeal not only to the hearts but also to the minds of men; for they are rational beings. As Baptists, we show a great respect to our members' freedom of conscience; for they are personalities. In teaching new believers the meaning of church membership, we are practicing what we profess. We are obeying what Christ ordered us, and we are doing that which is needed. But let us come now to the practical methods.

Our methods may not be quite the same as in other areas, but the circumstances that surround us may not be the same as elsewhere. We have to make our people feel and know that they are Baptists, and we insist on being good, conscientious, active, and strong Baptists. There are several

things we do in order to reach such a level.

1. We emphasize and explain the meaning of church membership in our preaching. When newcomers hear of the need for receiving Christ as their Saviour they also hear of the importance of professing that faith in baptism and of becoming active church members.

2. All our churches have a regular class for candidates awaiting baptism. This class meets weekly. As soon as someone makes a profession of faith in Christ, we invite and urge him to attend the class for new believers.

**I**N these classes the people ask many questions, thus presenting an opportunity to explain to them the doubts that they may have. Since this is a very Catholic country, the inquirers want to be satisfied and convinced before they make a further step. There is not a fixed interval between their conversion and their baptism. We watch them very closely and when we see that they are genuinely converted and conscientiously taught, either we suggest baptism or they themselves ask to be baptized.

3. Once they become members of any one of our local churches, they continue learning the meaning of church membership either through active service or by taking the study courses taught by the pastors or by our beloved missionaries. Several

→  
Mr. Robleto talks with two of the fifteen students in his New Testament class at the Costa Rican Bible Institute.

books which deal with this subject are taught in these classes. Sometimes we use the book, *The Message of Baptists for the World*, which was published by our Costa Rican Mission. It presents a systematic and brief exposition of the main New Testament doctrines.

4. Our pastors visit the homes of the church members where they continue the ministry of teaching that they exercise in the pulpit and encourage the Christians in a more personal way to become better members of the church.

5. The testimony and example of our missionaries is both helpful and valuable. The missionary students in the language schools put their membership in many of our churches; and, although their main responsibility is to study the Spanish language, nevertheless they co-operate in our churches as much as they can. Their attitude and spirit surely is an effective example to the members of our churches. Several Costa Rican Christians have told me that they have been stimulated to become better church members because of the good example of their North American brethren.

We appreciate very much the wise leadership of the missionaries of the Southern Baptist Foreign Mission Board, Mr. and Mrs. Van Earl Hughes and Mr. and Mrs. Charles W. Bryan. They help all the churches; and, with the assistance of God, we are seeing the members of our six Baptist churches growing in grace, in faith, and in an understanding of the meaning of church membership.



## Of Methods and Means

By R. Cecil Moore

**R**ECENTLY representatives of the Catholic universities in all Latin America met in Santiago, Chile, and organized a Continental League for the purpose of unifying their matriculae, curricula, teaching methods, and appeal and influence in government. At the same time the Catholic teachers of the schools in Chile met for their national congress.

Such efforts are significant. The Catholic hierarchy is making a strong effort to recapture the total power they held a generation ago in these countries; and they are using excellent techniques. Due to the pressure of a superior morality evident among the evangelicals, the Catholics have greatly improved the moral level of their priesthood at the same time that the intellectual level has vastly improved.

The forward-looking clergy among them are organizing labor where possible, leading drives for the betterment of the very poor and orphans, and carrying out other such similar movements. Their press is striving to recapture the favor of the devout Catholics at the same time they influence the lukewarm.

**M**UCH of this is good; we would not criticize it. As sincere Catholics they have every right and obligation to gain favor for their faith; we would do the same.

And we are going to have to do the same or step out of the picture. Some methods in use on our mission fields a generation past are no longer the best or most profitable. We are going to be forced to meet stiff competition, directed by shrewd leaders who are backed by enormous power in financial, social, and government circles. There is no doubt at all that the Vatican is looking to the Americas, hoping to recoup the heavy losses Catholicism has sustained in eastern Europe by the inroads of communism.

To carry out their plans, Catholics

are reinforcing their propaganda work in every way. Wherever possible they are forcing subservient governments to furnish the means and the money for a new counterreformation in Latin America. Where this is not possible, they are using more diplomatic methods, as in Chile, Uruguay, and Brazil. But everywhere they are in a great concerted and centrally directed effort to neutralize evangelicalism and recapture the total power they held a few decades back.

**I**T may be time for a careful restudy and revaluation of our methods in the light of this greatly increased competition. Methods that were the best and most fruitful a generation ago may need to be reformed or discarded. New means of approach may be possible and wise. For example, the education of the working classes has proceeded usually on the basis that they would go into the white-collar professions.

We need to educate carpenters, stevedores, machinists, and factory workers as such and put them back into their trade-unions as effective evangelical witnesses. The Catholics are doing just that. We can do it better; but so far we are not doing it. Other new techniques might be suggested.

Crescencio Luna, member of the First Baptist Church, Santiago, was named as secretary of social work during the recent meeting of the Baptist association of that district. Mr. Luna is active in trade-unions. He is secretary of his own millers' local and has just been named secretary for the national millers' union as well. He made a strong statement to the association regarding his purpose and hope to carry the gospel of Christ into the unions through his contacts there.

The association of Concepción some time back made definite plans for opening a Baptist controlled and directed trade school. For lack of means they have not yet been able to do so. Such instances indicate the trends and desires of our forward-looking national Baptists.

# At Home in Africa

By W. David Lockard

**W**E are finding that Africa is a country that grows on you. We loved it from our first days here, and now it is like home. I am sitting in our living room, which is furnished just as it was back home, and listening to American radio programs while my wife Susie is in the kitchen brewing up a good old Mexican dinner. The people here can hardly digest a good American dinner with all of our seasoning.

Perhaps it sounds like the living room is a strange place to turn out one's correspondence; but I can't leave the fire, and the fire is in the living room. Yes, it does get cold in Africa. During the day we live on the back porch or in the study as the sun hits that side of the house. Nights call for three blankets and a quilt about this time of the year.

Even now the days remain fairly cold. It is easy to blister during the day and almost freeze at night; and we have been plagued with head colds a little. Our winter lasts until the end of August. Now that the grass is dying it is easier to see the game out in the bush. Also, this is the time of the year to build grass-roofed huts.

Today I made several visits among the sick in the native location. Many call for me now when they are sick even though I am not a doctor. They call because I am a white *umfundisi* (missionary), and they know I will come and read Scripture and pray.

**I**N their years of "civilization," love from the white man has been rather severely rationed; and believe me when I say these people know how to respond to love and interest. They are often very slow about going to a doctor or a hospital, because they fear them as a child might.

There is always sickness and death here. Perhaps it is fortunate that there is not more of both since as many as four families live in a small one-room hut. No, it is not lawful; but who can oversee one hundred thousand natives crammed into one swelling commu-

nity? And, then, there is always the problem: "Where else can they go?"

After a day's visitation in the native homes I have to spend the evening straightening my back. The native homes have low doors which call for a great deal of stooping and bending. Inside, the low roofs present no problem; for we sit on the ground. The people do manage to get or borrow some sort of stools, however, when the *umfundisi* comes.

They cannot be too gracious, often offering some sort of treat to me as I go into their homes. The other day I had three boiled (?) potatoes placed before me on a small plate. Although the room was quite full with people from the neighborhood, I was the only one who was given refreshments.

**I** TRIED to gesture for the others to eat also. They misinterpreted this gesture as a request for silverware which they do not use when eating potatoes. I smiled graciously, divided my nearly raw potatoes, and passed them around the room. Then we all proceeded to gnaw on the spuds, peeling and all. Babies on the mothers' backs are pacified with a large ear of corn. That is the African counterpart of the American lollipop, and it does right well.

Susie and I are responsible for work in an area about 150 miles in radius around Bulawayo. To the east, south, and west, the area is still larger. Here in Bulawayo there is a lovely church building and a paid evangelist.

We have regular work in three other places in the Bulawayo area. We have begun this work since our arrival here. East of here about 125 miles is Shabani where we have a paid, national evangelist but no church building. The people have met for

four years on a hilltop where they cleared a spot and closed it in with a rubber hedge. They carried stones up the hill and placed them in the enclosure to serve as benches.

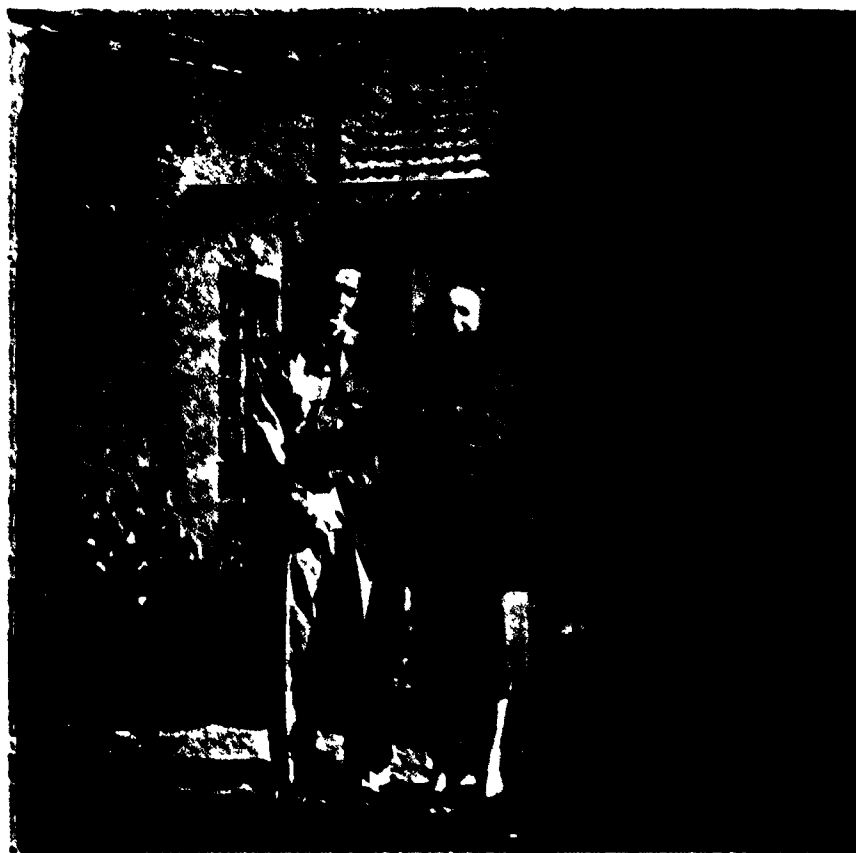
Those who complain when their church lacks air conditioning or some other such luxury would be shamed beyond words to see such loyal and sincere worship here in the bush. We need a building badly and pray that we can have one before the rains come.

**S**HABANI has one of the world's largest asbestos mines. There are about five hundred Europeans and ten thousand natives working the mine. Recently I had a conference with the manager of the mine and feel encouraged about the prospects.

Gwelo is 110 miles north of here. There we have one church building. It is used for the weekday school as well. Imagine a one-room building serving as church house and school for a three-teacher school with an enrollment of ninety-nine. We had to turn away students because we were so crowded.

In our area we have regular work in fourteen places, and there is a substantial group of converts in each place. For this work there are only two buildings.

Last month I held baptismal services at Bulawayo and had the joy of baptizing fourteen converts. Next week



Susie and David Lockard, natives of Toms appointed Southern Baptist missionaries in October, 1952, are now at home in Bulawayo, Southern Rhodesia, Africa.

we shall baptize about thirty in Shabani and Gwelo. Approximately thirty others are still attending our inquirers' class and seeking baptism.

We are closing a study course this week in the Bulawayo church. This is the first in Southern Rhodesia, and it has been a real challenge. Susie is teaching the children a course she outlined on Bible characters. She has handwork to go with each story, and the class attendance has averaged a few more than sixty.

I am teaching the New Testament doctrine of the church to the adults. Forty adults should earn awards. They are keen on learning how to be better Christians and church members. I have condensed each chapter and mimeographed them in two native languages. This enables each person to have his own book, which he treasures very much.

We are now building a small thatch-roofed church in a gold mine area near Bulawayo. The village, where the people live in mud and grass huts, is very wicked. It is an infamous hotbed for illegal brewing of native beer. This stuff makes the natives go wild. Recently the officials confiscated four hundred gallons of it in one raid.

I began preaching right next to the place where the men met to gamble. The first day several of the men left their gambling to come and learn choruses. Now the gambling hall has moved and our church is going up in its place.

As we were putting up the posts for the building, two natives came up and made some remarks. They spoke in Mashona and did not expect us to understand. One was ridiculing our church and services. Our houseboy replied in Mashona and let him know that we could understand his insults.

The man said, "I'll never set foot in that church under any circumstances." With this he left us with our work. We were not to see him again until our first service. He sat on the second bench and came forward making inquiries after the message. The drawing power of the gospel is powerful indeed!

At a farm where twenty-two men are employed, we held a service under the scorching sun. The tail gate of our station wagon was the pulpit. Some of the women tried to hide from the cruel sun under scrub bushes hardly

(Please turn to page 31)

## Our Student Revival

By Sarah Abigo

Sarah is a student at Agbor Baptist Girls' School, Nigeria, West Africa.



Sarah Abigo

**W**E could hardly wait for the time to come for our student revival at Baptist Girls' School, Agbor, Nigeria. Plans were made beforehand, and we were divided into prayer groups.

It is hard to express fully how happy and thankful we were when Dr. and Mrs. V. Lavell Seats, Southern Baptist missionaries, arrived to help us in our revival. We were richly blessed by Dr. Seats' sermons.

Throughout our revival week he brought us inspiring sermons—sermons which answered our needs and helped us solve our problems. We could feel God speaking to us as Dr. Seats gave the invitation at the close of every sermon and called us to accept Christ or to rededicate our lives.

The revival would not have been so successful without the congregational hymns and special music. Our voices blended in joyful praise to the Maker; and God spoke to us and prepared our hearts for worship whenever we listened to the music.

