



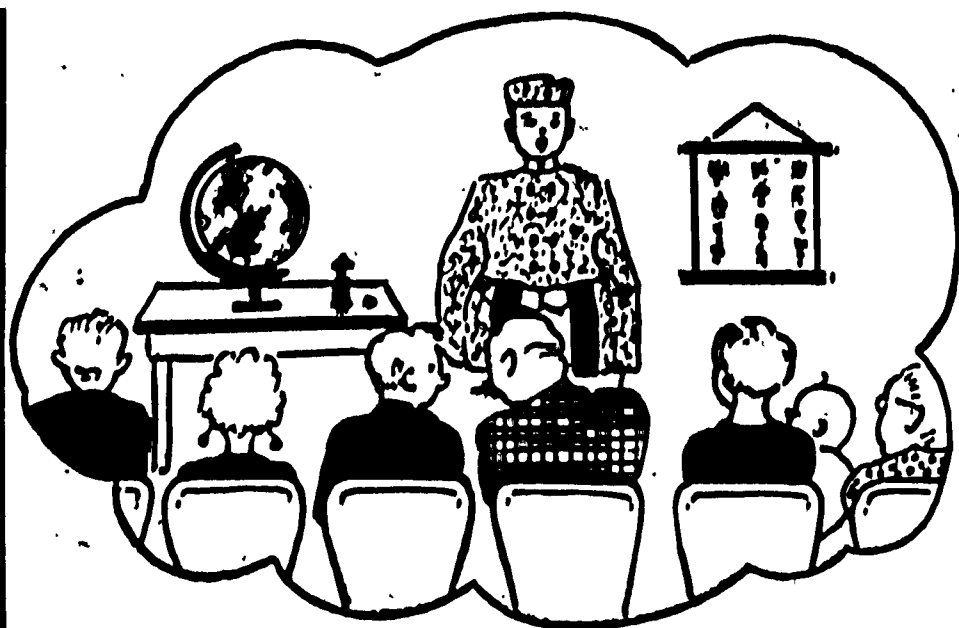
"In the image of God"

DR. SMITH, ANOTHER PASTOR WANTS FOREIGN MISSIONARIES TO ASSIST IN HIS SCHOOL OF MISSIONS NEXT WEEK.

NEXT WEEK? OH, NO! NOT NEXT WEEK! TELL HIM-- NO; LET THE COMMISSION TELL HIM AND ALL THE REST....



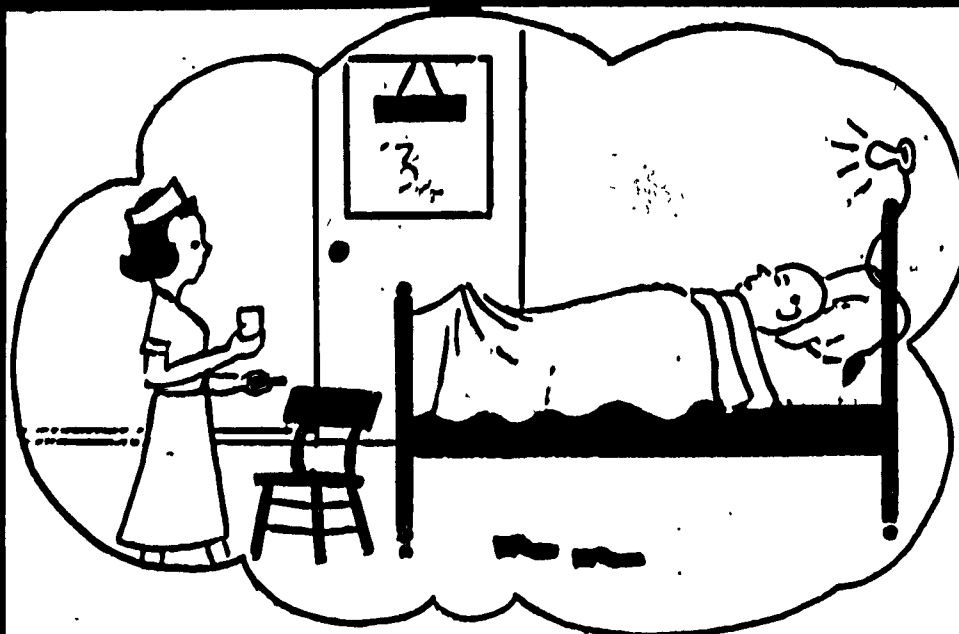
In the office of Dr. Rogers M. Smith, associate secretary for promotion for the Southern Baptist Foreign Mission Board.



Of the 186 Southern Baptist foreign missionaries now in the United States, 77 active and 25 emeritus missionaries are available for Schools of Missions and other deputation work.



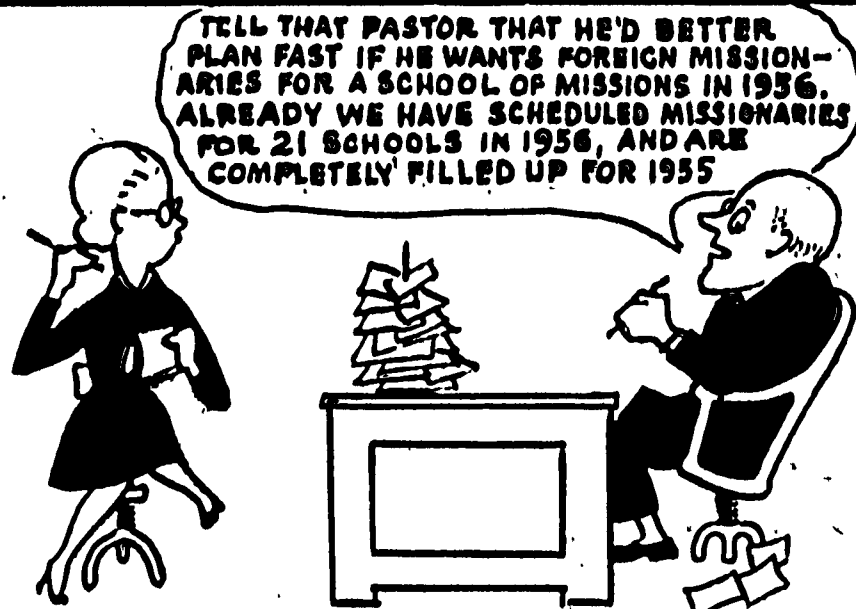
Thirty-four of the furloughing missionaries are studying in seminaries and other schools and seven are teaching. These missionaries have time for only a limited amount of deputation work.



Thirteen Southern Baptist missionaries now in the States are ill—some of these in hospitals and others recuperating at home. Eighteen of the 186 total are inactive; that is, they are not now supported by Southern Baptists.



Thirty-seven of the young missionary mothers have small children and are available for only a limited amount of deputation work if any at all. Some of the inactive missionaries are awaiting reassignment or for other reasons have been retained in this country.



Back in the office of Dr. Smith. When Southern Baptists have more foreign missionaries they will have more furloughing missionaries and, thus, more missionaries for more Schools of Missions.

SCHOOLS OF MISSIONS



THE

Commission

This month

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Half-a-World of

People

Christ went to Calvary

for them, too!

By Elmer S. West, Jr.

FOR eight weeks during the summer of 1954 I was privileged to visit our mission work in the Orient. Dr. W. Peyton Thurman, one of the Foreign Mission Board members from Kentucky, accompanied me, his trip being provided by the First Baptist Church of Hopkinsville, Kentucky, of which he is pastor.

One cannot visit any mission field without gaining a deeper appreciation of our missionaries and a more genuine understanding of the opportunities which are theirs and the problems they face. It is impossible for one to fully evaluate a missionary when having seen him only on furlough.

To judge him by the impression made during that time would be to underestimate his total abilities. It would be like judging a general by the way he marches in a parade on the Fourth of July! When the missionary is visited out on the frontier, his battleground, the full impact of his life and work makes a lasting impression of large proportions.

From Hawaii to Japan to Thailand there is solidarity of purpose and depth of commitment. The gospel is preached with simplicity and love. There is enthusiastic support for the new Orient secretary, Dr. J. Winston Crawley. There is daily undergirding of prayer and love for Dr. Baker J. Cauthen as he now leads the total undertaking of this Board.

Need for new missionaries is overwhelming. Every country presents a compelling necessity for the appointment of many more missionaries. There is among the missionaries a spirit of charity toward the needs of other fields which is inspiring. As we went from country to country we were faced with the eloquent testimony of vast desert areas where the gospel is not heard. We departed from each place convinced that we must have more missionaries to send as soon as possible.

There has been a most inspiring advance in the work of the Kingdom all over the Orient. To see what our missionaries are doing out there in co-operation with the national Christians is a sight that fills our

hearts with joy. But advance in personnel is another matter!

Dr. Crawley's statement was disturbing when he said that with the exception of Japan there has actually been no advance in personnel in the Orient during these seven years of advance around the world. And he reminded the Foreign Mission Board, in a recent monthly report, that more than half the people of the world live in the Orient. In this half-a-world of people there are fewer than five million professing evangelical Christians—only a little more than half as many as are in the ranks of Southern Baptists.

Consider the story of advance in the Orient. During these seven years we have appointed 128 missionaries for that area. This is an average of a little more than eighteen per year. The average number of appointments for all the areas where we have work stands at slightly above seventy-five per year. During these years of advance the net gain in missionaries is 314 for all areas, while for the Orient it stands at a bare thirty-nine!

The seriousness of the situation is pointed up in such a place as Korea, a country which stands today on the threshold of a mighty forward movement. Our seminary at Taejeon has an enrolment of 140. In South Korea we have only fourteen missionaries actually serving on the field and two of the five men are at retirement age.

Dr. A. W. Yocum, once retired, continues his good work at the Baptist clinic until a younger doctor can come to assume the responsibility of setting up the new hospital which is now being built. Three fine nurses carry on a commendable work. In no other place is the time more ripe for the presentation of the gospel to a receptive people whose extremity of war and poverty is God's opportunity for redemption. Thousands are accepting Christ and our men and women are moving along with patience and determination, but the need for help is evident on every hand.

Formosa is another place with ripened harvest but few laborers. There we have twenty-eight missionaries, all of whom have been transferred from China. No new missionaries have been appointed to serve in

this land. Within the next twelve years, eighteen of the twenty-eight missionaries will have passed retirement age, leaving only ten.

Miss Pearl Johnson works alone in the city of Tainan with a population of 276,000 people. She is our only witness among all these people. God is blessing her work in a marvelous way, but imagine what a job could be done with the help of a strong young couple to stand there by her side. [Since this was written, Miss Marie Conner has moved from Chiayi to Tainan to assist Miss Johnson, and Miss Gladys Hopewell has been transferred from Thailand to Tainan.]

At Hong Kong one sees the product of one hundred years of Baptist work and witness. Our missionaries work side by side with national leaders to produce an effective furtherance of the gospel through fine churches and well-organized schools. One of the crucial needs there is in the area of publication work, the influence of which is far reaching among Chinese people in many countries outside the Bamboo Curtain.

The first unit of a hospital stands at Mati in the Philippines with no missionary doctor to assume responsibility. This hospital is located in a strategic place of need, the only hospital for a distance of three hundred miles along the eastern coast of Mindanao. At the present time Miss Virginia Miles is the only missionary there.

In Indonesia we saw how God has led step by step in the laying of a solid foundation upon which the structure of a sound mission work is being built. Decisions are made for Christ in almost every service. Mr. W. B. Johnson says that all the people don't realize it yet, but the Baptist message is tailor-made for this wonderful country with its devotion to freedom.

WE were there when the ninth anniversary of independence was celebrated. It was the nearest thing to the spirit of 1776 I will probably ever see. How thankful we are that three strong couples were appointed for Indonesia last year!

A powerful witness is to be seen there in the lives of two career diplomats. One is Mr. John Gordon Mein, son and brother of Latin American missionaries. Mr. Mein is

now the first secretary of our American mission there. The third day after his arrival in Djakarta he was knocking on Missionary Johnson's door, ready to help in any possible way.

Another fine Christian is Mr. T. C. Baja, acting ambassador from the Philippines to Indonesia. He and his wife are faithful Christians and their witness is a powerful force in the government circles of Indonesia. Mr. and Mrs. Baja take great pride in saying, "We are the products of American missionary work in the Philippines."

DR. Eugene L. Hill continues to do his work in Singapore against great odds. The other missionaries are doing their very best but their numbers are too few. Up and down the Malay Peninsula the call is for help as soon as possible. In the four years since our work started there, only one new missionary has gone to that country. How thankful we are for Mr. and Mrs. G. Harold Clark who were recently appointed for service there! They will be going out within a few weeks.

Thailand offers another picture of encouraging progress and disturbing need. A man like Ronald C. Hill symbolizes the alert young missionary. He preached his first sermon in the Thai language about nine months after arrival. Recently, he and his family have moved some fifty miles from Bangkok to Cholburi. They are working in a province of over 200,000 people where there is no evangelical witness to the Thai people.

Whether it be Hong Kong or the Philippines, Korea or Malaya, there is the clear challenge to share Jesus Christ—a call Southern Baptists must and will answer.

No implication is intended that there are not other areas of compelling need outside the Orient. We are ever aware of the critical situation in Nigeria, the challenge which awaits us in East Africa, not to mention Europe, the Near East, and the countries of Latin America. With God's help the whole level of appointment of personnel must be raised to such an extent that these needs will be met at the earliest possible time.

In the midst of calls for help from countries around the world, the temptation is to

(Please turn the page)

THE COMMISSION

for January 1955



Asia's faces are a fascinating and appealing portrait of the old traditions and the new freedoms. Left to

right: Thai boy, Japanese girl, woman of Formosa, young lady of Japan, child of Formosa, Chinese man.

become so burdened with needs that in an all-out effort to answer such calls we neglect to keep the standards of appointment high. The natural tendency might be to let concern for quantity of appointees minimize concern for the quality of the persons being sent out to fill the needs.

No more unwise approach to the present world crisis could be conceived. This is a day which demands the best. Only the person who is sound in body, mind, and spirit, well-trained and God-called, can be sent. Not just one or two of these qualities, but a combination of all of them is essential.

To send out those who do not measure up would be false economy of God's servants and the tithes and offerings of our people. To allow immediate needs to shift our attention from quality of life to quantity of numbers would be an act of folly for which God and Southern Baptists would hold us accountable.

Although our missionaries around the world are carrying burdens far too heavy, having waited and pleaded for help, they will say to a man, "Don't send us a missionary who doesn't measure up." After being burdened with the urgency of situations in Korea, I asked Mr. John A. Abernathy what qualities he wanted in new missionaries. His last words to me were these, "They must be God-

called, Spirit-filled, and well-prepared."

And Mr. Abernathy would rather wait, if necessary, for one couple like that than have twenty new recruits who do not measure up to the high standards of our Board. For the only thing worse than sending no missionary at all is to send one who for one or more reasons is incapable of carrying his share of the load with adequate effectiveness and devotion.

The hope for advance can never be realized in lower standards. We will, and do, take calculated risks in appointments, but they are calculated—thoroughly and prayerfully. Our hope lies in a vastly larger reservoir of volunteers from which to choose the very best.

When we look at the vast resources of manpower in our ranks of eight million, we are convinced that Southern Baptists will not be content to keep creeping across the world in this fashion.

I FOR one, believe that the greatest days of advance are yet ahead of us. Across this land—in the churches, the colleges, and the seminaries—there is a ground swell of interest and enthusiasm. A special missions emphasis year among Baptist college students in Texas points the way. In state after state our students and student directors are coming alive to the world in which we live and the claim of

Christ for committed lives. Three of the seminaries are projecting plans for mission conferences for college students in the spring.

Among the seminary students there is a growing awareness of the strong possibility of God's call for service abroad. Our missions professors and visiting missionaries deserve much credit for the cultivation of this interest.

The hope for an immediate lifting of the level of appointments is in the hundreds of students graduating from our seminaries and in the trained Christian workers, both men and women, who are already in some area of service here at home but still under thirty-two years of age. In this latter area Dr. Cauthen's heart-searching appeal at the meeting of the Southern Baptist Convention in St. Louis has already borne good fruit. Many pastors have made contact with the personnel department offering themselves for appointment. Some of these will be going to the field during this year. Ways are now being worked out to present appeals in a more personal way to this strategic group within our Convention.

It is our purpose to seek means by which each local church may be challenged to be a recruiting-post for world servants. Recruitment at the grass roots through prayerful concern, sharing of information, and

faithful witness will produce a miracle before our eyes. The key to this situation is the local pastor. We will do our best to enlist his wholehearted support.

Last September, after two long years of waiting, the missionaries of Thailand stood at the airport in Bangkok to welcome Mr. and Mrs. Daniel R. Cobb and their baby, Jan. By coincidence Dr. Thurman and I were to leave on the plane on which they arrived. What a thrill it was to stand there with the missionaries and watch their plane fly in out of the night!

