



The Philippines

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Commission

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Gazing Toward London

Struggling groups of Baptist believers who cannot attend the 1955 meeting of the Baptist World Alliance will be gazing toward London with an air of anxious expectancy. They must not be disappointed!

By Frank K. Means

BAPTISTS from all parts of the world will descend upon London during the summer of 1955. They will be bent upon attending the Jubilee Congress of the Baptist World Alliance in the city of the Alliance's origin.

The First Congress of the Baptist World Alliance was held in London in 1905. Alexander MacLaren, the noted English Baptist leader, presided. John Clifford, the courageous defender of religious liberty, was elected the first president.

The reason for the Alliance's existence is set forth in the preamble to the constitution adopted at the time of organization: "The Baptist World Alliance, extending over every part of the world, exists in order more fully to show the essential oneness of Baptist people in the Lord Jesus Christ, to impart inspiration to the brotherhood, and to promote the spirit of fellowship, service and co-operation among its members; but this Alliance may in no way interfere with the independence of the churches or assume the administrative functions of existing organizations." In other words, it exists as a voluntary organization for the promotion of fellowship and co-operation among Baptists. It is not an administrative, legislative, or judicial body.

A Baptist world organization had been envisioned as early as 1790 by John Rippon, Spurgeon's predecessor, who published in that year an appeal for Baptists of the world to come together. Although his appeal went unheeded for more than a century, Baptist leaders on both sides of the Atlantic began to give serious consideration to the idea toward the end of the nineteenth century. W. W. Landrum,

pastor, Second Baptist Church, Richmond, for example, discussed the idea with R. H. Pitt, then editor, *The Religious Herald*.

J. N. Prestridge, editor, *The Baptist Argus*, Louisville, Kentucky, made the January, 1895, issue of his publication a "Baptist World Outlook Number" at the suggestion of A. T. Robertson, member of the faculty of Southern Baptist Theological Seminary. Nine years later *The Baptist Argus* (January 14, 1904) published an unsigned editorial entitled "Why Not a World's Baptist Congress?" It proposed such a meeting in London during the summer of 1904, and the writer was later identified as Dr. Robertson.

A meeting of such magnitude obviously could not be arranged within a matter of a few months. The British Baptist Union, meeting in October, 1904, approved resolutions of invitation requesting representatives of Baptist groups to assemble in London in the near future. The 1905 Congress was the result.

SUBSEQUENT congresses met at irregular intervals on both sides of the Atlantic and have selected the foremost Baptist leaders of the world as Alliance officers:

1911—Second Congress, Philadelphia. Robert Stuart MacArthur, New York, president.

The word "Congress" applies to the meetings of the Baptist World Alliance, while "Alliance" is properly used with reference to the organization itself.

1923—Third Congress, Stockholm, Sweden. E. Y. Mullins, Louisville, president.

1928—Fourth Congress, Toronto, Canada. John MacNeill, president; J. H. Rushbrooke, general secretary.

1934—Fifth Congress, Berlin, Germany. George W. Truett, Dallas, president; J. H. Rushbrooke, general secretary.

1939—Sixth Congress, Atlanta, Georgia. J. H. Rushbrooke, president; W. O. Lewis, general secretary.

1947—Seventh Congress, Copenhagen, Denmark. C. Oscar Johnson, St. Louis, president; W. O. Lewis, general secretary.

1950—Eighth Congress, Cleveland, Ohio. F. Townley Lord, London, president; Arnold T. Ohrn, general secretary.

The Atlanta Congress is remembered as the largest. More than twelve thousand delegates registered as members. No less than one hundred thousand people participated in the sessions, sixty thousand being present on a single occasion. The Copenhagen Congress (1947) very probably saved the Alliance from the threat of disintegration, and the Cleveland Congress (1950) charted a new and aggressive course for the Baptist world organization.

The Ninth Congress, the Jubilee meeting to be held in London, is scheduled for July 16-22, 1955. In London, the delegates will be looking backward across a half century of notable achievements, but they will also be looking forward to an era in which Baptists are destined to become far more numerous and influential in many spheres. They can anticipate

thrilling experiences in fellowship, both en route and in London.

They will be reminded of the debt they owe our Baptist forebears as they visit historic churches and centers where Baptist principles have been fearlessly espoused with no thought of hesitating or wavering under the hammer blows of intolerance and persecution. Baptists from the Southern Baptist Convention will be brought face to face with what it means to be a Baptist in areas where our co-religionists are often regarded with ill-concealed disdain, or even contempt.

They will be lifted heavenward by moving worship experiences. Who can ever forget the singing of the great Scandinavian choirs in Copenhagen? How could one be the same after hearing the mighty addresses in Cleveland?

The present healthy condition of the Alliance is due in large measure to the aggressive, devoted, and self-

less efforts of the major officers: F. Townley Lord, president; C. Oscar Johnson, past-president; Arnold T. Ohn, general secretary; W. O. Lewis, associate secretary; and Joel Sorenson, youth secretary.

The London Congress will take special note of progress made within recent years by the Women's Committee, Mrs. George R. Martin, chairman; the Youth Committee, Robert S. Denny, chairman; and the Relief Committee, R. Paul Caudill, chairman. All three chairmen are Southern Baptists, and fully half of the contributions to world relief channeled through the Baptist World Alliance have been contributed by the people in our churches.

OTHER Southern Baptists active as officials of the Alliance include Louie D. Newton, vice-president; E. B. Willingham, Western treasurer; Theodore F. Adams, E. T. Dahlberg, J. Howard Williams, J. D. Grey, E. H.

Pruden, Duke K. McCall, Walter P. Binns, and Baker J. Cauthen, members of the Executive Committee.

Religious liberty will be in the forefront of attention in London. So also will be the missionary efforts of the different Baptist groups in many parts of the world. The Baptist World Alliance has seldom been greater than when it has been drafting pronouncements against the persecution of Baptists and advocating religious liberty for all religious groups.

The values resulting from the existence of the Baptist World Alliance are numerous. Six, however, deserve special mention:

1. The Baptist World Alliance has created an awareness of Baptist unity.
2. The Baptist World Alliance has assisted Baptist minorities.
3. The Baptist World Alliance has provided vast quantities of relief for Baptists and others.

(Please turn to inside back cover)



The Executive Committee of the Baptist World Alliance met in Louisville, Kentucky, last September to make plans for the Golden Jubilee meeting in London, July 16-22. Pictured are officers of the Alliance: (left to right, standing) Dr. Edward B. Willingham, pastor, National Memorial Baptist Church, Washington, District of Columbia, Western treasurer; Rev. W. L. Jarvis, former president-general, Baptist Federation of Australia, vice-president; Mr. C. T. LeQuesne, London, England, Eastern treasurer. (Left to right, seated) Dr. Louie D. Newton, pastor, Druid Hills Baptist Church, Atlanta, Georgia, vice-president; Dr. Arnold T. Ohn, Washington, District of Columbia, general secretary; Dr. F. Townley Lord, pastor, Bloomsbury Baptist Church, London, England, president; Dr. C. Oscar Johnson, pastor, Third Baptist Church, St. Louis, Missouri, immediate past-president; and Dr. W. C. Smalley, former general secretary of the Baptist Union of Western Canada, vice-president.



Missionary Blonnye H. Foreman (right) and two members of the Campos Belos Baptist Church during a muleback trip.

From Muleback to Piper Cub

By Gene H. Wise

THE title of this article could be "From Muleback to Piper Cub in Ten Easy Lessons." For, when Blonnye Foreman, at fifty-four years, flew his new plane to one of the remotest areas in interior Brazil a few months ago, he was undoubtedly one of the most inexperienced pilots ever to attempt regular cross-country flying in a place where he would have to be his own instructor, mechanic, and meteorologist.

In spite of his small amount of training, however, Blonnye has been able to make the transition from muleback to Piper Cub without serious mishap so that now he and his little green, two-place plane are familiar objects to the villagers in all parts of his formerly almost inaccessible field.

The airplane has literally revolutionized Blonnye's mission work. Until *The Ambassador's* arrival in December of 1953, his only regular means of transportation was a rather large mule which he had bought in the city of Barreiras, Bahia, for around \$50.00. Once in a while he could count on traveling by air liner from near-by Arraías to the northernmost city of his field; but to reach his other mission points, between which there are no roads and no scheduled air travel, he couldn't depend on any kind of public transportation.

His travel was further hampered by long periods of rainy weather when even the mule trails were impassable.

"Even using all the time of the dry season," he wrote in 1951, "I can only spend a very few days, once a year, in most of the field." This year he was able to report the following:

"The plane has made it possible to visit all the towns and cities on the field numbers of times during the last six months. As a result, larger numbers attend services than ever before. Tracts thrown from the plane are eagerly sought and read, often leading people to visit the missionary or to attend one of our church services.

"Several ranchmen have opened landing strips. Others are doing so now. Only yesterday I was privileged to inaugurate a little strip where I had not been before. With our colporteur-evangelist, I held three services, baptizing three people. In another place where four are asking for baptism the people are clearing off a landing strip so that I can visit them soon."

BLONNYE first became interested in learning to fly in 1947. At that time he was in the States on furlough. He had served for almost twenty years in the far interior town of Corrente, Piauí, where he worked with the Baptist Industrial Institute. Now he felt it was the Lord's will for him to open up a completely new field.

Knowing the transportation difficulties that exist in all of interior Brazil, he realized that a plane would help tremendously in his work. So he began taking flying lessons, sandwiched between his many trips to meet speaking engagements. On July 4, at the age of forty-eight, he received his private flying license.

Had Blonnye's instructor known that his student wouldn't fly again for more than four years, and that, after having plenty of time to forget what he had so incompletely learned, he would then embark on the venture described above, he would probably have held out little hope for the missionary's survival. In fact, a lot of people entertained grave doubts about the enterprise. One day during the very difficult and uncertain period in which Blonnye was trying to get his plane legally registered in Brazil, Mrs. L. M. Bratcher confessed she had been praying daily that he would lose the plane!

Foreman's standard answer to those who worry about the healthfulness of his being a pilot is: "You can also get killed riding muleback!" To illustrate, he tells of one of his experiences. Riding to one of his isolated preaching points late one afternoon, he lost his way.

When darkness overtook him, he still hadn't found the trail he was looking for. He was in a heavily-wooded plateau region and knew that man-killing jaguars were plentiful. To make matters still worse, he found it necessary to dismount in order to open a trail through brush with his big jungle knife. Nevertheless, he entrusted his life to the Lord and continued his solitary journey without fear.

Hours later he found an isolated farmhouse. When he told the farmer where he had come from, the man's eyes got "as big as saucers." "I don't know how you made it in the darkness," he exclaimed. "That's the jaguars' home! They killed one of my cows on that very *serra* (sierra) just two days ago!"

As result of this unplanned visit, the farmer, who had never heard the gospel, was later converted. He moved his family to Campos Belos, where Blonnye lives, in order to learn more about the gospel and to enroll his children in the Baptist school. He and his wife and daughter have since been baptized, a fact which leads him frequently to remark, "Thank God that Brother Foreman got lost close to my house!"

ONE priest on Blonnye's field calls the airplane "The Protestant Buzzard." He probably chose this name because of the irritating fact that Blonnye, like this common Brazilian bird, seems to be everywhere at once these days. It used to be that the priest could count on most of the year to undo the influence of a week's visit by the missionary. Now it's a different story.

Recently, for example, Blonnye landed at the little town of Taguatinga where he has two national workers but very few believers as yet. That afternoon he was talking to one of the leading citizens, Senhor Antonio, who has recently started a loud-speaker program which can be heard all over the village.

Senhor Antonio told him: "I informed the Catholic priest that he could have some time on the program if he wanted it, but he didn't accept my offer. He said that if he started a program it wouldn't be long until the Protestants would want one, too. I assured him that if the Protestants do ask for time they'll get it."

Blonnye promptly asked for some time that night and was granted "from twenty minutes to two hours." Before preaching, he and his two workers formed a trio and sang a number of hymns. "We had no more than started when people from all over the village began to gather at the house from which we were broadcasting," he said. "Someone told me later he had counted one hundred people in a little room that looked like it would hold no more than forty."

The plane not only makes it possible for Blonnye to do more evangelistic and promotional work, it also helps him keep in closer touch with the Baptist schools that play such a vital part in his mission program. When he first went to Central Goiás a little more than four years ago, he was able to find only five Christians

—three Baptists and two Presbyterians—in a region as big as Kentucky. In most towns only a handful of people had ever heard the gospel. So he began starting small schools in order to break down opposition, to draw attention to his work, and to gain entrance into the people's homes. He now has schools in four towns and hopes to open two new ones in the near future.

IN the past, one of Blonnye's biggest problems was to try to look after the health of his teachers and other workers in this region where there are almost no doctors and no hospital. When one of his teachers in the town of Paranã suffered an attack of appendicitis about a year ago she had to make a seven-day trip, by truck and on horseback, to the nearest hospital, and return by the same means following her operation. Now Blonnye can make it possible for his workers to receive more rapid medical attention, and he can also take them to other towns to preach, hold vacation Bible schools, and engage in other activities.

Of course, Blonnye's "emergency" flights are not limited to his own workers. He tries to keep extra trips to a minimum; but wherever he finds a case where prompt medical attention may mean the difference between life and death, he is always ready to offer the services of his plane.

(Please turn to page 29)

LEFT: The village of Paranã, where Missionary Foreman directs a thriving Baptist school, was formerly isolated and yellow fever ridden. BELOW: The missionary services his Piper Cub before taking off on an evangelistic trip.



A Missionary Journey to Mexico

THE story of our missionary journey to Mexico begins as an interesting travelogue. Indeed, the invitation to make the journey came as "bread from heaven." I was in a revival meeting in Asheville, North Carolina, when a telegram came asking me to come to Mexico for a week to speak to the pastors of the five northern states. The invitation was from my long-time friend, Missionary A. C. Muller, of Torreón, who suggested "Practical Evangelism" as the theme of the addresses.

Ever since I went to Japan and Hong Kong on a preaching mission in 1951, I had been anxious to visit some of our Latin-speaking countries. In fact, Mrs. McKay and I had spoken about going to Mexico only a few weeks before we received this invitation. The opportunity seemed to us an answer to the longing of our hearts.

