



THE

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Commission

Southern Baptist World Journal



Pooi Ching, Hong Kong

London Congress Felt Urgency of Missions

By John Jeter Hurt, Jr.

THE Golden Jubilee Congress of the Baptist World Alliance, tossing aside the barriers of language and national differences, dedicated itself to the urgency of world missions and personal evangelism.

These two notes were sounded time and again last July as ten thousand Baptists met in London's historic Royal Albert Hall for the fiftieth anniversary session of the Alliance.

The dedication came in the closing address of Evangelist Billy Graham at a rally, attended by an estimated thirty thousand in a football stadium, where he had the audience stand in full commitment to "Crown Him Lord of All."

Earlier, Dr. Theodore F. Adams, of Richmond, Virginia, the new president, had declared "Jesus Christ the world's only hope." He called for an evangelistic witness which would increase the number of Baptists from twenty million to thirty million by the next Congress in 1960. "It will be sad indeed if we all go back just as we have come," he said in urging greater consecration.

The Congress also gave major attention to a demand for religious freedom throughout the world. It voiced frequent appeals for world peace.

But, fine as the speakers were, the full impact was not always from the platform. Messengers representing all the continents and more than sixty nations gave their own demonstration of what the constitution describes as the "essential oneness of Baptist people in the Lord Jesus Christ."

Baptists dressed in the colorful costumes of the Scandinavian countries sat next to those attired in the white robes of India or the dark gowns of Africa. The people of London, whose city still bears the scars of war, opened their homes to entertain the messengers from Germany. At every opportunity there was prolonged applause for the nine messengers from Moscow,

the first since 1918 to be allowed by their government to attend.

In brief, the Congress gave life to the symbol on the Jubilee badge—a handclasp of Christian fellowship.

The keynote of missions and evangelism was heard in almost every hour of every session.

Dr. João Soren, president of the Brazilian Baptist Convention, put it this way in the Congress sermon:

"The multitude and the nations are, as never before, in a receptive mood which makes of this generation the day of opportunity for the promotion and spreading of Christ's kingdom on earth."

Dr. Graham, in the closing rally, declared "this is the church's greatest hour" and the "moment for the church to launch its greatest attack."

He added that "in the next five years, before the Baptist World Alliance meets again, the world may pass through the most glorious years or the most tragic years." He said it was for Christians to determine.

The Congress messengers, in a formal resolution, pledged themselves to try and lead every Baptist to win at least one person to Christ during the coming year.

One after another of the nationals, expressing appreciation for the blessings their countries had received from mission programs, called for greater help. Typical of the appeals was this one from Mrs. Sarah Ahn of Korea:

"Korea is calling to you with outstretched arms and longing hearts. Please do not forget to put suffering Korea into your prayer list. Pray for the outgrowing of Christian work and the unification of Korea. How much faster Christianity would spread and grow if North and South were united."

OTHER speakers gave emphasis to the need for complete discipleship. Dr. Josef Nordenhaug, president of the Baptist Theological Seminary at Zurich, asserted: "We cannot grow into full manhood in Christ so long

as we bargain for minimum terms of discipleship, so long as we keep asking how much we will get out of it for ourselves, and so long as we desire to walk in our own way."

Rejoicing over the presence of the delegation from the Soviet Union and the five messengers from East Germany was dampened by absence of representatives from Poland, Czechoslovakia, Hungary, Romania, and Bulgaria. Dr. Arnold T. Ohrn, of Washington, general secretary of the Alliance, said, "Let us hope" that government approval for the Soviet Union and East Germany groups "may mean that the unnatural barriers separating nations from nations and Christians from Christians have started to crumble."

IT IS no secret that the situation in a country like Spain is deplorable," Dr. Ohrn said in his report with reference to religious freedom. "Churches cannot be built or halls rented for worship, and the authorities find excuses for closing some of those previously used. No Baptist school must be established; the children are compelled to receive instruction in the Roman Catholic religion in the government schools.

"Marriage is denied in some instances, young men in the army must suffer for their faith in various ways, there are no jobs for Baptists in government office and other doors are often closed. Private meetings in homes are dangerous; fines and imprisonment are the probable fate of those who dare to meet for prayer and Bible readings."

He added that "pastors and many church members know the interior of the Spanish prisons." He then expressed "deep concern for our Baptist brethren who to the best of our knowledge are still in prison in China, in Bulgaria, and in Czechoslovakia."

The formal resolution on religious liberty was more general without pointing the finger of guilt toward offending nations.

"We will not rest content until we witness the achievement of religious freedom and individual liberty throughout the world," said the resolution. "We believe this is an essential part of our contribution to the thought of the church, as well as to the establishment of Christ's reign on the earth."

The statement was preceded by a declaration that "the battle for religious liberty still goes on. We see at this time a recurrence of persecution, intolerance, and enforced uniformity of conduct and thought."

It also asserted that "a person is not physically born into a religious faith, but must of his own free will enter upon his inheritance as a child of God."

The Congress took advantage of the simultaneous Four Power Conference of heads of government in Geneva to direct to it an appeal for peace. It assured the governmental leaders of "earnest prayers for the guidance of Almighty God" in the deliberations.

Then, in a formal resolution, it said it viewed "with horror the actual and possible effects of the use of nuclear weapons" and called for abolition "of such instruments of death" and of "war itself."

It added a belief that fear and hate can only be dispelled by trust and love, misunderstanding and suspicions by truth, reliance on armaments and physical force by the experience of God who at last will bring all things into line with his purpose.

IT WAS with this background that on two occasions representatives of Soviet Baptists addressed the Congress through interpreters. Rev. Jacob I. Zhidkov, president of the convention, told of the Baptist work in his country. Rev. Alexander Karev, delivering one of the inspirational messages, appealed for "sermons full of Christ" to create the "great spiritual revival which is so necessary in the world."

(Please turn to page 32)

"Humility, Sincerity, and Utter Dedication"

Genuine humility, sincerity, and simplicity, combined with utter dedication to his work as a minister of Christ, are the qualities that make Dr. Theodore F. Adams a great man, according to a number of Richmond, Virginia, people who were interviewed by a Richmond News Leader reporter immediately after word came of his election to the presidency of the Baptist World Alliance.

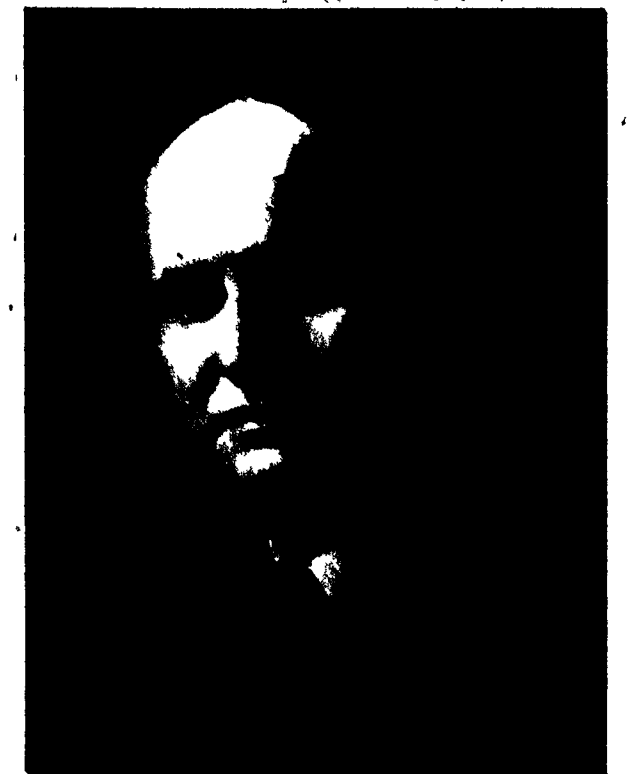
Dr. Selon B. Cousins, chairman of the department of religion at the University of Richmond, said: "To my mind the things that constitute 'Ted' Adams' greatness are his simplicity and sincerity, plus a genuine love for people. He is a minister with the human touch. His creative imagination enables him to see life through other people's eyes. He also has utter dedication to his work and a complete comprehension of the function of a minister in the modern world."

A medical doctor of Richmond, newly elected state senator and lay leader of the Methodist Church, said: "The thing that has always impressed me most in Dr. Adams is his humility. He is one of the most truly humble men I know. He makes everyone around him feel more important than himself." The doctor added that every time he is confronted with a problem he feels is too big for him to handle he goes to Dr. Adams for counseling. "I know no one whose counsel I value more or use more frequently," he said.

The pastor of a church of another denomination said: "There are many things you expect in a minister and I'm not sure but that it's the additional things you don't expect that make for greatness. One of the things I think adds immeasurably to Dr. Adams' stature as a minister is that he will support to the last ditch any cause he feels is right, no matter how unpopular it is.

"There are so many other fine things I know about him, too. The chairman of our finance committee lives next to him, and he says Dr. Adams is the best of all possible neighbors.

"When I came to Richmond as a new minister, I found a little personal note from Dr. Adams waiting on my desk to greet me and welcome me to Richmond. It means much to me coming from the



Theodore F. Adams, newly elected president of Baptist World Alliance.

minister of a great church of another denomination and I still have it.

"Then there was an old lady celebrating her ninetieth birthday. She was not a member of Dr. Adams' church, but he heard about it and stopped in to congratulate her. That gesture from a minister with a congregation of thirty-eight hundred seems to be particularly wonderful.

"I went to hear Dr. Adams preach one Sunday night. . . . As another pastor I was much interested in the very evident thought and careful preparation that had gone into his sermon."

Miss Rosalie Dixon, for twenty-eight years secretary at First Baptist Church, Richmond, where Dr. Adams has been pastor for almost twenty years, said: "It is his humility and sincerity that make him so great. Everyone feels as much at ease with him as he would with one of the Sunday school pupils.

"Dr. Adams is never too busy to talk to anyone, and he is always as interested as if the person consulting him were the most important personage in the world. He shows as much courtesy and consideration and gives as much time to the lowliest person in the congregation as to the most influential."

An editorial in the Richmond Times- (Please turn to inside back cover)

She Lived the Gospel of Love

By Emanuel Ajayi Dahunsi

A FAMILY reunion—and a unique one at that—was held last April, on Easter afternoon, in the Pleasant Green Baptist Church, near Madison, Missouri, within sight of the Elam family home. About half of the approximately one hundred people present were members of the Smith-Elam families. Mrs. Mollic Elam and Mrs. Smith were twin sisters, who had reared their families within a short distance of each other in that neighborhood.

It is not often that people whose lives have been molded by a missionary in a distant land call at the home of their benefactor. That was the privilege this writer and his wife had on that occasion last April. The missionary was Miss Elma Elam.

At the reunion were Miss Elam's three surviving sisters: Mrs. Lona Atterbury, of Madison, Missouri; Mrs. Levola Holcomb of Mexico, Missouri; and Miss Frankye Elam, of the Missouri Baptist Children's Home, Pattonville. The others were Miss Elam's pastor, nieces, cousins, and friends.

The meeting was arranged by Vasten Zumwalt, a student at Southern Baptist Theological Seminary, Louisville, Kentucky, whose wife is a cousin of Miss Elam.

A basket dinner in the basement of the church provided the first period of fellowship. The group then moved into the auditorium of the church for personal recollections of the life and labors of a Christian woman in a far-off land.

After the making of a few pictures, a small group went to the cemetery at Madison where Miss Elam was buried. The inscription on the stone reads simply:

She Hath Done What She Could
ELMA ELAM
Missionary to Africa
From 1924-1941
1895-1941

In the Elam family there were six

children. Miss Elma, the third, was born on March 9, 1895. She was baptized at the age of twelve into the membership of the Pleasant Green Church. She was graduated from the Madison high school and became a public school teacher.

Miss Elam was preparing to teach physics and mathematics when she felt the need to serve as a missionary in Africa. She then chose courses to prepare her toward that end. Later she was trained at the Woman's Missionary Union Training School (now Carver School of Missions and Social Work), Louisville, Kentucky; and she was graduated from William Jewell College, Liberty, Missouri.

She was appointed a missionary to Nigeria in 1923 and arrived there the following year. She took up her work in the Baptist Academy, Lagos, in July, 1924, as vice-principal with another indefatigable worker, Miss Lucille Reagan, as principal.

The missionaries were assisted by able Nigerian headmasters, Eyo Ita, E. E. Esua, and W. E. Okodi. This team, with others, played a great role in the building of the Baptist Academy.

Sometime in 1923, a Nigerian pastor, Mokolade Ladosu, took a small boy, Ajayi, from his parents in the country and sent him to Ogbomosho to study with his brother, J. Adepoju Ajani. The boy was considered too young to be away from his parents and would have been sent back to the farm but for the fact that Mr. Ajani contacted Miss May Perry of Idi-Aba, Baptist girls' school in Abeokuta, and she arranged to assume responsibility for the care of the boy in the day school at Shaki.

When Miss Elam arrived and settled at Lagos, the boy was taken over by her. He remained under her motherly care at the Baptist Academy until December, 1931.

In those days, as often still, the boys who lived with the missionaries kept house. One took care of the bedroom, another was a steward, and others had additional duties.

Ajayi served in the dining hall as a steward. He wore white clothes laundered by the person who handled the clothes of the missionaries until he could do that well himself.

All the boys had a timetable worked out so that they could do their housework and attend to their studies. Somehow most of the boys living with the missionaries passed their courses. This was ascribed to the planning of their studies.

That helped, of course; but Ajayi liked neither work nor study. Why study when he could pass his courses with a fair margin? he reasoned. And why work when other activities were more exciting? Take, for instance, the fun with mango trees. The older and more serious student could take a book up a tree, choose a "comfortable corner," and contemplate unnoticed in a sort of Simeon Stylites fashion.

During the fruit season one could stay up and consume mangoes. The fun for the boys was to see who arrived first at a given spot on the tree for some ripe fruit. The risk of broken twigs never entered their calculations. In conjunction with this was the fun of teasing the gardener, an old man. He had swept the grounds clean earlier in the day. The boys in search of mangoes would shake down more leaves!

Yet another great sport was with a small tennis ball which was used in soccer (football, in Nigeria). Boys learn the popular game by the use of the tennis ball. The use of both feet, mostly without shoes, was soon mastered.

THUS it was that while Ajayi was supposed to be working in the house, he often would be found playing. A small bell on the dining-room table was sounded to indicate that his presence was needed. If he stayed close, only a slight tip of the bell was necessary to call him in. At times the bell had to be rung long and loud to remind him it was time for him to serve the

dessert. For some people, such behavior would have been enough to conclude that he would never make good.

But not for Miss Elam. With the patience born of the type of a mother's love for her own child and of the vision of God's dealing with man, she continued to give of herself to the bringing-up of Ajayi and of other Nigerian boys and girls.

In addition to assisting Miss Reagan in administrative matters, Miss Elam taught Bible and English at the Baptist Academy. Bible is taught in Christian denominational schools, and English is studied as a second language in all schools in Nigeria.