Motion pictures on the life of Christ formed a part of the revival. They made us feel Christ in reality more than ever before. As we saw how Christ talked to sinners and pointed them to the Father, how he called his disciples, and how he showed determination and humility in his life, it made us want to be more like him.

One of the most memorable days in the week of revival was the day of retreat. The day started off in a very inspiring way.

Very early in the morning, as the birds chirped their first melodies in the treetops, each girl or teacher went out with a prayermate to talk and listen to God. Our song and theme for the day was "Jesus Calls Us"; and we felt very near to him during the closing message on "Jesus Calls Us to Salvation and Consecration."

On the last day of our revival, Dr. Seats asked the girls who professed faith in Christ during the week to come to the front. It filled our hearts with joy to see so many of our fellow students go forward. We all felt the Lord had really answered our prayers for a successful revival.

One of the students said: "Never will I forget the message of Sunday afternoon about the confession of our sins. The verse used said that we should be sure that our sins will find us out one way or the other.

"Also, the last message wrought wonders in my heart. It was about the ten instruments of our bodies and how if one of them is misused they will not produce such a melodious song as they will if all are rightly used. I made resolutions to do better work with these instruments so that they may produce the best music to praise God."

Another said: "A part of the revival that really interested me was the retreat. After some discussion on the kind of work we want to do, I felt that God wants me to be a Christian nurse. Before the retreat, I had been asking myself, 'What am I living for?' Now I feel that God has a purpose for my life."

# What I Expected!

By Barbara Deal

**I** RECALL very vividly just what I expected foreign missions to be like.

First, I expected a hot, almost unbearable climate, even before I knew that my destination was to be Colombia. I could picture in my mind hot sandy roads, glaring sunlight, and missionaries in tropical hats visiting from house to house with their clothes wringing wet with perspiration. I'm afraid I did not dwell upon the thought long enough to picture the hot burning sand filling my sandals or to imagine my body covered with prickly heat.

This and more we have experienced. In some of our afternoon prayer services in the homes of our members we have arisen from our knees where we have been at prayer to leave an actual puddle of perspiration on the floor. I have returned from visitation when the temperature was ninety-two degrees with my dress soaked completely with perspiration, my shoes filled with sand, and my heart rejoicing because of the privilege of finding someone interested in the gospel and of being able to witness to someone about Christ.

**I** DEFINITELY expected to find thatch-roofed huts in small pueblos among palm trees where very unsanitary conditions prevailed. Perhaps some of our friends in the States think the missionary lives under similar conditions. We had the same misconception and were surprised to learn that we would live in a nice cement home with good water and bathrooms.

Most of the members of our church live in small cement homes. Some of them live in little one-room houses with dirt floors and thatch roofs. Although we do not live in a thatch-roofed hut I feel perfectly at home in one. Many of our mission services and services outside of the city are held in them or in the adjacent patios. We visit in them, sleep in them at times, and hold services in them enough to feel that they are definitely a part of our experience.

I am ever conscious of our opportunity to teach what we have learned about sanitation and health to those who have had less opportunity. For me, this consists mostly in the care of very young babies whose death rate here is very high. One must constantly combat the idea that sweetened water, cornstarch, or carrot juice are suitable substitutes for milk in the diet of babies.

What a joy it was to be able to plan a diet and to buy cereals and baby food to help one of our members who had taken a sickly, starving baby to rear. At first, the infant, with her arms and legs like little sticks and her head so unreasonably large, seemed hopeless. This member cared tenderly for the child, buying powdered milk and seeking to find out all she could about rearing it. How the little girl loved the cereal which we provided, and how she ate and grew! Now she is bright, happy, and healthy. We have helped many mothers in this way.

Recently, my husband Zach and I, with a group of our young people, trudged the sandy streets of one of



Central Baptist Church, Cartagena, Colombia.

our nearest pueblos (about an hour's drive from Cartagena). All afternoon we visited, not missing a single house. We crossed deep ditches, climbed high hills, walked long trails, and faced ferocious-looking dogs (one of the greatest menaces to visiting in Colombia). We found many sick, diseased, discouraged, interested, and uninterested people.

**A**BOUT sundown we walked back to the home of the only believer in the pueblo, one of our members who had moved from Cartagena. After eating our sandwiches which we had prepared and taken with us, we made ready for the service.

We carried our own light plant, musical instruments, and songbooks and conducted the service right in the middle of the pueblo in the center of the street. The people crowded around us and listened to the singing (they did not know the hymns nor did they have books) and to the testimonies of several young men who have dedicated themselves to the Lord's service.

They stood hearing the gospel of  
(Please turn to page 30)



Congregation of Central Baptist Church.



Mrs. Deal with prayer meeting group.



Young people conducting mission service.

# *Serving the Sick in Sanyati*

By Wana Ann Fort

**S**ANYATI After weeks and months of dreaming, planning, working—at last we arrived! In October, 1951, Dr. Samuel E. Maddox, then personnel secretary for the Foreign Mission Board, first wrote us about medical work in Southern Rhodesia; and from that day until our arrival at the mission station on April 20, 1953, our thoughts had been directed toward Sanyati.

In May the crates of household goods and hospital equipment began to arrive. Africans watched in wide-eyed amazement as the hospital crates were unpacked. They found it difficult to believe that all these wonderful things were sent from America to a hospital for Africans just because the people there love the Lord and love the Lord's children—yes, even these black ones on the faraway Sanyati reserve.

Early one morning a man came for the doctor because his niece was stiff and would not talk. Giles went in the truck to the kraal and returned with the child. Our diagnosis was tuberculous meningitis, although, of course, we could not confirm it. We knew that the child had little chance to live, and we felt she should be taken to the government hospital where facilities were better and where they had the necessary medicines for treatment.

Explaining all this to the family, we urged them to let us take the child to town. The father was in another village working; and, as he is the absolute head of the family, the mother refused to make a move without his consent. The uncle went for the father, who was obviously very displeased that his daughter had been brought to us at all.

He steadfastly refused to have her taken to town and said that he would leave her with us for treatment for three days and that if she were not well then he would take her back to the kraal. We tried to explain the case to him, but he was adamant.

At the end of three days, the father deter-

mined to take the child home. Late one evening she was put on a stretcher and carried in the back of the truck to the kraal. As we pulled off the road and up beside the little hut, people began to "sprout from the bush"; and, by the time we had prayed before leaving, there were thirty or more standing around.

Their kraal was in the village near the mission station, and late in the night we heard loud wailing and singing from that direction and knew that the witch doctor had been summoned to attempt through magic and superstition to discover the cause and cure of this illness. Not long after that, the loud sounds of heathen mourning notified us of the death of this little child.

Another morning an uncle came for the doctor. His nephew had suddenly become very ill with high fever and convulsions and had not spoken to anyone all night. The little boy was critically ill with acute encephalitis. As the day wore on, it was obvious that he had almost no chance to live.

That evening the doctors again talked with the mother, telling her how worried we were over the child's condition and how we felt that only God could intervene to spare her son's life. All day we had been sharing her heartache as she sat by her unconscious child.

But now her face seemed to have a quiet serenity not present before; and she spoke in her broken, halting English, "Doctor, do not worry. Is no matter now. God gave boy. We happy. He was good boy. Now God take boy. That will of God. Is all right now. No worry." We were humbled by her quiet Christian faith. Just before dawn the life of her little son slipped peacefully away.

Over and over it is demonstrated to us that here, as in the States, Christ is the answer to the needs of this sick world. Daily we thank our Lord for giving us this place of service in his kingdom—that of serving the sick in Sanyati.

# What Missionaries Mean to Us

*Mr. Awujoola has taught the Yoruba language to Southern Baptist missionaries in Nigeria for five years. Prior to this he had taught for twenty-three years in the Iwo Day School, the Baptist College at Iwo, and the Baptist Academy at Lagos. Mrs. W. Neville Claxon, Southern Baptist missionary, writes: "We are thankful to God for Mr. Awujoola's consecration and his great contribution to our mission effort in this land."*

By R. L. Awujoola

**M**Y father was one of the chief priests of Afro-occult divination. He was ambitious for me to grow to manhood and take up his occult practices. To these priests and their sycophants, the mystic Ifa, the oracular occult god, was Almighty God; and Almighty God was Ifa. But when Ifa failed, hopelessly failed, to effect a cure for a three-year-old ulcer which had been eating away my life, my father began to doubt seriously the acclaimed almightiness of Ifa. My waning health plunged our entire family into despair.

My late brother was already in school, supported by our beloved parents in Christ; Dr. and Mrs. E. G. MacLean. He saw what our pioneer missionary, Rev. L. M. Duval, was able to achieve by modern methods of healing in his rickety dispensary. Arriving home on a holiday to see me wasting away, my brother prevailed upon my father to carry me to the mission yard in Shaki to try the "white man's medicine." Seeing that it took the white man less than three months to heal a three-year-old ulcer, my father decided that he would let me follow the God of the white man. He reasoned that there must be something better in the white man's ways than in the mysteries of the priests.

Praise God for ulcers, but for which I might never have come to the knowledge of the one true God our Father and Jesus the Christ. I owe my life today to the work of the missionaries. How many are the instances where missionaries come on the scene and there is redemption, restoration, and life!

The missionaries have brought us Christ with his power to save. How can we as Christians, who know that by grace we are what we are, evade the great challenge of the millions

groping in darkness? At the hour of this writing, on every hand are seen people degraded and debased, blinded by ignorance and superstition. Thousands live in a spirit of fear which makes them downtrodden and submissive. They come and go at the bidding of their fanatical priests. Even in these 1950's there is still child murder. A baby must not cut his top teeth first. Such a child becomes an object of terror in the family, and immediate disposition of it is sometimes made.

But the picture is not all dark. Throughout our land are families who are splendid living examples of Jesus Christ's glorious power to redeem. Christ is using men and women recently separated from heathen associations to advance his kingdom. "How beautiful . . . are the feet of him that bringeth good tidings . . . that publisheth salvation . . ." (Isaiah 52:7). Thank God for the missionaries!

**I**T has been said that education is the key to modern Africa. The missionaries are largely responsible for the widespread desire for education and the general awakening to the need for it. Of course, all education is not Christian. The "powers that be" want an education of any description, with no emphasis on making that education Christian.

The missionaries, working hand in hand with African leaders, are speeding our Baptist program of Christian expansion with stronger and stronger emphasis upon evangelism, Christian education, and teaching and training church members. Most of our missionaries are musically inclined and our services in the schools and churches are becoming enriched through their contributions along this line.

The great evangelistic "triumphal ministry" is reaching thousands for the

Master. I have seen what seem to be miracles performed by the missionaries—sight restored to the blind, hearing given to the deaf, crooked legs made straight, and even almost new bodies created in place of broken-down ones. Often the missionaries care for cleansed lepers who have been ostracized by African society. These people are still being driven out of their homes by their own parents, and their lives are threatened. But our Father God, through the missionaries, has taken them in, providing for their every need.

**H**OW would I feel and what would I do if I suddenly found myself among new men, strange faces, other minds, with strange foodstuffs necessitated by the strange climate of a foreign zone where there are no yams, no talking drums (even no drums at all!), no hot mush, no red pepper stimulants (the elixir of the Yoruba man's life!), no sight to be caught of tall graceful palm trees, no salutations for every situation and every experience? How would I feel if, in the midst of all this, I should have to face problems—problems of culture, of language and orientation, of a school badly managed, of a church government not run according to my New Testament beliefs? We are debtors!

I am humbled when I think of the life of the missionary, his personal sacrifice, his great love, his forbearance, his suffering, his tolerance, his privation and exposure to tropical fevers—all that someone might be reached and brought to the saving knowledge of the Lord and Saviour, even Jesus Christ.

In the life beautiful of the missionary we see our Lord Jesus passing through our villages and making many homes like the one in Bethany. In the consecrated hearts and homes of our missionaries, we see our Lord and

(Please turn to page 31)



Family worship in a Buddhist home centers around the altar.

## Fact-Not Fiction

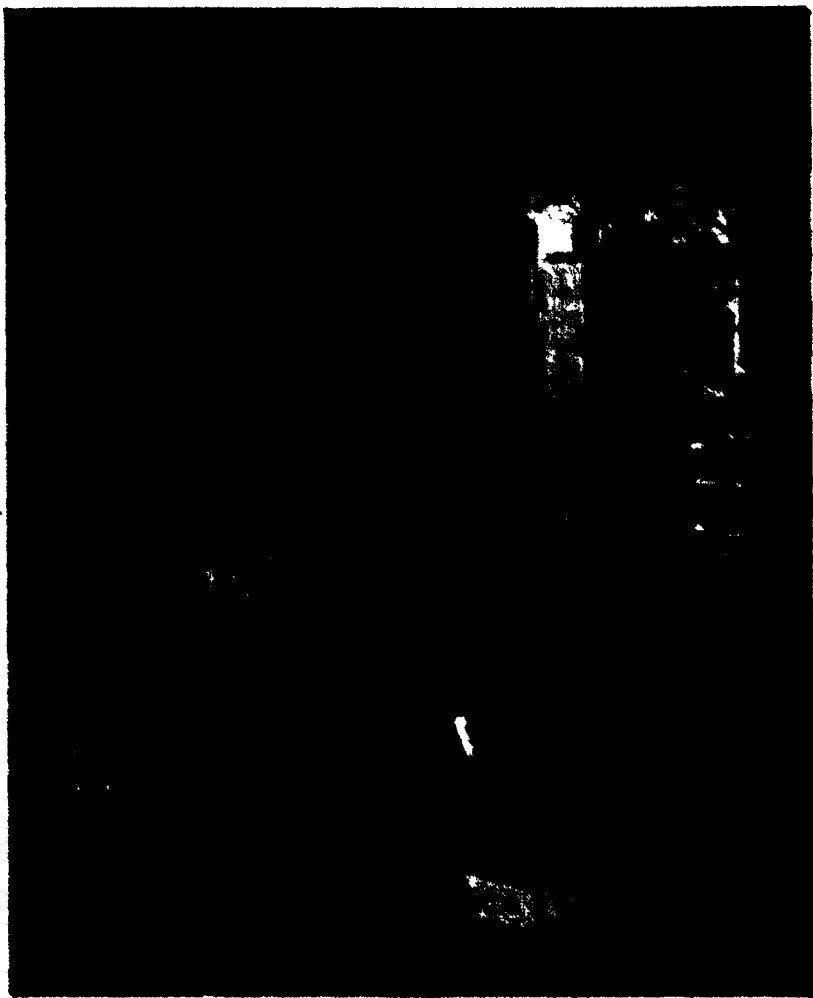
By Johnni Johnson

Buddhist worship in Japan is not fiction. It is the fact of a nation lost in heathen worship. It is the practice of millions of her people who live out their lives in the mysterious tradition which worships the Buddha and departed ancestors.