There was very little talking but the air was saturated with excitement. These stalwart people had prayed so long for help—and now, at last, it was coming. We on the ground could sense something of the excitement of the Cobbs as they came with all they had to give to the people of Thailand in a lifetime of service. There are five different places of priority needs from which they can choose to serve after learning the language.

God did not intend that dedicated world servants should wait so long for desperately needed help. Christ did not go to the cross for a favored few. We must accelerate advance in personnel throughout the Orient and around the world.

God is able to call out his own and prepare them for world service. We commit ourselves anew to his purpose.

Inspired Purpose

(The following words are reprinted, by permission, from an editorial, "The Point About Schweitzer," by Norman Cousins in the October 2 issue of The Saturday Review. Albert Schweitzer, seventy-nine-year-old medical missionary in Africa and noted philosopher, musician, author, and theologian, recently went to Oslo to receive the Nobel Peace Prize voted him in 1953 as a tribute to a matchless human being.)

It matters not to Schweitzer or to history that he will be dismissed by some as a do-gooder or as a sentimental fool who fritters his life away on Africans who can't read or write. "Anyone who proposes to do good," he wrote, "must not expect people to roll stones out of his way, but must accept his lot calmly if they even roll a few more upon it."

For the tragedy of life is not in the hurt to a man's name or even in the fact of death itself. The tragedy of life is in what dies inside a man while he lives—the death of genuine feeling, the death of inspired response, the death of the awareness that makes it possible to feel the pain or the glory of other men in oneself. . . .

If there is a need in America today,

it is for a Schweitzer among us. We are swollen with meaningless satisfactions and dulled by petty immediacies—but the threat to this nation and its freedoms and to human life in general has never been greater. To the extent that part of this threat is recognized, it is assumed it can be adequately met by a posture of military and material strength. But the crisis is basically moral and demands moral strength.

We can't save the nation by acting as though only the nation is in jeopardy, or by acting as though the highest value is the nation. The highest value is the human being and the human potential. In order to safeguard this human potential we have to do more than to surround ourselves with high explosives. We have to make the supreme identification with other people, including those who are different from us or who have less than we.

If sacrifice is required, we shall have to sacrifice. If we are to lead, what we say and what we do must become more important in our own minds than what we sell or what we use. At a time when men possess the means for demolishing a planet the only business that makes sense is the business of inspired purpose.

Autobiography of a Soul

This brief personal testimony of how one man went through five steps—as Marxist, legalist, Confucianist, Taoist, Buddhist—to accept Christ is really the story of God's pursuit of a soul.

By L. S. Chang

INDEED "the love of Christ . . . passeth knowledge" (Ephesians 3:19); for even I, a great sinner, having persecuted the church, could be saved. It is, therefore, too wonderful for me to comprehend "what is the breadth, and length, and depth, and height" (Ephesians 3:18) of the love of God. The story of my conversion could be written in a big volume; but I can give only a very short introduction here.

I was born in Wusih, China, an industrial city near Shanghai, in 1904. I graduated from Fuh-tan University, Shanghai, in 1925 after which I took postgraduate studies in the University of Paris in France and did special research work in political and legal science in England, Belgium, and Germany from 1927 to 1929. I taught in different universities in Shanghai and Nanking as professor in political science and constitutional law nearly ten years and was the first president of Kiang-nan University. During the period of my teaching I wrote more than twenty books on politics, law, and philosophy.

As to my political and social career, I worked for my country for more than ten years, in different positions of municipal and provincial, as well as central government; and once I served as a vice-minister in the cabinet and as delegate to the National Assembly. I was also elected to be the director of various social and cultural associations.

But I should say now, even as the apostle Paul said, "what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the

loss of all things, and do count them but dung, that I may win Christ" (Philippians 3:7-8). For "what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36).

The story of my conversion may be told briefly in six stages:

First Stage: I was a Marxist (1923-1926). When I was nineteen years old I studied in an American missionary university—Shanghai Baptist University. At that time, not only did I not accept the Lord, but I was against him. I tried to run away from that university after only one semester, which I considered then to be as long as many years of imprisonment.

"Concerning zeal, persecuting the church" (Philippians 3:6), I even joined the anti-Christian movement and wrote and published articles in newspapers. I was then a radical Marxist and an atheist and believed that only Marxism and social revolution could save my country and the world. I did not know "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4).

Second Stage: I was a legalist (1927-1933). After I reached the age of twenty-four, I began to realize that revolution only brings destruction. In order to reconstruct my nation, some constructive steps should be taken. Therefore, I began to study law and legal systems in Europe. I wrote many books concerning these problems and once published a thesis on "The Legal Interpretation of History."

I strongly advocated legal reformation as the effective way to reconstruct my country and to save the world from unjust social systems and cause human beings to follow the law of righteousness. But I did not know then that "Israel, which followed after

the law of righteousness, hath not attained to the law of righteousness. . . . Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone" (Romans 9:31-32).

Third Stage: I was a Confucianist (1933-1938). After several years in political activities, my experiences taught me that a legal system could not work or grow itself; it must be supported by social traditions and morality of the people. Then I turned to be an ardent follower of Confucius' doctrines.

I also wrote many books concerning the fundamental principles of national regeneration in order to awaken the souls of my people and to save my country. But what Confucius and all moralists taught was only "attainment," not "atonement."

As it is written, "There is none righteous, no, not one. . . . For all have sinned, and come short of the glory of God" (Romans 3:10-12, 23). Jesus said, "That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matthew 5:20). "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God" (John 3:3).

Fourth Stage: I was a Taoist (1938-1943). Taoism had its origin in the high philosophy of Lao-tse and Tsung-tse; but it was later developed into some sort of religious teaching and practices. It was also used as a means and tactics for political strife. So at last, I found out that it only caused me to play politics and led me out of the way of truth.

Fifth Stage: I was a Buddhist (1948-1949). After reaching the age of forty, I began to realize the value and impor-

tance of a spiritual life. As a majority of the Chinese are so-called Buddhists, I naturally also followed the same line. This is especially true in high intellectual circles in China where scholars are influenced by Buddhist philosophy. They despise Christian teaching.

But alas! what they know is only the wisdom of this world that comes to nought. They do not know "the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory" (1 Corinthians 2:7).

In 1949, just more than one year before my conversion, I was invited by the International University in India to give lectures on the subject, "Destiny of Asiatic People," aiming to make a movement for the revival of Buddhism and Oriental civilization.

But, just before my departure, the Indian government severed diplomatic relations with the Chinese government; my passport was therefore no longer valid and I had to give up my plan to go to India. Indeed, "He . . . openeth, and no man shutteth; and shutteth, and no man openeth" (Revelation 3:7).

Sixth Stage: I am a Christian, a follower of the Lord Jesus Christ (1951—). As I gave up my plan to go to India, I came to Java in January, 1950. In March, 1950, I brought my family from Djakarta to Semarang and immediately found a house next to a church which was just under construction. I believe it must have been planned for me by God so that I could live near the Lord.

After only a few months, the Lord opened the way and led me to attend the dedication ceremony of that new church. This was the turning point of my life, for I am persuaded that once my relationship with the Lord was made, neither "powers, nor things present, nor things to come . . . shall be able to separate (me) from the love of God, which is in Christ Jesus our Lord" (Romans 8:38-39).

From then on I attended the services of that church regularly; and it seemed that there was some power from on high that led me, and I could not stop going to church. To my great surprise, although I could not understand the preaching in the Indonesian language, by the prayers and hymn singing I could feel the real presence of God and was always moved by the Holy Spirit.

In January, 1951, I decided to attend the Sunday services and prayer meetings regularly and to devote all my time to studying the Bible and Christian doctrines. In September, 1951, I was converted and received the Lord Jesus as my Saviour.

After my conversion, I have become more fervent after truth, more desirous of deeper knowledge of God and of Jesus Christ our Lord. Every day early in the morning, even when it is raining, I go to church to pray and to study the Bible (if on a trip outside I do it also in hotels and cars).

There is one word I should not neglect to mention here in order to testify to the love and grace of God. In 1953, just thirty years after I persecuted the church in Shanghai, it was so miraculous that Dr. Buford L. Nichols, a trustee of Shanghai Baptist University (my alma mater where I got out of the way because I was then against the Lord), was sent to Semarang, where I was converted, to work in the American Southern Baptist Mis-

sion, to establish a church and seminary. I was so glad to see him. I felt just like the prodigal son in the fifteenth chapter of Luke!

The reason I received the Lord Jesus as my Saviour cannot be given fully here; it is enough to fill a big volume. As our "faith should not stand in the wisdom of men, but in the power of God," my testimony cannot be declared "with excellency of speech or of wisdom" (1 Corinthians 2:5, 1). Here I state only briefly what I have really realized and experienced in the Holy Spirit.

I REALIZE that Christianity is the only truth in the universe, and the Lord Jesus is the only Saviour of our souls, "for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). He is our way, our truth, our life (John 14:6), our righteousness, our wisdom, our redemption, our sanctification (1 Corinthians 1:30), our
(Please turn to page 31)

I fled Him, down the nights and down the days;
I fled Him, down the arches of the years;
I fled Him, down the labyrinthine ways
Of my own mind; and in the mist of tears
I hid from Him. . . .

(For, though I knew His love Who followed,
Yet was I sore adread
Lest, having Him, I must have naught beside). . . .

Still with unhurrying chase,
And unperturbed pace,
Deliberate speed, majestic instancy,
Came on the following Feet. . . .

Naked I wait Thy love's uplifted stroke!
My harness piece by piece Thou hast hewn from me,
And smitten me to my knee;
I am defenceless utterly. . . .

(He said). . . .
"All which I took from thee I did but take,
Not for thy harms,
But just that thou might'st seek it in My arms. . . .
Rise, clasp My hand, and come. . . ."

Halts by me that footfall;
Is my gloom, after all,
Shade of His hand, outstretched caressingly?
"Ah, fondest, blindest, weakest,
I am He Whom thou seekest!"

—From "The Hound of Heaven"
by Francis Thompson

The Orient Asks for 250 Missionaries NOW!

SOUTHERN Baptist missionaries in the Orient and national Baptist leaders of the countries where Southern Baptists have mission work are asking the Southern Baptist Convention to send additional personnel at once. These formal requests, made through the Baptist Missions, the agencies through which the missionaries function on the fields, and the national conventions, do not in any sense reflect the total need. These petitions, totaling two hundred fifty missionaries, are for a missionary staff to meet the most urgent and minimum needs of the work already projected.

The Foreign Mission Board is encouraged by the response to the call for mission volunteers. Many young people within the churches are making known their desire to be used in the task of world evangelism at the point of greatest need. However, most of these young people have not yet completed their training for the mission task.

If the present personnel needs of the Orient are met it will be by young people who have already completed, or will soon complete, the necessary educational qualifications. Every Southern Baptist below the age of thirty-two who has the emotional, physical, and educational preparation for the foreign mission field should come face to face with the following needs.

Immediate personnel needs for Latin America were listed on page nine of the November, 1954, issue of *The Commission*. Needs for Africa, Europe, and the Near East will be presented in a coming issue.—THE EDITORS

Formosa

Nine couples for evangelism
Couple for the Baptist seminary, Taipei

Hawaii (under supervision of Orient secretary)

Three couples for evangelism

Hong Kong—Macao

Couple and single woman for publication work

Couple for work in Pooi Ching Middle School with qualifications to teach English and Bible

Couple for seminary

Indonesia

Two single women for church work
Couple for church work, Bandung
Couple for evangelistic work, Surabaya area

Couple for seminary and evangelistic work, Semarang

Couple for evangelistic work, Djakarta

Doctor couple and two nurses (at least) to make up a medical team

Couple for evangelistic work where medical unit is opened

Twenty couples to open work in unreached cities

Japan

Thirteen couples (number may include some single women), in the near future, as requested by the Japan Baptist Convention in order that it might carry out its plan of evangelistic advance in Japan

Youth Responds

Here is an excerpt from a letter written by Rev. W. O. Vaught, Jr., new member of the Foreign Mission Board, after returning to his church, Immanuel Baptist, Little Rock, Arkansas, following the October meeting of the Board:

"The recent meeting of the Foreign Mission Board was one of the great spiritual experiences of my life. I will never forget those high hours as long as I live. . . .

"I returned to my church with a new appreciation of our world mission program; and, after preaching earnestly to my people that following Sunday morning about what I saw and felt at Richmond, thirty-two of our young people walked down the aisle and said they were willing to give their lives in foreign mission service if the Lord should call them. . . .

"I believe many of the young people will begin to make their plans for foreign mission service."

Single nurse to be assigned to the Japan Baptist Hospital

Two English teachers for Seinan Gakuin

Two English teachers for Seinan Jo Gakuin

An additional couple to teach English at Seinan Gakuin

Korea

Two people for literature and publication work

Two doctor couples as early as possible

Full-time student worker

Twenty couples for church work in strategic cities

Malaya

Couple for Kuala Lumpur

Couple for Singapore

Couple for Penang (seminary and evangelistic work)

Couple for general evangelistic work and/or visual aid and religious education work

Couple for Malacca

Medical couple and nurse for Petaling

Couple for Indian work

Two single women for church work

Philippine Islands

Medical couple for the hospital at Mati

Couple for seminary, Baguio

Couple for student work in Manila

Thirteen couples for evangelism

Enough missionary staff to enable entrance in the Visayan area between Luzon and Mindanao.

Thailand

Couple to undertake country evangelism in the provinces of Nonburi and Patum Thani (376,000 people), traveling by boat along the various canals that lead to busy country markets

Couple for Chinese (Swatow) work

Couple to teach in the seminary

Student worker for Bangkok (20,000 students)

Medical couple and nurse to begin work in Ayuthia

(Please turn to inside back cover)

1,000 Missionaries in 1955

Every young Southern Baptist should tarry at the feet of Jesus until he knows in his heart what is his own personal responsibility in the world task.



By Baker J. Cauthen

THE FOREIGN MISSION BOARD hopes by the close of 1955 to have under appointment 1,000 missionaries. As these lines are written there are 939.

We must appoint more than 100 missionaries in 1955 to have the required net gain of sixty-one. Losses are inevitable due to retirement, death, and failures of health.

We ought to have had 1,000 missionaries long ago, but we cannot go back and change the record. We can only go forward toward the world ministry to which Christ is calling.

A simple formula states what is necessary: "Mission volunteers plus adequate support equals missionary advance."

There must be more mission volunteers. Throughout the Southern Baptist Convention pastors and other church workers, state and Convention-wide leaders, editors, student secretaries, teachers, and college and seminary presidents are sharing a conviction that we have a world responsibility which demands a vastly increased missionary undertaking.

We cannot evade the urgency of our responsibility. Korea is an example of the need we face. In that country doors are open as never before. People are turning to Christ in large numbers and churches are rapidly being organized.

Missionary John Abernathy writes: "This has been the most fruitful year in evangelistic work since we came to Korea. Our hearts have been thrilled over and over as we have witnessed the ready response to the preaching of the gospel. It seems that the suffering of past years has tended to soften and prepare hearts for the reception of the gospel message."

Among the 20,000,000 people of South Korea, Southern Baptists have only fourteen missionaries. Of this number one is already beyond retirement age and another will be seventy this year.

It is heartbreaking to have so few missionaries amid such overwhelming need. In our medical work at Pusan, where 154,881 patients registered during the last year, two missionary doctors are critically needed. At Taejon, where 140 students are enrolled in the seminary, missionaries are needed to strengthen the faculty.

Korean Baptists are pleading for missionaries to be located, to preach Christ, and to develop the churches in twenty-five cities. Two missionaries are needed to prepare literature for use in Sunday school, Training Union, and all the other work of the churches.

The situation in Korea demonstrates needs found in every area. Due to present-day developments, Africa calls for missionaries more urgently than ever before. In Latin America only beachheads have been established in many countries.

In the Orient, God led us out of a crisis in China into vast opportunity in Japan, Formosa, the Philippines, Indonesia, Malaya, Thailand, Hong Kong, and Macao, as well as Korea. Amid 250,000,000 people in the section of the world most seriously threatened by Communist ambition, we have an opportunity to make our Saviour known.

WE MUST remember that opportunity will not await our convenience. Never, for instance, has a country been more prepared to listen to the gospel than was Japan at the end of the war. None of us who participated in the two Preaching Missions of 1950 and the following year can ever forget the widespread heart-hunger.

But what is happening in Japan? The Christian witness has been far too limited. The heart-hunger of the people is too deep to wait. A spiritual vacuum could not exist. Millions have begun to turn again to the only religions they know. Since the end of the war there have arisen over 200 new Buddhist sects bringing the total

to 257 in Japan. Shinto sects have also multiplied and now number 255. There are 153 new religious sects which can be classified neither as Buddhists nor Shinto.

EVERY report from Japan indicates that while there is yet vast opportunity the door is not nearly so widely open as before. Southern Baptists ought to place fifty new missionaries in Japan at the earliest possible time.

