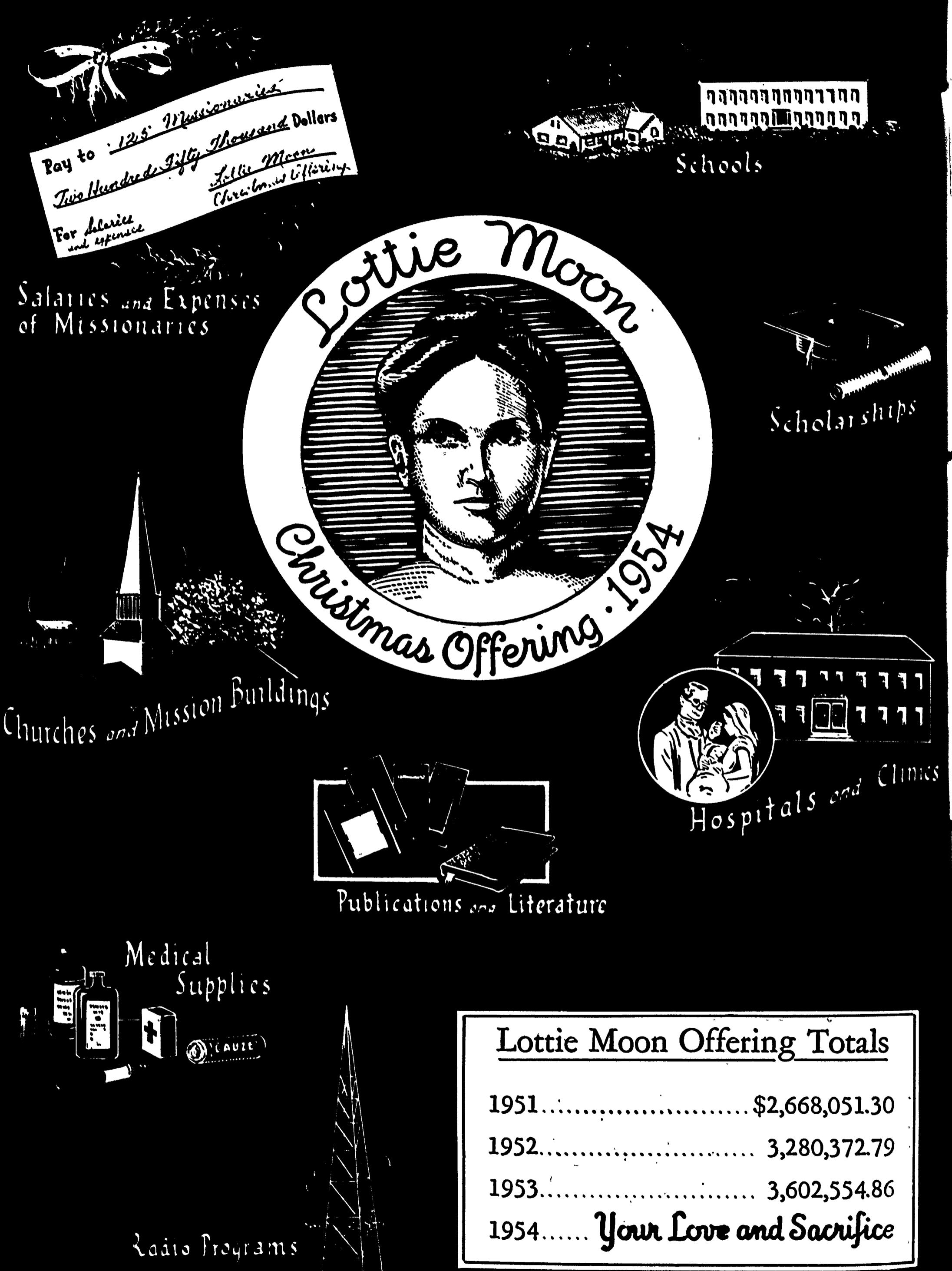




Guatemalan Indian





THE

Commission

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Make it a week of prayer this year—

Their Gods Can't Hear!

Four months of travel in the Orient gave

the writer a heightened perception

of the world's need for Christ.

By Josephine Jones

TODAY one hundred thousand people died without Christ. It is too late to pray for them. As you read this, one and one half billion people may be praying to gods of wood or metal.

"And he maketh it a god: they fall down, yea, they worship. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble" (Isaiah 46:6b-7).

I saw people of Japan, Formosa, India, Thailand, and other countries throughout the Orient worshiping such gods. I had heard and read about their worship; but it is different when one sees them doing it. The awful truth startles you and shakes you out of complacency. Those false gods are their hope for all of life's needs and for eternity. They are pieces of clay or wood or stone.

In Japan I saw a mother teaching her little child to worship. In Ayuthia, Thailand, I saw a young mother and father teaching their little two- or three-year-old boy how to pray to the outdoor Buddha.

We must have seen, in the short time we visited shrines, thousands of people—adults and children—bowing down in worship.

A woman in Fukuoka City, Japan, walked around the shrine of Nichiren many times praying aloud. On her face was intense earnestness. She was so intent on her petitions that she did not see or hear the people all about. She

wanted something very much. Was it the life of a loved one? A little girl in Rangoon had, out of her poverty, bought water and was pouring it over the white Buddha at the Shwe Dagon to get something she desired very much.

These people were spending themselves in prayer to gods that cannot answer. How they must want a god who hears and answers. We know the God who hears and answers. Are we willing to meet for one hour every day, November 29 through December 2, and all day on Friday, December 3, the Baptist women's day of prayer around the world, to pray that the other people of the world may know Jesus, too?

Missionaries are people. Their strength, patience, and ability are limited. They need the lengthening power of our prayers.

During the Woman's Missionary Union Conference at Glorieta Baptist Assembly this summer, a woman told Miss Lorene Tilford, missionary to Formosa, that in one of their mission study classes, each member was given the name of a missionary serving on Formosa. They were requested to pray for these missionaries until Christmas.

EACH woman studied her missionary and tried to pray as though she were that missionary. Miss Tilford said: "That explains the solution to some of our problems last fall. Problems that had been serious were suddenly solved."

The woman said the members of their W.M.S. told their mission study leader that this experience of entering into the life of a missionary through prayer had been one of the most en-

riching of their lives. "The effectual fervent prayer . . . availeth much" (James 5:16b).

"Away in foreign fields, they wondered how

Their simple word had power—
At home, some Christians, two or three,
had met
To pray an hour."¹

An hour a day in sincere, earnest prayer November 29 through December 3 can make a difference in the missionary's ministry.

Pray that needs will be met! More missionaries are needed.

We went with Missionary Ronald C. Hill, Bangkok, Thailand, to a nearby city for a street preaching service. There was no waiting for the crowds to gather. Many people came. They listened. Many were hearing of Jesus for the first time. The seed of truth was sown but it needs regular watering and tending.

WE went with the same missionary to another city for a weekly afternoon children's service in a rented hall. Even before the car was parked a number of children were at the door. By the time the room was swept and ready more had come. They kept on coming until there were sixty-four. It was a teaching service of Bible stories, hymns, flannelgraph, and memory work.

One precious little boy of three recited John 3:16 quite well. He loved the missionaries and responded to their teaching. I thought to myself, "With regular instruction like this, he will be an intelligent believer by the time he is ten or twelve." Then I heard the missionary say he was finishing language school and would soon be going to another city.

There would be no one to carry on the work of these two places. Before me were adult faces, interested, hopeful, but questioning; children's faces, eager and believing.

¹ Frank C. Laubach, *Prayer the Mightiest Force in the World* (New York: Fleming H. Revell Co., 1946), p. 40.

The Great Buddha, Kamakura, Japan, is 49 feet, 7 inches, in height, 97 feet, 2 inches, in circumference and weighs 450 tons. Said to be the most majestic of all Japan's sacred images in bronze, it is smaller than the Great Buddha at Nara.

The seed must be cultivated. It takes time. One is not changed from Buddhism to Christianity quickly. Oh, for another missionary in Thailand to continue this work! Will that dear little boy ever hear enough to know how to be saved?

More missionaries are needed in every field of the Orient. More are needed in the Middle East. Moslems have awakened to the value of education and they are willing for mission schools to be established.

Our missionaries in Ajloun, Jordan, went to a Moslem village to preach the gospel; but they were met by the city officials and ordered to return home. Later, some of these same officials came to the missionaries and begged them to start a school.

"We will teach the Bible," said the missionary. "That's all right," the officials said, "the Bible is a good book."

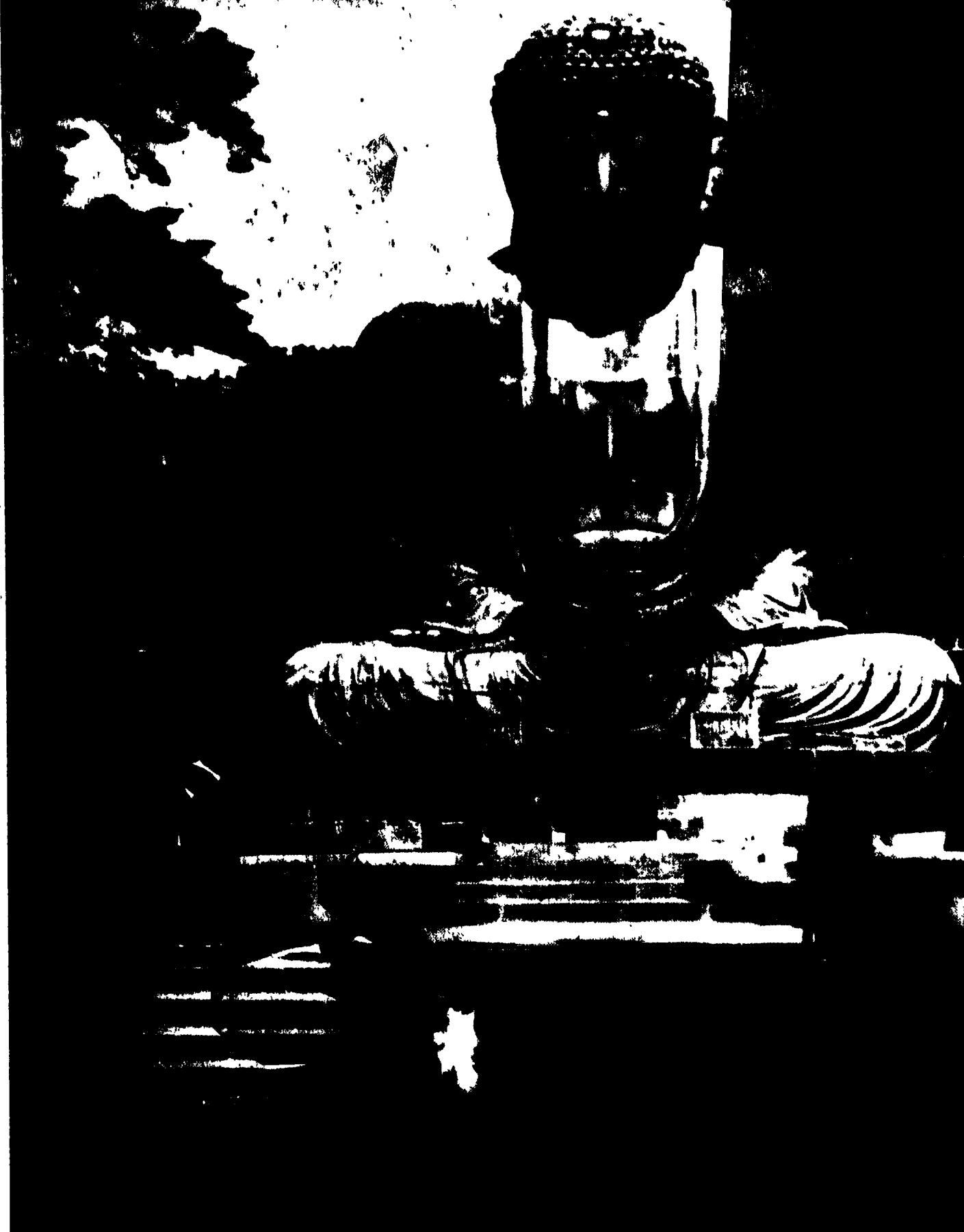
The door is wide open for schools among these Moslem people whom it has been almost impossible to win to Christ. But missionary teachers are necessary if we are to take advantage of this unlimited opportunity for thorough Christian teaching.

On Formosa the greatest need is for preachers. The people are being won to Christ and more churches could be organized; but there are not enough preachers. One pastor serves five churches.

The clinics and hospitals need doctors and nurses desperately. More than seven hundred patients came to our Baptist clinic in Pusan, Korea, for treatment the day I visited there. Some days as many as one thousand come.

THE need for missionaries is beyond the understanding of those of us who live in a land where pastors, teachers, doctors, and nurses are within phone call. If we obey Jesus' command to go into all the world we must send thousands of missionaries.

Will you be one to pray every day for mission volunteers from your church—your home? Will you lead the members of your missionary society to pray for young people to answer "yes" to Christ's call?



"Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10: 2b).

"What do ye more than others?" (Matthew 5:47). This question that Jesus asked his disciples is one for us to answer honestly today.

We women of the United States have freedom, whereas in Jordan a woman must ask permission of her husband before she can so much as have her picture taken. We have electric stoves and refrigerators, but women in Lebanon must go to the village oven to do their day's baking.

Water is conveniently piped into our homes, but in the Middle East and India we saw women with water jars on their heads going to the village well. We of the United States have

more material things than the women of any other place in the world. "Offer unto God thanksgiving" (Psalm 50: 14a).

If for no reason other than gratitude, our offering should be large. Every reason is on the side of giving generously: a lost world praying to idols; our desire to be obedient Christians; the need for money to send missionaries, build schools, churches, hospitals; our love for Christ and our gratitude to him.

When you see, through your own eyes or the eyes of others, what the Lottie Moon Christmas Offering has enabled our missionaries to do through churches, schools, homes, and cars you will know that it is the most important, far-reaching, life-giving Christ-

(Please turn to page 30)

Teaching Them to Observe All Things

By Martha Hairston

IN THE vast expanses of Brazil, where formal education is difficult for the masses, the gospel of love has expressed itself in the fulness of its essence in its ministry of making disciples and teaching them to observe the things which Christ taught. One of the outstanding characteristics of our Baptist work in Brazil is the emphasis placed, by Brazilian Christians and missionaries alike, on teaching.

A promising trend for the future, and an inspiring one for the present, is the constant increase in financial support which the Brazilian churches give to the seminaries and training schools. Many of the strongest teachers in these schools are products of the institutions which they now serve.

Brazilian Baptists are taking seriously their responsibility for training pastors, Christian teachers, evangelists, and field workers; and God is honoring these efforts by calling more and more young people for his service. It is not accidental that both the seminaries and training schools are currently in programs of expansion.

Baptist theological training in Brazil was begun in the beautiful coastal city of Recife in North Brazil when, on April 1, 1902, the North Brazil Baptist Theological Seminary was founded by Missionaries Solomon Ginsburg and J. E. Hamilton. During these fifty-two years it has stood as a bulwark for the true interpretation of the Word of God and as a steady master in the molding of personalities whom God has called for his ministry. It is now lodged in a new, modern, and comfortable building given by Southern Baptists.

At present there are forty-two students in the regular courses and twenty in the special night course for laymen, making a total of sixty-two enrolled. These students represent all of the northern states of Brazil, with the exception of the two smallest ones—Ceará and Sergipe.

Most of these come from humble homes in the interior and many know the meaning of physical sacrifice during their years of preparation. All of them are active in church work in the city of Recife or elsewhere in the state of Pernambuco and in the neighboring state of Paraíba. Most of those working in Pernambuco are under the general supervision of the state board of missions.

The faculty is made up of eleven members—three missionaries and eight Brazilians, only one of whom gives his full time to the seminary. The others, along with their seminary teaching, pastor one or more churches in or near Recife.

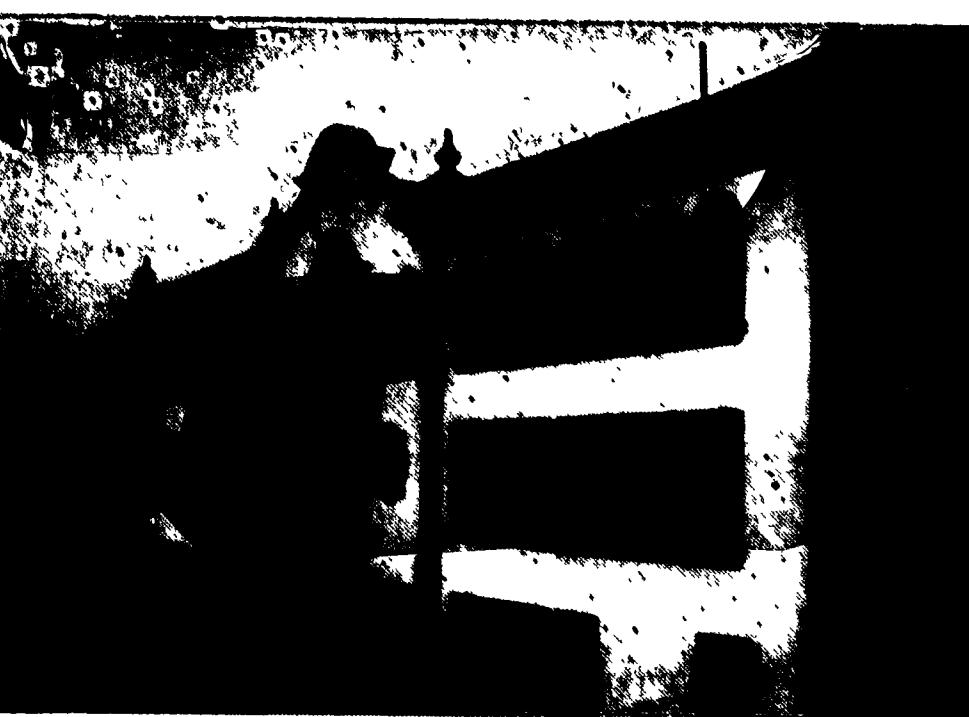
The North Brazil Seminary offers a diploma for those completing the required four years of work for the



Class in the South Brazil Training School, Rio de Janeiro, where sixty-three young women are enrolled. The school, begun in 1948, is directed by Miss Dorine Hawkins.



