

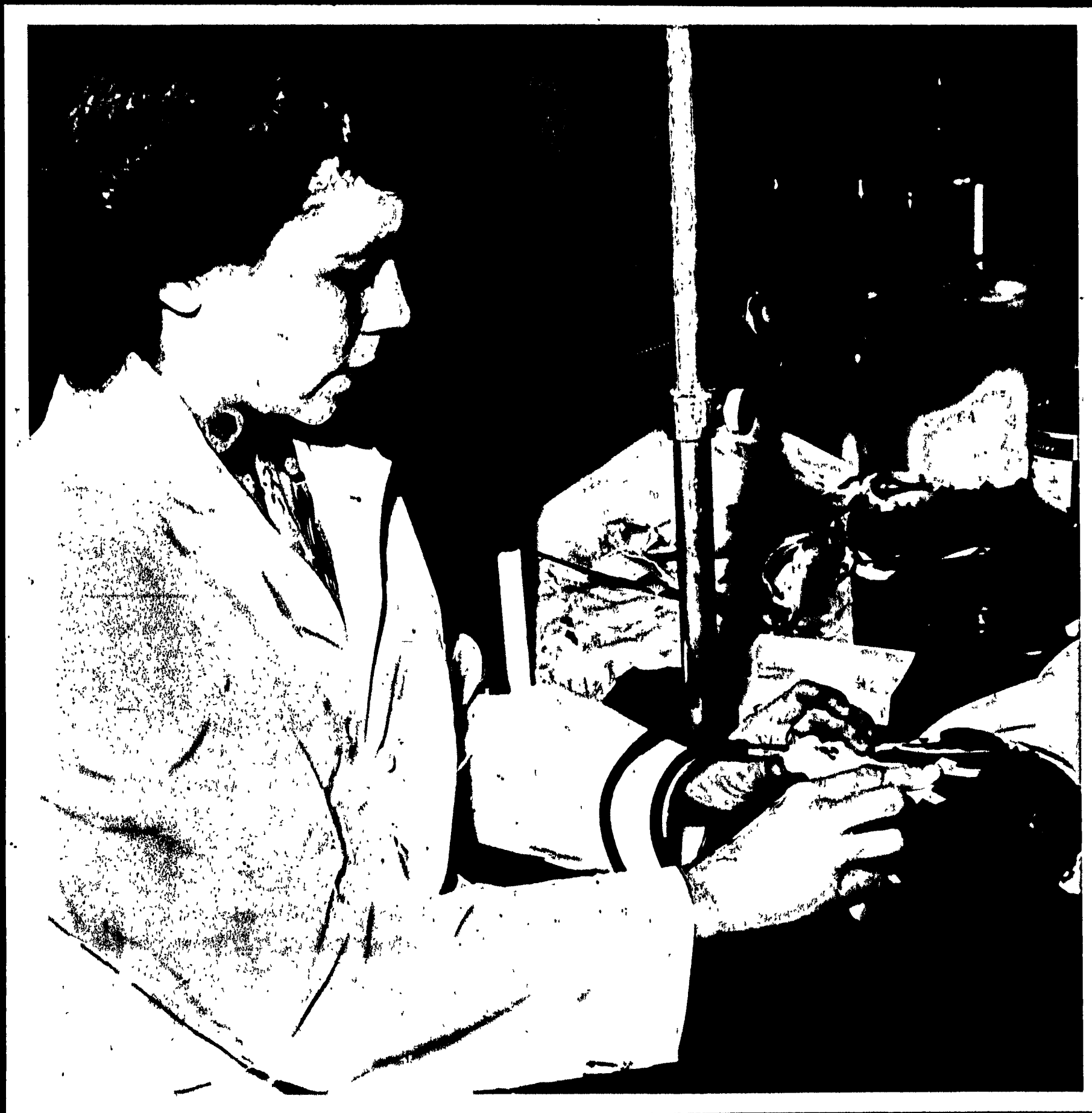


THE

DECEMBER 1955

Commission

Southern Baptist World Journal





You Are Here This Christmas

By Dwight L. Baker

Nazareth, Israel

WE visited Bethlehem at Christmas. The Israeli and Jordan Governments permitted three thousand Arab and foreign Christians to cross the armistice lines at Mandelbaum Gate—the unseen lines which separate the old Arab Jerusalem from the new Israeli Jerusalem.

We visited the Church of the Holy Sepulchre which is the traditional site of Calvary and the tomb of Christ. We were much impressed with "Gordon's Calvary," located just outside the present city wall. And just behind this rugged hill there is a well-preserved garden tomb which beautifully fits the Gospel account of Christ's place of crucifixion and burial. Here our minds pictured our Saviour's last hours upon earth.

We went out to the Mount of Olives where Christ prayed in agony all night and stood among the gnarled, twisted olive trees of that lovely garden. We saw the Mount of Ascension just above the Mount of Olives.

We visited the Dome of the Rock, or the Mosque of Omar, located on the old temple area.

We joined the long caravan of cars traveling from Jerusalem to Bethlehem after a joint Protestant carol service in the Shepherds' Field. When we could drive no farther, we got out and flowed with the multitudes as they shoved and pushed their way into the tiny door of the Church of the Nativity and down into the narrow stairway that led to the grotto where we found ourselves before the traditional site of the first earthly abode of the Lord Jesus. The little cave was surrounded by people, some of whom had been waiting for hours to be near the holy spot at the time of the midnight mass. It was hot and stuffy because of the throngs of pilgrims and the heat of endless candles and smoldering incense pots.

It is difficult to catalogue our reactions and impressions for they were so many and varied. Certainly it was a unique experience and entirely different from any other Christmas Eve we had ever known.

It did make us intensely grateful for our own Baptist church in Nazareth, adorned with nothing but simplicity, presenting Christ daily instead of just at Christmas time.

