



THE *Commission*

SEPTEMBER 1955

Southern Baptist World Journal





How Big Is Your Church?

Of course, your church is just so many feet wide and so many feet high. But there are other ways of looking at the size of a church. Churches extend further than their width and length. They can be big enough to serve around the entire world.

A church can serve an entire membership, community, and world through the prayers of its members. It can minister to an entire world through the lives of its young people who give themselves to missionary service.

Every Southern Baptist church has a simple, easy plan of growing to be as large as the entire world. That plan is the Cooperative Program. Part of every dollar you give through your local church goes into each of the thirty-five countries and territories where Southern Baptists work. That part is large or small

according to the way the people give and the way the church divides its money for local, state, Convention-wide, and worldwide causes.

This is how it works: You determine what you will give through your church. You vote to send a certain percentage of your church's income to missions through the Cooperative Program. You help elect messengers to the state convention, and they determine how the Cooperative Program funds will be divided in the state and how much will leave the state for Southern Baptist Convention causes. You help elect messengers to the Southern Baptist Convention, and their vote decides how the Convention's share of the Cooperative Program will be divided.

How big is your church?



THE

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The Other Thirty-Eighth Parallel

By George A. Bowdler, Sr.

THREE is another thirty-eighth parallel besides Korea's. It lies south of the Equator and cuts through the northern limits of Patagonia, Argentina. There is no armed strife here, but a spiritual battle for the hearts of men is under way.

Patagonia embraces six territories and stretches a full thousand miles to the end of the South American continent. Discovered by Ferdinand Magellan in 1520, only partly explored by Charles Darwin in 1839, and visited by the ill-starred missionary band headed by Captain Allen Gardiner in 1850, Patagonia remained the "land of mystery" until this century.

Entered first by sheep raisers and then gradually by others with commercial and industrial interests, the country is now traversed by many dirt and gravel roads, by a few railways, both long and short, and by daily passenger planes. Early in this century the Ford "flivver" was hailed as the new Patagonian horse. Today Patagonia is the most promising emporium of potential wealth in all Argentina. Ambitious young Argentines are being told "Go south."

Sheep raising is still the main interest in the limitless leagues of cold, bleak lands in Patagonia. The man on horseback was the symbol of this wild country; but now the miner, the fruit-grower, the constructor, and the businessman are among the numerous laborers attracted to Patagonia. Mines that yield coal, fine clay, lead, zinc, salt, barite (for white paint), not to mention gold, are attracting prospectors.

Oil derricks are sprouting up fast in at least three large areas, northern, central, and southern. Growing towns and cities are the most patent evidence that things are on the move.

But where trade and industry go, the people go; and where the people go, the missionary goes, or should go. This is what interests us here.

As early as 1917, Thomas Spight, one of the first Southern Baptist missionaries to Argentina, said to the writer after returning from a trip by way of northern Patagonia, "I wish something could be done for those Indians I met near the Andes." There was very little white population here at that time.

A few years later Missionaries James C. Quarles and Erhardt S. Swenson, Juan Pluis, national Christian, and

others made hurried trips into the Patagonian region; but it was not until 1934 that the Argentine Mission established definite work there.

Mr. Spight's wishes have been carried out beyond his expectations. Along with the whites, now more numerous, the Andean (Araucanian) Indians have also been visited. Recent word from our national pastor in Cipolletti, who visits one of the more famous Indian colonies, says of one of the *caciques* (chiefs): "John will come in October to our third annual congress where he will give testimony of his faith by receiving baptism."

From the Atlantic Coast to the Andean Cordillera there is now a gospel lifeline. It is composed of organized churches and mission centers, the most western of which is Zapala. Center of tourist, military, mining, and oil-well activities, it bids fair to be the natural link for the projected trans-Andean railway to Chile.

HERE we have one of our best properties. To the east lie Neuquén and Cipolletti, where, thanks to the Lottie Moon Christmas Offering, sizable church buildings have been erected, with congregations well on their way to total pastoral support.

Bridges connecting Neuquén with the fruitlands of Río Negro.

These are in an important fruit area where there are hundreds of privately owned fruit farms.

An interesting incident in the beginning of this work illustrates the cosmopolitan character of our church people. A group of candidates for baptism, duly approved, was waiting under the shade of the trees near a branch of the Neuquén River. The beautiful act was about to be performed. But who should be baptized first—the women, among whom was a blind woman of Spanish-Chilean origin? Or the Argentine men? Or a humble Araucanian Indian who said little for himself?

The missionary decided. It should be this quiet Araucanian, first son of the soil, and, therefore, first by original right. Manuel Segundo Cayul was the first person baptized in this district. He and his fine family faithfully attend the Cipolletti church.

What rejoices our hearts still more is that our national Argentine Mission Board, despite financial stress, is going still further south of the thirty-eighth parallel into Patagonia. Some six years ago work was begun in the Swisslike lake district, of which Bariloche is the chief town.

The work struggled on in poor rented quarters and then moved to a well-located building site overlooking beautiful Lake Nahuel Huapi. With funds raised by special campaigns all over Argentina, a church building and a pastor's house were erected, at least to the stage where they could be used by the new organization.

Further south, at the extreme end



of the continent; something still more significant was happening. Mr. Sambrano, experienced national colporteur, traveled the thousand miles by bus to Río Gallegos, while a large consignment of Bibles was being sent by coastal boat. The books delayed too long to wait, so he set to work in Río Gallegos and in the near-by towns

talking about and preaching the gospel wherever he could gain an ear—from house to house, from one drinking den and cafe to another, and even in places of vice.

In most unexpected places he got orders for Bibles. The books arrived at long last, but just then he was ready to go inland over against the Chilean border to the El Turbio coal fields.

This was his greatest coup. It was a sort of hit-and-run affair. Under the nose of the Catholic chaplain, he took the encampment completely by surprise, got permission from one of the managers to hold meetings on the edge of town, preached to more than two hundred coal miners, and distributed scores of Bibles. Before he could be checked and ousted by the clericals, he was gone.

When Sambrano got back to the churches in the far north, he so fired the imagination of the churches and the convention that the national mis-

(Please turn to page 30)



Building of Cipolletti Baptist Church.

The WEEK Before the YEARS

By Johnni Johnson

NEARLY one hundred missionary appointees and candidates attended the Foreign Mission Board's second Missionary Orientation Conference, May 27 through June 3, on the Belmont College campus, Nashville, Tennessee. Furloughing missionaries from six countries and Board staff members composed the faculty for the week's program, which was directed by Rev. Elmer S. West, Jr., secretary for missionary personnel.

The week provided orientation for young missionaries who will soon be serving in fourteen countries around the world. The intensive schedule of lectures, panels, discussions, and area group meetings was enriched by the informal fellowship during mealtime and the few leisure hours and by the sharing of quiet times of worship. The program answered many questions about missionary life overseas, personal adjustments, and mission procedure.

Dr. Baker James Cauthen, the Foreign Mission Board's executive secretary, spoke each day, addressing himself to varied aspects of two subjects: "The Missionary and His Task" and "The Missionary's Relationships." The Board's area secretaries—Dr. George W. Sadler for Africa, Europe, and the Near East; Dr. J. Winston Crawley for the Orient; and Dr. Frank K. Means for Latin America—were present to discuss the broad plan of work in their respective areas and more specific matters of concern to those who will work in the countries for which they are responsible.

Dr. Richard K. Young, director of the Department of Pastoral Care at the North Carolina Baptist Hospital, Winston-Salem, led discussion periods related to personality development and personal relationships. Experienced missionaries from Japan, Nigeria, Peru, Brazil, Southern Rhodesia, and the Philippines added immeasurably to the various discussions of the week.

Subject matter under consideration by these recently- and soon-to-be-appointed missionaries was of wide range: a Christian approach to non-

Christian religions, to Communism, to Catholicism; theological and publication work; youth and women's work; medical missions; educational missions; evangelism; and church development.

The young missionaries who participated in this conference came from all five Southern Baptist seminaries and the Carver School of Missions and Social Work. Among them were preachers, teachers, doctors, nurses, and homemakers. Because of the nature of the assignments to which they go—most of them leaving before the end of the summer—it is hardly possible that the group will ever be together again in the course of their missionary careers. Nevertheless, the week's experiences developed a spirit

of teamwork in the common task of sharing the gospel which will cross the intervening miles and years to strengthen and encourage the work of each one in his or her own particular place.

These one hundred missionaries represent a milestone in Southern Baptist mission history, for their appointments boosted the Board's active missionary staff past the one thousand mark.

This Missionary Orientation Conference lasted only one week. However, its results will continue to be felt through all the years of missionary service by each one who was present. By unanimous expression, the conference was a significant introduction to the responsibilities of many years.



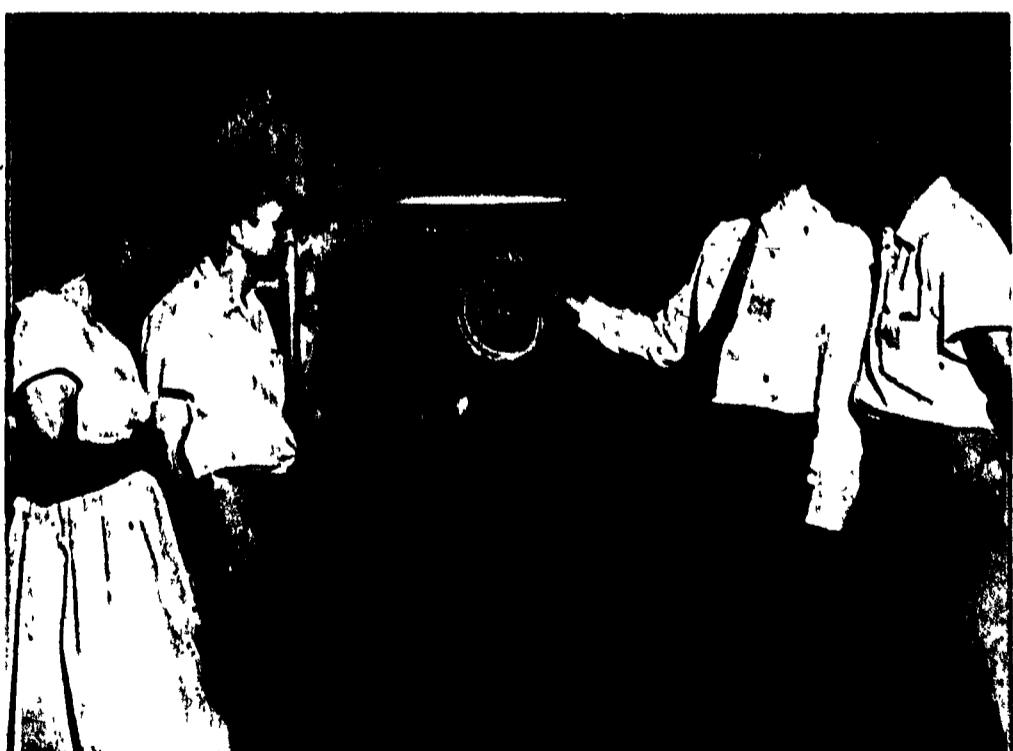
Missionary Robert L. Harris (seated center), of Peru, studies map with four new appointees for Peru—Rev. and Mrs. J. Bryan Braslington (left) and Rev. and Mrs. Roy Z. Chamlee, Jr.



Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, spoke to new missionary appointees on "The Missionary and His Task" and "The Missionary's Relationships." Aspects of the subjects discussed were "The World the Missionary Faces," "The Missionary," "The Missionary's Message," "The Missionary, the Mission, and the National Constituency," "The Missionary, the Board, and the Churches," and "The Missionary and Other Christian Groups."



Dr. Edgar F. Hallock, Jr. (standing), of South Brazil, speaks during the workshop on "Church Development." Facing the group are others who led in the discussion—Dr. Frank K. Means, secretary for Latin America; Rev. James Loyd Moon, Equatorial Brazil; and Rev. Carlton F. Whirley, Nigeria. Each day's schedule provided for a workshop on a subject of vital interest.



Dr. William C. Gaventa (using chalk), of Nigeria, meets informally between sessions of the Orientation Conference with doctors recently appointed—Doctors Robert L. and Mary Gilliland Dorrough (left) and Dr. Robert M. Wright. Seven medical doctors attended the conference; the three not shown here were candidates seeking appointment, two of whom, Doctors Karl J. and Mary Elizabeth Lawton Myers, have been appointed since the conference.



Nigerian Baptist Convention:

“These Things Abide”

By Barbara Epperson

NINETEEN miles from Ibadan, Nigeria, West Africa, just past a little Baptist church, an almost hidden path disappears into the jungle. It looks the same as thousands of other paths scalloping the edge of the bush, but to Baptists this one has a peculiar drawing power. It leads to the remains of the first Baptist mission station in Nigeria.

Where once stood Ijaiye, one of Africa's largest and proudest cities, today the dense bush crowds closely together, determined to keep this area which it has reclaimed for the jungle. Except for a few small, scattered yam and cassava farms it has succeeded.

The bamboo grove planted by Thomas J. Bowen still stands near a

small portion of mud wall—all that is left of the mission house—as an asterisk pointing back through history to say, "This was the home of Bowen, Southern Baptists' first missionary to Nigeria."

Somewhere near by, completely hidden, are the graves of Mary Yoruba Bowen, the first missionary child to die in Nigeria, and Mrs. A. D. Phillips, buried in 1856. Not far from here, also hidden, lie crumbled ruins of the first Baptist chapel.

In the midst of all stands a marker unveiled in 1950 during the Nigerian Baptist Centennial:

To the glory of God and the memory of those heroic dead both black and white who here on land granted by King Kumi erected the first mission house planted the first church

and laid the foundation of Baptist work in Nigeria.

Last April, as I sat in the forty-second annual session of the Nigerian Baptist Convention in Abeokuta with 74 other missionaries, 770 messengers, 235 pastors, and 132 other interested and special attenders, my thoughts turned back to the day I trekked to old Ijaiye to view the site of the Bowen home. I was a new missionary and looked with reverence on the little ridge of mud remains. I tried to picture in my mind what Nigeria must have been like in the days of the Bowens.

I realized that the handful of missionaries at that time was only a drop in a black sea of ignorance, superstition, and fear. Epidemics rushed greedily through the land, swallowing entire villages in one gulp; and natives



Former president, Dr. J. T. Ayorinde (left), presents the gavel to new president, Rev. S. A. Lawoyin.

trembled at the thought or sight of the evil power of juju.

Recollections of old Ijaiye began a chain of thoughts that linked every report and every message of the forty-second convention to all that had gone on before. Again, and again our theme, "These Things Abide," sounded throughout the auditorium, echoing from the past and encouraging us to push on into the future.

From the hour Mr. Bowen landed in 1850 until today, missionaries with unconquerable faith, endless courage, extended vision, and personal devotion to Christ have reaped spiritual dividends that bring unspeakable joy and thanksgiving.

Dr. George Green was filled with these abiding characteristics when in 1907 he opened the first medical work for Southern Baptists in Nigeria. He had no dispensary, he worked without equipment, and he worked with no black or white assistants. Yet, with love for God and his fellow man and a vision of what medical work could do for Nigeria, he succeeded. Now, medical work is an effective means of witness in Nigeria.

