



Chinese Christian

This Is Your Business!

You have an investment in the work of more than nine hundred and thirty Southern Baptist missionaries in thirty-three countries of the world.

But if you are an "average" Southern Baptist, you invested only \$1.11 in the foreign mission enterprise last year. And only fifty-two cents of your \$1.11 came through the Cooperative Program, the denomination's channel for supporting the entire work of Southern Baptists at home and abroad.

Because you are only one among so many and because the money you give toward the support of the work is so small when compared with the total, you are inclined to say, "But what can I do about it?"

You can do something about it:

1. Let the whole tithe of your income be your minimum giving through your church. Increase your gifts for next year.
2. Let your pastor, the deacons of your church, members of the finance committee, and others know that you expect a worthy share of your money to go through your church to the Cooperative Program of your state. Be present when your church budget is adopted. One person with vision can change the vision of others. Vote for an increase in your Cooperative Program funds.
3. Encourage the messengers from your church to the state convention to insist upon having a significant part of your state Cooperative Program funds go to the Executive Committee of the Southern Baptist Convention in Nashville, Tennessee, for distribution among the agencies and institutions of Southern Baptists.
4. Someone (in many states more than one) from your state is a member of the Executive Committee of the Southern Baptist Convention. (This committee studies the needs of all Convention-wide agencies and institutions and makes recommendations to the Convention as to its total budget and the division of funds among its various causes.) Let your representative know that whenever it is possible to do so without injury to other agencies, you want a larger portion of your money to be set apart for foreign missions.
5. The Southern Baptist Convention budget is adopted at the meeting of the Southern Baptist Convention each year. If you are a messenger from your church, you have as much right as any other Baptist to speak your convictions. But that is a little too late to begin your interest in foreign missions; for many hours of hard work and planning by many people will have already gone into the study of the budget. If one percentage is changed, it alters others; and this calls for further study of the entire financial program.
6. Keep informed about what Baptists are doing. Help to get your state Baptist paper and The Commission, your Baptist world journal, in the budget of your church. Find out how much of your own tithe gets to the foreign mission field. Lead others to become concerned about people outside our own country.

If overseas missions is ever to get as much as \$1.00 per capita through the Cooperative Program, it must begin with you and your local church.

The Cooperative Program



THE

Commission

This month

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East and West Meet in Malaya

By Lillie Rogers

FIVE little Eurasian children, walking past the Swatow Chinese Baptist Church, Singapore, stopped with interest as they saw the projector I had taken from the back of the car. The oldest of the children, about ten, asked in clearly spoken English, "Are you going to show a picture?"

"Yes. Would you like to see it?"

The little girl's eyes widened as she asked, "But will they chase us out?"

"Oh, no," I replied, "but I will meet you at the door at eight o'clock and we will go up the stairs together."

That night five little Eurasians, one American, and forty Chinese watched a religious filmstrip with English subtitles as the preacher explained in the Swatow dialect of the Chinese language the wonderful story of Jesus Christ.

This is just a minor illustration of the language difficulty as it appears in Malaya where so many different nationalities live together. There are Chinese (3,063,229, about 69,000 more than the Malay population) with five major dialects; there are Indians and Pakistanis with their several different dialects; there are Europeans and

Eurasians; and there are the Malays.

All of these total 7,000,000 people living on a narrow strip of land 1,200 miles long and 216 miles broad, one degree to seven degrees north of the equator. The climate is characterized by uniform temperature. Although the days are hot, the nights are almost always reasonably cool, and rain can be expected throughout the year.

This country is at the crossroads of the Orient. Here East meets West. Singapore is called "the melting pot of East and West." It is the Occident's gateway to the East and the Orient's gateway to the West—and God's gateway to all.

All ships from Europe, Africa, and Western Asia sailing to Indonesia, Australia, New Zealand, the Philippines, Thailand, Indochina, Hong Kong, China, Formosa, and Japan must come by the British Crown Colony of Singapore, thus making it the largest port in Southeast Asia.

FORTY-ONE major shipping lines use its services, linking it with every part of the world. The working, building, and repairing of ships provides employment for over 22,000 people,

or 17 per cent of the Colony's workmen.

Rubber is fundamental to the economy of Malaya. Singapore is now recognized as the world's leading rubber market. The livelihood of at least one and a half million of the seven million population depends upon rubber.

Malaya is the world's largest producer of tin. The part which tin has played in the development of Malaya can be traced far back into history, and Arab writers refer to it as early as the ninth century.

What is the history of Malaya? Where did the modern Malays come from? The answer seems to be that they came from many places.

The generally accepted theory is that some seven thousand years ago the first men came down from the continent of Asia. They crossed to Sumatra and may have moved on to become the ancestors of the aborigines of Australia.

Three thousand years later a new invasion came from Yunnan Southern China. These men stayed. Hindus came, and Thais from Siam, and Indian Muslims, and by the fifteenth

Chinese temple of Buddha, Singapore.



Indian mosque, Singapore.





SINGAPORE: The Occident's gateway to the East and the Orient's gateway to the West—and God's gateway to all.

century a Malay Kingdom centered on the port of Malacca was established on the west coast of the Malay peninsula.

In 1511 Malacca was captured by the Portuguese, the first Europeans to reach Malaya, and in 1641 it was captured by the Dutch. The British, through the agency of the East India Company, came in 1786 and leased Penang from the Malays.

By treaty the Dutch surrendered Malacca to the British in 1824 in exchange for British territory in Sumatra. Since that time the British have been in charge of all Malaya's foreign affairs, and have ruled some of the country directly and most of it indirectly.

The most progressive element has come through the Chinese. The Malays are a virile and carefree race. They have been a conservative, rural-minded people with little ambition. By tradition they are fishermen and rice growers, inapt for commerce and more interested in contentment than in wealth.

(After living here one year you might get the "Malay foot," that is, you don't walk anywhere unless you just have to go. After three years you might get the "Malay head," that is, you don't think anything unless you just have to think. This comes from the writer, a language student missionary!)

The Malays adopted Islam in the fifteenth century. The spirit, lore, and magic of their paganism prior to this,

and the older paganism of the aborigines, still leaven the Islam of the Malays. The Malays are still unrepresented in the Christian population, and all efforts to win a hearing have been practically unsuccessful.

Because of an agreement between the British Government and the Sultans (all Muslims) no one is permitted to proselytize the Malays in the Federation. In Singapore, however, during the outdoor evangelistic meetings held in four different sections of the city and villages, Gospel tracts printed in the Malay language are given to those who come or stand around manifesting an interest in hearing the Word of God. These tracts are prohibited in the Federation.

It would take a whole book to describe the religions and the religious activities of all the different sects found in Malaya. Hindus, Buddhists, Muslims, Zoroastrians, Israelites, Confucians, and Taoists are just a few to be found.

THE festivals observed throughout the year are traditional and colorful. The most impressive one which I have seen is the Hindu Thaipusam. I was not aware of the great number of Indians living in Singapore until that day when I tried to get close enough to take pictures and literally thousands of Hindus were pressing down the streets and around the Temple.

During this festival, devotees parade the streets doing penance. They have their backs pierced with sharp steel needles, on their feet are nail saddles, their tongues and cheeks are skewered with silver arrows, and they carry on their shoulders a frame which has sharp blades and needles. The followers dance around chanting and crying out in religious enthusiasm.

There are 775,000 Indians and Pakistanis living in Malaya, and there is no Baptist work among them. How great is our responsibility to make Christ known to all people!

One afternoon as I passed what is called the "Christian Cemetery" I noticed hundreds of people around the graves. I walked in to see who they were and what they were doing.

(Please turn the page)



An image inside a Hindu temple.



Rubber tree and cup. Rubber is Malaya's largest industry and Malaya is the world's largest rubber market.

It was "all souls' day" and the Catholics had come to burn their incense and candles around the graves and to pray for the departed souls.

Yes, so-called Christianity has been in Malaya for hundreds of years. The Roman Catholics came with the first Europeans and comprise the largest group of Christians. The Anglicans came soon after the British. The English Presbyterians have been at work for nearly one hundred years.

The American Methodists began work in 1885 and have hundreds of schools, many missionaries, and many churches with some 20,000 members. Other groups are the Brethren, Seventh-Day Adventists, Assemblies of God, and the Overseas Missionary Fellowship.

Although Baptists from China had come to Malaya over fifty years ago, it was only in 1937 that a Baptist church was organized. Some fifty Swatow Chinese speaking Baptist believers were worshiping with another denomination. When they requested that a baptistry be built for baptizing candidates, their request was refused, so they came out from the church and organized their own.

It was the first Baptist church in Singapore. It is with this church that I have the privilege of working as I study their language.

In the same year another Swatow-speaking Baptist church was organized in Alor Star, Kedah. Miss Elizabeth Hale arrived in 1952 to work among the members there. In 1941 a small group of Chinese organized a Baptist church on a rubber estate near Bukit Julun. In 1949 the fourth Baptist church was organized into the Cantonese Chinese Baptist Church in Singapore. Miss Lora Clement, Dr. and Mrs. Eugene Hill, and Miss Lydia Greene are all members of this church.

The Baptist work in Malaya was started by local Chinese laymen who met together, organized, and called pastors. However, they needed mature missionary leadership. Because of the closed door in China, twelve of the thirteen Southern Baptist missionaries serving in Malaya were formerly with the China staff and have had experience working among the Chinese. They have knowledge of the language and of the people.

In 1950 Miss Clement came as our pioneer missionary to Malaya. In 1951 Dr. and Mrs. Hill joined her in the Cantonese work. Miss Greene came in 1953. Her work is in a large residential section where a chapel and kindergarten building will be built.

The missionary work in Kuala Lumpur, the capital of the Federation, was started by Miss Jessie Green. One year after her arrival a Baptist

church was organized in that city. The work in Kuala Lumpur has developed quickly with many avenues open for the preaching of the gospel. In 1953 Miss Harriette King came.

Another type of work started in December, 1953, when Miss Betty Gray came. A clinic and chapel have been built at Petaling, a new settlement near Kuala Lumpur, and there Baptists are ministering to the physical as well as spiritual needs of the people.

Dr. and Mrs. G. W. Strother came in April, 1953, to begin work in Penang. During the first young people's camp held in August, 1953, the Penang Baptist church was organized; and the Malaya Baptist Convention was formed. At this time the Baptists voted to project a seminary and locate it in Penang, with Dr. Strother serving as president. The seminary opened in January, 1954.

In October, 1953, an independent group started by Baptists decided they wanted to become Baptists in name also and co-operate with the newly formed Malaya Baptist Convention. A few weeks after this another Baptist church was organized near Ipoh.

Baptist work in Malaya reveals a desire on the part of the laymen to organize, build, and worship in New Testament churches. It reveals the rapid development that is possible when the gospel is preached.



A Malay village among the coconut palms. Housetops are made of atap palms.

Will the Hindu continue piercing his body not knowing Christ was pierced for him?



Chinese pastor baptizing candidate into Swatow Baptist Church, Singapore.

It also reveals a work among Chinese only. What about the other races?

It reveals a shortage of missionaries. The millions are still waiting. "How shall they hear without a preacher?"

At present there is a great and immediate need to have an English-speaking church. English work—Sunday school classes, Training Union, preaching—is being done by the missionaries in the Chinese churches. But what about the other races?

An English navy boy attended an English service and asked, "How can I join this Baptist church?" Dr. Hill had to explain that it was not a church; it was only an English service of a Chinese church.

What about the Moslem? Will he continue to read the Koran and never read God's message of his Son? What about the Hindu? Will he continue to pierce his body with needles and never know that Christ's body was pierced for his sins?

Due to the state of emergency which exists in Malaya because of a minority of Communist extremists, thousands of rural people have been settled in "new villages" where they can be better protected. This resettlement program has provided great opportunities for the preaching of the gospel of the Lord Jesus Christ.

Gateways are opened. Shall we stand without and not enter? "The harvest truly is great, but the labourers are few."



Three Baptist pastors in front of Swatow Baptist Church, Alor Star, Malaya.

MALAY, MALAYA, MALAYAN

MALAY: As a noun—The race of people indigenous to the country (e.g., "He is a Malay"). The language of the Malay race (e.g., "He speaks Malay").

As an adjective—Pertaining to the Malay language (e.g., "A Malay word"). The term "Malay Peninsula" is sometimes used.

MALAYA: As a noun only—The Colony of Singapore and the Federation are known jointly as "Malaya." The word is only used to denote the country.

MALAYAN: As a noun—The word is used to denote a citizen of Malaya. A "Malayan" is a person of any race (Chinese, Indian, etc.) who regards Malaya as his country.

As an adjective—The word is used to denote anything pertaining to Malaya (e.g., "A Malayan fruit," "A Malayan garden").

An Interview



Baptist Women of Brazil

By Sophia Nichols

WHEN I asked Dona Waldemira Almeida de Mesquita, editor in chief of our Woman's Missionary Union publications, if she remembered which issue of *The Commission* featured a certain article, she looked up from a desk running over with programs to be checked and said, "Child, I'm still in December. I can't tell you about anything that has happened since then."

So, as I sit here observing Chief Editor Waldemira, our Girl's Auxiliary leader, Missionary Minnie Lou Lanier, and the three others, all nationals, of our office personnel work like Trojans to keep up with their assignments, my mind curiously wanders to the beginnings of our W.M.U. organization when Missionary Minnie Landrum, with the help of one Brazilian girl, spent two full hours every

other day to keep the W.M.U. machine running.

How did they do it? Who can better satisfy such a curiosity than Miss Minnie herself, who for nearly thirty years served most efficiently as field worker and corresponding secretary and treasurer of the Brazilian W.M.U.? Miss Minnie returned to her office one afternoon to do a little retrospecting for me. As she "turns back the pages of time" in the W.M.U. development of Brazil, don't you want to listen in?

Miss Minnie, tell me a little something about the first societies organized in Brazil. The national W.M.U. was not organized until 1908 so I'm interested in knowing how the individual societies got along and if they made any contribution toward missions.

MISS MINNIE: Records show that the first Woman's Missionary Society for Baptist women in Brazil was or-

ganized in the First Baptist Church of Rio in 1889 and the first Sunbeam Band in 1903, also in this church.

By 1918 a need for Young Woman's Auxiliary was felt and the 1922 W.M.U. report showed three or four such organizations. Perhaps the one that has had the most far-reaching results was organized by Missionary Bernice Neel in the Rio Baptist College in 1922.

From the very beginning the primary aim of the missionary society has been that of promoting missions through study, prayer, and personal evangelism. One of the most impressive and inspirational experiences that I have had in Brazil was observing the spiritual growth of Dona Joana Alves.

She was a new Christian, having been baptized into the membership of the First Baptist Church of Rio only one month before I was invited to teach the manual of W.M.U. methods to the W.M.S. of that church. The

study course was held every night for a week and the interest and enthusiasm ran high, Dona Joana being the most enthusiastic of all.