There must be more missionaries. Each of the 29,496 churches of the Southern Baptist Convention should pray fervently that some out of its own membership will answer the call of world need. Hundreds of pastors and other workers still under the appointment age of thirty-two ought to reconsider the question of going personally as missionaries. Each of the 10,000 ministerial students in our colleges and seminaries should tarry at the feet of his Lord until he knows in his heart what is his personal responsibility in the world task.

Financial undergirding is essential to an expanded world ministry. I believe Southern Baptists will find a way to provide the money. The sum of \$278,000,000 was given in the churches last year. If even five cents out of each dollar could be dedicated to witnessing for Christ beyond the borders of the United States of America, a total of \$13,900,000 would be available out of that figure.

It is estimated that by 1959 Southern Baptists will number 10,000,000 and will be the largest denomination

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The crisis is the opportunity:

It's Time to Advance in Asia

Six Orient countries have double doors flung wide open for the gospel message; two others begin to open, says secretary

By J. Winston Crawley

THIS is the day of mission opportunity in the Orient. Never before has the Far East so captured the attention and the interest of the world. Never before has it held such a significant place in the ongoing history of the world.

Before World War II, most Americans had given little thought to the Orient. But the events of that war, from Pearl Harbor onward, focused our attention increasingly on the problems of Asia. Since the war, developments in Japan, China, Korea, and Indo-China have kept us aware of the Orient. We have seen that the future of the world hinges on events in Asia.

If that is true in a military and political sense, it is even more deeply true in the spiritual realm. Nowhere else on earth are there such large concentrations of non-Christian people, held so firmly in the bondage of spiritual darkness. As Southern Baptists have entered seven new lands in the Orient within the past six years, our attention has been fixed anew on the spiritual needs and opportunities of that vast area.

I

The response to the gospel in the Orient today gives evidence that this is a time of special opportunity. Southern Baptists are working today in eight fields in the Orient. In six of the fields, there is a phenomenal response to the preaching of the gospel.

Southern Baptists are aware already of the unusual interest in the gospel in postwar Japan. Many people in Japan were eager to learn the secrets of the West, and they sought to un-

derstand the Christian religion. Even now, nine years after the close of the war, that interest is still evident. Although there has been some lessening of enthusiasm for Western ways, continuing openness to the gospel is shown by the more than 1,200 baptisms our churches reported last year.

A similar ready response is found in most of the other countries of the Orient. In Korea, there is a real spiritual hunger and a rapid turning to Christ. The Korean Baptist Convention grew from 160 churches a year ago to 185 now, and the new seminary opened with 140 students.

Nowhere is there a more eager response than in Formosa, where our chapels are thronged with people, including some promising leaders of China. The calls for our missionary preachers are so pressing that they find it difficult to refuse even when health is endangered.

In the Philippines, the membership of our churches more than tripled in the past year. In both Hong Kong and Malaya, many Baptists who have moved from South China form the nucleus of a rapidly developing work, with initiative to reach the still unevangelized masses in those lands.

In each of these six lands, the response is more than usually rapid at this time. The people are ready for the gospel harvest. It would be the utmost folly on our part to fail to take advantage of the opening that lies before us. The rapid growth of our work in each one of these fields is limited only by the number of mis-

Who can say what might happen if we get together enough missionaries to give a good strong push?

sionaries we are able to place in the field.

In our two remaining fields of the Orient, we do not find that same eager turning to the gospel and the same rapid growth of our churches. Thailand and Indonesia are traditionally hard fields. Thailand is the most strongly Buddhist country in the world. And Indonesia is a Moslem land. We would not expect to find people in those two lands responding rapidly or easily to the gospel when they have such strong social and economic pressures to hold them to their traditional ways.

What we do find in both Thailand and Indonesia, however, is a response that is encouraging in light of the situations. After three years of work among the Thai people, we have already more than thirty converts. When we remember that it was nineteen years before the Presbyterians had their first Thai convert, we can see how encouraging the present response is.

In Indonesia, with three churches after less than three years of work, we see the best response from Moslem people that can be found anywhere in the world.

Our present opportunity in the Orient can be illustrated by a door which swings wider open or nearer shut from time to time. In six of our Orient fields today the door is wide open; in fact, it would seem that there are double doors flung wide, for multitudes to stream through.

In the other two lands, the doors have always been almost shut. But now they are beginning to swing open a bit. Who can say what may happen if we get together enough missionaries to give a good strong push? Perhaps the doors even in these very difficult lands can swing wide open, too!

II

The crisis in the Orient today increases our opportunity. War and rumor of war might make us feel that there is no opening for the gospel, or might lead to timidity and fearfulness. But in actuality the very disturbances themselves increase both the urgency of spiritual need and the eagerness of response. It is in the midst of unsettled circumstances that the gospel makes its greatest advances. It has been so throughout mission history, from the time of Paul down to the present.

Soil that is hard and undisturbed resists the seed falling upon it. But soil broken up by the plow, unsettled and apparently chaotic, is ready to receive the seed. Even so the tough crusts of human cultures are broken up by conflict and crisis, so that men are ready for the gospel seed.

Walking might be easier for the sower before the plowing, but he is willing to endure the unevenness and insecure footing of the plowed land, because he knows it is ready for his seed. Such is the result of the crises in Asia today.

We may well expect such crises to continue in the Orient for many decades. A social and cultural revolution is under way, as awaking lands seek a new life. Even apart from the undermining influences of Communism, this fundamental revolution would continue. And we would not expect tranquility in the midst of revolution.

But no one understanding the spirit of Christ and of New Testament missions would suggest that we wait until the revolution and crisis are over to expand our mission work. That would mean waiting until the greatest opportunity is past! The crisis is the opportunity. Rather we should take advantage of these revolutionary days by redoubling our forces.

III

The immediate and pressing need for reinforcements in our Orient fields makes this a critical time. We have just come through a period of readjustment, during which China missionaries have pioneered in opening seven new fields within six years. Foundations have been laid in these various fields. But the China missionaries are scattered very thinly through these lands, and real advance awaits the coming of reinforcements.

The eight Asian lands in which we are working have about 250,000,000 people (50 per cent more than the entire United States). Assigned to these eight lands we have 248 missionaries—one for each million people. And

we have in all only eighty-five men. It would compare roughly with having only one couple and another single lady worker for an entire state in the Southland!

(Please turn to page 31)

Facing the Facts

Total population of ASIA	1,307,000,000
Number of Baptists ¹	23,174
Number of Christians ²	5,158,946
Number of Southern Baptist Missionaries ³	248
Total population of FORMOSA	8,000,000
Number of Baptists	2,232
Number of Christians	17,648
Number of Southern Baptist Missionaries	28
Total population of HONG KONG and MACAO	2,438,000
Number of Baptists	7,000
Number of Christians	Unknown
Number of Southern Baptist Missionaries	17
Total population of INDONESIA	78,163,000
Number of Baptists	133
Number of Christians	473,578
Number of Southern Baptist Missionaries	22
Total population of JAPAN	86,700,000
Number of Baptists	7,552
Number of Christians	186,099
Number of Southern Baptist Missionaries	102
Total population of SOUTH KOREA	19,411,000
Number of Baptists	4,844
Number of Christians (1949 estimate of all Korea)	219,745
Number of Southern Baptist Missionaries	16
Total population of MALAYA	5,506,000
Number of Baptists	421
Number of Christians	26,246
Number of Southern Baptist Missionaries	16
Total population of PHILIPPINE ISLANDS	20,631,000
Number of Baptists	901
Number of Christians	1,314,292
Number of Southern Baptist Missionaries	31
Total population of THAILAND	19,556,000
Number of Baptists	91
Number of Christians	14,612
Number of Southern Baptist Missionaries	16
Total population of HAWAII	522,000
(Under supervision of Orient secretary)	
Number of Baptists	2,705
Number of Christians	29,762
Number of Southern Baptist Missionaries	38

¹ Number of Baptists includes only those related to Southern Baptist missionary activity.

² Only the full or communicant membership of evangelical churches is listed. Orthodox and Roman Catholic figures are not included.

³ Missionaries include all under appointment, which in some instances is more than the number actively engaged on the field.

"To the Death We Follow Thee"

By Ione Gray

TWELVE (now thirteen)-year-old Billy Gray whispered with intense earnestness: "I'm going to be a medical missionary. You see my father was killed by the Japanese and I want to do his unfinished work as well as my own."

We were sitting together in the Masonic Temple in Bandung, Java, listening to members of the Baptist church choir practice their Christmas music. (Billy's mother is now Mrs. Charles P. Cowherd, missionary to Java, Indonesia.) Billy went on telling me his plans for the financing of his education; but my mind was back in the Philippines where two weeks before I had visited the places significantly important in the last days of Rufus F. Gray—the house where he lived, the place where he was interned, and probably the place where he died.

Over a Chinese meal, with Missionary Fern Harrington as interpreter, I talked for two hours with Mr. S. C. Lee, who was tortured at the same time Rufus Gray was tortured, and Mr. H. Y. Yeh, who lived in the house with the Grays before the war. I felt an obligation to share what is known of the details of Rufus Gray's death with Southern Baptists. Unintentionally and unavoidably, proper recognition has never been given to this man who was as much a martyr to his faith as were the early Christians.

We also are indebted to the Rev. Carroll Hinderlie, of the Grace Lutheran Church, Watertown, South Dakota, who heard of my trek for information in the Philippines and had a long letter on my desk awaiting my return from the Orient. He was eager to pay tribute to a friendship dating back before prison days. As both he and Rufus were language students in Baguio when the war broke out, their names were together on the Japanese's prison list by the mere accident of one having the initial "G" and the other the initial "H."

Any attempt to understand the zealous, evangelistic spirit of Rufus Gray requires a look at his early life.

One of five children, Rufus Gray was born in Titusville, Florida, June 3, 1915, the son of Chattie Field and Coyle Binford Gray. When he was one year old the family moved to Fort Pierce, Florida.

From early childhood Rufus was characterized by his business ability, his thrift, and his industry. His business career started as a peanut parcher. Roasting the peanuts in the bakery, he met all the trains and worked on the streets shouting, "Peanuts, raised in the shade, parched in the sun, if you haven't got a nickel you can't get none."

A Florida pastor wrote after the death of Rufus Gray: "He was about seven years old when I first remember him. Wearing a too-big, white painter's cap, he would come to the business section every Saturday carrying peanuts in a market basket which seemed almost as large as he."

"Knowing that his appearance and salesmanship made him quite successful in business, I once asked him if he

had saved any money. He replied that he had a hundred dollars in the bank. Amazed, I resolved at that time to watch him all through life, because I was confident that he would be a success somewhere.

"You can imagine my joy in Baltimore, Maryland, when I was privileged to shake hands with our former peanut merchant, who had just been introduced to the Southern Baptist Convention as a newly appointed missionary to China."

When about ten years of age, Rufus Gray began carrying papers, a job which he continued on through school, in addition to many others with drugstores, grocery stores, and other places. He always managed to get in at least a few minutes' tennis practice at night if too busy during the day. He became an expert tennis player and kept up the sport during his brief missionary years.

Of his Christian experiences he once wrote: "From my earliest recollection my mother took us all to church. During a summer revival when I was nine years of age I went to the minister and said, 'I want to make Jesus my Saviour, too.' On February 3, 1925, I was baptized into the full fellowship of the First Baptist Church, Fort Pierce, Florida."

"During the summer of 1934 I attended the De Land Baptist Assembly where I came face to face with the cross of Christ. As I prayed about the matter I knew that I was going to be a missionary. That night at the consecration service, I volunteered to go to the foreign field."

"Upon my return home from that assembly I made plans to go to Furman University, Greenville, South Carolina, where I received the bachelor of arts degree in three years. I then went to Southern Baptist Theological Seminary, Louisville, Kentucky, for three years. While there I served as pastor of two half-time churches in southern Indiana."

The Furman annual reveals some-

Rufus Franklin Gray

According to those who knew him:

"Rich and generous in his whole way—a man who loved his Lord and enjoyed life to the full."

"He felt a personal interest in everyone he met."

"I had a strange attraction toward him from the first time we met."

"Full of energy, ready for fun—a wonderful diver, expert swimmer and tennis player."

"Very evangelistic and a good personal soul-winner."



Rufus Franklin Gray

Even the death of—we know not what.



William Gilman Gray

"I'll take my Daddy's place."

thing of the character of Rufus Gray:

"In addition to proving his scholastic ability by graduating in one year less than the required four, he has also taken an active part in local religious and athletic work. For three years he has been a mainstay on the tennis team, ranking number one on the freshman squad. In his ministerial endeavors he has been particularly prominent, doing helpful and sympathetic work among the unfortunates in Greenville County."

Rufus was ordained to the gospel ministry by a council of messengers from five of the Baptist churches of Louisville, meeting in the First Baptist Church, of Highland Park, a suburb of Louisville, on June 1, 1938.

He was married to Miss Marian Peeler, who had just received her master of religious education degree from the W.M.U. Training School (now Carver School of Missions and Social Work) in Louisville. They had been closely associated in religious activities since freshman days at Furman University.

Rufus and Marian Gray were among the missionary appointees who were set apart at the meeting of the

Southern Baptist Convention in Baltimore, in 1940. Already the war had been going on in the East for three years and some of the missionaries were coming home.

Everyone knew that these young people, especially those going to the Orient, were facing difficulties and dangers. Just before the prayer of dedication, one of their number, Miss Mary Mills, of North Carolina, soon to become Mrs. R. A. Dyer, stood before the vast congregation and sang in clear, beautiful tones:

*"Are ye able," said the Master,
"To be crucified with Me?"*

"Yea," the brave young Christians answered,

"To the death we follow Thee."

The young lady and her husband were among the eight Southern Baptist missionaries interned in Baguio and the eighty-eight missionaries who fell into the hands of the Japanese during World War II.

Mr. and Mrs. Gray sailed from San Francisco in September, 1940. Along with other new missionaries they enrolled in the College of Chinese Studies in Peiping, China. Day after day

the war clouds thickened and conditions grew more and more unsettled.

After quite a period of indecision and with the counsel of the late Dr. M. Theron Rankin, then secretary for the Orient, the group of language students left China for the Philippines.

They arrived in the Philippines on March 25 and soon were settled in Baguio, a mountain resort 175 miles north of Manila, on the island of Luzon. Here they continued their study of the Chinese language. And here on September 8, 1941, a son, William Gilman, was born to the Grays. (He is the serious young fellow who told me of his plans for the future as a medical missionary.)

Then on December 7, 1941, the Japanese attacked Pearl Harbor and the United States entered the war. Soon the Philippines were attacked and rapidly the invading armies took possession of all the islands. On December 29 the Baguio group of missionaries were interned at Camp John Hay in Baguio.

About a month later they were taken to Camp Holmes, five miles north of the city of Baguio. Circum-

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FOREIGN MISSION NEWS

Relief

The Relief Committee of the Southern Baptist Convention appropriated \$65,070 for overseas relief needs in a November meeting, leaving on hand less than \$17,000 of relief funds.

Thus, Dr. George W. Sadler, chairman of the committee, said an appeal would be made to Southern Baptists to step up their giving for relief that the continuing distress in Europe and the Far East, especially, might be lessened. The need in Europe exists largely because refugees are pouring out of East Germany; and the extreme needs in the Orient are due to the fact that many people have been left helpless and orphaned by Communism, war, and other tragedies.

"I am convinced that Southern Baptists, who must bear an increasingly large part of the economic and spiritual burdens of these peoples, will respond when they are made aware of the distress of the needy peoples of the world," Dr. Sadler said.

Not more than half of the requests for relief funds could be met due to the lack of funds; and Dr. Sadler said other projects should be undertaken.

(Money for relief in areas where Southern Baptist missionaries work should be sent to the Southern Baptist Foreign Mission Board, P. O. Box 5148, Richmond 20, Va. *Mark it clearly for relief.*)

Of the \$65,070 earmarked by the committee, \$19,570 went for the erection of new church buildings in Germany and was distributed as follows: Kiel, \$3,120; Lübeck, \$2,350; Nürnberg, \$2,350; Trossingen, \$4,750; Konstanz, \$3,400; and Lingen, \$3,600.

Southern Baptists have been helping German Baptists in their rehabilitation program since 1950; and to date financial aid has been given to 44 churches for their building projects. In addition, help has been extended to the Baptist seminary in Hamburg, the Oncken Publishing House in Kassel, the Deaconess Homes in Berlin and Stuttgart, the polio hospital in Berlin, youth and student work, and a Boys' Home in Berlin. Many of these projects were undertaken in co-operation with other Baptist conventions.

Five thousand dollars was marked for alterations at the Boys' Home in Berlin. The home, located near the

Berlin-Steglitz Baptist Church of 818 members, ministers to homeless and socially underprivileged boys in Berlin. With a capacity of 50 boys, 16 of the present group are refugees from the Eastern Zone.

