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MARCH 1955

Commission

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Recapturing the "Honeymoon" Spirit



By Arnold T. Ohrn

Baptists of the world "found" each other in London in 1905. Perhaps the return to London for the Ninth World Congress will help them recapture the spirit of those days when they were experiencing the "honeymoon" of their alliance.

A 382-page volume lying before me bears the title, *First Baptist World Congress*. To me it is a fascinating book. I read it as a boy in 1905, and I have read it more than once since then. Possibly no other medium can so help one to recapture the spirit of those days when the Baptists of the world had "found" each other and were experiencing the "honeymoon" of their alliance.

Rev. J. H. Shakespeare, the organizer of the first Congress, said at the opening session in old Exeter Hall: "This is a dream which has come true. We can scarcely realize that the great thought which entered into the heart of Dr. J. N. Prestridge about two years ago can have found form and expression in this gathering tonight, in which I believe almost every land upon earth is represented by members of the Baptist community. . . . This is a dream which even Bunyan never had in Bedford Gaol."

The central figure of the first Congress was its venerable president, Dr. Alexander Maclaren of Manchester, England, who had just entered upon the sixtieth year of his pastorate. "With features stern and ascetic, sometimes melting into tenderness, or irradiated with a playful kindliness, he has stood out before the Congress like some prophet sent from the very presence chamber of God," wrote Shakespeare afterwards. "The Congress has looked upon its president

with rapture, with holy thankfulness, and sometimes with eyes dimmed with tears."

The closing session was held in the Royal Albert Hall, where the Ninth Congress will convene on July 16 this year. Maclaren's deeply moving prayer on this occasion was an unforgettable experience, I am told. We can feel something of it as we read these words:

"We bless Thee . . . that Thou hast drawn Thy children, speaking many tongues and sundered by many seas, into the fellowship of the saints and the consciousness of the brotherhood in Christ. . . . We bless Thee that we have been permitted to grasp each other's hands and to touch one another's hearts. And now that we are nearly parting, we ask that the one Spirit which is never parted, even when it sits with cloven tongues as of fire on the head of each, may be granted to us all."

OUT of the first Congress came inspiration to Baptists in every land. Out of it came a new thing—a Baptist world consciousness. And out of it came the Baptist World Alliance.

In all, eight Baptist world Congresses have been held—three of them in this country: Philadelphia in 1911, Atlanta in 1939, and Cleveland in 1950. One has met in Canada, Toronto in 1928. Four have convened in Europe: London in 1905, Stockholm

in 1923, Berlin in 1934, and Copenhagen in 1947. How fitting that the Golden Jubilee Congress should go to London, the birthplace of the Alliance.

The preparations for the Ninth Congress are in the hands of two main groups. The Congress Committee in Britain has all local arrangements in its charge. The Baptist World Alliance Executive Committee, working largely through its administrative committee, has the responsibility of preparing the program.

The main theme of the Jubilee Congress has long been decided upon: "Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8).

This theme makes reference to the past and admits of some retrospect as suitable at a Jubilee. At the same time it places us right in the present with the manifold perplexing problems of today. Furthermore, it points to the future, opens vistas of Christian hope, and places our deliberations in the context of eternity. And finally, the theme is Christocentric as befits a people whose fundamental principle is the sovereignty of Christ and whose every Congress has proclaimed his kingship.

At the opening session on Saturday, July 16, the keynote address will be given by Rev. Lawrence A. North, of Wellington, New Zealand, on "The Changeless Christ in a Changing World." At the evening session, Dr. Herbert Gezork, of Newton Center, Massachusetts, will expound the distinctive content of our Baptist faith in the context of the world of today.

On five consecutive mornings there will be devotional addresses on the "I will's" of Christ: "I will draw all men unto me"; "I will make you fishers of men"; "I will manifest myself"; "I will build my church"; and "Lo, I am with you alway."

At the end of five of the forenoon sessions there will be papers on the

Spirit

following subjects: "Christ in the Bible," "Christ in Everyday Life," "Christ in the Home," "Christ in the Church," and "Christ in the Social Order."

The closing speech of the Congress will be the "Coronation Address" by Dr. Billy Graham on the kingship of Christ.

ONE of the most important features at any Congress is the president's address. Dr. F. Townley Lord will give this at the Jubilee session on Sunday afternoon, July 17, the birthday of the Alliance.

Another important feature is the Congress sermon. The preacher in London will be Dr. João Soren, Rio de Janeiro, Brazil. This is the first time the Congress preacher does not come either from Europe or from North America. The Congress sermon will be delivered Tuesday evening, July 19.

On Sunday night there will be testimonies on "Personal Experience of Christ" by laymen, women, and youth from a number of countries and races.

Monday night, July 18, will be devoted to the great public issues of "freedom" and "peace." On Wednesday night, July 20, a pageant will be presented. Thursday night will be devoted to world missions.

The closing service on Friday, the 22nd, will be held at the Arsenal football grounds, where there are seats for sixty-five thousand people. Apart from this Friday night session, all the plenary sessions will be held in the Royal Albert Hall.

In addition to the speakers already mentioned, prominent men and women from many parts of the world are expected to speak at the Congress. Some of them are Louie D. Newton, Atlanta, Georgia; Josef Nordenhaug, Ruschlikon-Zurich, Switzerland; H. Guy Moore, Fort

Worth, Texas; H. H. Rowley, Manchester, England; Walter Pope Binn, Liberty, Missouri; Elmer A. Fridell, New York City; J. H. Jackson, Chicago, Illinois, president of the National Baptist Convention, U.S.A., Incorporated; G. L. Prince, Galveston, Texas, president of the National Baptist Convention of America; Gardner Taylor, Brooklyn, New York; William Hughes, Bangor, Wales; Mrs. Maurice Hodge, Portland, Oregon, president of the Council of American Baptist Women; Johannes Arndt, Germany; Alexander Karev, Moscow, Russia (invited); Erik Ruden, Stockholm, Sweden; C. Oscar Johnson, St. Louis, Missouri; W. T. Jayarunga, Colombo, Ceylon; John Middlebrook, London; Mrs. Ba Maung Chai, Burma; and Mrs. Edgar Bates, Hamilton, Ontario.

Wednesday afternoon, July 20, will be devoted to a business session, with elections, and Monday, Tuesday, Thursday, and Friday afternoons will be given over to sectional meetings—for women, for youth, for laymen, for missionaries, for theological teachers, for ministers, for Baptist historians, for conferences on religious liberty, et cetera. There will be plenty of sectional meetings for everybody!

But, as anyone knows, the value of a Baptist World Congress is not linked entirely to the speeches. To many of us the most wonderful thing about such a gathering is that intangible feeling of fellowship that comes to us—that we are privileged to "grasp each other's hands and touch one another's hearts," as Maclaren expressed it. After experiencing six such Congresses, the writer of this article can say with all candor that this is what counts most of all.

ALEXANDER Maclaren, J. H. Shakespeare, E. Y. Mullins, John Clifford, J. N. Prestridge, K. O. Broady, Pasteur Saillens, F. B. Meyer, Timothy Richard, W. Holman Bent-

All hail the power of Jesus' name!

Let angels prostrate fall!

Bring forth the royal diadem,

And crown him Lord of all.

—EDWARD PERRONET

ley, and Augustus H. Strong—all the men of the First Congress have long since gone to their reward. But the Father who loved them, and the Christ who redeemed them, and the Spirit who inspired them have not changed.

Happy are the Baptists who can be in London when the roll call of the nations begins on July 16 and who can sing "All Hail the Power of Jesus' Name!" on the closing night, July 22.

★ ★ ★

A call to . . .

Praise and Prayer

By F. Townley Lord

Let us praise God for what our Baptist World Alliance has been permitted to achieve throughout the years. . . . Let us also give thanks to God for his signal blessing upon our Baptist work in many lands. . . .

As we praise him, let us in every land also lay before him our petitions through Jesus Christ, praying for our fellowship and our work. . . . Let us pray for those of our fellow-believers who have lost their homes and their fatherlands; for those whose paths lead through tribulation and persecution; for those who, in weakness and isolation, must bear the burdens of poverty and hostility. . . .

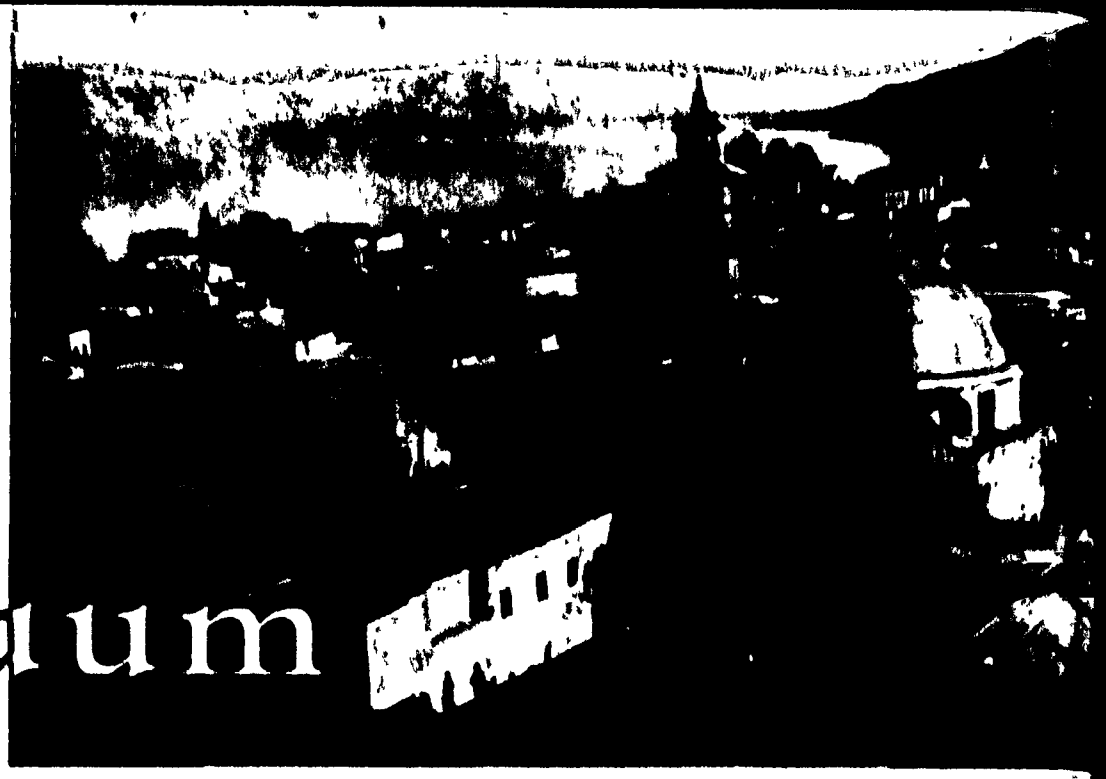
Pray for the Golden Jubilee Congress. Those privileged to be among the hosts gathered in London, July 16-22, are certain to have a glorious time; but that is not enough. Said Alexander Maclaren, the venerable president of the first Congress, at the closing session in 1905:

"We have had great times, but all our pleasant intercourse and all our profitable reception of the truths that our brethren have set before us will be less than nothing, unless we, in the depths of our own souls, and in the solitude of his presence, live the life of consecration, the life of self-conquest, and, to put it all into one word, the life of Christ which is life indeed."

And so let us pray in the words of that great man of God: "We ask that the one Spirit which is never parted, even when it sits with cloven tongues as of fire on the head of each, may be granted to us all."

The Center

A Big Vacuum



Dr. and Mrs. H. Leo Eddleman, former missionaries to the Near East, spent six weeks of 1953 in Israel studying under the leadership of outstanding statesmen and teachers. Mrs. Eddleman writes of the land, its peoples, and its needs.

By Sarah Fox Eddleman

A 1953 trip to the Near East took us back to the land where we had served as missionaries twelve years ago. These years have brought about a marked change in the political pattern of the countries of that area, especially in the little country that was called Palestine.

From the close of World War I till 1948 the small territory had been governed by the British. During that time the Arabs were in the majority, for it had been their native land since about A.D. 700. Their houses were those of their forefathers for several generations. Under the British mandate, they were in the offices of government and leadership throughout Palestine.

The United Nations, in 1947, decided that the best way to settle the unabated strife between the Arabs and Jews was to divide the land and let each govern his own part. At that time the population was about one-third Jewish; and these Jews owned less than a tenth of the land. However, the decree gave approximately half of the land to the new Jewish state.

In bitter resentment, the Arab nations joined together in armed conflict against this Jewish state which had been proclaimed as the Republic of Israel. The result of this hard struggle was increased territory for

Israel and the present ill will and boycott of her Arab neighbor nations who completely surround her except for the shore of the Mediterranean Sea.

After having been the majority group for generations, 550,000 Arabs (700,000 according to the Arab estimate) departed the country of Israel, leaving about 108,000 in a minority group. Naturally, those Arabs left in Israel are bitter because of family divisions and because there is no agreement for the return of those who wish to come back.

During these years of adjustment the number of Arabs has increased by 52,000; and today there are from 20,000 to 25,000 displaced Arabs who move about from one Arab village to another living with friends as they please. The largest center for the Arabs in Israel is Nazareth. Most Arabs must secure permit to travel or move about in Israel—one of their chief complaints against the Israeli government which naturally distrusts any move that could establish liaison with the Arab world outside.

The Arab people remaining in Israel today are listed by the government as follows: Moslems, 120,000; Christians (that is, Catholics such as Latin, Greek, Abyssinian, Coptic, Maronite), 45,000; Druses, 18,000; Cherkas (a Russian-Moslem mixture who are very fanatical), 1,400; and Bas-haya, about 200.

The Baptist school and church in

Nazareth which are related to our Southern Baptist work were tolerated fifteen years ago because of the influence of the United States government; today they are respected and, thus, they enjoy prestige among the people. These Arabs are hungry for another way of life, partly because of the abrupt change in the status from a majority group to a defeated minority group. As never before they are susceptible to Christianity—and to Communism!

Government officials, who did not know our previous connection with the work, described the Nazareth Baptist school as one of the best in Israel. The pupils have individual desks, sufficient books, and other materials. The English language is taught by well-trained, English-speaking teachers.

FELLOWSHIP organizations are sponsored through the Baptist church in Nazareth. It was thrilling to participate in the evening worship and campfire service at the Royal Ambassador Camp. At the close of the service many boys stood and made statements of their belief in Jesus as God's son and their acceptance of him as Master of life.

There was no pressure or urging to bring about such statements. The boys came from Moslem homes as well as the so-called "Christian" homes. Such experiences are not rare in any of the Baptist activities. At

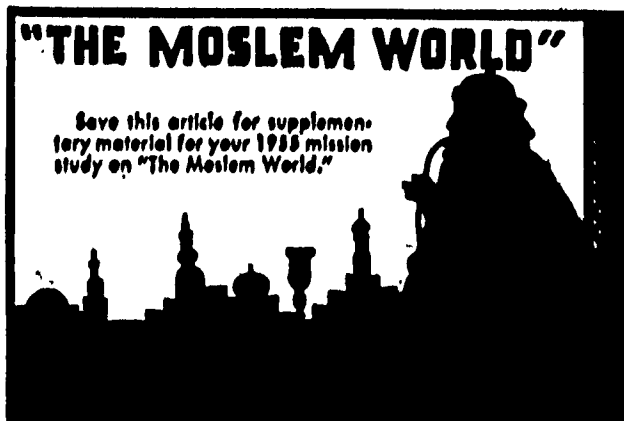
Tiberias, Israel, where the mosque remains empty since the Arabs fled during the war.

each Sunday service the church is filled. The people are largely young folk and the service is conducted entirely in Arabic.

The people of the community were most gracious in their remarks of praise for the fine Mission staff. Gratitude was expressed for Rev. and Mrs. Dwight L. Baker who live on the compound over the day school and who pastor the church, for Rev. and Mrs. Paul D. Rowden, Jr., who at that time were in charge of the day school (now in Hebrew language study in Jerusalem), and for Mr. and Mrs. Milton Murphey who serve the George W. Truett Home.

Though many of the older members of the Baptist church have gone on to join the "cloud of witnesses," their faithfulness and witnessing have begun to show forth even as the years of sowing by the first Baptist missionaries and nationals—Mr. and Mrs. Shukrie Musa, Mr. and Mrs. L. V. Hanna, and Mr. and Mrs. Roswell E. Owens—who were instruments in God's hand for opening the hearts of the people. The transition of the word "Baptist" from a despised name to one of honor and prestige is the result of the loyal work of them all.

As Nazareth is the center of the Arab life of Israel and the largest of all the Arab communities, it is the



most likely center from which to project the gospel to the many Arab villages, such as Cana of Galilee.

These people who in normal times lived crowded together on a meager standard are today terribly overcrowded, and they find life even more difficult than formerly. They have not found their religion satisfying, and as they must change their way of living and their language, they are more open than ever to the whole gospel.

ON THE other hand, the struggle for existence for the Republic of Israel did not end, but merely began with the winning of the war for independence. Having very little natural protection at the arbitrarily drawn boundaries, the little country finds it necessary to maintain constant patrol. This calls for a large number of trained soldiers which of necessity must include many young women.

The problem of feeding these people when two-thirds of the land is desert and when there is no trade with neighboring countries is a very press-

ing one. The need for the American dollar to trade with the outside world presses heavily upon the few manufactured products and natural resources for exports.

The education of a people who have three and one-half times as many children as they had five years ago presents the problem of shortage of buildings, building materials, equipment, and qualified teachers. The mass immigration, unparalleled in history, from every nation brought many types of difficulties such as language, social standing and customs, living standards, and religious differences.