For the first time in her life she was able to study and, in spite of not knowing how to read, she proved to be an excellent pupil. Her face fairly shone and one could see in her a great longing and desire to learn so that she might be an efficient worker for her Lord and Master. At the close of the study each night I asked a member of the class to dismiss us with prayer.

Dona Joana was impressed with the ease and readiness of different women who prayed, and wondered what she would do if she should be asked to lead in prayer. So impressed was she with this thought that on the next to the last night of the study course she dreamed that I asked her to pray.

The next morning she went to her neighbor's home and told about her dream. Then she said, "Dona Alzira, what shall I do if Miss Minnie does ask me to lead in prayer?" Dona Alzira replied, "Go right ahead and pray because that is the only way you will ever learn to pray in public."

On the last night of the study course the atmosphere was charged with good will and sweet fellowship. Dona Joana's cup seemed to be running over with joy; and I, not knowing anything of her dream and conversation with Dona Alzira, said, "Dona Joana, do you want to lead us in our closing prayer tonight?"

She looked at me and said, "Sim (Yes), Miss Minnie." She began well; but after a few sentences she gasped for breath and then said, "Nao posso mais (I can't finish)." I assured her that it was perfectly all right and then I concluded the meeting with a short prayer. It was then she told me of her dream the night before; so I tried to encourage her and told her it would be easier the next time.

Five years later I was made president of the W.M.S. of that church; and when I wanted someone to lead us in a fervent prayer I always called on Dona Joana because she was the one who could always lead us right into the presence of God.

That's wonderful. Surely, it was a great blessing when all of the local societies were organized into the Uniao Geral (W.M.U.) of Brazil in 1908. What kind of literature did you use?

When I first saw the tiny manual you have in your hand, I was quite impressed because, in spite of its diminutive form, it incorporates most of our ideals for the W.M.U. work of today.

Miss MINNIE: Soon after the organization in 1908, Missionary Alice (Mrs. L. M.) Reno prepared two series of studies, "The Woman" and "Laborers with Christ." She also wrote "Royal Service for our King" which was inspired by the articles written by Miss Fannie E. S. Heck. A constitution and bylaws as well as two small guides proved very helpful in the organization and direction of the new societies that were rapidly being formed.

Mrs. Reno likewise prepared tracts that proved very valuable in the children's work. The small manual in my hand made its appearance in 1914. The other was published in 1926 and it was necessary to print its fifth edition in 1949.

The first missionary quarterly which carried programs for the W.M.U. members was published in 1922 with Missionary Ruth Randall as its efficient editor. In 1939 our present editor in chief, Waldemira Almeida de Mesquita, joined the editorial staff as Miss Randall's able assistant.

Exactly when did you become affiliated with the W.M.U. of Brazil?

Miss MINNIE: In May, 1923, after having been in Brazil seven months, I made a visit to a rural church in the state of Rio de Janeiro with Missionary A. B. Christie and family. I was

greatly impressed with the friendliness and needs of the people. And since I had felt that my call to missions was to work among women, girls, and children, I decided not to accept the invitation extended me to teach in the Rio Baptist College, but try field work for at least one year in the state of Rio.

Therefore, on January 1, 1924, in company of Missionary E. A. Jackson and wife, I began what proved to be one of the best years of my life. I cherish the memories of the contacts made during that year with hundreds of Fluminense Baptists (Baptists of the state of Rio de Janeiro).

I was elected by the W.M.U. of Brazil to be itinerant worker for all of Brazil in 1925. I filled this place until 1927 when I was elected executive secretary and treasurer of the W.M.U. of Brazil.

I shall never cease to thank God for the many interesting experiences as field worker. I always returned from the long, weary trips with renewed vision and a greater desire to serve God. The faith of the Brazilian Christians made me forget the hardships and inconveniences encountered on the way.

Were there many Brazilian women at that time who qualified for positions of leadership?

Miss MINNIE: The outstanding need in our W.M.U. work has always been that of prepared and consecrated leadership. Yet, when the roll is called up yonder, we feel that women such as

(Please turn the page)



Missionary Edith West leads a Brazilian woman to accept Christ. Evangelistic visiting is one of the strong points of the local W.M.S. in Brazil.

"The faith of the Brazilian Christians made me forget hardships and inconveniences."

Maria Augusta Silva, Philomena Lopes, Isabel Avclar, Eva de Souza, Palmyra Maia, and many others will hear, "Well done, thou good and faithful servant."

And what can we say of our beloved Dona Esther Silva Dias who has so faithfully served as our president since 1935? Her name is a household word in all the Baptist homes in Brazil. She is dearly beloved and appreciated by all. Her optimism, enthusiasm, courage, and high standards make us feel that as the Esther of the Bible she, too, came to the "kingdom for such a time as this."

I know you must think I'm awfully dumb but I'd like to know the origin of our observance of the three special days on the W.M.U. calendar.

Miss MINNIE: Children's Day was begun in 1918. It is observed on the second Sunday in August each year. A missionary program is prepared by the W.M.U. and sent out to all churches where there are children's societies. The children love their day and with much joy execute their program and make an offering to missions. The offering is equally divided between the Home and Foreign Mission Boards of the Brazilian Baptist Convention.

The Day of Prayer Around the World was observed for the first time in Brazil in 1931 and for many it has proved to be the favorite of all W.M.U. activities. Most of the offering taken on this day is given to our Brazilian Baptist mission boards; but, for the last two years, 10 per cent of the amount raised on the Day of Prayer has been allocated to the Women's Committee of the Baptist World Alliance.

Since 1938 we have celebrated our Union's anniversary, June 23, with a program on Christian education, thus making this another special day on our W.M.U. calendar. The offering taken on that day is used for scholarships for Training School students and pre-Training School girls who study in the girls' high school in Rio. In 1938 the amount raised was sufficient for two scholarships; last year it provided twenty-five. Thus, you can see the increased interest in this project.



Brazilian G.A.'s cut out pictures to be used by the South Brazil Training School students in their children's work in the slums of Rio de Janeiro.

Speaking of Christian education for women reminds me of our wonderful buildings here in Rio and in Recife. Please tell me more about this.

Miss MINNIE: Since 1918 the Baptist College in Rio has offered a special course in religious education for girls who wanted to do definite Christian work. This course was in addition to their high school course and the daily domestic work that each had to do to help defray expenses. We have had splendid workers from these groups and are deeply grateful for the contribution they and the school have made to the Baptist denomination.

Realizing, however, that a superior course of religious education, Bible, missions, et cetera, was needed in order to meet the ever-growing needs for prepared leaders in various phases of the denominational life, the executive committee began, in 1937, to talk and dream about the possibility of a Training School for the young Baptist women of South Brazil who felt called to dedicate their lives on the altar of service and desired better preparation.

A similar school was established in Recife in 1917 and moved to its present, adequate building in 1942, on the Training School's twenty-fifth anniversary. Due to the second world war and the problems and difficulties

that it created, we were not able to begin the construction of the South Brazil Training School until 1948. It was dedicated on April 23, 1949.

Both buildings were made possible by the Lottie Moon Christmas Offering and stand as glorious monuments to the Baptist women of the Southland.

I understand that some of the Training School girls are going to help with the newest project of the W.M.U.—the Good Will Center. This really does stir my curiosity. How long have you been planning toward good will center work?

Miss MINNIE: Yes, another of our dreams was that of opening up a good will center in several of our strategic cities. Baptists in Brazil are far behind some of the other denominations in Christian social service. We felt that for two reasons it would be well to begin first in Rio de Janeiro and Recife and then go into other places.

First, the help of the Training School girls in clubs and other good will center activities would be of untold value to the leaders of the center; and, second, the training received by the girls would prepare them to organize and direct good will centers in other places.

The lack of funds and specially trained single missionary women to
(Please turn to page 31)

God Answers Prayer

Here is a moving testimony to the fact that God keeps his promise

"that, if we ask any thing according to his will, he heareth us."

July 15, 1954

Dr. Baker James Cauthen
Executive Secretary
Baptist Foreign Mission Board
Richmond, Virginia

Dear Dr. Cauthen:

I thought you would be interested in this word of testimony. I pass it on to you for the encouragement it might give you and for the good it might do others who learn of it.

My wife and I were at St. Louis for the meeting of the Southern Baptist Convention and were deeply moved by your missionary message. Our hearts were especially moved by your appeal to each pastor to return to his own church and pray that God would call a missionary out of that church. . . .

Our church, with only five hundred members, is giving 40 per cent of all undesignated gifts through the Cooperative Program. In the past four and one half years, God has called four young men into the

ministry from our midst. But the church has never had a missionary!

One week ago, on Tuesday night, I played a tape recording of your message to a group of about thirty of our men, women, and young people. At its close, I urged the people to pray daily that God would call one of our young people to the mission field. Just two days later one of our finest young ladies came into my study and told me she was certain God was calling her to be a missionary.

Then, last Sunday, at the close of the morning service, she publicly dedicated her life to that cause and gave a testimony to the church. Our hearts are filled to overflowing. She is a sophomore in high school, a very brilliant girl, whose calling will now guide all that she does so that her preparation will be complete. . . .

This is one pastor who accepted the challenge of your message, and whose prayer has already been answered! If enough other pastors will get it on their hearts, you will have the missionaries you asked for.

In Christ,

From Dr. Cauthen's Message . . .

The basic requirement for foreign mission advance is that there should be a vast number of choicest young people throughout the ranks of Southern Baptists who will lay themselves in full commitment at the feet of Christ for world service. We must give our money. It must flow in ever-increasing streams to undergird the task of world missions. The giving of money, however, is not enough.

Throughout the ranks of Southern Baptists—in each of our more than 29,000 churches—there needs to go up a constant prayer that God will, from the ranks of each congregation, call

out the choicest of his servants to witness for Christ to the ends of the earth.

Every student still in college and seminary ought to examine his own heart to find if Christ would have him go personally to be a witness to those who have never heard. Many young pastors and other Christian workers, already established in places of responsibility yet not beyond the appointment age of thirty-two, ought to re-examine the question as to whether or not Christ would have them go personally to witness as missionaries abroad. . . .

Let there come from the ranks of Southern Baptists such a large host of young people who will say, "We will lay our lives upon the altar to go anywhere Christ would have us go and pay any price to make his name known." And we will find Southern Baptists rising up in the strength of our Lord and undergirding them with money that advance may continue.

I call upon the Southern Baptist Convention to heed the words of our Saviour, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Our appointments ought to be doubled.

What the Doctor Looks for

In an Appointee

By Bruce H. Beard, M.D.

WE doctors realize that the medical examinations are considered by mission candidates to be one of the big hurdles that has to be overcome in seeking appointment as a foreign missionary. We also realize the extreme importance of good physical and emotional health while serving for a lifetime on the foreign field. There is need for missionaries who have, among other qualifications, strong bodies and strong personalities.

The Southern Baptist Foreign Mission Board is endeavoring to do its best to fill the openings on the field with appointees who possess these strong bodies and personalities. So, it is the job of the doctors to look for candidates with these qualifications.

At the same time, however, it should be pointed out that there are many strong people who might not serve as well on the foreign field as they can serve here at home. By the same token, there are effective foreign missionaries who undoubtedly do a better job on the field than they might do in this country.

So, to be unable to pass the medical examination for appointment is in no way a disgrace or an indication of weakness. It is just that it takes a particular type of person for foreign service.

Strong Bodies

First, let us take a look at what is meant by the phrase "strong bodies." All of us know something of the climatic and living conditions on the various foreign fields. As a general rule living is more difficult there in nearly every respect than in this country. Medical facilities, sanitation, and dietary conditions are far inferior to what we know here. Diseases to which we have little immunity are prevalent.

Thus, the need of having a strong body is evident; and for an appointee to be within the acceptable range he must have a body that can reasonably be expected to hold up under

rigorous conditions for a period of many years. It has been the experience of physicians working with the Foreign Mission Board that missionaries with the following disorders do not do well:

Headache of severe or migrainous nature, severe sinusitis, serious hearing or sight impairment, asthma and other chest conditions, certain types of heart disorders, high blood pressure, stomach ulcers, liver damage, certain kidney diseases or nephritis, ulcers of the colon, diabetes, extremely painful or disabling back condition, and in some instances difficult childbirth or Cæsarean section deliveries.

In a great many instances when a candidate suffers with one or more of the above conditions he is advised by the Board to postpone or give up seeking appointment for overseas service and remain in this country where he can receive the medical and general care he needs, when he needs it.

Strong Personalities

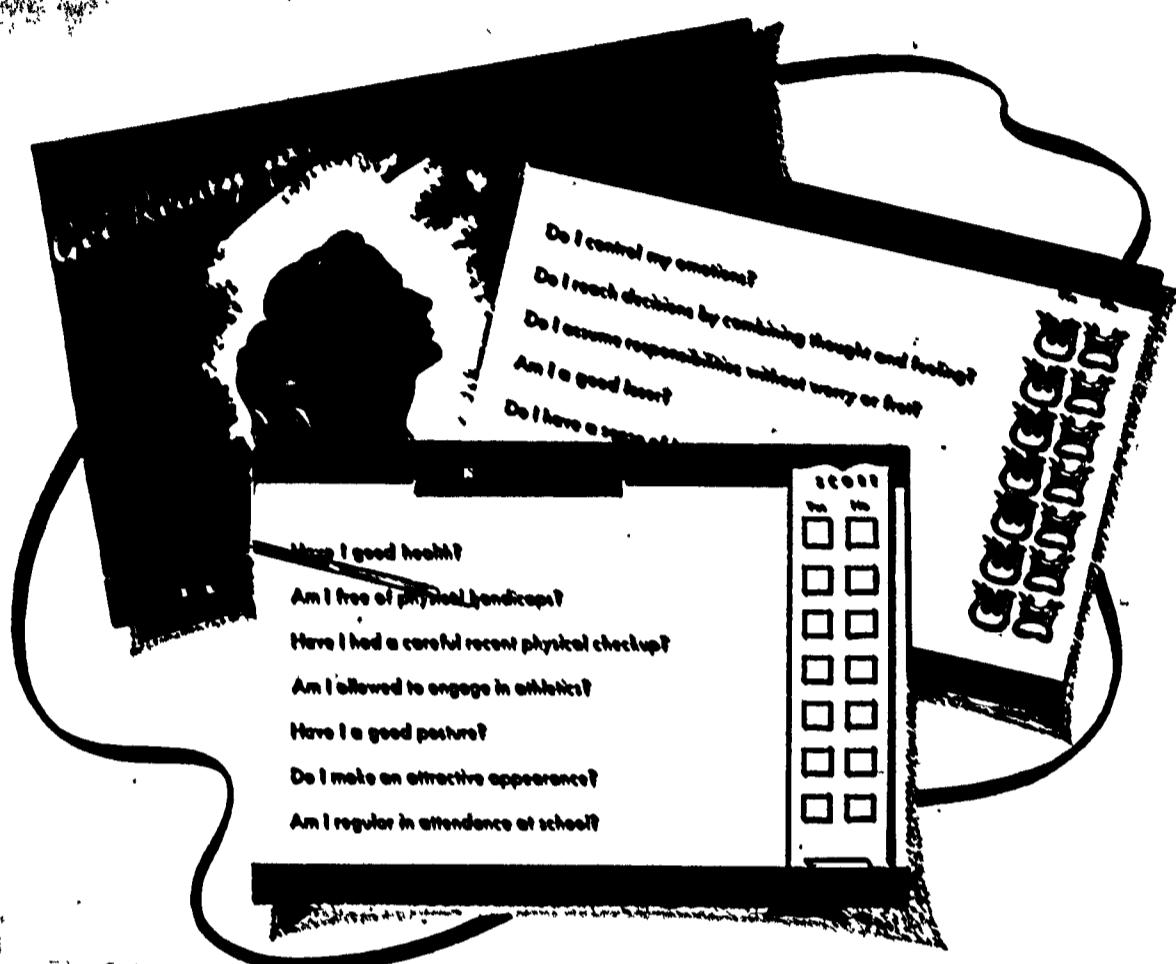
Now, let us consider what is meant by the phrase "strong personalities." There are several fundamental per-

sonality requirements that a candidate should possess.

