



Guatemala City, Guatemala

PROGRAM PERSONNEL

Foreign Missions Conferences

"Expect—Attempt—Advance!"

Ridgecrest
June 30—July 6

Conference Director: Fon H. Scofield, Jr.

Music Director: W. H. Souther

Bible Study Leader: Solon B. Cousins

Men's Conference: Claude F. Gaddy

Women's Conference: Margaret Bruce

Mission Study Leaders' Conference: Mrs. Robert C. Fling

Young People's Conference: Bill Cody

Intermediates' Conference: Ages 13-14, Ione Gray; Ages 15-16, Mrs. Baker James Cauthen

Juniors' Conference: Ages 9-10, Elizabeth Minshew; Ages 11-12, Genevieve Greer

(Conference scheduled for Primaries)

Principal Speakers: Fon H. Scofield, Jr.; George W. Sadler; Edward E. Laux; Baker James Cauthen; Frank K. Means; I. N. Patterson, Nigeria; Elmer S. West, Jr.; John W. Shepard, Jr., Japan; Deaver M. Lawton, Thailand; Fred F. Brown

Vesper Speakers: Robert L. Harris, Peru; Mrs. Anne S. Margrett, Argentina

Missionary Testimonies: Mrs. Archie G. Dunaway, Jr., Nigeria; Melvin J. Bradshaw, Japan; Mrs. Robert L. Harris, Peru; Lorne E. Brown, Jordan; Ray E. Shelton, Uruguay; Wesley W. Lawton, Jr., Philippines; William Skinner, Paraguay; H. R. Tatum, Hawaii; Mary Neal Morgan, Japan; Ruben I. Franks, Chile; John D. W. Watts, Switzerland; Carlton F. Whirley, Nigeria; Tom D. Gullatt, Japan

Glorieta
July 28—August 3

Conference Director: Rogers M. Smith

Music Director: To be selected

Bible Study Leader: Fred L. Fisher

Men's Conference: E. C. Routh

Women's Conference: Edwina Robinson

Mission Study Leaders' Conference: Eva R. Inlow

Young People's Conference: R. Cal Guy

Intermediates' Conference: Amelia Morton

Juniors' Conference: Mrs. Elmer S. West, Jr.

(Conference scheduled for Primaries)

Principal Speakers: Fon H. Scofield, Jr.; John E. Mills, Nigeria; Edgar F. Hallock, Jr., Brazil; Rogers M. Smith; Frank K. Means; Elmer S. West, Jr.; Victor Koon, Hawaii; Morris J. Wright, Jr., Japan; R. Cal Guy; J. N. Barnette

Vesper Speakers: Charles W. Bryan, Costa Rica; David Mein, Brazil; Dwight L. Baker, Israel; Edna Frances Dawkins

Missionary Testimonies: Lena Lair, Nigeria; Eunice Fenderson, Israel; Jack E. Walker, Nigeria; Oleta Snell, Chile; Leslie Watson, Japan; Josephine Harris, Hawaii; Lester C. Bell, Brazil; Ralph T. Bowlin, Southern Rhodesia; Gene H. Wise, Brazil; Aletha Fuller, Nigeria; William L. Walker, Japan



THE

Commission

This month

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PICTURE CREDITS Cover, Ewing Galloway; page 5, Wendell B. Powell; page 7, Palmer from Monkmeyer; page 8, Foster Studio; page 24, Mary (Mrs. W. L.) Walker; page 25, R. Cecil Moore; page 26, Rhoda (Mrs. A. B.) Craighead; Epistles portraits, Dementi Studio. Other photographs are furnished by the authors or by the home office staff of the Foreign Mission Board.

MAY 1955

Volume XVIII Number 5

Published monthly except August by the Department of Missionary Education and Promotion, Foreign Mission Board of the Southern Baptist Convention, at Richmond, Virginia, U.S.A. Subscription, \$1.00 a year (11 issues), \$2.00 for three years; single copies 10 cents each prepaid. Foreign subscriptions \$1.50 a year. Church club plan of ten or more subscriptions, 7 cents a copy per month, payable monthly or quarterly. Editorial and publication offices, 2037 Monument Avenue, Richmond 20, Virginia. Entered as second-class matter March 23, 1938, at the Post Office at Richmond, Virginia, under the Act of March 3, 1879. Make all checks payable to THE COMMISSION. Address them Box 5148, Richmond 20, Va. Change of address must reach us five weeks in advance of the next issue date. Be sure to give both the old and new addresses.

Opinions expressed in articles carrying the author's by-line are his own and do not necessarily reflect the policies of the Foreign Mission Board. Products advertised in the magazine are not officially endorsed by the Foreign Mission Board and should not be so construed.

Southern Baptist World Journal, published 1849-1851, 1856-1861, and since 1938 by the Foreign Mission Board of the Southern Baptist Convention, United States of America.

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"Nothing Above... A World Below"



EDITOR'S NOTE: Baptists have through the ages proclaimed their belief in the infinite eternal value of the individual. However, as this writer points out, Southern Baptists gave a smaller percentage of total gifts to missions in 1954 than they gave in 1953. The world program of Southern Baptists demands deeper concern and greater sacrifice. These will come with increased knowledge of world needs and a new awareness of the value of a human being. Advance in world missions will come when the individual Southern Baptist, the church, the state convention, and the entire Southern Baptist Convention truly recognize the value of the individual—any individual—in the sight of God.

By Porter Routh

ONE of the most dramatic stories in recent times is that told by Edmund P. Hillary, a young New Zealand beekeeper who, on May 29, 1953, reached the 29,002-foot summit of Mount Everest along with his Nepal guide, Tenzing.

Writing in the July, 1954, issue of *The National Geographic Magazine*, Mr. Hillary said: "I cut my way cautiously up the next few feet, probing ahead with my pick. The snow is solid, firmly packed. We stagger up the final stretch. We are there. Nothing above us, a world below.

"I feel no great elation at first, just relief and a sense of wonder. Then I turn to Tenzing and shake his hand. Even through the snow glasses, the

ice-incrusted mask, the knitted helmet, I can see that happy, flashing smile. He throws his arms around my shoulders, and we thump each other, and there is very little we can say or need to say."

There is always a thrill in the story of new heights being conquered. The stories told by missionaries from Nigeria, from the Philippines, from Thailand, from Brazil, and from Argentina thrill you as they thrill me, as the power of the gospel and the transforming of life are recounted.

The story of the reaching of Mount Everest was thrilling; but back behind that minute on the summit there was the story of hours and months of preparation, the convergence of many forces toward one minute of achievement.

Behind the foreign mission enterprise, there are many forces today con-

verging to make possible the carrying out of the Great Commission which Jesus gave.

The first and foremost power is the power of the gospel itself. The late Dr. Z. T. Cody, one of South Carolina's most distinguished and honored sons, preached the annual Convention sermon at the Southern Baptist Convention in Oklahoma City on May 15, 1912. In his sermon on "The Call of the Cross," Dr. Cody said:

"Here is the solemn truth; we must have a cross that conquers everything or it conquers nothing. It must be placed over everything if it remains over anything; it must be carried everywhere if it is kept anywhere. The cross of Christ refuses to have anything to do with parts. It demands the whole."

The power of the cross is still an overwhelming power in this century in which we live. It must possess lives. It must motivate the giving of money. It must send missionaries, aflame with a zeal and passion, unto the ends of the earth.

Another force converging on this missionary objective today is the force of dedicated life.

There are parents today who are kneeling by the bedside of youngsters with a prayer of dedication as far as the home is concerned. There are Sunday school teachers and Training Union counselors who are telling the dramatic story of missionary achievement. There are leaders of young people in the Royal Ambassadors and the Girl's Auxiliary who are giving unselfishly of their time to dramatize in

effective ways the truth that Christ is the answer for the needs of this world.

There are today in Southern Baptist schools and colleges more than ten thousand young men who are studying as ministers of the gospel. Many of them will go as missionaries. There are hundreds of young women who are studying in Baptist colleges as mission volunteers.

Baptist seminaries located at Louisville, Kentucky; Fort Worth, Texas; New Orleans, Louisiana; Wake Forest, North Carolina; and Berkeley, California, will have a part in the training of these young people. The Carver School of Missions and Social Work in Louisville will have a part in the training of these young people.

Added to this personnel and to this divine power, there must be the concern and the sacrifice of Southern Baptists as revealed by giving through the Cooperative Program and through other gifts. These gifts will not only make possible the development of foreign missions, but also the other phases of mission work which play a keen part in the development of these young people.

This concern and sacrifice on the part of Southern Baptists must grow out of an increased knowledge of the needs of the world and an increased concern of the value of the individual life wherever that life might be found. Baptists have stated from time to time in various pronouncements that they believe that:

1. God places infinite eternal value on the individual man and makes him the focal unit in all his dealings with mankind.
2. Every man is endowed by the Creator with competence as a person to deal with God and with his fellow men in all rightful relations.
3. God gives to the individual man natural, inalienable rights and privileges which should be recognized by human society. These rights should not be violated by compulsion or by undue constraint or restraint so as in any wise to interfere with the individual's free functioning as a unit in all relationships.
4. Man consequently has supreme and compelling responsibility under God for the full realization of his

possibilities as a human being, for seeking and receiving fellowship with God, and for fulfilling the purposes of God in all human relations. To the end of this divine economy for humanity, God has provided in the gospel of Christ, through the power of the Holy Spirit, for the renewal of the individual soul by regeneration and for his response through the grace of God to the divine ideal.

These distinctives have growing significance for 1955. They have significance not only for Baptists who are affiliated with the Southern Baptist Convention, but they should have significance in our attitude toward all men in the world. The Cooperative Program finds its true meaning as an expression of these beliefs. These principles give compulsion to procedure, and divine compulsion to a program.

Against this backdrop, it is worth while to study the record of Southern Baptist giving in 1954. Total gifts amounted to \$395,573,654, a gain of \$26,722,525 over 1953. This is an excellent gain, but it still represents only about 23 1/2 per cent of the income of Southern Baptists.

It is interesting to note that the gifts to missions amounted to \$52,926,157, an increase of \$4,498,397. This increase is encouraging, and yet we must face

the fact that this represents a smaller percentage of total gifts going to missions than reported in 1953. The per cent dropped from 17.37 of total gifts going to all mission causes in 1953, to 17.32 in 1954.

Proportion gives a fairly accurate insight into real world mission concern. The proportion between agencies of the Southern Baptist Convention must be determined by the state convention, which in turn must be determined by the proportion in the churches—and, of course, this is determined by the proportion of the individual.

Yes, proportion, the right proportion, is the passkey to future advance.

It is significant that the value of church property increased \$55,256,924 during the year. In other words, Southern Baptists spent more on their property in 1954 than they gave to all mission causes.

Progress in Cooperative Program giving will increase only when the individual, when the church, when the state, and when the Southern Baptist Convention truly recognize the value of the individual—each individual—in the sight of God.

That will be a day of achievement with the world below, but with God always leading above.

The World Is How Big?

"The world is how big?" . . .

And, how should I tell him the size of the world? The word "mile" would have no meaning for him. Liberians measure distance to a given point by how many sundowns they have to walk to reach it.

"How big do you think the world is, Baysah?" . . .

"I used to think," he said, "that the world was as big as the distance from where I was to the farthest place where a man I know has his house. . . . That world was big enough! Then you brought me papers which I could read if I took a long time to it, and put my finger under every word. That way, the white people's country got into the world for me. I could sit down more easy before that happened. Now they are in my world and their war is in it, too, and I can't get it out, even in my sleep."—From *Seven Days to Lemeland*, by Esther Warner (Houghton Mifflin Company, \$3.50).

Convention president says everything Southern Baptists do should be tested by its fidelity to the Great Commission. If it cannot meet that test, it ought to pass into oblivion.

Operation Central

By J. W. Storer

MANY times, as I have had opportunity to observe the activities of some of our churches, I have been reminded of what an old colored woman scornfully declared was a description of the revivalist then "holding a meeting" in her church: "Heap o' stir an' no biskits." It is in the small inconsequentials of our church life that most of its scissures originate, and upon the undue stress thus placed trivialities grow into divisive issues.

To be sure, a certain measure of small stuff is inevitable—no wheat without chaff; but it is a sad condition when chaff becomes preponderant. The same applies to our denominational life. Let me at once say that I have no hesitancy in hoisting high my flag of denominationalism.

There are those who tread softly the denominational road, and decry emphasis upon both its right of way and its destination. Not I—to me the most fatuous and fatal tendency of our time is the independent nondenominational theory for churches, colleges, seminaries, and mission fields. All these thrive on rim-of-the-wheel matters and ignore the hub from whence all spokes speak.

Peripheral theology is the seedbed from which such independents garner the rich harvests that line their own pockets. This is not to say that our denominational activity is either perfect or that loyalty to it should take the place of loyalty to Christ. But it is to say that support of Christ's cause through the denominational channel anchors in security that support, and prevents drainage into the sands of nowhere.

Not the least of the dangers which

beset our Southern Baptist churches is the overt attempt of nondenominational schools to infiltrate graduates from nondenominational schools into our pulpits. And where these succeed almost without exception there is the exploiting of independent so-called "faith mission" work and a vigorous condemning of the long-existing, highly efficient, denominationally backed mission work. First the local church is torn asunder, then comes a withdrawal of all support to anything constructive and a majoring on everything destructive.

Where does the mission equation enter in all this? The answer is that I have never known a church with a mission passion to be captured by these

divisive distillers, because when our churches attend to their business as they should they are not allurable by dissensionalists. And our business is the spread of the gospel—the carrying out of the Great Commission—which is the heart of all reason for the churches' existence.

THE fire of missions will warm the life of every church, its flame will light the way through all dark places and hold it true to the beam which guides it on its destined course; it is the pillar of cloud by day and fire by night. Emphasis on the mission enterprise can never be slackened without peril to the church that does it.

And certainly that is true of the



In thirty-five countries and territories where 968 Southern Baptist missionaries serve there are 2,268 churches and 3,776 outstations related to Southern Baptist work.

Southern Baptist Convention. Our Convention budget is a many-faceted affair; but the power to move it, and the power to carry it, is found in the missionary zeal of our people, because that is the heart of the whole. This cannot be too strongly said.

If there is any item in our co-operative budget whose existence cannot be justified by its direct and passionate relationship to the missionary enterprise, it ought to be dropped. And I do not mean justified by a hazy sophistry, or a straining for effect. That is a thing to which our leaders ought to give careful scrutiny.

There is a tendency in our Convention whereby a committee gets appointed, is continued for a few years, and then gets to be a fixture with the immanent appointment of an executive secretary and the setting up of an office. In my book, if it does not contribute to the cause of missions, and does not do so without question, it has no place in the bread line.

By way of illustration, what is the justification for our seminaries? They give the churches a trained, informed, loyal to the Word and loyal to the cause ministry. (I have never known but two such men who were not missionary minded.) These ministers are the ones who man our missionary stations, who go everywhere preaching the Word. They are the ones who at home keep the boat in the middle of the stream, chart their course by God's plan to meet the world's need, and are not diverted by contrary winds or shifting tides.

The same is true of our denominational colleges, for it is from these that our young people go to the seminaries and training schools. I would test everything we do, denominationally, by its fidelity to the Great Commission; if it cannot meet that test, it ought to pass into oblivion. And that includes the life of the pastor of each of our churches. If he does not believe in and magnify missions, I cannot believe he is pleasing to the Father who sent his only begotten Son into the world that through him the world might be reconciled unto the Father.

The obligation which rests on every one of us who have received the grace of God is to share; no Christian cares who does not share.

"It is required in stewards," said Paul, "that a man be found faithful." In this sense, that is, of faithfulness, the Scripture applies to churches and



J. W. Storer, president of Southern Baptist Convention.

to the Southern Baptist Convention, as well as to individual Christians. John Hutton is right in saying that this statement of Paul's is one of those which are so simple and indisputable as to approach to genius, for it is the function of the churches to transmit the missionary motive unredacted to all who come within their ken.