The nation of Israel is rallying to these problems with amazing zeal. Upon finishing high school, the girls are enlisted in the army for a period of two years. People of all ages are making gigantic efforts to irrigate and fertilize the arid regions to make them bring forth food.

The ratio of importing and exporting is making remarkable strides. For every \$1.00 exported in 1952, \$9.00 was imported; in 1953, the ratio was \$1.00 to \$7.00; and in 1956, it is expected to be \$1.00 to \$3.00. This will be very good for a small, new nation.

Until buildings and equipment can be supplied, the problem of space for education is being partially met by having three shifts of school children. With the new laws which have encouraged further preparation and with an increase in salary and retirement benefits, there is also an increase in the number and quality of teachers.

Out of the necessity of each to speak with his neighbor, the Hebrew language is being revived at an amazingly rapid speed both among adults and children. The large classes in adult education, especially in Hebrew, show the zeal for education and for a unified language for the nation.

Many social movements are sponsored by the government in order to raise the low standard of living of the new immigrants—many of whom have come from poor Arab countries.

The religious differences were most significant to us. Naturally, these 200,000 immigrants who came empty handed had some convictions in their hearts concerning their spiritual lives. These groups varied as did the language groups.

The background of Zionism is the same in all groups. However, modern Zionism is a political movement which

(Please turn to page 30)



Ploughing in the Arab section of Israel.



The City of Peace:

The City That Knows No Peace

By B. Elmo Scoggin

Yeru-sha-la-yim, the city of peace; Jerusalem, the city that knows no peace!

The tragic division of Jerusalem into hostile camps represents the clash of ideologies in this ancient Middle East, the cradle of civilization. Jerusalem itself symbolizes the larger division that took place in 1948 when the state of Israel came into being, when a part of what is geographically described as western Palestine became the sovereign state of Israel.

This tragic division represents a deep wound that goes back for many, many centuries. It also represents more than the differences between Arabs and Jews. It represents the clash of ideologies as they are purely local in character as over against those that are worldwide.

Israel, under the leadership of Moses, fled the bondage of Egypt about fifteen hundred years before Christ. God tried through Moses' leadership to lead Israel to abandon idolatry at the time of deliverance from physical slavery. No sooner had Moses gone apart to receive God's law than did the people force weak Aaron to mold for them an idol!

Notice that the penalty for apostasy became immediately felt. The nation that forgets God shall certainly be punished. This principle of life is always operative. It was immediately felt in the camp of the Israelites.

The chapters of Genesis from fifteen to twenty tell us of the birth of Ishmael through the sin of Abraham with Hagar. Isaac, the son of the covenant through Sarah, became the father of the nation of Israel which was to meet in bloody and tragic encounter its own half brothers, the Ishmaelites, in the conquest of Canaan.

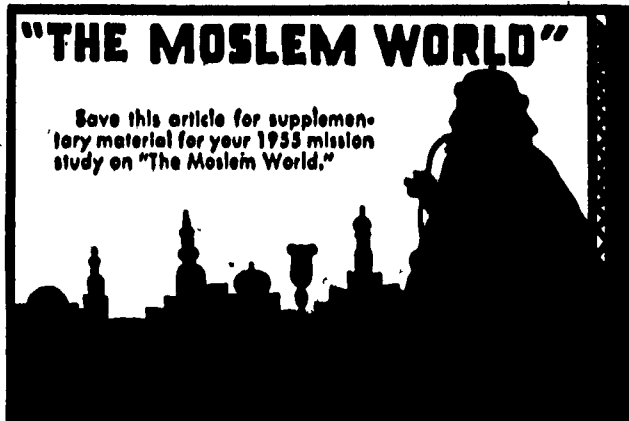
Punishment for sin is always accumulative and it piles up to tremendous heights very rapidly. Abraham's sin with Hagar and Israel's sin with the golden calf began to be felt in their full force in the wilderness of Sinai.

Moses struck the rock in his own

name and sinned away his right to lead the people into Canaan. Caleb and Joshua led the Israelites into Canaan at Gilgal where they immediately faced the task of possessing the land. It was about five hundred years later that David was able to conquer the Jebusite stronghold of Jerusalem and unify the children of Israel under a single ruler.

This was not to last long because David himself sinned against Bathsheba, sought to satisfy his own selfish, lustful desire at all costs. A few years after its unification, the kingdom fell and was divided, the ten tribes to the north making up Israel, and the two tribes to the south making up Judah. The battle was joined and the struggle became more than a contest between half-brother tribes. It was brother against brother.

Israel did that which was evil in the sight of the Lord and the foreigner began to pillage the land. In 586 B.C., 345 years after the division of the kingdom under David in 931 B.C., the Babylonians came to Palestine, laid the country waste, and took the people captive to Babylon and the countries to the East. Never again were the Israelites to have their own sovereign nation, never again until our own day and generation.



←

LEFT: New city of Jerusalem, Israel.
RIGHT: The walls of the old city of Jerusalem. At right is the Citadel of Zion, also called the Tower of David. It is a medieval fortress built on ruins where Herod the Great had his palace. At left is the Jaffa Gate (entrance to the old city).

Cyrus, the Persian, sent Zerubbabel, Ezra, and Nehemiah back to Jerusalem to rebuild the walls and re-establish the nation—but this was not to be. To the west, there had already begun a stirring which was to erupt in mighty power and to engulf the benevolent Persian. Under Alexander the Great, the Greeks became the masters of the civilized by 332 B.C.

It is said that Alexander the Great sat down and gazed at the waters of the Tigris and Euphrates where they converge, and in solemn meditation burst out weeping because there were no more worlds to conquer. He died at thirty-three, testimony to the fact that the world does not last and does not satisfy.

The Romans were soon to replace the Greeks as world rulers and the people of Israel had to wear the yoke of another master. It was the Romans under whom the Maccabees rebelled and tried to establish an Israel state, but history records their failure. It was also under the Romans that Jesus was born; and it was the Romans, prodded by the Pharisees, who nailed Jesus on the cross.

Titus, the Roman emperor, became exasperated with the Jewish trouble-makers in A.D. 70 and decreed that Jerusalem should be laid waste, every stone pulled down, and a furrow plowed around the ruins as an expression of his contempt for all for which Jerusalem stood.

The Romans, too, soon sinned away the right to rule and in A.D. 476 Jerusalem became a desolation.

It was just one hundred years later, A.D. 572, that Mohammed was born. The founder of Islam—Mohammedanism—preached a new gospel, a gospel of the sword. By the time of Saladin, around A.D. 1200, the Middle East had been overrun by the Mohammedan hordes. (Saladin, sultan of Egypt and Syria, was outstanding opposer of the Crusaders.) The Moslem nomad has done little or nothing to build up the lands he has domi-

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Springtime in Galilee

By Hannah Belle Seeggin

IT IS spring in Galilee. The winter rains have ceased, and the sun warms the throbbing earth. The fields are green again. Wild flowers chase each other across the Galilean hills in a riotous flashing of colors.

They pause periodically to play a precarious game of hide-and-seek among the weathered ruins of ancient cities. Every crevice treasures its own silver stream threading its way to the sea. For spring has come to Galilee.

Night falls on the Sea of Galilee slowly, caressingly, so that one may fully savor the beauty of each changing moment. Color blurs into shadow as hills become blue, then violet, then purple.

The sea itself is inky black under a moonless sky. The air is hushed and still. The night is heavy with the drama of eternal things.

A fishing boat puts out from the shore and is caught in the mystery of the night. There is a soft murmur of excited voices and the movement of nets being quietly lowered into the sea. Moments pass, the nets are drawn in; there are a few fish—a very few.

Again the nets are cast forth and again drawn in—and again there are but a few.

The hours pass. The boat completes its cycle. Voices are heavy with disappointment and eyes are heavy with sleep. The nets are drawn in for the night, and preparation is made for the return to land.

One of the fishermen whispers, "Wait!"

Brown eyes look thoughtful as their owner takes from his pocket a small book. He opens it, notes a place, and passes it to the leader of the group. "It may seem silly to you—" he begins.

The leader takes the book. His small electric torch plays briefly over the cover upon which is written in exotic Hebrew script, "Brit ha Chadasha"—the New Testament!

Blue eyes read the portion swiftly, then raise themselves to look intently into brown ones. "Does it seem silly to you?"

"Oh, no," is the quick response.

And also to me it does not!—and the command is given: "Once more lower the nets into the depths."

The boat is maneuvered into position. The nets are cast forth and come to rest in one of the many natural warm springs that dot the Sea of Galilee. A shout breaks out, "Give help"—for the nets are heavy, the nets are full.

Once more in Israel there are fishermen on the Sea of Galilee. And once more in Israel there are fishers-of-men who cast themselves among the near-two-million people of Israel to love the life of Christ and to live the love of Christ among his people.

The most thrilling, the most unforgettable experience of my entire life has been to be one of Christ's fishers-of-men and to walk where he has led—even unto the land of Israel.

Sunday in the Arab Near East

By Alta Lee Lovegren

TODAY is Sunday. This afternoon has been interesting and inspiring. I would like to share it with you. Early after lunch, Renee, our maid, came to say that she was leaving for her usual off-time. I knew how she would spend the time. She would go to the home of an aunt who, with the cousins, would help her to learn to read the Bible.

Since her conversion one and a half years ago she has studied the New Testament and hymns diligently. When asked if she had read the story of Abraham, she replied, "No, who was he?" After hearing about him, she said, "Only a short time ago I knew nothing at all from the Bible. When I learn more about the New Testament, then I will study the Old Testament, too."

A little later two schoolgirls came. I asked one of them, a "babe in Christ" of two years only who had been reared in a strict Moslem family, "How is it with you?"

She said, "My father continues to be kind to me and says I may follow my conscience but my uncle is very angry. He threatens to beat me and lock me in a room. I told him I would spend all day reading my Bible. He said that I would not be permitted to have a Bible. I told him that I would spend all my time praying—no one can keep me from praying."

She spoke with shining eyes and smiling face. Though a "babe" in years, I felt that this young lady has already reached a rare spiritual maturity.

Next came three ladies from the church who had heard that I was not well. They were delighted when August served them Arabic coffee—especially in the fact that he had made the coffee himself and had cared enough to serve them.

The first of the three, a young mother of two small children, said that her own mother had disowned her when she accepted Christ as her Saviour and joined a Baptist church.

The second spoke of her husband's faith. She said, "His sister always said, 'First I love God, next my brother.' When he was baptized, the Catholic sister stated, 'Moslems are nearer to me now than my brother. I hate evangelicals.'"

The third woman faces daily the pity of all Arab women—she is the mother of five daughters, no sons. She and her husband accepted Christ several months ago. They are attending services regularly and looking forward to baptism.

As these three gave parting good wishes, a college sophomore whom we shall call Jane entered. For many years Jane's ne'er-do-well father claimed that believer's baptism, by immersion is the true baptism—hence none of his children were baptized as infants. However, when he heard that Jane

had been approved for baptism at the Baptist church, he immediately demanded that all his children be sprinkled into a local Protestant church.

Jane explained her beliefs and entreated him not to force this baptism upon her—but to no avail. She went to the pastor and told him her position and that she wanted no part of his church. He replied, "You are a girl; you must do as your father commands."

This morning, when Jane refused to go for the sprinkling service, her mother and older brother began to beat her, finally making it impossible for her to do anything but go. She wept as she told the story of cruelty and bitterness and said, "I know this sprinkling is nothing. I know the Baptist way is right and I want to follow that way."

When Jane had left, I remembered some statements, heard in years past, made by those whose worship opportunities were many; their persecution for Jesus' sake nil. They were something like this: "Baptism doesn't really matter, does it?" and "I don't see any difference between sprinkling and immersion," and "Why not baptize babies?"

As I think back over this afternoon and these wonderful "Christian soldiers" with whom God has afforded us the glorious privilege of service, I bow my head in thanksgiving for his call and pray for worthiness to fulfil it.



Two Baptist Pastors

Here are the pastors of two of the four organized Baptist churches of the Arab Near East.

Fayiz Sakhnine serves the Baptist church in Tripoli, Lebanon. Jurius Delleh (right) is pastor of the only Baptist church in the Hashemite Kingdom of Jordan, located at Ajloun.

Fayiz and Jurius were friends in old Palestine before World War II. When Arabs fled the new Israeli state, Jurius took his family to Jordan; Fayiz came to Lebanon. Southern Baptists may truly be thankful for the ministries of these two fine, capable, consecrated, young men who have dedicated their lives to God in winning their own people to the Lord Jesus Christ.

This May Be Your Question, Too!

By Baker James Cauthen

A HIGHLY appreciated letter came to my desk recently inquiring about funds in the hands of the Foreign Mission Board. The writer is a loyal member of his church who believes in world missions. He desires to know why the Foreign Mission Board has sizable funds in hand. Would it not be wise in view of vast opportunities and critical needs throughout the world to use these funds? This question may be in the minds of others who long to see Southern Baptists greatly expand a world ministry.

Approximately one-third of the funds in the hands of the Foreign Mission Board consists of money given in trust with provision that only the interest earned be used. Many heart-warming stories are represented by these gifts. Often, gifts are made in memory of loved ones who have gone to be with the Lord.

All Southern Baptists would expect the Foreign Mission Board to hold these funds in sacred trust and use only the interest earned as specified by those who have made the gifts.

Approximately one-third of the resources in the hands of the Foreign Mission Board consists of an emergency reserve fund, to be used only under conditions which would require the Board to borrow money.

The creation of this fund has grown out of deep conviction of Foreign Mission Board members and secretaries and with the advice of the Executive Committee of the Southern Baptist Convention. It is regarded as one of the wisest developments in the history of our missionary undertaking.

The necessity for an emergency reserve fund is created by the realities under which we work. Ministries are extended in thirty-three countries of the Orient, Latin America, Africa, Europe, and the Near East. In this chaotic world emergencies arise which must be met without delay. Crises in China, growing out of Communist advance and calling for evacuation of missionaries and reprojection of work in new areas, demonstrate this fact.



When emergencies arise we are called upon to meet them with decision, courage, and effectiveness. We have a high sense of obligation to meet such crises without plunging into debt or calling upon the Convention for emergency offerings.

Foreign mission operations throughout the world require commitments on so vast a scale that any reduction of income to the Foreign Mission Board would mean that without an emergency reserve fund serious indebtedness would be unavoidable. Commitments and operations could not be curtailed instantly.

As we are nearing the point of having one thousand missionaries abroad, working alongside several thousand national pastors and other leaders in churches, hospitals, schools, seminaries, publishing houses, good will centers, and other phases of the work, we recognize the far-reaching nature of our commitment.

THE emergency reserve fund we have is adequate only for six months of operations. As the Lord raises up more missionaries and our ministries become even more widely extended, the emergency reserve fund should be increased.

The remaining one-third of the resources in the hands of the Foreign Mission Board consists of appropriations already made and in process of being used.

Many appropriations are made from

current funds or from the Lottie Moon Christmas Offering for construction of churches, hospitals, schools, mission residences, and other buildings vitally needed.

All construction is done by means of first accumulating the money and then erecting the buildings with funds in hand. The Foreign Mission Board does not borrow money at home nor authorize its being borrowed abroad.

OFTEN a period of several years may be required to accumulate funds for a much-needed building. In Japan, for instance, we have been accumulating money for several years for a school building at Kokura, and only this year have we come to the place where that building, costing \$200,000, can be constructed.

Due to fluctuations of currencies around the world we keep the funds being accumulated in our accounts until they are actually ready to be used. When the project is under way, funds are called for as may be needed.

As work is being done over such a vast area involving hundreds of building projects, it is logical that there should be considerable funds in the hands of the Foreign Mission Board in process of being used. Those funds, however, do not represent money available for additional appropriation, but consist of designations already made for specific use.

As the administrative committee of the Foreign Mission Board meets in monthly sessions, it studies a statement of all funds which could possibly be appropriated. Usually the amount available for appropriation at any time is quite small. Out of funds available, needs are met from all parts of the world to the best of our ability.

It can be said accurately that the Foreign Mission Board is using up to the maximum all money entrusted to it by Southern Baptists. Appeals made for more money for the support of foreign missions grow out of the fact that resources available are not adequate for the demands we face.

As the budget for 1955 was being drawn up it was necessary to cut out \$300,000 of the requests made by Mis-

(Please turn to page 28)

"... And Going on Seven!"

By Benjamin R. Lawton

SIX candles for six years—that is the story of the Baptist work in Rivoli-Turin. Six years ago Dr. Manfredi Ronchi, Dr. W. Dewey Moore, Dr. Roy F. Starmer, and others entered into the selection and purchase of a property at Rivoli-Turin that was to serve as the site for the Baptist Theological Seminary of Italy.

From the earliest time this piedmont area has had the sluice gate of northern European influence, that is, the highway of the conquerors (Hannibal, Caesar, Constantine, Napoleon, et cetera). Here, some three hundred years before Luther, the evangelical movement established itself permanently in the Waldensian valleys; here arose the movement of Count Cavour that wrested from the House of Savoy the republican constitution, a constitution that recognized a free church in a free state and that is the basis of the present-day constitution of Italy; here is Turin, a "planned" city, the third largest of Italy, with its immense fiat foundries, automotive industries, aeronautics factory, and international industrial fairs, by which it is recognized as the industrial center of the nation.

This progressive piedmont was selected as a suitable area for training future evangelical pastors in a Catholic land; and, after much searching, the magnificent park and villa of a nobleman, Luigi Colla, senator at the time of Napoleon, was chosen as the actual site for *Istituto Filadelfia* (Philadelphia Institute), home of the Baptist Theological Seminary of Italy.

