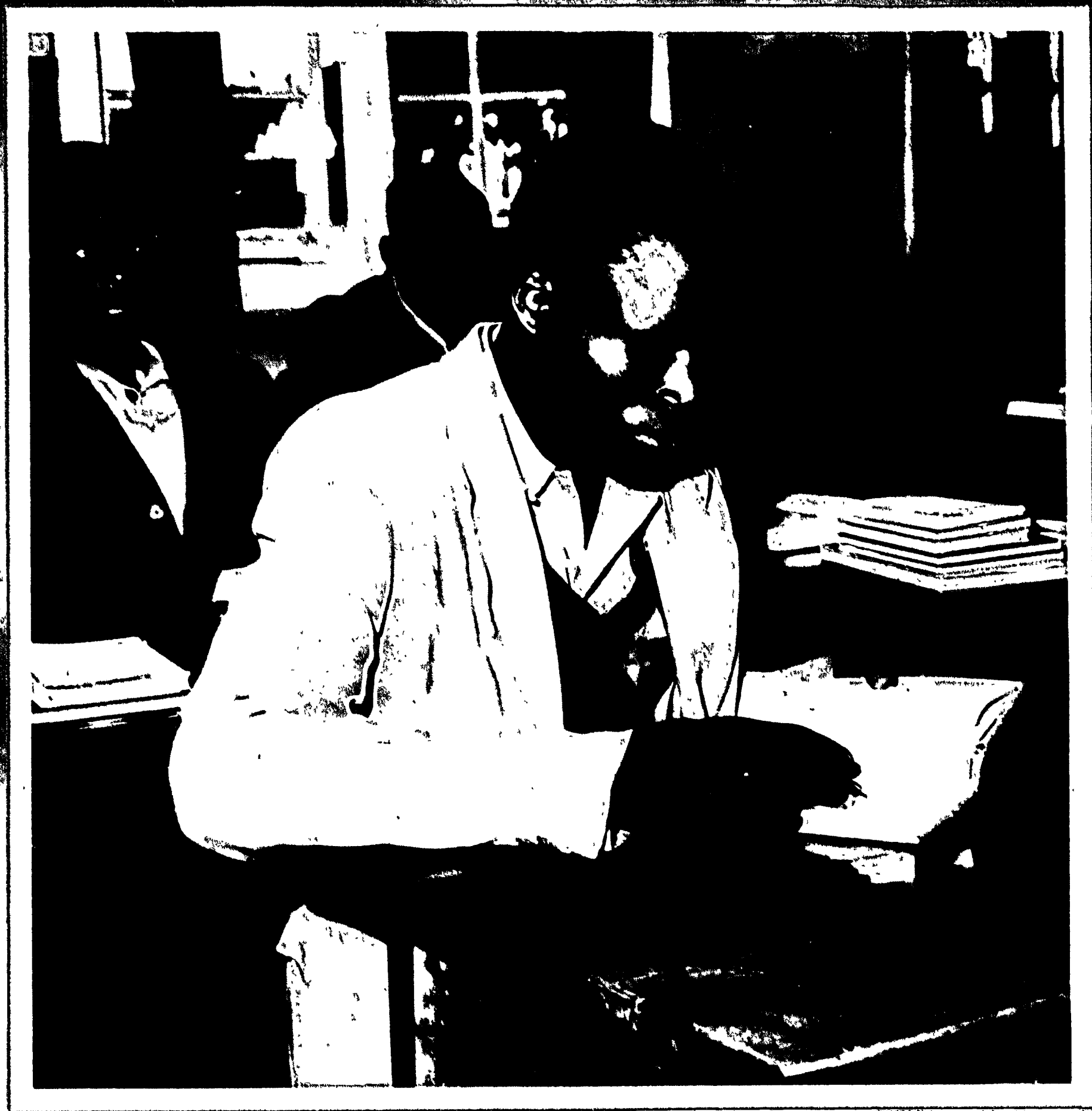


NOVEMBER 1958

COMMISSION

Southern Baptist World Journal



Lottie Moon *Christmas Offering*



Approximately 35 per cent of the Foreign Mission Board's overseas work is financed by the Lottie Moon Christmas Offering.

Direct evangelism, salaries for 125 missionaries, homes for missionaries, means of travel for missionaries, education for missionary children through the Margaret Fund, church buildings and equipment, schools ranging all the way from kindergarten through elementary grades, university, and seminary levels, Woman's Missionary Union training schools, W.M.U. work around the world, young people's work, publication of literature, aid to American Bible Society, help to medical work, summer assemblies, libraries, radio programs, and advanced training in America for worthy and capable nationals.

The Lottie Moon Christmas Offering reached \$3,957,821.00 in 1954. Just a little more love and sacrifice will push this year's offering beyond \$4,000,000.00.

*"Inasmuch as ye have done it unto one of . . . these
. . . ye have done it unto me."*



THE

Commission

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They Live Hungry, Die Hungry

By Edward E. Laux

DURING my student days at Baylor University and Southern Baptist Theological Seminary definite impressions were brought upon my heart and mind that have shaped my thinking and my actions since that time. These impressions and pictures of our world have come through years of observation and study.

I have screened them to make sure they are accurate in order that my thinking and the presentation of these ideas may not be warped or distorted. My ministry and the pattern of my life have been shaped by these impressions; and I believe if you will open your heart and your mind to the situation as it exists in our world you, too, will undergo a change that will help to re-make our world for Christ.

The first impression that has come to my mind is of the physical need of our world. Have you ever stopped and looked at the physical hunger of mankind? It is appalling. We live in a world where people are hungry—physically hungry, that is. Men, women, boys, and girls live and die in this the twentieth century without knowing what it is to have enough to eat.

We are told there are more than two and one half billion persons on the face of the earth. It is impossible for me to visualize that number. Let us look at a figure we can grasp. It is the figure three.

Let us stand for a moment on the reviewing stand and let the people of the world pass by in single file. As they do, count them off by threes. Listen to them as they march by—one!, two!, three!; one!, two!, three! Do you know that the first two out of every three never have enough to eat? They live and die, suffering throughout their lifetime from malnutrition and

all the diseases that plague the human body when it has an improper diet. They are hungry and sick but do not know the reason why.

Let us look at it in another way. Within the next twenty-four hours eighty thousand new babies will be born in our world. There is nothing quite so joyous or heart-warming as the birth of a child. Many of you have had such an experience. But how would you like to anticipate the coming of a child into your home if you knew that he must live and die without ever having enough to eat? Of these eighty thousand new babies which will be born before this time tomorrow, approximately fifty-three thousand will never have enough to eat.

Two thirds of the world's people live in underdeveloped areas. Their per capita daily consumption of calories is 2,150. The 20 per cent of the world's people who live in the developed areas consume 3,040 calories daily per capita. (These statistics are based on 1939 figures.)

THE life expectancy within the United States has now reached 68.4, and is rising, while in India, for instance, it is only 32.05.

The United Nations statisticians have estimated that one half the world's population have incomes of less than \$100.00 per capita per year. The per capita income of all Asia is only \$50.00 per year. Only one tenth of the world's population receive more than \$600.00 per capita per year.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent.—Romans 10:14-15a

These revealing facts open our eyes to the stark reality that the people of the earth are hungry. Have you ever been hungry? Do you know what it is to rise in the morning and face the day with just one thought in mind, namely, Where can I get just a crust of bread? You and I do not know that experience; but we must remember that two out of every three in our world face it every day.

Little wonder that the isms and the false ideologies, as promoted by the devil and all of the imps of hell, have gained such tremendous headway in our world.

The second picture I see reveals the spiritual need of mankind. To me it is even more appalling than the first, for it is shaping not only the life of man here on this earth but is determining his future in the life to come.

Let us again let the two and one half billion persons pass in review. This time let us count them by hundreds. All of us can visualize one hundred people. Let's count them off as they go by—one, two, three, four, five, and on until we have counted the first one hundred. Do you know how far we will have to count before we come to a Christian? (The following figures are based on the evangelical Christian population only.)

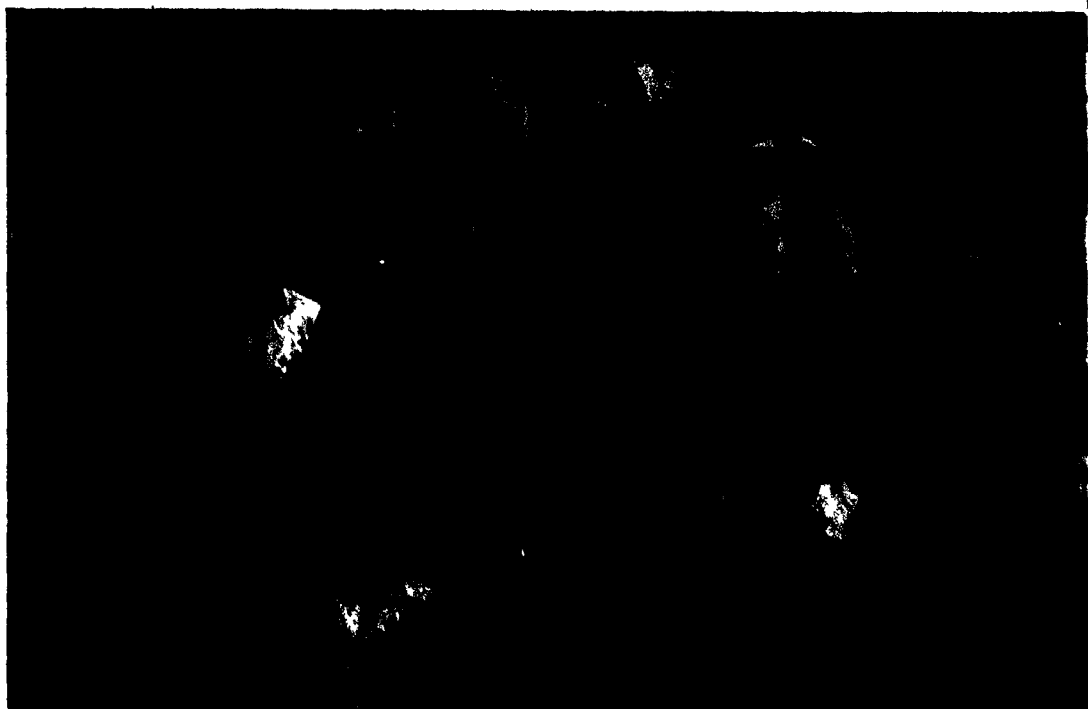
The first evangelical Christian out of each one hundred would be number eighty-nine. Only twelve are even classified as nominal evangelical Christians. Of course, there is no way to determine changed hearts statistically; and we Baptists believe people are Christians only if they have been born again. Even within these figures, some denominations count total populations while others count whole families.

Coming a little closer home we find that 40 per cent of the people of the United States are totally unchurched and unreached. More than one thousand tribes and races living just a few hours by air



*There is only
one man in the
world and his name
is All Men.*

—CARL SANDBURG



from each of us have never heard the gospel.

Let us take the country of Arabia as just one example. In the land of Arabia, with a population of 14,840,000, the total Christian community numbers only 163. These Christians have nine places of worship with a membership of 103.

These facts are hard to believe, but we must be brought face to face with the spiritual need of the people living in our neighboring countries on this globe. They are our responsibility.

The third impression that has come to me through the years of my brief ministry is that as Southern Baptists we are doing so pitifully little.

I have gone to conventions and meetings across our Southland for the past fifteen years. I have listened to our reports, I have heard the messages; and the conclusion I have reached is that Southern Baptists are the worst braggarts under heaven.

We have talked about our accomplishments and our Cooperative Program gifts, and we have magnified the extensiveness of our work until the average Southern Baptist believes with-

in his own heart that we are doing a good job in this matter of world evangelism. Let us tear away the sham and face the facts as they exist. I believe the Lord expects us to be honest with ourselves. We are not even touching the fringe of the garment.

It has been pointed out that only 9 per cent of the world's population speak English; yet 90 per cent of all the Christians in our world are found in English-speaking lands. Even more astounding is the fact that 94 out of every 100 ordained pastors in our world are ministering to this 9 per cent. In addition, we find that \$96.00 out of every \$100.00 laid on the offering plates of all denominations within the United States were spent in the United States.

COMMUNIST forces within Africa are boasting of the fact that they have placed four pieces of literature in the hands of every person on the continent. They make the claim that they are spending three and four tenths billion dollars per year on propaganda to keep their subjects in line and make new converts.

Over against this, place the fact that Southern Baptists in 1954 gave less than five cents out of each collection-plate dollar for foreign missions.

We have been praised for our orthodoxy as a denomination; but can we rightfully lay claim to this commendation when we gave in 1954 only 2½ per cent of our per capita income to all causes instead of the minimum 10 per cent as the Bible teaches.

In 1954 the total per capita gift for Southern Baptists was \$37.40. This includes our designated and undesignated gifts for all causes. Out of this \$37.40 we gave \$6.48 for mission causes which include all phases of our mission work.

Going a step further we learn that out of the \$6.48 only \$1.21 went for foreign missions. This is how you and I as Southern Baptists are meeting the needs of our fellow man. We have not looked honestly at the facts; but it is time we began to realize that within our Southern Baptist ranks we have the latent potential to win our world. As yet it is totally undeveloped.

It has been the thinking of the For-

(Please turn the page)

They Live Hungry, Die Hungry *Continued*

sign Mission Board that we should strive to have a minimum force of 1,750 missionaries. Dr. Baker James Cauthen, executive secretary, has stated we will not be able to reach that goal for some fifteen to eighteen years if we continue at our present rate. That schedule will put us into "tomorrow," and Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, says, "If we wait until tomorrow, tomorrow will be too late."

Someone has figured out that it takes eighty-two hundred Southern Baptists to support one missionary. It further takes thirty Southern Baptist churches to support one missionary.

According to a survey which included all denominations there is only one missionary to every:

21,000 people in Africa

43,000 people in Latin America

70,000 people in Japan

96,000 people in the Near East

130,000 people in India and Pakistan

150,000 people in Southeast Asia.

The economics bureau of a national life insurance company has reported the American people are spending twice as much per minute for liquor as they are for religious, charitable, and educational institutions. During 1953, according to the bureau, the American people spent \$8,500.00 a minute in religious, charitable, and educational donations and spent \$17,000.00 a minute for alcoholic beverages. Other national per minute expenditures included: Federal taxes, \$135,000.00; national defense, \$85,000.00; foreign aid, \$11,000.00; state and local taxes, \$38,000.00. The American income was calculated at \$600,000.00 a minute.

In the face of the pitifully little we are doing I have heard it said by some we must wait until the world crisis is over and then we will launch our Christian offensive. I hasten to say we cannot wait. I was interested in what Dr. J. Winston Crawley said to us at the World Missions Conference in Fort Worth, Texas, as he returned fresh from his experiences and years of service in the Orient. He said, "The crisis is our opportunity. We will not outlive it."

On and on I could go painting additional word pictures of our world's needs and our lack of response; however, we must turn our thoughts into

another channel and ask ourselves if we are going to do anything additional as Southern Baptists to meet these needs.

Each morning, during my student days, as I would rise to face a new day I would ask myself, "What am I going to do about this condition?" As I looked in the mirror while shaving each morning, I would reflect upon the fact that the Lord had given me a strong body, the privilege of being trained, and an opportunity for service. Surely, I thought, there is something I can do.

I prayed and asked the Lord if he wanted me to go as a missionary and his answer was no. Then I prayed, "Lord, what will you have me to do?" He answered by leading me to see that within the framework of our denomination there is an open door of opportunity for world mission education and enlightenment. I came to realize that Southern Baptists are not responding because they do not know. If some way can be devised whereby the right information may be conveyed to the minds and hearts of Southern Baptists, I believe they will respond.

One step in this direction was the World Missions Conference held in Fort Worth this past March. It was sponsored by the Texas Baptist General Convention in co-operation with

the Home Mission Board and the Foreign Mission Board.

I have felt for years that a conference of this nature on a statewide level would do much toward advancing the cause of world missions. We believe our first conference achieved this objective and it is the feeling of Dr. Forrest C. Feezor, our executive secretary, that we must have more conferences.

A special committee appointed at the meeting of the Southern Baptist Convention in St. Louis, Missouri, included in its recommendation to the Convention in Miami, Florida, that each state look with favor toward having a World Missions Conference. It is the thinking on the part of many of us that if this is done we will see a new day for world missions among Southern Baptists.