The first requirement is adequate basic intelligence, meaning the brain power with which one is born. The problem usually solves itself for the simple reason that by the time a candidate has completed the educational requirements for appointment, those that are below the acceptable level in intelligence have weeded themselves out because of their inability to grasp the academic work in college and seminary. The average mission candidate falls within the bright normal or superior range of intelligence.

The second requirement is good common sense to go with that superior natural intelligence. Common sense is like a clutch in an automobile. It is the method by which the power is harnessed to make the wheels go. All of the intelligence in the world won't make a mission program succeed unless it is harnessed with good common sense.

It is for this reason that the amount of experience a candidate has had is given so much consideration in ap-



pointment, for it is well recognized that working experience in a pastorate and other fields of service is the best teacher of common sense.

Next, a missionary must have a genuine concern for people. This problem, like intelligence, also takes care of itself because all prospective candidates have this concern. But the doctor is looking for the person who not only has this interest in people but who also has the ability to recognize the true needs of others.

This means that the concern for people must be linked with the capacity to understand what the other person is thinking and feeling. Understanding is the ability to sense when someone else is afraid, or tense, or ashamed, or grieved, or unhappy. It is the ability to draw these feelings out of the other person. It is the ability to make the other person feel at ease, to inspire confidence, and to create the desire to follow leadership. Mainly this ability involves having an acute awareness of others and being able to put others before self.

Possessing the concern for and the ability to understand other people, the missionary must then have a broad measure of tolerance for the traits he finds in others. We Americans tend to think our way is the best and only way. It is developed in us from childhood. It makes for a real temptation for us to feel that others ought to think and react just as we do and to have the same ideas and ideals.

If we lack tolerance here at home, it will be the same on the foreign field; and a lack of tolerance on the foreign field will seriously handicap the work of all the missionaries in the area. Since tolerance must begin at home, we should ask ourselves:

What is my tolerance rating now? Am I quick to feel that my ideas are the only ones that are right? Do I feel that everyone ought to see things just as I do? Is it hard for me to agree with someone else in a discussion? Is it hard for me to be convinced that someone else has a better idea than mine? Do I lose an argument gracefully? Do I respect the sincere convictions of my friend even though his ideas may differ from mine?

The matter of tolerance is of utmost importance in winning the friendship of the nationals of the foreign field. So the doctor looks for tolerance in the appointee.

A missionary must also be flexible in his adjustment. This indicates the ability to change, to adapt, to bend, and to fit oneself into various situations. In the new land in which the missionary will serve, the people, the language, the climate, and the food are but a few of the vast differences he will encounter. This will mean a change in routine, in habits, and even in thinking. To do this one must be flexible in order to make the adjustment in a smooth, tranquil manner.

Stop and remember that there is strength in flexibility. The strongest structures always have a certain amount of give. Trees are capable of bending up to forty-five degrees in a high wind. It is only when a tree becomes dry and stiff that it breaks in a storm.

The Golden Gate Bridge is said to sway several feet in a forty-mile-an-hour wind and the spire of the Empire State Building is also said to sway several inches in a stiff breeze. It is because of the ability to give slightly with the stress that these structures of nature and of man are able to withstand forces applied to them.

And so it is with people. Those persons who can bend in times of stress and adjust themselves in a new way when the need arises are the ones who survive crises without serious consequences.

And yet while one is busy being tolerant of others and flexible in adjustment in times of stress, still it is necessary to have some very firm per-

sonal convictions which do not vary at all regardless of the circumstances. These firm convictions give a sense of purpose, a direction, and a lasting quality to one's work.

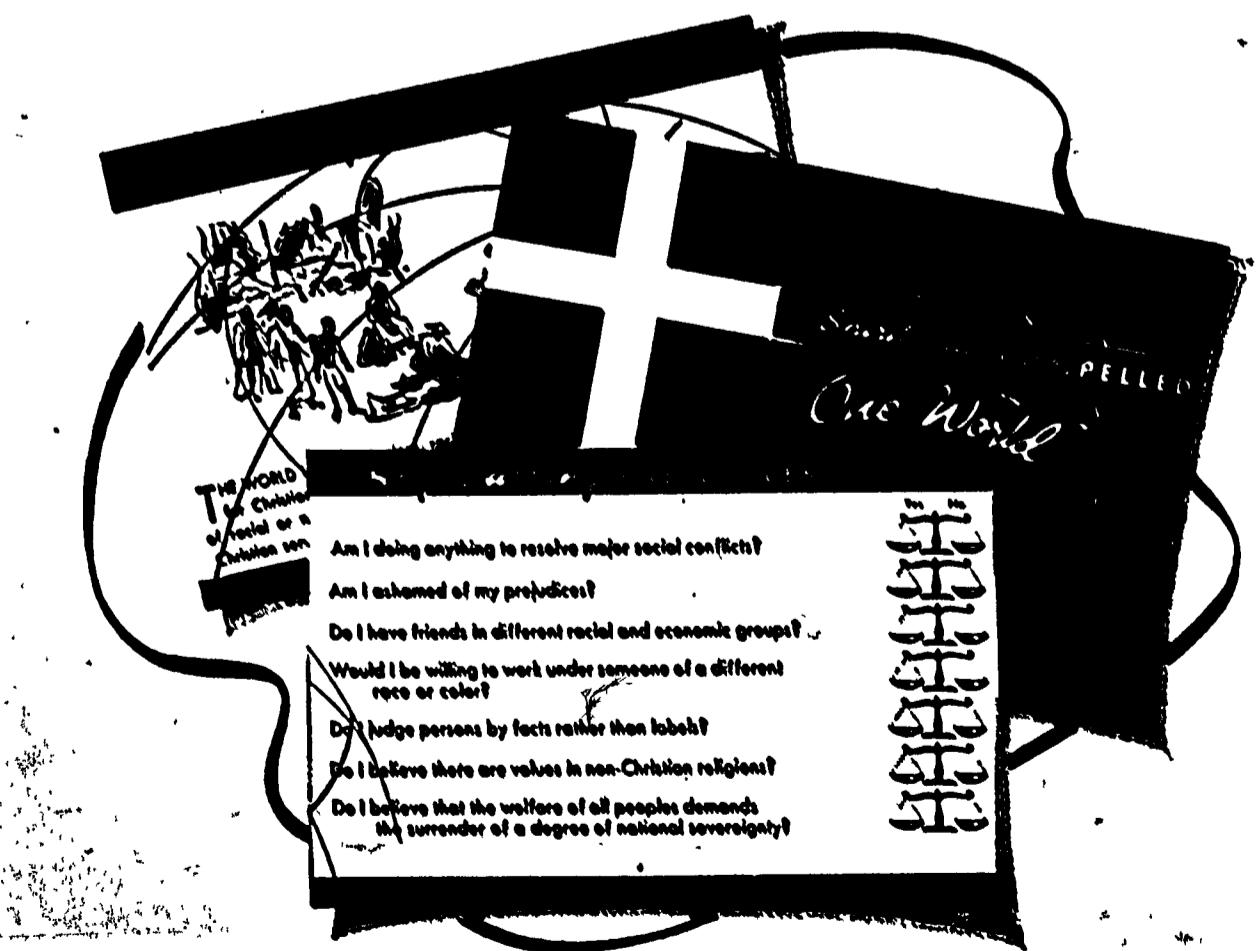
These are the things that make a life's call last a lifetime and that lend force to the determination to accomplish the goal of the mission program. In one's own personal convictions on certain essential matters, it is best to be rigid, unbending, and sometimes even intolerant of change.

The next characteristic is the ability to take disappointments. On the foreign field progress will be slow and often exceedingly frustrating. Many times disappointments will come in epidemics. Undoubtedly, a missionary's patience and determination are sorely tried over and over again. But the capacity to accept these disappointments and frustrations without serious feelings of hopelessness and without serious temptations to give up, is another important characteristic that concerns the examining doctor.

Again, the ability to accept disappointment begins at home. It is a matter of how one handles the problems in the present pastorate. It is how one handles the frustrating job of trying to make a few dollars stretch where more dollars are really required for the family budget. It is how one reacts to an unexpected interference with the tight time schedule.

It means how one takes being blocked temporarily by other people

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"We Suggest You Reconsider . . ."

By Hoyt S. Gibson

". . . that it is not in your best interest for you to seek appointment." These were the words that met our eyes as Raye and I opened the letter from the Foreign Mission Board.

The tension had gradually increased with our anticipation of a reply from the personnel secretary. We reread the letter. Tears flowed down Raye's cheeks; and I would have cried, too, if tears could have eased the bewilderment in our hearts.

Four weeks had passed since we took our physicals in Fort Worth. Over five years had passed since we first contacted the Board regarding our desire to answer the call to foreign missions.

Even though there had been some previous question regarding our physical ability to serve as educational missionaries in Nigeria, we were unprepared for the adjustment that was now necessary. Our home churches, former teachers, families, friends—we must tell them.

Some would actually be glad; but could they understand? Strange thoughts ran through our minds. After having surrendered to what we thought was the will of God for our lives, it caused us to question the human element which had entered in to evaluate our physical fitness.

In a few days I was to receive my master's degree in education from the University of Houston and our planning ended there. The personnel director for the school system in one of our larger Texas cities told me they would hesitate to consider a teacher who had failed to complete plans for foreign mission service.

My major professor joked that we get doctorates by staying in school while securing satisfactory work. Thus, I began study on the doctoral level in educational sociology. After one semester, the Navy took care of my immediate future by recalling me to active duty in the Naval Reserve.

This gave us sixteen months to learn to think again—six months in New Orleans and then ten months in Newport, Rhode Island, to view missions in action from our current efforts around the

Mississippi riverfront to the historic Roger Williams First Baptist Church in Providence.

Although our religious convictions were evident, our service friends were not aware of our academic preparation for that which we thought was God's will for our lives. It was difficult to explain the surrender to a divine call, which is impossible to fulfil because of physical reasons. Maybe this was because we felt God always provided a way for his will to be carried out.

If this were true, perhaps we were mistaken about God's leading. To this extent, some of our friends insisted that we should reapply to the Foreign Mission Board. Some even suggested that there were other missionary agencies than the one sponsored by Southern Baptists.

Yet, in our hearts we realized that our application had been thoroughly considered. The doctors administering the examinations were recognized in their respective fields. They had studied our present physical condition in view of our medical background and in anticipation of future conditions that might result from less than favorable circumstances.

It did not seem reasonable that we should insist on being subjected to the rigorous life of a missionary by going through another agency with less than a comprehensive examination.

A curtain had surrounded our lives. We were so concerned with the various human aspects of our life's work that it was difficult to feel God's leading. But nature has a tendency to link the human with the divine.

The roar of the Atlantic against the huge rocks lining the coast of Rhode Island, the wind as it stripped the trees in New England of their autumn leaves provided the setting for a closer walk with God.

We were startled to become suddenly aware that God was protecting us—maybe for a greater service than we could render on foreign soil. In

(Please turn to page 24)



Melvin Kenneth Wasson



Lillian Strickland Wasson

Appointed!

By Lillian Wasson

ON Tuesday morning we kissed our son good-by—the first time we had left him in his almost two years—and hurried to the airport. We were beginning what was to be one of the most eventful weeks of our lives—perhaps the turning point.

As we flew along, our thoughts were reminiscent of the many months and even years that we had prayed, planned, and prepared our lives for God, to be used according to his will. Now we believed our prayers were being answered, for soon we would be presented before the Foreign Mission Board of the Southern Baptist Convention as possible appointees to Nigeria, West Africa.

As our plane neared Richmond, Virginia, our hearts were thrilled at the thought of visiting this historical old city—the city where Patrick Henry spoke his famous words, "I know not what course others may take, but as for me, give me liberty, or give me death!"

But most of all the city meant to us the home of our Foreign Mission Board. It was the place where we would anxiously and breathlessly wait

and perhaps we would hear Dr. L. Howard Jenkins, president of the Board, say, ". . . after careful examination the Board is happy to announce that you have been appointed to represent Southern Baptists in taking the message of salvation to Nigeria."

Our thoughts became realities as we stepped from the plane and were greeted by Rev. Elmer S. West, Jr., the Board's secretary for missionary personnel. He and Miss Edna Frances Dawkins, assistant secretary for missionary personnel, were the ones who had so wonderfully counseled and advised us during the long months of procedure prior to appointment. Now Mr. West was there to get us started on the four-day process, every moment to be filled with activity, all of which pointed to the great expectations of appointment.

Mr. West hurried us to our hotel to prepare quickly for what he called "a little supper," but which was to us a "banquet for our souls." We were thrilled and inspired as we met the personalities who handle the mechanics of our Foreign Mission Board offices. How our hearts rejoiced to think that, as we were going out to serve God in the foreign fields, here were great men and women of God to

carry on the tedious jobs in the office.

How they did thrill us with their messages that night. The challenges they gave us penetrated to the depths of our hearts. We were further impressed the next day as we met the entire staff which constitutes the various departments of the Board. How efficiently everything was done—and in such limited quarters.

The climax of our week came on Thursday. We were most excited, tense, and expectant as we arrived at the office. First we were presented to the personnel committee. Our hearts were warmed by their kind and friendly expressions. We were most impressed as we realized the thoroughness with which they had studied our records, our lives, in order to know if we were suitable candidates to represent Southern Baptists—whether we were healthy, physically and emotionally, and whether or not our doctrines were sound. This was not just a routine to be passed over.