Accordingly, we set out for Mexico after the meeting of the Southern Baptist Convention in St. Louis last summer. At the port of entry I signed myself "minister," exactly contrary to the instructions of Mr. Muller which I missed through a delay. Nevertheless, permission was readily granted to us to continue our journey. We feel that the hand of God was evident in this incident, because past experience has proved to the missionaries that one had better describe himself as a tourist if he expects permission to enter.

As soon as we left the plains of Texas we came upon the arid, cactus-covered flat lands of Mexico. During the first afternoon of our journey, on the way to Monterrey, we saw something of the poverty which is everywhere prevalent in Mexico. We came upon a very tumble-down little adobe house. As we paused to take a picture, three children came running toward us crying, "Nickels." Everywhere the people were as friendly as though we could speak their language.

After a night's rest in a comfortable hotel in Monterrey and a little sight-seeing and shopping the next morning, we set out for Saltillo and Torreón. For one hundred fifty miles between Monterrey and Saltillo we did

not come upon a single filling station, but were fortunate enough to find some gasoline at a wayside settlement. Stopping at this point, we found the people friendly and anxious to help. They filled our tank with gasoline from a small supply which was on hand.

We found this part of the country exceedingly dry and barren. One wonders how the herds of goats and the very thin little donkeys can find grazing enough to keep alive. The people, also thin and poorly dressed, live in little adobe structures.

However, as we came closer to Torreón we saw a surprising transformation. First, we noticed that tractors had been at work on the cactus-covered plain which lay beside a low range of mountains. A little farther along water had already been brought from the mountains. In this irrigated territory excellent cotton was growing.

HERE we found that money from the United States was transforming the countryside and the opportunities of the people of Mexico. We were told that it will not be long until this part of Mexico will rival any part of the United States in the production of excellent cotton.

We were delighted with the beauti-

ful city of Torreón. It is new and modern in every respect. In fact, the new hotel on the Plaza is the most elaborate and beautiful in which Mrs. McKay and I have ever stayed.

We visited the Mexican Baptist Theological Seminary in Torreón, one of the most important missionary institutions of Southern Baptists. It gives full theological and practical training to the young preachers of Mexico. I was especially impressed with the effectiveness of the evangelistic department. Besides the regular classroom instruction, there is a full program of field work.

Every student in the seminary is assigned work for Friday, Saturday, Sunday, and Monday. As soon as his classes are over on Friday, he leaves for the field. Every Tuesday morning the chapel program is based upon the evangelistic work of the students over the past week end. President James D. Crane presides and Professor Hiram F. Duffer, Jr., leads the music. Students make full reports of the work that has been done on the week end.

Then in addition to this chapel account, a full report in writing is given by each student. It lists the number of conferences with unsaved people, the number of Sunday school lessons taught, sermons preached, and other activities. The seminary's regu-



First Baptist Church, Torreón, in distance facing park.

By M. Ray McKay

lar course in evangelism emphasizes doctrine, Scripture memorization, and effective methods.

My first opportunity to preach in Mexico was on Wednesday night in Torreón. I preached on the text, "The gospel is the power of God unto salvation to every one that believeth." If my own faith needed proof of the truth of that text, we had the proof that night.

When the invitation was given, a young man came forward and offered his life to the Christ whom he trusted as Saviour. This young man was a radio expert and a near neighbor to Mr. Muller. A teen-age girl also trusted the Lord that night. How thrilled we were to recognize that the barrier of language does not hold back the truth of the gospel!

From Torreón we traveled on to Nueva Rosita where the evangelistic conference was held. Here we found the pastors of five northern states gathered in a beautiful little church on the top of a lovely knoll. The presiding officer for the first session was Nemesio Rodriguez, a handsome grey-haired gentleman of dignity and evident good will.

Of the forty preachers present, perhaps half were young men who had recently been graduated from our Baptist seminary in Torreón. The intelligence and enthusiasm of these men and the deep devotion of some of the older pastors were an immediate challenge to the guest speaker. I tried to give some instruction in personal soul-winning and evangelistic preaching.

In spite of exceedingly warm weather, sessions were continued from very early in the morning to late at night. Food was provided for us by the women of the church. Mrs. McKay was delighted with the friendliness of the women of the church and with the skill and cleanliness with which they handled their food.

In addition to the teaching sessions throughout the day, evangelistic meetings were held at night. The church was always crowded with eager listeners. Many people responded to the appeal of Christ at every service. More



THE Calvary Baptist Church in Torreón, Mexico, celebrated the first anniversary of its organization in February, 1954, with the dedication of a new church plant which serves as a permanent home for the church and for the Mexican Baptist Theological Seminary.

In the photo above are (left to right) the administration building with the dining hall, kitchen, library and bookstacks, and offices; the two one-bedroom apartments for single missionary teachers and the dormitory (back of the administration building) for thirty-five girls; the Calvary Baptist Church auditorium with a seating capacity of 450; an educational annex with space for a fully-graded Sunday school of 350 to 500 persons; and the third floor of the annex with classrooms to accommodate 150 seminary students. Back of the annex is a three-bedroom faculty home.

There are fifty-one students enrolled in the seminary at this time.

than twenty made public professions one night when Rev. A. P. Pierson, then president of the Mexican Mission, preached.

After a week in Nueva Rosita we journeyed across the plains of Texas and on to our home and work in Wake Forest, North Carolina. Reviewing the experiences of this missionary trip, I remember several important items.

WE WERE impressed, first of all, with the poverty and friendliness of the great mass of people in Mexico. We saw the change that is beginning as money from the North is transforming the farm lands and farming methods. Industry is likewise making great changes in the cities. In Nueva Rosita we found great industrial plants manufacturing coke and zinc. The workers in these industrial proj-

ects are housed in adequate and attractive small buildings which they rent at a nominal rate.

The money from the business people of America is already beginning to change the life of the people, but we find that wickedness thrives equally well under a better economic order. Therefore, there is an immense challenge for Christian people to come in with the message of Christ as rapidly as business enters the fruitful fields awaiting it there.

Contrasting sharply with the widespread poverty, there is much wealth in evidence. The more wealthy people seem exceedingly insensitive to the needs of their fellows as revealed in an effort to hold down the wages of the poor and to see that servants continue to receive small pay.

In the land of Mexico we found
(Please turn to inside back cover)

More Missionaries Needed NOW!

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

Requests from Latin America were printed in the November, 1954, issue of *The Commission*; those from the Orient were listed in last month's issue. Below are listed some of the most urgent requests from Africa, Europe, and the Near East.

Executive Secretary Baker James Cauthen says: "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."—THE EDITORS

Africa

At the October meeting of the Foreign Mission Board the following recommendation was adopted:

"In view of the threat of Communism and the inroads of Islam and in the light of urgent appeals from nationals and missionaries, be it resolved:

1. "That Africa be now recognized as an area of critical need.

2. "That we use every available means to lay the responsibility of evangelizing the peoples of this vast continent upon the hearts of the members of our constituency.

3. "That we make a special appeal to the Baptists of the South to lift the level of their giving in order that we may meet the new needs in Nigeria and also that we may enter open doors in Kenya and Tanganyika.

4. "That we ask the Committee on World Evangelization, of which Dr. H. Guy Moore is chairman, earnestly to address itself to the task of helping to implement the foregoing proposition."

The above action was taken for the reason that radical changes are taking place in Africa. One of these has to do with mass education. Since education must be spiritualized, there is need in Africa for all types of missionaries.

Nigeria

In their annual meeting, the missionaries of Nigeria recommended that the following needs be given priority:

Couple for general work in the Gold Coast

Two couples for the same type of work in Nigeria

Printer

Journalist

Six people for teacher training and secondary education

Couple and single woman for the school for missionary children

Three doctor couples

Five nurses

Laboratory technician

Medical person for the Kersey Children's Home

Southern Rhodesia

Couple for Sanyati

Couple for Gokwe

Couple for Shabani

Couple for Umtali

East Africa

If Southern Baptists should undertake mission work in Kenya and/or Tanganyika and if they should enter "in force" the following personnel would be needed immediately:

Two couples for medical work

Three nurses

Two couples for educational work

Three single women teachers

Two couples for evangelistic activities

Two women for woman's work

If both Kenya and Tanganyika are entered, this number should be doubled.

(Please turn to page 30)

Reasonable Service

By Pearl Johnson

MY CALL to foreign missions came not through emotion but through reason, Isaiah 1:18 and Romans 12:1 being the basis. "Come now, and let us reason together" about sin—and sins forgiven. "Reasonable service" then was the logical conclusion.

Foreign missionary qualifications staggered me as I had no special talents to offer. Then came the reasoning that if "the Lord hath need of him" in reference to the humble ass in taking him into the holy city, I could be used to take him where he wanted to go in our day.

The same "reason" that led in the first decision remained throughout the days of danger and difficulty. The Communists, too, needed a witness. The fellow Christians needed one to stand with them in the onslaughts of the enemy. Our Lord does not command success; but he said, "Be thou faithful unto death, and I will give thee a crown of life." Reasonable! (Miss Pearl Johnson was appointed a missionary to China in 1924. The last Southern Baptist missionary to come out of Communist China, she now serves China on Formosa.)

We Thank God and Take Courage

By Baker J. Cauthon

THE coming of friends to meet Paul on the Appian Way, as he entered Rome to stand before Caesar, so cheered the heart of the apostle that he "thanked God and took courage."

Missionaries surrounded by indescribable need have appealed repeatedly for reinforcement. Secretaries of the Foreign Mission Board have sought to lay those appeals before Southern Baptists in churches, conventions, assemblies, colleges, and seminaries.

As Paul was cheered on the Appian Way, so there is encouragement as we sense stirrings on the part of Southern Baptists toward making possible a greater outreach for world missions.

At the meeting of the Convention in St. Louis last June a committee on world evangelization was appointed with a view to finding a way to accelerate advance in our world task.

The appointment of this committee was significant. Much will be done by it to quicken the pace at which we are moving. We are encouraged by this evidence of Convention-wide concern.

Determination is growing through the Convention to provide larger financial undergirding for the world task. As these lines are written the Lottie Moon Christmas Offering is being received. We are confidently expecting it to be larger than ever before.

The value of this offering cannot be measured simply by the number of dollars contributed. It provides concentrated prayer, study, and emphasis upon the whole world task. The money contributed provides church buildings, schools, hospitals, residences, support of missionaries, and funds for many forms of work as recommended by the Missions and the secretaries of the Foreign Mission Board. We are encouraged by the support of this offering and by the splendid manner in which it is handled.

Determination is growing to make a larger share of the money given



in the churches available for world missions. We recognize that even five per cent of the \$278,000,000 given in the churches in 1953 would have made available more than \$13,000,000 to tell the story of Christ outside the borders of our own land.

If Southern Baptists will devote at least a tenth of the money given in the churches to sharing the gospel of Christ with the millions outside our country who have never heard, the resulting blessings will be immeasurable. The 90 per cent retained for use in local churches, association, state, and Southwide ministries at the home base will bring richer blessing than ever before, and resources will be provided for a world-encircling task. A tithe of the money given in the churches would mean \$27,800,000. By support of the Cooperative Program it is possible to share a tithe of the money given in the churches with the rest of the world.

IF 50 per cent of the money given in the churches is retained for local use and 50 per cent given to the Cooperative Program, the right foundation is laid for support of world missions. Fifty per cent of the Cooperative dollar retained for state convention causes and 50 per cent devoted to Southwide causes makes possible devoting 50 per cent of the amount received for Southwide purposes to minister for Christ among the 2,300,000,000 people living beyond our country.

We are encouraged because Southern Baptists believe in a world mission enterprise dedicated to courageous advance yet reinforced by sound undergirding.

The world mission task is a far-flung enterprise. In it are engaged 950 missionaries and several thousand national preachers, teachers, and other workers. Institutions ranging from kindergarten to four-year senior college are maintained. Hospitals minister to thousands of patients. Seminaries are engaged in training workers for Kingdom service.

An enterprise of such vast proportion must be so conducted that it is prepared to meet emergencies whether they be in the form of economic fluctuations or international crises. It would be tragic to project world missions like the man of whom Jesus spoke who desired to build a tower but did not count the cost, and after laying the foundation could not complete it.

We are encouraged because of the increasing number of God's servants volunteering to go as missionaries. Letters are coming constantly to the Foreign Mission Board from able young pastors and other church workers who are re-examining the question of personal surrender to go. Never has there been a higher tide of dedication on the campuses of the seminaries and colleges.

Many young people are dedicating themselves for world missions in churches, conventions, and assemblies. A heart-hunger on the part of churches to see young people from their own membership go as missionaries is rapidly growing. Many parents are praying for God to use their children and dedicating themselves to help them through prayer and encouragement as God calls.

The world mission task is the business of each individual church and each church member. The Foreign Mission Board is the channel through which this growing compassion is expressed.

It kindles the imagination to think of what eight million Southern Baptists can be used of God to do as they

(Please turn to page 30)

You Sent the Light

By Zach J. Deal, Jr.

IT was time for another trip into the interior of Colombia to the Alta Sinú River Valley; and, as the plane warmed up, the family was on hand to tell "Daddy" good-bye.

After leaving Cartagena, Colombia, our first stop was in a pueblo called Lorica. The pilot buzzed the field to scare the cows out of the way; then he slipped the plane up on one wing so he could count the number of passengers who were waiting in order to determine if landing was worth the trouble. Frankly, that little stretch of grassy runway looked more like a football field there in the jungle growth than an airfield.

As soon as the wheels hit the ground, the pilot began applying the brakes and managed to get the thing stopped before we went on into the woods. The luggage of the waiting passengers was brought out to the plane in a couple of wheelbarrows and then we were off again. One of the few passengers who boarded the plane was a Catholic priest.

In Montería I left the plane because the rest of the trip would be by river boat and on horseback. I registered in a little hotel on the river front after my bags were taken out of the jeep that served as a taxi from the airport.