Let me hasten to say that this is not all that needs to be done. Additional avenues of approach to the minds of Southern Baptists must be adopted if we are to launch the Christian offensive as outlined in the New Testament. To this end I have been giving myself; and I trust that in the near future we shall do much more as Southern Baptists for world evangelism.

May we, in this hour of greatest need, covenant together with Christ to give ourselves without reservation as individuals and as a denomination to the program of world evangelism.



They Went to London

EDITOR'S NOTE: Baptists from sixty nations attended the Jubilee Congress of the Baptist World Alliance in London last July. THE COMMISSION is receiving echoes of the meeting from the mission fields where Southern Baptists work. There is a freshness in the comments of these Christians who are not so accustomed to big gatherings as are Southern Baptists.

Mrs. Nyati Chosen

By Monda Marlar

My mind was full of questions when the letter arrived from Miss Neale Young, Southern Baptist missionary in Nigeria, saying, "The money is available for the transportation and we would like for you to choose an African woman to attend the meeting of the Baptist World Alliance."

Our Mission is new. Are our women ready for advancement? Are they ready to take places of leadership in our women's work? Is there money for other expenses? Who should be chosen to represent our women? Will someone agree to go so far away and alone?

A letter to each woman missionary in Southern Rhodesia brought suggestions and agreements to help send someone.

Mrs. Joseph Nyati was chosen to represent her people both at the women's meeting and the general meeting of the Alliance.

Rev. Joseph Nyati and his wife were with the Mission in its beginning. Mr. Nyati died in August, 1954, after a prolonged illness. Mrs. Nyati showed a wonderful Christian spirit at his death and in the months that have followed. She teaches in one of our kraal schools and helps with the Girl's Auxiliary and women's work in that district. She has always been a student of God's Word and a reader of our Baptist literature from the States. She has six children, two in boarding and four at home.

One day after her husband's death, Mrs. Nyati asked me to pray with her that God would open up a place of service for her. She wanted to do full-time Christian service. That was one thing that made me suggest Mrs. Nyati to make this trip to the Alliance meeting. We have talked about the possibility of using her to lead in our women's work here at the Sanyati station and later on in a greater capacity.

When Mrs. Nyati was told about the meeting and that we had chosen her to represent our African women and our Mission, she was very quiet. After a minute she said, "We must pray very much."

There was much work to do before she could leave. Passport and visas to be applied for, injections to be taken, reservations to be made, clothes to be bought. Finally the day arrived and Mrs. Nyati was thrilled but a little worried about going alone on the plane to such a faraway place. She was concerned also about leaving her children.



Mrs. Nyati

From this meeting she brought to our women a vision of the needs of the peoples of the world and they are beginning to realize that they are a part of a worldwide program.

We say a big thank you to the women of the Southern Baptist Convention for making possible this wonderful trip. We believe this will have far-reaching results in the development of our women's work.

Inexplicable

By Alta Lee Lovegren

Our pastor, Julius Delleh, attended the meeting of the Baptist World Alliance in London. Two thirds of his expenses was paid by Southern Baptists, the rest by our Baptist church here in Ajloun, Jordan.

You will be interested to know that he says the most valuable thing he got from the meetings was an enlarged vision of Baptist work and the kingdom of God around the world. He was impressed to see converts of other races and so many who believe in Christ. From a country where converts are counted by ones and twos, it was wonderful to him to see so many thousands of believers interested in the gospel.

Here are excerpts from a letter from Pastor Delleh, written while he was in London:

"I first entered Albert Hall last Saturday during the opening session; and before I reached my seat the hall shook with thousands standing to sing the first song. While I said a silent prayer after reaching my seat they started, 'All Hail the Power of Jesus' Name!' I opened my eyes overwhelmed with the feeling which I cannot explain. I scarcely could sing with them as I was crying.

"I wept again later in the branch meeting of ministers in Central Hall when a Negro of New York spoke. I cannot explain it. Here is some of what he said, 'We men are restless; we ran after Darwin and lost the sense of who we are. We ran after Marx and lost the sense of where we are going. We don't know who we are because we don't know whose we are.'

"I wish all the church could come to London and attend. I felt sad yesterday to enjoy all this alone."

Rewarding Dividend of Invested Lives

Nigerian Baptist leader's philosophy of education is outgrowth of "throw straight" influence of Dr. George W. Sadler on his own life.

By S. A. Lawoyin

Youth and Christian Education

NIGERIA is a rapidly changing country. In her aspiration to self-determination, she is confronted with peculiar and special challenges, problems, needs, and opportunities which crave concentrated, thoroughly spiritualized Christian education for the youth.

The nature and task of Christian education for the changing Nigeria of today are the same as they were for the Nigeria of yesterday; and they should be the same for the Nigeria of tomorrow, if the new nation is to stand on a strong foundation. As it was at the beginning of the introduction of Christian education by the missionaries, the Bible must remain the very basis of the curriculum. The Bible must not be regarded as a mere book of useful information for storytelling, but as a living Book through which the voice of God may be heard by the pupils.

The story of Christian education in Nigeria is as old as the history of Christian missions. When the missionaries came to the country, they started house-to-house preaching. No gospel message goes without inculcation. In a short time, the missionaries succeeded in getting a few followers whom they trained to read and write in order that they might become active helpers in the kingdom program.

Later on, these faithful servants of God noticed the heavy toll that ignorance and superstition were taking of the young and adult lives. They, therefore, started training centers which were the nuclei of our present mission schools.

Nigeria will be saved by young men and women dominated by the spirit of Jesus Christ. I feel strongly that the missionaries of today, like those of yesteryears, can do no more effective and enduring work than to build the lives of Nigerian boys and girls; because out of these young people are coming the future Christian leaders and builders of the new Nigeria.

It is not hard to find, among our Nigerian Baptist people, evidences that youth is emerging into leadership in every constructive effort related to the life of the church—and not least in evangelism. This situation demands that we should employ intelligent, sympathetic effort to capture, through Christian education, the loyalty and devotion of the youth of Nigeria for Christ and for his cause.

Somebody has rightly said something like this: Whatever you want to give to a nation, first introduce it into the classrooms of the nation. The years immediately ahead will be years of destiny in regard to our Christian education program. The reason is that the race for education in the country has become irresistible; and, unless we have more of our consecrated men and women to work in the schools, we may be producing educated infidels and unchristian leaders.

In the Steps of the Great Teacher

Christian teaching like Christian preaching is undoubtedly a world task. It has been one of the most effective methods of evangelism in the record of the Christian movement. It goes without saying that Jesus Christ, our Lord and Saviour, was a great teacher.

It is true, of course, that he was more than a teacher. But he utilized teaching methods as the primary means of putting his message across to the people of his days. Jesus demonstrated his teaching by what he was. We teach more by what we are than by what we say. And that has brought me to the theme of this article which is the influence of Christian education in my life.

My Home Background

Because I was born into a heathen home and spent my childhood days in a heathen home and environment, I was able to watch my parents worship their idols in deep sin and degradation. I saw a picture of the bondage of sin in its utter nakedness. I saw heartaches, misery, and the scourge of fear. I saw tyranny of superstition and the agony of benighted soul on all sides.

In the community where I lived in those days, the most common processions were those of heathen in celebration of a feast for one god or another. Rain or shine, the processions went on all the same. Up till now, millions of people are still in search of the true God. They live in fears and distress all their lives.

Like my parents, these people are not conscious of the abiding presence of a Saviour who relieves all fears, including the fear of death which drives them to the saviors which cannot save. When my parents made sacrifices to their gods, there was always the shedding of blood. Notice this Christian truth in heathen version: "Without the shedding of blood is no remission."

At last, a change came into my life. Through the influence of an American Baptist missionary physician, Dr. Basil Lee Lockett, who has since gone to his rest, I left home at an early age and was introduced, through Christian education, to the new and living way of life in Christ.

My experiences since then have proved to me that the influence of Christianity is a formidable opposition to all that pagan religion stands for.

Each time I meet friends of my childhood days who have crossed the zenith of life, still groping in the darkness of superstition in search of God, the thought crosses my mind, There go I, but for the grace of God.

I am not attempting to write on the life of Dr. Lockett in this article. If the reader wants to know more about his missionary career in Africa, I suggest reading a fascinating book written by his wife, Elkin Lightfoot Lockett. The title of the book is *Basil Lee Lockett, A Beloved Physician*.

Though very young, I was old enough to appreciate him as a man. He believed in hard work and self-reliance. In addition to his work of healing and preaching, he did not forget to organize a day school where native children were trained. Where he got the money I did not know; but, during the years I spent in the mission school under his supervision, Dr. Lockett was responsible for my books, food, and clothing.

One day when conducting a Bible class, as was his custom, he explained John 3:16. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

After the closing, I went to him and told him that I desired to believe in "the man Jesus" that I might be saved. Later, despite my youthful age, he took me to the river and baptized me. After I completed my primary education, Dr. Lockett sent me, along with five other boys, to what was then the Baptist Academy in Ogbomoso.

At the academy, I met Rev. A. Scott Patterson, another great protagonist of Christian education. I spent only one year in the academy before it was renamed Baptist College and Seminary. Of Mr. Patterson, I say: "He consumed himself that others might see the light."

College Days

From the academy I went to the
(Please turn the page)

"Luke Sibanda in J. C."

By C. Eugene Kratz

I WOULD like you to know "Luke Sibanda in J. C.," who came to the newly opened Sanyati (Southern Rhodesia) Baptist Central Primary School as one of its first pupils. [Luke's photo is on the cover.]

To get to school he walked twenty miles through mud which had halted the Mission truck. He carried forty-pound sheets of corrugated, asbestos-cement roofing on his head across a half-mile-wide *vlei* (low place that fills with water in the rainy season) in water up to his waist. He lived in the first "dormitory"—the space between the posts which held up the roof over the diesel engine which ground the mealies (corn the Africans grind to make the bulk of their diet) and gave the Mission its power.

In short, Luke was one of the faithful few who stuck by a new Mission to help it find its beginning in a new reserve where the hyenas still howled, where the wild dogs still ran in packs, and where no one went out alone at night.

As the Mission grew in strength and organization during the next three years, Luke also developed in physical strength, dependability, and mental and spiritual maturity. With the others in his class, he at length came to the eighth grade, or Standard VI as it is known in Africa.

Then he had to make the decision which is so fateful to the African student. More than 90 per cent of those in Standard VI in African schools are between eighteen and twenty years of age. Therefore, the decision they make regarding future training and the acceptance or rejection of the training schools is of vital importance to each of them.

Luke and his fellow students could choose one of the following: straight academic training in what we know as high school, with possible university work or higher level teacher training; immediate lower teacher training; carpentry, building, or agricultural training; perhaps basic training in the Baptist seminary; or training in a hospital as nursing orderly.

After much prayer and consultation, Luke felt led toward academic training, with an eye toward the higher level teacher training after completion of his secondary work. Therefore, he made his applications and was successful in none of them.

Fortunately, however, the Mission had been able to secure one place in the secondary school of another friendly, conservative Mission for any student who might be thought worthy of a chance to work toward his university junior certificate—his J. C. Before too long Luke was notified of his selection to study at Mission expense in the vacancy.

Now, Luke is in the secondary school, signing his letters "Luke Sibanda in J. C." to show his pride in the faith shown in him—and working toward the time when his classroom training is over and he can return to his own Mission and his place of service there.

(Please turn to page 30)

college where I met the man whose life influenced mine more than that of any other single person I can think of. The unconscious influence of his Christian life exerted a profound influence over me. Up till now, I look upon this meeting as the dawn of a new era in the history of my life.

The result on my life of my contact with Dr. George Washington Sadler while a student at the Baptist College and Seminary made me believe more than ever before that the most powerful men of the world are not those who control the wealth of the world or the legislative assemblies of nations, but those who, by their own lives, control the hearts and direct the thoughts of their fellow men. They are men and women who fashion the lives and determine the character of the coming generation.

During his time as principal of the college, Dr. Sadler governed by love. His magnetic personality challenged my admiration and eventually won my friendship. One of the greatest achievements of his life as an educator was the instilment into the hearts of all those who were fortunate enough to study under him his belief in the dignity of manual labor and the glory of selfless Christian service.

Through Christian education, he successfully managed to channel the enthusiasm and youthful aspiration of the young students under him in the right direction. Imagine a new generation of educated youth, apparently wise and more aggressive in their outlook on life, approaching manhood with eagerness to take control of affairs!

I am not writing a memorial service oration on the life of this great man. He is still living! And how we pray for him many more years of fruitful service in the Master's vineyard! Allow me to say, however, that Dr. Sadler invested his life in the Christian training of the boys of Nigeria; and, glory to God, the investment is now yielding a rewarding dividend.

The result of his work as an educator made me form a personal opinion that no Christian education program, however laudable, can produce the desirable outcome unless the teaching activities are in the hands of people who are themselves Christians. I say this for I believe that any principle or teaching which is intended to help people adjust to new life situations can do very little in abstraction. But, if it is embodied in a person, it becomes an immense power for good.

Dr. Sadler tries always to do what he says, and that in my humble judgment is the secret of his greatness. If a teacher has nothing to give his students other than his mathematics, science, English, or cetera, it is to the learners like eating pieces of hard bread without a cup of water or coffee to wash them down.

"Throw Straight!"

On a beautiful October day, a selected team from Baptist College went to compete in sports with selected teams from two sister colleges at Oyo. Dr. Sadler brought his boys down with determination to win. It was time to begin, and we all went to the field.

After the morning events, Baptist College and St. Andrews College scored equal marks. We left the field to go and eat and relax a little. At three thirty o'clock, we reassembled for the final and decisive phase of the battle. The battle continued furiously with the two rival colleges going neck to neck until it was time for the last event.

The anxiety of our principal at that moment could be better imagined than described! The die was cast! I was
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Man of Character

By I. N. Patterson

THIRTY years ago the three leading mission training colleges of western Nigeria were competing for the Ross Shield in the oldest athletic competition of Nigeria. So close was the contest that the custody of the shield for the following year depended on the outcome of the final event—throwing the cricket ball.

Samuel Aikore Lawoyin, of Baptist College, had already contributed his share of points in the running and jumping events; now he found that the issue of the day depended on his strong right arm. His first throw went wild.

As he readied himself for his second attempt, he heard the reassuring voice of his principal, Dr. George W. Sad-

ler, coming across the field to him, "Throw straight, my boy; throw straight." With a mighty heave, he hurled the ball straight toward the judges, winning first place in the event and clinching the shield for his college.

When tempted to go astray in the years that followed, this young athlete would hear again the voice of his principal, "Throw straight, my boy; throw straight." He learned to live straight, think straight, teach straight, and preach straight. He taught in our Baptist schools for more than twenty years, going steadily up the ladder from class teacher to supervising teacher and finally to headmaster and acting principal of one of our best high schools.

In 1947 the Nigerian Baptist Convention sent him to America on a

four-year theological scholarship. In 1951 he returned to Africa with a bachelor of arts degree from Virginia Union University, Richmond, and with a master of arts from Oberlin (Ohio) College. Though more than forty years of age he had made grades well above the average.

On his return to Nigeria he was ordained as the pastor of the historic old First Baptist Church of Abcokuta, from which he recently transferred to the First Baptist Church of Ibadan. He often preaches to more than a thousand people on Sunday morning.

In April of this year, when the time came for Dr. J. T. Ayorinde to relinquish his post as president of the Nigerian Baptist Convention after five years of very effective service, the convention turned unanimously to S. A. Lawoyin as its eighteenth president.

Sinews of Advance

By Baker James Cauthen

THIS is both the happiest and the saddest part of the year at the Foreign Mission Board. It is happy because reports have just come from all the Missions throughout the world following their annual meetings. These reports tell of lives won to Christ and of churches strengthened to extend ministries in the Saviour's name. Deeds of love and mercy through hospitals, relief, good will centers, and orphanages have brought cheer to many. Leadership has been developed through primary and high schools, colleges, seminaries, and conferences. Bibles have been printed and literature prepared. All of this tells a thrilling story of witness for Christ on a world scale.

But these reports also sound the heart-cry of missionaries and national leaders around the world for reinforcement. Descriptions are given of open doors, as in Korea, where a phenomenal opportunity has come to Southern Baptists. Indonesia, with her eighty-two million people, has proved to be one of the greatest challenges we have ever undertaken. Latin America and Africa call as never before.