Besides the instruction in the school, Ajayi also had the personal attention of Miss Elam in the things pertaining to the kingdom of God. In 1927, he made a public confession of faith in Jesus Christ and, after having received further special instruction in the inquirer's class for several months and having been examined by the church committee, he was baptized by the Rev. J. R. Williams in the First Baptist Church, Lagos.

The week ends provided an opportunity for another sphere of activity. On Saturday afternoon, loaded with tracts, the missionaries and the boys took a ferry across the lagoon to Apapa for outdoor preaching. On special days of the Christian year there were boxes of biscuits and other gifts to supplement the tracts. The work thus begun was later developed by Miss Eva Sanders into the Calvary Baptist Church, Apapa-Lagos.

Sunday was a busy day, as many would easily testify. There was the morning service from ten thirty to twelve. Then there were Sunday school and Sunbeam meetings in the afternoon followed by Baptist Young People's Union for the young people who cared to attend. All those living with the missionaries did care!

Finally there was the evening service from six thirty to eight. There was a time when all the boys, dressed in white, went to church in a group with Misses Reagan and Elam following like two mothers with so many children. The group went to the First Baptist Church in the morning and the Ebenezer Baptist Church, two blocks off, in the evening.

The three Academy boys for whom Miss Elam cared at that time lacked nothing. She provided their school

fees and board and spending money. She taught them the habit of giving regularly to the church; she gave them the amounts to give at every service. At the time of her death, it was reported that she was supporting twenty Nigerians by her means.

Lagos has for a long time enjoyed more modern facilities than most other towns in Nigeria. It had electricity for the first time in 1896; the railway line was opened to traffic for the 120 miles to Ibadan in 1900; and water was supplied in 1914. One would imagine that such conveniences would be a factor in keeping a missionary happy in Lagos.

BUT not for a person who regards an opportunity for maximum service as the dominant factor. Miss Elam began to feel that she would be more useful in Shaki, many miles inland. During her first seven years in Nigeria she had made a creditable study of Yoruba culture; and in 1932 she had submitted a thesis on "Phases of Yoruba culture . . . in partial fulfillment of the requirements for the degree of master of arts in the graduate school of the University of Missouri."

The Author

Rev. Emanuel Ajayi Dahunsi, of Nigeria, West Africa, will complete work for his doctor of theology degree at Southern Baptist Theological Seminary, Louisville, Kentucky, next summer. Then he and Mrs. Dahunsi, who received the bachelor of arts degree from the University of Louisville and has studied at Carver School of Missions and Social Work, will return to Nigeria, where he will teach in the Baptist theological seminary in Ogbomosho.

Mr. Dahunsi was recording secretary of the Nigerian Baptist Convention from 1947 to 1950, when he and his wife left their home in Abeokuta to come to America.

Mr. Dahunsi still bears on his face the tribal marks of paganism. Four ragged scars cut across each cheek—identification marks of the Yoruba tribe.

She went to Shaki to start a school in realization of a dream. Her knowledge of the people convinced her that the Yoruba girl looked forward to marriage sooner or later. Since many girls were too old to be enrolled in regular classes, she started a school designed to make available the advantages of a Christian education to such girls to make them better homemakers.

First known as Iyawo (Bride's) School, that institution is now the Elam Memorial Baptist School, Shaki, a regular institution meeting the needs of an expanding educational ministry in Nigeria. The story of this school parallels that of the older and more famous Idi-Aba.

In a letter dated October 21, 1938, and addressed, "Dear Ajayi," Miss Elam wrote: "We do not have a large school here but I enjoy my work very much. I feel like I am really accomplishing more than when I was in Lagos with a large group of pupils. Our girls and teachers are doing good work."

She concluded with these words: "I want you to join me in prayer for
(Please turn to page 30)



"God, Give Us Christian Homes"

By Maxio Kirk

THE building of Christian homes presents one of the greatest challenges in the entire scope of Christian work in Brazil. The missionaries in this great country are witnesses to the far-reaching influence of those already founded; and, on the other hand, they see manifest difficulties in the Christian living of many who received no Christian training in their homes.

One of the greatest needs in all of our Baptist work in Brazil is spiritually mature men and women to occupy the places of leadership in our churches and in the denominational program. We need men and women who possess Christian character—men and women who are Christlike in their daily living. We are most grateful for people like this among our church members in Brazil, but many of our people are spiritual babes.

One must realize that the Brazilian is converted from a society that has not accepted Christ's standards of conduct, not even to the extent to which the society of the States has accepted them. Little children pick up and carry home toys that belong to the neighbors' children and are not even questioned by their mothers as to where the toys came from. It is taken for granted that school children will cheat; and, although elaborate precautions are taken to prevent it, the percentage of those who do cheat and get by with it is alarming.

In the sports world there is no word comparable to the English word "sportsmanship." Each team, or each player, is out to win; there is no glory except to win, and this end justifies almost any means.

In commerce the nineteenth-century slogan, "Let the buyer beware," is still a reality; and the Christian shopkeeper finds himself face to face with many difficult, but not insoluble, problems. In the business world the employer pays the lowest possible

salary permitted by law, and the employee gives the least possible service in return. In government circles there is almost no such thing as altruism and public-mindedness, and day after day new scandals are revealed.

I realize that this picture is not attractive; but it is a true picture of Brazilian society without Christ, of any society without Christ.

From such a society as this men and women are born again into the kingdom of God. They are truly born again; but, as in the natural world, they are babes at birth. Peter said, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Salvation is indeed instantaneous; but Christlikeness, sanctification, and the formation of Christian character come gradually and oftentimes at great cost. Christian character is one

of those invaluable products which are oftentimes extremely difficult to acquire late in life.

The great question facing us, then, is how to help our people grow. We cannot look to society, as such, to help in spiritual growth. Our Baptist schools, while doing a splendid job, are far too few and the number of young people attending them too small to satisfy our need.

OUR churches are doing a magnificent job of evangelization. The rate of growth of Baptists in Brazil is truly the great miracle of modern missions. But our churches here, as in the States, have precious little time to provide adequately for Christian growth.

Where then may we look? We must look to the homes of our Christian Brazilians. Where can a child better learn to speak the truth, to keep

his body pure and his mind free from unworthy thoughts than in the home? Where may fair play, honesty, due service for due reward be instilled into the moral fiber of a child in any more propitious surroundings than in the home? Where can Christian character be molded and perfected except in the home?

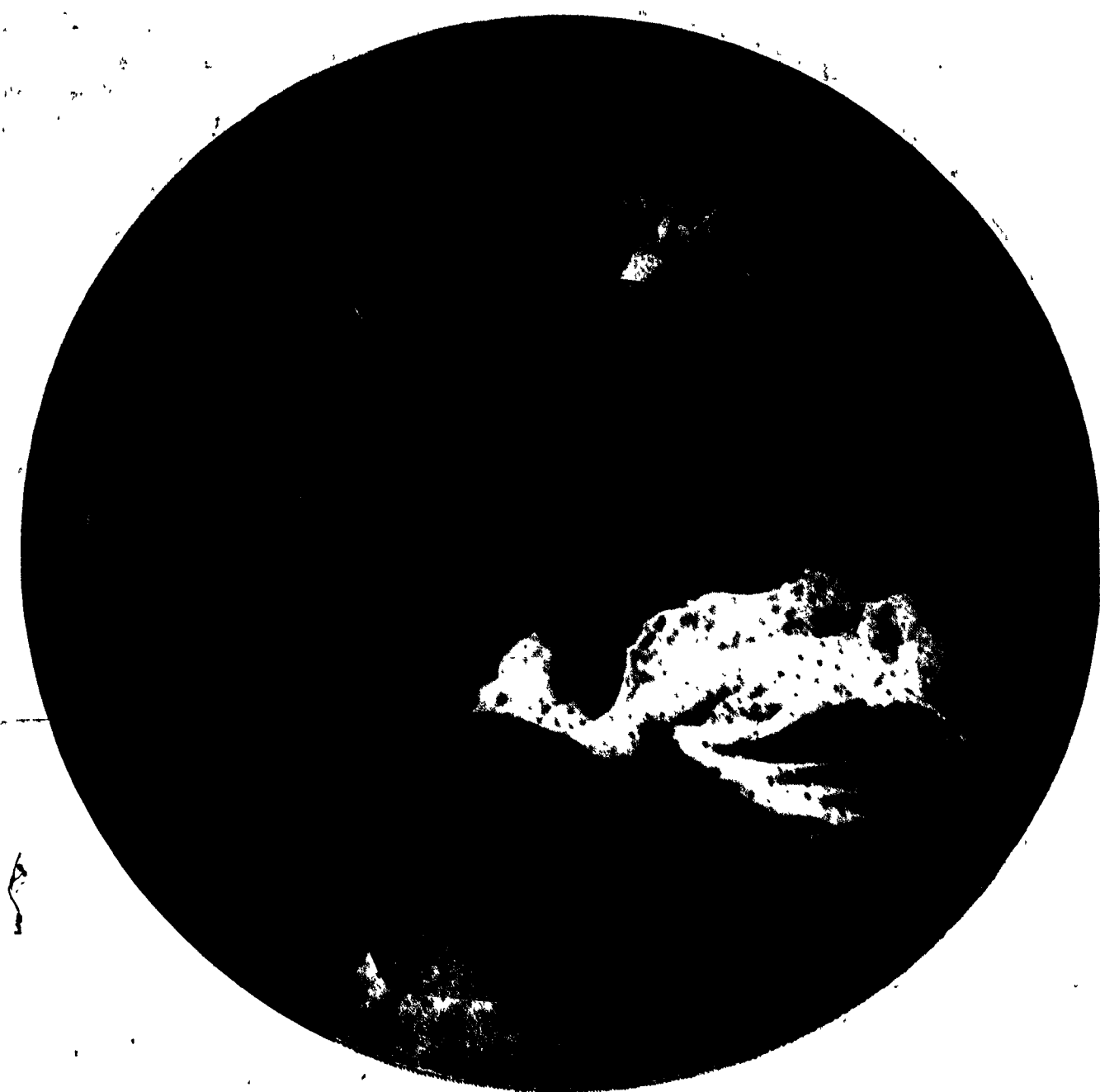
And so our prayer has become, "God, grant to Brazil great Christian homes."

Christian homes, however, do not just happen. We believe they can be planned for and they most certainly must be provided for with certain helps by the denominational program.

Christian parents whose homes are already established can find helpful and inspirational articles in several of our Brazilian quarterlies and denominational papers. The Woman's Missionary Union of Brazil began this year the publication of a daily devotional book similar to *Open Windows*, publication of the Sunday School Board of the Southern Baptist Convention. This book is prepared with the family altar in mind. In our own state, the Baptist paper has a Christian home page where discussions of problems common to all homes and character-building stories are printed. It has become one of the favorite pages of our state Baptist journal.

Almost every associational meeting includes a forum discussion on some aspect of the Christian home. One notices that parents of today are becoming more and more aware of their kingdom responsibilities and privileges within their own homes. It is an encouraging sign.

At the national Baptist convention meeting in Porto Alegre this year, homage was paid to the parents of eleven children, all grown now. The family had been among the pioneers of the Baptist work in that state. The father personally won all eleven children to Christ; and today he, his wife, and all the children are actively engaged in the Baptist work in Porto Alegre.



But among our young people, too, and in a very special way, this new awareness of spiritual responsibility is making itself felt. More and more our Baptist pastors are preaching to their young people the Bible truth that believers should not be unequally yoked with unbelievers, for "what communion hath light with darkness?"

By this I do not mean to say that the pastor and his wife must become matchmakers among the young people of the church. Far be it from this! But opportunities must be provided for our young people to know each other better. Congresses and mass meetings and exchange programs provide splendid opportunities for an exchange of ideas, for social hours, and for new contacts.

OSCAR sees Maria for the first time! João has an opportunity to see Ester home! And so it happens all the time. I think it was meant to be so. The sons of God ought to find His daughters more attractive than the daughters of this world, and vice versa.

At the present time we have four engaged couples within our church

fellowship, and I believe they will establish four splendid Christian homes.

Several outstanding Christian homes are making vital contributions to the progress of the gospel in this state at this very time. I'd like to tell you about one of them.

Senhor Antonio Curvacho and Dona Aracy are members of the First Baptist Church in Vitória. He is an honest laboring man, Sunday school teacher, and deacon, who early in life lost a fortune, but now thanks God that he did so; for through the loss of his fortune he found Christ as his Lord and Saviour.

Dona Aracy is teacher of an Adult Sunday school class, leader of the woman's work in the state, and emeritus president of the woman's convention, a title bestowed upon her because of the love and appreciation the women of the state have for her and the great work she has done here all her life.

Dona Aracy is the sister of Dr. Almir Gonçalves, editor of the national Brazilian Baptist paper, *O Jornal Batista*. Her other brother is

(Please turn to page 27)



A boy and his mother share the same hymnal in a Brazilian church.

THE COMMISSION

for October 1955

Impressions from Nigeria

By Edna Frances Dawkins

June, 1955

JOINKRAMA, Nigeria—My day at Joinkrama began with an early morning meeting with the Bible school, where pastors in that area come for six months out of the year, returning to their little churches by bicycle, on foot, or in large wicker canoes.

Mr. F. O. Awatefe, Nigerian Baptist Convention worker for eastern Nigeria, was there instructing during the month of June. Josephine Scaggs, Southern Baptist missionary, had asked him to give his testimony to the students. As I listened to him, it seemed to me that I could see the results of Southern Baptist work in Nigeria through the years, and surely the investment in lives and money has been profitable if it produces such a Christian leader as this man.

Son of a Catholic mother and a pagan father, he was torn in childhood between his loyalty to his parents and their religions—"the white man's God" of his mother and "the black man's god" of his father. His father, in an effort to get him away from the influence of his mother's religion, sent him to a Baptist school twenty-two miles away from his home. There he was won to Christ and felt that God was calling him to preach.

It was there also that he met a Christian girl. But there were many obstacles in the way. Her father had promised her to another man and Mr. Awatefe's father had promised him to a girl whom the juju priest in his village had chosen. The late William H. Carson, the missionary in charge of the school at that time, encouraged these young people to marry. They did so after Awatefe finished Standard VI (about the eighth grade) and started teaching.

In order to better earn a living for his family, he stopped teaching and went to work as clerk in a store; but he was not happy. Dr. Carson influenced him to return to teaching in one of the schools. He also began serving as pastor of a Baptist church.

Like so many of his fellow countrymen, he felt keenly the need for more education; but there was no money. Twice he passed the entrance examination to enter the seminary, but lack of funds prevented his entering. By this time he had five children.

His wife insisted that she was willing to make any sacrifice to enable him to prepare himself; so finally he was able to mortgage his bicycle to an uncle in order to get several pounds to pay the small entrance fees to the teacher training college at Iwo.