The first candle that attests to the triumphant conclusion of the initial six-year period of *Istituto Filadelfia* was the official graduation held June 2, 1954. Nine students received their diplomas, the first issued by the seminary since it was reopened in 1948. In all, however, the school has seen thirteen students placed as Baptist pastors and three who have done or are doing graduate work at the Baptist Theological Seminary at Ruschlikon, Switzerland.

During the years, the school has had six ex-priests enrolled, four of whom are now in active pastoral activity. Preceding the graduation exercises of last spring, at which both the president of the Baptist Union, Signor Ricci, and the executive secretary, Dr. Manfredi Ronchi, spoke, the school was host to a three-day pastors' retreat at which Dr. Josef Nordenhaug, president of the seminary at Ruschlikon, gave a series of lectures on European Baptists.

The spring of 1954 saw the council of the school make history by lighting another candle—that is, by making the decision to open its doors as a "hostel" to receive secular students. These distinctly Baptist students will eat and sleep at *Istituto Filadelfia* while finishing the governmental schools or completing their university training.

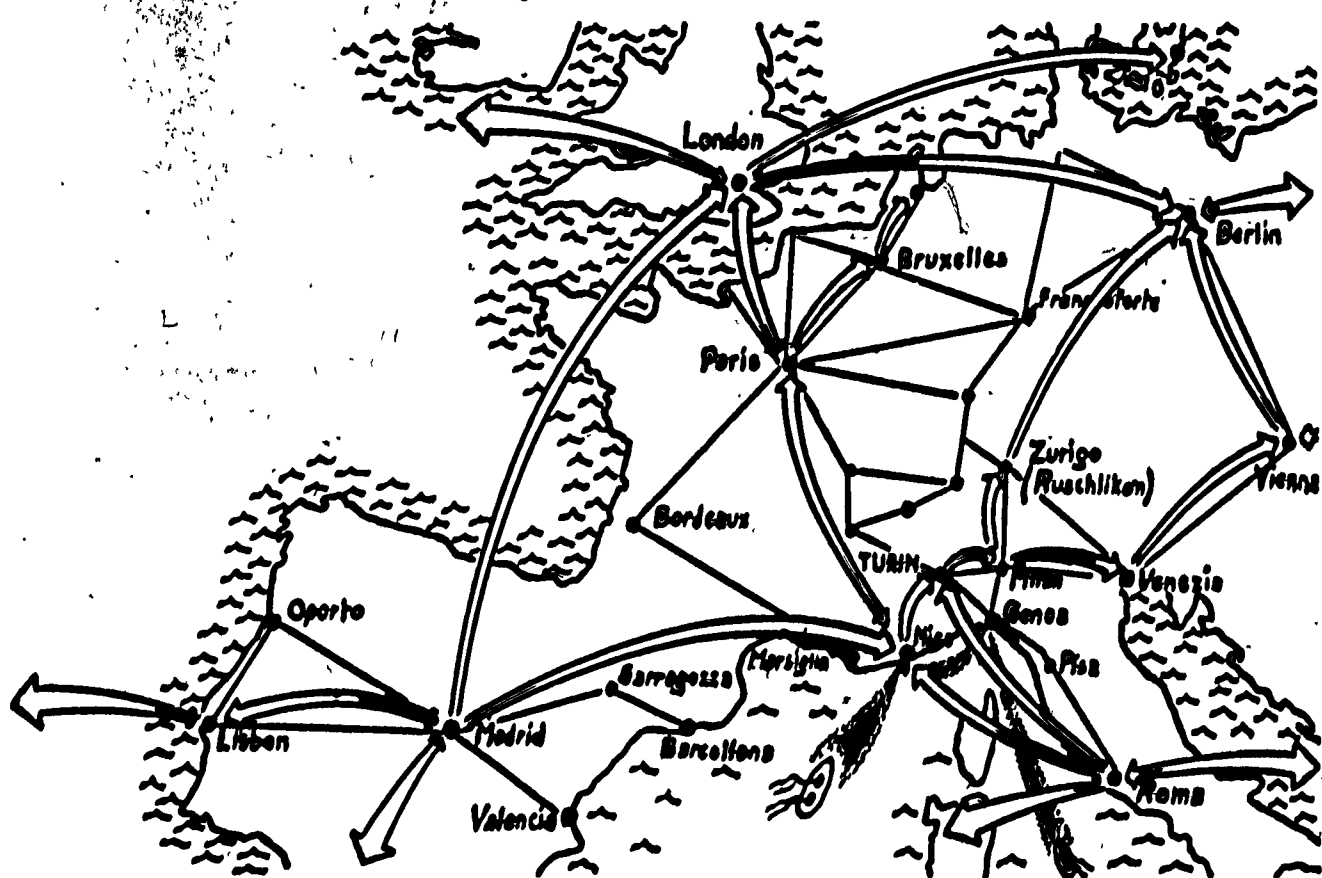
The faculty of the seminary will give to these students basic Bible courses along with basic theology and church history so that they will be exceptionally well prepared, either to enter the theological seminary or to go out as laymen equipped not only

to make a living but also to witness effectively for the glory of God.

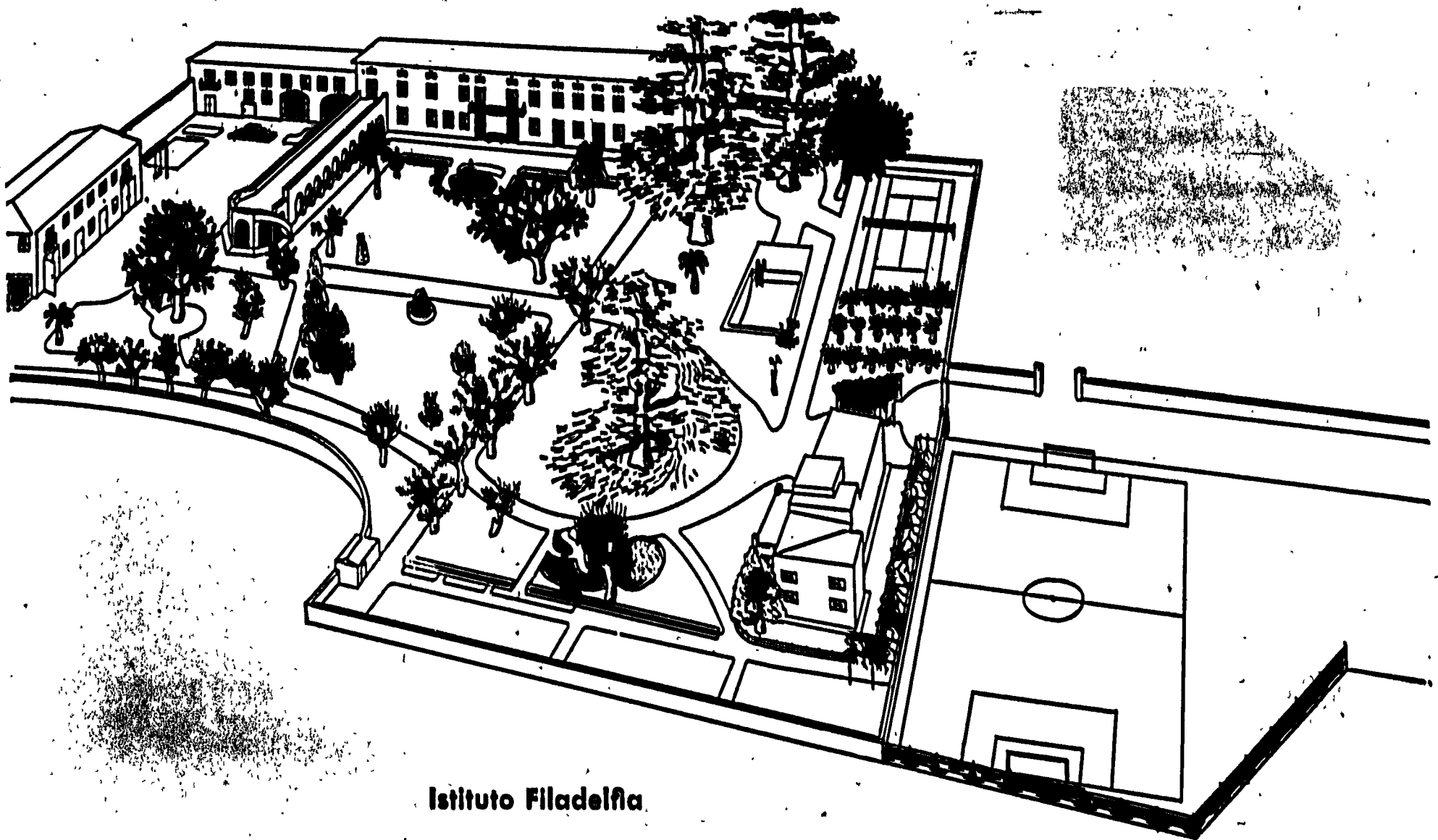
The light of the third candle is the glow that comes from a well-rounded and unified working force. As a world traveler who had already lived in Europe for eighteen years and who had completed his preparation at Carson-Newman College and Southern Baptist Theological Seminary, Professor Albert B. Craighead came to the school in 1951 exceptionally well prepared to teach church history.

FURTHERMORE, in the spring of 1954 Signor Vincenzo Veneziano completed his first year with the school as its rector-administrator; and Signor Guiseppe Ciampa completed his first year as professor of theology.

Professor Ciampa, formerly a teacher of philosophy, came to the school after completing his theological work at Ruschlikon and the Waldensian Seminary of Rome. Signor Veneziano, with a spirit of self-sacrificial renunciation and a sincere desire to serve where he was most needed, resigned his double post as pastor of a Rome church and



THE COMMISSION



Istituto Filadelfia

as the director of the George B. Taylor Baptist Orphanage in order to serve the school as a co-responsible director.

The school is dependent on Signor Veneziano for the maintenance and improvement of the school property, the administrative problems of the entire institution, and the oversight of the dormitory life of the students. Within one year's time his unusual talents as a constructor have made themselves evident in beautifying the park, in renovating the chapel, and in raising the roof of the main building to provide ample and adequate dormitory rooms.

Besides the advancements of the strictly institutional activities, the spring of 1954 witnessed the lighting of two more candles that bear definite testimony to the evangelical and spiritual life of the school. Having begun six years ago with one Sunday school teacher and three children, the Baptist community of Rivoli-Turin had, under the leadership of its pastor, Albert Craighead, grown by 1954 to include forty-five baptized believers, a fully graded Sunday school of sixty-five, which is flanked by Royal Ambassador and Girl's Auxillary bands, and a sphere of direct influence that reaches one hundred fifteen persons.

After much effort to understand fully what is involved in constituting a local democratic, Baptist organization, this group of believers decided, in the spring of 1954, to constitute itself as a Baptist church. Furthermore, leaning heavily on the technical advice and ability of Signor Veneziano, the church decided the same spring to follow its intense desire to witness publicly in every way possible by launching, in faith, a building program. Thus, the light of the fifth candle now shines forth.

The money available was only enough for the excavation; but there is in reserve a great store of faith and a great spirit of self-sacrifice and co-operation. There is a certainty that one day this church will see its edifice completed and standing as a witness to man for the glory of God.

The final candle that shines on the six-year-old's birthday cake was lit when the Baptist convention of Italy, meeting in Rome in the summer of 1954, officially decided after a year's trial to continue publication of the Sunday school lessons which had been an object of experiments for three and a half years at Rivoli-Turin. These lessons, based on the material so graciously sent from the Sunday

School Board of the Southern Baptist Convention, had been provided in mimeographed form through funds and co-operation of the friends and members of the church at Rivoli.

There was a certain joy in the fact that gradually the lessons had been requested by some twenty-seven different communities over Italy; but the greatest satisfaction has come with the knowledge that these well-prepared, well-illustrated, and Bible-centered lessons are now available to all churches at a minimum expense. The publication department, located in Rome, is under the direction of Dr. Starmer, with Signor Conceli assisting particularly in the matter of Sunday school publications.

The work in Rivoli-Turin is now six years old and going on seven; and with your prayers and interest it is looking forward to greater blessings ahead. Ours would be a joy of great privilege to welcome our friends at any time and personally show them not only the Baptist school of the prophets, but also this renowned piedmont that boasts of the highway of the conquerors, the cradle of the evangelical Italy, the birthplace of the Italian Republic, and the heart of modern industrial Italy.

Rio Bonitos is a symbol of that which we must know more and more about—a symbol of people all over Honduras, Latin America, and the world who live over the mountain, out of the reach of that which is easily accessible, but people for whom Christ died and to whom we all have the responsibility of carrying the good news of God's love.

A Visit to Rio Bonitos

By J. D. Ratliff

HONDURAS is called "the land of Lempira." Lempira was an Indian chief who was quite revered during his lifetime and has been honored in many ways since his death, even to the making of a national holiday of the day of his death.

The work of the Southern Baptist Foreign Mission Board in this interesting country is quite young and at this time is just in the initial throes of getting started. There are just three churches and some thirty preaching points or missions.

One of these missions had been called to my attention many times by the national Baptist constituency. They called it "Rio Bonitos" and always spoke in glowing terms of the progress and stability of the work there and of the marvelous natural beauty of the area.

I have been for some time in the process of visiting all of the missions under my care, but I had had a particular desire to visit this oft-spoken-of place. A few weeks ago I had that opportunity, and what a blessing it was to me.

I drove about one hundred miles from Tegucigalpa on what is rather loosely called a highway. I was accompanied by our national Baptist pastor at Siguatepeque who is in charge of several missions including the work in Rio Bonitos. We drove to a little place called Los Jardines, and there left the jeep to embark on a journey across the mountain by the most modern of vehicles—"muleback."

We were hardly out of the little village when we came to a river, which we forded; and then we began to

pick our way along the winding path that led through the thick tropical vegetation, across a little narrow plateau to the foot of the mountain which we should very shortly ascend.

Our mules picked their way along slowly, often bogging almost knee-deep in the mud along the path, then again ascending at an angle almost too steep to keep going. I began to think that it would be necessary for my pastor friend, Ines Aguilar, and myself to dismount and carry the mules instead of their carrying us; and we did dismount on several occasions and drive them ahead of us, while we made our way on foot.

We passed interesting little farms of corn, beans, and bananas along the way, all of them located on slopes so steep that surely if the stake at the lower end of the row were removed, the entire row would go sliding down the mountain. The people lounged in the warm evening sun, on the porches and on the ground around their little mud huts and shacks.

The pastor seemed to know them all, and he greeted them warmly as we rode by. As we neared the summit, after some three and one half hours of climbing almost straight up, I was struck by the beauty of the trees, many of them more than two hundred feet high and covered from trunk to top with beautiful orchids.

AT LAST we were on top of that giant mountain, though we had not traveled more than four or five miles as the crow flies. At our feet we could see the highway winding its way through the trees by the side of beautiful Lake Yojoa. On the other side of the mountain lay Rio Bonitos.

As we set our faces in that direction—the shadows of later afternoon quickly lengthening around us—we saw in the distance a little building standing alone, on top of a knoll. Interestedly, I asked Brother Aguilar who lived there and was quickly told that the little building so serenely situated overlooking all of the surrounding community was the Baptist chapel of Rio Bonitos!

It took us only a matter of forty-five minutes to arrive at the little building. It was not a beautiful sight—not as you count beautiful buildings there in the United States, but it is beautiful in Rio Bonitos because it represents the sacrifice, contributions, and love of our Lord which fills the hearts of these our friends in Christ.

RIO Bonitos is not a town. There is not a single highway nearer than five hours by mule. There are no stores, no amusement centers, no school, no community center of any kind except the little Baptist chapel. The people are poor.

They scratch their existence out of the ground in the form of corn, beans, and bananas. Their food consists of tortillas and beans with an occasional egg or serving of rice. But they are persons for whom Christ died, and I found them to be alive, vibrant, and thirsting for more knowledge of him who is the Bread and the Light and the Water and, yea more, the Saviour of all of life.

At 7:30 p.m. we were to have a service at the little chapel. And I admit, I looked forward to it as much or more than I ever had any service in my life. The pastor had invited practically everyone in the community as we rode in that afternoon.

He has a unique manner of doing so. As we rode along he would call toward a house somewhere back in the thicket: "*Hola! Les esperamos al culto. Le invito.*" ("We expect you at the service. I invite you.")

In spite of a hard wind and driving rain that lasted about half an hour, a crowd had gathered by about 8:00 p.m. The people had paid the highest tribute that the mountain people can give a visitor—they covered the floor with pine needles.

The building was filled with this fragrant odor. But that which I sensed in their hearts and attitudes was more fragrant to me even than the sweet smell of the pine needles—love for Jesus Christ and, therefore, their love for this unworthy one who had come representing their Christ and Southern Baptists. The Lord met with us and we had a gracious service. It was the first time that a Baptist missionary had visited them.

The next morning bright and early my pastor brother and I rounded up our mules and made our way back across that same steep, formidable, beautiful mountain to the jeep and then on to other services. But Rio Bonitos is a symbol of that which we must all know more and more about.

It is a symbol of people all over Honduras, Latin America, and the world who live over the mountain, out of the reach of that which is easily accessible, but nonetheless all of them persons for whom Christ died and to whom we all have a responsibility to carry the good news of the glad tidings of peace of mind, heart, and soul made possible by Jesus our Lord and Saviour.