From every quarter the appeal is the same: "We need missionaries. We need preachers, teachers, doctors, nurses, well-trained people to help grow the Sunday schools, young people's work, and other activities. We need people qualified to produce Christian literature." Along with the appeal for missionaries is the appeal for resources for building churches, schools, and hospitals. Funds are needed to speed the Word of Life to those who have never heard.

It is at this point that sadness fills our hearts, for we recognize how multiplied the victories would be if resources could be provided.

The fact is we do not have resources enough either in men or money to do what urgently presses to be done.

Many Missions will have to be told that there is no possibility of providing the new missionaries they have prayed for, simply because they are

not available. Many Missions will have to be told that another year will go by without an urgently needed church building. During 1955 we have been unable to meet more than \$2,000,000.00 of urgent requests for buildings and equipment. The same will be true in 1956.

Advance, however, marches on. More missionaries are being appointed than ever before. More funds are being provided. A stronger witness is being presented to a lost world than ever has been done.

We are confident that advance will continue for Southern Baptists have determined to enlarge our world witness for Christ.

What are the real sinews for advance? Obviously, the first is a great supply of mission volunteers. In recent months there has been a sharp increase in volunteers. Almost every week we get letters from able, well-trained pastors and other leaders who have finished their education and are settled in places of responsibility, who say, "God has called and we are answering."

We are confident this mounting tide of dedication will increase. Southern Baptist young people are prepared to lay their lives upon the altar.

These young people can go only if there are resources to send them. "How shall they hear without a preacher? And how shall they preach, except they be sent?"

One of our main problems in presenting the call for advance lies in a tendency for friends to assume that if we call for missionaries money is not needed.

No mistake could be greater. Every call for missionaries carries an increased emphasis upon the need for finances. If our financial strength does not grow parallel with an increasing volume of missionary volunteers, we will come to the place where those who volunteer will not be able to go.

WE ARE persuaded Southern Baptists will make it possible to send those whom God calls. This will require increased giving and we believe Southern Baptists will respond.

Advance in world missions from the financial standpoint depends upon



greater support of the Cooperative Program. Every year our Convention will undoubtedly find a way to increase the amount to be provided for foreign missions through the Southwide Cooperative Program budget. We are confident this will be done, because the world task is dear to the hearts of all who make up this Convention.

THE real hope for advance through the Cooperative Program lies largely in what is done beyond the Southwide budget. By action of the Convention, 75 per cent of all Southwide Cooperative Program funds beyond the budget comes to the Foreign Mission Board for advance. At the end of 1954 there was a total of \$1,297,000.00, all of which was used to make advance possible.

We are hoping that at the end of 1955 there will be no less than \$1,500,000.00 which will come to the Foreign Mission Board from the 75 per cent beyond the Southwide budget.

If this reinforcement can continue and grow year by year, advance will be a reality.

The second major hope for advance from the financial standpoint lies in the Lottie Moon Christmas Offering. God has blessed so definitely in the development of this offering that it has been able year by year to go far beyond the goal which has been set. Every dollar beyond the goal of the Lottie Moon Christmas Offering is a dollar for advance.

It is the hope of the Foreign Mission Board
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Lessons in Living

"A man's life consisteth not in the abundance of the things which he possesseth."

By Lorne E. Brown, M.D.

ONE of the first lessons to which I was exposed in the Near East is this old, old one: Happiness is not found in things. If you should offer a Bedouin in the desert a fine village home with all the gadgets and conveniences imaginable, he would turn you down flat. He has his sky and desert and camel, and that is all he needs. More than once I have been told, "You poor Americans, what do you have? Why, you don't even speak Arabic over there."

One day, in a poor, unfurnished village home, I was trying to persuade a sick man to come to the Mission hospital. I was describing to him the advantages of the X-ray and laboratory and other equipment. But, when I finished my recital, he replied: "The doctor is here; God is here. What more do we want?"

The sudden contrast of coming home to America after five years in a less mechanized society brings very strikingly to my mind the tremendous influence that possessions and gadgets have had on our thinking. One is "poor" in America when he must do without some things that most of my Arab friends never dare to dream of ever possessing.

We call it our "standard of living"; but someone has said that it should be called our "standard of dying," because it is killing many of the finer and nobler ideals of our Christian heritage. Our materialistic-mindedness is creating homes that are complete with all of the luxuries of life, but are empty of the things that really count, producing people who are walking encyclopedias of knowledge, with all of the modern gadgets at their disposal, but without the qualities of character that make for happy living.

Often have I been reminded this

furlough year of Jesus' words, "A man's life consisteth not in the abundance of the things which he possesseth." I have not really learned this lesson yet, but I am working on it and my Arab friends are helping me.

I have learned in the Near East that it is fallacious to judge a people's culture by their bathrooms and plumbing facilities. In America we have become crazy over cleanliness and antisepsis. Some time ago, a very distinguished visitor to the Near East told me of the array of antibiotics he had brought along with him and confided that he carried a bottle of alcohol sponges so that if he shook hands with the "natives" very frequently he could wash off the germs.

I think the medical profession, largely perhaps through popular health writers whose medical knowledge is not extensive, is responsible for many of the tensions of modern life that are contributing to mental ill health. One of these tensions has to do with germs. Every day some Americans are seeking psychiatric care because they are afraid of germs. I have seen some psychotic Arabs, but I have never seen one go crazy because of a fear of germs.

I almost feel sacrilegious in this, but I don't believe any more that "cleanliness is next to godliness." I have seen how John the Baptist lived in the wilderness near the Jordan River; I have used the kind of soap he used, if he used soap; and I have seen the muddy Jordan in which he rinsed.

I DOUBT if any pulpit committee in America today would seriously consider him as a candidate unless he made many adjustments in his toilet. Yet the Book says that "there is not a greater prophet than John the Baptist."

As I have thought about the deodorized, deterged, shampooed, scented, and sterilized world in which we live,

I have wondered at the vast amount of mental dirt that we welcome into our minds. I don't mean only the pornography—bad as it is—that is so ubiquitous; but most of the space in our modern newspapers is filled with morbid sensationalism that clutters our minds with mental filth.

THOUSANDS of Americans make a living collecting mental garbage; and millions more spend hours daily stowing it away, hardly realizing that it fogs and smears their spiritual windows and blights their lives. If the corner storekeeper were to dispense some typhoid germs with his ice cream, he would be brought to justice quickly; yet he can openly and freely dispense spiritual germs to our children and fill our homes with mental and spiritual filth in the reading matter.

Jesus had a word for us, "Ye . . . make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness."

I have been exposed to many lessons in the gentle art of patience. Take, for instance, the matter of parcel post. Parcels must be cleared in the capital city some forty-five miles away; so, after the notice comes, I must wait until the hospital car makes one of its regular journeys to the city. Hopefully, I take my little green slip to the parcel-post office.

Cordially, the *muddeer*, or postmaster, greets me, "Oh Hakeem, welcome, welcome. Do sit down. What will you have, coffee or tea?" So we sit and chat pleasantly; then he takes my green slip and goes to his file for a large sheaf of papers. "I am sorry," says the *muddeer*, "but you must get this cleared by the customs department."

I have expected this; so, unperturbed, I take the papers to the customs office. The office boy in the hall warmly welcomes me and ushers me into the

office of one of the secretaries. I see that he is busy with a great stack of papers; and I secretly hope that he will forget the coffee. But I know it is a vain wish. And, sure enough, his cordial words of welcome are followed by a command to Ahmed to bring two cups of coffee.

As we sip the sweet contents of the little cups, we chat and smile. Finally, he takes the papers and is about to sign them; but then looking up he says, "I am sorry, Hakeem, but there is a certain type of merchandise in this package that must be cleared by the Ministry of Commerce."

Two blocks down the street, up a little hill and then two flights of stairs, I find the Ministry of Commerce. The room to which I am shown seems to be full of visitors; but I am welcomed by all, including the secretary behind the big desk. As my coffee comes, I settle back, knowing that it will be some time.

Finally, those ahead of me finish their business; and, after many good-bys and good wishes, the secretary turns to my papers; and, with what seems to me to be real efficiency, he checks through a couple of volumes of regulations and then O.K.'s the papers. With hope high, I trudge back to the customs office. It is a warm day and perspiration stands on my brow as I drop into a chair in the office of the secretary.

When he sees that I am warm, he changes the order from coffee to a cold drink. I wonder, fleetingly, how he can get his mind off coffee; but, as I savor the cold *kassous*, which is carbonated water flavored with something like rose water, I am grateful for his thoughtfulness. He takes my papers again and looks approvingly at the stamp of the Ministry of Commerce; but then he hesitates a moment saying, "There seems to be some reading material in this package—I should also send you to the Ministry of Education; but I can see that you are in a hurry, so we'll skip it this time."

Now, with the precious signatures and stamp of the customs officer, I take the papers back to the post office. We drink coffee and chat again, of course; then finally the office boy is instructed to bring in the package. Eagerly I tear it open; and there, beautifully wrapped in tissue paper, is a can of Nescafe and a book en-

titled *Patience in Ten Easy Lessons*.

This incident is partly fictitious; but it could happen any day in the Near East. Everyone has been exceedingly cordial and hospitable. No one has attempted in any way to be frustrating, nor has anyone alluded to my unseemly lack of patience. In fact, it might be more accurate to say that perhaps it is the Lord who is trying to teach me patience; but my Arab friends are co-operating.

I think our Christian experience, as well as our social life, often lacks this virtue of patience. One rarely, if ever, hears a sermon on patience, or even hope. Yet Paul lists hope side by side with faith and love; and he says that patience is a steppingstone to hope which maketh not ashamed.

The simple, childlike faith of some of my Christian Arab friends has been an inspiration to me. We are so prone to take the Bible and analyze it and dissect it instead of taking what it says in simple faith. We clutter up our faith with proofs and philosophical concepts, with programs and goals, and even with legends and customs—beautiful in themselves, perhaps, but often obscuring the living Christ.

For example, when the average American thinks of Christmas, he is likely to think first of Christmas trees, Christmas gifts, Santa Claus, or plum pudding. When Easter is mentioned there comes to mind Easter parades, Easter eggs, Easter bunnies, and Easter bonnets.

THE Christian Arabs have a beautiful and meaningful Easter custom. At that time of the year the greeting in the market place is, "*Maseehah Kam*" ("Christ arose"), and the answer invariably comes, "*Hukan Kam*" ("Truly he arose").

One Easter, as I stood by the empty tomb of our Lord in Jerusalem, I tried to put myself in the place of one

of his disciples on that Easter so many years ago. I remembered the day I first met him. It was in my friend Peter's house. I was strangely attracted to him that day as I saw him, with a word, rebuke the fever that had held Peter's mother-in-law.

I THOUGHT of old blind Bartimeus to whom I had so often given a *piaster*, grudgingly. At a word Jesus made him to see; and somehow Jesus did something to me, too, that day. Then I thought of his compassion.

One day they brought a woman taken in the very act of adultery. I tried to get him out of the presence of that wicked woman; but it was I and they who were rebuked that day, and we slunk away while she went rejoicing in sins forgiven.

And then the scenes of that last eventful, tragic week came crowding in upon my mind. How he rode into Jerusalem with the shouts of the people ringing in our ears! I couldn't understand why he refused to be king in the face of this great popular demand. As he went to the temple and drove out the money-changers, it seemed that he was just trying to clean up the place before being king; but I knew that wouldn't work. I could have told him so; but he spoke with such authority I dared not say a word. And my fears were well founded, for they took him and beat and humiliated him; and then, they crucified him.

My world had crashed. I had hoped with the others that he was the Messiah, the promised One who would restore the kingdom. Now he was dead and in the tomb. As I walked with heavy step by the side of Cleopas on the dusty road to Emmaus, we were perplexed and exceedingly sorrowful. We hardly realized that a stranger was walking with us; but as he spoke something stirred within our hearts.

Then at Cleopas' house, as he took bread and gave thanks, suddenly in one exalted, glorious moment I saw him. The universe, time, and eternity were no longer incomprehensible. One look at that glorious face and I knew that he lived and that I, too, through him would live, never to be the same again. I must go quickly and tell my brethren.

We need never be ashamed of our Christian faith. Proofs of the resurrection are abundant (Please turn to page 28)

I have held many things in my hands, and I have lost them all; but whatever I have placed in God's hands, that I still possess.

—MARTIN LUTHER

FOREIGN MISSION NEWS

General

Two New Films

The Foreign Mission Board released two new films on September 15. *Balm in Gilead*, a kodachrome motion picture prepared especially for use in connection with this year's foreign mission study on "The Moslem World," is the story of Southern Baptist missions in the ancient lands of the Near East. Among other things the film shows the Baptist Hospital at Ajloun, in the Hashemite Kingdom of Jordan, witnessing of the Saviour's love among the Moslems. It is being distributed through the Baptist Book Stores.

Recruits for Christ, a dramatic motion picture prepared in the studios of Family Films of California, was produced for the purpose of helping young people find God's will for their lives. It is being released on a service charge basis of \$2.00 through the Baptist Book Stores and is available through Baptist Student Union offices for free use by all student groups.

Deputation Work

Dr. and Mrs. Charles A. Leonard, Sr., Southern Baptist emeritus missionaries now living in North Carolina, gave a series of 41 missionary addresses in 33 of the 48 churches of the Western North Carolina Baptist Association over a period of a little more than two weeks.

Orient Headquarters Moved

Dr. J. Winston Crawley, secretary for the Orient for the Foreign Mission Board, has moved to Tokyo where his address is 352 2-Chome, Nishi-Okubo, Shinjuku-ku, Tokyo, Japan.

Literacy Techniques

Ancil B. Scull and Ross B. Fryer, Jr., Southern Baptist missionary appointees to Indonesia, were among 41 persons who completed courses in techniques of adult literacy and writing for new literates at Chautauqua, N. Y., in August. These courses were offered at Chautauqua by Syracuse University to train students to teach and write for the masses of people emerging from illiteracy. Dr. Frank C. Laubach, world pioneer of Each One Teach One literacy methods, was on the staff.

Gold Coast

Baptist pastors, church leaders, and missionaries of the Gold Coast, West Africa, met together last summer for four days of inspiration and study under the theme, "Personal Witnessing."

Subjects of study included doctrinal truths, practical Christian living, improving church organizations, devotionals, and various angles of personal witnessing for Christ. Some of the phases of witnessing considered were: the call to witness, co-operation in witnessing, the necessity of witnessing, the fields of witnessing, hindrances to witnessing, channels of witnessing, the power behind witnessing, training for witnessing, provisions for witnessing, protection while witnessing, pleasure from witnessing, and the purpose of witnessing.

W. H. McGinnis, Southern Baptist missionary of the Gold Coast, writes: "Many of the pastors and leaders came to us at the close of the conference to express their appreciation. One said, 'The word witnessing rang in my ears throughout each moment of the conference. May we go from here with a new zeal to witness in every part of the Gold Coast.'"

The 46 Baptist churches of the Gold Coast are served by seven national pastors, three missionary couples, and national lay leaders. The missionaries are Rev. and Mrs. Douglas C. Cather, in the northern part of the country; Rev. and Mrs. Homer R. Littleton, in charge of the Ashanti (central) area; and Rev. and Mrs. W. H. McGinnis,

in the southern section. Rev. and Mrs. William Allen Poe are transferring to the Gold Coast from Nigeria.

Indonesia

Southern Baptist missionaries in Indonesia reported a year of significant progress at their annual Mission meeting. New churches were organized at Semarang and Djakarta during the year, making four Baptist churches in that land of 82,000,000 people where Southern Baptists have been at work only three years. Each of the four churches will soon have a completed building which the Lottie Moon Christmas Offering has helped to provide.

Church membership increased by more than 160 per cent during the year to a reported total of 226. About one tenth of these are former Moslems—a responsiveness not found among people of Moslem background elsewhere.

During the year the Indonesia Mission opened a seminary and a clinic and began formal literature production with the assignment of a missionary specifically to that task.

The seminary, located at Semarang, had 14 students for its first year. It is the seventh new seminary related to Southern Baptist work in the Orient to be established in the past five years.

The clinic, located at Kediri, is forerunner for a hospital to be built there during the coming year. In its first five months the new clinic ministered to more than 4,500 different patients



Some of the 95 conferees at the first Baptist young people's missionary congress of Mexico, held in Torreón. (See story in Foreign Mission News.)

—for most of whom it was the first direct contact with the gospel.

The evangelistic outreach and opportunities in Indonesia are well illustrated by the fact that Sunday school average attendance is more than three times the church membership.