After our examinations we entered the quiet, small, but beautiful little chapel at Board headquarters. This was the place where we had had the privilege of going each day with the staff for their period of prayer and devotion.

(Please turn to inside back cover)

The rapidity of changing conditions in the world today demands haste by Christian forces. Doors that are open to the Christian message can close overnight. When millions are born, live, and die without ever hearing of the saving claims of the Lord Jesus Christ, Baptist churches must refocus their energies from erecting mammoth, plush-cushioned and air-conditioned buildings to giving the gospel to the millions in a dying chaotic world.

We Can Accelerate Foreign Mission Advance!

The Local Church is the Key!

Can Southern Baptists accelerate their Foreign Mission Advance Program?

Can Southern Baptists attain the Advance Program goal of 1,750 missionaries before the year of 1971? (Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, said at the meeting of the Southern Baptist Convention in St. Louis that at the present rate of advance seventeen years will be required to attain this goal which was set by the late Dr. M. Theron Rankin when the Advance Program was launched.)

Can a church, whose building is now inadequate to care for its present enrolment, enlist and properly serve the unreached potential without enlarging its present building?

Can a church direct "would-be building fund gifts" to missions?

Must not Southern Baptists discover some method whereby more than three cents of every dollar given to the local church shall go beyond the area of the United States?

"Yes" is the answer to every one of the above questions.

A Practicable and Workable Method

How can this be? The answer is the inauguration of a dual Sunday morning program of Sunday school and worship. Every church that now has equipment for ministering to a specific number of people can minister to twice that number without any additional building!

This can work in the church that has equipment for one hundred persons or the church that may now be

serving three thousand or more. It will work in any size church!

For many years the writer has been personally disturbed because of the amount of capital invested in church equipment in comparison with the return on the investment. Recently when my church came to realize that the Sunday school and the morning worship service had reached their saturation point and that further growth was dependent upon more space, we first considered the normal, conventional method of enlarging the building.

The recommended method for growth is to provide sixteen additional square feet (eight in the assembly and classroom, respectively) in the educational building, plus an additional space in the sanctuary for every prospective member.

Because of the appalling needs in all the world for more dollars to be given to missions our hearts could not give consent to this being the solution for future growth in our church!

Dual Program

The story of our solution is a long, but thrilling one. When we launched the idea we had never heard of any church trying this method. Through prayer and patient promotion we led our church to the inauguration of a complete Sunday morning dual schedule as follows: Sunday school 8:30 a.m. to 9:35 a.m.; Sunday school and worship, held simultaneously, 9:50 a.m. to 10:55 a.m.; worship 11:10 a.m. to 12:10 p.m.

In each of the two Sunday school periods there is a complete departmental school in which every age group is provided for. The members

were given complete freedom in choosing the schedule they would follow. We urged strongly that members of the same family should attend the same periods together.

Approximately, the proportion of enrolment was one for the 8:30 period for two in the 9:50 period of the school. Therefore, space was left in the 9:50 period for a concentrated program of enlistment of prospects and the 8:30 period gives great opportunity for growth.

The same was true in the ratio of division in the worship services. The first four Sundays the school had an average increase of 106 in attendance over the corresponding Sundays the previous year, while the average increase in the worship service was 109. The enrolment in the school has had a continuous growth since the dual program was inaugurated.

The 8:30 school period becomes increasingly popular, especially for families with small children. There are some distinct advantages to the earlier period.

For children, Nursery age through five, an extended period, called "The Children's Hour," is provided during both hours of worship.

The Program Succeeds!

The innovation has resulted in success far beyond our initial hopes! Its operation is much smoother than we anticipated and no problem has arisen but what a happy solution was quickly found.

Results!

The greatest result is this: Thousands of dollars that would normally have been spent for brick and mortar

By

T. Rupert Coleman

Advance!

—and debt interest—have gone and will go for missions!

A Housing Problem

When we have enlisted "A Million More in '54" for our Sunday schools and churches, we shall be faced immediately with a serious housing problem. Shall we continue to enlarge our buildings?

How efficient are our buildings? You can discover the efficiency of your church building by dividing the number of hours your entire church building is used a week by 168.

Few, if any, church buildings are 3 per cent efficient. By using the building twice as much on Sunday morning the efficiency will be increased almost 100 per cent.

Advancing?

The urgency of the world's situation demands that Christians rethink their stewardship. The local church must be faithful in its stewardship, too!

Southern Baptists' advance for missions last year decreased! The Foreign Mission Board launched the Advance Program in 1948. Since the Advance Program was launched the average annual per capita gift increase has been \$2.35, of which the average annual increase for missions was 26 cents, or 1 cent out of every 9 cents.

In 1953 the increased per capita gift was \$2.88, of which only 14 cents was given to missions, or only 1 cent out of every 20 cents. For missions the average advance since 1948 was 1-9 while in 1953 the advance was 1-20! Is this advance?

Church Buildings Costly

Southern Baptists have increased

the value of their church property from \$366,830,652 in 1947 to \$1,020,504,214 in 1953. This is almost a 300 per cent increase. Our largest per cent gain in 1953 was church property gain. Our church property gain in 1953 was almost three times the total gifts to all mission causes!

In the light of these two comparisons must not Southern Baptists seek new methods for using more effectively their present property and giving a larger proportion of the dollar to missions? While millions are born, live, and die without ever hearing of the saving power of Jesus Christ can Southern Baptists fulfil their God-given mission? To do so they must utilize more productively their own houses of worship and send more dollars beyond their own borders!

This can be done! Will you be the one to start the idea in your church?

From the Philippines . . .

How these people love their church! It has three lanterns for light, a dirt floor, crude benches, no windows and doors, only openings; but it is their church, and no member of the finest church in America could love God's house more than these happy Christians love theirs.

They had no musical instrument, but there was a talented leader who sang an introduction before they all joined in on the first verse. The missionary preached a warm evangelistic sermon and many came forward at the close of the service.—ELMER S. WEST, JR.

Is This Advance?

1948	Average annual increase in total per capita gifts	\$2.35
1949		
1950	Average annual increase in per capita gifts to missions	.26
1951		
1952	1¢ for missions	
1953	8¢ for everything else	
	Increase in total per capita gifts	\$2.88
	Increase in per capita gifts to missions	.14
	1¢ for missions	
	19¢ for everything else	

Directing Southern Baptist Work abroad

Foreign Mission Board, 1954-55

(Committee membership indicated)



L. Howard Jenkins
President of the
Board twenty-two
years, member of the
Board thirty-nine
years, member of ad-
ministrative commit-
tee

This board is the agency through which Southern Baptists conduct the amount of Kingdom work abroad which their faith in the gospel of Christ prompts them to undertake.



LOCAL MEMBERS

STATE MEMBERS

EDITORIALS

Looking Upward and Ahead

The Foreign Mission Board meets in annual session in mid-October—October 12 and 13 to be exact. Included in its membership are some of our finest pastors, laymen, women, and denominational leaders. Pictures of Board members are reproduced, and the areas they represent, as well as their committee assignments, are shown elsewhere in this issue.

The chief task confronting the Foreign Mission Board as it assembles in annual session will be the formulation of plans for 1955. It will not be undertaken without previous orientation or study. On the contrary, a great deal of preliminary work will have been done by staff members and committees before formal reports are submitted to the Board.

But prayer came first. Staff members and Board members as individuals and in various groups eagerly sought the Lord's guidance before any plans were made. Only after a sense of direction had been obtained did the persons involved feel free to proceed with the formulation of definite plans and programs.

The budget of the Foreign Mission Board is the focal point at which all of the planning crystallizes. Based upon requests from more than thirty mission fields, and taking into account the relative needs of one mission as over against another, the budget is a very complex thing. Working with it sometimes produces a sense of frustration; because there is never enough money to meet all the requests from separate fields, and the total amount appropriated seems woefully inadequate when measured against the spiritual and physical needs of our world.

The Board will be "looking upward and ahead" as it weighs plans and suggestions deliberately and seeks to make wise decisions. Reports will be heard from various members of the staff, and recommendations will be presented from standing and special committees. After every item on the agenda has been carefully considered, the Board will ask the Lord to bless the work which has been done as plans are translated into actions and budgets take on significance in terms of human personalities, rather than dollars and cents.

Those who have prayed for the plans before they were suggested, and will pray for their implementation once they have been approved, fully understand what Roy L. Lyon, missionary to Mexico, was thinking when he wrote: "Please write to us as often as you can, and NEVER forget to pray for us." Planning for the future work of the Foreign Mission Board does call for "looking upward and ahead," but the indispensable element in the formula is "looking upward."

Bridges to Every Continent

"The Cooperative Program builds bridges to every continent." It does this chiefly through the program of the Foreign Mission Board, although the Baptist World Alliance shares in Cooperative Program receipts on a very limited basis.

The Cooperative Program builds bridges over which biblical truth can be conveyed to those who have never heard it, or have never shared its benefits sufficiently to accept the Bible as the Word of God. Southern Baptist missionaries were engaged in this enterprise before the Cooperative Program came into being, but the contribution made by the Cooperative Program has been very large indeed. Insights into biblical truth gained by our fellow Baptists in other parts of the world can be shared with us, too, as they use the same bridges.

The influence of redeemed personality is another "commodity" the Cooperative Program makes available to other nations. Our missionaries, called of God, and equipped by training and experience, exemplify the faith of the New Testament. Dynamic living and consistent Christian witnessing are often as influential in winning the people of other nations to faith in Christ as are sermons preached, classes conducted, or literature distributed. And the churches in the United States benefit in the same way as they are brought into contact with the products of mission work who come to the United States for further training.

The Cooperative Program, although vital to denominational unity and symbolic of the mutual interests of different causes in each other, is essentially a highly successful financial plan. The churches which receive the Lord's tithe in the Lord's name rightly interpret their obligations beyond the local church when they see that a worthy part of what is received is released into denominational channels for the support of worthy causes at home and abroad. Individuals who know themselves to be Christian stewards share their possessions by giving to local churches. Local churches, recognizing that they are stewards too, share their receipts through the Cooperative Program.

Bridges built by the Cooperative Program thus enable the people in Southern Baptist churches to co-operate together in sharing biblical truth, the influence of redeemed personality, and wealth dedicated to the Lord's use with unredeemed millions. In addition, they enable Southern Baptists to co-operate with struggling Baptist groups in mission areas as they pass through the pioneer stages of denominational growth and development. Believers are to be organized into churches. Buildings and equipment

are sorely needed for churches, schools, publishing houses, and medical centers. Promising young people must be trained for future leadership.

Through co-operative endeavor, missionaries and nationals work side by side, sharing the same problems and difficulties, and reaping the spiritual harvest which comes from co-operation with Baptist friends in other lands. Sacrificial service in Christ's name creates a spiritual kinship which, while resembling the fellowship which exists in the local church, seems more extraordinary because of the different backgrounds of the persons involved.

The Cooperative Program, then, builds bridges of fellowship and mutual encouragement to every continent. Our gratitude to our denominational forebears who conceived it is very great, but we are also indebted to the leaders of this generation who painstakingly labor to keep the Cooperative Program responsive to the will of the churches and expressive of the will of God.

Three Worlds

Adlai E. Stevenson, in one of his speeches, referred to three worlds—the free world, the Communist world, and the "uncommitted" world made up of nations and peoples in Asia and Africa. He thus gave a very apt description of the situation which prevails in today's world.

The spirit of nationalism is strong in the so-called "uncommitted" countries. Everything is weighed in terms of the welfare of the nation, rather than in relation to the world at large. Some have foolishly concluded that they can continue to maintain a position of neutrality toward both the free world and the Communist world. They insist that there is room for a "third position" equidistant from both.

Every American who appreciates his historical heritage can readily understand the nationalistic ambitions of Asiatic and African countries long dominated by colonial powers. Lessons learned in Korea, Indochina, China, and the satellite countries of western Europe, however, have shown how utterly impossible it is to remain neutral on the question of Communism.

Not to take a position is, in effect, taking a position. It is interpreted by the Communists as both a sign of weakness and a state of indecision in which Communist propaganda can do its deadly work.

National aspirations, commendable though they are, cannot be completely divorced from movements and influences lying beyond national boundaries. To do so is to invite Soviet imperialism to replace the imperialism which has been thrust aside. From the standpoint of an ardent nationalist, one kind of imperialism should be just as objectionable as the other. It is fervently to be hoped that the so-called "uncommitted" world will avoid falling into a "bear trap" made in Moscow.

Cooperative Program Promotion

In the Southern Baptist Convention the Executive Committee is empowered "to conduct the general work of promotion and the general work of publicity for the Convention in co-operation with the other agencies and institutions of the Convention." It does an outstanding job. The Promotion Committee of the Executive Committee and the salaried staff give boundless thought, energy, toil to this assignment.

The Foreign Mission Board, like other Southern Baptist Convention agencies and institutions, has two promotional objectives: (1) to promote its own work, and (2) to promote the Cooperative Program. One objective is inseparable from the other. By promoting its own work, the Foreign Mission Board automatically promotes the Cooperative Program. On the other hand, every effort to promote the Cooperative Program is beneficial to the Foreign Mission Board and its work. A practical example of the interplay of these two forces is the Advance Program. Every phase of denominational activity has benefited from the idea conceived by the late Dr. M. Theron Rankin and the implementation of that idea through promotion emanating from the Foreign Mission Board. By deliberate design, the Board's program of missionary education and promotion focuses attention upon overseas mission work, rather than on educational and promotional techniques.

Contrary to an opinion which is sometimes expressed, the Foreign Mission Board does not promote the Lottie Moon Offering to the neglect of the Cooperative Program. It majors on the promotion of the Cooperative Program and co-operates with Woman's Missionary Union in preparing materials for use during the Lottie Moon Week of Prayer. Since the Lottie Moon Offering is the project of Woman's Missionary Union, that organization quite properly takes the initiative in promoting its own offering, and the Foreign Mission Board is more than happy to co-operate.

The Foreign Mission Board is deeply and profoundly grateful to Southern Baptists everywhere for the support given to world missions through the Cooperative Program. It values the good will and prayerful support of our people even more than the actual amounts given in support of the work.

At the same time, it does not think of itself as an organization apart like, for example, the Red Cross or Community Chest. Instead, the Board considers itself the servant of the churches, charged with receiving and disbursing funds, appointing and supporting missionaries, and maintaining a progressive program. It believes that as much of the money contributed as possible should be spent on actual mission work abroad. An examination of the record will show that homeland expenditures are being kept at a minimum. This is as it should be!

Briefly

Headquarters

Thirty-six recent Southern Baptist missionary appointees and 21 candidates for appointment were given a week of intensive orientation meetings at Glorieta Baptist Assembly in July under the direction of the personnel department of the Foreign Mission Board.

