



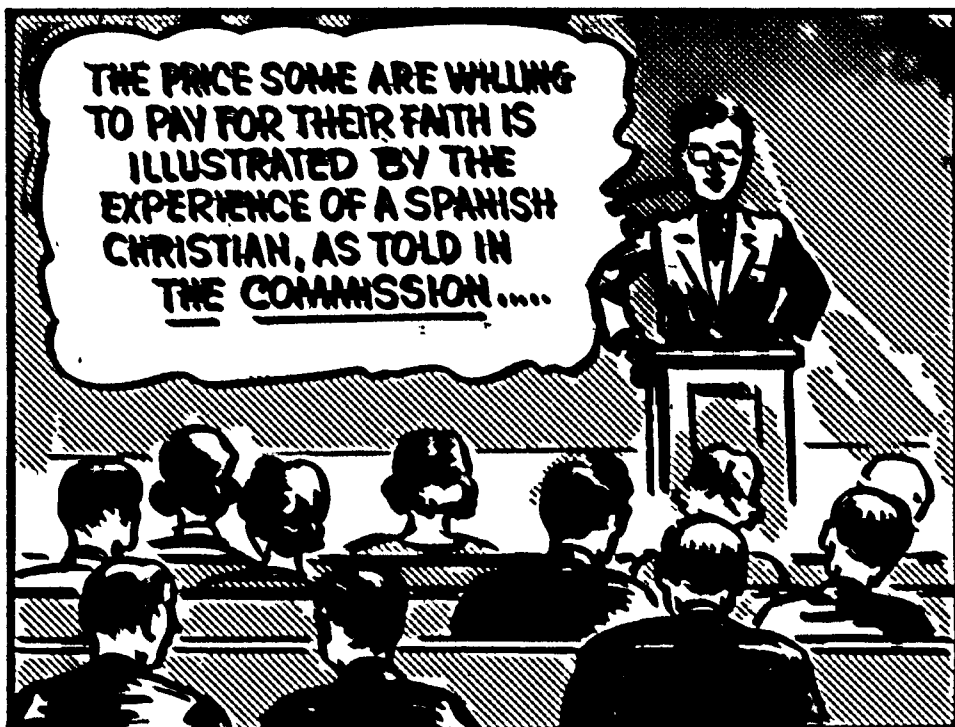
THE

SEPTEMBER 1934

Commission



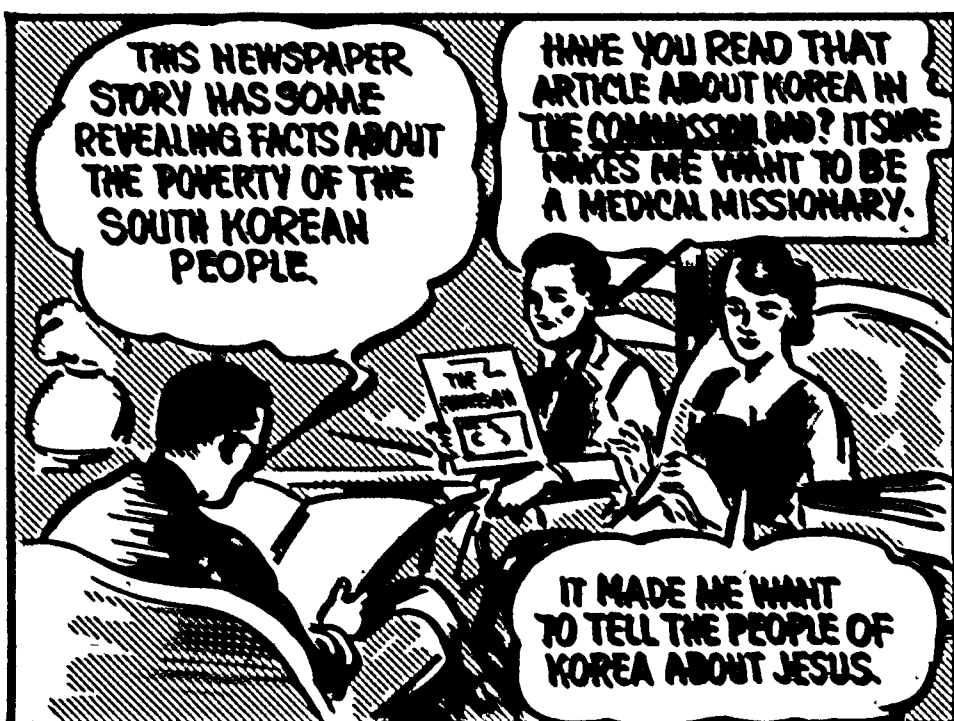
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A Well-Favored Land

By Robert G. Bratcher

THREE steps mark the beginning of Baptist work in Brazil. The first was taken when the great apostle of Africa, Thomas Jefferson Bowen, came to Brazil in 1859 as Southern Baptists' first missionary. His health did not allow him to continue his work, however, and two years later he was back in the States. No permanent results of his two years' stay in Rio de Janeiro are known.

After the Civil War many Southerners left their homes and settled in the Empire of Brazil. In 1871 several of these immigrants in the province of São Paulo organized themselves into a Baptist church in the city of Santa Barbara, under the name of First North American Baptist Missionary Church of Brazil. This church, along with its daughter, the near-by Station Baptist Church, ministered only to North Americans; and both eventually disappeared.

These short-lived attempts, however, are not to be reckoned as complete failures. Bowen's lack of success in establishing permanent work doubtlessly served to arouse the Foreign Mission Board to the great needs of the country, while the two North American churches constantly appealed to Southern Baptists to help establish definite work among Brazilians.

In 1872 the Santa Barbara church issued a stirring Macedonian call to the Foreign Mission Board. "We hope," the letter reads, "that a large Baptist community in this country will be added to the great Baptist family of the world, teaching, preaching, and practicing the faith once delivered to the saints."

The third and definitive attempt to start Baptist work was launched when William Buck and Anne Luther Bagby arrived in Brazil in 1881. The first Brazilian Baptist church was organized in Bahia in 1882 with five members, only one of whom was a Brazilian, Antonio Teixeira de Albuquerque, ex-priest. The year following, the second church was organized in Rio, and for

years the work progressed rather slowly.

How the Word of God Grew

The Brazilian Empire, however, where the good seed of the gospel was being sown, proved itself to be a fertile field. Pero Vaz de Caminha, official chronicler of the Portuguese expedition which, under the command of Admiral Pedro Álvares Cabral, took possession of Brazil in the name of the king of Portugal, described the fertility of the new land in his official report to his sovereign.

"This country is so well favored," he wrote, "that if it were rightly cultivated it would yield everything." But he was even more impressed by its spiritual possibilities. "For all that, the best fruit that could be gathered hence would be, it seems to me, the salvation of these people."

These prophetic words were unconsciously echoed some four centuries later by W. B. Bagby on March 2, 1881, aboard the *Yamoyden* the night of its arrival in Rio harbor: "Oh, may God grant that his truth, as it is in Jesus, shall fill this land from North to South, and from the Atlantic to the Andes."

Slowly but steadily the seed germinated and grew. In 1907 Brazilian Baptists celebrated the silver anniversary of established work in the country by organizing the Brazilian Baptist Convention. Forty-three messengers were present in Bahia on June 22, 1907. At that time there were eighty-three Baptist churches with a few over five thousand members and twenty-six ordained Brazilian pastors.

Today, according to the latest available statistics, there are 1,123 Baptist churches, plus more than eight hundred organized preaching stations, with 121,101 members and 634 ordained Brazilian pastors.

A "well-favored country" indeed!

What accounts for this tremendous growth? Under God's sovereign grace the following human factors have been instrumental in this development:

The first is the primacy and centrality of the Scriptures in Christian living and church life. It is not for nothing that Baptists are known as "*Bíblias*"—literally, "Bibles." They are a people who study, preach, and practice the Bible.

There are over 55 per cent more Sunday schools than Baptist churches—a total of 1,769 at the latest count—with over 120,000 students. Baptists lead evangelical denominations in the task of distributing the Scriptures; and Baptist churches contribute more to the work of the Brazil Bible Society than any other denomination.

Not only do they distribute the Scriptures. In a land where illiteracy totals 70 per cent of the population, Baptist churches under the leadership of the Brazilian Home Mission Board organize adult classes in order to teach the people to read. The textbook for these classes was prepared by Professor Luciano Lopes, one of Baptists' leading educators; and the reader itself is a specially prepared Gospel of John.

Another factor in the rapid growth of Baptist work is the contagious enthusiasm of Brazilian Baptists and their strong sense of personal responsibility. As can easily be seen by the figures quoted above, there are nearly twice as many churches as ordained pastors in Brazil today.

Yet the work grows constantly, and every Baptist church has its regular meetings every Sunday. There are no "quarter-time" or "half-time" churches in the U.S.-sense of the word. If a church has no pastor, or if the pastor is absent, the laymen carry on the work, sometimes for months and even years.

This sense of personal responsibility applies also to money; and Brazilian Baptists know how to give. They are poor—indeed, Southern Baptists are not capable of imagining how poor they are. But having first given themselves to the Lord they are able to give above and beyond their means for the carrying on of the work.

This factor accounts also for the

tremendous amount of personal evangelization. In a country where real spiritual experience is unknown in the religion of the majority, simple Christian salesgirls, humble laborers, and hard-working housewives have something real to tell friends and neighbors concerning their new faith: they felt a change, they experienced One who came into their lives when they professed Christ as Lord and Saviour. It has been remarked that someday the story must be told of the well-to-do ladies of the higher classes of society who have been won to the Lord by the testimony of their simple, uncultured servants.

Whether this strong evangelistic fervor be expressed in great concerted movements, like the one in Rio last year in which eighty-seven of the then eighty-nine churches co-operated, or whether it be the numerous and far-flung preaching stations the churches maintain, or whether it be the open-air services conducted by the young people on Sunday afternoons, or whether it be personal work, it all adds up to a mighty evangelistic campaign waged by those who, captured by God's love, feel constrained to tell their story to others.

A third factor is the practice of church discipline, exercised in several ways. Initially, there is generally a careful check upon the genuineness of the conversion of those who present themselves for baptism. A candidate is rarely accepted immediately unless he is well known to the pastor and church.

Even then, the usual custom is for a committee to examine the candidate and report back to the church. Often he is kept waiting until he has given proof, by his actions, of the reality of his conversion.

As a church member he must be willing to renounce such worldly habits as smoking, dancing, movies, and the like, which the churches consider harmful to Christian witness. He must be willing to submit to the church's discipline and contribute his share toward the carrying out of the church's program.

In its punitive form, church discipline operates to exclude members whose lives deny their Christian profession. Exclusions are frequent and numerous, caused not only by sins of commission but also of

omission, such as nonattendance upon the church's services.

There are other factors, but these three are probably the most significant; for they represent Brazilian Baptist life at its best.

Weaknesses

It is precisely at these points, however, where are to be found the main weaknesses of Baptist church life in Brazil. The worst is always the corruption of the best; and this is no less true in the life of a community than in the life of an individual.

Untrained study and ignorant use of the Bible has its dangers. Barren literalism may transform the inspired oracles into a legal code book; and a proof text method of interpretation may make the Bible the point of departure for bizarre beliefs and practices inconsonant with the whole Scripture truth. Lack of training and of wise pastoral leadership permits the rise of excessive individualism in the realm of scriptural interpretation.

Experiencing the freedom of reading and interpreting Scripture for themselves, Brazilian Baptists are liable to commit hermeneutical excesses of many kinds. No small amount of divergence has arisen in church life due to this fact; and a number of splits and factions have resulted from the lack of proper discipline in biblical interpretation.

The sense of personal responsibility and the enthusiasm which characterize so large a part of Brazilian Baptists have also caused their ill effects, due to the lack of effective channeling and proper use of such power. Superficial emotion, so characteristic of Latin Americans, often takes the place of a genuine spiritual experience, causing great loss. Dr. A. R. Crabtree, missionary of many years' experience, states that the rate of exclusion from church

membership has probably been as high as 30 per cent in past years of Baptist work in Brazil.

On the other hand, the need for the expression of such emotions is skilfully exploited by proselyting sects whose sensational methods provide an outlet for these forces. These sects have experienced a remarkable growth in recent years and in many places have effected heavy inroads into our churches.

Again, the misuse of this sense of individual responsibility which bulks so large in our work has brought dissension and division into the organized life of the churches and denomination. Such is the price which a pure democracy must pay—and sometimes the price is high. Time and again the sorry spectacle of acrimonious recriminations and mutual accusations within a church has brought shame and disgrace to Baptist work.

Where liberty is substituted by license, and anarchy takes the place of democracy, the unity of the body of Christ is destroyed by the formation of parties and factions which since the days of the church in Corinth, in the first century, have wrought so much harm in the Lord's work.

In justice let it be said that such factions are not always simply or solely the work of national elements; missionary leadership and influence, unwisely and stubbornly applied, have often contributed their share to such divisions.

And, finally, whereas the serious attempt to enforce church discipline and Christian morality has contributed greatly to the strength of the Baptist witness, it remains true that often such laudable efforts have degenerated into pharisaic legalism which kills the nerve of true Christian ethic.

We are confronted with the paradoxical scene of persons excluded from church fellowship for such gnatlike offenses as the use of cosmetics, the cutting of hair, or attendance at shows, while the camel-sized sins of egoism, pride, slander, and false witness pass scarcely noticed in church and denominational life!

Any reader will immediately recognize that such faults are not peculiar to Brazilian Baptists alone; but at times they assume a

(Please turn the page)



disproportionate size in Brazil due to the legalistic mentality of a people nurtured in the Roman tradition. Such arid legalism must be overcome if the true moral power of the gospel is to make itself felt.

Open Door and Many Adversaries

"A great door and . . . many adversaries." With these two figures Paul portrayed his opportunities at Ephesus (1 Corinthians 16:9). The same is true not only of Baptist work in Brazil today, but of evangelical work as a whole.

The doors are wide open, affording us glimpses of the unrivaled opportunities for evangelism such as exist nowhere else in the world.

The loss of prestige of the dominant church is one reason for this wide-open door. According to one recent writer, it has been admitted by Roman authorities that practicing, active Roman Catholics probably do not amount to 15 per cent of the total population. For the vast majority the Roman religion is a lifeless, if necessary, adjunct of the culture into which they were born and in which they live.

Christening, marriage, and death are the three occasions when the average Brazilian comes into contact with the Roman Church. (Probably the first two have as much effect upon him as the last.) Traditionally the priests have been, by and large, pale and ineffectual figures, the butt of many stories and jokes, whose lives often belie the message they preach.

The Roman Church is by no means dead in this country; and an intellectual and perhaps a moral resurgence may be detected in some recent activities. But never again will it wield the influence and power it held for nearly four centuries in the land of the Southern Cross.

The door is wide open because of the traditional spirit of tolerance and freedom that has characterized Brazil. Brazilians are notoriously a peace-loving people, and the country's dealings with its neighbors bear out this claim. The liberal atmosphere of the time of the Empire has pervaded the era of the Republic; and complete religious liberty is a real and permanent factor in Brazilian national life.

When, in an interior town of Minas Gerais called Corinth, a fanatic priest

led a howling mob to attack the Baptist church recently, indignant reaction was spontaneous and widespread. In a widely quoted "Letter to the Corinthians," Austregésilo de Athayde, an eminent writer, member of the Brazilian Academy of Letters, rebuked in no uncertain terms his fellow Catholics of Corinth.

A wide-open door and many adversaries! There are adversaries in this country, too.

An ambitious Roman hierarchy is desperately trying to regain lost ground. In a recent Congress in Pará a statement was issued to the effect that the Roman Church will spare no efforts to defeat evangelical Christianity. Evidence that the statement was issued in all seriousness was soon provided by two articles from the pen of one of the most capable spokesmen of the Roman Church.

In the first he quoted figures to prove that the work of Bible distribution is largely financed by foreign funds, mainly from the United States and Britain. The implication was plain. In the second article the writer, Monseigneur Agnelo Rossi, used the widely publicized J. B. Matthews charges [that the Protestant clergy in the United States is infiltrated with Communists] as "proof" that Protestants are Communists.

The recent visit of the image of Fátima and the great Eucharistic Congress in Rio next July are meant to impress the country with the power and influence of the Roman Church.

Spiritism is another powerful adversary. It has in its own pagan way provided a needed religious experience to a people who have had none. In the spiritist session, the *macumba*, the devotees of spiritism find an immediate experience with the supernatural which the cold ritual of the Roman Mass is unable to provide.

Spiritist leaders claim there are ten million devotees in Brazil; and some impartial observers do not consider the figure exaggerated. So impressed was the Nigerian delegate to the Baptist World Youth Conference in Rio last year with the widespread practice of spiritism that he exclaimed: "We are getting rid of these superstitions in Africa, but you are practicing them here!"

And Communism in Brazil—what

about it? Surely the question has been in the minds of those who attended Dr. Culbert Rutenber's seminar on "Christianity and Current Ideologies" at the Youth Conference. For in that seminar, to the evident dismay of the North American delegates, some Brazilian young people were apparently doing nothing but parroting the Communist line.

There is danger from Communism, but the real danger does not lie there. In a country where the worst type of reactionary, *laissez faire* capitalism still holds sway, where working and living conditions are so often miserable, where the wages are pitifully small and the working class poor, where corruption prevails and highhanded, blatantly immoral scandals in high political and social circles rapidly succeed one another, soon to be forgotten by the advent of newer scandals—where such conditions are prevalent, the Communist credo offers an intellectual thrill to some sincere, but badly misguided, young people. The adventure is usually short lived, however, ending when the real nature of Communism is recognized.

The real danger from Communism lies in the existent rotten conditions, fertile soil for the rank weed. Under such conditions Communism is able to win converts and offer hope to a people who long have been neglected and oppressed. A recent comment by a Presbyterian pastor, Rev. Américo J. Ribeiro, is to the point: "Such a system is equipped not only to compete with but to substitute in many hearts the place which should have been occupied by a faith which proved itself incapable of satisfying the deepest desires of the soul."

Yes, an open door and many adversaries. Perhaps Paul did not mean to define two mutually exclusive factors; perhaps he meant to describe the opposite faces of the coin named Opportunity.

What of the Future?

In a world such as ours only a fool or an inspired prophet would dare predict the future. Not claiming to be the latter and trying to avoid qualifying for the former, we dare not try to foresee the course of events in this country; for we live in one world, and
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BRAZIL at a glance . . .

Population: Approximately 55,000,000, or 2 per cent of the population of the world, 47 per cent of the people of South America, and one third of the people of Latin America. All the basic stocks—red, white, black, and yellow—have entered into the composition of the population.

Area: 3,286,169 square miles, divided into twenty states, five territories, and a Federal District. Compared with North America, Alaska must be added to the United States to give a larger area. Only the Soviet Union, China, and Canada have more territory.

History: Allotted Portugal, Treaty of Tordesillas, 1494; formally claimed after discovery by Cabral, 1500; emerged into independent empire, 1822, and finally into a republic, United States of Brazil, 1891; preponderance of power in hands of the executive.

Baptists: Southern Baptist missionaries, 179; national Baptists, 121,101; Baptist churches, 1,123; preaching stations, more than 800.

Professor of theology and philosophy of religion at Southeastern Baptist

Theological Seminary analyzes character and influence of

The Roman Catholic Church in Brazil

By S. A. Newman

ROMA SEMPER EADEM—"Rome always the same." This motto of the Church could hardly be said to describe the Roman Catholic Church in Brazil. One could scarcely find a religious institution which has entered more creatively into and at the same time been influenced more largely by the cultural pattern of a people than the Catholic Church in this South American country.

As a creative force, the Roman Church has been a dominant factor, second only to economic circumstances, in the quality and extent of its influence on a culture which is unique in Latin American civilization. The kind of ingredients and the manner in which they have been stirred together to produce Brazil are in several respects different from that found anywhere else on the continent.

The result has been the evolution of a religious institution which has taken on the proportions of an indigenous enterprise. To be sure, it has the familiar trappings of the churchly system hoary with the traditions of the Roman Catholic empire. But the motives which it has sought to implement and the methods by which it has found it expedient to work have been altered by a way of life peculiar to this people. It is "the voice of Jacob," but it has "the hands of Esau."

To understand the Catholic Church in Brazil, therefore, one must be familiar with the history of that nation. The Church has acted as a hammer striking formative blows upon the anvil of that history; but the hammer, in turn, bears the marks of every blow it has struck.

Into the Brazilian blend of culture and Catholicism have gone three ele-

ments, the Portuguese, the African Negro, and the native Indian.

It was the Catholic Church of Portugal, modified by centuries of contact with the Moors, largely sheltered from the influences in Europe which produced the Reformation, and altered to suit the lyric disposition of the Portuguese personality on the one hand, and to serve his territorial and mercantile ambitions on the other, which took root in the land discovered by Cabral in 1500. It was a form of Christianity which preserved more than any other in Europe a taste for the fleshly things in life.