The appointment of nine new missionaries for Indonesia, bringing the total staff under appointment to 31, has brought great encouragement to the Indonesia Mission; but there is still less than one missionary for every two and a half million people.

Dr. Buford L. Nichols was elected chairman of the Mission, succeeding Rev. W. B. Johnson, who is now in the States on furlough.

Japan

In late summer session at Amagi Baptist Assembly, Japanese Baptists officially launched their first foreign mission work since World War II.

The 150 messengers at the meeting of the Japan Baptist Convention voted enthusiastically to begin an overseas mission project on Okinawa. Pastor and Mrs. Masaji Shirabe of the Kumamoto Baptist Church were presented to the convention as volunteers for Okinawa. Funds for initial foreign mission work have been accumulating from several Christmas mission offerings of the Japanese Baptist churches.

Scripture and theme for the ninth annual session of the convention was 1 Corinthians 12:13, "By one Spirit are we all baptized into one body." The powerful evangelism department of the convention continued to push the Evangelism Advance Program of Japanese Baptists and recommended pioneer work in five new cities in 1956: Hakodate, Akita, Kawasaki, Gifu, and Tottori. Membership in the convention's 60 churches will soon reach 9,000.

In other actions, the convention voted to publish a Baptist hymnal, set a co-operative program goal of 3,000,000 yen (up 20 per cent from last year), established a revolving church loan fund, and recommended study for an old-age home and a home for orphaned children of leper parents.

Missionary Edwin B. Dozier was elected assistant executive secretary.

Korea

The first leadership conference of Korean Baptists, held in Taejon in June, resulted from the idea of Mike

Chiu, who became the first Korean Training Union worker upon his graduation from college last April.

Mike thought it best to train the leaders of existing organizations before going out to start new ones. Letters were written to churches which reported Training Unions at the meeting of the Korean Baptist Convention asking if they were interested in the conference for leaders.

It was decided that the conference would include Royal Ambassador Chapters and Girl's Auxiliaries, as well as Training Unions. The schedule permitted the study of Training Union methods in the mornings, the study of GA and RA methods in the afternoons, and a stewardship study course at night. Since the Baptist church at Taejon is accustomed to having early morning prayer services, the conferees fitted themselves into that schedule.

In addition to the representatives from the churches, the conference was attended by about 100 of the students of the Baptist Bible school and seminary which is located in Taejon.

Malaya

Youth Camps

In order to save travel expense, the Baptists of Malaya are having three youth camps this year instead of the one all-Malaya camp as held in previous years.

The South Malaya camp will be held during the Christmas holidays. The Central Malaya camp was held at the Baptist clinic in Petaling in August with an enrolment of 85 young people, 29 of whom professed faith in Christ.



These young people and workers attended the North Malaya youth camp last summer. The emblem shows the aim of the Baptist youth: by the Holy Spirit's power, to make the Word of God known in the churches and throughout the country of Malaya. (See story in Foreign Mission News.)

Mrs. Greene W. Strother, missionary in Penang, reports that 124 registered for the North Malaya camp held in two rented houses by the sea. Thirty-five of these accepted Jesus Christ as Saviour and a large number dedicated their lives to Christian service. Mrs. Strother said, "As we saw the group in tears, confessing sins, and giving testimony, it was very evident that the Holy Spirit was moving in a true revival."

The motto for the camp was "Living with Christ"; and there were classes in doctrines, Bible study, life problems, and handwork.

The schedule for the night sessions included Bible storytelling, Bible memory, Sword Drill, singing contests, and evangelistic services. The afternoons were given over to sports such as baseball, basketball, throwing, high jump, pole vaulting, badminton, and swimming.

Personnel Needs

Urgent personnel needs were considered by the Southern Baptist missionaries in Malaya at their annual meeting.

The city of Singapore, with over a million people, still calls for an experienced pastor to lead the way in a full-time, aggressive evangelistic and church program.

The clinic at Kuala Lumpur has been closed temporarily because of insufficient missionary personnel. It ministered to more than 2,000 different patients and was a valuable ally of evangelism in that area. The Malaya Mission is urgently calling for a nurse and a doctor (perhaps a woman doctor).
(Please turn the page)

tor) who will feel the challenge of this clinic need and opportunity.

The seminary at Penang, now in its second year, still has only one missionary couple on its staff. The need for reinforcement is critical.

A young woman for kindergarten work is sought to work with Miss Lydia Greene in the new kindergarten being set up in Singapore and to be Miss Greene's successor at the time of her forthcoming retirement.

The Indian population of Malaya, totaling about 800,000 people, offers a strategic opening to Southern Baptists. Many of these Indians are responsive to the gospel, and some were members of Baptist churches in India before going to Malaya; but they have no Baptist churches or leadership.

The Mission spent considerable time in a restudy of its working arrangements for co-operation with the Baptist churches of Malaya, seeking to hasten the progress of the gospel in the complicated racial, cultural, and religious setting found in the country.

Dr. Greene W. Strother was re-elected chairman of the Mission.

Church Organized

The First Baptist Church, Ipoh, Malaya, was organized in August with 10 charter members. Immediately following the organization, the church called and ordained Lau Chun Yeung. The next day contract was let for a new church building which is expected to be completed by February.

Baptist services were started in Ipoh in November, 1954, when Rev. and Mrs. Manly W. Rankin, Southern Baptist missionaries, moved into the newly built Mission residence. A number of people are awaiting baptism.

12 Theological Students

The Baptist Theological Seminary, Penang, Malaya, which began in January, 1954, now has 12 students. Dr. and Mrs. Greene W. Strother are the Southern Baptist missionaries who work with the seminary.

Mexico

The first Baptist young people's missionary congress of Mexico, held in Torreón in August, was attended by 95 young people from 11 states of the republic.

The chief purpose of the congress was to help young people discover God's will for their lives. A secondary purpose was to introduce them to the Baptist Theological Seminary in Torreón. The young people were housed

in the seminary's dormitories and were given meals, cafeteria style, in the dining room.

The theme of the congress was "Mexico for Christ in this Generation." Meetings were held in the Baptist church building next door to the seminary.

The daily schedule included morning watch, classes in biography and Bible, conference on young people's problems, choir practice, recreation, discussion on the Bible and its relation to the problems of youth, and morning and evening worship services.

Missionary A. P. Pierson, of Chihuahua, taught the biographies of George Whitefield, Fanny Crosby, Henry Martyn, George Mueller, Billy Sunday, and others. Missionary James D. Crane, president of the seminary, taught 2 Timothy. For the conference on the problems of youth, Missionary Coy Lee (Mrs. A. P.) Pierson counseled the girls using R. Lofton Hudson's book, *Growing a Christian Personality*, as background material; and Missionary Hiram F. Duffer, Jr., of the seminary, counseled the boys using T. B. Maston's *Right or Wrong*. Missionary Orvil W. Reid led the sessions on the Bible and its relation to the problems of youth.

Dick Baker of Fort Worth, Tex., assisted in the morning and evening worship services, playing the trumpet and singing in Spanish. The preacher was Dr. F. J. Huegel from Mexico City.

A drama, setting forth the call of foreign missions in the struggle of two young people to find the will of God for their lives, was presented on the closing night.

During the congress 26 young people, having made their decisions earlier, rededicated their lives as preachers and missionaries. Twelve, eight men and four women, made their first decisions for Christian service.

When the young people registered for the congress, they filled out a questionnaire, indicating their vocational plans. After the congress, the names and addresses of those who surrendered for the work of the Lord were given to the field missionaries in different parts of the country so that they might cultivate these young people and encourage them in their decisions. The seminary will also keep in touch with them through correspondence.

Miss Katherine Skinner, missionary

who reported the congress, said: "Only the Lord knows the results of the congress. It was a real blessing to everyone who had a part in it. Plans are being made for a second one."

Mrs. Pierson wrote three weeks after the congress: "It was worth all the trouble and expense to see what a change has taken place in one who attended. He came home on fire and is really injecting 'spirit' into the young people here. His mother and dad asked what in the world happened at the congress. Sunday night he walked into the evening service with three young men, one a teacher. You can see we are rejoicing still!"

Russia

Four Baptist ministers from the United States spent two weeks in Russia in August in a visit which embraced 13 Baptist churches in 12 cities and villages and no less than 17 religious services, besides sight-seeing, social engagements, audiences with high officials, and conferences with Baptist leaders. The ministers are Theodore F. Adams, pastor, First Baptist Church, Richmond, Va.; V. Carney Hargroves, pastor, Second Baptist Church, Germantown, Pa.; Joseph H. Jackson, pastor, Olivet Baptist Church, Chicago, Ill.; and Arnold T. Ohm, general secretary of the Baptist World Alliance.

Dr. Ohm reports: "Ours was a journey with strictly limited objectives: to visit as many of our cobelievers as possible, to foster Baptist fellowship, and, incidentally, to contribute our bit towards building bridges between East and West. During our visit I was reminded again and again of the words of Martin Niemöller, spoken in India in 1953, a year after he preached in the Baptist church in Moscow: 'I am sometimes asked if I believe Christ has a living church in Russia. When I am asked that question my thoughts go back to that Sunday night in the Baptist church in Moscow. If ever I stood face to face with a living church, it was there, and if that was not a living church of Christ, I do not know where to find one.'

"The genuineness of Christian life in the churches we visited was beyond any possible doubt. You sensed it in the very spirit of the congregation before the service had begun. It throbbed in the wonderful singing, which seemed to burst from
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A Visit

to

Nassau

By Maxcy G. White



EARLY in the morning I boarded a Pan American World Airways four-motor plane in Miami, Florida, for Nassau, in the Bahamas. Dr. and Mrs. John Mein met me at the airport in Nassau and took me in their "Morris" to their home on Chippingham Road.

We had much to talk about; for Dr. Mein and I were in Southern Baptist Theological Seminary together; were appointed missionaries to Brazil by the Southern Baptist Foreign Mission Board on the same day in May, 1914; and, until they were transferred from Recife, Brazil, to Nassau in February, 1953, were constantly associated in Brazil where we served together on boards of the Brazilian Baptist Convention and in the North Brazil Mission, even though always working in different stations.

Dr. Mein and his gifted wife, Mildred Cox Mein, are quite happy in their new field of work. They and the other Baptists of the Bahamas greatly miss Dr. and Mrs. H. H. McMillan, who as missionaries of our Foreign Mission Board preceded them in the Bahamas but were forced to return to the United States in September, 1953, due to the ill health of Dr. McMillan.

Rev. and Mrs. Emit O. Ray are the new missionaries of our Board who joined the Meins in the Bahama work in August, 1954. They gave up a fine pastorate in Houston, Texas, to become missionaries.

Missionaries to the Bahamas have a great advantage over other foreign missionaries in that they do not have

to learn a foreign language. English is the language of the islands.

There are 177 Baptist churches with 26,670 members on the Bahama Islands. I was surprised to learn that there are eighty-five thousand inhabitants on the islands, which cover an area of approximately four thousand square miles.

The Baptist churches are divided into three groups: two groups form missions with about the same number of churches; the other group is made up of a number of churches that belong to neither of the two.

One group of the churches has an organization called the Bahamas United Baptist Mission with Rev. Takmadge Sands, a Bahamian Baptist, as superintendent. Mr. Sands is also pastor of the Zion Baptist Church, which raised money toward his expenses to the Baptist World Alliance in London in July.

Dr. and Mrs. Mein are members of the Zion Church and are active in its work. The Meins and Rays collaborate with the mission Mr. Sands superintends, but their work is very largely in the Bahamas Baptist Bible Institute and in activities related to the institute in the projection of its influence in the life of the community and among the churches.

PASTOR Sands very cordially invited me to preach in his church at the eleven o'clock service on Sunday. There was a good congregation, attentive and attractive. On Saturday night of our visit, Pastor and Mrs. Sands came to Dr. Mein's home for a visit.

We had a very delightful evening.

Pastor Sands said a thing which seems significant to me. He said: "Unfortunately our Baptist people in these islands have never been taught the Bible doctrine of stewardship and tithing, and I believe that fact accounts for many of our financial difficulties in the Lord's work." Mr. Sands himself has recently become a tither under the teaching and influence of Dr. Mein.

Toward the close of 1954, the Meins visited for a week on Grand Bahama Island where there are nine Baptist churches. All meetings were well attended and their visit culminated in a fine day with the Eight Mile Rock Baptist Church.

The Bahamas Baptist Bible Institute was founded on September 15, 1953, by Dr. and Mrs. Mein. During the first year they were the only teachers. On June 10, 1954, the work of the first year was formally closed. Nineteen students received certificates for having completed the first year's work.

From July 20 to August 13 the Meins brought in from the outer islands several students and entertained them in their home while giving an intensive summer course in Bible study. At the conclusion, they held a public meeting to which all the Baptists were invited; and, in addition to the presentation of the plans and ideals of the Bible institute, they presented to the Baptist public the new missionaries, Mr. and Mrs. Ray.

The missionaries are using the B.B.B.I. as the center from which their

(Please turn to page 27)

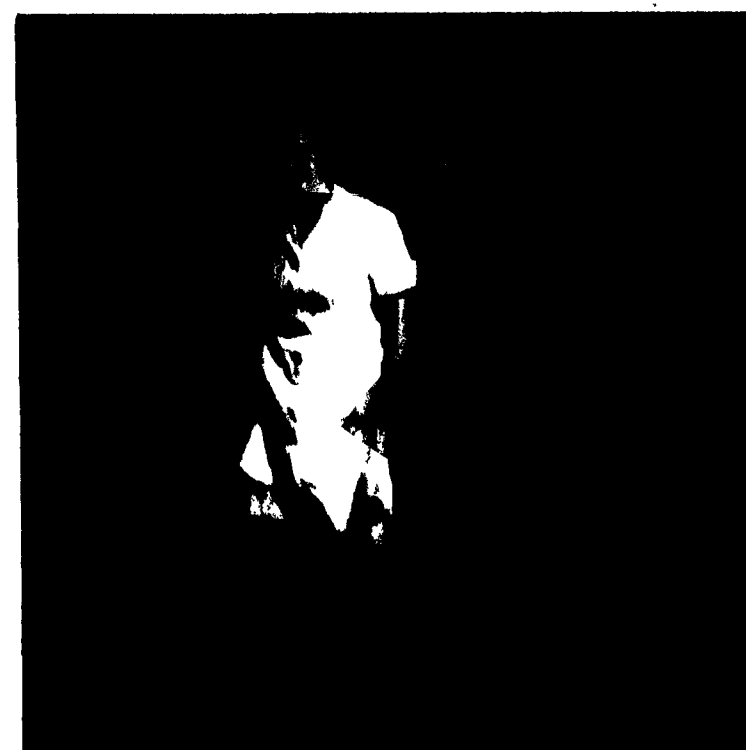


Mr. and Mrs. John A. Abernathy, missionaries to Korea.

Missionary Family Album



Rev. and Mrs. Wyatt W. Lee, missionaries to Mexico, and children.



Everley Hayes, missionary nurse, wades river near Sanankerto, Indonesia.



Sandra Foster in her playhouse. She is the daughter of Rev. and Mrs. James A. Foster, missionaries to the Philippines.



Evelyn Schwartz in her "little grass shack" in Indonesia. (This is a resting place for the rice farmer.)



Ellen Bell, daughter of Rev. and Mrs. Paul C. Bell, Jr.



Rev. and Mrs. Daniel B. Ray and son Mark Andrew.



John Earl Foster, son of Rev. and Mrs. James A. Foster. The photo was taken when he was six months old.



Rev. and Mrs. Stephen P. Jackson, missionaries to Brazil, and children: (eldest to youngest) William Stephen, Ernest Talmadge, Janet Ruth, Elisabeth Ann, and Kenneth Robert.



Evelyn Schwartz and friend among packages of used Christmas cards sent from the States.



Margie Shu standing at the feet of Buddha in Bangkok, Thailand. She says, "This shows what we are up against in Thailand."



Rev. and Mrs. Hubert K. Middleton, missionaries to Chile, and children.



Rev. Rex Ray gets flowers from Korean Christians on his arrival in Korea after furlough in the States.

EDITORIALS

Keep It Understandable

The Cooperative Program is more than a program. It is a living, dynamic thing. The tragedy is that its essential quality is so often overlooked.

For purposes of committee study and Convention action the Cooperative Program must be reduced to a rather impersonal list of agencies or institutions and allocations. To accept it as such, however, is to miss most of its true significance.