Perhaps you have wished that you might visit the little town of Bethlehem to stand before the grotto where Christ was born on that first Christmas night. Or perhaps you have allowed yourself the joy of imagining that you were visiting Nazareth where the angel of the Lord first spoke to Mary and told her that she was to bring forth the Saviour of the world and where the boy Jesus grew to manhood.

But in a real and wonderful sense you are here in the Holy Land this Christmas. Already this year the Saviour has been born in the hearts of many who have sought him and found him. And many, many times the "good tidings of great joy" have been proclaimed just as they were on that first Christmas Eve. It is because you are here with your prayers and your gifts of love that God can still give his beloved Son to the shepherd, to the nomad, to the Jew, and to the Arab.





THE

Commission

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THE COMMISSION

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The Primacy of Missions

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matthew 28:18-20).

By Ralph A. Herring

WE ARE invited by our subject, "The Primacy of Missions," to put first things first, and there is something wonderfully refreshing in so doing. We live in a day when most of us are distracted by the clamor of many voices, bewildered by the multitudinous. May we resolve life to the simplicity which rewards with infinite calm those who, like Mary of old, realize that but few things are needful. It is on those few things that we must major, and chief among them is this enterprise that we call foreign missions.

In the Need of the World

Note the primacy of missions as emphasized by the need of the world. Travel this world a bit and you will return as others have with two indelible impressions: how many people there are and how *needy* they are! Especially is this true if you visit the Near East, India, and Asia where there are millions upon millions who not only lack the good things of life, but also are destitute of the essentials—schools, hospitals, sanitation, food, clothing, and shelter.

But their greatest need is of God. All needs are resolved into this supreme need, and one cannot supply it except through the gospel. God becomes available only through Christ. The Christian has found by experience that it is impossible to give people God's love, his comfort, his cleansing from sin, his eternal life except by giving them his Son. That is where the task of missions comes in. The missionary knows the nature of this supreme need and is dedicated to filling it.

EDITOR'S NOTE: This article is taken from a sermon which Dr. Ralph A. Herring preached to his congregation at First Baptist Church, Winston-Salem, North Carolina, on December 5, 1954, and is presented here in the hope that it will inspire all of us to dedicated giving through the 1955 Lottie Moon Christmas Offering.

We are approaching the Christmas season. I started to announce this sermon as "The Logic of Christmas." There is much sentiment in the observance of Christ's advent, much of it beautiful; but its irresistible, impelling logic is to give Christ to those who have never heard of him. For the man who does not know Jesus, it is the same as if He had not been born. All that Jesus means to us, therefore, we may mean to others by giving the gospel to them. Herein lies the challenge for a worthy offering at Christmastide.

The need of others, however, cannot be fully understood until one sees himself and his own resources in relation to it. From that point of view need is opportunity—the deeper the need, the higher the opportunity. Thus the point of need is the place of adventure. It is the place where things are happening. It is here that values become fluid and returns from their interchange are richest. It is here that God waits to meet man in the thrilling adventure of his unfolding grace.

Life's satisfactions are to be found at this point. The more important the need, the greater the satisfaction in filling it. To ignore this law of life is to drain it of zest and romance. Herein lies the reason why foreign missions carries such powerful appeal, particularly to the young person who still may answer the question, "What shall I do with my life?" With but that one life to live, you ask, "Where shall I invest it?" I answer, "Go, my young friend, with the good tidings of Jesus to those who know him not, and, if you cannot go, make your investments at this point where man's need is greatest."

In Church Obligations

Getting the gospel out is the Christian's prime responsibility in relation to the world about him. We dare not fail in the main thing expected of us. "All authority hath been given unto me. . . . Go ye therefore and make disciples of all the nations" (Matthew 28:18-19 ASV). You have read these words many times, but have you ever read them as a soldier reads his orders? Have you sensed in them the authority of the high command? If not, you have never really understood them. This sentence marks the climax of Matthew's Gospel in which, since he presents Jesus as Messiah, the King, the author is particularly sensitive all along to the note of authority. Our Lord commands; we can but obey.

This commission does not say, "Go . . . build great churches and cathedrals, great hospitals and universities." Not that these are not all well and good in their place, but their value is relative, secondary, derived from their relationship to the one task of making disciples. It is like the value of currency which is always related to

the silver or gold for which it stands. What a searching and sobering thought is it for the trustees of our denominational agencies that in the sight of God all our institutions are valuable as they "make disciples."

But we must distinguish between values real and derived if we would keep the Great Commission in this day when things are changing so rapidly around us. To carry out the Great Commission our theologians must sometimes become technicians with no loss to their theology in the process.

A great Christian and ardent missionary spirit from our church, Dr. Mary Griffith, commented on this change as she observed it during her recent visit to our mission fields in Africa.

Another illustration of the way technology opens doors for the gospel lies very close at hand, in my own family circle. My sister, Celia, married Gordon K. Middleton, a Ph.D. from Cornell University. As a teacher at North Carolina State College of Agriculture and Engineering, he did outstanding work in agronomy.

Gordon and Celia spent one term as missionaries to China. That was in the early twenties. They worked at Kaifeng with Dr. W. Eugene Sallee whose hope it was that by demonstrating and teaching improved methods of agriculture doors could be opened for the gospel. The project was still in the experimental stage when mounting debts following the Seventy-five Million Campaign forced our Foreign Mission Board to call it off and the Middletons were returned to the States.

But the interesting thing about this story is that Dr. and Mrs. Middleton are now in Bangkok, Thailand, where he is trying to do for their rice what he has done for our wheat. This he is doing in the U. S. Government's foreign aid program. His technological skill opened the door, but it was the unfulfilled missionary urge that took him and my sister to a land where their witness joins that of missionaries sent from Southern Baptist churches.