Cultivated under the conditions of Brazil's colonial history, this idyllic, sensual note, of love and human desire rather than chastity and asceticism, became characteristic of the Church. Its feasts have in them little of the stern and gloomy side of the Nazarene.

The worship accorded the Infant Jesus is remarkably similar to the respect one reserves for Cupid; and the miracle-working saints such as St. Anthony, St. George, and St. Sebastian have become military leaders or powerful lords of the plantations.

"Lord of the plantation," "Master of the Big House"—these terms describe the economic pattern which by every consideration is the most important element in the formation of the culture and thereby the religious institution of Brazil. At two points it has been creative in its consequences.

THE Big House has been the frame of reference for every other factor at work during the formative period; and its chief by-product was the African Negro population, estimated by some to have numbered twelve millions of slaves, by far the largest number brought to any state in the New World.

The atomistic autocracy of that pattern was set by the establishment in 1530 of the semifeudal system of *Capitanias*, the granting of "ten leagues of land" along the coast to Europeans who were, with it, endowed with ample economic and political privileges.

With these captaincies came the Catholic monopoly: a requisite to landholding in the colony was membership in the Church. Each plantation Big House had its chapel and its retinue of the clergy.

THUS, religion became an adjunct of the economic enterprise. All those who were able to subsist because they were identified with the plantation were patrons rather than obedient servants of the Church which was a servant of the plantation.

The economic success of this new order was directly proportional to its exploitation through slavery, largely derived from African sources. And the padre chaplains of the Big House society were as powerless against the encroachments of African religious ideas and customs, many of which were distinctly Mohammedan, as were the padre schoolmasters unable to avoid the corruption of the Portuguese language by the dialects from the holds of the slave trader's ships.

There were being poured constantly into the life of the plantation the primitive, indelible forms of religious lore as regularly as there were being distributed among the slave huts new supplies of human beings fresh from their native haunts.

A third major element in the development of an extra-European type of culture and Church was the native Indian, present in large numbers when the Portuguese and the African arrived. With a zeal matched only by their exploits, a devout Catholic

clergy, particularly of the Jesuit Order, gave itself to the arduous task of "the conquest of souls."

While others were contented with the relative comforts of the coastal regions, these missionaries of the Church penetrated the continent in their evangelization of the Indian.

Their greatest success was obtained, however, by their emphasis on the mystical, festive aspects of the Catholic faith. They were able to Christianize the Indians largely as they were able to employ the music, liturgy, feasts, and dances which were not unlike the aboriginal rites and ceremonies of the natives themselves. There resulted from this policy of accommodation a Catholicism of a low level, often little more than a pagan cult under a new name.

Within the melting pot of colonial history, Brazil achieved an amalgamation of blood and an almost complete amalgamation of civilization, not the least of which was the growth of a synthetic form of the Catholic Church.

With the success of its religious mission, it has, in turn, become the single unifying force in the new nation. Its landlords have been competitors and its population has been stratified by slavery; but there has been a common denominator to which all have subscribed.

The master of the plantation and the members of his family, with the slaves of his forests and fields, have together repeated the *Our Father* and the *Hail Mary*. The little learning which was available to anyone was disseminated through the channels of the Church.

The results affected through the development of this conglomerate organism, the Brazilian Catholic Church, are graphically inscribed upon the national life.

The personnel of the Church has often been acquiescent to social pressures to such extent that the moral fiber of the Church has sagged seriously and it has been placed in a compromised position. In the language of one Catholic bishop, the clergy has lived a life little in conformity with its vows.

AND, as a national historian has said: if when not wearing his cassock, "he was never noted for his asceticism or for his orthodoxy, he always distinguished himself for his Brazilianism."

The Church has never exercised a

spiritual influence commensurate with its pervasive quantity. During the four hundred years of its religious monopoly, the center of gravity of the nation's culture was not in spiritual ideals but in secular interests, usually economic.

In Brazil the Catholic disposition to exercise control in civil affairs has been diluted to such an extent that clericalism, the bane of most Catholic countries, has never been a menace to Brazil as a whole.

ON the contrary, Catholic opinion has found it necessary to take its chances in the political arena and it has stood by to observe the gradual, but extensive, secularization of human experience, including two of its most cherished possessions, matrimony and burial.

Perhaps the high-water mark of that secularization occurred when, in the Constitution of 1891, there was produced the only document of its kind in South America in which the name of God is not mentioned. This took place in a nation whose total population is nominally identified with a Christian Church, but where it is estimated there are only about 10 per cent devout adherents. It is symptomatic of the spiritual indifference of the population, especially among the educated class.

A clamorous corollary to this national condition is the fact that there was no movement toward popular education until 1850. As a result approximately 70 per cent of the population is illiterate. Recently it was estimated that only 37 per cent of the

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God Left a Book

By Mary Hazel Moon

LITTLE boys who live up beyond where the Solimões and Negro rivers meet to form the Amazon know lots of things—where to find turtle eggs, which fish to spear, and what fruits to use to bait for Tambaqui, the very best fish of all. But sometimes a heart cries to know even more.

Custodio de Oliveira was twelve years old when he said to his father, "It looks like God would have left a book telling people how to live."

"He did, son. But only the priests can read it. You and I would go crazy if we read it."

They rowed on, taking a load of vegetables to the market. Custodio didn't question his father's answer because he was the best and wisest man he knew.

Three years later Custodio's brother, Raimundo, met a man who owned a floating store and gave away Gospels and tracts from the First Baptist Church of Manaus while selling his wares. Raimundo read his Gospel of John and passed it on to his family.

Custodio read it through and exclaimed, "This is it. This is the Book God left telling people how to live." He could scarcely believe his good fortune. He was sure that this was the Book and just as sure that he had not lost his mind by reading it.

The brothers and sisters accepted the gospel almost as fast as they could read it. Then they managed to borrow a Bible. Their father said he had been born a Catholic and he would die a Catholic. Their mother had died a few years earlier.

The first evangelical service the family ever attended was one they held in their home. Then they started holding services regularly. Shortly before each service began, their father took to his hammock and mosquito net for the night.

Once an elder brother who was married and living away from home, thus not entirely subject to his father, said in a loud voice, "Some people are like snakes. They coil up." The brothers and sisters were shocked. So was their father—shocked out of his hammock and mosquito net. He never missed another service.

The next year, 1915, Pioneer Missionary Erik Nelson and Pastor Manuel Gomes went there, baptized the whole family and some others, and organized the Baptist church of Beruri.

Today Senhor Custodio travels the rivers, selling Bibles for the Brazilian Home Mission Board and the Amazonas Baptist Convention. A pastor in a small town on the Amazon said he had never seen a man with such a gift for making people want to own a Bible. And after all, nothing is as effective as a powerful personal testimony.

"Closer Than Ever"

THE editors of *The Commission* dedicate this special Brazil issue to the memory of Dr. Everett Gill, Jr., secretary for Latin America for the Southern Baptist Foreign Mission Board from January 1, 1942, until his death on April 25, 1954.

During his more than twelve years of leadership, Dr. Gill saw the mission stations in Latin America increase from 37 to 77, the missionaries from 169 to 389, the churches from 873 with a membership of 75,265, to 1,531 with a membership of more than 150,000.

There are many reasons for this growth in Latin America; there were many qualities of leadership within Dr. Gill which contributed to it. We want to mention only one, a very special one.

We have just browsed through Dr. Gill's Bible. A date indicates that he got this one in 1951. Perhaps earlier ones were completely worn out; this one shows signs of much use.

Pasted in the front of this Bible are several clippings—prayers and brief articles—which we could mention, for they help us to better understand Everett Gill's greatness. The many underlined Scripture passages reveal much about the man.

But it is in the back, where extra pages have been pasted, that we found his prayer lists. The first list contains the names of individuals and the groups for whom he prayed daily—his family, his church, his pastor, the Foreign Mission Board staff, his secretary, men in service, lost people, Korea.

Then there is the prayer chart which he drew with a line for each day of the month. On each line he listed the names of five individuals or special causes: the name of a member of his immediate family, a relative, a member of his church staff, one of the Board staff, a denominational agency or leader, and a foreign country. These were prayed for in a special way on that particular day of each month.

On the next page is another prayer list where Dr. Gill listed the missionaries of his area who had special prob-

lems, such as illness or transfer of work. Also on this page are listed a number of general requests, some of them personal or family matters, some of them for buildings or projects he would like to have seen on the mission field.

And, finally, there is a sheet of "Current, Special Requests," in two columns, one headed "Latin America," the other, "Personal."

Many of Dr. Gill's prayers had been answered. These are indicated by a check mark. The other prayers were still on his heart when death came.

We were deeply moved to find our own names on his prayer list and were grieved over this loss of his prayers for us personally and more especially for the entire world mission enterprise. But then we read a message to Mrs. Gill from a Latin American missionary couple which said, "We truly feel that he is closer to us than ever."

★ ★ ★

Here are excerpts from a few of the hundreds of messages which came to Mrs. Everett Gill, Jr., Elizabeth, Jane, and Everett III, and the Foreign Mission Board following the death of Dr. Gill. They came in English, in Spanish, and in Portuguese from national Baptist leaders, Baptist churches, and missionaries in Latin America; they came from friends inside and outside the Southern Baptist Convention; and they came from other countries of the world.

FROM A BOARD MEMBER: One of the deepest joys of my life has been that of being a member of the Foreign Mission Board these seven years and serving on the Latin American committee. To work with Dr. Gill was to love him. More and more I came to appreciate him—his earnestness, his keen and wholesome sense of humor, his love and appreciation of people. He is still living and always will be.

FROM BRAZIL: Dr. Gill's vision and prompt action are responsible for much



He took
One grand step, beyond the stars
of God
Into the splendor, shadowless and
broad,
Into the everlasting joy and light.
The zenith of the earthly life was
come,
What then?
Eye hath not seen,
Ear hath not heard.

—Sent by Rosalee Mills Appleby,
missionary to Brazil

Brazilian Baptist progress. We will miss his wise counseling, his respect for each individual, his recognition of the part played by each.

Our secretary's delightful spirit lives unalterably with us.

We missionaries have lost a friend, possibly our best friend. We have lost a great fellow missionary, and we have lost our secretary.

Dr. Gill was more than a great man; he was a real friend and a genuine missionary co-worker. We went to him

with our problems, and he always had such a refreshing way of getting to the root of the matter and then giving some suggestions for a solution. He had such a wonderful vision of all our work, was so fair and just. Last night [April 26] was the time for our monthly Mission meeting. We dedicated the meeting to Dr. Gill. In the midst of our sorrow there was joy and rejoicing for what he meant to us and did for us. We sang songs of missions and of evangelism because we felt that is what he would have us sing—songs of victory and advance, of God's grace and love and power.

FROM PERU: We treasure highly the visit Dr. Gill made in our home. His natural playfulness with our little girl endeared him to her and all of us. . . . Stored away in our memories is an experience during language school in Costa Rica in which he demonstrated the marvelous ability which was his to soothe over ruffled feelings.

He meant the very existence of the Peruvian Baptist Mission.

FROM ARGENTINA: These beautiful buildings at the International Baptist Theological Seminary were made possible by his courage and leadership.

We shall miss him as a personal friend, for it was at a Missionary Day service at Southern Baptist Theological Seminary under the influence of his dynamic speaking that we surrendered our lives for service in Latin America.

FROM CHILE: One of the outstanding statesmen and prophets of Southern Baptists and of the cause of Christ in Latin America has been promoted. He was called up for higher duty in more intimate relationship with God. In the midst of our rejoicing with him and in our gratitude, perhaps we ought not to be too sorry. But we are. We miss him.

FROM PARAGUAY: Perhaps we, as missionaries, can appreciate even more than others his unusual ability as an administrator. We saw with what detail he managed the affairs of the different mission stations. No work was too small and insignificant, or too large and difficult that it didn't occupy a place in his thinking and planning. His judgments were honest and his decisions were fair. His genuine

DR. EVERETT GILL, JR.

By George W. Sadler

When one reflects upon the life of a man like Dr. Everett Gill, Jr., the question that naturally arises is: what made him what he was? What combination of causes produced the well-rounded personality that we knew as charming and consecrated? We shall mention only two of the many elements that went into the making of Dr. Gill's character.

The first is heredity. The "unfeigned faith" of his grandparents and parents provided for him a priceless heritage. Life abroad with refined and sympathetic parents contributed to his breadth of vision and his sensitivity of soul. The same environment conspired to sharpen his keen sense of humor and stimulate his indomitable faith.

The second is the grace of God. In his letter to the Ephesians, the apostle Paul reminds us that we have become children of God through Jesus Christ and "that we should be to the praise of his glory." It was because he realized that the grace of God made him not only a son but also a debtor both to the Greek and barbarian that Dr. Gill could say "this is the day to demonstrate to the world that we follow a conquering Christ."

Meticulous in dress, careful in business details, considerate of others, he was a delightful colleague and a wise administrator. Indeed, he was a gentleman and a scholar and a Christian statesman. We shall not soon see his like again.

interest in our personal joys and sorrows went far beyond the call of duty.

FROM JAMAICA: We feel that we have lost a great friend. His devotion to the tremendous tasks of his mission has always been an inspiration to us.

FROM MEXICO: All of Coahuila mourns the unexpected death of Dr. Gill and sends to you in memory of him a firmer resolve to carry out the missionary task in part of the Latin American world.

FROM SPAIN: Many of our Spanish Baptists remember the Gill family and their contribution to the advance of the kingdom in this part of the world. Dr. Gill's influence was worldwide in its scope and he built for eternity.

FROM THAILAND: Not only those concerned with Latin America, but all of us connected with our foreign mission undertaking held Dr. Gill in high regard and affection. How many

there must be who can point to a time, as I can, when his counsel was a valuable directive for them personally. Our sorrow, therefore, at his going is woven with gratitude that such a man has lived and labored among us.

FROM EL PASO: There are many things being done right now that Dr. Gill set in motion for the Baptist Spanish Publishing House. We feel that he is here with us and is rejoicing with us in the advance program for the work here.

FROM THE STATES: Humanly speaking, his going is an irreparable loss to Southern Baptists; but truly in God's sight there can be no loss associated with a life so completely dedicated to the will of God.

His striking personality, his remarkable mind, his devotion to missions and ability to present its claims effectively before great groups were marked characteristics in his ministry.

"My Fatherland for Christ" . . .

The Man and the Hour Met

By Letha Saunders

Last words of Dr. L. M. Bratcher: "I leave in your hands the evangelization of Brazil; proceed with the task, persevere in the conquest, for there remaineth yet much land to be possessed."

THE great hall, the doorways, the windows, the patio, and the street in front of the old Aljube Building in Bahia were filled to overflowing that June evening in 1907 when a courageous group of Baptist pioneers came together from the extremities of the vast land to form the Brazilian Baptist Convention. The first sermon emphasized the need for home missions!

In the heart of every messenger burned two questions: What *can* we do? What *should* we do for the evangelization of Brazil? The answer came, "Speak unto the children of Israel, that they go forward!"

Therefore, it came to pass that in the fourth session of this first convention a Home Mission Board was created. Joaquim Lessa, the first secretary, challenged Brazilian Baptists to evangelize the millions of Brazilians who had never heard of Christ, to enter the fifteen states where Baptists had no work, to preach the "sweet gospel of grace" to the dozens of Indian tribes who still lived as savages.

Fired by this appeal, Brazilian Baptists determined to attempt the evangelization of the Indians. However, communications were difficult, funds

nonexistent, meetings of the Board impossible, knowledge of the interior very vague—hence, the impossibility of reporting great accomplishments for the first year. The churches contributed 438,540 *reis* (former Brazilian money) for the task.

Two years later the Board appointed Crispiano Silva as missionary to the Territory of Acre. As always the problem of distances and lack of communication (the Board passing months with no letter from the missionary while he went even longer with no word nor salary) brought about lack of understanding. Almost yearly the mission secretary was changed.

Little by little they succeeded in opening the work in Goiás, Mato Grosso, Paraná, Santa Catarina, and Rio Grande do Sul. Two exploratory trips were made among Indian tribes. A missionary was appointed to work among the Indians of Amazonas, and a national evangelist was appointed.

ONCE again Brazilian Baptists were in convention, and once again the Home Mission Board was being attacked by those who felt that the Board should produce results, statistics of what had been accomplished in the

Amazon. Perhaps it would be better to do away with the Board—who wanted to hear the excuse of distances and difficulties of communication? Besides distances were a thing of the past in Brazil!

Suddenly the convention was electrified! A tanned, athletic young missionary arose and announced that he, himself, was proof that distances still existed in the interior of Brazil. He had just returned from a six months' trip across the state of Goiás, down the mighty Tocantins River, and on the Araguaia.

As he talked the messengers were made to feel the heat of the tropic sun, the intense cold of the sudden rainstorms, the hunger and thirst in the desert region when the mule troop was lost; they felt the bone weariness of endless days in the saddle, mounted on the little Brazilian mule; they dared the roaring cataracts of the Tocantins and Araguaia in the dugout canoes; they felt the "aloneness" of one burning with the dreaded river fever in a village where there was no friend, no doctor, no believer; they understood the outward enmity of people, enslaved by the superstitions of the Romanists, who dared not even speak

to the "Bible man" as he walked through the streets of their cities; they realized that not only many Indian tribes, but the Brazilian *sertanejo* (the common man who lives in the *sertões* of Brazil) had never heard the name of Jesus; and finally they sensed the intense spiritual hunger of the hundreds of souls to whom he had announced the story of the Good Shepherd who had come to seek and to save the lost.

In conclusion, the young man exclaimed, "Brethren, how I would like to be a member of the Home Mission Board for just a little while!"

THAT was it! The convention recognized that God had prepared the man for the hour and Dr. L. M. Bratcher had his wish! When the new members of the Home Mission Board were announced Dr. Bratcher's name headed the list. At the first meeting of the Board, in January, 1926, he was made its corresponding secretary—and the "little while" continued for twenty-eight years, until December, 1953, when the Saviour, whom he had so winsomely introduced to thousands, called him home.

He often said that he was chosen because no one else was foolish enough to accept the charge at that time; but in his heart he knew that the convention had sensed his deep love for the *sertão* (the great northeastern interior of Brazil), his passion for the lost, his courageous determination, his vision for the development of the work, and his unique ability of inspiring others to "attempt great things."

The history of these twenty-eight years is a twentieth-century chapter of the Acts of the Apostles; Dr. Bratcher was Paul-like in his devoted, driving energy, John-like in his consuming, yearning love for human souls.

Dr. Bratcher loved Brazil and he taught Brazilian Baptists to love their fatherland! "My Fatherland for

Christ," the Board's motto, became the new secretary's clarion call. Nothing short of winning Brazil for Christ would satisfy! To accomplish this he must tell the people of the opportunities, of the accomplishments, of the desperate need for each Brazilian Baptist to give more than he was able to give; and, thus, his voice was heard in conventions, associations, churches, institutes, colleges, and everywhere, pleading for the evangelization of the fatherland.

At the first meeting of the Board after his election he outlined a plan for the evangelization of the Tocantins, Araguaia, and São Francisco valleys with their respective hinterlands. The first year Zacharias and Noemi Campelo were sent to the Kraô Indians, to be followed two years later by Francisco and Beatriz Collares and Clotilde and Alexandre Silva. Six missionaries in three years! Brazilian Baptists began to feel proud! Thus, was born the work that would make the



Baptist church in the leper colony, Belém, state of Pará.

Tocantins known as the Baptist Valley twenty years later.

Consumed with the desire to know Brazil more intimately and to do more personally for her salvation, Dr. Bratcher made two more missionary trips, of six months' duration, traveling down the mighty São Francisco, across the hinterland to the Tocantins, then down that river to the Araguaia, thence to Belém. On the first trip he was accompanied by his doctor friend, Jayme Andrade; on the latter by his seventeen-year-old son, Robert.

He made a trip up the Amazon and Madeira with Erik Nelson, pioneer missionary and Christian explorer of the Amazon Valley. And he had begun a nine months' trip with this beloved "Apostle of the Amazon" when God called Nelson home. He completed this trip alone, climaxing it by returning to the Tocantins for a



Ambulance entrance to Bratcher Dispensary: capacity twelve beds.

glorious meeting with the seventeen home missionaries who, by 1939, were serving in that region. In the last three years of his life Dr. Bratcher was to make three other trips to his beloved Tocantins and São Francisco, going in the cub plane of one of his Brazilian friends.

So it was that when he rose to speak of the "much land that remaineth to be possessed" his hearers knew he was speaking with authority, that he had seen it all and that he could not bear that one tiny village should remain without the Baptist witness, regardless of the cost.