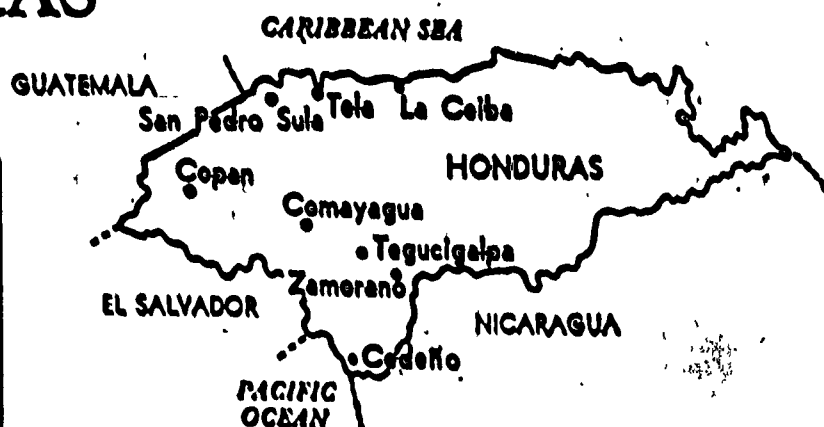
☆ ☆ ☆

The late Everett Gill, Jr., wrote in his book, *Pilgrimage to Spanish America*, the following description of a six-day missionary journey which Missionary W. J. Webb made by horseback in Honduras.

"Two of these six days he rode all day in a steady downpour. Although it rained every night, large crowds attended the services; and there were professions of faith in practically every service. . . .

"In calling for volunteers, Mr. Webb remarks soberly: 'Young missionaries contemplating Honduras must remember that this is a job for rugged individuals. Any lesser vessels could not spend fifteen hours in the saddle by day and still be fresh to sing, preach, and answer questions for two or three hours at night. One day is something like an outing, but a month of it decides how much of a man you are.'"

HONDURAS



Location: The north central part of Central America, adjoining the republics of Guatemala, Nicaragua, and El Salvador. Honduras is only 8 hours by plane from Miami, 8½ from New Orleans, 12 from Los Angeles.

Area: 59,145 square miles, or about the area of Georgia. Generally mountainous, Honduras has fertile plateaus, river valleys, narrow coastal plains, a 400-mile Caribbean coastline, and a 40-mile Pacific frontage. The deep swampy seaboard gave rise to the name Honduras, which is derived from the Spanish word *hondo* (deep).

Capital: Tegucigalpa, a city about 3,300 feet above sea level with almost 100,000 inhabitants. The metropolis gets its lovely name, "the hills of silver," from gold and silver mines located a few miles northeast of the capital.

People: Approximately 1,512,000, or less than half the population of Georgia. Most are of Spanish-Indian blood; and, except among isolated Indian tribes, Spanish is the common language. Education is free and supposedly compulsory, but less than 25 per cent of the children go to school. It is estimated that 82 per cent of the people are illiterate.

Economy: Mineral resources, abundant but undeveloped, include gold, silver, copper, lead, zinc, iron, antimony, and coal. Honduran economy depends upon bananas, which usually account for more than 50 per cent of the nation's exports. Other crops are corn, coffee, rice, henequen, tobacco, and coconuts. The country is very fertile, though mostly uncultivated, and is noted for rich forest resources, particularly the tropical hardwoods. Cattle raising and dairy farming flourish on pasture lands. Manufacturing is small and local.

History: Coast discovered by Columbus 1502; Trujillo and Puerto Cortés founded about 1525; included in captaincy general of Guatemala 1539; proclaimed independence 1821; in United Provinces of Central America 1823 until its secession 1838; from 1842, participant in several unsuccessful efforts to federate Honduras, Nicaragua, and El Salvador; 1859 received Bay Island, former subject of dispute with Great Britain; scene of incessant civil war and of intervention of U.S. on several occasions; settled boundary dispute with Guatemala 1933; in World War I declared war on Germany, July 19, 1918, and in World War II on Axis powers December, 1941.

Government: A republic; a president is elected for a six-year term and members of the Chamber of Deputies, the only legislative house, are chosen by popular vote to serve six years.

Baptists: Responsibility for work in Honduras and Guatemala was transferred from the Home Mission Board to the Foreign Mission Board in 1947. Southern Baptist missionaries: 4; Baptist churches: 3; preaching points or missions: 30.

Greatest Thrill on Earth

By W. H. Jackson, Jr.

CAN you remember the first time you ever boarded a train as a child? If you can recall that feeling of joy, expectation, awe, fear, or whatever else you may have experienced on that trip, then hold on to it for a moment. We want to try to add a little in an effort to produce something of the sensation a new missionary feels when he boards the train and heads for a new city in a strange country with the hope of winning it to Christ.

If I had felt that Yokohama and Tokyo were distant cities, I was to be rudely awakened when we packed our few bags and big family of five for the long trip north. That trip took us nineteen hours north of Tokyo by train where we boarded a ferry for the northernmost island of Japan.

This island, Hokkaido, is but three miles from Russia at one point; and at no point is it more than five minutes away by plane. Four hours by ferry and another six hours by train brought us to Sapporo, our new resting place before the final jump-off.

A year flew by as we waited for this all-important train ride north. It was a four-hour ride.

"Asahigawa! Asahigawa!" If you think you have heard weird sounds on "Dragnet" or "Suspense," then you ought to hear some of these Japanese stationmasters squeal out the names of the cities when the train pulls into the station. It is enough to change a person's mind about getting off at all.

Well, this is it! A city of one hundred and fifty thousand people and we were going to try and tell them of Jesus. This was the Japanese military center of Hokkaido and, because of its military significance, it was a forbidden city to foreigners from 1936 until the close of World War II.

When I got off the train, I had only a few hours to get our best-laid plans rolling before the next train brought in the best evangelistic team we could find in all of Japan. There had been

no budget for such a plan as we had set up for this city, so we had launched out with much faith in God and in a good Mission that never fails to take care of what must be done. The city auditorium had been rented.

For what? Five people? Ten people? Or for the seven hundred it would hold? God only knew, but we were sure of one thing. Whereas three months before the manager of the auditorium had refused the use of this building to a famous world evangelist on the basis of a law forbidding that public buildings be used for religious services, we now had it rented!

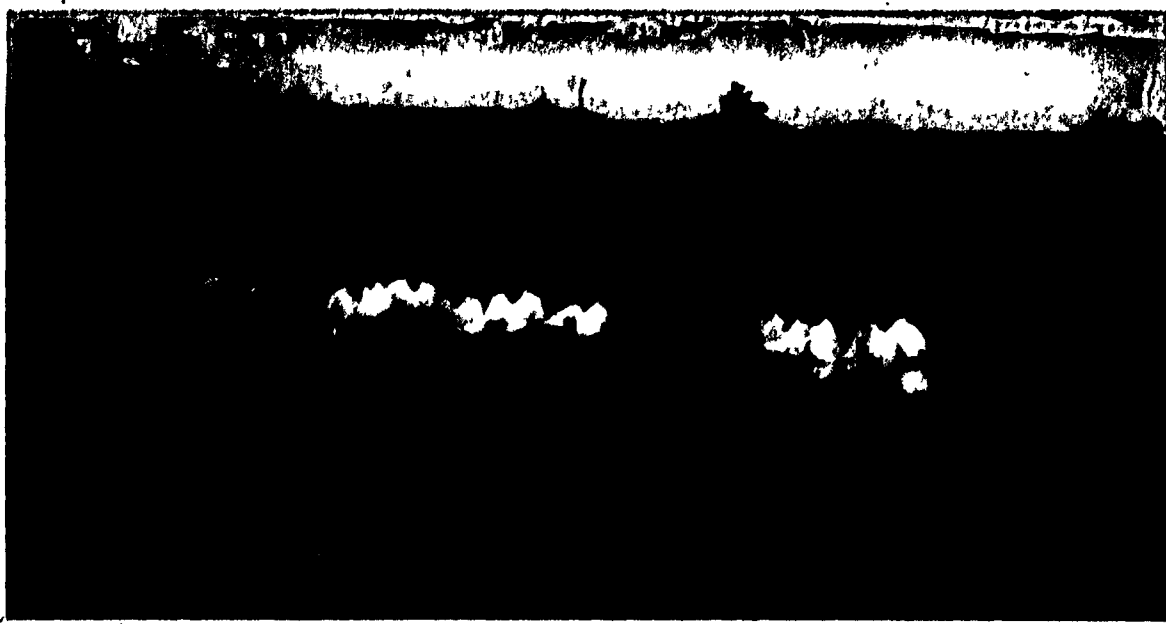
Not only that, but we had it for half price! Our only contact in Asahigawa was God; and he brought us nothing but victory in all our preparation.

CCROSSING the street, I walked under a banner advertising our meeting. Stretched over the city's main intersection, this banner was the first in the city's history, for there is a law specifically forbidding such. The Lord not only made possible our putting it up, but he provided three policemen and a motorcycle to help.

City authorities had certainly been friendly and I meant to keep them that way if possible. The banner, the auditorium, the beautiful two-color posters that could be seen everywhere along the main streets made me feel good as I walked on to the little Japanese hotel where we were to stay.

We had only three hours before banquet time and I went over the details again with my Japanese teacher. The thirty-eight thousand handbills had been inserted in the newspaper that morning and the hotel was all set for the banquet. We had sent invitations to about thirty-five people and as far as we could determine we would have about nineteen present. We had sent invitations to the town's "wheels." I wanted them to know this was big business. We had men flying up from Tokyo and Osaka who were capable of speaking on even terms with the mayor or anyone else who might be there.

There was Dr. Hirano, professor of chemistry at the Tokyo International Christian University, a great Christian gentleman and layman. There was Mr. Takeshi Fukuhara, a businessman who had had long years of



This river was cold on that September day last year when these Christians were baptized in Asahigawa, Hokkaido, Japan. It was the day the terrible typhoon hit, capsizing the Japanese ferry Toya Maru and claiming the lives of a number of Japanese Christian leaders. The believers just about to receive the ordinance of baptism in the photo were the first people of Asahigawa to be baptized.



Asahigawa's chief of police welcomes the evangelistic team at kickoff banquet.



Pastor Otani, Tokyo, member of the evangelistic team, speaks at the banquet.



Missionary Gillespie explains team's hopes for the evangelization of Asahigawa

experience in the Japanese aircraft industry before going to work in our Baptist headquarters in Tokyo—a fine Christian.

Then there was Pastor Kenji Otani, of Tokyo, who was to be our big gun. He is one of the most evangelistic, hothearted preachers over here. From his busy schedule as head of our Baptist evangelistic committee here in Japan, he had accepted our invitation.

PASTOR Masana Suzuki, the young and evangelistic pastor of our Sapporo Baptist Church, was also to be present. Last, but not least, was A. L. (Pete) Gillespie, a second-term missionary from Osaka who can sing, play, speak, or what have you. He speaks Japanese so fluently that even the Japanese pastors often ask him to bring the invitation in their own services.

It was a good team! No doubt about it. And these men were to arrive shortly to start the ball moving in what we hoped would be one of the greatest revivals any of us had ever been in. For Christ's sake we prayed for such a meeting!

With all this emotional fervor we rushed into the banquet. There was really no need to rush for we could have waited thirty more minutes and still have had about twenty extra seats! Was this just a last-minute test of our faith? It jarred me good. We all sat down and spread out in an effort to take up as much of the empty space as possible. I didn't know a fellow could get so much elbow-room in crowded Japan, but we sure had it that evening.

Now, really, we weren't very disappointed, if disappointed at all, for, among the five men who did come that afternoon to hear of the plans Baptists were making for Asahigawa, there were the chief of police, the

president of a large college, the head of the Asahigawa public-school system, the representative of a large lumber company, and another businessman. God was there. It was great. The response was good and the crack in the door had become an opening.

For the first Baptist service in the city, that auditorium looked big. It was. The evangelistic team gathered early for one of our many prayer meetings. As we waited we wondered. Had the newspapers, posters in the public bathhouses, the two clowns we had hired, the banner, and the banquet done any good? Who would come?

We could not put in a call to the president of the ministerial alliance and feel him out as to just what to expect, so we just waited—six thirty; six forty-five; seven. Ah, there comes one! What a thrill. A few followed. In fact, sixty-four. Were we to be overjoyed or disappointed? We just couldn't come to any decision, yet. This was to be a whole week's meeting—a week's meeting in a land where only three-day meetings are usually held.

Four people came forward that night saying they wanted Jesus—real, earnest, and in tears. We had started; the Asahigawa Baptist church was on its way.

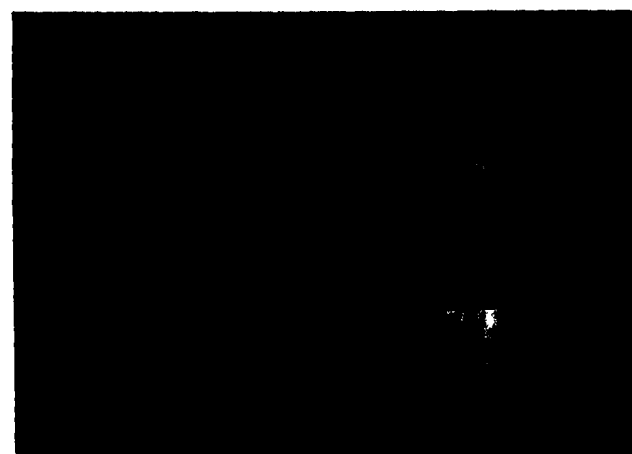
Back at the hotel we rejoiced and prayed for more. In the morning we prayed again, and for the first time I prayed in Japanese.

We went visiting. The mayor was wonderful. The chief of police again assured us of his welcome. The telephone company assured us of a phone, though it usually takes a year or a year and a half of waiting before one can be secured. Everywhere it was the same. The reception was all we could have asked for.

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Dr. Hirano, professor of chemistry at the International Christian University, Tokyo, leads prayer as the evangelistic team members ask God's blessings.



Missionaries Gillespie (at the piano) and Jackson find one way to whip the language problem.



Dr. Hirano and loud-speakers on missionary car invite people of Asahigawa to services.

Urgent Christmas!

This issue of THE COMMISSION was being edited when the 1954 Christmas greeting below arrived from Dr. and Mrs. J. Glenn Morris, missionaries to Thailand. Ordinarily, such letters are placed in the December file and used a year later; but the message of this one is too urgent to hold. Thus, a March Christmas greeting!

Christmas, 1954

DEAR FRIENDS IN AMERICA:

This is not a Merry Christmas greeting to add to the stacks of gay holiday cards. It is an urgent Christmas message, a reminder of how urgent is the need for the gospel of Christ in Thailand. As you enter into a traditional American Christmas remember Thailand without Christ, without Christmas, and let your heart be burdened, too.

How can we show you how commonplace, how far-reaching is the omission of all things Christian. In the first place, by usual procedure in Buddhist Thailand this letter would be dated, not 1954, which witnesses to the time of Christ's birth, but B.E. 2497, which is the accepted date here, meaning 2,497 years since the beginning of the Buddhist era. It is a date in common usage, indicative of the fanatic Buddhism that possesses the land, of how Christ is unknown and unsought.

Christmas means nothing here. The people of Thailand are unconcerned with the message of the angels' song that rang out over Bethlehem's hills 1,954 years ago, when Christ, the King of kings was born. They are preoccupied with the reason for the twenty-one-gun salute that boomed its message to our ears in the tropic twilight of last September to announce the son born to the Thai king, the son who will carry on as traditional head of a state Buddhism that dates 2,497 years ago.

Do we deceive ourselves that all men keep Christmas—that the good will and love of God's Supreme Gift touch all lives in all lands somehow? Not here! They work frantically under the Buddhist Association of Thailand to prepare for the jubilee year of the Buddhist era three years from now in B.E. 2500, when hundreds of thousands of Buddhists from many lands will join in Thailand in celebration.

Do we envision these lands in the Orient as all filled with poor and pitiful people bound only by ignorance to musty idols and crumbling unkept temples? It is not so. Would that you could see Thailand this Christmas as the preparations for the Buddhist jubilee year are long under way.

Millions of dollars of government money are being

poured into already magnificent temples to regild and paint and refurbish until the gold and scarlet blend in a brilliant fabulous array of magnificence, dazzling in the sun. Elaborate plans are under way to establish a complete Buddhist city for the coming jubilee. High officials of wealth and good background carry out the schemes of expanding Buddhism in a real missionary upsurge. The king of Thailand himself, splendid in all the magnificence of court, officiates at the most important Buddhist ceremonies as state head of the religion.

Nineteen thousand Buddhist temples throughout the land are the hub of all Thai life. Thousands of children receive their only schooling from priests in the temples. Chapters of Buddhist priests in orange robes chant Buddhist scripture at every ground-breaking and dedication for buildings, public and private. Small spirit houses are in every yard to guard the home and offerings and incense are offered daily.

The Buddhist religion is idolatry at its worst, offering no hope to the individual. A Buddhist depends only on himself in a useless, hopeless effort to make enough merit for himself in this life to cancel the heavy burden of sin that he bears. How miserable the heart that knows not Christ, who gave himself for our sins. And so very few of them here know him.

Why? Is it that Thailand is too far away, too inaccessible, still unreachable by present-day life, that Southern Baptists have failed to enter in force and possess the land for Christ? Well, there is a million-dollar Coca-Cola plant here that produces six hundred thousand Coca-Colas a day; and out to the furthest reaches of the land, in grass-hut stores, you see gleaming freezers full of Coca-Cola, Green Spot, Seven Up, Pepsi-Cola—every popular American drink to fill the stomach.

Thousands of 1954-model Chevrolets, Fords, Buicks, and Pontiacs carry the people in American-made comfort and drive up to modern service stations maintained by Shell, Mobilgas, and Texaco. The Thai people can buy American-made washing machines and Frigidaires and see the latest Hollywood movies in theaters with the newest techniques of Cinerama.