The North Brazil Training School, Recife, had its beginning in 1917. Under the direction of Miss Martha Hairston, the school now has an enrollment of ninety-two.



This new building of the South Brazil Baptist Theological Seminary, Rio de Janeiro, was dedicated in 1953. The school of eighty-three students is headed by Dr. A. R. Crabtree.



Faculty and students of the South Brazil Baptist Theological Seminary. Along with Rio Baptist College, it was founded in 1908 by the late Dr. John W. Shepard.

bachelor's degree and a certificate for the abbreviated course, which also is for four years but is less difficult.

Besides the main building, where there are classrooms, dormitory for single men, library, administrative offices, chapel, and dining room, the seminary has four apartments for professors and an old building adapted into eight small apartments for married students.

Dr. David Klein, the president, considers the most urgent current need to be for expansion of their physical plant and for a larger faculty devoting full time to the seminary. In addition to needing more classrooms, the

seminary also needs a new dormitory for single men.

In the fascinating city of Rio, high upon a hill, stands the fast-growing Baptist Theological Seminary of South Brazil, under the consecrated leadership of Dr. A. R. Crabtree. The South Brazil Seminary was founded, along with the Rio Baptist College, by the late Dr. John W. Shepard, Sr., in 1908.

In 1936 the seminary was separated from the college and began to function with new vigor and life. Since 1945, Dr. Crabtree has been its president and has laid constant stress upon enlargement and improvement.

During recent years, the South Brazil Seminary's old buildings have been remodeled, two residences have been built, the library has been reorganized and catalogued; and in July, 1953, the beautiful administration building was dedicated.

With a current matriculation of eighty-three students, the enrollment has more than doubled in the last seven years. The story of the school's graduates—their conversion and struggle for an education, the persecutions that some of them have endured, the influence of their leadership as pastors and missionaries—is a wondrous story of God's providential guidance and power.

Ernani Souza Freitas heard the singing of Baptist young people who were meeting in the College Baptist Church during the period of Carnival. He drifted in and was so deeply impressed by the spiritual atmosphere that he stayed on and was converted before the close of the meetings.

Fully committing his life to Christ, he felt God's call to him to preach. He left his prosperous business, went to the seminary in Rio, and was graduated in 1951. He is now serving a growing church in South Brazil. God is indeed moving in mysterious ways to raise up trained pastors and missionaries for service in his kingdom in Brazil.

As seems to happen in most countries, Brazilian Baptists had facilities for the training of young men for the ministry years before such opportunities for religious training were available for young ladies. When this door was opened for the women of Brazil, it was done by the hand of God on behalf of a young lady to whom he had given a special determination to prepare herself for the service of the One who had called her into the kingdom for such a time as this.

In 1917, in the city of Manaus on the mighty Amazon River, a nineteen-year-old girl gave her heart to Christ. With her conversion the Lord gave her an ardent desire to win the women and children along the Amazon and its tributaries to her Lord; but she was aware of her inability and lack of preparation for such a calling.

She did not have money, the backing of any group who could finance her education, or much formal schooling; but she did have faith and the good fortune to be able to talk with two missionaries who were visiting that great state of Amazonas, L. L. Johnson and W. C. Taylor.

They told her of the Baptist school in Recife and encouraged her in her determination to prepare herself for Christian service. Her pastor was sympathetic, also; and soon, alone, without means for travel, with very little information, and with a two-thousand-mile trip ahead of her, Josefa Silva left home to study in Recife.

After a month on a river boat and second class on a steamer, she presented herself to Dr. H. H. Muirhead, president of the college and seminary in Recife, only to learn that there was no course in the college for the preparation of young ladies to be "evangelists." Of course, there were the courses in the seminary—but not for girls!

Dr. Muirhead was touched by her earnestness; and, (Please turn the page)

Five Baptist theological schools of Brazil make and teach disciples of Christ.

with the help of other missionaries in Recife, he arranged for her to have private classes in religious subjects. She was allowed to study the secular subjects in the college.

Living arrangements were worked out for Josefa; and before the end of the year another young lady arrived from the state of Bahia. And, so, the North Brazil Baptist Training School for Girls had its beginning in 1917.

In 1948 the South Brazil Training School for Girls was opened in Rio. It has experienced a phenomenal growth and usefulness in the preparation of young ladies from South Brazil. [Read about four of these young ladies on the opposite page.]

Both of these Training Schools are under the auspices of the Brazilian Woman's Missionary Union, and their buildings were made possible through the Lottie Moon Christmas Offering. Soon the school in Recife is to construct a new classroom building from Lottie Moon funds.

The South Brazil Training School is under the direction of Miss Dorine Hawkins; and the Training School in Recife is directed by Miss Martha Hairston.

The curriculum of the North Brazil Training School for Girls includes three courses: the three-year superior course with twenty-seven students, the four-year preparatory course with twenty-two enrolled, and a two-year special course for ladies and girls of the Baptist churches of Recife, with forty-three students, making a total enrolment of ninety-two.

These students come from ten states of North Brazil, there being only one northern state unrepresented. Graduates of the school are dedicating themselves to the service of the Master as field workers, teachers in Baptist day schools, home and foreign mission workers, pastors' wives, and in other phases of Baptist life.

A good will center has recently been opened in connection with the Recife Training School. The students work with Miss Mary Edith Vaughn, director of the center, during the weekdays; and on Sunday they work in the various Baptist churches in and near Recife.

Hand in hand the Southern Baptist Foreign Mission Board and Brazilian Baptist Convention are applying them-

selves to the task of teaching Brazilian young people whom God is calling, looking to the future in faith that God will continue to bless the efforts of those who teach and those who learn that his kingdom might come in the hearts and lives of waiting thousands in Brazil who still have not heard the gospel.

The Baptist Theological Institute of Carolina, in the state of Maranhão, was founded on April 1, 1944, and is under the auspices of the Brazilian Home Mission Board.

The Home Mission Board prayed for eleven years for such a school. The house in which it began was a gift from Mrs. Mac Cline Stroup of the States. Although this house was large and well constructed, after ten years it was inadequate for the growing school.

Mrs. Stroup and other Christian friends in the States made it possible for three more large buildings to be constructed; and at the end of this year the school is to move into its new buildings. The institution is vital in the training of workers in the interior of the great northern region of Brazil.

There are sixty-six students enrolled this year, thirty-three boys and an equal number of girls. The enrolment has grown steadily from six to sixty-six in the school's eleven years.

The Institute offers two courses; and these are open only for young men and young women who feel that the Lord is calling them for Christian work. The abbreviated theological course is a three-year one, which requires that the students have a primary education before entering. The bachelor in theology course has as prerequisites the completion of high school and of the abbreviated course.

In commenting about his school, Pastor Helcias Camara, the efficient and dedicated director, wrote:

"These young people are seeking nothing for themselves; they left the opportunities and pleasures of home, not for the sake of gain or business or to earn a livelihood, but because of their love for lost souls.

"Their steadfastness and courage in overcoming obstacles in order to meet the school requirements and the high demands of God's labor make us sure that they know what it means to renounce and to suffer for Christ. Some of them took 60 to 170 leagues on foot from their homes to the Institute.

"Most of the missionaries who are supported by the Home Mission Board have been provided by the Institute. Some of the students who were graduated from the abbreviated theological course have returned for more adequate training, since the seminary

(Please turn to page 30)



North Brazil Baptist Seminary, Recife, begun in 1902 as the first Baptist theological school in the country, now has sixty-two students. Inset is photo of President David Mein.

"We Are Ready"

By Dorine Hawkins

MIRIAM RIBEIRO, Marlene Rodrigues, Zênia dos Santos, and Diosclinda Courteiras were a happy foursome on our South Brazil Training School campus, here in Rio de Janeiro last year.

These girls are just four of the fifty who were here for their three years' preparation. They came from three large and far-apart states of Brazil—Bahia, Mato Grosso, and Espírito Santo—and one foreign country, Bolivia. There they are, left to right; but let's look at them now from right to left as I tell you of them.

DIOSELINDA was our little foreign girl. A product of the work of our first Brazilian foreign missionary couple to Bolivia, she came from that adjoining country.

During the three years Diosclinda was with us, she learned to speak Portuguese as well as a Brazilian, even though her native tongue is Spanish. She captivated the heart of one of the seminary students who easily felt the call to serve as a missionary to Bolivia.

Diosclinda learned to organize and teach children's groups in vacation Bible schools and open-air Sunday schools in poor districts of the city. She became stronger in her doctrines and in her Bible study. She learned to read music and direct choruses. She learned to type and to play the piano. She learned Christian and social ethics and all the organizational setup of our Baptist work.

Diosclinda is a pretty girl, but she had a rather sad look in her eyes when she came, for she had been driven from home by her unbelieving father. And she had left her Christian mother at home to suffer many hardships.

Today Diosclinda is putting her knowledge into practice, serving as a Woman's Missionary Union and Training Union field worker in one



Here are four of the fifty girls who attended the South Brazil Training School in Rio de Janeiro last year. They are (left to right) Miriam Ribeiro, Marlene Rodrigues, Zênia dos Santos, and Diosclinda Courteiras.

of our most progressive Baptist states, Paraná, while she waits two years for her sweetheart to finish his training.

NOW, look at ZÊNIA, the one wearing the little jacket. How I wish I had a picture of her in her wedding dress! She was the prettiest bride I have ever seen when she married on January 9, this year, after having graduated from the Training School in November.

Her husband, Senhor John Falcão, one of the most brilliant seminary graduates of the year before, and quite a handsome young fellow, had been awaiting the day with great anxiety.

The couple are now serving in a small town in the state of São Paulo; and the little city has been so impressed with their personalities, their preparation, and their love for the

people that it has asked them to teach their religion during a free and voluntary period in the school.

Zênia is from a Christian home and has gone forth to establish another most useful home which will be a living testimony to their faith.

MARLENE, I suppose you'd say, was the happiest and freest of the four. Her father is a pastor in the state of Mato Grosso, which, although three times the size of Texas, has very few workers among the scattered churches.

Marlene came to spend three years in preparation, though she already had a lot of natural preparation. She knew how to study; she knew the organizational work of the churches; she knew the needs and the hardships of the

(Please turn to page 31)

FOREIGN MISSION NEWS

Headquarters

Dr. J. Winston Crawley, secretary for the Orient, is setting up headquarters in Singapore where he will have easier access to the Orient fields, least familiar to him. His new address is 31 Winchester House, Collyer Quay, Singapore 1, Malaya.

Treasurer Everett L. Deane reports that 93.81 per cent of each dollar reaching the Foreign Mission Board in 1953 was used on foreign fields, while only 6.19 per cent was used for administrative, promotion, general, and miscellaneous expenses in the States.

Spain

Madrid Church Closed

The Second Baptist Church, Madrid, Spain, was closed and sealed by Spanish police on July 17 this year; and still (two months later, at the time of this writing) the Government of Spain refuses to permit its reopening despite a protest by the U. S. Embassy.

The order under which the church was closed said it was "for various infractions." Two national Baptist pastors of Madrid went to the office of the General Direction of Security on July 19, but the superior officer refused to see them. Southern Baptist missionaries presented the matter to the American Embassy in Madrid on July 23 and were told that the Embassy would take it up with the Spanish Foreign Office. After several weeks the Embassy gave the following information:

"Sr. Kobbe y Chinchilla, Spanish director of North American affairs in Spain's Foreign Ministry, has replied to our inquiry. Sr. Kobbe said that the security authorities report that despite repeated warnings the persons in control of this chapel have been engaging in proselytizing activities. They have allegedly attempted to attract people to showings of Protestant films; they have held unauthorized meetings; and they have reportedly tried to bring in children by offering them candy and sweetmeats.

Sr. Kobbe recalled that in 1952, the then pastor of the chapel was fined 500 pesetas for the same kind of activities.

"Under the circumstances, said Mr. Kobbe, it would not be possible to

accede to our hope that the chapel would be reopened."

In answer to these accusations, the missionaries said that almost anything they do in Spain can be interpreted as proselytizing. As to the "repeated warnings," neither the missionaries nor the Spanish pastor know anything about this.

Films were shown on two or three occasions, they said, but always in the chapel with no external manifestations. All of the services have been held in the chapel where there is written authorization to have religious services.

With regard to candy and sweetmeats, the missionaries said the people of the church can recall only one thing: Once at a Christmas program, held inside the chapel, little bags of candy were given to the children who were present.

Mr. Rodrigo, present pastor of First Baptist Church, Madrid, was pastor of Second Church in 1952. He said he had to pay a fine of 500 pesetas in 1952, though he still is not quite sure why he had to pay it and that he was not told at the time.

Growth Despite Persecution

Forty Spanish Baptist women, representing 21 churches, attended the seventh annual meeting of the Baptist

Woman's Missionary Union of Spain, held in Barcelona in August of this year. "Jesus Christ the Light of the World" was the theme of the meeting.

Reports of the year's work showed, in spite of poverty and persecution, that many unions had reached all points on the Standard of Excellence. Eleven churches have fully graded unions, and five new unions were welcomed into the national organization.

Prior to the W.M.U. convention, 38 counselors and leaders of young people's organizations met for their fifth annual conference. Eighteen new organizations were begun during the year.

Mexico

"Although the flood was a terrible thing, the Lord used it to further his kingdom in Mexico," reported the missionary.

"Thank God for the flood, because we are reaching people we never could have reached otherwise," said the Baptist pastor.

"The flood came because of us; we had not tried to win the lost as we should," confessed the Christians.

"We like the Protestant priests because they treat all of us alike," commented the people of the town.

The Rio Grande overflowed in June
(Please turn to page 25)

"There Is No One To Send"

By Marjorie Stephens

One of the most interesting reports during the annual Mission meeting in Nigeria each year is that of the locations committee. Such was the case in the recent meeting held in Ogbomosho.

With six couples and three single women to be located, and with four hospitals, three dispensaries, and a children's home in need of medical staff, and five schools in need of teachers, besides numerous areas ready to be opened for mission work, it is not difficult to see that for many, many requests the report read, "We regret there is no one to send at this time."

As we sat and thought of our many friends at home—doctors, nurses, teachers, and others who are so well trained and so capable of doing the work that needs to be done here—how we wished that you might have been sitting with us and heard the pleas for someone to fill the needs. I am sure if you had been with us for just that one session and had felt the presence of God as we felt it, you would be compelled to say, "Here am I, Lord, send me."

Latin America Needs 202 Missionaries NOW!

SOUTHERN Baptist missionaries, meeting annually in their area organizations, or Missions, make requests to the Foreign Mission Board for personnel to meet the most urgent and minimum needs on their fields. This is done after much prayer and discussion concerning what is the most important among the many opportunities and in consideration of Southern Baptist possibilities.

Through the courtesy of Miss Thelma Bryant, secretary in the Latin America Department of the Board, we are able to publish below the urgent 1954 requests from that area which total 202. Similar reports from the countries of Africa, Europe, the Near East, and the Orient are in the hands of the Board.

May these urgent requests burden the hearts of Southern Baptists until every church gives at least one missionary to foreign service!—THE EDITORS

Argentine Mission

Three couples for evangelism

Brazil—Equatorial Mission

Amazonas: Couple for field evangelism; two single women (one urgently needed to work in the school in Manaus, one to be a missionary nurse, preferably the wife of the couple mentioned above so she can travel with her husband in the launch)

Santarém: Couple for field evangelism

Belém: Two couples (one for field evangelism, the other to work in the Bible School in Belém, with special training for teaching and administration)

São Luiz: Couple urgently needed for field evangelism; two single women for educational, evangelistic, and social center work

Teresina: Two couples (one for field evangelism, the other for educational work)

Ceará: Couple and single woman for evangelistic work

Territory of Amapá: Couple urgently needed for field evangelism

Brazil—North Mission

Bahia: Couple for Jaguaquara for school work; couple for evangelism in the Jaguaquara area; single woman for primary school in Jaguaquara; two couples for new fields that should be opened in Conquista and Bomfim; couple for general evangelism in Salvador; single woman for the Kate White Domestic School in Salvador

Corrente: Couple for general evangelism; single woman for the primary school

Rio Grande do Norte: Two couples for general evangelism

Paraíba: Single woman for primary school

Brazil—South Mission

Field missionaries (in order of urgent necessity): Couple, Santa Catarina; couple, Minas Gerais; couple, Goiás; couple, Rio Grande do Sul; couple and single woman, São Paulo; couple and single woman, Paraná; couple, Minas Gerais

Long Range Need (no order of importance): Three couples, Minas Gerais; couple, Paraná; couple, Rio Grande do Sul; couple, Santa Catarina; couple, Espírito Santo; single woman, State of Rio de Janeiro

Specialized Missionaries (in order of importance): Two couples for Publishing House, Rio (one for printing; one for religious education); couple, Extension Course, Seminary, Rio; couple for school and city missions, São Paulo City; woman for good will center assistant, Woman's Missionary Union Department; couple, Rio College; single woman for children's work, W.M.U. Department; couple for agricultural work, Goiás

Chilean Mission

Couples: Couple to act as treasurer of the Mission and administer several Mission funds (if couple unavailable, a single woman to serve as secretary to treasurer); couple for evangelism in Valparaíso; couple for evangelism in Valdivia district; couple for evangelism in Talca district; couple for evangelism between Antofagasta and Arica; couple for educational work in Santiago; couple for evangelism in Osorno district; couple for evangelism between Valparaíso and Copiapo; couple for field of music; couple for student work in Santiago; two couples for evangelism in Santiago

Single Missionaries: Dean of Girls, Baptist Academy, Temuco; publication worker for international W.M.U. literature; nurse or teacher for work in Antofagasta; two evangelistic workers for Valparaíso; two evangelistic workers for Santiago; W.M.U. Young People's worker

Colombian Mission

Two couples for evangelistic work; two doctors, preferably specialists; business manager for hospital; dietitian for hospital; two nurses; two single women

Ecuadorian Mission

Couple and single woman for the province of Guayas

El Paso Baptist Publishing House Mission

Couple (the man to be book editor); another couple; two single women

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Paraguay Needs CHRIST

By Frances Everett Roberts

PARAGUAY, a small country located in the interior of South America, is bounded on the north by Bolivia and Brazil, on the east by Brazil and Argentina, on the south by Argentina, and on the west by Argentina and Bolivia. One of two inland countries of the continent, it is unlike Bolivia in that it has a good river system to the Atlantic Ocean.