As he traveled he saw visions—a Baptist school here, a church there, a dispensary in a region devoid of all medical assistance, an orphanage for the scores of deserted children, a missionary launch on the great rivers, several high schools, two normal schools, a theological institute for the training of the young *sertanejos*; a hospital, evangelists, colporteurs, *itinerantes* (itinerants) traveling over those same trails, sowing the Word.

The thousands of immigrants pouring into Brazil were also a challenge; and various workers were appointed to serve among them. Recognizing the importance of securing the co-operation of the various "Baptist" colonies, Dr. Bratcher visited them, made friends with their leaders, and was instrumental in securing their co-operation with the Brazilian Baptist Convention!

TODAY no Baptist sings "My Fatherland for Christ" with more heartfelt enthusiasm, nor contributes more liberally than these Russian, German, Lettish, Slav, Japanese, and Ukrainian Baptists to whom Brazil gave a home. Thousands of tracts in foreign languages are being distributed among them.

Inspired again by their dynamic sec-
(Please turn the page)



Brazilian Home Mission Board launch on the Tocantins River.

"He taught us Brazilians to love Brazil."

retary and never slow to recognize a new means of winning the fatherland to Christ, the Home Mission Board, in 1941, initiated two weekly radio programs which, having been heard in every state of Brazil, have taken the gospel message into homes, hospitals, sanatoriums, and leper colonies where it could never have penetrated.

Ever burdened for the vast numbers of Brazilians for whom the Bible was a closed book because of their illiteracy, the Board decided, in 1944, to promote literacy classes for adults. While the Evangelical Union and the Government wasted time discussing the faults of the Laubach method, the Home Mission Board published its own primer, the American Bible Society printed the Gospels of John and Mark in large type (for the first reader), and hundreds of literacy classes were begun throughout the land by the young people who had been challenged by Dr. Bratcher to give "light and liberty to millions," opening for them the way to the Word.

For twelve years the Board has sponsored an annual evangelistic campaign, trying to enlist every Baptist church in a special evangelistic effort during the year, preferably in September, Home Mission Month. The plan is to spend the first week in prayer, the second in visitation and distribution of tracts and Gospels, the third in evangelistic services in the churches, and the fourth in indoctrination.



These boys walked twenty-three days to reach the Theological Institute in Carolina so that they might study to be better servants of the Lord.

Almost six hundred churches took part in this campaign last year. Three years ago there appeared in one of the national Catholic magazines a warning to the people against their reading these tracts distributed by the Baptist Home Mission Board, which, the article continued, "has literally sowed Brazil, from north to south, east to west, into the uttermost corners with these tracts."

The week of prayer for home missions is climaxed on the second Sunday of September by the observance of Home Mission Day, when each believer is challenged to contribute his best for the evangelization of the fatherland. Fifteen years ago the goal for that day was ten thousand *cruzeiros* (the monetary unit of Brazil)!

AND Brazilian Baptists, now as then, attain their goal! The president of the Brazilian Baptist Convention said, "No other man has ever been able to reach as deep into our hearts and pocketbooks as Dr. Bratcher! No one else has ever been able to extract from us the millions of *cruzeiros* that he inspired us to consecrate to the evangelization of the fatherland." How true—and he was able to do so because he showed them why they should and how they could!

Today as one looks at the missionary map of Brazil, beginning in the Territory of Guaporé, one finds a missionary couple and teacher, a primary school, a dental clinic, and three churches with several mission points;

on the Amazon, a colporteur; in the leper colony in Belém, a church and missionary couple; in western São Paulo, a Japanese pastor evangelizing the multitudes of Japanese; in Santos, a colporteur visiting the ships; in the northeastern hinterland, four pastors and two colporteurs.

In the valley of the São Francisco, from Bom Jesus da Lapa, down the river to Barra, Paratinga, and Xique-Xique, then up the Rio Grande to Barreiras, and in the hinterland round about we find missionary pastors, teachers, colporteurs, and one nurse doing their share to win the fatherland for Christ.

Then we come to the "Baptist Valley," as the Tocantins is frequently called. Beginning in Pôrto Franco, we find the church and the Baptist school founded by Marcolina Magalhaes twenty-two years ago. Marcolina was the first Brazilian young woman who answered the call to go alone to the *sertão*. (The mayors of Tocantinópolis and Pôrto Franco are both former students of the school.)

In Tocantinópolis, across the river, we find a church and a school (started this year by one of the graduates of the Theological Institute at Carolina), and headquarters for the *itinerante* who also evangelizes the Apinagé Indians.

In Babaçulândia, we find a church and a school; in Filadélfia and Araguaína and Araguatins, a primary school in each, and a church in the last.

Now we come to the queen of the *sertão*, Carolina, where we encounter a church, two day schools, and the Theological Institute with sixty-six young *sertanejos* preparing for special service. During their vacations twenty-seven of these young "invincibles"

Two new buildings and part of the campus of the Theological Institute, Carolina, as seen from the air.

traveled through the *sertão* in missionary work, teaching literacy classes, holding Bible classes, and ever evangelizing.

Three beautiful new buildings stand atop Sucupira Hill in the outskirts of the city, a monument to the vision of the "Apostle of the *Sertão*," who had through the years felt such compassion for *sertanejan* youth. These young people have accepted the challenge left them by their "Chief," who with his last conscious breath said, "I leave in your hands the evangelization of Brazil; proceed with the task, persevere in the conquest, for there remaineth yet much land to be possessed."

At Itacajá on the Manoel Alves Pequeno—a town that was elevated to the category of "city" in February and which literally grew up around and because of a Baptist school—we find the F. F. Soren Orphanage with forty-one children, the school with 120 other children, and a church, whose every member is a tither! All this work is directed by three women who also evangelize the Kraô Indians.

There is Pedro Afonso with its Bratcher Dispensary which ministered to 66,000 people in ten years. Courageous Sarah Cavalcanti, nurse, has recently inaugurated an extension service and is visiting the Baptist schools of the region, inoculating the children and giving them vitamin shots and necessary medicines.

The largest Baptist school is at Tocantinópolis. With a boarding department for both boys and girls, it is directed by Beatriz Silva who also evangelizes the Cherente Indians.

"Oh, for more workers, not next year, but now!"

Pôrto Nacional—headquarters for the priests for decades, hostile to the gospel for years—now has a Baptist church with over one hundred members, a Baptist school with 150 children, and a dispensary. Nurse Ana Carvalho, director of the dispensary, delivered over fifty babies during her first three years of service.

In December a missionary couple went to Porangatu, thus entering the last city mentioned in the young secretary's first challenge! One can only marvel that so much has been done with so little. Someone has said that if Dr. Bratcher had had millions of dollars and thousands of lives he could have invested each one in a strategic place. No one who has seen the Baptist development in the Tocantins could ever doubt that!

What of the future? Brazilian Baptist youth have accepted the charge! Four couples have been appointed since Dr. Bratcher's death. They will possess the land by carrying out the apostle's dreams: a high school and a normal school in each of the great valleys; a hospital staffed by fine Baptist doctors and nurses in a region more vast than Texas where there is today no hospital of any kind; medical launches plying up and down the rivers; colporteurs, preachers, teachers sowing the Word; other orphanages; a boys' ranch!

Brazilian young people are conse-

crated to the task. The voice of Dr. Bratcher is stilled; but there echoes in the hearts of all Brazilian Baptists that clarion call that for twenty-eight years has led them to victories in the battle of evangelization: "My fatherland for Christ—this is my prayer."

Foreign Mission Board

For several years Brazilian Baptists have maintained missionary work in other lands. The Brazilian Foreign Mission Board's most promising field of endeavor is Belvia, where the first missionary couple went in 1946. The first few years were years of struggle, persecution, and seed-sowing; but now there are eight organized churches.

There are two Brazilian missionary couples and one single lady teacher. There are three national pastors, one colporteur, and two national evangelists. During 1953 there were 139 baptisms, making the ratio of baptisms to members approximately one for every two members.

The Brazilian Foreign Mission Board is studying the possibility of opening work in Angola, West Africa, in co-operation with British Baptists; and there are already some volunteers for this field.



The "Invincibles"—students of the Theological Institute, Carolina, who did summer work for the Brazilian Home Mission Board in 1953.

There Were Those Who Cared

By Burton de Wolfe Davis

I. It was seven short years ago! The place? The city of Fortaleza, in the state of Ceará, Brazil. The hurried movement of the crowd leaving the shops and the workers in long lines awaiting buses disproved the tradition that there is no hurry in the tropics. Nearly three hundred thousand people live, laugh, cry, and hurry through life in the old city of Fortaleza.

An American looked down from a hotel window studying the crowd—removed from it and yet vitally affected by it. From that multitude he had been sent to build a church. From those scurrying specks some would pause, turn aside, and quietly enter the narrow gate. His was the responsibility of finding them. He turned back to the room anxious to begin his work, but torn by the aloneness and the burden of finding them.

II. "... And so I was baptized!" said the intelligent-looking, middle-aged gentleman seated opposite the American who had been listening eagerly.

"Our church is very small, in fact there are but a dozen of us. Unhappily, for our meeting place we have only a very wretched small rented room on a street corner. But we have asked for a long time for a missionary to help us here. We are very alone with no pastor."

His face became a little sheepish as he added, "Perhaps we could have a better place, but we have never had anyone to encourage us to give." And then a little bitterly, "But what would be the use—no one would ever come to pastor a church here."

"For several years I have preached and directed the Sunday school; but you see I have no training; and, in all my life, I have heard only two or three preachers." A long sigh escaped him, "Dona Júlia and Dona Tatá have been praying for thirty years for a missionary. Certainly they have a great deal of faith; but, then, they came here from another city where they

became Christians many years ago and they know many missionaries and pastors."

Suddenly he brightened and leaned forward, touching the missionary's knee, "But now, may our Lord be praised, we have a missionary."

III. The little group found by the missionary consisted of a poor, illiterate fisherman; a wealthy society matron; a constructor and his wife and children; an upper-class gentleman who had no occupation, and his unbelieving wife, daughter of a stern Brazilian colonel; the elderly widow of an engineer; and a poverty-stricken old lady who had been cast from her home of wealth and culture when she became a Christian.

From this group, in two short years, grew a small but strong church of about thirty members. Even though they had but a tiny, dirty hall in which to meet, the Sunday school was organized, the children's work and

women's work came into being, and preaching services were held twice each Sunday, with the midweek prayer meeting bringing all together again. Even a choir was organized.

Probably the success of the church was due in a large part to the fact that the situation was not unlike apostolic times. There were no contacts with other Christians to have brought them either good or bad examples. They knew nothing of a church program and so were easily led. Beyond this, surely it would have been difficult to find a group so longing for orientation.

Almost at once the church became 100 per cent in tithing—not due to long sermons about the subject, but just by the simple showing that tithing is what all Christians are supposed to do, that it is only a question of proof that they love the Lord.

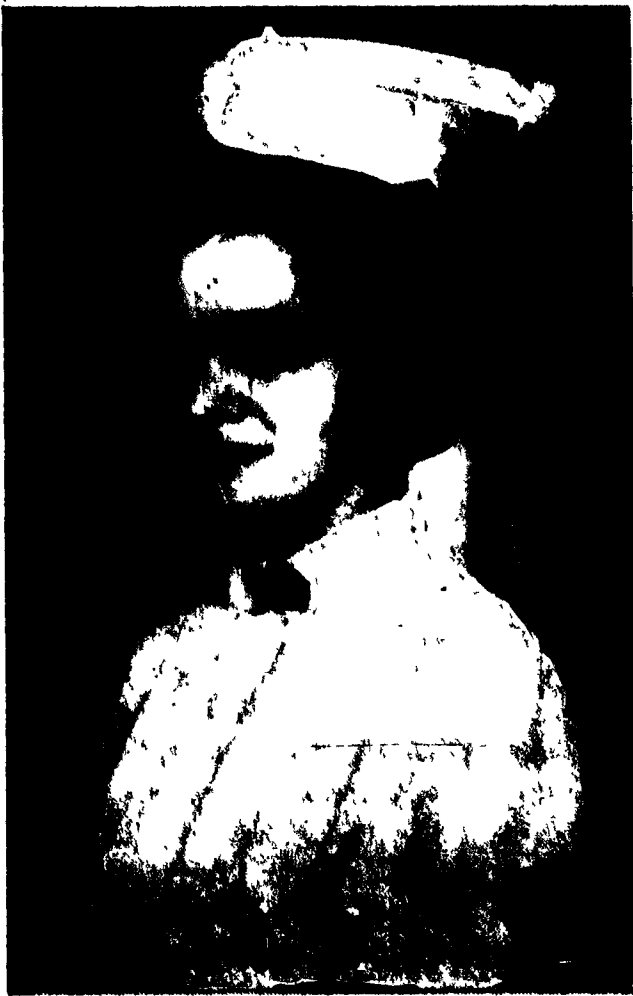
Any member would have bowed in shame at the thought of being other than a tither. All candidates for bap-



The building of First Baptist Church, Fortaleza, state of Ceará, Brazil, was built by money from the women of the Southern Baptist Convention in co-operation with a handful of believers whom the missionary found there.



Isaias Vieira, graduate of the North Brazil Seminary, is a product of the Fortaleza church and the first man from the state of Ceará to go into full-time Christian work.



Mercedes Parento, graduate in nursing from the University of Brazil, is a member of the First Baptist Church, Fortaleza, and a leader of its young people.



Dr. Silas Monguba, graduate in medicine from the University of Recife, is the first Christian doctor in the state of Ceará. He is a product of the Fortaleza church.

tism were asked if they were willing to co-operate with the church in that way. Though tithing was not made a requirement for baptism, now, after eight years, no candidate has ever hesitated in proclaiming himself a tither.

The church has always expected its members to co-operate in all church activities. Since they did not know that in many churches Christians do not do so, they took that as natural also; and the weekly prayer meeting usually has most of the church membership present.

After two years a request was made to the Foreign Mission Board for \$15,000 to erect a church building. This had not been a custom and was certainly an experiment—an experiment to see if the work would not gain independence sooner if help from abroad were given to make a good start instead of small help through many years.

Since many of our churches in Brazil were started in very humble surroundings they have had to continue their lives in those surroundings due to Brazilian class prejudice, thus being unable to reach a class which would make the church financially independent

ent of help from abroad. However, it was felt by some that aiding this church might kill at the roots its progress and own initiative.

Lottie Moon funds were received from the Foreign Mission Board, and a lot was bought in one of the finest sections of the city. The tiny group which had been accustomed to contributing but a small sum each month became so impressed with this help from the women of America that they raised half again the amount given by the Board. This was six years ago. Since that time the church has continued to be financially independent and still has a tithing church membership above 95 per cent.

IN proportion to membership it is among the first in Brazil in denominational giving. And in giving to both home and foreign missions it is perhaps the first. The church has educated several students in the Training School, the Seminary, and local schools. It now has a building program to enlarge its educational department.

The church is one of the very few which is fortunate enough to have a Hammond Organ. Also, it is one of

the few churches in Brazil which has achieved the Sunday school standard of excellence. In addition to its spiritual ministry, it has an active social life.

One of the contributing factors to the position which the church occupies may be the larger percentage of upper-class people with the financial means to support a church who, as was hoped, have become members. Churches which have only a very poor membership take many more years to become self-supporting.

An interesting comment by a man who is not a Christian was overheard in a sidewalk cafe. He said, "I notice that that Protestant church does something that raises the standards of the people."

This church exists and is famous, prospering, and spiritual because in America there were those who cared. By one contribution, work has opened in a city of three hundred thousand people on a basis worthy of the gospel we preach and has become self-supporting and independent. If this work had been started in poverty among the lowest class it would have taken perhaps thirty years to reach the place of influence that it now has.

A Missionary Family Keeps the Faith

"AND who influenced you most in your volunteering for foreign missions?"

With a twinkle in his eye, Dr. M. Theron Rankin, late executive secretary of the Foreign Mission Board, awaited my inevitable answer.

"The Culpeppers," I quickly testified.

And in several months I was thrilled to be joining the family circle myself. After Charles, Jr., asked me to marry him, I struggled to find God's will as to whether or not I should join him as a mission volunteer. He tried not to influence my decision unduly. But he didn't need to; for Dr. and Mrs. Charles Lee Culpepper, Sr., along with Charles and Mary, were giving me a vision of what a missionary home could be.

Their home, although fluid through constant readjustment, has a stability which the Lord gives to those whom he calls "unto a land that I will shew thee." When the Culpeppers came before the Foreign Mission Board for appointment in 1923, they were volunteers for South America; but, instead, the Board asked them to consider going to North China where there was a crying need for more workers. And the Lord showed them his leading in the same way in which he had already led them from a lucrative future in business and from the pastorate in Texas.

Therefore, 1924 found them on the field in North China—Mother looking after four-year-old Charles, learning the language, and busy with an orphanage; Dad, on horseback as in his ranch days, only this time on a Mongolian pony, "riding herd" on more than ten outstations. Their need for pastors could be met only in this circuit arrangement.

One time as he rode up to a river crossing, Dad surprised a group of suspicious-looking men. Ready to make a break for the crossing, he was stopped by one of the men who came running up to him, relief marked all over his face. He offered to lead the horse across the river, already dangerously high.

Carey Daniel, a Southern Baptist missionary, had been drowned cross-

ing such a river, not long before, and Dad was truly grateful for some help. He asked the man about such friendliness and found that they were a group of gamblers and had mistaken him, on horseback and in hip boots, for a law enforcement officer. When they saw he was only a "foreign devil," their relief was expressed by getting him on his way with good speed.

Those early years in Laichowfu, Shantung, were full. The Lord added two daughters, Carolyn and Mary, to the family. He also added further opportunities for service. Due to financial straits, the Board could send out no new missionaries to North China through ten long years, 1924-34; and, therefore, the many responsibilities for the growing work had to fall on workers already heavily burdened. The family was asked to move to Hwanghsien where school work was added to the preaching and witnessing that Mother and Dad had been doing previously.

THE Lord had added; he also took away. When eight years of age, Charles had to leave for school in Chefoo, seventy miles from home, where he boarded. The first year he was gone, Carolyn, four, died despite all the doctor and hospital could do for her.

At the funeral in Hwanghsien many non-Christians were impressed with the gospel for the first time when they



Dr. and Mrs. C. L. Culpepper, Sr.: "The Holy Spirit fills your heart to the extent that you, through love for Christ, are able to empty it."

saw the love that was expressed even for little children. At the interment in Chefoo, one of the missionary friends who watched Dad help lower the little coffin into the grave said, "What a strong young man."

The years which have now seen the Communists take that land and perhaps remove that grave have not taken that strength. The Lord had taken away, but faith remained to more than fill the vacancy.

The years that followed saw the home separated even more. Mary and Charles were both in boarding school in Chefoo, returning home only once every three months. But when the danger of battles between the "war lords" was worse than usual, their parents often refuged in Chefoo, and the family was together for as long as three months at a time.

By this time Mrs. Culpepper was teaching in the Baptist high school as well as visiting in the homes to witness to those who had never come to church. Mr. Culpepper was president of the North China Baptist Theological Seminary and pastor of country churches, as in his own student days in the seminary.

Further separation came in 1938 when Mother and Dad left Charles in Baylor University as a ministerial student and returned to their work. With Mary in school at Chefoo, the home seemed too quiet, and Dad often played with the cook's children to ease the pain of a childless home.

But new missionaries had come and a new spirit was abroad in the churches; for the Lord had sent revival. His harvest fields were white and they were being worked. For years many had been going forth with weeping, bearing precious seed. The work had been hard and the field seemed unfruitful; but now his grace had brought rejoicing and every worker was bearing sheaves of the harvest. I have heard Dad say that he feels the Lord sent a revival to Shantung then in order to prepare his churches for the lean years of war and terror that have followed.

By 1940, Japan had long been the shadow staining all the coastal plains of China. Due to the imminent dangers

By

Donal Jones Culpepper

of war, Mother and Mary returned to the States with other women and children of the Far East. But Pearl Harbor found Dad in his home in Hwanghsien, already under the occupation; and from that day on the six missionaries who stayed there were to live under house arrest during their internment.

But the Lord's hand was not shortened that he could not save; and, after seven months, the home in Fort Worth received news it would have a father again. Dad came home on the first exchange trip of the S.S. *Gripsholm*.

IT was this home that I first came to know. Dad was doing graduate work in theology, and at the same time carrying a full load of deputation work. Charles, who was supposed to be training for the mission field, was campaigning for missionaries—at least for one.

From the first I felt the drawing power: the love and devotion that Dr. and Mrs. Culpepper had toward their family and their work. Mother readily took me in; and, oh, how I have enjoyed her magnanimous nature, her delicious sense of humor, and her consecration before the Lord.

In the presence of Dad I felt an overpowering awe and respect which I still share with all others—Chinese or American alike—as they talk with him in his office or house. It seems that that natural outpouring of the Lord's love through the Culpeppers' home became the foundation of the home that Dad helped Charles and me establish as he married us in 1944.