WE ARE called to be transmitters for God's Spirit-powered gospel to the ends of the earth. And, again quoting John Hutton, I know of nothing which so immediately helps us do our duty as to feel that we "are carrying in our hand something which is not ours to barter with but something which was achieved for us by the faithful dead, for the behoof of those who are yet unborn."

Who can forget the description of the evening meal at the Palace Beautiful in *The Pilgrim's Progress*? "All their talk at the table was about the Lord of the hill," says Bunyan, "about what he had done, and wherefore he did what he did, and why he had builded that house: and, by what they

said, I perceived that he had been a great warrior, and had fought with and slain him that had the power of death, but not without great danger to himself—which made me love him the more.

"For, as they said, and as I believe (said Christian), he did it with the loss of much blood. . . . He is such a lover of poor pilgrims, that the like is not to be found from the east to the west."

So we face our Operation Central, the carrying of this story to the ends of the earth—no "whys," only "amens."

*"Love strong as death and stronger,
Love mightier than the grave,
Broad as the earth and longer
Than oceans' wildest wave:
This is the Love that sought us,
This is the Love that bought us,
This is the Love that brought us
To gladdest day from saddest night,
From deepest shame to glory
bright."*

We do have a story to tell to the nations, and of a truth we shall perish, and deserve to, if we do not tell it.

Missionaries:

The Heart of Advance

By Elmer S. West, Jr.

A RECENTLY appointed Southern Baptist missionary gives a moving account of a visit to an area where there is no laborer for Christ:

"As we told them the story of that great love, one man stood to his feet and cried out, 'Oh, if you could only come and teach us—we are in such great darkness.' It will be at least six months before we can hope to go back to that area.

"Why? For one thing, the work here demands our presence. We have seven different preaching points. Five of these have developed into churches; but as yet we have no one to lead them. Starting next Sunday, I will add my sixth preaching service for that one day. Besides this, we have one or two meetings scheduled each day, and then in our extra time we go out to the mines and locations that have not yet had the witness of the gospel.

"I say all of this only to explain why it is that we cannot go back into the valley for many months. We ought to go and we need to go; but, until more help comes, we cannot go. Please join us as we pray about this great burden."

All identifying names have been omitted purposely because this testimony could have come from any one of the thirty-five countries and territories where our missionaries share Christ's love today.

Within the next few months, Southern Baptist missionaries will be gathering for their annual Mission meetings. In each country they will come together from all the stations where they work for a few days of fellowship, planning, and prayer. At that time they will formulate requests to the Foreign Mission Board for new missionary personnel to meet the most urgent and minimum needs. The re-

quests, sent to the area secretary and on to the personnel department, are listed on a priority basis.

More than five hundred such requests came in from our representatives around the world last year. How heartbreaking it is to realize that for every five new missionaries sorely needed and urgently prayed for only one will be sent!

Many Southern Baptists are surprised to learn that we do not have enough qualified young people, led of God, who are trained and ready to go out to man the frontiers for Christ. Somehow, many have thought we had hundreds eager to be sent and that the only problem was lack of money. Such is not the case!

We face two critical needs as we seek to press forward for Christ around the world: personnel and money! We face an ever increasing demand for added financial support for the building of churches, schools, hospitals, and missionary residences and for providing the support of missionaries and their families.

This financial support might be called the *hand*—the action—of the missionary undertaking. But the missionary is the *heart* of any program of advance which Southern Baptists project around the world! Mission volunteers plus adequate support equals missionary advance!

The goal for new missionaries during these years of advance has been one hundred per year. We have averaged appointing only seventy-six per year during these seven years. We confidently believe that at least one hundred will be appointed this year.

OUR prayer is that as Southern Baptists become aware of a lost world and of personal responsibility to God for doing something about it, there may be at least one hundred twenty-five who will be ready to go each year.

An increasing number of our finest young people are committing their lives to God's leadership for overseas service. The personnel department of the Foreign Mission Board is now in touch with more than three thousand young people who are earnestly preparing for service abroad. About twenty-four hundred of these are of college age and below, the majority of whom will not be ready for appointment before ten or more years. The other six hundred are in seminaries, medical schools, or other graduate institutions.

AS encouraging as this is, we realize there are ten thousand young men preparing themselves to be Southern Baptist ministers, to say nothing of the thousands of young men and women making preparation for other professions that could be used in effective service on the mission field. We should have at least twice as many as we now have looking forward to some type of mission service. With God's help we can actually have six thousand of our very best young men and women preparing to follow Christ across the world in deeds of love and service.

Even in the face of needs of the most urgent character, the Foreign Mission Board has wisely held to its high requirements for missionary appointment. We have found through years of experience that Christ's cause abroad can best be served by those who have met the high standards for appointment.

When one goes to a strange country, the combination of climate, language, culture, food, and other general living conditions to which he is unaccustomed has a way of conspiring to expose the weak spots in his personal armor. If he is not thoroughly equipped of God, physically, emotionally, and spiritually, the chances are that he may not be able to render

maximum service and will eventually be forced to return to the homeland. The Foreign Mission Board, under God's leadership, tries in every possible way to avoid this.

The personnel committee of the Board, along with the executive secretary, the area secretaries, and the secretaries of the personnel department, seek to have all of the information which can be obtained about a candidate before a decision is made to recommend him for appointment. The candidate must follow a detailed procedure which includes personal interviews with secretaries of the Board and the writing of a well-organized autobiography and testimony of experiences of conversion and call to foreign mission service. He is also asked to share with the Board his Christian beliefs in order that it may be ascertained whether or not he will be truly representative of Christ and Southern Baptists.

for May 1955

The Board needs to know what others think of this individual and to that end gathers from twenty to thirty references from friends, professors, pastors, classmates, and other acquaintances. Because of the need for professional medical help in evaluating the potentialities of the candidate, he is sent to a doctor for a physical examination and to a Christian psychiatrist for an informal conference.

ONLY after having examined all of this information thoroughly and prayerfully is the Board ready to make a decision concerning the appointment of a new missionary. Grave responsibility is involved in these decisions—to God, to Southern Baptists, to those in a faraway land who need the gospel, and to the potential missionary. Decisions regarding appointment are made with only one dominant desire: to know the mind of God.

It is encouraging to note that during 1954 only one out of every seven given consideration by the Board was advised to remain in America to serve Christ. This percentage of those not appointed is well below that of recent years and considerably under the average of mission boards of other major denominations.

The answer to the challenge of advance in personnel is not the lowering of standards. This would undermine our total mission undertaking within a few years. Rather, the answer to the demand of our times is that eight million Southern Baptists take the Great Commission seriously and continue to move forward in a manner worthy of a victorious Christ.

The need is for many more young people dedicated to world service as preachers, teachers, doctors, nurses, homemakers, good will center workers, and others specially trained to

(Please turn to page 32)

Southern Baptists Have the Potential

By
Baker
James
Cauthen

knowledge of Christ with our fellow men everywhere. People must be led to a vital living faith in a living Saviour. Ministries of love and mercy must be projected to help suffering humanity and demonstrate the love of Christ. Churches must be organized and strengthened for their ministry.

To put it simply: Our task is to preach Christ who died for our sins, arose from the dead, ascended to the Father, and is sovereign in the affairs of men and nations. We must use every means we know to proclaim and demonstrate the truth of Christ and encourage men to commit themselves to the Saviour. We must strengthen and encourage the churches and help them train a host of leaders for witness in Christ's name among the peoples of their lands.

We clearly recognize that the basic essential of such a task is to have a greatly enlarged number of missionaries throughout the world.

It is essential to have missionaries who will go abroad with deep conviction, adequate training, and dynamic love. They must learn the language of the people and understand their customs. They must approach their task on a long-range basis with full life commitment. With such preparation and dedication they can strengthen churches, build institutions, and train national leaders.

Increasingly there will be found ways to supplement the efforts of missionaries and national pastors. There is a ministry to be achieved by leaders skilled in evangelism, church development, and leadership training who will go abroad for special ministries to bring assistance in evangelistic crusades, Sunday school clinics, summer assemblies, Bible conferences, and other ways.

None of these approaches can relieve the necessity of having abroad for long-range service a greatly enlarged missionary staff.

How large should the missionary enterprise of Southern Baptists be? At present we have nearly one thousand missionaries. It takes eight thousand Southern Baptists to maintain one missionary abroad. One able businessman

with his heart stirred by world need says there should be one missionary for every one thousand Baptists. That would mean eight thousand missionaries.

Dr. M. Theron Rankin challenged us to an advanced program calling for a minimum of 1,750 missionaries. We should have had that many long ago.

WE CAN understand our remarkable growth as a denomination only in terms of God's call to a greater world ministry. Southern Baptists, at the close of 1954, had 29,899 churches and 8,182,305 members. A total of 396,757 people were baptized during the year and 613,190 added to our Sunday schools. Gifts totaled \$305,573,654. Ten thousand ministerial students were enrolled in Baptist colleges and seminaries.

Southern Baptists are the fastest-growing major denomination in the United States.

Repeatedly, attention has been called to the fact that if even five cents out of each dollar given in the churches were made available there would be more than \$15,000,000 to use in telling the story of Jesus beyond the borders of our own country. A tithe of the collection-plate dollar would mean more than \$30,000,000.

A tithe of the collection-plate dollar dedicated to our ministry abroad would bring to our churches and denominational life blessing beyond measure. It would produce the same sense of joy and spiritual uplift in the Convention that an individual gets from tithing his income. Just as the poorest person is blessed by giving a tithe, so the smallest church would be blessed by a tithe of its collection-plate dollar being used to light the darkness in other lands.

Even if Southern Baptists were to remain at the present stage of growth and continue giving as we now are doing, a tithe of all we give would enable us to expand our world ministry 300 per cent. This would mean three thousand missionaries abroad. This could be done without injury to any church, association, state, or Southwide cause. We have the poten-

tial in men and money for that kind of world ministry today.

It is unthinkable that Southern Baptists would stop growing and reach a dead level at our present stage. Since our growth must continue we will do well to lift our vision of what God wants us to do around the world.

We must settle it in our hearts that Southern Baptists can and will have a worldwide ministry commensurate with the blessings God has so richly poured out upon us.

Even if there were no great threat of Communism setting before us the awful spectacle of modern war and the fearful ambition of totalitarian forces for world dominion, we have

in the words of our Saviour the basic dynamic calling for a worldwide ministry such as is described here. The crises of our day merely call to our attention the terrible consequences of failing to do what our Lord has clearly laid upon us. We will be wise to heed seriously the command of our Master.

May God grant that Southern Baptists will leave the 1955 meeting of the Convention determined that, come what will, we will honor our Lord in this day of destiny by expanding our worldwide ministry until it is commensurate with the potentialities God has committed to us.

God has done his part in blessing Southern Baptists. We must now do our part in placing in the hands of our Saviour the money and men necessary for an all-out task of world evangelism. Let us honor our Lord by making the days lying just ahead known as "the era of world-mission advance."

AS Southern Baptists gather in Miami for the annual meeting of the Convention, a common conviction grips our hearts: Our worldwide ministry must be vastly expanded.

This conviction can be felt in churches, colleges, and seminaries. Wherever Baptists gather in association, state, or Southwide meetings, it is evident. Since the last session of this Convention this conviction has notably deepened. The number of volunteers for foreign missions has sharply increased, giving promise of our appointing by midsummer of this year more missionaries than were appointed throughout all of 1954.

This growing conviction is timely. World conditions awake in us a sense of urgency. Every international crisis gives evidence of the Communist dream of attaining worldwide dominion in the next twenty years.

Many may think that the sense of urgency grows simply out of the fearfulness of hydrogen bombs and other modern weapons of war. The terrible nature of these weapons is enough to move us to action. Responsible military leaders say that a dozen hydrogen bombs, strategically dropped in this country, would leave twenty million dead and a like number wounded, to say nothing of the incalculable material loss. It is estimated that the explosion of ten cobalt-coated hydrogen bombs would threaten human life in all parts of the world.

The Communists, however, seem to

count on obtaining world dominion without all-out war. They, apparently, are following a course of getting everything possible, but stopping just short of war. It is reported that Mao Tse-tung, the dictator of China, believes that if war can be postponed five more years two things will follow: First, he thinks the Communists will be in position to fight and win if war comes. Second, he believes by that time Communist might will be sufficient to enable them to bring about the capitulation of nations in Asia without war, after which they would put twenty-five million men under arms.

By making common cause with popular movements in Africa and other parts of the world under Western influence, they believe they can set in motion waves of unrest which will result in those areas coming under Communist control. They believe economic collapse will follow in Europe and in North and South America, amid which they can obtain their objective.

ALTHOUGH we do not believe that such a program of world revolution can be consummated, we recognize the fearful possibilities in such a dynamic movement. The fact that they think such to be possible is a summons to Christian forces to give to the peoples of the earth the truth which makes men free.

Our objective in a generation of crisis is clear. We must share the

The Southern Baptist Foreign Mission Board,

The Headquarters Staff,

Furloughing Missionaries,

and New Appointees

request the pleasure of your company

at a reception

on Thursday, the nineteenth of May

From three until five o'clock

in the Flagler Room of the McAllister Hotel

Miami, Florida

"All I Have to Offer"

By J. T. McRae

"ALL I have to offer you is the gospel of Jesus Christ. I have come to your land to learn your language and to join you in proclaiming the message of salvation."

These words were spoken by Missionary John W. Turner at the Baptist Church in Tripoli, Lebanon, on his first visit there. He had just arrived in the Near East two weeks before and was taking the first opportunity to visit the city of his future work.

Mr. Turner was definitely not apologizing for the gospel. And he was being far too modest about his own talents. He preached one of the best sermons I have ever heard on the individual's responsibility toward God and how he can come into the presence of God through the blood of Christ.

That afternoon he played the accordion for a meeting in the village north of Tripoli where one hundred children and later forty-five adults crammed into one room to hear him preach this gospel. Then that night, when he played the pump organ for the service and later when he revealed a deep insight into pastoral problems which arose, I was sure that he had been entirely too modest.

He also plays the marimba which is a wonderful help in the worship services. His excellent start in Arabic study indicates he will fulfil his promise to the people and soon be able to speak to them in their own language.

Rev. and Mrs. Turner and children, Karen and John William, are one of three families who recently arrived in the Near East to strengthen the witness of Southern Baptists in this strategic area.

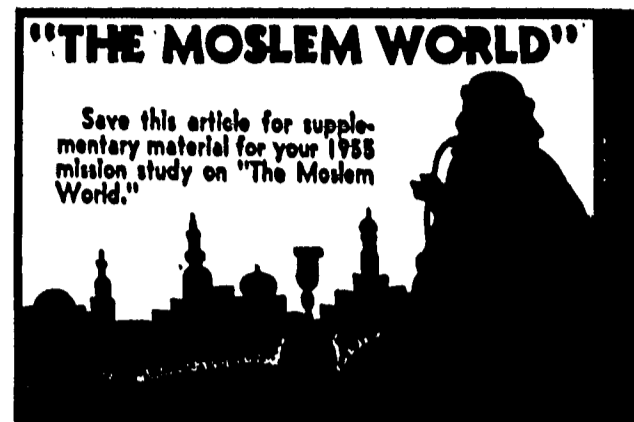
Dr. and Mrs. John A. Roper, Jr., are physicians. Both of them are musicians.

John plays the piano exceptionally well. Ruth's chief musical talent is singing but she plays well also. They used their talents together during medical school days in Philadelphia where they assisted in the rescue mission services sponsored by the Christian Medical Society. Dr. John attended Southern Baptist Theological Seminary in Louisville, 1953-54, while Ruth was an intern at Louisville General Hospital.