Upon inquiry, I learned that an "express canoe" would make the hundred miles ~~manana~~ (tomorrow), leaving at eight o'clock sharp. Therefore, I contented myself that afternoon taking pictures and talking with several people in the public market.

The bed in the hotel was a canvas affair stretched between two boards but it was rather comfortable. The bath was private; at least it was off to itself quite a way down the hall and it had a thumb bolt against intruders.

At eight o'clock the next morning I was by the riverbank with all my belongings—a small light plant that I was taking for the Quebrada Honda (Deep Creek) Baptist Church, along with six gallons of gasoline and a can of lubrication oil, my film projector, three months' supply of literature for the church, and my suitcase.

THE "express canoe" was just that—a big dugout log canoe about thirty feet long with a big twenty-five horsepower outboard motor that pushes it up the river at twenty-five miles an hour. Well, the canoe was in good shape; but the motor was being overhauled.

I watched the skill of that Indian for four hours as he took the motor

apart piece by piece and then began to put it back together again. At noon he announced to all of us sweltering humans that he would not make the trip until the next day. So, I reregistered in the hotel and contented myself for another afternoon by writing letters and taking more pictures.

At eight thirty on the following morning I took my narrow seat behind the light plant and other already mentioned equipment in the dugout canoe. At ten o'clock the overhauled motor was attached to the boat which now had twelve passengers and no less than a ton of cargo. To my surprise the motor actually worked.

We shoved off dodging floating logs at a twenty-five-mile-an-hour clip of speed. I really wished for a safety belt or a life preserver because I felt that I would need one or the other before those one hundred miles were covered. To make it more of a necessity of keeping that racing canoe right side up, there was a large alligator sunning himself on the water's edge just about fifty feet away from us.

As time went on, I had more confidence in the Indian canoe driver and that big hollowed-out log in which we were riding.

Finally, at four o'clock that after-



Members of the Quebrada Honda Baptist Church grinding corn for the missionary's supper.



The Juan Polo family in front of their home. They are members of the Baptist church.

noon, without water or food since breakfast, the driver announced that we would stop at *El Tigre* (The Tiger). I was glad that he seemed familiar with the cat, especially since he mentioned that we could eat there. He cut the motor and we drifted to the landing in front of a thatched-roof house from which was emerging a lot of smoke. We were glad to stand up and rest a bit.

"The Tiger" was well populated with children, pigs, and chickens, all of which were going in and out of the house without asking permission from anyone. We were served a good native soup which consisted of chicken, cooking bananas, and a starchy tree root. This, along with native rice and black coffee, was quite a satisfying lunch.

Another two hours' run and we stopped at a little pueblo on the riverbank called Rio Nuevo (New River) where we put off a passenger. It was now about dark; and the canoe driver said that it was too dangerous to go on to Tierra Alta (Highland) which was another forty minutes away.

He was afraid that in the darkness we might hit a floating log in the river. Nevertheless, we went ahead. It was truly a dark place. Only by the flashing of lightning every now and then could we see the surface of the river in front of us.

About ten minutes out from Rio Nuevo the propeller hit a piece of log and stopped, dead. In less time than it takes to tell it, the river current was taking us back in the direction from which we had just come, and twice, only by furious row-

ing with seat boards by all the men, were we saved from being washed onto submerged tree trunks and overturned in midstream.

Pronto we were back at Rio Nuevo, thanks to the river; and the men maneuvered the canoe to the landing. Immediately the canoe driver, Michie, told me that I could go to the house of one Yude Jaille, an Arab and the only Christian in the pueblo.

Yude is from Lebanon where he was educated in a Lutheran school. He proved to be a real brother in Christ and a friend in time of need. After we had talked for an hour, he sent his twelve-year-old son to fix the side room with a cot and candle.

As soon as the boy entered the room, he came running out again shouting in Spanish, "There is a snake in there." The father and I entered the room and surely enough there was the snake. Señor Yude killed it



Monteria, a city of 20,000 without a Baptist testimony.

and threw it outside. But I wondered as I undressed for bed in the dim candlelight if maybe the snake's mate might be accompanying me at that moment. Nevertheless, after prayer, I blew out the candle and really slept well.

The next morning, after a good breakfast, Michie came by to inform me that the motor was fixed and that we would be on our way. We left Rio Nuevo about eight thirty on Friday and by nine thirty we landed at Tierra Alta. One of the men from the church was at the landing waiting for me. He had been going on horseback to the landing every day since Tuesday, awaiting my arrival.

Juan Polo strapped my suitcase, literature, projector, and the can of gasoline to his little burro and gave me the church's horse. Then we began



Selling dried fish on the Sinú River.

the last part of my trip over a narrow trail knee deep in mud from the recent heavy rains. We could not take the light plant back into the mountains until the next day. Then four of the men came from the church, strapped the heavy box to a strong bamboo pole, and with two in front and two behind they carried the box the five miles over the muddy trail, almost falling many times in the sloshy mud.

They arrived late on Saturday afternoon. After oiling the motor and putting in gasoline, we tried to start it but to no avail. Finally, I discovered that the float in the carburetor was stuck from the jolting of the trip. This soon regulated, the plant ran beautifully and the lights came on just in time for the first arrivals for the preaching service to rejoice to find so much

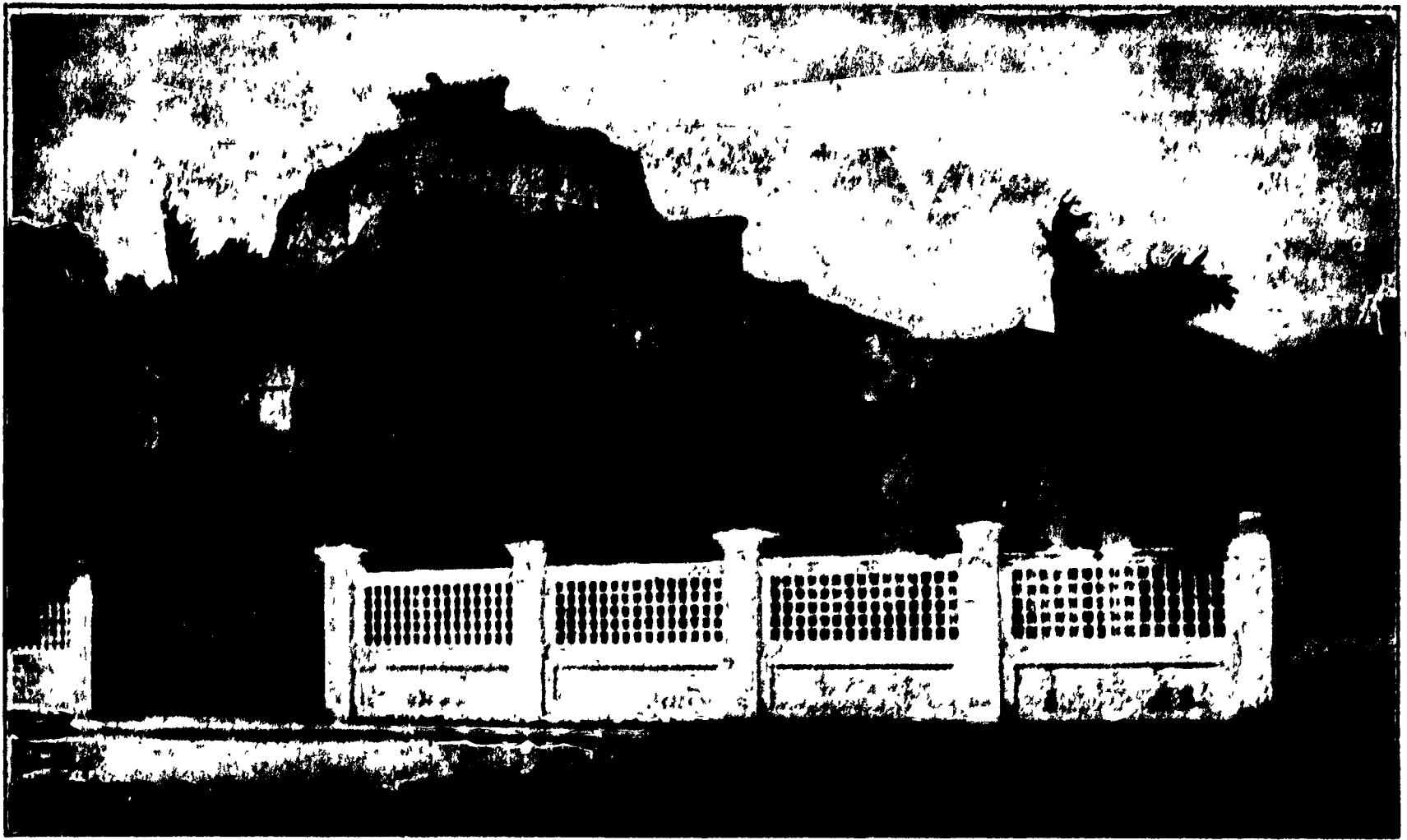
light in the thatched-roof chapel. Before you can appreciate their joy you have to realize that the church had been lighted by three lanterns.

Through the next weeks of special services the people continually talked about the lights. I heard these words in prayer, "*Te damos gracias por la planta nueva*" ("We thank thee, God, for the new light plant").

One night during the meetings, in spite of the rain, there were one hundred and fifty people gathered in that little thatched-roof chapel receiving spiritual light. As a result, several were saved and others were baptized.

And, you there at home have a right to rejoice with these Baptists over this new light plant and their newly found spiritual light. They have both because of your continual faithfulness in giving.

Water vender near Monteria.



My Church at Work

By Helen Meredith

THE Alcibia Baptist Church, in Cartagena, Colombia, presents an unusual testimony in the constant activity of its members prompted by a zeal and ardent devotion to the cause of Christ.

That the week is full may be seen as the activities are listed in a general way. Monday and Friday nights are occupied with evangelistic services in homes in different sections of the surrounding territory. The location of these services follows a definite rotation so that all the places are reached at regular intervals, and the people are also encouraged to attend the services in the church, which is, of course, the ultimate aim.

On Tuesday night there are services in two regular mission points, both at quite a distance from the church. Wednesday night finds the people at prayer both in the church and in one of the missions; and the members are divided into several different groups in order that each one might have a chance to participate in prayer. The

Thursday night service is devoted to Bible and doctrinal study, bearing fruit in members well established in what they believe.

Saturday nights find the church building as the scene of four different activities. Beginning at six o'clock, the young women have their extra prayer meeting, and at seven the choir has its weekly practice. At seven thirty the men have their extra prayer meeting; and at the same hour those who are candidates for baptism receive their instruction in a class whose complete course runs about six months.

Sundays are, of course, filled with activities, beginning with the Sunday school at nine o'clock, followed by the preaching service, after which the Missionary Society, the Young Woman's Auxiliary, and the Brotherhood have their programs of missions and Bible study. Early in the afternoon twenty-five or more different committees go out to visit the surrounding sections in order to do personal work and invite people to the services.

The invitations are followed up by the committees' return to accompany those who expressed a desire to at-

tend. At the same time one of the missions has a Sunday school. These activities are soon followed by the Training Union and the night service.

The different organizations have a full program of work. The three missionary organizations have several different committees, each with its responsibility, such as visiting the sick, the absent, the indifferent; the unbelieving relatives of church members, the candidates for baptism, prospective candidates, and of course doing personal work and co-operating in the mission points.

The Missionary Society is divided into twelve circles that meet in the different sections, every morning and every afternoon, six days a week, each woman attending the circle in her section. The purpose of these meetings is prayer and Bible study.

THE Training Union has a special closing program every month in which the five different unions take turns with the presentation. The Sunday school teachers have a weekly general meeting and also the teachers of Primary and Beginner classes

meet each week to study group plans.

The people love special programs which are presented from time to time by the various organizations. Sometimes there is a very special occasion when all the organizations take part in a long program. This requires hours of practicing!

Though quality rather than quantity, spirituality more than numbers, is our aim, the numbers may give a more definite conception of the church. There are one hundred and twenty members; and the Sunday school attendance has passed three hundred and fifty with a goal now of four hundred. The Training Union attendance averages around one hundred and fifty.

IT IS difficult to put into words the spirit that characterizes this church. It is warm and inspiring. In the fervent prayers and enthusiastic singing, one feels the interest of the people in spiritual things. This interest is also exemplified in their labors for the cause of Christ. The pastor is a truly dedicated man.

In rooms in the basement of the church a primary school functions with sixty pupils and three teachers. Every effort is made to conform to government standards. Besides supplying a need for the children of church members, the school also gives an opening for visitation in the homes.

From a personal standpoint it is my great privilege to share to some extent in the work of this church. The opportunities include teaching a dozen piano pupils, directing the choir and the special music, teaching an Intermediate Sunday school class in the church and a children's class in the mission, various responsibilities in the Missionary Society, supervision of special programs, especially the monthly Training Union assembly programs, directing and teaching Bible in the primary school, and attending as many of the ten prayer circles as possible.

No night in the week is without some responsibility, be it playing the accordion in a service in some home or the piano in the church, leading a group of Intermediates and Juniors in prayer meeting, or directing the class for Primary and Beginner teachers before one of the services. But the greatest joy of all is visitation and personal work among the friendly, lovable people.

for February 1955

COLOMBIA



Location: In the northwest corner of South America at the northern end of the Andes; the only country on the continent which fronts on both the Pacific and Atlantic oceans.

Area: 439,830 square miles, or slightly larger than Texas and California combined; three Andean ranges run north and south through the western half of the country; the eastern half is a low, jungle-covered plain (transportation is considered one of the country's most serious problems).

Population: Approximately 11,537,000, or about as many inhabitants as New York, Philadelphia, and St. Louis combined; people largely of Spanish-Indian descent with small Negro element.