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Thailand (Siam)

By J. Winston Crawley

THAILAND, as one of the most needy mission fields in the world, offers a distinct challenge to Southern Baptists. By official estimates, the population of the country is over 19,500,000. All evangelical groups together have only 310 missionaries, and approximately 15,000 communicant members—that is, about one Christian in every 1,300 people. Many of the Christians are among minority groups, such as the Chinese or the hill tribes, and so the proportion among the Thai people themselves is even smaller.

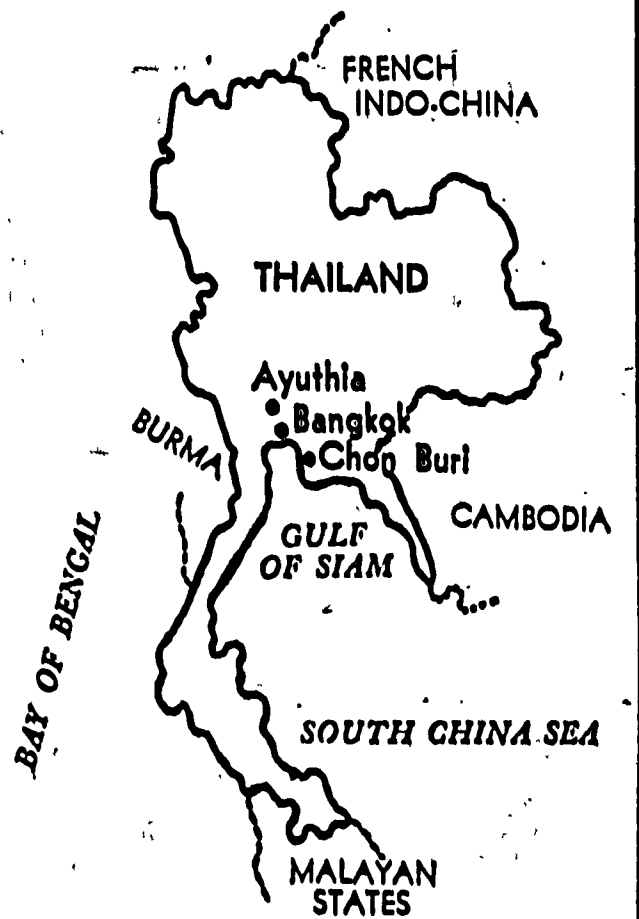
Thailand is perhaps the strongest Buddhist country in the world. Buddhism is the state religion and is closely tied into the everyday life of the people; but many of the underlying religious practices are remnants of paganism and superstition. Although the constitution guarantees religious liberty, a growing nationalism and strong social pressures make it still very difficult for a Thai to break with his traditional religion.

Evangelical missions began in Thailand about 125 years ago. Baptists were prominent in the beginnings, and the Swatow Baptist Church in Bangkok, organized in 1837, was the first evangelical church in the Far East. It continues today, with occasional help from American Baptists.

The only unbroken mission history from the early days has been that of Presbyterians, who have developed a strong educational and medical program, especially in northern Thailand. Nearly thirty years ago the Christian and Missionary Alliance began its extensive work in eastern Thailand. Recently the Overseas Missionary Fellowship (of the China Inland Mission) has sent more than one hundred missionaries into Thailand, mostly in the north central area. And there are a few other smaller missions. American Baptists work among Karen tribespeople near the Burma border.

Southern Baptists entered Thailand in 1949, when the Edward D. Galloways and the D. Rudolph Russells

THAILAND (SIAM)



moved to Bangkok from South China. The first approach was to the Chinese people, who make up more than half of Bangkok's population of about a million. Later as missionaries learned the Thai language, our work expanded among Thai people also.

We have at present eighteen missionaries under appointment for Thailand. Of that number, four are engaged in direct evangelism among Chinese people in Bangkok.

TWO others assigned to seminary work are helping also in this Chinese evangelistic work. We now have two Chinese churches and two chapels, one of which should become a church soon. The total membership is about one hundred.

Eight missionaries are assigned to direct evangelism among Thai people. However, one couple is just now beginning language study, and so only six are actually at work in three stations: Bangkok, Ayuthia, and Chonburi. Two single women missionaries assigned primarily to other types of work are helping in this Thai evange-

listic work in Bangkok and in an outstation, Nonburi. The Bangkok work includes a challenging student center approach to the 20,000 students of that city. So far we have one Thai church in Bangkok with about forty members.

Our seminary, located at Bangkok, has eleven students with classwork in both Chinese and Thai (and the student body about equally divided between the two races). Three missionaries are assigned to this work. One of them manages a Baptist book store offering Christian literature in Thai, Chinese, and English.

We have the beginning of a publication program with one missionary definitely assigned to it. Sunday school lesson materials and tracts, plus some doctrinal study books, are already being translated into Thai.

In view of the materialism of overseas Chinese and the strong Buddhism of the Thai, our progress is very encouraging. In earlier years, other missions worked for nearly two decades without a single Thai convert. Our

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EDITORIALS

The Passing Throng

Did you ever watch the throngs of people in a busy railroad station or airport? It is an interesting way to pass the time while waiting for a train or plane.

Some appear to be well established financially, while others are obviously very poor. Some give the impression of sophistication—able to cope with almost any situation and thoroughly at home in every circumstance. Others are far less sure of themselves—reticent, hesitant, even timid, and they seem eager to conceal the fact that they are ill at ease.

They are all there—men, women, children, oldsters, youngsters, newlyweds, businessmen, vacationers, relatives en route to visit relatives, airline or railroad company representatives, military personnel, and perhaps exhausted, crying children. Each is a distinct personality keenly aware of his individuality. A wall of separation surrounds each person, but there are doors in the wall which open at will to admit others to acquaintance and friendship. A limited few remain completely aloof, apparently more or less oblivious to what is going on around them.

Almost inevitably one finds representatives of more than one race. In a large international port or terminal he may encounter several races—people from virtually every sector of the globe.

Their faces make a fascinating study—lines reflecting stress and worry, fine-featured men and women of character, features distorted by greed and sin, blank countenances indicating boredom or preoccupation, and the happy, alert faces of eager youth. There is a story behind each face which includes both heartache and happiness. It is not hard to see which predominates.

The compelling personalities in the passing throng attract, but the unattractive repel. At least that is the case until one suddenly remembers that all are of worth in the sight of God. He sees them as they are and loves them in spite of what they are. Christ must have had this fact in mind when he was filled with compassion for the multitudes.

The passing throng, and hundreds of millions like them, are of more than passing significance. If God yearned enough for their redemption to send his divine Son to live among men and die in their stead, they deserve to know what Christ has done for them. In the divine plan, those who have already received the blessings of redemption are charged with responsibility for telling others.

How well are Christians succeeding in this task?

The facts are not encouraging. Every year the net increase in the world's population is far greater than the net increase in the Christian community.

The throngs passing the cross of Christ, with its provision for man's sin, grow larger and larger. Our efforts to reach them through our world mission program are growing in magnitude and effectiveness, but they still fall far short of reaching each person in the passing throng.

Texas Pioneers Again

Texas Baptists, led by Executive Secretary Forrest C. Feezor, are pioneering in another bold, new venture. This time it is a world missions conference. The conference will convene in Fort Worth on Sunday, March 20, and will continue through Wednesday, March 23.

A committee has been at work on conference plans for more than a year. They have dared to think and plan in large dimensions. Instead of beginning on a limited and tentative basis, they secured the huge Will Rogers Coliseum for a meeting place and announced that thousands were expected to attend. The program measures up to other details of the planning. It will bring Texas Baptists face to face with the various aspects of Southern Baptists' world missions program and will challenge them to increase their participation in the whole undertaking.

The Foreign Mission Board, eager to co-operate in this new venture, will be well represented by missionaries, Board members, and home office staff members. So also will the Home Mission Board. And the Texas Baptist General Convention's staff will be present in force. Executive secretaries from all other Southern Baptist states have also been invited.

A similar pioneer conference emphasizing evangelism was held in Fort Worth in 1936. Subsequent conferences were held in Texas on an annual basis, and it was not long before almost every state was following the same pattern.

The resulting evangelistic movement was led by L. R. Scarborough, Ellis A. Fuller, Roland Q. Leavell, J. B. Lawrence, C. E. Matthews, C. Y. Dossey, and secretaries of evangelism in many states. Especially important to its success was the creation of the Home Mission Board's Department of Evangelism under the direction of Dr. Matthews and Dr. Dossey.

Once again Texas Baptists are experimenting on a grand scale. The world mission conference idea has as many spiritual potentialities as the evangelistic conference idea. If God blesses the experiment, others will want to try it. Perhaps the next twenty years

will see a compassion for world missions develop in Southern Baptist life which will bless the denomination in all the days ahead.

Man's Sense of Accountability

Men act sometimes as if they are accountable to no one, but actually the sense of accountability in man is very strong. It may be covered up by a sense of guilt because of ignorance and sin; or, as is sometimes the case, it may be pushed into the background out of sight due to a natural tendency to conceal one's deepest religious feelings and motivations.

Those in this latter group have latent spiritual resources on which to draw in times of trial and testing. Not until then do they reveal an utter reliance upon God and a deep-seated faith in his divine Son.

Some religious systems, ignorant of God's full revelation to man in the person of his Son, make man accountable to himself. Therein lies one of Communism's basic fallacies. Any religious system which teaches that man, by his own striving, can lift himself out of his sin and degradation is guilty of the same error.

Those who follow such teachings are doomed ultimately to frustration and despair. The word "ultimately" is used advisably, because Communists, for example, defend their system at first with religious fervor and fanaticism. Doubts come later when one realizes that he cannot change his sinful nature without God's power to redeem and regenerate.

Still other systems recognize man's accountability to some power (or powers) outside himself, but they either do not know or refuse to accept the Christian view. There ought to be all-wise, all-powerful beings directing man's destinies. Since there ought to be, they reason that presumably there are.

The result is man-made religions. Even though experience may have led them to the discovery of some truth, they are separated from God by a chasm of ignorance, superstition, and folklore which they and their forebears have dug. They inhabit the world which through its "wisdom" does not know God.

Think of the millions who give allegiance to such systems. They are accountable to forces or beings outside themselves which demand varying sorts of religious exercises: a pilgrimage to a far-off shrine, climbing stairs on one's knees as an act of penance, prayer at stated intervals according to a prescribed formula, service as a novice in some temple, the ringing of a huge bell in the temple courtyard, lighting candles before some altar, hanging prayers written on bits of paper on tree boughs, ceremonial cleansing in some "sacred" stream, divining the future by means of pagan practices, or attempting to defend oneself against the evil influences of African juju. Here also the ultimate result is frustration and despair.

Christians, on the other hand, recognize that they

are accountable to God alone. This does not mean, therefore, that they can be utterly irresponsible in their relations with everyone else but God. Quite to the contrary, because they are accountable to God, they must be considerate of others.

The Christian view of man's accountability to God, and to God alone, is one of the spiritual girders upon which the whole missionary enterprise rests. If men are accountable, they have a personal responsibility in the matter. This responsibility is shared by those who, having discovered that they are accountable to God, are also accountable for their stewardship of the gospel in sharing it with others.

Annie Armstrong Offering

Woman's Missionary Union, auxiliary to the Southern Baptist Convention, sponsors two great offerings for missions each year: the Lottie Moon Offering for foreign missions in December and the Annie Armstrong Offering for home missions in March. In addition, the state W.M.U. organizations sponsor annual offerings for state missions, usually in the fall.

The two mission boards serving the Southern Baptist Convention have frequent occasion for gratitude to God and Woman's Missionary Union for what the offerings mean to their work. Woman's Missionary Union has succeeded in increasing the amounts given, as well as the number of individual givers, and the results in terms of missionary advance at home and abroad are everywhere apparent.

Because the Foreign Mission Board is so completely aware of what the Lottie Moon Offering means in foreign missions, it also realizes the degree to which the Home Mission Board is reliant upon the Annie Armstrong Offering to stabilize and undergird its operations. The missionaries of our sister board will be waiting anxiously to know whether or not they can go ahead on sorely needed projects. What a tremendous spiritual thrill comes to them when an offering exceeds the set goal!

The Foreign Mission Board joins others in expressing the hope that the 1955 Annie Armstrong Offering will be the largest ever. If such should prove to be the case both the Home Mission Board and Woman's Missionary Union will be wonderfully blessed.



The Christian view of history is represented not by an unending circle or series of cycles, nor by a straight ascending or descending line, nor by a crazily broken line, but by the course of rushing river that meets obstacles, curves around mountains, breaks through gorges, twists back upon itself at times, yet moves surely on its destined way to the sea.—FRANK WILSON PRICE in *As the Lightning Flashes*

FOREIGN MISSION NEWS

At Headquarters

Advance Program Funds

In early January the Foreign Mission Board received \$1,297,123 from the Cooperative Program of the Southern Baptist Convention for the advancement of Christ's kingdom on foreign fields. (Foreign missions advance program money is the Foreign Mission Board's share in Cooperative Program funds over and above the fixed budget of the Convention.)

Six thousand dollars of this money had been anticipated and designated in the 1955 budget of the Board to assure expansion in foreign lands. The sum of \$375,000 was to have been appropriated in January and February for urgent capital needs, with each of the three large areas in which the Board divides its work sharing equally. These areas are (1) Africa, Europe, and the Near East, (2) Latin America, and (3) the Orient.

Seventy-five thousand dollars is being held toward possible provision of a Foreign Mission Board headquarters building; \$25,000 was appropriated for production of a recruitment film to be used by the Board's personnel department in the enlistment of missionaries; \$10,000 will make possible free distribution of the film; \$3,500 will provide printed material for the personnel department to use in missionary recruitment; and \$15,000 will finance a program of low-cost distribution of visual aids.

These appropriations left approximately \$195,000 of the advance program funds to be used in successive months in meeting urgent capital needs on the mission fields.

Dr. Means in Latin America

Dr. Frank K. Means, secretary for Latin America, left the States in mid-January for a survey trip through all of the Board's Latin American mission areas. His itinerary included a visit with the Spanish Baptist Publishing House, El Paso, Tex., Mexico, Guatemala, Honduras, Costa Rica, Venezuela, Colombia, Ecuador, Peru, Bolivia, Chile, Paraguay, Argentina, Uruguay, Brazil, Jamaica, and the Bahamas. He is scheduled to return to Richmond, Va., about March 25.

Dr. Crawley to Visit States

Dr. J. Winston Crawley, secretary for the Orient, with present headquarters in Singapore, is scheduled to arrive in the States the latter part of March for a two months' visit. According to tentative plans, he will be in Richmond for the April and May meetings of the Board, will attend the world missions conference at Fort Worth, Tex., March 20-23, will visit the Baptist seminaries to present missionary personnel needs for the Orient, will attend the meeting of the Southern Baptist Convention in Miami in May, and will take part in an orientation program for newly appointed missionaries. The remainder of the time will be spent at headquarters in Richmond assisting in administrative duties and presenting reports from the Orient.

Dr. Crawley will return to the Orient by the end of May and will spend the summer meeting with the Missions. He was expected to visit Pakistan and India before coming to the States and upon his arrival will give a

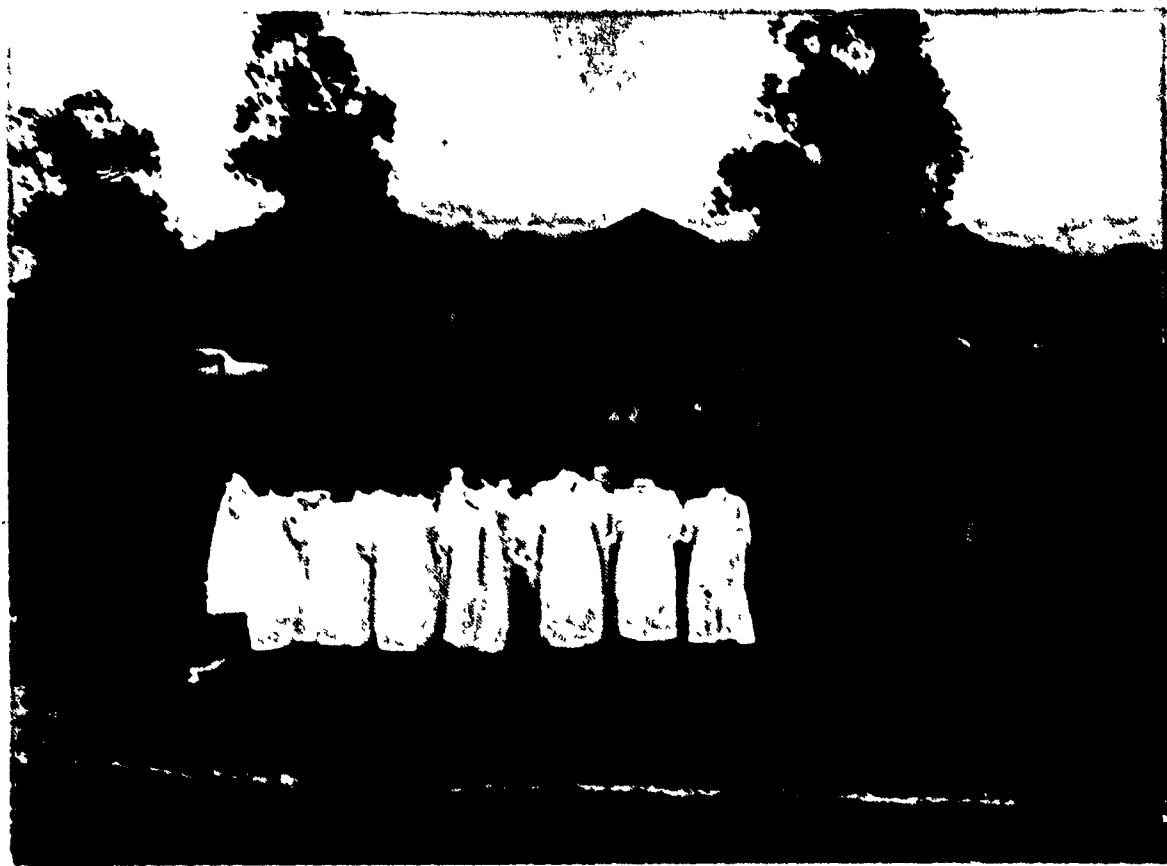
report of missionary opportunities in those countries where Southern Baptists do not now have work.