The Paraguay River divides the country into two sections—the eastern which is heavily forested, fertile, and more thickly populated and the western which is swampy with grassy plains and is very sparsely populated. This section is called the Chaco, which means "great hunting grounds"; and it is especially adapted for the raising of cattle.

About one third of Paraguay lies in the Torrid Zone and two thirds in the Temperate Zone. The country covers about the same area as the state of New Mexico and has a population of about 1,400,000, about one tenth of which lives in and around the capital city, Asunción. The country is largely rural and agricultural.

Asunción, the only big city, is more than four hundred years old, having been founded on August 15, 1537, by the Spaniards. August 15 is the Day of the Virgin, and the city was named *Nuestra Señora de la Asunción* and shortened to Asunción. In early colonial days, Asunción was for a while the capital of all southern South America.

The Spaniards who came to Paraguay intermarried with the native Guarani Indian women. Today one sees the results of this intermingling of the two races, particularly in the predominance of the Guarani language. Spanish is the official language of the country; but the Guarani Indian dialect is the language of the home and of the people. Most of the people are bilingual, though in the rural areas

Independent tragic little country

of Paraguay is still slave

to ritualistic religion.



Virgin of Caacupé, the national virgin of Paraguay, which some of the people worship.

many understand and speak only Guarani.

Paraguay is the world's leading producer of petitgrain oil, an agent employed as a base for perfume. The product is extracted from the leaves of the bitter orange tree. Other agricultural products include mandioca, citrus fruits, cotton, tobacco, bananas, and sugar. Beef is the principal food of the people.

There are many hardwoods in the country, but the biggest problem is the lack of transportation. Thick stands of quebracho trees in the Chaco provide raw material for the quebracho tanning extract industry which supplies about 20 per cent of the total world production.

Lacking adequate highway transportation, Paraguay depends chiefly on oxcarts for hauling its produce. There are only seventy-five miles of macadam road and about four hundred miles of gravel.

The only railway properly classified as a public carrier runs 275 miles from Asunción to Encarnación where it connects with the Argentine railway by means of a train ferry. The train makes the trip only twice a week. There are river passenger boats twice a week from Buenos Aires, Argentina, to Asunción, making the trip from three to four days. International airlines come into Asunción daily.

Several villages in Paraguay specialize in the making of lovely handmade lace, a product for which the country is especially noted. It is called *nanduti*, which means "spider web." The art is passed down from mother to daughter, or from teacher to apprentice.

Paraguay has a tragic history. It has had its dictators. The borders were closed under Francia as he sought to make the country completely independent. For some years no one was permitted to leave or enter the country. Schools were closed.

Following the long reign of Francia,



First surgery, Baptist Hospital, Asunción, Paraguay. Dr. Franklin T. Fowler is in the center.



Twenty-five Baptist girls on their way to Paraguay's very first Baptist camp, January, 1954.

Carlos López came to power and opened the schools, started a newspaper, entered diplomatic relations with neighboring countries, and built one of the first railroads in South America. Under Francisco López, Paraguay fought its disastrous war against the triple alliance—Argentina, Brazil, and Uruguay—which ended in 1870 with the death of López.

More than half of the population died during that war. In *The People and Politics of Latin America*, Mary Wilhelmine Williams says, "Rarely in the history of nations have a people come so near complete extermination by war, and yet survived, as did the Paraguayans in their struggle against the triple alliance."

Again in 1932-35 Paraguay fought against Bolivia in the bloody and costly Chaco war. The country is still seeking to recover from the devastation of these two wars.

Roman Catholicism is the state religion of Paraguay. As early as 1609 the Spanish colonial government asked the Society of Jesus (the Jesuits) to send priests to Paraguay to convert and civilize the Indians. The priests came and persuaded the Indians to live in settlements or reductions.

When the Jesuits were expelled in 1767 these reductions began to disintegrate as the Indians returned to the forests. Today, more than four hundred years later, remains of their churches still stand. The Jesuits have been expelled from Paraguay several times, but at present they are carrying on a strong campaign to expel Protestantism from the country.

Much of the poverty of the country, the low moral standards, and the superstition of the people are due to the dominance of the Catholic Church. On each December 8 thousands of people make their way to the little village of Caacupé to worship the virgin. Many go there to drink water from the virgin's well, believing that it has healing qualities.

Baptist work was begun in this country of great spiritual need in 1920 by the Mission Board of the Argentine Baptist Convention. Later that year the First Baptist Church of Asunción was organized.

The first Southern Baptist missionaries arrived in Asunción in 1945. They were Mr. and Mrs. S. L. Goldfinch, who with their family served a term in Uruguay. At present, nine years later, instead of one missionary family, Southern Baptists have six missionary families and four single missionary women.

Instead of one small church, there are three growing churches in Asunción and two in the south. Each of these churches has its mission Sunday schools. One has a small kindergarten in one of its missions.

Besides these five churches for the Spanish-speaking people, there are about five Slavic-speaking churches in the south. Work in the interior is carried on in six villages by lay workers under the supervision of the pastors of the churches. This work is usually done in the Guarani language.



In Asunción is located the *Instituto*, a home for Baptist boys from the interior who have felt God's call into full-time Christian work and who have not completed their secondary education. They are given a place to live at the *Instituto* while they work at jobs in the city during the daytime and go to school at night.

Seven young Paraguayans are studying at the International Baptist Theological Seminary in Buenos Aires. Two of these are men. All are preparing themselves for work in their own country where there is a great need for trained leadership.

In 1953 the Baptist work was strengthened by the purchase of lovely property for summer encampments. These encampments were held in January of this year with an enrolment of more than 125 young people. Some who found Christ as Saviour at camp last summer have been baptized into our churches this year.

For many years Argentine Baptists and Southern Baptists wanted to have

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In spite of opposition, Colombia is hearing the gospel of Christ

His Truth Is Marching On!

By Hoke Smith, Jr.

AS the little Diesel-powered passenger car clicked down the narrow gauge rails, there passed before my window the panorama of the great valley of Colombia. The fertile beauty of God's abundance was everywhere evident. Here was Colombia at its best. In this expansive valley, closed in on all sides by the towering Andes, the agricultural treasure of the nation is concentrated.

I was on my way to Armenia with a missionary companion to be present for the first anniversary services of the Baptist church of that thriving center. As we traveled on, my thoughts turned to the passengers in our railroad car. With the exception of the two North American missionaries, all were Colombians.

There was a military policeman with his rifle and billy. Across the aisle sat a rather nicely dressed man reading a daily paper. Up ahead was a barefoot peasant with pronounced Indian features, taking a short trip from one town to another along the line. A Catholic priest in his flowing black robes and wearing a jauntily placed black beret sat in one of the front seats, conversing animatedly with the middle-aged *señoras* occupying the seats about him.

These, I thought, are the people of Colombia—soldiers, businessmen, peasants, priests. And in all the nation there are twelve million like them, sprinkled through the mountains and valleys, concentrated in the cities, and each possessed of a never-dying soul. These are the people to whom God has sent Southern Baptists. We have a message from heaven for them.

What are Southern Baptists accomplishing in this God-given task of winning Colombia to Christ? Much has been realized during the thirteen years that Baptists have been laboring here. There are now sixteen organized New Testament churches with an aggregate membership of 1,100. There

are scores in the baptismal classes receiving the nineteen weeks of training before the administration of the ordinance. Visitors, seeking the light of God's Word, fill the churches.

Yes, Baptists are busy at the job. But, oh, how much remains to be done! There is the city of Medellin, 400,000 strong, and not a single Baptist church to be found. And there are numerous cities of smaller size where there is no Baptist witness. Along the railroad to Armenia are Tuluá with nearly 100,000 souls and Buga with more than 50,000, cities which have scarcely been touched by the gospel.

Here they are—living souls, on their way to eternity, walking in the darkness with no one to point the way! And the funeral homes are busy plying their daily trade.

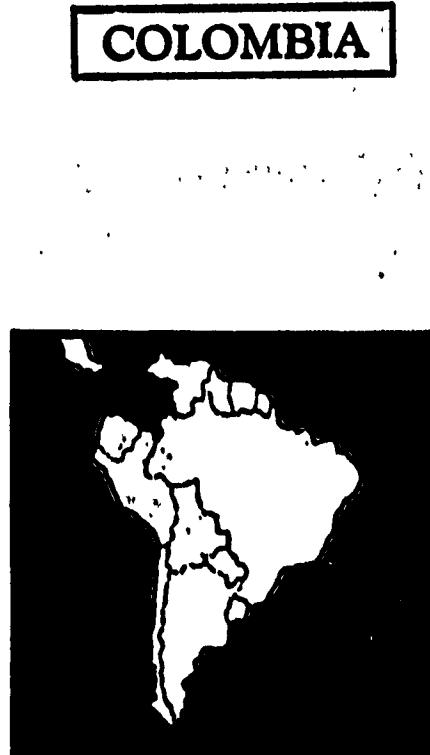
Why are we not doing more? There are very definite reasons. One of these is the lack of missionary personnel. There are simply not enough missionaries in Colombia for the care of the churches. With the limited missionary

strength, advance into new areas must slow down. Only by increasing the already heavy responsibilities of the present staff can a missionary couple be freed for the opening of work next year among the 400,000 souls of Medellin.

Why this shortage of missionary personnel? A major factor is to be found in the opposition of the Roman Catholic Church to the entrance of evangelical workers. The Catholic hierarchy has a near strangle hold on the government of Colombia and is using its power to get rid of missionaries already in the country and to prevent the entrance of new ones.

BUT in spite of this fanatical opposition, the Colombian Mission has requested the immediate appointment of six new missionaries for evangelistic work and nine for medical work, trusting that the Lord will in some way open the doors of the country for their entrance.

This request for appointments





Members of the Baptist church, Armenia, worship in song in their remodeled building.

Students of the International Baptist Theological Seminary, Cali, Colombia, study in the library.

brings to mind another reason for the lack of missionary personnel. Will there be a sufficient number of young people dedicating themselves to God's worldwide task and presenting themselves for appointment next year to allow the designation of fifteen new missionaries for Colombia?

Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, has sounded the note of continued advance and has made the appeal for lives dedicated to the will of God on the mission fields of the world. If young men and women place their lives on the altar of foreign mission service, Southern Baptists will match their dedication with their money. In this we have confidence. Our prayer, then, is that the Lord will thrust laborers into the harvest fields of Colombia.

Another factor affecting the advance of missions in Colombia is the bigoted persecution which evangelical Christians have suffered in many parts during the past five years. Numbers have undergone physical violence at the hand of government officials as well as fanatical mobs and individuals. Not a few have suffered death for their faith.

Some Baptist meeting places have been stoned; but, otherwise, Baptist mission work has suffered a minimum of violence. That we have been spared open physical violence is no doubt largely due to the fact that our work is for the most part centered in the larger cities. Enemies of the evangelical faith are loath to cause open demonstration in these centers because of the possibility of arousing public sentiment in favor of the evangelicals.

But the Catholic hierarchy is exercising its influence through the government to harass the work of the evangelical groups. A little over a year ago, the hierarchy strongly supported a new national constitution patterned after that of Spain which would have virtually driven evangelical Christianity entirely underground. Only a last-minute revolution and a change of presidents averted the adoption of the new measure.

Since that time, due to an earlier agreement between the government and the Vatican, a measure has been pushed through defining areas in Colombia which the hierarchy claims as mission territories open to the work of Catholics only. Evangelical missions are banned in these territories, which include about three fourths of the land area of Colombia.

Since only about 20 per cent of the population resides in these defined sections, Southern Baptist work is affected only in the islands of San Andrés and Providencia where seven thousand people live. Only a few months ago, a Catholic priest who has been appointed inspector of education for the islands shut down all the Protestant schools, leaving six hundred children with no school to go to except the few crowded government schools taught by Capuchin friars.

ALL this was a blow to the English-speaking, black-skinned people of the islands who are 80 per cent Baptist, 15 per cent Seventh-Day Adventist, and only 5 per cent Roman Catholic. A direct protest to the president revealed the folly of closing the schools, at such a great cost to education; and

the order was revoked. But the order banning evangelical mission work in the islands and in seventeen other territories still stands on the books.

Even more recently the Ministry of Government circulated an order to all the states of the country redefining restrictions on non-Catholic worship and activities.

ACCORDING to these instructions, services and religious meetings of all kinds must be held in the precincts of chapels or buildings designated for that purpose. There may be no public manifestations such as street meetings, distribution of tracts, or house-to-house visitation.

Even the meeting place for the regular services and the time of these meetings must be reported in advance to the civil officials. Otherwise, the services run the risk of being shut down by the civil authorities. It appears that this measure is of special value to the Catholic hierarchy in that it can thus keep a close track on the number of congregations, the type of buildings, and the growth of work.

In spite of all these bothersome restrictions, the gospel is not bound. Faithful Baptists are testifying of Christ to their friends and neighbors. The churches are full. During a recent four-day revival meeting in one of our churches, there were five hundred people present on two of the nights, and more than seventy persons made professions of faith in Christ as their personal Saviour. A seminary student preached to a congregation of over one hundred persons, of which not one had heard the gospel before.

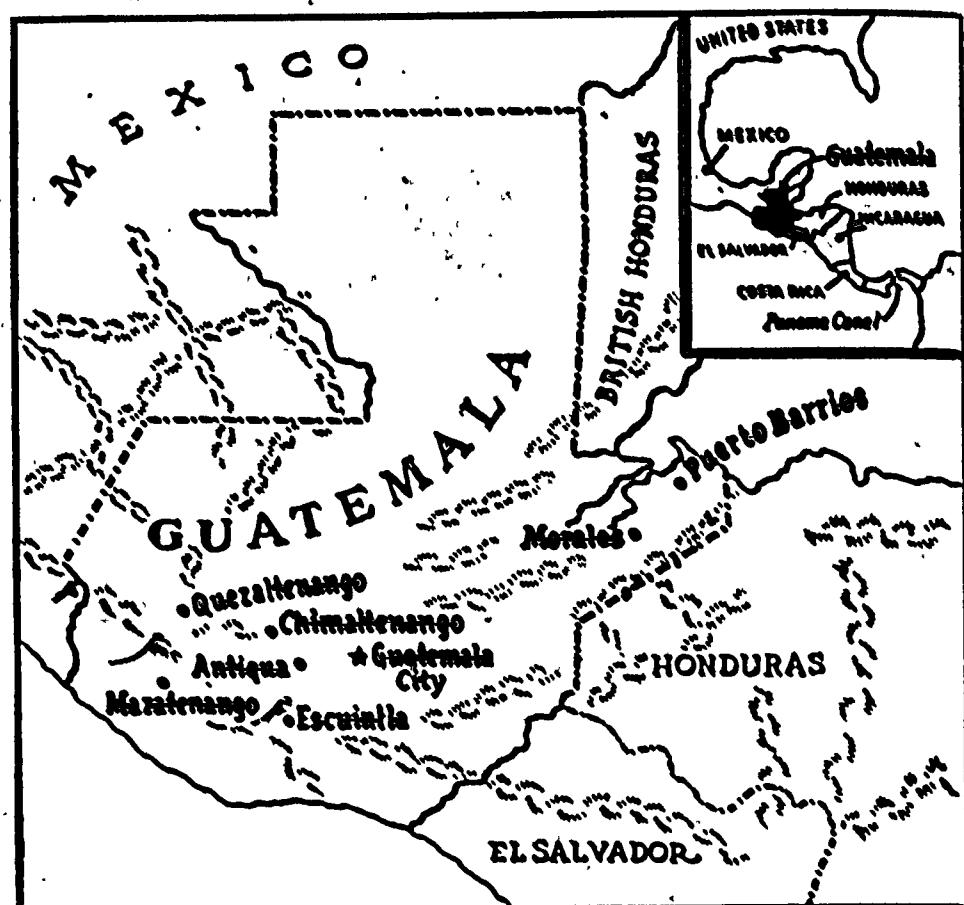
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GUATEMALA

The Living Christ in Forest

need of Guatemala's

illiterate, barefoot people.