More than 2,300 people attended the joint Foreign Missions and Brotherhood Conferences held at Glorieta and Ridgecrest Baptist Assemblies.

Japan

Moving under the impetus of a national plan of evangelism, the Japan Baptist Convention voted unanimously at its recent annual session to conduct special conferences on evangelistic methods and to request 13 additional Southern Baptist missionary couples for evangelism to fulfil urgent needs in the convention's projected nation-wide plan.

Taking initiative in the evangelization of Asia, the convention requested its board of evangelism to study the possibility of an Asian Baptist evangelistic conference. Japanese Baptists were to have launched evangelism on Okinawa in September by sending a pastor-missionary team there.

The convention reported 62 Baptist churches, with a membership of 7,552, and 48 chapels extending from Asahigawa (island of Hokkaido), in the extreme north, to Kagoshima (island of Kyushu), in the far south. Baptisms totaled 1,217.

It was noted that 40 per cent of the churches are now self-supporting; and the convention's co-operative program goal was increased 20 per cent.

Sunday school enrolment in the 110 churches and chapels approximates 12,000; and one of the achievements of the year was the introduction of the six-point record system. With the expansion in the facilities and personnel of the Jordan Press in Tokyo, publication of books, pam-

phlets, tracts, and Sunday school materials increased.

Relocated on a new campus in Fukuoka, the Japan Baptist Seminary reported a record enrolment of 65 students. The convention's education division reported 8,519 enrolled in schools and church kindergartens. Baptist schools in Japan now include 33 kindergartens enrolling 2,758, two high schools, two colleges, a kindergarten training school, and a theological seminary.

Buntaro Kimura, pastor of the Hiroshima Baptist Church, was re-elected president.

The Philippines

Annual meeting of the Philippine Baptist Mission revealed that Baptist churches and preaching points increased from 11 to 27 during the past year. Membership in the churches more than tripled, bringing the total to 901.

There were 31 vacation Bible schools with 2,135 children attending and a total attendance, including helpers, of 2,690. This is 1,357 more than the year before.

Three youth conferences enrolled 255 young people, of which 111 dedicated their lives to the Lord. Ten new students entered the Baptist seminary in Baguio, making a total of 24 regular students and several auditors.

Southern Baptists now have 30 missionaries under appointment to the Philippines, where Southern Baptist work began in 1950.

Thailand

The Thailand Baptist Mission, at its annual meeting, drew up a plan of strategy for advance which will concentrate on the unevangelized area near Bangkok first, entering six new provinces where there is now no Thai work as soon as missionaries are appointed and know the language.

Along with this expansion, plans were made for special needs, such as boat evangelism between Bangkok and

Ayuthia and along the various canals that lead to busy country markets, medical work in Ayuthia, student work in Bangkok, a seminary teacher, and a couple for Swatow (Chinese) work in Bangkok.

A second phase of the strategy calls for the opening of one additional station in central Thailand, two in southern Thailand, and two in north central Thailand.

Ninety-three people have been baptized in Thailand since Southern Baptists began work there in 1949. (Those who profess Christ in Thailand must bring forth genuine evidence of their faith and must go through a long period of Christian training before they are baptized.)

The Baptist Sunday schools now have an enrolment of 422. One year ago Sunday school work in Bangkok was in one place and there was only the chapel in Ayuthia outside the city. Now there are Sunday services in five places in Bangkok; and outside Bangkok a chapel has been opened at Nonburi and work begun at Cholburi. A new chapel for Chinese has been opened in Bangkok's "Chinatown," a new location found for Thai work, the Thai church (Immanuel Baptist) organized, a Baptist book store opened, and publication work in Thai begun. The first vacation Bible school in both Chinese and Thai was held; and the first seaside retreat for Christians was conducted.

The 17 Southern Baptist missionaries now under appointment to Thailand are pleading for new missionaries for that country. One of them writes: "Those of us who are here have expanded about as far as we are able by ourselves. Mighty prayer from each of you would help immeasurably."

Indonesia

A Baptist Theological Seminary will be opened in Semarang, on the island of Java, Indonesia, October 11. This will be the seventh seminary to be opened in the Far East by Southern Baptist missionaries since their recent evacuation from China. The other seminaries are in the Philippines, Hong Kong, Formosa, Thailand, Malaya, and Korea.

Dr. Buford L. Nichols, who will be connected with the new seminary, says: "This announcement is sent out as a prayer request. Pray that God's grace and guidance will make of the seminary a real lighthouse of divine truth."

Korea

Twenty-seven new churches admitted to the Korean Baptist Convention at its annual meeting in Taegon in May brought the total number of churches to 185. There were more than 2,000 baptisms reported, with 15,000 professions of faith by people who are awaiting baptism. There are 119 preachers and Bible women and 131 Sunday schools with an enrolment of 15,414. Total offerings for the year amounted to \$25,577, much of which represents tithes. The Convention renewed its request to Southern Baptists for more missionaries to do evangelistic, medical, and educational work.

Mexico

The Foreign Mission Board has appropriated money for the purchase of property in Guadalajara, Mexico, for the location of a Baptist hospital. Mexican law prohibits foreign doctors from practicing in the country; therefore, Dr. E. Lamar Cole, medical missionary, had to live in the country five years to obtain a residence permit, write a medical thesis in Spanish, and pass all medical examinations in Spanish. While waiting to begin his own practice, Dr. Cole ministered to the sick in the name of a Mexican doctor.

Flood Relief: Mexican Baptist pastors worked long and hard at the task of refugee relief when the Rio Grande overflowed in June and early July. The Foreign Mission Board sent \$6,000 for emergency relief and repairs for Ciudad Acuna and Piedras Negras. Less than 30 days after the flood the Sunday school attendance had doubled and more than 46 people had made profession of faith.

Uruguay

Three new Baptist churches have been organized and two pastors ordained in three months in Uruguay. The Prado Baptist Church, Montevideo, which meets in a garage, has increased its giving 400 per cent since the study of Bible stewardship. Fourteen professions of faith and two decisions for special Christian service were made at the G.A. Camp at San Carlos. The church at Paso de los Toros, where 18 people studied *Building a Standard Sunday School*, has elected five new teachers, built a room for the Cradle Roll, organized two new departments, doubled its

offerings, and the Adult department has been 100 per cent for several Sundays except for one man who works for the railroad and has to leave before the morning preaching hour.

Venezuela

The Baptist church, Maracaibo, Venezuela, with 64 members, baptized 25 persons during the past year, thus, taking less than two members to win one. . . . One new convert stopped the sale of liquor in his store, brought between 15 and 20 people to revival services each night, and is now opening his home for Christian services.

Guatemala

The 15 Baptist churches of Guatemala sponsor 86 mission stations. . . . A stewardship revival at Bethel Baptist Church, Guatemala City, resulted in doubling the church's income and budget and in 38 tithing pledges from the 45 members.

Africa

Two missionaries of the Nigerian

staff have visited Uganda, Kenya, and Tanganyika for the purpose of studying the possibilities of extending mission work to those countries. The governor of Uganda took a keen interest in the missionaries; but, despite his wishes, Church of England officials blocked Southern Baptist entry into the country.

In Tanganyika, a country as big as Texas and Oklahoma combined, three possible areas of opportunity were suggested.

In Kenya, it was recommended that if Southern Baptists should undertake work there, they might participate in a program of rehabilitating the Kiyukus, the tribe of which the Mau-Mau movement is a part. A spokesman of that country said: "We have a whole tribe of 1,300,000 people who are suffering from a neurosis, and we shall never have peace in Kenya until it is cured."

Definite recommendations relative to expanding the spheres of Southern Baptist influence in Africa will be presented to the Foreign Mission Board.

A RESOLUTION

—to Southern Baptists —from the Japan Baptist Mission

WHEREAS meeting in annual session in Japan in August, 1954, and upon hearing the report on Asia from Dr. J. Winston Crawley, secretary for the Orient, and, furthermore, realizing the chaotic conditions in Asia and the urgency of evangelization now, and

WHEREAS we feel alarm and deep concern over the shortage of mission volunteers in this time of God-given opportunity,

BE IT RESOLVED, therefore, that we, the Japan Baptist Mission, implore all Southern Baptists to (1) heed the call of Christ for Asia and the entire lost world, (2) pray to God for the earliest possible appointment of qualified volunteers both from the seminaries and pastorate to these areas of great need, (3) urge college and seminary young people to look at the lost of the world through the eyes of Christ and, in complete obedience to his will, to take the gospel now to all nations, remembering that it is unto him that we must give account of the stewardship of our lives.

FINALLY, be it resolved that copies of this resolution be sent to the Foreign Mission Board and to all Southern Baptist publications.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Veteran Missionary Urges Young People to Invest Lives in Korea

John A. Abernathy
Seoul, Korea

NUMBER one priority in the way of needs here in Korea is more missionaries. The immediate need is one or two doctors to help in the new hospital being built in Pusan. Pray for these and for many other missionaries for at least twenty-two strategic cities in South Korea.

Pray for money to help build churches. We still have many congregations worshiping out in the open, having long since outgrown the homes in which they began.

Pray for peace and unity of North and South Korea. There are multitudes in North Korea who are being denied the privilege of preaching or hearing the gospel because of the opposition of those now in control of the government.

There are more than twenty million people living in South Korea, many of them refugees from North Korea. Twenty per cent of the people live in cities and the remaining 80 per cent are in rural districts engaged in farming. Ten per cent of the city people work in factories and the others are merchants, students, and teachers. Eighty per cent of the people are literate.

Christianity holds first place among the religions of Korea. Buddhism is perhaps second. The majority of non-Christians have no religion. The Christian religion is so strongly implanted in the minds and hearts of so many people in Korea that it has strongly influenced home life and economic, social, and political thinking. If and when the country is reunited politically it will be largely because of the influence of Christians.

A strong feeling of nationalism exists among Koreans. There seems to be no tendency to confuse anti-Western feeling with Communism. Wherever such tendencies crop up one can easily discern the origin and know it is local and not general.

Western influence is stronger perhaps than at any time in Korean history; but it is not a case of Western people being placed on top. It is co-operation between Western and Korean ideas on a level.

I have a dream of one hundred Baptist missionaries in Korea within the immediate future; a large force of well-trained national leaders in our seminary, hospitals, and churches; Baptist churches in every town and city of any consequence; three well-equipped hospitals in strategic places ministering to the sick and witnessing to the unsaved.

This is the day for Baptists in Korea. Doors are wide

open in every area of South Korea for all phases of Baptist mission work. It is a challenge of the ages; and if Baptists in America don't wake up and do something now to make these dreams come true they will live to regret it. During these brief years we have been working in Korea, there are perhaps more visible results for the number of missionaries and amount of money and time invested than in any other country where Southern Baptists are working.

I have spent thirty-five years of my life in mission work in the Orient; and, as I realize the needs and opportunities, I could pray that I might have another like period to give right here in Korea. Since this will not be possible, I urge young men and women to dedicate their lives to God and respond to his call to invest their lives in Korea now.



Pagan Rites of Balinese Funeral Saddened Hearts of Missionaries

Everley Hayes
Turen, Java, Indonesia

MISSIONARY Catherine Walker and I made an overnight trip by ship to Bali. We drove about seventy-five miles from the port to Denpasar, where we stayed in the southern part of the island.

Seeing a cremation and all the heathen rites which went with it was really an experience we will not soon forget. There were five bodies, but we arrived in time to see the preparation of only the last one.

There was a thatched roof pavilion at one end of the field where the bodies were placed for burning. Each was carried on a sort of bier which had several tiers, the body being on the highest one.

There were several groups of women who attracted our attention because of their brightly colored clothing. Various kinds of offerings such as rice or fruit were balanced on their heads. One woman had on her head an idol which was sheltered by two umbrellas.

Then we noticed that some men were starting to take things off the houselike bier. We were rather shocked at the struggle that followed the pulling down of the body. It was as though they were fighting the devils for possession of it.

After the body had been put in the open coffin box, the women brought their offerings and placed a part of each into the coffin. The idol was set on a platform to view the offerings. All the time this was going on a native orchestra provided music.

There are temples everywhere in Bali. In fact, most

of the village life is centered around the temples. We visited several of them and saw dances in some of the courtyards. We were in one of the temples while women were bringing in offerings to be blessed.

At one place we saw the people gather together and carry their gods out from the temple on an eight-mile walk to the sea for a purification ceremony. How sad that these people worship idols which have to be moved around and which must be taken down to the sea for washing and purifying!

The chanting, swaying, and moving of the hands of about a hundred men during the monkey dance held in the temple in connection with the purification ceremony created a rather weird atmosphere. During the dance women went in and out of the temple with offerings. Altogether it gave us a feeling of unreality.



Missionary's Concern for Injured Boy Opens the Way for Witnessing

Barbara Epperson
Oyo, Nigeria, West Africa

ONE EVENING when I was returning from the hospital where I had taken a boy for an operation, I unavoidably struck a six-year-old boy with my car.

As quickly as I could, I let the car roll back to release the boy's robe so that some men could pull him out from in front of the rear wheel. The street immediately filled with people, the women screaming and the men shouting. I told the men to put the child in the car.

As we rushed him to the government hospital nineteen miles away in Oshogbo, I was really distressed for I thought he was dead or dying. However, he regained consciousness when we were about half way there.

I had reason to be concerned for one can get gangrene here in twenty-four hours. I stayed at the hospital until the boy had been given the necessary injections.

On the way home, I stopped to report the accident to the local police and was told to report it in Oshogbo the next morning. The boy's father insisted that no court trial be held.

I couldn't understand why he was so persistent about it until I later learned that the driver of a native truck never stops when he hits a person. Because I stopped and rushed the boy I had hit to the hospital and then showed some concern about his condition, his father deeply appreciated it.

Missionary Eva Sanders and I went several times to see the little boy during the three weeks he was in the hospital. I almost cried the day I went to see him and he grinned at me from behind all his bandages.

On the way to the hospital that evening he was injured, I had begged, "God, please don't let him die!" I am so grateful my prayer was answered, and now I am hoping that we can win the boy's Mohammedan family to the Lord.



Amazonians Are Overjoyed to Have Three More Missionaries on Field

Janelle (Mrs. Lennie) Doyle
Manaus, Amazonas, Brazil

FINALLY we are getting settled in our new home in Manaus, the capital city of the state of Amazonas, situated one thousand miles up the Amazon River. Actually the city itself is located on the Rio Negro. We served in Santarém, Pará, during our last term in Brazil before our furlough.

We would like to tell you about some of the work in our state. Amazonas is the largest state in Brazil, about two and one half times the size of Texas. Manaus has a population of about 140,000 people. In the city itself we have five Baptist churches that co-operate with the state convention. There are about eleven others throughout the state.