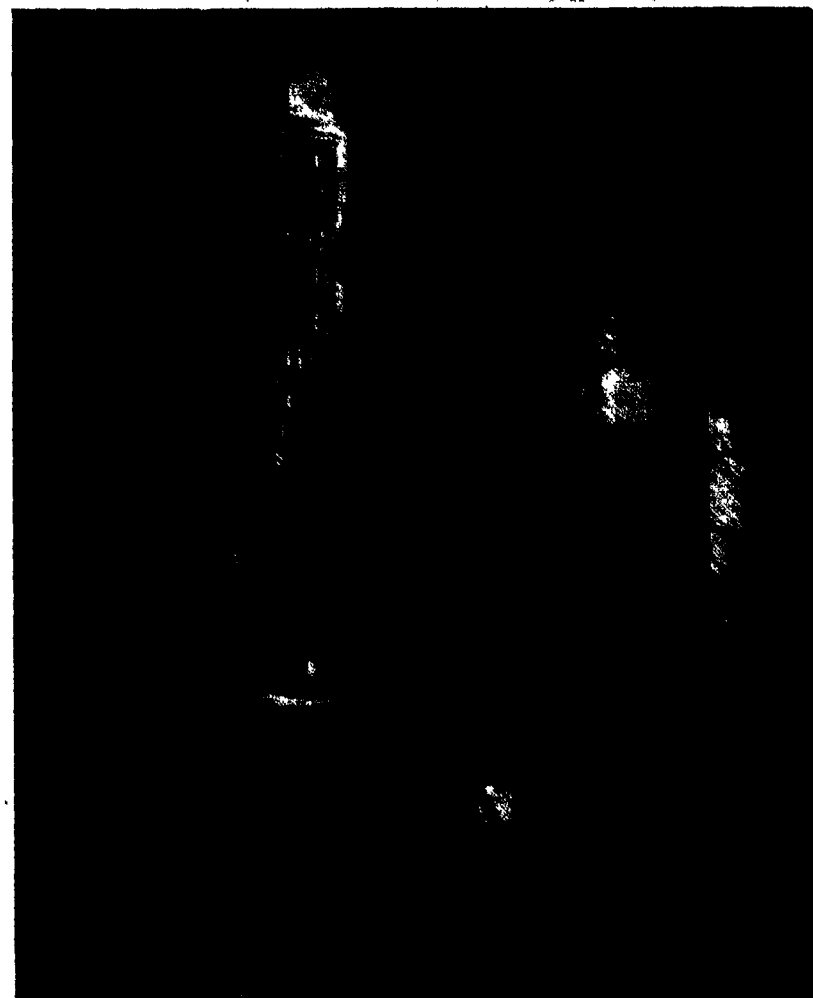
In devout Buddhist homes daily family worship is a must. The center of worship is an elaborately carved lacquer cabinet in which the Buddha is believed to be enshrined and where black lacquer plaques with the names of the family's ancestors are kept.

The Buddhist faith insists that always every effort must be made to appease the spirits of departed ancestors. Fresh flowers are set in front of the enshrined idol of Buddha to give it pleasure, and fresh water or tea is poured into a covered cup which always sits in front of the altar as an offering for the spirits of ancestors.

No, this is not fiction. It is Buddhist worship in Japan today—blind false worship which only the light of the gospel of Jesus Christ can dispel.



In some homes each member of the family worships individually first thing in the morning. In many homes, however, all members of the family gather together as the father leads in a period of worship. As they kneel before the altar each person has his own position according to his importance in the family.



After lighting candles as a symbol of the lighted way of the Buddha, the father strikes a bell at his right in front of the altar to call attention to the family's act of worship. When he places a ring of prayer beads around his hands, all bow their heads to mumble a memorized prayer. Each bead in the prayer ring stands for a prayer written in the Sutra, the sacred scripture of Buddhism.

# EDITORIALS

## **"Just At This Time"**

The Foreign Mission Board receives a vast amount of mail every day. It is opened with care and routed to the proper department. Scarcely a day passes without receiving some communication which gladdens the hearts of the headquarters staff. Such a communication, written by the father of one of our missionaries, was received recently from a western state.

The letter discussed plans for a forthcoming school of missions. It asked for information on available missionaries and suggestions about enlisting them. The writer then went on to say: "Since the churches of our association are mostly rural and located in the drought disaster area of the state, it would seem wise to procure the ones who are fairly near by. Financing the project is not a matter of minor concern to us and will not be to those whom we invite to help us." But the sentence in the letter which thrilled us most read as follows: "But just at this time when the financial stress is keenest we want to put particular emphasis on missions."

Other churches and people under similar circumstances have usually reasoned in a very different way. Emergencies in the local church community have often meant decreases in gifts to mission causes. The existence of an emergency at home was felt to be sufficient justification for diminishing gifts to outside causes.

Basic to the decision made in this drought-stricken area is the belief that missions is all important. We confidently believe that the heroic faith of those who "want to put particular emphasis on missions" "just at this time" will be amply rewarded.

## **Interim Executive Secretary**

The emergency session of the Foreign Mission Board immediately following Dr. Rankin's death selected Dr. George W. Sadler as interim executive secretary. He was to serve until a permanent executive secretary could be elected. Dr. Cauthen, upon his election as executive secretary, requested the Board to authorize Dr. Sadler to continue as interim executive secretary until December 31, 1953. This arrangement made it possible for Dr. Cauthen to make a final visit to the Orient as secretary for that area before taking up his new duties as executive secretary.

Dr. Sadler was not given an easy assignment. The untimely death of Dr. Rankin produced a critical emergency which demanded the right kind of leadership. That leadership was furnished in far more

than adequate measure by Dr. Sadler. He added the responsibilities of the executive secretaryship to those of the secretary for Africa, Europe, and the Near East and handled the additional work volume with wisdom and efficiency.

If one ever deserved a prolonged vacation, he did when he relinquished the duties of the executive secretaryship. Instead, he left almost immediately on a visit to all of our Southern Baptist stations in Africa. We bid him *bon voyage* on his journey, thank God for his leadership in an emergency, and pray God's richest blessings upon him in his present undertaking.

## **Baptist World Alliance Sunday**

Baptist World Alliance Sunday will be observed February 7, 1954, by Baptist churches and denominational bodies in all parts of the world. "Once again it calls us," says the official statement released by the officers of the Alliance, "to remember our fellow Baptists everywhere and dedicate ourselves anew to promoting the spirit of fellowship, service, and cooperation within our worldwide brotherhood."

The 1954 observance is of more than passing significance. The Jubilee Congress of the Baptist World Alliance will be held in London, July 16-22, 1955. If proper preparations are to be made for that meeting, the Baptists of the world should unite now in praying and planning for the success of the meeting. In this connection, it is not too early to be making travel arrangements and hotel reservations. Many churches, no doubt, will want to send their pastor, and possibly their pastor's family, to London. If travel plans are delayed until the last few weeks, or even months, suitable accommodations may be virtually unobtainable.

The Baptist world has many reasons for being grateful to God for the Baptist World Alliance:

1. The Baptist movement is a mighty movement in the earth. As deeply impressed as Southern Baptists are of this fact, it is even a greater source of encouragement and inspiration to struggling Baptist groups in other parts of the world whose numerical strength is not so great. The Baptist World Alliance helps them to see that they are part of a great host who cherish the same beliefs and are united across national boundaries by their common experience and faith.

2. The Baptist World Alliance is now established on a firmer basis than perhaps at any time in its history. It is blessed with a strong leadership and is projecting a more comprehensive program than has been undertaken heretofore.

3. The Baptist World Alliance is demonstrating its worldwide character by selecting leaders from among Baptist groups outside of Europe and North America for positions of responsibility in its organization. Although further progress needs to be made at this point, the progress made thus far is both heartening and commendable.

4. The Baptist World Alliance renders a real service in protesting the persecution of Baptists and others who are deprived of religious liberty by either civil or ecclesiastical authorities. When such occasions arise, the Baptists who worship in freedom are reminded of the debt they owe to those who secured those freedoms for them and are brought to their knees in intercession for their fellow Baptists who are being mistreated because of their beliefs.

5. The Baptist World Alliance has demonstrated and promoted the existing sense of fellowship between Baptist bodies by sending its officers and representatives on fraternal visits to Baptist groups in all parts of the world. Since the intervals between meetings of the Alliance are so long, these visits are of especial importance.

Plan to observe Baptist World Alliance Sunday in your church on February 7. Make this year's observance a preliminary to the Jubilee Congress. You, your people, and Baptists around the world will be blessed as a result.

### ***Executive Committee Meeting***

The Southern Baptist Executive Committee met December 23-24, 1953, in Nashville. It considered allocations to Southern Baptist agencies from Co-operative Program receipts for 1955. Its recommendations will be referred to the Southern Baptist Convention, meeting June 2-5 in St. Louis, for approval.

Representatives of all Convention agencies and institutions appeared before the finance committee of the Executive Committee to present their respective financial needs. Each plea was given patient and careful consideration by the finance committee, but the total amount requested was approximately \$1,300,000 in excess of the basic budget approved by the Houston convention for 1954. Members of the committee were of the opinion that it would be unwise to increase the basic budget for 1955 by more than \$250,000. Under the pressure of an almost impossible situation, however, the committee finally recommended an increase in the basic budget of \$350,000.

Two hundred and thirty-six thousand dollars of the increase was earmarked for theological education. The remaining \$114,000 of increase was divided between the Radio Commission, Brotherhood Commission, Baptist World Alliance, Southern Baptist Foundation, Education Commission, Historical Commission, and Christian Life Commission. The Radio Commission is to receive \$75,000 of this latter amount.

The schedule of allocations for capital needs in 1955 was left incomplete, pending a conference of agency and institution representatives to be held between December and the June meeting of the Executive Committee. From the standpoint of the Foreign Mission Board, it is difficult to see how any emergency could be more insistent or demanding than the present emergency in world missions. The plain facts of the case are that all of our agencies and institutions need more money. As has been said repeatedly in these columns, the solution does not lie in juggling percentages. It lies rather in the increased liberality of our people through the churches.

In 1955, the Foreign Mission Board will receive 75 per cent of all income above \$9,200,000. Its income from this category will be greater by virtue of the fact that no preferred items must be provided for, as was the case in 1953 and 1954, before the 75 per cent—25 per cent division begins.

Calculations based upon the proposed recommendations of the Executive Committee to the Southern Baptist Convention reveal that the Convention must raise approximately \$75,000 and more in 1955 than in 1954 for the Foreign Mission Board to receive the same amount of income. Please study the recommendations of the Executive Committee and be an intelligent and informed messenger to the Southern Baptist Convention in St. Louis.

### ***Christian World Facts: 1954***

Dr. Moti Solomon, an Indian national visiting in the United States, commented: "Most people in India are too poor to buy bottles for their medicine. When I see empty bottles thrown away here, it gives me pain! I want to pick them out of the trash cans and send them home to my people."

\* \* \*

Only 3 per cent of all the eighteen million people in Burma are Christians, according to G. P. Charles, secretary of the Burma Christian Council.

"The thing that most distresses us who have been in contact with the growing edges of communism and have seen its developments from the early days in Russia," says Dr. Henry Smith Leiper, secretary of the Missions Council of the Congregational Christian Churches, "is the calm assumption on the part of some pastors and many lay people in our churches that our Christian world mission is a sort of 'optional extra.' There is another world mission in fundamental and implacable opposition to the Christian world mission. The number of its 'missionaries' has increased by leaps and bounds in recent years. Indeed, Mr. Gallup figures that there are five million at work today throughout the world. Moscow dictators seem able to take for granted the sense of mission on the part of anybody who enrolls in their fellowship."



## THE WORLD IN BOOKS

Genevieve Green



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

### Have Christian Missions Failed?

Is God's judgment today being executed upon the church by political movements which are anti-Christian? It is David M. Paton's thesis in his book, *Christian Missions and the Judgment of God* (Student Christian Movement Press, London, six shillings and sixpence), that God's judgment has, to some extent, come upon the church because the gospel of Christ, hampered by a superior Western attitude, could not do its work at the depths of man's soul.

An Anglican missionary to China before the communists closed in on foreign missionaries, the author naturally writes from an Anglican background; and many of the criticisms of his own group do not necessarily have meaning for all mission groups. In some places his book indicates agreement with communist criticisms of Western imperialism, and he seems to have expected the impossible of missions. He makes much of the heretical sects that gained power and momentum in China, and he probably would put Southern Baptists in that category.

Some weaknesses he discusses as having arisen out of the superior status ascribed to and accepted by the missionary are these: national leadership was neither trained nor encouraged as it should have been; too much was done for the people and too little was done with them; a revolutionary gospel was proclaimed, but it was often watered down so as not to disturb the *status quo*; the approach was superficial in so far as the missionary proclaimed, along with the gospel, a Western cultural version of church polity, practice, and organization; the standard of living maintained by most of the missionaries created a barrier between them and the people.

This is a disturbing book, partly because of its extreme statements, but mostly because some of what is said is true.