Where a hundred years ago a hypodermic needle was unknown, today thousands of people are healed each year in four hospitals, four dispensaries, a medical center, and a maternity center. Hundreds of leprosy patients find relief from suffering in the Og-

(Please turn the page)



Principals of two of Nigeria's educational institutions confer at the convention. They are Dr. J. A. Adogbito (left), of the Baptist Academy, Lagos, and Mr. E. L. Akinsanya, of Baptist Boys' High School, Abeokuta.



This man spoke at the meeting of the Nigerian Baptist Convention, giving his personal testimony of what the healing grace of God has done for his family. His wife (right), who had a tumor on the top of her head, was healed in the Baptist Hospital at Ogbomosho.

"These Things Abide" *Continued*

bomosh colony or in one of the clan settlements. More and more patients are being discharged, as arrested cases, after sulfone treatment.

In the same year that medical work was started, Baptist education was initiated on the veranda of an Abeokuta mission house when Mrs. Carrie Green Lumbley began a class for four girls. From this earnest endeavor grew our Baptist Girls' School, Idi-Aba.

Baptist educational interests have grown until today we have a theological seminary, a boys' college, four high schools, a woman's training college, two elementary training centers, three experimental schools, and three girls' schools.

With universal education beginning in January, 1955, Baptist primary schools increased from 312 to 473. Teachers increased from 1,680 to 2,400.

Seven new secondary schools were begun and a new one for girls is scheduled to open in 1957 at Idi-Aba. Other schools are being planned.

In evangelism, 280 organized churches and 397 preaching stations reported 5,790 baptisms with 41,410 church members. (All reports were not in by convention time.)

Woman's Missionary Union of Nigeria reported 1,480 organizations with 37,190 members. Of these organizations, 348 are Sunbeam Bands with 10,058 members and 295 are Girl's Auxiliaries with 1,561 members. There are 135 women enrolled in Lydia, or business women's, circles.

Seminary and college students, working under the Sunday school de-



One feature of the convention was a Training Union Sword Drill.

partment of the Nigerian Baptist Convention, conducted Bible schools during the holidays in 185 churches with a total enrolment of 23,495.

Interest in daily Bible reading soared to a new height with all daily Bible reading pamphlets being sold early in the year. Six hundred thirty-one individual Training Unions reported 11,046 members. Study course certificates were earned by 3,086 members.

The convention budget for next year was increased by \$4,200, bringing the total to \$21,000. Ten per cent of the convention fund will be used for home and foreign missions. Delegates voted to contribute 15 per cent of church income to the convention fund, an increase of 5 per cent.

By 1950 the term "Africanization"

had become part of every Africa-conscious vocabulary. The missionaries' hope was to turn all work possible over to trained African Christians. During the past five years national personnel have been proving their ability in medical, educational, and evangelistic work.

What was once a handful of converts has grown into a network of witnesses for Christ. Many still carry tribal marks on their faces, but in their hearts they carry the love of God. The smooth, uncarved skins of their children testify to the change.

The jungle has won back the land of old Ijaiye; time has crumbled the mud of mission walls; soil has absorbed the resting ones. But faith in God through his Son, planted in the hearts of a few converts, has not died. Wars have scarred Baptist history in Nigeria; disease has struck down or turned back many missionaries; depressions have closed doors to others. But God's abiding love has continued to work on.

Response to Southern Baptists' gifts of lives and money has been great. As the gospel moves into new areas, one sees fallen walls of neglected idol houses. Broken calabashes, barren of sacrifice, speak of forsaken heathen gods and testify of surrender to the living God.

But, with all the response, the need is still here. For every thousand healed, many more die in the bush never having medical aid. Small children still

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Progress in Nigerian Baptist Convention

	1900	1950	1952	1954
Organized churches	6	266	273	280
Preaching stations	6	241	236	397
Baptisms		3,330	4,430	5,790
Church members	385	28,915	34,638	41,410
Pastors		263	280	304
New church buildings		37	45	50
Pastorless churches		211	207	213



Upon This Rock

By Baker James Cauthen

Reports indicate that the young people in the churches have demonstrated remarkable fidelity. In many places there has been deepening of Bible study and prayer life. Young people have been zealous in their testimony for Christ and many professions of faith have resulted. Constant reports indicate that the young Christians are ready to follow their Lord at whatever price might be required.

Occasionally we hear reports of churches receiving large ingatherings of people for baptism. We also hear reports of good attendance, especially at the Sunday morning services. There have been some new churches organized and some buildings constructed. Only recently we heard of a prominent pastor who went to South China and conducted meetings in which there were as many as 1,500 people attending.

All the reports indicate the value of servants of God going right ahead with their Christian duty rather than regarding the winds and clouds of danger.

There has just come the report of a prominent pastor who is not of our own ranks. He has been known in China for many years for his outstanding preaching and for his devotion. During these years he has abstained

from any political activity and has given himself exclusively to preaching the gospel.

Some months ago he was accused and brought to trial. The accusations were that he had not been sympathetic with the new regime. Reports indicate that there was so much feeling generated among the young people as a consequence of these charges that a movement began to spread, protesting the ill treatment of this man of God. The result was that the charges were dropped and the man returned to his ministry.

We can rest confident that the work which has been done in China is on a solid foundation. In the past, there have been periods when God's servants have had to go through terrible times of trial. Some have had to give their lives as was true in the days of the Boxer uprising. Today the Christians of China are as devoted to their Lord as ever they have been in all the history of Christian work in that country.

We must not underestimate God's potential behind the Iron Curtain. In all these Communist lands there are people who love our Lord and are ready to give their lives for him.

We can remember that in the days
(Please turn to page 28)

These Things Remain

I have knowledge too of things that have not been destroyed, things that cannot be destroyed, things that will not be destroyed. In the apparent darkness on the China mainland there burn many lights—lights of faith, of courage, of freedom that will not be extinguished. And among the millions of Chinese overseas, in Chinese communities in Formosa and in many places around the world, the light is shining and will help some day to rekindle the lamps of true democracy, liberty and justice for the great population of China.—John Leighton Stuart, missionary and ambassador, in **FIFTY YEARS IN CHINA**

PEOPLE frequently ask if we have word from Christian work inside China. We naturally do not undertake to maintain correspondence with friends in that country. To do so would possibly endanger them in their present situation. From time to time, however, we do hear reports which give us room for thanksgiving.

These reports indicate that, although the schools, hospitals, and other institutions have been taken over by the government and no longer can be operated as Christian activities, the churches in the main are carrying on their work.

We are not clear as to the status of the rural churches, but it is evident that the churches in the cities are going forward amid surrounding difficulties. This does not mean that the situation is easy. There are those who would gladly denounce pastors for any word which could be interpreted as being antagonistic to the government.

From time to time the pastors are required to take courses in Communist doctrine. Efforts are made to get them to slant their preaching of the gospel so as to favor Communism.

Relatively few ministers in China have actually become outspoken advocates of the Communist movement. As would be expected, there are some who have done so. We are grateful that there have been few, if any, within our own ranks; and we must continue to pray for wisdom and grace for servants of God who witness under many surrounding problems.

"Advance" by Boat

By D. Rudolph Russell

"DOES God really love men today? Can I have my sins forgiven without paying for it?" These are two of the many questions Mr. Sen asked when he came for the first time to the Baptist Chapel in Ayuthia recently. He said he wanted to hear more about God and how he could come to know God through Jesus.

Mr. Sen said he first heard about God and his Son Jesus when we preached from a boat in front of the sawmill where he works, on the bank of the Chao Phraya River south of the city of Ayuthia. After reading two tracts he received at that time, he wanted to know more; so he came to the chapel, the address of which is stamped on every tract that we distribute.

Mr. Sen is typical of many who come asking for more literature about the "message of salvation." Almost every time the chapel is opened for the three regular evangelistic services each week, someone who has been contacted through our boat preaching comes seeking more information about the gospel.

The present city of Ayuthia has sprung up among the ruins of the ancient capital of Siam which was destroyed by Burmese invaders in 1767. It is on an island which is formed by two rivers that come together here in this region. Thousands of people live along the rivers in and near the city.

AYUTHIA claims a population of only 31,000 people, but about 200,000 live within a five-mile radius of the center of the city. Over half of the people live in homes along the riverbanks and can be reached only by boat. Therefore, if we get the gospel of Jesus to them, we must go by boat. We began about a year ago to make regular trips by boat to various rice mills, sawmills, and schools that are located along the riverbanks.

The houses by the rivers are built on stilts about eight or ten feet above the ground so that they will be above the water level during the May to November rainy season. Nature itself forced the people to live near the rivers for a water supply, since during the three to five months' dry season there is no water to be found except in the rivers. Then, too, until very recently the rivers and canals were Thailand's only roadways. This is still true in many centers.

To reach these people we usually rent a twenty-foot motorboat in which we place our public-address system with the large horn-type speaker on top of the sunshade. We go armed with a large supply of tracts and Gospels. One of the places where we have to go early in the morning in order to catch the people is the floating market.

Ayuthia is reported to have the largest floating market in all of Thailand. Here hundreds of people come early each morning in small, flat-bottomed rowboats with their vegetables and fruits to sell and trade; they deal from boat to boat without ever having to pull up to the river's edge.

We anchor our boat at the mouth of a large canal where the small boats are most numerous. Then through the public-address system we begin to invite the people to come and receive tracts.

THEY begin rowing up to receive the tracts, and we start preaching the message of Jesus. Many people listen as they buy and sell; others are interested enough to come and ask for Gospels to read so they can learn more about Jesus.

We usually stay at this market for one or two hours or as long as the people show any interest in listening, in receiving tracts, or in asking questions about the gospel. Here we are able to present the gospel to many people for the first time; for a large percentage of them come in from the country villages where the gospel has never been preached. Many people say they cannot read, but they want to take tracts to their homes so that someone can read them to the family.

After the visit to the floating market, it's a simple "step up" to any of the two or three hundred floating stores that are anchored along the riverbanks. (Their merchandise includes everything from evaporated milk to gasoline, radios, and sewing machines!) People from the country villages come into the city by boat to buy supplies at these river stores. Here we have an opportunity to present a part of the message of Jesus to other people who have not been reached before. Some of them come to the chapel later or write asking for more information.

Recently we got a letter from a young man who had received a tract entitled "The Way of Salvation." As



This big bronze Buddha which stands among the ruins of a large temple, Ayuthia, Thailand, still attracts hundreds of worshipers each week.



Missionary Rudolph Russell witnesses and gives out tracts at a floating store near the floating market in Ayuthia, Thailand.

the young man read the tract, he saw that Jesus offered just what he needed for his life; and he asked us to send more literature and to teach him how to pray.

Near Ayuthia there are about thirty-five rice mills and sawmills which front on the river. Many people live near each of the mills. If we go at the noon hour or after five in the afternoon when the employees are not working, many people will flock down to our boat to receive tracts and to listen as we preach.

Recently a fifteen-year-old boy from one of these mills came to our chapel on Sunday night very much troubled. He wanted to know if God could really forgive his sins. He asked us to pray with him, and we believe that very soon, when his understanding is more complete, he will become a sincere follower of Christ.

We find another real opportunity for witnessing at the schools along the rivers. The Thailand Ministry of Education forbids the teaching of religion in the schools during school hours, but there is no objection to our witnessing to the students as they are leaving school to return to their homes in the afternoon. Near each school is a landing where the students catch boats for their return trip home.

WE sometimes anchor our boat at the landing just before school is dismissed at three o'clock in the afternoon. When the students come down to catch their boats, we give them tracts, invite them to our chapel services, and give them a gospel message. They are always eager to listen for a short time. So we make our messages brief because we want them to take some knowledge of Jesus with them.

Officials of one of the schools, which is for students from Moslem families only, have invited me to come to their school at least once each month to speak on any subject that I may choose. The students have many questions to ask about Christianity, and that gives the opportunity I want to tell them about Jesus. At first, most of the students were only interested in comparing their religion with Christianity, but now many of them show real interest in learning about Jesus.

Boat work in Thailand offers opportunity unlimited; the tragedy is that the laborers are so few. We see the need but must give attention to the centers where we are already located. It is our hope that as reinforcements come for the work in Thailand someone will feel definitely led of the Lord to do boat mission work.

(Please turn to page 30)

Let's Pray the Walls Down!

An army of believing Christians could pray down the formidable walls between Thailand and God.

By Ronald C. Hill

SIX times in six days the armies of Israel marched by faith around the walls of Jericho. On the seventh day, at the command of the Lord, they encircled those towering ramparts seven times. On a signal from General Joshua a great shout rose from the hosts of Israel, and down fell the walls exposing a helpless enemy.

Far more formidable walls than those of Jericho rise before us in Thailand today. Many have said that they are too solid and too high and that they cannot be penetrated to reach any great number of souls. But the same God that did impossible things for Israel is at work in Thailand in 1955.

His arm is not shortened that he cannot save, nor his ear dulled that he cannot hear. But before we see the necessary miracles, there must be an army of believing Christians who will encircle these lofty palisades with persistent prayer and *pray the walls down!*

And what are these walls in Thailand today?

There is the wall of *superstition*. Knowing the great strides Thailand has made in education and technology in recent years, it is hard to believe that superstition and spirit worship are as prevalent as they are. Yet almost every house, from that of the highest government official to that of the poorest rice farmer, has its *san phra phum*, or spirit-house, where the protecting spirit for that home lives. Faithfully, offerings of food and flowers are made to it each day. Fear of the spirits is a very real thing. One of the first things a child learns is, "The spirits will get you if you don't go to bed right after supper."

A new missionary was amazed the other day to find that his language teacher, who studied four years in modern Chulalongkorn University, sincerely believes in the power of the spirits. A neighbor is actually threat-

ening to sue the Chinese church in Cholburi because he says the spirits from their cemetery have made his house unfit to live in. Such darkness caused by demon worship and idolatry has so blighted hearts and minds that only the light of the Son of God is able to break through the gloom.

There is the wall of *indifference*. Buddhism is a tolerant religion. Rarely do Thai people refuse to listen to the gospel message or oppose it. Even the priests are always glad to take a tract and read it. But this same tolerance tends to breed an indifference to the exclusive claims of Jesus Christ. The feeling is: "Yes, your religion is good. Why, all religions teach people to do good. Yours is just like ours. Why change? Mai pen rai (never mind)."

Only when the Holy Spirit brings about conviction for sin and shakes a soul to its very depths is this lethargy dispelled. The Spirit alone can make them see that Jesus is the Saviour, not a teacher, and that they can never "save themselves" as the Buddha taught.

There is the wall of *sin*. Buddhism does not lack a high moral code. Many of its principles and commandments contain truths expressed in the Word of God. As our Thai teacher once said, "If anybody kept all the commandments of the Buddha, he would be a good person; but we do not have the power to do good."

WITH all the good teaching, sin is so rampant. Though drinking whisky is strictly prohibited by Buddhism, it is one of the curses of the country. (Americans set them a fine example in that!) Home life is so corrupted, with some men having two, three, or four wives and some women living successively with several different men, that children sometimes wonder who their parents are.

It is often hard to know where to start in helping a new Christian to untangle his previous home life. Oh, how necessary is the forgiving, cleansing, healing blood of Christ!

There is the wall of *nationalism*. "A good Thai is a good Buddhist." So goes the common saying, and with most of the people it is unthinkable that a Thai could be anything else. Nationalism in Thailand is not so intense and not so anti-Western as in the newly free countries of Asia, but it is tightly bound up with their religion.

THE Thai consider America their country's best friend and will adopt almost anything American, but for the most part they do not want America's God. They call Jesus "phra farang," the foreign God, conveniently forgetting that the religion of the Buddha was brought to them from India.