Technological warfare has become an accepted fact. We must think also in terms of technological missions. Christian doctors, nurses, physicists, and technicians must hear and heed the marching orders of the Great

(Please turn to page 29)

The Quests of Christmas

By Lorene Tilford

IN Southeast Asia the quests of Christmas, 1955, are not unlike those of the first Christmas. Men and women are going up from their homes to be enrolled by their governments because the State seeks to tax them, to exploit them, to use them, and to make them instruments for the promotion of nationalism or Communism (Luke 2:1-5).

The displaced and homeless, modern fathers and mothers, are asking for a shelter, a place to spend the night. While we feast in our comfortable homes, countless refugees in Korea, Hong Kong, and Indochina will not even have cribs in which to lay their newborn sons because there is not enough room nor love in our hearts for others (Luke 2:7-8).

In simple villages in the Philippines, Thailand, and Formosa, peasants and laborers, hungryhearted folk, are saying to one another, "Come, let us go to find the Babe of Bethlehem of which we have been told by the missionaries, and let us see what God has brought to pass." And they are finding the Lord and peace comes into their hearts for they are becoming men of good will (Luke 2:15).

And behold, students, professors, intellectuals, wise men from Japan, India, Malaya, and China are asking of the Occident, "Where is he who has been born king . . . ? For we . . . have come to worship him." And led by the Word, like the prophets of old, they find him and fall down and worship him and offer to him their gold, influence, and service (Matthew 2:1-2, 10-11 RSV).

Godless ideologies, selfish materialism, and deceitful men are searching for Christ to destroy him, to replace him, to use him for their own ends; but the Spirit of the Lord appears to all who respond through faith and obedient wills; and to these Christ is alive, saving them and bringing them peace (Matthew 2:13-16).

Listen to the message of the angel choir: "Be not afraid, for behold, I bring you good tidings of great joy which shall be to all the people; for there is born . . . a Saviour, who is Christ the Lord. . . . For God so loved the world, that he gave his only begotten Son . . . to seek and to save that which was lost . . . that whosoever believeth on him should not perish, but have eternal life" (ASV). And so the quests of Christmas continue; but the supreme quest is the quest of the Christ of Christmas seeking and saving the hearts of sinful men. "O come to my heart, Lord Jesus, There is room in my heart for Thee."



Because Jesus Came

By Wana Ann Fort, M.D.

THE sun shone brightly from a deep blue sky, the scattered fleecy clouds offering no promise of rain to relieve the heat of the day. It was December 25, Christmas Day, 1953, at Sanyati, Southern Rhodesia. The morning program was scheduled for ten o'clock.

Long before this time the missionary children had been up to rejoice over Santa's visit and, at the insistence of missionary mothers, to gulp down breakfast before going out to play. At ten the missionaries began to gather; and we were happy that all the Southern Rhodesian Baptist missionaries were here. A few African people were present; and, on the roads and trails leading to the station, more could be seen walking along, smiling and chatting, in their usual unhurried stroll. Many came on bicycles, others on the backs of lorries.

By eleven a large crowd had gathered and the service began—only an hour late, not bad for a meeting of Africans to whom time means little. Many were still on their way when the meeting was over! We had come—missionaries, station workers, people from the reserve—to hold the opening service for the new Baptist Mission Hospital. Although the building was not completed, much of it was usable and need demanded that we use it.

In his sermon that Christmas morning, Clyde J. Dotson, senior mission-

ary, reviewed the steps that had brought us to this moment. Southern Baptist work was begun in Southern Rhodesia in 1950 with the appointment of the Dotsons as the first missionaries. They had served with another board for nearly twenty years.

About that time, the Government created the Sanyati Reserve and began moving large numbers of African people into the area. The Government's policy is to grant one Mission a central station in each reserve, and only this group may have resident missionaries. Mr. Dotson applied for the station at Sanyati and it was granted Southern Baptists.

The Cover



Dr. Wana Ann Fort, author of this article, treats baby, who was almost dead upon arrival at the Baptist Mission Hospital, Sanyati, Southern Rhodesia.

The following year, he, with Mrs. Dotson and three-year-old Dorothy Joy, moved to Sanyati to begin Baptist work in this reserve, sixty miles from town in African bush country. This area had been unoccupied except for wild animals, lions, leopards, hyenas, wild dogs, elephants, and myriads of baboons and monkeys. The elephant path leading to the river ran directly across the Baptist Mission station.

The Dotsons lived in a small, mud-and-pole building. Because the people came begging for medical help, Mrs. Dotson, though untrained, set up a dispensary in a two-room, mud-and-pole building and supplied such treatment as she could. The nearest hospital was in Gatooma and the road was almost impassable—actually just a trail cut through the bush.

After several months, Edith, an African nursing orderly, was employed at the dispensary. Except for the witch and herb doctors, whose powerful influence is still felt by the African, this was the only medical care in the reserve.

Mr. Dotson related again the sad story of a young woman whom Missionary Ralph T. Bowlin (in January, 1952, the Bowlins replaced the Dotsons at Sanyati) tried to take to town during the heavy 1952 rainy season. He told how Mr. Bowlin, after fording a flooded river to get her and managing to cross the water in Rinji Vlei, had gone only fifteen miles when the lorry broke down. There in the blackness of the African night

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LEFT: Dr. M. Giles Fort, Jr., picking up a patient at the kraal, native village, to take to the Baptist Mission Hospital, Sanyati, Southern Rhodesia. **RIGHT:** Arriving at Hospital.

the woman and her unborn babe died by the roadside. And there they were buried by the heartbroken missionary who wrote back home, "Does anyone care that they die—and that they do not know Jesus?"

"Thank God, Southern Baptists do care," Mr. Dotson continued. Money came for a hospital from Cooperative Program funds, and in 1952 the building was begun in compliance with plans obtained from the Government. Under the supervision of a European builder, African labor was used. Hospital workers were appointed by the Foreign Mission Board. The first was a nurse, Miss Monda Marlar, who arrived at Sanyati in December, 1952, and immediately took over the dispensary. Dorothy (Mrs. C. Eugene) Kratz, missionary laboratory technician, and Doctors M. Giles, Jr., and Wana Ann Fort arrived in Southern Rhodesia in March, 1953.