Christmas Dress Money

Two women of Second Baptist Church, Little Rock, Ark.—one a member of the young married people's class, the other a feeble old lady—couldn't enjoy the new dresses they had purchased for Christmas after they heard Dr. Baker James Cauthen tell of the need for money and missionaries to take the story of God's love around the world. Both sent their new Christmas dresses back to the stores on Monday after Dr. Cauthen spoke at the morning worship service of their church on Sunday, December 12.

Relief

At a January meeting, the Relief Committee of the Southern Baptist Convention appropriated \$1,000 for medical aid to Hungary and Romania and \$10,000 for aid to refugees of Hong Kong. These allotments left



This is the groundbreaking service of the Grace Baptist Church, Taipei, Formosa. The buildings across the highway are the classrooms and laboratories, libraries, and dormitories of the National Taiwan University. This church is ministering to large numbers of students as well as business and military people. Read "The Church That Is in Our House," by Inabelle Graves Coleman, in the June, 1954, issue of *The Commission*.

only \$10,000 in the relief funds, and Dr. George W. Sadler, chairman, expressed hope that Southern Baptists will soon make money available for the Committee to use in meeting emergency calls from around the world.

The relief program of Southern Baptists is financed by special gifts from individuals and churches. Money for this purpose should be addressed to the Southern Baptist Foreign Mission Board, P. O. Box 5148, Richmond 20, Va., and should be clearly marked for relief.

Africa

Nigeria

Reports from the eastern division of Nigeria are the best that have ever come from that region. The average per capita gift for causes outside their own churches was \$2.12. Even more significant is the fact that during the past year one person was baptized for every five church members. Climaxing the year's work was a revival in which 106 persons indicated their purpose to follow Christ.

A recent meeting of the executive committee of the Nigerian Baptist Mission indicates that the missionaries of Nigeria would like to see Southern Baptists advance in force into the Moslem north. Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, says, "Whether or not we shall be able to do so will depend upon the resources of personnel and money which Southern Baptists make available."

Nyasaland

Two Southern Baptist missionaries to Southern Rhodesia, Africa, have made a survey of Nyasaland with the idea of possible expansion of Southern Baptist mission work into that country. Rev. Clyde J. Dotson, of Alabama, and Dr. M. Giles Fort, Jr., of Texas, made the study and recommended that work be opened.

Dr. Sadler said further expansion in Africa depends upon the recruitment of missionary personnel.

Nyasaland, a British protectorate, is a strip of land in Central Africa about 520 miles long and from 50 to 130 miles wide, running roughly north and south.

Gaza

Mrs. J. T. McRae, Southern Baptist missionary to Gaza, reports that

the Egyptian minister of education has granted permission for the Baptist school to continue and has urged that it be expanded to include preparatory school which is through the sixth grade. Permission has been granted for teaching the Bible in the school.

Mrs. McRae said there are 160,000 children below the age of 15 among the refugees of the Gaza strip. She planned to take 200 into the school but so much pressure was brought to bear that she accepted 300. After school opened the Sunday school attendance jumped from 70 to 406.

Hong Kong

Baptist Press

The Baptist Press, Hong Kong, has acquired a new and more adequate building near the center of Baptist activity on the Kowloon side of the colony. Under the directorship of Miss Mary Alexander, Southern Baptist missionary, the publication activities have outgrown the present space. Baptist Press produces Bibles and all other literature for the Baptist churches of Hong Kong and the Chinese Baptist work throughout all of Southeast Asia. At present a large number of Bibles are being produced, and books for use in the seminaries of the Orient are being translated in the Chinese language.

Lottie Moon Offering

The Hong Kong Baptist Woman's

Missionary Union has sent \$51.00 to the Foreign Mission Board. The money, representing the Lottie Moon Christmas Offering of the Baptist women of Hong Kong, was sent to Richmond by Missionary James D. Belote, treasurer of the Hong Kong-Macao Baptist Mission. Dr. Belote said: "The Lord is working in the hearts of our people of Hong Kong in a wonderful way, and they are lifting up their eyes to see the harvest field of the whole world. They are anxious to have a part in the work of the Lord Jesus Christ not only in Hong Kong, but also in other parts of the world."

Latin America

Argentina

Twenty Baptist churches in and around Buenos Aires, Argentina, counted about 300 professions of faith in a five-day evangelistic crusade last fall. Following the regular probation period after manifestation of faith in Christ, more than 50 have received baptism and others are awaiting the ordinance.

Participating churches distributed 85,000 tracts, 46,000 handbills, 7,000 Gospels, 200 Bibles, and 7,000 miscellaneous items, and put 5,850 large posters on the walls and fences of the city before and during the campaign.

Results from last fall's evangelistic campaign were so encouraging that preparation is being made for a similar

(Please turn to page 28)



This new building of Pool To, Baptist girls' school, Hong Kong, was dedicated in June, 1954. The school has 1,500 students with work extending from kindergarten through senior high school. The auditorium in this new building has a seating capacity of 1,000. The principal of the school is Miss Helen Huen, a devoted Chinese Baptist worker of rich experience.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



**God Heard Prayer of Deacons
And Baby Was Saved to Serve**

**Georgla Mae Ogburn
Santiago, Chile**

THE GROUP of believers in Blanqueado, Santiago, Chile, organized a Baptist church and called to the pastorate a student in the Chilean Baptist Theological Seminary, Luis Mussiett, who had been working with them. As Luis was being ordained by the church, one of the deacons of the Second Baptist Church remarked, "This is a direct answer to prayer."

"How is that, Brother Gutiérrez?" someone asked.

Señor Gutiérrez then told how God had saved Luis for his work.

When Luis was a baby he became very ill. The doctor said he could not live through the night. As is the custom in this country, often, when a person is dying, the carpenters begin to make the coffin in order to have it ready. Señor Gutiérrez and another deacon of the Second Baptist Church (of which Luis' father was pastor) were carpenters; so during the night they began making the tiny coffin.

In the midst of their task, Mr. Gutiérrez stopped, looked at the other deacon, and said, "What are we doing making this coffin? Why aren't we praying instead?"

They stopped their work and prayed through the night that God would save the baby and that he might grow up to serve the Lord as a preacher. The following day the baby was better and he continued to improve. There was no need for the little coffin.

As Luis Mussiett and his wife and lovely baby son were visiting in our home the other day, I kept thinking of the power of prayer and how God answers prayer. Luis is a fine pastor and his wife is a leader in the Chilean Woman's Missionary Union. God is blessing his work through both of them.



**Leper Listens to Story of God's
Love and Opens Heart to Christ**

**Mary Aileen Brooner
Gatooma, Southern Rhodesia**

I FIRST saw her a few weeks ago at a heathen beer-drink, sitting among men and women who were drunk. My heart went out to her from the first moment I saw

her—because she is a leper. Her hands and feet are gone, her face is becoming affected, and her knees are becoming sore.

The Lord laid her on my heart and I began to pray for her. I asked God to give me an opportunity to talk to her, to find out if she knew him.

She is the second leper whom I have seen here; she does not live in Sanyati but is visiting relatives.

Last Sunday afternoon, as I was riding through that same village, I saw her again. This time she was sitting in front of a hut, and others were sitting about with her. After the usual greetings (which take a long time because each person must be greeted and asked personally how he is), I started to go on, thinking that it might be difficult to talk to her in the presence of others.

But the Spirit of the Lord spoke to my heart saying, "I have heard and answered your prayer. Here she is! Talk to her."

I asked her if she knew the Lord Jesus and she said, "No." I asked her if anyone had ever told her about the love of God. Again the answer was "No." So I told her the story of God's love and how he had sent his Son to die for her sins.

At first she did not seem to understand. But then the light seemed to break through into her darkened heart and a little later another soul had been born again and the angels of heaven were rejoicing with us. Pray for her that her few remaining days or years may be lived for Christ who died for her.



**Fearful Invalid Takes Christ as
Saviour And Health Is Restored**

**Ossie (Mrs. H. R.) Littleton
Kumasi, Gold Coast, West Africa**

MRS. Kwabena Opoku is a faithful member of our inquirers' class at Boemang Baptist Church. She is present at each church service and she attends the reading and writing class for adult beginners. Recently she came with others to clean the church grounds, and last Sunday she went to a neighboring village to help in an open-air service.

What a contrast between this Mrs. Opoku and the Mrs. Opoku of six months ago! Then she was a very sick woman—a sickness born of fear, but very real. For many months she had been a helpless invalid dependent on others for her every need.

Listen to her own story as she told it in church:

"Months ago I was sick and went to the fetish priest

with a chicken to offer as a sacrifice. His assistant took the chicken and cut its throat. Oh, how I longed for it to die with its feet and face turned up toward the heavens, for that would be a sign that I was pure in heart and that the gods had accepted my sacrifice.

"But I became even more sick with fear as I saw the chicken die with its feet and face to the ground. The priest said this indicated that I was a witch and that I must confess my crimes. I knew that I had not harmed anyone; but he insisted that I was guilty and that I would die if I did not confess. He told me to think back over my life for years past, adding that he knew I was responsible for the death of some members of my household.

"I begged him to ask the gods to spare my life; but he would not promise to do so. Finally, so that he would promise to pray for me, I confessed that I had caused the death of these people. Each year since then I have given gifts to the priest as a thank offering for continued life. But I was known as a witch and I was never well after that.

"Some time ago my husband started coming to services here. Many times he asked me to come and worship with him. But I told him that I intended to continue worshipping the idols and gods I had always worshiped. All of our ancestors had worshiped them and their spirits would be angry if we changed.

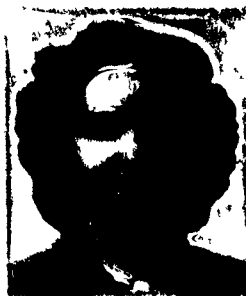
"My husband came to church without me. He prayed for me and he asked you to pray for me. As the days passed I grew worse than ever and finally I was so seriously ill that I was unable to leave my bed.

"Then one night I had a dream. In my dream I saw a small boy standing beside my bed. He spoke to me and told me to pray and sing; but I told him that I did not know how to pray and sing. I asked him to do this for me. He did so. Then he disappeared and I awoke from my dream. You can imagine how surprised I was when I realized that I was no longer ill, but was able to walk.



This is the fetish altar on which Mrs. Kwabena Opoku's chicken sacrifice was made. (See Mrs. H. R. Littleton's epistle.) The fetish itself is kept in the home of the priest and is brought to this place when a sacrifice is to be made.

"Early the following morning we sent for the church leader and told him of my experiences. Neither he nor my husband was as surprised as I; for they had been praying for me and they had believed that their prayers would be answered. I came to church, confessed my sins, and asked them to continue praying for me. Now I attend services regularly and hope to be baptized before long."



Despite Much Suffering, Japanese Christian Bears Radiant Witness

Mary Neal Morgan
Osaka, Japan

I WISH everyone could know Okada San! She is a tiny woman with a happy smile in spite of her much suffering. I first met her a little more than two years ago when I finished language school in Tokyo and came to Osaka to work.

At that time she was a member of the *fujinkai* (women's meeting similar to Woman's Missionary Union in the States) and was also on the evangelism committee of our church.

Soon after I first saw her I went to visit her in the hospital. Instead of talking about her aches and pains she talked about opening mission work in the city of Sakai.

I heard the story of Mrs. Okada's conversion from the A. L. (Pete) Gillespies, Southern Baptist missionaries. One day Mrs. Okada came to their home saying that she had been directed to them when she asked about a church in the neighborhood.

She said she had been in a hospital near there about twenty years before and a group of Sunday school children had brought her a flower. It had been necessary for her to return to that same hospital; and, remembering the flower, she had decided to try to find the church from which those children came. It had been destroyed during the war, but a new Baptist church was being built near by.

Thus, Mrs. Okada came to the missionary. After listening for several hours to the way of salvation, she went out, still not trusting Christ as her own Saviour. But, in a streetcar on the way home, she did trust him; and when she did she was so happy she couldn't stay on that car and continue her journey as if nothing had happened. She got off at the next stop; and, under a tree near the streetcar stop, she praised God and thanked him for saving her.

During the two and a half years that she has been a member of our church she has been in and out of the hospital three or four times. But from her hospital bed she has done more than many Christians who are well and strong.

Once when one of the women from the church visited

her, she gave one thousand yen (about three dollars U. S. money) for her church. Another time, when I went to see her with a group of young people from the Sakai mission, she was so weak she could hardly talk. But she asked us to sing, "O, happy day, that fixed my choice on thee, my Saviour. . . ." When we left, we agreed we were the ones who had received the blessing.

One of the last times she came to church she brought a white kimono, and asked the church people to write Scripture verses on it. Her request is that this kimono be put on her when she dies so all of the doctors, nurses, friends, and family who see her may read these verses—that even then she may be able to witness for Christ.

Last week Mrs. Okada's younger brother came by to talk with me about Christ. He has been coming to our church and mission for more than a year and has seen the radiant Christian lives of his sister and his wife. But he continued to say that he couldn't believe.

I talked and prayed and read God's Word with him for about two hours; but still he did not believe. Then I went with him to visit his sister in the hospital. She was much better than when I saw her last.

After talking with her for a few minutes and having prayer with her, I left. That night about nine o'clock the brother came by my house again; and, since I had not returned from church, he left a message saying he had trusted Christ as his Saviour that afternoon while talking with his sister. He came again the next day and we had a prayer of thanksgiving together, and today he gave a wonderful testimony at our mission.

After all of my efforts had failed, Mrs. Okada, from her hospital bed, led her brother to a saving knowledge of Jesus Christ!



Baptist Church in Kingston Is Answer To Prayers of Many

*Avis (Mrs. C. W.) McCallough
Kingston, Jamaica*

THE HOME of Mr. and Mrs. George Forbes, located in a beautiful residential area of Kingston, is truly a "house of prayer." For fifteen years these devout Christians have been leading young people to know the Lord.

All these years the Forbes family and many friends have not had a church home because they could not find a church which taught and practiced what they believed the New Testament teaches. Many times this devoted group gathered to pray concerning the spiritual home they felt they needed so much.

One day, over the proverbial cup of tea, the missionaries were questioned concerning beliefs and practices of Southern Baptists. At the close of the discussion Mr. Forbes said very humbly, "This is a direct answer to prayer. Now we can organize a church. Let us buy property immediately and concentrate all our efforts in

bringing the lost to Christ. Because God has answered our prayers, let us honor him with our lives and substance."

All sixteen members of the new church are tithers. The property is in the process of being bought. When the men of the group went to see the owner of this desired piece of property, every member paused at his place of work and whispered a prayer. As a result, the owner, a very rich man who is said to be hard, did not exact even a down payment from the church group, even though he had previously been offered cash by an individual. This we feel is nothing short of a miracle, wrought by the fervent prayers of God's children.

For years the Jamaica Baptist Union has prayed that a church might be established in this section of Kingston, a city of three hundred thousand people. Thus, the founding of this church is the answer to the prayers of many. How their hearts rejoice as God continues to bless those who fear him and call upon him.

Urgent Christmas!

(Continued from page 16)

They have a choice of Libby's or Del Monte's American-canned peas or asparagus on the store shelves. Hundreds of American business people live here carrying on these businesses. Hundreds more are here in the name of the United States Government in diplomatic or economic aid work. Why are there only eighteen Southern Baptists here in the name of Christ? Why aren't there at least a hundred to carry on the business of God's kingdom?

We don't know the answer. And at Christmas the burden on our hearts is heavy. We are almost in despair at the load of work we eighteen try to carry and at how little it actually is in the face of what needs to be done. Will you pray about it?

It is a black picture that carries but one radiumlike ray of light—the power of God. Can you understand better now the sense of victory among us when we survey the work of these four years in Thailand since the first Southern Baptist chapel was opened? Here is what we see in Thailand this Christmas four years later:

Southern Baptists have witnesses in four Thai cities; there are three organized Baptist churches and five other mission chapels growing into churches. Within the last two years our Mission has developed a seminary with eleven students, a Baptist book store, a student center to minister to the thousands of college students, and a Baptist publication office which is translating and publishing much-needed Sunday school material, tracts, et cetera, in the Thai language. God's Spirit is at work, his kingdom is growing.

Sincerely your friends,

POLLY and GLENN MORRIS

THE COMMISSION

Missionary Family Album

Appointee (January)

MORRISON, Cleo Bessie, Philippines (Re-appointed).

Arrival from the Field

MILLER, Mr. and Mrs. J. Ivey (Chile), 205 W. Montana St., Dallas 24, Tex.

Births

TOLBERT, Mr. and Mrs. Malcolm O. (South Brazil), daughter, Anita Louisa.
WYATT, Mr. and Mrs. Roy B., Jr. (Spain), daughter, Kathryn Annis.