GUATEMALA is a world in miniature with its 14,000-foot mountain peaks, emerald lakes, sandy deserts, wind-swept plateaus, tropical swamps, swift turbulent rivers, lush timber forests, steamy jungles, low brush country, tourist beaches, shallow Caribbean bays and inlets, abrupt Pacific depths, alligators and monkeys, multicolored parrots, apples and wheat and charcoal in the highlands, coffee emblematic of its international economy, and ageless maize, the regional emblem of Mayan civilizations.

Area: 42,042 square miles, almost exactly the size of Tennessee.

Population: United Nations estimate, 3,048,000. A little over half are pure-blooded Indians; 38 per cent mixed Indian-and-white, called Ladinos; the rest white. Nearly two thirds are illiterate, and more than half of the illiterates do not even speak Spanish, using Indian dialects instead; 64 per cent go barefoot.

Nominally Roman Catholic, the Indians celebrate Christian festivals with pagan gusto, consult witch doctors oftener than the country's scant 200 priests. Guatemala, the capital, is the only sizable city, with 293,000 residents; Quetzaltenango, runner-up, has but 36,000.

History: Mayan Indians, history's most brilliant aborigines, created in Guatemala a culture that included sculpture, arithmetic, writing, and trade (in textiles and featherwork) over a net of fine roads—though they had neither domestic animals nor the wheel. But earthquakes, plagues, and tribal wars so weakened them that in 1523-26 Spanish Captain Pedro de Alvarado's 120 horsemen and 500 foot soldiers were able to subjugate 2,000,000 Indians.

Spain made Guatemala the viceregal capital of Central America and enslaved the Indians as plantation labor.

The viceroyalty threw off the rule of Spain in 1823, later crumbled into five warring states. In the 105 revolution-torn years that followed, 18 dictators ruled Guatemala, beginning with Rafael Carrera (1839-65) and reaching a climax under General Jorge Ubico who took power in 1931 and held the Indians' wages as low as three cents a day.

In 1944 a group of students and army officers—including a young captain named Jacobo Arbenz—overthrew the old, feudal dictatorship and installed Juan José Arévalo, a schoolteacher by profession, as president. In 1950, Arévalo's revolutionary partner, Jacobo Arbenz, then colonel, was elected president.

Arbenz turned to the Communists for help in an attempt to carry out his ideals of social and economic reform; and as time went on he allowed them more power and influence. Opposition came from those who felt the Government was going too far to the left and army officers who believed Arbenz was splitting the country. Several times there were abortive attempts to stage a coup.

The leader of one such uprising, Colonel Castillo Armas, a fervent foe of both Arévalo and Arbenz, went into exile in Honduras and there formed a resistance organization called the Anti-Communist Front of Guatemalans in Exile. Armas led the uprising which overthrew the Arbenz regime this summer. (On the opposite page one of eight Southern Baptist missionaries in Guatemala City during the revolution gives her testimony of God's proven promises.)

Economy: Though legendarily a "banana republic," Guatemala actually grows six times as much coffee (\$70,000,000-worth a year) as bananas (\$12,000,000 yearly). Other exports: chicle, mahogany, essential oils. Communist agitation disrupted a flourishing tourist trade worth \$2,500,000 a year.

God's Promises Proven

By Inez Tatum Webb

"Fear not. . . ." "Lo, I am with you alway. . . ." "There shall no evil befall thee. . . ."

These and many other promises from God's Word were with us as we passed through days of disturbance here in Guatemala.

On June 18 we were having our annual Mission meeting, and Dr. Baker James Cauthen, our executive secretary, was due to arrive that day. We closed our morning session and went to the airport to await his arrival. As we stood on the balcony of the airport tower we were amazed to see the clouds close in and make the runway invisible. We felt sure that God was preventing the arrival of Dr. Cauthen. Why?

The answer was evident as the prevailing situation was very uncertain.

The plane in which the executive secretary was riding by-passed Guatemala and went on to Salvador. If it had landed Dr. Cauthen would have been here three weeks and his tour of Latin America would have been completely disrupted.

We returned home and continued with our Mission meeting, listening eagerly for the news. As we sat by the radio knowing that there was a possibility of evacuation, we never doubted our Heavenly Father's care. We each claimed his promises. We prayed only that his will might be done.

Our work was hampered chiefly in the fact that we could not have night services. Day services on Sunday were attended only by the faithful few and mostly the men.

Many might wonder as to our status in the country. We are residents of Guatemala and the other missionaries are working on their residence papers. Our documents read "residents of Guatemala as long as employed by the Foreign Mission Board of the Southern Baptist Convention."

To have this privilege as residents, we also give our

word for staying out of political life in the country. For that reason we want to keep our promise and not write anything or say anything that would hamper our status now or that of the missionaries in the future.

As missionaries we must accept the situations as they arise, many times canceling programs or plans, knowing that it is part of God's plan and that we must be resigned to his will.

During every crucial time we can truly say, "God is good." He has made many promises but many times people fail to claim them.

Each of us can truly say, "I know my Lord. He keeps his promises."

During such times as we have been through, one has plenty of time to think and take inventory of himself. As the hours went by in those days, God spoke from his Word, and I can still hear his voice of assurance, "Fear not, I am with thee. . . ." "A thousand shall fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee."

With these wonderful promises of our Lord we learn to lean heavily upon his care.

We missionaries are able to claim these promises because Southern Baptists go down upon their knees in our behalf. We say there is no communication during such periods as we had here in Guatemala; but the lines of prayer are never broken by political situations.

We felt the assurance that our friends and loved ones were praying for our safety. We are deeply grateful to all who remembered us in prayer; and we ask that Southern Baptists continue to hold us up in prayer as we try to remain faithful to our Lord in his calling.

May we always claim his promises and faint not but know that "He shall give his angels charge over thee, to keep thee in all thy ways."

Christianity: After almost 75 years of Protestant missions, scarcely 50,000 of the country's 3,048,000 people are counted as evangelical Christians.

Baptists: Baptist work in Guatemala started as an indigenous movement, largely as a result of the strong doctrinal emphasis of the literature distributed by the Spanish Baptist Publishing House, El Paso, Texas. Churches which were Baptist in theology and polity were organized in Guatemala long before Baptist missionaries arrived.

The late Paul C. Bell, Sr., of the Home Mission Board

was invited to confer with these congregations in 1946 and to assist in organizing the Guatemalan Baptist Convention. In 1947, Rev. and Mrs. W. J. Webb, after six years of service with the Mexican Mission, became Southern Baptists' first missionaries to Guatemala. Now there are eight missionaries under appointment to Guatemala. There are 15 Baptist churches and 86 mission stations.

A Baptist seminary is located in Guatemala City, although of necessity the work offered is of-Bible institute or certificate grade work not comparable to the degree work of standard seminaries.

Great Baptist Bulwark

By Gene H. Wise

THE two tiny oil lamps of the Gonçalves household burned unusually late one night back in 1908. They were placed at each end of a rough table which, except for four leather-covered stools and two benches, was the only piece of furniture in this typical living and dining room of interior Brazil. Seated around the table were two teen-age boys and their widowed mother.

One of the boys, Almir, was reading aloud from a small paper named *O Jornal Batista*, and the other was examining the half-dozen tracts which were laid out before him. To the Gonçalves family the arrival of this Baptist literature, which had been sent by a friend in Rio, was a big event. For reading matter in the village where they lived was as scarce as eggs were during the California gold rush.

Until that night, Almir and his family had known almost nothing about biblical Christianity. But with nothing

else to occupy his time, Almir read, then reread, then read for the third time the *Jornal Batista*; and for the first time he became really interested in the gospel.

A few months later he found another issue of the paper floating in a ditch by the roadside. After drying it out, he read and reread it as he had done the previous copy. By now he was completely convinced that the Baptist "way" was the true one. He later surrendered his life to Christ during a conversation with the late Dr. T. B. Ray, then secretary of the Foreign Mission Board, who was making a tour of the mission fields in Brazil.

Today Almir S. Gonçalves is editor of the paper which so greatly influenced him as a boy and which led to the establishment of one of the most successful mission institutions in history, the Carroll Memorial Publishing House.

Even before the year 1900, two Baptist missionaries had been energetically turning out Baptist papers and tracts



Dr. Almir S. Gonçalves, editor, examines a copy of *O Jornal Batista*.

in their one-man print shops. Z. C. Taylor, the second missionary to arrive in Brazil and the founder of the first Baptist printing shop in this country, located in the northern city of Salvador, Bahia, had, for a number of years, published a little paper called *A Nova Vida* (The New Life) and had printed numerous tracts.

In South Brazil, Solomon Ginsburg



One of the big presses which print Bibles and other literature in Portuguese.

was also using the printed message to evangelize, to overcome ignorance, and to combat the false charges of the Catholic Church. His paper was called *As Boas Novas* (The Good News).

These two journals were united in 1900 to form a new national Baptist paper, *O Jornal Batista*; and a publication society for all of Brazil was founded. Dr. W. E. Entzminger was elected general manager of the new enterprise and editor of the new paper. With a box of lead type, a hand press contributed by Ginsburg's paper, and with approximately \$1,000 acquired through the sale of Taylor's print shop, he set up business and editorial offices in a shed behind the First Baptist Church of Rio de Janeiro.

If someone had told Dr. Entzminger then that within fifty years the Baptist Publishing House would own a three-story office building and a print shop the size of a football field he would probably have written a stinging editorial against vain babblings! Moreover, he would probably have been of the same opinion three years later.

At that time he had moved his struggling enterprise to a building next door to the Presbyterian Publishing House where the *Jornal Batista* was then being printed and was faced with

another move due to the fact that the Presbyterians had just sold out to the Methodist Publishing House. Having no better alternative, he moved to the second floor of the Methodist building and for the following year the *Jornal Batista* was printed by the Methodists.

The Publishing House got under way on its own steam again in 1904. When Dr. Entzminger returned from his furlough that year he brought back enough used machinery to make it possible for the Baptists not only to do their own printing but also to increase considerably their literature output.

BUT in spite of the fact that things were looking up greatly, he and his fellow workers still had a number of serious crises ahead of them. Only a short time after his return to Brazil, Dr. Entzminger contracted leprosy. Though he was miraculously cured within two years, his sickness came as a heavy blow to the little group of missionaries then serving all of Brazil.

The severest crisis faced by the Publishing House came several years later. Its work had expanded steadily, taking a big jump in 1915 as a result of a \$30,000 gift made by Mrs. J. S. Carroll in memorial to her husband—a contribution so important it led to naming the institution the Carroll Memorial Publishing House.

With this money an old residence was bought and equipped as a print shop; and, for the next decade, the

publishing work moved forward at a faster pace. A lot was bought. Plans were made for the construction of a printing and office building. Then a financial crisis struck.

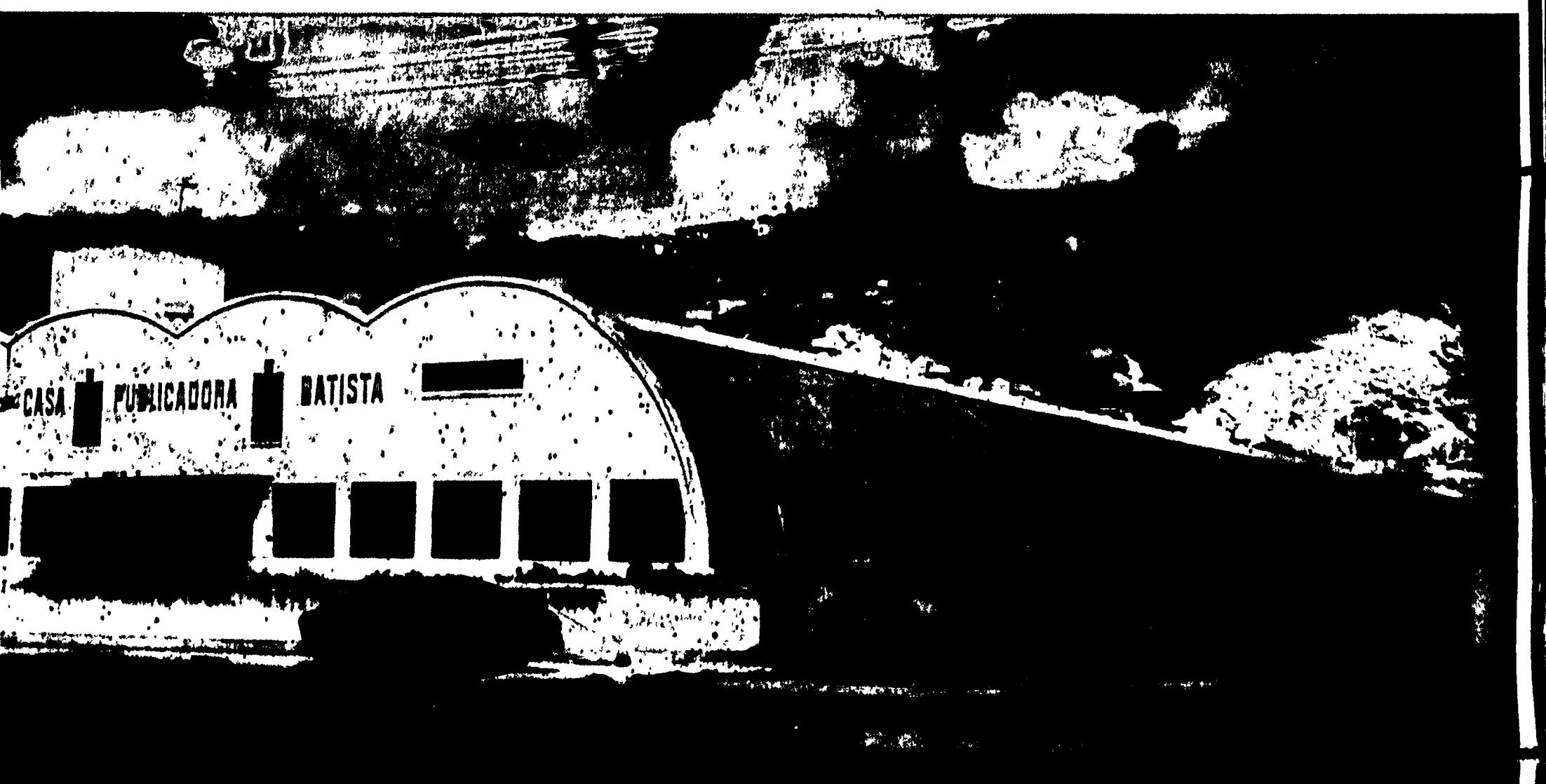
Southern Baptists, in spite of the prosperity of the twenties, had become indifferent to missions. The Seventy-Five Million Campaign had partially failed. For these and other reasons, Dr. S. L. Watson, then director of the Publishing House, not only had to abandon plans for the new building, he had to try to keep his presses operating on appropriations which had been reduced 75 per cent.

The Brazilian revolution of 1930 brought increasing hard times. That the Publishing House weathered this storm without going into debt is a true demonstration of God's providential care of the institution and of Dr. Watson's capable leadership.

Outstanding leaders have characterized the history of the Baptist Publishing House. Missionaries Taylor and Ginsburg started the work. To give their efforts a nation-wide outreach, God raised up a great editor and administrator, Dr. Entzminger. Dr. Watson saw the institution through its worst years of crisis.

Then two men working hand in hand, T. B. Stover, as general director, and J. J. Cowert, as director of publicity, led the Publishing House through its period of greatest expansion, during which the present buildings and equipment were acquired.

(Please turn to page 29)



This huge new print shop of the Carroll Memorial Publishing House, Rio de Janeiro, has floor space larger than the playing area of a football field.

EDITORIALS

Religion in China

Clement R. Atlee, leader of the British Labor Party, commented upon the status of religion in China upon reaching Australia on his recent trip. He was said to have told a parliamentary luncheon in Canberra, Australia, that "there was no real evidence of any desire to eradicate the religions of the West or to undo the work of western missions." He went on to say that "the Christian religion is still practiced without restraint."

The former prime minister's statements can hardly be accepted at face value in the light of what has happened to Dr. William L. Wallace, Southern Baptist medical missionary; Christian leaders among the Chinese; and Christian institutions which have been diverted from the purpose for which they were established to serve the purposes of the Communist state. He either was not given the true facts, or else he was too naive to separate fact from fiction. In the case of a political leader schooled in hardheaded, rough-and-tumble, British politics, one must suspect that he was given a wholly distorted picture of the true situation, although the second alternative is not to be ruled out entirely.

It is reasonably certain that Mr. Atlee was given no information with reference to missionaries who are still detained in China, either under house arrest or in prison. One of the missionaries still detained is a representative of another Baptist convention. His son and daughter are Southern Baptist missionaries serving in other parts of the world. The Labor Party leader's words must have a very hollow sound to them.

The Roman Catholic archbishop of Melbourne, Australia, publicly challenged Mr. Atlee's statement, saying that if the Chinese Communists were able to "mislead Mr. Atlee so completely on the matter of religious freedom on which we do have independent sources of information, it is surely not unlikely that they might mislead him on other matters as well." Others will be inclined to agree.

B. W. A. Executive Committee

The Executive Committee of the Baptist World Alliance held one of its periodic meetings September 9 and 10, 1954, at Southern Baptist Theological Seminary, Louisville, Kentucky. F. Townley Lord, president, presided. Other officers present included C. Oscar Johnson, past president; W. L. Jarvis, Australia, vice-president; Louie D. Newton, vice-president; W. C. Smalley, Canada, vice-president; Arnold Ohrn, general secretary; and C. T. LeQuesne, London, Eastern treasurer.