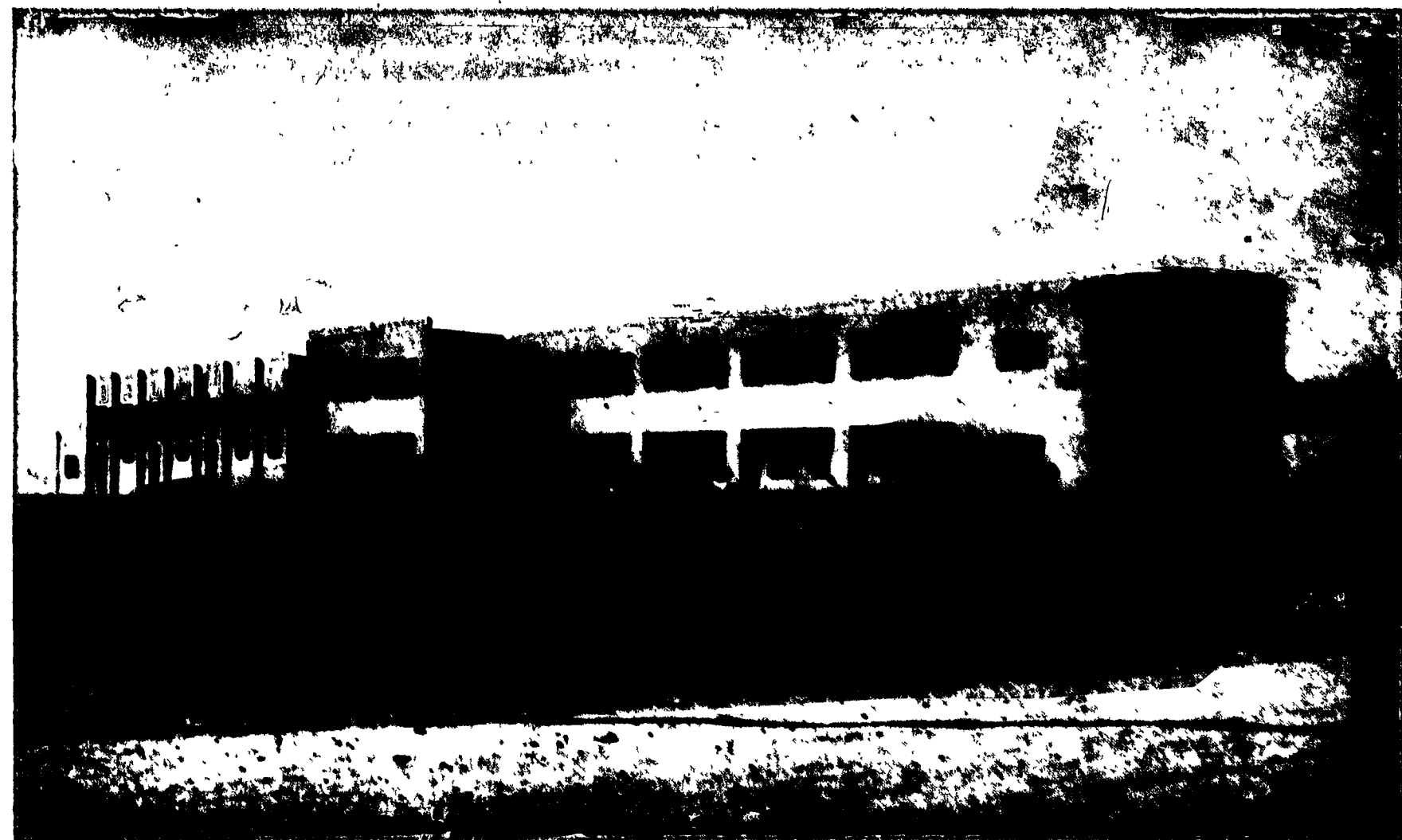
Economy: The country is rich in emeralds, gold, platinum, coffee, oil, and cattle. The soil of Colombia is fertile and agriculture is a growing industry. Mild coffee is produced extensively, accounting for 80 per cent of export trade.

History: Coasts visited by Spanish adventurer, Alonzo de Ojeda, 1500; first successfully colonized after 1538; ruled by Spain 300 years; won freedom in the revolt of Spanish-American colonies, with Simón Bolívar establishing the Republic of Greater Colombia in 1819; evolved into Republic of Colombia, 1886; governed by a president elected for a four-year term. Gustavo Rojas Pinilla became president on June 13, 1953, when he ousted ultraconservative Laureano Gómez in a bloodless coup, charging Gómez with unconstitutional activities. He was elected for a new term in the summer of last year.

Baptists: Southern Baptist missionaries—23; national Baptists—1,982; Baptist churches—17. The first Southern Baptist missionaries, appointed in 1941, found a struggling group of national converts, the fruit of previous work by Baptists in Cuba. Baptist work has centered in the cities of Barranquilla, Cartagena, Bogotá, and Cali, and spread to the islands of San Andrés and Providencia. The Baptist Hospital in Barranquilla began operation in 1951, and the International Baptist Seminary in Cali opened in 1953. The seminary enrolled five students its first year and twelve—eight regular and four special students—in 1954.



Refugee village with the city of Gaza in the background.



Boys' high school, Gaza, sponsored by United Nations for Arab refugees.



A Bedouin tent home, Gaza.



United Nations' Arab refugee village located on the Gaza strip.

Unto Gaza

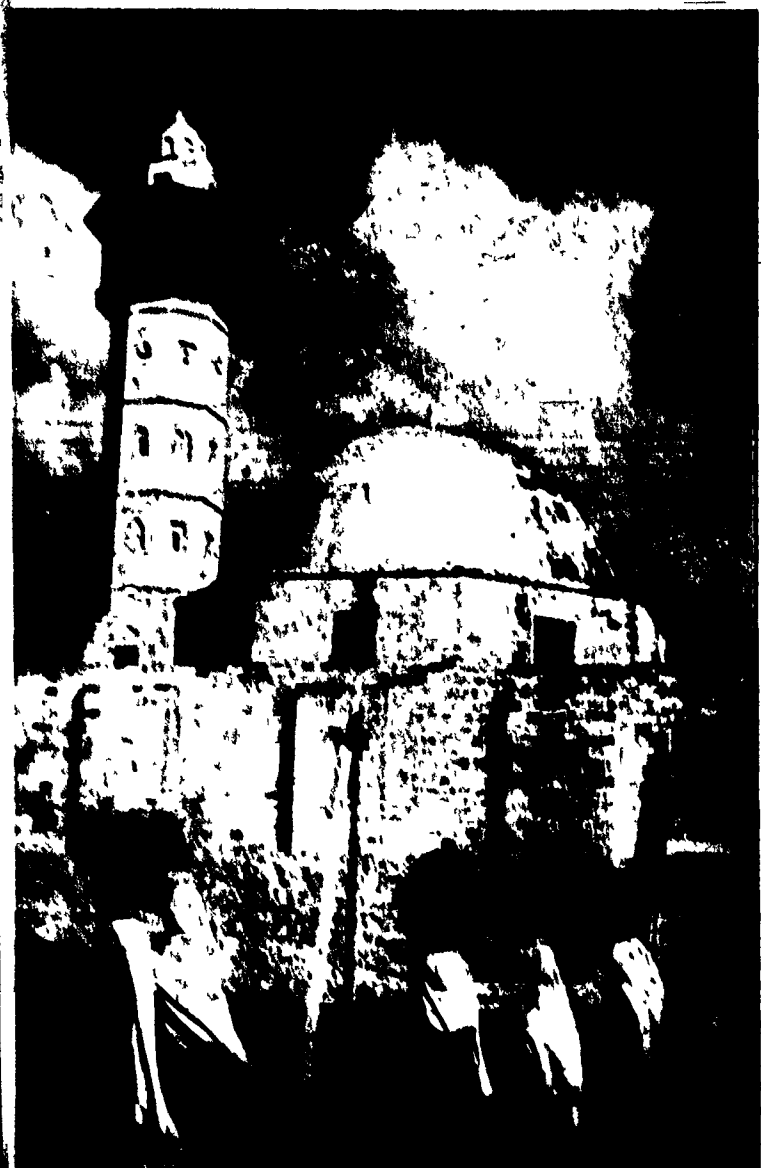
Southern Baptists' newest mission field is Gaza—a narrow strip of land in southern Palestine now under the military sponsorship of Egypt—where a ninety-two-bed hospital was accepted from the Church Missionary Society of England in 1953. The seventy-year-old hospital ministers to an area where there are three hundred thousand Arab refugees.

(Please turn the page)



Unloading cargo from a lighter, loaded from ocean-going ship anchored in deep water, Gaza.

Unto Gaza *Continued*



Village mosque, Gaza.



Operating room of Baptist hospital, Gaza, during surgery. Doctors and nurses in photo are nationals. Dr. J. T. McRae is Southern Baptists' representative at the hospital.



This little girl is one of about 125 primary children of Gaza who have the opportunity to study in a Christian school. Jane Carroll (Mrs. J. T.) McRae, one of the two Southern Baptist missionaries to Gaza, directs the school.



Typical scene near village wells of Gaza.



Ward scene at Baptist hospital, Gaza. These Arab girls are in nurses' training.

EDITORIALS

Sunday, February 6, 1955

"Baptist World Alliance Sunday" will be observed in Baptist churches all over the world on February 6, 1955. This observance takes on particular meaning in view of the Baptist World Congress to be held in London next July 16-22.

First observed soon after the Third Baptist World Congress was held in Stockholm in 1923, "Baptist World Alliance Sunday" has become a momentous event in the lives of many churches. It affords an opportunity each year to reflect upon the strength and significance of our Baptist world movement. Many churches use the occasion to pray for Baptists who are undergoing the rigors of persecution and stand desperately in need of prayerful support. This special Sunday also is an excellent time to take a special offering for the Baptist World Alliance and its work.

Since the London meeting is so near at hand, occasion should be taken to instruct the people in the churches with reference to the history, organization, and achievements of our Baptist world body. Persons who have attended earlier congresses are especially well qualified for this task. In communities where such persons are not to be found, information gleaned from our denominational literature will prove most helpful. A clearer conception of what a Baptist World Congress is like may also be obtained from turning through one of the report volumes issued after the eight previous congresses.

You and your church will be blessed by observing "Baptist World Alliance Sunday," whether anyone from your church intends to be present in London or not. Our people need to be reminded that they are closely related with Baptists across national boundaries, and despite political conditions, in the vital fellowship of the Baptist World Alliance.

Committee on World Evangelization

The St. Louis Convention (1954) created a Committee on World Evangelization. It was appointed "to study additional ways and means by which the rank and file of our churches may be aroused to action in increasing their support of all our Convention agencies, and particularly world evangelization."

J. W. Storer, Southern Baptist Convention president, appointed the following committee: H. Guy Moore, chairman; Leon M. Latimer, Wade H. Bryant, John W. Raley, Harold W. Seever, A. Warren Huyck, and R. Paul Caudill. The Committee was

instructed to meet with the Promotion Committee of the Executive Committee in June, and report to the Executive Committee in December.

The tentative draft of the Committee's report, as presented to the Executive Committee, is most encouraging. Its interpretation of the Convention's action in St. Louis as meaning "total advance for all our agencies in undertaking the task of world evangelization" is entirely valid.

The report calls for advance through the local church, through the state conventions, on the home front, and in foreign missions. It readily recognizes the need for additional missionary personnel, the necessity of educating the people in the churches more effectively, and the desirability of encouraging and assisting both missionaries and national leaders. The important role of the state conventions in our total mission effort is gratefully recognized by the Committee, and the state conventions are urged to take specific steps to promote the Southern Baptist program of world evangelization.

In short, messengers to the Southern Baptist Convention in Miami should await the report of the Committee on World Evangelization with eager anticipation. It points the way toward further advance in all lines of denominational activity and missionary outreach.

"This Is Your Program"

Paraphrasing the name of a popular television program, one can say of the Cooperative Program that "This Is Your Program." It belongs to every state convention, every church, and every Southern Baptist. Therefore, every Southern Baptist should be interested in just how the program operates. Accordingly, the figures on the opposite page are provided for your information.

It should be pointed out that the first \$100,000 received from the states is set aside for the operating expenses of the Southern Baptist Convention. The next funds received are used for the current expense budgets of Southern Baptist Convention agencies and institutions. When the allocations for that purpose have been provided, the Executive Committee then makes the allocations for capital needs available. All funds received beyond the total provided for Convention expenses, agency and institution current expenses, and the capital needs, will be divided in 1955 and 1956 as follows: 25 per cent for the Home Mission Board, and 75 per cent for the Foreign Mission Board.

"This Is Your Program." Study the way it operates until you can qualify as an informed Southern Baptist.