It is hard to imagine the pressure that is put on young Thai men and women when they take an open stand for Christ. Legally, they have a perfect right to believe what they want to, but often they are ostracized by fellow students, friends, and families. They must really have new life and a work of grace in their hearts to stand up to such pressure.

What it will take to break through so solid a wall is hard to say, but may it come soon in answer to prayer!

And there is the wall of *satanic power*. Miss Ruth Pettigrew, a veteran China missionary, told the writer on the way to the mission field: "Satan will be there before you are. He'll meet you at the boat." That has proved to be sadly true. Often we who work here have remarked among ourselves about the very real power of darkness in this land. It works on our hearts, it resists our preaching, it shows on people's faces.

It is true that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Unless we claim the power of the conquering Christ and overcome Satan by the blood of the Lamb and by the word of our testimony, there is no hope.

(Please turn to page 31)

Impressions from Spain

By Edna Frances Dawkins

May 24, 1955

BAPTISTS in Spain are exhibiting a spirit of courage—mingled with determination and patience—that is admirable. Sunday morning I visited the Barceloneta Baptist Church, located in the poorer section of the city.

Of course, no evangelical church in Spain can have any designation on the outside; but this church (which Missionary Joseph W. Messford, Jr., described in his "bear hug" story in the March, 1954, issue of *The Commission*) has the words "Predicamos a Cristo" ("We preach Christ") over the archway which is four or five feet inside the vestibule.

Shortly after the church was built some eighteen months ago, the police said the sign must be covered. Church members placed a curtain over it, biding their time. Several weeks ago they removed the curtain; and, thus far, there has been no complaint from the police.

That small incident is typical of the Baptists of Spain. They are accepting persecution with a faith so strong that they shall keep on worshiping a living Christ. They are convinced that it is the only way of life. There are eighty-seven members of that church and ninety-five people are awaiting baptism. The pastor, Señor Hombre, a graduate of the Baptist seminary in Barcelona, told me that ten candidates for baptism would be examined in June, twelve in July, and thirteen in August.

He lives on the third floor of the church building, and one Sunday school class meets in a room in his home; for this eighteen-month-old church has already outgrown its Sunday school space. How grateful these Spanish Baptists are for the interest which Southern Baptists have manifested in their work.

The great contrast between Catholicism and our own Baptist work (or worship) was impressed upon me last Friday when the missionaries took me through the beautiful countryside up into the mountains to the well-known

EDITOR'S NOTE: Miss Edna Frances Dawkins, assistant secretary for missionary personnel for the Foreign Mission Board, visited mission work in Europe, Africa, and the Near East prior to attending the meeting of the Baptist World Alliance in London in July. Her first stop was Spain, where she recorded the impressions on this page.

Catholic shrine of Montserrat. In that cathedral is the statue of the "Black Virgin."

It was sad to behold the women carrying their babies up to the small, glass-enclosed black statue for hope of a blessing. Around the case enclosing the statue are precious stones, and in the rooms outside are jewels and other offerings of value which have been made to the "Black Virgin."

Although the worshipers evidenced deep reverence, the cathedral seemed to be more like one of our tourist attractions or places of recreation than a place of worship.

Upon leaving the cathedral we drove (for about two hours) to the little village of Villa Frances, which I am told is a rather typical village with its plaza lined with beautiful rose trees. There was poverty on every hand.

We went to the old folk's home which the Baptist women of Spain, with the help of Baptist women in America, have recently opened in this village. This home has been a dream of Pastor Santacana and his wife for several years because they realized that the elderly Baptist people who have to go to the Catholic homes are poorly treated. (Mrs. Santacana is one of the two women who were to have represented Spain at the Baptist World Alliance in London.)

IT WAS a blessing to hear, through the missionary interpreter, the stories of the two couples now living at the home. One couple, eighty years of age, became Christians thirteen years ago after a woman invited them

to come to church. At that time they had a little newsstand in Barcelona.

Their faces became radiant as they told of the change which took place in their lives, and they asked me to take their thanks to Baptist women in America who have helped to make this home possible for them.

The closing exercises of the seminary took place on Saturday evening, May 21, in Bona Nova Church in Barcelona. Missionary Roy B. Wyatt, Jr., president of the seminary, named the places where the twelve students will work during the summer. In the fall they will return to complete their seminary training. Mr. and Mrs. Wyatt are leading the seminary in a very fine way, teaching and carrying out administrative duties.

They are assisted by Mr. and Mrs. Charles W. Whitten, who are going immediately to make their headquarters in Madrid. Mr. and Mrs. Wyatt are desperately in need of an additional couple to teach in the seminary.

Missionary Messford, who lives in Valencia, gave the main message of the evening, challenging these young pastors to grow and to acquire "the fruit of the Spirit."

It was a thrill to see these three couples in action, for only two years ago Southern Baptists had no missionaries in Spain. The need for someone to work with those deserving Spanish Christians was placed on the hearts of Southern Baptists, and how happy we were when these young people offered themselves.

One of the fine seminary students
(Please turn to page 32)

FOREIGN MISSION NEWS

At Headquarters

Pastor Is Answer to Own Prayer

A Southern Baptist pastor and his wife heard Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, urge every Southern Baptist church to pray that God would call out from its membership someone to be a foreign missionary as he spoke at the 1954 convention of Woman's Missionary Union in St. Louis.

Their hearts were strangely moved and they returned to the First Baptist Church, Cabool, Mo., to pray that God would call someone from their church. Dr. and Mrs. Edgar Harold Burks, Jr., were appointed missionaries to Nigeria at the June meeting of the Foreign Mission Board.

Dr. Burks said, "As we prayed, God asked, 'Why don't you go?'"

Dr. and Mrs. Burks were among the 14 young people appointed by the Board in June to bring the total number of active Southern Baptist missionaries to 1,014.

The Board has appointed 78 missionaries this year, and it is expected that the total for the year will go beyond 100.

Reports from Africa

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, has received significant reports concerning Africa from two outstanding non-Baptist leaders. One of these, by a missionary from India who has recently surveyed Africa south of the Sahara, says:

"Africa offers incomparably great opportunities for church growth. Fifty million persons may be won for Christ in the next 30 years. No such open door has ever faced Christendom. Here is a continent which may be brought into the kingdom of Christ in this generation. . . . There is extreme need to act now in the uniquely favorable climate of today. Tomorrow will be too late."

Several months ago the Relief Committee of the Southern Baptist Convention appropriated \$5,000 to aid in the rehabilitation of members of the Kikuyu tribe who are related to the Mau Mau movement. A letter from Rev. S. A. Morrison, of the

Christian Council of Kenya, says:

"Your contribution has enabled us to arrange for regular visits to home guard posts and to the new villages for evangelistic meetings. It has made it possible for us to appoint full-time workers in the detention camps. It has also enabled us to make a survey of the situation in the reserves with a view particularly to developing evangelistic work among women and young people." Mr. Morrison indicated there has never been a time of such opportunity for evangelistic work among the Kikuyu people.

Stewardship in Latin America

Dr. Frank K. Means, secretary for Latin America, says Baptist churches of that area are growing in their awareness of biblical stewardship. Following a week of studies in the Zacaupu Church, Mexico, the 38 members were asked to pledge to tithe. When the pledges were counted, there were 41. Five were signed by sympathizers who are interested in the gospel but who are not yet believers.

The pastor of this church gave a Bible to an elderly man who had been attending services at one of the missions. In reading the Levitical teachings about tithing, the man was convinced that he must do his part. He said to himself, "I have 10 pigs; one

belongs to the Lord. I have 20 hens; two belong to the Lord."

The next morning he took the pig and the two hens to the market, sold them, and brought the money to the pastor to be placed in the treasury. Since that day he has been a faithful steward of the things which the Lord has given him.

Orient Headquarters Moved

Dr. J. Winston Crawley, secretary for the Orient, has moved his headquarters from Singapore to Hong Kong. His address is 169 Boundary Street, Kowloon, Hong Kong.

World Relief

Dr. George W. Sadler, chairman of the Relief Committee of the Southern Baptist Convention, reports that relief funds are coming in rather slowly despite the fact that urgent calls have been made during the past several months. Money for world relief should be sent to the Southern Baptist Foreign Mission Board, P. O. Box 5148, Richmond 20, Va. Mark it clearly for relief.

Argentina

Convention Meeting

The Argentine Baptist Convention met with the Sudoeste (South West)



This photo was made during the dedication of the new church building at Cagliari on the island of Sardinia, just off the coast of Italy. (See story in Foreign Mission News.)

Baptist Church, Buenos Aires, with 253 messengers from 96 churches. This was its 47th session.

Because of the convention's emphasis on Christian stewardship this year, the general theme of the meeting was "None of us liveth to himself." Discussions under this theme included "God is owner of our lives," "God, owner of our talents and our possessions," and "Consecrating all to God our Owner."

The stewardship committee, composed of five missionaries and five nationals, presented an exposition of the materials which will be used during the year for the promotion of stewardship in the churches.

Another high light of the meeting was a service honoring Professor Santiago Canclini, of the International Baptist Seminary, Buenos Aires, who represented the Argentine Baptist Convention at the Jubilee Congress of the Baptist World Alliance in London in July, taking part on the program. Mr. Canclini said he received such a spiritual uplift from attending the congress in Atlanta, Ga., in 1939, that he has been able to work all the years since with enthusiasm and he felt this second uplift would help him finish out his ministry.

Messengers to the convention reaffirmed their belief in the historic Baptist position of the separation of church and state.

Country-Wide Revival

Argentine Baptists held their first country-wide simultaneous revival in April this year with most of the 158 churches of the Argentine Baptist Convention participating.

Full statistics are not available, but reports from 50 of the churches revealed a total of 251 professions of faith.

During the week 152,000 special tracts were handed out, along with an unnumbered amount of other tracts. Also, 53,000 Bible portions giving the resurrection story were distributed. Letters were written, Bibles were sold, Gospels were distributed, and messages were preached in churches, streets, parks, tents, and on the air. Visual aids were also employed in telling the story.

50th Anniversary

The first Baptist church organized in Argentina has just celebrated its 50th anniversary. Among the church's eight charter members on April 1, 1905, was Dr. S. M. Sowell, Southern Baptists' first missionary to Argentina.

Part of the program was the unveiling of a plaque in memory of Missionary Thomas Spight, the first pastor.

The church is the parent of six strong, self-supporting churches and now has two missions which will grow into churches. It is making preparation to purchase another lot so that it can construct a plant which will be adequate for present and future needs.

Pastor José María Rodríguez has been with the church since September, 1920. He came to Brazil in 1900 as a Spanish immigrant and was converted while reading Matthew's Gospel. After several fruitful years of colportage in South American countries, he was ordained to the ministry by First Baptist Church, La Paz, Bolivia.

One of the jewels of his ministry

has been the conversion of three Catholic priests who are now serving as Baptist ministers in different parts of the country.

Indonesia

Two New Churches

The fourth church related to Southern Baptist mission work in Indonesia was organized in Djakarta, on the island of Java, May 1 with 42 charter members.

This was the second Baptist church to be organized in Indonesia within a month's time. The Seteran Baptist Church was organized April 3 in Semarang, Java, eight months after the beginning of Baptist mission work in that city.

A Youth Week was held following the founding of the Djakarta church, and an average of 30 attended each night. At the close of the week, the young people taught Sunday school classes in the new church and one of the young men preached.

Italy

Sardinian Church Dedicated

The new church edifice at Cagliari, on the island of Sardinia, just off the coast of Italy, was dedicated to the Lord's service on May 8. It was a day of thanksgiving and rejoicing for Sardinian Baptists since they had worshiped in a long, dark, narrow, windowless building for many years.

Missionary Roy F. Starmer said: "On the day of the dedication the bright sun streamed through the large windows of the new building and was reflected from the gleaming marble



Part of the 253 messengers to the May, 1955, meeting of the Argentine Baptist Convention. (See story in Foreign Mission News.)



Pastor José María Rodríguez speaks at the 50th anniversary of Argentina's oldest Baptist church. (See story in Foreign Mission News.)

floors, contrasting sharply with the depressing surroundings in which the church had previously worshiped."

Rev. Manfredi Ronchi, general secretary, brought greetings on behalf of the Italian Baptist Union. Southern Baptists were represented by Lillie Mae (Mrs. Roy F.) Starmier. The dedicatory sermon was preached by Pastor Piero Bensi, student in the Baptist Theological Seminary at Ruschlikon-Zurich, Switzerland.

Japan

Evangelism Stressed

Out of Japan come announcements of plans for advance in evangelism, both home and foreign.

The foreign missions committee of the Japan Baptist Convention has sent out requests for overseas volunteers to both Okinawa and Brazil. A preliminary survey for launching new work in Okinawa has already been completed. Brazil has more than 300,000 Japanese colonists and the number is increasing.

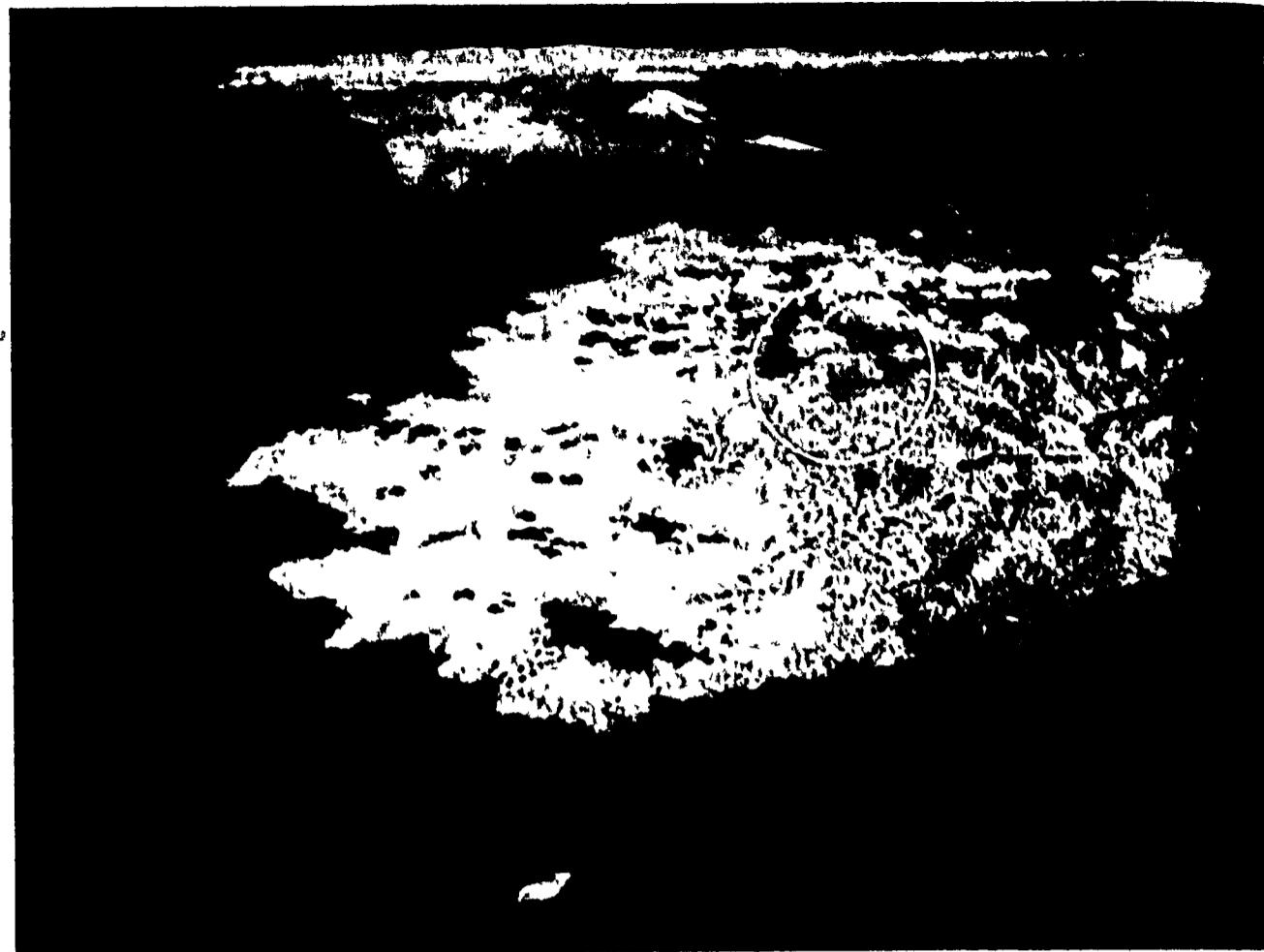
For several years Japan Baptists have been accumulating money to launch a foreign mission program from a convention-wide Christmas mission offering similar to the Lottie Moon Christmas Offering.