Members of the Executive Committee who were present, in addition to the officers, included M. E. Aubrey, Britain; A. E. Payne, Britain; T. B. McDormand, Canada; Mrs. Edgar Bates, Canada; Johannes Norgaard, Denmark; Theodore F. Adams, Richmond; E. T. Dahlberg, St. Louis; Robert S. Denny, Nashville; J. Howard Williams, Fort Worth; Mrs. George R. Martin, Norfolk; J. D. Grey, New Orleans; E. H. Pruden, Washington; W. H. Jernagin, Washington; Mrs. F. C. Wigginton, Carnegie, Pennsylvania; Duke K. McCall, Louisville; Walter P. Binns, Liberty, Missouri; Reuben E. Nelson, New York; R. Paul Caudill, Memphis. Proxies represented officers and Executive Committee members who could not be present.

Appropriate tributes were paid to the following Baptist leaders who have passed away within recent months: George B. Fraser, Washington; D. V. Jemison, Selma, Alabama; W. C. Machum, Canada; M. Theron Rankin, Richmond; and W. O. Carver, Louisville. All except Dr. Carver were members of the Baptist World Alliance Executive Committee.

E. B. Willingham, Washington, was elected to succeed Mr. Fraser as Western treasurer, and Baker J. Cauthen was elected to the Executive Committee in place of Dr. Rankin. Reports were received from Dr. Ohrn, general secretary; Mr. Denny, chairman, Youth Committee; Mrs. Martin, chairman, Women's Committee; and Dr. Caudill, chairman, Relief Committee. A slightly enlarged budget was adopted for 1955, and audited financial records were presented for examination and approval.

A considerable amount of time was devoted to preparations for the London Congress of the Baptist World Alliance, July 14-21, 1955. The tentative program, arrangements in London, travel arrangements, fraternal delegates, representation from occupied areas, a fund for assistance to Congress participants, hotel arrangements for the Executive Committee, and plans for the publication of the report volume were discussed, and conclusions were reached where feasible.

One session was devoted to reports on contacts with Russian Baptist leaders. Dr. Lord and Dr. Payne reported on their visit to Russia, in company with W. O. Lewis, at the invitation of Russian Baptists. Dr. Adams and Dr. Carney Hargroves, president, American Baptist Convention, shared impressions from a meeting of American, Russian, and Swedish Baptists and Quakers in Sweden last August. Attention was also given to reports on Czechoslovakian Baptist leaders imprisoned ostensibly for espionage on behalf of the Baptist World Alliance and "American imperialists"! One of the Czechoslovak leaders has died since being imprisoned.

The sessions of the Baptist World Alliance Executive Committee were characterized by fervent prayer, a devotional atmosphere, fraternal consideration for the opinions and positions of others, and a feeling of conscious fellowship with Baptist groups wherever they are found. At two points during the proceedings members of the Committee spontaneously burst into singing "Blest Be the Tie That Binds." All this augurs well for the London Congress in 1955 and the future of the Baptist World Alliance.

Home Mission Board Loan

The St. Louis Convention referred the request of the Home Mission Board for a \$3,000,000 loan with which to finance the construction of church buildings to the Southern Baptist Executive Committee in June, and action was taken to set up a five-man subcommittee to confer further with the Home Mission Board. The subcommittee, after due deliberation, voted four to one in favor of the loan, and a special called meeting of the Executive Committee was held Wednesday, September 8, in Nashville.

The majority report of the Committee was submitted by Carl E. Bates, chairman. Louie D. Newton, the dissenting member of the subcommittee, presented a minority report. It was his feeling that a matter of such magnitude and importance should be deferred until the Southern Baptist Convention could act upon it. Submitted in the form of an amendment, the minority report took parliamentary precedence over the majority report and was acted upon first. When it was rejected by the Executive Committee, it was readily apparent that the loan would be approved by a substantial majority, although the action was not at all unanimous.

There is no denying the need for assistance in constructing new churches in every part of our territory, particularly in the far west. By assisting new churches, the denomination makes an investment in the future which will pay dividends to all of its agencies. This argument was used in justification of the loan, even though the self-interest of denominational agencies may not be the highest motivation for engaging in a missionary venture.

Except for a major economic crisis, the loan should be self-liquidating. That possibility will be increased if, in the administration of the loan, the funds are put to work in ample time to assure a sizable return before the first payment of \$300,000 becomes due. The full resources of the Home Mission Board are pledged as security. One wonders, however, how the Home Mission Board can afford to handicap itself by agreeing to forego any further loans without the expressed consent of the lending banks. Moreover, the Board cannot dispose of properties valued at more than \$25,000 without the consent of the banks.

The administrative staff of the Foreign Mission Board understands that the Executive Committee, in

approving the loan, was not passing judgment upon comparative needs in our total denominational program. It was considering, rather, a specific need presented to it by one Convention agency with a specific proposal for meeting that need. Every agency and institution has the same right, and that right will undoubtedly be exercised on frequent occasions in the days ahead. Urgent and pressing needs are all around us, both at home and abroad. The solution of the problem does not lie in solving one problem to the exclusion of all the rest. It lies, instead, in considering all the needs, establishing certain priorities, and then, marshaling the vast resources of our churches and people to take care of the needs.

Notice was served at the September meeting that the \$3,000,000 loan was no more than a gesture in the direction of meeting the need for church buildings. Although no specific proposal was submitted, a multi-million dollar organization, either within or outside the framework of the Convention, was being thought of by some members of the Executive Committee.

Such a proposal, if seriously considered, would have far broader implications and repercussions than the Home Mission Board's request for a \$3,000,000 loan. Since this is true, it would seem wise to take stock of where we are in our total program, carefully noting the opportunities and needs of every cause supported by Southern Baptists. Whatever proposal is to be made should be submitted to the denominational press well in advance of the meeting at which it will be presented to either the Executive Committee or Southern Baptist Convention, thus allowing ample opportunity for free and full discussion by the people in the churches.

Last month the executive secretary and the regional secretaries of the Foreign Mission Board were forced to cut or delete several hundred thousand dollars from requests submitted by our missions overseas simply because the estimated income of the Foreign Mission Board for 1955 will not be sufficient to meet the requests. Continued advance will demand increased receipts to sustain the advance made in previous years and to provide financial undergirding for further advance in the years ahead.



Major General Ivan L. Bennett, retired Army Chief of Chaplains (Southern Baptist) has been appointed a secretary of the American Bible Society. He will serve as liaison man with the armed forces in distributing Scriptures to armed forces personnel and with the diplomatic corps for the Society's worldwide work.



An All-India Methodist choir of ten boys and ten girls will be sent to the United States in 1956 in celebration of the one hundredth anniversary of the Methodist Church in India.

Greatness: *The great people of the earth today are the people who pray. I do not mean those who talk about prayer; nor those who say they believe in prayer; nor yet those who can explain about prayer; but I mean these people who take time and pray. . . . There are people that put prayer first, and group the other items in life's schedule around and after prayer. . . . You do more through your praying than through your personality. . . . You can do more than pray after you have prayed. But you can not do more than pray until you have prayed.*—S. D. GORDON

Prayer, Our Most Effective Weapon

By Fern Harrington

WE are living in a transient world. Today's most modern weapons will be obsolete tomorrow. Today's enemy may be tomorrow's bosom friend and vice versa. However, our greatest foe has remained unchanged since the beginning of time. Likewise, one of the most effective weapons in dealing with the common enemy has been in use since the creation of man. Prayer remains our greatest source of strength in our struggle against the forces of evil.

In countries where Christ is little known, the power of Satan hangs over one like a heavy cloud. His grip on the minds and hearts of the people is almost frightening at times. In fact, many actually pray to him and offer sacrifices through fear. Idol worship is nothing more or less than devil worship.

Demon possession, such as is mentioned in the New Testament, is not uncommon. Sorcery and spiritualism are found at almost every crossroad or village in the Philippines. Often they are operated under the guise of Roman Catholicism, though I would hate to believe that they are practiced with the sanction of the Church. Those who are engaged in this business grow rich as the poor people come to be healed or to seek guidance for business adventures.

In San Carlos, a village not far from Dagupan City, a man has recently attracted attention as a holy man. He claims that he met God face to face on a mountain in a near-by province and was commissioned by God to be his spokesman.

He has a picture of an old man with

a long white beard hanging on the wall of his home. He says it is a picture which he took of God and he presents it as evidence to the verity of his story. Strange as it may seem, apparently many have been healed.

The only explanation that I can find is that he must have access to some sort of power given to him by the devil. Paul, the first Christian missionary, was familiar with such conditions; for he wrote the church at Ephesus:

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. . . . Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; And for me, that utterance may be given unto

me, that I may open my mouth boldly, to make known the mystery of the gospel."

Missionaries are still sending out this clarion call for people who are willing to covenant together with us and pray for victory over the forces of evil.

Unfortunately, the devil does not confine his activities to non-Christian people; for he has mastered the art of deception and is never so happy as when he is able to invade the ranks of missionaries or participate in the activities of a church. Christians, more than anyone else, are targets of his endeavor.

THE more one grows in grace and knowledge of our Lord, the more subtle is the devil's approach. He has an uncanny way of leading us to blame our difficulties on fellow missionaries or collaborators when actually he is the source of our trouble.

During the past few months, under the stress and strain of the tropical climate in the Philippines, almost every station was laboring under difficulties. We approached the time for our annual Mission meeting with dread lest some of these personal difficulties mar the harmony of our meeting.

Kept home by illness, my constant prayer during that week was that "the love of Christ [which] constraineth us" (the theme of our conference) might dissolve petty differences and that a deep spirit of Christian brotherhood might once more pervade our missionary family. And, I'm sure, I was not alone in this prayer.

God answered in a wonderful way. The meeting proved to be a time of sweet fellowship as God in his infinite wisdom led in solving the various problems in a way we had scarcely dreamed possible. This was truly a vic-

In these days, when in a very real degree the pressure of the affairs of the whole world rests, as it should rest, upon the shoulders of the ordinary citizen . . . it must, therefore, become a law of the Christian's living to devote some such period [of meditation and prayer] to this supreme necessity for which he is a trustee of mankind.—From *The Practice of Prayer*, by Albert D. Belden (Harper & Brothers, \$1.50)

tory over Satan achieved by the weapon of prayer.

One year after we started our first Sunday school for the Chinese in Baguio, a church was organized. With the organization of a church a pastor was called, and I felt my work in Baguio was finished. I started praying that God would impress me as to a likely place to open work. Places with large Chinese populations were investigated; but for no reason I could logically explain Dagupan seemed to impress itself upon my mind.

It was not for months after we arrived in Dagupan to start work that I learned that a Mrs. Wong had been praying for two years that missionaries would come to Dagupan and tell her more about Jesus.

Prayer has long been recognized as indispensable in winning people to Christ. I could cite numerous examples of the power of prayer in winning people to the Lord on the mission field. In fact, I cannot think of a single person who has been born into the kingdom without much intercessory prayer on his or her behalf.

Of the Chinese who accepted Christ in Dagupan during the past year, I believe more prayer was offered on behalf of Miss Helen Kao than any other. An active Buddhist, Miss Kao came to Dagupan last year to teach in the Chinese school. She and two other teachers, sisters, shared an apartment with Miss Bai, a student in our Baptist theological seminary at Baguio who helps with the work in Dagupan on week ends.

One of the sisters is a Christian; therefore, she and Miss Bai met together each evening to read the Bible and to pray. Miss Kao and the other sister, though opposed to Christianity, accepted their invitation to join the two girls in their "family" worship.

From the beginning, Miss Kao showed curiosity about Christian beliefs; but for many weeks the Chen sister remained stoically aloof. However, when Miss Kao started attending services, Miss Chen got tired staying home by herself so much; and she finally went along, too, making it understood, however, that she had no interest in Christianity.

MISS Kao was one of the most unhappy girls I have ever met. At times she felt so desperate that she believed suicide was the only solution to her problems. Daily we brought her to the throne of grace; and, at a moment

W.M.U. Circle Theme Program

of deepest despair, the light of Christ's love broke through the gloom and she realized that there was hope in Christ. But, even after she had come to believe in Christ, she still was not ready to openly confess him because of fear of her Buddhist mother, who has always actively opposed Christianity.

However, after several weeks of struggle, Miss Kao finally walked down the aisle trusting Christ to give her strength to face the inevitable persecution from her family. The following week the believing Miss Chen surrendered her life to Christian service; and a week after that her sister made a public profession of faith in Christ.

Strengthened by these decisions of her roommates, Miss Kao went home and told her mother that she had become a Christian. The mother was chagrined and furious to think that her own daughter had turned from her Buddhist faith to embrace the religion of the "foreigners."

Accordingly, she gave Miss Kao the choice of three alternatives: she could (1) sign a statement renouncing her family relationship, (2) remain at home but have no contact with Christian friends or Christian services, or (3) get married immediately to a man of her mother's choice.

After prayer, the young Christian chose to remain at home, still praying that God would help her to live such a Christlike life that her parents would see the change and soften their attitude. She suffered much during those weeks, but her prayers have been answered in a marvelous way.

Not realizing that we had a preaching point in Tarlac, her mother was influential in securing a teaching position for Miss Kao in that town. Again God had undertaken, for now she is able not only to attend services regularly, but she is rendering invaluable help in the Sunday school in Tarlac, too.

I have never felt such a sense of inadequacy as when I returned to Dagupan in the summer of 1953. As I prayed desperately for guidance in coping with the situation, God gave me a plan for enlisting the help of friends in America. Accordingly, I sent out a plea to all those on my mailing list to covenant with me in praying daily for our work in Dagupan and the rest of the Philippines.

It is my conviction that prayer is most effective when it is specific. Each month I prepare a list of current prayer needs arranged by days of the week and it is mailed by the courtesy of the Fern Harrington Circle of the W. M. S. at Moberly, Missouri.

As I look back over the past year, I can think of no significant progress in Dagupan that was not the result of the united prayer of these more than one hundred friends. Even though they are removed from us by several thousand miles, I cannot help but feel that each of them has had just as much a share in the work of Dagupan as I.

Unfortunately, they have not had the pleasure of seeing, as I have, the effect of their prayers on the lives of the people. It so happens that I am at the observation post directing their fire at the needy targets. Oh, that more people at home would realize how much they could help overcome the forces of evil through employing the weapon of prayer!



Helen Kao: an answer to prayer.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Ancestor Worshiper, Gangster,
Atheist New Witness for Christ

Alvin E. (Bud) Spencer, Jr.
Kobe, Honshu, Japan

THE BUILDING for Kochiwa Baptist Mission is completed, and the work continues to progress. A Saturday night young people's meeting and Bible study class has been organized in addition to the regular Saturday night evangelistic service. There is an active Woman's Missionary Society and a Saturday afternoon children's meeting.

You would be thrilled if you could hear some of the excellent Christian testimonies from the young converts at Kochiwa who have come out of stark paganism.

For instance, there is the young woman who had for several years been worshiping her deceased father, the young man who has come out of a life of gangsterism to be a shining Christian witness, and the young boy who scoffed at the idea of a god of any kind until one night when he heard gospel singing at Kochiwa Mission and entered to hear the gospel message.

These and others like them who have been studying their Bibles and Baptist doctrines and who have proved their worthiness of the name Christian, have been baptized into the Kobe Church. The young Christians are organizing Sunday school classes and before long we hope that Kochiwa Baptist Mission will become Kochiwa Baptist Church.

Mr. Ohara, a Christian formerly of Kobe who moved to a rural section, is a primary school principal in a community where his witness is especially effective. He opened his home to Christian services and Kobe Church officially accepted this opportunity for a mission point.

Mr. Ohara, his wife, and several talented young sons carry the main responsibility of the Sunday school and worship services held each Sunday in their home. Twice a month we travel there with several Kobe church leaders to assist in the services. The work has been very rewarding with nine young believers for baptism.

On his way home from school one afternoon, Mr. Ohara was riding down a mountain path when his bicycle fork broke and threw him upon his face. He lay unconscious in a small home near by for more than ten days. God has brought him back to normality except for the use of his left eye.

Will you pray with us that this one Christian leader in a large rural area will be restored to complete health so that God will have someone to continue to spread the light among the hundreds of unreached Japanese in this community?



Japanese Are Grateful for Church
Built with Lottie Moon Offering

Leslie Watson
Miyazaki, Japan

LAST MAY we began work on our new church building. It is a beautiful church, seating about two hundred people, and we began using it this fall. Our people are working and giving as much as they can toward the expense, but it is because of your gifts through the Lottie Moon Christmas Offering that it is possible for us to have such a nice place of worship at this time. We thank you now and will thank you through the years to come for helping us make this good start in Miyazaki City.

Within the environs of this church countless souls will hear of the love of Christ and many will be saved. This will be the center of our Baptist work throughout Miyazaki Prefecture. Three beams are already radiating outward—one south of Aoshima, one northwest of Kanikobira, and one north to Nobeoka. Others will develop and shine brightly until Christ comes again.

We realize, though, that our immediate and most urgent task is within the city where 120,000 souls still live in the darkness of sin. We want to ask that you pray especially for our work now. We are to have a large exposition, or fair, here October 15 to December 5. We want to have a booth near the center of activities where we will show the location of churches and give out tracts and gospel literature.

We hope to have special speakers at the church every week end with the pastor, missionary, or Christian laymen speaking the other nights. With the giving out of thousands of tracts, witnessing in many ways within the booth, holding street meetings, and carrying on home-to-home visitation, we hope to accomplish much for the Lord.