Southern Baptists struggled through decade after decade of their history without discovering anything comparable to the Cooperative Program. Convention agencies were plagued by the perennial problem of getting their cause before the churches. Even the more popular causes were seriously hampered by too little income. What income they had was received in irregular spurts, and agency administrators had no reliable way of predicting anticipated receipts. Obviously, there ought to be some better way of eliciting the interests, combining the efforts, and directing the energies of the denomination.

The Cooperative Program was the long-awaited answer. It is not an absolutely perfect instrument, but it is the best plan yet discovered by Southern Baptists for doing the Lord's work both at home and abroad. Modifications have been made in the over-all structure from time to time to make room for greater vision, new enterprises, and needed emphases. This is as it should be in a rapidly growing denomination.

Within recent years there has been a tendency to experiment with the Cooperative Program. Rather drastic changes have been made on both the state and Southern Baptist Convention levels. Two dominating purposes undoubtedly were in the minds of leaders who proposed the changes: (1) To assure an equitable income to all agencies and institutions and (2) to provide larger sums for causes confronted with unusual opportunities or peculiar obligations.

The result of this experimentation is a highly sensitive organism which is much more complex. If it was difficult for the average church member to understand before, it is much more so now. Therein lies one essential weakness of the Cooperative Program as it exists today.

Church members have a right to know how much they are giving to local church expenses, their district association, and their state convention or association. They have a right to know how much of the money they give the Southern Baptist Convention will go to foreign missions, home missions, theological education, ministerial relief, and a wide variety of other worth-while causes. As Dr. E. Y. Mullins often pointed

out, a Christian's stewardship responsibilities extend beyond the act of giving. He is responsible to see that his gifts are divided equitably and administered properly. How can he do so when he does not know how much he is giving for each cause.

Does Mr. Church Member really not know how his gifts are divided and used? He may, but the vast majority of his fellow church members do not. Ask him—and them—just to see! Then make the acid test. Ask denominational leaders who study the Cooperative Program far more carefully the same question. Not nearly all of them are able to give an acceptable answer.

The Cooperative Program is not based upon a calculated attempt to conceal the facts. It is just so complicated that not many have the patience or understanding necessary to reduce it to the point where it can be clearly seen from the standpoint of the individual and his personal participation in it.

Our first purpose should be to keep the Cooperative Program linked to the redemptive purpose of God and responsive to the Holy Spirit's leadership. If this can be achieved—and it can—with due consideration to keeping the Cooperative Program understandable, the end result will be beneficial to our church members as individuals, the churches to which they belong, and the denomination at large. Moreover, our impact upon the world will be more telling.

How Important Is Your Dollar?

The Foreign Mission Board is always prayerfully conscious of the importance of "pledge time" in your church. The decision you make as to the size of your contribution during the coming year has a very direct bearing on your program of world missions through the Foreign Mission Board.

Suppose, for example, that you should decide to reduce your gifts to foreign missions next year by just \$1.00. Then suppose that all 8,000,000 Southern Baptists should make the same decision. The result would be disastrous to our missionary work.

Missionaries would be deprived of adequate support. A tremendous denominational debt would be created. National pastors and leaders would find themselves in dire straits. Churches and institutions—if they managed to survive—would be forced to limp along when they should be forging rapidly ahead. A disheartening pall of discouragement and gloom would descend upon our churches at home and overseas. Worst of all, the work of Christ's kingdom would be seriously damaged.

Suppose, on the other hand, that you should decide

to increase your gifts to foreign missions through the Cooperative Program (not just your gifts to the Cooperative Program) by \$1.00. Then suppose that all 8,000,000 Southern Baptists should make the same decision. The result would be glorious for our missionary work.

The income of the Foreign Mission Board would be almost doubled. Long deferred projects could be authorized. Field operation budgets which are being held to 1955 levels in 1956 could be enlarged. A forward impetus would be given to the Advance Program. Young people would be encouraged to surrender to the will of God for their lives. A great burst of optimism and enthusiasm would be felt in the churches. Best of all, the work of Christ's kingdom would be materially strengthened.

How important is your dollar? It may be a fifty-two-cent dollar which does not buy as much as it once did, but it is tremendously important in terms of what you propose to do with it. If you keep it for selfish or sinful purposes, the consequences can be tragic for both you and the Lord's work. If you give it cheerfully, the Lord will take your dollar, combine it with millions more like it, and make it work miracles in all parts of the world.

So, we shall be praying for you as you make your pledge. We won't be looking over your shoulder, but the Lord will. How important is your dollar? It is all important!

Travelers Return

More Southern Baptists were probably outside the United States during the summer of 1955 than at any time since World War II. Those who went abroad during the war were not nearly so free to travel about and gather impressions of mission work.

Southern Baptists returning from Europe, the Near East, and Africa are practically unanimous in the impression that we have only begun to alleviate physical suffering and spiritual need in those areas. It is heartening to hear experienced leaders confessing that they have never before been so aware of their opportunities and responsibilities. This is all to the good.

Those who have seen conditions in other parts of the world retain vivid and graphic impressions which will remain with them as long as they live. They can share what they have seen with others. It is one thing to read about areas of need, but quite another to hear about them from someone who has gone and seen for himself. Often the person who has traveled abroad is able to awaken stirring impulses of compassion in others.

Last summer's travelers are making good use of their experiences. Wherever one goes—in churches or denominational group meetings—he hears first-hand reports. By sharing experiences and impressions, the returned travelers are contributing to an upsurge

of interest in missions and the plight of the world's unfortunates. The most discerning leaders among us believe that this upsurge of interest is the harbinger of a new day.

The Convention's Committee on World Evangelism must have been thinking of the benefits derived from such trips when it recommended to the Home and Foreign Mission Boards that they should organize tours to mission areas. Responding to the Committee's recommendation as approved by the Southern Baptist Convention, the Foreign Mission Board has already given some thought to implementing the recommendation. The same is probably true of the Home Mission Board.

Two tours have been tentatively scheduled for 1956—one to Latin America and one to the Orient. Major emphasis will be placed upon becoming better acquainted with the mission work. At the same time, care will be taken to protect the missionaries from unreasonable demands upon their time and hospitality. While the mission work will be featured, provision will also be made for visits to places of historical interest, tourist attractions, and scenic spots.

The Foreign Mission Board will also co-operate with the Brotherhood in planning conducted tours to mission centers in Mexico. The value of such tours by Brotherhood members has already been shown by the visits of eight outstanding Brotherhood leaders to South America during the fall of 1954.

A Time For Prayer

Any time is "prayer time." Occasions do arise, however, when one feels the need for prayer even more than usual. Such has been the case recently due to unforeseen developments at home and abroad.

The unexpected illness of President Eisenhower has shaken the nation. American citizens of all political persuasions have indicated concern and expressed the hope that the President's recovery will be complete and as rapid as possible.

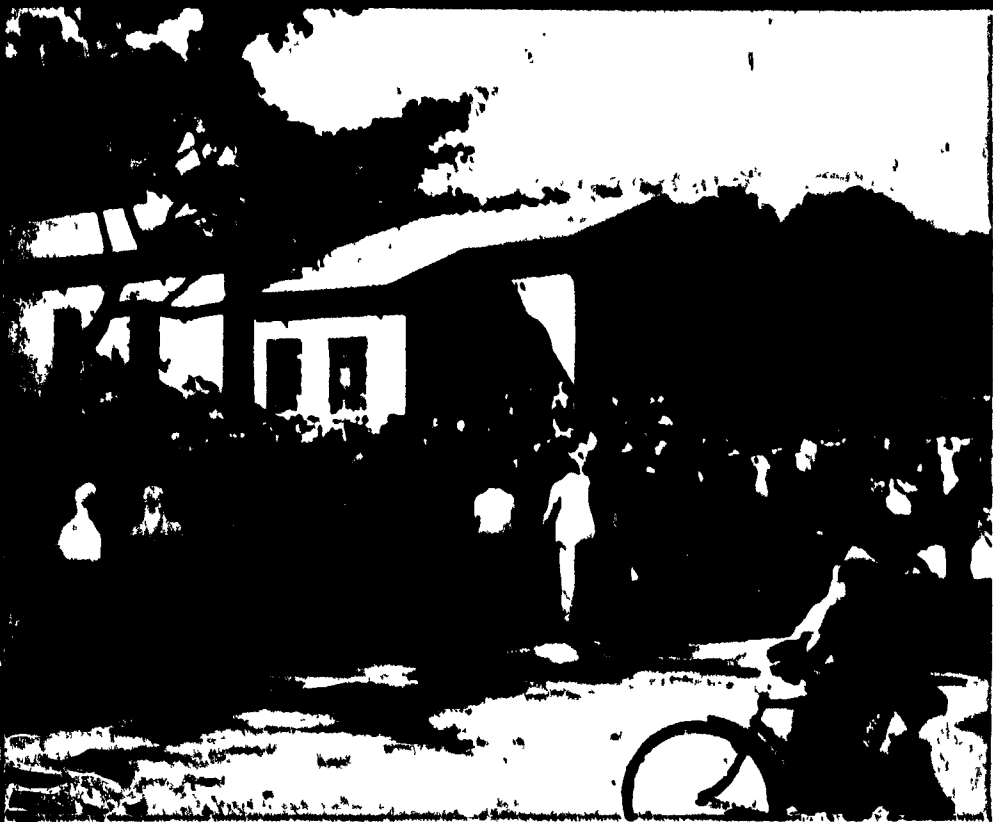
Swift-moving events abroad have endangered the lives of our missionaries and cast forbidding shadows over the future. Time alone can tell what the outcome will be.

Missionary Text

Declare his glory among the
nations,

His marvelous works among
all the peoples.

—PSALM 96:3 (ASV)



Dedication of Baptist church, Salisbury.



The crowd listens to dedication service.

Lottie Moon Church Dedicated

By Wana Ann Fort

AS WE gathered in front of the building on a sunny afternoon, our hearts were saying with the psalmist, "I was glad when they said unto me, Let us go into the house of the Lord." With joy we praised God that the building had been completed for the African Baptist Church in the Harari Township of Salisbury, Southern Rhodesia.

When Rev. and Mrs. Clyde J. Dotson were appointed as Southern Baptists' first missionaries to Southern Rhodesia in 1950, they were living in Gatooma. That year, Mr. Dotson began monthly preaching services out under the trees in the Harari Township, traveling the one hundred miles to Salisbury to conduct them.

In 1951, an African evangelist moved to the township to direct the work; and, in 1952, the Harari African Baptist Church was organized with about thirty members. In September, 1954, the Dotsons were able to move to Salisbury; and soon weekly services were being held in the township and in three neighboring areas—Donny Brook, Highfield, and Msasa. In these areas there are about one hundred thousand African people. Salisbury is the large modern capital city of Rhodesia and has the greatest African population of any comparable area in the country.

Money for the church building was appropriated from the 1953 Lottie Moon Christmas Offering with some additional from the 1954 offering. As all the land in the township is government owned, it was

necessary to apply for permission to lease a site for the church.

The first lot granted was quite inadequate and the committee presented our plans for the church to the authorities who reconsidered their decision and gave us the choice lot in all the location. Because of the excessively high cost of having the building contracted by a European, Mr. Dotson did all the contracting, using African labor for the construction.

Ground was broken in November, 1954, and the building completed in April, 1955. It consists of a large auditorium, five classrooms, a recreation room, and an office. Services are conducted in three of the African dialects—Zezuru, Nyanja, and Ndaau. There are seventy church members.

On the dedication day, people began to gather early in the afternoon. After a brief service outside, the doors were opened for the crowd to enter. There were so many attending that the people sat crowded in the aisles, overflowing into the hallways and classrooms at the back of the building.

In the crowd were seven Southern Baptist missionaries representing the various areas of work, a number of missionaries from other Missions, fifty or more members of the Salisbury European Baptist Church, representatives from most of the other African churches in the city, and many of our own people and visitors.

Our people humbly paid tribute to their brothers in Christ in America whose love and giving provided this building where they might come to worship the Lord they have learned to love. It is one of the finest buildings in all the Harari Township.

After Fifty Years' Struggle

By William M. Clawson

MEMBERS of the Bethel Baptist Church, Irapuato, Guanajuato, Mexico, dedicated their new temple, built with funds made available through the Lottie Moon Christmas Offering, early this year. It was a happy day for them, as well as many other Baptists of Mexico.

The large, arched, open doorway, with the words, "*Templo Bautista*," gives an invitation for all to enter and worship; the round stained glass window in the center of the façade, with its open Bible mounted on the cross, demonstrates the belief of Baptists that Jesus came to open the way of truth to the world. After fifty years of bitter struggle, a Baptist temple worthy of note, beautiful in design, has been constructed in a very fanatical Catholic city of fifty thousand inhabitants.

In 1900, Dr. Rufus W. Hooker, a Southern Baptist medical missionary located in León, Guanajuato, began personal work in Irapuato. In 1905, a church was organized with six or eight members; but for fear of persecution the services consisted only of Bible readings and prayer in homes of the members.

From 1905 to 1917, the group struggled along without a resident pastor; but Dr. Hooker, J. Edgar Davis, and national workers from the Spanish Baptist Publishing House, at that time located in León, visited the group twice a month.

Because of the Mexican Revolution, almost all the Southern Baptist missionaries had to leave the country in 1913. Then, in 1920, the Foreign Mission Board invited Miguel Alfaro to come to Irapuato as a resident worker to re-establish the work.

Upon his arrival, Miguel was unable to find any of the members who had belonged to the church. For that reason he had to begin anew. Because of his dedication to the work and his zeal for lost souls, he had won twenty to Christ by 1921. This group of believers called



Bethel Baptist Church, Irapuato, Guanajuato, Mexico, was erected with funds from the Lottie Moon Christmas Offering.



The dedication service with Pastor Antonio Estrada at the pulpit. Missionary Clawson is at the extreme left.

a council and the Bethel Baptist Church was organized—a church which was to receive much persecution in the future.

In June, 1923, during the pastorate of Gregorio Ramirez, the Roman Catholics were aroused because of the progress of the work. During one of the services a group came to the door of the church and shouted insults. The

pastor asked that the door be closed.

Immediately the fanatics went to the police saying that the pastor had threatened them with a pistol. Thus, the pastor was cast into prison, but was released the next day because his enemies could not prove their accusations.

After three years of comparative quietness, persecution started again. In his book, *The History of the Baptists in Mexico*, Alejandro Trevino wrote:

"On July 29 and 30, 1926, the fanatics (Catholics) of the city were alarmed because the closing of all the Catholic churches had been announced. On the thirty-first, the Catholic churches were still closed. The fanatics blamed the Protestants; therefore, they made plans to attack them, burn the furniture, and destroy the temples.

"A mob of Catholics, crying 'Long live Christ, the King, and the Virgin of Guadalupe,' invaded the Baptist church and pastor's home, burning everything. The anger of the mob was flamed to a white heat because of the false rumor that the priest had been imprisoned. The fanatics decided to go to each house of the believers and 'finish them off.' . . .

"There was a total of forty-eight believers who were victims of this brutal attack. Walking in the rain without coats, the pastor, his wife, and their child had to leave under cover of darkness to go to a near-by village where they found refuge in the home of some faithful believers."

It is no wonder that members of this church rejoiced when it was learned from James D. Crane, missionary of the South Field, that there was a possibility of receiving help in the construction of a temple to replace the adobe house on the lot which was purchased in 1942.

Last year, William M. Haverfield, then missionary of the South Field, and the building committee let the contract to Señor Ruben Gutierrez, a devoted Christian layman of the Con-

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EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



**New Mission in Honduras Capital
Is Growing, Extending Its Reach**

**Alice (Mrs. Harold E.) Hurst
Tegucigalpa, Honduras**

WE continue to love our work in the new mission here in the capital. Our Sunday school attendance runs around thirty now, and we are already eager to have another room in the same building so that we can have more division of classes. One of the young women who work with us at the mission has started having three classes a week in different parts of the city for children who do not attend Sunday school.

One of these is in Barrio Chile, very near the new mission. (A barrio is a neighborhood—the whole city is divided into barrios for directional purposes since few streets have names and few houses have numbers.)

Tomasa first began having the class one Sunday afternoon in the home of a believer who lives in that barrio. The next Sunday she returned to lead it again and found that the Catholic priest had come ahead of her and had rounded up all the children to have a doctrinal class in another house.

It had been a very long time since the priest had been in that neighborhood; but as soon as he heard that an evangelical was having services, he hurried right over to interfere. Tomasa has since changed the time for study to Saturday afternoon; and there are about twenty children, with some mothers and older children, attending the class.