In 1945 the challenge of worldwide missions came to John in a very definite way. He says, "After the message I went about a hundred yards from the chapel and knelt in prayer and dedicated my life to God. I felt that my interest in ministry, music, medicine, and missions could all be combined through the medium of medical missions."

Dr. and Mrs. James M. Young, Jr., were childhood friends in Louisiana. They now have four children, Bruce, six; Mark, five; Kay Ellen, two; and Jo Madeline, only a few months old.

During the war Jim was a Navy



pilot. After graduating from Louisiana State University School of Medicine he served three years on the surgical staff of Gorgas Hospital, Panama Canal Zone. He is well qualified, therefore, to take over responsibility for the busy mission hospital at Gaza.

June attended New Orleans Baptist Theological Seminary. She says that one of her earliest impressions regarding missions came while she was in high school. A missionary from Brazil spoke and after the service he said to her, "Young lady, I wish I could take you back to Brazil with me right now." After that she never ceased to want to go to Brazil, or another foreign field, to help make Christ known.

Several years later she and Jim went forward in the same service during Baptist student week at Ridgecrest dedicating their lives to God wherever he would lead.

These three couples are undoubtedly among the most consecrated and the best-trained missionaries our Board has ever appointed.

Recently a veteran missionary of another denomination said to me, "What we need in the Near East, in our missionaries is not quantity but quality." At first I didn't agree but I am beginning to see what he meant.

"All I have to offer is the gospel of Jesus Christ." This gospel is sufficient to meet all of the world's needs. Will you give your best in taking that gospel to the world?

MY ATTENTION was forced on the possibility of a call to foreign missions. My parental training and personal experience had made me feel that resisting the Lord's will was foolish and unprofitable, so my only desire was to know. I came to know through many immediate influences: missions classes, closer contact with missionaries and world needs, as well as the influences that had accumulated from childhood. . . . My choice of a field came as a result of a gradual conviction that the Moslem world presented the greatest challenge to Christianity that could be faced. I looked at the undermanned fields, the discouraging results, and the difficult work and felt that God wanted me there because of the great need.

—JOHN W. TURNER

Welcome to the Congress!

By F. Townley Lord

President

Baptist World Alliance



The associate editor has invited me to say "whatever you would like to say to Southern Baptists as they complete their plans and begin their trip to London." I shall say it in many sentences, but all I have to say really comes down to one word—uttered from the heart—WELCOME!

Britain will welcome you. Our island home is small by comparison with your vast distances; but we are more than a little proud of it, and we like to quote our Shakespeare now and then.

"This royal throne of kings, this sceptred isle,
This earth of majesty, this seat of Mars,
This other Eden, demi-paradise,
This fortress built by Nature for herself
Against infection and the hand of war,
This happy breed of men, this little world,
This precious stone set in the silver sea."

I don't know whether our country really comes up to that high and poetic estimate, but there is no doubt about the last line. You will indeed come to a precious stone set in the silver sea. You will find, here and there, traces of the battering we have endured; but, since so many of you were with us when together we made a stand for freedom, you will perhaps feel as we do that even scars can be as jewels when the cause is just.

You and we share the glory of a common heritage. As you come among us you will find more than the beauties of our pleasant countryside, the stately grandeur of our cathedrals, the fascinating reminders of an ancient greatness; you

will find that you are in a country which, with you, shares a devotion to the great institutions of religion, democratic government, and culture.

London will welcome you. When Billy Graham came over last year to conduct his great campaign he made a speech at a dinner in the House of Commons: I heard him express his sense of awe and wonder as he stood there in the Mother of Parliaments, with the River Thames—liquid history—flowing but a few yards behind him. London has an eloquence all its own, for it speaks of a rich and storied past.

But as you and we come together for the Jubilee Congress we shall be thinking of a London which is precious to our Baptist thought. You will come to the city linked with the names of Thomas Helwys and Charles Haddon Spurgeon and John Clifford. And from London, perhaps, you will feel like making journeys to other parts of our country which all Baptists venerate—to the land of Bunyan and of Carey; honored names, these, honored far beyond our own denomination.

British Baptists will welcome you. Compared with your great Convention we are numerically a small company, but for a long time now our eyes have been turned with affection and gratitude westwards across the Atlantic. We are never likely to forget that during the war you came to the aid of our Baptist Missionary Society, or that since the war ended your generosity has been magnificent in the succor of needy Europe. But—make no mistake about this—when you come you will be greeted not only as generous helpers but even more as beloved friends.

There is no Baptist in England who will give you a more cordial and affectionate welcome than I shall give you. I have been recalling the experiences of the five years of the Baptist World Alliance presidency. I had already begun to forge links of friendship among you before the Cleveland Congress called me to this high office. The war brought many young men from the Southern states to our church in Central London; and

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In Africa, Europe, and the Near East

The Southern Baptist Foreign Mission Board divides its overseas work into three areas: (1) Africa, Europe, and the Near East, (2) Latin America, and (3) the Orient. Each division is under the direction of an area secretary. Dr. George W. Sadler, secretary for Africa, Europe, and the Near East since 1939, gives here a brief survey of the countries for which he is responsible. Southern Baptists who plan to combine a visit to these mission fields with their trips to the Baptist World Alliance will find this material especially helpful.

By George W. Sadler

THIS is the year in which many of our friends will visit Africa, Europe, and the Near East. That being the case, a brief survey of Southern Baptist efforts in those areas is timely.

Africa

China alone is older as a mission field than Africa. One hundred five years ago Thomas Jefferson Bowen fared forth to "central Africa" as a representative of the Foreign Mission Board. His traveling companions were Harvey C. Goodale and a Negro, Robert F. Hill.

The voyage from Providence, Rhode Island, to Monrovia, Liberia, took thirty-nine days. Soon after their arrival on the west coast, Goodale died and the services of Hill proved to be unsatisfactory. Lonely and disillusioned, Bowen left Liberia and went to Nigeria. Having found Badagry a "vile old town," our pioneer pushed on into the interior.

From that unpromising beginning, the largest of all our Missions has developed. One widely traveled Southern Baptist has expressed the opinion that we have no more effective mission work in any part of the world than that of Nigeria. Be that as it may, Southern Baptists support one hun-

dred sixty-eight missionaries in this colony of more than 30,000,000.

The capital and seaport of Nigeria is Lagos. In this metropolis of 272,000, there are a hostel, a first-rate secondary school for boys, and a school for girls which soon will add the high school grades. It is interesting to observe that the principal of the Baptist Academy is an African. He is a graduate of Virginia Union University, and he holds a doctorate in education from Teachers College, Columbia University. His wife has a master of arts degree from the latter institution.

The pastor of the First Baptist Church of Lagos is J. T. Ayorinde, B.A., M.A., D.D. His bachelor of arts and doctor of divinity degrees were conferred by Virginia Union University while the master of arts is from Oberlin. Not only is he pastor of the most influential Baptist church of Nigeria, but he is president of the Nigerian Baptist Convention and a member of the Executive Committee of the Baptist World Alliance. There are a dozen or more other Baptist churches in and around Lagos.

THE oldest Baptist church in Nigeria is located in Abeokuta, sixty miles north of Lagos. Here also are the Baptist Boys' High School and the Baptist Girls' School. In the girls' school system there are such elements as kindergarten, elementary, second-

ary, and normal school training. Few, if any, schools in Nigeria have had a more far-reaching influence upon the peoples of the country than has this Abeokuta institution.

About ten years ago, it was decided that Mission and convention headquarters should be established at Ibadan. Strangely enough, previous to this time, this the largest city of Africans on the continent had never been the scene of the labors of any of our representatives. Why it was by-passed, no one seems able to explain. In any case, Ibadan is now one of our most heavily manned stations.

In that city are to be found most of the general officers, including that of the secretary-treasurer. Here the promotional, evangelistic, educational, Training Union, and Sunday school secretaries make their plans and from here these officials go into the many areas in which churches and other institutions have been established.

RECENTLY an excellent office building has been erected in the downtown area of Ibadan. This structure houses both the offices mentioned above and an up-to-date book store. In another part of the city, a printing and publishing plant functions effectively. It is here that the *Nigerian Baptist* is produced.

Many Southern Baptists have heard the story of a heathen king who, in 1938, begged Dr. Charles E. Maddry, then executive secretary of the Foreign Mission Board, to send a missionary to his community. At long last, land was acquired, money was appropriated, and a mission house was built in Ijebu-Ife. One couple spent several months at this post but later was transferred. It is expected that a missionary-family will be permanently established in Ijebu-Ife during the current year. Thus, a long-felt need will be met and a dream of many years will come true.

Some thirty miles from Ibadan is the Moslem city of Iwo. Here, in 1920,

land was secured for an industrial school. In 1939 the collegiate department of the Baptist College and Seminary was removed from Ogbomosho to Iwo. Recently the training of teachers has taken precedence over the original plan.

Throughout the years, however, evangelism has received strong emphasis. Both in Iwo and in the neighboring areas, teachers and students are effective in their Christian witness. A dispensary containing several beds for inpatients is an important part of the scheme of things at Iwo. Just outside the city there is a clan settlement of lepers in which missionaries of the Foreign Mission Board render effective service.

To the north of Iwo, thirty miles away, is Ogbomosho. For many years this was our principal station. Even now it is one of the largest centers. Located here are the Nigerian Baptist Theological Seminary, a large hospital, an orphan's home, a leper colony of about six hundred or more, and a day school of considerable proportions. Christianity has made such an impact upon the community that there

are about ten Baptist churches within the city limits.

Woman's Missionary Union headquarters and a center for the training of elementary teachers are located in Ede. It is expected that the school for missionaries' children and the home and office of a missionary charged with the oversight of building projects will be established at Oshogbo, six miles from Ede. Twenty miles from Oshogbo, the Ire Welfare Center deals with many maternity cases. Such a large number of children are born there that someone has dubbed it "the baby factory."

BEFORE leaving the work of the Yoruba country, we should introduce the visitor to Oyo, Okeho, Shaki, and Okuta. Oyo is the capital of the province by that name. The seat of an important paramount chief, it has played a significant role in the political life of the country. At the moment, a language-orientation school is located in Oyo. One of the more important high schools is situated just outside the city.

Okeho, like Oyo, is the center of

wide-ranging evangelistic operations. The same can be said about Shaki, which also is the seat of one of our hospitals. Okuta is a new station forty miles north of Shaki. The people speak a dialect that is different from Yoruba and their religion is Mohammedan. A combination of medical and evangelistic work is being conducted here.

Missionaries are stationed at Igede and Kabba. For many years this was a neglected region. Now a fine piece of evangelistic-educational work is being done in this section.

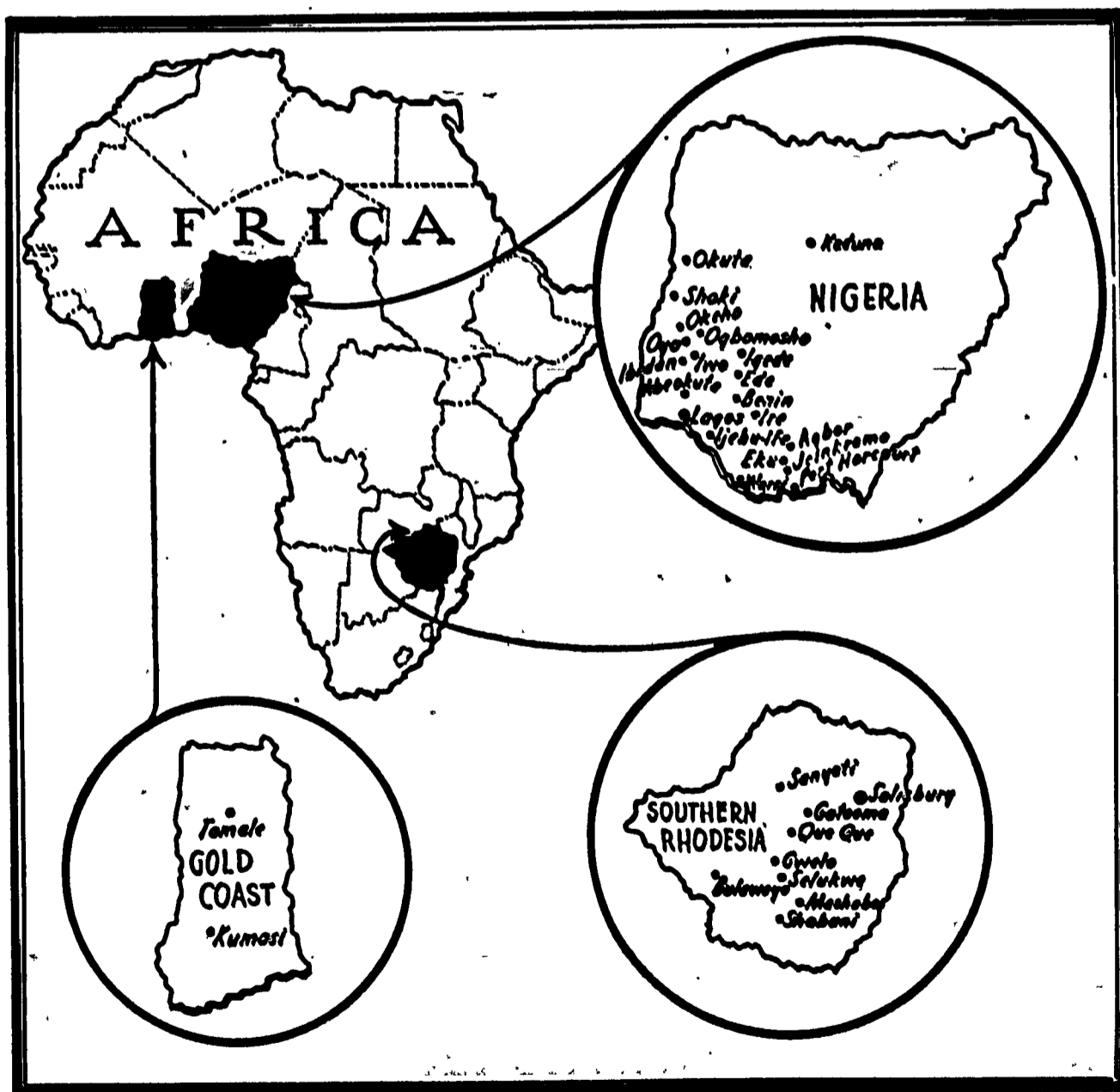
For about three quarters of a century after entering Nigeria, the major effort of Southern Baptists was focused upon the Yorubas, a tribe of four millions. Thirty years ago we made a small beginning in the eastern section of the country. At the present time, we have missionaries at Benin City, Agbor, Eku, Port Harcourt, Joinkrama, and Warri. In all of these communities, except one, institutions are located: hospitals at Eku and Joinkrama, high schools at Agbor and Port Harcourt, a school for the training of elementary teachers and a large day school at Benin City. A missionary couple, majoring on evangelism, lives at Warri.

Only recently have missionaries been stationed in Northern Nigeria. Now we have families in Kaduna and Keffi. A single woman also lives in Kaduna. It is hoped that the outreach of our Board in this large region can be extended.

The visitor to Nigeria will be impressed with the part nationals are playing in the missionary program. This is true especially in the fields of education and evangelism. It is our hope that a few years hence African doctors will be associated with our missionary physicians.

Three couples are at work in the Gold Coast. One of these is located at Sekondi, another at Kumasi, and the third at Tamale. It is likely that the fourth couple will be added in 1955. Formerly, interest centered primarily in the Yorubas who had gone from Nigeria as traders; now, considerable attention is being focused upon the aborigines. The missionaries of the Gold Coast are at present a part of the Nigerian Mission. It is being recommended that a separate mission for this colony be established in 1956.

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In Africa, Europe, and the Near East *Continued*

In the year 1950, Southern Rhodesia became the responsibility of Southern Baptists. In no mission have we more to show for our efforts in such a brief period. During less than five years, a hospital, a central school, four mission houses, and a number of chapels have been erected. Property has been acquired for the construction of a Bible School.