When he and his wife left home, one small daughter was very ill and the people of the village predicted that she would die. Fortunately, they insisted on taking her and thus were able to get her under medical care before too late.

HE says that he is sure the missionary nurse, Hazel Moon, who got further medical help, was used in sparing this child's life. His mother-in-law accepted Christ later as a result of this experience.

Upon completion of the college course at Iwo, Mr. Awatefe entered the Nigerian Baptist Theological Seminary at Ogbomosho, where he completed his training a little more than a year ago. Of his seven children, two sons are now in the college at Iwo,

one son is in a Baptist high school, and one daughter is at the Baptist girls' school, Idi-Aba. Missionaries and others are helping these children through school.

Now Mr. Awatefe is helping to guide the pastors and others in the work in the eastern part of Nigeria, a very needy area with few trained pastors and few missionaries. As he related the way in which God had blessed him and provided for him over and over again, I was experiencing a deep sense of gratitude for the way in which God has led Southern Baptists to give of their money to provide schools, a teacher training college, medical work, and a seminary so that Nigerian Christians may be trained to take places of leadership among their people.

Then as I visited the high schools, the college at Iwo, the churches, the hospitals and dispensaries, the seminary at Ogbomosho, and the printing establishment at Ibadan, how conscious I was of the need for missionaries in every type of work! Nigerian Baptists like Mr. Awatefe cannot be trained without teachers for schools; missionary advisers for churches; doctors, nurses, and technicians for hospitals; college and seminary professors; and some few technicians such

(Please turn to page 30)



The Nigerian Baptist Theological Seminary and students, Ogbomosho.



EGYPT — Land of the Pharaohs

By Finlay M. Graham

THE densely populated Nile Valley, the crowded cities, and the dusty country villages of this land of the Pharaohs offer a challenge to Southern Baptists which must not be neglected. Here is an opportunity for spreading the glad tidings of salvation with a response that is unique in the Arab-speaking lands of the Near East.

The hunger for the Word of God, especially in the villages, is something really challenging. People have wept as we have sought to present to them, in as simple a way as possible, the message of God's redeeming love.

This country of some twenty-two million population is predominantly Moslem in religion. Christians of all sects, Catholics, Orthodox, Copts, and evangelicals, constitute only 10 per cent of the people. Only one village in sixteen, in all of the land, has a Christian witness of any kind—Copt, Catholic, Orthodox, or evangelical.

Today, Egypt is experiencing an awakening; but it is not primarily a religious awakening. Most prominent are its social and educational aspects. Many reforms are being introduced largely through the determined and

virile influence of the young leadership of the Revolutionary Council, whose efforts since the ousting of King Farouk I in 1952 have wrought unprecedented reforms in a land where abject poverty stood for so long in contrast with opulent splendor. Egypt has a very small middle class.

Workers' benefits, provident funds, insurance, and compensation are being introduced; the natural resources of the country are being exploited as never before; and a new day of promise is being heralded to raise the living standards of the people. A government health program, though still woefully inadequate, is doing much to raise the general standards of hygiene, and serious epidemics are becoming less and less frequent.

Accompanying these reforms is a thirst for knowledge among the young people. It is inspiring to see young men and women reaching out for an education which was denied their parents and grandparents.

WHILE visiting a family in Cairo (one of very limited financial means), we learned that the eldest son is working for his doctorate in chemistry at the University of Alexandria and that two other sons are studying

medicine. This would not have been possible ten years ago. The two universities of Cairo have thirty thousand students, and the medical school graduates five hundred doctors yearly.

Are these young people spiritually inclined? There is among them a definite trend away from the sacerdotalism and cold formality of the traditional churches, but with it is a real hunger after something which will satisfy the deep longing of their spiritual being. Oh, that they might come to know the truth that makes men free! Communism is seeking to meet that need and is working overtime to influence the student bodies of high schools and colleges.

What are Baptists doing to satisfy the soul-hunger of our fellow men in Egypt? In 1931, a young Egyptian, Seddik W. Girgis, came back from our Southwestern Baptist Theological Seminary in Fort Worth, Texas, authorized by the Calvary Baptist Church in Hannibal, Missouri, to establish Baptist churches in Egypt.

Seddik had an unusual conversion experience. Won to the Lord at an early age, he began to witness in his native village of Sinnuris in the Oasis of Faiyûm, some seventy miles south of Cairo, holding Sunday schools and

(Please turn to page 23)

FOREIGN MISSION NEWS

At Headquarters

94.23 Per Cent

Treasurer Everett L. Deane reports that 94.23 per cent of each dollar reaching the Foreign Mission Board in 1954 was used on foreign fields, while only 5.77 per cent was used for administrative, promotion, general, and miscellaneous expenses in the States.

Barbara Cheshire Fund

The Foreign Mission Board has received a gift of \$1,715 from staff doctors, board of directors, and other employees of the Baptist Hospital in Pensacola, Fla., designated for the establishment of the "Barbara Cheshire Memorial Loan Fund."

The fund is in memory of Mrs. John Bell Cheshire, Jr., formerly Barbara Horne, who died April 10 this year, just one month before she and her husband were to have been appointed missionaries to Malaya. She died in the Pensacola hospital following surgery. Mr. Cheshire is hospital chaplain.

The money will operate as a revolving loan fund, the principal being loaned to selected first-year medical students preparing for missionary service.

Missions Conferences

Seventy-two furloughing missionaries, 28 newly appointed missionaries, and six emeritus missionaries attended and took part in the Foreign Missions Conference at Ridgecrest Baptist Assembly, June 30-July 6. The combined registration for the Foreign Missions, the Brotherhood, and the Writers' Conferences, which met simultaneously, reached 1,681.

Registration for the Foreign Missions and Brotherhood Conferences at Glorieta Baptist Assembly, July 28-August 3, reached 557, with 64 missionaries.

Conference leaders noted a trend toward an increasing number of young people attending the Foreign Missions Conferences.

Colombia

Seven Revivals

Seven Baptist churches of the coastal section of Colombia participated in a general evangelistic cam-

paign during June with a total of 207 public professions of faith. Señor Sebastián Barrios B., pastor of Central Baptist Church, Bogotá, and promoter of evangelism for the Colombian Baptist Convention, was the traveling evangelist.

His time was divided between the Central and Alcibia churches in Cartagena; Rebolo, Redención and Bethel churches in Barranquilla; and churches in the villages of Sabana-larga and Maríalabaja. The co-operating churches assumed the responsibility for the traveling and living expenses of the evangelist, as well as extra gifts.

Pastors' Conference

The third conference for Baptist pastors of Colombia was held in July at the International Baptist Theological Seminary, Cali, with 16 pastors participating. In addition to devotional periods led by the different pastors and round-table discussions, subjects of much interest and benefit were discussed by prominent visiting speakers.

Dr. J. Leo Garrett, of Southwestern

Baptist Theological Seminary, Fort Worth, Tex., led a conference on Roman Catholicism and Dr. J. W. Patterson, also of Southwestern, spoke on the "Doctrine of the Holy Spirit in the New Testament."

Professor Adolfo Robleto, of the Baptist Bible Institute in Costa Rica, presented studies in the epistles of Paul and in the First Epistle of John.

Formosa

Southern Baptist missionaries in Formosa, meeting recently in annual session, expressed concern over the fact that so many Southern Baptists fail to realize the great opportunity still open for evangelism among Chinese people. "Even though mainland China is closed, there are still more than 20,000,000 Chinese people in areas open to us," writes Dr. J. Winston Crawley, secretary for the Orient for the Foreign Mission Board.

"About 9,000,000 of these are in free China (Formosa), and nowhere in the world do we find a more eager response to the gospel message," continues Dr. Crawley. "Our missionaries are concerned that there are few



The building under construction in the center of photo is the Wallace Memorial Baptist Hospital, Pusan, Korea. (See story in Foreign Mission News.)

young people offering themselves to our Foreign Mission Board to meet this pressing opportunity and to prepare themselves for possible future service in mainland China."

The Mission has been encouraged by the coming of Rev. and Mrs. Harry L. Raley who were appointed for Formosa in 1954. The graduation of the first class from the Baptist seminary in Taipei has helped to provide some workers for the churches, but the need for preachers remains urgent.

Membership in the Baptist churches in Formosa has increased about 70 per cent within the past year to the present total of 3,835. Sunday school attendance at the 14 churches and 24 chapels totals about 7,000 per week. And there were approximately 1,500 baptisms during the past year. Local contributions to the work doubled.

Hong Kong

Requests Personnel

The Hong Kong-Macao Baptist Mission (organization of Southern Baptist missionaries in Hong Kong and Macao), working among 3,000,000 people in two strategic colonies on the south coast of China, requests the appointment, as soon as possible, of 13 additional missionaries to reinforce the 20 now under appointment. Report of the annual Mission meeting has come to the Foreign Mission Board from Dr. J. Winston Crawley, secretary for the Orient.



Japan Baptists dedicated this four-story, 100-bed general hospital on July 12. (See story in Foreign Mission News.)

The missionaries of Hong Kong and Macao are carrying on a theological seminary, a publishing house providing Chinese Christian literature for almost a dozen countries, and evangelistic work in four or five languages and dialects, besides working with an association of Baptist churches in an expanding evangelistic program, the projecting of a clinic, relief work, and three Baptist schools totaling more than 5,000 students.

Some of the most urgent needs are a couple to reinforce the Baptist Press, a couple to be associated with Pooi

Ching (boy's high school of more than 3,000 students), and a man to teach religious education and music in the Hong Kong Baptist Seminary.

The Mission considered also the need for a building loan fund to help new churches in the area and the proposed plan of the Hong Kong Baptist Association for exploring the possibility of a Baptist college in Hong Kong at some future date.

Reports were brought to the Mission meeting concerning the continuing program of relief aid among the thousands of refugees in Hong Kong and the urgent need for additional relief funds for that purpose, the recent organization of a Baptist Student Union with students in six schools participating, and the showing of Christian films several times a week to hundreds of people.

Medical Work

Dr. Samuel G. Rankin, Southern Baptist medical missionary of the China staff, has passed the Canadian medical examinations which will enable him to secure a license for practicing in Hong Kong, British crown colony. He and Mrs. Rankin, formerly Miriam Thomas, will soon be leaving the States for Hong Kong where Dr. Rankin will assist in a medical program being started in connection with the Hong Kong Baptist Association.

Japan

In historic ceremonies, the new,



One hundred and two people registered for the Luzon Filipino Youth Conference, Baguio City. (See story in Foreign Mission News.)

quarter-million-dollar Japan Baptist Hospital was dedicated July 12.

The opening of the four-story, 100-bed general hospital officially launched Southern Baptists' first medical work in Japan. Kyoto, site of the medical center, is halfway between Tokyo and Fukuoka.

National Baptist leaders, missionaries, and state and civic officials joined in the dedication ceremonies held in the hospital chapel. Greetings were read from Southern Baptist leaders in America and from numerous Japanese medical groups.

Speaking to an overflow crowd, A. L. Gillespie, chairman of the Japan Baptist Mission, said "it is not enough to heal men's bodies; we must heal men's minds and souls through an evangelistic hospital ministry in Japan."

Hospital Trustee Chairman Kiyoki Yuya, pastor of Tokyo's Mejiro Church, delivered the dedication sermon. Expressing gratitude to eight million Southern Baptists in America for the modern hospital, he stressed the fact that the hospital is "not an American institution, but a hospital for all Japan to heal and help the Japanese people."

The new institution is one of the largest and most modern hospitals in Japan. Seven doctors (four American, three Japanese) will serve in departments of surgery, obstetrics and gynecology, pediatrics and medicine, dermatology, and urology. Later, departments of eye, ear, nose, and throat and dentistry are planned; and a school of nursing is anticipated within two years. The present hospital staff, including doctors and nurses, is 50.

Korea

"Korea stands at the forefront of Southern Baptists' urgent missionary personnel needs," reports Dr. J. Winston Crawley, secretary for the Orient for the Foreign Mission Board.

"This was brought out clearly at the recent annual session of the Korea Mission," he says. "We have only 15 missionaries on active duty in that country, and three of those are due to retire by the end of this year. The remaining 12 are engaged mainly in hospital, seminary, and relief work, leaving the need for missionary evangelistic workers in that land of 25,000,000 people virtually untouched. There are also most urgent needs for



These three Japanese Baptist leaders visited Foreign Mission Board headquarters in Richmond, Va., on their way home from the Baptist World Alliance meeting in London last July. They are, left to right, Sadamoto Kawano, Katsuji Sugimoto, and Noboru Arase. They said, "In Japan, our duty is to show the living Christ through our lives—not theory, not argument."

missionaries to do student work and Sunday school literature and promotion work."

Following are some high lights from the reports given at the recent Mission meeting:

The Baptist Seminary and Bible School has five missionaries and five Koreans on the faculty and staff. At present there are 103 students, of whom 35 are in charge of churches.

The Inchon Academy, operated by the Korean Baptist Convention, has a total of 640 students, ranging from primary grades through junior high school. Most of these are refugees from Northern Korea.

The clinic at Pusan is still treating about 400 patients a day, and the new hospital building is nearing completion and should be ready for use by the end of the year.

A beginning has been made in literature production for the churches, first of all for the training and missionary programs. This has been produced by the missionary nurses, Misses Irene Branum and Ruby Wheat. Production of additional literature, including Sunday school materials, has to wait the coming of someone who can give full time to that work.

Rev. and Mrs. Earl Parker have arrived on the field and are beginning work with the Chinese people at Pusan.

Administration of relief goods and funds continues. The need is still urgent, and especially so for relief money.

An important action taken by the Mission was the official naming of the new hospital at Pusan. It is to be called the Wallace Memorial Baptist Hospital in honor of Dr. William L. Wallace who gave his life as a martyr four years ago in a Chinese prison.

The Philippines

Seminary Session

The Philippine Baptist Theological Seminary, Baguio City, opened its fourth session in July with a total of 28 students, 22 Filipino and six Chinese. Dr. Frank P. Lide, missionary president of the school, says: "If we were able to receive all the students who want to come to us, we would have several more. We are limited in dormitory space, classroom space, and faculty."

The school was scheduled to move to its new campus in Baguio within a few weeks after opening of the session. The seminary has been using a Chinese hotel for a dormitory and a church building for classrooms.

Dr. Lide writes, "Please request the people to pray that our seminary may have adequate faculty and facilities to meet the needs of the work."

Growth of Work

The central theme of the recent annual meeting of the Philippine Baptist Mission was growth, reports Dr. J. Winston Crawley, the Foreign Mission Board's secretary for the Orient.

"One tribute to the growth of our work in the Philippines is increasing opposition both on Luzon and Mindanao from the Roman Catholic Church," Dr. Crawley says. "In most cases this opposition takes the form of economic and social pressures on those who have shown interest in the gospel."