One by one, we made our way to China. Dad went back as a liaison officer before the war ended; and Mother followed at the war's close, unable to see Mary graduate from Baylor University as "Most Representative Girl," and unable even to be at her wedding when she married William L. Walker, a young preacher and mission volunteer.



The Culpepper family of six missionaries and five grandchildren (now six grandchildren): William L. Walker, Mary Culpepper Walker, Donal Jones Culpepper (writer of article), Charles Culpepper, Jr., Carolyn Culpepper, Carol Walker, Mrs. C. L. Culpepper, Sr., holding Billy Walker, Dr. C. L. Culpepper, Sr., Dick Culpepper, and Tommy Culpepper.

We followed later. As our ship neared the Shanghai dock, it was a thrill to hold five-months-old Tommy up high so that Mother and Dad could see their first grandchild for the first time. Dad was now president of the All-China Baptist Theological Seminary; and we were just starting out in language study. Time after time we found shelter in their home in Shanghai in those years of uneasy peace before the world realized what a cold war was.

This was the home into which our Carolyn was born. Mother was there to welcome her; but how hard it must have been for her to be far away from her own daughter when her three children were born.

MARY'S first child, Carol Walker, was but a few days old when Mother and Dad received a transoceanic phone call saying that Mary was seriously ill and perhaps at the point of death. Mother flew to her side, but the Lord was already there; and a fellowship of prayer and friends proved the mercy of the Lord. Thus,

he honored his promise to bless those who leave family and home for his sake.

Was it possible that soon a cable would come with another threat of death in the family? We read it, stunned and unbelieving: "Ola undergoing serious operation. Very little hope."

Yet, Mother was restored to us from the very doors of death when for months she lay in a Chinese hospital in Macao. She is now strong enough to carry her usual heavy schedule of visiting, teaching, and speaking. Not only this, but she is strong enough to preside over her family of six missionaries and six grandchildren.

Mary and Bill Walker are missionaries in Oita, South Japan. When you add their Carol, five, Billy, two, and Charlie, six months, to our Tommy, eight, Carolyn, six, and Dick, four, you can see that if Grandmother's house used to be quiet, it isn't any more—when we can all get together.

The grandparents' prayer, as well as the parents', is that these children may

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EDITORIALS

Special Issue

This issue, devoted almost entirely to Brazil, represents an attempt, within the limits of a single issue, to give Southern Baptists a maximum of information about one of their foremost mission areas. If the magazine succeeds in presenting a clearer picture of the thrilling work of Baptists in Brazil—Southern and Brazilian—its purpose will have been achieved.

The editors are embarrassed because some of the fine articles requested for this issue could not be used due to limitations of space. They will appear in succeeding months.

The Foreign Mission Board approved forty pages, instead of the usual thirty-two, as an experiment. Perhaps you have already discovered that the quality of the paper is also somewhat improved. The comments and reactions of our readers will be welcomed, examined closely, and weighed carefully.

Baptists In The Soviet Union

The Western world has been anxious to know the status of Baptists in the Soviet Union. Three outstanding Baptist leaders returned early in July from a visit. Sketchy press releases appeared shortly thereafter. Because of its obvious interest to Southern Baptists, the complete statement issued by the three visitors upon their return to London is reproduced here:

1. Baptists everywhere will be eager to hear about our visit to our brethren in the Soviet Union. We went at the invitation and as guests of the All Soviet Council of Evangelical Christian Baptists and no tribute is too high to the warmth of the welcome we received and to the care shown for our comfort and welfare.

2. We reached Moscow, via Stockholm and Helsinki, on June 17 and spent four busy days there, seeing something of the sights of the city and being present at four services in the Baptist church. On June 22 we set out on a six-day tour which took us into the Ukraine. We visited the cities of Voronezh, Stalingrad, Rostov, Taganrog, and Kharkov, in each of which there is a strong Baptist community. We traveled by air, rail, and road, the arrangements being made by the Russian Intourist organization. To our great advantage three of our Russian brethren traveled with us, as well as an efficient official interpreter. We returned to Moscow from Kharkov on June 28 and after two further days there, set out for London, breaking our journey for a twenty-four hour visit to Leningrad.

3. The All Soviet Council of the Evangelical Christian Baptists was in session in Moscow when we arrived there, and we therefore had the opportunity of meeting the leaders of our work throughout the U.S.S.R. Each main area has a superintendent, and we made the acquaintance of those who serve in the Baltic zone, in Esthonia, in Latvia, in Moldavia, in Belo-Russia, in the Mid-Caucasus and Azerbaijan, and in E. Siberia, as well as the Ukrainian leaders, whom we later saw in their own territory. Scattered throughout the Soviet lands there are now some 5,000 churches and over 512,000 baptized believers. Since 1917 the number is said to have increased fivefold and of recent years in particular much blessing has been experienced. The church in Moscow has 4,500 members, that in Voronezh 1,000, that in Stalingrad 300, that in Rostov 1,000, that in Taganrog 400, that in Kharkov 1,600, that in Leningrad 3,000. We also visited two country churches in the Kharkov neighborhood which have between 200 and 300 members each. In Moscow last year 400 persons applied for baptism and 113 were accepted. We were present at a service, the second of its kind this year, at which 30 candidates were immersed. We were told that the churches in Central Asia and in Siberia are very strong. The Soviet Union now has the largest European Baptist community.

4. Our Russian brethren assured us that there is now complete freedom of worship in the Soviet territories and that all religious communities enjoy equal rights and opportunities.

Religious affairs in the U.S.S.R. are controlled by a special department with one commissioner for the Orthodox Church, and another for other religious bodies. Our Russian brethren received help from the department in arranging our visit and we were glad of the opportunity of calling on two of the chief officials who received us in very friendly fashion. Outside the home, the religious instruction of the young is forbidden, but services are open to all and we saw plenty of evidence of young life in the crowded congregations that everywhere greeted us. Many young people are applying for baptism and church membership. Before acceptance they have to undergo a prolonged period of testing and probation, their names being made known publicly to the local church. We visited a number of Orthodox churches, several of which are now being restored. Though there were not many worshipers in them, our Russian brethren assured us that they have considerable congregations on Sundays and that there is, in their view, more genuine religious life in the Orthodox Church than before the Revolution. The relations between the Orthodox Church and the Baptists are certainly better.



W. O. Carver



Kathleen Mallory

Southern Baptists and the world sustained grievous losses in the deaths of Dr. W. O. Carver, long-time professor of comparative religion and missions, Southern Baptist Theological Seminary, Louisville, Kentucky, and Miss Kathleen Mallory, long-time executive secretary of Woman's Missionary Union. In their passing, the Foreign Mission Board has lost two great friends who contributed to its work in every possible way. Freely acknowledging our gratitude to God for their lives and work, it is our hope that we may express it by exalting the principles to which they were devoted and the Christ whom they delighted to serve.

5. It is clear that the present organization and growth of Baptist work in the Soviet Union owes not a little to the leadership of the president, Brother J. I. Zhidkov, and the secretary, Brother A. V. Karev. We were fortunate to be in Moscow when the jubilee of Brother Zhidkov's baptism was celebrated, and then on our subsequent tour, on which he accompanied us, we had many opportunities of observing the respect and affection in which he is held. He has been president since 1945 when the Baptists and Evangelical Christians united.

6. Our brethren in the Soviet Union cherish their membership of the Baptist World Alliance. When Brother Zhidkov met us at the Moscow airport, he was wearing a B.W.A. badge. Our brethren asked us many questions about Baptists in our own and other lands. They are not, as we had hoped, in contact with the Baptists of Poland, Czechoslovakia, Rumania, and Hungary. Brother Karev, the able and energetic secretary, told us that it is hoped to send delegates to the Jubilee Congress of the

Baptist World Alliance in London, and we assured him of the warm welcome which will be extended to them by British Baptists and all their other brethren.

7. We were able to have a number of conversations with our brethren about general matters, though these were not our main concern: The All Soviet Council of Evangelical Christian Baptists has associated itself closely with the Stockholm Peace Appeal. We were left in no doubt as to the sincere and earnest desire for peace among the Baptist congregations we met. We assured the brethren that Baptists of all lands pray constantly for peace and unity among the nations, and view with the gravest concern the new weapons of mass destruction. We made clear the reasons why the Baptist World Alliance as such could not support the World Peace Council, and why the Baptists of many lands have viewed its activities with suspicion. We are of the opinion that further contacts and

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Mission Study Magic—

PREPARATION



By Mildred McMurry

PREPARATION for the study of Brazil, subject of the 1954 foreign mission graded series of books, should begin now. There is a wealth of material available. The teacher's chief difficulty will lie in knowing from what sources to choose the supplementary help she will want and need.

It is always a good idea to begin where you are. If you have not ordered the whole series of books and the Leader's Guides do that first. Every teacher should read all five books no matter which book you are to teach. "Read yourself full" should be an elementary practice for all who propose to guide the thinking of adults or children in a mission study class.

While you wait for the series and the teacher's helps that have been prepared for each book, see what you have in your own house. In a box in the attic or basement you may find discarded study books of previous years. Consider yourself fortunate if you have copies of *A Wandering Jew in Brazil* (Ginsburg), *Sharing With Neighbor America*, or *Forty Years in the Land of Tomorrow*. These books are out of print and cannot be bought in any book store.

More recent study books on Brazil are still in print. *Keys to Brazil*, by Edith Ayers, contains information and ideas which will prove useful with all ages. *My Two Countries*, by Sue Woodson, the 1953 junior book, is full of charming pen pictures that may well be used as supplemental to any of the new books.

See what your magazine shelf contains. If you keep copies of the *National Geographic* you will find these issues rich in pictures and information: May 1939, São Paulo; September 1939, Rio (color series); October 1948, Brazil's minerals; September 1952, the Amazon jungle (color). Perhaps you subscribe to *Holiday*. The March 1948

number has good material and a beautiful double-page spread map in color.

Now turn to your file of Woman's Missionary Union magazines and *The Commission*. Here are a few back copies: *The Commission*, November and December 1951, May and November 1952, January 1953, February 1954, the current issue, September 1954, a special Brazil number; *Royal Service*, October 1951 (story of Jacqueline Le Roy, nun), May 1952, April 1953, April 1954; *Ambassador Life*, July 1952, August 1953. All these numbers contain unusually interesting articles. Clip them, sort them according to subject matter, and file them in labeled envelopes for class use.

If you allow the weekly news magazines to accumulate, a glance through them may turn up interesting items about Brazil. The Inter-American Conference at Caracas, Venezuela, and the rise in the price of coffee brought Brazil into our focus last spring.

Order maps of South America and Brazil. The Foreign Mission Board has both free on request. You may prefer a variety of maps to be used at different sessions for different purposes. No class regardless of the age of its members should be without a map.

The Pan American Union, Washington 6, D. C., is the best secular source for materials. First write for all free information sheets, bulletins, and catalogues. Specify the *Latin America Exhibits* catalogue. With these helps before you decide what you can use in your teaching and order immediately. You may have to wait three weeks for some of the items.

EVERY class should undertake a project. The missionary exhibit is within the reach of all ages, for it may be as simple or ambitious as the group desires. Loans of books, paintings, products, minerals, stamps, and craft items may be obtained from the Pan American Union. The borrower is responsible for the safe return of the

material and the cost of transportation to and from Washington. The usual loan period is two weeks.

Curios from Brazil may be found among the members of your own church. For another attractive item to be included in the exhibit, order Scripture portions in Portuguese from the American Bible Society, 450 Park Avenue, New York 22, New York. For twenty-five cents the Pan American Union offers a study kit on Brazil. Two booklets, *Brazil*, and *Bonifacio*, father of Brazilian independence, are worth the price of the kit. A reading list is also included. Printed matter has an important place in an exhibit.

THE choice of books for background reading becomes personal when one has had an opportunity to hold, scan, and read many volumes. If he does not, then a carefully prepared bibliography is a real help. On the assumption that the library facilities are limited in the average town where Southern Baptists live and that there is little money for books in the W.M.U. budgets, the following titles are suggested.

If there is time to read only one book choose *Brazil: An Interpretation*, by Gilberto Freyre. The author is Brazil's outstanding social historian, and a graduate of the American Baptist College in Recife. It is a brief book as pages go but in no other volume of comparable size will you find the heart of Brazil so clearly revealed. Perhaps Freyre has been able to do this for the "foreigner" because he, a Brazilian, wrote his interpretation in pungent English rather than in Portuguese.

A second book to add to the list is *The Brazilians, People of Tomorrow* written in 1947 by Tavares de Sá. It is much longer than the Freyre book but easy to read.

If you have time read Henriqueta Chamberlain's delightful "partial autobiography" called *Where the Sabiá*

Sings. She is the Brazilian-born daughter of Southern Baptist missionary parents. Though it is not a new book and has been on the Missionary Round Table list for several years, you may have missed it.

THERE are other moderately priced books that will be particularly suitable for junior and intermediate browsing tables. In the Good Neighbor Series, price sixty-four cents, is *Brazil—the Fertile Land*. The pictures are good; the information is authentic and may be quickly absorbed. *The Pictured Geography Series—Brazil* contains gay maps, pictures, and a concisely written text which is usable for all ages.

The *Encyclopedia Britannica* published a magnificent series several years ago under the title *World's Children* showing customs around the globe through real photographs and simple but excellent texts. Most of these titles are out of print, but there is a bare possibility that your Baptist Book Store has a few copies of *Pedro Picks Coffee in Brazil*.

Three of our own books which will greatly enrich your knowledge of Baptist work in Brazil are *The Apostle of the Amazon*, by L. M. Bratcher, *Baptists in Brazil*, by A. R. Crabtree, and *The Bagbys of Brazil*, by Helen Bagby Harrison. They will also serve as resource material for a class studying seriously either *Pilgrimage to Brazil*, the new adult book, or *Land of Many Worlds*, the young people's book.

Mrs. Harrison's biography of her parents was written to be used with the 1954 series. If you are to teach *Flying Missionaries*, the intermediate book, the story of Erik Nelson is a "must," for in *The Apostle of the Amazon* you discover that the territory covered by our missionaries who fly today was opened by this intrepid man of God.

In addition to reading, taking notes, gathering, and organizing materials

which are necessary and important parts in preparing for a successful study of any book, many teachers feel the need of a special committee to help them with the details for their particular class. This is not a publicity committee solely. Nor is it a decorating committee, nor a refreshment committee, but it is all of these and more.

The size of the committee will depend on the size of your plans. To begin with you should have a person who is responsible for the class membership. Don't be content with having the "faithful few." Scan the church roll for prospects. Add to this list every member in the organization who rarely, if ever, attends a mission study class. Send out attractive invitations. Use the telephone. Make personal calls.

Another member of your committee may ask women who drive their cars to go for those who have no convenient way of transportation. You will need one person to be responsible for making posters and designing invitations and dodgers for announcing classes. When you see a packet of material on Brazil, prepared by Rose H. Wright, you will be inspired to match her cleverness with your own. [The teaching helps, free upon request to the Southern Baptist Foreign Mission Board, P. O. Box 5148, Richmond 20, Virginia, will tell you how to secure Miss Wright's packet.]

ANOTHER person may be in charge of publicity: to see that notices go into the church bulletin, the local newspaper, over the radio if possible; that posters are advantageously placed in the church; and, on occasion, that tags be used the Sunday before class.

You will want someone to order the books and sell them, preferably a week in advance; another to arrange the room where the class will meet each time. Still another member may help plan the worship and music.

Perhaps the regular mission study committee will work out the details

for a Brazilian supper to which the church will be invited. This can be a spirited affair—sort of preview for the whole course in order to whet appetites and arouse curiosity. It will be the best publicity for every class. Here the Rose Wright packet and the little book, *Fun and Festival in the Other Americas*, can be used to an excellent advantage.

CALL the special committee together far enough in advance of your opening session to guarantee complete familiarity with all your ideas. Lay before the members your plans: number of sessions, suggestions for invitations, posters, tags, worship periods, music; where to get materials for poster making, for creating a Brazilian atmosphere, suggestions for fun and food. Be enthusiastic. Sell the committee your ideas and then encourage them to go home and work out better ones of their own.

At the second meeting of the committee ask each member to report on what she is going to do in her area of responsibility. Some may be ready to show samples of invitations and posters or parts of a collection for the exhibit. The committee informed and inspired by your knowledge and zeal will give the mission study classes the sparkle and vitality that may otherwise be missing.

All of us do our best teaching when we are conscious of our own deficiencies, of the debt we owe others for facts and ideas, and of the necessity of depending on God's leadership in our choice and use of materials. With his help you are going to show your class why Southern Baptists need to take the gospel into Brazil and the means we have used there to carry the good news of salvation to her people.

[Packets of material to be used in connection with the 1954 foreign mission graded books may be had free of charge by writing your state W.M.U. office or the Foreign Mission Board, P. O. Box 5148, Richmond 20, Va.]



Speeding the Gospel in North Brazil

By Raymond L. Kolb

"I don't think she will live unless she gets to the doctor," said a young husband of his sick wife. But the only doctor in all that vast area lived more than one hundred miles away and there were no good roads and no automobiles or trains to make the trip.

There was a look of deep concern on Robert L. Fielden's face as he heard these words and looked at the worried countenance of the young man, though he was not unaccustomed to being faced with such pleas. Bob is the pilot of Southern Baptists' airplane which is used for mission work in the area of the North Brazil Mission.

He thought seriously. Only a small supply of gasoline remained in Corrente, the small interior town in which both he and the doctor live, and another important trip had already been planned for the next day at sunrise.

A more thorough investigation proved that the illness was not so serious as the young man had thought, and the necessary medicines could be sent the following morning by a friend who was beginning the trip with a caravan of horses. Other cases are more serious and the little plane often wings its way over mountains and forests taking the sick to visit the doctor or the doctor to visit the sick.

Even the pilot and the doctor are not able to tell how many lives have been saved by their co-operation in this way and by the co-operation of Southern Baptists who cared enough to make the plane possible through their regular mission gifts.

However, the principal work of the airplane is not that of an ambulance. It is used to speed the gospel to places which otherwise would still have to wait for the good news of our Saviour's love. It is used as a supply line for the ever growing Baptist Industrial Institute which has proved to be a wonderful investment through the years and to which several missionaries have given the best years of their lives in co-operation with Brazilian Christians.

It is used for necessary transportation of missionary personnel, thus sav-

ing valuable time. Missionaries have spent as much as three to six weeks going from Corrente to Recife, a trip which can now be made in one day by use of the plane.

In the same town of Corrente resides the only Southern Baptist agricultural missionary in Brazil. Well trained in his chosen field and with a natural love for farming, Horace W. Fite, Jr., is giving himself unreservedly to the task of modernizing farming in that far interior place, though often faced with problems he knew nothing about in the United States. With a little more time and some modern farming equipment he hopes to be able to furnish food for the Baptist Industrial Institute as well as to improve methods of agriculture in that area.

These are new phases of Baptist mission work in North Brazil which by no means take the place of other methods, but rather serve as a supplement to them.

Evangelistic and educational work continue to spread their influence in the areas already reached and new work is continually being opened in other places. The message is the same but methods are altered in keeping with the growth and development of Baptist constituency and life.

AFTER his regular furlough in the States, Missionary Joseph B. Underwood returned to his field in 1949 with a renewed vision of methods of evangelism in a great city where a good number of churches already exist. Under his leadership a simultaneous revival campaign was planned and carried out in the city of Recife and environs.

The results so far surpassed the ex-

The Baptist work of Brazil is divided into three areas, each with its own Mission. The Mission is the agency through which the Foreign Mission Board functions on the field, and through which the members of the Mission conduct a co-operative program of work. This article and the two following deal with the work of the three Brazil Missions.

pectations of the pastors and the churches in general that the simultaneous revival has continued to be an annual feature of Baptist life in that city of more than half a million people. This method of evangelism has spread to many other cities and states of Brazil with decisions for Christ reaching into the thousands.

IN ADDITION to the other phases of lasting importance to the spread of the gospel, the annual campaigns in Recife have been climaxed by a mass open-air rally on September 7, Brazilian Independence Day, in a beautiful park of that city. Multitudes of Christians of various evangelical denominations, in addition to many who had never known the true gospel, have thronged to these meetings.

Estimates of the total number present for one of these rallies have varied between ten and fifteen thousand people. Regardless of the exact number present the impact upon the city has been tremendous.

However, simultaneous revival campaigns among the churches cannot reach all the lost, nor even touch all the towns, cities, or counties, for no Baptist churches exist in the great majority of counties within the territory of the North Brazil Mission. These have to be reached by other methods.

Personal evangelism and work with small groups cannot be outmoded. Most "field missionaries" in North Brazil travel thousands of miles over dirt roads each year to visit churches and missions and to carry the gospel to places where no Baptist churches have yet been established.