Comparative Allocations—S.B.C. Agencies and Institutions

Operating Expenses

Agency	1954 Operating	1955 Operating (Approved)	1956 Operating (Proposed)
Foreign Mission Board	\$2,875,000	\$2,875,000	\$3,200,000
Home Mission Board	710,000	710,000	785,000
Relief and Annuity Board	500,000	500,000	500,000
Southern Seminary	204,317	310,317	454,500
Southwestern Seminary	204,317	300,317	463,500
New Orleans Seminary	264,316	333,316	372,000
Golden Gate Seminary	184,650	204,400	249,000
Southeastern Seminary	190,900	235,650	200,000
Radio Commission	125,000	200,000	200,000
American Seminary	59,000	60,000	62,500
Carver School	57,500	61,000	70,000
Southern Baptist Hospital	40,000	40,000	40,000
Brotherhood Commission	55,000	65,000	80,000
Public Affairs Commission	15,000	15,000	16,500
Baptist World Alliance	25,000	30,000	30,000
Southern Baptist Foundation	15,000	25,000	25,000
Education Commission	22,000	32,000	32,000
Historical Commission	24,000	26,000	27,000
Christian Life Commission	15,000	17,000	17,000
Total	\$5,750,000	\$6,100,000	\$6,900,000

Capital Needs

Agency	1954 Capital	1955 Capital (Approved)	1956 Capital (Proposed)
Foreign Mission Board	\$ 600,000	\$ 600,000.00	\$ 600,000.00
Home Mission Board	439,000	439,000.00	439,000.00
Relief and Annuity Board	291,900	291,900.00	291,900.00
Southern Seminary	304,200	242,466.67	242,466.67
Southwestern Seminary	304,200	242,466.67	242,466.67
New Orleans Seminary	300,100	253,203.33	253,203.33
Golden Gate Seminary	199,800	199,800.00	199,800.00
Southeastern Seminary	300,000	550,363.33	550,363.33
Radio Commission	12,000	12,000.00	12,000.00
American Seminary	42,000	42,000.00	42,000.00
Southern Baptist Hospital	120,000	120,000.00	120,000.00
Brotherhood Commission	6,000	6,000.00	6,000.00
Total	\$3,000,000	\$3,000,000.00	\$3,000,000.00

Operating Expenses and Capital Needs

Agency	1954 Total	1955 Total	1956 Total
Foreign Mission Board	\$3,475,000.00	\$3,475,000.00	\$3,800,000.00
Home Mission Board	1,149,000.00	1,149,000.00	1,224,000.00
Relief and Annuity Board	791,900.00	791,900.00	791,900.00
Southern Seminary	590,517.00	552,783.67	678,966.67
Southwestern Seminary	590,517.00	602,783.67	705,966.67
New Orleans Seminary	644,416.00	506,519.33	631,203.33
Golden Gate Seminary	304,450.00	404,200.00	448,000.00
Southeastern Seminary	490,900.00	786,013.33	830,363.33
Radio Commission	137,000.00	212,000.00	212,000.00
American Seminary	101,000.00	102,000.00	104,500.00
Carver School	57,500.00	61,000.00	70,000.00
Southern Baptist Hospital	160,000.00	160,000.00	160,000.00
Brotherhood Commission	61,000.00	71,000.00	86,000.00
Public Affairs Commission	15,000.00	15,000.00	16,500.00
Baptist World Alliance	25,000.00	30,000.00	30,000.00
Southern Baptist Foundation	15,000.00	25,000.00	25,000.00
Education Commission	22,000.00	32,000.00	32,000.00
Historical Commission	24,000.00	26,000.00	27,000.00
Christian Life Commission	15,000.00	17,000.00	17,000.00
Total	\$8,750,000.00	\$9,100,000.00	\$9,900,000.00



The baccalaureate sermon for the 1953 graduating class of the kindergarten Training School was delivered by Dr. E. Luther Copeland, president of Seinan Gakuin. On the platform behind Dr. Copeland are Toshio Miyoshi, president of the Training School Department of Seinan Gakuin, and Mrs. Tsugi Fukunaga, former president of the school, now president of the W.M.U. of Japan

A Beautiful Tradition

By Vera Campbell

JAPAN is a land of tradition. In the girls' Training School, a division of Seinan Gakuin, in Fukuoka, Japan, there is a beautiful tradition. It is one which reminds us of the traditional ceremonies of a senior class in America.

My own thoughts traveled back to my senior year at Bessie Tift College, in Forsyth, Georgia, when I was a knight of King Arthur in search of the Holy Grail. This ceremony has become traditional at Bessie Tift, but it continues to bless the heart of each girl who passes through her halls of learning.

The traditional ceremony of the Seinan Gakuin Training School holds the same kind of blessing for those

Japanese girls who spend their two years of study and training there.

The symbol used in the ceremony of the Training School is a well bucket. As the girls come to this school for two years of study and training, it is the aim of the teachers of the school to help them to find the supply of living water which God has said flows freely to those who will take it.

They must have a way by which to take this water of life. The well bucket serves as the symbol for that by which they take the water of life freely. Following are the speeches made by the presidents of the second- and first-year classes, respectively:

JUNKO FUJIMURA: "Two years have already passed since we, our class of thirty, became students of this col-

lege. During these two years, our Woman's Missionary Union president, Mrs. Tsugi Fukunaga, the other teachers, and the upperclassmen constantly paved the way for us to enter into ever greater paths of truth. They have helped to give us a brighter hope for the future.

"On this day of last year this well bucket was handed to us by those who had preceded us. As they left, they gave to us these kind words which were filled with love: 'May each of you strive diligently to draw out the flowing waters with this bucket which we leave with you.'

"Because of these kind words we have pursued our studies, trying faithfully to follow their instructions. Then we realized that this bucket had a deep and hidden meaning and that we had a great mission as students of this col-

lege. Now we are about to graduate so we would like to leave this well bucket to you.

"With it go our hearty prayers and our hopes that you will constantly use this bucket to draw from the spring of water and that you will drink freely of the water of eternal life. Jesus said: 'Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up into everlasting life.' These are the words that we wish to leave with each of you. May God's special blessings rest upon your lives forever."

MICHIKO SUZUKI: "Our dear sisters, for two years you have studied the truths of life here at this school and now you are going to graduate. You have come to realize something of the importance of woman's mission in the world.

"Now you are about to enter into a different kind of life, one which may be filled with many unexpected difficulties. However, because of your faith in God and because of your earnest efforts to succeed in your studies here in this school, we believe that you can meet those difficulties successfully and happily.

"The brightness and the success of your future, even in times of diffi-

culty, depend upon the life-giving water which you have drawn from the deep well during the days that you have spent here as our leaders and teachers have tried to help us find the source of that living water.

"Now you are giving this well bucket to us. You have used it during your stay here to draw out the life-giving water. As you go out to your new work, surely you will share this life-giving water with all those whom you meet.

"As we receive this well bucket from you we pledge that we will do our best to use it faithfully in drawing out the life-giving water. As we strive in this, those of you who graduate and those of us who remain will be working together in Christ. Because of your example to us and because of the work which you are going out to do, you will constantly serve as a reminder to us of the importance of the life-giving water and the mission which we are to fulfil here.

"Thank you for your kind leadership in the past. May God's blessings rest upon you and lead you in the work which you are about to enter."

The thirty graduates of the 1953 class are employed as follows: Christian work, twenty-one; secular work, three; at home, five; entered senior college, one.

A Graduate



By Ryoko Hori

I AM one of the comparatively few Japanese girls who have been fortunate enough to have a Christian mother. Though my father is not a Christian, my mother has always taught me about God's Word. The teaching I received in childhood remains even now in my heart. Through the teaching of my mother and through her prayers I have found the joy that comes in dedicating one's life to the service of God.

One day when the W.M.U. held its meeting in the home of one of its members in my home town, the existence and work of the Seinan Gakuin Training School was discussed. I was impressed as I had never been before; and that day I made a definite decision to follow the leadership of Christ in Christian service.

I talked to my father about the kind of school the Training School is, and he consented to send me there. Because of my personal experience in receiving religious instruction from my mother, I recognized the importance of religious training for children. There are quite a few Christian families in Japan today, and I believe that it is the result of giving children religious instruction.

I entered Seinan Training School and came to appreciate our W.M.U. president, Mrs. Tsugi Fukunaga, and the other teachers as they gave themselves wholeheartedly in guiding us and in emphasizing the value of leading the hearts of children to a knowledge of God.

(Please turn to inside back cover)



The traditional ceremony of the girls' Training School of Seinan Gakuin, Fukuoka, Japan. Left to right: Junko Fujimura, Mrs. Tsugi Fukunaga, and Michiko Suzuki. In the background are Toshio Miyoshi, president of the school, and Miss Horie, teacher of piano.



THE WORLD IN BOOKS

Genevieve Green

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

A New Age in Missions

Revolution in Missions (Macmillan, \$3.50), by Willis Church Lamott, professor of Christian missions at the San Francisco Theological Seminary and former missionary to Japan, traces and explains the reasons and purposes behind a revolution which has occurred in foreign mission work during the last fifty years. This revolution can best be summed up in the book's first paragraph:

"The missionary movement stands at the beginning of a new age. This statement, though threadbare, is nevertheless true. The Great Century lies behind us, and the real magnitude of its achievements, from William Carey to the end of the First World War, is just beginning to dawn upon us. The outlines of the new age lie dimly before us, but a change in direction and mood is observable in a new terminology that has arisen. Among enlightened individuals, for example, it is now common to hear the term 'world mission of the church' used instead of the time-honored phrase 'foreign missions.'"

It is with this transition that the book deals. Anyone interested in the missionary enterprise will find the book thought provoking.

Helping People to Help Themselves

The Pool of Knowledge (Harper and Brothers, \$2.50), written by Katherine B. Shippen in a vivid, fluent style, shows how the United Nations Technical Assistance Program is organized, how it operates, and something of what it has accomplished in helping underdeveloped countries.

The Technical Assistance Program operates in the paddy fields of Southeast Asia, in the deserts of the Middle East, in the high plains of Latin America. Apart from the information given about the Program, the brief background of the country considered in each chapter will help the Christian get a better understanding of the problems that trouble the daily lives of people in less fortunate lands.

Heathenism

Johannes Warneck, a Renish missionary and anthropologist, believes the missionary must have more than a thorough knowledge of Christian teachings—that he must also know the ways of heathenism. His book, *The Living Christ and Dying Heathenism* (Baker Book House, \$3.95), a reprint and translation from the

German, was written to help Christians understand the psychology of heathenism.

The first half of the book is a psychological study of the various forms of heathenism. The second section deals with the conflict between Christianity and heathenism. The third section deals with principles of missionary evangelism. This is not a book to be read lightly; it is to be studied. Well written and containing an excellent index, it is not only a tool for the missionary, but has a vital message, also, for the supporting churches.

Arabic

Discovery of oil in Arabia, for centuries a barren land whose people supported themselves with sheep and camels, suddenly brought modern civilization with its cars, radios, airplanes, railroads, and telephones. Richard H. Sanger, the U.S. State Department's former Officer in Charge of Arabian Peninsula Affairs, vividly describes, in *The Arabian Peninsula* (Cornell University Press, \$5.00), this change in the lives of the people, from the late King Ibn Saud to the lowliest Bedouin. This is a worth-while background book for any study of the country or of Islam, the religion that was born there. Illustrations, maps, bibliography, and index add to its usefulness.

Brazil—Africa—Japan

Three "See—Hear—Do" books that leaders of missionary education for children will want to add to their supply of materials are *Africa Comes Alive*, *Japan Comes Alive*, and *The Amazon Comes Alive*, all by Mildred Morningstar (Van Kampen Press, 50 cents each).

On double covers, which can be detached without spoiling the story part of the book, are brightly colored cutouts to be assembled into scenes illustrating the six stories that tell about the country, its people, and the work of missionaries among them.

Tibetan Trip

A medical missionary in Tibet, George N. Patterson tells in *Journey With Loshay* (W. W. Norton and Company, \$3.75) of his difficult trip to India for supplies when the Communists were at the borders of Tibet.

This is not a story of his mission work. It is an adventure story of a hazardous journey over snow-covered mountains at a season when they were said to be im-

passable. His story is in diary form. Both the man and his style of writing are extremely interesting and unusual.

The Loshay of the title is the Tibetan servant who accompanied him, but the emphasis is much more on the author than on Loshay. In fact, it is the author rather than the Tibetan people who remains in the reader's mind at the end of the story.

Around the World

Friendship Press is publishing its "Around the World" picture sets in book form. The first four books off the press are: *Children of India*, *Children and Their Toys*, *Children and Their Pets*, and *Children at Worship* (each \$1.25). The pictures, ten by thirteen inches in size, are in six colors, backed by stories on the Primary level. Except for the India book, each covers nine different countries.

Other Books in Brief

Missionary Program Bulder No. 2, compiled by Grace Ramquist (Van Kampen Press, 35 cents) is a thirty-two-page booklet of recitations, exercises, plays, devotional aids, installation services, services for presentation of mission offerings, readings, poems, and songs. It comes in two divisions, children and adults.

September Monkey, by Induk Pahl (Harper and Brothers, \$3.00), is a Korean woman's autobiographical account of the years during which Korea was forced out of her tradition-bound existence into the world at large. Because Christian missions is responsible for a great deal of her success as educator and world lecturer, this book will be especially welcome to readers who are interested in Christian missions in Korea.

Missionary Education of Children, by Frances M. Hill (Judson Press), the American Baptist study book for children's leaders, has some good general information scattered through it, although specific references to American Baptist publications and procedures may limit its use by leaders in other church groups.

Customs and Cultures, by Eugene A. Nida (Harper and Brothers, \$4.00), is a book every foreign missionary and every student of world missions should read. Missionaries and translators will avoid many embarrassing blunders if they become acquainted with the thought patterns, differences of culture, and differing language forms of people among whom they work.

The Christian World Mission in Our Day (Harper and Brothers, \$2.50), in which Kenneth Scott Latourette, the greatest living authority on world missions, bids us rise to the sobering and staggering challenge of today's world, will give new hope and courage to all thoughtful Christians.

FOREIGN MISSION NEWS

"We Offer Ourselves"

Inside an air-mail special delivery, which Dr. Baker James Cauthen received on December 9, 1954, there was one of the little red and white Lottie Moon Christmas Offering envelopes which were being used throughout the Southern Baptist Convention at that time for the ingathering of the annual offering for foreign missions by Woman's Missionary Union.

Inside the offering envelope was a neatly folded letter from a Southern Baptist pastor with these words: "As a part of our Lottie Moon Christmas Offering for foreign missions we offer ourselves. . . . Please send us application forms and any information which we need at this time."

Dr. Cauthen told this story to the Foreign Mission Board, meeting in monthly session the same day, and added: "Encouraging response is coming all over the Southern Baptist Convention to the increased emphasis upon personnel being made by the Foreign Mission Board. Many letters are coming to the offices of the Board from young pastors and other workers already established in their ministries."

Japan

Japanese Baptists have invited the Baptist World Alliance to meet in Tokyo in 1960.

Meeting in fall executive session, leaders of the Japan Baptist Convention voted enthusiastically to invite the Alliance to Tokyo and requested American Baptists to co-operate in the invitation and subsequent responsibilities.

Recognizing the heavy expense and preparation necessary for the international meeting, Convention leaders expressed confidence in the success of the undertaking.

Present trends in nation-wide evangelism indicate that the Japan Convention's membership of 8,000 may reach 25,000 by 1960.

The group also voted to recognize Rev. and Mrs. Edwin B. Dozier, Southern Baptist missionaries, and Dean Sadamoto Kawano, of Seinan University, as messengers from the Japan Baptist Convention to the Baptist World Alliance in London in 1955. Dr. Kawano is a vice-president of the Alliance.