Missionary Finds That Her Place
Of Service Is One of "Fellowship"

Ruth (Mrs. Carl M.) Halverson
Takematsu, Shikoku, Japan

WE BELIEVE that this year's greatest gain has been a deepened understanding of our relationship as missionaries to our Japanese Christian friends as we work together to witness for Christ. On our application papers to the Foreign Mission Board we were asked a question something like this: "Would you be willing to go to a

foreign field and work as a subordinate under the direction of national Christians?"

Well, that question was both easy and difficult to answer. Easy, because quite evidently a "yes" was expected if we were to hope to be successful missionaries. Difficult, because we had no experience of that kind from which to draw an answer. We didn't know exactly what our reaction would be. But we knew the One who called us to this work, and we knew he could make us to become fit servants in our new country, whatever adjustments were necessary.

These language study years are indeed a humbling experience. Coming out of a very active church life and from at least seven years of preparation for mission service, suddenly we find ourselves unable to do anything except to go to church and sit through a service of which we understand nothing. It's a common language school joke that one must have a bachelor of divinity degree to drive the mission car with the loud-speakers attached while some Japanese friend announces special meetings at his church.

When I started playing the piano at Oi Baptist Church this year, someone had to sit beside me at the piano, open the book for me, point to the page where I should play, and tell me when to start and stop. I couldn't understand a thing that was being said, and I'd been to language school for one year. That doesn't leave much room for egotism, does it?

Truly, playing the piano at Oi this year has been one of the happiest experiences of my life. Through it I had a means of participation in church life while I was learning to understand enough of what was being said to feel a part of the worship services. The people opened their hearts and took us in so completely that we no longer felt like American missionaries—foreigners—but rather like fellow workers with our Japanese friends, sharing their concern for the lost and working with them to win others to Christ.

The Japanese are brilliant people, and a Japanese Christian is one of the finest friends you could have anywhere in the world. We have learned to know and love a great many of them during our two years in Tokyo, and we respect them deeply.

My deepest concern this year was to find out to the satisfaction of my own heart just how the Lord planned for us to fit into the program of the Japanese Baptist churches when he called us to Japan and just what he expected of me as a missionary wife.

Through giving me the joys of church fellowship in a foreign land, God was able to make me see that my basic responsibilities were exactly the same as they would be in Berkeley, California, St. Louis, Missouri, or Chattanooga, Tennessee—namely, to live daily so that others could see Christ in my life and to witness of Christ's love to my friends. That's a responsibility which all Christians share equally. Primarily I want to be a good wife to my husband, a good mother to my children, and a good member of my church.

Then, because I understand and enjoy the work of

a piano accompanist, God was able to teach me, through experiences at Oi Church, something further about our relationship to Japanese leaders in our churches. A good accompanist never tries to "shine" himself, but rather seeks to magnify, beautify, and add power to the music which he accompanies. And he always follows the director.

Here, as I work in a church, mine will not be a place of leadership, but rather a place of helping, of giving support to my Japanese friends who are leading and directing the work of the church. In the background, I can seek to magnify, to beautify, and to add power to the work and witness of my church as it proclaims the gospel of salvation to those who do not know Christ. And as a good accompanist I can make a valuable contribution if I can follow with real skill the direction of my Japanese leaders.



Introduction to Personnel and Work of Ibadan Mission Station

Wayne Logan
Ibadan, Nigeria, West Africa

OUR MISSION headquarters office has been located in Ibadan since 1948 and is under the leadership of a most able couple, Dr. and Mrs. I. N. Patterson. They are perfectly fitted for the work and everyone, missionary and African alike, loves them.

Miss Martha Tanner, secretary to Dr. Patterson, is home on furlough in the States and is being relieved by Miss Vivian Nowell, who is the official hostess of our Baptist hospital in Lagos. Another secretary, Miss Estelle Freeland, has been appointed for work at headquarters.

Miss Ethel Harmon is in charge of our Sunday school work. Her offices will be in our new Baptist building in downtown Ibadan which is to be completed soon. Mr. and Mrs. W. Neville Claxon are our Training Union workers, and Mr. Claxon's offices will be in the Baptist building, too.

Mr. and Mrs. L. Raymon Brothers have recently returned from furlough in the States. Mr. Brothers is the education secretary heading our work in the schools. During his absence Mr. and Mrs. Homer A. Brown, Jr., took over the work. Mr. Brown is looking forward to getting started in the new Baptist book shop in our new building.

Dr. and Mrs. V. Lavell Seats have also recently returned from furlough in the States. Dr. Seats is our promotional secretary and helps take some of the load off Dr. Patterson's shoulders.

Mr. and Mrs. John E. Mills are now on furlough. Mr. Mills is our chairman of evangelism. Mr. and Mrs. Carroll F. Eaglesfield are in charge of our Baptist press work, a very vital and difficult task.

The only other Ibadan missionaries are we Logans. We do dental work.

You might notice that we said Mr. and Mrs. do this and do that. It is not a job here that one of a couple does. Actually the whole family seems to be involved in whatever the Mr. does!

Satan Always Attacks Wherever and Whenever His Power Is Threatened

Charles L. Calpepper, Sr.
Taipah, Formosa

WE ARE seeing the work of the Holy Spirit on Formosa; but on the other hand we see fierce attacks of Satan. This is the usual occurrence when Satan's power is threatened.

For instance, there is the lovely college graduate who was so bitterly persecuted by her mother that she left her home and her work. This is a very serious thing for a girl to do; but she had borne the persecution for years and finally felt she could not take it any longer.

There are those in the big hospital where we go each week who are indifferent; but many are interested and some are hungry for the gospel. One whom we see every week consistently refuses to accept a tract or to listen. She is a Buddhist; but more than anything she is filled with bitterness. Only the Holy Spirit can melt her heart.

One of the men has told how the Holy Spirit has comforted him and given peace that he had not had before. Among the Christians there is a deep sense of obedience to the command of walking in the Spirit.

When we undertake to count our blessings we find they are innumerable. But as we have been trying to show you, Satan, too, is working in this ripe field. Pray for us and all the work here. Only as God works can we go forward.



Missionary Doubles Activities With Use of Lottie Moon Jeep

Maxie (Mrs. James P.) Kirk
Vitória, Espírito Santo, Brazil

OVER a hundred people were awaiting the arrival of my missionary husband, James P. Kirk. The date was an auspicious one; for just the day before, on his birthday, the long-awaited jeep had been freed from the red tape of the customs house and was now on the road, Jim driving it from Rio to Vitória.

Friends had come from the four Baptist churches in the city to welcome him home and to celebrate his birthday. By 7:30 p.m. everyone had arrived—that is, everyone except the host! Knowing it was a full twelve-hour trip, the group settled down to wait, everyone declaring that he would wait until the missionary arrived.

Shortly after 9:00 p.m. the unmistakable noise of the jeep came to our ears, and around the curve of the hill

came two bright lights, followed by the station wagon. Such shouts of joy and excitement are rarely heard. Amid the cries of "Viva o Missionário!" and "Viva o Jeep!" Jim pulled into our driveway and stepped out to be fondly embraced by deacons and other friends who surrounded him.

The scene stands out clearly, indelibly, as one of the great moments of our happy relationship with our Brazilian friends here. To have those who share one's joys so profoundly is as great a privilege as to have friends who share one's deepest sorrows.

Since the jeep's arrival last February, Jim has driven more than 10,000 miles in the work here in the state, doing more efficiently and with less physical strain what could have taken more than twice as long to do without the jeep. We wish to thank all of you whose gifts through the Lottie Moon Christmas Offering made possible the purchase and whose prayers made possible the importation of the jeep station wagon.

We appreciate your interest in our work and your prayers on our behalf. Do not forget that we are here because you are there supporting us through the Co-operative Program and Lottie Moon Christmas Offering and that your prayers are as vital as your gifts.

202 Missionaries Now!

(Continued from page 9)

Guatemala-Honduras Mission

Couple for Honduras for evangelism

Mexican Mission

Hospital administrator; two nurses; missionary doctor; couple for Guerrero field for evangelism (urgently needed); three couples for North Central, Coahuila, and a division of South fields for evangelism; couple for religious education promotion and book store supervision; couple for student home in Mexico City

Paraguayan Mission

Two couples for evangelistic work in interior (one for Encarnación); two missionary nurses; laboratory technician

Peruvian Mission

Couple for educational work; couple for religious educational work; couple with musical talent; two couples for evangelistic work

Uruguayan Mission

Six couples for evangelistic work; single woman missionary qualified to teach in the Conchillas School

Venezuelan Mission

At least one more couple immediately for evangelistic work

Foreign Mission News

(Continued from page 8)

and early July of this year almost destroying three border towns in Mexico; but the Baptists of Ciudad Acuña and Piedras Negras are still learning that all things work together for good to those who love and serve the Lord.

Ciudad Acuña has had 75 professions of faith in Christ since the flood and Piedras Negras witnessed the professions of 30 people in a recent revival. The Sunday school attendance in Ciudad Acuña has increased from 80 to 150.

The people of these stricken cities saw Christianity at work as the Baptist missionary and pastor of Saltillo, Mexico, took a carload of food and clothing to the people in Piedras Negras, as border towns in the United States dropped food and clothing by helicopters every day, as businessmen from Del Rio, Texas, went personally with supplies, as the United States Government sent hundreds of tents from military supplies and tons of food and clothing, and as Southern Baptists sent \$6,000 for emergency relief and repairs.

The Baptist church and the Baptist mission chapel were the distribution centers and the pastors the distributors. Even a Catholic priest sent someone to get food. The pastors knew the food was for the priest and they sent it with their blessing.

Indonesia

After more than a year of negotiating with the Indonesian Ministry of Health authorities and other officials, permission has been granted to Southern Baptists to open and develop medical work in the city of Kediri in the eastern part of the island of Java.

Kediri, with a population of about 185,000, is located in the center of the Kediri District of approximately 3,500,000 people. The entire district has only seven qualified doctors with one small government hospital of about 40 beds. There are no qualified nurses except Missionaries Ruth Ford and Everley Hayes.

Papers have been signed for the purchase of a lot with two separate houses. One of the houses will be used for a polyclinic, which is expected to open about January 1, and the other will be used as living quarters for the

nurses and the doctor, Miss Kathleen Jones, until missionary residences can be built in connection with the hospital yet to be erected.

Missionary W. B. Johnson reports: "In addition to this property, we are negotiating for a large piece of ground on the eastern edge of the city on which to develop a polyclinic, hospital, nurses' training school, and other phases of medical work.

"We are planning to make this our main medical training center for nurses, midwives, and other hospital helpers for our medical work throughout Indonesia. This, of course, will take a number of years to develop. We will begin small and expand according to needs and available resources. We urgently ask that Southern Baptists pray earnestly and continually for this much-needed Christian medical service."

Korea

The Korean Baptist Mission (the organization of Southern Baptist missionaries in Korea) has joined with the national Baptist convention in asking Southern Baptists to send, as soon as possible, evangelistic workers for 25 strategic cities in South Korea.

However, knowing that 25 couples cannot be sent immediately, the Mission voted at its recent annual meeting in Seoul to urge the appointment of four missionaries at once to fill urgent needs: two persons for literature and publications, a doctor, and a full-time student worker.

The Mission voted to ask Rev. and Mrs. Earl Parker, missionaries of the China staff recently transferred to Korea, to make a survey of opportunities for Baptist work among the Chinese in Korea and to make recommendations to the Mission.

Formosa

The Taiwan Baptist Convention was organized in July of this year. (Taiwan is the Chinese name for Formosa.) The 11 Baptist churches reported 748 baptisms during the past year and a total membership of approximately 2,000. New chapels have been opened rapidly, and many of them could become churches immediately except for the lack of missionary leadership.

Several churches with two to four hundred members are without resi-

dent pastors. Southern Baptists still have only six missionary men (of a total mission staff of 27) at work among the 9,000,000 people of Formosa—a population that will compare roughly with that of Texas.

Briefly

Europe: The Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, has 46 in its new student body, including some wives and some post-graduate students who hold fellowships. The married couples have brought a total of 16 children to the campus. The students come from 16 countries divided as follows: Austria, one; Denmark, six; Finland, four; Germany, seven; Greece, one; Holland, five; Indonesia, two; Israel, one; Italy, four; Lebanon, one; Norway, three; Portugal, one; Russia, two; Spain, four; Sweden, three; Yugoslavia, one.

Israel: More than 400 children were enrolled in a vacation Bible school at the Nazareth Baptist Church, Nazareth, Israel.

Jamaica: During the past summer 35 students from the Southern Baptist Convention directed 60 vacation Bible schools in Jamaica in which there were 1,239 conversions, a total enrolment of 12,249, and an average attendance of 11,163.

Costa Rica: There are now about 1,000 attending the Baptist Sunday schools of Costa Rica.

Hong Kong: The Baptist Theological Seminary, Hong Kong, graduated eight students in June, three of whom will go as missionaries to Malaya. Two of the mission chapels have been organized into churches, and a number of others will become churches before long. There are now 10 churches and 20 chapels.

Malaya: The second annual conference of the Baptist youth of Malaya held recently in Penang was attended by 148 young people, most of whom have been Christians less than two years.

Russia: According to recent reports, there are over 500,000 Baptist church members in the Soviet Union. The church in Voronezh has 1,000 members, the church in Stalingrad, 300, Rostov, 1,000, Taganrog, 400, Kharkov, 1,600, and Leningrad, 3,000.

Missionary Family Album

Arrivals from the Field

BROWN, Dr. and Mrs. Lorne E. (Jordan), 125-18th St., N. E., Cleveland, Tenn.
 COOPER, Mr. and Mrs. W. L. (Argentina), 1533 Godwin, Houston, Tex.
 DUNAWAY, Mr. and Mrs. Archie G., Jr. (Nigeria), 1208 Norvel Ave., Nashville, Tenn.
 HARRIS, Mr. and Mrs. Robert L. (Peru), Southwestern Baptist Theological Seminary, Ft. Worth, Tex.
 POOL, Dr. and Mrs. J. C. (Nigeria), 1808 Travis, Waco, Tex.
 THOMAS, Mr. and Mrs. John N. (Columbia), Box 227, Duncan, Vancouver Island, British Columbia, Canada.
 VERNON, Mr. and Mrs. Vance O. (Equatorial Brazil), c/o R. C. Patrick, Scottsboro, Ala.
 WHIRLEY, Mr. and Mrs. Carlton F. (Nigeria), 876-75th St., South, Birmingham, Ala.
 WHITE, Mr. and Mrs. M. G. (North Brazil), 320 S. Sycamore St., Petersburg, Va.
 WILLIAMS, Lillian (Colombia), Box 96, Berea, Ky.

Births

CARROLL, Mr. and Mrs. Daniel M., Jr. (Argentina), son, Charles Cowan.
 CLARK, Mr. and Mrs. Clyde E. (Venezuela), son, Mark Alan.
 FOSTER, Mr. and Mrs. James A. (Philippines), son, John Earl.
 GARRETT, Mr. and Mrs. James L. (North Brazil), son, John McCollum.
 MUSGRAVE, Mr. and Mrs. James E. (South Brazil), daughter, Jane.
 NEIL, Mr. and Mrs. Lloyd H. (Nigeria); daughter, Miriam Elaine.
 QUALLS, Mr. and Mrs. Samuel A. (South Brazil), daughter, Elizabeth Ruth.
 SKINNER, Dr. and Mrs. William (Paraguay), son, Glenn Earl.
 WHALEY, Mr. and Mrs. Charles L., Jr. (Japan), son, Ronald.

Deaths

JOHNSON, Mrs. Dalma R., mother of Joe Carl Johnson (Equatorial Brazil), August 6, 1954, Lewisville, Tex.
 LAWTON, Mrs. W. W., Sr., emeritus (China), August 28, 1954.
 ROESECK, Mr. H. J., father of Mrs. Carl Hunker (Formosa), July, 1954.
 SMITH, Mrs. Ida, mother of Lucy Smith (Japan), Sept. 18, 1954, Oklahoma City.

Departures to the Field

ASKEW, Mr. and Mrs. David Curtis, 16 of 308 Zakobacho, Hiroshima, Japan.
 BURCH, Vella Jane, Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland.
 CLINKSCALES, Mr. and Mrs. T. N., Caixa Postal 338, Londrina, Parana, Brazil.

COWPERTHWAITE, Mr. and Mrs. J. J., Caixa Postal 320, Rio de Janeiro, Brazil.

GROVES, Blanche, 169 Boundary St., Kowloon, Hong Kong.

HUGGER, Dr. and Mrs. J. D., Jr., Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland.

HERNANDEZ, Lillie Mae, 1711 Clark St., Honolulu, Hawaii.

MCCLURE, Miriam, Avenida Sur 521, Guadalajara, Jalisco, Mexico.

REINHOLD, Crea, Apartado Aereo 1320, Cali, Colombia.

RUNYAN, Mr. and Mrs. Farrell, American Baptist Mission, Kaduna, Northern Nigeria, West Africa.

SUINI, Bertha, 42-B Heath Road, Tainan, Formosa.

Language School

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

CARSHAW, Martha Jean (Colombia).
 CARTER, Mr. and Mrs. William P., Jr. (Chile).

CRAWFORD, Frances Nadine (Colombia).
 HAURUX, Roberta Elizabeth (Mexico).
 LIMA, Mary Elizabeth (Paraguay).
 (Address: Caixa Postal 679, Campinas, São Paulo, Brazil)

MCCLURE, Dr. and Mrs. Donald B. (Brazil).