To impatient eyes, work on the hospital crawled along during 1953. Building this far from town has many hindrances, and Africans do not work fast. Patients were seen daily in the old dispensary; beds were set up in one room and in near-by temporary buildings. During a severe flu epidemic, thirty patients were scattered around the station in various windy rooms and huts. But lives and souls

were saved during this time.

Through the months of 1953, crates of hospital equipment, purchased with Lottie Moon Christmas Offering and Cooperative Program funds, began to arrive from America. This was unpacked, some of it to be used in the dispensary, but most to be stored away awaiting space in the hospital.

As Mr. Dotson completed his review of the brief history of the medical work, he called upon us to thank God for hearing the prayers of the people and for providing workers, the building, and its equipment. As we sat there with heads bowed, we felt humble from the realization that God was using us to help answer these prayers, just as he was using Southern Baptists at home who gave that they might be answered. And, thus, it is that God often uses his own children to answer the prayers of others who call upon him. For "how shall they hear without a preacher? And how shall they preach, except they be sent?"

God's added blessing was upon us that morning as, at the close of the service, two young girls were converted. They are now baptized members of the Sanyati African Baptist Church and are active in its work.

In the year and a half that the building has been in use, the medical program has shown steady growth. The hospital has forty beds. There are three wards, one each for children, men, and women. A small room is used for a labor room and another for mothers and babies; but often the latter is not adequate and we overflow into the labor room.

There are no isolation facilities, and we have been forced to isolate diphtheria, meningitis, and other communicable diseases out in the washhouse. Often there are tuberculosis cases in the wards, although we try to take these to the Government hospital. The outpatient department is small and there is no waiting room.

With money provided from the 1954 Lottie Moon Offering we hope to provide more room, including the waiting



Missionary Monda Marlar counting pills in the dispensary of the Baptist Mission Hospital, Sanyati.

room, isolation ward, and a dining room for ambulatory patients (this will greatly facilitate our efforts to keep the wards clean). Some member of the family stays with each patient to help care and cook for him.

As we have no quarters for these families, they usually sleep on the floor by the patients and cook out under a big tree back of the hospital, which provides little shelter during the rainy season! Next year we hope to build family quarters.

Our hospital employees have been living in various buildings about the station, most of them inadequate. We now have one residence for a married couple, and two are under construction, one for a couple and one for single nurses. There is a small building housing the emergency generator, washhouse, and linen room. Within a few years, we plan to establish a nursing school here which will greatly help in solving our need for African workers. Another missionary nurse is desperately needed, especially as Miss Marlar is due her furlough.

From August 1, 1954 (our official Mission year begins in August), until July 1, 1955, we have registered 1,277 new patients (not previously registered in the hospital clinic). There have been 5,149 outpatient visits and 763 inpatients for a total of 6,740 inpatient days. Eventually, when the hospital staff can be freed of other station responsibilities, we shall establish outpatient clinics throughout the reserve and, thus, more adequately meet the medical needs of the people.

Now they must walk or bicycle to
(Please turn to inside back cover)



Dr. Wana Ann Fort and young patient, who is happy even though he has a chronic condition from which he will probably never recover.

Baptist Missionary Bodies Hold Conference

By John D. Hughey, Jr.

NINETY-TWO persons, including representatives of twenty-eight countries and fifteen missionary societies, assembled at the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, July 25-28, for a conference on missions. The participants were mission board executives, missionaries, and other Baptist leaders from America, Europe, Africa, Asia, and Australasia. Most of them were on their way home from London after the Baptist World Congress.

As an unofficial gathering, the missions conference limited itself to fellowship and an exchange of information and ideas. Addresses were heard in morning and evening sessions; and in the afternoons there were four discussion groups formed on the basis of interest and missionary responsibility. The theme of the program was "Missions Today and Tomorrow." Dr. George W. Sadler, secretary for Africa, Europe, and the Near East for the Southern Baptist Foreign Mission Board, ably presided over the conference. Rev. Frithjov Iversen, a Norwegian author and former missionary to Africa, led the periods of worship with which each day began.

In her address on "A Turn in the Road for Christian Missions," Mrs. C. H. Sears, of the American Baptist Foreign Mission Society, emphasized the transfer of control from mission boards and missionaries to nationals; but she expressed the opinion that missionary work will be a joint enterprise for a long time. She warned against handing on too expensive a setup. Later on, in the discussion group presided over by Dr. John A. Moore, Southern Baptist missionary to Yugoslavia, a warning was sounded against regarding control as an end in itself.

Dr. Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, spoke of "The Missionary Imperative" as being em-

bedded in the redemptive purpose of Christ and in the universal need of men for the Christian gospel. He said missionaries from the West must share what God has taught them over a long period, but they must not force what they have on the new Christians of other lands. For a missionary to insist that all he has must be accepted without modification and without additions is missionary colonialism, and that is dead.

Dr. Dana M. Albaugh, of the American Baptist Foreign Mission Society, in dealing with "The Missionary Opportunity," declared forcefully that the revolutionary age in which we live demands changes in concepts and methods of approach. Rip Van Winkle went to sleep and slept

through a revolution. There is great danger that we will not comprehend the opportunities and responsibilities of our day and will sleep through a revolution.

Rev. J. B. Middlebrook, general home secretary of the British Baptist Missionary Society, spoke on "Missions and Nationalism." Referring to the high peak of nationalism in Western nations during the nineteenth century, he declared that it boomerangs to us now from Asia and Africa. In many nations the position of the missionary is complicated by the fact that nationalism and a revival of the old religions go together. Every missionary is a national, but nationality is not a final category. Men will come from the North and the South, the

The Missionary Imperative

THE missionary imperative is embedded in the redemptive purpose of Christ. Even if we did not have the words of the Great Commission we would have received the missionary imperative from the redemptive life and work of Jesus Christ. It would result from a look at the Incarnation, atonement, resurrection, and ascension of Christ.