Twenty missionaries are under appointment and the prospect is that we shall set apart several more during 1955. Those planning to visit Southern Rhodesia should get in touch with Rev. W. David Lockard, Post Restante, Gwelo, the Mission chairman, or Mr. C. E. Kratz, Rhodesian Baptist Mission, Private Bag 35, Gatooma, the treasurer.

Europe

The importance of Europe as a mission field first was recognized almost ninety years ago. Characterized as a "scholar and educator," Dr. William Knapp, a Northern Baptist, started a work in Madrid in 1869. He made a special effort to reach the elite. At the end of seven years, this able man gave up and became a member of the faculty of Yale University. Swedish Baptists made another beginning in 1881.

At the end of forty years, they handed over to Southern Baptists, who started in 1921. In few countries has there been such vigorous opposition to the evangelical approach. There are those who are of the opinion that the practices of the Inquisition would be reinvoked if some of the anti-Protestants were free to carry out their wishes.

While there is no mass movement in the direction of evangelical Christianity, there is a steady growth in the number of Baptist believers. At present, three couples are representing the Foreign Mission Board of the Southern Baptist Convention in Spain. Two of these are in Barcelona and one in Valencia. It is expected that later one couple will be located in Madrid.

Despite persecution and scorn, Spanish Baptists are a loyal and forward-looking group. So optimistic are they that twelve of their number are studying for the ministry

in Barcelona and several are in the international seminary in Ruschlikon. There are two or three young women who are now in Rome preparing for special service.

Almost eighty-five years ago Southern Baptists initiated work in Italy. Some of our most distinguished missionaries have labored in that land. At present four couples and two single ladies are identified with our program in the country of the Pope.

In Rome a training school for girls has been built as a memorial to the late Mrs. F. W. Armstrong. Also in Rome, the publishing plant is in the early stages of its development. The training of ministers was reactivated at Rivoli (Turin) in 1949 and a youth center at Santa Severa on the Mediterranean is being developed.

Forty-five years ago the late Dr. W. O. Carver and Dr. Everett Gill, Sr., discussed the possibility of establishing a Baptist Theological Seminary in Zurich. This city was deemed suitable for the reason it was the principal community of a free country which was international in its outlook. Also, Zurich had been hallowed by the life and death of our spiritual ancestors, the Anabaptists.

In 1948 a magnificent estate was purchased and in 1949 the Seminary began to function. A recent editorial in the *Baptist Times* of London gives a high appraisal of the work already done and forecasts possible future accomplishments. No institution of our acquaintance is characterized by such a spirit of internationalism. Certainly none has been more of a bridgebuilder.

The Seminary is located in one of Zurich's beautiful suburbs five miles from the downtown area. No Baptist visitor to Continental Europe will want to miss this important institution.

Yugoslavia is accessible to Southern Baptists. As a matter of fact, regular

contributions from our treasurer go to Tito's country to maintain the small Bible School in Zagreb and supplement the salaries of pastors. It is possible that one of our outstanding missionaries will live in a neighboring country and make frequent visits to Yugoslavia.

There are about three thousand Baptists in this country. It will be well-nigh impossible for the ordinary visitor to get into Romania and it would be difficult to secure a visa for a visit to Hungary.

Near East

Soon after the First World War, the Foreign Mission Board began to operate in what was then Palestine. In 1939 when this scribe made his first visit to that region, two couples and three single women were at work in Nazareth, Haifa, and Jerusalem. The Second World War and the circumstances which led to the creation of the state of Israel made necessary the withdrawal of missionaries.

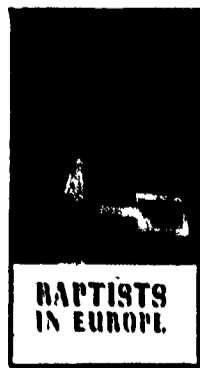
At the present time, there are six couples and one single woman at work in Israel. These persons give themselves to evangelism, translation, and education. The orphanage in Nazareth is soon to be removed to Petach-Tikva. A large day school in Nazareth is the principal institution of this Board in that country because it touches the lives of three hundred pupils and influences many of their parents.

In Lebanon, effective work in the field of evangelism is being done in Beirut and Tripoli and in several outstations. School work is to be undertaken in Beirut in the not-distant future.

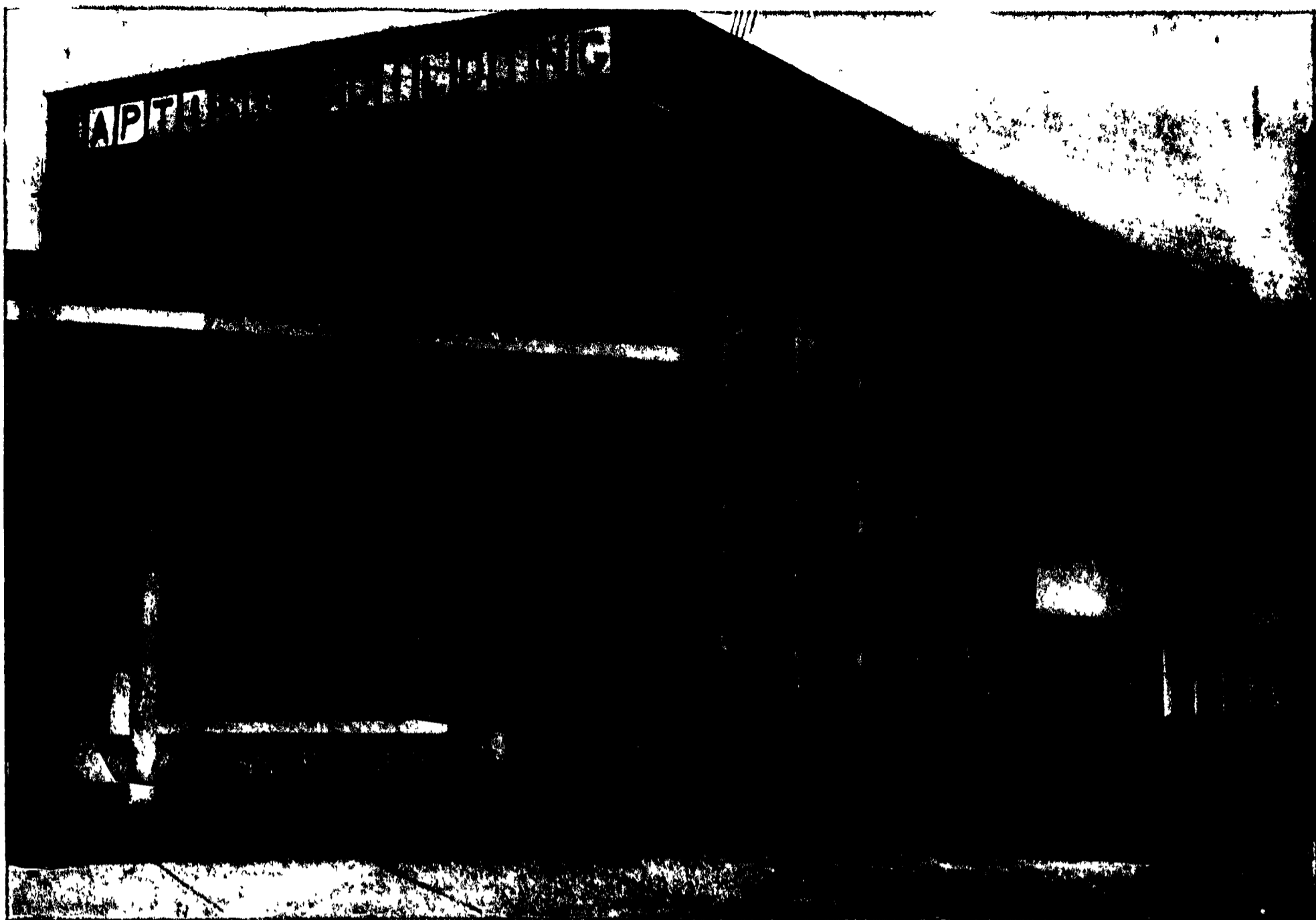
In Jordan, Southern Baptists are building on the foundation laid at Ajloun by a godly British Anglican doctor. Here a hospital of sixty beds and a sizeable day school are meeting physical and educational and spiritual needs. Funds have been appropriated for church and school buildings.

The latest project of Southern Baptists in the Middle East is an eighty-three-year-old hospital in the old city of Gaza. A year ago Dr. J. T. McRae became director of this ninety-two-bed institution which ministers both to the townspeople of Gaza and many of the scores of thou-

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BAPTISTS IN EUROPE, a pamphlet prepared especially for those who plan to attend the Baptist World Alliance and to visit Europe this summer, is free upon request to the Baptist Foreign Mission Board, P. O. Box 5148, Richmond 20, Virginia.



The new Baptist headquarters building, Ibadan, Nigeria, West Africa.

A salesclerk examines new books in the Nigerian Baptist Book Store, located on the ground floor of the Baptist Building.



Baptist Building— Nigeria

Baptist Building—Nigeria Continued

By C. F. Eaglesfield

The new Baptist headquarters building, Ibadan, Nigeria, West Africa, was formally opened on the afternoon of December 17, 1954. Tea was served to three hundred Nigerian and European guests who were taken on guided tours of the three-floor stone and concrete structure. Prominent among the visitors were His Excellency, Sir John Rankine, Western Regional Governor of Nigeria, and Dr. J. T. Ayorinde, president of the Nigerian Baptist Convention.

The new Baptist Building is located near the main business area of Ibadan and faces one of the principal highways through the city. On the ground floor are located the wholesale and retail book stores under the management of Rev. Homer A. Brown, Jr., Southern Baptist missionary.

The first floor has the offices of education and assistant education secretaries, the evangelism chairman, the Training Union Department, the Sunday School Department, and the library.

The second floor has offices of the general secretary of the Nigerian Baptist Convention, the secretary-treasurer of the Nigerian Baptist Mission, the promotion secretary, and the dental clinic.



Dr. I. N. Patterson (right), general secretary of the Nigerian Convention, takes Sir John Rankine, Governor of the Western Region of Nigeria, on a tour of the new Baptist Building.



Missionaries and guests enjoy tea after opening of the Baptist Building on opening day.



Dr. W. W. Logan treats a patient in new Baptist Dental Clinic, housed on the second floor of Baptist Building.



Hostesses at teatime are (left to right) Miss Estelle Freeland, Miss Vivian Newell, Missionary Kid Ann Eaglesfield, and Mrs. V. Lavell Seats.



Dr. V. Lavell Seats, promotion secretary for the Nigerian Baptist Convention, receives Rev. J. A. Ajani, Convention field worker.



Missionary W. Neville Claxen talks with a clerk in the new offices of the Training Union Department.

EDITORIALS

Miami Convention

The Southern Baptist Convention will be held in Miami, Florida, this month for the third time in the last ten years. It is obvious that Southern Baptists enjoy returning to the fabulous city for their annual meeting. This is due, in no small measure, to the gracious welcome they always receive from Miami's Baptists, public officials, business leaders, and private citizens.

The annual meeting was originally scheduled for Washington, D. C. When a series of developments ruled out the possibility of meeting there, Miami Baptists and the Miami Chamber of Commerce sent representatives to Nashville to invite the Convention to their city. Therefore, our Baptist hosts will descend on Miami in mid-May to transact the Convention's business and enjoy the finest of fellowship.

The Southern Baptist Convention has grown into a gigantic organization. Its membership is made up each year of messengers from independent churches. They represent the churches in the sessions of the Convention, but the actions of the Convention are not binding upon the churches from which they come.

Not all—nor even half—of our approximately 30,000 Southern Baptist churches will be represented. The messengers who do attend, however, will be examining the Convention's present program and formulating future plans which all the churches will be asked to join in promoting. Ordinarily, the churches in the general vicinity of the Convention city are much better represented than the churches in more remote areas. This year's Convention very probably will not be an exception to that general rule.

In some cases, pastors and church members may be forced to choose between the Southern Baptist Convention in Miami and the Jubilee Congress of the Baptist World Alliance in London. They will not be able, either because of the time factor or the expense involved, to attend both meetings. They must choose one of two "goods," and the choice will not be easy to make. In any event, it is hoped that a large and representative group of messengers will be present in Miami for the deliberations of the Convention.

The Southern Baptist Convention is making progress so rapidly that care must be taken at all times to maintain a balanced program and safeguard the original objectives for which the Convention came into being. Hence, each annual meeting is of vital importance. The Miami Convention will undoubtedly be faced with problems and issues so baffling that they cannot be settled without a reliance upon the pres-

ence and power of the Holy Spirit. If the messengers come to Miami eager and willing to follow the Holy Spirit's leadership, the 1955 Convention will be another milestone marking the progress of Southern Baptist advance.

Now Is The Time!

The Foreign Mission Board's secretary for Latin America completed a survey trip to his area at the end of March. The trip was ten weeks long and took him to every general area in Latin America where Southern Baptists have missionary representatives. Meetings were held with seventeen executive committees representing the same number of distinct mission entities. It seemed, at times, as if he were attending a single extended committee meeting which lasted ten weeks and changed its place of meeting as the meeting progressed!

Southern Baptist missionaries resident within a given area are organized into a democratic organization called a Mission. Each Mission is governed by the actions and policies of the Foreign Mission Board. The Board, however, does not formulate a program and "hand it down" to the Mission. A great deal of initiative is given the Mission in projecting its own program.

Once each year the members of a Mission come together to think, pray, and plan about their work. In the interval between annual meetings they look to the executive committee of the Mission to handle matters of an emergency nature which cannot be delayed. Mission meeting is also a time for fellowship and spiritual refreshing. The children of missionary families, in particular, eagerly look forward to Mission meeting in much the same way that youngsters in the States anticipate a visit to close relations. As a matter of fact, they often refer to other missionaries as "Uncle ——" or "Aunt ——".

"Baptist democracy in action" is an apt description of either a Mission meeting or an executive committee meeting. Ample time is taken for frank, free, and full discussion. Opinions are sometimes poles apart, but eventually a decision is reached. Once the majority opinion has been indicated, those who opposed go to work immediately to carry out the will of the majority.

A Mission makes recommendations to the Foreign Mission Board, and the Board then undertakes to follow them as far as it can within the limits of overall policy and available resources. In short, the Mission conducts the mission work in its area, provides for the welfare of its members, and represents the

Board in dealing with the national Baptist constituency. It is right at the heart of our world mission program.

As the Latin American executive committees met a few weeks ago, the secretary was impressed with the seriousness of purpose and sense of urgency which characterized them. "Now is the time!" could almost be said to have been the theme of every meeting. They made a strong case for what they were advocating.

"Now is the time," they said, to take advantage of present opportunities. "Now is the time" to send scores of new missionaries. "Now is the time" to purchase choice properties which may not be on the market tomorrow. "Now is the time" to major on field missions and direct evangelism. "Now is the time" to undergird our splendid institutions.

It was heart rending to hear appeal after appeal without being able to give assurances that the appeals would be met in terms of additional missionaries and increased support. But the indisputable fact remains:

"Now is the time!"

Strategic Locations

Churches in the United States are fully aware of the importance of strategic locations. They take a variety of factors into account in determining the location of a new mission, or in building a church plant on a new site.

If strategic locations are important in the United States, they are equally as important on the mission fields. A wrong decision as to location may limit the usefulness of a church or institution for decades to come. A right decision may mean phenomenal growth for an enterprise which might otherwise be restricted in its outreach.

Transportation is an ever present problem. Incomes are usually very low by U.S. standards. Very few can afford to own automobiles. The rest must either use public transportation or go on foot. Unless the church is located on a main artery of transportation in the community it serves, it may not be accessible to many it hopes to reach.