One of these missionaries may be seen telling his family good-by as he climbs into his jeep, automobile, or station wagon. The projected trip may be for only a day or it may be for a week or more. At times he will be accompanied by another missionary, a Brazilian pastor, or some staunch Christian layman; at other times he must travel alone except for the presence of the One who called him to the task and promised never to forsake him.

Usually packages in the car contain Bibles, Gospels, and tracts for distribu-

tion during the trip. If he has been fortunate enough to secure a public address system, it will also be in the car for use in preaching in public squares or to place in front of some small preaching hall in order that the message may be heard by the passers-by and those who gather in the nearby streets.

Often these services may be held in the home of some fine Christian layman who is anxious that his neighbors come to know the truth. Many thriving churches trace their origin to this type of beginning.

Not always do the multitudes come forward enthusiastically embracing the gospel they have just heard. Not always is the preacher highly respected. He may be called a goat, the anti-christ, or a propagator of a diabolical religion. Some have been taught that he is just a foreign mercenary seeking material gain only and receiving his wages according to the number of converts baptized. Many people are strictly forbidden by the Catholic clergy to attend any type of Protestant meeting.

However, the attitude of the average person in North Brazil is now one of friendliness and tolerance even when not of genuine interest; and the number of converts is steadily increasing. Seldom is there found a spirit of antagonism expressed in physical violence as happened only a few decades ago.

Enough people have seen Christianity at work in the lives of those they know to create a new mentality. The younger people are more progressive and refuse to tolerate intolerance.

Direct evangelism is not the only task of the field missionary. As the work develops he finds it necessary to devote more time to organizational and promotional duties. A number of our missionaries in North Brazil have been very successful in inaugurating a type of "Cooperative Program" within their individual states in recent years and securing the understanding and co-operation of a good number of the churches in this effort.

Evangelism and education have gone hand in hand in the work of the North Brazil Mission. It has been noted that our strongest centers of evangelism



Only one eighth of 1 per cent of the 14,000,000 people who live in the territory of Brazil served by the North Brazil Mission are affiliated with Baptist churches. The area is composed of six states and part of another, covering an area of more than 355,000 square miles.

have been in the same localities as strong Baptist schools.

The Taylor-Egidio High School in Jaguaquara, the Baptist Industrial Institute in Corrente, the Alagoas Baptist College in Maceió, and the American Baptist College in Recife have wielded a great influence over their local areas as well as providing training for many young people who have become leaders in Baptist life and in secular activities in various parts of the nation.

In addition to these there are a number of no less important elementary schools which provide training for many children in a wholesome atmosphere with an evangelistic emphasis. Many times have non-Christians been heard to say that the Baptist schools were the best with which they had come in contact.

THE North Brazil Baptist Seminary and the Training School, both located in Recife, are vital in the life of the denomination. Larger numbers are attending these schools in preparation for greater service for our Master. The Seminary is fifty-two years old

but has passed through some difficult periods which retarded its growth and usefulness.

However, the past decade has seen this school of the prophets making steady progress. The enrolment increased from fifteen students in 1942 to fifty-six in 1953. Life is interesting in this large "family" as future leaders live, study, work, play, and pray together. The students have made a practice of giving each newcomer a nickname, usually from some animal or bird; and often this nickname stays for years to follow. They also enjoy games and other types of fun just as American students.

On the other hand, they have a full load of studies just as students in the seminaries in the States. The students vary considerably as to race, color of skin, and religious background. Two of last year's first-year class had formerly studied in Roman Catholic seminaries. Almost without exception these men are poor in material things but are building up great spiritual wealth.

A majority of these students are (Please turn to page 35)

A New Missionary Approach

By J. Daniel Luper



The Equatorial Brazil Mission includes four of Brazil's largest states, Ceará, Maranhão, Pará, and Amazonas; the northern part of Piauí; plus the federal territories of Amapá, Rio Branco, Acre, and Guaporé.

This is the story of Southern Baptists' all-out effort to give a workable solution to the spiritual situation in Equatorial Brazil. We are now demonstrating, through a growing expenditure of men, schools, and missionary equipment, such as airplanes, launches, and automobiles, the strategic importance of this work in the Equatorial area to the declared purpose of the Brazilian Baptist Convention and the Southern Baptist Missions in Brazil. That purpose is to win Brazil for Christ.

The historic South Brazil Mission has her hands full caring for the populous and progressive Brazilian Southland. Our parent, the North Brazil Mission, also found it impossible to maintain personnel in this area, constantly drawing on missionaries assigned to the faraway north to fill vacancies in the states immediately surrounding the center of Baptist work in Pernambuco.

The Brazilian Home Mission Board, excellently supported by Brazilian Baptists, only had resources sufficient to concentrate effectively on the vast hinterland where someday the very heart of the nation may be located. Thus, it was urgent that our Foreign Mission Board find a way to minister to the multitudes who reside here.

Then an idea was born: a new division of missionary responsibility in Brazil could carry on the assignment of serving the area. Therefore, in Recife, Pernambuco, at the annual North Brazil Mission meeting and with her approval, the Equatorial Brazil Mission was organized in July, 1950.

The results of this new Southern Baptist advance in Brazil are seen in the expansion of our missionary forces and activities. Baptists everywhere and the Brazilian people in particular are beginning to open their eyes at this unique approach to the evangelization of what was once considered one of the most difficult areas in point of diverse problems that the Foreign Mission Board had to reach.

Let us see what old and new channels of presenting the gospel are being employed in Equatorial Brazil. Naturally there is no abandoning of the time-proven channels. There is no rival evangelistic nucleus that can compare in missionary effectiveness with the local church. Our use of this divinely appointed agency is new only in the sense that it is a renewed application of missionary principles through the churches which were in a weakened and discouraged condition.

Recent years have seen wonderful progress among the churches. The First Baptist Church, Teresina, Piauí, increased Sunday school averages last year from 175 to 225 per Sunday. In Belém, the First Baptist Church, under vigorous new leadership, baptized thirty-three new converts in a period of twelve months, while the Pedreiras Baptist Church in Maranhão baptized twenty-four.

The churches have rejuvenated financially. First Baptist Church, Belém, and the São Luiz Church, Maranhão, have adopted their largest budgets to date, ten thousand *cruséis* each per month; and both churches have exceeded their budgets, giving generously to state and national Baptist causes.

THE Fortaleza Baptist Church continues to give a fine example in contributions, almost 100 per cent of the membership being tithers. At present 33 1/3 per cent of the churches are entirely self-supporting and 62 per cent contribute through their state conventions in the co-operative task of building the kingdom of God.

This great progress in such a short period of time is due largely to the increasing number of dedicated laborers who have come to us in the last

four years. The portion of capable and even brilliant Brazilian pastors who have felt the challenge of this region and have moved to the far north to lead their churches to greater strength and spiritual vigor is indeed encouraging.

Men like Pastor Albérico Souza of Teresina; Pastor Antônio Ferreira Sales of Caxias, Maranhão; Edward Lessa, serving in Parintins on the Amazon River; and José Britto Barros in Camocim, Ceará, are a boon to the cause of Christ in and about the equator.

ONE of the strongest additions is gifted Harold Schaley, onetime North Brazil Baptist Theological Seminary professor, who left in that institution a vacancy particularly hard to fill, answering the call to the great open door in Belém where he is pastor of the First Baptist Church.

Now, add to these the strong pastors of long standing, such as Sosthenes Barros in Santarém, the lay evangelists who give full time to the Master's cause, and, finally, more than twenty Southern Baptist missionaries now serving in Equatorial Brazil and one gets an impression that a new day has dawned upon us.

Another encouraging sign is the complete overhaul of our missionary project in the Amazonas field. When Missionaries Loyd and Mary Hazel Moon came to this field in September, 1952, they found a rather discouraging state of affairs. Mr. Moon stated it thus: "Economically the state is passing through a period of decline. Run-down cities, broken-down machines,



The writer preaches from the wing of the plane at a beach fishing village.

and things that won't work are the order of the day. Naturally some defeatism has passed over into our work. So as people in Amazonas sigh for the good old days of the rubber boom, so Baptists sigh for the days of evangelistic advance under Missionary E. A. Nelson."

The Amazon Valley has attracted, by the lure of the great river, numerous American missions including a large contingent of American Catholic Redemptorist priests who hold "evangelistic" type open-air services employing loud-speakers, singing choruses, and even giving an invitation to confess sins publicly and return to the Roman Catholic Church.

Our own Baptist work must be planned with imagination and executed with skill if we are to catch the minds and hearts of Amazonians. This will require an adequate expenditure of missionary and national personnel as well as capital for equipment and building needs.

We already have an excellent start. Joining their hands with Mr. and Mrs. Moon are Lonnie and Janelle Doyle, out on their second term to the Valley, and Miss Ona Belle Cox, who recently transferred from the state of Bahia. Funds for a new school and other equipment are on hand. This is a new day for Baptists in Amazonas.

THUS, we are working through the older, unexpendable agencies of God, the churches and their leaders. Still we must find every means available in this day of speed and power to get the word across that Jesus saves. This, too, we are doing in our new ap-

proach to Equatorial Brazil—by land, on the sea, and in the air.

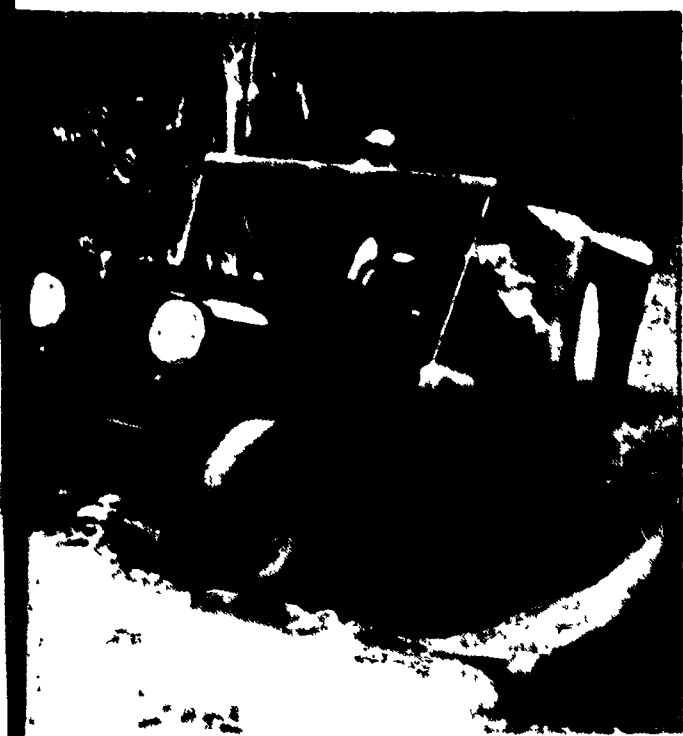
Overland trails and roads are slowly being opened across the region; and long, arduous journeys are made by mission car, by train or truck, and very often by horseback. Missionary Burton de Wolfe Davis tells of a three-day horseback trip up into the mountains of Ceará on which he was accompanied by a deacon, a Baptist physician, and a nurse.

WHILE the medics waited on the sick until the late hours of the night, Missionary Davis preached the saving message of Christ. Missionary Joe Carl Johnson knows from personal experience the travails of riding over rough or muddy roads of interior Maranhão.

But more than automobiles and horses are needed if we are to make an impact on the multitudes. The Amazon Valley is adequately served by waterways. So why not avail ourselves of its help? Following in the wake of Nelson's and C. D. Hardy's earlier river labors, this is being done.

After long months of construction, the first entirely modern family-size launch has begun its river ministry out of Belém, Pará. Missionary Vance O. Vernon, who directed its construction, has already made several trips; and he plans to increase the effectiveness of this approach by carrying national workers on many of his trips, leaving them at strategic towns along the Amazon and its tributaries and returning later to take them home.

Funds for a second launch to work
(Please turn to page 39)



The missionary runs into obstacles as he tries to cover his extensive field by jeep.



Re-Creating in South Brazil

By James P. Kirk

WHILE I was on furlough last year a little boy asked me during the question period at the close of one of my talks, "Brother Kirk, what do missionaries do for recreation?"

Several people, including the visiting speaker, smiled; but I told him he had just seen the product of my recreation, which is photography. Then I told him how some missionaries hunt, fish, work with wood, collect stamps, sew, and cook, just as other people do. For you see, missionaries are people.

However, my answer did not stop there, for the word "recreation" can be read "re-creation." In fact, the dictionary defines "recreate" as "to give fresh life to, to reanimate"; and "re-create" as "to create anew." In the life of the missionary they are practically synonymous, as we shall see.

Where shall we start? A missionary residence would be a good place; and Mrs. L. M. Bratcher, Sr., missionary wife, mother, and homemaker, would be a good example. While she has always been active in teaching, working in her church, and helping in the task of her husband, who, until his recent death, was executive secretary

of the Brazilian Baptist Home Mission Board, her contribution as a Christian homemaker has been singular.

While Dr. Bratcher was about his work on the field, she was keeping the home fires burning and rearing her three sons in the "nurture and admonition of the Lord," giving fresh life to the work, refreshing her own life, and being an inspiration to all about her. As a result of her consecration to this task three sons, all ministers, are today showing others this "more excellent way."

The home, the school, and the church compose an eternal triangle for good. So we look at the school.

Generally the pupil goes to school; but for many years Dr. and Mrs. John L. Riffey have taken the school to the pupils. As director of the extension course of the South Brazil Baptist Theological Seminary in Rio de Janeiro, they spend nine months out of the year, each in a different state, directing classes for those unable to attend the seminary in Rio.

OLD Testament, New Testament, church history, and other classes are taught to prepare pastors and lay preachers for a more abundant ministry. A student can complete the course by attending five successive years and passing examinations to show a com-

prehension of the material studied. Afterwards he receives a diploma for the work, but that is not the most important thing.

Last year in the state of Espírito Santo there were eight graduates—five pastors and three lay preachers. One of these pastors, in his report to the association, gave the following visible results of the work last year:

WITH a church of 230 members, there is a Sunday school enrollment of 250. In addition to the local program the church sponsors four preaching points and five congregations (where there is Sunday school and preaching).

Last year evangelistic efforts resulted in thirty-five baptisms; and there are twenty-seven persons awaiting baptism. Emphasis on scriptural giving resulted in a new home for the pastor, a new church building, and a building for the young people of the church.

That is Dr. Riffey's recreation—he is refreshed in seeing lives transformed and visions broadened and by the tangible results of his work even as he performs his task.

Brazilian Baptists are missionary Baptists. As I witnessed the ordination of Tiago Nunes, I realized that he is a product of the work of A. R. Crab-

←
LEFT: In contrast to the Brazilian Carnival is this spiritual retreat for young people of the First Baptist Church of Vitória. RIGHT: Prayermates at the retreat.

tree, W. E. Allen, and other teachers in the seminary. Many times these men have sacrificed their personal desires to travel in order to train young men like Tiago, now a Brazilian Baptist Convention missionary to Bolivia.

Recently our national Baptist paper, *O Jornal Batista*, gave the notice that another Baptist church had been established in Bolivia. For many readers this signified a victory for the Lord, as indeed it was; but to me it was another testimony of the value of recreation in the lives of Missionaries Crabtree and Allen and others of the seminary faculty.

The South Brazil Training School, under the capable and consecrated leadership of Miss Dorine Hawkins,

has often been presented as a beautiful and well-equipped building, which, with its staff of teachers, is training girls to serve the cause of Christ. All of this is true.

However, as we look in on a class of Mrs. Allen and as we read the report of two of her pupils on the work they did during the three months' vacation period, the real value becomes heightened.

Esther Farias and Emilia Santos, invited as summer workers, arrived in December and worked until the last of February. They traveled over a thousand miles (much of it on foot and muleback), had fifteen study courses with a total enrolment of 409, and ten vacation Bible schools with a total enrolment of 810 children.

Only eternity can reveal the blessing these students were in their evangelistic work, personal testimony, and tract distribution during that holiday season.

Recreation? Yes, for in spite of hours of consecrated and exhausting

labors, Mrs. Allen and others feel refreshed by the work when they see the Emilias and Esthers going out to re-create the lives of others.

One cannot live long in a Latin country without feeling the pall of ignorance and superstition thrown over the existing civilization by years of domination by an exterior religion. This impact is felt in our own church life in the form of apathy or indifference to our cherished democratic principles and Bible doctrines.

The thousands of persons marching in religious processions are symbolic of this fact; and the figure of Dr. W. C. Taylor, scholar, preacher, Christian gentleman, is likewise symbolic of those who are standing in the gap seeking to stop this headlong rush into eternity unprepared.

HERESIES, like creeping paralysis, benumbing the spirit so that it may fall prey to all sorts of half-truths or no truth at all, would be the end result of much missionary work were it not for the clear, firm voice of our watchman on the wall. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" was not written of Dr. Taylor.

A prodigious writer (his hobby, his recreation), his articles on doctrine are classic, his understanding and love for the Brazilian is profound and unfeigned, and his consecration to the task of lifting this pall of ignorance and superstition is complete.

The Brazilian national debauch is known as *Carnaval*. It is a three-day period when literally *anything* goes. Passions that have been pent up during the year and systematically stimulated during the pre-Carnaval period are unleashed in all their satanic fury. The streets are overflowing with scantily clad individuals dancing, shouting, singing, and swaying in sensual sacrifice to King Mammon.

Like a muddy river, swollen by tropical rains, this debauchery overflows its banks, reaches its liquid fingers into homes of rich and poor alike and leaves in its wake death, dirt, and destruction—moral, physical, and spiritual.

In contrast to this, witness the spiritual retreat of Christian young people of the First Baptist Church of Vitória. Going by truck to the farm of a deacon who offered his place as the site for the retreat, they spent the three days of national orgy in Bible

(Please turn to page 38)



Imagine the Southern Baptist Convention territory without approximately 98 per cent of its pastors, churches, and church members. From the pastors you have left, subtract an additional two thirds and classify them as part-time workers. Take away the modern Baptist hospitals and the Baptist colleges and universities. Take away Ridgcrest and Glorieta. Remove three of the seminaries and reduce the enrolment of the remaining two to less than one hundred each. What you have left is an approximate picture of Baptist development in South Brazil.

Briefly

Headquarters

Fon H. Scofield, Jr., associate secretary for audio-visual aids for the Foreign Mission Board, and Earl Waldrup, secretary of the audio-visual aids department of the Baptist Sunday School Board, are completing a photographic mission to 11 European and Asiatic countries. The purpose of their trip is to gather materials for the Foreign Mission Board's mission study materials for 1955 on the theme, "The Moslem World."

Elmer S. West, Jr., secretary for missionary personnel for the Foreign Mission Board, and W. Peyton Thurman, Kentucky member of the Board, are to return to the States on September 11 following a two months' visit to Southern Baptist mission fields in the Orient. The primary purpose of their trip was to become better acquainted with personnel needs in the Orient.

Rogers M. Smith, field representative for the Board, reports that through May this year his office had recorded 65 Schools of Missions with 1,385 churches participating. (Dr. Smith records only those Schools of Missions which are sponsored jointly by the Foreign Mission Board, the Home Mission Board, and the State Mission Board.)

Uruguay

Southern Baptist missionaries in Uruguay recently organized a Baptist Mission. (A Mission is the agency through which the missionaries of an area conduct a co-operative program of work, and through which the Southern Baptist Foreign Mission Board functions on the field.)

Baptists now have three Missions and two national conventions in the River Plate countries of Argentina, Uruguay, Paraguay. Southern Baptist work began in Argentina, then extended to Uruguay, and finally was started in Paraguay by the national mission board with the co-operation of the Foreign Mission Board.

In 1948 a separate convention was organized in Uruguay, making two conventions and one Mission. Then in 1952, the missionaries of Paraguay

organized their own Mission. With the new Mission in Uruguay each of the three countries now has its own Mission organization. There are still the two conventions: the Uruguayan Baptist Convention and the Argentine-Paraguayan Baptist Convention.

Southern Baptists have 12 missionaries under appointment to Uruguay.

Nigeria

Attending the annual meeting of the Nigerian Baptist Convention this year were 949 delegates from 222 individual churches. A letter from Dr. I. N. Patterson, secretary of the Nigerian Baptist Mission, said "the fine spirit which prevailed has not been surpassed." . . . Baptist women of Nigeria have sent \$565 to the Foreign Mission Board to be used toward the building of a Baptist church in Jordan.

Argentina

As the result of a recent interview between President Juan Peron, of Argentina, and several national Baptist pastors, Argentine Baptists have been granted permission to use radio facilities for broadcasting the gospel message. (Protestant groups in Argentina have been prohibited the right to broadcast the gospel over the radio.)