Southern Baptist work among the Chinese minority in the Philippines continues to show steady growth (one baptism for every four church members last year). But the most striking growth and the most eager response to the gospel continue to be among the Filipino people.

Southern Baptist work among the Filipino people is still less than four years old. Already there are 13 churches and 20 other regular mission points. The churches have more than 1,000 members and more than 3,000 attending Sunday schools. Recent Vacation Bible schools enrolled more than 3,500, and 240 attended the Filipino young people's conferences on Luzon and Mindanao. Twenty-two of the 28 students enrolled at the Philippine Baptist Theological Seminary, located at Baguio, are Filipinos.

One very striking indication of the growth of Southern Baptist work in the Philippines is the increase in the number of Vacation Bible schools held. In 1953 there were 15, in 1954, 31, and this year there were 60.

Literature production has followed the growth of the Vacation Bible schools and Sunday schools. Materials are being produced by Rev. and Mrs. Ted O. Badger, Miss Virginia Mathis, and Miss Mary-Lucile Saunders. These materials average a weekly circulation of about 5,000 pieces. They are being used by English language Sunday school classes in Malaya and Indonesia also.

To help in the rapid development of the new churches and in plans for additional churches the Mission wishes to set up a loan fund to help these new churches with their buildings. The Mission is also requesting more evangelistic workers to meet urgent needs on Luzon and Mindanao and to make possible the opening of new work on Leyte and Samar.

Youth Conference

As the open buses began to climb the foothills toward the mountain-resort city of Baguio, on the island of Luzon, in the Philippines, the young people from the lowlands began to laugh about how cold the air was and how frightening was the twisting and winding road. For most of them a new experience lay just ahead. They were going to the annual youth conference for Filipino young people.

Some were from Manila, some from Dagupan, and some from San Carlos and surrounding areas. Many of them had been attending Baptist chapels and churches but had not yet publicly proclaimed Christ as their Saviour. The Bible was new to them, and they had been hearing the Baptist missionaries present doctrines that seemed unusual.

The bus pulled into the yard of the Aurora Hill Baptist Church in Baguio, and the young people poured out.

The girls were assigned to quarters upstairs, and the boys were given a place downstairs. One hundred and two people registered, and the program got under way.

Each morning after breakfast, the group engaged in a period of Bible and mission study. The mornings culminated in general discussion periods led by the missionaries. The afternoons were devoted to recreation and sight-seeing. It was a time of making new friends and discovering new truths. Each day was closed with an evangelistic service where the claims of God on the lives of young people were proclaimed.

Young people grappled with traditions and superstitions and parental disfavor as they pondered the invitation of the speakers. Seventeen of them stepped out to openly profess Jesus as Lord, two surrendered for Christian service, fifteen felt the need

(Please turn to page 23)



Mrs. Tsugi Fukunaga, president of the Baptist Woman's Missionary Union in Japan, points to Fukuoka City on the island of Kyushu, Japan, where she lives. She visited the Foreign Mission Board headquarters in Richmond, Va., en route home from the Baptist World Alliance meeting in London in July. Of the United States she said: "Everything is so much."



FROM BENEATH A SHADE TREE . . .

From an "open-shop" under a shade tree in the neediest section of the city to perhaps the best equipped hospital in all Paraguay—this is the story of the Baptist Hospital in Asunción. Dedicated on December 9, 1952, almost six years after the institution's humble beginning, it is the only evangelical hospital in Paraguay.

Since the first patient, a boy with a dislocated shoulder, was admitted, on January 5, 1953, thousands have passed through to hear of the love of God as the needs of their bodies are ministered to by the Christian doctors, nurses, and other employees of the hospital. In addition to this personal witness, the gospel is presented daily to the patients through music and preaching over the loud-speakers in each room and corridor.

The hospital consists of six buildings connected by a covered passageway. The main building, the only two-story structure in the group, houses the outpatient department, laboratory and X-ray units, and administration department on the first floor and living quarters for missionary nurses and the School of Nursing on the second floor.

There is a building for the dining rooms and kitchen; an inpatient building with a capacity of forty beds, ten for babies and young children, eighteen for maternity cases, and twelve general beds for adults; and the Mrs. F. W. Armstrong memorial operating and delivery room suite. A building for storage and laundry and the caretaker's home are behind these.

A program for training nurses and interns was begun in 1954. Student nurses must be active members of one of the evangelical churches, must have completed the sixth grade, and must be at least eighteen years old. They are employed as nurses' aids while in school. Last December, at the end of the first year of training, seventeen nurses were capped by the hospital. The first two interns were recent graduates of the National Medical School.

The Baptist Hospital in Asunción gives equal attention to all, regardless of economic condition or religious belief, and according to Maximo Colman, an employee of the hospital, "the work of the hospital has destroyed in a great way the mistaken ideas of the people concerning the evangelicals."



**Outpatient department clinic of the Baptist Hospital,
Asunción, Paraguay.**



Inside the inpatient building.



Children in church kindergarten.

(Please turn the page)

**Villa Merra Baptist Church on the
hospital grounds symbolizes the
spiritual emphasis that is the center
of the medical work**





Dr. Franklin T. Fowler, director of the Baptist Hospital, Asunción.



Operating room, Baptist Hospital, Asunción, Paraguay.



Dr. William Skinner, associate director of the hospital.



Missionary Nurse Ruth Porter in X-ray department.

Hospital nursery where on occasion eleven babies represented seven nationalities, making this a truly mission hospital. Through January, 1955, 597 babies had been born at the Baptist Hospital.



Hospital pharmacy.

EDITORIALS

New Board Members

The Foreign Mission Board, as duly constituted by the Southern Baptist Convention at Miami in May, will assemble as a body this month for the first time. Thirty will be state members, and eighteen will be local members.

The "holdover" members of the Board face this experience with mingled emotions. They welcome wholeheartedly the newly elected members, but they are also keenly conscious that some of their most trusted associates are no longer to share in the Board's deliberations.

Newly elected members include: Samuel E. Maddox, Alabama; Clifton A. Forrester, Georgia; Howard P. Giddens, Georgia; A. A. Du Laney, New Mexico; V. Ward Barr, North Carolina; C. Murray Fuquay, Oklahoma; James A. Canaday, Tennessee; M. B. Carroll, Texas; Mrs. Earl Brown, Richmond; John Moore Lewis, Richmond; Elton L. Phillips, Richmond; and P. Earle Wood, Richmond.

Acknowledged leaders in denominational life, they bring a wealth of dedication, wisdom, and experience with them as they become vital parts of the Foreign Mission Board.

Members re-elected for a second three-year term are: James R. Staples, Arizona; J. H. Kyzar, Mississippi; James N. Morgan, Texas; Mrs. Kenneth E. Burke, Richmond; Mrs. Clyde V. Hickerson, Richmond; and Perry Mitchell, Richmond.

Already acquainted with the Board and its procedures, they are equipped by virtue of previous Board membership to make perhaps the greatest contribution of their lives to Christ's program of world redemption.

Missing from the sessions will be the following who were "rotated" off the Board: John N. Buchanan, Alabama; Searcy Garrison, Georgia; Charles H. Ashcraft, New Mexico; R. Knolan Benfield, North Carolina; Grady Cothen, Oklahoma; Emmett Y. Robertson, Richmond; Mrs. T. W. Smith, Richmond; and H. P. Thomas, Richmond. They served the Foreign Mission Board and the denomination during one of the most critical periods in our history. They deserve our everlasting gratitude for distinctive service unselfishly rendered.

Annual Board Meeting

The annual meeting of the Foreign Mission Board is scheduled for Tuesday and Wednesday, October 11 and 12, 1955. It is one of two occasions during the year when the full Board meets in regular ses-

sion. The other is the semiannual Board meeting in mid-April.

Chief among the important subjects demanding the Board's careful study and discussion are the following:

1. Reports of the secretaries and associate secretaries (executive, regional, personnel, missionary education and promotion).
2. Recommendations of the standing committees (administrative; Orient; Africa, Europe, and the Near East; Latin America; missionary education; missionary personnel).
3. Budget for 1956.
4. Communications from Missions in all parts of the world.
5. Election of a secretary for missionary education and promotion, and designation of an editor for *The Commission*.
6. Plans for continued advance in Southern Baptists' world mission program.
7. Promotional plans, closely co-ordinated with those of the Southern Baptist Convention Executive Committee and the state conventions, for stimulating the people in the churches to participate more enthusiastically and sacrificially in their world mission enterprise.

A great many preliminary preparations necessarily have to be made well in advance of the annual meeting. Despite this fact, every precaution is exercised to protect the Board's right to determine policies and project the program.

The foreign mission work of Southern Baptists has become so complex that no one would dare to administer it without reliance upon God-given wisdom and the Holy Spirit's guidance. When the Board assembles this month, it will be acutely aware of its need for divine re-enforcement.

The 1956 Budget

The 1956 budget of the Foreign Mission Board is a very detailed document made up of approximately 125 single-spaced typewritten sheets. It governs the manner in which literally millions of dollars will be spent on our mission fields during the next calendar year.

The vast majority of the proposed expenditures are for missionary support and field work in some thirty-five nations. Provision is also made, however, for miscellaneous foreign items, home budget, and fixed Convention expenses.

Foreign expenditures generally fall into three main

categories: (1) missionary support, (2) field work, and (3) capital expenditures. The missionary support category includes such items as salaries, child allowances, emergency compensation, medical allowances, missionary housing, language study, provision for children's education, and travel on mission business.

Operating expenses for field work embrace direct evangelism, schools, literature, and miscellaneous items. Support for pastors and other workers, hall rents, special evangelistic campaigns and programs, running expenses for schools and good will centers, publications, and contingencies are all included here.

Capital expenditures must be relied upon to finance the construction of mission residences, churches, school buildings, or other institutions; to provide necessary equipment; to purchase strategically located lots; to furnish sorely needed transportation; and to establish building and loan funds for the construction of new churches by means of local initiative. Not many capital expenditures can be included in the budget because virtually all available funds are required for missionary support and field operations. Funds for capital purposes come almost exclusively from the "Advance section" of Cooperative Program receipts and from the Lottie Moon Christmas Offering.

The budget for 1956 provides for the support of missionaries appointed during 1955, but it makes almost no provision for expanded field budgets. Last summer the Missions were informed that our anticipated income for 1956 would probably not be more than \$300,000 above the amount of the 1955 budget. The \$300,000 increase will be absorbed by expenditures related to the appointment and sending out of more than one hundred new missionaries. This means that each of the Missions will be compelled to operate on approximately the same budget, except for additional sums for missionary support.

Two conclusions result from a critical examination of the 1956 budget: (1) The Board's anticipated income must be increased if advance is to continue, and (2) the missionaries face perplexing problems in making every dollar "stretch" as far as possible.

Alliance President

The election of Dr. Theodore F. Adams, pastor, First Baptist Church, Richmond, to the presidency of the Baptist World Alliance has been applauded in all parts of the Baptist world. Few were more delighted than his own church members, neighbors, and friends in Richmond.

Dr. Adams is, in many respects, the first citizen of Richmond. As pastor of a great church he is in constant demand in his own denomination and other religious groups. Moreover, his interests and influence extend into many areas of civic and community life. He rarely ever declines any invitation to be of service

to others. Those closest to him marvel that he is able to accomplish so much more than others in the same amount of time. He has the happy quality of facing each new responsibility with unfaltering faith and confident assurance.

The new president is perhaps at his best in his own pulpit. Those who wait on his ministry from Sunday to Sunday bear witness to the fact that he does not refrain from declaring the whole counsel of God. His sermons are practical and direct. They bear upon man's relation to God and man with relevance and persuasiveness. He preaches to two appreciative congregations every Sunday morning, and his Sunday evening audience is unusually large.

Dr. Adams also enjoys an outstanding reputation as a committee member. He is gifted with unusual prowess in reconciling divergent points of view and suggesting workable solutions to knotty problems. As leader of the Baptist hosts all over the world, he will have frequent occasion to use this God-given talent.

The leadership of the Baptist World Alliance is in capable hands. Although Southern Baptists are proud that the new leader was recruited from their ranks, they are also sobered by the added weight of responsibility his choice places upon them.

Our prayer is that God will protect, guide, and use him mightily in leading the Baptists of the world to new conquests in Christ's name. As he is called upon to give of himself without stint during the next five years, we are confident that Southern Baptists everywhere will do their best to lighten his load by supporting him with their fervent prayers and cooperative efforts.

The Moslem World

Southern Baptists as a whole know very little about the Moslem world. It is much more remote from them than they perhaps realize, chiefly because they so rarely come into direct contact with it.

A graded series of mission study books on the Moslem world has just been prepared by the Foreign Mission Board and by the Sunday School Board. By means of these books, our people can improve their knowledge of the Moslem world and consider their Christian obligations toward it in a clearer light. If your experience is similar to that of others, you will come away from a study of these books enriched by new knowledge and convinced that the Moslem world has been neglected far too long.

The 315,000,000 inhabitants of the Moslem world deserve greater consideration in our over-all world mission strategy. When enough Southern Baptists become convinced of this fact, it should be comparatively easy to discover additional resources which can be devoted to that task. Those resources will necessarily have to be two kinds—human and material.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Illness Reminds Missionary That God Is Able to Supply All Needs

Doris (Mrs. John S.) McGee
Igede, Nigeria, West Africa

REQUESTS for the sharing of personal experiences of answered prayer have challenged me to pray more and to expect more answers to prayer. We have not because we ask not.

One day I was thinking of my college days and how God had so marvelously blessed and supplied my needs so that I could go to school. Then this thought came to my mind: If God supplied such needs then, was it not to teach me to trust him for greater things?

If I have found God able to supply physical needs, does he not want me to press on and let him supply the great spiritual needs of the world? Philippians 4:19 says he shall supply all needs. He has proven to me that he can supply my physical needs. Why not direct more prayers to him for the great spiritual needs of the world and let him supply those?

I want to share an experience that happened during my last tour of service in Nigeria. To me it is such a definite answer to prayer that I shall be happy if it should be a means of blessing to any other life.

I was sick with fever; and as my thoughts turned to prayer, I wondered why it was so hard to "get through to God" at a time when I needed him more than ever. I then realized that it was because I had neglected to keep sacred the time spent alone with Jesus.

With this realization came a burning desire in my heart that Jesus should mean more to me than all else, that I would more eagerly anticipate being with him than with any friend or acquaintance, that I would have greater joy in his presence than over anything of this earth.

With this desire came a great peace in my heart, and I realized that to desire him with all my heart was to be opened to his fulness. This great peace and consciousness of his presence were the very means by which he was able to keep me in the few trying weeks that lay ahead.

I had not fully recovered; so my husband carried me to the Baptist Hospital at Ogbomoshio. We thought we would only be there a few days; but two weeks later my husband was carrying me back home—still sick, though the doctors had done all they could. John had written to our church in America, and later they told us of the special prayers that were offered in our behalf.