We are beginning a weekly preaching service in this same barrio, for there is no evangelical witness there. Two of the men who have been saved at the mission live in that section and are most interested in having the gospel preached there. One has offered his home for the services, in spite of the fact that it has only two small rooms. Please pray much that many may be led through this means to accept our wonderful Lord as their Saviour.

The men at the mission have formed a group called *Los Sembradores* (which means "The Sowers"), taking for their watchword Psalm 126:5-6. Inasmuch as most of them are new Christians, their knowledge of the Bible and its teachings is very scant; so they are meeting weekly with Harold to learn more about how to sow the precious seed.

Every time Harold makes a trip through the south, he is struck by the physical suffering of the people of that section. So many come to him for help, and he does what he can with his limited knowledge. There is practically no reliable medical care available, and the people just don't know what to do when sickness strikes. We

are now planning a sort of traveling clinic whereby I can be of some help to them, making perhaps a monthly visit to several places in the area where Harold travels. Please make this an object of prayer.



**Missionary Finds That Victory
Comes from Continuous Prayer**

**Charles B. Clark
Maracaibo, Venezuela
(Now home on furlough)**

I HAVE wanted to write about answered prayer but have lacked that "something" fresh and spontaneous to present. Perhaps, too, as a "first timer" with but little experience as yet, I felt that I did not have a significant testimony to offer.

Nevertheless, I offer the following. If it is not sensational, it is at least personal and meaningful and thus significant to me.

One answer to prayer has been the power to witness for the Lord. In a land where culture and religious convictions are different from our own, where wickedness is rampant, where the dominant religion has the form of godliness with no moral and spiritual power to transform its subjects and the society, and where those like ourselves are a very small minority, one tends to feel small, insignificant, and weak.

It is not easy to witness here, but one must witness. I have prayed and have sensed God's help. Recently, I felt God's guidance as I witnessed to a North American traveling on the same plane for Maracaibo.

Yesterday I realized God's presence as I looked for an opportunity to talk to the taxi driver with whom I always ride when in San Cristóbal. Then just a few minutes ago He helped me "invite" the lady owner of the little hotel where I'm staying to "invite" me to show some films on the life of Christ in her hotel.

The Lord has answered my prayers with reference to preaching his Word. Preaching never has come easy for me; much less would it be so in Spanish. On the other hand, I have never been more convinced that a genuine heartfelt message was more imperative than here where so few hear and know the truth. Just another usual sermon will not do.

I have felt God's presence in answer to prayer in my thinking and studying and preparing and preaching. To be sure, it has been poorly done with comparatively few visible results. Some of the people have returned to their former ways, but there are those who have remained faithful and are growing in his grace and knowledge.

God's answer to prayer has given me faith to believe

and "see" that others will make their confession of faith "unto salvation" and that continuous problems and needs in the churches will be solved. His answer has given me patience to wait in the meantime.

Prayer has opened to me great visions of the Lord's conquest in Venezuela: a theological seminary, thriving churches with an incessant flow of redeemed humanity, a high school and college, a hospital, and a Christian and Baptist Venezuela!

And prayer causes us to live these things as though they were already realities—"the substance of things hoped for, the evidence of things not seen." Faith conditions our praying and praying reaffirms our faith.

I thank God for prayer. Would that he discipline me more and more to gain the victory on my knees. May this also be the experience of Southern Baptists for whom we give thanks and with and through whom we serve our Lord Jesus Christ in Venezuela.



**Patient Sees Effect of Prayer,
Is Led to Christ by Recovery**

**Irene Jeffers
Hsin Chu, Formosa**

AMONG those baptized at "Forest Edge" Chapel were Dr. and Mrs. Yang. They attended services as regularly as they could and were slowly growing "in grace, and in the knowledge of our Lord." But both were very timid, and when called upon to take some active part in the church they were afraid to try.

Suddenly Mrs. Yang became violently ill and was rushed to the hospital for a very serious operation. As soon as the church members heard of it, they began praying for her. When possible they made brief calls at the hospital to read Bible verses and pray with her.

The operation was successful, and she improved more rapidly than the doctors expected. Her husband spent most of his time with her but left her long enough to attend Wednesday night prayer meeting and Sunday services.

In the hospital, in a bed near Mrs. Yang, was another woman who had had a similar operation, but who did not progress as well. She watched the people pray for Mrs. Yang.

Then she said, "Please pray for me, too." The message was given to the church members and they responded promptly. The lady began to improve. Then as soon as she left the hospital, she began coming to the church services. Now she is an earnest inquirer and believes in the God who answered her prayer for recovery.

Since Mrs. Yang's return to the church services, she has been teaching a Sunday school class in the Primary department, while Dr. Yang has been teaching an Adult class.

How we do praise the Lord! "There is nothing too hard for thee" (Jeremiah 32:17b)!

for November 1955

Tamale Baptists Love Lost Souls, So They Built a Church in a Day

**Sarah (Mrs. Douglas C.) Cather
Tamale, Gold Coast, West Africa**

THE village of Moogla (Maw la) now boasts of a church building! The humble little building stands near the path which leads into the village where approximately 250 Dagomba people live. Many of these people had not heard the name of Jesus before our Baptist people visited them a year ago.

How proud the people seemed as they sang "Kpew N Shu Ni" ("Come into My Heart") during the first service in the new building. They didn't mind that the only benches were logs and that the building was not complete, for they had come to hear a story from the Book.

The missionaries' hearts were thrilled when the Yoruba



Grass for the roof.



**First service—Missionary Douglas C. Cather, speaker, and
Gideon Adeleke, interpreter.**

church in Tamale said they wanted to build a church building for the people of Moogla. This is only one of the several preaching stations which the Yoruba church is now sponsoring. Several of the young men of the church, who speak Dagbani well, go each Sunday to the Dagomba villages to preach and to teach the people.

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On this special day the Yoruba men hired a lorry (truck) and went to Moogla, twenty miles from Tamale. Soon their cutlasses were busy cutting down small trees and forming the framework for the walls and roof. The Dagomba men were also busy bringing long grass and weaving it together for the roof. (After the six months of rain the mud walls will be added.) By four o'clock the building was complete and the Yoruba men left with the shouts of "Nanwa" ("Thank you") ringing in their ears.

The Dagomba tribe is one of the largest of the twenty-three tribes in northern Gold Coast and at present is the only one in which Southern Baptists have any mission work. Religion plays a very important part in the Dagombas' lives. Most of them follow either Mohammedanism or a sort of spirit worship.

Many religious customs seem to be Mohammedan in origin; yet the Dagombas claim they are not Moslem, but Dagomba customs. Pervading much of their worship is reverence for a spirit called Bagayuli. Though each family may worship a different idol, they all speak of Bagayuli somewhat in the same sense in which we speak of Christianity.

One idol which they worship is called Krupawse. In its worship a mixture of mud "medicine" is placed in a plate, the blood of a duck is poured over the top, and it is buried under a room of the house. One man serves as prophet and reports to the waiting people outside what the spirit predicts for their future. For this service they must sacrifice some chickens or a goat, and a feast is then held.

Another popular idol is Buguli. His day is a time of great merrymaking. The men and older boys gather at the sacred rock and sacrifice a goat to this spirit. After this, chickens are also killed and there is a great celebration with much drumming and dancing.

One follows these religious rites with great interest, but always there is that longing that the people might know the Lamb of God. There is much "shedding of blood," but there is no "remission of sins." They know not Jesus Christ, whose blood can wash away all sin!

The people of Moogla now know about our Saviour because some Baptist Yorubas obeyed the Great Commission. Tamale Baptist Church loved God and loved lost souls—so they built a church in a day.

May God grant many more churches such a vision and such an eagerness to fulfil that vision.



**Husband and Wife Accept Christ,
Leave Trail of Light in Ecuador**

Howard L. Sheemake
Guayaquil, Ecuador

THEY had walked for three hours to get to the nearest boat landing, then had traveled several more hours by canoe to get to Guayaquil. After they arrived at his moth-

er's home, there were greetings and joking and then some serious talk that led them to go to the *Templo Bautista* (Baptist Temple) in Guayaquil.

They sat quietly together, unbelieving wife and unbelieving husband, listening to the simple gospel message as the mighty Spirit of God surged up in their souls. Why, that is the same story my own brother has told me over and over again, he thought. At the close of the service he and his frail wife gave their hearts to Christ.

The return trip to the remote farm on a large Ecuadorian *hacienda* (estate) was different from all previous journeys. Their old friends wanted to know what had brought on this very obvious change. There followed the recounting of that glorious experience of Jesus' entering to dwell in their cold, hardened, sinful hearts. By the time the story had been told several times some fifteen adults and young people had accepted Christ as their personal Saviour.

Down the river through the fields and woods they left a trail of light—God's light, God's Word in the form of Bibles, New Testaments, tracts, and personal testimony.

Only yesterday a barefoot, humble man came to our office with one of the tracts in his hand, but with something more, light in his heart, to say that he came in the name of the others who had recently found Christ to ask that someone visit them to read God's Word and to preach. It hurt to tell him, "You'll have to wait; there is no one to go."



**Missionary Staff in Venezuela Is
Too Small To Meet the Challenge**

J. Ulman Moss
Caracas, Venezuela

VENEZUELA has come to be one of the most important and most talked of nations of the Western world. It is said to have the highest living cost in the world, especially in Caracas, the capital city. It is a very small country; but, because of its strategic location and wealth of natural resources that are now being explored and developed, it is attracting the attention of all the world. As one goes to the markets to buy, he is not surprised to find goods from all the countries of the world that export.

Oil has been the main factor in the economic setup; thus, Venezuela is one of the two largest exporters of crude oil. Iron ore is coming in fast as a second source of income.

Venezuela has much to offer in things material to challenge the brave and adventurous person, but the challenge I wish to put before the many young people is that of things spiritual. The spiritual needs are overwhelming in this country with its decadent state religion dominated by Virgin worship.

Southern Baptists have had missionaries in Venezuela for about six years, but never at any time have there been

more than three families. In Caracas, a city of a half million, there is one resident missionary family, with one Baptist church centrally located and two mission points. In Barquisimeto, the third city in size, the missionary has charge of the Baptist book store, serves as interim pastor of the local church, and has several churches in a large region as his field.

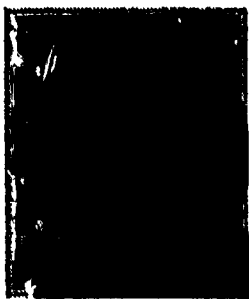
One family, now on furlough, lived in Maracaibo, second largest city, where there are a large church and two missions.

There has been a good response to the efforts put forth. After this short time, there are eleven organized churches affiliated with the National Baptist Convention. We hope to see two other missions organized before the end of the year. These churches have their fully organized Sunday schools and Training Unions; some have the women's organizations; and all use the unified budget system of finance. Our Baptist book store is now doing a flourishing business, offering a distinct service and contribution to all our churches, as well as to many others.

There have been many formal requests made to our Mission to open Baptist work. Some of these have come from rural areas, but they have been chiefly from large cities where there are persons and families of decided Baptist conviction. Many of these requests we have had to answer by saying that we do not have the personnel now, but we hope in time to be able to open work there. We very definitely need other missionary families to be able to enter large regions yet untouched by Southern Baptists.

Just now we are urgently in need of starting a Bible institute to train our young men for the ministry. After more than two years of effort we have been unable to get one student into Colombia to enter the International Baptist Seminary that was to have served our Mission. Political conditions make this still unlikely for some time to come.

We have liberty to teach and preach the gospel, and how important it is that the gospel be preached while the harvest is ripe. May the Lord put upon your heart the desire to share in a great challenge and meet a great need.



**African Can Understand God's Love
As He Sees It Reflected in Others**

Marie (Mrs. John R.) Cheyne
Gatooma, Southern Rhodesia

JUST to see the Africa of today is wonderful, but to become a small part of her future means more than words permit us to say.

The Africa of the adventure books and the thrilling tales of the wild beast pitted against the cunning of the explorer seems far removed from the modern cities and up-to-date scenes that one now sees in this part of Africa. The African himself has moved to town for the most

(Please turn to page 27)

Overshadowing Death With Life



By Ted O. Badger

On a pine-filled hillside on the outskirts of Baguio City in the Philippines is a new structure which graphically speaks a message. Rising up over the sloping land, which is strewn even to this day with the spent shells of a bitter battle, is the first permanent building of the Baptist Theological Seminary. On September 8, 1955, the new building was dedicated.

It was difficult to ignore the grim reminders of death that dot the site—bits of shrapnel, warheads, wire, and empty shell cases. The message of those shells is one of man's failure.

Ten years after the smoke and din of battle has subsided, man still finds peace precarious here in the Orient. But the new building in the background has a different message. It is a message of hope which shouts to the world that man's only hope for peace is in Christ the Lord.

Whether on the battlefield of the human soul, or the blood-soaked alien soils of this wide world, no peace can be known until men place their trust in the Prince of peace. Knowing this truth, the seminary is dedicated to preparing young people for the ministry of reconciliation. It is now in its fourth year after graduating its first class this past spring.

It has met in rented halls and borrowed church buildings; but now, at last, through mission gifts, it is getting a home of its own. The present enrolment is the highest in its brief history. The prospects for the future thrill the heart as young people who have heard God's call to service are seen busily preparing themselves to be better workmen.

Out of this school will come the national pastors and leaders of tomorrow. The missionaries are staking much upon these young people. They shall fill the pulpits and divide the Word of Truth; therefore, it is imperative to train them well. Most of them attend through personal sacrifice. Some have been bitterly opposed by their parents. Others have surrendered their livelihood. All need our encouragement and prayers.

The seminary, whose president is Dr. Francis P. (Frank) Lide, is

(Please turn to page 27)

Missionary Family Album

Arrivals from the Field

CADER, Rev. and Mrs. Burley E. (North Brazil), Box 463, Olla, La.
COMPTON, Rev. and Mrs. Charles E., Jr. (South Brazil), 1137 Watauga St., Kingsport, Tenn.
HILL, Dr. and Mrs. Eugene L. (Malaya), 64 West Seminole Ave., McAlester, Okla.
HINES, Ruby (North Brazil), Westbrook, Tex.
MULLER, Rev. and Mrs. Alfred C. (Mexico), Southwestern Baptist Theological Seminary, Ft. Worth, Tex.
PEACOCK, Dr. and Mrs. Heber F., Jr. (Europe), Southern Baptist Theological Seminary, Louisville, Ky.
SAUNDERS, Letha (South Brazil), 716 E. Ninth St., Coleman, Tex.

Births

BELL, Rev. and Mrs. Paul C. (Guatemala), daughter, Carol Jeanne.
BERRY, Mr. and Mrs. Edward G. (South Brazil), daughter, Laura Anne.
DAVIS, Rev. and Mrs. Robert C., Jr. (Hawaii), daughter, Rebecca Lynn.
EUDALY, Mr. and Mrs. N. Hoyt (Spanish Publishing House), son, Nathan Hoyt, Jr.
KENDALL, Rev. and Mrs. Douglas E. (Indonesia), son, Glenn Edward.
PETTY, Mr. and Mrs. Herman L. (Israel), daughter.
WESTER, Rev. and Mrs. William S. (Southern Rhodesia), daughter, Ester Kay.

Death

TATUM, Mrs. E. F., emeritus (China), August 15, Toronto, Canada.

Departures to the Field

ABELL, Dr. and Mrs. John C., Jr., Baptist Hospital, Eku, Nigeria, West Africa.
BROWN, Dr. and Mrs. Lorne E., Baptist Hospital, Ajloun, Hashemite Kingdom of Jordan.
DORROUGH, Doctors Robert L. and Mary, c/o S. C. Jowers, 539 Tomas Claudio St., Davao City, Philippines.
DYSON, Rev. and Mrs. Albert H., Jr., Baptist Mission, Oyo, via Lagos and Ibadan, Nigeria, West Africa.
ELDRIDGE, Eva Mac, Baptist Mission, Oyo, via Lagos and Ibadan, Nigeria, West Africa.
FREDENBURG, Mary Evelyn, Baptist Hospital, Eku, Nigeria, West Africa.
HARDY, Cora Ney, Reagan Memorial Girls' School, Box 83, Yaba (Lagos), Nigeria, West Africa.
LUNSFORD, Rev. and Mrs. J. A., Rua Ponte Nova 385, Belo Horizonte, Minas Gerais, Brazil.