Spain

Pastor Ramon Lopez of the Baptist

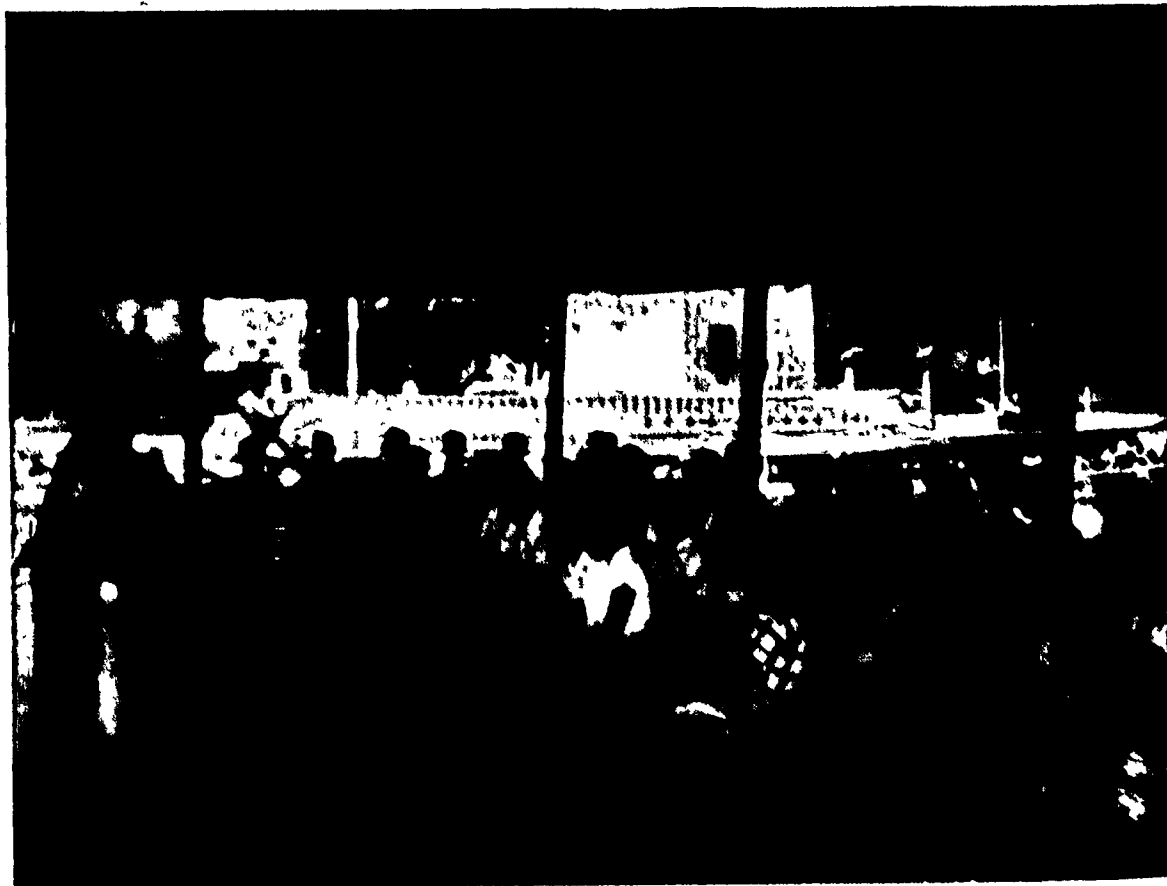
church of Jativa, Spain, a deacon of that church, and a printer in Valencia were each fined 2,000 *pesetas* (more than \$50 in American money) for a tract printed nine years ago. The theme of the tract is Christian baptism and its purpose is the orientation of new candidates for this ordinance. Although its printing had not been authorized by the Government, it was not released for the public; and, according to Spanish law, no one is supposed "to be bothered in the private practice of his religious beliefs." The tract came to the attention of the Governor of the province of Valencia while Pastor Lopez was ill and a deacon of the Jativa church was presiding over the regular services.

Near East

Southern Baptist missionaries in Lebanon and Jordan recently organized the Arab Baptist Mission. There are 13 Southern Baptist missionaries under appointment to this area.

Yugoslavia

Dr. F. Townley Lord, president of the Baptist World Alliance, reports there are 95 Baptist churches in Yugoslavia served by 11 ordained ministers. Church membership totals 2,900, and there are 1,350 enrolled in Sunday schools.



Sixty-five Chinese Baptist youth, attending the fourth annual Chinese Youth Conference held in Manila, Philippines, meet here under the "Windmill Pavillon" of a government recreation center. At the closing service of the five-day program on the theme, "Walking as Christ Walked," 11 made professions of faith in Christ and 18 others rededicated their lives to Christ.

Clip and file in your new 1954 edition of the
Missionary Album (Broadman Press, \$3.00).

New Appointees

Appointed May 13, 1954



CAPSHAW, MARTHA JEAN

b. Grahn, Ky., July 24, 1927, ed. Ashland (Ky.) Junior College, 1944-45; Kentucky Baptist Hospital School of Nursing, Louisville, R.N., 1949; Georgetown (Ky.) College, B.A., 1951; Career School of Missions and Social Work, 1953-54. Nurse, Georgetown, 1949-51. Ridgecrest Baptist Assembly, summer, 1950, Greenville, S. C., 1951-52, and Louisville, 1952-54. Appointed for Columbia, May, 1954. Permanent address: Grahn, Ky.

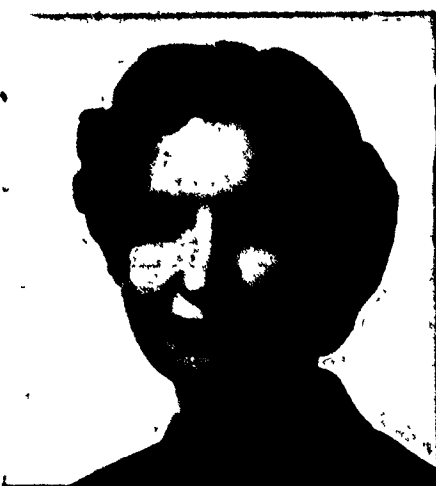
COLOMBIA



CRAWFORD, FRANCES NADINE

b. San Angelo, Tex., March 30, 1929, ed. Missouri Baptist Hospital School of Nursing, St. Louis, R.N., 1949; Georgetown (Ky.) College, 1950-51; University of Missouri, Columbia, B.S., 1952; Career School of Missions and Social Work, 1953-54. Secretary, Farmington, Mo., 1945-46; nurse, St. Louis, 1949-50, Georgetown, 1950-51, Columbia, 1951-52, and Louisville, 1953-54; director of nursing, hospital, Farmington, 1953-54. Appointed for Columbia, May, 1954. Permanent address: Route 1, Farmington, Mo.

COLOMBIA



FREELAND, MARGARET ESTELLE

b. Cottonwood, Tex., March 16, 1925, ed. Draughton's Business College, Abilene, Tex., 1943-45; Texas State College for Women, Denton, B.S., 1950; S.W.B.T.S., M.R.E., 1954. Office worker, aircraft company, Ft. Worth, Tex., 1943-46; home demonstration agent, Jack County, Tex., 1950-51; good will center worker, Ft. Worth, 1952-53; office staff, First Church, Colorado City, Tex., 1953-54. Appointed for Nigeria, May, 1954. Permanent address: 136 Callowhill, Baird, Tex.

NIGERIA



HERN, WILLIAM ORVAL

b. Cabool, Mo., Aug. 10, 1924, ed. Southwest Missouri State College, Springfield, 1941-43, 1948-49; Hardin-Simmons University, Abilene, Tex., B.A., 1950; S.W.B.T.S., B.D., 1954. U.S. Marine Corps, 1943-45; assistant manager, hardware store, Mountain Grove, Mo., 1945-48; pastor, Farris Church, Okla., 1950-54. Appointed for Near East, May, 1954. m. Nancy Caroline Hunter, Aug. 24, 1952. Permanent address: Box 248, Mountain Grove, Mo.



HERN, NANCY HUNTER

(Mrs. William Orval)

b. Greensboro, N. C., Sept. 3, 1925, ed. Mars Hill (N. C.) College, A.A., 1945; Duke University School of Nursing, Durham, N. C., B.S., 1948; Columbia (S.C.) Bible College, 1950-51; S.W.B.T.S., 1951-52. Nurse, Ft. Howard, Md., 1948-50, Columbia, 1950-51, Raleigh, N. C., summer, 1952, and Ft. Worth, Tex., 1951-54. Appointed for Near East, May, 1954. m. William Orval Hern, Aug. 24, 1952. Child: Louise Elizabeth, 1954.

NEAR EAST



KENNEDY, THOMAS JEFFERSON

b. Tioga, Tex., Feb. 19, 1925, ed. Hardin-Simmons University, Abilene, Tex., B.A., 1949; S.W.B.T.S., B.D., 1953, and graduate work, 1953-54. U.S. Army, 1944-46; shipping clerk, company, Ft. Worth, Tex., 1952-53; pastor, Prairie View Church, Anson, Tex., 1948-49, and Bedford Church, Tex., 1950-54. Named special appointee for Nigeria, May, 1954. m. Willie Mae Rankin, Feb. 17, 1950. Permanent address: Route 1, Tioga, Tex.



KENNEDY, WILLIE MAE RANKIN

(Mrs. Thomas Jefferson)

b. Big Spring, Tex., Oct. 22, 1920, ed. Hardin-Simmons University, Abilene, Tex., B.S., 1950; S.W.B.T.S., 1953-54. Employee, book store, Hardin-Simmons University, 1946-50; summer worker, Home Mission Board, New Mexico, 1947; secretary, Birdville Church and district missions office, Texas, 1950-51; teacher, elementary school, Bedford, Tex., 1951-52. Named special appointee for Nigeria, May, 1954. m. Thomas Jefferson Kennedy, Feb. 17, 1950. Child: Tommy Ray, 1953.

NIGERIA

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



**Missionaries Are Ordinary Folk
Acting on Truth of God's Love**

**Lois Ware (Mrs. Jack B.) Matthews
Tucumán, Argentina**

We missionaries would like to be as noble and sacrificial as our friends back home think we are. "Wearing a halo is a bit uncomfortable," some have said. Most of us would say that we are ordinary people trying to act on the truth of Jesus's love for lost men.

Strength? We have none that we can claim as originating within ourselves. Our power line is the same as yours: communion with the living God who manifests himself through his revealed, written Word and the indwelling Spirit of Christ.

Sin? Yes, we battle with this enemy and at times feel that the forces of evil will engulf our souls. Then it is that we find refuge, as the psalmist of old, under the wings of the Almighty who cleanses and renews our spirits and gives us the desire to keep up the fights.

Discouragements? Much could be written about this. Powerful are the pressures of living in the midst of paganism with organized evil on every side. Sadness rends our hearts when we face our limitations—so few are we in personnel and so paltry is our physical equipment.

Memory goes back to days when we worshiped in magnificent churches in the great God-blessed land of America with its wealth of energetic Christian youth and its physical resources which are a marvel to the rest of the world.

Faith? Without the great undergirding faith in the triumphant Christ who said, "Lo, I am with you always," we could not exist. Yes, we have faith in the promises of God. This is his world, and we are his children. He who "humbled himself, and became obedient unto death" will accomplish his saving purpose in and through each of us as we strive to live daily as men dying to self that Christ may live in us. We are not displaced persons, for each of us is assured that the Heavenly Father will never let go his hold of us.

Joys? Day by day God gives us a marvelous peace and joy which defy description as we go about the wonderful task entrusted to us. Being able to see the final results of our labors will be one of our heavenly joys.

We are confronted with a question: Why do Southern Baptists give only about two cents—the price of a postage stamp—a week for foreign missions, only one cent of this coming from the Cooperative Program?

The Board's goal is \$1.00 per member through the Cooperative Program for foreign missions. To reach this goal, each Southern Baptist must give twice as much for foreign missions through the Cooperative Program.



**Christ Needs Witnesses Beneath
Big Dipper and Southern Cross**

**Paul E. Sanderson
Belém, Pará, Brazil**

Night after night it was the same. Over there, low on the horizon, would be the familiar Big Dipper; and over opposite, in the depths of the night sky, the Southern Cross. The Big Dipper, the first constellation of my boyhood memories and always a joy to find, was like a friend in those strange river towns so far from the highways of the world. And the romantic Southern Cross, like a kite of diamonds in the blue-black sky, seemed a reminder that here was not the land of my birth and its comforting familiarity but of the call of God and the challenge of faith.

The fact first began to impress me in a small village of stick and mud houses strung out along the beautiful blue Tapajoz River, the last village before the rapids, at least 650 miles from Belém up the mighty Amazon River system. We had left our floating boarding house, a small river cargo boat, where we slept in hammocks hung above the cargo hold and ate the rough cooking while standing. We had walked the length of the village inviting people to our open-air service.

The pressure lamp was hung to the corner of a house, the organ and a table were in place, the people had gathered with their homemade benches and chairs to sit in the street and listen, and the Brazilian evangelist was announcing our purpose in being there.

I could have been lonely in that rough place, surrounded by a foreign tongue and a culture of "another world," but I was filled with peace and joy and a sense of belonging as I looked up to see the two star constellations.

The Big Dipper was a reminder to me that behind me with loving interest, prayer, and support were millions of God-loving and God-serving Southern Baptists. I felt not alone, but surrounded in spirit by all those who also loved the people in that mud street.

The Southern Cross was a reminder of my purpose in being there, not to satisfy the desire for romantic adventure or a hunger for travel, but because God loves those people and because his wisdom calls his people to send and to go. As this group of stars cannot be seen from the United States, that group of people cannot be seen by the eyes of Southern Baptists; but, just as surely as they exist and as God has placed the Southern Cross in their sky, he has called me and others like me to preach Christ.

We sang the songs of faith, we three, organist, evangelist, and missionary. I preached and an appeal was made.

Tracts were distributed; the organ was folded and lifted to the shoulder; the lamp was put out; and we said good-bye. Leaving, the question came: When would the message return?

This lone evangelist with two churches and several congregations in widely scattered points along this river, a field of almost two hundred miles with such uncertain transportation as the river boats, could hardly return soon.

Since the experience my heart has been made heavy for that vast field so far up the Amazon system, covering hundreds of miles of the Amazon River and tributaries. This region is now without a missionary and as far as we know there is no one in sight to go to this place.

Surely in the graduating class of one of our seminaries or in the pulpit of one of our churches there is a man and his family prepared who will hear God's call to this place beneath the Big Dipper and the Southern Cross.



Great Eagerness to Hear Gospel; Not Enough Preachers on Mindanao

Walter T. Hunt
Davao City, Philippine Islands

The Philippines are a mixture of many lands and cultures. Both Spain and the United States have greatly influenced life here. It is Oriental and yet it is very "Western." It is modern and ancient all at once. For example, while waiting to change planes at a stop-over from Manila to Davao, we looked out by the air strip and saw men plowing with carabaos and wooden plows.

The tropical sun and rain insure a continual food supply. One person's yard may have bananas, coconuts, papaya, bread fruit, mangoes, and several other fruits. Although most of the people here are poor, there is not the mass starvation and needs of essentials of life that are found in many places.

Three things strike me as outstanding about the Filipino people: (1) their sense of humor—they love to laugh and joke; (2) their love for music—often you see someone riding along in a jeepney playing a guitar; (3) their hunger for education—everywhere you look there is a college, university, or trade school, some of them good schools and others just "diploma mills," but all indicating that these people are hungry to learn.

Religiously, the Philippines can be divided into four groups—Roman Catholic, Protestant, Moro, and heathen, with the Roman Catholics in the majority by far. There is a great eagerness to hear the gospel.

Our most pressing need now is for preachers. Calls come from every direction to come and preach. The first Sunday we were here I preached in a two-weeks-old Filipino mission where one soul was saved.

There are three missionary preachers at Immanuel Baptist Church at Davao—Ted Badger and I, who are in language study, and W. A. Solesbee, the pastor. Here is one of our Sunday schedules:

Saturday night Ted took a boat to Mati, where our

only Baptist hospital is located, to preach on Sunday. I left the house before seven in the morning to take a boat to Samal Island to preach, returning for dinner. After lunch I went by car for a few miles, then by foot up a trail across a river, through a corn patch to a nipa hut (house made of nipa palms) where about twenty people gathered to hear the gospel preached.

Bill Solesbee preached at 10:30 a.m. at Immanuel, took a boat to an island at 11:30 to preach, returning by late afternoon to preach at Immanuel in the evening. There are other places we could preach if there were enough hours in the day.

During the recent Mindanao Baptist Youth Conference to which 130 young people came from all over Mindanao, several surrendered for special service. We hope from groups like this will come many Filipino preachers to be trained in our seminary in Baguio and then to assume leadership in the churches and the evangelistic work. Meanwhile, the "Mindanao call" comes clearly from city and barrio—come and help us!



Korean Christians Save From Rice Crop to Help Buy Church Building

Theodore H. Dowell
Taajon, Korea

A trip into the countryside of Korea to visit eleven of our Baptist churches helped me to get a new insight into our work in this country. I would like to share some of it with you.

At one time, most of the Baptist churches were in North Korea and Manchuria. With the coming of the Communists and the war, the people fled to South Korea, leaving their homes and possessions in the north. There is nothing that can compare with the destitution of a refugee in a war-ravaged land like Korea.

Baptist people were among the refugees. Most of them are settled somewhere now; and they have established churches. It was these churches that I visited.

Each pastor with whom I talked told of the large number of people coming each Sunday, most of them unsaved. Several of the churches were the typical Korean mud-walled type with a rice straw roof. Some of these had a floor; some didn't. None of them had benches.

In Iri, a city with a population of more than 100,000, a house is used as a meeting place. In Kunsan, much larger than Iri, a second-floor store building is used.

In Chinhae, the young church is led by an officer in the ROK (Republic of Korea) Army. The church was given \$1,000 by Southern Baptists, and with this they built a small church and pastor's home.

I was there for the dedication and for a baptismal service. The building was unpainted; there were cracks in the siding where the green lumber had warped; and the floor was dirt. But the people were as joyful over their new building as people in the States are when they have one that costs hundreds of times that amount. The rice

paddies had ice on them that morning, but we baptized in the sea.

When I see churches with dirt floors, no benches, no heat, and the sea for a baptistry, I can't help but remember the times I have heard people at home in the States complain because a church building didn't have a carpet, or the pews were not just right, or the building was too hot or cold, or the water in the baptistry wasn't warm enough.

One of the Korean churches we visited doesn't have a building at all. The people meet in the yard of a deacon's home. This deacon also serves as the preacher. Since this church is in one of the isolated villages in the mountains, we had to leave the jeep and walk the last part of the way.

The people told me I was the first missionary ever to visit their village. Yet there was a church there, organized by a deacon. That impressed me anew with the conviction that if we major on training and encouraging the Koreans, they will do a wonderful work among their own people.

The people gathered in the courtyard as the deacon and I stood on the porch. One by one the members came and introduced themselves; and then they explained their situation to me.

They had saved rice from the year's crop and were going to sell it to help buy a building. They had done their best and asked if they could have some help. I told them I couldn't promise but that we would try. I now believe that we can help them, due to the over-and-above gifts to the Lottie Moon Christmas Offering this past year.

The Lottie Moon Offering has taken on a very personal meaning to us since coming to the field. The house in which we have been living was built with Lottie Moon funds. The transportation in Korea is critical; but through the Lottie Moon Offering we will get a new jeep this year. But, above the personal benefits to us missionaries, I think the best thing about the offering is that it provides the possibility of saying "yes" when we are asked if there is any help to be given.



Ninety Per Cent of Members of Costa Rica Church Are Tithers

Charles W. Campbell
San José, Costa Rica

We wish you could have the joy of sitting with us in our living room each night and reading the Bible in Spanish with the Costa Rican girl who works for us. Antonia is a very staunch Catholic, but she is hungry to know what the Bible has to say about many things. The Scriptures are already reaching deep down into her heart and life; and we feel confident that she will come to know Christ in a personal relationship very soon.

I think you will find the work of one of our Baptist churches here especially interesting. There is yet much

to be desired, but the progress of its fifteen members is astounding. The church is located in Naranjo, a little town nestled in the mountains near the largest volcano crater in the world, called Poas.

The pastor told us that none of the teachers are allowed to teach Sunday school unless they come to the teachers' meeting with their lessons already prepared. There is a 100 per cent attendance at this meeting.

More than 90 per cent of the members are tithers. This little church has four missions, one in Heredia where we go each Sunday. This mission has a larger attendance than the church, but is much weaker in doctrine.

After not being able to do much for the Lord because of language study, we are now rejoicing over the opportunities for witnessing. There is much to be learned in the next four months, so we covet your prayers that God will prepare us for our work in Argentina. We will sail for Buenos Aires in October.



"What Returns for a Little Patience, Effort, and Love" Says Missionary

Ruben I. Franks
Santiago, Chile

There are two reasons why we wouldn't "swap jobs" with you. One is because we find our work so everlastingly plentiful and the other is because we get such joy out of doing it.