Japan Baptists have an evangelism advance program designed to reach into every part of the country. With both immediate and long-range goals, the national evangelistic plan looks to a goal of 1,000 churches and 100,000 Baptists.

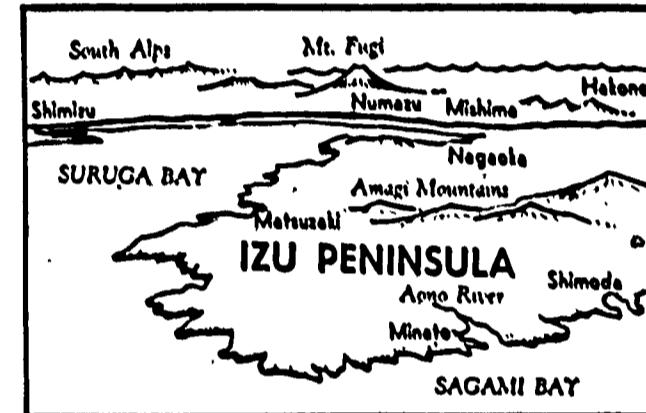
Immediate goals for 1955 and 1956 call for establishment of 100 strategic centers over the nation, using the present 60 churches as the nucleus. Pioneer work is planned for 40 new areas in Japan's major cities. This includes extensive plans for city and suburban evangelism in Tokyo, Yokohama, Osaka, Kyoto, Nagoya, Fukuoka, and Sendai.

Coupled with the plans for church expansion was the announcement that graduates from the Japan Baptist Seminary in Fukuoka City on the island of Kyushu will total 50 in the next two years.

At recent conferences of seminary and literature representatives from Baptists in all areas of Asia, Rev. Shuichi Matsumura, chairman of the Japan Baptist Convention's evangelism department, urged co-operation with all Baptists in Asia in the field of evangelism. Japanese Baptist leaders are



The above shot of Japan's Izu Peninsula was taken from an army jet plane at 30,000 feet by a cameraman of Mainichi Newspapers, Tokyo. The circle locates Amagi Baptist Assembly, scene of many national conferences and retreats during the past summer. The key to the right explains the area. A new two-story dormitory is now under construction; and several additional buildings, including a large chapel, are planned.



now pushing plans for an Asian evangelistic conference to be held in 1955 if possible.

The Japan convention has invited Daniel Chung, pastor of the Stirling Road Baptist Church in Hong Kong, to conduct a preaching mission.

When national pastors and missionaries met recently in their annual spring conference at the Amagi Baptist Assembly, the keynote of the meeting was evangelism, follow-up, and church membership training.

Personal and visitation evangelism were stressed at the Amagi conference, and announcements were made of plans for rural evangelism and gospel training schools. Special materials to be used in follow-up instruction for an estimated 10,000 seekers are scheduled for publication in the near future.

Noboru Arase is executive secretary of the Japan Baptist Convention.

Korea

Convention Adds 25 Churches

Messengers from 103 churches and

mission points in every section of South Korea were registered for the 45th session of the Korea Baptist Convention held in the beautiful new building of the Memorial Baptist Church, Seoul.

Twenty-five new churches were admitted to the convention, and reports revealed progress in every phase of the convention's endeavor. The evangelistic board reported 1,980 baptisms since the last meeting of the convention, with 13,376 converts and inquirers. (Korean pastors do not baptize candidates until they are well indoctrinated and bring forth fruit as evidence of repentance.)

Records indicated there are 203 Sunday schools with 19,822 enrolled, 36 Training Unions with 1,692, 50 Woman's Missionary Societies with 2,500, and 35 Royal Ambassador Chapters and 23 Girl's Auxiliaries with a total of 1,608 members.

The Bible school in Taejon (now in its second year of regular work) has an enrolment of 192 students and

11 teachers. The number would be even higher had not some of the students been drafted into the armed forces during the year.

The convention recognized the training of preachers as one of the most important phases of work. Calls come from all over the country for more preachers to serve the newly organized churches.

The Baptist Academy (for refugee children) in Inchon has 640 pupils. The principal of the school recently received a citation from the Korean Ministry of Education.

The Baptist Clinic in Pusan ministered to 130,000 patients during the past year, plus treating 23,000 tubercular patients at special clinic periods. A new hospital is soon to be completed.

The Korea Baptist Convention voted to renew its annual request to the Foreign Mission Board for more missionaries to come as soon as possible and to thank Southern Baptists for all they have done in the sending of missionaries and for material help in the form of relief.

Missionary John A. Abernathy wrote: "Perhaps there is no field around the world where the need is greater, the harvest riper, or where

missionary lives and Baptist dollars count for more than in Korea."

Pastor Shin Hung Chin was re-elected chairman of the convention. He is the son-in-law of Lee Chung Duk, former president, who was martyred by the Communists in 1951.

Malaya

Ministers Ordained

More than 100 people witnessed the ordination of two young men to the gospel ministry at Penang, Malaya. It was a glorious day for missionaries and national Christians, for the three Baptist churches and four chapels of North Malaya had been served by only two preachers, Chen Choo Kang and Greene W. Strother, Southern Baptist missionary.

One of the happiest people at the ordination service was Mrs. Sung, the 63-year-old "Mother" of Baptist work in Malaya. It was her first such service. In fact, less than 20 of those in attendance had ever witnessed an ordination.

Linguistic ability is one of the qualities sought for in a minister in Malaya. Five Chinese dialects are used in the country. From the central part northward the Swatow and Fukien dialects

are dominant, while some sections of Penang use Cantonese almost entirely.

Both of the newly ordained preachers speak three dialects. Both have interesting backgrounds.

Huang Shih Kung is a third-generation Christian in a Presbyterian family. Two of his brothers are also preachers. The ordained pastor of a church of the Gospel Mission in Formosa, he began the first immersionist church group in Formosa before he had any contacts with Baptists.

Mrs. Strother said, "We believe firmly that the Lord sent Huang Shih Kung to us. We had been in Penang six months when our little church of 39 members was organized; but we did not even have a Swatow-speaking leader in sight. Dr. Strother pastored the church for one and a half years, preaching in Mandarin which all the men and students understood. Interpreters in Swatow or Cantonese were used for the benefit of those who could not understand.

"We felt it imperative that we have a Chinese man who could lead his own people. We prayed much those first six months. Then, on a particular day, as we knelt praying God to send us his man to help us, there was a

(Please turn to page 28)



These messengers from 103 churches and missions attended the 45th session of the Korea Baptist Convention held in the beautiful new building of the Memorial Baptist Church, Seoul. (See story in Foreign Mission News.)

EDITORIALS

"Advance in Foreign Missions"

"Advance in Foreign Missions" is the title of the section in the report of the Southern Baptist Committee on World Evangelization which deals with the work of the Foreign Mission Board. The September meeting of the Promotion Conference, held in conjunction with the semiannual meeting of the Southern Baptist Executive Committee, will discuss ways of implementing the recommendations of the World Evangelization Committee, as well as the subsequent recommendations framed by the Executive Committee in the light of the World Evangelization Committee's recommendations.

Because of the very great significance of the World Evangelization Committee's report, the section dealing with "Advance in Foreign Missions" is reproduced below. The recommendations deserve the careful study, prayerful consideration, and wholehearted implementation of all Southern Baptists:

The Securing of Additional Personnel

In correspondence and conference with Baker James Cauthen, this need was given prior claim. To quote: "The basic requirement for an expanded mission undertaking is a much larger missionary staff. During the last seven years we have appointed approximately seventy-five missionaries per year. Due to losses from death, retirement, and failures of health, we have only a net gain annually of approximately forty-five. At the present rate, between fifteen and eighteen years will be necessary to attain a mission staff of 1,750. All of us would agree that this rate of advance is far too slow for 8,000,000 Southern Baptists. We are convinced that the number of volunteers needs to be greatly increased. If larger numbers of young people offer themselves to go, Southern Baptists will be challenged to provide the money to send them. We believe a great increase in the number of volunteers will come if every church can be led to pray for volunteers for world missions to come out of its own membership. In all the history of Southern Baptists, we have appointed less than 2,000 foreign missionaries. We have nearly 30,000 churches in the Convention. One can visualize the vast reservoir of volunteers which would be provided if 30,000 churches were earnestly praying for some in their own congregation to go."

In the light of this urgent need, therefore, we recommend:

1. That all of the agencies of our Convention, including the publications and promotional facilities of the Sunday School Board, the Brotherhood, the Woman's Missionary Union, the Home and Foreign Mission

Boards, along with our churches, and our Baptist homes be used to enlist our finest young people in full-time Christian service, praying earnestly that the Lord of the harvest send forth laborers unto his harvest.

2. That all of our pastors take the initiative in presenting to their people through their messages and in their promotional programs the specific need for their young people to respond to God's call for missionary service and for all of their people to match the young people's dedication and sacrifice with their own sacrificial living and stewardship.

3. That the month of June (the month of graduation) be set aside each year as the special month for our churches and denomination to present to our young people the claims of Christ for the dedication of their lives to special Christian service.

4. That special publications, articles, pamphlets, etcetera, be prepared by our missionary, education, and youth leaders that would guide our young people in finding God's will for their lives.

5. That our colleges and seminaries use every means at their disposal to tap the resources for missionary volunteers among the 10,000 ministerial students now enrolled in their student bodies. It is possible that in this student generation we could reach an objective of 1,750 foreign missionaries. We commend the Foreign Mission Board in its proposal to secure additional personnel to help discover and enlist mission volunteers enrolled in our educational institutions.

6. That we seek means whereby we can encourage business enterprises to appoint Christian personnel in their organizations who may in turn support the cause of Christ in their respective areas of operation around the world and that this be under the direction of the secretary of personnel of the Foreign Mission Board in co-operation with the colleges.

Educating our People in the Needs and Opportunities of the Foreign Mission Enterprise

1. The promotion of statewide world mission conferences....

2. That we ask those responsible for Southern Baptists' news and publications to so correlate their services that they may be used more effectively in the promotion of world missions to all of our people.

3. That the Foreign Mission Board work out long-range plans whereby selected laymen, women, denominational leaders, and young people may visit firsthand our mission fields, provided it be done without expense to the Foreign Mission Board and without calling upon our already overloaded missionaries to entertain them or take time from their work to conduct the tours.

Encouragement and Assistance to Missions and National Conventions

1. It is our conviction that our missionaries and the national leaders in our foreign mission fields need encouragement and help, just as the pastors at home, through conferences in evangelism, Sunday school, Training Union, Brotherhood, and W.M.U. work.

2. Our Convention in co-operation with our churches should design a program and provide such wise and capable leadership in co-operation with and under the direction of the Foreign Mission Board and upon the request of the missionaries and national leaders.

Winter Is Coming

Within a few short weeks all of the countries within the Northern Hemisphere will be in the grip of winter. But why speak of such a disagreeable subject in September?

The plight of people who are without sufficient food, clothing, and shelter is made more acute when winter comes. In the comfort of our own homes, enjoying the blessings of our American way of life, it is easy to forget that most of the people in the world are not as fortunate as we are. Soon suffering which is already intense will become well-nigh unbearable.

What must be the emotions of a man who sees his family starving without any evident prospect of relief? Who can consider the lot of starving children without being moved to help them? What must the sick and the aged think when they are unable to help themselves and when no one else seems to care? When a man needs a pot of stew to keep soul and body together, what must he think of those who regard luxuries as necessities and are never satisfied with what they have?

There is a very practical way in which some of the world's suffering can be alleviated. The Southern Baptist Convention, immediately after World War II, set up a Relief Committee. Since that time the Relief Committee has handled sizable sums, and its work has brought hope to thousands who were in desperate need. Our people in the churches gave generously for relief and the rehabilitation of Baptist work in Europe and the Orient.

Although human need persists on a staggering scale, contributions for relief have dwindled until they are no more than a trickle. This is probably due to the fact that many are unaware of existing needs. War tends to dramatize the need for relief; but armed conflicts in Korea, Indochina, and elsewhere have ceased, at least for the present. The assumption appears to be that since man is not being inhuman to man in open warfare, the need for relief is not nearly so great.

The Southern Baptist Relief Committee regularly

receives heartbreaking requests for financial help. It is now at the point where little, if any, assistance can be given in response to these pleas due to a shortage of funds. What more appropriate thing could our churches do as they head into their busy schedule for the fall and winter months than to take a sizable offering for relief?

Try to visualize the extent to which human suffering exists in the world. Then ask yourself what you ought to do about it. Our suggestion is that you should make a contribution immediately and send it to the Southern Baptist Relief Committee, care of the Foreign Mission Board, Box 5148, Richmond 20, Virginia.

Thrilling Experience

The Foreign Missions Conference at Ridgecrest, June 30 to July 6, was a thrilling experience. The registration for the week was the second highest in our history, despite the absence of many pastors and denominational leaders from the United States due to the Jubilee Congress of the Baptist World Alliance.

A unique feature of this year's conference was the presence of an unusual number of children and young people. They added much to the spirit of the meeting.

Perhaps the most unforgettable part of the program occurred on Sunday, July 3. Dr. Baker James Cauthen, executive secretary, preached at the morning worship service. A great host of young people responded to the invitation which called for three kinds of decisions. First, young people who had already made known their purpose to surrender for mission service were asked to come to the front. Then others who felt impressed by the Holy Spirit to make the decision at that time were urged to do so. Finally, still other young people were asked to surrender to do the Lord's will, leaving to the future the question of whether or not the Lord wanted them in foreign mission service. It was a glorious manifestation of the Lord's leadership in youthful lives.

The invitation was continued at the close of the evening service. Still others responded to the presence and power of the Holy Spirit. At the close of the day some 220 young people had made public decisions. Many who were present felt that they could never be the same after that wonderful day.

The missionaries, as always, inspired and challenged their hearers in small conference groups, at the lake-side, and in the auditorium services. Dr. Solon B. Cousins, who conducted the Bible study hour, made a most meaningful contribution. So also did Miss Margaret Bruce, Mrs. Robert C. Fling, Mr. Claude Gaddy, and members of the Board family who served as conveners for the various conference groups. The messages delivered in the auditorium were of the highest order.