A fellowship gift of \$3,000 was made to Canadian Baptists toward the erection of a church building in St. John's, Newfoundland. (The island of Newfoundland has recently changed its status from a Crown Colony to the 10th Province of Canada. Its Canadian affiliation has resulted in considerable industrial development and growth in population. Its capital city, St. John's, has now grown to a population of 70,000.)

Attention was called to the church building project in St. John's in a letter from the general secretary-treasurer of the Baptist Convention of Ontario and Quebec to Dr. Porter Routh, executive secretary-treasurer of the Executive Committee of the Southern Baptist Convention. The letter was referred to the Foreign Mission Board by Dr. J. W. Storer, president of the Southern Baptist Convention.

Five thousand dollars was appropriated for rehabilitation work among

the Mau Mau people of Kenya, East Africa. Southern Baptists have no established work in East Africa; but representatives of the Foreign Mission Board have recommended that Kenya and Tanganyika be entered as soon as personnel is available.

The \$5,000 will be used in one of the native "locations" of Nairobi. "The purpose is to give a new hope and outlook to the principal tribe of Kenya, the Kikuyus, now suffering from a terrible tribal neurosis," Dr. Sadler said. "The authorities first thought the trouble in Kenya was political, then they thought it was economic, now finally it is agreed that it is a spiritual matter. We have got to do something to touch the spirits of these people."

The rehabilitation will include, along with evangelism and Bible study, wholesome recreation, clubs, and library work. Dr. Sadler expressed the hope that additional help may be given later.

A sum of \$7,500 was earmarked for the Baptist World Alliance for the purpose of bringing to this country an additional number of refugees who have been granted entry privileges un-



One hundred ninety-nine delegates gathered at Amagi Sanso (name of the new Baptist Assembly in Japan) in July last year for the seventh annual convention of Japan Woman's Missionary Union. They came from 48 Baptist churches and three Japan Baptist Convention-sponsored missions, their locations ranging from Hokkaido in the north to the southern tip of Kyushu.

This is a typical business session.

der a new act of Congress. Dr. Sadler said there are a number of Baptists among these refugees.

Fifteen thousand dollars went to Hong Kong for the erection of an inexpensive building where the Hong Kong Baptist Association may carry on school work for the children of refugees from Communist China. Ten thousand dollars was made available for Korean relief.

Brazil

Home Mission Board

The largest single offering ever taken by a Brazilian Baptist church, 92,000 cruzeiros (approximately \$1,500 U.S.), was received by the First Baptist Church, Rio de Janeiro, as part of the annual "Fatherland for Christ" campaign promoted by the Brazilian Baptist Home Mission Board.

This Board now has 154 home missionaries serving in nine states of Brazil. Executive secretary is Rev. David Gomes, a national, who succeeded the late Dr. L. M. Bratcher. Miss Mary Ruth Carney, Southern Baptist missionary from Wichita Falls, Texas, is promotional secretary.

Simultaneous Crusade

Baptists of Curitiba, modern, vigorous city of South Brazil, in the state of Paraná, held their first simultaneous evangelistic campaign last fall in an effort to strengthen small churches and missions. Decisions reached 199.

The First Baptist Church of the city kept its doors closed during the week in order to send its pastor and members out to work with its three rapidly growing missions. There are now five organized Baptist churches in Curitiba, and the results of the crusade indicate that others will soon be organized. Baptist leaders of the city have adopted the goal of "Ten New Churches in Ten Years."

Egypt

"The prospect of Southern Baptists' undertaking missionary work in Egypt proper appears on the horizon," Dr. George W. Sadler, the Foreign Mission Board's secretary for Africa, Europe, and the Near East, reports.

Southern Baptists already have a toe hold in Egypt by virtue of the medical and school work being done in Gaza. A recent visit to Egypt by Rev. and Mrs. Finlay M. Graham, missionaries to Lebanon, revealed that it would be possible for a representa-

tive of the Foreign Mission Board to go to Egypt in response to an invitation from a group of believers led by Rev. Seddik W. Girgis, a native of Egypt and a graduate of Southwestern Baptist Theological Seminary.

Dr. Sadler said, "Our representative, or representatives, could remain as long as the need of their services could be established."

Korea

American servicemen in the Pusan area of Korea have given \$21,000 toward the building of a Baptist hospital in that city. Medical work is now being done on an outpatient basis in a clinic which ministered to 154,881 patients last year.

Southern Baptists have only one missionary doctor in Korea and he is beyond emeritus age. The need for appointing two missionary doctors for this work is of the highest priority.

Paraguay

Student Nurses Capped

The Baptist Hospital, Asunción, Paraguay, capped 17 student nurses in December at the end of the first year of the nurses' training program. Requirements for entering training at the hospital are as follows: must be an active member of one of the evangelical churches; must have completed at least the sixth grade (this a difficult requirement in Paraguay); must be at least 18 years of age. The hospital employs the students as nurses' aides while they are in school.

Hospital Figures

During the first nine months of 1954 the Baptist Hospital, Asunción, attended more than 1,500 people with about 5,000 consultations. Seven hundred people were hospitalized with more than 6,000 patient days. There were 160 births during the nine months.

Training Young People

Seven young people from Paraguay are studying in the International Baptist Seminary in Buenos Aires, Argentina.

Spain

Church at Elda Closed

A recent communication from Southern Baptist representatives in Spain says that Baptist work in Elda, city of 20,050 located 18 miles from Alicante, has been closed by the Government.

The report said: "Our thriving little work in Elda was recently closed by the Government. The people were given no explanation as to why their meetings have been forbidden; but their guess is that it is because of the pastor."

"Pastor Simarro planned to be married some months back, but ran into the legal difficulties that face young evangelicals who were baptized into the Catholic Church as infants. After many legal entanglements and obstacles, he finally got permission to be married. Now the people have good reason to suppose that the closing of the church is a source of revenge, since the young pastor won the battle in regard to his being married."

Revival at Denia

Eight professions of faith were counted in a series of revival services in the little town of Denia, in south-east Spain. Missionaries Charles W. Whitten and Joseph W. Mefford, Jr., directed their messages primarily to Christians. After a sermon on stewardship, about two-thirds of the people made decisions to tithe.

Growth Continues

Spain has 35 Baptist churches with approximately 2,000 members and 20 preaching stations. Four of the churches are entirely self-supporting and 10 are about half self-supporting. Two of the churches have more than 200 members. There are 24 national pastors and three Southern Baptist missionary couples. There are 12 students in the Spanish Baptist Seminary at Barcelona and three in the European Baptist Seminary in Zurich, Switzerland.

Thailand

Another Chinese Baptist church was organized in Bangkok, Thailand, on October 24, making three Baptist churches—two Chinese and one Thai—related to Southern Baptist mission work in that city. Besides these churches there are two Chinese chapels, a Thai student center, a Bible school for Thai and Chinese students, and a book store. Outside of Bangkok there are chapels in three places—Ayuthia, Nonburi, and Chonburi.

Venezuela

The theme of the Venezuelan Baptist Convention, meeting in Acari-gua last summer, was "Let Us Go (Please turn to page 28)"



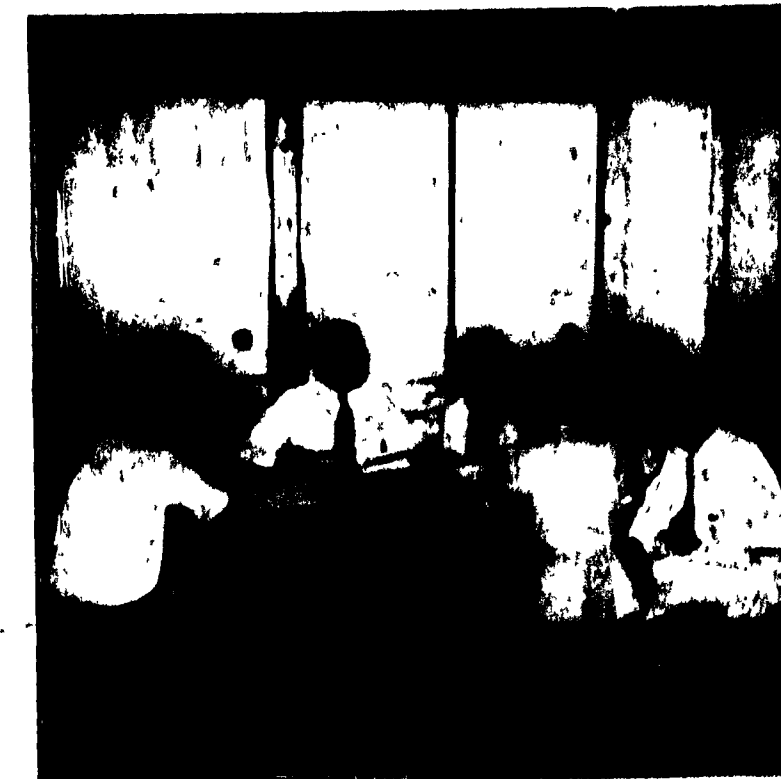
Buses bring folk from near-by railway points. Six thousand people attended meetings at Amagi in 1954.



Dr. Frank H. Connely, treasurer of the Japan Mission, greets Dr. Crawley upon his arrival at Amagi.



Rev. and Mrs. W. R. Medling, missionaries, talk with Dr. Crawley about the field work in Japan.



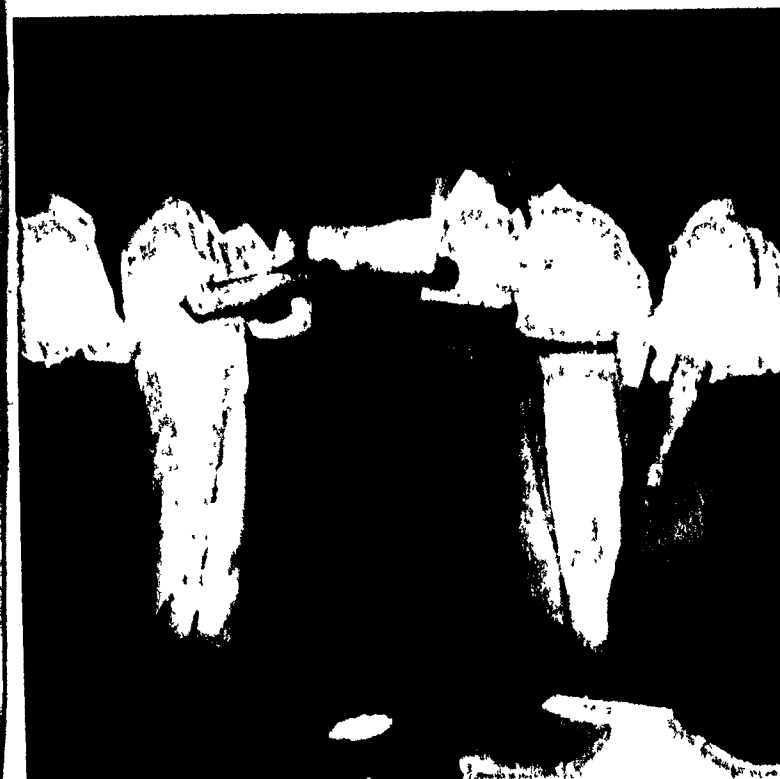
Dr. Crawley meets in Kyoto with the missionary staff of the Baptist Hospital—four doctors and two nurses.



Dr. Crawley's first meeting with Japan missionaries and nationals was at the Amagi Baptist Assembly, located near Mount Fuji.



Dr. Crawley shaking hands with Bunaro Kimura, president of the Japan Baptist Convention.



Pastor Kiyeki Yuya, of the Meiji Baptist Church, Tokyo, hands Dr. Crawley a report in Japanese.



Conference on Japan's evangelistic needs is held outside under the shade (Dr. Crawley at head of table).

Orient Secretary Visits Japan

IMMEDIATELY upon his election as secretary for the Orient last April, Dr. J. Winston Crawley began survey trips to become more familiar with Southern Baptist mission fields in the Orient.

In Japan, he met with the national leaders as they discussed the work of their convention. In co-operation with Southern Baptist missionaries, these nationals are making plans to expand in the fields of education, publication, Sunday school work, and the various other phases of a well-rounded denominational program. The building for the Japan Baptist Hospital is now under construction.

The major emphasis of the Japan Baptist Convention continues to be evangelism and expansion. Baptisms last year totaled 217, giving a total church membership of 7,552.

Dr. Crawley also attended the annual meeting of the Japan Mission, the organization of Southern Baptist missionaries in Japan. He wrote the Board: "Spurred by the immediacy of needs and opportunities in the Orient, and with a sobering realization of the lack of candidates available for immediate appointment, the Japan Mission passed a resolution urging young pastors who have already completed their preparation to face anew the call of God for men to preach the gospel today in the lands of Asia."



Dinner at Meiji Baptist Church with the executive committee of the Japan Baptist Convention.

EDITORIALS

"I Resolve"

The New Year is a time of fresh beginnings. Almost everyone makes new resolutions with reference to his personal affairs, his family and business relations, and perhaps his spiritual life. You very probably are not an exception to this general rule.

In making your resolutions for 1955, why not include one on the world mission program of Southern Baptists and your part in it? It might be stated as follows: "I resolve before God to give serious consideration during 1955 to the claims of Christ upon my life in his program of world redemption."

If one is absolutely honest in making a resolution of that kind, he must be responsive to whatever the Lord requires of him. He may have to give earnest thought and prayer to whether or not God has called him to serve as a missionary. Parents may be called upon to give their children in missionary service. "Average" church members may be required to become better informed about the missionary program of Southern Baptists overseas. They may be led to see that greater quantities of their time and money must be invested in soul-searching devotions, sacrificial giving, and service to others.

Someone may suggest that a thing of this kind will do very little good, because comparatively few Southern Baptists will have a part in it. One needs to be reminded again and again that God usually works through small nuclei of believers who live close enough to the Lord to see a vision. They are then in a position to communicate their vision to others.

So, include the above resolution, or one very similar to it on your list, and put it near the top!

Equation for Advance

"Mission Volunteers plus Adequate Support equals Continued Missionary Advance." This equation for missionary advance will be held before the people in the churches by the Foreign Mission Board throughout 1955.

The Foreign Mission Board is confronted continuously with two parallel needs. If the goal set before Southern Baptists by the late Dr. M. Theron Rankin in the Advance Program is to be achieved, the churches must continue to supply the necessary resources in personnel and money.

The Foreign Mission Board stands in need of missionary recruits. There is no disputing that fact when heart-rending appeals are being heard from every part of the world. Critical emergencies, due to a shortage of missionary personnel, exist in the Orient, Latin

America, Africa, Europe, and the Near East. The personnel department hopes the Foreign Mission Board will have 1,000 missionaries under appointment by the end of 1955. This means that more missionaries must be appointed in 1955 than in any one of the last three or four years. One thousand missionaries, of course, are still far short of Dr. Rankin's goal of 1,750.

On the financial side, the needs are equally as great. How can the appointment of more missionaries be underwritten without a comparable increase in income? More is involved than just the outgoing expenses of new missionaries. They are appointed on a lifetime basis, and care must be taken to provide for their support for as long as forty-five years of active missionary service.

Add to this the fact that \$300,000 had to be cut out of requests from the fields for the 1955 budget. Then remember that the Foreign Mission Board always has a backlog of requests for capital needs which stands at \$4,500,000 at present, and one sees how urgent the financial needs are.

It is not a question of either mission volunteers or financial support. The equation states the Board's situation accurately in saying, "Mission Volunteers plus Adequate Support equals Continued Missionary Advance."

1,960 Missionaries

The Foreign Mission Board, during the 109 years of its history since 1845, has appointed approximately 1,960 missionaries for service outside the United States. In other words, Southern Baptists have sent out only slightly more than one missionary for each year since the Lord came to live on the earth. He is not satisfied with a record of this kind, and we certainly ought not to be.

Included in that number were the early pioneers who established beachheads in more than thirty nations and then were joined by others in the building of substantial mission programs. It would be sinful not to be profoundly grateful for every one of the missionaries the Foreign Mission Board has sent out, but the young people who have gone as missionaries probably deserve more commendation than the denomination they represented.

Within the Southern Baptist Convention there are over 29,500 churches. Even if all of the 1,960 missionaries had been sent out by churches now in existence, it would still be true that a very small percentage of the churches had actually produced a missionary or missionaries from their ranks. Other young people

undoubtedly would have responded if they had been challenged to do so by men and women in places of leadership in local churches.

Dr. Baker J. Cauthen, our executive secretary, has been urging Southern Baptists to pray earnestly for the Lord's will to be done in this important matter. If human redemption is the most important activity in the purpose of God, and if Southern Baptists are devoted as they should be to the achievement of God's purpose in the human family, then it stands to reason that God is looking to us to provide more recruits for world conquest.

Spiritual Optimism

Spiritual optimism is a quality that many Christians lack. They pride themselves on being realistic, down-to-earth, and extremely cautious in their outlook on life. There is a proper place for these desirable qualities, provided spiritual optimism is neither neglected nor ignored.