### False Dragon In A Mission School

A mission school in communist China is the background of Alice Margaret Huggins' *Day of the False Dragon* (Westminster Press, \$2.50). Ling Ning, just graduated from college, goes to northern China to teach in a mission school. There she meets Lu Min, a Christian teacher who continues to live his religion although the communists are

trying to stamp out Christianity in the school. Finally forced out, the two young people escape to Peking, where Ling Ning's mother has a beautiful home, and are married.

The author spent thirty-five years as a missionary in northern China. She was there during the Japanese occupation and then under the communists for a few years. Although under house arrest part of the time, she could see and hear what was happening. Her book pictures the strong communist forces working in the schools, dominating politics, and gradually stamping out all Christian influence.

### Vengeance in Colonial Chile

*The Vengeance of Don Manuel* (G. P. Putnam's Sons, \$3.50), a historical novel of Chile in the early nineteenth century when the Spanish colonies were breaking with the mother country, won for its author, Bernard Deleuze, a major French literary prize. It is translated by Norman Cameron for English readers.

After escorting his mother on a visit across the high passes of the Andes, Don Manuel de Aldana, youngest son of a wealthy Chilean landowner, returns to the family hacienda to find his father and brothers slain by the infamous Colonel Zarate. Vengeance becomes his dominant purpose in life.

The novel gives the reader a better understanding of the struggle of the masses of people against the domination of Spain and against the oppression of the few wealthy landowners.

### Christmas Story

*In Clem Hay*, by Eric P. Kelly (Macmillan, \$1.25), is a Christmas story for small children.

Some Polish farm children take their homemade puppets to the city of Krakow to make some money on Christmas Eve by giving a street performance of the Nativity. They make much more money than they expected, because they give the performance in a real theater to replace professionals who fail to appear. On the way home they, like the Wise Men of old, find a newborn baby in a manger; their gift to him is the money they made in the city.

A delightful story to read to children if the reader is careful to omit the blood-thirsty and nonbiblical decapitation of Herod with which the author has ended the puppet play.

### Sentence Reviews

*Journey of Promise*, by William Kozlenko (Walter H. Baker Company, 50 cents; fee \$5.00), is a one-act royalty play with eight characters and a variable number of extras.

Three new booklets on "Life Adjustment" and "Better Living" themes (Science Research Associates, 40 cents each) are: *Make Your Pennies Count*, by Mildred Hark and Noel McQueen, informing Junior-age and young teen-agers what money is, where it comes from, ways of working for it, how to spend it, how to save and why, and how to give it away; *Developing Responsibility in Children*, by Constance Foster, pointing out to parents and teachers the way to help children from babyhood through teen-age to become "responsible" persons; *What You Should Know about Parenthood*, by Ralph G. Eckert, seeking to influence young people before marriage to begin rating themselves as prospective parents and doing some things now to assure their children of good parents.

## 1954 Foreign Missions Conferences

Glorieta, New Mexico

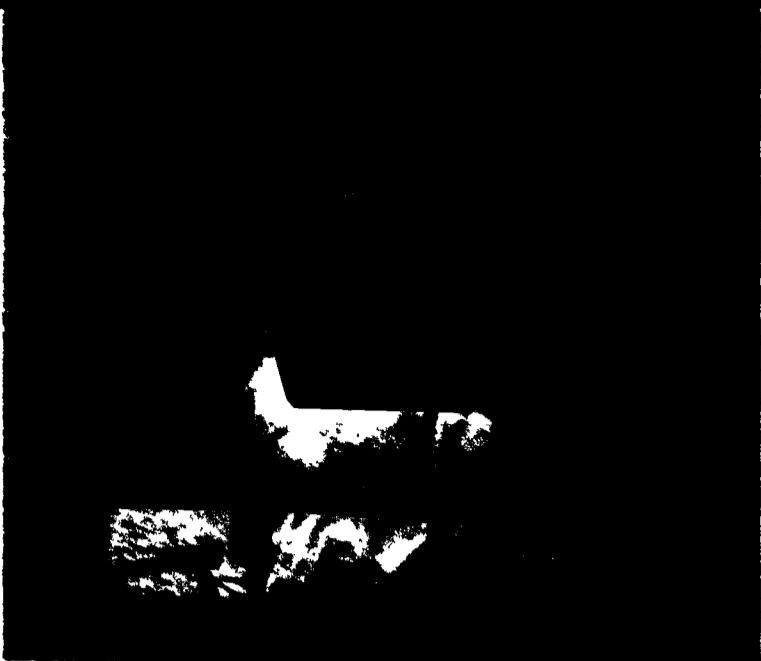
July 1-7

Ridgcrest, North Carolina

July 29-August 4

Both conferences will meet jointly with the Brotherhood Conference.

*A wonderful opportunity for the whole family to combine a pleasant vacation with a spiritual experience*



Dionicio Mora, who prayed that God's work might be established in Aserri, Costa Rica, holds one of the rocks used to beat down the door of the mission building.



Some of the faithful little band which attends meetings at the mission stand in front of the building on the main street. (Notice the marks left on the building by stones.)

## ***"Let Thy People Be Established"***

By Wanda Smith

**"O**H, God, somehow help us to start thy work here in Aserri," prayed a small, thin Costa Rican in his sixties. God is answering the prayer of Señor Mora in a very real way.

Recently the little village of Aserri up on the mountainside experienced something new. Some months ago a small Sunday school was started there. When the Sunday school moved over on the main street, the people of the town opened their eyes. A three-day revival was announced and the first two nights passed quietly. But Wednesday night God started working in a real way. Perhaps it seemed so outstanding because the forces of evil were working, too.

Three very green missionaries bounced up the mountainside to the little village. In the rickety bus were also the members of the Guadalupe church choir. I was first introduced to a small, completely broken-down pump organ. Trying desperately to get out a worshipful hymn, I learned that at five o'clock in the afternoon someone had cut the electric power line to the church. The line was repaired by the faithful little group of believers who missed their supper in order to get everything ready for the evening service.

The service began; and, after the opening hymn, Mr. Mora prayed. He

could be heard very easily by the men sitting on the sidewalk across the street in front of a saloon because we had a loud-speaker. But, before the prayer was finished, the mockers across the street again cut the electric power line. The prayer was not heard outside, and the building was dark; but God never seemed nearer.

The men across the street were jeering so that we hardly knew how to continue. But Mrs. Mora brought candles, and the chorus "Sweeter Than the Day Before" lightened the shadows. Adolfo Robleto, our Guadalupe pastor, said, "They can cut off man's light but they can never cut off the light from God. Let us continue, brethren."

**T**HEN I sang, "Father, forgive them; have compassion, for they do not know that they do wrong." At these words rocks began to fall on the tin roof of our small church. All during the service large rocks were thrown as Mr. Robleto preached on Jesus and his power to save. I must confess that I was afraid, especially when a rock broke a window very close by. But we knew that God was watching and that he knew exactly what was happening and why.

After the service we left the little building, the pastor suggesting that we leave as a group. The bus driver had parked his bus more than a block down the hill. He was so frightened that he started the bus rolling long be-

fore everyone was on. The mob of men were following us; and a large rock hit the bus, but did not enter. I was afraid two of our missionaries would not make it to the bus; but, running, they got on just in time. Several minutes later down the steep mountain, the bus driver stopped to count his passengers. Fortunately, we were all there. We arrived home safely, praying as we went for Mr. Mora and his family who live in the little church.

**T**HE next night we learned the rest of the story. As we left, a lady of the town heard the commotion. Her two daughters had been in the meeting and she came to get them. Stepping in front of the mob she said, "Here I am. You can all see me. I just want to tell you that I am disgusted with the power that sent you to do this thing, and from now on all my loyalty will be given to this evangelical church."

Two others who had gone to the service were a Christian lady and her unbelieving son. Arriving home he said, "Mother, I'm so glad that I belong to Jesus now. I saw tonight how evil men are and how evil is the faith of those who do not know Jesus as you know him."

The mob was not yet satisfied. They remained until one o'clock in the morning, breaking all the windows of the little church and beating down the door with stones. But the town

(Please turn to page 31)

# EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



## Unevangelized Brazilian Towns Want Baptists to Come In Now

Joe Carl Johnson  
São Luiz, Maranhão, Brazil

THERE ARE many towns and villages in the state of Maranhão without Baptist work and many without evangelical work of any kind. Many of these places are asking that Baptists start work as quickly as possible. It is our hope to open work in many of these places in the very near future as soon as we can secure workers.

One of our great hopes for future advancement in the work is to have more trained national workers. This past year eighteen young men and women from our state studied at the seminary and training school in Recife and at the Bible institute in Carolina in Maranhão.

Last summer Missionary John Oliver and I went in his plane to several of our churches and congregations, visiting nine places, conducting seven services, and traveling more than seven hundred miles in ten hours.

We spent one night in the town of Coroatá where we do not have organized work. There are five members of Baptist churches in this town. We conducted a service, and during the course of my sermon I quoted John 3:3: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." After the service, one of the Christians told us of a man who was standing near him during the service.

After hearing the verse quoted, this man said to the Christian, "That fellow does not know what he is talking about. That is an impossibility." This, according to the one who told us about the incident, was the first time that the man had heard the gospel of salvation.



## Investment in Life of Nigerian Youth Pays Spiritual Dividends

J. E. Humphrey  
Ogbomoshó, Nigeria, West Africa

Soon after our arrival in Nigeria from furlough last year, a handsome and neatly mannered young man called at our door to greet us. Before we could adjust to his very remarkable change in appearance, he jarred our ears with a new bass voice; and my wife Rachel said, "Why, Joseph, you have become a man!"

It was about five years ago when Joseph first came to us. Both of his parents were dead; and he, a boy of about eleven or twelve years of age, had been making his way

by cutting firewood, transporting it on his head to town, and selling it in the market. But, industrious though he was, he was finding it quite impossible to clothe and feed himself and accumulate the necessary fees to remain in day school.

Just prior to Joseph's coming we had received a gift of money from the daily vacation Bible school of a church in the States with the suggestion that it be used in children's work. Here seemed to be the appropriate opportunity for investing the gift in a life.

We took Joseph in, provided his books, clothes, and fees, and gave him some work to do whereby he could earn his "food money."

As time went on we became conscious of the fact that Joseph was maturing very rapidly and was learning more of the meaning of responsibility. He stood at the top of his class in school and, after finishing day school, had no difficulty finding a teaching position in a little bush village school near his home.

Just recently our hearts were gladdened when he wrote a letter informing us of his decision to enter the ministry. He wrote, "I see that the Holy Spirit is living within me." He declared that he had come to consider seriously the question of investing a life or forfeiting a life.

He plans to enter the seminary where he will prepare to be one of the prophets of the new Nigeria which is before us. And this has all come about because some children back home, through your missionaries, made an investment in a life.



## Four Conversions Are The Result Of Missionary Kid's Invitation

Marion (Mrs. William L.) Clinton  
São José do Rio Preto, São Paulo, Brazil.

Two months ago Sandra, our four-year-old daughter walked up to a little seven-year-old friend of hers and asked, "Maria, why don't you come to church and learn how to get Jesus in your heart?"

The next Sunday Maria was in Sunday school; and, as she left, she said, "I am going to come every time."

For days afterwards she came to me every day with the same question, "Are you going to have church here today?"

From then on she attended every service, even the Woman's Missionary Union business night. We gave her a New Testament and some tracts, and at Sunday school she received the little folders for young children. All of these her parents had to read for her every day.

Soon her mother, father, and two grown brothers were

coming to church. One Sunday night after the service her father requested a talk with my husband Bill the next day. Monday morning the man accepted Jesus as Saviour. The following Sunday he and his two sons walked down the aisle to confess Jesus as their Saviour.

Now little Maria asks her mother, "Mother, why don't you accept Jesus? You are the only one of us who is not a Christian."

As they were packing to go on a trip, Maria's mother put a little metal saint in the suitcase. Maria picked it up and said, "Mother, I don't need this any more. I am a Christian now."



### City Where Jesus Once Lived Is In Need of the Gospel Message

Herman L. Petty  
Nazareth, Israel

At last we are in Nazareth, and to us it is one of the most beautiful spots on earth. We wish you could come and visit with us in our lovely six-room stone house. It is nestled along with many other stone houses on one of the hillsides on which the city of Nazareth is built.

From our balcony window we have a good panoramic view of the town in which our Saviour lived so many years ago. It is indeed a unique privilege to be able to serve God in this town which Jesus loved so much.

Our first Sunday here was filled with new and interesting experiences. As we walked through the narrow rocky streets to the mission, we saw many of our new neighbors. We must have been as much a novelty to them as they were to us.

Some of the Arab men were dressed in flowing robes with black and white headaddresses, while others were dressed in American style. There were many boys and girls—some with few clothes on—carrying baskets on their heads. It was fun to say "Saldeh" ("Good Morning" or "Hello") to them and watch their smiles.

The business streets were crowded with people selling their wares, not realizing that this was the Lord's Day. When we came to Mary's Well, we went in the little gate and watched the children coming with their jars to get water. We thought of another boy who perhaps long ago came here to get water for his mother.

We could see the Baptist mission just a block away. As we entered the compound gates we heard the children who had come early singing in the church auditorium. Gathered in the lower floor of the mission house was a large group of Intermediates and young people, most of whom are believers and students in our day school.

In the living room of the home of the Dwight L. Bakers, Southern Baptist missionaries, a small group of women gathered for the ladies' Sunday school class which Mrs. Baker has recently organized. Because so many of the men have to work on Sunday, they meet on Saturday night.

The auditorium was soon crowded as everyone assembled for the morning service which was like a morning service in Texas except that the songs were in Arabic and the speaker had to use an interpreter. As the nationals sang in Arabic we sang in English. It was a real privilege to worship with these believers who up until then had seemed so far away.

In the afternoon a group of missionaries and believers went to Cana for a service. The rented hall was crowded with people eager to hear the gospel. All around are villages that need a witness.

As we waited for the mission jeep to go to the evening services, we heard an enthusiastic group of young people marching toward us. They sang in a language that we couldn't understand and clapped heartily. As they drew nearer we could see the red and white flags with the hammer and sickle.