New Addresses

BUTNER, Mr. and Mrs. James H. (Chile), 1413 N. May Ave., Oklahoma City.

BUSSON, Hilda, P. O. Box 632, Waianae, Oahu, Hawaii.

BOWMAN, Mr. and Mrs. Ralph T. (Southern Rhodesia), 504 East Ave., Marshall, Tex.

BRYANT, Mr. and Mrs. William Howard (Chile), 5217 Avenue Q, Central Park, Birmingham, Ala.

BURKE, Mr. and Mrs. Horace E. (South Brazil), Box 60, Turbeville, S. C.

CAUSON, Mr. and Mrs. William M., Vicente Suarez No. 92, Morelia, Michoacan, Mexico.

DAWES, Dr. J. V., emeritus (China), Box 293, Fayetteville, Ark.

(Please turn to page 28)

In Memoriam

Ida Deaver Lawton

Born March 19, 1869
 Franklinville, Pennsylvania

Died August 28, 1954
 Ridgecrest, North Carolina



pointed by the Southern Baptist Foreign Mission Board.

The Lawtons served in Chin-kiang for some time and then moved into the interior, where they did pioneer work in Chengchow and Kaifeng until their retirement. Mr. Lawton died in 1943. The five children are Rev. W. W. Lawton, Jr., missionary to the Philippines; Rev. Deaver M. Lawton, missionary to Thailand; Miss Olive A. Lawton, missionary to Formosa; Mrs. Eph Whisenhunt, former missionary to China, now a pastor's wife, Clayton, North Carolina; and Mrs. Thomas T. Holloway, wife of a field secretary of the American Bible Society, Dallas, Texas.

MRS. W. W. LAWTON, SR., served forty-three years as a missionary to China and reared five children for Christian service, three of them now in the Orient. A native of Franklinville, Pennsylvania, Mrs. Lawton was graduated from Dickinson Seminary and Pennsylvania State Normal School and taught for several years in the public schools of Mifflintown and Altoona, Pennsylvania.

In 1896 she went to China as a missionary teacher in the Methodist Girls' School in Chin-kiang. The following year she was married to Wesley Willingham Lawton, a native of South Carolina and missionary in China, and was ap-



YOU AND YOUR MISSIONARIES

Roger M. Smith

Make a Date for '55

Foreign Missions Conferences

Ridgecrest—June 30-July 6
Glorieta—July 28-August 3

Foreign Missions Conferences

Glorieta and Ridgecrest

THE Foreign Missions Conferences for 1954 are now history. We are well pleased with the outcome of these weeks, but not satisfied. The state of satisfaction is a dormant one and we certainly do not want to be in that condition. We are anxious to improve and enlarge these mission programs from year to year.

We were delighted to have the Brotherhood Conference meet with us at Glorieta and the Brotherhood and the Writers' Conferences with us at Ridgecrest. The attendance was very gratifying; but we hope that more and more of our people will avail themselves of the opportunity to participate in these missions conferences.

At Glorieta, 597 registered as over against 151 in 1953, the first year for the Foreign Missions Conference to be held there. There were seventy missionaries at Glorieta as compared with twenty-nine last year.

At Ridgecrest, 1,726 registered as compared with 1,190 in 1953. There were 116 missionaries at Ridgecrest this year.

The Bible study leaders this year were J. Glenn Blackburn at Glorieta and Dale Moody at Ridgecrest. These keen students of the Word of God brought stimulating and thought-provoking Bible expositions; thus, the Bible periods provided a firm foundation for the day's activities and set a good tempo for everything else that followed.

One of the high lights of each day's program was the three missionary testimonies following the Bible Hour. Some of these unforgettable experiences in missionary service were very unique, some very amusing, some very pathetic; but all were thrilling and stimulating.

Other high lights of the two conferences were the audio-visual presentations and workshops and the fine congregational singing and special music which was furnished by the leaders, members of the Glorieta and Ridgecrest staffs, missionaries, and guests. At Glorieta, Song Leader Carlos Gruber was ably assisted by Mary Ann Hunter and Jerry Williams. At Ridgecrest, Frank G. Charton was assisted by Landon Harper, Nancy Jo Franks, and Elizabeth Stevenson.

Leaders for the mission study conferences at Glorieta were E. C. Routh, Eula Mae Henderson, Mrs. Robert C. Fling, W. J. Wimpee, Mrs. Baker James Cauthen,

and Ellen Libis. Mission study leaders at Ridgecrest were M. Ray McKay, Ruth Provence, Mrs. William McMurry, H. Cornell Goerner, Thelma Bryant, Robbie Pugh, and Betty Jean Kelly.

Missionaries from the three broad areas of our work and members of the personnel department visited these conferences on different days and participated in the discussions. These periods were very informative and inspiring and helped our people to get a new vision of our responsibilities and opportunities around the world.

Vesper services, held on the front porch of New Mexico Hall at Glorieta and around Lake Dew at Ridgecrest, were inspiring and challenging.

Inspirational speakers at Glorieta were Fon H. Scofield, Jr., S. B. Platt, George W. Sadler, Ernest L. Hollaway, Jr., V. Larell Seats, Elmer S. West, Jr., Alma Hunt, Zollie Steakley, B. W. Orrick, A.

Ben Oliver, and T. Rupert Coleman.

Inspirational speakers at Ridgecrest were Josef Nordenhaug, Jesse M. Johnson, George W. Sadler, Edwin B. Dozier, Baker James Cauthen, Keith Parks, Frank K. McAnas, R. Jack Robinson, Raymond L. Kolb, John A. Parker, Edwin W. Parsons, and H. W. Schweinsberg.

One of the high social events of each conference was the reception honoring the missionaries. Mrs. Cauthen had charge of the reception at Glorieta and Mrs. M. Theron Rankin directed the one at Ridgecrest. As the new edition of the *Missionary Album* had just come from the press, Pauline McCordell, manager of the Baptist Book Store at Ridgecrest, sponsored an autograph party one afternoon.

Southern Baptists can be justly proud of Glorieta and Ridgecrest, for they mean much to our total denominational program. In Managers E. A. Herron at Glorieta and Willard K. Weeks at Ridgecrest we have capable, efficient, and cooperative men.



Part of the 597 who attended the second annual Foreign Missions Conference at Glorieta Baptist Assembly this year. (The angle from which the photograph was made gives the impression that the court in which the conferees are gathered is below the level of the ground outside.)

Paraguay Needs Christ

(Continued from page 11)

medical mission work in Paraguay. Insurmountable difficulties were overcome, and in January, 1953, the Baptist Hospital of Asuncion, provided by the gifts of the Cooperative Program and of the Lottie Moon Offering, opened its doors to the public.

In its first year and a half it has served more than four thousand people through its outpatient department and more than a thousand who have been hospitalized. From its beautiful chapel the message of Christ goes daily to the patients by means of the public address system.

Many of the patients have heard the gospel and read the Bible for the first time in the Baptist Hospital. Many, as they have been witnessed to by the Christian maids, nurses, nurses' aides, and other hospital employees, have come to know Christ as Saviour.

Much progress and gains have been seen in the Baptist work in Paraguay in the past nine years. There are about five hundred Baptist church members in Paraguay and about one thousand people who are reached each week through the church and mission Sunday schools.

The Roman Catholic Church is aware that Baptist and other evangelical work is making much headway in Paraguay, and it is making a strong campaign to stop it. Pray that as difficulties arise God's cause may triumph.

Pray for more national leaders. Pray for the people who are in spiritual darkness and bound by the shackles of the Roman Catholic Church. Pray that they may come to know the living Christ, the Light of the world. Christ is the only answer for Paraguay.

Missionary Family Album

(Continued from page 26)

EMANUEL, Mr. and Mrs. B. P. (Japan), 1618 Irwin, Lawton, Okla.
EWEN, Bettye Jane (Nigeria), Box 6083, Seminary Hill Station, Ft. Worth 10.
GULLAND, Mr. and Mrs. William M. (Nigeria), 4047 Michigan Ave., Kansas City 30, Mo.
GREEN, Dr. and Mrs. George, emeritus (Nigeria), 618 S. W. 13th Ave., Miami.
HOLLOWAY, Mr. and Mrs. Ernest Lee, Jr. (Japan), 2000 Broadus St., Ft. Worth 15, Tex.
JESTER, Dr. and Mrs. W. L. (Nigeria), 356 E. Main St., Georgetown, Ky.

JOHNSON, Mr. and Mrs. Joe Carl, Caixa Postal 552, Campinas, São Paulo, Brazil.

LAIR, Lena (Nigeria), Box 6067, Seminary Hill Station, Ft. Worth, Tex.

LUNSFORD, Mr. and Mrs. J. A. (South Brazil), 1441 Beech St., Abilene, Tex.

MATTHEWS, Mr. and Mrs. Jack B. (Argentina), Box 289, Southern Baptist Theological Seminary, Louisville, Ky.

MILLS, Mr. and Mrs. John E. (Nigeria), Box 6375, Ft. Worth 15, Tex.

MOON, Mr. and Mrs. J. Loyd (Equatorial Brazil), 258 Payne St., Auburn, Ala.

NEIL, Mr. and Mrs. Lloyd H., Baptist Hospital, Ogbomosho, Nigeria, West Africa.

NELSON, Mr. and Mrs. Loyce N. (Japan), 2000 Broadus, Ft. Worth 15, Tex.

PARKER, Mr. and Mrs. John A. (Chile), Pickton, Tex.

PARSONS, Victoria (Philippines), 2801 Lexington Rd., Louisville, Ky.

TUFTON, Lorene (Formosa), Williams Hall, Southern Baptist Theological Seminary, Louisville, Ky.

WALDEN, Ruth, Baptist Girls' School, Shaki, Nigeria, West Africa.

Colombia

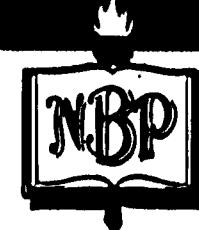
(Continued from page 13)

Our Baptist Hospital in Barranquilla is efficiently ministering to the needs of the suffering and at the same time making many friends for Baptists among the influential medical profession. The International Seminary in Cali is busy training pastors and national workers to carry on the advance for Christ in Colombia.

Yes, his truth is marching on! All the forces of sin and hell cannot stop the advance of the kingdom of Christ. Missionaries are dedicating their best to the task. National workers are going forward under hardships. Though Baptist missionaries encounter difficulty obtaining entrance to the country, Baptist mission money still may enter freely to do its quiet but powerful work for Christ.

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(Continued from page 17)

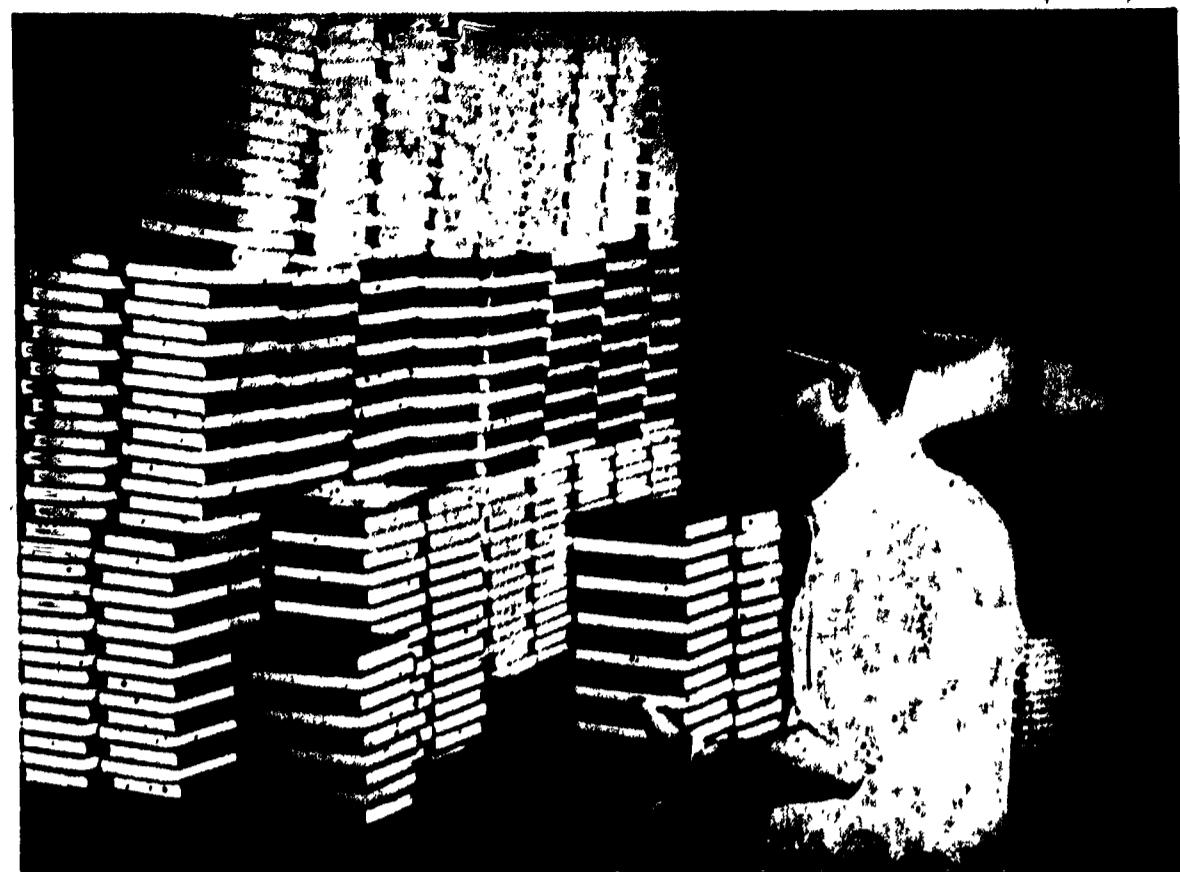
Forty-six years ago there were only two persons giving their full time to the Baptists' editorial and publishing work in Brazil. Today more than 150 people are employed. Ninety workers are needed in the huge new printing plant which was completed in 1951 and which has a floor space bigger than the playing area of a football field. Sixty additional workers are kept busy in the various departments housed in the three-story office building which was constructed in 1936, largely through gifts made by the Woman's Missionary Union.

In 1903 the Publishing House printed its first Sunday school quarterly. Early this year the total circulation of the five quarterlies now being published reached 119,400. This figure shows that the output of Sunday school literature has almost doubled in the last ten years.

The fact that there are now 1,769 Sunday schools in this country, as compared to only 1,123 organized churches, is undoubtedly due largely to the success with which the Publishing House has been able to place quarterlies in the hands of dedicated laymen who needed only this help to be able to start and maintain work in new places. A large percentage of the Baptist churches in Brazil were started as Sunday schools in the humble homes of Baptist laymen.

While the Sunday school literature has helped the missionaries and their fellow workers immeasurably in starting and maintaining work in places where no pastor was available, the Bible has been the most effective means of evangelism in Brazil. Typical of its work is the case of Adelino Brum.

Living on an isolated ranch in the interior of the state of Minas Gerais, he had never come in contact with the gospel and knew absolutely nothing about the Bible. But one day when his uncle, who was living with the family, died, the boy found an old Bible among his uncle's possessions. When he showed it to his parents, he was immediately told to burn it. However, his curiosity had been aroused. Instead of doing as he was told, he hid the book above a rafter in his room and took it down each night to study it. Years before he came in contact with



A Brazilian worker stacks low-priced Bibles in the binding department of the Carroll Memorial Publishing House.

a Baptist church he had already given his heart to Christ and had accepted the Baptist beliefs.

The Bible was translated into Portuguese, the language of Brazil, thirty years before it was translated into English. Yet it remained for the Baptist Publishing House, in 1944, to print the first Portuguese Bible on Brazilian soil. Before that the only copies available had been imported by Bible societies. Since the Baptists' "Brazilian Bible Press" was started, it has printed almost 500,000 Bibles and New Testaments.

Among other contributions which the Publishing House is making to all our work in Brazil are the printing of commentaries, doctrinal and devotional books, hymnals, and biographies for use in churches, seminaries, and training schools; the printing and distribution of the *Jornal Batista*, now an eight-page weekly with a circulation of 9,000; and the sending out regularly of promotional literature for all Baptist causes.

It does indeed seem providential that God has brought the Publishing House to its maximum strength at this

time. Communism is flooding Brazil with its propaganda. The Catholic Church has instituted a nation-wide fight against the evangelical faith, making large use of newspapers, tracts, and other publications. Spiritism keeps before the public a constant flow of articles.

But in the midst of all this the Baptist Publishing House stands as a reservoir of enlightening, awakening, quickening truth. With the help of Southern Baptists, it will continue to send forth its life-giving streams, in ever-increasing quantities, into Brazil.

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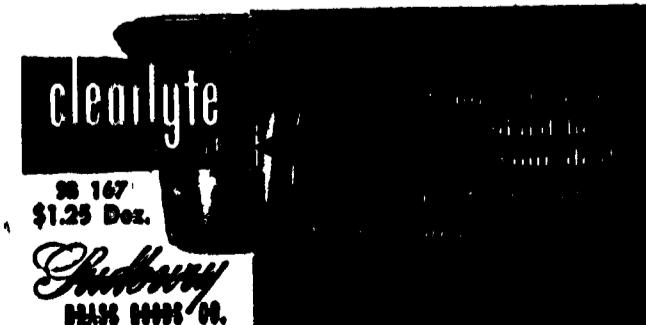
Return New York, July 28

To make reservations or to receive
further information, write:

Dr. Rogers M. Smith

P. O. Box 5148

Baptist Foreign Mission Board
Richmond 20, Virginia



Teaching Them

(Continued from page 6)

course came into existence. Practically all of the students consecrate their vacation time to winning the lost.