The day after we arrived home we noticed that my name was on the prayer calendar. A little later a group

of women of the Woman's Missionary Union of our town came to see me. I shall always treasure that memory, for it is deeply engraved on my heart and mind. I could not talk with them, for talking made me cough. But they came quietly into my room and knelt around my bed and prayed. I felt that I was literally being lifted up to God by the arms of love.

In a few weeks I was completely well again. It had been a very trying experience and yet a very rich one spiritually. Many times I had wondered how I would stand up should persecution come—that is, if a little headache "gets me down." Now I know that if I abide in Jesus, I can take anything.

It isn't the magnitude of the assailing foes that defeats me; it's my failure to abide in Him. I condemn myself to say that knowing this truth I ought not to ever suffer defeat, but I do. Such an experience of the wonderful presence and power of Jesus is assuring and challenging—a challenge to ever abide and overcome in and through him.



Life Spared by Medical Treatment; Soul Saved Through Word of God

Ted O. Badger
Makati, Rizal, Philippines

PEDRO Ilustre is sixty-seven years old; but, like most Filipinos, you could never guess his age by his appearance or his activities. Last year Pedro almost died.

Several unknown assailants entered his small store and severely stabbed him three times. He crawled to his house a few yards away, and his wife called for help from some of the workers on their small coconut farm. Gasping for life, he was carried in darkness through the coconut groves; and he himself felt that death was very near.

But he and his wife knew that a group called Baptists had recently opened a small hospital at Mati, which was about five miles away. If they could just reach that new hospital before it was too late, maybe Pedro's life could be saved.

As Pedro Ilustre was carried into the hospital that night, hope that he could live was very slim. Air from his lungs was rushing through one of the wounds. But the doctor and the nurses went into immediate action and did all they could to cheat death. He hovered between life and death for several days, but finally life won.

During the days of healing, Pedro became very interested in the work of Baptists. He began to read literature placed in the hospital, especially the Bible. He asked

questions of the missionaries. He knew that he was not a Romanist, for he had been disgusted through the years with hollow ceremonies and image worship.

Several months later, Pedro Ilustre, upon his profession of faith in the living Lord, was buried in baptism beneath the waters of the Pacific Ocean. It was a thrilling sight to those who knew his story. Today he is a pillar in Mati Baptist Church; and, though not a young man, he actively seeks to evangelize his neighbors and friends. He has been twice saved by his Lord. First, his physical life was spared through the ministry of the Baptist hospital; second, his soul was saved by the power of God's Word.



Nazareth Church Finds God Ready To Bless When His People Pray

Herman L. Petty
Nazareth, Israel

WE are grateful for the way God is answering prayer in Nazareth today. Some time ago the members of our church became burdened for a revival and began praying for this revival to come. Groups tarried after church and began meeting in homes and in the school for special prayer.

We are so happy that God is ready to bless when his people are ready to receive it. Souls are being saved and the church is becoming packed. Almost every time a service is held, several respond to the invitation.

One boy heard the church bell ring and left the coffee-house where he had been gambling to attend the service. That night he met the Friend he had been searching for and responded to his invitation.

However, most of our converts are reached after a long period of teaching and training. Such is the case of Riad—a Greek Catholic. He came to our school as a new student in class eleven this year. Realizing that Christ was proclaimed in our school in a new and living way, he began to desire to know him.

Riad came to me and asked if I would help him to better understand the Bible. A weekly date was set for additional Bible study, and the first lesson began that day. How eager he was to search the Scriptures, and how we prayed that God would reveal himself to this seeking soul!

In a few weeks I was able to go home from the study and tell of Riad's wonderful experience of grace. So happy was he in his new-found faith that he asked to give his testimony in chapel in front of all the students. He desires now to follow the Lord in baptism and feels the Lord may be calling him to preach.

Another outstanding answer to prayer came after a Sunday night service during a prayer meeting called for those who were interested in a revival and in seeking God's will for their lives. Among the large group that remained was one of our most talented teachers, who

had not openly professed Christ as Saviour. Friends had been praying that all her charm and talents would be dedicated to her Creator.

As we saw her tarry, we prayed more earnestly that the decision would be made. Christians prayed, sang, and continued to pray again as the Spirit of God moved in our midst. Then another voice began, thanking the Lord that he has bidden us all to come. Yes, this precious soul was coming to her Saviour, praying for salvation and confessing him before men. How our hearts sang for joy, and we know the bells of heaven must have been ringing, too.



Paruru Villagers Ask Missionary To Bring Them Gospel of Jesus

Estello Freeland
Ibadan, Nigeria, West Africa

I HAVE had the thrill and privilege of seeing how Missionary Hattie Gardner is carrying out the words of Jesus, "Go ye into all the world, and preach the gospel to every creature," as she takes his message to the villages around Okuta, about 160 miles upcountry from Ibadan.

We had breakfast about six thirty; then we started out to the villages to hold church services. Mr. Abegunde, a young schoolteacher who speaks not only the native language, which is Yoruba, but Ibariba and English as well, went with the five of us to do the preaching. We were impressed with the teacher's zeal to win the Ibariba people who know so little about the gospel. Mr. Abegunde received his training at our Baptist college at Iwo.

About fifteen miles from Okuta we turned off the main dirt road into a wooded area. The station wagon does not lend itself to easy riding. Mr. Abegunde informed us that we were traveling on a second-class road, but soon we would be on a third-class road. Well, five miles and many bumps later we passed through a village on the third-class road. On this five-mile stretch we had to get out of the wagon only once in order for it to climb the creek bank. Finally, we arrived at the village we were anxious to see.

A short time before, Miss Gardner had received word that the people in Paruru village wanted to learn the things she had been teaching in other villages. Two weeks ago she went to this place. She was the first white woman ever to enter this village! (A white man had been there seven years before.) When the people heard of her arrival, word went all through the village, "Jesus is coming! Jesus is coming!" She explained to them that she was Miss Gardner, not Jesus, but she had come to tell them about Jesus.

As we drove into the village and stopped, people came from all directions and surrounded the car. One of the Ibariba women said, "Jesus is come!"; but another corrected her, saying it was Miss Gardner. We were sur-

prised when these people began singing spontaneously in Ibariba a chorus Mr. Abegunde had taught them two weeks before. I asked what they were singing and learned the words were, "If you reject Jesus, you only deceive yourself."

After another chorus or two, the teacher preached briefly. Later he told us that his message followed this theme: There are three kinds of friends—earthly friends you love, idols you love most of all but who cannot help you, and Jesus who loves you most and who is the only friend able to give eternal life. We were happy to see how closely most of the people listened as he spoke.

In the second village that we visited the nationals had seen so few white people that they were discussing among themselves whether we were men or women.

We visited four more villages before returning to Miss Gardner's home at twelve thirty, and Miss Gardner was to visit four more in the afternoon.



**Your Prayers, Gifts Are Helping
Forgotten and Hopeless Refugees**

Anne Dwyer
Gaza, Egypt

THE small Gaza strip is the only part of Palestine that actually remains. Through the efforts of United Nations, eucalyptus trees have been planted to hold the shifting sands. The refugee camps cannot be described. One has to see with his own eyes, smell with his own nose, and feel with his own mind and heart.

That was the thing that impressed me so about Gaza—the masses of hopeless and almost forgotten people. There are so many children that it is necessary to have two shifts of school. One half of them go to school in the morning, and the other half and a new group of teachers go in the afternoon. We passed through just as they were changing shifts, and it was almost impossible to drive down the road. The children wore every kind, color, and description of clothes that more fortunate people did not want. Most of them did not fit or match.

But you are interested in what you are doing for these people in Gaza. Sterling Memorial Hospital was built eighty-two years ago to care for thirty-six patients. It now has ninety-two beds. It is primarily a surgical hospital, but there are a few beds for medical patients.

The dark, crude stones of which the hospital is built show the wear and storms of the years. All of the other buildings are in keeping with the hospital in appearance and space. The clinic, pharmacy, and second-floor nurses' quarters are connected to the hospital by a breezeway. At the other side of the compound a small building houses the teachers.

In between are the laboratory, X-ray room, school of nursing, kindergarten room, and rooms upstairs for doctors. The missionaries live in a large house near the main gate. In the States one would probably feel imprisoned

living behind the high, thick walls that surround the compound. Here, we are grateful for them.

In the distance one can see a part of the wilderness where the children of Israel wandered for forty years. The people of Gaza are wandering in a wilderness today and know not where they are going. Many of them have wandered not only forty years but an entire lifetime. In the words of Jesus, they are as sheep without a shepherd. The cry of the people today might well be, "No man careth for my soul."

The name Baptist is a strange new foreign word in Gaza. We have just begun, but it is amazing what the Lord has been able to do through your praying and giving.



**In Mexico 50,000 Die Each Week,
One In Ten Having Heard Gospel**

Orvil W. Reid
Guadalajara, Jalisco, Mexico

NEWSPAPERS all over Mexico have been carrying the story of the electric power shortage in Guadalajara and the state. Yet there is a greater power shortage here that has never made the headlines—the shortage of the transforming power of Christ in the lives of the people.

During the Rio Grande flood, television, radio, and newspapers focused the attention of the United States on Mexico. People rushed food, clothing, and medical supplies to the flood victims. Yet most people in the United States seem unconcerned that fifty thousand die here every week with only one out of ten having heard the gospel.

In our three-state evangelistic crusade, with all the ten churches and twenty-two missions taking part, there were more than three hundred professions of faith.

When the invitation was given during a meeting in the Tepic church, a woman came forward walking on her hands and on (I cannot say feet, for she had none) the winglike stubs which served for feet. We were surprised to know that she had walked like that for about a mile in order to come to church. Her non-Christian husband had forbidden her to attend the church services, but she said she would be faithful to the Lord even though it meant the loss of her home and support.

Camp Lambdin is now ready for the first encampment. This is the only assembly property owned by Southern Baptists in Mexico.

This year we have a goal of fifty Vacation Bible schools with two thousand enrolled. Last year, in our association of ten churches with a combined membership of only about six hundred, we had forty-eight schools with fourteen hundred children enrolled—almost three times the entire church membership.

Vacation Bible schools break down prejudices, pave the way for opening up new work, build church attendance, and win souls. Pray for these schools.

Foreign Mission News

(Continued from page 13)

of a deepened spiritual life and rededicated themselves to their Saviour.

The power of the conference was felt the following Sunday in the churches and chapels when these young people stood to recount their spiritual victories. Their testimonies warmed the hearts of those who heard.

Thailand

The Thailand Baptist Mission (organization of Southern Baptist missionaries in Thailand), meeting recently in annual session, reported steady growth of work in that difficult and needy field. Following are some of the high lights of the work as they are reported by Dr. J. Winston Crawley.

After much delay and difficulty, the Thailand Mission is at last beginning to secure land for church buildings and missionary residences. Up to this time it has been necessary to use rented places entirely. Negotiations are now well under way for the purchase of several pieces of land.

A Chinese graduate of the Baptist seminary in Hong Kong has accepted a call to Thailand to assist in the evangelistic work being done among the more than half a million Chinese people of Bangkok. This is especially important because three of the Southern Baptist missionaries who have been engaged in that work are now on furlough.

Miss Mary Gould, who has charge of literature preparation, reported the completion of several courses of graded Sunday school lesson materials and teachers' quarterlies in the Thai language. A special series for use in new Sunday schools, for people with no previous contacts with the gospel, is in the process of preparation.

Mr. and Mrs. Harold P. Reeves, who have been conducting a student center program in Bangkok, reported that 700 high school and university students have been enrolled in the classes and meetings of the student center during the past year.

The Thailand Mission is rejoicing in the appointment of three couples for that country since the first of this year. In anticipation of their arrival within the next few months, the Mission spent considerable time discussing

the problem of where the new couples should be located.

With three couples on their way, the Mission is faced with seven or eight places which need reinforcements or which urgently need to be entered. Many of these places are provinces of more than 100,000 people without any Christian witness.

Other urgent needs for missionary personnel for the Thailand work include a couple to reinforce the literature work, a couple to give full time to the student work opportunity in Bangkok, and a medical doctor to initiate a medical program which is a most pressing need—all these in addition to the need for additional preachers and evangelistic workers.

Briefly

Argentina: The International Baptist Theological Seminary, Buenos Aires, has 50 students from six countries, Peru, Bolivia, Uruguay, Paraguay, Brazil, and Argentina. Says Mis-

sionary Christine Eidson: "Listening to faculty and students one might hear any of the seven languages represented, English, Spanish, Portuguese, German, Russian, Hungarian, or Guarani (an Indian language spoken in North Argentina and Paraguay). It is truly an international seminary."

Indonesia: Southern Baptists' 11-month-old work in Semarang, Java, Indonesia, is represented by a church of 26 members, with others awaiting baptism, and a Baptist seminary which has completed its first year's work. Fourteen students from four of the islands of Indonesia enrolled in the first seminary class. Ninety per cent of the people of Indonesia are Mohammedans.

Malaya: The Baptist church, Penang, Malaya, had already baptized 32 during the year and had 14 in the instruction class prior to baptism when the church was to have celebrated its second birthday in August.

Egypt—Land of Pharaohs

(Continued from page 9)

testimony meetings there and in the surrounding villages. Given an opportunity to enhance his education, he went to a mission school in Alexandria, where he was graduated with a certificate in commercial subjects.

Later Seddik accepted an opportunity to work as a secretary with the Young Men's Christian Association in Jerusalem. In the holy city he came in contact for the first time with Baptists; and, when he expressed his desire to prepare himself more thoroughly for the work dearest to his heart, the preaching of the gospel, our missionary in Jerusalem at that time, Dr. J. Washington Watts, now head of the department of Old Testament at New Orleans Baptist Theological Seminary, and Rev. Louis Hanna from Nazareth encouraged him to go to Southwestern Seminary.

With very little regular support, Mr. Girgis has through the years endeavored to carry on a Baptist witness in his own native land. His evangelistic gift has given him opportunities to preach among other kindred evangelical groups, but his heart's desire has been to see a strong Baptist witness established in Egypt.

Three churches have been estab-

lished in the Faiyûm Oasis, and preaching missions have been engaged in two other places, Beni Mazar and El Minya, in the south on the banks of the Nile. The converts of these missions have been baptized, but churches have not yet been organized. Who will minister to them when they are established?

A preaching center, recently opened in Cairo, is bringing results in decisions for Christ. Several await baptism.

What part can we, as Southern Baptists, play in the development of Baptist work in Egypt? Your missionaries in neighboring Arab countries can encourage our fellow Christians in the land of the Pharaohs by periodical visits and by preaching missions. We should do something to help train the young people in the churches in Egypt who feel a call to preach.

Southern Baptist, please ask yourself this pertinent question before God: "What can I do to make Christ known in the land of the Pharaohs?" If you ask in all sincerity, no doubt you will answer: "I can bring the power of prayer to bear on that country. I can give through my church to enable the Foreign Mission Board to undergird financially a sound Baptism program for Egypt."