We realized afresh that the communists are also making a bid for these people. Pray for us as we seek to present Christ to them.



### Mexican Youth, Told Boys' Home Full, Makes Long Journey Anyway

Wyatt W. Leo  
Guadalajara, Jalisco, Mexico

The boys' Student Home opened this school year with twenty-one boys and could easily have had thirty if there had been more room. Among these students there are eight high school boys, seven in prep school, two in the conservatory, one medical student, one studying engineering, and one in law school.

One boy who is twenty-six is only in his second year of high school; but, on the other hand, another is only sixteen and is entering prep school. Many of these boys have not had opportunities to get an education before and are now trying to make up for lost time.

We began this year with two boys who are not Christians and three others who have not yet been baptized. The boys who are not-Christians are from Christian families, so we hope and pray that they will make their decision for Christ before long.

One boy made a four days' journey to the home even after we told him that there was not a place for him. We are trying to locate somewhere for him to stay.

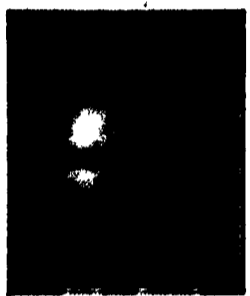
During the past months we have had an even greater vision of the need for the gospel in Mexico. I believe almost anyone would realize the need after witnessing the homage paid by thousands of pilgrims week after week to a little doll about ten inches high.

Our little girls are missionaries in their own way. Their closest playmates are Catholic and are not allowed to come in our yard very often, which we feel is due to our religious differences. They are good friends, as are their mother and my wife; but there is always that bridge between.

Patsy Beth and Carla Ann are always singing to their little friends such songs as "Jesus Loves Me" and others that they know, but it is so hard to make them understand the differences in their religious beliefs. They sometimes come home repeating some of the Catholic prayers to Mary; and Patsy Beth becomes elated when she sees the little girls all dressed in their white dresses going to offer flowers to the saints in the church. She can't understand why she can't do the same.

We are trying to teach them in a positive way what Christ means to us, and we often hear Patsy Beth repeating these teachings to her friends.

How we need your prayers that we may have the words and wisdom to teach our own children who are being brought up in a pagan country, as well as to be able to seize every opportunity that is given us to witness to these our neighbors.



#### **Newborn Babies Open Doors For Missionaries to Preach Gospel**

**Paulino (Mrs. Stephen P.) Jackson**  
*Manhuassu, Minas Gerais, Brazil*

"This one is sure to grow up to be a great man," were the words of the baby's grandparents, who were of the Catholic faith. Let's hear them as they tell why:

"We never had a grandchild who had doctor's aid for delivery or one who had nitrate of silver put in his eyes immediately after birth.

"But this one has had an American nurse during his first days. Having the doctor present was one big blessing. And then, the Baptist missionary came with his wife when she came to care for the baby; and, when the baby was only thirty-six hours old, the missionary prayed for him, asking God to bless the child and to help the parents rear the child in the way of righteousness."

"Yes," said the grandfather, "Every child should have a beginning like Max Anthony."

This is just one among several experiences which I've had this year as I've been privileged to help mothers with newborn babies.

Our own six-month-old baby shared his milk with a two-and-one-half-pound baby next door. As the baby grew strong and could take his formula, his father, who has never attended our church services but listens to the messages over the loud-speaker, said, "We owe his being alive to you; surely someday he'll help you in your church."

I told him that I truly hoped that he, the father, would be able to lead the whole family to the joy we have in Christ. The baby is now six months old and weighs approximately thirteen or fourteen pounds.

"And a little child shall lead them"—truly these newborn babes open the doors of many homes for us to preach the living, saving Christ.



#### **Argentine Church Dedicates New Building; Baptizes Twenty-three**

**T. C. Hollingsworth**  
*Posadas, Misiones, Argentina*

Greetings from Misiones, the land of "green gold and red earth."

During our first weeks here we made three visits to Paraguay. We visited San Juan and Trinidad where there are a few believers. It was my joy to preach in the new church in San Juan and also several times in the church of Encarnación.

We have gone into the interior of Misiones—to Oberá, a Russian settlement, and to Leandro N. Alem, a German settlement. The Sunday that we were in Alem the church dedicated its new building. There were more than a thousand persons present for the all-day service.

During the afternoon I brought a message on baptism, after which Pastor Santiago Cancellini, of Buenos Aires, baptized twenty-three candidates. That night the pastor was ordained, and I had the privilege of serving on the presbytery.

The church here in Posadas is made up of Criollos (Argentines) and Russians. Although we have a nice hall which is adequate for the present, we see many possibilities for the growth of the work. There is great hope for future work among the young people, both Criollo and Russian. We feel that the Lord has already blessed us in leading us here.



#### **Appointee to Spain Inspired By Spirit, Enthusiasm of Nationals**

**Joseph W. Mefford, Jr.**  
*Barcelona, Spain*

We have not been here long, but we have remarked many times that it already seems that we have lived in Spain for a long time.

On a Sunday morning last September, our ship landed at Barcelona. We were at once impressed with the clear-eyed radiance that characterized the Baptists who met us. We couldn't speak their language, but across that barrier went smiles of Christian love and fellowship which were indescribable.

We felt at home at once with these friends in Christ who have been persecuted for his sake. The spirit and enthusiasm of these Christians who are going forward under such tremendous opposition will provide plenty of inspiration for us whenever the going is rough.

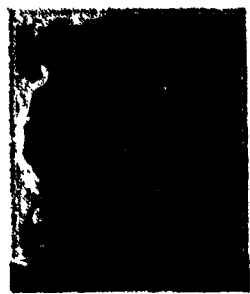
I have heard a number of genuinely heart-touching stories and testimonies. Señor Simone, now the manager of our Baptist publications here in Barcelona, told us that he was hired to print Baptist literature here and that, as a result of reading the things he was printing, he was con-

verted. Now he is Sunday school superintendent in Bona Nova Church, Barcelona.

Then there is Señor Cuyas, our language teacher. He was converted while teaching Spanish to a missionary. The organist of the Bona Nova Church is a converted Catholic priest.

The Woman's Missionary Society with twenty-two members is allowed to have only twenty people in attendance. So there is a rotating system whereby two members each week must miss the meeting. But those two meet together and pray for the meeting that is in progress.

We are indeed grateful that the Lord made it possible for us to come to the land of Spain.



**First Baptist Preaching Points  
Opened in City Near Hong Kong**

**Martha (Mrs. James D.) Belote  
Kowloon, Hong Kong**

The most challenging new responsibility which my husband Jimmie has added this year is the presidency of the Hong Kong Baptist Theological Seminary. Last year he taught there, but a Chinese pastor was serving as president. When this pastor became ill, Jimmie was elected to serve in his place.

We were fortunate enough to have a new dormitory building for use when school opened last fall. The year before, fifteen boys lived together in one room! We spent a good bit of time trying to make a little money go a long way in improving the two small older buildings we already had.

The educational requirements and standards of our school have been raised, and we are thankful for the high-caliber young people who have enrolled this term. There are about thirty-five students, and we feel that if the Lord can make a real impact on them during these years of seminary training our work for the future will be greatly strengthened.

We feel encouraged over the general Baptist work in Hong Kong and the progress that is being made. There are several new mission chapels which the Chinese Baptists, in co-operation with the missionaries, have opened in recent months. Some of these are ready to organize into churches.

Just last week another chapel was formally opened in the town of Tsuen Wan. This town has a population of nearly one hundred thousand and is located in British territory about eight miles from Hong Kong. It presents a tremendous challenge, for until this month there was not one Baptist preaching place in the whole city. At the first evangelistic service, held on the opening night, there were seventeen people, mostly men, who signed cards indicating their desire to know more about the gospel and how to be saved.

In our Hong Kong field there are eight organized Baptist churches and twelve mission chapels. Converts are being baptized regularly into our churches. Several months ago Jimmie baptized sixty-six people into the Stirling Road Baptist Church, and soon he will baptize about fifty more.

Interest in Sunday school and other phases of the work is growing. Two years ago we had the first vacation Bible school in our Hong Kong area, but this past summer twelve schools which reached hundreds of children were conducted.



**First Conference for Pastors in  
Cali Proves Spiritual Blessing**

**Violet (Mrs. Donald L.) Orr  
Cali, Colombia**

We finished our first term of work in the Colombian Baptist Theological Seminary last July. We feel very happy with the progress made during our pioneer beginning.

Our schedule now is heavier, and our students are well adjusted and working hard. The professors (my husband Don included) are really "digging" to keep ahead of the students with the translation of material into Spanish and the amount of preparation it takes for each class period.

I want to tell you of an outstanding meeting which has taken place—our first pastor's conference. Dr. José Sanchez of Cuba was invited to come and give the pastors a week of intensive study and research concerning the educational departments of the church and their usefulness in the growth of a New Testament church.

What a blessing and an inspiration this week was for these pastors—fellowship which they had never experienced before, new and intriguing ideas for developing their work, and a spiritual uplifting and revival in their own souls! In our evangelistic services at night, more than fifty persons accepted Christ as their personal Saviour.

Last July we went to Cartagena for our annual Colombian Baptist Mission meeting. By visiting in the various churches at Cartagena and Barranquilla, the representatives of the seminary had an opportunity to make an appeal to the young people of Colombia to accept the call of God and prepare themselves for his service.

One evening before the service, a young unsaved man came up and asked me, "*Señora, como es esta religion?*" ("Lady, what is this religion?") I did my best to witness to him by presenting the gospel of Christ.

We have discovered that people here are really hungry to know the truth. We depend completely upon God's help and upon your prayers to help us make that truth known.

# Missionary Family Album

## Appointees (December)

BADGER, Ted O., Texas, for Philippines.  
BADGER, Mary Ellen Byerly, Iowa, for Philippines.  
HUNT, Walter T., Texas, for Philippines.  
HUNT, Aliene Brasher, Texas, for Philippines.

## Arrivals from the Field

BUNN, Rev. and Mrs. Horace E. (South Brazil), 517 South Connelle Street, Eastland, Tex.  
ENETE, Mr. and Mrs. W. W. (South Brazil), c/o Happy Enete, 22 Kate Ross Homes, Waco, Tex.  
GARRETT, Rev. and Mrs. James Lee (North Brazil), 1324 Peacock Avenue, Columbus, Ga.  
GILLMAN, Rev. and Mrs. W. McKinley (Nigeria), 111 S. 78th Street, Birmingham, Ala.  
JACKSON, Rev. and Mrs. Stephen P. (South Brazil), 1010 W. Hadley Street, Las Cruces, N. M.  
KOLB, Dr. and Mrs. Raymond L. (North Brazil), c/o Guy V. Cochran, 101 Coney Street, Dublin, Ga.  
MOSS, Rev. and Mrs. J. Ulman (Venezuela), 102 East Jessie, Floydada, Tex.  
OLIVER, Dr. and Mrs. A. Benjamin (South Brazil), c/o Mrs. R. A. Welbourne, Hagerman, N. M.  
OLIVER, Rev. and Mrs. John Samuel (Equatorial Brazil), Southwestern Baptist Theological Seminary, Fort Worth, Tex.  
SUMMERS, Mabel (Lebanon), Route 1, Box 60, Bardstown, Ky.  
WARE, Rev. and Mrs. J. H. (Hawaii), 543 Jefferson Street, Tupelo, Miss.

## Births

FAHLE, Dr. and Mrs. George M., Jr. (Nigeria), daughter, Cheryl Edith.  
JACKSON, Rev. and Mrs. William H., Jr. (Japan), son, David Lloyd.  
LOW, Dr. and Mrs. J. Edwin (Nigeria), son, David Wayne.  
MURPHY, Mr. and Mrs. Milton (Israel), son, Mark Joel.  
WHITTEN, Rev. and Mrs. Charles W. (Spain), daughter, Margaret Dean.

## Deaths

BACH, Mr. Luther, father of Jean Bach (Nigeria), November 28, 1953, Florence, Ky.  
BENGTSON, Mrs. Nils J., emeritus (Spain), December 8, 1953, Barcelona, Spain.  
BRATCHER, Dr. Lewis Malen (South Brazil), December 16, 1953, Rio de Janeiro, Brazil.  
GASTON, Mrs. J. McFadden, emeritus (China), December 8, 1953, Atlanta, Ga.

HOOVER, Mr. J. W., father of Annie Hoover (Japan), October 2, 1953, Little Rock, Ark.

## Departures to the Field

AUSTIN, Stella, Baptist Girls' School, Agbor, Nigeria, West Africa.  
CATHIER, Rev. and Mrs. Douglas C., American Baptist Mission, Tamale, Gold Coast, West Africa.  
GOULD, Mary Frances, P. O. Box 832, Bangkok, Thailand.  
HUDGINS, Frances, P. O. Box 832, Bangkok, Thailand.  
JONES, Dr. Kathleen Carmen, Djalan Hegarmanah 41, Bandung, Java, Indonesia.  
KOLLMAR, Dr. and Mrs. George H., Apartado Aereo 1336, Barranquilla, Colombia.  
MEREDITH, Helen, Apartados 298, Cartagena, Colombia.  
SKINNER, Katherine, Apartado 592, Torreon, Coahuila, Mexico.  
WATSON, Lila, 169 Boundary Street, Kowloon, Hong Kong.

## Language School

BELL, Rev. and Mrs. Paul, Jr. (Honduras), Apartado 1883, San José, Costa Rica.

## New Addresses

BEALL, Dr. Jeannette Ellen, emeritus (China), 217 Maple Street, West Plains, Mo.  
BOWDLER, Dr. and Mrs. George A., Jr.