There is the same inner poverty and bankruptcy of soul in the human heart everywhere. No salve for the outward needs of the social order is sufficient for the need of the human soul. The need for the gospel is the greatest need of all.

There is the same potentiality in all men of all nations for becoming great Christians. We have seen Christians of the finest quality in mission lands, and sometimes they put us to shame. By the grace of God the most beautiful flower of Christian life can flourish in any soil.

Missionary accomplishments since William Carey are good, but we must now go far beyond them. Missionary achievement until now is microscopic when seen in the light of our tremendous potentials. We cannot departmentalize the mission compassion. It must become central to every part of the church.

Missionaries from the West must share what God has taught them over a long period, but they must not force what they have on the new Christians of other lands. To insist that all we have has to be accepted without modification and without additions is missionary colonialism, and that is dead.—Baker James Cauthen, at the missions conference at Zurich

East and (even) the West and sit down with Abraham.

In addressing the conference on "Missions and Governments," Dr. Erik Ruden, general secretary of the Baptist Union of Sweden, said missionaries should ordinarily have nothing to do with politics and the governing of the State and should limit themselves to proclaiming the gospel and serving the people. Yet there are times, he said, when they have an obligation, at whatever risk, to uphold righteousness and justice.

On the matter of government subsidies, the speakers expressed the opinion—supported by many of those present—that they may be accepted for carrying on work such as education and the care of the sick, which are State functions, but should not be taken for purely religious work such as preaching and worship.

A high point of the conference was the introduction of Rev. and Mrs. Maurice Farely as the first missionaries of the newly organized European Baptist Missionary Society. The Baptist unions of six countries are now co-operating in this society, and it is expected that several others will do so. Mr. Farely, who under other auspices has already served with his wife for several years in the Cameroons, spoke on "Co-operation in Missions." He emphasized co-operation on an international and an interdenominational basis. One of the discussion groups afterwards agreed that, though co-operation between denominations is good, a more immediate task is the achievement of better co-operation between various Baptist groups.

Rev. Oscar Rinell, for many years a Swedish missionary to China and more recently a member of the Neutral Nations Supervisory Commission in Korea, spoke on "Missions and Communism." He declared that "Communism is a challenge the church can meet only by a rediscovery of the power of its faith and a new awareness of its responsibility for the social order. . . . There are



Here are most of the ninety-two persons, including representatives of twenty-eight countries and fifteen missionary societies, who assembled at the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, July 25-28, for a conference on missions.

those who see Communism as primarily a social and economic phenomenon and think it must be met only on that plane. This view is erroneous, since it overlooks the essentially religious character and power of the movement. There are those who look on Communism—as primarily a religion, the response to which must occur only on the religious plane. This position is equally unsatisfactory, because it ignores the revolutionary situation and the necessity of social and economic change."

"What a Woman Has to Bring to Missions" was attractively presented by Mrs. Edgar Bates, dean of women at McMaster University in Canada and a vice-president of the Baptist World Alliance. Among the assets of women are a gift of listening, a certain realism, the gift of detail work and planning, and a genius for human relations. "If you agree that women possess these abilities," concluded Mrs. Bates, "won't you make them feel wanted as equals in the work of the church and missions?"

There was an address on "The Changing and the Changeless in Missions" by Rev. Hans P. Emming, a Danish Baptist missionary to the Belgian Congo. The message of Christ, Christ himself, and the need for messengers remain the same, said Mr. Emming, but missionary methods must change. An important new emphasis is upon the Christian contribu-

tion of the younger churches, which are now ready to give as well as receive.

Mr. Emming said, "It must be clear that our real allegiance is to Christ, not primarily to the denomination or our own nation. . . . The emphasis of the message must be on the cross."

Dr. Elmer A. Fridell, of the American Baptist Foreign Mission Society, spoke in the last session of the conference on "Facing the Future." He closed with a prayer of dedication to God for the unfinished missionary task which awaits us today and tomorrow.

The participants in the missions conference registered their desire for future contacts between those from many lands who are engaged in missionary work. The women's discussion group, presided over by Mrs. George R. Martin, of Norfolk, Virginia, president of the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, and chairman of the Baptist World Alliance Women's Committee, expressed the hope that a women's leadership conference might be held in Ruschlikon at some time in the near future. In a unanimous resolution, the entire conference, "deeply thankful for the opportunities of fellowship this conference has afforded," called to the attention of the Baptist World Alliance the desirability of promoting contacts between the various Baptist missionary bodies.

First Graduation

By Marjorie Cole Rowden

IN A SEA of pastel nylon dresses and black bow ties nineteen handsome young people in Nazareth, Israel, marched down the aisle of the Baptist church to become the very first graduating class of the Nazareth Baptist High School. Smiling under their white (cardboard) mortarboards, they represented not only an achievement in their own lives but a landmark in Baptist history in the Near East.

The nineteen alert and eager graduates, having come to the school in the days of its infancy, had literally grown up with the institution. Each year as they grew older a new class was added to take care of their needs. They and the Baptist school reached a goal together on graduation night!

Along with their knowledge of history, algebra, and science, our first graduates left school with a thorough understanding of the simple truths found in God's Word. Sixteen out of the nineteen left with more than "head knowledge" of the plan of salvation; they left having experienced Christ as a real and living Saviour in their own lives. One from the class was a Jew. He, too, found Jesus as his long-sought-for Messiah.

Whether in the classroom or on the sports field, the Nazareth Baptist school presents high Christian principles for the students to strive toward. New students are always amazed at the Christlike atmosphere found on the campus. The boys and girls, themselves, are primarily responsible for these conditions. Once they have found Jesus real in their hearts, they put his ways into practice in their lives.