Young Baptist, you may answer, "If God calls me, I will go in person."

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

New Appointees

Appointed June 9, 1955



BURKS, EDGAR HAROLD, JR.

b. Pineville, Mo., March 17, 1921. ed. Southwest Missouri State College, Springfield, 1939-40; Southwest Baptist College, Holivar, Mo., 1943-44; Baylor University, Waco, Tex., A.B., 1945; S.B.T.S., B.D., 1948, Th.D., 1951. Pastor, Noel, Mo., 1941-42, Goodman, Mo., 1942-44, New Haden, Tex., 1944-45, Lawrenceburg, Ky., 1945-50, Cahool, Mo., 1950-55. Appointed for Nigeria, June, 1955. m. Linnie Jane Joslin, March 24, 1940. Permanent address: Pineville, Mo.

BURKS, LINNIE JANE JOSLIN
(Mrs. Edgar Harold, Jr.)

b. Pineville, Mo., March 31, 1922. ed. Southwest Baptist College, Holivar, Mo., 1943-44; W.M.U. Training School (now Carver School of Missions and Social Work), B.R.E., 1949. High school librarian, Pineville, 1939-40; employee, student center, S.B.T.S., 1949-50. Appointed for Nigeria, June, 1955. m. Edgar Harold Burks, Jr., March 24, 1940. Child: Alice Anne, 1945.

NIGERIA



COWLEY, WILLIAM AUSTIN

b. Meade Co., Ky., Feb. 20, 1931. ed. Western Kentucky State College, Bowling Green, 1948-49; Georgetown (Ky.) College, A.B., 1951; University of Florida, Gainesville, M.A., 1954. Staffer, Ridgecrest Baptist Assembly, summer, 1948; summer worker, Home Mission Board, Alaska, 1949-50, Kentucky state mission board, 1951; graduate assistant, University of Florida, 1953-54; church minister of music, Gainesville, 1953-54; Georgetown College: Baptist Student Union director, alumni secretary, 1951-53, assistant professor of speech, 1954-55. Named special appointee for Nigeria, June, 1955. m. Audrey Carr Evans, Sept. 3, 1954. Permanent address: Box 123, Mt. Dora, Fla.

COWLEY, AUDREY EVANS
(Mrs. William Austin)

b. Pensacola, Fla., Aug. 2, 1927. ed. Florida State University, Tallahassee, B.S., 1948; Jones Business College, Jacksonville, Fla., certificate, 1949; S.W.B.T.S., M.R.E., 1951. Youth director, pastor's secretary, Queensborough Church, Shreveport, La., 1951-52; Baptist Student Union director, University of Florida, Gainesville, 1953-54, Georgetown (Ky.) College, 1954-55. Named special appointee for Nigeria, June, 1955. m. William Austin Cowley, Sept. 3, 1954.

NIGERIA



HENLEY, SARAH LOU

b. Loraine, Tex., April 30, 1927. ed. Harlin-Simmons University, Abilene, Tex., B.A., 1949; S.W.B.T.S., M.R.E., 1953. Vacation Bible school worker, Sunday School Board, Baptist General Convention of Texas, 1948; summer worker, Home Mission Board, Oklahoma, 1951, California, 1952-53; grade school teacher, Dimmitt, Tex., 1949-50, Seminole, Tex., 1950-51, Richmond, Calif., 1953-54, Murphys, Calif., 1954-55. Appointed for Nigeria, June, 1955. Permanent address: 1304 S. First St., Lamesa, Tex.

NIGERIA



HLL, JOHN BAKER

b. St. George, S. C., July 15, 1936. ed. Furman University, Greenville, S. C., A.B., 1949; S.W.B.T.S., B.D., M.R.E., 1953. U. S. Naval Reserve, 1944-46; summer worker, Home Mission Board, California, 1950; church education director, Ft. Worth, Tex., 1949-51, West Columbia, S. C., 1953-55; instructor, South Carolina Baptist Hospital, Columbia, 1953-55. Appointed for Nigeria, June, 1955. m. Louise Lewis, Aug. 4, 1951. Permanent address: Box 411, St. George, S. C.



H.H. LOUISE LEWIS
(Mrs. John Baker)

b. Thorsby, Ala., Sept. 30, 1925. ed. North Greenville Junior College, Tigerville, S. C., A.A., 1944; Winthrop College, Rock Hill, S. C., B.A., 1945; South Carolina Baptist Hospital, Columbia, R. N., 1949; S.W.B.T.S., M.R.E., 1952. High school teacher, Wagener, S. C., 1943-46; Harria Hospital, Ft. Worth, Tex.; obstetrical nurse, 1949-50, orthopedic nurse, 1950-52, head nurse, newborn nursery, 1951-53; private piano teacher, Columbia, 1954-55. Appointed for Nigeria, June, 1955. m. John Baker Hill, Aug. 4, 1951. Children: John Baker, Jr., 1952; Richard Wendell, 1954.

NIGERIA

HOSHIZAKI, REIJI

b. Vacaville, Calif., Feb. 6, 1918. ed. Baylor University, Waco, Tex., B.A., 1945; S.B.T.S., B.D., 1948, graduate study, 1948-49, work toward Th.M., 1954-55. Summer worker, Baptist City Mission Society, Detroit, Mich., 1946, Home Mission Board, California, 1947-48; fellow, department of missions and comparative religion, S.B.T.S., 1948-49; mission worker in Japan, Japan Baptist Convention, 1949-55. Appointed for Japan, June, 1955. m. Alice Asano Masaki, May 15, 1948. Permanent address: 4738 W. George St., Chicago 41, Ill.



HOSHIZAKI, ASANO MASAKI
(Mrs. Reiji)

b. Waiman, Hawaii, May 11, 1923. ed. University of Hawaii, Honolulu, B.S., 1946; W.M.U. Training School (now Carver School of Missions and Social Work), M.R.E., 1948. Summer worker, Home Mission Board, California, 1947-48; employee, Baptist Book Store, Louisville, Ky., 1948-49; mission worker in Japan, Japan Baptist Convention, 1949-55. Appointed for Japan, June, 1955. m. Reiji Hoshizaki, May 15, 1948. Children: Carol Reiko, 1950; Sara Harumi, 1953.

JAPAN

MYERS, KARL JOHNSON, JR.

b. Clarksburg, W. Va., Sept. 22, 1923. ed. Alderson-Broadus College, Philippi, W. Va., 1941-42; West Virginia University, Morgantown, A.B., 1944, B.S., 1945; West Virginia University, School of Medicine, Morgantown, 1943-45; University of Pennsylvania, Philadelphia, M.D., 1947; S.B.T.S., 1954-55. U. S. Army, 1952-54; intern, 1947-48, resident in medicine, 1948-49, Philadelphia General Hospital; resident in pathology and medicine, Graduate Hospital, Philadelphia, 1949-51; internist, Myers Clinic Hospital, Philippi, 1951-52, summer, 1954. Appointed for Nigeria, June, 1955. m. Mary Elizabeth Lawton, April 11, 1953. Permanent address: 340 S. Main St., Philippi, W. Va.



MYERS, MARY ELIZABETH LAWTON
(Mrs. Karl Johnson, Jr.)

b. Greenville, S. C., Aug. 4, 1926. ed. Mars Hill (N. C.) College, 1943-45; Converse College, Spartanburg, S. C., B.S., 1947; University of Missouri, Columbia, 1948-49; Woman's Medical College of Pennsylvania, Philadelphia, M.D., 1952; Carver School of Missions and Social Work, 1954-55. Summer worker, Home Mission Board, South Carolina, 1946-47; internship, Charity Hospital of Louisiana, New Orleans, 1952-53; nursery school teacher, Kokura, Japan, 1953-54. Appointed for Nigeria, June, 1955. m. Karl Johnson Myers, Jr., April 11, 1953. Child: Carolyn Frances, 1954.

NIGERIA

SMITH, JAMES WILLIS

b. Columbus, Ga., Oct. 24, 1923. ed. Emory University, Atlanta, Ga., 1942-43, 1946-47; Baylor University, Waco, Tex., A.B., 1949; Columbia Theological Seminary, Decatur, Ga., B.D., 1953. U. S. Air Force, 1943-46; service manager, department store, Atlanta, 1949-52; pastor, Prairie Hill, Tex., 1948-49, Conyers, Ga., 1950-52, Pine Lake, Ga., 1952-53. Appointed for Israel, June, 1955. m. Mary Elizabeth Flanders, July 11, 1947. Permanent address: 2556 Tilson Drive, S.E., Atlanta, Ga.



(Please turn to page 27)

Missionary Family Album

Arrivals from the Field

COCKBURN, Dr. and Mrs. S. Herbert (Argentina), c/o W. R. Cockburn, 1 Cliffside Drive, Toronto 13, Ontario, Canada.

CULPEPPER, Dr. and Mrs. Charles L., Sr. (Formosa), Seminary Hill Station, Ft. Worth, Tex.

DEAL, Rev. and Mrs. Zach J., Jr. (Colombia), c/o Mr. and Mrs. Zach J. Deal, 911 Shell Rd., Portsmouth, Va.

GUEST, Ethel (Nigeria), Rte. 6, Box 695, Greer, S. C.

HEADRICK, Rev. and Mrs. Harvey O. (South Brazil), 403 W. 3rd St., Homer, La.

HUMPHREY, Rev. and Mrs. J. Edward (Nigeria), c/o Mrs. Elsie Thompson, 300 Newsome St., Durham, N. C.

MOORE, Dr. and Mrs. Walter M. (Nigeria), 1407 E. 36th St., Tulsa, Okla.

ORR, Rev. and Mrs. Donald L. (Colombia), c/o Rev. B. A. Rogers, Rte. 1, Box 147, Midland, Tex.

ROBERTSON, Rev. and Mrs. R. Boyd (Argentina), 2815—32nd St., Lubbock, Tex.

TRULY, Elizabeth (Nigeria), Southwestern Baptist Theological Seminary, Seminary Hill Station, Ft. Worth, Tex.

WALDEN, Ruth (Nigeria), 2586 Ruffin Way, Norfolk, Va.

WATTS, Emma (Nigeria), Harrodsburg, Ky.

WISE, Rev. and Mrs. Gene H. (South Brazil), c/o J. E. Wise, Portales, N. M.

YANCEY, Mary Ellen (Nigeria), Camp Hill, Ala.

Births

CLINTON, Rev. and Mrs. William L. (South Brazil), daughter, Laurie Ann.

HOLMES, Rev. and Mrs. Evan F. (Chile), son, Franklin Lane.

KIRK, Mr. and Mrs. James P. (South Brazil), daughter, Elizabeth.

PARHAM, Rev. and Mrs. Robert M., Jr. (Nigeria), son, Samuel Walton.

RATLIFF, Rev. and Mrs. John D. (Honduras), daughter, Judith Elaine.

Deaths

COX, Mrs. D. G., mother of Mrs. Maxey G. White (North Brazil), June 25, Chicago, Ill.

SEGRS, Mrs. Powell, stepmother of Mrs. David Mein (North Brazil), July 31, Clarkesville, Ga.

SHOEMAKE, R. E., father of Howard L. Shoemake (Ecuador), Aug. 10, Port Arthur, Tex.

Departures to the Field

BRATCHER, Mrs. L. M., Caixa Postal 2844, Rio de Janeiro, Brazil.

CLINE, Rev. and Mrs. P. A., Jr., P. O. Box 832, Bangkok, Thailand.

EMANUEL, Rev. and Mrs. B. P. (Bill), 252 Miyawaki-cho, Takamatsu, Japan.

FIELDEN, Mr. and Mrs. Robert L., Caixa Postal 2, Cidade da Barra, Estado da Bahia, Brazil.

GARRETT, Rev. and Mrs. Marvin L., Rhodesian Baptist Mission, Private Bag 35, Gatooma, Southern Rhodesia.

HARPER, Mr. and Mrs. Leland J., Casilla 971, Asunción, Paraguay.

HARRIS, Josephine, 2009 Oahu Ave., Honolulu 14, Hawaii.

HICKMAN, Rev. and Mrs. William A., Jr., Casilla 989, Asunción, Paraguay.

HIGHFILL, Virginia, 6 Nishi 2-Chome, Harima-cho, Abeno-ku, Osaka, Japan.

HUNSON, Lenora, Seinan Jo Gakuin, Itozu, Kokura, Japan.

HUMPHREY, Mrs. J. Hugh, 211 Merchant St., Honolulu, Hawaii.

LENNON, Rev. and Mrs. S. Judson, P. O. Box 832, Bangkok, Thailand.

MERCER, Rev. and Mrs. Dewey E., 350 2-Chome, Nishi-Okubo, Shinjuku-ku, Tokyo, Japan.

MOON, Rev. and Mrs. J. Loyd, Caixa Postal 226, Mandos, Amazonas, Brazil.

MULLINS, Rev. and Mrs. Charles D., 211 Merchant St., Honolulu, Hawaii.

NIXON, Helen, San Martin 3422, Dpto. 1, Rosario, Argentina.

OLIVER, Mr. and Mrs. Edward L., 98 Kami Arata Machi, Kagoshima City, Japan.

WILLIAMS, Lillian, Apartados 298, Cartagena, Colombia.

WOMACK, Ruth, Baptist Hospital, Ogbomoshosho, Nigeria, West Africa.

Language School

(Address: Apartado 4035, San José, Costa Rica)

BRASINGTON, Rev. and Mrs. J. Bryan (Peru).

CHAMBER, Rev. and Mrs. Roy Z., Jr. (Peru).

SANDERS, Marian (Mexico).

SNELLING, Amy (Paraguay).

SNOW, Laura Frances (Chile).

WALWORTH, Rev. and Mrs. E. Harvey (Mexico).

(Address: Caixa Postal 679, Campinas, São Paulo, Brazil)

HAISELL, Dr. and Mrs. Thomas E. (Brazil).

HAWKINS, Mr. and Mrs. Fred L., Jr. (Brazil).

RENFROW, Rev. and Mrs. Harold E. (Brazil).

New Addresses

BITNER, Rev. and Mrs. James H., Casilla 185, Temuco, Chile.

BRANUM, Irene (Korea), Baptist Mission, APO 59, c/o P.M., San Francisco, Calif.

(Use APO for first-class mail only.)

BRATCHER, Dr. and Mrs. Robert G. (South Brazil), Manchester University, Manchester, England.

CAPSHAW, Martha Jean (Colombia), Grahn, Ky.

CARSON, Mrs. William H., Frances Jones Memorial Nursing Home, Ogbomoshosho, Nigeria, West Africa.

CARTER, Rev. and Mrs. William P., Jr. (Chile), 308 W. Holston Ave., Johnson City, Tenn.

CLARK, Rev. and Mrs. G. Harold, 4 Ng Ngco Rd., Kuala Lumpur, Malaya.