"Now faith," says the writer of Hebrews, "is assurance of things hoped for, a conviction of things not seen" (Hebrews 11:1 ASV). Where the operation of faith is ruled out by logical and rational considerations, how much room is left for spiritual optimism?

As early as 1534, Charles V of the Holy Roman Empire ordered Pasqual de Andagoya to study whether or not the Atlantic and Pacific Oceans could be united by making use of navigable rivers in what is now Panama. Andagoya carried out his mission, but his report was extremely pessimistic: "No prince in the world, however powerful, could accomplish the union of the two seas." If his judgment had been accepted as final, there might never have been a Panama Canal.

The Panama Canal appeared impossible to a sixteenth-century explorer who was thinking exclusively in terms of human resources. Subsequent history later demonstrated that what one man thought impossible, on the basis of human resources alone, was not impossible. The same thing can be said for objectives which are clearly in the spiritual realm.

The counsel of spiritual pessimism is always:

*"Sit down, O men of God.
His kingdom he will bring
Whenever it may please His will,
You cannot do a thing."*

Spiritual optimism is important at all times, but it is of tremendous importance in a troubled world which is buffeted by a multiplicity of forces seeking to destroy Christianity and its message. What is the application of this principle in the field of missions?

Hundreds of millions are literally outside the reach of our normal missionary processes. They live behind the so-called "curtains" lowered by hostile governments or ecclesiastical authorities. Humanly speaking, there is little that can be done for them through mis-

sionary channels. Does this mean, then, that Christ's followers are to give up in despair, concluding that because conditions appear impossible our personal responsibility is thereby lessened? On the contrary, opposing forces throw us back on resources that are not our own. Venturing by faith, one can do far more than would otherwise be possible by allowing the power of God to operate through him.

★ ★ ★

-An English historian, Dr. G. M. Trevelyan, has suggested that the world has changed more in the last hundred years than in the preceding thousand years.—*International Review of Missions*.

★ ★ ★

An Iranian's response to the large and effective United States Programme of Technical Assistance in his country (one of the best in Asia) was "Yes, it's a good thing—but not new. This is what the missionaries have been doing here for several decades."—*International Review of Missions*.

★ ★ ★

Generations of eastern students first found in mission schools a passion for social service; one Muslim doctor in an eastern city opened a free clinic for the poor, and when asked why he did so, answered, "I went to a missionary school, and ever since I have been uncomfortable in the face of human need."—*International Review of Missions*.

★ ★ ★

Each year now the Bible societies produce and distribute across the world, at a price within everybody's reach, some 20,000,000 copies of the Gospels, the New Testament, and the whole Bible. In one hundred and fifty years, from eleven to twelve hundred million copies have been distributed over the world.—*International Review of Missions*.

★ ★ ★

Bibles and missions have gone forward together. Often it has even been, as in South America, Korea, and elsewhere, that the gospel and the Bible have preceded the missionary. Where the missionary passes but cannot stay, the Bible remains.—*International Review of Missions*.

★ ★ ★

J. G. Oncken, the European Baptist pioneer, was once brought before the Burgomeister of Hamburg for the "crime" of preaching the gospel according to his interpretation of the New Testament.

"Oncken," said the Burgomeister, "as long as I can lift my little finger, I will put you down from preaching."

"Mr. Burgomeister," replied Oncken, "as long as I can see God's mighty hand above your little finger, I will preach the gospel."

Rankin Memorial Chapel

By Carl M. Halvarson

IN special services at Fukuoka, Japan, on October 13, the M. Theron Rankin Memorial Chapel was dedicated at Seinan Baptist University. Present at the dedication were national Baptist leaders and pastors, missionaries, and Japanese civic officials. The occasion also marked the completion and dedication of the new university library and faculty building.

Built at a cost of \$100,000, the Rankin Chapel has a seating capacity of over 1,500 and is the largest indoor auditorium in Japan's southern island of Kyushu.

Special speakers included Dr. E. Luther Copeland, president of Seinan schools, Buntaro Kimura, president of the Japan Baptist Convention, and Governor Sugimoto of Fukuoka Prefecture, Baptist layman and chairman of Seinan trustees.

Greetings were read from Dr. Baker James Cauthen, Foreign Mission Board executive secretary, in which he said "the purpose of this investment in Seinan Gakuin is to build a Christian university . . . a school with high standards of scholarship, worthy ideals of character, and commanding concepts of culture all centered in Jesus Christ." Referring to the life and achievements of the late M. Theron Rankin, Dr. Cauthen said "his name will ever stand as a challenge to the students of Seinan Gakuin to give their lives to Jesus Christ."

In another tribute to Dr. Rankin, Dr. Copeland said he was a "prophet of great vision" and was a man with "great courage, daring to live by his convictions."

Speaking at the joint dedication of the chapel and library building, Governor Sugimoto expressed deepest gratitude to Southern Baptists in America and emphasized the great responsibility of using the buildings for the stated Christian purposes and ideals. A. L. Gillespie, Mission chairman for the 102 Southern Baptist missionaries in Japan, declared that the chapel and library "were built by

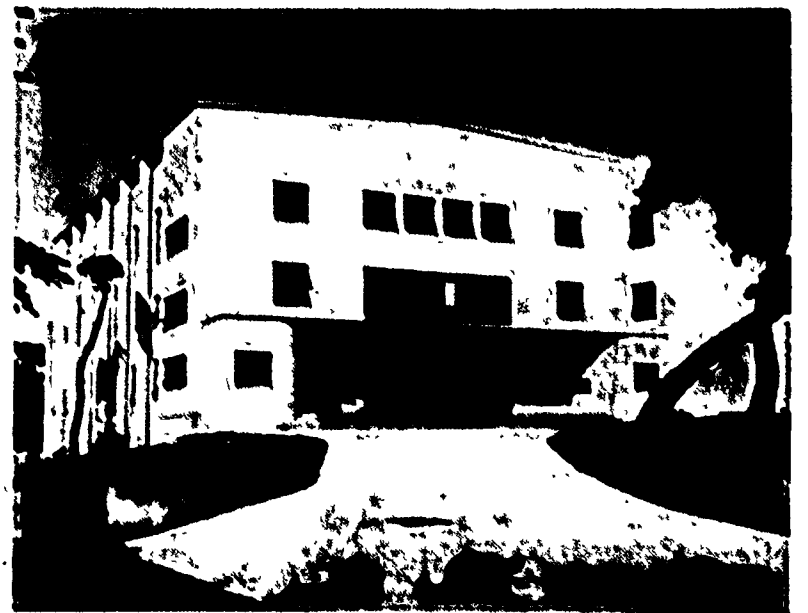
Southern Baptists of America for the evangelization of Japan."

National Baptist leaders and missionaries hailed the dedication of the chapel and library as another milestone in the rapid postwar expansion of Seinan University. Organized in 1947, the liberal arts school now enrolls 1,500 students. (All the schools, including junior high, university, seminary, and kindergarten training school, enrol about 4,000 students.) The new library-faculty building has a 100,000-volume capacity and is one of the most modern and best-equipped libraries in Japan.

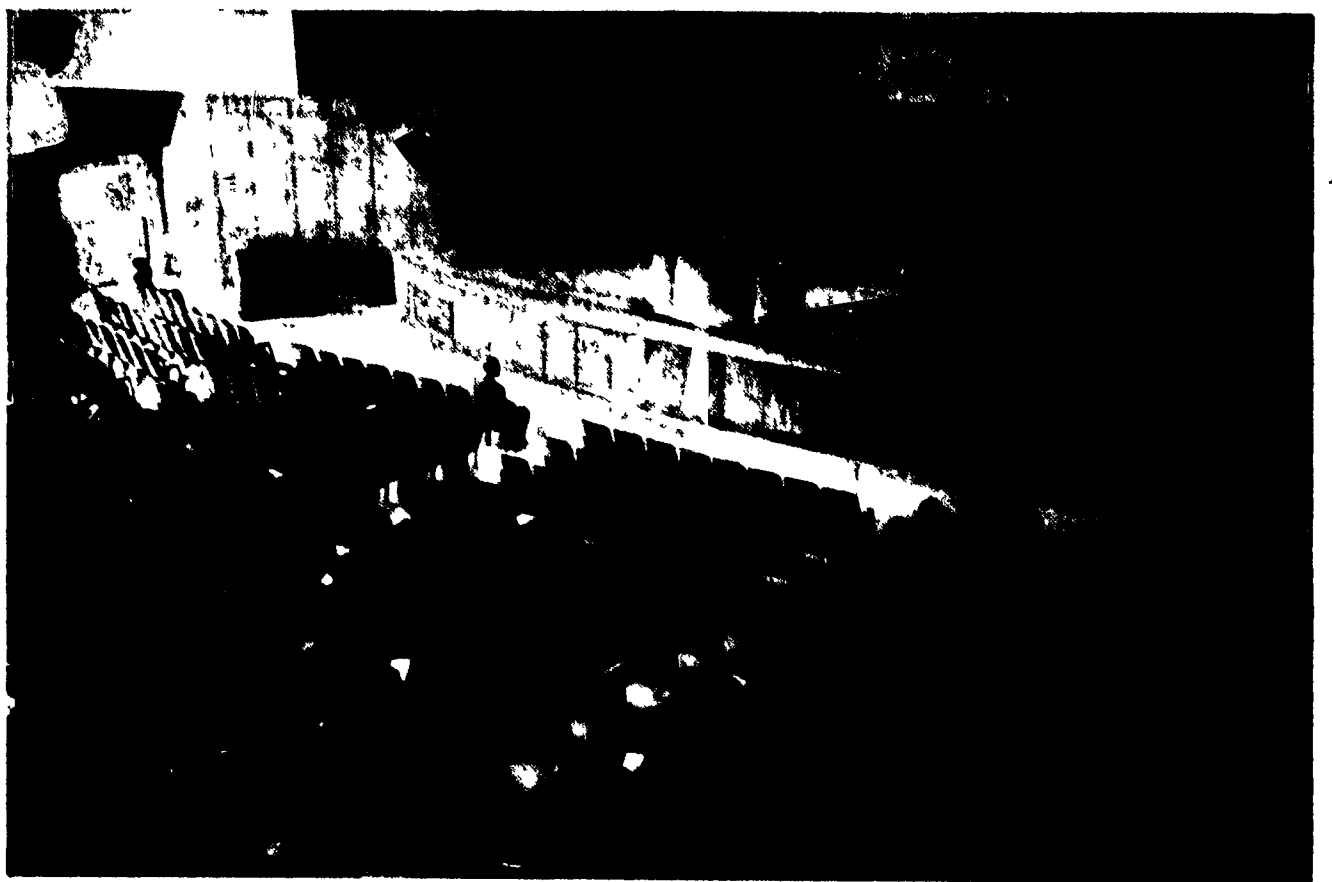
Speaking on behalf of the Japan Baptist Convention, President Kimura said Seinan must be a school faithful to Christ with the Spirit of Christ as the foundation. "The school's purpose," he stated, "is to form Christ in every student because the heart of true culture is Christ formed in man." He then urged the students to "give Christ and his Spirit to the world."

The joint dedication marked the occasion for other significant events. On Thursday, October 14, ground-breaking ceremonies were held for the new \$100,000 seminary administration and classroom building.

Dr. Emil Brunner, noted European theologian and visiting professor at International Christian University in Tokyo, delivered three lectures on Christian faith and life on October 14 and 15. Also during the same week, a national conference of missionaries and pastors was held on the campus.



M. Theron Rankin Memorial Chapel.



Dr. W. Maxfield Garrott, missionary, reads (in Japanese) the Scripture at dedication of Rankin Chapel.

"To the Death We Follow Thee" Continued from page 13

stantial evidence indicates that it was on a clear, cool day, the first Sunday in February, 1942, that Rufus Gray died. However, in July of that year Mrs. Gray was given a prepared statement saying that he had died in March. There has never been a word as to what happened to the body.

When last seen by the other missionaries on that February day, Rufus Gray was cheerful as usual. Mr. Hinderlie said Rufus, always hospitable and warm in nature, made friends with the guards during the five hours' wait at the police station.

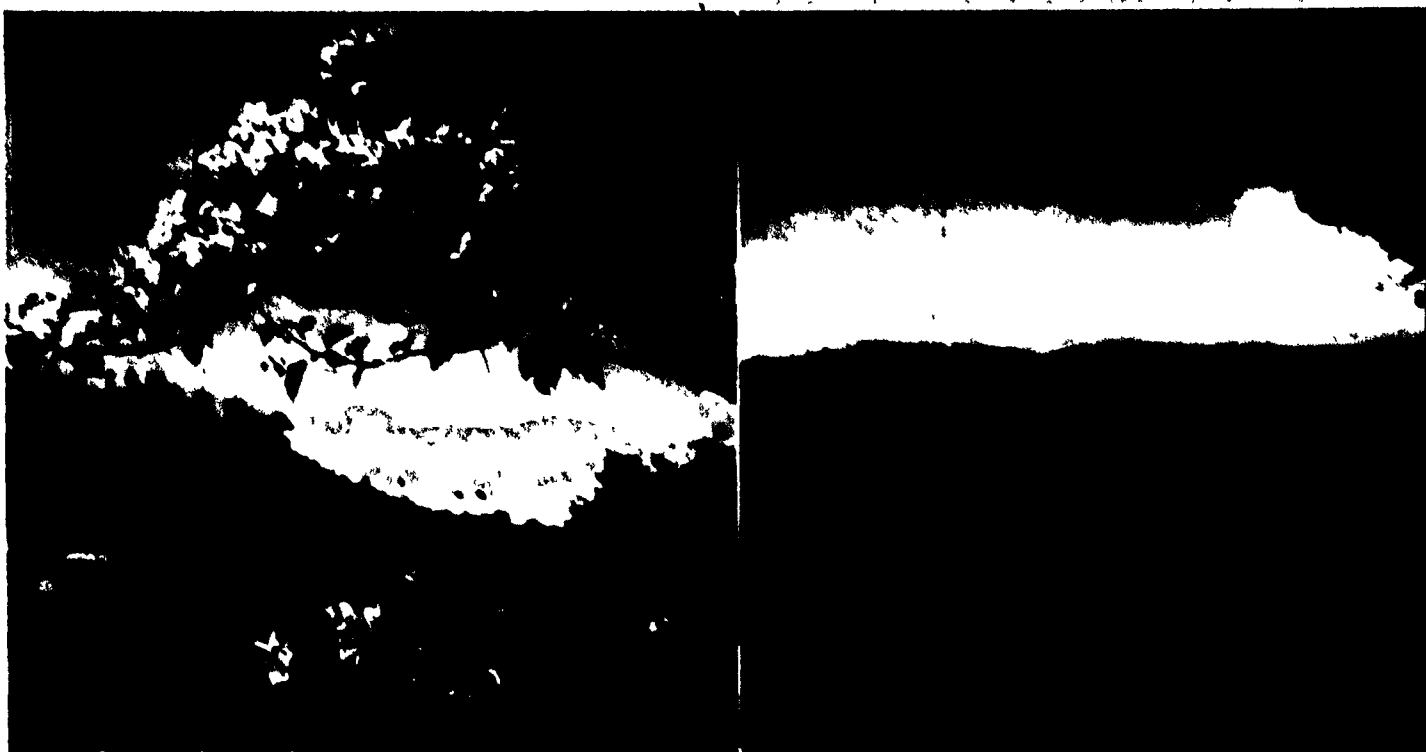
"Neither of us, of course, knew that this was our last time together," Mr. Hinderlie wrote. "We did not take time for prayer, though certainly both of us were in the spirit of prayer even as we were talking to the guards or when we were musing in our own thoughts. We knew almost anything could happen."

Later, as he was being questioned, Mr. Hinderlie heard in an adjoining room what he thought to be artificial respiration. He said: "My own opinion is that they did not expect Rufus to die. . . . I was abused, not for my American citizenship but because I was a Christian and for my Christian faith. It was for this also that Rufus died. I think we should not obscure that fact. . . . I am sure he gave a full confession for his faith."

Mr. Lee, being tortured in one of the rooms, recognized the voice of Rufus in another. The last word he heard from the lips of the missionary was "God."

Rufus Gray had a way of dating Scripture verses as he read his Bible. After his death was confirmed by the Japanese, Marian found a passage dated February, 1942: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

Between the date when Rufus Gray was last seen and the date in July when his death was announced, Mrs. Gray sat for hours out on the rocks of the prison compound, holding little Billy, watching trucks as they came along the road below, faintly hoping that Rufus might be one of the forced drivers of the Japanese trucks. (Many of the truck drivers were Americans.)



Views which missionary prisoners of World War II could see from their internment camp near Baguio, in the Philippines.



The building where Rufus Gray is thought to have died. Window above bus, in photo to right, opens from room where he supposedly died.