(Guatemala), 2024 Platt Springs Road, West Columbia, S. C.  
BROOKS, Ernelle, Box 108, Abcokuta, Nigeria, West Africa.  
CLAXON, Rev. and Mrs. W. Neville, Baptist Mission, Agodi Postoffice, Ibadan, Nigeria, West Africa.  
CLINTON, Rev. and Mrs. W. L., Caixa Postal 237, São José de Rio Preto, São Paulo, Brazil.  
EDMON, Christine, Bolanos 164, Aptu. C., Buenos Aires, Argentina.  
FORD, Ruth, Djalan Banda 27, Bandung, Java, Indonesia.  
FREEMAN, Mrs. Z. Paul, Calle Ramon L. Falcon 4080, Buenos Aires, Argentina.  
HARDY, Rev. and Mrs. Hubert L., Jr., Casilla 185, Temuco, Chile.  
HAYES, Everley, Djalan Banda 27, Bandung, Java, Indonesia.  
HAYS, Rev. and Mrs. George H. (Japan), Box 382, 2825 Lexington Road, Louisville 6, Ky.  
HEADRICK, Rev. and Mrs. Harvey O., Caixa 160, Maringa, Paraná, Brazil.  
HILL, Dr. and Mrs. Patrick H. (Nigeria), New Orleans Baptist Theological Seminary, New Orleans, La.  
LAWTON, Rev. and Mrs. W. W., Jr., 2116 Luna Street, Pasay City, Philippines.  
McRAE, Dr. J. T. (Jordan), c/o Church Missionary Society Hospital, Gaza, Egypt.  
NEIL, Mr. and Mrs. Lloyd H., Baptist Mission, Oyo, Nigeria, West Africa.  
TAYLOR, Dorothy Lucille, Box 108, Abcokuta, Nigeria, West Africa.  
TRULY, Elizabeth, Box 108, Abcokuta, Nigeria, West Africa.  
WHORTON, Mary Jane, Box 108, Abcokuta, Nigeria, West Africa.  
WOLLERMAN, Anna Mac, Caixa 78, Campo Grande, Mato Grosso, Brazil.

If any reader of this magazine should happen to have in his possession an extra copy of the following books and would be willing to give them to the library of the Canadian Baptist Foreign Mission Board, we would be very grateful.

*1905, First Baptist World Congress, London*

*1934, Fifth Baptist World Congress, Berlin*

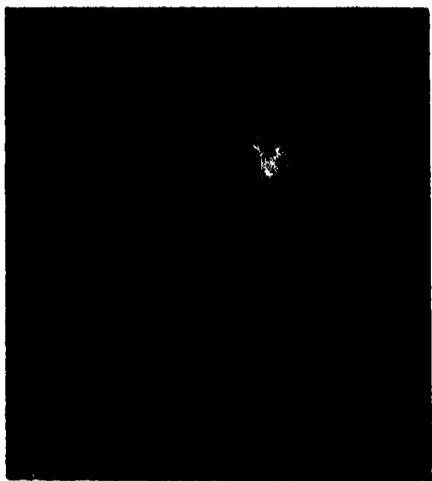
*1939, Sixth Baptist World Congress, Atlanta*

*1947, Seventh Baptist World Congress, Copenhagen*

Would you be kind enough to send these to the following address:

Dr. H. S. Hillyer  
Canadian Baptist Foreign Mission Board  
190 St. George Street  
Toronto 5, Ontario, Canada

# *In Memoriam*



**Elia Jerngren Bengtson**

**Born May 14, 1885, Karlstad, Sweden  
Died December 8, 1953, Barcelona, Spain**

MRS. NILS J. BENGTSON served as a Southern Baptist missionary for nineteen years before she retired in 1947. A native of Karlstad, Sweden, she was educated in the Karlstad public schools, a Bible school in Stockholm, and the London Missionary School of Medicine. She was a missionary of the Swedish Baptist Society in Valencia, Spain, from 1911 to 1922. Appointed by the Southern Baptist Foreign Mission Board in 1928, she was engaged in general evangelistic and educational work until 1940. Following her husband's death that year, she took over the administrative work at the Spanish Baptist Mission and was the only missionary on the field for several years.

**Born June 11, 1888, Black Rock, Kentucky  
Died December 16, 1953, Rio de Janeiro, Brazil**

LEWIS MALEN BRATCHER had served Southern Baptists in Brazil for thirty-five years when he died, following an illness of several months, in Rio de Janeiro at the age of sixty-five. A native of Black Rock, Kentucky, he received the B.A. degree from Georgetown College, Kentucky, and the Th.D. degree from Southern Baptist Theological Seminary, Louisville, Kentucky. He served as principal of the Baptist College, Campos; dean of the Baptist College, Rio; and professor of missions at South Brazil Baptist Theological Seminary and the Training School, Rio. For the past twenty-seven years he was executive secretary of the Home Mission Board of the Brazilian Baptist Convention.



**Lewis Malen Bratcher**



**Annie Bunn Gaston**

**Born February 25, 1869, Fork Union, Virginia  
Died December 8, 1953, Atlanta, Georgia**

MRS. JAMES MCFADDEN GASTON, Southern Baptist emeritus missionary who served in China for twenty-seven years, died at the age of eighty-four. A native of Fork Union, Virginia, she taught at Due West Female College, South Carolina, and was a governess in Pensacola, Florida, before she and her husband, a medical doctor, were appointed missionaries in 1908. In China she was matron and physician's assistant at the Mayfield-Tyzzler and Kathleen Mallory Hospital, Laichowfu, Shantung, China, and physician's assistant at the Baptist clinic in Tsingtao, Shantung. She and Dr. Gaston, who died in 1946, retired from active service in 1935.

# Baptists in the Bahamas

(Continued from page 3)

vent, exuberant, and emotional in expressing their religious sentiments. The large, robed, hardworking choirs can outsing almost any we have ever heard, and the congregation has no scruples about joining in on the singing of special numbers.

Church organizations are weak, and no churches yet have constructive plans of church finances. Numerous collections are taken at every service, even at prayer meeting, yielding mostly pennies, twopences, or sixpences. The pastors, without exception, are dependent on outside jobs for support. But the large number of bicycles leaning against the church houses on Sundays is an unfailing indication of the large congregation within, and the preacher has the full attention of all, proved by the hearty "amens," "yes sirs," "preach it, brothers," and "praise the Lords" heard throughout the sermon.

In 1950, in a preaching mission to the Bahamas, thirty-five Southern Baptist ministers voluntarily filled the pulpits available to them for more than a week. Southwestern Seminary students have come for four consecutive summers to hold vacation Bible schools. Reverend Guy Bellamy of the Home Mission Board and many Southern Baptist vacationists or tourists have viewed with compassion the struggle of Bahamian Baptists.

A clamor arose from all over the South for our Foreign Mission Board to lend a helping hand to our weaker neighbors. After carefully weighing the matter, the Board sent two experienced missionary couples, the H. H. McMillans in 1951 and the John Meins in 1953, with the purpose of doing what their hands found to do for the Lord. The chief need seemed to be that of organizing and maintaining a Bible school for the preparation of Christian pastors and workers.

Last September, the Meins rented a house large enough for school and residence and issued invitations to all the churches for the formal opening of the Bahamas Baptist Bible Institute. The garden back of the house was the scene for the significant occasion. The back steps were converted into a platform. Growing crepe myrtle, hibiscus, and bougainvillea made other floral decorations unnecessary while

the lime, orange, avocado, and guava trees sweetened the air with their pleasant fragrance. A full moon beamed on the well-lighted lawn, and the large group of Baptists sang forth the praises of the Master for his loving kindness.

Reverend Thomas Ambrister from Exeuma Island, having traveled by mailboat about thirty-six hours, arose to pledge his co-operation to the institution which Bahamian Baptists had been waiting for. Reverend Thomas Cambridge, eighty-six years old, from James' Cistern, Eleuthera Island, having forgotten his other suit in his haste to catch the boat, faced the audience in borrowed raiment to thank God that some young man who was to be his successor would have the preparation for which he had longed.

Others arose to express their hap-

piness; so it was not surprising that there was an enrolment of thirty-three for night classes, including four pastors, sixteen deacons, and many Sunday school superintendents and teachers. Day classes, exclusively for ministerial students, were postponed due to Dr. McMillan's ill health; but the three young men who have applied soon will be hard at lessons.

A trained ministry and an enlightened membership will mean a strengthening of churches and church organizations. We look forward to the day when Baptists will once more be leaders throughout the length and breadth of the Bahamas.

The man who ought not to give to missions is the man who wishes that missionaries had never come to our ancestors and that we ourselves were still heathens, cannibals, or worshipers of wood or stone.



**JUST RELEASED**

*the*  
**Newest**  
**EASTER**  
**FILM**

FEATURE LENGTH  
16 MM  
running time 55 min.

**"I Beheld His Glory"**

**IN BEAUTIFUL COLOR & SOUND**

The most unusual story of the last days of our Lord and His Resurrection. A thrilling and dramatic story forcefully told, compelling in its appeal, and dynamic in its message. A beautiful feature length film of top theatrical quality. All professional cast including Robert Wilson as the Christ.

Also available in black and white.

**RESERVE NOW**—rental information from your local Film Library .....or

**Cathedral Films** 140 N. HOLLYWOOD WAY • BURBANK, CALIF.

**LIMITED NUMBER OF PRINTS THIS YEAR**



**FULL  
COLOR  
and  
SOUND**



# MISSIONS VISUALIZED

Fon H. Scofield Jr.



## Visual Aids in Schools of Missions

**D**URING 1953 many associations utilized visual aids in schools of missions and in stewardship revivals. Favorable reports lead us to suggest that these materials offer a vast amount of supplementary resources of great value in the educational program of churches.

In utilizing visual aids there are several obvious advantages: (1) they are available at the convenience of churches and associations, as near as your nearest Baptist Book Store; (2) their content can be studied in advance and the most effective utilization can be arranged; (3) a sufficient variety of visual aids are now available to present missionary and stewardship themes in many ways; (4) all denominationally produced mission films have modest rentals, and in the case of simultaneous schools of missions a single film can serve in many churches at a reduced rental rate.

All of our denominationally produced visual aids seek to personalize our missionary ministries. Normal teaching periods have to resort to words and statistics; but these words and statistics come alive when followed by appropriate visual aids.

### Simultaneous Efforts

In these days more schools of missions and stewardship revivals than ever are being held. At the same time, missionaries are finding it difficult to spare enough time from their work to provide all the necessary leadership. It is natural, therefore, for directors to seek out supplementary aids. Even a casual study of visual aids catalogues of the Home and Foreign Mission Boards and of the Baptist Book Stores presents many motion pictures and filmstrips that lend themselves to such use.

Visual aids fit right into the program just as a missionary would. The difference is that someone in each church must be charged with the responsibility of studying the film and such helps as accompany it, so that it

can be presented and used and not just "shown."

Whoever plans the program for the association should determine in advance how many films will be needed. They should be ordered at least thirty days ahead of time. One person will have to accept responsibility for the films and see that they are passed around to the churches and then that they go back to the Book Store at the proper time. A week's rental for a single film is two and one half times the single rental rate, regardless of the number of times it is used.

### Church Schools

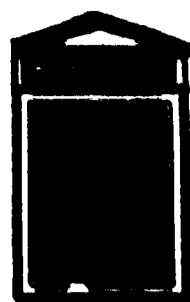
Many churches have developed an annual school of missions or stewardship revival in which a period of study is arranged, followed by an inspirational hour which includes the presentation of a film or a filmstrip.

Advance planning will usually make it possible to have a visual aid that will tie in directly with the study theme for each evening. Usually, one night would concern each major phase of denominational ministries, and the final night would be a commitment service. Today all of these needs can be met very effectively with visual aids.

Single uses of films require the payment of regular rental fees, but for most of our denominational films these fees are very modest and all are within the usual budgets of such programs.

### Special Listing

The Home, Foreign, and Sunday School Boards are now in the process of preparing a new pamphlet that will list all visual aids that will be especially helpful in schools of missions and stewardship revivals. Several new films are now in process and when the pamphlet is released all of these materials will be included, along with suggestions concerning planning, utilization, et cetera.



### CHURCH BULLETINS

Every progressive church should use Winters' Be Lync Bulletin Board. Dignified, effective, and economical. Over 7,000 in use. Increase attendance, interest and collections. Write today for this Catalog CO. H. E. Winters Specialty Company, Davenport, Iowa.

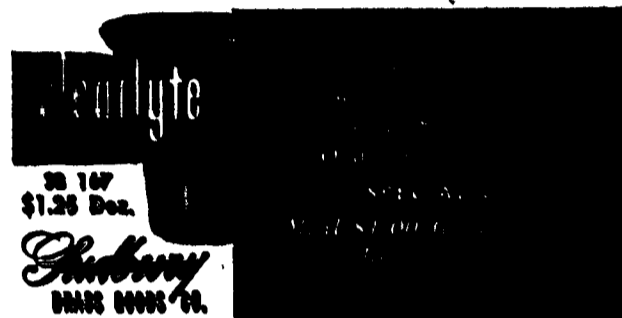


## ROBES

Catalog and fine selections of sample materials on request. Fair prices. Mention whether for Pulpit or Choir.

DeMOULIN BROS. & CO.