Deaths

KELLEY, Esther, daughter of Dr. and Mrs. Page H. Kelley (South Brazil), Dec. 11, Rio de Janeiro, Brazil.
REA, Elizabeth, emeritus (China), Dec. 26, Manteno, Ill.

Departures to the Field

BELL, Mr. and Mrs. Paul C., Jr., Apartado 322, Guatemala City, Guatemala.
DYAL, Mr. and Mrs. William M., Jr., Apartado 322, Guatemala City, Guatemala.
GARRETT, Doris, Baptist Girls' School, Idi-Aba, Abeokuta, Nigeria, West Africa.
GLAZE, Mr. and Mrs. A. Jackson, Jr., Ramon Falcon 4080, Buenos Aires, Argentina.
MOORE, Mr. and Mrs. Elton, Djalan Sukadjadi 192, Bandung, Java, Indonesia.
NORMAN, Dr. and Mrs. William R., Jr., Baptist Mission, Oyo, Nigeria, West Africa.
OLIVER, Mr. and Mrs. John S., Caixa Postal 111, Teresina, Piauí, Brazil.
O'NEAL, Mr. and Mrs. Boyd A., Caixa Postal 38, Macció, Alagoas, Brazil.
PARKS, Mr. and Mrs. R. Keith, Djalan Sukadjadi 192, Bandung, Java, Indonesia.
TURNER, Mr. and Mrs. John W., P. O. Box 2026, Beirut, Lebanon.
YOUNG, Dr. and Mrs. James M., Jr. (Near East), P. O. Box 2026, Beirut, Lebanon.

Language School

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

SLUDGE, Dr. and Mrs. Randall D. (Peru).
TORSTRICK, Mr. and Mrs. Melvin Eugene (Chile).

Marriage

TAYLOR, Dorothy Lucille (Nigeria), and Charles S. Ford (Nigeria), Dec. 6, Abeokuta, Nigeria.

New Addresses

BADGER, Mr. and Mrs. Ted O., 740 Finlandia St., Makati, Rizal, Philippines.

CARLISLE, Mr. and Mrs. Robert L., Jr., Avenida Italia 3168, Montevideo, Uruguay.

CORCII, Lawanda, Baptist Hospital, Ogbomoshu, Nigeria, West Africa.

COWSEAR, Mr. and Mrs. George B., Caixa Postal 528, Rio Grande, Rio Grande do Sul, Brazil.

Oox, Addie, 39 Min Sheng Road, Taoyuan, Formosa.

DAWES, Dr. J. V., emeritus (China), Jasper, Ark.

DONSON, Flora (Hong Kong), 210 State St., Lexington, Ky.

DURHAM, Mr. and Mrs. J. B. (Nigeria), 7-B, Twin Pines Apts., Macon, Ga.

ELDER, Mrs. R. F., emeritus (Argentina), c/o Mr. D. H. Elder, Rivadavia 255, Temperley, F.C.G.R., Argentina.

FORD, Mr. and Mrs. Charles S., Baptist Boys' High School, Box 32, Abeokuta, Nigeria, West Africa.

GROVES, Blanche, Metropole House, Apt. 81, King's Road, North Point, Hong Kong.

HALLOCK, Dr. and Mrs. Edgar F., Jr.

(South Brazil), Box 557, Gould, Okla.
JOHNSON, Pearl, 10 Way Men Street, Tainan, Formosa.

KERSEY, Ruth (Nigeria), c/o Mrs. W. K. Houchins, 4418 Walmsley Blvd., Richmond, Va.

LEAGUE, Mrs. T. J., emeritus (China), Box 215, Forest City, N. C.

MARRIOTT, Mrs. C. C., emeritus (China), c/o Chaplain (Major) Conrad C. Baldwin, 1846 W. 2nd St., Livermore, Calif.

MCGINNIS, Mr. and Mrs. William H., Box 19, c/o Assembly of God, Takoradi, Gold Coast, West Africa.

MOON, Hazel (Nigeria), 2303 Rivermont Ave., Lynchburg, Va.

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

RICHARDSON, Mr. and Mrs. F. Raymond, Caixa Postal 606, Vitória, Espírito Santo, Brazil.

SNUGGS, Mr. and Mrs. H. H. (China), c/o Western Enterprises, Inc., Taipei, Formosa.

WALKER, Blanche Rose, emeritus (China), Buckner, Mary Trew Home, 4800 Samuel Blvd., Dallas, Tex.

Retirement

CRAWFORD, Mary Katherine (Hawaii), Jan. 1, 1955.

In Memoriam

Elizabeth B. Rea

Born January 3, 1876

Chicago, Illinois

Died December 26, 1954

Manteno, Illinois

MISS ELIZABETH B. REA was a missionary to China for thirty years, twenty-three of which she served under the appointment of the Southern Baptist Foreign Mission Board. A native of Illinois, she was educated at the Teachers' Training School of Chicago and Moody Bible Institute.

In 1904 she went to China as a missionary of the South China Mission. Appointed by the Foreign Mission Board on June 16, 1910, she served as an educational and evangelistic worker in Canton for twenty years. She retired from active service in January, 1934.

Miss Rea made her permanent American home in Illinois; and funeral services were held in Chicago.

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

New Appointees

Appointed December 9, 1954



DAVIS, ROBERT CARR, JR.

b. Hearne, Tex., June 29, 1929, ed. Baylor University, Waco, Tex., B.A., 1950; S.W.B.T.S., B.D., 1954. Vacation Bible school worker, Tex., summer, 1948; pastor, Rock Hill Church, Brownshoro, Tex., 1949-50, First Church, Murchison, Tex., 1950-54, Rocky Mount Church, Overton, Tex., 1954. Named special appointee for Hawaii, Dec., 1954. m. Ida Pearl Anderson, July 22, 1951. Permanent address: Box 613, Athens, Tex.

DAVIS, IDA ANDERSON
(Mrs. Robert Carr, Jr.)

b. Jacksonville, Tex., June 10, 1931, ed. Kilgore (Tex.) College, A.A., 1951; S.W.B.T.S., 1951-52. Employee, variety store, Kilgore, 1948-51. Named special appointee for Hawaii, Dec., 1954. m. Robert Carr Davis, Jr., July 22, 1951. Child: Cynthia Ann, 1953.

HAWAII



LONGBOTTOM, SAMUEL FLETCHER, JR.

b. Gainesville, Fla., Oct. 2, 1927, ed. Baylor University, Waco, Tex., B.A., 1949, M.A., 1952; S.W.B.T.S., B.D., 1954. Staffer, Ridgecrest Baptist Assembly, summers, 1943-44; employee, medicine company, Waco, 1947-49; teacher, principal, Reagan (Tex.) Elementary School, 1949-50; pastor, Ireland (Tex.) Church, 1951-54. Named special appointee for Hawaii, Dec., 1954. m. Marian Laverne Cross, May 26, 1950. Permanent address: Box 1087, Avon Park, Fla.

LONGBOTTOM, MARIAN CROSS
(Mrs. Samuel Fletcher, Jr.)

b. Waco, Tex., Oct. 3, 1930, ed. Baylor University, Waco, Tex., B.A., 1951. Library assistant, Baylor University, 1947-51; schoolteacher, Fort Worth, Tex., 1951-53. Named special appointee for Hawaii, Dec., 1954. m. Samuel Fletcher Longbottom, Jr., May 26, 1950. Child: Samuel Fletcher, III, 1954.

HAWAII



MARTIN, HENRY DEARMAN

b. Stuart, Va., March 7, 1923, ed. Bluefield (Va.) College, 1948-50; Georgetown (Ky.) College, A.B., 1951; S.W.B.T.S., B.D., 1954. U.S. Coast Guard, 1942-46; employee, firms, Greensboro, N. C., 1941-42, Martinsville, Va., 1946-48; pastor, Springfield (Va.) Church, 1954. Appointed for Nigeria, Dec., 1954. m. Margaret Anne McMullen, Aug. 18, 1954. Permanent address: R.F.D. 5, Stuart, Va.

MARTIN, MARGARET McMULLEN
(Mrs. Henry Dearman)

b. Sumner, Miss., Jan. 31, 1929, ed. Blue Mountain (Miss.) College, 1946-49; Mississippi College, Clinton, B.A., 1950; S.W.B.T.S., M.R.E., 1953. Home Mission Board summer worker, 1948, 1950, 1952; schoolteacher, Flora, Miss., 1950-51, Shaw, Miss., 1953-54, Fairfax County, Va., 1954. Appointed for Nigeria, Dec., 1954. m. Henry Dearman Martin, Aug. 18, 1954.

NIGERIA





RALEY, HARRY LLEWELLYN

b. Bethune, S. C., Aug. 14, 1925. ed. Berry College, Mt. Berry, Ga., 1942-44, 1946; Furman University, Greenville, S.C., B.A., 1948; S.W.B.T.S., B.D., 1951. U. S. Navy, 1944-46; vacation Bible school worker, S. C., summers, 1949-50; associate pastor, First Church, Rutherfordton, N. C., 1951-52; pastor, Columbia Church, Honea Path, S. C., 1952-54. Appointed for Formosa, Dec., 1954. m. Helen Frances Bibb, Aug. 21, 1951. Permanent address: Rte. 2, Bethune, S. C.

RALEY, FRANCES BIBB

(Mrs. Harry Llewellyn)

b. Moorhead, Miss., June 11, 1927. ed. Clarke Memorial College, Newton, Miss., 1945-47; Mississippi College, Clinton, A.B., 1949; S.W.B.T.S., 1950-51. Vacation Bible school worker, Miss., summers, 1946-47, Hawaii, summer, 1948; activities secretary, Calvary Church, Kansas City, Mo., 1949-50. Appointed for Formosa, Dec., 1954. m. Harry Llewellyn Raley, Aug. 21, 1951. Child: Harry Llewellyn, Jr., 1953.

FORMOSA



SPEAR, BOBBY LEE

b. Okmulgee, Okla., June 23, 1928. ed. Oklahoma Baptist University, Shawnee, B.A., 1951; N.O.B.T.S., B.D., 1954. Pastor, mission churches, Henryetta, Okla., 1948-49, Bristow, Okla., 1949-51, Mt. Gilead Church, Walker Springs, Ala., 1952-54, Asbury Church, Grove Hill, Ala., 1953-54. Appointed for Thailand, Dec., 1954. m. Norma Jean Butler, Aug. 26, 1951. Permanent address: Box 1026, Wetumka, Okla.

SPEAR, NORMA JEAN (JEANNIE) BUTLER

(Mrs. Bobby Lee)

b. Shattuck, Okla., Aug. 21, 1929. ed. Oklahoma Baptist University, Shawnee, B.S., 1951; N.O.B.T.S., 1951-54. Staffer, Ridgecrest Baptist Assembly, summer, 1949; employee, gas company, Shawnee, 1950-51, sewing center, New Orleans, La., 1951-52, library, New Orleans, 1952-53. Appointed for Thailand, Dec., 1954. m. Bobby Lee Spear, Aug. 26, 1951. Child: Linda Marcelle, 1953.

THAILAND



VAN LEAR, MARIE

b. Clifton Forge, Va., Oct. 7, 1924. ed. Madison College, Harrisonburg, Va., B.S., 1946; S.W.B.T.S., M.R.E., 1952. Schoolteacher, Covington, Va., 1948-50, 1952-53; Baptist Student Union director, Radford (Va.) College, 1946-48, Southeast Missouri State College, Cape Girardeau, 1952; B.S.U. director and instructor in religion, Eastern New Mexico University, Portales, 1953-54. Named special appointee for Nigeria, Dec., 1954. Permanent address: Cliftondale Park, Rte. 1, Clifton Forge, Va.

NIGERIA



Greatest Thrill

(Continued from page 15)

Tuesday night there was another good service, with about eighty present and seventeen coming forward. Twenty-one now!

Wednesday. That was the day! A full house. The auditorium was filled, and twenty-three more came, making forty-four in all. Thursday, standing room only and another forty-five decisions. Eighty-nine now. This was too good.

Friday night the auditorium was packed! Messages, music, prayer, testimonies by new Christians and thirty-seven more—one hundred and twenty-six!

Saturday night and Sunday and

there were one hundred and sixty-four who had said they wanted Jesus and a Baptist church. What a week! On that same Sunday morning we had our first regular Sunday morning service with fifty-four new Christians attending. From nothing to fifty-four in one week!

That's really crossing the goal line, breaking the sound barrier, and all the rest rolled into one. You can't imagine the fellowship, joy, and shouting that was in that little Japanese hotel Sunday evening as we prepared to return to Sapporo.

There is no victory like a Christian victory. There is no pride in a Christian victory, for we cannot boast of our personal skills. Only God can bring real victories. Men of skill had been at work; but those men were

the products of the work of God.

At midnight on Sunday evening we loaded into the mission car and headed back toward Sapporo. Late as it was and tired as we were, we could not help but stop our car in the midst of a beautiful moonlit pine-tree-studded canyon where we had one of the finest prayer meetings of joy and thanksgiving that it has been my joy to experience.

You should have been there! But actually you were! It cost over six hundred dollars to open a city like that and you gave it! Was it worth it? I know of some missionaries and Japanese pastors as well as about one hundred and sixty-four others who think it was well worth while and are really grateful and glad that you gave. Thanks again from Japan.

Foreign Mission News

(Continued from page 21)

aneous campaign in all of the 165 Baptist churches in Argentina this spring.

Chile

Approximately 800 people attended "M" Night (Mobilization Night) at Concepción, Chile, on October 30. The meeting began in a park in front of the railroad station. After several songs, special music, and preaching, the group formed a parade to the Baptist church some six blocks away where evening services were held. On the following day a two weeks' evangelistic campaign was begun. There were 76 professions during the meeting and on the last day 420 were counted in Sunday school.

Mexico

The 10 Baptist churches and 22 missions in the Guadalajara Baptist Association, which includes three states of Mexico, engaged in a simultaneous evangelistic campaign the week between Christmas and New Year's Day which resulted in 324 professions of faith and more than 500 rededications.

The 324 professions of faith represent one for every two church members on the rolls of the 10 churches in the association.

A second crusade is planned for the summer of 1956.

Spain

José María de Areilza, Spanish Ambassador to the United States, has indicated that he will do what he can to bring about the reopening of the Second Baptist Church, Madrid, Spain, which has been closed by Government order since July 17.

Dr. Sadler, accompanied by C. Emanuel Carlson, executive secretary of the Baptist Joint Public Affairs Committee, talked with the Ambassador in Washington January 7.

"He was most gracious," Dr. Sadler said. "He is going to Spain within the next 10 days and would like to meet with Charles W. Whitten, Southern Baptists' senior missionary in Spain. He is going to try to get the church opened. It is his opinion that its closing should be temporary. He believes that there can be coexistence between Protestants and Catholics in Spain."

Board Receives Plane



A light airplane, gift of the Holloway Street Baptist Church, Durham, N. C., with the help of several churches in North Carolina, one in South Carolina, and one in Texas, was presented to the Southern Baptist Foreign Mission Board at a special program at the Raleigh-Durham Airport on December 19. Dr. Frank K. Means, secretary for Latin America, was present at the dedicatory service to receive the keys to the plane from Pastor Jack B. Wilder, of the Holloway Street Church.

Thailand

(Continued from page 17)

more than thirty Thai converts within three years are evidence of the blessing of God and a new opportunity in Thailand. Our Southern Baptist Mission has drawn up a plan of strategy to take advantage of the opening. Within a radius of one hundred miles from Bangkok, there are six provinces averaging about 200,000 people and without any work among Thai people.

A survey committee report points out that "entering these centers in addition to the four provinces in which we now serve would give us a potential witness to over 3,000,000 people in the heart of the country geographically, politically, educationally, in fact in almost every way."

Other pressing needs call for the reinforcement of our seminary, literature, and student work, and the development of medical work which would create a favorable response to the gospel, as well as meet critical physical need. The foundations of our work in Thailand have been well laid; now the time has come for expansion. Though the field is difficult, the door is open.

May Be Question

(Continued from page 9)

sions for current operations during the year. This meant there was less money for evangelism, schools, literature, medical work, and other needs because funds were not sufficient.

Requests from the Missions for church buildings, schools, hospitals, and other institutions for 1955 amounted to \$4,500,000. We will probably not be able to provide more than one-half of this amount.

Appeals for more missionaries do not imply an abundance of money. People often ask whether we need missionaries or money. The answer is that we need both. We appeal for larger numbers of missionaries because we believe that the missionary himself is our best investment in giving the gospel to a needy world.

We are encouraged by evidences that Southern Baptists are preparing to do greater things. Prospects for appointing missionaries in 1955 are better than at any time in the history of the Board.

We fully believe advance will continue until Southern Baptists will have a world ministry far beyond anything we have ever contemplated.



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YOU AND YOUR MISSIONARIES

Rogers M. Smith

Texas Missions Emphasis for 1955

THE Foreign Mission Board is deeply indebted to the leaders in the respective states of the Southern Baptist Convention for the wonderful support they give to the world mission program. There is a growing interest and concern about this vital and important phase of denominational work. The executive secretaries of state conventions and of Woman's Missionary Union, and the secretaries of departments of Sunday school, Training Union, Brotherhood, missions, and student work are all supporting world missions in every way possible.

Texas has for many years been one of the greatest supporters of world missions. Texas Baptists have given generously through the Cooperative Program; and since 1950 they have given more than a million dollars through the Lottie Moon Christmas Offering. They have furnished a large number of missionaries also. Sixteen of the sixty-six missionaries appointed by the Foreign Mission Board in 1954 were native Texans.