I stood where she sat and tried to imagine what it could have been like. As I lifted my eyes from the road below to the horizons above, I was dazzled by the beauty of the flowers, the pines, the mountains, the clouds.

And, as I thanked the Creator of this landscape for giving such a glorious view to our missionary prisoners of war, I knew I could never record the details of what I was learning of the torture and death of Rufus Gray.

I am quite sure that he would ask us to remember from the past only

that which we can use to prevent the human race from slaying its youth and that with which we can honor and serve the Lord. I think he would ask us to lift our spiritual horizons until we can cleanse history with Christian forgiveness just as his son Billy corrects the past by preparing to give the equivalent of two lives to the unfinished task of making the world Christian.

This is Christian vengeance—the only vengeance possible for Billy and for us.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



**Witness of Christian Student,
Killed in Accident, Lives On**

James P. Kirk
Vitória, Espírito Santo, Brazil

A TRUCK without brakes, and out of control, started its crazy descent down the hill on which we live. It hit and instantly killed Almir Gonçalves Aguiar, one of the finest young men in our state. He had just left our home, where he had been doing some secretarial work. The last thing he did was to copy a sermon entitled "Thy Will Be Done."

Almir was twenty-five years old, a last-year student at law school, superintendent of our Young People's Sunday school department, associate Training Union director, and superintendent of our new mission church. He was one of our closest friends, a true fellow worker.

In the hours immediately following his death, the thoroughly Christian behavior of his widowed mother, the spiritual heart-searching of his brothers, the renewed dedication and reconsecration of our young people who loved him dearly caused us, in our deep sorrow, to give thanks to God.

Saturday afternoon, the entire student body of the law school rented buses to attend the funeral service at the Baptist church and to go on to the cemetery. The vast majority of these fine young people had never before been in an evangelical church nor heard a Bible-centered message.

All these and hundreds more—teachers, lawyers, policemen, judges, colleagues of Almir and his brothers—stood reverently and quietly as I read from the Bible and spoke about the resurrection and eternal life of the Christian. Most of that host of people have no certain hope regarding that great tomorrow.

We could write pages just listing the blessings and benefits that have come to the cause of Christ through the death of Almir. He, being dead, yet speaketh.



**Beggar's Conversion Caused Joy,
Sharing That Defied All Bounds**

Jerry P. Smyth
Recife, Pernambuco, Brazil

"NO ONE will ever know all the results this side of eternity," was Evangelist Raphael Gioa Martins' final statement on the last night of the fifth annual simulta-

neous revival campaign in Recife. We saw some wonderful sights, though.

One night a dirty, barefooted fellow stumbled haltingly down the aisle during the invitation. As he turned after speaking to the pastor, we saw why another had gone with him and why he had a five-foot stave in his hand. He was a blind beggar! The ragged coat and pants were all that he had, we thought. The preacher said quietly, "Why, it was like this in Jesus' time."

After the service the children and adults of the church gathered around the new convert and sought to get acquainted with him. It was then that a kind lady sought out the beggar's wooden clogs. No wonder he went barefooted to the front—those things make so much noise.

There was a joy and a sharing that defied all bounds—physical cleanliness, poverty, age—for most of these people have experienced some great change and they know what this beggar can become in Christ's riches. (Does the pastor of your church still have to urge you to go give the hand of fellowship to the new convert?)

Trained Christian men and women are the need of Brazil today. Our seminaries are trying to fulfil that need. It's hard, because approximately 95 per cent of these folk come from Catholic backgrounds. Many times these grown men and women are the first and only converts in their families.

Our privilege it is to share your love and your interest in these your brothers in Christ. It's been God's use of your gifts and your prayers and your expressed love that has developed men like Gioa Martins and all the rest.

But there is still a need! Workers! We are not filling the replacement needs for this field of North Brazil. We hear from a friend in Formosa and the picture is the same there. We read in *The Commission* of the same situation facing us in the years ahead in many areas of our work. God has men and women for this task. He can use your interest and your prayers as you realistically face your purpose for being a Christian there in your church.



**Critical Days in Japan Call For
Increased Faith and Dedication**

John W. Shepard, Jr.
Fukuoka City, Japan

WE FIND it very hard to state clearly the recent developments in Japan, for the situation here is confused by many conflicting elements. Ever since the country achieved independence again two years ago, Japan has been in a precarious condition, politically and economi-

cally. Certainly the situation has not improved during these last few months.

Economy has entered a period of "deflation" following the end of the Korean war which has resulted in considerable unemployment, as seen in the fact that only about one half of the college graduates are able to find work. For the past two years politics has been a struggle for power among various leaders, with little being accomplished in the development of a sound democracy. Communism continues to thrive underground, and there is a rising movement among the old military leaders to restore prewar conditions of fascism.

We note a continuation of the growing resistance to Christianity that we have observed for more than two years. In the minds of the Japanese there has been a tendency, all along, to associate Christianity with America. This actually aided the preaching of the gospel during the first years after the war; but in recent months it has become a serious disadvantage.

This growing anti-American sentiment reached a new level when one of the victims of the hydrogen bomb experiments at Bikini died. This is indicated by an incident which followed a sermon I preached in a near-by city. The Japanese student who went with me seemed a bit nervous about the situation, not knowing what the reaction of the congregation would be to an American.

There was actually a very good spirit and attitude throughout the service; but when a period for questions was given, the first one had nothing to do with the sermon, but rather was, "What do you think about the death of Kuboyama?"

The work of the American missionary is going to be increasingly difficult here, and we are going to have to work more and more through Japanese Christians to reach the people.

With all these problems and difficulties, the Lord continues to bless his work here in a remarkable way. In both our Japan Baptist Convention and Japan Baptist Mission meetings last summer, the atmosphere was one of advance rather than retreat. The Japanese themselves called for further advance into new areas in the immediate future and requested the Foreign Mission Board to send thirteen additional couples for evangelistic work.

One especially encouraging fact is that, after this year, we will have a good number of young preachers graduating from our Japan Baptist Theological Seminary. This should help reduce our greatest problem.

Will you pray that we will all have the faith and dedication needed for these critical days?



Christians Sustained by Prayer
During Evening of Persecution

Ona Belle Cox
Manaus, Amazonas, Brazil

IT WAS the second night of persecution during our state Baptist convention meeting in Parintins. When

Missionaries Lonnie and Janelle Doyle and I left the launch to go to church that night, the two boys on board were instructed to move the launch to a Christian's house about a mile up the river if anyone came to attack.

The mayor (who though not a Christian is to be praised for his deeds) and the three local policemen could hold the yelling mob away from the church no longer. The mayor sent word to the pastor, "The women and children will leave the church first because the mob is interested in the men. Later we'll try to get the men out by bus."

Janelle and I left the church first. When we got to the end of the street, sure enough the launch was gone. We knew something had happened or the boys wouldn't have moved it. We started walking and praying. We stopped at Dona Maria's house to ask her the way to the launch but she got excited and all she would say was, "Oh, you could never get there. Oh, you could never get there. . . ."

But our prayer was answered, as Senhor Brelaz, the man in the church whom we knew best of all, came up right then. He willingly agreed to take us to the launch.

We walked fast through back yards, through mud and bushes, until finally we reached the launch to find the three little Doyle children sleeping safely. We learned somebody had thrown a large piece of tree trunk down the cliff on to the launch; and, though there was no real damage done, the boys in charge had thought it best to move the boat.

We were grateful for answered prayer, but our hearts were heavy because we didn't know where Lonnie and the other Christians were, nor what was happening. We went out on the launch deck to express to God our concern on behalf of their safety.

When we finished praying we found both Brazilian boys were there with us. I'll never forget how impressed they seemed to be though they were not Christians and had not understood a word we said (since we had prayed in English).

Senhor Brelaz went back to town, hunted until he found Lonnie, and brought him to the launch. We all rejoiced together.

In the meantime Christians were scattered. Dona Maria de Melo, member of the First Baptist Church in Manaus, knelt and prayed, "Oh, Lord, send rain." Dona Maria (who had prayed twenty-five years for her husband, now a deacon in the church) already knew how to claim the promise, "Ask, and ye shall receive."

In a short time the rains came and the mob was dispersed. Surely God is a mighty giving God to bestow upon us, his children, the privilege of prayer. Prayer has been, and is still, the very power of missionary endeavor. The missionaries in this station are convinced that never before have we had prayer answered so definitely and quickly. Never will we know how many people were praying that night—nationals, missionaries, and friends at home—but of these things we are sure: souls were won, our faith was strengthened, and our personal prayer lives were advanced.



Joys Outweigh Discouragements On Field, Missionary Believes

Irma (Mrs. Victor L.) Frank
Kowloon, Hong Kong

WE'VE had a wonderful busy year.

We attended the young people's camp for five days in July. Missionary J. D. Belote taught one of the Bible classes and Mr. Mo, both a teacher and student at the Baptist seminary, preached each morning. The theme of the conference was "Victory in Christ." Around two hundred young people attended, and many accepted Christ.

In the daily vacation Bible school at our Stirling Road Baptist Church we had over three hundred enrolled in nine classes. I taught a class of twenty-six Intermediate girls. At the closing program on Sunday night, when diplomas and awards were given, my class got the awards for being cleanest, quietest, and most attentive.

We had a three-day associational Woman's Missionary Union retreat in August. We hope that this will mean much in the lives of the women and in the work of their churches.

Our Baptist seminary started a new session in September. My husband, Victor, is teaching nine classes and I am teaching two.

There are now ten organized churches and eighteen chapels in our Hong Kong Association. We are hoping to open three more chapels as soon as places and personnel can be found to begin work.

We have many of the problems and discouragements that you have at home, but the joys and the sense of doing God's will outweigh them all.

Continue to pray for us that we may do our best for Christ and in representing him and you over here.



Missionary Tells of Personnel And Work in Port City of Lagos

Dorothy (Mrs. W. Wayne) Logan
Ibadan, Nigeria, West Africa

WE WOULD like to tell you about Lagos, port city of Nigeria. It is one of the oldest places in which missionaries have lived and worked. It has many of the modern conveniences but is far from what you would consider a modern city.

Our Baptist Academy is located in Lagos. This is one of our oldest schools and is already under the principalship of an African, Dr. J. A. Adegbite, who received his Ph.D. from Columbia University in New York City.

Rev. and Mrs. W. A. Poe (Alabama) and their young son, Allen, are located there and Mr. Poe teaches in the academy; but they will be leaving soon on furlough and on their return will be located in the Gold Coast.

Also in Lagos we have the Reagan Memorial Girls'

School which is located in the Yaba section actually out of the city proper. Miss Cora Ney Hardy of Kentucky is principal of the school but is now on furlough. Miss Dale Moore (Texas) is acting principal at this time. Miss Anita Roper of Georgia arrived recently and will work in the school with Miss Moore.

Mrs. Grace Carson of Alabama (now in the States on furlough) teaches some classes and is also the hostess for our Baptist Hostel (hotel) which serves missionaries coming into and leaving the country and also those of us who go down periodically for shopping purposes. Miss Vivian Nowell (North Carolina) is serving as hostess in Mrs. Carson's absence. Mrs. Carson's husband, Dr. W. H. Carson, passed away in May, 1954. He had been doing a very good job in radio evangelism (a rather new field for our Mission).

Rev. and Mrs. B. T. Griffin of Texas and their son, Byron, are now located in Lagos. Bennie, Jr., is in the States in school. Mr. Griffin is our business manager in Lagos and is able to take a great portion of the load of clearing through customs and other such business that usually requires so long. He also works as missionary adviser to the Lagos churches.

The First Baptist Church in Lagos is the most active and influential church in the Nigerian Baptist Convention. Dr. J. T. Ayorinde is the pastor and is also president of the Convention. He received his higher education in America and is a most able leader of his people.

We covet your prayers as we do His work day by day. Thanks to each of you who make it possible for us to serve here in Nigeria.



Seminary and Church Work Offer Many Opportunities for Service

Viola D. Campbell
Torreón, Coahuila, Mexico

THE PAST school year we had fifty-one students at the Mexican Baptist Theological Seminary, twenty-two of them young women. A wonderful spirit of dedication prevailed among all of our students.

Last June we graduated fourteen. It was hard to say "good-by"; but it is an inspiration to see these young people go out all over Mexico and fill needs on the fields.

Our new Calvary Baptist Church building, which also serves as classrooms for the seminary, was dedicated last year. Our church has continued to grow. We still do not have a pastor, and one of the seminary students has been supplying. This is a very definite need.

Although the church has not been painted, inside or out, and we do not yet have our benches, we are thankful for the things we do have; but, as we see all around us the throngs of lost people who need to be reached, we know that our greatest need is not material but spiritual.

In Sunday school I have continued working with the Beginner and Cradle Roll departments. Through special

gifts we have been able to equip our elementary departments with the essential furniture. We have an enrolment of eighty-four in Training Union. We've had two good study courses during the past year.

I directed the vacation Bible school in our church, in which we enrolled 180 children from more than eighty different homes. Our average attendance was 131. Pray that we shall be able to follow up this work in these homes and win many of the parents to Christ.



**Young Women of Nazareth Start
New Project for Sharing Gospel**

**Herman L. Petty
Nazareth, Israel**

OUR LIVES are packed full of endless opportunities here in Nazareth. There were the vacation Bible schools. We expected about two hundred in the Bible school in our Nazareth church, but instead four hundred were enrolled by the end of the first day. Many of the fine believers in our secondary school came to our rescue and served as efficient helpers for the regular teachers. How encouraged our workers were as decisions were made for Christ!

Our daily offering went to support a Bible school in Cana, a neighboring village. Each day, as the workers returned from the school in Cana and told of the joy of pointing souls to Christ and the response, their faces seemed aglow.

Our Young Woman's Auxiliary and our Mary and Martha Circle have a new avenue of service through community mission projects. If you could come to the Nazareth church each Sunday afternoon at three you would see a group from these organizations gather and then depart to their points of service.

If you should choose to go with the young ladies from the circle, you would go by car for a few miles to the sleepy little village of Rainey. When the children hear the sound of the car they seem to appear from every direction and in a matter of minutes the two rooms of the rented flat-topped house are packed to overflowing. What a joy it is to hear these trained young Arab women share the gospel with their own people!

If you should choose to go with the younger group of Y.W.A.'s you would have to go by foot to the Moslem quarters of downtown Nazareth. Soon you would approach the ancient narrow streets which were made for donkeys instead of cars.

Towering above the many flat-topped buildings is the slender spiral of the mosque, reminding you that this is a different people, stooped in the worship of Mohammed. Yet as you approached your destination a group of eager children would see you and smile and rush toward you, eagerly awaiting your stories and your pictures. Your heart would be thrilled beyond expression as you watched the face of some person who was hearing the gospel for the first time.

Yet the work is not always easy. Once, in the middle of a service, the group was asked to leave a home because a father decided it was not good for his children to hear about Jesus. But we are encouraged because we have been able to secure a building near the heart of this section in which to conduct a vacation Bible school for these innocent children who were born Moslems.

Won't you pray for these servants of the Lord in their new endeavor and won't you pray that many of these bound people may be loosed to walk in the freedom of Christ?



**National Is Living Testimony
To Transforming Power of God**

**Ola (Mrs. C. L., Sr.) Calpepper
Taipei, Formosa**

"I AM standing here tonight to witness that Jesus saved my soul and healed me of stomach ulcers at the same time."

It was thrilling to hear Mr. Shong tell his marvelous experience to a group of men in my Bible class. He knew that many of those men were unbelievers, doubting the miraculous power of Jesus just as he had in the past.

As he talked, my mind went back over the experiences of the past two years or more. Mrs. Shong, a newborn Christian, had continually asked prayer for her doubting husband and her three children. One by one the children had been saved; but Mr. Shong, with his background of graduate work in science in Germany (where he met and married Mrs. Shong who was taking the same course), could not believe that Jesus performed any miracles. Therefore, he could not believe in him as Saviour.

Heavy responsibilities in his high government position plus a heart minus peace brought on stomach ulcers. In spite of this condition he was sent by the government to Manila, over his strong protest and to the consternation of his family, on a mission that would require several weeks of very taxing work. How urgent became the prayers of family and church friends!

While he was under this strain, hemorrhage started. He was ordered to take complete rest, which he could not do as there was no one who could do his work. Then it was that he knelt one night and called on the Lord to have mercy on his soul. The next morning it was as if a voice told him that he would be physically healed also.

From that very hour his condition changed. Without one day of rest his healing was complete. We have had the joy of seeing him change from a thin, suffering, doubting, unhappy man to a healthy, happy Christian, regularly at church and continually doing personal work among his friends.

May this encourage you to pray more earnestly that many more here in Taiwan (Formosa) may be changed from doubters to believers.