All in all, it was a wonderful experience!

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Scheduled Sunday School Clinic Turns Into Evangelistic Services

Harold E. Hurst
Tegucigalpa, Honduras

I PACKED the jeep and set out for southern Honduras, that part of the country where human suffering is at its peak and where death and disease are rampant, to spend a week in what I had planned to be a Sunday school teachers' clinic.

As I traveled southward out of the mountains where the climate was reasonably comfortable, I could realize that I was losing altitude (the climate varies with altitude). Each mile seemed a degree hotter, and when I arrived at Choluteca (city of about 6,000), I received an extremely warm welcome—a 120-degree one.

Although I had planned to begin the clinic the next morning, I found the students already on hand. They had located trees or rafters for their hammocks, had deposited their beans and tortillas with the cook, and were ready to begin their study.

Some of the students had walked or had ridden mules from fifteen to thirty miles in order to attend this week of study. We began that very afternoon with classes; but instead of having two sessions daily as planned, we had classes at seven, nine, and eleven in the mornings and at one in the afternoons. Then we had evangelistic services each night.

No one seemed to mind the heat, except the missionary, for we had perfect attendance in all the classes. The students spent the evenings before services distributing tracts and inviting townsfolk. Visitation works here, too. The preaching services were so well attended that the crowds became difficult to manage, and we had to have two sessions at night.

It was the first time in my life that I have seen folk arrive at church for services and not be able to get within fifteen feet of the doors because of the crowd. Can you imagine one hundred eighty people in a small chapel built for sixty? That's what we had!

There is no musical instrument nor robed choir in this little church where the week was spent—only, a few crude benches and a pulpit adorn it; but God's spirit fills it. In the evening preaching services we saw several come to know our Saviour; and, as a result of the week of study and work, the Sunday school attendance increased from about thirty to a new record attendance of nearly a hundred. (This is just the beginning.)

The last day of the week was a fitting climax for me. It began at five thirty in the morning when the young people gathered at the chapel for a fellowship breakfast,

something they had never heard of before. The meal consisted of *café y pan dulce* (coffee and sweet bread). I wish you could have seen the variety of containers used for serving the coffee—anything from a glass to a gourd.

After breakfast we went once more into the little rented chapel for a service of prayer and gratitude. I was made to feel so small and inadequate, yet was blessed in spirit as one by one the young people thanked God for sending them a missionary. Their prayers in turn challenged me to prayer, and I thanked God for letting me be that missionary. Then I thanked God for the thousands of Southern Baptists who are missionaries through their support of us here.

Following the prayer service, people began arriving for Sunday school which begins at 9:00 a.m. The attendance that day was the largest that has been known in the life of the church. After Sunday school we went to the river where it was my joy to baptize eight into the church's membership. After the baptism, I loaded the jeep to return to Tegucigalpa, the capital of Honduras. The people gathered around still expressing their thankfulness for the week and asking when we could have another. I could not answer them. So much depends upon the coming of able-bodied, Christ-loving young people to serve as missionaries in this country.

The physical suffering of the people in Choluteca is very great, but they are not despondent because of it. They are finding new riches in Christ.

As the jeep was turning out of sight of the chapel, I looked once more. They were still waving and calling, "*Que le vaya bien Hermano*" ("May it go well with you, Brother"). As I took that last look, I wondered who received the greatest blessing—they or I.

Work is new here and we are so much in need of your prayers. Someone has said, "Prayer does not consist of words alone, but also of attitudes and actions."



Treatments by Hospital Staff Offer Means To Witness of God's Love

Monda Vesta Marlar
Gatooma, Southern Rhodesia

SATURDAY morning little Jane, just five years old, died. The doctors and laboratory technician had said it was diphtheria, which meant that Jane's little sister and brother and all those in her kraal might get sick and die. Word was sent to Gatooma for the necessary medicine, but it had not yet arrived.

The doctor placed the little girl in a wooden box and nailed it shut. Then, along with our African minister, he took the family home. While they were gone, the medi-

cine arrived; and the doctor's wife, who is also a doctor, and I sent a message for all the children living on the mission station to come to the hospital immediately.

There, with the help of an African nurse, we gave the necessary injections to all the mission children and to those children who were in the hospital. We knew that we would soon have to go to Jane's kraal and give medicine to those who had been with or lived near her. Before long the health inspector would come with the medicine needed to inject all the people on the reserve.

The doctor returned; but, while we were preparing to go with the medicine, an old woman was brought in to be treated for a large cut received when she fell on a stick. As her wound was cleaned and prepared for the doctor to sew up, someone came to take him to a woman ill on a near-by line. (Here on the reserve people live on lines rather than in compounds or villages.)

It was dark when the doctor returned with the sick woman. After we treated her and put her to bed, he sewed up the cut. By this time it was nine o'clock in the evening, and we had not eaten; so we postponed our trip until morning.

Usually on Sunday mornings we teach Sunday school classes on the lines, but this Sunday we and two of our African nurses went to give the needed injections. It had begun to rain by the time we reached the kraal of Jane's parents. Many, many people were there showing sympathy to the parents. Each of the women had a baby on her back.

While we prepared the syringes, alcohol, and medicines, the doctor told the people that they must bring all their small children to receive the medicine. This they gladly did, because they were much afraid of the disease which had killed little Jane. The mothers lined up with their children. Some of the small boys laughed when one of the children cried, but soon it was their turn and then it was not so funny. As we finished with one group of children, it began to rain harder.

While we were giving injections to a second group in front of a small hut, the funeral service began in another hut close by. As we listened to Christian hymns in the African language, we could not help but be thankful that the gospel had been brought to these people. Yet, even in the group attending the service there were many who still follow heathen customs and who are still in spiritual darkness. Some have found a new form of religion but have not actually found the all-sufficient Saviour.

It was a strange scene—a clinic on one side held in an effort to prevent death and a funeral service on the other side conducted for one who had been taken by the dread disease. The box, covered with a white cloth, was brought outside into the now pouring rain. Three women began swinging from side to side, jumping up and down, and cry-

ing out in an expression of grief. Then the group proceeded to the grave, singing.

Shortly afterward, the mother returned, changed her clothing, wrapped up her things, took her children, and climbed into the truck to return to the hospital in the hope of saving her other children.

We are grateful to the Lord and to the people at home who have prayed and who have given that we might be here and that we might have this hospital to better serve the Lord in Southern Rhodesia. Every illness, every experience is a means of witnessing and of showing forth God's love.



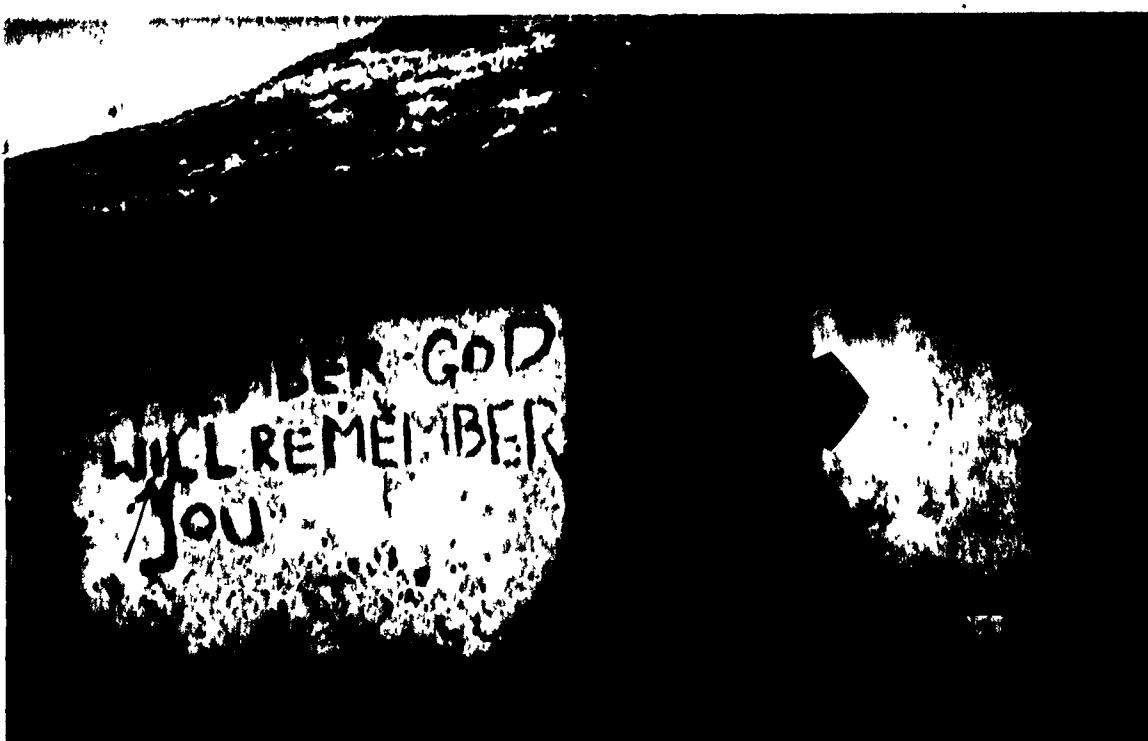
Nigerian Christian Remembers God, Builds Church So He Can Worship

Douglas C. Cather
Tamale, Gold Coast, West Africa

WHEN Baba (Yoruba word for father) Ojo came to the Gold Coast from Shaki, Nigeria, and settled in the small Dagomba village of Diari, there was no Baptist church where he and his family could worship. In fact, there was not one Christian in the entire village. This greatly grieved Baba Ojo, and he purposed in his heart that he and his house would serve the Lord.

It took him, his wife, and four children three months to build the small mud church building. When it was finished and the Baptists of the Tamale Association were invited for the dedicatory service, the little church was crowded to overflowing.

Baba has been a Christian for almost half a century, and he knows that God never forgets his children. He wanted the people of the village to know this, too; so he wrote these words in large letters on the Baptist



A Christian family, of Diari, the Gold Coast, built this small mud church and wrote in large letters, "If you remember God, God will remember you." (See Epistle by Douglas C. Cather.)

church: "If you remember God, God will remember you." Even as the Ojo family go about their daily work of trading and farming, their lives bear a testimony of the truth of this statement.

For all these years Baba Ojo has faithfully served as leader for the Diari Baptist Church; but as he is getting older, his son David is seeking to lead the people in the path of the Lord. At present the regular attendance at worship services is thirteen. Some of these are Dagumbas which the Ojo family have influenced toward Christianity—a living reminder that "If you remember God, God will remember you."



Missionary Accepts Hospitality,
In Return Tells Story of Jesus

Charles E. Compton, Jr.
Coronel Galvao, Mato Grosso, Brazil

THE groaning of the dry differential could be heard above the screaming of the gears as the little old 1928 Ford plowed its way through the deep sand and jumped its way up or fell its way down the rock of the mountains of northeastern Mato Grosso. The oil had dripped away as the sun had fallen. For some sixty miles ahead or sixty miles behind, one might or might not find the oil—but night was here.

In the last light, to the left, the shadows of an abandoned road camp loomed. I stopped close by the largest hut made of poles covered with palm leafing. It was at least a place to hang a hammock and maybe find water. As I sat still for a moment, glad for the quiet, I heard the sounds of someone unbarring the entrance and soon saw the shadow of a little man.

"Good evening!"

"Good evening, Mister."

"The Mister might have some rice and beans left?"

"O Mister, just this little bit of an hour I threw them all out."

"Could you fix me something to eat?"

"Would a farousa do?"

What a farousa was I didn't know, but it would do. "Sure."

I followed my friend inside and watched him brighten the diesel oil lamp by holding it bottom side upward for a minute. Then I went to rig a light from the battery. In the brighter light, I could see my friend tearing big chunks out of a piece of what he told me was salted, almost dry, beef that was green. These he threw into an oil can of water.

That finished and the fire poked to life, he placed still another oil can and what would pass for a frying pan on to heat. He looked at me and I looked at him. He poured off the salted water, put the meat in a greasy pan, and began to halfheartedly push it back and forth—for all of three or four minutes. Then he threw in a handful of flour of the mandioca root.

"Would that be enough?"

"You know how to fix it. Fix it real good."

He threw in another handful and stirred some more. The dry, slightly browned, sawdust-looking stuff was put before me. Then he began to heap sugar and coffee in the lukewarm water which he set in front of me.

It was all he had, and I did the best I could.

The farousa finished, I asked my friend if I could tell him the most wonderful story he would ever, ever hear. His eyes seemed to smile and he said, "And why not?"



Chinese Teacher Discovers Joy
Of Serving Christ with Life, Tithe

S. Clyde Jowers
Davao City, Mindanao, Philippines

I WISH you could hop a mind-plane and fly out to us here for a mental visit! Away with coats, hats, a fine wardrobe, and much baggage; for we travel light here, and sometimes fast.

I think most parts of this tropical land are pretty, but the island of Mindanao is especially so. And our work is spreading into many parts of it because so many Filipino people are ready for the gospel. With national preachers to assist the missionaries, it is much more encouraging; yet the need and opportunities are still too great to be adequately met.

I would like to introduce one member of our Chinese Baptist Church here in Davao City. Mr. Pai, whose Christian growth during the last three years is a challenge and joy to all of us, is our Chinese teacher. He and one daughter came with us from Peiping, China, in 1948.

Until March, 1952, he was only a hearer of Christianity, not a believer in our Christ. Like many of us, he would not become a Christian until he was sure he could really live like one!

Then a tragedy occurred—a great fire caused the loss of all his daughter's possessions except the one she treasured most, her faith in her Christ. Then in his room alone, Mr. Pai came to Christ in prayer and repentance and found for himself the saving power of the Saviour in his own life. Since then we've watched him teach his class of Junior boys, give his testimony before people, and stand in the pulpit and deliver fine sermons in his own language to his own people.

Just recently he has discovered what a blessing tithing is; and he not only testifies to the real obligation of every Christian to tithe, but firmly believes unexpected blessings result from it. We do not have many members in our Chinese Baptist Church here in Davao City, but Mr. Pai is one of them.

There are also others whose lives throw out a challenge, and many, many others who need to really accept the challenge of the Christian life. Pray for us that we may be guided and strengthened to meet the issues and opportunities of each day.



THE WORLD IN BOOKS

Edited by G. E. C.



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

Communist China

An "old China hand," feeling responsible for a younger American imprisoned by Communists after he had taken the older man's place in a China bank, slipped back into the country to try to rescue him. His adventures, as told by Alice Tisdale Hobart in *Venture into Darkness* (Longmans, Green and Company, \$3.95), make an intriguing suspense story.

The author, whose *Oil for the Lamps of China* and several other books of fiction have also had China backgrounds, gives authentic glimpses of Oriental scenes and people. No academic discussion could make the devastating effect of Communist brain-washing on the Oriental personality as clear as does Mrs. Hobart's revelation of Mu San, a young Chinese aristocrat who sincerely tried to destroy his individualism in order to become a good Communist.

Doctor in Tanganyika

William B. Eerdmans Publishing Company (Grand Rapids, Michigan) is bringing out a series of "Jungle Doctor" books written by Paul White, an Australian, formerly a Church Missionary Society doctor in Tanganyika. Three of the books in the series of eleven, which were published first by The Paternoster Press, London, are on sale (\$1.50 each).

Jungle Doctor, the first book in the series, introduces the missionary and some of his helpers at the mission hospital. The thread of plot that holds the events together centers around a teen-age boy, cook's helper at the hospital, who is trying to earn twenty cows to pay for a wife.