1202 South 4th St., Greenville, IN.

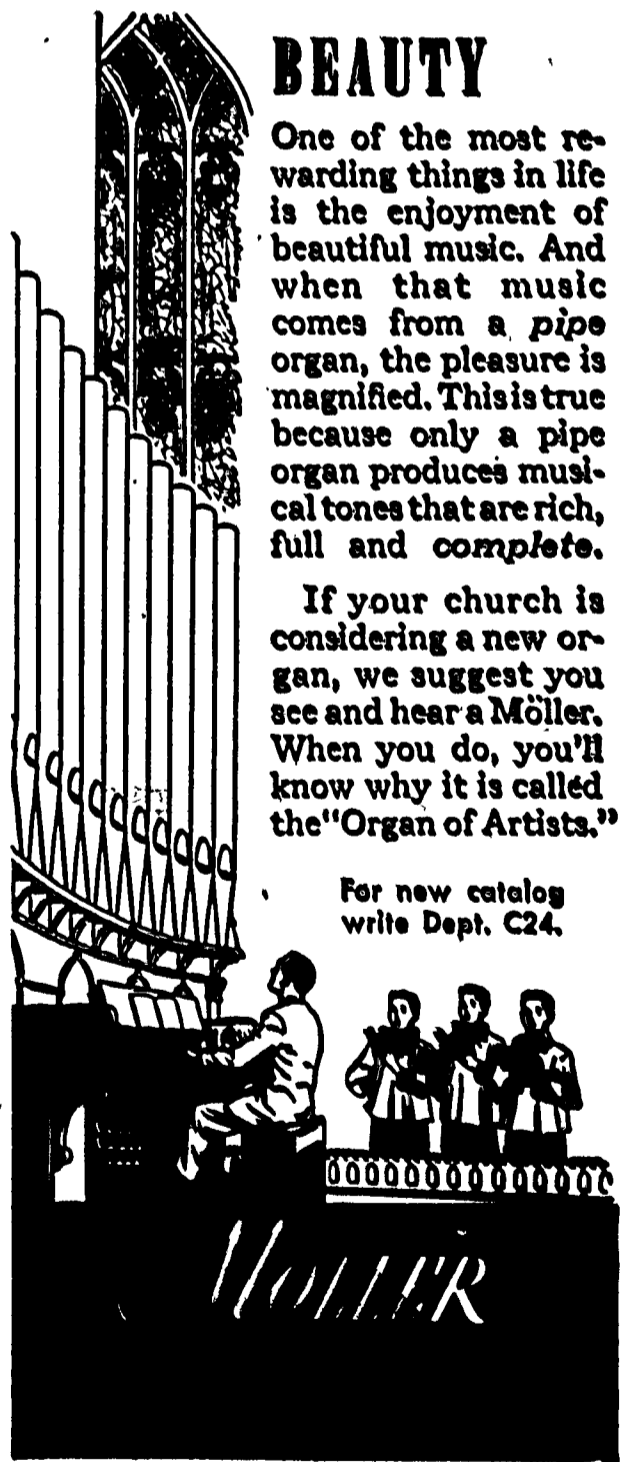


## BEAUTY

One of the most rewarding things in life is the enjoyment of beautiful music. And when that music comes from a pipe organ, the pleasure is magnified. This is true because only a pipe organ produces musical tones that are rich, full and complete.

If your church is considering a new organ, we suggest you see and hear a Möller. When you do, you'll know why it is called the "Organ of Artists."

For new catalog write Dept. C24.



# What I Expected!

(Continued from page 14)

salvation—many of them for the first time. None of them seemed tired and none of them was ready to go after an hour and a half of standing in the street. We talked with them about thirty minutes afterwards, all the young people walking among the group getting to know as many of them as possible.

We were not too tired to join in with the young people in singing all the choruses and hymns we knew in Spanish on the hour's trip back home. It was a happy day for us, *just what we had always expected mission work to be!*

I could not imagine mission work back in my college days without thinking of the discomforts that would necessarily be. I imagined ants, flies, mosquitoes, and such things. I pictured screened cottages and beds covered with mosquito netting. I knew that in a tropical climate the missionary would have to have screens in order to live comfortably, and we have found this to be true.

None of the Colombian homes which I know of have screens. On moving to our present home we experienced what it must be like to live screenless in the tropics. It seemed that all the flies in Cartagena were in our house. Our kitchen and dining-room tables were covered with flies. Food had to be prepared under a dish towel and salads had to be hidden in the cupboards until lunchtime. Someone had to fan while others ate their lunch.

It was a very unpleasant experience that we would think over repeatedly during the night while we batted and fanned mosquitoes and tried to drive them away. We used gallons of insecticides and all the mosquito nets we could find. Screens were the only answer, if we were to keep healthy and get our rest. Screens, of course, do not keep out the ants which are gradually devouring the furniture which we brought down from the States.

The most important thing which I pictured about foreign missions was preaching, teaching, and witnessing to those who had never heard of the gospel of Jesus Christ. But since we do most of our work in the cities, surely all of these people have at least heard of the gospel. Is it not just back

among the Indian tribes and the small pueblos in Colombia that the people have not heard the gospel?

The cities seem so modern; and the people have radios, newspapers, and magazines. Is it possible that these people have not heard the gospel? In the city where we live, we are convinced that most of the people have never heard.

Most Colombians are astounded at what we tell them about Christianity. Salvation by grace, faith only in Christ, and separation from sin mean nothing to them. Why do so many live in immorality, drunkenness, and fighting, deserting their families? Why do they love worldly pleasures more than their own families, their homes, or Christ?

The reason is clear. They have not heard. Their minds have learned some prayers. They have been taught facts closely related to what we are telling them, but their hearts have not been opened. We can see it in their faces and we can read it clearly as they tell us what they know.

The Colombians are a wonderful people with whom to work. If that were not true, our work would be much more difficult. They are a hard people to reach at first—deeply emotional, easily tempted, quick to anger, and either for you or against you. We have seen many of them change from one extreme to the other.

One of our young men who offers much promise for the Lord's work once spent his spare moments writing and delivering a speech on "Why I Do Not Believe in God." We have no doubt about his salvation now. He is faithful, consecrated, and sincere. His ambition is that his life may count in the Lord's service. What changed his life? He heard the gospel.

We have seen young people with much talent offer themselves on the altar in service to Christ. We see members of our church strive together to

live separated lives which is the deepest desire of every pastor's heart.

All the scenes, the discomforts, the sweltering heat, and the many being won who have never heard the message of salvation, along with all the experiences of joy and sorrow, are just what I expected missions to be.

## For This Cause

(Continued from page 9)

gram was missionary. The fact is, only one evening was given over to a consideration of the missionary enterprise—both home and foreign.

Further proof that foreign missions has become a subsidiary rather than a primary concern is attested by the emphasis that was evident during the recent meeting of the Executive Committee of the Southern Baptist Convention. During those days, despite the fact that communism is challenging Christianity at every turn, theological education, not foreign missions, was the focus of attention. Our conviction is that our seminaries would not be neglected if we should dare carry out the mandate of the Master to "make disciples of all nations."

## "Kids' Row"

We live on "Kids' Row." There are hundreds of children on our street. It's a dirt street; but then children love dirt. Any time we do anything with bricks and mortar, children from the whole neighborhood come to help. This is a good time to teach them Bible stories, choruses, and lessons in "give-and-take".

All the children call my husband Steve "Pastor," and they really look to him as their pastor and pal. Before we came to this neighborhood, there were many bad fights among neighbors because of children's differences. When we moved here, someone who was almost exhausted over so much quarreling said, "Now things will improve, for anyone would be ashamed to fight around people of the Bible."

Sure enough, the first month was pretty tough; but, with a year of gospel preaching and doing our best to practice it, we now have a very happy and neighborly spirit on "Kids' Row."—thanks to the power of peace which Jesus, and he alone, brings.—PAULINE (Mrs. STEPHEN P.) JACKSON, missionary to Brazil

## GOWNS

Write for FREE Choir Gown.  
Booklet G60, Pulpit Book P60.  
Budget Plan.

**E. R. MOORE CO.**

922 DeWitt St., Chicago 13, Ill.  
25-34 Jackson, Long Island City 1, N.Y.  
1908 Beverly Blvd., Los Angeles 4, Calif.



## 1,200 Constrained

(Continued from page 7)

had gathered around. One man was preaching; another was handing out tracts. As we watched, an old taxi filled with men pulled up beside us. The occupants listened intently for a moment, then one of them remarked: "I thought so. They're the Bible ones!"

Yes, they were the "Bible ones." Because they take God's Word seriously, they were doing everything they could to constrain the people to come in. With many others in this great city doing likewise, is it any wonder that 1,200 souls were brought into God's kingdom in just a few days?

## What Missionaries Mean

(Continued from page 16)

Master at work with his own hands of love. Comforting missionaries are at the bedside of our sick loved ones speaking peace to our troubled hearts.

Won't you, who send us missionaries constantly in season and out of season, pray and pray and pray for these servants and for us that we may mutually work together faithfully that the day may dawn soon when the kingdom of this world shall become the kingdom of our Lord and of the Christ who shall reign forever and ever?

## "Let Thy People"

(Continued from page 21)

mayor came and told the mob they had no right to disturb the evangelicals. "They have just as much right to worship God in their way as you do," he said. The mayor spent the night with the Mora family to see that no more disturbance was made.

But Mr. Mora did not sleep. He stayed up all night praying and praising God that at last the people of God were established in Aserrí.

The man who ought not to give to missions is the man who believes it is "every man for himself" in this world and who with Cain asks, "Am I my brother's keeper?" Such a man is not asked to give to foreign missions. He needs missionaries sent to him.

## At Home in Africa

(Continued from page 13)

three feet high. Twenty-one of the twenty-two men attended the service.

There was not a hut within sight; yet, people continued to pour out of the bush in every direction as the word got around that the white *mmfundisi* was there.

I was talking to two natives in a large gold mine section. As I talked,

others drifted up; and, within twenty minutes, I was surrounded by more than two hundred people who listened intently as I told of God who created and loves mankind. The strange name "Baptist" came to hold meaning for these people who have rarely, if ever, heard the true gospel. Hereafter they shall hear the blessed story each week as our national pastors, lay preachers, and evangelists alternate with the missionary on these preaching trips.

## A GOD-GIVEN OPPORTUNITY...

for every Pastor, every Lay Leader, to lead all his people to this great religious experience to learn the story of Martin Luther and the Reformation!

"Thrilling . . . unforgettable! A must for every Christian!"—Dr. James G. Patton

"I am enthusiastic about 'Martin Luther'. It is a magnificent production!"—Bishop William C. Martin

"Powerful...an experience that is not to be missed!"  
—Dr. Robert J. McCracken

"Brilliant! It could hardly be surpassed!"  
—N. Y. Times

"A fine movie—a hit!"—LIFE Mag.

"Phenomenal...thrilling! I would like to urge Christians of every denomination to see it!" —Billy Graham

"★★★★! A remarkable film!"  
—Chicago Sun-Times

"Superb!" —Atlanta Constitution

"A great film! People of all faiths should see this extraordinary production!" —Dr. J. Manning Potts, Editor, "Upper Room"



**"No man  
can  
command  
my  
conscience!"**

**"Man  
only needs  
Jesus Christ!"**



Louis de Rochemont presents  
**Martin  
Luther**

**A MAGNIFICENT MOTION PICTURE FOR OUR TIME!**  
**The Church made it . . . the Church  
supports it . . . and it broke attendance records  
in 500 cities all over the U. S.!**

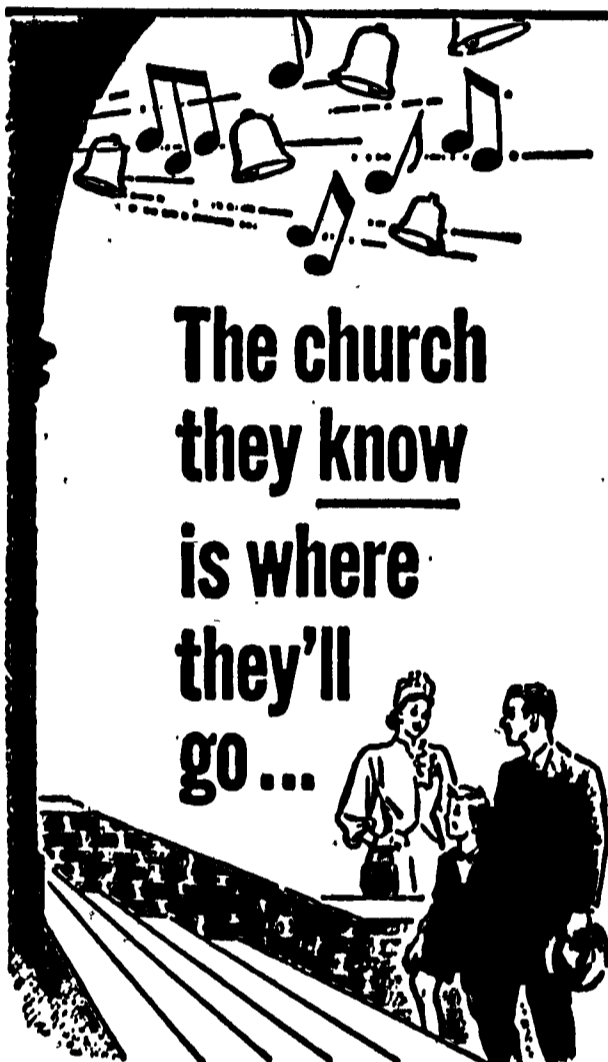
QUICKLY FOLD  
OR UNFOLD  
FOR  
CHANGING  
ROOM USES

**Mitchell**  
FOLD-O-LER  
tables



MAXIMUM  
SEATING  
MINIMUM  
STORAGE

TOPS OF  
MASONITE  
PRESSEDWOOD • FIR  
& BIRCH PLYWOOD •  
LINOLEUM • PLASTICS  
STRONG, RIGID  
TUBULAR  
STEEL LEGS



The church  
they know  
is where  
they'll  
go ...

**"Carillonic Bells"\* beckon  
people all week long—**

making the church a well known  
source of spiritual life in the com-  
munity. They actually promote  
church growth. The tonal beauty of  
"Carillonic Bells" is unmatched by  
any cast bells or chimes. Every  
church can afford them—no church  
should be without them.

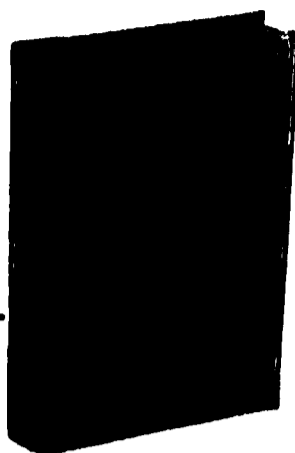
Hundreds of installations through-  
out the nation! Learn how your  
church may have the world's finest  
bell music, write to—

**"Carillonic Bells"\***

SCHULMERICH CARILLONS, Inc.

141 Carillon Hill, Sellersville, PA.

\*"Carillonic Bells" is a trademark for bell  
instruments of Schulmerich Electronics, Inc.