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

New Appointees

Appointed October 12, 1954



CLARK, GEORGE HAROLD

b. Christopher, Ill., July 2, 1918, ed. Georgetown (Ky.) College, A.B., 1949; Tennessee Temple Bible School, Chattanooga, 1950-52; S.W.B.T.S., candidate for B.D., 1953. U.S. Army, 1943-46; pastor, Richland Church, near Cynthia, Ky., and De Mossville (Ky.) Church, 1947-48; Pleasant Ridge Church, De Mossville, 1948-51; Fairview Church, Oshkosh, Tenn., 1951-52; and Krum (Tex.) Church, 1952-54. Named special appointee for Malaya, Oct., 1954. m. Anna Evans, April 21, 1937. Permanent address: 501 Clayton St., Benton, Ill.

CLARK, ANNA EVANS (Mrs. George Harold)

b. Zeigler, Ill., Sept. 3, 1917, ed. Tennessee Temple Bible School, Chattanooga, 1951-52; S.W.B.T.S., candidate for A.B.D., 1953. Employed, news and confectionery, Benton, Ill., 1939-40, and jewelry store, Mt. Vernon, Ill., 1944-46. Named special appointee for Malaya, Oct., 1954. m. George Harold Clark, April 21, 1937.

MALAYA



GARRETT, DORIS OBRENE

b. Walker County, Tex., Jan. 23, 1923, ed. Howard Payne College, Brownwood, Tex., B.A., 1949; S.W.B.T.S., M.R.E., 1951. Home Mission Board worker, summers, 1947, 1948, and 1950; stenographer, Southwestern Seminary, 1950-51; worker, First Church, Conroe, Tex., 1951; kindergarten teacher, good will center, Austin, Tex., 1951-52; kindergarten teacher and educational director, Kinney Avenue Church, Austin, 1952-54. Appointed for Nigeria, Oct., 1954. Permanent address: 601 E. 13th St., Huntsville, Tex.

NIGERIA



McDOWELL, MAY VANDERPOEL (Mrs. Donald England)

b. Rutherford, N. J., May 7, 1926, ed. Wheaton (Ill.) College, 1943-45; Temple University College of Liberal Arts, Philadelphia, Pa., B.A., 1947. Secretary to city engineer, Wheaton, 1946; church receptionist, Brooklyn, N. Y., 1947; representative, dress company, Anderson, Ind., 1947-48. Appointed for Paraguay, Oct., 1954. m. Donald England McDowell, June 24, 1945. Children: Duncan Edward, 1948; Clyde Benjamin, 1950; Glenn Norris, 1952; Heather Suzanne, 1954.

PARAGUAY

ROPER, JOHN ANDERSON, JR.

b. Six Mile, S. C., Aug. 25, 1925, ed. Mars Hill (N. C.) College, 1942-43; Furman University, Greenville, S. C., B.S., 1947; Temple University School of Medicine, Philadelphia, Pa., M.D., 1951; S.B.T.S., 1953-54. U.S. Army, 1943-45; vacation Bible school worker, Pickens, S. C., 1950; intern, Baylor University Hospital, Dallas, Tex., 1951-52; resident in general surgery, Episcopal Hospital, Philadelphia, 1952-53; resident physician, Southern Seminary, 1953-54. Appointed for Near East, Oct., 1954. m. Ruth Ellis Atkinson, Aug. 1, 1952. Permanent address: Six Mile, S. C.



THE COMMISSION

ROPER, RUTH ATKINSON
(Mrs. John Anderson, Jr.)

b. Vineland, N. J., March 8, 1924, ed. Pennsylvania State University, State College, B.S., 1944; Moody Bible Institute, Chicago, 1946-49; Temple University School of Medicine, Philadelphia, Pa., M.D., 1953. Analytical chemist, Hound Brook, N. J., 1944-46; laboratory technician, Tloga General Hospital, Waverly, N. Y., 1950; intern, Louisville (Ky.) General Hospital, 1953-54. Appointed for Near East, Oct., 1954. m. John Anderson Roper, Jr., Aug. 1, 1952.

NEAR EAST



SLEDGE, RANDALL DOTHAN

b. Coushatta, La., Dec. 21, 1924, ed. Norton Business College, Shreveport, La., 1941; Centenary Night Law School, Shreveport, 1941-43; Bob Jones University, Greenville, S. C., 1946-47; Louisiana College, Pineville, La., 1949; N.O.B.T.S., B.D., 1952, and Th.D., 1954. U.S. Navy, 1943-46; interim pastor, Martin Church, Coushatta, 1946, First Church, Coushatta, 1947, and First Church, Lecompte, La., 1947-49; pastor, First Church, Maringouin, La., 1949-52, and First Church, Iowa, La., 1952-54. Named special appointee for Peru, Oct., 1954. m. Dorothy Sewall, Aug. 12, 1949. Permanent address: Route 2, Box 278, Coushatta, La.

SLEDGE, DOROTHY SEWALL
(Mrs. Randall Dothan)

b. Minneapolis, Minn., Aug. 5, 1922, ed. Augsburg College, Minneapolis, 1939-40; University of Minnesota, Minneapolis, 1940-41; Cable's Secretarial College, St. Paul, Minn., 1941-42; Bob Jones University, Greenville, S. C., B.A., 1947; S.W.B.T.S., 1948-49; N.O.B.T.S., M.R.E., 1950. Stenographer, Department of Education, St. Paul, 1942-44; secretary, St. Paul, 1948, and New Orleans, 1951-52. Named special appointee for Peru, Oct., 1954. m. Randall Dothan Sledge, Aug. 12, 1949.

PERU



TORSTRICK, MELVIN EUGENE

b. Louisville, Ky., May 6, 1927, ed. Georgetown (Ky.) College, A.B., 1947; S.B.T.S., B.D., 1950, and work toward Th.M., 1953. Chaplain, U.S. Navy, 1951-53; staff member, Central Baptist Mission, Louisville, 1948-49; city recreational supervisor, Louisville, 1949; pastor, Friendship Chapel, Louisville, 1949-50, Wolcottville and Rome City (Ind.) Churches, 1950, and Grace Church, Louisville, 1953-54. Appointed for Chile, Oct., 1954. m. Shirley Mae Lee, Dec. 18, 1948. Permanent address: 2294 Ralph Ave., Louisville 16, Ky.

TORSTRICK, SHIRLEY LEE
(Mrs. Melvin Eugene)

b. Louisville, Ky., July 25, 1927, ed. Baylor University, Waco, Tex., B.A., 1948; Carver School of Missions and Social Work, Louisville, 1948-50. Vacation Bible school worker, Texas, 1946; recreation worker, Neighborhood House, 1947 and 1948, and City Division of Recreation, Louisville, 1949; social worker, City Welfare Department, Louisville, 1950, 1951, and 1953-54. Appointed for Chile, Oct., 1954. m. Melvin Eugene Torstrick, Dec. 18, 1948. Children: Walter Brian, 1950; Terri Lynn, 1953.

CHILE



TURNER, JOHN WILLIAM

b. Aspermont, Tex., July 8, 1927, ed. Baylor University, Waco, Tex., A.B., 1949; S.W.B.T.S., B.D., 1954. Assistant pastor, First Church, Mt. Calm, Tex., 1944-45, and Cedar Crest Church, Dallas, Tex., 1945-47; assistant in church drama, Baylor Theatre, Baylor University, 1947-48; pastor, Fate (Tex.) Church, 1948, and Buckner Boulevard Church, Dallas, 1948-54. Appointed for Lebanon, Oct., 1954. m. Mozelle Hodge, July 23, 1948. Permanent address: 703 Ave. "D", Garland, Tex.

TURNER, MOZELLE HODGE
(Mrs. John William)

b. Grandview, Tex., April 19, 1927, ed. Baylor University, Waco, Tex., B.A., 1949. Secretary to director of religious activities, Baylor University, 1947-49; office worker, Sunday School Department, Baptist General Convention of Texas, Dallas, 1950. Appointed for Lebanon, Oct., 1954. m. John William Turner, July 23, 1948. Children: Jessie Karen, 1951; John William, Jr., 1953.

LEBANON



(Please turn to page 29)



Missionary Family Album

Arrivals from the Field

CANZONERI, Antonina (Nigeria), Lebanon Junction, Ky.
FREDENBURG, Mary Evelyn (Nigeria), 424 S. Rosalind, Orlando, Fla.
KERSEY, Ruth (Nigeria), 4707 Devonshire Rd., Richmond, Va.
POE, Mr. and Mrs. William Allen (Nigeria), c/o Mr. H. C. Poe, Rte. 2, Tuscaloosa, Ala.
SANDERS, Eva (Nigeria), 2607 Caroline Ave., Roanoke, Va.

Births

COLE, Dr. and Mrs. E. Lamar (Mexico), son, Edward Lamar, Jr.
FERRELL, Mr. and Mrs. William H. (Argentina), daughter, Rebecca Lynn.
GAULTNEY, Mr. and Mrs. J. B. (Nigeria), son, David Bradford.
SANDERFORD, Mr. and Mrs. Matthew A. (Uruguay), daughter, Lee Bell.
SPENCER, Mr. and Mrs. A. E., Jr. (Japan), son, Stephen Allen.
WHIRLEY, Mr. and Mrs. Carlton F. (Nigeria), son, Phillip Langford.

Death

DUNN, Mr. J. W., father of Mrs. Julius R. Hickerson (Ecuador), August 9, Nacogdoches, Tex.

Departures to the Field

McCAMEY, Dr. and Mrs. H. D., Baptist Headquarters, Ibadan, Nigeria, West Africa.
MCGINNIS, Mr. and Mrs. William H., Baptist Mission, Box 118, Kumasi, Gold Coast, West Africa.
MONTROY, Edythe, Baptist College, Iwo, Nigeria, West Africa.
MORGAN, Dr. and Mrs. E. Carter, 2009 Oahu Ave., Honolulu 14, Hawaii.
ORRICK, Mr. and Mrs. B. W., Avenida General Flores 3078, Montevideo, Uruguay.
STARMER, Dr. and Mrs. Roy F., Piazza in Lucina 35, Rome, Italy.
WHALEY, Mr. and Mrs. Charles L., Jr., 537 Tomino Suwanodai, Kokura, Japan.

New Addresses

ASKEW, Mr. and Mrs. D. Curtis, 11 Kamiyama-cho, Shibuya-ku, Tokyo, Japan.
BUNDERS, Mr. and Mrs. Glenn (South Brazil), 4305 Wayside Dr., Ft. Worth, Tex.
BUNDIN, Mr. and Mrs. Horace F. (South Brazil), 512 S. Connellee St., Eastland, Tex.
CAMPBELL, Vera, 465 6 Chome, Torikai Machi, Fukuoka-shi, Japan.
CLAXON, Mr. and Mrs. W. Neville, c/o Igbobi College, Yaba, Nigeria, West Africa.

COBB, Mr. and Mrs. Daniel R., 10/11 Polo Club Lane, Bangkok, Thailand.
COLE, Dr. and Mrs. E. Lamar, La Paz 1216, Guadalajara, Jalisco, Mexico.
CROSS, Mr. and Mrs. E. M., 415 M. H. Del Pilar, Manila, Philippines.
CROWDER, Mr. and Mrs. C. Ray, American Baptist Mission, Keffi, via Gudi, (North) Nigeria, West Africa.
DETER, Mrs. A. B., emeritus (South Brazil), Caixa 320, Rio de Janeiro, Brazil.
FAILE, Dr. and Mrs. George M., Jr., Baptist Hospital, Shaki, Nigeria, West Africa.
HAVERFIELD, Mr. and Mrs. William M., Pitagoras Num. 856, Colonia Narvarte, Mexico 12, D. F., Mexico.
HICKERSON, Mrs. Julius R. (Ecuador), Box 265, North Street Station, Nacogdoches, Tex.
HOPEWELL, Gladys, 10 Way Men Street, Tainan, Formosa.
KENNEDY, Mr. and Mrs. Thomas J., Baptist Mission, Oyo, Nigeria, West Africa.
LARSON, Mr. and Mrs. Ivan V., P. O. Box 94, Chiayi, Formosa.
McCULLOUGH, Miriam, Vallarta 1851, Guadalajara, Jalisco, Mexico.
PARKER, Mr. and Mrs. John A. (Chile), 4313-5th Ave., Ft. Worth, Tex.
QUICK, Mr. and Mrs. Oswald J., Box 139, Taichung, Formosa.
RAMSOUR, Dr. and Mrs. H. B., Jr., 2323 University Ave., Honolulu, Hawaii.
ROGERS, Lillie, 186-B Moulmein Road, Singapore, Malaya.
ROPER, Anita, Reagan Memorial Girls' School, Box 83, Lagos, Nigeria, West Africa.
SPENCER, Mr. and Mrs. A. E., Jr., 27-3 Chome, Otana-cho, Chikusa-ku, Nagoya, Japan.
THARPE, Mr. and Mrs. E. J., P. O. Box 979, Kaneohe, Oahu, Hawaii.
WHORTON, Mary Jane, Baptist Mission, Shaki, Nigeria, West Africa.

Foreign Mission News

(Continued from page 15)

Forward." The convention has its own Cooperative Program of supporting its work and the churches start out giving at least 10 per cent of their budget. Already the 11 churches are supporting a missionary pastor, helping small groups with evangelistic campaigns, and paying part of the cost of organizational work and most of the cost of publishing the national Baptist paper.

Missionary Clyde E. Clark writes:

"In trying to aid in the development of the work here in Venezuela, we are not thinking in terms of a martyrlike, slow, winning-one-now-and-then idea. Neither are we thinking of a spasmodic revival interest. Rather we are working toward a continuous evangelistic program and a sound teaching and training ministry as is characterized by Southern Baptists in general."

The first Brotherhood of the country was organized in Barquisimeto last year. The group sponsors a church visitation program each Saturday afternoon.

Briefly

Japan: Located in 27 cities throughout Japan, 102 Southern Baptist missionaries work with a convention of 62 churches and 7,552 members. A well-rounded program includes every phase of Christian work, with the Japan Baptist Convention sharing the initiative and leadership.

Korea: Sixteen Southern Baptist missionaries work with a convention (growing out of an earlier independent Baptist work), which has 185 churches and a number of experienced pastors and leaders.

Formosa: A mission staff of 28 reaps a ripe harvest among the millions of Chinese who have fled there from the mainland. The Taiwan (Formosa) Baptist Convention has been organized with 11 churches and about 2,000 members.

Hong Kong and Macao: Seventeen Southern Baptist missionaries are related to a strong Baptist group, the fruit of more than a century of work in South China. The Baptist Association is composed of 10 churches and over 7,000 members.

Malaya: Sixteen missionaries are working among 3,000,000 Chinese in Malaya, many of them immigrants from Baptist areas in South China. A new convention, with seven churches and several strong leaders from China, is leading in the evangelization of the land.

Indonesia: Twenty-two missionaries are laying foundations in another traditionally difficult field. Young churches are in various stages of development in three established stations, and two new stations are now being opened. The Baptist Theological Seminary, which opened in October, has 12 students.

Formosan Baptist Convention

By C. L. Culpepper, Sr.

THE Formosan Baptist Convention was organized on July 5, 1954; and it was so manifestly the fruit of a deep and continuous work of the Holy Spirit that with humble, quiet hearts we uttered, "What God hath wrought!"

Those of us who have worked on other fields realized that this is phenomenal. It had only been five years since the organization of the first of our Baptist churches on the island. It was the Jen Ai (pronounced Ren Eye) Road Baptist Church in Taipei.

Since then, eleven churches have been organized and the total membership is more than three thousand. These churches are located in strategic cities from the north to the south of the island. There are twenty-five chapels, several of which are ready to be organized into churches; but there are not enough pastors and workers to take care of them.

All of this has been accomplished in spite of a great lack of missionary and national workers, especially pastors. For a long time there was only one pastor, M. T. Yang, who had come from the mainland. Then, gradually,

four missionary pastors and one Chinese pastor, a returned student, were added to the number. This lack of workers and, also, the number of Christians who had surrendered for special work made the need of a seminary poignant. For such a school unceasing prayer was made. In the fall of 1952 property and faculty were secured and this dream was realized.

As the work grew it was evident that we needed to be organized into a convention to promote the work more effectively. When Dr. Baker J. Cauthen visited the field in the fall of 1953, a committee of representatives from the churches met with him to discuss the matter.

At this meeting a promotion committee was appointed which met several times and made plans for a preparatory meeting in April, 1954, that included two representatives from each of the churches. It was at this meeting that committees on nominations, program, and constitution were appointed and the date and place for the organization were decided upon.

What setting could have been more suitable for this momentous occasion than our beautiful conference grounds up on Grass Mountain near Taipei. (All of the money for this land and

equipment has come from the Lottie Moon Christmas Offering.)

There were forty-two messengers, fifteen missionaries, and a number of visitors bringing the total number present for the organization of the convention to about one hundred.

Most of the forenoon was spent in discussing the proposed constitution which was unanimously adopted. The lunch, furnished by the seminary and the three churches of Taipei, was spiced with the warm fellowship around the tables. In the afternoon, the officers—consisting of a chairman, vice-chairman, secretary, assistant secretary, and treasurer—were elected.