MARTIN, Pauline, Baptist Mission, Oyo, via Lagos and Ibadan, Nigeria, West Africa.

McCALL, Rev. and Mrs. Louis E., P. O. Box 832, Bangkok, Thailand.

MILLS, Rev. and Mrs. John E., Baptist Headquarters, Ibadan, Nigeria, West Africa.

RANKIN, Dr. and Mrs. Samuel G., 169 Boundary St., Kowloon, Hong Kong.

SAUNDERS, Rev. and Mrs. Davis Lee, Baptist Mission, Oshogbo, Nigeria, West Africa.

SMITH, Rev. and Mrs. James W., Box 154, Jerusalem, Israel.

New Addresses

BLANKENSHIP, Rev. and Mrs. Adrian E. (South Brazil), 341 S. Mulberry, Lenoir, N. C.

BRADSHAW, Rev. and Mrs. Melvin J. (Japan), Southern Baptist Theological Seminary, A-1 Seminary Village, Louisville 7, Ky.

BRATCHER, Mrs. L. M., Caixa 4344, Rio de Janeiro, Brazil.

BRYAN, Rev. and Mrs. Charles W. (Costa Rica), 3620 Travis Ave., Ft. Worth, Tex.

BUDDIN, Rev. and Mrs. Horace E., Caixa Postal 679, Campinas, São Paulo, Brazil.

CALLAWAY, Rev. and Mrs. Tucker N. (Japan), Southern Baptist Theological Seminary, Louisville, Ky.

CLAXON, Rev. and Mrs. W. Neville (Nigeria), Southern Baptist Theological Seminary, Box 95, Louisville, Ky.

COCKBURN, Dr. and Mrs. S. Herbert (Argentina), 209 Taylor Drive, Lexington, Ky.

CRABTREE, Dr. and Mrs. A. R. (South Brazil), 2801 Lexington Rd., Louisville, Ky.

CROCKER, Rev. and Mrs. E. Gordon, Casilla 503, Quito, Ecuador.

DEAL, Rev. and Mrs. Zach J., Jr. (Colombia), 4909 Bounds Ave., Portsmouth, Va.

FIELDER, Mr. and Mrs. L. Gerald, 18 Koyama, Hananogi-cho, Kita-ku, Kyoto, Japan.

GOLDFINCH, Rev. and Mrs. Sydney L. (Paraguay), 4442 Reamer Ave., Columbia, S. C.

HARDY, Rev. and Mrs. Hubert L., Jr. (Chile), 4513 McCart, Ft. Worth, Tex.

HART, Rev. and Mrs. Joseph L., emeritus (Chile), 7611 Monterey Drive, El Paso, Tex.

HEADRICK, Rev. and Mrs. Harvey O. (South Brazil), 4035 DeMeit St., Apt. 201, New Orleans, La.

HUMPHREY, Rev. and Mrs. J. Edward (Nigeria), Southern Baptist Theological Seminary, Louisville, Ky.

HUMPHREY, Mrs. J. Hugh, 1414 Heulu St., Honolulu, T. H.

(Continued on page 27)

In Memoriam

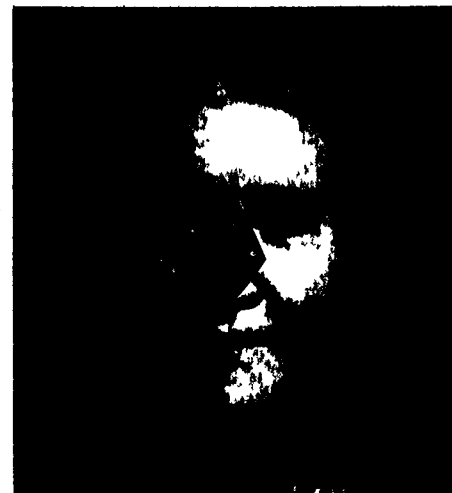
Elizabeth Ellen Mona Hall Tatum

Born February 6, 1873

Grafton, Canada

Died August 15, 1955

Toronto, Canada



MRS. EZRA FRANK TATUM served as a missionary to China for forty-seven years. A native of Canada, she attended the Preparatory School, Toronto, and received a diploma from the Toronto Bible College.

Before her appointment to China by the Southern Baptist Foreign Mission Board in 1921, Mrs. Tatum

served for twenty-five years under another mission board.

She and Mr. Tatum were married in 1921 and were stationed in the cities of Yangchow and Shanghai. Mr. Tatum died in 1937.

Mrs. Tatum had lived in Toronto since her retirement from active mission service in 1943, the year she was repatriated.

Epistles

(Continued from page 25)

part; while those on the reserves or those even farther back in the bush are increasingly migrating to the mines and industries where the white man has brought much money and many new modes of amusement.

The medicine man has been replaced by modern medical practice, the primitive grass hut by dwellings of clean brick clustered together in compounds. The native dress has changed to gaily printed patterns of cottons and silks following the European design.

Everything seems to have changed but the African. It is easy for him to change his ways of living but seemingly impossible for him to change from some of the ancient beliefs. So deep is his belief in the mystical powers of the "spirits," his dread of the uncertainty of death, and his basic fear of the unknown that the doctrine of a loving God and the assurance of salvation are almost beyond his immediate comprehension. While it is quite easy for some to accept Christianity, it is not until they have had months and even years of training that they come to the full understanding of what becoming a Christian really means.

I believe that we can truthfully say that nowhere in the world can we find people who are any more anxious to know the truth and discover God. I believe that there is only one way that the African can ever really understand the truth of God's great love, and that is to see that love as it is reflected in the lives of those who profess to know him. If there is anything the Africans can see, it is the honesty of our love for them. Pray for us that in our eagerness to preach the love of God, we might not fail him by failing to live his love.

A Visit to Nassau

(Continued from page 15)

work radiates. They established a Baptist paper, the first in the islands. Called *The Baptist Messenger*, it is a four-page paper with a circulation of twelve hundred. It was published five times during 1954 and is being published monthly this year. Dr. Mein is editor and Mrs. Mein, assistant editor.

The paper is free and well received. The December, 1954, number carried the following paragraph:

"**New Radio Program:** The ZNS Broadcasting Station of Nassau has granted the request of the Bahamas Baptist Bible Institute for a fifteen-minute program weekly, beginning the first week in January of 1955. Rev. Emit O. Ray is director of the radio ministry of the institute."

During its second year, 1954-1955, the institute had three teachers, the Meins and Mr. Ray. There were forty-five students, twenty-two of whom studied during the first year. Of the forty-five, thirty-seven came from the Baptist churches of Nassau and eight were from other evangelical churches. There were thirty-four men and eleven women. Their ages ranged from under twenty to over fifty. There were four pastors, fourteen deacons, four Sunday school superintendents, and eight teachers.

The Meins took me out to see the very excellent corner lot the missionaries are hoping to buy for the building of the future home of the B.B.B.I. The location seems to be just what could be desired.

It seems to me that the missionaries of our Foreign Mission Board have a very bright future for a fine work in the Bahamas. The great opportunity before them is the training of pastors and workers for the churches and enlistment and training among the churches.

Overshadowing Death

(Continued from page 25)

training both Chinese and Filipinos, but the Filipinos are in the majority. In the vacation months, the students return to their home islands and help in scores of Vacation Bible schools and local church work. The faculty members, also, engage in active church and evangelistic activities from week to week. James A. Foster is pastor of the Baguio Chinese Baptist Church, and Dr. Robert F. Ricketson is pastor of the Aurora Hill Baptist Church, which is for Filipinos.

Perhaps through the ministry of this seminary some of the hate which led men to fight and die on the very hill where the new building is located can be supplanted by the message of the love of Christ, which hideth a multitude of sins.

Missionary Family Album

(Continued from page 26)

JOHNSON, Rev. and Mrs. W. B. (Indonesia), 148 N. Washington Ave., Falls Church, Va.

LAWTON, Mr. and Mrs. Deaver M. (Thailand), 485 Butler Ave., Jefferson City, Tenn.

LAWTON, Rev. and Mrs. Wesley W., Jr. (Philippines), 136 Mallard St., Greenville, S. C.

Low, Dr. and Mrs. J. Edwin, Baptist Hospital, Ogbomoso, Nigeria, West Africa.

MASSENGILL, Mary Lou, No. 22, Kami Ikeda cho, Kita Shirakawa, Sakyo-ku, Kyoto, Japan.

MORGAN, Dr. and Mrs. E. Carter, 169 Boundary St., Kowloon, Hong Kong.

SCOGGIN, Dr. and Mrs. B. Elmo (Israel), 219 Vernon Ave., Wake Forest, N. C.

SHIVER, Mavis, 465 6 Chome, Torikai Machi, Fukuoka City, Japan.

SKINNER, Dr. and Mrs. William (Paraguay), 26 Mary Ellen Drive, Charleston, S. C.

SNUGGS, Mr. and Mrs. Harold H. (China), Box 9, APO 63, San Francisco, Calif.

THOMAS, Rev. and Mrs. John N., Carrera 79 No. 37-8, Barrio Los Laureles, Medellin, Antioquia, Colombia, South America.

WISE, Rev. and Mrs. Gene H. (South Brazil), 3533 Denison, San Pedro, Calif.

YARNELL, Rev. and Mrs. Carl F., Jr., 1 Butterfly Ave., Singapore 13, Malaya.

From Spain

I was deeply touched this morning as we worshiped with the little congregation of the Second Baptist Church, Spain. As you know, the doors of this enthusiastic little church have been sealed since July 17, 1954.

One of the elderly members was called on to lead in prayer; and, first of all, he thanked the Lord for the growth and good spirit of the group. Then he faltered and his voice broke as he said, "Lord, you know our situation. You know how impatient we are to have a meeting place. We don't have to tell you how long it has been since we were so unjustly put out of our chapel. Just give us patience and faith to know that you will provide for us."

Second Church now meets in the First Church building at times when the building is not in use. I think "a displaced congregation" would aptly describe them.—NELLA DEAN (Mrs. CHARLES W.) WHITTEN, missionary to Spain

Fifty Years' Struggle

(Continued from page 21)

gregational church. Since September, 1954, it has been my privilege as present missionary of the field to watch the enthusiasm and interest of the members as the building progressed.

Now the church has an auditorium with a seating capacity of 250 and an educational annex ample for the Sunday school and other organizations. The property is nationalized—that is, it has been accepted by the national government as a place of worship.

In this manner the church is guaranteed religious freedom and protection. The membership totals sixty-eight. Through its Woman's Missionary Society of twenty-seven members the church carries on an active mission program.

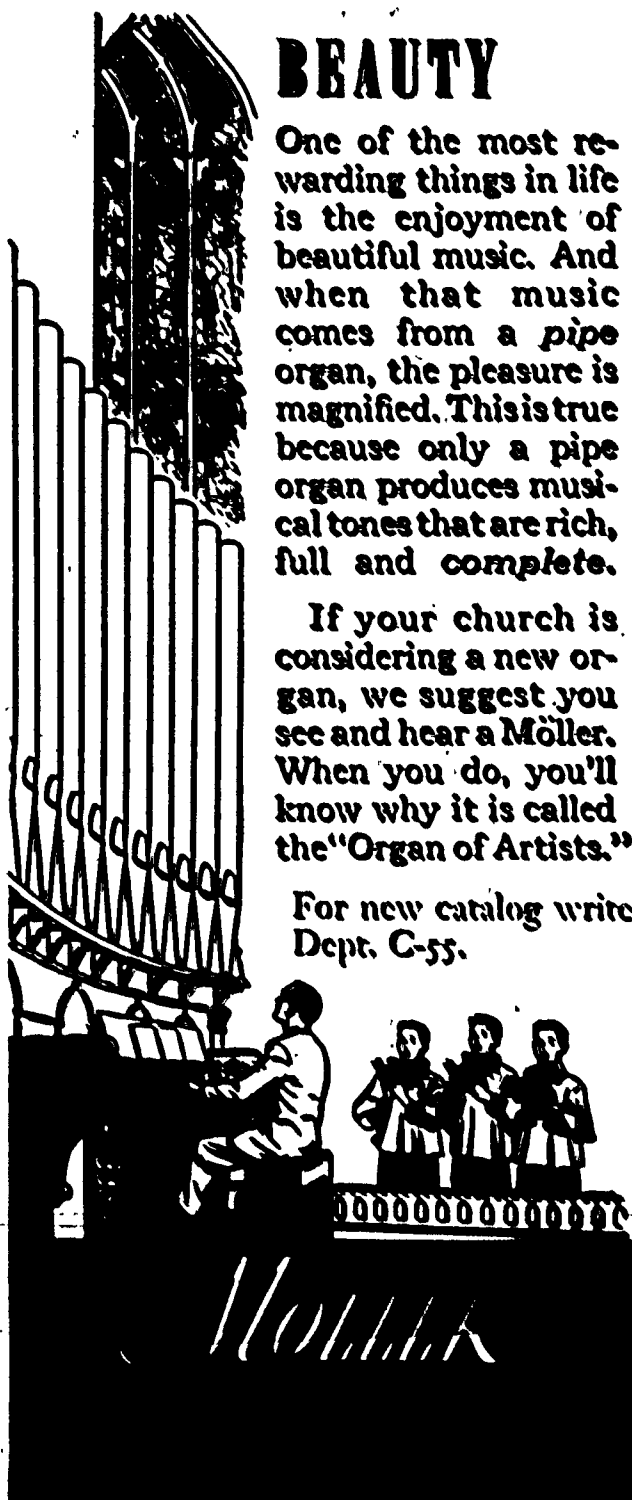
This group of believers makes up one of the three self-supporting churches of the South Field of the Mexican Mission.

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Lessons in Living

(Continued from page 11)

and helpful; intellectual understanding of the gospel is good and is rewarding, yet these are not enough. Thomas said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side,

I will not believe." But, once in his presence, Thomas fell on his face saying, "My Lord and my God."

With a clearer vision of him, I left that sacred spot that day. And I prayed that faith, more childlike and simple, like that of some of my Arab friends, might enable even me to magnify him.

"A man's life consisteth not in the abundance of the things which he possesseth."

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YOU AND YOUR MISSIONARIES

ROBERT M. SAMPSON

A Personal Visit to Mission Fields

A PERSONAL visit to mission fields gives one a greater appreciation of what our missionaries are doing around the world to promote the cause of Christ. During this past summer hundreds of our people had opportunity to see missionaries "on the job" as they visited many Mission stations before or after the Baptist World Alliance Congress in London. These missionaries did not have much time to do mission work this summer since they were so busy entertaining and assisting Baptist visitors.

I conducted a party of thirty-four people on a seven weeks' tour to Europe and the Near East; and the visits to our Mission stations, along with seeing the sacred places in the Bible lands, were the high lights of our trip. We visited the work in Turin, Rome, Zurich, Beirut, Ajloun, Jerusalem, Petah Tiqva, and Nazareth.

The possibility is that some visitors were a bit discouraged as they saw how few Baptists there are in certain areas and how small the work appears to be. One has to realize that Baptists are a very small minority group in most areas of the world. Only in the southern part of the United States do they comprise a very large percentage of the total population. One also has to remember the historical, cultural, political, and religious patterns that are so strong and so difficult to break through with the Christian message.

When a person in these lands accepts Jesus as his personal Saviour and unites with a Baptist church, a very radical change is made in his pattern of living. Sometimes it means the loss of his family, home, friends, and job. We can hardly imagine all that is involved in such a decision. These Christians, though few in number, are strong in the faith; and their loyalty to Christ often puts us to shame.

We must express deep appreciation for the national Baptist leaders. These are men and women of great faith and determination. Some have known, and even know now, what it means to

suffer for Christ's sake. In Italy we met one of the Baptist pastors who, along with his family, has suffered persecution because of his faith. He has borne that persecution with patience, kindness, and love; and God has richly blessed him and his ministry.

We came to appreciate more than ever before the consecration, dedication, humility, and courage of our faithful missionaries who work alongside these national leaders. They have a call from God to invest their lives in faraway places and among people of different race, color, and culture and they do it willingly and happily. They learn the language of the people that they might tell more effectively the story of Jesus and his love.

They study the history, culture, literature, and life of the nation that they might have a greater understanding of and appreciation for its contribution to the world's society. In spite of innumerable difficulties and discouragements they move victoriously forward in Christian service.