Kenya

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, received a letter of appreciation from Rev. S. A. Morrison, of the Christian Council of Kenya, in response to the appropriation of \$5,000 for relief and rehabilitation in Kenya made at the November meeting of the Southern Baptist Relief Committee.

Mr. Morrison said: "I believe there is an unprecedented opportunity in Kenya today. Hundreds of those who were infected by Mau Mau doctrine have now confessed to taking Mau Mau oaths, and as they get the poison of Mau Mau out of their system they become increasingly conscious of a deep spiritual vacuum. In almost all the camps there is a mounting demand for Christian teaching. We are finding ourselves faced with a situation with which we are unable to cope because we do not have the money and personnel to buy up the opportunity."

Dr. Sadler said it is to this part of the world that the Foreign Mission Board will send missionaries whenever Southern Baptists make it possible.

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.

Spain

So grateful were the members of the First Baptist Church, La Coruña,

Spain, that Missionary Charles W. Whitten came to help them organize, that the entire charter membership of 43 accompanied him to the hotel where he was staying. "We really don't know how to tell you good-by," they said. "We are so very happy you came."

The first Baptist work to be organized in the north of the country, this church is very important in the overall strategy of the Baptist Evangelical Union of Spain.

Twenty-three of the charter members of the new church live in La Coruña and the others live in surrounding villages. Through the study of the Bible and the comparison of their convictions with what Baptists believe and practice and through the leadership of a Spanish man who was converted in a Baptist church in Cuba, these people became Baptists by conviction and they have long insisted that a church be organized.

For two years they have rented a hall with pews, pulpit, and seats for 100; but inasmuch as they have not received a reply to their request for permission to use the hall, they have been meeting in the homes of various believers. Their home meetings have not been bothered by the police, and they still have hopes that the governor will grant permission to use the hall.

Persecution

Along with news of the organization
(Please turn to page 30)



Baptist pastors of Buenos Aires, Argentina, meet for supper after a simultaneous revival to give oral reports on the successes of the campaign.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Brazilian Baptists Pray and Give To Support Work of Home Missions

Mary Ruth Carney
Rio de Janeiro, Brazil

FROM the very first days in his new position, David Gomes, recently elected executive secretary of the Home Mission Board of Brazil, began appealing to the Brazilian people to join with him and the office staff in prayer every day at 1:00 p.m. Every one who receives a letter from him finds these words at the bottom, "*Todos os dias às 13 horas estamos em oração na Sede da Junta. Uni-vos a nós nessa cruzada.*" ("Every day at one o'clock we are in prayer in the headquarters of the Board. Join with us in our crusade.")

The Lord is hearing the prayers of our Brazilian fellow workers. Every day in the office we are receiving Home Mission Day (September 12) offerings. Many churches are giving two, three, five, and even ten times what they gave last year. Many who have never given before are giving this year.

Bandeirantes were the early pioneers who pushed out into the interior of Brazil and conquered it for Portugal. Brazilian Baptists are reaching out through prayer to conquer Brazil for Christ.

Many of you read in the September, 1954, issue of *The Commission* of the work of this Board in Brazil. Won't you continue to pray with us? There remains yet much to be done. Last week a telegram came telling that the dormitory of one of the schools is falling.

Every day come modest requests for equipment and more workers. Some want horses so that they can travel faster and farther than they could by foot.

Others request wells to provide water for them and



Rev. David Gomes (extreme right), executive secretary of the Home Mission Board of Brazil, and his office staff meet together daily for prayer.

their gardens which they are beginning to plant in a region which provides few vegetables. Many cry for more and better schools.

There is at present no provision for the education of the children of our Brazilian missionaries. How can a man who earns only about \$50.00 a month send two or three children away to high school and specialized training? And there are very few high schools in the regions where these missionaries are working.

These missionaries are making great sacrifices, but God is blessing their work and he will provide that which they need to carry on their work in winning Brazil for Christ.



Death of Sister Brings Woman To Open Confession of Faith

Mary Elisabeth (Mrs. H. C.) McConnell
Santiago, Chile

SEÑOR Corvalan, a young man, outstanding in our church for his faithfulness and consecration, was burdened for the souls of his two aunts. When an opportunity was given he never failed to ask prayer for them. We all rejoiced one night when we saw them enter the church. In a short time the Señorita Juana made a profession of faith; but the other, Señorita Dorita, held back.

Señorita Juana became very ill before she could be baptized. As we visited her, she gave testimony of her new-found faith and always asked us to pray for her. Soon she was carried from her home to the hospital.

Then one day her sister phoned me to come quickly as Señorita Juana was dying. I hurried across town, in a bus that seemed in no hurry to get there, to find her bed surrounded with unbelieving relatives and her sister, Dorita.

My heart sank within me as I noticed, on the small table by the bed, a black crucifix mounted on a black marble base that was in the form of a cup. Yes, the priest had been there; and Señorita Dorita had not rejected his rites although she knew that Señorita Juana had put her faith in Christ, the only Saviour, and therefore did not need extreme unction.

I prayed there beside the bed, not for Señorita Juana who was already in a coma, but for her sister and all those relatives who did not have an eternal assurance.

The next day at the funeral friends and relatives spoke, as is the custom here in Chile, at the open grave with reference to the deceased. We were happily surprised when Señorita Dorita began to speak in a clear voice telling of her sister's experience in Christ and of her faith in him which removed all fear of death, her only regret being that her sister found him too late to serve him long.

Then in front of all the people gathered there and in a strong voice she said, "I want to follow Christ, too. I want to take my sister's place and serve him the rest of my life and do what my sister Juana could not do."

It was a brave testimony before many unbelievers. The tears she shed that day, along with those of other Christians, were not for the one who had gone. They were tears of joy because Señorita Dorita was born again.



Resting of Problems in the Lord Brings Calm to Missionary Family

Virgie Therrell (Mrs. Gerald) Riddell
Barranquilla, Colombia

COLOMBIA is still struggling with her own conscience for religious liberty against an agreement with the Vatican to deny it. As a result, we have not been able to get visas for new workers and have been curtailed in many other ways. Meantime, the number of missionaries and national workers we had ten years ago when we first came to Colombia, and continued to receive until 1948, has been greatly reduced.

Because of the scarcity of workers, we have been re-located on the coast and for these nearly five months the children and I have been here while my husband has traveled periodically between here and Bogotá, filling the capacity of pastor of three churches and of field missionary for both stations which include seven of our seventeen Baptist churches in Colombia.

At this time there is quite a strong nationalistic feeling manifest among the national workers here (a practice common around the world among indigenous groups, it seems). This, with having had to leave our beloved Bogotá where we had established the work and had tried to nurture it since its inception, leaving the new home given three years ago through the Lottie Moon Offering which we had planned every inch and watched every brick, facing a new type of people here on the coast and adjusting again to peculiarities, separations while Gerald commuted six hundred air miles dealing with the nationals and missionaries as representative of our group—frankly, it all began to seem just a little too much!

In addition to those things we have the eternal heat, flies, ants, roaches, rats, mold, and mildew—things we had forgotten existed since leaving the coast eight years ago for Bogotá and the cold climate. The children began having boils and that, too, I had forgotten was a part of summer. All of it together began to "get us down," as we usually put it!

You know the answer already, of course. We came to that time when we had not only to lean, but to rest completely upon the Lord and his presence. Prayer has become a constant subconscious and automatic release.

Calm has replaced confusion, assurance has ousted anxieties, energy has supplanted lethargy, and abiding faith and peace have come in the face of all obstacles. We have again and again thanked God for a difficult task and pray that we shall be able to carry on until relief can be had and even then until the task is done!



Woman Who Despised "Believers" Found Peace of Heart in Belief

Charles W. Dickson
João Pessoa, Paraíba, Brazil

SENHOR Manoel Valdivino was one of the fruits of a recent revival in the First Baptist Church of Patos, Paraíba. His family, especially his wife, Dona Davina, was furious. She had always despised "believers," and now she had to live with one and entertain his new friends in her home.

Her forced contact with the gospel was an unpleasant experience, to say the least. She had been so at ease in the religion of her ancestors. Now the stagnant waters were being agitated and it left her no peace of mind. At times she would catch herself wondering if there was something to this new religion after all. But outwardly she was hard.

One night she tried to calm her troubled heart, substituting for the usual memorized prayer a fervent, "Lord, show me the truth and I'll follow it."

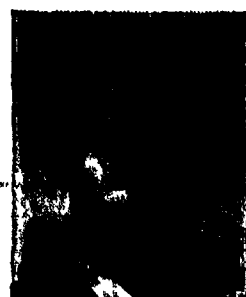
She slept. About midnight she woke up feeling fine; but, when she thought about the "believers" her burden returned. So heavy was her heart that she thought this problem must be settled immediately or she would die. She cried out to God to help her.

Then the battle of the past weeks began all over again. "Is it possible that it is the 'believers' who are on Christ's side and not I? O God, show me the truth even if it means that the believers are right!" As a sign she asked that the burden be lifted.

Suddenly it was clear to her that the gospel she had so recently heard was the truth. Consequently, she was not on Christ's side as she had taken for granted so often. But she wanted to be. At any cost she would accept him as her Saviour. As she reached her decision the burden that had seemed so immovable had now completely vanished!

Her first impulse was to awaken the family immediately, but she hesitated to break into their sleep. But finally just before dawn she could restrain herself no longer. Her family and the world had to know that she was now saved.

The next day was Sunday. Dona Davina was one of the first to arrive for Sunday school. And as the others came they were greeted with the radiant testimony of this new "believer."



Arab From Lebanon and Missionary From the States Serve Christ in Chile

Marlin R. Hicks
Antofagasta, Chile

IN 1927 a young Arab was on his way to Chile from Palestine, his mind filled with ideas for making a fortune in the beautiful country of his destination. In the same year, a four-year-old boy played in a yard in northeastern Arkansas.

Twenty-six years later the Arab, Oscar Docimac, now a Chilean Baptist pastor, and the boy, Marlin R. Hicks, now a Southern Baptist missionary to Chile, were traveling together in the mission station wagon in northern Chile in search of souls. They were accompanied by a seventeen-year-old lay preacher, Hugo Troncoso.

The journey took the group some two hundred and fifty miles to two nitrate producing areas, where the elaborating plants are called *oficinas* (offices). These were Oficina Chile and Alemania, with about four thousand people.

From Oficina Alemania came the call, "Come over and help us; we have no evangelistic work." A seventy-five-year-old man, a believer in Christ, voiced the need of the people to hear the gospel. Four miles from Oficina Alemania is Oficina Chile, where a member of the church of Antofagasta lives. A mother of six children, this faithful follower of Jesus Christ finds time to work with a Sunbeam Band, superintend a Sunday school, conduct Bible studies, and carry on Woman's Missionary Society work. Her husband is indifferent to the gospel.

We arrived at our destination on Friday and had services planned for the two places. The missionary preached in Oficina Chile and the pastor preached in Oficina Alemania. There were several professions of faith. The young lay preacher sold Bibles following the preaching services; and the people eagerly bought them.

The portable organ was used in one of the services. The station wagon of the Mission furnished the power for a record player and speaker system.



Christ Is Ruining Satan's Ruts in Chilean Lives, Says Missionary

William P. Andrews
Temuco, Chile

TWENTY-SIX young people broke through traditional ruts recently to say: "We believe in Christ as the one sufficient Saviour, Lord, and Master of our lives." A larger group stood to say: "We have counted the cost and are ready to do his will regardless of where it might take us."

This reveals some of the results of a series of conferences, discussion groups, and evangelistic meetings at Colegio Bautista here in Temuco. A soldier, one of the recognized football stars of this area and father of one of our students, stood acknowledging his desire to know personally the saving Christ. (His son had taken him a Bible from school and had explained it as he had been taught.)

Hundreds of young eyes were upon him as he stood. They will continue to watch him closely. How will he face the pressure of the football fanatics and the wine-drinking festivities in which he will be expected to participate? His stand for Christ is new in Chile's sports world. Christ is ruining Satan's ruts in these lives.

Hubert L. Hardy, Jr., and I left Temuco recently with the jeep and trailer loaded with tent, poles, portable organ, folding pulpit, cots, clothes, soap for washing clothes, and what have you for a six weeks' evangelistic trip in South Chile. The physical labor, propaganda, and

sale of Bibles and books were shared by a young man named Domingo. Mobile public address equipment and movies on the life of Christ brought new listeners to hear the old, old story. Won't you pray for these people of South Chile ere you finish this letter? (Remember the rut of promised prayer.)

A new missionary couple has arrived in Chile. How we rejoice at the coming of someone else to get under the load and help lift. Could it be that Southern Baptists are about to get out of the rut of sending a token force against Satan's deceitful hosts?

We believe that serious-minded Christian people are waking up. Life viewed against the dark backdrop of decaying materialism is proving to be too earthy and undesirable. What we do with the desperate days that are upon us will be measured by eternity's yardstick. Would we hazard the risk of believing all of God's message and taking all of it to all of the world? Can we honestly do less and still be called by Christ's name?

Write, pray, give sacrificially to Christ's cause. And come if he calls—to prove to yourselves and to the world that his love is real, his gift supreme, his presence is the power that can pry the world from the rut of sin.



Doña Berta Rejoices in Privilege Of Worshipping and Serving Christ

Minnie D. McIlroy
Buenos Aires, Argentina

IT was at the regular Tuesday afternoon meeting of the Woman's Missionary Society of Once (On'see) Baptist Church and the president had asked for requests for prayer. From the pew just in front of me, Doña Berta arose.

"Pray for my neighbor," she requested. "I invite her to accompany me every Tuesday afternoon and she always has some excuse—has company, has to do the family washing, or must go to town." (But the neighbor had attended services several times.)

"She reads the Bible," continued Doña Berta. "And she seems really to be *evangélica*, but she is only convinced. Pray for her. Also my husband's nephew who says he is an atheist. He is an orphan who must stay with us. He has asked me for a Bible. I gave him a New Testament and he is reading it. Sometimes I wonder if God hears our prayers, but I know we must pray more and more fervently, really giving ourselves to prayer and confessing our shortcomings."