Jungle Doctor on Safari, the second book, has as a continuing thread the doctor's decrepit old car. With the car—or by train or on foot when the car will not run—they visit the medical outposts around the hospital.

As its title suggests, the third book, *Jungle Doctor Operates*, concentrates on operations at the hospital. The central story follows the efforts of a boy to gain the right weight, first to have his operation and then to be allowed to go home.

Some of the characters, particularly helpers at the hospital, are met in all three books. Dr. White, the missionary in the stories, knows how to choose experiences his audience can appreciate and how to tell them interestingly. They make their appeal especially to teen-age readers.

For adults, Dr. White has written *Doctor of Tanganyika* (\$3.00), which covers his first forty-two months of service in East Africa. Although he tells more of the "where, when, and why" in this book than in the books for younger readers, here too he remembers to entertain as well as to instruct.

The adult book has thirty-four photographs by the author. The books in the Jungle series are illustrated with drawings.

American Home in Lebanon

An American home in the mountain village of Shendan in Lebanon is the setting for *Crystal Mountain* (Houghton Mifflin Company, \$2.75), a children's book by Belle Dorman Rugh. Daughter of a missionary doctor, she bases the story on her own childhood experiences. Children learning about the Moslem world in the current foreign study series will find this a good storybook to acquaint them with the Arab Near East.

The boys in the American family make friends with an English girl and her very unusual governess, a spoiled American boy, a mountain shepherd boy, an Arab neighbor woman, and an Arab sheik and his friend. Some of their projects involve a mistreated puppy, a mysterious house on the mountainside, and a cave.

For Eastern Religions

In *Meditation and Piety in the Far East* (Harper and Brothers, \$3.00), Karl Ludvig Reichelt, a Norwegian Lutheran missionary to the Orient, discusses the religions of the Far East—Yoga, Buddhism, Taoism, Confucianism, and Mahism—in the light of the major practice of all of them, meditation.

He points out the differences and similarities between the Eastern religions and Christianity, not making all religions seem of equal value with Christianity, but finding points of contact. He believes that a knowledge of these points of contact can be of inestimable value to a missionary who is working among people of the East.

This is an unusually readable book for so deep a subject, but it does require some background knowledge of the Far East and its religions for full understanding. It is a translation from the Norwegian.

Other New Books

The Ever-Nearer Near East, by Samuel Guy Inman (Worldover Press, Wilton,

Connecticut, 50 cents), is a twenty-two-page booklet report of a study tour of the Near East. Almost half of the booklet deals with Israel.

Cry, the Beloved Country, a three-act verse drama (Friendship Press, \$1.50 and 75 cents)—adapted from Alan Paton's novel and designed primarily for presentation by community, church, and college groups—manages to distil a surprising amount of the larger book's action within its small compass. The drama was prepared by Felicia Komai.

Farther and Revolution, by M. Richard Shauft (Association Press, \$1.50), reveals our weaknesses in the present-day world of revolution. In the first section of this compelling report to Americans the author shows what is happening and why the revolution is spreading. The second section deals with Christianity's part in the social revolution.

The Best World, by J. V. Langmead Casserley (Oxford University Press, \$4.00), is a clear, scholarly description of the tension between Western society and Marxist Communism. The author uses the term "bent" in preference to "broken" to emphasize his conviction that there has not been a complete break.

Missionary Family Album

(Continued from page 27)

PORN, Violet, Southern Baptist Hospital, Ajloun, Hashemite Kingdom of Jordan.

ROWDEN, Rev. and Mrs. Paul D., Jr., P. O. Box 6069, Mt. Carmel, Haifa, Israel.

SULLER, Hannah Fair, emeritus (China), 934 Drexel Ave., San Antonio, Tex.

SWEENEY, Rev. and Mrs. Davis L. (Nigeria), c/o Col. J. A. Saunders, The Citadel, Charleston, S. C.

SCOTT, Rev. and Mrs. B. Elmo (Israel), 346 King St., Charleston, S. C.

SEARS, Mrs. W. H., emeritus (China), 29 Central Rd., Kalamunda, West Australia.

TAYLOR, Rev. and Mrs. Ray E. (Uruguay), Rte. "A," Griffin, Ga.

STEPHENS, Mrs. Peyton, emeritus (China), 401 S. Garth Ave., Columbia, Mo.

TAYLOR, Fay, Jalan Tengku Umar 7, Bandung, Java, Indonesia.

WATSON, Rev. and Mrs. Leslie (Japan), Whippoor Rd., Whippoor, N. J.

WEILS, Grace, Jalan Tengku Umar 7, Bandung, Java, Indonesia.

WESSEX, Rev. and Mrs. William S., Rhodesian Baptist Mission, Private Bag 35, Gatorona, Southern Rhodesia.

WILHELM, Rev. and Mrs. Charles W., Calle del Sil, 34 (El Viso), Madrid, Spain.

WIGGITT, Lucy (Korea), Baptist Mission, APO 59, San Francisco, Calif.

Retirements

McMILLAN, Dr. and Mrs. H. H. (Bahamas), July 31.

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

New Appointees

Appointed May 12, 1955



BENDER, WILLIAM DEAN

b. Newton, Kan., May 19, 1924, ed, Ohio State University, Columbus, 1943-44; Hardin-Simmons University, Abilene, Tex., B.S., 1947; S.W.B.T.S., B.D., 1950. U. S. Army, 1943-45; mathematics instructor, Hardin-Simmons University, 1946-47; worker, publicity office, S.W.B.T.S., 1948-50; pastor, Non Air Church, Arlington, Va., 1950-55. Appointed for Nigerian May, 1955. m. Novella Blanche Chisholm, Feb. 3, 1930. Permanent address: 3108 La Luz Drive, Clovis, N. M.



BENDER, Novella CHISM
(Mrs. William Dean)

b., Baghdad, Ky., Dec. 4, 1919, ed., Eastern Kentucky State College, Richmond, 1939-41; Carson-Newman College, Jefferson City, Tenn., A.B., 1944; W.M.U. Training School (now Carver School of Missions and Social Work), 1946-47; S.W.B.T.S., M.R.E., 1949. Public school teacher, Frankfort, Ky., 1941-43, 1944-46; summer student worker, Home Mission Board, 1946-47; staff member, Mexican Baptist Orphans Home, San Antonio, Tex., 1947-48, 1949-50. Appointed for Nigeria, May, 1955, m. William Dean Bender, Feb. 3, 1950. Children: Marcia Lynn, 1951; Angela Fay, 1952; Phillip Grant, 1953.

NIGERIA



A high-contrast, black and white portrait of a man with dark hair and a mustache. He is wearing a dark suit jacket, a white shirt, and a dark tie. The man is smiling and looking directly at the camera. The background is light and indistinct. The entire portrait is enclosed within a thick black rectangular border.

Coggins, Ross Calvin

b. Wichita Falls, Tex., Nov. 23, 1937, ed. University of Texas, Austin, 1944-45; Baylor University, Waco, Tex., A.B., 1948; S.W.U.T.S., B.D., 1951, work toward Th.D., 1951-53. Pastor, First Church, Woodson, Tex., 1948-51; Bible teacher, student secretary, Texas State College for Women, Denton, 1951-53; associate, department of student work, Baptist General Convention of Texas, Dallas, 1953-55. Named special appointee for Indonesia, May, 1955. m. Dorothy Annette Lengfeld, Aug. 12, 1948. Permanent address: 2401 Rose Drive, Victoria, Tex.



**COCCHINS, DORYCE LENKEFELD
(Mrs. Ross CALVIN)**

b. Kyle, Tex., Feb. 1, 1928, ed. Baylor University, Waco, Tex., 1945-47; Texas Wesleyan College, Ft. Worth, B.S., 1950; S.W.B.T.S., 1952. Secretary English Department, Baylor University, 1945-47; elementary school teacher, Inez, Tex., 1947-48, Ft. Worth, 1950-51. Named special appointed for Indonesia, May, 1953, m. Ross Calvin Coggins, Aug. 12, 1948. Child: Cathryn Annetta, 1952.

INDONESIA



ELDRIDGE, EVA MAR

b. Grand Junction, Tenn., Sept. 22, 1925, ed. Union University, Jackson, Tenn., B.A., 1947; Baptist Hospital School of Nursing, Memphis, Tenn., R.N., 1951; N.O.B.T.S., 1953-55. Staffer, Ridgecrest Baptist Assembly, summer, 1944; summer student worker, Home Mission Board, Oklahoma, 1946-47; worker, Downtown Church, Oklahoma City, 1947-48; general duty nurse, clinic, Grand Junction, 1951-52; Brint Hospital, Bolivar, Tenn., 1952-53; Southern Baptist Hospital, New Orleans, La., 1954-55. Named special appointee for Nigeria, May, 1955. Permanent address: Grand Junction, Tenn.

NIGERIA



HALSELL, THOMAS ERLE

b. Benton, Ark., June 6, 1921, ed. Ounchita Baptist College, Arkadelphia, Ark., A.B., 1943; University of Alabama, Tuscaloosa, 1946-47; S.B.T.S., Th.M., 1946, Th.D., 1951. Minister of student activities, First Church, Tuscaloosa, 1946-47; pastor, Bellevue Church, Little Rock, Ark., 1942-43; Harmony Chapel, Louisville, Ky., 1944-46; Walnut Street Church, Evansville, Ind., 1947-50; Poplar Avenue Church, Memphis, Tenn., 1951-55. Appointed for Brazil, May, 1955. m. Mary Elizabeth Tolson, Sept. 1, 1942. Permanent address: 903 S. McKinley St., Little Rock, Ark.



HALSELL, MARY ELIZABETH TOLSON (Mrs. THOMAS ERLE)

b. Rison, Ark., Jan. 16, 1922, ed. Ounchita Baptist College, Arkadelphia, Ark., A.B., 1943; W.M.U. Training School (now Carver School of Missions and Social Work), M.R.E., 1946. Secretary to social science professor, 1939-42; to student secretary, 1941-42, Ounchita Baptist College; cashier, bookkeeper, treasurer's office, S.B.T.S., 1943-44. Appointed for Brazil, May, 1955. m. Thomas Erle Halsell, Sept. 1, 1942. Children: Linda Ann, 1947; Thomas Erle, Jr., 1948; Maribeth, 1954.

BRAZIL



LOCKE, RUSSELL LLOYD

b. San Diego, Calif., April 11, 1926, ed. Southwest Baptist College, Bolivar, Mo., 1943-44; University of Missouri, Columbia, B.S., 1949; N.O.B.T.S., B.D., 1954. U. S. Navy, 1944-46; high school teacher, Butler, Mo., 1949-51; associate pastor, Plauche Mission Church, New Orleans, La., 1952-53; pastor, Luling, La., 1953-55. Appointed for Nigeria, May, 1955. m. Veda Levina Williams, Jan. 13, 1951. Permanent address: R.R. 1, Half Way, Mo.



LOCKE, VEDA WILLIAMS (Mrs. RUSSELL LLOYD)

b. Shirley, Ark., Nov. 8, 1929, ed. Southwest Baptist College, Bolivar, Mo., A.B., 1950; N.O.B.T.S., B.R.E., 1954. Dining hall worker, Southwest Baptist College, 1947-48, 1949-50; teacher, Cave Springs, Mo., 1948-49; Paris, Mo., 1950-51; summer student worker, Home Mission Board, Illinois, 1950. Appointed for Nigeria, May, 1955. m. Russell Lloyd Locke, Jan. 13, 1951. Children: Judith Levina, 1951; Martin Anderson, 1954.

NIGERIA



MARTIN, EULA PAULINE

b. Kingsport, Tenn., Jan. 27, 1930, ed. East Tennessee State College, Johnson City, B.S., 1950; George Peabody College, Nashville, Tenn., M.A., 1952; Carver School of Missions and Social Work, M.R.E., 1955. Teacher, Greene Co., Tenn., 1950-51; assistant medical librarian, Vanderbilt University, Nashville, 1952-53; student librarian, Carver School, 1953-55; summer student worker, Home Mission Board, Oregon, 1954. Appointed for Nigeria, May, 1955. Permanent address: 730 Myrtle St., Kingsport, Tenn.

NIGERIA



MULLINS, CHARLES DAVID

b. Helena, Ala., Jan. 3, 1918, ed. Howard College, Birmingham, Ala., A.B., 1940; S.B.T.S., Th.M., 1944. Employee, Neighborhood House, Louisville, Ky., 1940-42; teacher, Georgiana, Andalusia, Ala., 1947-49, Birmingham, 1953-55. Howard College Extension School; pastor, West Highland Church, Andalusia, 1944-49, 66th Street Church, Birmingham, 1949-55. Named special appointee for Hawaii, May, 1955. m. Sara Ruth Young, May 15, 1942. Permanent address: Rte. 6, Box 236, Birmingham, Ala.

(Please turn to page 29)

Missionary Family Album

Appointees (June)

BURKS, Edgar H., Jr., and Linnie Jane Joslin Burks, Mo., Nigeria.
COWLEY, William A., Ky., and Audrey Evans Cowley, Fla., Nigeria.
HENRY, Sarah Lou, Tex., Nigeria.
HILL, John B., S. C., and Louise Lewis Hill, Ala., Nigeria.
HOSHIZAKI, Reiji, Calif., and Asano Masaki Hoshizaki, Hawaii, Japan.
MYERS, Karl J., Jr., W. Va., and Mary Elizabeth Lawton Myers, S. C., Nigeria.
SAUTIN, James W., and Elizabeth Flanders Smith, Ga., Israel.
SNEADING, Amy, S. C., Paraguay.

Arrivals from the Field

ALLEN, Olive (Hawaii), R.F.D. No. 1, Elizabethton, Tenn.
BELL, Rev. and Mrs. Lester C. (South Brazil), 4305 Wayside Drive, Ft. Worth, Tex.
CALAWAY, Rev. and Mrs. Tucker N. (Japan), 3456 Piedmont Rd., Atlanta, Ga.
CAMPBELL, Vera (Japan), Fairburn, Ga.
CLARK, Rev. and Mrs. Charles B. (Venezuela), Southern Baptist Theological Seminary, 2825 Lexington Rd., Louisville, Ky.
CLAXON, Rev. and Mrs. W. Neville (Nigeria), c/o James J. Osborne, 1916 Hampden Ct., Louisville, Ky.
FENDERSON, Eunice (Israel), 3112-17th Ave., South, Minneapolis 7, Minn.
FINE, Rev. and Mrs. Earl M. (Nigeria), Lyndon, Kan.
FRANKS, Rev. and Mrs. Ruben I. (Chile), Southern Baptist Theological Seminary, 2825 Lexington Rd., Louisville, Ky.
GRANT, Rev. and Mrs. Worth C. (Japan), c/o L. L. Grant, 301 Jamestown Rd., High Point, N. C.
GUILFORD, Rev. and Mrs. Tom D. (Japan), 3071 Campbellton Rd., S.W., Atlanta, Ga.
HATCHER, Frances (Hawaii), Pitts, Ga.
HOWSE, Ruby (Chile), c/o Mrs. Harvey Nix, 2245 Stanford Ave., Baton Rouge, La.
JOHNSON, Mr. and Mrs. W. Buren (Indonesia), 434 S. Main St., Winston-Salem, N. C.
LAWTON, Mr. and Mrs. Deaver M. (Thailand), P. O. Box 79, Ridgecrest, N. C.
LOGAN, Dr. and Mrs. W. Wayne (Nigeria), 731 N. Windomere, Dallas, Tex.
MCRAE, Dr. and Mrs. J. T. (Gaza), Baptist Hospital, Winston-Salem, N. C.
MILLS, Virginia (Philippines), 1302 Chaney Rd., Raleigh, N. C.
MILLER, Floryne (Japan), c/o O. S. Martin, Kingsport Highway, Johnson City, Tenn.
MOORE, Bonnie (Nigeria), Rte. 3, Box 409, College Park, Ga.