The needs here are much the same as those that we left back in Santarém. We need pastors and workers for these undeveloped churches and other workers to go into the many places that are open to the gospel.

Of the five churches here in town only one has an adequate building. Two are hoping to build soon; but the others have not gotten up courage yet to talk of immediate building plans though their needs are every bit as serious.

It is almost more than the people here in Manaus can accept—the fact that there is actually more than one couple on the field. Some thought we had come to take the place of the Loyd Moons and shortly after our arrival they began wanting to know when the Moons would have to leave.

Then when Miss Ona Belle Cox was presented to a group of ladies at a Woman's Missionary Society meeting, one of them remarked, "I just can't believe it." Miss Cox will direct a primary school which is to be built.

We flew back down the river to Santarém to attend the jubilee and dedication service of the church there. I wish all of you could have been with us as we rode down the hill from the airport. The new church building was a marvelous sight. It was wonderful to see a Baptist church that is a thing of beauty and a testimony to the faithfulness of humble Christians in the very heart of the Amazon Valley.



Southern Baptists Are Urged Not To Fail Trust of African People

David Lockard
Bulawayo, Southern Rhodesia

A FEW DAYS ago we made our first visit to a near-by village of migrant road laborers. As we were on our

way to farther preaching points, we noticed this small village that had come up almost overnight, and we stopped to meet the people and to witness for Christ.

The people told us they would be most glad if we would come and preach there the next Monday. The only time we could squeeze another service into our schedule was when the men would be returning home from work and expecting the women to have their meals ready.

When a lorry brought the men back from the day's work, everyone in the village was gathered on the bare ground between three small huts where Bernard, an African preacher, was teaching a gospel song. The entire group of more than thirty men came straight to the service to take their places opposite the women and children (they never sit together in a public gathering).

Although tired, dirty, and hungry, they were glad to learn the choruses and to listen intently while the missionary told them about Jesus, whom they knew only as the white man's God.

The Lord gave us a wonderful service. We asked how many had been to any church before and only two out of about sixty-five raised their hands. (We have learned to call any site *iglesia*, or church. For many Africans a tree, a mud hut, a grass fence, or a thatched roof is the only church they have ever known.)

In all of our outstations we sell a large number of Bibles and hymn books and distribute many tracts on the plan of salvation. People ask us to come back and teach reading classes so that they can read their Bibles. I can see even now the look of bewilderment as one woman said, "We don't know anything about a church," and the look of disappointment as a man said, "We cannot read."

Baptists back home cannot fail the trust of the African Christians who are serious about winning their people to Christ. One African layman cycles more than fifty miles each Sunday after having one service in order to hold another in this migrant village.



Church Membership Taken Very Seriously by Latin Americans

Wanda (Mrs. Hoke) Smith
Cali, Colombia

SINCE arriving in Cali, we have found ourselves very busy. This second year of the International Baptist Seminary there are seven students. Hoke teaches first-year Greek, New Testament survey, and homiletics. I teach second-year English and piano.

We are members of the First Baptist Church of Cali. In Sunday school Hoke teaches young men and I teach young women. Both classes have about thirty enrolled.

In Training Union Hoke is president of one of the Adult unions and I am assistant group captain. For the last two Sundays every member present in our union has made 100 per cent.

Our church is very strict about its members. It is hard

to get in and quite easy to get out provided one isn't living for the Lord.

After six months of baptismal classes, every person desiring church membership is examined before the church at the monthly business meeting. If the person is living in sin or there is a doubt as to his salvation, he isn't accepted. Church membership means something to these people.

A member of my class was accepted into the church recently. Some months before, she had asked for membership but wasn't accepted because the man with whom she was living wasn't her husband. That is a common practice here since only Catholic marriages, for which the people have to pay exorbitant fees, are recognized.

This girl in my class has a three-year-old son by a man she doesn't even know. She had another child by the man she was living with, but it died. Our pastor tried to persuade the man to marry her so they could become church members, but the man decided he liked the life of a bachelor better and left home.

The girl has constantly asked for church membership. I have never seen anyone so happy as she was when she was accepted. She gave a testimony at prayer meeting and told how the Lord had completely saved her and how he gives her constant and abiding strength.

This isn't a rare example of life in Latin America, but the usual occurrence. Almost every candidate examined for church membership has lived in terrible sin. It is amazing how the Lord completely changes those who trust him. For men and women such as these we are here.

"We Suggest You Reconsider . . ."

(Continued from page 12)

our surrender he had been pleased because we were willing to go wherever he might direct. The complete surrender was that which he had wanted of us.

Then the pattern for our lives began unfolding. His leading was clear again. We moved to Kansas after my release from the Navy and he had a place for us here.

I assumed my new responsibility with the Kansas Convention of Southern Baptists as editor of the *Baptist Digest*, our state paper, on April 1, 1954. Frequently I think about the question asked by a member of the board of directors before I was called as editor: "Do you feel any resentment toward the Foreign Mission Board in having been rejected?"

Yes, I do have a problem where our foreign mission program is concerned. The *Baptist Digest* is not large enough to promote world missions in the desired manner. Yet, through the path of missionary surrender he has led us to a greater field of missionary opportunity—the privilege to help at home and abroad.

Missionary Family Album

Arrivals from the Field

BOWMAN, Mr. and Mrs. Ralph T. (Southern Rhodesia), 1928 Garden Valley Rd., Tyler, Tex.
FIELDEN, Mr. and Mrs. Robert L. (Brazil), P. O. Box 427, Jefferson City, Tenn.
HALTON, W. E. (Hawaii), 716 N. Grady St., Altus, Okla.
HALTON, Mrs. W. E. (Hawaii), Baylor Hospital, Dallas, Tex.
HARMON, Ethel (Nigeria), Cumberland Falls Route, Corbin, Ky.
HARPER, Mr. and Mrs. Leland J. (Paraguay), 4339 Oakland, Kansas City, Kan.
HUGHEY, Dr. and Mrs. J. D., Jr. (Europe), c/o W. L. Wells, Sumter, S. C.
HUXPHRIES, Carol Leigh (Nigeria), Route 2, Woodsdale, N. C.
JESTER, Dr. and Mrs. W. L. (Nigeria), Fuller Hall, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Ky.
LAIR, Lena (Nigeria), Anna, Tex.
LUNSFORD, Mr. and Mrs. J. A. (Brazil), 3333 South Third St., Abilene, Tex.
MILLS, Mr. and Mrs. John (Nigeria), 821 Sumpter, Mexia, Tex.
MOON, Hazel (Nigeria), Appomattox, Va.
SAUNDERS, Mr. and Mrs. Davis Lee (Nigeria), Southern Baptist Theological Seminary, Louisville, Ky.
TUMBLIN, Mr. and Mrs. John A. (Brazil), 2811 Marshall, Newport News, Va.
WELMAKER, Dr. and Mrs. Ben H. (Columbia), 3620 Travis Ave., Fort Worth, Tex.
WINGO, Virginia (Italy), 59 Allard Blvd., New Orleans 19, La.
WOMACK, Mary Ruth (Nigeria), Route 4, McLinnville, Tenn.

Births

KRATZ, Mr. and Mrs. Clarence Eugene (Southern Rhodesia), son, Owen Eugene.
SANDERSON, Mr. and Mrs. Paul E. (Brazil), son, David Paul.
SAUNDERS, Mr. and Mrs. Davis Lee (Nigeria), son, John Alvah Lee, II.
SCANLON, Mr. and Mrs. A. Clark (Guatemala), son, Michael Clark.

Deaths

GALLOWAY, Mrs. John L., emeritus (China), August 5, 1954, Macao.
SHEPARD, Dr. John W., emeritus (Brazil), August 12, 1954, Atlanta, Ga.

Departures to the Field

CHIEVKE, Mr. and Mrs. John R., 22 Ellington Ave., Kamalo, Bulawayo, Southern Rhodesia.

CLAWSON, Mr. and Mrs. William M., San Juan de Los Lagos 225, Vallarta Pte., Guadalajara, Jalisco, Mexico.
(Please turn to page 26)

In Memoriam

Lillian Todd Galloway

Born October 19, 1869
San Francisco, California

Died August 5, 1954
Macao



MRS. JOHN L. GALLOWAY, emeritus Southern Baptist missionary, died in the Portuguese colony of Macao (South China) where she and her husband served as evangelistic workers for thirty-eight years. The couple had continued to live there since retirement in 1948. Mrs. Galloway worked among the Chinese of her native California before going to China in 1898 under the Bible Missionary Society. She married John L. Galloway, native of Scotland who was also serving under the Bible Missionary Society, in 1910; and they began their work in Macao the same year. Mr. Galloway, now seventy-seven, works among Portuguese servicemen on Macao. Mrs. Galloway suffered from a severe form of arthritis which restricted her movements and had been confined to her home for several years. She was buried in the Protestant cemetery, Macao.

John Watson Shepard, Sr.

Born January 28, 1877
Wilson County, Tennessee

Died August 12, 1954
Atlanta, Georgia

JOHN WATSON SHEPARD, SR., and his wife, the former Rena Groover whom he married while he was a student at Southern Baptist Seminary, Louisville, Kentucky, went to Brazil as missionaries in 1906. The next year they opened the Rio Baptist College in Rio de Janeiro with twelve first-grade pupils whom they taught themselves. Dr. Shepard served as president of the school for many years. Renamed the John W. Shepard Memorial College after the couple left Brazil in 1931, it now has more than 2,000 students. It is ranked among Brazil's best schools. After leaving Brazil, Dr. Shepard headed the New Testament and Greek departments of New Orleans Baptist Seminary, a position from which he retired in 1947. The missionary-educator held degrees from the University of Richmond, University of Chicago, and Southern Seminary. Surviving are his wife and five children, one of whom is Rev. John W. Shepard, Jr., a Southern Baptist missionary serving in Fukuoka, Japan.

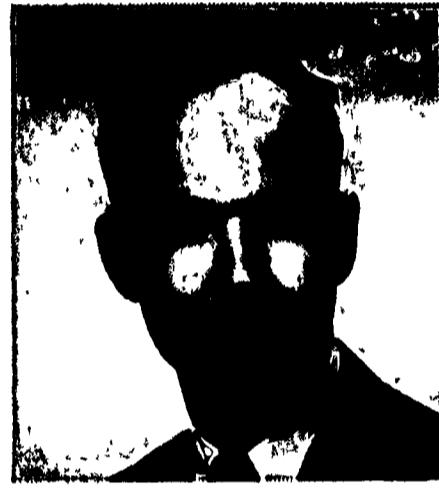
Clip and file in your new 1954 edition of the *Missionary Album* (Broadman Press, \$3.00).

New Appointees

Appointed July 22, 1954



CARTER, WILLIAM PERCY, Jr.
b. Sumter, S. C., Sept. 15, 1925, ed. Columbia (S. C.) Bible College, A.B., 1950; S.B.T.S., B.D., 1954; University of Louisville (Ky.), 1953-54. U.S. Army Air Corps, 1944-46; pastor, Howlandville Church, Warrenville, S. C., 1949-50, and Cove Hill Church, Carrollton, Ky., 1950-54. Appointed for Chile, July, 1954. m. Kate Callaway, Dec. 31, 1950. Permanent address: 308 West Holston Ave., Johnson City, Tenn.



CARTER, KATE CALLAWAY
(Mrs. William Percy, Jr.)

b. Knoxville, Tenn., June 28, 1924, ed. Mitchell College, Statesville, N. C., 1942-44; East Tennessee State College, Johnson City, Tenn., B.S., 1946; Columbia (S. C.) Bible College, M.A., 1948. Director of religious education and church secretary, Chattanooga, Tenn., 1948-50; church secretary, Louisville, Ky., 1951. Appointed for Chile, July, 1954. m. William Percy Carter, Jr., Dec. 31, 1950. Child: Charles Callaway, 1953.

CHILE



OWEN, FRANK BROOKS

b. Childress, Tex., Feb. 3, 1922, ed. Howard Payne College, Brownwood, Tex., B.S., 1943; S.W.B.T.S., Th.M., 1947; Baylor College of Medicine, Houston, Tex., M.D., 1951. Pastor, Marysville Church, Muenster, Tex., 1943-45, missions in Madill and Hugo, Okla., 1945, Prosperity Church, Celeste, Tex., and Kizer Church, Wolfe City, Tex., 1945-46; clerk, Baptist Book Store, Fort Worth, Tex., 1945-47; choir director and associate pastor, Riverview Church, Houston, 1947-48, Emmanuel Church, Houston, 1948-49. First Church, Richmond, Tex., 1949-51; intern, St. Paul's Hospital, Dallas, Tex., 1951-52; resident, Harris Hospital, Fort Worth, 1952-53, and City County Hospital, Fort Worth, 1953-54. Appointed for Indonesia, July, 1954. m. Virginia Humberson, May 28, 1954. Permanent address: c/o Mrs. Maude D. Owen, Bangs, Tex.



OWEN, VIRGINIA HUMBERSON
(Mrs. Frank Brooks)

b. Blanket, Tex., Sept. 20, 1931, ed. Sam Houston State Teachers' College, Huntsville, Tex., B.A., 1952; S.W.B.T.S., M.R.E., 1954. Assistant receptionist and bookkeeper, medical clinic, Huntsville, 1948-49; secretary, music department, Sam Houston College, 1950-52, and for Southwestern Seminary professor, 1952-54. Appointed for Indonesia, July, 1954. m. Frank Brooks Owen, May 28, 1954.

INDONESIA



HERN, Mr. and Mrs. William O., Box 2026, Beirut, Lebanon.

MASSENGILL, Mary Lou, 350 2-Chome, Nishi-Okubo, Shinjuku-ku, Tokyo, Japan.

MILLER, Alice, Baptist Hospital, Ogbomosho, Nigeria, West Africa.

MOORHEAD, Mr. and Mrs. Marion F., S. 12, West 1, Sapporo, Hokkaido, Japan.

MURRAY, Katie, P. O. Box 427, Taipch, Taiwan.

OLTES, Mr. and Mrs. M. D., Apartado 3177, Lima, Peru.

PENDER, Auris, 61 Wan Tho Avenue, Singapore 13, Malaya.

QUICK, Mr. and Mrs. Oswald J., P. O. Box 427, Taipch, Taiwan.

RAY, Mr. and Mrs. Emet O., P. O. Box 1644, Nassau, N. P., Bahamas.

ROPER, Anita, Baptist Headquarters, Ibadan, Nigeria, West Africa.

SEATS, Dr. and Mrs. V. Lavell, Baptist

Headquarters, Ibadan, Nigeria, West Africa.

SHARPLEY, Mr. and Mrs. Dan, Caixa Postal 23, Santa Maria, Rio Grande do Sul, Brazil.

SHERER, Mr. and Mrs. Robert C., 1 7-Chome, Kami-Tsutsui, Kukiai-ku, Kobe, Japan.