As I think of Doña Berta's prayer experiences I remember when "an invitation to tea" with its friendly contact for the entire family started them to coming regularly to Once Church. Then came our spring revival and most of the family made professions of faith.

Doña Berta was the first to follow her Lord in baptism, then Mary Theresa and Norma. (Norma is now president of the Girl's Auxiliary and is one of the group directing the Sunbeams.)

The husband, a tailor who supported the family insufficiently, decided to rent a house in a near-by town, paying more rent than they could afford (in addition to keeping the basement apartment for his business). They

had to pay railroad fare in addition to taking two buses to get to services; but, as they did not feel at home in the new location, they came, even though they had to miss sometimes for lack of funds.

Doña Berta prayed! She talked to her husband, also. So at the end of the year they were back at the basement apartment very happy because they could attend all the services, walking to church when necessary.

The husband liked the "bottle" a bit too much; so he asked for baptism four or five times before he was accepted. Now, he is a faithful attendant in the Adult Sunday school class and shows real growth in Bible study.

At the beginning of the year the older daughter and the boy were baptized; and, although the daughter married a *simpatizante* (sympathizer to whom she was engaged before she was converted), they are attending Sunday services (although they live very far out in a suburban town) and the husband seems to be very near the kingdom.

Doña Berta still must sew to "piece out" the income; and sometimes she has to miss services. But how she does rejoice in the privilege of coming to God's house! It is very hard for her to learn the weekly Scripture text to answer "roll call" in the W.M.S.; but she has mastered that difficulty in part and each time the president asks for a favorite chorus, she asks for "*Salvo soy*" (Saved), and how her face shines as she sings it!

Thus, Doña Berta goes through life rejoicing in her salvation and ability to serve her Saviour, going out after others that they may have the same joy.



**Life of Baby and Soul of Woman
Saved by Prayer and Quiet Faith**

W. C. Harrison
Pôrto Alegre, Rio Grande do Sul, Brazil

I HAVE never been enthusiastic about the doctrine of faith healing. I believe that Jesus healed all that the gospel writers say that he did and that the first century apostles also healed many! And I also believe that the gift of healing is a gift—no more, no less.

It may be a gift for the time being, but it never seems to be one that is continued for any great length of time. The nearest that I have ever come to seeing it was one Sunday afternoon years ago in Rio de Janeiro. I was pastor of the Meyer Baptist Church and we often left the church on Sunday afternoons in small groups to preach in homes or on street corners.

One Sunday afternoon I left the church with Senhor Pereira, a very consecrated man, to visit a family with a very sick baby and to hold a service. We found the little fellow in a hammock swung between two trees close by the house. The afternoon was very hot. I never saw in all my ministry a baby so near death.

The family was poor and seemed to be resigned to the sure outcome. We prayed, Senhor Pereira very earnestly. We comforted the mother as best we could. We left and went back to church.

I thought little more about the case thinking, of course, that the child would soon die, he placed on a table between four candles for a few hours, then he placed in a

small wooden box and carried by some four or five neighbor friends to the cemetery. But some two weeks afterward I asked Senhor Pereira about the baby. "Do you know," he said, "that child began to mend from that hour and is now doing fine."

There is another experience I would like to share with you.

In our prayer meetings it is sometimes heart-rending to hear a husband praying for a rebellious and unconverted wife, or a wife praying for husband, or brother for sister, or sister for brother. In my first pastorate here in Brazil I once listened to a touching story from a man who, when he was converted and baptized, was forced to eat his meals behind his house on a small table for more than two years.

He patiently bided his time and prayed for his wife and was faithful to his church. She was sitting beside him while he told me his story and the joy and happiness that I could see in both has ever been an inspiration to me in my work.



**National's Prayer of Thanksgiving
Brought Missionary Nearer to God**

Charles W. Bryan
San José, Costa Rica

I made a visit today that I shall never forget. I wish you could have been with me. Let me tell you about it. One of our national pastors and a fellow missionary accompanied me as we visited a member of a local Baptist church.

We made our way down a narrow, muddy road, and the pastor pointed out the house of Don Carlos Bastos. It was a small house with no paint, no windows, and only dirt floors. One of the children, standing in the door, told us that his daddy was in the back room working. We found Don Carlos mending shoes.

He was glad to see us and asked us to sit down on the small stools that were available. We talked about the Lord and the work of the church. He explained to us the reason that it was necessary for him to have his workshop in his house. His wife had left him several years before which made it necessary for him to take care of the children. Working at home made it possible for him to do the cooking and sewing, as well as making a living for the family. It was not hard to see that he was having a very difficult time.

It was a thrill to talk with him because he had an optimistic spirit and a warm heart. As time drew near to leave he asked if we might not have a word of prayer together. We bowed our heads and he led the prayer. He thanked the Lord for our visit, he thanked the Lord for his saving grace, and then his voice began to break as he thanked the Lord for his goodness and for his provision of all of his needs.

It was a prayer of the heart direct to God. It was not just words. There he was, in a small hut, with no floor, no windows, with children without sufficient clothes and not enough food to eat, praying a prayer of thanksgiving. He was grateful for what he had, for what God had given him; for the joy he had in Christ.

Missionary Family Album

Appointees (December)

DAVIS, Robert C., Jr., and Ida Anderson Davis, Tex., Hawaii.
 LONGBOTTOM, Samuel F., Jr., Fla., and Marian Cross Longbottom, Tex., Hawaii.
 MARTIN, Henry D., Va., and Margaret McMullen Martin, Miss., Nigeria.
 RALEY, Harry L., S. C., and Frances Bibb Raley, Miss., Formosa.
 SPEAR, Bobby L., and Jean Butler Spear, Okla., Thailand.
 VAN LEAR, Marie, Va., Nigeria.

Arrivals from the Field

CRABTREE, Dr. and Mrs. A. R. (South Brazil), 803 E. Broad St., Falls Church, Va.
 HALLOCK, Dr. and Mrs. E. F., Jr. (South Brazil), 622 S. Ponca, Norman, Okla.
 MARGRETT, Mrs. Anne Sowell (Argentina), c/o Maurice Sowell, 3754 Knollwood Dr., Chattanooga, Tenn.
 MEIN, Dr. and Mrs. David (North Brazil), c/o Mr. Powell Segers, Clarksville, Ga.
 SNELL, Oleta (Chile), 2027 Texas St., Vernon, Tex.
 WALKER, Dr. and Mrs. Jack E. (Nigeria), 824 Parkview, Dallas 23, Tex.

Birth

GLAZE, Mr. and Mrs. A. J., Jr. (Argentina), son, Michael Stephen.

Deaths

EVANS, Dr. P. S., emeritus (China), Nov. 23, Washington, D. C.
 LINE, Mrs. R. W., mother of Dr. Frank P. Lide (Philippines), Jane Lide, emeritus (China), Florence Lide, emeritus (Nigeria), Dec. 8, Florence, S. C.

Departures to the Field

JACKSON, Mr. and Mrs. S. P., Rua Julio Bueno 196, Manhuassu, Minas Gerais, Brazil.
 MOSS, Mr. and Mrs. J. Ulman, Apartado 5152 Este, Caracas, D. F., Venezuela.
 OLIVER, Dr. and Mrs. A. Ben, Caixa Postal 320, Rio de Janeiro, Brazil.
 RAY, Mrs. Rex (Korea), Baptist Mission, APO 59, c/o Postmaster, San Francisco, Calif.
 ROPER, Dr. and Mrs. John A., Jr. (Near East), Near East Baptist Mission, P. O. Box 2026, Beirut, Lebanon.
 SCHWEINSBERG, Mr. and Mrs. H. W., Apartado Aereo 47-42, Bogotá, Colombia.
 SUMMERS, Mabel, Near East Baptist Mission, P. O. Box 2026, Beirut, Lebanon.
 TANNER, Martha, Baptist Headquarters, Ibadan, Nigeria, West Africa.

Marriage

STROTHER, Joyce Carolyn, daughter of Dr. and Mrs. Greene W. Strother (Malaya), to Mr. Jimmie Harold Carpenter, Dec. 31, Shreveport, La.

New Addresses

ANDERSON, Susan (Nigeria), 314 S. Clifton, Wichita, Kan.
 BADGER, Mr. and Mrs. Ted O., 415 M. H. Del Pilar, Manila, Philippines.
 BOWLIN, Mr. and Mrs. Ralph T. (Southern Rhodesia), 1928 Garden Valley Rd., Tyler, Tex.
 BUMPUS, Mr. and Mrs. Claud R., Caixa Postal 121, Campina Grande, Paraíba, Brazil.
 CHEYNE, Mr. and Mrs. John R., Box 252, Gatooma, Southern Rhodesia.
 EVANS, Mrs. P. S., emeritus (China), c/o Mrs. A. B. Clarke, 3016 R St., N.W., Washington 7, D. C.
 FORD, Ruth, Southern Baptist Mission, Box 6, Kediri, Java, Indonesia.

GRAVES, Mr. and Mrs. William W., Italia 1188, Rosario, Santa Fe, Argentina.
 HAYES, Everley, Southern Baptist Mission, Box 6, Kediri, Java, Indonesia.
 HICKERSON, Mrs. Julius R. (Ecuador), 2111 Banita, Nacogdoches, Tex.
 HUDSON, Lenora (Japan), 2628 Shelby, Dallas, Tex.
 JOHNSON, Mr. and Mrs. Joe Carl, Caixa Postal 54, Santarém, Pará, Brazil.
 LINGERFELT, Mr. and Mrs. J. E., Caixa 184, Salvador (Bahia), Bahia, Brazil.
 LOCKARD, Mr. and Mrs. W. David, Post Restante, Gwelo, Southern Rhodesia.
 MARRIOTT, Mrs. C. C., emeritus (China), c/o Chaplain (Major) Conrad C. Baldwin, 3275th Military Training Wing, Parks Air Force Base, Calif.
 POC, Mr. and Mrs. W. A. (Nigeria), Rte. 3, Tuscaloosa, Ala.
 RANKIN, Mr. and Mrs. Manly W., House #3, Jalan Wan Mohamed (Mohd.) Road, Ipoh, Malaya.
 RIDDELL, Mr. and Mrs. Gerald, Apartado Aereo 862, Barranquilla, Colombia.
 SAUNDERS, Letha, Caixa 4344, Rio de Janeiro, Brazil.
 SCANLON, Mr. and Mrs. A. Clark (Guatemala), 224 Geneva St., Decatur, Ga.
 SMITH, Bertha, Box 427, Taipei, Formosa.

In Memoriam

Philip Saffery Evans, Jr.

Born August 18, 1870
 Willimantic, Connecticut
 Died November 23, 1954
 Washington, District of
 Columbia



DR. PHILIP S. EVANS, JR., served Southern Baptists as a medical missionary in China for forty years. He received the B.A. degree from Yale University and the M.D. from Johns Hopkins Medical School. He was an extern at Johns Hopkins Hospital and intercollegiate Young Men's Christian Association secretary for medical and dental schools in Baltimore, Maryland, before his appointment for mission service in 1901.

In China, Dr. Evans taught in a

medical college in Nanking and at Cheloo University Medical School in Tsinan, and started a hospital in Yangchow. He spoke Chinese fluently and translated several Western medical textbooks into Chinese. Retiring from active service in 1938, he returned to the States in 1941 and made his home in Blue Ridge Summit, Pennsylvania.

Surviving are his wife, Mrs. Mary Levering Evans, two sons, three daughters, and twelve grandchildren.

The Philippines

By J. Winston Crawley

THE Republic of the Philippines is a new country, formerly a territory of the United States and at that time called the Philippine Islands. It became an independent nation in 1946. It is composed of a group of islands off the southeast coast of Asia.

The present population is about twenty million (roughly equal to that of seven average states put together). The chief city, Manila, claims a million people; and there are several other cities of over a hundred thousand population.

The people of the Philippines are basically of the Malay race, but their life has been changed by over three hundred years of Spanish rule and nearly fifty years of American rule so that they have today a combination of Oriental, Latin, and American cultures. They still feel the closest of ties with the United States and are America's best friends in the Orient today.

The religious situation is quite similar to that in Latin America. The Roman Catholic Church claims 80 per cent of the people, but only a small proportion are practicing Catholics. There are large Moslem groups in the south and pagan tribes in the mountainous interiors of the various islands. An independent Catholic church claims a million members. Members of evangelical churches amount to only 2 per cent of the population.

American (Northern) Baptists have had mission work in the Philippines for fifty years; but they are limited to a small area by comity agreement. A fundamentalist offshoot from their work has spread more widely in recent years. Baptists now number about twenty thousand, largely on the two islands of Panay and Negros.

Southern Baptists began work in the Philippines in 1949. The work was started in Baguio, among the Chinese minority, by evacuees from China who were continuing Chinese language study there. That work among the Chinese rapidly spread to other centers. Definite work among Filipinos began in Dagupan in 1951. Later an-

other center of Filipino work was opened on the large southern island of Mindanao.

After five years our work with the Chinese people has grown to four churches and two chapels. The increase in membership last year was over 40 per cent, to a total of eighty-three. Only three missionaries are definitely assigned to Chinese work, though some who are assigned to the seminary help also. Work among the Chinese is difficult because of the materialistic attitude of the overseas Chinese, but the work is rewarding in the firmness of purpose of the converts.

The work among Filipinos has grown much more rapidly. Twelve missionaries are assigned to direct evangelistic work among Filipinos. Seven others are engaged in medical and literature work for Filipinos. And several more assigned to the seminary are helping in the evangelistic work with Filipinos.

We have on the island of Luzon two churches and six chapels, plus a program of weekday Bible classes in some of the public schools. This Filipino work on Luzon showed a total membership of eighty-eight at the recent Mission meeting.

The most rapid growth has been in Filipino work on Mindanao. There several existing churches have affiliated with our work. They were churches of Baptist people who had moved to Mindanao from Panay and Negros.

American Baptists were bound by comity agreement not to help them, and so they came to us for fellowship and leadership. Therefore, after three years of work in Mindanao, our Filipino work there includes eight churches and five chapels, with a total of about seven hundred eighty members.

AFTER these five years we have in the Philippines fourteen churches and thirteen chapels on the two main islands, Luzon and Mindanao. The membership more than tripled within the past year to a total of about nine hundred fifty members.