Also committees for Woman's Missionary Union, Sunday school, Training Union, and summer conferences were elected, as well as trustees for the seminary. Plans for future work were discussed.

The meeting closed on a high note of praise and joyful optimism. Most of the delegates remained for the adult conference week which started that evening.

We look forward to much greater progress in the future because of the united effort that will be put forth through our convention.

New Appointees (Continued from page 27)



YOUNG, JAMES MADDERSON, JR.

b. Choudrant, La., Nov. 13, 1924. ed. Louisiana Polytechnic Institute, Ruston, La., 1947; Louisiana State University School of Medicine, New Orleans, M.D., 1951. U.S. Navy, 1943-46; extern, Green Clinic, Ruston, 1950; intern and resident in surgery, Gorgas Hospital, Canal Zone, 1951-54. Appointed for Near East, Oct., 1954. m. Louella June Buckner, Aug. 24, 1946. Permanent address: c/o Mrs. Joe Gibson, E. Georgia Ave., Ruston, La.

YOUNG, JUNE BUCKNER
(Mrs. James Madderson, Jr.)

b. Alexandria, La., May 10, 1926. ed. Louisiana Polytechnic Institute, Ruston, La., 1945; N.O.B.T.S., 1947-48. Stenographer, oil company, Houston, Tex., 1945-46; secretary, music department, Louisiana Polytechnic Institute, 1946-47; student helper, New Orleans Seminary, 1947-48; secretary, Panama Canal Company, Balboa Heights, Canal Zone, 1951-52. Appointed for Near East, Oct., 1954. m. James Madderson Young, Jr., Aug. 24, 1946. Children: Bruce, 1949; Mark, 1950; Kay Ellen, 1953; Jo Madeline, 1954.

—NEAR EAST



THE WORLD IN BOOKS

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

Mistakes in the Middle East

In *Seven Fallen Pillars* (Frederick A. Praeger, New York, \$4.50), Jon Kimche, a British journalist, warns Americans not to make the same mistakes in the Middle East that the British made. His book covers the turbulent years between 1945 and 1952, and is harsh in its criticism of the way Britain's Labor government handled its responsibility during those years. One of his early chapters is entitled "Government by Insult."

True to his purpose, Mr. Kimche traces "how, often with the highest motives, the British went wrong." He hopes his book will help Americans, to whom responsibility for the Middle East has fallen, profit by those mistakes.

The Children's Crusade

From the few available records dealing with the Children's Crusade, Ruth Adams Knight has created an entertaining tale, *The Land Beyond* (Whittlesey House, New York, \$2.95), for children in the lower teens. At the center of the story is a boy, son of a former crusader, who joined the German branch of the Children's Crusade. He marched with the horde of children until they reached the port of Genoa.

The characters do not live for the reader as fully as they might, but the book is well worth reading for its picture of the times. It will give young readers a view of a far time as well as a view of far places and will help even adult readers understand how such an incredible venture was possible in that day.

China Boat Boy

A book that should broaden the world outlook of children and at the same time give them what they like best in reading, the thrill and excitement of adventure, is *China Boat Boy*, by Malcolm Reiss (J. B. Lippincott, Philadelphia, \$2.50).

Its background is China of World War II, with which the author became familiar while serving with a psychological warfare group in Kunming. The main character is a resourceful boy whose father left his river-boat family for enforced service in the Chinese army. The story makes the Chinese people and their way of life seem real and vivid.

African Elephants

Two little African elephants decided to be a herd all by themselves and ran off from the big elephant herd of which they were a part. Miriam Schlein, who has written several other books for chil-

dren, tells the story in *Elephant Herd* (William R. Scott, New York, \$2.00). Their adventures and the pictures in green and black on white will delight small children. The pictures are by Symeon Shimin. Told simply and on small-child level, the story teaches a lesson in the responsibility of independence.

Missionary Biographies

Blazing the Missionary Trail, by E. Myers Harrison (Van Kampen Press, Wheaton, Illinois, \$1.75), contains short biographies of seven pioneer missionaries from seven different areas of the world's mission fields. The author, formerly a Baptist missionary to Burma, has chosen one Southern Baptist—Solomon L. Ginsburg. Others are James Wilson, Alexander Mackay, John Geddie, Hiram Bingham, Mary Slessor, and Sadhu Sundar Singh. The accounts, though brief, are thrilling, and the reader will be challenged by the suffering for Christ endured by these heroes of the faith.

Missions at the Crossroads

Out of his broad experience as a director of pastoral, evangelistic, and educational work, Dr. T. Stanley Soltau, an outstanding missionary in Korea for a quarter of a century, has written *Missions at the Crossroads* (Van Kampen Press, Wheaton, Illinois, \$2.50). Two major thoughts run throughout the book, the unfinished task and the indigenous church. He believes the task will be finished and bases his faith firmly on the teachings of the Bible and the nature of God's purposes.

In the twenty-four chapters of the book he deals with such timely problems as closed doors, the rise of nationalism, Communism, and internal strife.

Focusing attention on the present task of missions and the road that lies ahead, it is a good book to hand to those who are keenly interested in missionary responsibilities.

American Baptist Missions

American Baptists Overseas, by Jesse R. Wilson (American Baptist Foreign Mission Society, New York, \$1.00), is a reference book of the work of the American Baptist Foreign Mission Society and Woman's American Baptist Foreign Mission Society since 1940. With the exception of China, interesting statistics are given on each of the eleven countries in which the American Baptists have missionaries. The book also contains infor-

mation about the lands and people in those countries and about the two Societies themselves. It is an excellent handbook on their overseas missions.

Middle East

The Middle East, by Halford L. Hoskins (Macmillan, New York, \$4.75), is a most thorough treatment of the area. The author characterizes each country and traces the points in its development that contribute to its current problems. With this perspective view, the Suez Canal, the Arab-Israel situation, oil, and other Middle East problems are more clearly understood.

There are chapters on Turkey, the Arab League, Iran, Egypt, Israel, oil, and Point Four, and several general chapters on the strategic relation of the Middle East to the security of the Western nations. The last two chapters are concerned chiefly with ways to win the cooperation of the area in Western defense. This is an excellent background book on the Middle East.

African Fantasy

Amos Tutuola's second book, *My Life in the Bush of Ghosts* (Grove Press, \$3.50), is, like his first which was published in 1952, the story of a trip into the African spirit world. Woven from tales told around cooking fires in West African villages and accepted as a part of pagan spirit worship, it is like a nightmare.

For those who read the first book, this one will lack novelty, which is the chief attraction the author can claim. On the other hand, for those interested in Christian missions this has a special drawing point—it contains more references to churches, mission schools, baptism, and other evidences of the author's contact with Christianity. But those references, evidencing as they do the mixing of Christian symbols with paganism, will make the Christian's heart ache.

Sunday School Commentaries

Three commentaries on the 1955 International Sunday School Lessons have come to our review desk:

Broadman Comments, 1955 (Baptist), by E. F. Haight (Broadman Press, Nashville, \$2.50), includes for each lesson a teaching outline, notes on the Bible passage, the lesson interpretation, and an application to the life of the student.

Arnold's Commentary (Free Methodist), by Benjamin L. Olmstead (Light and Life Press, Winona Lake, Indiana, \$2.00), includes explanatory notes, a comprehensive discussion with illustrative stories, and two articles—one by a minister and the other by a layman.

Uniform Lesson Commentary (Lutheran), edited by William M. Horn (Muhlenberg Press, Philadelphia, \$2.75), has maps and pictures, verse-by-verse comments, high lights, and questions.

Autobiography of a Soul

(Continued from page 7)

healer (Matthew 8:17), and our upholder of all things (Hebrews 1:3).

As it says in the Bible, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). "And the Word was made flesh, and dwelt among us . . . full of grace and truth" (John 1:14). "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). "He was in the world, and the world was made by him, and the world knew him not" (John 1:10).

What a great pity it is that "the world knew him not." Formerly I also knew him not. Christianity had its early origin in Asia; but the Asiatic people knew him not and did not receive him. For this reason we Asiatic people have suffered and failed.

Many Western people received him and are blessed. Their culture, science, and industry are well developed. Their politics, education, and living conditions are improved. Only these differences between the people of the world—between those who don't believe and those who believe—are already strong enough to prove that Jesus Christ is "the way, the truth, and the life" (John 14:6).

But my people still know him not, still receive him not; so my country is now in great chaos, my people are suffering serious hardships and calamities. Our five thousand years of civilization and culture are nearly on the verge of complete ruin and corruption. Indeed, we are facing the greatest tragedy in our history. I always pray for my country with floods of tears.

This again proves that human power is limited and human wisdom can never solve life's problems. Only God knows the way of men. Without God we can do nothing; without God we can never succeed and bring forth fruit (John 15:5-6). The Lord Jesus is not only my personal Saviour, but also the only Saviour of my nation. China can be saved and regenerated only by Christ.

For this reason, in September, 1952, I heartily obeyed the call and accepted the invitation of Mrs. Leland Wang to become a worker for the

Lord in the Chinese Christian School in Malang, Java, Indonesia, and have been devoting almost all of my time and energy to studying and writing about the truth of Christianity and preaching the gospel in different cities in Java—Malang, Surabaya, Semarang, and Djakarta.

I was baptized on December 10, 1952, in Malang. In January, 1954, I was honored and appointed by Dr. Leland Wang, president of the Chinese Foreign Missionary Union, as an associate missionary; and later on I was invited by Dr. Andrew Gih, general director of the Evangelize China Fellowship, to be professor in the South East Asia Bible College of which Dr. Gih is the president.

I hope in the near future to be able to translate, to write, and to publish a series of spiritual books and tracts so as to influence the intellectual people in my country. For thousands of years the development of Buddhism in China has been in the great part led by many famous scholars; so we should not neglect the intellectual circle in order to start a great Christian revival movement in China as John Wesley did in England.

Furthermore, I should not finish this article without saying a few words about the world situation today. I realize the most dominant factor of human history is not economics, not politics, not science, not techniques, but Christianity.

It has been a great tragedy of human beings to neglect the spiritual side of man's life which is of vastly greater importance. Man's life in the world is not an end in itself, and by itself that is only a fragment of some larger whole; and in this larger whole the central and dominant feature in the soul's spiritual landscape is its relation to God.

As George Washington said, "It is impossible to rightly govern the world without God and the Bible"; and history proves that all our human endeavors only lead human beings to a stage of more rivalries, of more confusions, and of more calamities.

Our only hope today should be a great revival in our churches, and the only Saviour for humanity is the Lord Jesus Christ himself, to him be all the praise and glory for ever and ever!

Advance in Asia

(Continued from page 11)

Furthermore, our work is now at a stage where the load is almost entirely on the missionary. We do not yet have trained national pastors in most of these new fields. We are still in the pioneer stages. Missionaries appointed now for these new fields will in many respects repeat the history of the pioneers in our older fields—such as the J. Lewis Shucks and Matthew T. Yates and Lottie Moon in China.

We should not expect that the next thirty or forty years will see the situation in all these lands unchanged. There will no doubt be fluctuations in the amount of response, problems in the development of our work, and many unforeseen difficulties. But surely in addition to the eighty-five men we now have in these lands, there are many others who feel the call of the Lord to come now, in this day of opportunity, and serve through the coming thirty or forty years of development and of crisis.

While all hearts rejoice in those who are in college and seminary preparing, there is a burning need for missionary reinforcements now, while the doors are so wide open—men who have already completed preparation and can be appointed during this coming year. It's time to advance in Asia!

1,000 Missionaries

(Continued from page 9)

in this country. As we emerge into the responsibilities attendant upon such growth, we must do so committed to the world task commanded by our Lord. Our commitment must not be in word alone but in deed. It must fruit in such expanded world outreach that Baptist historians of the future will describe the years lying immediately ahead as "the era of world mission advance."

Missionary Quote

We realize more and more that the work we do is a joint work, that we can only do what you help us to do through your prayers, your gifts, and your coming to share in this task.—Roy B. WYATT, JR., missionary to Spain



What Has Your State Given the World?

SINCE the Southern Baptist Foreign Mission Board appointed Samuel C. Clopton, its first missionary, on September 1, 1845, a total of 1,960 missionaries (as of October 15, 1954) have gone out under its direction.

The first column in the table below indicates the states in which these missionaries were born. The second column gives the total number of missionaries appointed since 1845; and the third column gives the present number of active missionaries from each state. (It must be kept in mind that this shows the states in which the missionaries were born, whereas many were reared in

other states and are claimed by other states.)

The fourth column lists the 1953 gifts to foreign missions through the Cooperative Program; and the last column lists the 1953 gifts to foreign missions through the Lottie Moon Christmas Offering.

Though many other factors have to be considered in any total comparison, this may help you get an idea of what your state has given in the way of missionary personnel through the years and what it did last year in the way of financial support.

May it inspire greater giving in 1955!

STATE	Total Missionaries (1845-1954)	Present Missionaries (As of Oct. 15, 1954)	Cooperative Program (1953)	Lottie Moon Offering (1953)
Alabama	117	65	\$ 176,657.79	\$136,621.02
Arizona	5	5	11,415.90	6,078.04
Arkansas	71	46	145,107.50	91,791.33
California	3	1	11,548.93	20,000.29
D. C.	3	3	11,591.73	6,025.32
Florida	30	22	217,906.17	116,741.68
Georgia	135	62	212,006.72	159,648.85
Illinois	24	15	45,235.78	29,398.02
Kansas	13	6	3,336.47	3,316.58
Kentucky	115	44	196,641.40	105,134.27
Louisiana	39	25	142,789.10	143,100.95
Maryland	15	2	29,457.37	12,146.01
Mississippi	90	41	157,001.27	129,308.46
Missouri	87	39	179,825.00	122,614.94
New Mexico	8	8	12,477.23	24,831.46
North Carolina	134	63	284,183.82	265,048.94
Oklahoma	60	40	229,156.83	140,376.93
Oregon	2	2	2,311.79	4,001.56
South Carolina	130	61	320,684.00	174,033.34
Tennessee	114	46	242,920.89	134,453.63
Texas	315	191	638,902.22	1,240,627.76
Virginia	126	31	223,355.35	202,755.00
Alaska	—	—	1,447.73	1,790.66
Other States and Countries	324	121	2,559.74	9,402.21
TOTALS	1,960	939	\$3,498,520.73	\$3,279,247.25

250 Missionaries Now!

(Continued from page 8)

Twelve couples to open new centers of church work

Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, says of the above list:

"This includes only the most critical needs. It is by no means exhaustive.

"To it may be added needs in every Mission for single women to work with the churches in developing Sunday school, Training Union, vacation Bible school, and women's work. Good will centers need to be opened. There will be an increasing need for teachers as school work is developed. A large contribution can be made in publication, student, and secretarial work in mission offices.

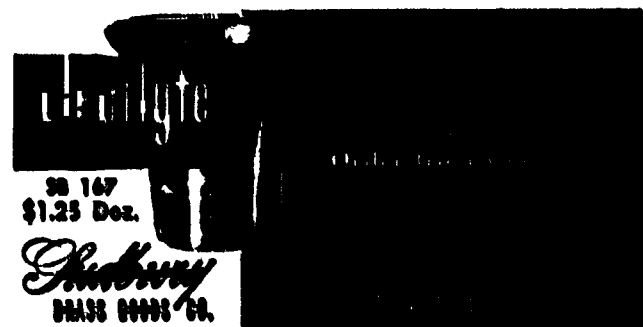
"An increasing need exists for men well trained in religious education as well as in theological studies for development of educational organiza-

tions in the churches. This can be done by teaching in seminaries, working with conventions, associations, local churches, and summer assemblies.

"There is growing opportunity for people with thorough theological training to utilize special abilities and training in agriculture, construction, accounting, and literacy work.

"Don't take for granted there is nothing you can do. For full information write to Rev. Elmer S. West, secretary for missionary personnel, Box 5148, Foreign Mission Board, S.B.C., Richmond 20, Virginia."

Pray for your missionaries that the disappointments and discouragements and the busyness of life will not rob us of victory and the real power of God in our ministry.—JAMES D. BELOTE, missionary to Hong Kong



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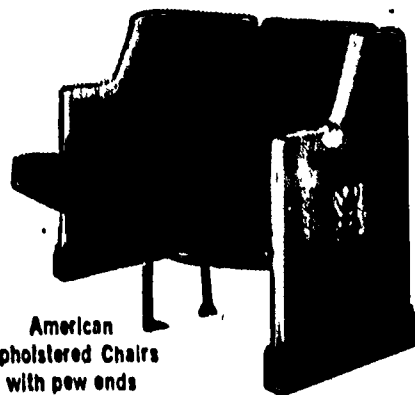
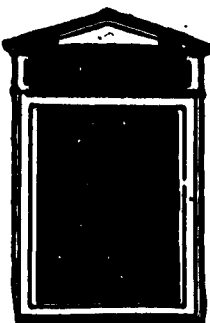
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