IT IS wonderful to see the esteem that the missionaries and nationals have for each other. The missionaries are not on the fields to dictate to the nationals the policy and program of the Missions, but they are there to work in co-operation with these people as they seek to promote the cause of Christ. As nationals are won and trained in Christian service, they assume more and more the places of leadership in the program of work.

Will you covenant with God to pray more for these missionaries and national leaders? Will you determine that you will give them greater financial support through the Cooperative Program and the Lottie Moon Christmas Offering? Will you encourage your own children and other young people to consider missionary service as a life's vocation? These missionaries and nationals in Europe and the Near East and others around the world are counting on your support.

Sinews of Advance

(Continued from page 9)

sion Board that the Lottie Moon Christmas Offering may grow far beyond its present amount. It would be impossible to overstate the value of this offering. It results in funds for church buildings, schools, hospitals, seminaries, publication agencies, and hundreds of ministries whereby Christ is made known. It mobilizes spiritual resources through prayer and study.

How far can advance continue? The answer depends upon three things. First, will the number of mission volunteers continue to grow? Second, will the Cooperative Program be so supported that the 75 per cent beyond the Southwide budget will continue to increase? Third, will the Lottie Moon Christmas Offering be so supported that it will grow larger every passing year?

Because we believe these three questions will be answered in the affirmative, we are assured advance will continue, and we believe the pace will be accelerated.

These lines are being written because this is the time of the year to give everything possible to the Cooperative Program so that the advance section will be as large as possible. We are also at the period of the year when minds are turning toward the Lottie Moon Christmas Offering.

May God grant that by the end of 1955 the Foreign Mission Board will have received such reinforcement from the advance section of the Cooperative Program funds and the Lottie Moon Christmas Offering will have gone so far beyond its former attainments that we will be able to say to many Missions around the world, "We can do more about meeting your needs than we had thought would be a possibility."

If this can be true, there will be thanksgiving around the world in great cities and in small villages as new lights shine in the darkness for Jesus.



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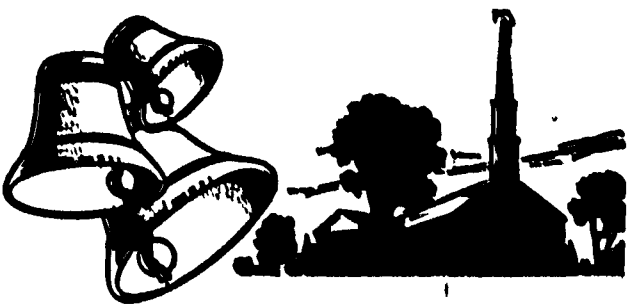
(Continued from page 8)

called upon to throw. I took a long breath, stretched my arm, and released the ball. The ball went far all right, but so far afield that the judges said, to my great disappointment: "No throw!"

When it was my turn to throw the second time, Dr. Sadler went to the opposite end of the field and called out to me. Never can I forget the prophetic words that fell from his mouth on that occasion. The inspiration that I received from those words has never left me. It entered my life and became my guiding principle as I make my way through life.

What did he say? He said aloud in his characteristically commanding voice: "Aikore (Aikore is my given name), my boy, throw straight; throw straight, my boy." I threw straight and won the first place to receive the shield for my college. Since then, "throw straight" rings clear in my ears as I make my decision on any important issue.

God helping me, I shall endeavor to "throw straight" in all I do until I lay down my trophies at the feet of my Redeemer.



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"Luke Sibanda in J. C."

(Continued from page 7)

Yet—there is more! Isaiah, Luke's older brother, is already working with our Southern Baptist Mission in an outschool where he teaches Standard II and serves as head teacher. When Isaiah was notified of Luke's selection to represent the Mission in his junior college studies and told he would be relieved, by the Mission, of the financial strain attending such studies, he asked if a letter to the Mission would be in order. And here is the letter of appreciation:

"On behalf of my family I would like to adjust myself to give thanks to the Sanyati Baptist organization.

"I am very thankful to the Board of the Baptists who made it possible to send my young brother to school, in order to study J. C. with their money. I say to everyone I am not worthy to say thank you to you; but I appeal to Someone who can stand on my behalf. That is God, because it was God's plan that he made it possible for you to consider him as the right boy.

"I ask you to pray for him. I cannot express how thankful I am. It was rather hard for me to educate him because the family is extremely poor apart from that I am the only one to look for the family because the father died long ago.

"I am introducing my family to you because you have introduced yourself by sending my brother to school. I say it was God's plan, because God is the only One who can make such things possible for a family like ours.

"I understand that it was God's plan that he made it possible for you to consider Luke as a good boy. May God be with you.

"Would you please convey my appreciation to the people of America for sending reliable missionaries to Africa one after the other? My last word is, I am deeply interested in you from now on; I shall not forget you. What you did is beyond my measure.

"Pray for me to be the man of tomorrow who can be molded by God in any shape he likes me to be. Thanking you in anticipation.

I am yours faithfully,
Isaiah Sibanda"



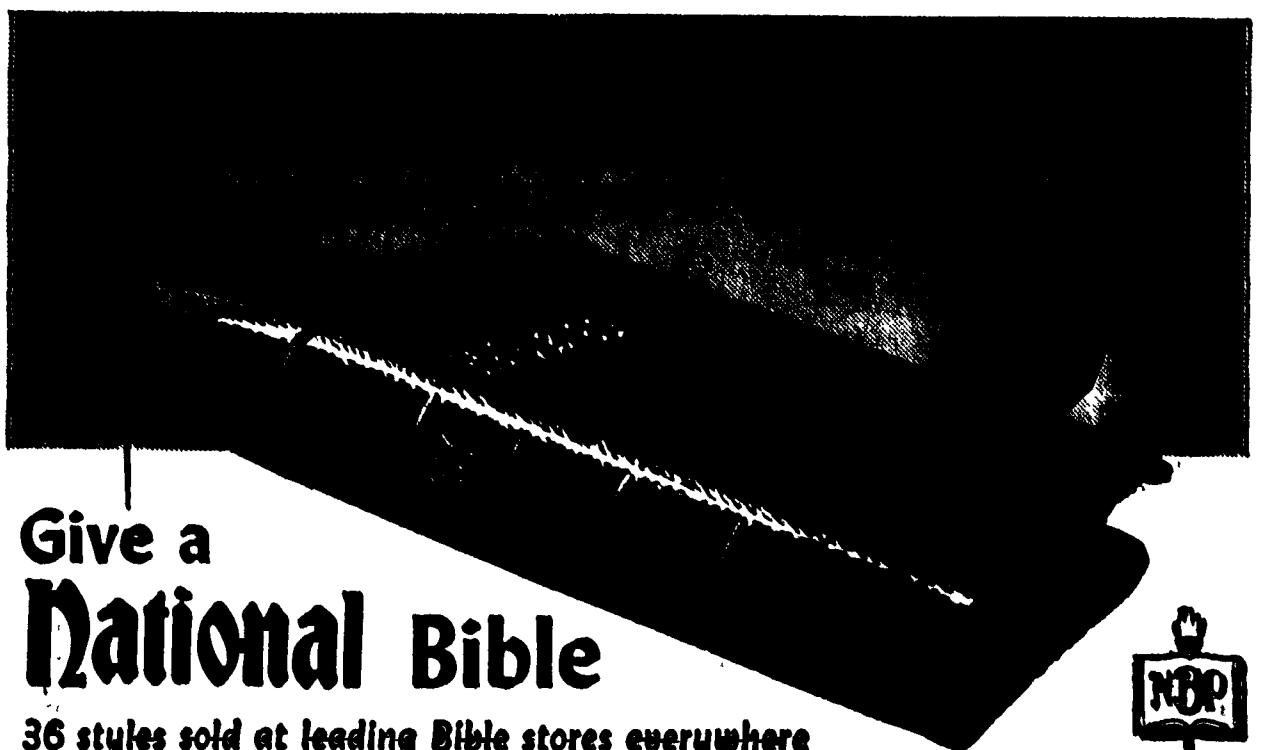
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THE COMMISSION

Foreign Mission News

(Continued from page 14)

the very hearts of the people. You could feel the spiritual pulse beat of the great audiences as one voice, and then another, lifted them to God's throne in prayer. It was beautifully revealed in the mutual love of Christian to Christian, so evident to us all. It was shown in the eager and spontaneous giving, from people who certainly were not overburdened with worldly goods. And it was abundantly evidenced by their great thirst for the Word of God. . . .

"As matters stand, many of our people borrow Bibles and snatch such hours of day or night as may be available in order to feast on the precious words of our Lord, or even to copy great portions in longhand. . . .

"When the four preachers from abroad had given four addresses in a row—all of them through the interpreter—people sometimes asked for more, and when one or two Russian speeches had been added for good measure, they still had to be asked to go home. This happened time and again in churches where more people were standing than sitting, squeezed together in one solid mass of perspiring humanity for three hours, or more.

"One need not marvel at the words of a non-Baptist visitor to the Soviet Union who declared that in his opinion the Baptist movement in that great land constitutes the greatest hope he

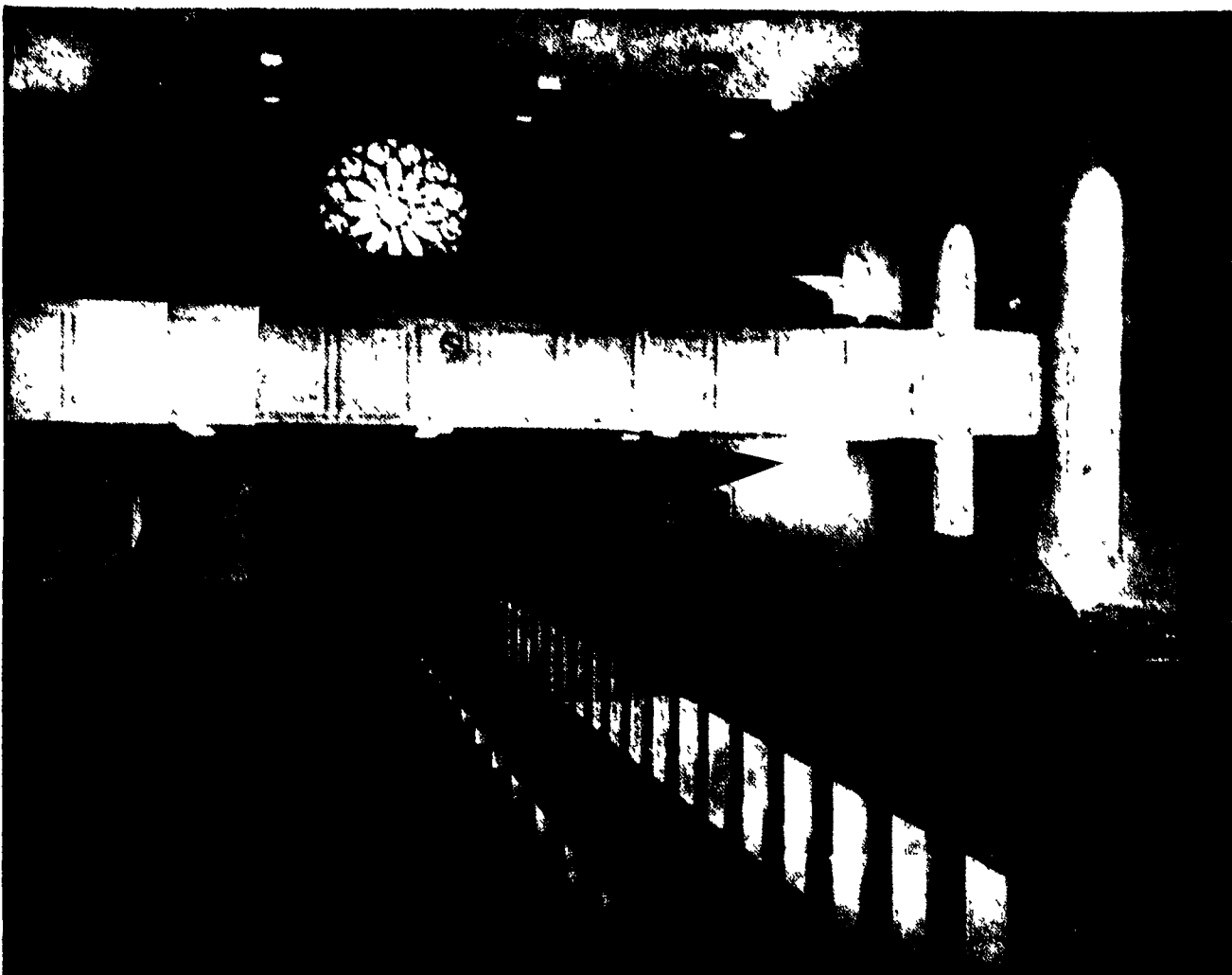
can see for the spiritual future of the Russian people."

Briefly

Gaza: "In this trouble spot, 25 miles long and five miles wide, live 300,000 Arab refugees, half of them under 16 years of age and no place to go outside that narrow strip," write Doctors John R., Jr., and Ruth Roper, missionaries under appointment to Gaza, now in language school in Beirut, Lebanon. "Moslem parents have begged to enrol their children in the Baptist school but there is not room for all. The Sunday school has grown from 70 last summer

to more than 1,000. This year's Vacation Bible school was of necessity limited to 800. What an opportunity! Perhaps there is no greater opportunity for Christian witness in the Moslem world. Pray, pray as you never prayed before that these precious young lives might hear of Christ and that the Word of life might find root in their hearts."

The Philippines: With three new churches added during the past year, there are now 17 Baptist churches in the Philippines related to Southern Baptist work. They have a total membership of 1,003.

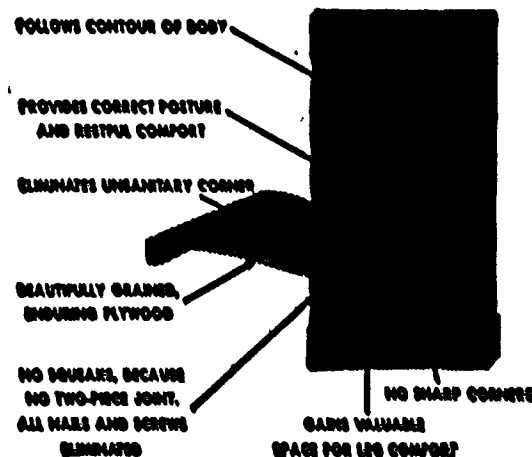


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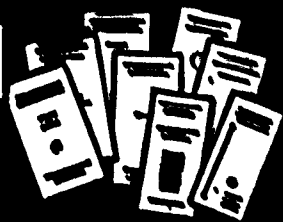
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- ☐ *Moslem "Teen-Agers" Today*, by J. T. McRae
- ☐ *Awakening Africa*, by V. Lavell Seals
- ☐ *Changing Africa*, by I. N. Patterson
- ☐ *Israel Seeks a Faith*, by Robert L. Lindsey
- ☐ *Italian Baptists Move Ahead*, by Roy F. Starmer
- ☐ *Open Thy Doors, O Lebanon!*, by Finlay M. Graham
- ☐ *Africa, Europe, and the Near East* (a map)
- ☐ Map of the Near East
- ☐ *Open Doors to a New Land, Southern Rhodesia*, by Clyde J. Dotson

Latin America

- ☐ *Know Your Baptist Missions: Latin America*, 1955
- ☐ *Argentine Baptists Move Ahead*, by Hugo H. Culpepper
- ☐ *Costa Rica*, by Van Earl Hughes

- ☐ *Ecuador*, by E. Gordon Crocker
- ☐ *Your Baptist Missions in Latin America* (a map)
- ☐ *Paraguay Speaks*, by Franklin Fowler, M.D.
- ☐ *Peru: Thousands Are Waiting*, by Robert L. Harris
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The Orient

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World Missions

- ☐ *The Moslem World* (a brochure)
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- ☐ *The Field Is the World*, 1955 Annual Report

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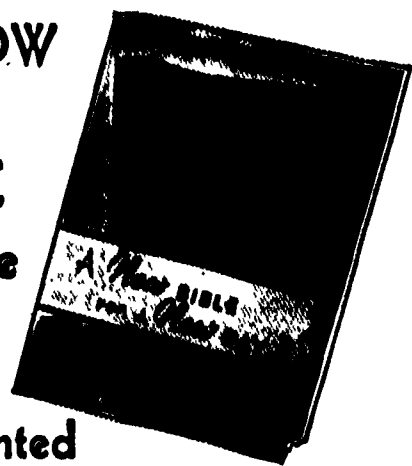
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