COCKRUM, Mr. and Mrs. Buford E., Jr. (Nigeria), May Manor Apt., Jefferson City, Tenn.

COWAN, Anna, Southern Baptist Hospital, Ajloun, Hashemite Kingdom of Jordan.

CRAWFORD, Frances (Colombia), R. R. 1, Farmington, Mo.

DAVIS, Rev. and Mrs. Robert C., Box 1900, Hilo, Hawaii.

GAVENTA, Dr. and Mrs. William C. (Nigeria), c/o W. K. Price, Rte. 5, Box 254, Orlando, Fla.

GRANT, Rev. and Mrs. Worth C. (Japan), c/o W. M. Stephens, 68 Ferry St., Abbeville, S. C.

GRAY, Elizabeth, Road 36, House 1, Petaling, Jaya, Kuala Lumpur, Malaya.

HALTOM, Rev. and Mrs. William E. (Hawaii), 7325 W. 34th St., Denver 15, Colo.

HALVARSON, Rev. and Mrs. Carl M., 21 Sawada cho, Tsukuri-Michi, Aomori, Japan.

HAMPTON, Roberta (Mexico), Box 151, Lamar, Mo.

HATCHER, Frances (Hawaii), Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

HAVERFIELD, Rev. and Mrs. William M., Insurgentes # 2346, Mexico 20, D. F., Mexico.

HAYS, Rev. and Mrs. George H., Hoshiguma Oaya 421, Fukuoka, Japan.

HICKS, Rev. and Mrs. Marlin R. (Chile), 1505 Gambrell, Ft. Worth, Tex.

HOLLAWAY, Rev. and Mrs. Ernest Lee (Japan), c/o Dr. R. C. Dally, Rte. 1, Arkadelphia, Ark.

LAIR, Lena (Nigeria), 729 Edgefield Drive, Garland, Tex.

LAWTON, Rev. and Mrs. Wesley W., Jr. (Philippines), Box 79, Ridgecrest, N. C.

LIND, Mary Elizabeth (Paraguay), 1515 Selmser Ave., Cloquet, Minn.

LONGBOTTOM, Rev. and Mrs. Samuel F., Jr., 1059—21st Ave., Honolulu 16, Hawaii.

PARKER, Rev. and Mrs. Earl (Korea), Baptist Mission, APO 59, c/o P.M., San Francisco, Calif. (Use APO address for first-class mail only.)

PATTERSON, Rev. and Mrs. Frank W. (Spanish Publishing House), P. O. Box 1648, El Paso, Tex.

PATTERSON, Dr. and Mrs. I. N. (Nigeria), Owings, S. C.

(Please turn to page 28)

New Appointees (Continued from page 25)

SMITH, ELIZABETH FLANDERS (Mrs. James Willie)

b. Atlanta, Ga., July 31, 1927, ed. Agnes Scott College, Decatur, Ga., 1945-47; Baylor University, Waco, Tex., A.B., 1949; Emory University, Atlanta, 1952. Agnes Scott College: library worker, 1945-46, telephone operator, administration building hostess, 1946-47; grade school teacher, Atlanta, 1949-53. Appointed for Israel, June, 1955. m. James Willie Smith, July 11, 1947. Child: Jacquelin Kay, 1954.

ISRAEL



SNELLING, AMY ANN

b. Parkville, S. C., July 29, 1922, ed. Queens College, Charlotte, N. C., 1943; Davidson (N. C.) College, 1943; Coker College, Hartsville, S. C., A.B., 1945; Presbyterian Hospital School of Nursing, New York City, diploma, 1947; Columbia University, New York City, B.S., 1947; Teachers College, Columbia University, 1949; S.W.D.T.S., 1955. General duty nurse, Columbia-Presbyterian Hospital, New York City, 1947; Charlotte Memorial Hospital; general duty nurse, 1947-48, medical clinical instructor, 1948-49, medical clinical supervisor, 1949-54. Appointed for Paraguay, June, 1955. Permanent address: 1301 Durwood Drive, Charlotte, N. C.

PARAGUAY



"God, Give Us Christian Homes"

(Continued from page 7)

Walter Gonçalves, vice-moderator of the First Baptist Church and perhaps one of the most mature Christians we have known in Brazil. These three, sister and twin brothers, are products of one of the first Christian homes in this state. But it is particularly about the home of Dona Aracy and Senhor Curvacho that I wish to write.

Dona Aracy has the gift of hospitality. One can eat a bowl of soup at her table, talk with her and the family, and leave, feeling as if he or she has dined on turkey and oyster dressing! Although a humble home, it is also an attractive and hospitable one. During Baptist conventions and youth congresses, room is found for an unbelievable number to sleep there and for an even larger number to sit at their table. Into this friendly, hospitable home eight children were born. One is Guaracy.

Guaracy is a young woman now, a graduate nurse and professor of nursing in our state School of Nursing. Before attending nurse's school in Rio de Janeiro, she was the state W.M.U. itinerant worker and then secretary and youth worker at First Church, Vitória.

She is a wonder—a real leader among the young people. We think sometimes about what a wonderful job she could do if "turned loose" in

some big first church in the States. (We are very thankful that she is here, however, to help us in Vitória!) She is a worthy example of talented, consecrated Brazilian youth, counting by her everyday witness in a wonderful way for our Lord! She has Christian character.

Guaracy's older sister, Gláucia, married a Baptist pastor and now lives in the state of São Paulo. Gifted writer, matchless wit, unique combination of efficiency and sweetness of spirit, she prepares Sunday school lessons for Juniors and programs for the Intermediate Baptist Training Union quarterlies and for the Girl's Auxiliary magazines. She is the mother of three robust boys and truly a model pastor's wife! How can one person do all this? She was prepared for this active and purposeful life in a Christian home!

Luiz is one of the two sons, both bankers. The younger, Talmio, is beginning to climb the ladder of success in the Bank of Brazil. Luiz is already near the top. Brilliant and capable, he has a great future ahead of him. He married a fine young Christian woman, and they have three children. The oldest, age seven, has already been baptized. Luiz was a deacon in First Church and is now a deacon in Itacurussá Church, Rio.

Another daughter, Antonia, is married and lives in the far north of the

state. She and her husband and four children are the leaders in their young church. In a town reminiscent of our far west in the last century, where killings are not infrequent and where every man is a law unto himself, her Christian home and influence are counting decidedly for Christ.

The youngest daughter, Fani, is engaged to marry one of the finest young men in our church, and we are counting on them to have a wonderful Christian home, too.

Dona Aracy and Senhor Curvacho are a challenge to me! What would our state be without them? I ask myself at times. How very much poorer my own life would be! What a wonder and a blessing if this home were multiplied a hundred times all over Brazil.

As a missionary wife and mother, my own heart and life have been challenged by what one home can mean for Christ and by what many, many homes could mean. Christian homes in sufficient number in this generation can mean the conquest of Brazil in the next!

To this end our own home has been dedicated and to this end we call upon Brazilian men and women and young men and young women to dedicate theirs, that with Christ in the home, his teachings and principles guiding the growth and formation of the character of our children, we shall see in them and in their children the very heart of a great new Christian nation—Brazil.

Jesus in Her Heart

By Paul D. Rowden, Jr.

REBEKAH opened her big dark eyes weakly and smiled as we stood by her bed in the Jerusalem hospital. Efficient Jewish doctors and nurses busied themselves with the many patients around her. Glucose was flowing into one of Rebekah's arms. The other was bandaged from the three blood transfusions she had just received.

"The doctor told me the operation was a success," she said softly and with difficulty. "I knew it would be. I never doubted for a single moment."

For years Rebekah had been a faithful attender at our Baptist services in Jerusalem. She was born in a devout Jewish home, the daughter of a Jewish rabbi; but in her early teens she had found Christ as her Saviour. Through criticism and persecutions of various kinds she had remained faithful to her belief.

Only recently a delegation had visited her invalid mother using insults and threats to win her help in preventing Rebekah from attending Christian services. All to no avail. The mother, knowing how much Christ meant to her daughter, only answered, "She is old enough to decide these things for herself."

Rebekah's health had been impaired since early childhood as the result of rheumatic fever. Climb-

ing stairs and other overexertion had limited her activities. And then a Jewish heart specialist from America came to Jerusalem. He offered to operate on Rebekah's heart, but was not able to promise certain success. It was a risk that only she could decide to take. Rebekah prayed about it. We all prayed about it. She decided to have the operation.

In the days before the operation Rebekah lay in bed armed with tracts which she fearlessly distributed to any who would take them. Never once, amidst a multitude of Jewish people, has she denied her faith in Christ. The doctors and nurses said they had never seen anyone go into so serious an operation with the cheerfulness and faith that Rebekah showed. It was one of the greatest testimonies that she could ever give.

On the evenings before and after the operation the entire Baptist congregation prayed together for Rebekah. We felt a peace in our hearts that everything would come out all right. And it did.

Back in the home after the first prayer service, one of the missionary children commented: "Daddy, I'm glad that Rebekah has Jesus living in her heart. When the doctor cuts it open, he will see Jesus, and maybe he will want to love him too."

There is no doubt but that the doctor saw Jesus in Rebekah's heart!

Missionary Family Album

(Continued from page 26)

PONDER, Wanda (Paraguay), Southeastern Baptist Theological Seminary, Wake Forest, N. C.

RAY, Rev. and Mrs. Rex (Korea), Baptist Mission, APO 59, c/o P.M., San Francisco, Calif. (Use APO address for first-class mail only.)

ROSS, Rev. and Mrs. J. Wilson (Spanish Publishing House), 2800 Grape St., Abilene, Tex.

SARGENT, Rev. and Mrs. Gerald B. (North Brazil), Rte. 2, Gould, Okla.

SHEPARD, Rev. and Mrs. John W., Jr.

(Japan), Box 547, Southern Baptist Theological Seminary, Louisville 6, Ky.

SKINNER, Dr. and Mrs. William (Paraguay), 52 Smith St., Charleston, S. C.

WATSON, Rev. and Mrs. James O. (Argentina), Fuller Hall, Southern Baptist Theological Seminary, Louisville 6, Ky.

WHEAT, Ruby (Korea), Baptist Mission, APO 59, c/o P.M., San Francisco, Calif. (Use APO address for first-class mail only.)

WHITLEY, Rev. and Mrs. Carlton F. (Nigeria), Southern Baptist Theological Seminary, Louisville 6, Ky.

WOOD, Rev. and Mrs. James E., Jr. (Japan), Department of Religion, Baylor University, Waco, Tex.

WRIGHT, Lucy (Korea), Baptist Mission, APO 59, c/o P.M., San Francisco, Calif. (Use APO address for first-class mail only.)

YOCUM, Dr. A. W. (Korea), Baptist Mission, APO 59, c/o P.M., San Francisco, Calif. (Use APO address for first-class mail only.)

There are no promotions in the missionary enterprise. All tasks are equally important in the Lord's work. The important thing is to be doing the thing God would have you do.—FERN HARRINGTON, missionary to the Philippines.

THE WORLD IN BOOKS

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

World in Revolution

"The Christian Mission in a Revolutionary World" is the 1955-56 foreign mission study theme for the National Council of Churches. Its Joint Commission on Missionary Education has provided (through Friendship Press, New York) a wealth of material on the subject.

The world-church idea is, of course, strongly emphasized in the series of books. With that said and accepted by those who hold varying views on "world church," the series presents an excellent review of the problems that face Christian missions in the world today.

The key study book among four prepared for Adults is *This Revolutionary Faith*, by Floyd Shacklock (\$2.00 and \$1.25), which deals with the revolutionary impact of Christianity around the world. Its ten chapter themes center around the two revolutionary forces in the world today—hunger for the material necessities of life and the quest for unity and peace.

The other three Adult books in the series are: *They Reach for Life*, by John E. Skoglund (\$3.00 and \$1.25), which introduces people who have been affected by Christianity's response to revolutionary situations; *Hope Rises from the Land*, by Ralph A. Felton (\$2.50 and \$1.50), which presents agricultural missions through about 150 good photographs and interviews with missionaries; *Pattern of Things to Come*, edited by Dorothy McConnell (\$1.50 and 75 cents), which contains excerpts on the future of missions from statements made at the 1954 assembly of the National Council's Division of Foreign Missions. The *Adult Study Guide* (50 cents) was prepared by William N. Wysham.

For Young People, there is a book of pictures and four smaller booklets. *Mission Unlimited*, by S. Franklin Mack (\$2.00 and \$1.25), the book of pictures, is buttressed with just enough text to convey feeling as well as meaning. The appealing photographs, taken on every continent, and well-written text focus attention on people who today are stirred with a new hope, a big hope, people whose needs and hopes can be met only through the revolutionary faith called Christianity.

The booklets for Young People are: *Hunger and Hope*, by Rowena Ferguson (50 cents), the study guide prefaced by

six brief chapters on missions and the changing world; *When We Pray*, compiled by Wilmina Rowland (50 cents), devotional material, pictures, and information about world youth work; *Revolution and Redemption*, by M. M. Thomas and Paul E. Converse (60 cents), effects of world revolution in the East, in America, and on world missions; *Shock and Renewal*, compiled by Keith R. Bridston (60 cents), excerpts from six books on the missionary task of the church.

For Intermediates, the reading book is *World Upside Down* (\$2.00 and \$1.50) with its study guide (50 cents), both prepared by Margaret Greene. A collection of stories by seven different authors, the leading characters Intermediates of seven countries. Their problems include lack of homes, food, and opportunities for education in countries that are in revolution of one kind or another. They find help through Christianity's worldwide fellowship of love.

The children's books in the series are centered around the theme "Spreading the Gospel Today." *World Friends Spreading the Gospel* (\$1.00), a picture book that comes in a folder that can serve as an easel to display the pictures, has fifteen nine-by-twelve photographs with text on the back, designed to be used in teaching the children's books.

For Juniors, *Bright Pathways*, by Esma Rideout Booth (\$2.00 and \$1.25), has ten stories based on "pathways" by which the story of Jesus is carried to children in nine countries. The *Junior Teacher's Guide* (50 cents) was prepared by Carolyn M. Wolcott.

For Primaries, *The Singing Secret*, by Elizabeth Allstrom (\$2.00 and \$1.25), has ten stories that tell how missionaries use music, stories, moving pictures, trailer chapels, agricultural help, schools, mail, and boats to tell the story of Jesus to children in eight countries. Mrs. Allstrom also prepared the *Primary Teacher's Guide* (50 cents).

The Answers, by Darius Leander Swann (Friendship Press, \$1.25 for ten copies), a choral reading, voices Christianity's reply to today's revolution. Written for a verse choir, the drama portrays a weary world seeking bread, truth, love, peace.

A packet of decorative accessories (puzzlemats, napkins, favors, program covers) on the "Revolutionary World"

study theme has been prepared by Wright Studio, 5335 Ohmer Avenue, Indianapolis 19, Indiana (\$2.10 for one unit, 60 cents for each additional unit; a unit supplies ten people). The packet is not a book store item; it should be ordered directly from Wright Studio.