Maybe you think of Sunbeam Bands, Girl's Auxiliaries, Royal Ambassador Chapters, and Young Woman's Auxiliaries as only church organizations. Well, they are. But in Nazareth the church and the school are so closely related that these organizations act as inspiring extracurricular activities for

the 360 students in the grammar and high schools.

Almost any afternoon in the week you will find a group meeting in one of the classrooms. A map or a poster will probably be on the wall and a mission program, taken straight from *Tell* or *Ambassador Life*, will be in process. Many times these programs must be painstakingly translated into Arabic by the leader or by an older student, but the message goes forth fresh and stirring to their hearts.

Each day school begins with a thirty-minute chapel service. All 360 students attend whether they be "Christian," Moslem, or Jew. Happy gospel choruses and simple Scripture messages are heard each morning. In addition, every student must take a Bible course along with his other subjects. For many boys and girls this is their first contact with the living Word of Life. Often they carry their new-found joy into their homes and their parents are indirectly blessed.

When Sunday comes the students are free to attend church or not, as they so desire. But it is a real thrill to see them come to the same campus, where they have been all week, to



Missionary-Principal Herman L. Petty congratulates student.

hear more about Christ and his love for them. Many of the older students teach or help in the Sunday school. Others act as aides in the mission organizations.

As Missionary-Principal Herman L. Petty presented certificates to the first nineteen graduates, he expressed the feelings of us all by wishing for each graduate a full and happy life and one in which the principles of Christ, which they have been taught daily, might be the guiding light of their future.



First graduating class of Nazareth Baptist High School.

The Lottie Moon Offering and Missions Advance

By Baker James Cauthon

THE time has now come for the 1955 Lottie Moon Christmas Offering. With great expectation the Foreign Mission Board and missionaries all over the world annually await this offering.

Without it, vital parts of our world mission undertaking would be impossible. It provides salaries for many missionaries, funds for evangelistic work, assistance to pastors and church workers, current expenses for seminaries, publication houses, hospitals, and training schools.

To it we look for much of the money with which to build churches, missionary residences, hospitals, and schools. Always the needs are twice as many as can be provided for.

We were encouraged in 1954 when the offering reached an all-time high of \$3,957,821. In each of two churches the offering was more than \$23,000, and in another it exceeded \$19,000. We are praying that the total this year will be far larger than ever before.

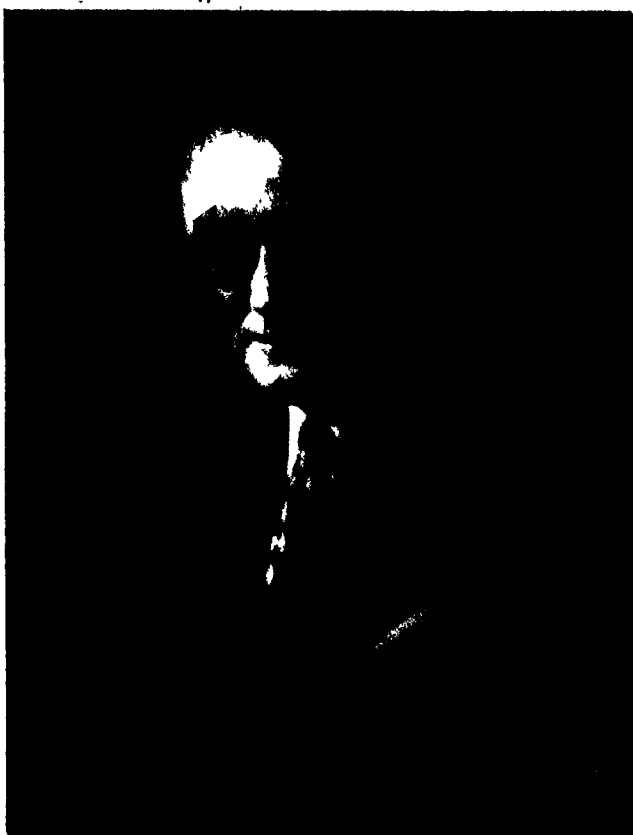
The significance of this offering challenges our imagination. It is one of the most vital reinforcements for the entire foreign mission undertaking. Hopes for advance are built with confidence that this offering will continue to grow every year.

God is calling many young people to world mission service. Our ability to send them depends upon adequate resources. We believe Southern Baptists will provide the means to send those whom God calls.

When a missionary goes to a city to witness for Christ and has a well-located, adequate place of work, he is often able to make in a few years strides which otherwise might take a lifetime.

Even in countries behind the Iron Curtain, churches are often permitted to meet in their buildings. From inside China come heroic stories of God's servants who are continuing to preach Christ in the very buildings which were constructed with Lottie Moon Offering funds.

No monetary measure could ade-



quately represent the value of this offering. In preparing for it the attention of Southern Baptists annually is focused upon mission study. Concern about world need is in direct proportion to information. When one has opportunity to see world conditions, he returns with a new vision of responsibility. Most Southern Baptists are not privileged to visit the mission fields, but through mission study the needs can be visualized.

When Southern Baptists become fully informed about world needs, a new day will come in our Convention life. The smallest church needs to be as informed as the largest church. Men need to be as informed as women. Young people need information as they plan their lives.

THE Lottie Moon Offering calls us to concentrated prayer for world missions. This may be in the final analysis its supreme contribution. We constantly are reminded that nothing we do can substitute for prayer. Seasons of prayer are largely responsible for the growth of this offering. It is my hope that the call to prayer may become annually even more widely heard.

The history of missions is a thrilling story of answered prayer. Some of the greatest revivals which ever oc-

curred have come in response to prayers on the part of God's people at the home base.

The Lottie Moon Christmas Offering stimulates the spiritual and stewardship life of a church for the entire year. Every gift brings greater determination to support the whole church program and share in the Cooperative Program. There is a striking parallel between the growth of the Lottie Moon Offering and support of the Cooperative Program.