Baptists are sometimes considered a despised minority, particularly in countries where the Roman Catholic Church or some other State church is dominant. Our churches, in earlier days, were not always located in strategic places. This was due, first of all, to circumstances which made it very difficult for them to acquire property of any kind, because the dominant church wished to maintain a religious monopoly. To it Baptists were an heretical group who threatened the "purity" of the "true" church.

Another factor was economic. Even if the way had been opened to acquire choice properties, struggling Baptist groups did not have the funds required. Fortunately, a change has taken place at this point in

recent years. Churches in mission areas are awakening to the obligations of New Testament stewardship. Their members, in increasing numbers, are tithing for the first time. Gradually the churches are moving in the direction of self-support. Even though the rate in every case is not the same, one can detect a very definite trend. Churches in foreign lands are taking the initiative in finding better locations, and they are increasing their contributions with this end in view.

Decades after the organization of a church it is well-nigh impossible to reconstruct the circumstances surrounding the event. When one sees an inadequate building on a back street in a run-down section of town, his first impulse is to "explode" with a series of questions: "Where was their vision?" "What could they have been thinking when the building was built?" "Were they thinking only of the present, without any thought of the future?" He does well to remember, however, that the past cannot be judged entirely by present-day ideas.

At the time most of the poorly located churches were built they did represent great faith and far-sighted vision. The total membership of any one of them was no more than a handful of believers, persecuted for their faith, and ostracized because they dared to be different. If they had not persisted in spite of opposition, we might not be able to build on more desirable locations today.

History can teach us many things if we will let it. One of its most striking lessons is that strategic locations are important to the success of mission work. In some instances, history can show us the principle in operation in the development of great churches and institutions. In others, history can only suggest what might have been, if a better location could have been obtained.

Justifiable Pride

The hearts of all Southern Baptists would have responded if they had heard their missionaries in Argentina saying how proud they are to be the representatives of our great Convention.

It happened during a session of their executive committee meeting. The thing that made it so impressive was that it was completely spontaneous—a rather radical departure from the agenda approved as a guide to discussion.

Someone felt impressed to say how proud he was to be a part of our Southern Baptist missionary family. He was followed by others who expressed the same sentiments with feeling and obvious sincerity. It was an inspiring experience.

Such pride is entirely justifiable. Southern Baptists, in their own right, can be justifiably proud of loyal and devoted missionaries who place service to Christ and their denomination far above selfish interests and unworthy motivations.

FOREIGN MISSION NEWS

At Headquarters

1954 Totals

Southern Baptists had 949 foreign missionaries in active service at the close of 1954. Among these are 361 men, 371 married women, and 217 single women. They serve in 35 countries and territories.

These missionaries worked alongside 1,016 ordained and 2,566 unordained full-time national workers last year. The churches are served by 1,408 national pastors and 120 missionaries.

Noting these figures from annual reports from the Missions, Dr. Baker James Cauthen, executive secretary of the Board, said the measure of any foreign missionary effort is the extent to which it succeeds in developing indigenous Christian constituencies who become the evangelizing agencies of their own people.

The 2,268 Baptist churches related to Southern Baptist work baptized 22,125 people last year, bringing the total membership of the churches to 209,346. (Figures from China have not been available since 1949 and are not counted in the report.)

Eight hundred and two of the churches are self-supporting; and all of them contributed the equivalent of \$1,484,396 during the year.

Growth during 1954 is probably revealed best through the increase in outstations, most of which will become churches. There were a total of 3,776 at the end of the year as compared with 2,178 in 1953—an increase of 1,598.

The 3,311 Sunday schools showed an enrolment of 226,020; the 4,256 youth groups, 105,794; and the 2,120 missionary societies, 47,432.

Among the 545 Baptist schools on foreign fields are 23 theological seminaries with 979 enrolled and 10 training schools with 664 enrolled.

Eleven Baptist hospitals, 8 dispensaries, and 28 clinics are served by 27 missionary physicians, 24 national physicians, 38 missionary nurses, and 119 national nurses. These medical units served a total of 226,548 patients during 1954.

Nine publication plants printed a total of 9,385,929 pieces of literature, including 121,600 Bibles, 496,624 copies of 137 books, 6,588,605 pieces of

255 tracts, and 2,179,100 copies of 96 magazines.

Eleven good will centers enrolled 1,742 children and 489 adults. Six orphanages cared for 361 children.

Dr. Cauthen said of the reports: "Only a small portion of the story can be told. The remainder will have to be visualized in terms of love, devotion, and sacrifice, making possible what has been done."

The Foreign Mission Board's income from all sources totaled \$10,137,532 in 1954, an increase of \$936,472 over 1953. Approximately 94 per cent of this total was used for support of missionaries and work conducted abroad.

Relief

The Relief Committee of the Southern Baptist Convention appropriated \$15,000 for the building of chapels in Germany at a March meeting, reducing the relief funds to \$4,000.

Dr. George W. Sadler, chairman of the Relief Committee, and Mr. L. Howard Jenkins, president of the Foreign Mission Board, expressed their distress over the inability to send the entire \$30,800 requested for the chapel building program in Germany or to meet any of the needs of the Orient where suffering abounds.

The Relief Committee is a Southern Baptist Convention committee and dates back to 1946 when the Convention asked the Foreign Mission Board to take over the distribution of relief funds. Formerly Southern Baptist relief activity had been headed by Dr. George W. Truett and Dr. Louie D. Newton.

Then in 1946 when the Convention began a major relief campaign to relieve suffering following World War II, the Foreign Mission Board, because of its knowledge of world conditions and its representatives in foreign countries, was asked to take over the responsibility of distributing funds.

The relief program of Southern Baptists is administered from this fund made up of special gifts from individuals and churches. With only \$4,000 in hand at this time (March 19), no emergency can be met until more money arrives.

Money for relief should be ad-

dressed to the Southern Baptist Foreign Mission Board, P. O. Box 5148, Richmond 20, Va., and should be clearly marked for relief.

Dr. Sadler said the greatest mission opportunity on the continent of Europe at present is in Germany. "This is one way in which we can help the people of East Germany who have been victimized by the inroads of Communism," he added. "These people have come into West Germany by the hundreds, fleeing from circumstances which they believe to be intolerable. We are able to minister to them spiritually through making possible the erection of these chapels. By doing the work themselves, these people have been able to take a little money and make it go a long way."

Dr. Sadler said there are more than 10,000,000 refugees in West Germany who will be dependent on outside help for a long time to come. Three of the churches to be helped by March appropriations are located in Eastern Germany. Baptist relief work in Europe is headed by Dr. Josef Nordenhaug, president of the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland.

Southern Baptists have been helping German Baptists in their rehabilitation program since 1950; and to date financial aid has been given to about 50 churches for their building projects. An appropriation of \$65,070 for this purpose was made by the Relief Committee last November.

Missionaries Appointed

The Foreign Mission Board appointed 19 young people for overseas service at its March meeting. They are:

Ross B. Fryer, Jr., Texas, and Mary Lynn Baker Fryer, Arkansas, for Indonesia; Fred L. Hawkins, Jr., North Carolina, and Mariruth Barker Hawkins, Tennessee, for Brazil; Samuel L. Jones and Ona Knight Jones, both of Texas, for Southern Rhodesia; S. Judson Lennon and Harriett Orr Lennon, both of North Carolina, for Thailand; Dewey E. Mercer, Kentucky, and Ramona Hall Mercer, Tennessee, for Japan.

Harold E. Renfrow and Nona Baumgartner Renfrow, both of Missouri, for Brazil; Ancil B. Scull, Indi-

ana, and Rubye Northcutt Scull, Oklahoma, for Indonesia; Lucy E. Wagner, Missouri, for Korea; William S. Wester, Georgia, and Blanche Clement Wester, Louisiana, for Southern Rhodesia; and Carl F. Yarnell, Jr., and Mary Elizabeth Pate Yarnell, both of Tennessee, for Malaya.

These appointments brought the Board's total number of active missionaries to 969 and they are the first of the approximately 100 expected during 1955.

Dr. Baker James Cauthen, executive secretary, said following the appointment of the 19 young people that the outlook for the appointment of missionaries this year is the best in the history of the Foreign Mission Board. "Both from the standpoint of personnel and finances an all-time high has been reached in the foreign mission enterprise," he said.

Dr. Means Honored

Dr. Frank K. Means, secretary for Latin America for the Foreign Mission Board, will be awarded an honorary doctor of laws degree by Oklahoma Baptist University at its annual commencement exercises May 28. Dr. Means is a 1934 graduate of OBU.

Africa, Europe, and the Near East

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, reports that missionaries and nationals in several countries of the areas to which he is related wish to extend the borders of the outreach of Southern Baptist work. From Nigeria there is the appeal for enlarged operations in the Moslem north. From Southern Rhodesia there is a plea that the missionaries be privileged to take an option on a site near Lake Nyasa.

An interesting development in connection with Baptist work in Europe is related to the plans of Dr. and Mrs. John Allen Moore, formerly missionaries to Yugoslavia who have been with the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, since its inception, Dr. Moore serving as professor of church history and Mrs. Moore as a teacher of English.

On several occasions the Moores have revisited Yugoslavia. Apparently the tug of need there is so strong that they have decided to regive themselves to service in connection with that country. They plan to take up residence in an Austrian city near the Yugoslav border with the idea of

making frequent visits to Yugoslavia and remaining for extended periods.

Missionaries in the Middle East are still thinking in terms of getting into Arabia. "Thus it is," Dr. Sadler said, "and we are constantly called upon to supply personnel and money to meet the ever widening and deepening needs of the peoples of the world."

Gaza

Dr. Sadler reports that the recent outbreak of violence on the Egyptian-Israeli border in the Gaza strip—in which 38 Egyptians and eight Israelis lost their lives—did not in any way disturb the work of Southern Baptist missionaries and others connected with the recently acquired Baptist hospital in Gaza.

Southern Rhodesia

Fifteen young men of Southern Rhodesia were expected to enrol for the first session of the Baptist theological seminary in Southern Rhodesia. Ten were present at the beginning of the school term on February 1; and the other five, delayed by terrible rains, were to have arrived soon.

Some of the young preachers had not had enough English to qualify for the three-year course taught in English; therefore, they will study in the vernacular for two years. All students are taking courses in Old Testament, Christian doctrine, evangelism, and preaching. The three-year class is taking a course in visual aids.

The seminary is meeting temporarily in a converted farmhouse; but an attractive and adequate building which will house the classrooms, library, and office is under construction.

Rev. and Mrs. W. David Lockard, Southern Baptist missionaries, comprise the faculty. They will be joined by Rev. and Mrs. Ralph T. Bowlin who are now in the States on furlough.

The school is located 11 miles from Gwelo, the hub city of the colony, among rocky hills whose beauty has led some to call it "an earthly paradise." A large orchard affords an abundant and varied supply of fruits for the school; and, on the irrigated garden plots, the student preachers grow much of their own food.

Each student works in the afternoon to help cut to a minimum the running expenses of the seminary. Mr. Lockard writes: "Whether serving as

cook, laundryman, waiter, or gardener, each man wears a smile that reflects his pride and gratitude for the opportunity afforded him.

"All are grateful and enthusiastic about this opportunity which has passed from what was once a mere dream to a present reality.

"The seminary will help in meeting a very great need in our work. In the past there has been no regular tie-up whereby the missionaries and the nationals have an opportunity to share ideas and viewpoints. The questions of our pastors are proving to reveal more and more of their thinking; and, of course, of their problems. I trust the Lord will use our seminary to mold these workers, from such varied backgrounds, into sound Baptists equipped to meet the many challenges set before us on our field of service.

"It is difficult to imagine the African's keen desire for knowledge. This desire manifests itself in the way the students promptly master the material studied. The Lord has great work to do here in the heart of Africa, and the training of these eager and willing Africans shall surely have far-reaching results in the building of his kingdom."

Orient

Two East Asia Baptist Conferences—one on seminary work and the other on Christian literature—were held in Hong Kong in early March.

Dr. J. Winston Crawley, secretary for the Orient for the Foreign Mission Board, who called the conferences said, "Far-reaching will be the decisions of these days."

Presidents of seven of the eight Baptist seminaries related to Southern Baptist work in the Orient attended the Baptist Seminary Conference. They are John A. Abernathy, Korea; E. Luther Copeland, Japan; C. L. Culpepper, Sr., Formosa; Frank P. Lide, Philippines; G. W. Strother, Malaya; Buford L. Nichols, Indonesia; and James D. Belote, Hong Kong. (J. Glenn Morris, Thailand, was unable to attend.)

The agenda of the seminary conference included discussion of seminary and Bible school curricula, textbooks, faculty qualifications, student entrance requirements, budgets, and various other administrative problems.

This was the second Baptist literature conference. The first, held in 1953, was concerned with literature in

the Chinese language and was attended by representatives from Malaya, Thailand, Philippines, Formosa, Hong Kong, and Macao. This year's conference was enlarged to include representatives from Korea, Japan, and Indonesia and was called the East Asia Conference on Baptist Literature and Publication Work.

To the problems of preparation, publication, and distribution of literature in the Chinese language discussed in 1953, this year's program added discussion of problems of literature publication in Korean, Japanese, Indonesian, Thai, and English languages. (Literature in English is especially needed in the Philippines and Malaya.)

The agenda for the literature conference included consideration of literature needs of Sunday schools, young people's and children's groups, adult groups, and vacation Bible schools.

Representatives from East Asia countries for the literature conference were Grace Wells, Indonesia; Auris Pender and W. Y. Siao, Malaya; Mary Gould, Thailand; Mary Lucile Saunders and Ted O. Badger, Philippines; Martha Franks, Formosa; Shuichi Matsumura and D. Curtis Askew, Japan; and Ruby Wheat, Korea.

Hong Kong representatives were Daniel Chang, H. C. Au Yeung, and Maurice J. Anderson. Mary C. Alexander, general secretary of the Baptist Press in Hong Kong, and her co-workers were host to the group.

China

Encouraging news has been received regarding Dr. Lee Lovegren, missionary of the Conservative Baptist Foreign Mission Society and father of two Southern Baptist missionaries, who has been held a prisoner of the Chinese Communists for more than three years.

Recently, his daughter, Miss Mildred Lovegren, of Hong Kong, has received two letters from him. According to these letters he is well.

Mrs. Lee Lovegren is in Hong Kong with her daughter. Dr. L. August Lovegren, a son, is a medical missionary to Jordan.

Indonesia

The third Baptist church related to Southern Baptist work in Indonesia was organized April 3 at Semarang where the work was begun in July last year and where a Baptist theo-

logical seminary was opened in October.

Dr. Buford L. Nichols, president of the seminary, writes that there were 23 professions of faith at Semarang in the first seven months he was there. The seminary has 14 students from four islands.

In addition to the three churches, Baptist work is carried on in Djakarta, where a church will soon be organized, and Kediri, where a clinic was opened early this year by Southern Baptist missionaries and where a hospital will be constructed.

The first Southern Baptist missionaries to Indonesia arrived in Djakarta, Java, on Christmas Day, 1951. Now there are 26 under appointment to that land of 82,000,000 people, 93 per cent of whom are Moslems. All Southern Baptist work is located on Java where 53,000,000 of the people live.

Japan

A rising tide of evangelism highlighted progress of Japanese Baptists in 1954 as 60 churches over the nation reported 1,410 baptisms. Church membership increased to 8,235 and is expected to approximate 10,000 in 1955. Baptisms for 1953 and 1954 equaled the entire membership reported in 1941. Churches, chapels, and missions number 120.

Advancing under a national plan of evangelism, Japanese Baptists continue toward their goal of 1,200 churches and 100,000 members in 25 years. A recent report of the interdenominational NCC (National Christian Council) declared the Japan Baptist Convention was making "the most striking advance of all major groups now working in Japan." The report attributed the progress to "careful strategic planning, aggressive evangelism, and enviable support from the home base in both personnel and financial assistance."