For instance, our newly organized little Mapocho church has grown so that we are literally bulging at the seams. In the past year we have just about doubled our Sunday school attendance, and we are now promoting an enlargement campaign with a view of doubling the attendance again in the coming twelve months.

We don't know where we are going to put the people, but we are going to enlarge anyway. How else can we reach the multitudes?

The church voted in a recent business meeting to open a mission in a large section where at least a hundred thousand unreached people live. Just as soon as we can find a small building or an available room we will get started.

One of our members who lives in that area already has a Sunbeam Band meeting regularly. We will begin with the opening of a Sunday school and follow with regular preaching services, visitation, and soul-winning.

Next will come the period of teaching, training, organizing, and developing; and then we hope that another church will be on its way. It takes a little time, a little patience, a little effort, and a little love, but, oh, what returns!

But that isn't all. Our seminary is also in for its share of the blessings. New property has just been purchased in a very fine section of the city, and we are now making plans for its development. We are grateful for what this step forward will mean to our work in the years to come.



Conversions, Crowded Churches, Open Homes Reported in Colombia

Ben H. Welmaker
Cali, Colombia

Last February our seminary began its second year of work with twelve students enrolled. We are offering courses in music, education, and theology. Each pastor who goes out will have to be his own music and educational man; therefore, it is necessary that he take work in each field.

Our Baptist churches throughout Colombia are growing. Reports come from all sections about high attendance. In addition to the administrative duties and teaching in the seminary, I have the privilege of being pastor of the newly organized church at Belalcázar. Two recent experiences have made us feel the power of the Lord and his work in a special way.

A strange man and his wife made professions of faith in our services. Later the family of the couple came. My wife Janis and I visited in the home and I asked the members of the family if they had, in all their lives, heard the gospel before coming to our church. The response was no, not even one sermon. As we talked further, the mother went into another room and brought out a Bible which she said they had not read often but which had been in their home for twenty years.

This family had never heard a preacher, but they had the Word in their home; and when a preacher came along to explain its message, they gladly accepted the Lord.

Another Sunday we were made especially glad when ten people came forward confessing Christ as their Saviour—three men, two women, and five young people. Home after home is opening to us in our visitation.

Our little building (just a house) is crowded to its limit. We need your prayers that the Lord will make possible an adequate building to take care of this great work.



Gospel of Christ Influenced Family Of Twenty-Four to Read and Write

W. C. Taylor
Rio de Janeiro, Brazil

Dr. J. L. Riffey, Southern Baptist missionary in Rio, was telling me recently of a student he met in our Baptist school in Belo Horizonte. This student is a six-footer and one of twenty-two children. His father is a poor farmer near Corrente. On market day the family brings the truck and pours the produce out in piles on the ground. Many of the children help.

One day Missionary Stephen P. Jackson was there preaching; and, during an off hour, he strolled down to the open market on the street. Seeing this bunch of

youngsters in an idle moment, he began talking to them about Jesus.

The father called one of the sons to watch his pile of stuff, saying, "I must hear this." He did, and with wonder and faith. The result, by several laps of the journey, was that the old man, his wife, and all of the twenty-two children were converted.

The old man said afterwards, "I was so ignorant that it took the gospel to wake me up to both my rights and my responsibilities." He took all of the twenty-two children and had them registered and got their birth certificates. The officer who did it said, "Why, you are missing a lot of bonus, for the government gives a huge bonus to a family with this many children."

Now, after three years, all twenty-four members of the family know how to read and write, and this oldest son, the student in our school, advanced to the first year of high school during that time—all the way from nothing.

It is a blessed thing to see the gospel do a thing like that, so quickly and so wonderfully. And I have seen many such instances.

"The night cometh, when no man can work" has been the driving power in my motives in life for long years. The Foreign Mission Board kindly allowed us to return for the remaining thirty months till I am seventy. The first month went by like lightning and I said, "There goes one thirtieth of my time."

Now another has passed and I said, "Now it is a fifteenth." Another will come soon—a tenth. But I have a lot to show for it, and things are organized for work here the full time and yonder at home afterwards.

Baptists in the Soviet Union

(Continued from page 19)

more prolonged conversations will be necessary before we shall be in complete agreement as to the best methods of a political kind for the preservation of peace.

8. We greatly rejoice that we have had the opportunity of visiting our Baptist brethren of the Soviet Union and would again express our deep gratitude for the great kindness and generosity shown to us. In spite of the difficulties of one kind and another which confront them, the witness of our brethren is being greatly blessed, and new opportunities are opening up before them. They have, we are sure, a notable part to play in the evangelization of their great land. We trust that the contacts we have made will be maintained and strengthened. We urge all our brethren throughout the world to be constant in prayer for the Baptists of the Soviet Union, as for those of other lands.

F. TOWNLEY LORD,
President, Baptist World Alliance.

WALTER O. LEWIS,
Associate Secretary, Baptist World Alliance.

ERNEST A. PAYNE,
General Secretary, Baptist Union of Great Britain and Ireland.

Missionary Family Album

Arrivals from the Field

AMBL, Dr. and Mrs. J. C., Jr. (Nigeria), Veterans Hospital, McKinney, Tex.
 ANDERSON, Susan (Nigeria), 418 Stephens St., Wichita, Kan.
 BRATCHER, Dr. and Mrs. Robert G. (South Brazil), c/o Mr. Leonard Heaton, 8037 E. Brainerd Rd., Chattanooga, Tenn.
 BROOKS, Ernelle (Nigeria), Box 467, Greenville, N. C.
 CONWAY, Mr. and Mrs. W. H. (Nigeria), c/o Mr. Joe Goodall, 8636 Wilks Ave., Van Nuys, Calif.
 CRAWFORD, Mary (Hawaii), Senoia, Ga.
 DOWSE, Mr. and Mrs. Edwin B. (Japan), Ridgecrest, N. C.
 EMANUEL, Mr. and Mrs. B. P. (Japan), c/o Paul Emanuel, Rte. 2, Okla. Okla.
 FIRE, Mr. and Mrs. H. W., Jr. (North Brazil), Box 217, Crosbyton, Tex.
 HANBY, Cora Ney (Nigeria), 4523 Partridge Run, Louisville, Ky.
 HICKMAN, Mr. and Mrs. W. A., Jr. (Paraguay), 1417 Woodward, Orlando, Fla.
 HIGGINS, Virginia (Japan), 2901 Bon Air Ave., Winston-Salem, N. C.
 HUBSON, Lenora (Japan), Velasco, Tex.
 HUNTER, Lillie (Hawaii), Claude, Tex.
 JONES, Mr. and Mrs. Garreth E. (Ecuador), c/o Mr. Ray Gilmer, 756 Nolte Dr., Dallas, Tex.
 LANE, Mr. and Mrs. Leonard G. (Nigeria), 4042 S. 7th St., Apt. 1, Abilene, Tex.
 LAWTON, Dr. and Mrs. Ben R. (Italy), c/o Dr. A. Scott Patterson, Norcross, Ga.
 MATTHEWS, Mr. and Mrs. Jack B. (Argentina), Florida, Ala.
 MOON, Mr. and Mrs. J. Loyd (Equatorial Brazil), 358 South Gay St., Auburn, Ala.
 OLIVER, Mr. and Mrs. Edward L. (Japan), 202 North Birchwood, Louisville, Ky.
 PARSONS, Victoria (Philippines), Box 68, Rte. 3, Madison Heights, Va.
 RIFFER, Dr. and Mrs. John L. (South Brazil), 3003 Aubert Ave., Louisville, Ky.
 SAMPOON, Mary (Formosa), 2121 Speed Ave., Louisville, Ky.
 SCOTT, Mr. and Mrs. B. Elmo (Israel), Southern Baptist Theological Seminary, Louisville, Ky.
 THORNTON, Lorene (Formosa), 108 Greenleaf St., Chattanooga, Tenn.
 WOODWARD, Dr. and Mrs. F. T. (Hawaii), Box 168, Eustis, Fla.

Births

ASKEW, Mr. and Mrs. D. Curtis (Japan), son, Kenneth Roland.

BLANCHET, Mr. and Mrs. A. E. (South Brazil), son, Daniel Gene.
 HASTY, Mr. and Mrs. Ervin E. (Mexico), twin sons, James Clark and John Mark.
 HOLLAWAY, Mr. and Mrs. Ernest L., Jr. (Japan), son, Mark Alan.
 KELLEY, Mr. and Mrs. Page Hutto (South Brazil), daughter, Esther.
 FOX, Mr. and Mrs. William Allen (Nigeria), son, William Allen, Jr.

Deaths

CARVER, W. O., father of Mrs. W. Maxwell Garrett (Japan), May 24, 1954, Louisville, Ky.
 CHAMBERS, Robert, son of the late Dr. R. E. Chambers (China), April 24, 1954, Baltimore, Md.
 DAVIS, Martha Mae (Mexico), June 15, 1954, Irapuato, Mexico.
 LATHAM, S. C., father of Mrs. B. T. Griffin (Nigeria), June 2, 1954, Kilken, Tex.
 LEONARD, B. F., father of Mrs. John A. Abernathy (Korea), June 11, 1954.
 McDANIEL, Mrs. C. G., emeritus (China), June 5, 1954, Richmond, Va.
 SMITH, Ethel, sister of Bertha Smith (Formosa), June, 1954, South Carolina.
 TAYLOR, L. F., father of Maye Bell Taylor (North Brazil), July 7, 1954, Haskell, Tex.

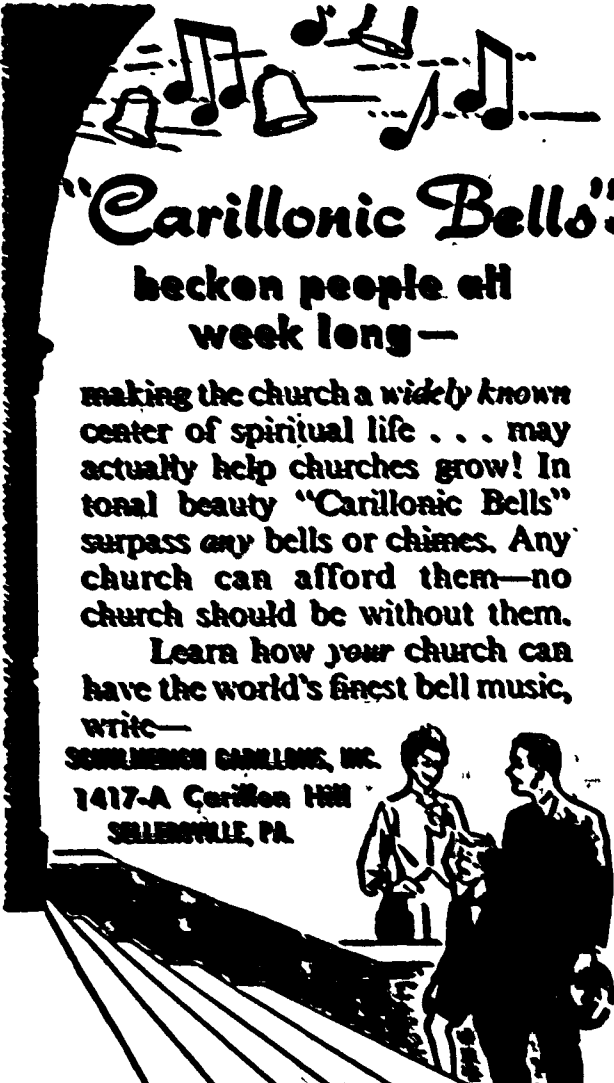
Departures to the Field

BROTHERS, Mr. and Mrs. L. R., Baptist Headquarters, Ibadan, Nigeria, West Africa.
 CARLISLE, Mr. and Mrs. Robert L., Jr., to Uruguay.
 CHANEY, Edith, Baptist Welfare Center, Ire, via Oshogbo, Nigeria, West Africa.
 COLE, Dr. E. Lamar, Mexicalzingo 1025, Guadalajara, Jalisco, Mexico.
 COWAN, Anna Lucille (Jordan), Near East Baptist Mission, P. O. Box 2026, Beirut, Lebanon.
 COX, Addie, P. O. Box 427, Taipei, Formosa.
 DAVIS, Mr. and Mrs. W. R., Baptist Boys' High School, Port Harcourt, Nigeria, West Africa.
 GRIFFIN, Mr. and Mrs. B. T., P. O. Box 563, Lagos, Nigeria, West Africa.
 HANBY, Mr. and Mrs. W. O., Baptist Mission, Okeho, Nigeria, West Africa.
 HAYS, Mr. and Mrs. George H., Hoshiguma, Tagama Mura, Sawara Gun, Fukuoka Ken, Japan.
 HILL, Dr. and Mrs. Patrick H., Box 96, Baptist Mission, Ogbomoso, Nigeria, West Africa.
 MASTERS, Helen, Baptist Hospital, Eku, Nigeria, West Africa.

MAYHALL, Mr. and Mrs. David N., Baptist College, Iwo, Nigeria, West Africa.
 PLOWDEN, Hannah, 1414 Heula, Honolulu, Hawaii.
 ROMA, Alma, Baptist College, Iwo, Nigeria, West Africa.
 STANLEY, Mr. and Mrs. Robert R., Jr., Caixa Postal 764, Fortaleza, Ceará, Brazil.
 TENNISON, Mr. and Mrs. Grayson C., Caixa Postal-178, Recife, Pernambuco, Brazil.
 TONG, Anna Frances, Apartado Aéreo 47-42, Bogotá, Colombia.

New Addresses

BENSON, Mrs. J. H., emeritus (Mexico), 4007 Crutcher, Apt. A, Dallas, Tex.
 BISHAM, Sarah Kathryn (China), 120 Oakland Ave., Rock Hill, S. C.
 BRATCHER, Mrs. L. M. (South Brazil), 1505 Mohle Dr., Austin 3, Tex.
 CLARK, Dr. and Mrs. C. F., Jr., No. 1, Kami Ikeda Cho, Kita Shira Kawa, Sakyo Ku, Kyoto, Japan.
 COLE, Mrs. E. Lamar (Mexico), 1111 Willis St., Brownwood, Tex.
 CROCKER, Mr. and Mrs. E. Gordon, Casilla 503, Quito, Ecuador.
 DAWES, Dr. J. V., emeritus (China), Box 593, Batesville, Ark.
 DOBSON, Flora E. (Hong Kong), 301 Hamilton Ave., Somerset Ky.
 DOWELL, Mr. and Mrs. Theodore H. (Please turn to page 38)



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Speeding the Gospel

(Continued from page 23)

very young; however, one takes justifiable pride in telling of his six grandchildren. As one looks on this fine student body he is often led to thank God for the great spiritual potential which is becoming more and more of a reality as these lives are dedicated to him.

Several years ago Dr. and Mrs. A. E. Hayes established the Green Mountain Bible School for training young men and women of the far interior who had felt God's call to service but whose educational opportunities were practically nonexistent.

This work was continued by Rev. and Mrs. L. L. Johnson, who have now reached the age of compulsory retirement and were replaced last year by Rev. and Mrs. Gerald B. Seright. Located in a mountainous area almost three hundred miles from the coast, this school is wielding a great influence in evangelizing the far interior.

Ultimately the effectiveness of the work being done must be judged in relation to the number of those who accept the gospel and in the quality of their Christian lives. As we see the unquestionable character, sound theology, and evangelistic fervor in great numbers of the Brazilian Christians, and as we see great leaders arising among them, we are led to bow our heads in gratitude to God and to say that the lives and dollars spent there have not been spent in vain.

BAPTIST WORLD ALLIANCE

Golden Jubilee Congress

LONDON—ENGLAND

July 1955

\$578 includes roundtrip tourist class cabin on steamer, meals, 8 days London during Congress, London sightseeing, visits to Windsor and Hampton Court, Oxford, Stratford-on-Avon, English Lake District, Scotland, including Edinburgh, Glasgow, and the Lochs. Also optional air extension to Cairo, the Bible Lands, Athens, Rome, Geneva and Paris \$637.00. Ministers desirous of organizing their own groups are also invited to write us.

LANSEAIR TRAVEL SERVICE,

1631 Dupont Circle Bldg.
Washington 6, D.C.

In Memoriam

Nannie Bartlett McDaniel

Born July 26, 1871
Warwick County, Virginia

Died June 5, 1954
Richmond, Virginia



MRS. CHARLES GILBERT MCDANIEL was a Southern Baptist missionary to China for forty-one years before her retirement in 1943. A native of Warwick County, Virginia, she was educated at Southwest Virginia Institute and taught for some time at Southside Female Institute. She was married to Charles G. McDaniel in 1902, and they were appointed missionaries the same year. In China she did evangelistic work among women and children, supervised work in the kindergarten of a woman's Bible school, was foreign worker in an orphanage, and taught in Yates and Wei Ling academies. She and Dr. McDaniel served for five years under Japanese occupation forces and were interned part of the time. They were repatriated in 1942 on the S.S. *Gripsholm*. Mrs. McDaniel is survived by her husband and five of their six children.

Martha Mae Davis

Born June 27, 1924
Aspermont, Texas

Died June 15, 1954
Irapuato, Mexico



MISS MARTHA MAE DAVIS, appointed for Mexico in April, 1953, had been serving as assistant directress of the Girls' Student Home in Guadalajara for eight months when she died of injuries received in an automobile accident. A native of Aspermont, Texas, she attended Draughon's Business College, Lubbock, Texas, and the University of Guadalajara in Mexico; received the B.A. degree from Texas Technological College, Lubbock, and the M.R.E. from Southwestern Baptist Theological Seminary, Fort Worth, Texas. She was secretary at the First Baptist Church, Lubbock, secretary to the dean of women at Southwestern Seminary, and teacher in Guadalajara before her appointment. Because she had studied the Spanish language previously, Miss Davis was not required to spend the usual year of language study in Costa Rica. She went directly to her field of service after six weeks' study at the University of Havana, in Cuba.



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

Brazil Mission Study

Missionary Portraits

A new *Missionary Album* (Broadman Press, \$3.00), which came from the press in July, includes life sketches and pictures of missionaries, missionaries emeriti, and elected staff members of the Southern Baptist Foreign Mission Board. In addition to more than a thousand pictures and sketches, the book contains lists of medical personnel, ordained preachers, teachers, and other specialized professions represented among the missionaries; also, a list of the missionaries by geographical locations.

Adult



Completed only a few months before his death, *Pilgrimage to Brazil*, by Everett Gill, Jr. (Broadman Press, 60 cents), is almost literally the author's last words on the area he served as secretary for twelve years.

Written for adult study in the Brazil series, the book does for Portuguese America what his *Pilgrimage to Spanish America* (1951) did for the other republics in Latin America. He guides readers on a tour that covers each of the twenty states and the Federal District of Brazil. Along the way he points out mission achievements, talks of interesting historical side lights, and introduces some of the people.

The two Gill "Pilgrimage" volumes comprise a Southern Baptist mission reference for all the Latin American area. Well arranged for easy reference, they should be on the mission shelf for continuing use.

Young People



Land of Many Worlds (Broadman Press, 60 cents), written by Robert G. Bratcher for study in young people's classes, is a challenging book. It begins with a retired missionary's challenge to young people. It ends

with a young missionary's challenge to people in the pews.

Between those two challenges the author weaves a story of the call to for-

eign service of a young missionary couple, their introduction to Brazil, their struggle with the language, their difficult choice of a mission field. In that story the reader learns the mission needs of Brazil and the efforts that Southern Baptists have made in the past and are making today to meet those needs.

This book not only merits wide study in young people's classes, but thoughtful reading by adult groups as well.

Intermediate



A four-passenger, red Navion airplane is the central figure in *Flying Missionaries*, by Robert Standley (Broadman Press, 35 cents), the Brazil study book for Intermediates.

The plane itself could be called a missionary—or three missionaries; for, as the author points out, it allows one missionary to do as much work as four could do by the only other modes of travel available in interior Brazil. Over the arid northeast, over Indian villages, over green jungles the red Navion came to be recognized and welcomed by isolated groups of people. On salt flats, on dry lake beds, in jungle clearings it landed to bring the gospel message.

This is a book that boys as well as girls can enjoy. It is a book that all age groups should read to realize the contrast of interior Brazil to the eastern coastal section the world hears the most about.

Junior



Childhood in Brazil is the theme of *Adventures in Brazil*, by Aleene Wise (Broadman Press, 35 cents), the Junior study book in the series.

When Aleene was a junior-age girl, her family moved to South Brazil where her father was employed in a lumber mill. This is the story of her experiences at the lumber mill town and at the Baptist boarding school she attended in São Paulo, and of her return to Brazil as a missionary with her husband.

Coming from the experiences of a non-missionary American family in Brazil, the story gives an unusual view of the country. As is often true of our books for children, adults too will find in it many interesting side lights on life in a foreign country.

Primary



When a small girl goes to live in a country where people speak a language different from her own, what is she to do about friends and school and Sunday school?