The Lottie Moon Offering is to the stewardship life of the church exactly what a revival is to its work of evangelism. Every pastor says that a revival must not be measured simply in terms of the number who join the church during the meetings. It must be measured in terms of stimulating evangelism throughout the entire year in every phase of the church life.

The Lottie Moon Christmas Offering opens fountains of compassion in the hearts of God's people, and out of those fountains flows more generous giving throughout the entire year.

Southern Baptists will always insist that the Lottie Moon Christmas Offering be a special offering for foreign missions. It could not be absorbed into church budgets and disappear as a special Christmas gift to Jesus without losing much of its dynamic. It could not be diverted to meet general needs without losing its secret of power.

Southern Baptists can look with assurance upon the way the Lottie Moon Offering is handled. Every year as Missions in thirty-five countries meet in annual session they draw up long lists of needs. Much thought and prayer go into asking for what is urgently necessary. Each Mission could multiply its list manyfold, but experience has taught that only the most urgent needs can be considered. Even then they are far beyond our resources.

Those requests are forwarded to the Foreign Mission Board where they are studied carefully by the secretaries. Lists are then prepared of recommendations to be met from Lottie Moon funds. An allocation
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Gaining Know-How

Argentine Sunday School Association Held Week-Long Clinic To Train Workers in Stewardship and Evangelistic Methods

By William W. and Ada Graves

ROSARIO, Argentina, populated with some six hundred thousand people of mostly European blood, is modern by Latin-American standards, predominantly Catholic, but ripe to be won for the Lord. The sixteen Baptist churches in Rosario, led by underpaid pastors most of whom must do additional work to support their families, are awakening to the demands of New Testament stewardship and the need of a program of evangelism in its fullest sense.



Julia (Mrs. Fay) Askew teaches a class of Junior workers in the school held in the Echsortu Baptist Church, Rosario, Argentina.

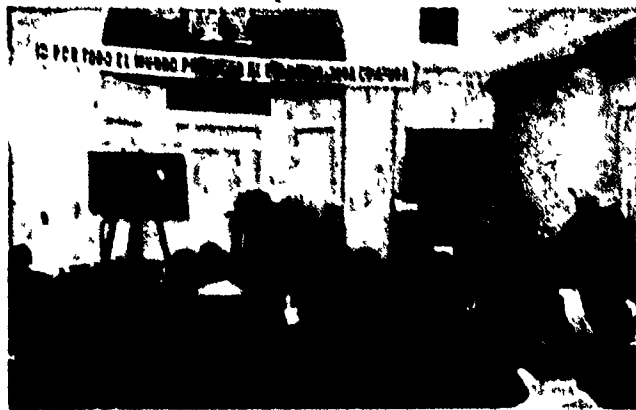
Lack of space for growth is a real problem; but the need of know-how in planning and using new space is just as important and pressing. Most Argentine workers are eager to provide both needs and are painfully aware of the great gap between the number of manifestations of faith and the number of baptisms. They are also aware of the great possibilities of the Sunday school in the full development of every church member.

With all this in mind, the associational Sunday school organization of Rosario, which has recently started quarterly meetings for workers of each age group, set out on a new ven-

ture. The week of August 22-26 was set aside for training and a complete set of courses was planned in each of three strategically located churches to which all could come. In each church there was a class for workers with Adults, one for workers with Young People, and so on to include all seven age groups.

The book, *Building a Standard Sunday School*, was taught to the pastors and superintendents; and *The New Testament Doctrine of the Church* was taught to all who were not teachers or training to be teachers. Thus, a total of twenty-eight classes were planned, including even the extension department. Three fine Argentine laymen were asked to direct the schools, and eighteen of the teachers were capable Argentines.

The directors felt that the meetings were important enough to invite workers from other parts of the country, so a clinic was provided in which the themes, "The Sunday School Growing," "The Sunday School



Ignacio Loreda, director of the school in the Central Baptist Church, leads the closing assembly. He designed the church bulletin used in advertising the schools.

Teaching," and "The Sunday School Working," were presented each morning of the week, along with the testimony of a pastor or superintendent whose church was feeling the results of a good teaching program. Stewardship, evangelism, the Six Point

Record System, teaching methods, visitation, and the literature all had their places in the clinic; and everyone had opportunity to express himself, present problems, or ask questions.

Was the week a success? What were the results? Of course, the ultimate success and final results will be seen through the years to come; but some indications of success are significant. Two hundred and sixty-six persons enrolled in the three schools and came faithfully each night. Of this number, fifty were from other parts of the country (some of them from towns almost a thousand miles distant).

Fourteen churches in the Rosario Association and twenty-six churches outside the association, almost one fourth of the total number of Baptist churches in Argentina, were represented. Due to late working hours and poor transportation facilities, night classes were held from eight thirty until ten thirty; but in spite of the late hour the attendance was good and no one was in a hurry to leave. Morning attendance at the clinic averaged over fifty-five.

Numbers do not reveal everything, and the spirit of enthusiasm indicated far more than the good attendance. One pastor, who expressed himself the first day as feeling that we would do better to forget these so-called "methods" and give more attention to the "spiritual," said with emotion the last day, "Brethren, we have seen something here. Let's take it home and put it to work." The effectiveness of the testimonies was startling, proving the truism that one good example is better than many precepts. The conviction of what they had seen happen in their own churches showed in

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Betty Alice (Mrs. Daniel M., Jr.) Carroll teaches a class of Primary workers. This class averaged about twenty in attendance.



Symbol of Permanence

By W. McKinley Gilliland

“WE appreciate what your Mission has done here at Ogbomosho,” said the young Nigerian national standing at my office door a few days before the dedication of the new buildings of the Nigerian Baptist Theological Seminary. This man, with several companions, had been passing along the road from Lagos. They had suddenly come upon a scene travelers would not expect to meet with in West Africa—three beautiful two-story buildings, the central one with a graceful church steeple rising seventy feet above the ground.