As Japanese Baptists have studied the needs of their country, they have recognized the necessity of increased witness for Christ immediately. Evidences of the revival of Shintoism and Buddhism give recognition to the fact that the heart hunger of the 85,000,000 people of Japan will not wait for a slow Christian approach.

Postwar efforts toward evangelization in Japan have been inadequate to serve the vast opportunity. Realization of this has led Japanese Baptist leaders to launch "Operation Evan-

gelism Advance," with the immediate purpose of establishing 100 strategic centers throughout the nation to project the Baptist witness. It is expected that this advance program will make possible the accomplishment in two years of what normally would require five.

Striking gains in convention giving were also reported in 1954. Church gifts increased 60 per cent—from \$43,000 in 1953 to \$69,000 in 1954. Gifts in the new church at Takamatsu on Shikoku Island tripled last year. Coupled with church expansion has been the convention's strong emphasis on stewardship and self-support. Today 40 per cent of the churches in Japan are self-supporting.

Other gains in 1954 included the dedication of a new national assembly in the mountains near Mt. Fuji and the new 1,300-seat Rankin Memorial Chapel and Library at Seinan Gakuin University in Fukuoka. A four-story wing is under construction at the Japan Baptist Hospital at Kyoto that will provide for a 100-bed institution. Also scheduled for completion in June is the new Japan Baptist Seminary administration and classroom building at Fukuoka. A three-story dormitory was completed in 1952.

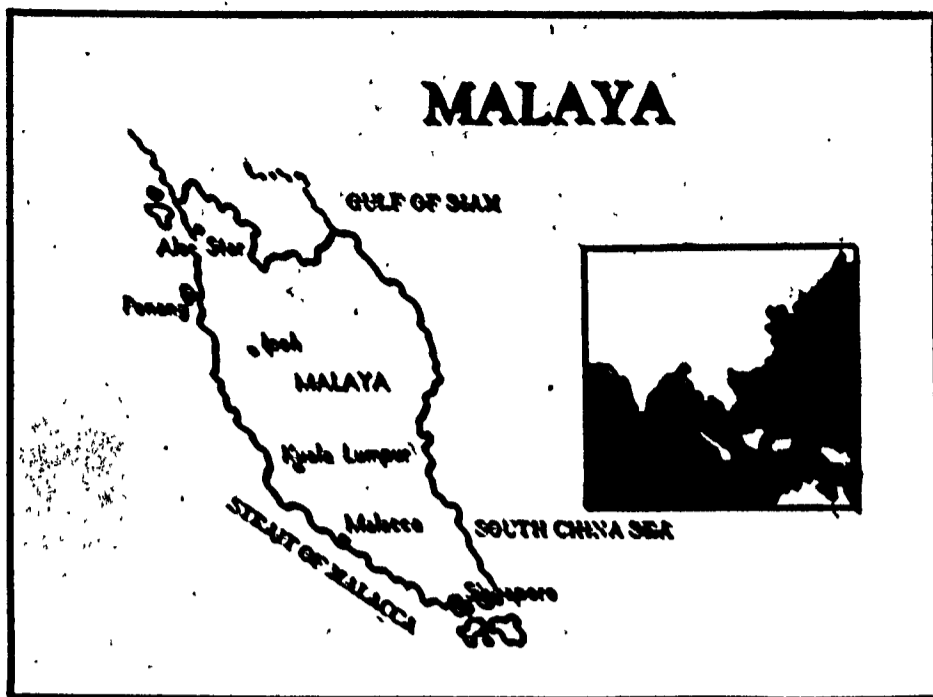
The evangelistic department of the convention also announced plans for the first rural evangelism program of Japanese Baptists. In its first project, the convention plans to enter a rural community in Kagoshima Prefecture in southern Kyushu. In an effort to make a Christian impact upon the whole of this rural community, leaders in evangelism and outstanding Christian specialists in rural problems will speak.

Project number two will be a national rural evangelism conference for pastors, missionaries, and laymen. Long-range plans call for the training of young men for rural evangelism.

Reporting on Japanese Baptists' program of advance, Missionary D. Curtis Askew, convention executive committee member, said: "Though the political and economic situation in Japan remains unsettled and the minds of the Japanese people are torn between various ideologies, the Japan Baptist Convention, its churches, and the missionaries are united to go forward in victory in 1955 with a dynamic program of evangelism, church building, and a deepening of the spiritual lives of its people."

MALAYA

By J. Winston Crawley



GEOGRAPHICALLY, Malaya is the southern part of the Malay Peninsula, peopled originally by the Malay race. Within recent centuries parts of it have been controlled successively by the Portuguese, the Dutch, and the English. In a broad sense the term Malaya includes both the Federation of Malaya and Singapore. Southern Baptists have missionaries in both these political units.

The Federation of Malaya was set up in 1948 as a protectorate of Great Britain. It is composed of nine Malay states, which previously were tied more or less loosely to the British Empire, plus the settlements of Penang and Malacca. The capital of the Federation is Kuala Lumpur. Malaya is rich in resources, particularly rubber and tin.

The island of Singapore is a separate political unit, a crown colony of Great Britain. From its founding in 1819, the city has grown to be the major port of the Orient, with approximately a million people and with commercial and cultural connections throughout Southeast Asia.

Malaya has one of the most cosmopolitan populations to be found anywhere in the world. One of the major problems is how people of such different racial and cultural backgrounds can be fused into a real nation. The total population of the Federation and Singapore combined is approximately 7,000,000. Of that number about 3,000,000 are Malays. Theirs is in the main a culture of simple village life and small states with autocratic Moslem rulers.

Another 3,000,000 of the people are Chinese. They live primarily in the

cities and play a central part in the commercial life of Malaya. Their religion ranges from a fairly strong Buddhism to an even stronger secularism and materialism. There are in Malaya and Singapore almost 800,000 people from India, Pakistan, and Ceylon. Many of them are laborers on the rubber plantations and in the tin mines. They bring with them their own religions, Hinduism, Buddhism, Islam, and Sikhism.

A small group of about 100,000 Europeans, predominantly British, include many of the actual commercial and political leaders of Malaya. Chinese and Indian dialects along with Malay and English form a linguistic hodgepodge. Malaya and Singapore are the meeting place of the races and nations of Asia, a crossroads of cultures and religions.

Roman Catholicism came to Malaya with the Portuguese over four hundred years ago, and today the Roman Catholic Church is slightly stronger numerically than the Protestant denominations. The chief Protestant groups in order of size are the Methodists, the Anglicans, and the Presbyterians.

COMMUNICANT members of evangelical churches total about 27,000 which is less than one-half of 1 per cent of the total population. The vast majority of the Christians are Chinese, though there is a considerable minority of Indian Christians. Evangelization of the Malays is forbidden by agreement between the British Government and the Malay rulers.

For many years there have been

Baptists in Malaya, immigrants from South China. Two Baptist churches were organized in 1937, one in Singapore and the other in Alor Star, Kedah. Another Baptist church was organized in Singapore in 1949. There are now seven churches organized in the Malaya Baptist Convention. They have a total membership of about seven hundred.

IN 1950, Miss Lora Clement came as the first Southern Baptist missionary to Malaya. We now have under appointment for Malaya eighteen missionaries located in five stations. A number of Chinese preachers have come from Hong Kong to help in Baptist work in Malaya. In addition to the direct evangelism and church work, the Mission and its helpers are carrying on kindergarten work, a clinic, a seminary, and a book store.

Malaya offers to Southern Baptists many strategic opportunities. We find here one of the major concentrations of Chinese people still open to mission work. As our work develops, we should find the churches of Malaya well able to carry on their own program of evangelization, with the help of our missionaries.

Young Chinese of Malaya may take a prominent place in the spread of the gospel to still other places; for example, there are close ties between Chinese in Malaya and those in Borneo and Sumatra. Already Baptists in Malaya have expressed interest in helping to take the gospel to those areas.

The concentration of Hindu and Pakistani people in Malaya and Singapore.
(Please turn to inside back cover)

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



**Husband and Wife Accept Christ;
First Christian Family in Oita**

Mary C. (Mrs. W. L.) Walker
Oita, Japan

THERE were five other candidates the day Sato-sensei, a high school biology teacher, presented himself for baptism. He stood to read his profession of faith as the others had done; but soon he had forgotten his script and had begun to speak to the congregation from his heart. His wife and four-year-old boy sat in the congregation, too. Although they had not yet become Christians, they had come for this special occasion.

Sato-sensei told with intense feeling how he had become interested in Christianity through an English Bible class and had begun to search the Scriptures. He suddenly interrupted himself and called his little boy to his side. With his hand on his son's head, he said, "As I looked at this child and realized the wonder of re-creation and that this child will grow and develop into manhood, it was not hard for me to accept the fact of the existence of God.

"But this Jesus Christ that I kept hearing of and his death on the cross I could not understand. It seemed to come between me and God as a stumbling block. But one day I went into the school-library; and, after reading the Bible, I laid my head in my hands and in final surrender prayed, 'Lord, I believe and accept Jesus Christ even though I do not understand everything in this Bible.' Then, suddenly, in a wonderful way the whole meaning of the cross came to me."

Sato-sensei now spoke with great feeling and joy, saying, "Why, the cross is the very heart of it all! Imagine Jesus Christ dying for me!"

Still holding his little boy by the hand, he said: "And I would like to tell something which I have never told before. The first child born to us was harelippped and so deformed that she could not even get the nourishment she needed; and after one week she died. Although my wife wanted another baby, I was filled with fear and great anxiety as the birth of our second child, this boy, approached. I was practically beside myself until I could be sure that this baby was perfectly formed."

The church audience was listening intently now to Sato-sensei, some had turned to glance at his wife who sat weeping quietly. He continued, "And now as our third baby's birth draws near, I have no fear whatsoever about it. Whether the child is normal or not, I'm confident that God's will will be done and so I am resting confidently in him."

And, thus, he ended his testimony with a radiant face that testified to his joy even more than the words he had spoken.

A few weeks later a fine baby girl was born to the Satos. After faithful church attendance and real interest in Christianity, Mrs. Sato joined the church seven months later testifying publicly that Christ is now her Saviour, too.

Theirs is the only Christian family (husband and wife) in our church. How we thank God for answering prayer: your prayers from home, our prayers here as we face these problems at close range, and the prayers of those who seek our Saviour.



**Missionaries Learn That God Knows
Their Needs Even Before They Pray**

Virginia Mathis
Manila, Philippine Islands

"YOU can't tell me Sunday doesn't come three times a week. I know it does."

And that's how we'd been feeling for several months because of the press of trying to meet the literature needs of our fast-growing Filipino Baptist churches.

After preparing for three thousand children in vacation Bible school on a four-grade level we knew beyond a doubt that the call of the printed page in telling the Good News was beyond us and that we must have missionary help. Mary Lucile Saunders and I started praying that a couple would be sent to help.



The Satos—the only Christian family in the Baptist church at Oita, Japan. (See Epistle by Mrs. W. L. Walker.)

But who would be interested in writing and editing, pasting galley proof, searching and searching and searching for usable materials, drawing off stencils by the hundreds, typing, getting oneself all messed up with ink, spending hours in sorting, folding, and assembling books and leaflets, meeting those never-ending deadlines—not many people are, as we'd been told.

A formal request was made to the literature and executive committees of our Philippine Mission. Weeks passed and Mission meeting time came. (Mission meeting brings all missionaries of the Philippine Mission together for inspiration and business.) Then it happened:

"Mr. Chairman."

"Mr. Badger."

"Mr. Chairman, I suppose that as a new missionary on the field I should not speak up in Mission meeting, but I have something I feel I must say."

And that "say" was God's answer to our prayers. The Mission minutes read: "VOTED: that the Mission approves the transferring of the Ted O. Badgers to literature and promotion work as soon as possible."

"Your Father knoweth what things ye have need of, before ye ask him" (Matthew 6:8b).

Please pray that we will be able to meet the crying need in this great land for the open Word of God in the homes, hands, hearts, and lives of the people here.



National Gives Glowing Report Of Forty Years' Living With God

Audrey Fontnote
Kyoto, Japan

I CAN think of no better way to spend an evening than writing you about the people among whom we are working. One person, in particular, I would like to mention tonight is Yamaji-sensei. He is the father of our pastor at the Kyoto Baptist Church. Not long ago, he thrilled us with a glowing testimony of his "forty years of living together with God," as he puts it. Of course, he spoke in Japanese; therefore, later, lest I miss many of his points, I requested him to write these experiences for me.

Being of a poor family from a remote village on the island of Shikoku, he had little money or time for education. However, he had an earnest desire to go to America to study. Unable to obtain an entrance permit, he turned toward India instead. En route, he stopped for a short period in Shanghai and there met a man called Tada, a well-known Christian, who gave him a Bible and planted in his heart a small seed of desire to find the God of that Bible.

That seed did not bear fruit, however, till seven years and, literally, a "world" of travel later. Mr. Yamaji journeyed to London where he joined the volunteer defense corps during World War I, served a short while in France, and was then sent to Mesopotamia for a tour of four years.



Timoteo, Cornello, and Isaac Gatica. (See Epistle by R. Cecil Moore.)

All the while, he said, he cried out to the Lord to deliver him from his hardships and despair; and, obtaining no relief, many times he ceased even to pray this prayer. However, with the end of the war, he once more resumed his search, his travel taking him this time on to New York and across the States to San Francisco and Hawaii and finally back to Japan.

Arriving in Kyushu, the southernmost island of Japan, he chose the city of Yahata, found a small Baptist church, prayed the prayer of repentance, and was baptized. Thus, began forty years of fruitful labor as a Christian layman.



Christian Families Among Finest Justifications of Outlay of Money

R. Cecil Moore
Santiago, Chile

ONE of the first of the valiant Baptist preachers who opened the south of Chile for the gospel was Juan Antonio Gatica (gah-tee-cah). He homesteaded in a rough frontier settlement where banditry, cattle thieving, and lawlessness were rampant.

Juan Antonio soon formed a small Baptist church which was a powerful leaven in civilizing the frontier settlement. This church at Molco still carries on for Christ.

But Gatica did not neglect his family while caring for others. Though he had very little formal education, he realized its worth. His three boys by his second wife were educated in our Colegio Bautista in Temuco and all were outstanding students. Though no one of them followed their father in the ministry, they carry on the family tradition as Baptist laymen.

Timoteo, the oldest, with very little help, finished at Wake Forest (North Carolina) College and later won his master of arts degree from the University of North Carolina, at Chapel Hill, and Duke University, Durham, North Carolina; and did further graduate work in the University of Texas, Austin.

When the lamented Agnes Graham died, the Chile Mission considered only one person as her successor, Timoteo Gatica. He has proved the wisdom of that choice. Under his efficient leadership the Colegio holds to the high ideals and evangelistic zeal of its founder, Agnes Graham.

Timoteo's wife, Señora Enriqueta, is also a second generation Baptist. She holds the degree of registered nurse from the University of Chile. They have three children.

Cornelio received his degree in law from the University of Chile. He married a missionary, Miss Ethel Singleton, and both are teachers in Colegio Bautista. They have two children.

Both Cornelio and Timoteo are deacons in the First Baptist Church and have held many positions of trust in the National Baptist Convention.

Isaac, the youngest of the three, received his teacher's certificate from the School of Pedagogy of the University of Chile. His wife is a graduate of our Woman's Missionary Union Training School in Santiago. They also are active in church and denominational work.

Such families are the finest justification possible of the outlay of money for foreign missions. Even though these are outstanding, they are by no means the only notable laymen in our Baptist churches. Such are the strong hope and sure foundation under God for the future of our denomination. May God give us many more like them.



Prayers of this Italian Christian
Are No Formal Recital of Phrases

Rhoda (Mrs. A. B.) Craighead
Rivoli, Italy

I WOULD like to tell you about the prayer life of one of our Baptist church members. To the Italians, prayers are a formal, cold recital of phrases which have little meaning to those who recite them. Those who are devout Catholics have their prayers for the sick, prayers for the dead, prayers for the poor, prayers for loved ones, prayers for this and that—but nearly all are prayers to the Immaculate Mary.