Dr. Forrest C. Feezor, state executive secretary for Texas, and his staff are planning to make 1955 a banner year in mission emphasis. The program will undergird and strengthen the state, home, and world mission undertakings.

A statewide world missions conference—the first such missions conference to be held in the Southern Baptist Convention—has been scheduled for March 20-23 in Fort Worth. This conference will be held in the Will Rogers Coliseum, which will seat approximately 12,000 people, and the adjoining music hall which will accommodate 2,500. Capacity crowds are expected.

Dr. Walter H. Judd, congressman from Minnesota and former medical missionary to China, is to be one of the featured speakers. Another is Dr. Frank C. Laubach, former missionary to the Philippines and one of the great-

est literacy experts in the world. Others include Baker James Cauthen, Courts Redford, Alma Hunt, Juliette Mather, H. Cornell Goerner, Howard Butt, Jr., Carl E. Bates, W. A. Criswell, J. Ralph Grant, H. Guy Moore, and W. C. Trotter. In addition to these, many state, home, and foreign missionaries will appear on the program.

Texas is also featuring a tremendous program of Schools of Missions during the fall months of 1955. These schools are under the general direction of R. Elmer Dunham, state secretary of missions. The first two weeks of September, October, and November have been set aside for this program. One hundred and twenty association-wide schools are scheduled with approximately 2,500 of their churches expected to participate. The State, Home, and Foreign Mission Boards will join in the promotion of these schools.

W. F. Howard, state student director for Texas, and his associates and local directors have adopted the following objectives for 1955:

1. To enlist for mission service every student being called of God for such service.
 2. To foster a growing awareness of world needs and what is being done to meet those needs through the foreign mission program of Southern Baptists.
 3. To stimulate a permanent spirit of sacrifice in mission giving on the part of those not planning for mission work.
 4. To encourage more definitely planned prayer support by students for individual missionaries and the mission cause generally.
 5. To provide a more effective co-operation between student directors and the Foreign Mission Board in preparing students for mission service.
 6. To strengthen the mission vision of the local churches where college students are members.
- These objectives will be imple-

mented in every possible way. The leaders in Texas are hoping that from these and other mission emphases will come greater financial support for all of our mission work and more young people to dedicate themselves to the missionary undertakings.

Missionary Quote

Missions is a divine organization; and when God left it to mankind, he said, "Go!" But start where you are. Until Southern Baptists have a missionary vision of the whole world, beginning where they are, and push the whole program, I don't believe it will ever prosper.—**JAMES P. KIRK, missionary to South Brazil**



CHURCH BULLETINS

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MÖLLER

The Center a Big Vacuum

(Continued from page 5)

embraces all the law of Moses. As stated by a leading professor of religion from the Hebrew University, it is "represented by a community and not an individual." It has ceased to embrace the whole life of home, synagogue, and school.

THIS leaves various degrees of Zionism. There are those who would be atheist because they dislike the burden of keeping the law and find no peace in so doing. The orthodox are the extreme group who hold to the law of Moses and the many laws of the Talmud, that voluminous body of precepts and traditions, principles, and commandments which have come down through centuries from the Babylonian captivity to the present time, having been expanded by generation after generation.

With the coming of the Yemenite refugees, the orthodox groups found a stronger following. This group frequents the synagogue on their sabbath and are strict in the keeping of the laws.

The atheistic groups are determined that the church and state be separate. Yet in the fullest sense this is not true because the rabbinate is supported by the taxes. Laws pertaining to marriage, divorce, birth, and death come under the rabbinical courts. It is necessary for the non-religious citizen to be married under and abide by these laws.

Southern Baptists have maintained some measure of work among the Jewish people in Jerusalem since World War II. We rejoice that now we have two couples in Jerusalem with a third in the States on furlough. For many years we left our work there in the hands of two single

women who did the best they could with so heavy a task upon them.

Though the physical equipment for our work with the Hebrews in Jerusalem has remained the same for nearly twenty-five years, the spirit among the Hebrew people seems to have been awakened. At the special invitation of Miss Eunice Fenderson to attend an afternoon class in which my husband was speaking, a young member of the Israeli air force gave a testimony for Jesus Christ. Though he is not yet baptized, his testimony of what Jesus means to him was real.

THE Jerusalem station has a brighter outlook for future work as Dr. and Mrs. Robert L. Lindsey and Rev. and Mrs. B. Elmo Scoggin set about to witness among the people. The desire deep in the hearts of our workers is still keenly felt, as by those in years past, that the city of Tel Aviv with the largest population in Israel should have a strong witness for Christ. Not yet being able to get into the city, four workers from Jerusalem conduct Bible study each Sunday afternoon in the home of sympathetic friends in a near-by suburb.

Then we are proud to own a small farm known as the "Baptist farm" on the Yarkon River. This is the new

site of the George W. Truett Home. It is hoped that in the near future it will be possible to have a school of higher learning to train Baptist workers located here on the Baptist farm.

BECAUSE of the multitude of problems that demand attention at once in this new little country, our missionaries feel the keen necessity of strengthening our work that we may gain a strong foothold in the land lest the pattern be set in the new nation and our door of opportunity be closed.

Our Hebrew guide, a government employee, remarked to us that there is a big vacuum in the center of the life of their young people. He wondered if we knew the answer to that problem.

Do we as Southern Baptists know the real answer to these empty lives? Then let us show it by reinforcing our staff of workers with everything possible to meet this greatest of all needs of any human being—the need of the hungry soul.



ROBES

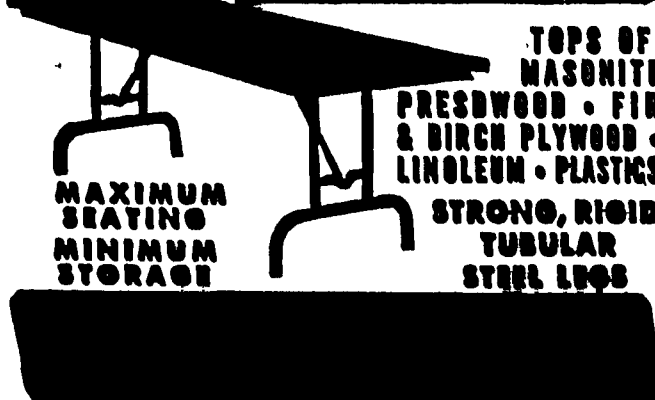
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The City That Knows No Peace

(Continued from page 7)

nated. In fact, he has exploited the natural wealth to his own selfish advantage, almost without exception.

Palestine, which had been verdant and fruitful during the days of Jesus, was exploited and denuded by the time the Ottoman Turks subdued the Arabs in the thirteenth century. Roman Catholic Christianity devoted three centuries—from about A.D. 1096 to around A.D. 1270—to the Crusades, an effort to retake the land of the Bible from the Mohammedan infidels.

These Crusades were tragic failures, militarily speaking. No force had come in sufficient strength to dislodge the Arabs until the Turkish conquest in the thirteenth century. But alas! the Turk was also a Moslem. Consequently, the six hundred years of the Turkish period were years marked by nothing but exploitation of the remaining natural wealth and by subjugation of the various peoples of the Near East.

The Allied armies liberated Palestine from the Moslem Turk in 1918. With this liberation and the peace that followed World War I, there came the Balfour Declaration, the promise of the free nations of the world that world Jewry should have a corner of the world in which to establish a national home.

Jews of many nations began to return to Palestine in the late nineteenth century, not so much in organized immigration movements, but as private moves on the part of individual Jews or single families. About 1890 there was a rather large group of Russian Jews who fled the Russian Pogroms to find comparative safety in the Holy Land. Yet there were only about two hundred or fewer Jews in Palestine by the end of World War I.

As early as 1933, fifteen years after World War I, it became obvious to many people of Europe that the Jews of Germany and other west European nations were soon to fall on dark days. German Jews began as early as 1928 to leave Germany and to establish themselves in western Palestine.

As can be vividly recalled by all of us, there were six to eight million Jews of central and western Europe who did not get out in time, who were slain by Hitler and his followers.

Over one-third of the world's entire Jewish population was wiped out in the six years from 1939 to 1945. One of the darkest pages in the world's history is written in the blood of these Jewish martyrs.

Those Jews who had managed to get to the Holy Land were not to be spared trouble and tribulation. Throughout the thirty-year period from 1918 to 1948 there were to be outbreaks of violence that would only serve to deepen the wound between the sons of Ishmael and the sons of Isaac. Arab desert raiders came riding into the Jewish villages and farm communities to plunder, kill, and rob.

Many times close friendship of years' standing would suddenly be terminated by the murder of one neighbor by the other. The fanaticism of Islam often proved to be stronger than the closest ties of friendship. Many thousands of Jews were murdered during the thirty years immediately following World War I. They were unable to defend themselves because they were not allowed sufficient arms by the British mandatory powers.

Jerusalem was to be bathed in blood again in 1948. When the British surrendered their mandate over Palestine in the spring of that year it was to climax many months of murder, pillaging, sacking, and sometimes pitched battle between the Arabs and the Jews.

Our missionaries in Palestine saw the armies, or parts thereof, of seven Arab nations—Egypt, Saudi Arabia, Iraq, Jordan, the Yemen, Syria, and Lebanon—come into western Palestine with the avowed purpose of driving the Jews into the sea. It is now history, but we know that they did not succeed.

THESE Arab armies represented over forty-eight million people, but they could not overrun the one-half million Jews who were in western Palestine at the time. Surely, the hand of God was at work in this strange situation.

There has been considerable propaganda in the last few years in which the Jews have been accused of driving the natives from their homes and taking their land. In order to get the record straight two things are necessary: the first, to ascertain the facts;

the second, to stick to those facts.

It is a fact that even the most rabid enemy of Israel will not dispute that at the outbreak of Arab-Jewish hostilities in 1948 the Jews did not occupy one inch of land that they had not bought at very exorbitant prices from the Arab feudal lords, the effendis, and the Beks. This fact must be kept in mind.

WAR came between the Arabs and the Jews and many things were to happen to discredit both sides. There were acts of terror on both sides and much suffering has resulted for all concerned. The fact remains that the Jews were in possession of much that had not been theirs at the beginning of the fighting, but so were the Arabs, and so had been the Russians after World War II, and the Americans. This is one of the problems of war that men will not solve until they have learned not to fight.

The question for us is: Where do we go from here? We work with both peoples on both sides of the armistice lines. What do we have to offer?

We believe that God is able to resolve these tragic differences and that he will when we make him known to the people involved. We have no choice but to go, and we go having had no occasion for disappointment in the gospel, knowing full well that it is the "power of God unto salvation to every one that believeth."

Yeru-sha-la-yim, the city of peace that has known no peace, we offer the "peace . . . which passeth all understanding."

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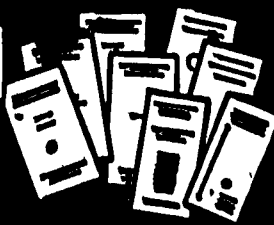
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Know Your Baptist Missions is a survey of the Foreign Mission Board's three areas of work—Africa, Europe, and the Near East; Latin America; and the Orient. The new format of the 1955 edition includes a separate folder for each area and individual cards describing work in specific countries and territories.

Israel Seeks a Faith, by Robert L. Lindsey, presents the modern state of Israel in the turmoil of change. Read the pamphlet to learn plans for advance when personnel is available.

Missionary Directory, 1955 Edition, is a booklet, five and one-half by eight inches, listing Southern Baptist missionaries, active and emeritus, in alphabetical order and giving their fields of service, their birthdays, the states in which they were born, and their present addresses.

Tools for Missionary Education, 1955 Edition, gives a complete listing of all materials prepared by the Foreign Mission Board for use as "tools" in missionary education. These tools include books on sale in the Baptist Book Stores, free promotional literature published by the Board, and audio-visual aids available in the Book Stores.

Baptist Missions in Europe is a pamphlet which will be of special in-

terest to the more than two thousand Southern Baptists who are expected to visit Europe in 1955. In handy pocket format, it includes pertinent facts about Baptists in the countries of Europe. Specific information about Southern Baptist mission work in Europe and the Near East is presented. A few notes are added for the benefit of those who plan to visit Nigeria. Conductors of tours for Southern Baptist people will be furnished enough copies of this pamphlet for the members of their parties. Those traveling independently should write directly to the Foreign Mission Board for a copy of *Baptist Missions in Europe*.

Tell the Story provides a check list of promotional literature for missionary education in 1955. These materials include pamphlets, posters, maps, picture sheets, and charts which will help tell the story of Southern Baptist foreign missions in many countries of the world. Choose from the following:

Africa, Europe, and the Near East

Know Your Baptist Missions, 1955
Changing Africa, by I. N. Patterson
Awakening Africa, by V. Lavell Seats

Open Doors to a New Land, Southern Rhodesia, by Clyde J. Dotson

Italian Baptists Move Ahead, by Roy F. Starmer

Open Thy Doors, O Lebanon!, by Finlay M. Graham

Israel Seeks a Faith, by Robert L. Lindsey

Moslem Teen-Agers Today, by J. T. McRae

Africa, Europe, and the Near East (a map)

Latin America

Know Your Baptist Missions, 1955

Argentine Baptists Move Ahead, by Hugo H. Culpepper

Conquering Brazil's Distances, by Gene H. Wise

Brazil (a map)

Costa Rica, by Van Earl Hughes

Ecuador, by E. Gordon Crocker

Latin America (a map)

Paraguay Speaks, by Franklin Fowler, M.D.

Peru: Thousands Are Waiting, by Robert L. Harris

Venezuela, by Thomas L. Neely

The Orient

Know Your Baptist Missions, 1955

Beautiful Japan, by Ione Gray

Japan (a map)

Formosa, Isle of Hope, by Carl Hunker

Indonesia: Challenge Unlimited, by Baker James Cauthen

World Missions

The Field is the World (1954 Annual Report of the Board)

Tools for Missionary Education (a catalog)

Directory of Missionary Personnel Audio-Visual Catalog

Look Inside (audio-visual aids listings)

The World (a map)

Are You a "Typical" Southern Baptist?

"Two Cent Stamp Please"

The Cooperative Program Builds Bridges

Where Does God Need You? (missionary recruitment poster)

If You Want to be a Missionary Overseas

Get Ready for a Real Job

More Missionaries Are Needed Now, by Baker James Cauthen

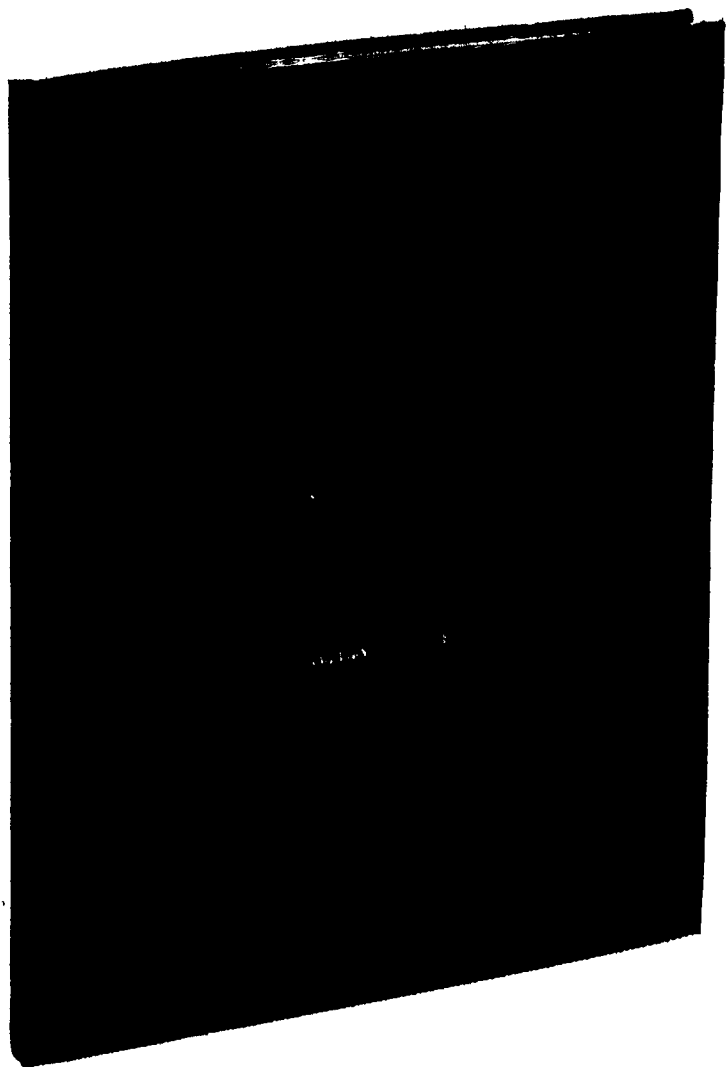
You—a Missionary?, by Elmer S. West, Jr.

The above items are free upon request to the Southern Baptist Foreign Mission Board, Department of Missionary Education and Promotion, Richmond 20, Virginia.

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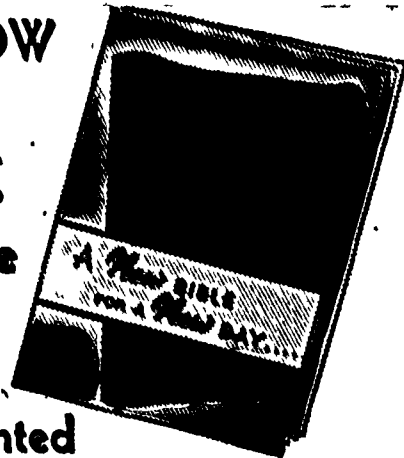
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