We have in addition a seminary located in Baguio with over thirty stu-

dents in two divisions (Chinese and Filipino). It is just now seeking to purchase land for a permanent campus. There are eight missionary teachers, all of them helping also in the evangelistic work.

Literature work, providing Sunday school and vacation Bible school materials for Filipinos, centers in Manila. It will need permanent quarters also. Four missionaries are assigned to this work.

We have a small hospital at Mati in a needy area on the east coast of Mindanao. There are three missionary nurses but, as yet, no missionary doctor.

THE chief needs and opportunities in our work in the Philippines are as follows: strengthening of our seminary by an additional couple and of the hospital by a missionary doctor; a couple for student work in the city of Manila, where there are thousands of students; additional workers for direct evangelism to consolidate our approach to Luzon and Mindanao; enough missionary staff to be able to enter the Visayan area between Luzon and Mindanao (probably in Leyte or Samar); and the provision of the buildings needed for our churches and institutions.

There is still no Baptist work in two-thirds of the more than fifty provinces of the Philippines, and so we are still far from having occupied the land.

To Piper Cub

(Continued from page 5)

"The little craft has already saved a number of lives," he reported at the annual Mission meeting in July. He told of one case where a woman had exhausted all the resources in the village where she lived and had been given up as lost when Blonnye arrived with his plane and took her to a hospital. The doctor said she would not have lived through the day.

On another day Blonnye spent several hours flying an expectant mother, who was in a critical condition, to the Evangelical Hospital in Anápolis, Goiaz. Thirty minutes after landing, she gave birth to her first child. "This woman had been one of our bitterest persecutors," Blonnye said. "I imagine she will ease up on it a bit now!"

Foreign Mission News

(Continued from page 23)

of the new church, there came reports of a "new wave of persecution" in Spain. At present (December 15, 1954) three Baptist churches of Spain are definitely closed and sealed by government order: the Second Church of Madrid, the Second Church of Valencia, and the church of Elda. Work has been stopped by government order on two buildings which are being constructed with Lottie Moon funds, at Elche and Denia. Over 20 families in Játiva have been fined for attempting to have an outdoor baptismal service.

Personnel

Dr. Frank K. Means, secretary for Latin America, has analyzed the missionary personnel situation in Latin America as indicative of pressing needs in every area of the Board's operation.

As of December 31, 1953, there were 388 missionaries assigned to the Latin American staff. On December 9, 1954, that figure stood at 395—a net gain of only seven for the entire year.

The Foreign Mission Board was able to appoint only 16 candidates for Latin America during 1954. Over against the 16 appointments, that area lost nine missionaries—four by retirement, three by resignation, and two by death.

"This situation stands in striking contrast to the requests from the field," Dr. Means said. "Our Latin American Missions, meeting in annual sessions last summer, requested 85 new couples and 37 single women—a total of 207 new missionaries.

"Latin America includes 17 distinct areas or mission entities. Net gains are reported in only five."

Just how keenly the various Missions feel their need for reinforcements is evident from the following statement from the last couple appointed to South Brazil: "Our hearts ache as we have seen the needs but yet have found that we are only one couple. As we have received invitations from many of our fields to visit them, and as we have turned many down, our hearts have gone up to God in prayer that more young people would come and join us in order to fill these needs."



This new building of the Baptist Church, Esperanza, Argentina, stands on the property where Don Pablo Besson, first Baptist of Argentina, began the first Baptist work of the country. The lot was donated by a member of the Swiss family in whose house the services were held. The donor, Miss Fanny Eckard, was about eight years old when Don Pablo came from Switzerland to shepherd the small flock of immigrants in what was Argentina's first agricultural colony. The building, the first in Argentina to be built as a first unit educational building, has four Sunday school rooms. It is now being used as a sanctuary also. Funds for the building came from the Lottie Moon Christmas Offering.

We Thank God

(Continued from page 9)

really become dedicated to a world-wide enterprise. Never has there been a day calling for greater dedication. Never has there been a people more highly favored than Southern Baptists.

We hear a great deal today about coexistence with Communism. Long-range coexistence with Communism, like coexistence with a cancer, will result in the death of the patient unless something is done.

The only remedy for the Communist cancer is the gospel of Christ. Every day of coexistence is a summons to Christian forces to give the knowledge of Christ to all the people of the earth. We can consider it axiomatic that either the balm of Gilad will be extended throughout the world or the malignancy of Communism will spread to its deadly end.

Southern Baptists are sensing the compassion of Jesus as we look upon a world of distress. We are feeling the challenge of a mighty world-encircling enterprise upon which so much of the destiny of our day depends. For this growing conviction in all the ranks of a great Convention and for all which it will inevitably produce for the progress of our Master's kingdom, we thank God and take courage.

Missionaries Now

(Continued from page 8)

Europe

Spain: Couple for educational-evangelistic work

Italy: While no urgent appeal for additional missionary personnel has reached headquarters, there are some who feel that Southern Baptists should send a number of missionaries to engage in evangelistic work in a number of the large Italian centers.

Near East

Couple for Haifa

Couple for Safad

Couple for Jerusalem

Couple for Tel Aviv

Two couples for evangelistic work in Lebanon

Couple for theological training

One or two couples for Egypt if Southern Baptists should undertake work in that country.

THE COMMISSION



MISSIONS VISUALIZED

For H. Scofield Jr.



Suggestion for Visualized Worship Program

"YET Shall They Live" is proving to be one of the most effective films yet released by the Foreign Mission Board (25 minutes, kodachrome; \$5.00 rental through the Baptist Book Stores).

It tells the dramatic story of a young woman's decision for Christ and her struggle against the obstacles of customs, traditions, family heritage, and religion. It is the finest available presentation of Japanese customs.

The following program is suggested as a guide to utilizing the film in an evening worship service, mission rally, or prayer meeting.

Theme: Challenge the church to support a program of advance by increased support in terms of prayer, financial resources, and life commitment.

Hymn: "Christ for the World We Sing"

Invocation

Hymn: "Send the Light"

Scripture: Romans 10:8-15

Offering

Introduction of Film: Today in our world we have witnessed a revival of ancient forces of evil—forces that Jesus and his disciples would recognize immediately for what they are—selfishness and greed in the name of religion, lust for power in the name of freedom for the masses. We, with our complacent tendencies to tolerance, have only vaguely awakened to the power of these forces. We have felt the hot breath of Communism in the fields of battle and have felt the awesome pressure of tyranny as curtains of iron and bamboo have fallen to enclose a third of the world.

We have not recognized fully the same evil forces and the same awesome power inherent in the nerve centers of two of the world's great religions. But our fellow workers of other lands know this power through vivid experience. Terms such as the Moslem League and the Jesuit Order are words to us, but stark realism to them. The Franco regime is a two-column news item to us, but it is a seal across a church door, imprisonment without cause, social and economic ostracism to our fellow Christians there.

On the other hand, just as there is this revival of ancient forces of evil—so is there undeniable evidence of the presence of primitive New Testament faith. In New Testament times the followers of Jesus recognized that he was alive and with them. That recognition transformed their lives, gave them victory over fear and feebleness.

They went forth in a world in which slavery, poverty, and diseases of mind, body, and soul were horribly real. In the midst of it they lived lives of power, forgiveness, love, and victory. They were not afraid; they braved economic insecurity, social disapproval, and even physical death.

Olin T. Binkley, professor of Christian sociology and ethics, Southeastern Baptist Theological Seminary, has pointed out that the experience that produced such a complete change in these disciples was not an illusion but an illumination; it was not fantasy but fact. They knew their Master's victory, his vindication, and theirs was a continuous experience in his presence.

Today around the world that kind of faith, that kind of living, may be seen in small Christian communities; and the presence of it has put mortal fear into the hearts of greedy despots and evil tyrants. An inspiring testimony to the power of the Christian gospel today is in the fact that a few thousand Baptists scattered in small churches have caused the leaders of these powerful forces of evil to tremble for their lives. For, as these humble Christians live out their lives of power, forgiveness, love, and victory, the death knell can be heard by all who stand in the way.

In these days when we hear much of powerful forces—of atom bombs and hydrogen bombs, of guided missiles and germ and chemical warfare—we should be brought up short with the realization that these forces are not feared by the leaders who stand in the way. Those are forces of death, and human life is cheap.

No, the adversaries are not afraid of physical power; but they are desperately afraid of the forces inherent in the gospel of Jesus Christ—forces unto life. That, they cannot abide and continue in their enslavement of the world.

There are those among us who are

crying out in fear that there is no place to hide in today's world. There isn't. And we should be glad. Who wants to hide? Now is the time to live. To live and witness and share—that's the challenge before us.

A few years ago American and Japanese soldiers were fighting to the death. When they slept, their guns were by their sides; eternal vigilance was the vague line between life and death. Today you could go into hundreds of Japanese homes where you could lie down at night with your belongings at your side. There would be no guns because there would be no fears, and you would sleep quietly and peacefully. The difference would be in the fact that you would meet not just as Japanese and Americans, but as brothers around the cross of Christ.

The tensions of the Arab world are deep and you can feel hatred behind cold, dark eyes. You sense the presence of hidden knives and a desire to use them. Yet in many Arab homes today you could stop and visit, and there would be no hatred, no fear. Why? Again, because you would first and foremost be citizens in the kingdom of God.

Travel to the bush in primitive jungles. When nighttime comes you arrange for protection. You stay vigilant. There is fear. Go a little farther, just inside the line where our meager resources have allowed us to share the gospel of Jesus. Now, you are in a home—it looks like other bush huts, the occupants have the same marks upon their faces. Yet the fears have disappeared. They have been washed away in the blood that flowed from Calvary. Nationalities meet as lives made over again, brothers in Christ.

With this kind of power as our message and as our hope, we must not hide, we must live. We must live for him wherever he leads us to bear our witness.

Tonight we are going far afield through a motion picture and see this power at work. We are going to see what it means when lives are available as channels through which this power can flow to the people of the world. We will see the power in action through the response in human life.

Tonight we are going to Japan to meet Junko Endo. For us she is typical of many hundreds of others in many other lands. There is no limitation to the power of the gospel.

Project Film

Conclusion: This is the power of which we are stewards. What is your response? Surely all of us must respond with complete dedication of resources. Some of us must respond with our lives to go where he leads, to work out his will in the world.

Hymn of Invitation: "Lead On, O King Eternal"

Benediction.

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Costs Only \$12 a Year—Down Payment \$2.50
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No doctor's examination required, merely your own statement as to your present health. If your policy is in effect at age 75, you may even continue it to age 80 at no further increase in premium. **ABSOLUTELY NO REDUCTION IN BENEFITS REGARDLESS OF AGE.** Protects you 24 hours a day while in the United States, Alaska, Canada, Mexico, Central and South America.

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

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

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

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A Missionary Journey

(Continued from page 7)

that the spiritual needs of the people had been inadequately met for many centuries by the dominant church. On the plaza in every city, with the one exception of Torreón, we found the Catholic Church in the position of honor. In Torreón a lovely Baptist church occupies this place.

The people of Mexico are hungry-hearted for spiritual food and reality. The situation seemed to us to be exceedingly favorable for the preaching of the gospel. The people, though poor and unlearned, are ready to listen; and the leadership of our missionaries is wise and devoted.

Warmhearted evangelism, coupled with careful training for new converts, regular church members, and preachers, is the major feature in the missionary program of these leaders. The missionary call to all of us was voiced by Missionary Roy L. Lyon when he said: "Pray for us for a sweeping revival of real Christian religion in Mexico. Send us some men to Mexico; we need them more than you know."

A Graduate

(Continued from page 21)

In March, 1953, I graduated from the Training School and returned to my home where I am now working in the kindergarten of our church. I believe that the way I have walked has been the plan of God for my life. I pray that as I begin my service in God's kingdom I will do my best in using the knowledge and training which God has made possible for me through the facilities of our Training School in Japan.

QUICKLY FOLD
OR UNFOLD
FOR
CHANGING
ROOM USES

Mitchell
FOLD-O-LEG
tables

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

MAXIMUM
SEATING
MINIMUM
STORAGE

Gazing Toward London

(Continued from page 3)

4. The Baptist World Alliance has promoted religious liberty.

5. The Baptist World Alliance has advanced the cause of Baptist missions.

6. The Baptist World Alliance has placed appropriate emphasis upon our Baptist distinctives. In so doing, it has called the world's attention to (1) the Bible as the sole rule for faith and practice, (2) the importance of the individual, (3) salvation by grace through faith, (4) the priesthood of believers, (5) the symbolic nature of the ordinances, (6) the autonomy and independence of local churches, (7) the Lordship of Christ, (8) the Great Commission, (9) co-operation between persons of like faith and order, (10) co-operation with other Christians, and (11) the separation of church and state.

The Baptist hosts in London will be a very small segment of the more than twenty-one million persons making up the Baptist movement. All Baptists, however, will be judged by their outlook, attitudes, and conduct abroad.

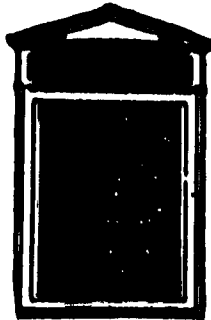
The world stands in drastic need of our Baptist message and ministry. The Holy Spirit's power will be readily available. Struggling groups of believers who cannot be present will be gazing toward London with an air of anxious expectancy. They must not be disappointed!



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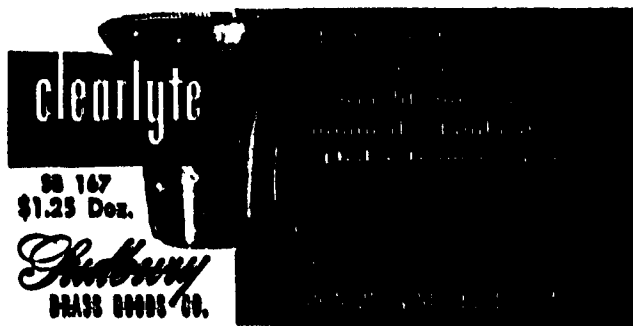
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