"The wonders God has wrought through the medium of the Institute make us realize the blessing of the plan still better as we consider the fact that the small number of laborers who have responded to God's call to come and help us do not suffice to reach the lost souls of the valley of the Tocantins.

"On the other hand, the young people who go to Pernambuco and Rio for education do not usually come back. Obviously, the Christian people of the hinterland must evangelize their own non-Christian people.

"We would be unrighteous and selfish if we failed to mention the very hearty recognition of the paramount work of our beloved and honorable Dr. L. M. Bratcher, now in glory. [See "The Man and the Hour Met" in the September, 1954, issue of *The Commission*.]

"Dr. Bratcher is always present in spirit and it is to him that we are deeply indebted for this institution and the benefits thereof. It is to him we must look if we are to point to the person who is worthy of praise and appreciation."



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Their Gods Can't Hear

(Continued from page 3)

mas gift you have ever made. You will want the Lottie Moon Offering to head your Christmas list and amount to more than all your other gifts put together.

Seeing the gratitude of the missionaries and the people of other lands causes us to want to multiply our gifts. A member of the Filipino Baptist church at Davao City said in expressing his gratitude, "Just think, the Baptists in America have given this money and they've never even seen our faces."

Our gifts revealed to him the love that is in Christ. In the wisdom and power of God our sacrificial money becomes love, a witness, encouragement, and life abundant and eternal.

For the sake of the one and one half billions whose hope is in gods of wood or stone, make this year's Week of Prayer a week of prayer!

It is imperative that the people have a change of heart, not just a change of religion.—Jorge Vásquez, national Baptist pastor, Ecuador



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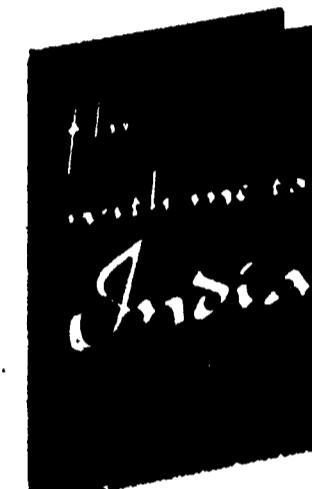
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India



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House of Earth,
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Stalking Nehru with a box camera—and attending the inauguration of the first president of India—

Sharing a tiny first-class train compartment with forty other passengers—

Running head-on into a sacred cow—Witnessing revolting monkey-god worship and praying in missionary churches of extraordinary courage—Such are the vivid scenes Dorothy Clarke Wilson describes in this diary account of her six-months trip to India.

"I did India," says Mrs. Wilson, "14,000 miles of it—by plane, railroad, bus, Model T, tonga, cikka, ricksha, flatboat, and elephant.... I came back with a renewed faith in democracy and a firm conviction of the marvelous opportunity we have as Christians to help bring about the fulfillment of the Indian dream—by living, not just preaching and teaching, Christianity."

The fascinating account of an American's adventures in India—land of turmoil and change, a country whose future may be as important to us as that of America itself.

PUBLISHED Nov. 8

\$2 At All Bookstores

ABINGDON PRESS

"We Are Ready"

(Continued from page 7)

little interior churches, for she had ridden horseback many days with her father as he went from one little church to another.

She had helped her father evangelize the Indian villages near where she was reared. But with all this interior experience she was as "citified" as any of the girls who had lived in Rio all their lives. She knew how to dress attractively and to use her beautiful eyes to talk when words were not necessary. And she was always happy.

When she went home for the three summer months after her first year in the Training School her pastor-sweetheart persuaded her that the need for service was greater than the need for preparation; so, they were married and live in the little town of Amambai, in the state of Mato Grosso.

The little village was without Christ until Miss Anna Mac Wollerman, one of our Southern Baptist missionaries, went there. Now there is a church, a parsonage, and a school. Ann Wollerman prepared the way and today this lovely young couple is there ready to serve with their willing hearts and many talents. Marlene plays the piano beautifully and sings well.

THE cute girl in the striped dress is MIRIAM RIBEIRO. She was president of the Training School Young Woman's Auxiliary last year and received the most outstanding scholarship of the year—the Annie Bagby Memorial Scholarship.

A witty girl, Miriam makes the conversation lively at her table, or in any circle where she is found. When

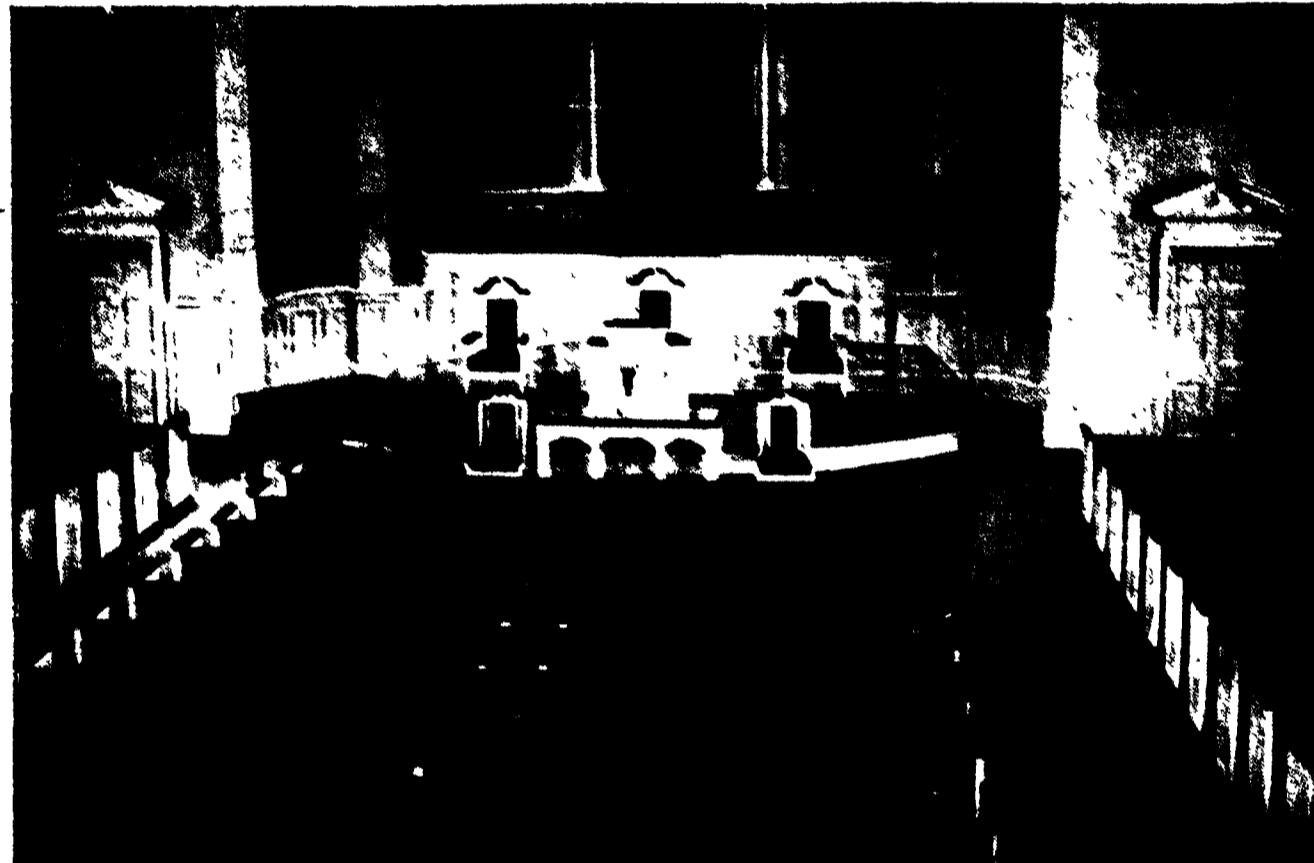
around her you would think she never had a serious thought; and she never seems to study. However, hers are the best grades in all the Training School. And since the day she arrived she has had her heart set on being a home missionary under the Brazilian Home Mission Board.

She wants to return to her interior city in the large state of Bahia and teach school; for there they have only grade schools and often the few teachers who are willing to plant their lives in the interior have as many as two hundred pupils each. The only one of the four that is still with us, Miriam

will finish the Training School this year.

If these four girls, along with the fifty who have already graduated from the school and the sixty-three who are here this year, could speak, no doubt they would all repeat in a modern-day way the words of Paul as he wrote to the Christians in Rome:

"We are debtors both to Southern Baptists and to Brazilians, both to the leaders, and to the laymen. So, as much as in us is, we are ready to present the gospel to the Brazilians, to the Bolivians, and to our mother country, Portugal."



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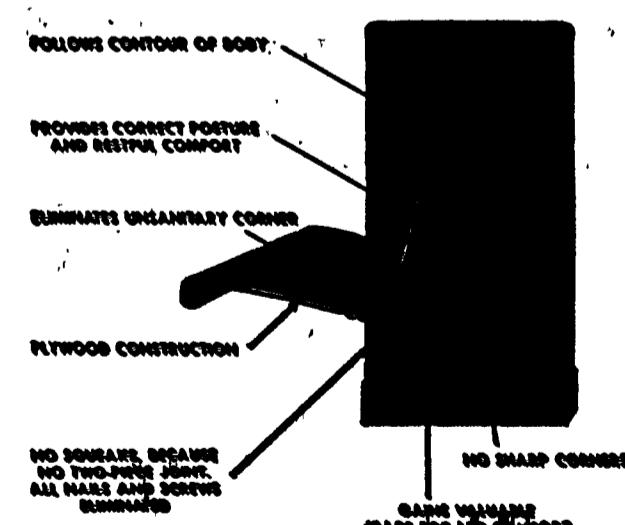
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Elizabeth M. Stow



New Tools for Missionary Education

More Missionaries Are Needed Now, by Baker J. Caughon, executive secretary of the Southern Baptist Foreign Mission Board, sounds the keynote of continued advance in world missions. It stresses the formula found in the words of Jesus, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matthew 9:38).

The major need on all mission fields is for preachers of the gospel, men called of God to the ministry of his Word, to inspire churches, project programs of evangelism, and conduct revivals.

Africa—"The Sleeping Giant" Awakens, by V. LaVell Seats, is an eight-page folder designed to show that missionaries, with the light of the gospel, have been an important factor in the slow process of awakening which has been going on in the "Dark Continent" for more than a hundred years.

Nigeria presents a challenge as the pace of awakening quickens. The missionary writer pictures the contrast of the country with its modern ways of civilization in large cities alongside many primitive customs. The greatest contrast is to be seen in the religious life of the people who are 100 per cent religious, but 90 per cent lost.

Italian Baptists Move Ahead, by Roy F. Starmer, is a reminder that Southern Baptists have had work in Italy more than eighty years, during which time Italian mission work has experienced three stages of development. The missionary author describes the present task and goal as that of nurturing the

seed which has been planted until it becomes a strong Baptist constituency capable of weathering the terrific storms of opposition.

There is a widespread desire among Italian Baptists to reach the goal of full financial independence. Along with this desire, they have an ever broadening spiritual vision. They need the reasur-

ance that they do not stand alone in their spiritual warfare.

Beautiful Japan, by Ione Gray, is a glimpse of a country where 85,000,000 people, increasing at the rate of one and one quarter millions per year, live on an area smaller than the state of California. The material is based on firsthand information and impressions gained while the writer was on a tour of the Orient. Working alongside the 103 Southern Baptist missionaries to Japan are many courageous and devout Baptists of Japan, one of whom said to the visitor: "As you travel on around the world you will come to know individuals who have suffered because of Japan. Tell them that most of the people of Japan had no control over the military; but that nevertheless we accept our responsibility for what our nation has done to others. Tell them we are sorry and that we ask for forgiveness."



Argentine Baptists Move Ahead, by Hugo H. Culpepper, calls Argentina a land of promise and notes the growth and development of Baptist work there, especially in the light of factors which have entered into the laying of a sound foundation. Attention is called to the statement that there is not one adequate Baptist church building in the country! Baptist missionaries believe the country's 18,000,000 people can be won only as there are more and better Baptist churches; for Christ is building his kingdom through his churches.



Paraguay Speaks, by Franklin T. Fowler, M.D., will introduce you to one of Southern Baptists' most strategic medical mission centers. Except for occasional instances of threats and oppositions, the country affords ample religious liberty. The Paraguayan is a very friendly and charming person and has great respect for the foreigner, especially the North American Baptists, who have

been working in Paraguay for more than thirty years, are one of twenty or more evangelical groups in the country. Southern Baptist medical work began there in 1947 with a small day clinic in one of the slum areas of Asuncion, where few doctors would dare to go and where most of the people lived in ignorance, fanaticism, and disease. You will be interested in reading how this experience led to the establishment of a modern, well-equipped and well-staffed hospital, which opened January 5, 1953.

Formosa, Isle of Hope, by Carl Hunker, will acquaint the reader with one of Southern Baptists' newest mission fields. A little dot in the sea, no more than one hundred miles from the Communist-controlled China mainland, Formosa is described as a modern isle of hope. Early Portuguese sailors called it Formosa, meaning "isle of beauty." Today it is called Taiwan, a Chinese name meaning "terraced bay." It has become the island home of refuge for two or three million Chinese who fled the Communist invasion.

The closing of China to Christian missionaries from the West led nearly thirty denominations to enter the open doors of Formosa. Among the first of these were Southern Baptists who began work there in 1948.

Formosa is strategic! It has become a land of unparalleled opportunity for Christian witness.

The Field Is the World, the 1954 report of the Foreign Mission Board, is a summary of Southern Baptist foreign mission activities during the past year. High lights of the year are featured at the beginning. Then follows a compilation of firsthand reports from each mission area. Facts and figures reveal work and achievements by missionaries and national Baptists. Statistical tables in the Appendix include personnel, churches, organizations, schools, medical work, publication work, orphanages, and good will centers on the fields.

Foreign Missions Visualized, 1954 edition, is a catalogue of audio-visual aids, listing motion pictures and filmstrips on Brazil, Africa, Europe, the Near East, the Orient, Hawaii, and Mexico. The introduction on the inside front cover suggests ways of using these aids and tells how they are distributed.

A Week of Prayer pamphlet is designed to set forth the origin, purpose, and benefits of the Lottie Moon Christmas Offering, along with the joys that come from generous participation.

The above items are free upon request to the Department of Missionary Education and Promotion, Southern Baptist Foreign Mission Board, P. O. Box 5148, Richmond 29, Virginia.

NOW IS THE TIME TO STUDY ABOUT BRAZIL

The 1954 Foreign Mission Graded Series should be studied now—a church school of missions would be an excellent way to use these books in enlisting men, women, and young people in a study of missions before time for the Little Moon Christmas Offering.

For supplementary reading—

THE BAGBYS OF BRAZIL by Helen Bagby Harrison

The thrilling story of two pioneer Baptist missionaries to Brazil as told by their daughter. In telling their story, the author has revealed much of the history of Southern Baptist mission work in Brazil. Cloth, \$1.75 paper, 90¢

For Intermediates

FLYING MISSIONARIES by Robert R. Standley

Hopping from place to place in his Navion mission plane, missionary Standley carries on his work. In this book he gives thrilling stories of the way he is received in his travels in Brazil, of the young people who are won to Christ, and of the way the plane gives prestige to mission work. Paper, 35¢

For Adults

PILGRIMAGE TO BRAZIL by Everett Gill, Jr.

Actual missionary experiences, vital statistics, interesting facts—all combined in this book by the late Foreign Mission Board secretary for Latin America. A survey of mission work in Brazil, the most flourishing Southern Baptist mission field. Pictures of Baptist work included. Paper, 60¢

For Juniors

ADVENTURES IN BRAZIL by Aleene Wise

Aleene, a Junior, goes with her family to Brazil, where her father is associated with a lumber mill. As the story unfolds, she is seen on the long trip by freighter, in the missionary boarding school where she accepts Christ, and then back to North America where she goes to college, falls in love, and marries. God calls her and her husband to Brazil, where they serve as missionaries today. Paper, 35¢

For Young People

LAND OF MANY WORLDS by Robert G. Bratcher

A young couple, Jean and John Fulton, who are inspired by the burning appeal of a retired missionary, answer the call to missions in Brazil. The author traces the steps of the young couple through language study, at the yearly mission meeting, and then on their first furlough. Paper, 60¢

For Primaries

LITTLE MISSIONARY by Joan Riffey Sutton

Kathy becomes a "little missionary" at seven years of age when she and her parents leave their home in America to become missionaries in Brazil. Kathy's reaction to the customs, the schools, and the children show, in Primary language, missionary life in Brazil. Paper, 35¢

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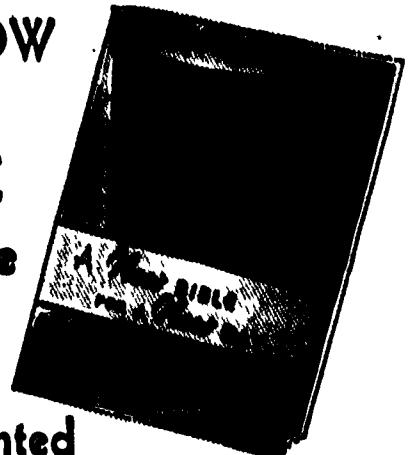
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