STOVER, Mr. and Mrs. S. S., Rua Plumbagina 296, Belo Horizonte, Minas, Brazil.

STOVER, Mrs. Thomas B., Caixa Postal 320, Rio de Janeiro, Brazil.

WASSON, Mr. and Mrs. Melvin K., Baptist Hospital, Box 99, Ogbomosho, Nigeria, West Africa.

New Addresses

BELL, Mr. and Mrs. Paul C., Jr. (Honduras), c/o Mrs. G. E. Emmett, 1600 Felix, Fort Worth, Tex.

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Missionary Family Album

(Continued from page 25)

COBB, Mr. and Mrs. Daniel R., P. O. Box 832, Bangkok, Thailand.

COPELAND, Dr. and Mrs. E. Luther, Seinan Gakuin, Fukuoka, Japan.

CULLEN, Dr. and Mrs. Paul S., Baptist Hospital, Eku, Nigeria, West Africa.

FIELDER, Mr. and Mrs. Gerald, 350 2-Chome, Nishi-Okubo, Shinjuku-ku, Tokyo, Japan.

FREELAND, Estelle, Baptist Headquarters, Ibadan, Nigeria, West Africa.

GRAVES, Mr. and Mrs. William W., Avenida Pellegrini 156, Rosario, Santa Fe, Argentina.

HARVEY, Mr. and Mrs. Gerald S., Box 252, Gatoomba, Southern Rhodesia.



THE WORLD IN BOOKS

Genevieve Greer



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

Biography of Sun Yat-sen

The Man Who Changed China, the story of Sun Yat-sen, by Pearl Buck (Random House, \$1.50), is an excellent book to place in the hands of adolescent readers. The author, the subject, and the book series of which this is a part are all so well known that they will serve as recommendation enough for many readers.

One of the Landmark Series on world history and people, it carries from birth to death the story of the man who launched China into the modern age. The author has succeeded in making it intensely interesting without embroidering fact with fiction. Adults as well as young people will want to read it for its background information on China.

Chinese Girl of Long Ago

A story of China two thousand years ago, *Pan Chao*, by Paul Anderson (Comet Press, \$2.00), is based on an old manuscript on the education of women. Although the beginning is admirably adapted for children, for whom the author evidently meant to write, the ideas and treatment soon get beyond child interest and comprehension. The information is interesting and novel for an adult reader.

The book grew out of the author's interest in an old Chinese book for women that is still in use. His story is based on factual, and perhaps some legendary, stories from Chinese history. It is illustrated with photographs of old Chinese museum pieces.

An Arab Woman Speaks

As its subtitle suggests, *The Arab World*, by Nejla Izzeddin (Henry Regnery Company, \$6.50), deals with the "past, present, and future" of the Arab countries. Although most Westerners believe women to be a backward and repressed part of the Arab population, its author is an Arab woman, the first woman Ph.D. in any Arab land.

She tells of Arab intellectuals and statesmen of other days and of the contribution the Arab world has made to civilization. She presents the Arabs as a naturally democratic people and Islam as an uplifting influence. Western nations, she says, have exploited the Arab countries by creating situations, moving

in to handle those situations, and then refusing to move out.

The author is, of course, prejudiced in favor of her people. But whether or not Americans accept everything she says, they need just such a book as this to balance their knowledge of the people in the Middle East. Certainly, readers interested in Christian missions in the Arab world will welcome this Arab woman's view of her own people.

Hinduism

The Religion of the Hindus, by Kenneth W. Morgan (Ronald Press Company, \$5.00), offers an opportunity to understand the religion which influences the outlook of three hundred-million people. It describes the variety of beliefs and practices incorporated in modern Hinduism and shows how they are embraced in a unity of spirit.

The editor, an American educator well acquainted with India, made a trip there to supervise its preparation. After extensive interviews he was brought into touch with seven scholars who in the opinion of the Hindus themselves were best qualified for this task. These Indians, who have written chapters in the book, come from different sections of India, have lived all their lives in India, and are devout followers of Hinduism.

Included in the book are some translations of the sacred writings which are most meaningful to the Hindus. Each new term is defined when it first appears and may be found in the glossary or index in case the definition is forgotten. The book is rather technical for those who have little background for a study of India or the Hindu religion. Teachers of religion and students of the world's religions will find it invaluable.

Adventure in Africa

Bob Clifton, African Planter, by Dock Hogue (Henry Holt and Company, \$2.50), the fourth volume in an adventure series, is an exciting story with authentic background information about the people, the country, and the animals. It is based on knowledge the author gained from long residence in Africa. Illustrations are by Kurt Wiese.

Responsible for a coffee plantation during his father's illness, Bob enlists the aid of the chief of a local tribe when the foreman of the plantation disappears. The appearance of a legendary figure of

evil and a rival group of coffee planters adds to the suspense and excitement.

Who Are the Africans?

Sarah Gertrude Millin, author of *The People of South Africa* (Alfred A. Knopf, \$4.50), is a South African of European descent. Her prose stirs the emotions like poetry, but her words add up to an informing source book on the people of her native country.

She divides the book into two parts, the first concerned with the setting and the second with the people within that setting. Not that the first part is unpeopled. The first chapter explains how black and white came to the tip of Africa and tells of the yellow Bushmen that both replaced; other chapters tell of the discovery of diamonds and of gold, about some of the cities and social groups, and about political figures and events. Part two discusses the racial groups one by one: Afrikanders, English, Jews, Indians, half-castes, Africans.

The emphasis is, of course, on racial conflict. Mrs. Millin gives no definite answer to the problem, but she sees it clearly and sets the reader's mind moving with hers toward a solution through understanding.

African Missions in Story Form

An ideal book for those who want to know what it feels like to be a missionary in Africa is *Beyond the Hungry Country* (J. B. Lippincott, \$3.50), by Louise A. Stinctoroff.

Like *White Witch Doctor*, her other novel on the same theme, this one has a missionary nurse for its heroine. But where the other nurse had to adjust to Africa, this heroine, born in Africa, found furlough adjustment to America more of a problem. Although discerning readers may detect evidence that the story's time background is several decades in the past, the author's rare understanding of Africa's primitive culture makes it worth-while reading for mission background.

The author traveled extensively in Africa both as a child and in later life, and she was formerly a missionary. Strangely, she never served in Africa and never in medical work.

Books about Brazil Missions

The Apostle of the Amazon, by L. M. Bratcher (\$1.75), the life story of Erik Nelson, who began mission work in Equatorial Brazil ten years after the Bagbys landed in South Brazil.

Baptists in Brazil, by A. R. Crabtree (\$3.00), a history of Southern Baptist missions in Brazil.

Three booklet biographies (20 cents each) of Southern Baptist missionaries to Brazil: *Stephen Lawton Watson*, by A. R. Crabtree, *Effie Roe Maddox*, by Nadine Sanders Maddox, *Alonzo Bee Christie* by Genevieve Greer.



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New Visual Aids

THE production program of the visual aids division has centered on the preparation of materials correlated with the mission study and week of prayer programs.

There are now three motion pictures dealing with Southern Baptist mission work in Brazil, and each of them will prove to be valuable supplemental material for all the mission study books. "Corrente" is a new motion picture that takes your study group on an inspiring and informative visit to the interior work in North Brazil which centers in the town of Corrente.

"New Day for Paulo" illustrates our mission program in the city of Recife. "Advance in South Brazil" is an older film but will prove very valuable in this year's mission study programs. All of these films are in color and rent for \$5.00 from your Baptist Book Store.

An additional visual presentation in filmstrip form has been released under the subject, "Sharing the Word in Brazil." This unit is the only visual survey of the work of Baptists over the entire country. It, too, is in color and has sixty-six frames. It can be purchased only and is available through your Baptist Book Store.

For the week of prayer programs a new filmstrip has been released under the subject, "Christmas Gift for the World." It, too, is in color and has sixty-eight frames. The filmstrip is designed to fit into the program materials and may be used effectively to introduce the week of study or to close it.

Some groups will use a part of it each day to illustrate each day's program. It has a message for the entire church and could well be used as a feature in worship services or general assembly programs. It is available through your Baptist Book Store for \$5.00, sale only, with manual.

Other filmstrips presenting the Lottie Moon Christmas Offering are "The Star Shineth," in color, \$5.00

with manual, and "The Lottie Moon Christmas Offering," in black and white, \$2.50. Churches with fully graded programs would find all of these filmstrips to be very useful and effective as program supplements to present the Lottie Moon Christmas Offering.

An added feature for the filmstrips listed above is the release of recordings for each. The recordings are on 12-inch vinylite discs and may be played back on any record player turning at 33 1/3 r.p.m. Extremely

Missionary Quotes

One who stayed to talk about his soul was filled with questions of how could we expect hungry people to believe when their physical needs are so great.—OLA LANE (Mrs. CHARLES L., Sr.) CULPEPPER, missionary to Formosa

If Southern Baptists rise to the challenge of increased financial support through the Cooperative Program and of believing prayer support in the church and in the closer, they can make a mark for God on Thailand and Southeast Asia.—RONALD C. HILL, missionary to Thailand

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- Worship Programs and Stories for Young People—\$2.50
- Worship Services for Youth—\$2.50

ALICE A. BAYS

has had wide experience in the field of worship and worship leadership for young people, both as teacher and author. She is the wife of Rev. J. A. Bays, First Methodist Church, Oak Ridge, Tennessee.

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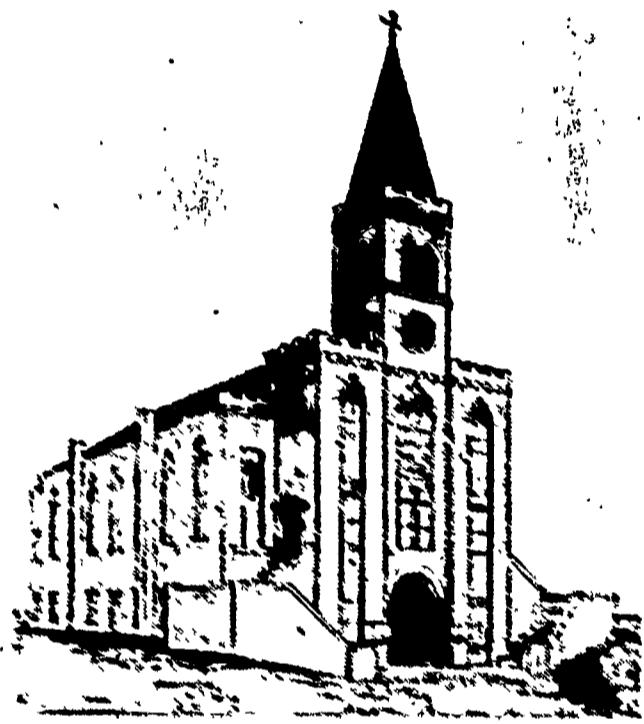
THE COMMISSION

Visit to Korea

By Elmer S. West, Jr.

July 27, 1954

Dr. W. PEYTON THURMAN, of Kentucky, and I were privileged to have part in a most significant service here in Seoul, Korea, today. Two cornerstones, one in English and one in Korean, were laid for the Seoul Memorial Baptist Church. The words on both stones are "In memory of Baptist chaplains and men who served and laid down their lives in Korea. John 15:13. July 27, 1954."



Attending the service, along with a host of Korean Baptists, were some fifty Baptist chaplains, who earlier in the morning had held their monthly meeting in the home of Dr. and Mrs. John A. Abernathy, Southern Baptist missionaries. These chaplains and their men have already given more than \$10,000 toward a goal of \$15,000 to help in the erection of this lovely church.

Joining in the building project is AFAK (Armed Forces Assistance Korea) with its contribution of machinery plus some good, hard-to-get American materials. Mrs. Abernathy said, "We almost feel as if we are seeing Isaiah 2:4 come to pass. 'They shall beat their swords into plowshares, and their spears into pruning-hooks.'

The major aim of AFAK is to rehabilitate churches, schools, and orphanages; but a very limited number of new projects are being undertaken. Sufficient funds have been appropri-

ated by the Foreign Mission Board to complete the \$50,000 building program.

The first part of the service was held in English. Chaplain (Lieutenant Colonel) Edward Eanes, of Virginia, presided. Others taking part were Dr. Abernathy and Colonel J. W. Bowen, deputy commander of the U.S. Eighth Army. There was also a U.N. color guard present.

The second part of the service was conducted by the Korean Baptists in their own language. Pastor Kong was in charge of this service. Dr. Thurman brought greetings from Southern Baptists. The prayer of dedication was led by Pastor Choi, a pioneer Baptist preacher, originally from North Korea. Dr. Abernathy and Pastor Kong laid the cornerstone. The choir thrilled our hearts with beautiful music.

This will be the finest Baptist church in all Korea. The native granite stone of which it is being constructed was quarried near Seoul and is being dressed by several stonemasons here at the place of building. The auditorium will seat 1,200 people. Dr. Abernathy predicts it will be filled on the first Sunday services are held in it, which should be sometime near Christmas. Located on a choice lot, above most of the city, the church's tall spire will take its place in Seoul's "skyline."

The building is a fitting tribute to our Baptist servicemen who gave their lives on this sacred, blood-soaked soil. It is symbolic of the spirit of the devoted and growing faith of Korean Baptists.

Finally, it is a monument to two great servants of Christ, Dr. and Mrs. John A. Abernathy. Without their selfless leadership, it would not have come into being. An inscription found on a chapel in England is fitting here:

"In the year 1653
when all things sacred were
throughout the nation
either demolished or profaned
Sir Robert Shirley Baronet
founded this church:
whose singular praise it is
to have done the best things
in the worst times:
and
hoped them in the most calamitous."

Missionary Family Album

(Continued from page 26)

BRATCHER, Mrs. L. M. (Brazil), 11 Ridge Road, Louisville, Ky.

CAMPBELL, Mr. and Mrs. Charles W. (Argentina), 4604 Sycamore, Dallas, Tex.

COLE, Dr. E. Lamar, Juan Manuel 1597, Guadalajara, Jalisco, Mexico.

CRACIKAN, Mr. and Mrs. W. E., Casilla 28, Encarnación, Paraguay.

DAWES, Dr. J. V., emeritus (China), General Delivery, Denver, Colo.

DURRER, Mr. and Mrs. Hiram F., Jr., Calle 14 Norte 567, Torreón, Coahuila, Mexico.

DRAI, Mr. and Mrs. William M., Jr. (Guatemala), 1010 North Madison Ave., El Dorado, Ark.

FOOTNOTE, Dr. Audrey, No. 22, Kami Ikeda cho, Kita Shirakawa, Sakyo-ku, Kyoto, Japan.

HACOON, Dr. Martha, 22 Kami Ikeda cho, Kita Shirakawa, Sakyo-ku, Kyoto, Japan.