MORGAN, Mary Neal (Japan), 321 N. East, Harrodsburg, Ky.
PONDER, Wanda (Paraguay), Rte. 1, Pauls Valley, Okla.
SERIGUT, Rev. and Mrs. Gerald B. (North Brazil), Box 68, Sunray, Tex.
SKINNER, Dr. and Mrs. William (Paraguay), Roper Hospital, Charleston, S. C.
WATSON, Rev. and Mrs. James O. (Argentina), Rte. 3, Union, S. C.

Births

CURRY, Rev. and Mrs. John R. (Southern Rhodesia), daughter, Martha Ruth.
CLARK, Rev. and Mrs. Charles B. (Venezuela), son, John Mark.
DICKSON, Rev. and Mrs. Charles W. (North Brazil), daughter, Susan Kay.
HILL, Rev. and Mrs. Ronald C. (Thailand), daughter.
HOLLIS, Rev. and Mrs. James D. (Macao), son, James William.
JACKSON, Rev. and Mrs. William H., Jr. (Japan), daughter, Juanita Karen.
JOINER, Rev. and Mrs. Garrett E. (Ecuador), son, Lawrence Bruce.
MIRELLI, Rev. and Mrs. J. Franklin (Chile), daughter, Martha Elizabeth.
MURPHY, Mr. and Mrs. Milton (Israel), daughter, Jennifer Ruth.
SAUTIN, Dr. and Mrs. Hoke, Jr. (Colombia), daughter, Lesesne.
SMITH, Mr. and Mrs. Jerry P. (North Brazil), son, Mark Alan.

Deaths

HUMPHRIES, William B., father of Carol Leigh Humphries (Nigeria), July 5, Woodsville, N. C.
MADDOX, O. P., emeritus (Brazil), July 17, Waco, Tex.
MARRIOTT, Mrs. C. C., emeritus (China), July 1, Livermore, Calif.

Departures to the Field

BROOKS, Ernelle, Box 108, Abeokuta, Nigeria, West Africa.
BRYAN, Dr. N. A., Baptist Mission, APO 59, c/o P. M., San Francisco, Calif.
BUDDIN, Rev. and Mrs. Horace E., Paranaiba, Piaui, Brazil.
CARSON, Mrs. W. H., c/o Baptist Headquarters, Ibadan, Nigeria, West Africa.
CLEMINT, Lora, 12 Silat Crescent, Singapore 3, Malaya.
CONGDON, Rev. and Mrs. Wilfred H., Baptist College, Iwo, Nigeria, West Africa.
CROTWELL, Elaine, 420-A Ponciano Reyes, Davao City, Philippines.
DOZIER, Dr. and Mrs. Edwin B., 11 Kamiyama-cho, Shibuya-ku, Tokyo, Japan.
DURHAM, Rev. and Mrs. J. Bryant, Baptist Headquarters, Ibadan, Nigeria, West Africa.

EWEN, Bettye Jane, Elam Memorial Girls' School, Shaki, Nigeria, West Africa.
HARMON, Ethel, Baptist Headquarters, Ibadan, Nigeria, West Africa.

HOOVER, Annie, South 22, West 14, Sapporo, Hokkaido, Japan.
HOSHIZAKI, Rev. and Mrs. Reiji, 55 Oiwa, Shizuoka, Japan.

HUMPHRIES, Carol Leigh, Baptist Mission, Box 13, Ede, Nigeria, West Africa.

JESTER, Dr. and Mrs. William L., Baptist Theological Seminary, Oghomosho, Nigeria, West Africa.

JONES, Rev. and Mrs. Samuel L., 4th Ave. and Mackenzie Rd., Parktown, Salsbury, Southern Rhodesia.

LANE, Rev. and Mrs. Leonard G., Baptist Headquarters, Ibadan, Nigeria, West Africa.

MATTHEWS, Rev. and Mrs. Jack B., Estados Unidos 61, Tucumán, Argentina.

MOORE, Dr. and Mrs. John A., c/o Mrs. Brida, Ribnjak 4, Zagreb, Yugoslavia.

MORRISON, Cleo, 539 Tomas Claudio St., Davao City, Philippines.

NELSON, Rev. and Mrs. Joyce N., 16 of 308, Zakoba-cho, Hiroshima, Japan.

OWEN, Dr. and Mrs. Frank B., Djalan Sukadjadi 192, Bandung, Java, Indonesia.

PARSONS, Victoria, Mati Baptist Hospital, Mati, Philippines.

POOL, Dr. and Mrs. J. Christopher, Baptist Theological Seminary, Oghomosho, Nigeria, West Africa.

RIFKEY, Dr. and Mrs. John L., Caixa Postal 320, Rio de Janeiro, Brazil.

RUMPHOL, Mrs. Ruth, Baptist Hospital, Oghomosho, Nigeria, West Africa.

SAMPSON, Mary, P. O. Box 139, Taichung, Formosa.

TAYLOR, Maye Bell, Caixa Postal 178, Recife, Pernambuco, Brazil.

THOMAS, Rev. and Mrs. John N., Apartado Aereo 862, Barranquilla, Colombia.

TILFORD, Lorene, P. O. Box 139, Taichung, Formosa.

TUMILIN, Rev. and Mrs. John A., Caixa Postal 111, Natal, Rio Grande do Norte, Brazil.

WELMAKER, Dr. and Mrs. Ben H., Apartado Aereo 1320, Cali, Colombia.

WINGO, Virginia, Via Antelao 14 (Monte Sacro), Rome, Italy.

YARNELL, Rev. and Mrs. Carl F., Jr., P. O. Box 1394, Singapore 1, Malaya.

Language School

GROBER, Rev. and Mrs. Glendon D. (Equatorial Brazil), Caixa Postal 679, Campinas, São Paulo, Brazil.

New Addresses

ABERNATHY, Rev. and Mrs. John A. (Korea), Southern Baptist Mission, APO 301, c/o P.M., San Francisco, Calif.

BICE, Mr. and Mrs. John L. (North Brazil), Box 705, Longview, Tex.

BRYAN, Catharine, emeritus (China), 101 Grove Drive, N.E., North Atlanta 19, Ga.

BRYAN, Rev. and Mrs. Charles W. (Costa Rica), 4404 McColl St., Ft. Worth, Tex.
 CAMPBELL, Rev. and Mrs. Charles W., Casilla 39, Cipolletti, F.N.G.R., Argentina.
 CANZONERI, Antonina (Nigeria), Lebanon Junction, Ky.
 CHEREYNE, Rev. and Mrs. John R., Box 252, Gatoomba, Southern Rhodesia.
 CONN, Virginia, Near East Baptist Mission, Box 2026, Beirut, Lebanon.
 COVILLER, Rev. and Mrs. Charles P., Gunung Sahari VI/21, Djakarta, Indonesia.
 CROCKER, Rev. and Mrs. E. Gordon, Casilla 3236, Guayaquil, Ecuador.
 CROWDER, Rev. and Mrs. C. Ray, American Baptist Mission, Kessi via Gudi, Nigeria, West Africa.
 DORTON, Rev. Clyde J., P. O. Box 154, Umtali, Southern Rhodesia.
 DWYER, Anne, Sterling Memorial Hospital, Gaza, Egypt.
 EMANUEL, Rev. and Mrs. B. P. (Japan), 4513 McColl, Ft. Worth, Tex.
 GALLIMORE, Mrs. Arthur R., emeritus (China), 211 W. Pine Ave., Wake Forest, N. C.
 GRAVES, Mr. and Mrs. William W., Casilla 39, Rosario, Santa Fe, Argentina.
 HALLOCK, Dr. and Mrs. Edgar F., Jr. (South Brazil), 622 S. Ponca, Norman, Okla.
 HAMILTON, Mrs. P. W., emeritus (China), 3101 N. Heglis Ave., Rosemead, Calif.
 HARPER, Mr. and Mrs. Leland J. (Paraguay), 214 N. Gray, Joplin, Mo.
 HASTEN, Rev. and Mrs. Ervin E., Matamoras-Colima 156, Hermosillo, Sonora, Mexico.
 HICKMAN, Rev. and Mrs. William A., Jr. (Paraguay), 1417 Woodward Ave., Orlando, Fla.
 HORTON, Rev. and Mrs. Frederick M. (Japan), Southern Baptist Theological Seminary, Louisville, Ky.
 KENNEDY, Rev. and Mrs. Thomas J., Baptist Mission, Shaki, Nigeria, West Africa.
 LEE, Rev. and Mrs. Wyatt W., Lopez Cotilla 1505, Guadalajara, Jalisco, Mexico.
 MARGRETT, Mrs. Anne S. (Argentina), c/o Mr. Maurice J. Sowell, 3683 Woodmont Drive, Chattanooga, Tenn.
 McGINNIS, Rev. and Mrs. William H., Box 301, Sekondi, Gold Coast, West Africa.
 McMILLAN, Rev. and Mrs. Virgil O., Jr., 65 Sawatari, Kanagawa-ku, Yokohama, Japan.
 MEIN, Dr. and Mrs. David (North Brazil), 3939 Gentilly Boulevard, New Orleans.
 NEWTON, Dr. and Mrs. W. C., emeritus (China), 1232 Lorraine Ave., Richmond 27, Va.
 PENDER, Auris, P. O. Box 1394, Singapore 1, Malaya.
 PETTIGREW, Mr. Robert E., emeritus (Brazil), Chalybeate, Miss.
 (Please turn to page 23)

In Memoriam

Cora Burns Marriott

Born May 9, 1885
 Fillmore, Missouri
 Died July 1, 1955
 Livermore, California



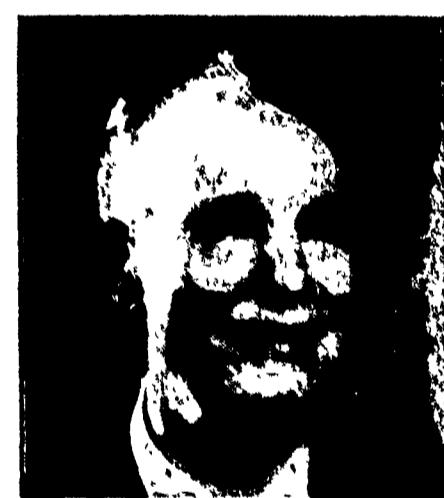
Mrs. CORA BURNS MARRIOTT served as an educational and evangelistic missionary to China for almost three decades before her retirement. A native of Missouri, she was educated at Ladies' College, Liberty, Missouri.

She and Rev. Cread C. Marriott, also a native of Missouri, were married in 1905. Five years later they were appointed Southern Baptist missionaries to China and were stationed in Chinkiang. They returned to the States in 1937 and were retired in 1940.

Mr. Marriott died in 1942.

Mrs. Marriott made her permanent American home in Sunland, California, and had been living for some time in Livermore, California.

Mr. and Mrs. Marriott had five children.



Otis Pendleton Maddox

Born April 11, 1874
 Rockport, Kentucky
 Died July 17, 1955
 Waco, Texas

For forty years Rev. O. P. Maddox served Southern Baptists as a missionary to Brazil. He was educated at Bethel College and Southern Baptist Theological Seminary, Louisville, Kentucky, and held pastorates in Kentucky and Tennessee prior to his appointment to Brazil in 1905.

From 1906 to 1917 he was an evangelist in Rio de Janeiro and from 1918 to 1945 in Belo Horizonte. He helped to organize Rio Baptist College and the Baptist theological seminary in Rio; was co-organizer and director of *Colegio Batista Mineiro*, Baptist school in Belo Horizonte; and was one of the leaders in organization of the Brazilian Baptist Convention. He retired from active service in 1945.

He was married to Effie Roe who died in 1950. They are survived by seven children.

Foreign Mission News

(Continued from page 17)

knock on the study door. We opened the door and there saw an attractive, tall, clean-cut man about 40 years old. Speaking in Mandarin he began telling us that he had just arrived from Formosa and that he felt led to call on us."

The man was Mr. Huang. He is now in charge of a fast-growing group of believers in a chapel at Butterworth, just across the Strait from Penang. Recently 12 people were baptized as a result of God's favor on his labors.

The second candidate, Jacob Lin, is the son of a Swatow Baptist preacher. He led the oldest and largest Baptist church in Southeast Asia (Bangkok, Thailand) for seven years; but he had never been ordained. He will now take over the pastorate of the Penang Baptist Church, leaving Dr. Strother free to give himself more to the seminary, to the work of evangelism, and to the English worship services.

Spain

Canary Islands Church

Rev. and Mrs. Charles W. Whitten, Southern Baptist missionaries to Spain, spent 11 days on the Canary Islands at the request of the Spanish Baptist Mission. They surveyed opportunities there and gave encouragement to members of the one Baptist church which is related to the Baptist mission work of Spain.

This church of 30 members, situated in the city of Santa Cruz on the island of Tenerife, meets in the home of one of the deacons. It was organized in the fall of 1951 with its membership made up of several former members of the Alicante (Spain) Baptist Church, who had moved to Santa Cruz, and a young man of Santa Cruz, who was converted and baptized in the First Baptist Church of Newport News, Va.

The Canary Archipelago, consisting of a group of seven islands and their dependencies, lies in the Atlantic Ocean about 650 miles from the nearest point in Europe and 60 miles from Cape Juby in Southern Morocco. Four of the islands form one province of Spain and the other three form another. Total population of the islands is more than 800,000.

The Baptist church in Santa Cruz has never had a pastor in its three and

one-half years. Missionaries Whitten directed services each night they were in Santa Cruz and witnessed 12 professions of faith. Mr. Whitten performed the first evangelical marriage ceremony in the history of the church, using the chapel of the Anglican church for the occasion.

Briefly

Colombia: First Baptist Church, Cali, Colombia, had 156 professions of faith in Christ in a recent revival campaign. Eighty-five of these are now attending baptismal classes in preparation for church membership.

Formosa: The Baptist Theological Seminary, Taipei, Formosa, had 14 young people in its first graduating class in May.

Indonesia: Twelve Intermediates (ages 12 to 15) made public profes-

sion of faith in Christ in revival services at Soerabaya, Indonesia.

Israel: The Nazareth (Israel) Baptist Church had the largest baptismal service in its history in April when 15 candidates, who had been carefully trained in the meaning and responsibilities of church membership, received the ordinance.

Italy: Armstrong Memorial Training School, Rome, Italy, had five graduates this year, two Spanish and three Italian girls. Says Missionary Virginia Wingo: "Where evangelical Christians as a whole number less than one-half of 1 per cent of the population, it is imperative that we train our young people well."

Uruguay: Southern Baptist missionaries to Uruguay and national pastors have formed a pact to pray 15 minutes each day for a spiritual revival in their lives and in the Baptist churches of the country.

Upon This Rock

(Continued from page 9)

of the Roman Empire a little band of Christians set out to bring the world to know Christ. They were hated, despised, and persecuted. Often they were beaten, their goods confiscated, and some were brought to death. Some were cast into arenas of wild animals. Others were burned at the stake. Many suffered long imprisonment.