Prayers are taught the children in school, prayers are chanted as the people walk along behind the wagons carrying the dead, a prayer is quickly breathed as one passes one of the many statues of Mary, and prayers are said by the most faithful as they lie down to sleep each night under a picture of the Holy Mother.

This is the man I would like to tell you about:

Signor Antonio Merino, when he was a boy, was taken by an aunt to the Methodist chapel in Torino. When he responded to the gospel and decided to be a *Protestante*, his mother and relatives were very angry and made life difficult. Later, he became active in the Salvation Army and learned to be a ready witness. The war came and he was carried off by the Germans to the concentration camp at Dassau.

As always, he had his New Testament with him when arrested, and he used it freely in the concentration camp. In the midst of the fear, despair, and hatred of the camp he found strength and peace in prayer and Bible reading. One night during a mass bombardment he and a group of five or six men were in an air-raid shelter. For some reason he felt impelled to leave the shelter with another friend. A few moments later a direct hit killed everyone in that shelter.

At every opportunity Signor Merino, now a member of the Baptist church of Rivoli, testifies that God has never failed to respond to his earnest prayers.

He cites as the best example of this fact his wife, Gelsomina. For years he prayed that she might find a personal faith in Christ. She was a fanatical Roman Catholic and very contrary to the *Protestantes*, but her life was a tangle of fears, worries, jealousies, and hatreds.

Then one day in her desperation she prayed to the



Signor Antonio Merino. (See Epistle by Mrs. A. B. Craighead.)

"spirit" of a departed priest whom she greatly admired. In response to this sincere cry of the troubled heart, something (she felt it was the spirit of the priest) told her: "Go to Via Colla 6 where the Protestants are."

She asked her husband, who had not yet frequented our group, to accompany her to a meeting to which she had previously been invited by a friend—our Monday night women's class taught by Mrs. Benjamin R. Lawton, missionary. That same night she felt the great burden lifted from her, and she has become an example of radiant Christianity, amazing even the physicians. Her baptism and transformed life have been a powerful testimony in the community.

The Merino family has found new joy and happiness. The father, a labor-adviser, is a constant witness in his office. The mother, a skilled seamstress, talks of her experience to all she sees. The two girls are G.A.'s and faithful in their Christian witness at school and elsewhere.

When occasion is given for prayer, Signor Merino is usually the first to respond, praying that God will touch the heart of his skeptical son and that many doors may be opened for Christian work.



Family Offers to Move Home That Mission Church Might Face Street

Virgil O. McMillan, Jr.
Shimoda, Japan

I WANT to share the following story with you.

Here in Japan, as back in the United States, we have backsliders, average Christians, and wonderful Christians. It is these wonderful Christians who are a source of joy and encouragement to pastors and missionaries. Let me tell of one example that has thrilled and encouraged me.

One of my present greatest joys is the trip to and the service at our mission at Fuji Yoshida, at the base of Mount Fuji. There are only twelve members as yet; but we often have forty present on Saturday nights. These are mostly high school students. We are hoping to build a church or educational building there this summer. Just last Monday the Marines at a near-by base gave us a check for \$450 for this purpose.

At the present time we are meeting in two rooms of the private home of the Togawa family. In this family are three grown daughters, one grown son, and the seventy-two-year-old mother. Two of the daughters are baptized Christians. We use two of their three rooms all Saturday afternoon and all Sunday morning each week for only five dollars per month. They are constantly doing extra things for us like scaling the ceiling or putting new paper on the sliding doors.

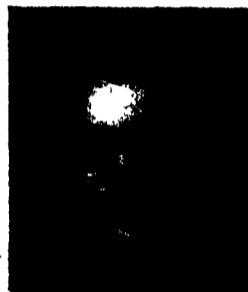
The family offered us a lot on which to erect the church building; but unfortunately it does not face the

street. After we explained the need for a lot adjoining the street, we asked them to try to swap the land for the piece of land in front of their house. Since it is now being used to grow rice this will be difficult.

This past week the family made an astounding suggestion to me: "Our present home faces a busy street. If we tear down our house and the two barns behind it, you can build the church here. We can move our house and the other buildings down to the other lot."

Because of other circumstances, we cannot use this lot; but one thing I do know, God can and will use this kind of devotion to Christ.

All the family agreed to this offer to move the home. My prayer is that this year all members of that family will become believing baptized members of the mission.



Women's Courageous Stand for Christ Rewarded in Tiny Child's Testimony

Coy Lee (Mrs. A. P.) Pierson
Chihuahua, Mexico

IT WAS early one Sunday morning when Mrs. Delgado placed breakfast before her husband and two older children (the baby still slept). As usual on Sunday morning, Mrs. Delgado was hurrying with her many preparations in order to leave everything in perfect order. In this way she would evade the rebuking and scolding of her fanatical husband, who always accused her of neglecting her home duties in favor of "that Protestant church."

Mr. Delgado, in a suave, cunning voice, addressed Normita, age five and the oldest child, "Hurry through with your oatmeal. Then I will take you with me to the Cathedral on this first Sunday of the new year."

Normita, with a perplexed expression, answered, "No, Poppy, that would not be right. I would like to be with you this day, but it is wrong to try and fool God. If I, loving God as I do, were to go to your church where they tell you that my Mommy is bad for attending our church, where we sing and pray to Jesus directly, wouldn't God think me a foolish little girl for not being true to him. No, Poppy, I cannot be untrue to Jesus today, even to please you."

There was charged silence during the rest of the breakfast. Then Mr. Delgado left the house without a word to either his wife or little daughter.

Yes, this was just one more reason why Mrs. Delgado knew the importance of facing the battery of accusations of neglect day after day. Then bathing and dressing her three small children and giving thanks to Jesus for the testimony of Normita, she prepared to go to Sunday school.

Mrs. Delgado was determined not to miss a service, even though it often meant carrying the two younger children in her arms the long distance to and from the beautiful Baptist church in Chihuahua.



Accident Brings Missionary Family Nearer God and Many Are Blessed

Dorothy Dell (Mrs. H. L.) Shoemaker
Guayaquil, Ecuador

MIRACLES are still being performed today! We have witnessed one that has not only deeply affected our home, but many of our congregation and friends.

Last October our three-and-one-half-year-old child, Jimmy, fell from a second-floor balcony to the tile terrace some twenty feet below. The doctors did not believe he would live to leave the emergency room, much less the whole night. Their fears were expressed to the extent that one of the doctors stayed in the next room all night.

My husband and I sought to surrender ourselves more completely to God's will and during those first seven days we became more intimately acquainted with our Heavenly Father than ever before. Our all-knowing Maker had laid our great need on the hearts of friends at home even before they received messages of the accident; and they were beseeching his blessings upon our family and the Lord's work here at that time.

Just an hour after the accident one congregation of our folks met and prayed believing that God would hear and answer their prayers. At the same time, some thirty miles away, another group was congregated in revival services where there were fifteen professions of faith and where until this hour even sowing the gospel seed had been difficult.

From that day until this we have seen a steady growth in the Lord's work and have witnessed people who were very devout Roman Catholics tear out idols from their homes and hearts and place their faith in the all-sufficient Saviour. Some of these had been on our hearts and in our prayers for months but they were openly uninterested and almost to the point of being antagonistic. In recent weeks all attendance records have been broken and there has been a glorious harvest of souls.

God has been so good and comforting in our hour of need that we will never be able to praise him enough for his wonderful love in miraculously restoring our little one to us. With John we can say we know that the Lord hears us always. And because of the people which stand by we have said so, and many have believed.

Welcome to the Congress!

(Continued from page 11)

in 1949, when I attended the meeting of the Southern Baptist Convention in Oklahoma City, I was able to visit several homes and greet young people whom I had married here in Bloomsbury.

In 1950, and every year since, I made the journey across the Atlantic; and if I were to be-

gin to express the appreciation my wife and I feel for the generous welcome we received among you I should go far beyond the limits of this article. How rich our experience has been!

State conventions, seminaries, the Sunday School Board headquarters in Nashville and the Foreign Mission Board headquarters in Richmond, simultaneous revivals, Ridgecrest, visits to churches from Washington in the north to Miami in the south, in the states across your country from the Atlantic to the Pacific—all these have entered into our lives for good. So much so that although I am a Britisher I feel I really know something about Southern Baptists and I feel that I really belong. Certainly no visitor from Britain ever received greater kindness, and if I wanted to express all the gratitude I feel I should have to spend all the time at the Congress shaking hands with you!

In many parts of the world I have told our Baptist people something about your Convention and your churches. When I have been asked to describe your work I haven't just mentioned big churches and extensive organizations. I have spoken about your evangelism as I have known it and taken part in it, about the Sunday school organization which (I think) explains a good deal of your progress, about the large numbers of titheers in your churches.

Southern Baptists are not perfect any more than any other Baptists; but I have found strong evangelical convictions and rich devotion to the churches which have made me feel that Southern Baptists are called of God to play a great part in Baptist progress throughout the world. Some of your pastors have become close friends and valued counselors to me.

I count it one of the greatest enrichments of my life that ever I came to know—I was going to mention names, but I will not, for the men and women in my mind just now are only typical of Southern Baptist consecration as I have known it not only in the United States but on some of your mission fields.

So come and see us in London, and join with us in thanksgiving for fifty years of World Alliance fellowship. And bring with you that great spirit of devotion to our Lord that has been so richly blessed of God in our time. I would like our British Baptists to feel the thrill I have so often felt, the thrill of evangelical fellowship which knows no other ambition than to honor our Saviour in worship and in service.



THE WORLD IN BOOKS

Genevieve Greer



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

Holy Land

Mission study and Sunday school groups will find *Cradle of Our Faith*, by John C. Trever (Historic Counselors, Inc., Wichita, Kansas, \$2.75), a valuable aid in visualizing the eastern Mediterranean area today and in Bible times. The eighty-five-page picture book on the Holy Land has one to three photographs (in color) facing each page of text. A project of the United States Junior Chamber of Commerce, the book emphasizes the bond of unity in the Holy Land between Protestants, Catholics, Jews, and Moslems.

Dr. Trever, who also prepared most of the excellent photographs, is professor of religion at Morris Harvey College in Charleston, West Virginia. He traces the history of the land and ends the book with an account of the finding of the Dead Sea scroll of Isaiah in 1947.

Chinese Boat Family

Jade Dragons, by Florence Wightman Rowland (Oxford University Press, \$2.75), an entertaining story for Junior-age children, is about a fishing family on a South China river boat. A fire, a storm, a race with river pirates, sickness, and friendship with another river boat family furnish the events of the story. A boy's desire to walk just once on land furnishes the thread of the story.

Schweitzer's Africa

The World of Albert Schweitzer (Harper and Brothers, \$5.00) is a picture book that will be treasured by mission study groups not only for its story of Schweitzer, but also for its portrayal of medical missions in Africa.

The photographs by Erica Anderson, an artist in her profession, are unusually clear and revealing. The brief text and captions by Eugene Exman, manager of the religious book department at Harpers, are clear and to the point.

After a brief account of Schweitzer's life before his missionary career began, the story is continued in pictures. They include Schweitzer's home in Alsace, although most of the photographs are of the Lambaréné hospital area and the people to whom the hospital ministers. The book has large pages, nine by eleven inches, which permit large reproductions of the photographs.

China's Ordeal

Those who love China and have followed missionary activity there in the

years before Communist control will want to read *Fifty Years in China: The Memoirs of John Leighton Stuart, Missionary and Ambassador* (Random House, \$5.00). The book is an account of the experiences and insights of Dr. Stuart, missionary of the Southern Presbyterian Church, during turbulent years in China as a faculty member of Nanking Theological Seminary, the first president of Yenching University, and finally Ambassador of the United States.

Historical facts and the author's insights will somewhat clarify the tangled Chinese situation for American readers. And the author's optimism and faith will be caught by those who are dejected about the present situation in China.

He writes: "I have for a long time hoped that Chinese theologians might give some fresh and creative interpretations of Christian truth to their own people and to the world. It may be that the ordeal through which the Chinese Church is now passing will so enrich and deepen the religious experience of their Christian thinkers that what we have longed for may more quickly be realized, just as the most profound spiritual insights of the Old Testament came in the literature written after the Exile. . . ."

African Giant

Flamingo Feather, by Laurens van der Post (William Morrow and Co., \$3.95), is that rare thing, a well-written secular novel that is morally clean. A mystery story, a romance, a vivid portrayal of South Africa, this is a satisfying book even when read for the story alone. It is doubly so for the reader who is also interested in "feeling" Africa.

The author, a South African of Dutch descent, like his book's hero, is singularly responsive to his surroundings and unusually skilful in describing them. "Africa," he writes, "has always walked proudly upright in my mind, an African giant among the other continents, toes well dug into the final ocean of one hemisphere, rising to its full height in the greying skies of the other; head and shoulders broad, square, and enduring, making light of the bagful of blue Mediterranean slung over its back as it marches patiently through time."

Leader of the Mongols

The life story of the famous Mongol ruler who conquered half of the known world in his time is told in *Genghis*

Khan (Random House, \$1.50), by Harold Lamb, the well-known author of historical stories.

This is one of the World Landmark books for young people—clearly written and true to facts. The story follows the life of Genghis Khan from the time he was nine years old and became chief of a Mongol tribe in his father's stead until his death when he left his sons rulers of a large slice of the world.

Missionary education groups will find particular interest in references to Mongol contacts with old China and Russia and with Moslems.

Missionary Biographies

Friendship Press is reprinting two popular biography books—*Livingstone the Pathfinder*, by Basil Mathews, and *Dauntless Women*, by Winifred Mathews, both written for young people (each \$2.50).

The Livingstone book follows the famous missionary-explorer from mill boy in Scotland to burial in Westminster Abbey. His trips to and through Africa, his marriage and years with his family, the famous meeting with Stanley, and the last journey—all are here.

The book by Mrs. Mathews is a collection of biographies of missionary women who followed their husbands to difficult places of service. Among them are Ann Judson of Burma, Mary Moffat and her daughter Mary Livingstone of Africa, Dr. Lillias Underwood of Korea, and others.

Catholicism

In *What Rome Teaches* (Baker Book House, 60 cents), Edward J. Tanis answers puzzling questions about Roman Catholic teachings. He does not reflect the spirit of ill will, but compares the teachings of the Bible and the Roman Catholic position, leaving the reader to make his own decision. The points discussed are God and the Bible, papal infallibility, Mary's bodily ascension, the mass, purgatory, and marriage. The value of the booklet is enhanced for study purposes by questions on each chapter.

Reviews in Brief

The Bible in World Evangelism, by A. M. Chirgwin (Friendship Press, \$2.50 and \$1.50)—a study sponsored by the United Bible Societies. Includes the place of the Bible in the early church, during the great periods of church history, and in our own times; discusses the use of the Bible in evangelism today, individually and in corporate efforts in Latin America, Africa, Asia, North America, and Germany.

A Penny's Worth of Character, by Jesse Stuart (Whittlesey House, \$1.75). A simple, well-told little story for children; has a moral lesson woven into the story.

(Please turn to page 31)

Missionary Family Album

Appointees (March)

FRYER, Ross B., Jr., Tex., and Mary Lynn Baker Fryer, Ark., Indonesia.
HAWKINS, Fred L., Jr., N. C., and Mariruth Barker Hawkins, Tenn., Brazil.
JONES, Samuel L., and Ona Knight Jones, Tex., Southern Rhodesia.
LENNON, S. Judson, and Harriett Orr Lennon, N. C., Thailand.
MERCER, Dewey E., Ky., and Ramona Hall Mercer, Tenn., Japan.
RENFROW, Harold E., and Nona Baumgartner Renfrow, Mo., Brazil.
SCULL, Ancil B., Ind., and Rubye Northcutt Scull, Okla., Indonesia.
WAGNER, Lucy E., Mo., Korea.
WESTER, William S., Ga., and Blanche Clement Wester, La., Southern Rhodesia.
YARNELL, Carl F., Jr., and Mary Elizabeth Pate Yarnell, Tenn., Malaya.