HATCHER, Minnie Frances, 1414 C Heulu, Honolulu 15, Hawaii.

HAWKFIELD, Mr. and Mrs. W. M., Apartado 156, Mexico 1, D.F., Mexico.

JACKSON, Mr. and Mrs. William H., Jr., 22 Jo 6 Chome, Asahigawa shi, Hokkaido, Japan.

LAWTON, Mr. and Mrs. Deaver, 5/1 Saladaeng, Bangkok, Thailand.

LYON, Mr. and Mrs. Roy L., Calle 14 Nte. 565, Torreón, Coahuila, Mexico.

McGIVERN, Mr. and Mrs. C. W., 20 Westminster Road, Half Way Tree P. O., Jamaica, B.W.I.

NORMAN, Dr. and Mrs. William R., Jr. (Nigeria), 1630 Madison Ave., S.W., Apt. A, Bldg. 2, Birmingham, Ala.

OLIVER, Mr. and Mrs. John S. (Brazil), 640 North Ridge, Southern Pines, N. C.

PARKER, Mr. and Mrs. Calvin, Togashi Machi, Kanazawa, Ishikawa, Japan.

PATTERSON, Mr. and Mrs. Frank W. (Publishing House, El Paso), Central Baptist Seminary, Kansas City, Kan.

RANKIN, Mr. and Mrs. Manly W., 35 Anson Road, Penang, Malaya.

RAY, Mr. and Mrs. Daniel B. (Korea), Baptist Mission, APO 94, c/o P.M. San Francisco, Calif.

REED, Mr. and Mrs. Orvil W., San Juan de Los Lagos 225, Vallarta Pte., Guadalajara, Jalisco, Mexico.

SATTERWHITE, Dr. and Mrs. James P., No. 5, Nishisenouchi cho, Kita Shirakawa, Sakyo-ku, Kyoto, Japan.

STOKES, Lucy Belle (Japan), 305 Dartmouth, S.E., Albuquerque, N.M.

WILKINSON, Mary Jane, Box 83, Yaba, Lagos, Nigeria, West Africa.

WOOD, Mr. and Mrs. James E., Jr. (Japan), Southern Baptist Theological Seminary, Missionary Apartments, 2825 Lexington Rd., Louisville, Ky.

WOODWARD, Dr. and Mrs. F. T. (Hawaii), 802 E. Camp, Lake City, Fla.

What the Doctor Looks For

(Continued from page 11)

who cannot or will not follow leadership on some project. There are countless opportunities all around to test one's ability to take disappointments. It will help a lot on the field if this trait is fully developed before leaving for overseas service.

Of course, it is normal to react to some extent to disappointment. But if one develops aches and pains or other body symptoms that are almost incapacitating when faced with a frustrating situation, then the examining doctor may cast a wary eye. If one reacts strongly now, then on the field the problems that will be encountered will make the individual even sicker, because there the whole process of adjusting will be much more complicated and difficult.

The keeping of one's disposition on an even keel is an important personality characteristic in all phases of full-time religious service. But on the foreign field it is so essential that the doctor looks carefully at the candidate's ability to handle his emotions of resentment, irritation, and anger. If he can handle these key emotions, the chances are he can handle the rest of his feelings.

It is well known that resentment and anger are normal, healthy emotions. If one lacks the ability to become irritated and even angry at times, then one is too inhibited to be an effective worker. Many doctors have serious doubts about a candidate who tells him that he never feels angry no matter what happens.

But, at the same time, it is necessary that each person be able to handle his own emotions of anger in such a way that the feelings do not pile up within and, yet, in such a way that they do not become directed at other people. Anger must be expressed but not as a weapon of harm.

To handle anger properly, one must first be able to admit to oneself when anger is present and then attempt to decide if it is justified or not. If the resentment is not justified, then a little cooling off in solitude is in order. However, if the resentment is justified, then some type of action should follow; because action relieves anger and thus keeps it from building up like a smoldering fire within.

And yet, the action must be a constructive one—one that is designed to correct the problem that caused the anger in the first place. In this way anger is converted to a useful end while it is being expressed. The resentful feelings are released, a problem is solved, and no one is harmed.

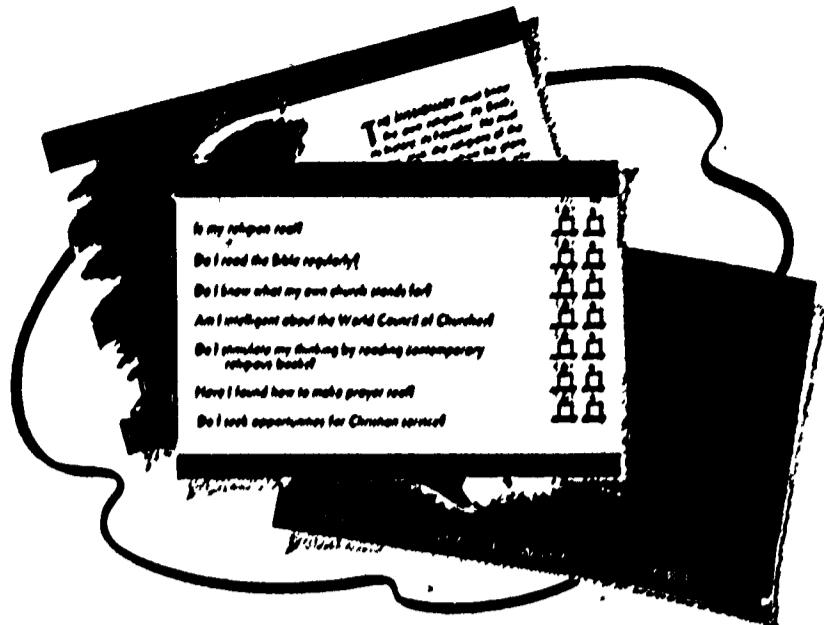
Finally, the last characteristic that the doctor looks for is the ability of the missionary candidate to recognize his own abilities and limitations. The usual thing is for a candidate to accept his abilities fairly well while feeling at the same time that he should do even more than he has a right to expect of himself. He fails to recognize that the human body and mind can accomplish only so much in a given period of time. He fails to recognize his own limitations.

It should be remembered that length of service on the field counts for a great deal and that one cannot hope to accomplish it all during the first one or two terms of service. One's body will stay healthier if the pace is steady and not too exhausting.

The children will grow into better maturity if the missionary parents take time out for some normal family life. One's peace of mind will be greater if he does not feel burdened with a sense that too little is being accomplished when actually the rate of progress is all that can be expected.

It is true that the need in foreign lands is urgent and that there is a lot to be done. But no single individual can do it alone and certainly not in one lifetime. It is better to accept one's human limitations and adjust to the work to be done at a reasonable, steady pace with allowances for family, rest, and recreation. These things help to make a missionary who will stay on the field longer.

Out of these personal characteristics that have just been considered, special re-emphasis should be placed on the ability to have firm personal convictions, the ability to be flexible, and the ability to handle disappointments. It could very well be that all who are planning a life of service on the mis-



sion field ought to give some real consideration to these characteristics particularly.

By taking stock of how one rates on these points each person can then decide on which of these points he needs to improve. By giving some thought to it, one can do a great deal to make one's own personality stronger.

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MÖLLER

Baptist Women of Brazil

(Continued from page 8)

lead in this project made it impossible for us to begin before; but our hearts are overflowing with thanks and gratitude that this year Miss Catherine Chappell of Georgia has opened a center in Rio and Miss Edith Vaughn of Virginia has opened one in Recife.

We must pray much for them. And, as you know, this dream came true also because of the Lottie Moon Christmas Offerings.

That's most interesting, Miss Minnie. I'm also expecting great results from this new project. Now, I'd like for you to bring me up to date on the younger organizations—the Sunbeams, G.A.'s, and Y.W.A.'s. Have they grown very much in proportion to the growth of our churches?

Miss MINNIE: Perhaps the growth has not been as rapid as we would desire; but, considering the lack of leaders and counselors as well as an adequate place for meeting in the majority of our one-room church buildings, I think that these organizations have grown in proportion to the growth of Baptist churches in Brazil. For example, in 1926 there were one hundred Sunbeam Bands and seven Y.W.A.'s. Today we report approximately five hundred Sunbeam Bands and three hundred Young Woman's Auxiliaries.

The Girl's Auxiliary is our newest organization. It was begun in 1949 with Missionary Minnie Lou Lanier as the nation-wide leader. It was well received and we now have seventy-three auxiliaries with approximately seven hundred members.

The Y.W.A.'s have shown much interest in missions—foreign, home, and community. They took as a special project, in 1932, the support of a home missionary, Marcolina Magalhaes, in the interior of Brazil; and, in 1950, they accepted the challenge to pay the salary of Maria Nascimento, missionary to Bolivia.

Many of the Y.W.A.'s of the city of Rio have adopted children in our Baptist Orphanage. The girls also show gift and talent in evangelization, especially in working with children in the churches, open-air services, and

on the hills surrounding the city of Rio de Janeiro.

Isn't it wonderful how God has blessed our work? You know what thrills me, Miss Minnie, is to watch our Brazilian women at work, not only in their local societies but at the convention. They seem to be born leaders.

Miss MINNIE: Yes, it has pleased me beyond words to watch the development of our Brazilian Baptist women. They do preside with dignity and poise. I remember how a few years ago they looked to the missionary women for counsel and orientation; but, now, just as we saw in the last annual meeting in January, they displayed much talent and efficiency. I felt that some of their talks were outstanding and the good spirit and reverence greatly impressed me.

This talk with you has greatly encouraged my heart. There's only one more question I'd like to ask you. Before you resigned your position, you had already inspired the women to work toward self-support. Will you explain that a little more and tell me if you think this dream will be realized in the near future.



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Miss MINNIE: I had hoped very much that by 1958 our Union would attain self-support and it would not be necessary to receive financial aid any longer from the mother union of the Southland. I know many of the Baptist Brazilian women join me in this. I feel that we should keep it before them as a goal and encourage them as much as possible; but, with the high cost of living and the devaluation of currency, I am afraid that we'll not attain it by 1958.

All of us feel that the part of the Mrs. J. W. Cox Fund that has been allocated to us from year to year has really and truly been a great blessing and that only eternity will reveal the thousands who have been blessed because of it. Yet, we want our women to feel that as soon as possible it should be released in order to help more in newer fields and to help begin new work in the many countries where there are no missionaries.

Thank you for this wonderful visit, Miss Minnie. I shall do my best to continue the marvelous work to which you gave the best years of your life.

[NOTE: Miss Landrum gave up the executive secretaryship of the W.M.U. of Brazil in March this year to spend her remaining missionary years in local church activities.]



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Appointed!

(Continued from page 15)

Each of us was asked to give a short testimony. It was difficult—how could we tell in a few short sentences that which would fully communicate to the group who had gathered in the chapel for this occasion the overwhelming feeling in our hearts as we were coming so near our actual appointment!

After our testimonies we left the chapel and in a few minutes we were called back. And it was then that Mr. Jenkins, the great Christian man who has been head of our Board for so long, announced to us that the votes had been taken and we were missionaries.

Our hearts were more than overwhelmed! They were overflowing as we heard Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, give our charge—our challenge to go out and tell the message of love and salvation for the many Baptists who cannot go, but who will be backing us with their prayers and contributions.

Now it is Friday night and we are on our way back to the Southern Baptist Theological Seminary in Louisville, Kentucky. It has been a busy and wonderful week!

How we did appreciate the luncheons, the receptions, and the conferences. Each had helped us to become more enlightened as to the future.

As we moved through the business office, the treasurer's office, the promotion office, et cetera, we felt we knew a little more about our future responsibilities. How we marveled at the patience of Mr. Elbert L. Wright, the business manager, and Mr. Everett L. Deane, the treasurer, as we hurled one question after another, for our heads were swirling with all the details of passports, visas, customs, duties, and all the many details that seem so mountainous to potentially new travelers.

As I look out the small round window of our plane into the darkness of the night, where I can see only the blinking of the little red light on the tip of the wing, my mind is focused on a little square on the western part of a map of Africa. "Dark Africa" it has been called; but thanks to many Christians the dawn is breaking. Christ's name has been planted there.

Now, we quietly thank God that

in a few weeks we, too, will be there to help in our small way to give the message of Jesus to the thousands who still do not know our Christ.

I don't know what your destiny will be, but one thing I know: The only ones among you who will be happy are those who will have sought and found how to serve.—ALBERT SCHWEITZER

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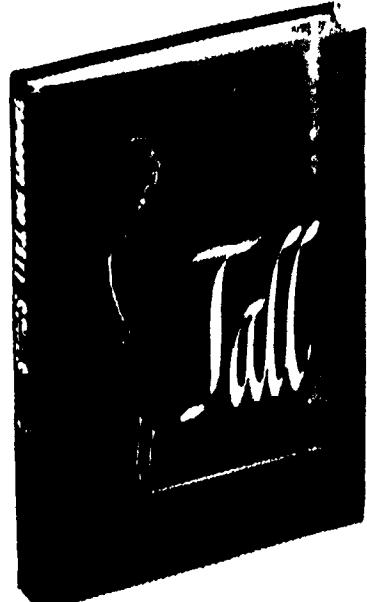
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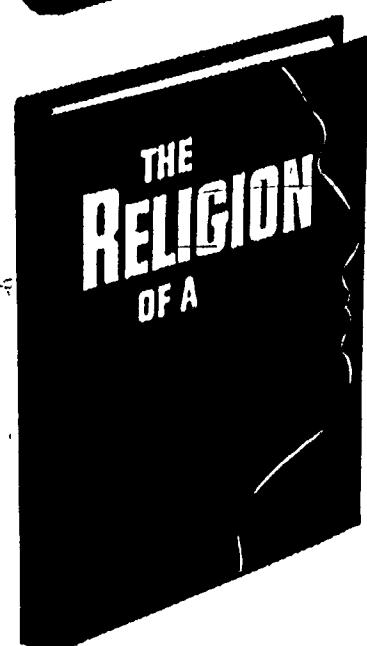


The Religion of a Mature Person

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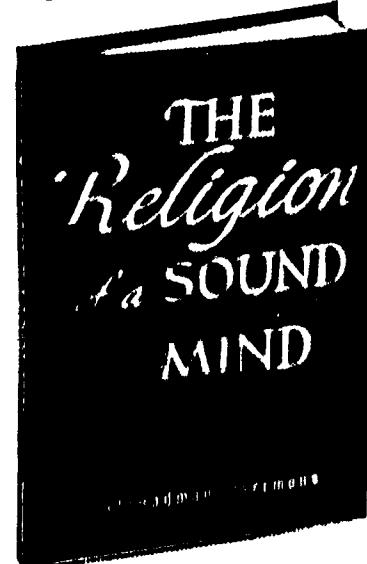


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