In spite of all these persecutions, Christ won the victory.

We can be much in prayer that within the countries behind the Iron Curtain God's people may grow in faith, spiritual power, and dedication. If they can witness for our Lord as he would have them do, they can bring all people to see that Christ is the answer to men's needs. Communism is a blind-alley ideology.

It looks at man only from the standpoint of the material and is entirely forgetful of a spiritual nature. As men and women live for Christ and seal their testimony with whatever price has to be paid, they can bring to the Communist world evidence that man is an individual whose spiritual qualities represent his highest nature; and they can give concrete evidence that Christ alone is the answer to man's spiritual needs.

We cannot know what our Lord may do through the testimony of his people behind the Iron Curtain. Conferences between statesmen and heads of government may work out various agreements and treaties; but ultimately the world tension may be solved more by the patient, devoted witness of Christ's servants who let their light shine in the darkness more than by any other method.

All of this is a strong challenge to us that in every area that is yet free from Communist domination we should plant the gospel of Jesus firmly while there is time. We cannot know when any given country may be engulfed by this movement.

After the movement is in power in a given country, there is no possibility of sending missionaries in to help make Christ known. Before Communism takes over, the gospel can be planted and those seeds will inevitably bear their fruit.

The logic of today is to advance on all fronts. We cannot save the world by trying to preserve the gospel for ourselves. We must let the light shine. We must sow the seeds. We must proclaim the gospel of freedom so that men everywhere can look to Jesus Christ and find in him life abundant.

New Appointees (Continued from page 25)



MULLINS, SARA RUTH YOUNG (Mrs. CHARLES DAVID)

b. Birmingham, Ala., July 20, 1919, ed. University of Louisville (Ky.), 1943; Howard College, Birmingham, A.B., 1944; W.M.U. Training School (now Carver School of Missions and Social Work), M.R.E., 1944. Stenographer, La Salle Extension University, Birmingham, 1936-37, firma, Birmingham, 1937-41, 1934, Neighborhood House, Louisville, 1941-43. Named special appointee for Hawaii, May, 1953, m. Charles David Mullins, May 15, 1942. Children: Charles David, Jr., 1946; Laurita, 1949.

HAWAII

ROBINSON, GORDON EUGENE

b. Klamath Falls, Ore., Jan. 2, 1930, ed. Hardin-Simmons University, Abilene, Tex., 1948-49; Wayland Baptist College, Plainview, Tex., B.A., 1951; G.G.B.T.S., B.D., 1953. Minister of music, First Church, Crane, Tex., summer, 1949. First Church, O'Donnell, Tex., 1950, 12th Avenue Church, Sacramento, Calif., 1951-52; pastor, First Church, Fair Oaks, Calif., 1953-55. Appointed for Nigeria, May, 1953, m. Maxine Williams, Dec. 23, 1950. Permanent address: 363 Miller Ave., Bend, Ore.



ROBINSON, MAXINE WILLIAMS (Mrs. GORDON EUGENE)

b. Mullin, Tex., July 8, 1925, ed. Scoggins Beauty School, Abilene, Tex., 1945-46; Howard Payne College, Brownwood, Tex., B.A., 1951; G.G.B.T.S., M.R.E., 1953. Beauty operator, Brownwood, 1946-49, 1950-51, Crane, Tex., 1949-50, Berkeley, Calif., 1952-54; secretary, 12th Avenue Church, Sacramento, Calif., 1951-52; kindergarten teacher, University Church, Oakland, Calif., 1954-55. Appointed for Nigeria, May, 1953, m. Gordon Eugene Robinson, Dec. 23, 1950.

NIGERIA

SANDERS, FRANCES MARIAN

b. Colleton Co., S. C., Aug. 8, 1923, ed. Bob Jones University, Greenville, S. C., 1939-41; University of South Carolina, Columbia, B.A., 1943; N.O.B.T.S., M.R.E., 1947. High school teacher, Aynor, S. C., 1943; Cope, S. C., 1943-44; missionary teacher, Home Mission Board, Montegut, La., 1944-45; missionary, Home Mission Board good will center, New Orleans, La., 1947-48; missionary, Louisiana Baptist Convention, Zwolle, 1948-55. Appointed for Mexico, May, 1953. Permanent address: Bamberg, S. C.

MEXICO



SNOW, LAURA FRANCES

b. Winston-Salem, N. C., Nov. 10, 1924, ed. Meredith College, Raleigh, N. C., A.B., 1945; W.M.U. Training School (now Carver School of Missions and Social Work), M.R.E., 1948. Public school teacher, Stanley, N. C., 1945-46; field worker, summers, 1945, 1947, field representative, 1948-50, North Carolina Woman's Missionary Union; young people's secretary, Tennessee W.M.U., 1950-53. Appointed for Chile, May, 1953. Permanent address: 132 Edwin Pl., Asheville, N. C.

CHILE

WALWORTH, EARL HARVEY

b. Decatur, Ill., Nov. 18, 1922, ed. Monmouth (Ill.) College, A.B., 1943; Army Air Force Technical School, New Haven, Conn., 1943-44; S.W.B.T.S., B.D., 1949. U. S. Army Air Corps, 1943-46; staffer, Ridgecrest Baptist Assembly, counselor, Ridgecrest Camp for Boys, summer, 1946; summer student worker, Home Mission Board, Alabama, 1947; pastor, Celeste, Tex., 1948-49, Tolar, Tex., 1948-50, Pearson, Ark., 1950-51, Edgemont, Ark., 1950-51, Brewton, Ala., 1951-52, Pinckard, Ala., 1952-53. Appointed for Mexico, May, 1953, m. Martha Louise Thomas, May 16, 1948. Permanent address: 1142 E. Broadway, Monmouth, Ill.



WALWORTH, MARTHA THOMAS (Mrs. EARL HARVEY)

b. Ashby, Ala., Feb. 21, 1934, ed. Carson-Newman College, Jefferson City, Tenn., 1941-42; Howard College, Birmingham, Ala., A.B., 1946; S.W.B.T.S., M.R.E., 1948. Summer field worker, Training Union Department, Alabama Baptist State Convention, 1945; educational director, Brewton (Ala.) Church, summers, 1946-47; typist, 1946-47, stenographer, 1947-49, secretary, summer, 1948, S.W.B.T.S. Appointed for Mexico, May, 1953, m. Earl Harvey Walworth, May 16, 1948. Children: Rebecca Alma, 1949; Carol Anne, 1953; William Timothy, 1955.

MEXICO



YOU AND YOUR MISSIONARIES

Rogers M. Smith

Missionaries in the Moslem World

THE mission study theme for this fall is "The Moslem World." Books have been written, literature prepared, and audio-visual materials produced which will make this study most meaningful. Recent articles in national magazines have focused our attention anew on the people and nations that make up the Moslem world. We trust that this study will not be limited to the members of the Woman's Missionary Union, but that multiplied thousands of our people will participate in the program.

We need to be informed about this religion which is such a strong rival to Christianity. We must seek to understand more about the life and labor of its founder, Mohammed, and to know more about the spread of this faith, its fundamental doctrines, and the strength and influence it exerts.

Islam is one of the most active religions of the world, and it will help us considerably if we are acquainted with its objectives. The leaders of this religion are now making plans for a great missionary undertaking.

We trust that there will be a greater desire on the part of Southern Baptists to understand their work for Christ in these areas. In Jordan, where Islam claims 95 per cent of the people, Southern Baptists are represented by Dr. and Mrs. Lorne E. Brown, Dr. and Mrs. L. August Lovegren, and Violet E. Popp.

In Lebanon, where approximately 39 per cent of the people are Moslem, Southern Baptists have Mr. and Mrs. Finlay M. Graham, Rev. and Mrs. James K. Ragland, Mabel Summers, and Mary Virginia Cobb. In language study in Beirut preparing for future service are Rev. and Mrs. William O. Hern, Rev. and Mrs. John W. Turner, Dr. and Mrs. John A. Roper, Jr. (both medical doctors), Anna Lucille Cowan, and Carolyn L. Cate.

At Gaza, Egypt, largely Moslem, are Dr. and Mrs. J. T. McRae, Dr. and Mrs. James M. Young, Jr., and Anne Dwyer.

In Indonesia, where approximately

90 per cent of the population is claimed by Islam, Southern Baptists are represented by Rev. and Mrs. Charles P. Cowherd, Rev. and Mrs. Ancil B. Scull, Rev. and Mrs. Ross B. Fryer, Jr., Mr. and Mrs. W. B. Johnson, Rev. and Mrs. Elton Moore, Rev. and Mrs. R. Keith Parks, Dr. and Mrs. Frank B. Owen, Rev. and Mrs. Stockwell B. Sears, Dr. and Mrs. Buford L. Nichols, Rev. and Mrs. Ross C. Coggins, Rev. and Mrs. Douglas E. Kendall, Ethel Fay Taylor, Grace Wells, Evelyn Schwartz, Wilma J. Weeks, Catherine Walker, Ruth L. Ford, Everley Hayes, Dr. Kathleen Carmen Jones, and Mary Sue Meuth.

Serving in Malaya, 51 per cent Mos-

lem, are Rev. and Mrs. G. Harold Clark, Dr. and Mrs. Eugene L. Hill, Rev. and Mrs. Carl F. Yarnell, Jr., Mr. and Mrs. Manly W. Rankin, Dr. and Mrs. Greene W. Strother, Lora A. Clement, Lydia E. Greene, Auris Pender, Lillie Rogers, Jessie Green, Ora Elizabeth Gray, Harriette L. King, and Elizabeth N. Hale.

One can readily see that Southern Baptists need to increase their missionary staff as rapidly as possible in these strategic areas of the world. Baptist work in the Moslem world is comparatively new, but the results are encouraging.

All of the people of our churches will profit from reading and studying the mission study books. The books of the graded series are: Adults, *World Within a World*, by Elwyn Lee Means; Young People, *Among the Minarets*, by John Marion; Intermediates, *Mission Doctor*, by J. T. McRae; Juniors, *The Big Difference*, by Alta Lee Lovegren; Primaries, *Under the Olive Tree*, by Jane Carroll McRae.

Thirty-Eighth Parallel

(Continued from page 3)

sion board resolved to follow up these exploits by sending a resident worker into the area to do what he could, going from house to house, until, as it was hoped, the unjust restrictions on evangelicals were removed. This delicate and difficult task fell to the lot of George Orlenko, a young Russian converted from Communism to Christ. [See story on George Orlenko in the December, 1952, issue of *The Commission*.]

Hardly out of the International Baptist Seminary in Buenos Aires, he left for the south on a six months' trial in his distant outpost where he had a short summer and a long snow-swept winter. The mission board approved his work and agreed to his marrying, so that in a short time Orlenko and his wife were back in what amounts to Alaskan conditions or worse.

Recent events will perhaps create a spiritual vacuum along the Patagonian seaboard, thus throwing open to the gospel at least ten towns and cities.

Southern Baptists should be ready to meet such a challenge. Cannot we

hope that they will help Argentine Baptists to push on from the thirty-eighth parallel to as near the fifty-eighth as possible, right into Tierra del Fuego, the Land's End of South America?

"Advance" by Boat

(Continued from page 11)

Ayuthia is a challenging mission field, but it is no easy field. Besides being the ancient capital of Siam, this city is also noted for its true "hard-shell" Buddhism. It is proud of its Buddhist heritage, although we see on every hand temples that are crumbling down for lack of repairs. The people find it hard to make a break with Buddhism because of its hold upon all phases of Thai life. Buddhism is all they have ever known; they cling to it, although it is a decaying religion.

Many of the people are satisfied with their religion, but some of them feel a longing for a heart-need not supplied. Who will tell them of a salvation that will take them out beyond their Buddhist sight and into life eternal with Jesus? Could you?

"These Things Abide"

(Continued from page 8)

walk many miles to labor on farms when they should be in the class-rooms. Thousands gather around idol shrines and cry themselves into a hysterical state while they attempt to appease a nonexisting god with a dead chicken or a kola nut.

Slowly, as the scene changes, one knows that God is in the midst. I thought of our two student midwives who trekked seven miles one Sunday to preach morning and evening because a little church did not have a pastor. I remembered the student who gave me an eighth of her salary one month to send to a weak church that could not pay its pastor.

I remembered the day in Oyo when I became a bit discouraged. Mrs. J. C. Powell said, "My dear, you should have seen Nigeria thirty years ago."

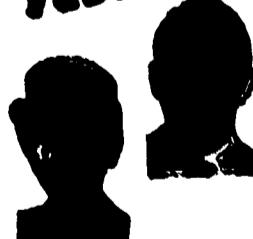
A hundred years ago, thirty years ago, five years—progress has been made in Nigeria. It is being made and it will continue to be made so long as the abiding love of God lives in the hearts of men.

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(Continued from page 12)

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Oh, that a mighty volume of prayer could rise in Jesus' name that he might pour out a "blessing, that there shall not be room enough to receive it." Let's join together and *pray the walls down!*

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Impressions from Spain

(Continued from page 13)

is José Borros, who spent twelve years training for the Catholic priesthood, beginning when he was twelve. He became a Baptist four years ago. Now he is engaged to a very lovely young woman, Esther Francis, the daughter of a Baptist pastor. She is finishing her second year in the university.

Another young man was converted only a year ago after eleven years of studying for the priesthood. He said

he repeatedly questioned his professors, only to be told that he had no right to question. Finally, one of them said in exasperation, "You talk like those Protestants."

This set him to thinking even more, and he determined to learn what the Protestants believe. He found a book in which he became very interested and learned it was the Bible.

His aunt and sister had begun attending a Baptist church in Valencia, and he went with them to a service. He remained to talk with the pastor. Then, after José Borros went to Va-

lencia to talk with him, he accepted Christ.

At that time he was teaching in a Catholic school. There, in his room, a priest found a letter from José Borros. That very day the Catholic authorities went to him with the dogma which he had to sign or leave the priesthood and his work in the school.

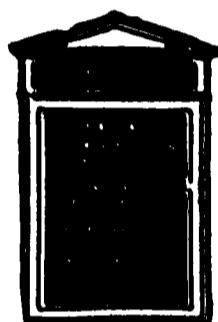
He chose to leave and joined the Baptist church in Valencia. The persecution was so great that it was thought best that he leave Valencia; so he recently came to Barcelona and is now working as a proofreader.

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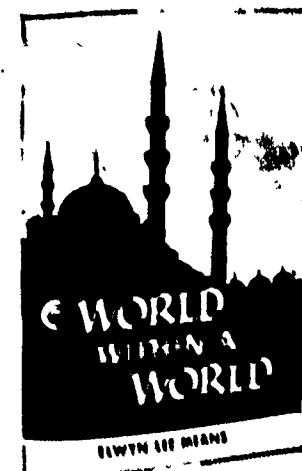
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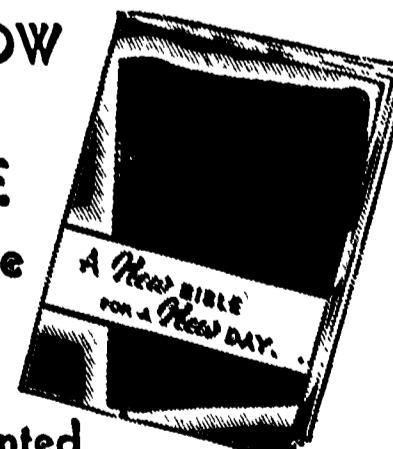
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