Arrivals from the Field

BLEDSE, Hilda (Hawaii), P. O. Box 362, McDonough, Ga.
COCKRUM, Mr. and Mrs. Buford E., Jr. (Nigeria), Box 145, Cowan, Tenn.
HARRIS, Josephine (Hawaii), c/o Capt. W. T. Hendricks, 4519 Ocana Ave., Long Beach, Calif.
HICKS, Mr. and Mrs. Marlin R. (Chile), 2416—24th Ave., Meridian, Miss.
LAWTON, Mr. and Mrs. Wesley W., Jr. (Philippines), c/o Rev. Frank Moore, 4910 Monroe Rd., Charlotte, N. C.
MARLOWE, Rose (Japan), c/o Mrs. H. H. Link, P. O. Box 903, Key West, Fla.
MORRISON, Martha (Hawaii), c/o Mrs. A. G. Woodruff, 4223 Shenandoah, St. Louis 10, Mo.
WALKER, Mr. and Mrs. William L. (Japan), Seminary Hill Station, Ft. Worth, Tex.

Births

CLAWSON, Mr. and Mrs. William M. (Mexico), son, William Arthur.
GOLDFINCH, Mr. and Mrs. Sydney L. (Paraguay), daughter, Lura Nancy.
PARKER, Mr. and Mrs. F. Calvin (Japan), son, Andrew Calvin.
ROPER, Dr. and Mrs. John A., Jr. (Near East), son, John Anderson, III.

Deaths

CULLEN, Mrs. Oscar T., mother of Paul S. Cullen (Nigeria), Feb. 11.
RICHARDSON, F. Raymond (South Brazil), Vitória, Espírito Santo, Brazil.

Departures to the Field

COOPER, Mr. and Mrs. W. L., Bolanos 262, Buenos Aires, Argentina.
MARTIN, Mr. and Mrs. Henry D., Baptist Mission, Oyo, Nigeria, West Africa.
MCDOWELL, Dr. and Mrs. Donald E., Casilla 31, Asunción, Paraguay.

PARKER, Mr. and Mrs. John A., Casilla 9796, Santiago, Chile.
SANDERSON, Mr. and Mrs. Paul E., Caixa Postal 89, Belém, Pará, Brazil.
VAN LEAR, Marie, Baptist Mission, Oyo, Nigeria, West Africa.

Marriages

BRYAN, Ann, daughter of Dr. and Mrs. N. A. Bryan (Korea), to Mr. Lester Irwin Pearle, Feb. 5, Dallas, Tex.
POOL, Frances, daughter of Dr. and Mrs. J. C. Pool (Nigeria), to Mr. Robert H. Blinn, in June at Harlingen, Tex.

New Addresses

BROONER, Mary Aileen, Rhodesian Baptist Mission, Private Bag 35, Gatooma, Southern Rhodesia.
CARSON, Mrs. W. H. (Nigeria), 4716 Court R, Central Park, Birmingham, Ala.
CHEYNE, Mr. and Mrs. John R., Rhodesian Baptist Mission, Private Bag 35, Gatooma, Southern Rhodesia.
CULPEPPER, Dr. and Mrs. Robert H., 2

Chome, 11 Banchi, Hirao San So Dori, Fukuoka City, Japan.
EWEN, Betty Jane (Nigeria), Rte. 3, Neosho, Mo.
FORT, Dr. and Mrs. Milton G., Jr., Rhodesian Baptist Mission, Private Bag 35, Gatooma, Southern Rhodesia.
GRAYSON, Alda, Box 315, Kahului, Maui, Hawaii.
HUDSON, Lenora (Japan), 1030 Greenwood Ave., N.E., Atlanta, Ga.
HUNT, Mr. and Mrs. Walter T., Cotobota, Cotobota, Philippines.
JOHNSON, Mr. and Mrs. W. B., Djalan Gunung Sahari VI, House No. 36, Djakarta, Indonesia.
KRATZ, Mr. and Mrs. C. E., Rhodesian Baptist Mission, Private Bag 35, Gatooma, Southern Rhodesia.
LIMBERT, Rosemary (Japan), Grubbs, Ark.
MARLAR, Monda Vesta, Rhodesian Baptist Mission, Private Bag 35, Gatooma, Southern Rhodesia.
MOON, Hazel (Nigeria), Appomattox, Va.
MURRAY, Katie, 62 Jen Ai Road, Kaohsiung, Formosa.
ORRICK, Mr. and Mrs. B. W., Conchillas, Dpto. Colonia, Uruguay.
PARKER, Mr. and Mrs. Earl, Baptist Mission, P. O. Box 105, Pusan, Korea.
WILLIAMS, Thelma, Baptist Hospital, Mati, Davao, Philippines.

In Memoriam

Frank Raymond Richardson

Born April 17, 1928
Gulf, Texas

Died March 15, 1955
Vitória, Brazil



REV. FRANK RAYMOND RICHARDSON, appointed a Southern Baptist missionary to Brazil in April, 1953, had been on the field seventeen months when he died following an operation.

A native of Texas, he received the bachelor of arts degree from Baylor University, Waco, Texas, and the bachelor of divinity degree from Southwestern Baptist Theological Seminary, Fort Worth, Texas. He was pastor of the New Baden (Texas) Baptist Church from 1950 to 1953.

He and Mrs. Richardson, the former Anatole Morrison, completed their studies in language school in Campinas, Brazil, and moved to Vitória last December to serve as general evangelistic workers.

He is survived by his wife and a son, James Allen, almost two.



YOU AND YOUR MISSIONARIES

Rogers M. Smith

"Will You Pray With Me?"

SEVERAL years ago a pastor became concerned about the cause of world missions. He was pastoring a comparatively small church in the state of Kentucky. He knew that the key to the mission enterprise is the missionary. Missions can, if necessary, get along without a lot of things but it must have the missionary.

In this church was a small group of Intermediates and among them was one girl who was ahead of the others in dedication and possibilities. One day the pastor laid his hand on this girl's shoulder and said, "Will you pray with me that God will call some young person from our church to be a missionary?" She looked up into the pastor's kind face and said, "Why certainly, pastor. I will pray with you about this matter." Little did the girl realize what this request and answer would lead to in her life.

The girl was very active in the program of the little church. She held offices in the unit organizations and was an inspiration to all the people in the church and community. She never forgot her promise to her pastor and she became very interested in missions and prayed that God might lay his hand on someone in that church and call that one into mission service.

One Lord's Day the pastor preached a heart-warming and soul-stirring message on missions. He called for greater dedication on the part of his people to the cause of world missions. He challenged his flock to support missions with their lives, money, and prayers. At the close of his message he gave the usual invitations for people to confess Christ or to unite with the church by letter or statement from a sister church. However, on this day he added another invitation and that was for young people to volunteer for mission service and to make this fact known publicly.

While the hymn of invitation was being sung a young lady moved away from her seat and toward the front where the pastor was waiting to wel-

come those who would make decisions for Christ. This was the young lady who, several years before, had been asked to pray that God might call a missionary out of that church. Here she was, answering her own prayer by volunteering for mission service.

That young lady finished high school and, feeling that God wanted her to be a nurse, entered the nursing school of one of our Baptist hospitals. During the days of training she was very active in the Baptist Student Union and the local church where she held membership.

After nurse's training she enrolled in a well-known Baptist school to get her college education. She served as campus nurse. As a member of the Volunteer Mission Band she became more and more conscious of the urgent need for missionaries around the world.

After finishing college this young lady decided to get some much needed experience. She served as a staff nurse in a Baptist hospital, in a general hospital, and later in a Veterans Administration hospital. She then took one year of graduate religious training. At the present time she is in language school and shortly will be on the staff of one of our mission hospitals.

Is the pastor due all the credit for this person's being on the mission field? Probably not. We are certain that the Holy Spirit, the girl's parents, Sunday school teachers, friends, other preachers, and possibly other individuals had some influence. But we confidently believe that God used this pastor in a special way.

Pastor friend, will you not lay your hand on some of the young people

in your church and ask them to pray with you about this matter. Missionaries are desperately needed now in many areas of the world. They must come from our churches and our pastors must help "call out the called." The Foreign Mission Board is counting on your co-operation!

Africa, Europe, Near East

(Continued from page 14)

sands of Arab refugees in the so-called "Gaza strip."

A part of our inheritance at Gaza was a day school. Having planned to accommodate two hundred pupils, Mrs. McRae found the pressure so great that it was necessary to prepare for three hundred.

Since this ancient region is now a part of Egypt, it is quite possible that contacts here will be one of the means of giving us an opening into the land of the Pharaohs.

Addendum

Southern Baptists who wish to visit both the Arab countries and Israel should make sure their passports are in order. On my last visit in 1953 it was necessary to visit the Arab countries, arrange with the consulate at Amman for passing from Jordan (the old city of Jerusalem) through the Mendelbaum gate into Israel. Formerly, it was difficult, if not impossible, to enter an Arab country if one's passport bore an Israeli stamp.

Books

(Continued from page 29)

God and Israeli, by L. Sale-Harrison (Van Kampen Press, \$2.00). Gives reasons for Zionism with graphic descriptions of its leadership; the problems of administration; political conditions of the past and present; the religious situation; the economic and industrial situation; and pertinent view concerning the future.

100 Chapel Talks, by A. C. Reid (Abingdon, \$2.95).

National Bibles

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THE BIBLES OF THE WORLD

Missionaries: The Heart of Advance

(Continued from page 7)

serve effectively in the name of Christ. These young people must be wholehearted in commitment, clearheaded in purpose, realistic in self-appraisal, and persistent in a preparation that is adequate for the challenge of the world's conflicting ideas. Only the best is worthy of Christ's usefulness.

The Foreign Mission Board is ever seeking new ways in which to present the claim of God on young lives for world service. At the same time, every effort is being made to conserve the earlier life commitments that they may find fruition in actual service. A new member has been added to the staff of the personnel department whose primary responsibility is to work with mission volunteers of college age and under.

IN THE final analysis, the Foreign Mission Board is but the organizational framework which Southern Baptists use to implement their purpose to witness effectively to the power of Christ in the world. That missionary purpose becomes increasingly expressed as other organizations of Convention activity sound the note of advance. There is a growing, contagious enthusiasm for personal participation in the mission task.

As one visits the Southern Baptist seminaries and talks with faculty and students he senses a heightened concern for accelerating advance. Throughout the total organization of Baptist Student Union there is rapidly spreading a practical program of missionary information, challenge, and service. Various types of student missions conferences are being successfully convened on seminary campuses and elsewhere.

Missionary speakers, touching every college campus in a given state, are placing the needs on the students' doorstep. Summer student work, both at home and abroad, gives expression to the desire of our young people to do something new for Christ as they train themselves to do even more in the years to come.

Furloughed missionaries are being made available as never before to meet with college and other young people to lay before them the claims of ambassadorship. The Baptist students in several states are now participating in

a year of special missions emphasis. Other states are making plans for 1956.

The Southern Baptist Convention Committee on World Evangelization will bring a report to the Convention in Miami calling for a mighty forward surge on all fronts. Every church organization is being challenged to gird itself for a more sincere effort to share Christ with those millions who still have not heard. Especially does one find leaders of Woman's Missionary Union and Brotherhood in the local churches achieving a new awareness of the crucial need for more recruits in the King's army for world conquest.

The nerve center of any worthwhile movement of expanded witness is the local church and its pastor. One would be making a conservative statement in saying that of all the missionaries on the field today, at least 80 per cent had their first strong impressions for world service in the home church. There is a mass of evidence to verify this conclusion.

As candidates come before the Board to give personal testimonies, such words as these are heard: "God used Royal Ambassadors as a vehicle to bring my call to foreign mission service"; or this, "My Sunday school teacher caused me to take missions seriously by leading us to pray for specific missionaries each Sunday morning"; or again, "My pastor had wanted to go to the field but could not meet the requirements. He kept ever before us the command of Christ and the needs of lost people."

AS members of each church face the opportunity for doing something personally about a world witness and pray for God to call out their finest young people, we will see a miracle

take place. In fact, it has already begun. Hardly a day passes but that some pastor writes to tell about the decision of a young person who has committed himself to God's leadership for missionary service.

One of the highly significant trends of 1955 is seen in the large number of pastors and their wives—well trained, in active, growing pastorates, but still under the appointment age limit of thirty-three—who are offering themselves for missionary service.

SIMILAR steps are being taken by teachers and medical personnel. This offers prospect for immediate advance. We believe there will be many more in this age group to take such action.

If the missionary is the heart of advance, then God would call each of us to faithfully explore ways in which we can either answer his call or be used to help others answer it.

Advance has a claim upon every member of every church. For those who can go, there must be a personal confrontation concerning God's call. For those who cannot go, there is the demand for faithful prayer, enlightened concern, and stewardship in keeping with the sacrifice Christ made for the whole world.

There is the call of inner commitment of parents for God to call their most precious possessions. Recently, after the close of a service a mother came to say, "I gladly offer my boys to God if he would call them as missionaries." A few minutes later a father shared his heart with deep feeling: "I know all about Korea. My boy gave his life there. I only wish he might have lived there for Christ rather than die for his country!"

The heart of advance is the missionary. God grant us the missionary heart with a willingness to accept whatever its implications may be for our lives.

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Malaya

(Continued from page 23)

pore offers an opportunity to those feeling called to take the gospel to those races, but who lack opportunity at present to enter India and Pakistan themselves. Our Malaya Mission has made a definite request for a couple to be appointed specifically for work with Indian people, and such a couple would have an abundant field for their labors.

Singapore, as one of the great cities of the world, offers a specific challenge. A strong evangelistic church

program in English will have a great appeal for many people in Singapore. And there is abundant opportunity for the development of chapels and churches ministering in the various dialects to the hundreds of thousands of Chinese.

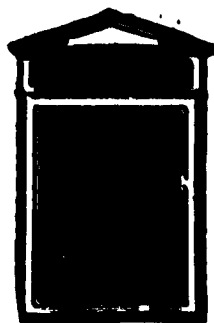
New Government-sponsored housing developments bring together in very small areas literally thousands of people without any Christian ministry whatsoever in their midst.

In the Federation, there is a similar development in the new villages, groups of people relocated by the Government for security reasons.

One of the most urgent needs of our Malaya work is the strengthen-

ing of the Malaya Baptist Seminary at Penang. Another need is a medical doctor to help in our clinic located at Petaling, a suburb of Kuala Lumpur.

If Southern Baptists give such help, we may expect to see the churches of Malaya multiply rapidly and bear rich fruit for the Lord throughout all Southeast Asia.



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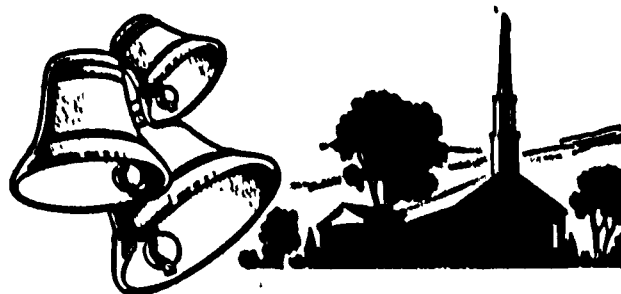
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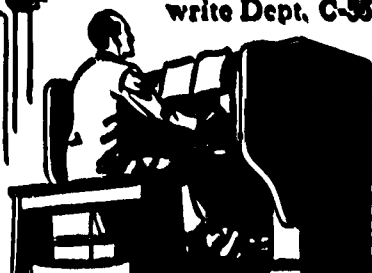
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