Bhawe of India

India's Walking Saint (Doubleday and Company, Inc., New York, \$3.50), by Hallam Tennyson, is the biography of Vinoba Bhawe, fifty-nine-year-old originator and leader of Bhoodan, a movement to persuade the landlords of India to part with one sixth of their land for redistribution among the landless poor.

Begun in April, 1951, as the vision of a saint, the movement had acquired nearly 4,000,000 acres by August, 1954. Bhawe, racked by dysentery, chronic malaria, and a stomach ulcer, had walked an average of ten miles a day in order to obtain the land.

Bhawe continues to walk wherever he goes, but cabinet ministers travel down in Cadillacs to consult him. All Asia has taken note of the fact that a partial solution of the problem of a rich minority and a poverty-stricken majority can be achieved without violence.

The Philippines

Crusade in Asia, by Carlos P. Romulo (The John Day Company, New York, \$4.00), tells how the Philippines were rescued, after going to the very brink of Communist revolution, by the democratic forces led by Ramon Magasaysay. The "crusade" in the title is the crusade for democracy.

The author is deeply, bitterly, permanently anti-Communist, not only in respect to the Philippines, but the whole world. He spices his writings with details of his own clashes with the Communists in the United Nations, and he pulls no punches. In addition, he is a warm friend of the United States and of Americans; and, thus, he can be frank without giving offense.

Considerable space is given to an analysis of what could be called the "anti-white-man complex" among some Asian peoples and Communist exploitation of this emotional state. General Romulo raises, but does not attempt to answer, the pertinent question: "How long will it take for some Asians to discover that the Russians are also 'white'?"

Malaya

Report From Malaya (Criterion Books, New York, \$2.75), by Vernon Bartlett, British foreign correspondent and former member of Parliament, is an attempt to evaluate the current situation in this important country in Southeast Asia. The book, written after an extensive tour of the Malay Peninsula, explains why in six

(Please turn to page 32)

She Lived the Gospel of Love

(Continued from page 5)

the training of the young men and women of this country. We know the future is as bright as the promises of God, and we also know that God's promises are for those who are willing to follow him."

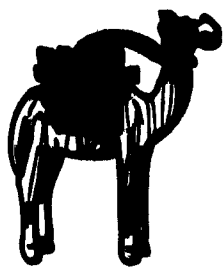
Such was her spirit—the spirit of one who had so identified herself with the people among whom she worked that the realization of God's immutable purpose for them was the burden of her life. Such is the spirit of those whose labor of love has adorned the pages of Nigeria's history throughout the years.

Miss Elam's last letter addressed, "Dear Ajayi," was dated December 2, 1939. Soon thereafter she left Nigeria to come to America on furlough. Early in 1941 she planned to return to Nigeria.

At the reunion at Madison an acquaintance of hers said she expressed the desire to be in Nigeria by June. Her boy who had gone furthest scholastically was graduating at the Higher College, Yaba-Lagos, that month.

Miss Elam was one of the 202 passengers on board the Egyptian ship, *Zam Zam*, which sailed from New York in March. The sinking of that ship on an April morning was graphically described in the June 23, 1941, issue of *Life* magazine. Miss Elam never quite recovered from that trying experience.

At Harrisburg, Illinois, in a Bible school with other missionaries, including Miss Susan Anderson, another beloved veteran of the Nigerian Mission, Miss Elma Elam passed on to her rest on Thursday, November 13, 1941.



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With changes of names of people and places and details in the above recollections, this account can be repeated many times over. Words can hardly convey the impact of the ministry of reconciliation—in the schools, churches, hospitals; in the cities and villages; among printers, builders, and professional men and women; in every walk of life in Nigeria—performed by those who proclaim the gospel of love.

They bring to Nigerians the meaning of the love of God in Jesus Christ through their own persons. Nigerians feel deeply grateful for such noble services. In that spirit they, too, are rising to the occasion, joining in the work, aspiring toward higher goals, and seeking wider opportunities for further training and for greater participation in the work—all to the glory of God the Father.

It is comforting to remember that God's grace is no less than his power.—
LAWANDA COUCH, missionary to Nigeria.



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Impressions from Nigeria

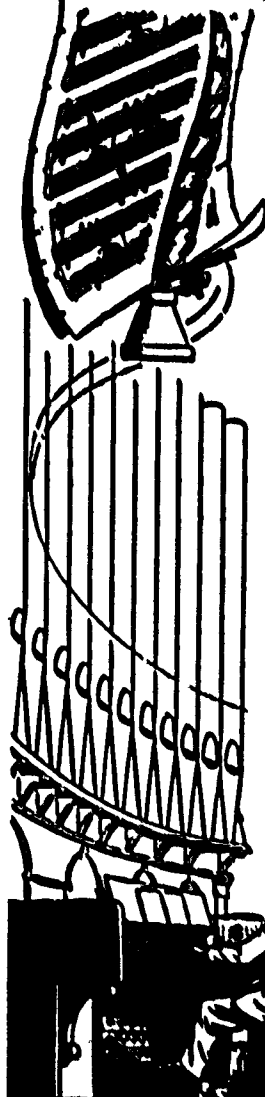
(Continued from page 8)

as printers, builders, stenographers, and business managers.

Mr. Awatefe's story could be repeated many times. Wherever I traveled, the need for more missionary personnel was evident. And at the same time that they were requesting more missionaries the Nigerians assured me that they, in turn, were developing a missionary spirit.

Dr. J. T. Ayorinde, former president of the Nigerian Baptist Convention, told me at a meeting of representatives of the churches of the Lagos area that it is his hope that through its Home and Foreign Mission Board the Nigerian Baptist Convention may reach out to minister to those in neighboring countries.

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Recruits for Christ



Pastor Don Rutledge, right, tells his friends, Dr. and Mrs. David Shaw, that he is giving himself for missionary assignment overseas.



Forced home from his newspaper assignment because of illness, Hank Fowler brings a crippled Korean boy, Joe, with him. Here Hank presents Joe to his pastor, Don Rutledge.

The Foreign Mission Board has just released *Recruits for Christ*, a dramatic motion picture to help young people in your church face the call to missionary service.

Recruits for Christ is the story of Hank Fowler, a young newsman who returns from a Korean assignment to tell his church about human need and missionary progress.

In this film you will see evidences of the revolutionary forces at work today in the affairs of nations and the hearts of men. You will see how God works in the midst of this confusion through men and women committed to his service.

In churches, on college campuses, and in state conventions, our leaders are sounding the call for mission volunteers. Indeed missionary advance depends upon dedicated young men and women who will serve overseas in response to God's call.

Recruits for Christ is ready for presentation in your church now. Order from your Baptist Book Store (\$2.00 service charge only). Student directors who wish to use this film with campus groups should contact their state B. S. U. secretaries.

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WILTIMORE ASSOCIATES INC

Books

(Continued from page 29)

years of fierce jungle war some five thousand Communist terrorists, almost all Chinese, have been able to defy a quarter of a million men mobilized against them. It shows why the Communists have failed, nevertheless, to arouse any nationalist sentiment which might have swept them into power.

In addition to the military phase of the struggle for Malaya, Mr. Bartlett presents an optimistic study of a country's advance toward self-government.

Maddy Autobiography

Charles E. Maddy (Broadman Press, \$2.50) is the autobiography of the Southern Baptist Foreign Mission Board's executive secretary emeritus. During his twelve years in office a heavy debt was repaid, the mission work was reorganized, and three regional secretaries were elected.

In his book, Dr. Maddy tells of his early years, his seminary experiences, his pastorates, and his work in connection with the Foreign Mission Board.

Other Books

Children's Sermons in Stories, by Julius Fischbach (Abingdon, \$2.00), has thirty-one sermons the author has used with children in his morning worship services at the First Baptist Church of Lansing, Michigan.

Four new titles in the "World Christian Books" series (Association Press, \$1.25 each) are: *The Christian's God*, by Stephen C. Neill, contrasting Christianity and other religions; *Christianity and Science*, by Charles E. Raven; *Mark's Witness to Jesus Christ*, by Eduard Lohse, a German professor; and *Christian Giving*, by V. S. Azariah, first Indian bishop of the Anglican Church.

In *I Am a Christian* (Judson Press, a reprint), Jesse R. Wilson, home secretary of the American Baptist Convention, states "in simple terms without pride or apology what I live by and what I most sincerely believe."

London Congress

(Continued from page 3)

The Alliance continued its relief committee with Dr. R. Paul Caudill, of Memphis, Tennessee, as chairman. The action followed the suggestion of Dr. W. O. Lewis, retiring associate secretary, who said a permanent organization is necessary. Dr. Lewis also urged greater response to the task of resettling Baptist refugees, saying there are "at least a thousand Baptists who should be helped to find new homes."

Appropriately, the only offering of the week was taken for a mission enterprise. It will improve the grave of William Carey in India and also improve the college library there which bears his name.

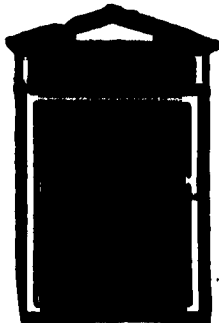
The Congress was honored by a personal message from Queen Elizabeth in response to the greetings it sent her. She expressed to Dr. F. Townley Lord, the president, sincere appreciation and hope that God's blessings would rest upon the deliberations.

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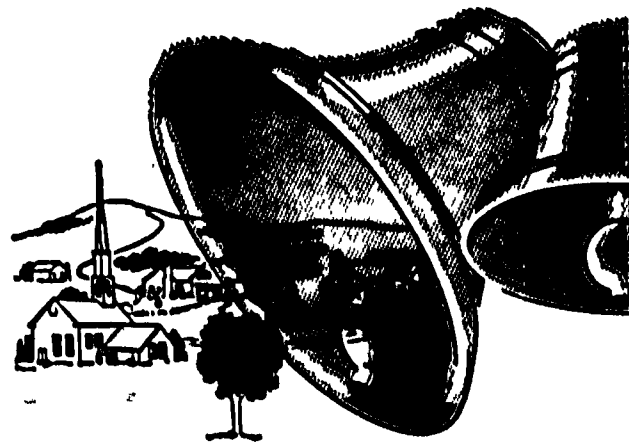
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The selection of a 1960 meeting place was left to the executive committee.

Dr. Adams, the fifty-seven-year-old pastor of First Baptist Church, Richmond, Virginia, will be assisted in his administration as president by nine vice-presidents. They are J. T. Ayorinde, Nigeria; Mrs. Edgar Bates, Canada; Honorio E. Espinoza, Chile; Lam Chi Fung, Hong Kong; Jacob Meister, Germany; Lawrence A. North, New Zealand; Benjamin Pradhan, India; P. S. Wilkinson, Chicago, United States; and Jacob I. Zhidkov, Soviet Union.

Dr. Ohrn was re-elected as general secretary. Dr. Lewis, who retires October 1 as associate secretary with headquarters in London, will be succeeded for one year by Rev. Henry Cook, president of the Baptist Union of Great Britain and Ireland. Mr. Cook declined a five-year term.

Robert S. Denny of Nashville, Tennessee, an associate in the Sunday School Board's Department of Student Work, was elected an associate secretary in charge of youth work. If he accepts, he will succeed Dr. Joel Sorenson of Sweden who has returned to the pastorate.



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The gigantic undertaking of world evangelization is to be compared to that type monument. Every Christian has a sacred obligation to add his "stone" to the efforts of those who are seeking to obey the Great Commission. God's Word teaches us that we must go to the ends of the earth either personally or through a representative. —NELLA DEAN WHITTEN, *missionary to Spain*.

Surely God does not intend for such a few to try to evangelize the world. He must have called several who wouldn't listen, and therefore their work is going undone.—BARBARA EPPERSON, *missionary to Nigeria*

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(Continued from page 3)

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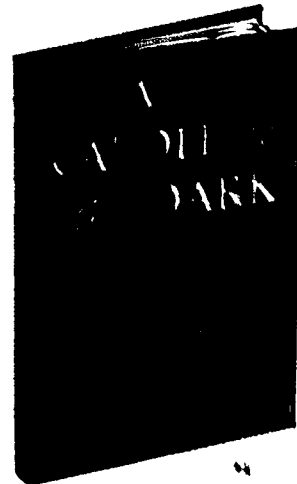
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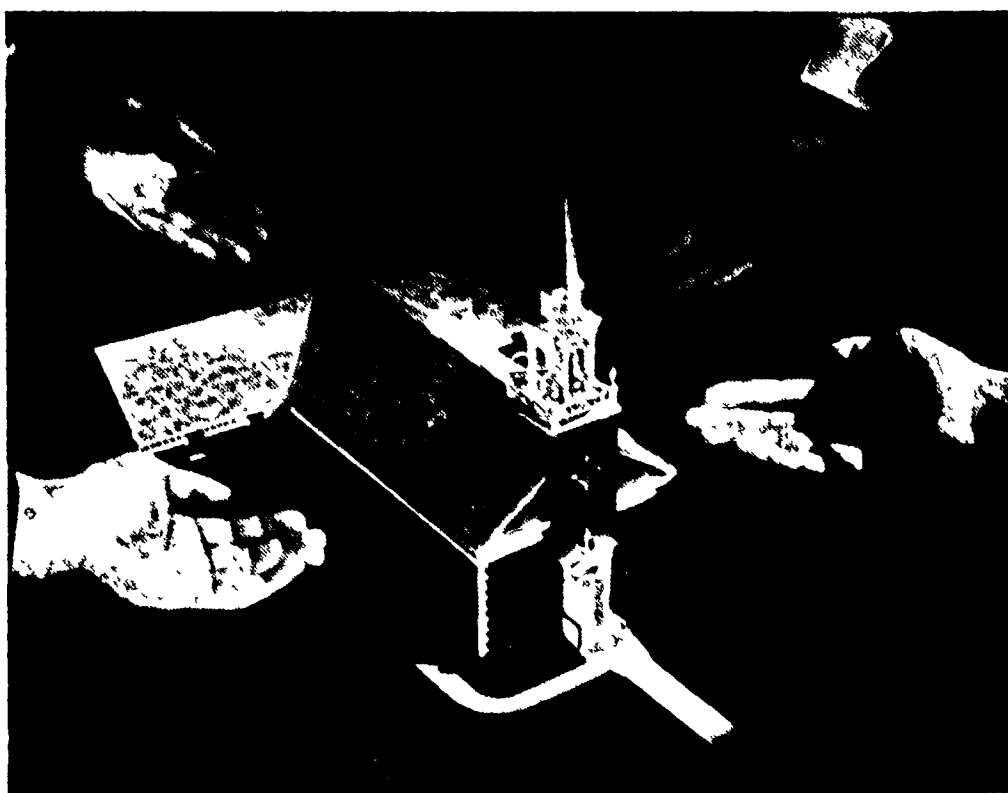
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