## A HISTORICAL APPROACH TO EVANGELICAL WORSHIP

Ilion T. Jones

Here is a forthright and realistic challenge to rethink  
the meaning and practices of worship—and to consider seriously the effects of  
present-day trends upon the future of the evangelical faith.

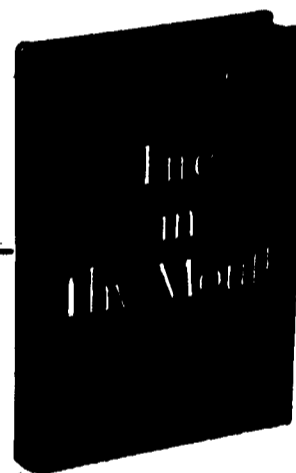
Beginning with a historical survey of Protestant worship—from its Old  
Testament backgrounds to its contemporary expressions—Dr. Jones seeks to  
discover the true nature of New Testament or evangelical worship. With keen  
insight and understanding he critically evaluates the arguments for a greater  
emphasis on ritual and symbolism and the return to ancient liturgical forms.  
He shows that many practices often accepted as being ancient or traditional  
elements in Christian worship were originally a perversion of early evangelical  
Christianity. He then presents a constructive consideration of modern evangeli-  
cal worship and the procedures and practices of worship necessary to embody  
and perpetuate evangelical Christianity in its distinctive form.

For preachers, teachers, laymen—for all who share an interest in and re-  
sponsibility for worship—this book offers clearer perspective of the funda-  
mental nature and development of Christian worship, and practical suggestions  
for keeping it true to its evangelical origin. PUBLISHED FEBRUARY 8. 320 PAGES.

\$4.50

## FIRE IN THY MOUTH

Donald G. Miller



"The recent upsurge of Bible study will be abortive un-  
less it reaches the pastor and is transmitted by him to his people through the  
pulpit." *FIRE IN THY MOUTH* is Dr. Miller's plea, and challenge, to every  
minister to give his people the blessings of true biblical preaching—to let  
God's words become fire in his mouth. His book is a vital, timely analysis of  
such basic questions as the true nature of preaching, the place of the Bible in  
preaching, and the difficulties, values, and implications of biblical preaching.

*FIRE IN THY MOUTH* speaks directly to the minister and ministerial stu-  
dent, calling upon them to make preaching the heart of their ministry and  
the Bible the heart of their preaching. They will find it a forceful stimulus to  
the fresh appraisal of their high calling—and to a renewed dedication to it.

The Chapters: BIBLICAL PREACHING AS REDEMPTIVE EVENT—THE ROLE OF  
THE BIBLE IN PREACHING—THE PREACHER AS BIBLICAL INTERPRETER—THE VALUES  
OF BIBLICAL PREACHING—THE IMPLICATIONS OF BIBLICAL PREACHING—INDEX.  
PUBLISHED FEBRUARY 8.

\$2.50

Published by Abingdon Press

Order from the

**BAPTIST BOOK STORE**

Serving Your State, District, or Association

# Men and Women Hail New Kind of Sickness and Accident Policy

## No Reduction in Benefits Regardless of Age

**Costs Only \$12 a Year—Down Payment \$2.50**

**Ages 60 to 69 Only \$18 a Year—Ages 70 to 75 Only \$24 a Year**

The older you are, the harder it is to get protection against financial worries that come when accident or sickness strikes. That's why the reliable North American Accident Insurance Company of Chicago has issued a special policy for men or women up to 75 years of age. It helps meet sudden doctor and hospital bills—and the cost is only \$12 a year for either men or women from 15 to 59 years old . . . only \$18 a year from 60 to 69 years . . . from ages 70 to 75 only \$24 a year. These rates are guaranteed as long as the policy is continued in force. Easy payment plan if desired.

No doctor's examination required, merely your own statement as to your present health. If your policy is in effect at age 75, you may even continue it to age 80 at no further increase in premium. **ABSOLUTELY NO REDUCTION IN BENEFITS REGARDLESS OF AGE.** Protects you 24 hours a day while in the United States, Alaska, Canada, Mexico, Central and South America.

This is the popular, sound "SERIES 500" Limited Accident and Sickness Policy which thousands of men and women are carrying, all over the country—it pays \$25 a week for 10 weeks for total disability resulting from certain specified accidents and sicknesses; **AN ADDITIONAL \$25 A WEEK** for 4 weeks for the first day of disability, for accidents requiring hospital confinement; up to \$25 cash for doctor bills (at the rate of \$3 per visit) even for a minor accident such as a cut finger. In case of accidental death the policy pays \$1,000.00 cash to your beneficiary. Accident benefits effective from date of policy. Sickness benefits effective 30 days from date of policy. All disability benefits are paid directly to you to use any way you wish.

In addition, the policy covers many sicknesses including pneumonia, cancer, diabetes, tuberculosis, polio, ulcer of stomach or intestines, and operation for removal of appendix, hemorrhoids, gall bladder, kidney and prostate, paying the weekly benefit after the first seven days of confinement to either home or hospital.

This new policy also has a double indemnity feature covering travel accidents. You receive \$50 a week if disabled, by an accident in a bus, taxicab, train, subway or street car, and \$75 a week if the accident requires hospital confinement. The death benefit increases to \$2,000.00 if caused by a travel accident.

*Your benefits are never reduced even though you are also insured in a Group Plan, Blue Cross or other Hospitalization Insurance. So if you are now a member of some worthy hospitalization plan, you still need this additional protection. Only a small percentage of people are confined to a hospital, and even then only for a fraction of the time they are disabled. Most people—over 80%—are confined at home where hospitalization plans do not apply. Or, they are hospitalized for a few days or a week, then spend weeks of convalescence at home before they can go back to work again. The North American Policy pays specified benefits regardless of whether you are confined to your home or to a hospital.*

North American Accident Insurance Company of Chicago has been in business for more than a half century and is one of the leading insurance companies providing accident and sickness protection. We have paid over \$63,000,000 in cash benefits to grateful policyholders when they needed help most. North American is licensed by the Insurance Departments of all 48 states and the District of Columbia.

Whatever your age, whether you are young or old, male or female, you need this sensible, necessary protection. Get full details about this new policy by sending for the revealing booklet, "Cash or Sympathy." The booklet is absolutely free. It will be mailed without charge or obligation of any kind. We suggest you get your free copy by mailing the coupon to Premier Policy Division, North American Accident Insurance Co. of Chicago, 10 Commerce Court, Dept. 411, Newark 2, New Jersey.

### MAIL THIS COUPON FOR FREE BOOKLET

North American Accident Insurance Co. of Chicago  
10 Commerce Court, Dept. 411, Newark 2, New Jersey

Premier  
Policy  
Division

Please mail me your FREE booklet, "CASH OR SYMPATHY." I understand there is absolutely no obligation of any kind.

NAME .....

ADDRESS .....

CITY..... ZONE NO..... STATE.....

# HERE'S A MESSAGE FOR YOU

FROM

*Billy Graham*

ABOUT HIS NEW BOOK

## "PEACE WITH GOD"

"THIS BOOK has been written not for the theologians and philosophers but for the man in the street. My purpose is to give him a clear understanding of a new way of life that was presented by an unknown Galilean two thousand years ago. I have endeavored to present it in the language of the common man, that 'the wayfaring men, though fools, shall not err therein'.

"My object is not to get you to a particular

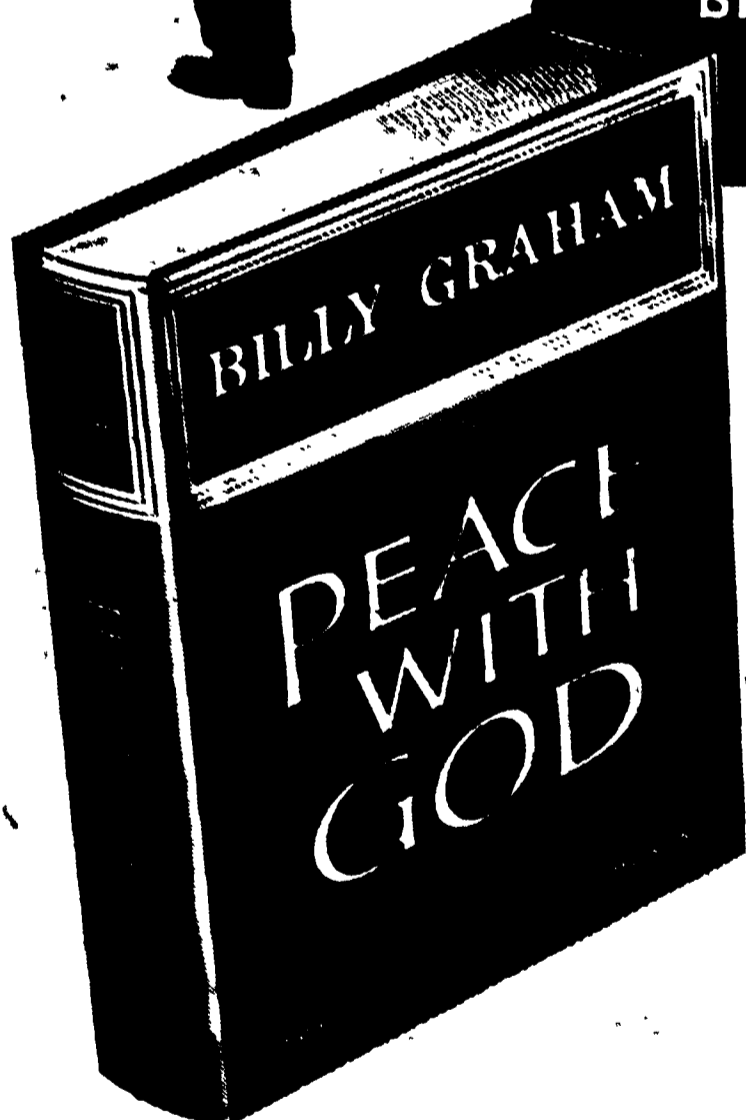
denomination or church—but to get you to a saving knowledge of the Lord Jesus Christ, and to encourage, strengthen, and build up the Christian in the most holy faith.

"'Peace With God' has literally been prepared on our knees. We have felt the continual presence of God. My daily prayer will be that in this hour of confusion and crisis, this book will be used to bring you to peace with God."—Billy Graham

JOIN THE CIHU CLUB OF INSPIRATIONAL BOOKS AND GET

**TWO BOOKS** FOR ONLY \$1.76

BILLY GRAHAM'S "PEACE WITH GOD"  
AND ANY ONE OF THE OTHER  
BOOKS SHOWN BELOW!



Thousands of American families are making the exciting discovery that the CIHU Club of Inspirational Books offers them the finest, most worthwhile spiritual books being published today—at astonishing cash savings that fit right in the family budget! Many of the thousands of fine people who are already members have written us about the wonderful benefits they have received from CIHU books. They speak with joy of being led toward fuller, richer living—of learning how to pray and what to pray for—of gaining a new peace of mind and soul never dreamed of before.

You are invited to join CIHU with these other splendid families and as an inducement to mail the coupon NOW you may have Billy Graham's great inspirational work "Peace With God" plus any one of the other books shown on this page for just \$1.76 with membership!

### The Way To Victorious Living

As a member, you pay no fees, no dues of any kind; you choose only the books you want to read, and pay just \$1.76 (plus small shipping charge) for each, regardless of the much higher publishers' prices. Your sole obligation as a member is to accept just four books during the membership year, and you may cancel your membership after accepting only four books. Furthermore, you participate in the "Book-savings Plan", your way to enjoy exciting savings on the reference volumes, Bibles, dictionaries and great religious works you want in your home.

### Mail the Coupon For Your

### TWO Wonderful Books—Today!

The coupon enrolls you as a member, and then each month you will receive your copy of "Glad Tidings", the club's fascinating booklet containing meditation, prayers and thoughtful reviews of all the inspiring new books being published. You read about the club's monthly selection in this magazine, and as a member you choose only those selections you want. You may continue club membership as long as you like, or resign at any time after accepting four books.

May we urge you to mail the coupon today and get your TWO books at once!

**CIHU**

pronounced KY-JIEW, means Can I Help You?—a phrase made popular by Dr. Frank Laubach, world-famous missionary.

### Mail Coupon Now!

**TWO BOOKS FOR ONLY \$1.76**  
**"PEACE WITH GOD"**

AND THE ONE BOOK CHECKED BELOW

☐ What Prayer Can Do ☐ How To Believe  
☐ The Greatest Faith Ever Known

CIHU Club of Inspirational Books  
Box 952, Mineola, New York

Please send me at once Billy Graham's "Peace With God" and the one book I have checked above as my Free Gift and first selection—both for only \$1.76 plus shipping. Enroll me in the CIHU Club and send me "Glad Tidings" each month. As a member I agree to notify you in advance if I do not wish to receive any book. I may accept as few as four selections during the year at the CIHU price of only \$1.76 plus shipping. I understand that I may resign membership at any time after accepting four selections and that I am to participate in the club's "Book-savings Plan". NOTE: If not delighted I may return both books within 7 days and this membership will be cancelled.

Mr. \_\_\_\_\_  
Mrs. \_\_\_\_\_  
Miss \_\_\_\_\_  
(Please Print)

Street and No. \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

Offer good only in the U. S. A.

### CHOOSE ANY ONE OF THESE OTHER FINE BOOKS:

**THE GREATEST FAITH EVER KNOWN**  
by Fulton Oursler and April Oursler Armstrong

The superb story of the founding of Christianity. Final volume of the greatest religious trilogy in all literature. Publisher's edition, \$3.95.

**HOW TO BELIEVE**  
by Ralph W. Sockman

Millions of people have written Dr. Sockman with questions about faith. This volume answers them and you will find it a gold mine of wonderful reading.

**WHAT PRAYER CAN DO**  
by the Editors of Guideposts

Dramatic, real-life examples of the power of prayer—and a guide to effective praying. 15 beautiful full-page photos. A library must!