In *Little Missionary* (Broadman Press, 35 cents), the Primary book in the Brazil series, Joan Riffey Sutton tells what Kathy, whose parents were missionaries, did. She found that friends, school, church, and marketing were all fun even when she could not talk or understand when others talked. And before long she could talk as her new friends did.

Background Reading



No study of a mission field is complete without some knowledge of its history. Mrs. W. C. Harrison has given us the early history of our Brazilian Missions in *The Bagbys of Brazil* (Broadman Press, 90 cents and \$1.75), the biography of her parents, who opened Southern Baptist mission work in South America.

In addition to its value as background reading for Brazil missions study, it is an inspiring story of two dedicated lives. Beginning with the births of the two missionaries, the book follows them through childhood, youth, and marriage; call, appointment, and journey to Brazil; the beginning Mission and its development through sixty years, with the family trials and triumphs through those years.

Accessories for Teaching

A *Brazil Packet*, prepared by Rose Wright, contains the following items: 10 copies of "Fabulous Brazil," a combination place mat and Southern Baptist mission check list and quiz (by Mrs. John Maguire); 10 two-color napkins with Brazil motif; 10 stickpin Brazilian flags; 1 copy "Creative Uses for Brazil Accessories"; 1 copy "Introducing Brazil," a folder published by Pan American Union. Each packet is sold as a unit only. Price for the first packet is \$1.95; for each additional packet ordered at the same time, \$1.00. These are not sold at the book stores; send order with remittance directly to The Wright Studio, 5335 Ohmer Ave., Indianapolis 19, Indiana.



YOU AND YOUR MISSIONARIES

Rogers M. Smith

Schools of Missions

ONE of the best ways of promoting missions is through an association-wide School of Missions. This program, although not perfect, is one of the best means of mission emphasis that we have found thus far. It is a sane, sensible, co-operative affair.

Schools of Missions are promoted jointly by the State, Home, and Foreign Mission Boards and, therefore, include all phases of mission work. By this method the people are informed about the mission program in their own community and throughout the world.

From January to September of this year, seventy-seven Schools of Missions were held throughout the Southern Baptist Convention territory and approximately sixteen hundred churches participated in these schools. There are sixty-four schools scheduled for the months of September through December. This program has become so popular that it is now necessary to get applications for missionaries to the State, the Home, and the Foreign Mission Boards a year or eighteen months in advance of your proposed school.

Schools of Missions give the people an opportunity to learn about the total world mission program of Southern Baptists. The people are challenged by the fact that the State and the Home Mission Boards have hundreds of missionaries working toward the evangelization of the homeland.

They are thrilled to learn that there are 940 missionaries under appointment of the Foreign Mission Board and that these work in thirty-three different countries and geographical areas of the world. They are made to realize that there are millions of people at home and abroad who are still living in the bondage of sin and who know not the love of Christ and the companionship of the Holy Spirit.

Schools of Missions afford opportunities for one to learn firsthand

about particular phases of mission work.

1. One may become acquainted with his state mission program and its ministry through the Baptist hospitals, schools, orphanages, camps, and departmental agencies.

2. One may learn about the program of the Home Mission Board among the French of Louisiana, the Indians of New Mexico, the Mexicans of Texas, the migrant workers, the fallen girls at the Woman's Emergency Home in New Orleans, and among other special groups.

3. One may take a look at a mission hospital in Nigeria, Paraguay, Colombia, or the Near East. He may sit in a classroom of Seinan Jo Gakuin, in Japan, or in the seminary at Buenos Aires or Rio de Janeiro. He may take a boat trip up the great Amazon River and visit the Baptist churches along the way. Yes, through the eyes, lips, heart, and soul of the missionary one is able to get firsthand information about God's dealings with people of many nations.

A Challenge to Prayer

The missionaries attest to the power of prayer. They have seen many evidences of God making things possible because his people prayed earnestly, sincerely, and fervently about definite matters. One can pray more intelligently about missions when he has had the opportunity of studying mission books, hearing missionary messages, and viewing filmstrips or motion pictures of mission work. The missionaries need, covet, and appreciate your prayers in their behalf.

A Challenge to Stewardship

The Schools of Missions challenge people to give of their means to support the work of world missions. People do not give to an unfamiliar cause. The better informed people are about world needs the more generously they will support the cause of

world missions. We do not claim that Schools of Missions alone are responsible for the increased gifts of Southern Baptists to mission causes; but we are convinced that this program has helped to make the increase possible.

A Challenge to Life Dedication

Another important phase of the Schools of Missions program is the challenge it gives young people to dedicate themselves to the task of world missions. One of our greatest needs at the moment is more missionaries, because the missionary is still the primary factor in mission work. For Southern Baptists to continue their Advance Program they must appoint many more missionaries than they are now appointing.

Due to losses caused by resignations, retirements, and deaths among our missionary personnel it is necessary for the Foreign Mission Board to make from forty to fifty appointments each year just to maintain its staff. We must have more qualified young people from our homes, churches, colleges, and seminaries to lay their lives on the altar before God and say, "Here am I, Lord; send me."

Testimonies

"Our people have really been inspired. Some have started to tithe. Some churches have raised their gifts to the Cooperative Program."—R. R. SHREVE, *Independence, Arkansas*

"This School of Missions, which was our second, proved to be a blessing and we believe the best source of information for our people."—GERALD LOCKE, *Ava, Missouri*

"Our offerings for missions really have increased, almost doubled."—F. O. POLSTON, *Tucumcari, New Mexico*

"It has really been a revival of missions."—CECIL C. ADAMS, *Liberty, Kentucky*

"This School of Missions was the greatest thing that has ever happened in this association according to the belief of all the pastors who participated and also according to the heads of the organizations in each church that participated."—R. T. GREENE, *Concord, North Carolina*



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Re-Creating in South Brazil

(Continued from page 27)

study, prayer, meditation, and evangelistic work.

Recreation played an integral part in the program, too. In the stillness and quiet of that mountain retreat, the "still small voice" was plainly audible.

LIKE gentle rains quenching the thirst of the parched earth, filling the wells, and clearing the air of dust and earth, so was the retreat. It was the fulfilment of a dream of a missionary pastor in co-operation with the young people of his church. It was his recreation—and theirs.

And what more shall I say? Time will fail me if I tell of the Carroll Memorial Publishing House and its ministry of publications and distribution of worthy reading material; of Atlas News Service and its news-gathering and distribution service, its gospel records, its radio programs; of Missionary W. Alvin Hatton and the Royal Ambassadors of Brazil; of Miss Minnie Lou Lanier and the Girl's Auxiliary; of Miss Minnie Landrum and her successor, Miss Sophia Nichols, and the work of the Woman's Missionary Union, not to mention the host of field missionaries and their noble work of re-creating lives.

However, one story will point up the power and the secret of missionary recreation.

It was in a country church that this drama took place. In spite of the fact that the people did not know that the missionary was coming until he arrived that afternoon, the house was packed with people half an hour before sundown. (That was the hour marked for the service to begin.)

As the service began, and the people were singing (it is a real thrill to hear converted people sing the praises of their Redeemer) there staggered into the building a prodigal son. Drunk, dirty, disheveled, bloody (he had been in a fight that afternoon), and smelly, he sat on the back pew.

The text that night was "The wages of sin is death." As the field missionary poured out his heart in eloquent appeal, under the leadership of the Holy Spirit, the drunkard listened in rapt attention. The shuffling feet were stilled; and bloodshot, bleary eyes were turned toward the speaker.

As the invitation was given to accept Jesus as Saviour and the hymn was being sung, that drunk came stumbling forward. His breath reeking with alcohol, hands trembling from the excesses of many years, tongue swollen by "firewater," he took the hand of the missionary and said haltingly, "*Eu aceito Cristo como meu Salvador*" (I accept Christ as my Saviour).

He sat down on the front pew to give his name and other data necessary for subsequent evangelistic visits. The missionary, thinking that the convert was too drunk to know what he was doing (for missionaries are human, too), called another Christian and said, "When this man sobers up, take your Bible and talk to him about Jesus." Whereupon the prodigal son tugged at the preacher's coat and said thickly, "Mr. Missionary, I know what I'm doing."

SIX weeks went by before the missionary could get back to direct the church session; and, as he gave the opportunity for public profession of faith for those who wished to be examined as candidates for baptism, there stepped forward a man in his early fifties—clean shaven, clear eyed, and with a firm tread. His clothes were clean, his hair combed, his hand-clasp firm, and his breath was clear of any questionable odors. The missionary did not recognize him at first.

It was not until the examination was well under way that the recognition came. God's Word teaches, "If any man be in Christ, he is a new creature." Here was a new creature before the missionary.

The questioning proceeded until the inevitable: "Do you have any vices? Do you smoke? Do you drink? Do you gamble? Are you legally married?"

When these were answered to the satisfaction of the missionary, he went a step further and said, "When did you quit smoking and drinking?" The man's reply was without hesitation, clear and firm: "That very night that I came forward here accepting Christ as my Saviour. He saved me."

Still the missionary persisted: "But how long had you been smoking and drinking when you quit?"

"About forty years," was the reply. "And you didn't become a nervous

wreck? I've heard men say that when they quit smoking they got so nervous that nobody could stay around them."

"No sir," he said calmly and with the assurance of a born-again soul, "when Christ came into my heart he took away the desire to smoke and drink."

That was a more spectacular act of re-creation than we witness every day; but it is the recreation of all missionaries. This is seeing lives transformed, yes, literally re-created before their very eyes.

Missionary Family Album

(Continued from page 34)

- (Korea), Baptist Mission, APO 94, c/o Postmaster, San Francisco, Calif.
- ERRISON, Barbara, Baptist Mission, Oyo, Nigeria, West Africa.
- GAVENTA, Dr. and Mrs. William C. (Nigeria), 4422 Dreux St., Gentilly Woods, New Orleans, La.
- GLAZE, Mr. and Mrs. A. Jackson, Jr. (Argentina), 6 B Glenhaven Circle, Greenwood, S. C.
- HALVAKSON, Mr. and Mrs. Carl M., 352 Mijawake Cho, Takamatsu, Shikoku, Japan.
- HARRINGTON, Fern, Box 7, Baguio, Philippines.
- HASTY, Mr. and Mrs. Ervin E. (Mexico), c/o Horne Tyson, 103 W. Chicago, Shawnee, Okla.
- HAYES, Dr. and Mrs. A. E., emeritus (North Brazil), Box 647, Englewood, Fla.
- HAYES, Everley, Rumah Sakit, Turca, Dekat Malang, Java, Indonesia.
- McDANIEL, Dr. C. G., emeritus (China), 2711 West Grace St., Richmond, Va.
- McMILLAN, Mr. and Mrs. V. O., Jr., 55 Oiwa, Shizuoka, Japan.
- MEIN, Mr. and Mrs. John, Box 1644, Nassau, Bahama Islands.
- MOSS, Mr. and Mrs. J. Ulman (Venezuela), 626 West Missouri, Floydada, Tex.
- NELSON, Mr. and Mrs. Loyce N. (Japan), Rte. 4, Box 309, Texarkana, Tex.
- NICHOLS, Dr. and Mrs. B. L., Djalan Be Biau Tjoan 1, Semarang, Java, Indonesia.
- ROGERS, Lillie, 61 Wan Tho Ave., Singapore 13, Malaya.
- RUNYAN, Mr. and Mrs. Farrell Edward (Nigeria), Box 300, Clinton, S. C.
- SNUGGS, Mr. and Mrs. Harold H. (China), 101 Jones Ave., Greenville, S. C.
- TOWNSHEND, Mrs. S. J., emeritus (China), 46 East St., Seaford, Sussex, England.
- WALKER, Catherine, Djalan Be Biau Tjoan 3, Semarang, Java, Indonesia.
- WATKINS, Elizabeth (Japan), c/o Dr. G. W. Bouldin, Rte. 4, Summerville, Ga.

A New Missionary Approach

(Continued from page 25)

out of Manaus, one thousand miles up the Amazon, are available; and a third launch may soon be required for Santarém. If so, it will be used by Missionary Paul E. Sanderson who has made extensive river journeys in that area.

Meanwhile, Southern Baptists' new aviation program continues to bless our area. During the last twelve months the four-place Navion, used until recently in Ceará, has been reaching widely scattered towns and villages in the state of Maranhão.

DURING this time the plane has flown some fifteen thousand miles carrying 177 passengers on evangelistic and missionary flights and fourteen medical patients for special treatment. The plane has greatly increased the missionary's area of influence making it possible for him to visit churches and congregations many times during the year when heretofore they were visited only once or twice.

As an example of the type of work we are accomplishing with the plane, go with us on the trip down to Buriti Bravo, a little town close to our church at Chapadinha. The gospel had never had a witness in Buriti until our summer student workers were carried there in the plane last January.

In fact, the boast of her citizens was that there were no Protestants within her gates. Hit by dirt and stones and insulted and threatened by assassins, the students, who preached in the open air, counted, after one month, four citizens as newborn children of God.

Following up this courageous start, the missionary flew to Caxias to pick up Pastor Sales and two workers and then on to Chapadinha where we held services at the church Saturday evening and Sunday morning. Sunday afternoon the plane shuttled two groups over to Buriti Bravo, and we were pleasantly surprised by the warm welcome we received.

We were offered a hall on the town square for the meeting which opened with our eight voices singing a gospel hymn. After projecting a Bible film, the Good News was preached to a full house. Thus, the air approach in Maranhão makes advance possible on yet another front.

Besides these direct channels of presenting the gospel, there is also under way an ideological assault upon the dominant, but stagnant religious philosophy of the area. Roman Catholicism in Brazil has not been noted for its attention to the education of her people. Only in recent years, and following in alarm the evangelical lead, has Catholicism given attention to the ignorant multitudes of Brazil.

When Baptists first came to this nation they found that 85 per cent of the people were illiterate. Today, after an awakened nation has made great educational progress and public and religious schools are more numerous, the illiteracy rate is still 70 per cent. According to 1950 census figures, however, Equatorial Brazil still has an illiteracy average of 80 per cent.

Under these conditions the maintenance of good Baptist primary and high schools becomes imperative, for they are an excellent channel for introducing Jesus Christ. Our school work in Equatorial Brazil is proving to be the most expert in the area and is challenging Catholicism right at the door of the Brazilian home.

THE Colégio Batista Santos Dumont in Fortaleza, with an ever increasing staff and with well-furnished buildings and equipment, has been our model school. Missionary Burton de Wolfe Davis, director, is well supported by his able assistants, Mrs. Davis, Miss Alberta Steward, and Mrs. Robert R. Standley. These workers have translated books and materials and are forming a curriculum that is advanced over that of many Brazilian school centers.

Baptists of Teresina point with pride to their newly constructed primary

school. Organized in 1947 with the meager resources of the First Baptist Church and under the direction of a few interested women, it was officially opened in March, 1953, in its new quarters as the Afonso Mafrense School.

THE school in Santarém, with an enrolment of 320, also has a new building. Because of lack of space, none of the schools can accept all applicants. The entire staff of the Santarém school is Brazilian.

Everywhere our entrance into the educational field has been strongly opposed by Catholic bishops, who usually begin by threatening the children and their families with excommunication from the Roman Church. When the bishop of Teresina acted thus because citizens were sending their children to the Baptist school, a prominent businessman proceeded to enrol his three children and publicly made the following statement:

"If excommunication prejudiced our souls before God it would be different. We have confidence in the Baptist respect for liberty of conscience and freedom of religious conviction."

Space fails us to give a complete report on another channel by which we introduce individuals to the Master—the social and clinical work in Amazonas, Teresina, Maranhão, and Ceará. We employ Brazilian doctors and nurses who minister to scores each week. The attending physician in Ceará is Dr. Silas Monguba, dedicated member of the Fortaleza church (see photo on page 15).

Those who preach the gospel in Equatorial Brazil must be ever aware, as Jesus was, of the sick and suffering masses encountered everywhere. It is in this way that our missionary work is employing every available means at hand, old and new.

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A Missionary Family

(Continued from page 17)

receive the training and inspiration in their homes that might fit them for God's call into his work, wherever or however his will dictates.

The greatest blessing the Lord has given us is our opportunity to be side by side in his service. We now work in Hsin Chu, Taiwan (Formosa), just fifty miles south of Taipei and the Baptist seminary where Dad is president. Charles teaches in the seminary two days a week, and we are together often.

The work on Formosa has grown apace; and the Lord has truly raised up his servant who knows how the faith must be kept to work in this strategic field. It has been four years, again, since the Board has been able to appoint new missionaries to work in the national dialect of the Chinese. Many of our stations, churches, and chapels are pastorless; and Dad is again on circuit up and down the island. He is also Mission treasurer, and many witness to his comprehension of the problems of every missionary and national Christian and seeker as well.

But the thing Dr. and Mrs. Culpepper are teaching me is the secret of keeping the faith. In a retreat for the refreshing of our depleted spiritual resources last year, Dad gave us his formula, which they both have used all their exemplary lives:

"The Holy Spirit fills your heart to the extent that you, through love for Christ, are able to empty it."

Roman Church in Brazil

(Continued from page 7)

children of school age were being taught to read and write.

In conclusion, it must be observed that an objective examination of the history of the Catholic Church in Brazil arouses our genuine concern. It prompts us to re-evaluate the sense of obligation with which evangelical Christianity engages in missionary labor within the area of a predominantly Catholic population.

It enables us to reaffirm that it is not merely a theological bias which moves us to seek to bring the gospel to the people of Brazil, as considerably as we judge that gospel to have been diluted at the hands of the Catholic Church.

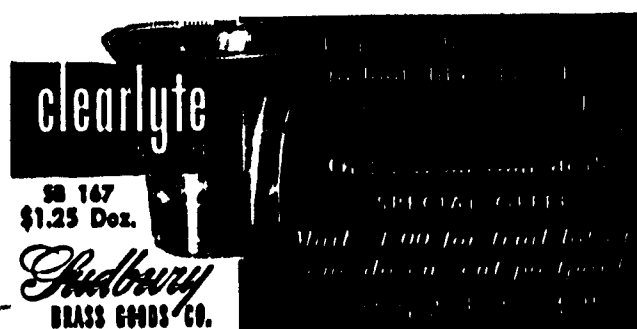
It is the end result, the product of the Catholic kind of Christianity, the obviously low level of the life of the people themselves who have been processed so thoroughly by the beliefs and practices of the Catholic Church. We have seen how Rome has done her best—and her best is hardly enough.

Well-Favored Land

(Continued from page 4)

this neighborhood is no longer isolated from the community in which we live.

We can only state what is the fervent conviction of our hearts: an unparalleled opportunity, an unequalled challenge for Southern Baptists lies waiting in Brazil. Here are millions of souls to whom we can, with all freedom and in all peace, preach the gospel of Jesus Christ. Here is a firmly established Baptist life, flourishing Bap-



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tist churches, well-trained and capable pastors and workers, a dedicated and sacrificial host of Baptist men and women who love their Lord and desire to win their country to Christ.

The prayer they sing with such exquisite fervor and feeling—*Minha Pátria para Cristo* ("My Fatherland for Christ")—can and should become a reality; for it is God's desire that none of his fifty-five million Brazilian children be lost but that all be saved and come to the knowledge of the truth.

Ours to turn his will into reality, or ours to account for our negligence and indifference at the Great Assize before the judgment throne of Christ. Which shall it be?



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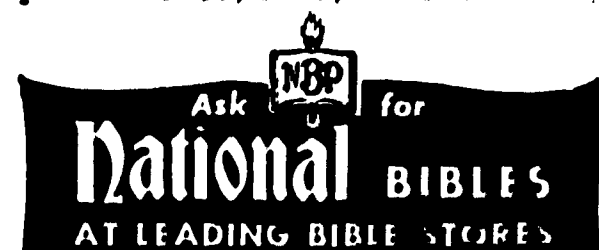
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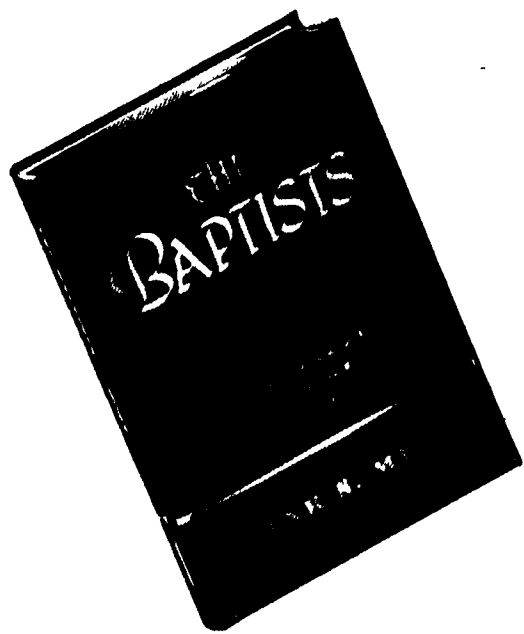


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