Now it is a daily occurrence for visitors to stop in their journey and ask for permission to look through these buildings. It is probably correct to say that nothing Southern Baptists have done for Nigeria in recent years has caused so much favorable comment and evident appreciation on the part of Nigerians as has the erection of this new seminary plant.

Southern Baptists can take pardonable pride in the new seminary buildings at Ogbomosho. The seminary is located in a strategic position beside the main motor road running from Lagos, the port city, to Northern Nigeria, 175 miles inland. One rounds a curve, going either north or south, and there before him stand the new

buildings against a backdrop of mango trees. A neat sign on a grassy plot identifies the nature of the buildings.

The dedication service for the buildings was held on August 10, 1955, presided over by Dr. J. Christopher Pool, principal of the seminary. At that time an information sheet was handed to visitors, bearing the following statement: “The buildings and the equipment are a gift of the Southern Baptist Convention to Nigerian Baptists.” More than \$160,000 have gone into the cost.

Rev. Buford E. Cockrum, Jr., of Cowan, Tennessee, who is in charge of Mission building projects in Ni-

geria, had the oversight of the construction work. He was assisted by Mr. Solomon Mofoluku, a Nigerian, and Dr. Patrick H. Hill, of the seminary staff. We regret that in an article of this nature we cannot give in detail something of the long hours of planning, the difficulties of assembling materials, the problems of labor, and the activities of each of the men just named.

Each of the three buildings was designed for a specific purpose and in anticipation of the day when as many as three hundred students might be enrolled for study. Today the semi-

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Part of those who attended the program of dedication.



Brazilian RAs leave Rio de Janeiro for a five-day encampment.

A Lift for Brazilian Boys

By Gene H. Wise

WHEN Missionary W. Alvin Hatton arrived in Brazil in 1948, he wasn't sure it was the Lord's will for him to give all his time to the task of starting and promoting Royal Ambassador work. He was prepared to undertake this task, having served as RA secretary for the state of Arkansas; and he was 100 per cent sold on the organization. But, on the other hand, he recognized the urgent need for field missionaries in a country bigger than the United States where more than one thousand counties are without a Baptist church.

Alvin's choice wasn't made easier by some trips he took. He traveled over the state of São Paulo where there was one field missionary for a population of nine million; he visited Mato

Grosso where one couple was serving an area as big as New Mexico, California, Arizona, and Colorado combined; and he saw something of Baptist work in Minas Gerais—another state as big as Texas—where one zone had one small Baptist church per one million people.

At the same time, Alvin was impressed with the great moral and spiritual void in which Brazilian boys grow up. Where could boys learn honesty in a country where that virtue is almost nonexistent? How could they learn not to lie when they see everyone doing it? Who could teach them by example not to take the Lord's name in vain? Where could be found an organization dedicated to the task of helping boys "live pure, speak truth, right wrong, and follow Christ the King"?

Finding no suitable answer to these

questions, Alvin came to this conclusion: "Here is one of our biggest harvest fields—boys. Boys who need help and understanding. Boys who need a foundation upon which to build Christian character. Given a moral and spiritual lift today, they will be our missionaries, pastors, Sunday school teachers, and deacons tomorrow."

In 1950 Alvin bought a small farm located in a low-mountain region about one hundred miles from Rio de Janeiro and began preparation of the first Brazilian RA camp. He converted the four adobe houses he found on the property into cabins for boys, counselors' quarters, kitchen, and dining hall.

Using bamboo poles for pipes, he succeeded in bringing fresh spring water into the camp area. Soon he began taking small groups of boys to *Sítio do Sossêgo* (Peaceful Farm) for

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FOREIGN MISSION NEWS

Board Meeting

Accelerated Advance

The Southern Baptist Foreign Mission Board, in its semiannual full meeting in Richmond, Va., October 11-12, elected Dr. Eugene L. Hill secretary for missionary education and promotion (see editorial); adopted a budget of \$7,501,081.68 for 1956, the largest in the 110 years' history of the Board and an increase of \$351,339.03 over the budget for 1955; and appointed 16 young people for overseas service (see "Missionary Family Album"), bringing the total number of active Southern Baptist missionaries to 1,022.

Continuing its program of accelerated advance on foreign fields, the Board raised its goal of missionary appointments from 100 to 125 per year, and voted to begin missionary work in East Pakistan and in Kenya and/or Tanganyika.

Dr. Baker James Cauthen, executive secretary, said in his report that during the next two years of special emphasis on world mission advance, the Foreign Mission Board will undertake to provide information and facilities for accentuating the mission emphasis in all parts of the Southern Baptist Convention.

Africa, Europe, and the Near East

In accepting the report of its committee on Africa, Europe, and the Near East, the Board voted to assure French Baptists of its support "with our prayers and so far as may be practical with our material resources." Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, was asked to investigate a situation in France which indicates that a number of outstanding men of that country have left one of the large Protestant groups and are interested in the possibility of identifying themselves with Baptists. The recommendation said, "If the persons in question are found to be true to Baptist principles, every reasonable effort should be made to relate them to the French Baptist Union."

Another recommendation asked that appreciation be expressed to the Spanish Ambassador to this country, José Maria Areilza, for his efforts in behalf of religious minorities in Spain.

It said in part: "Especially are we grateful for the privilege accorded us to buy property in Málaga. At the same time, we deplore the closing of the Baptist church at Elche and the fact that four other churches have been closed by Government order for periods varying from one to several years. We respectfully request the Spanish Ambassador to convey to his Government our earnest desire to have our coreligionists enjoy the privilege of worshiping in their own chapels."

In giving his report, Dr. Sadler said two Southern Baptist missionary doctors, who recently made a survey of medical needs in the Gold Coast, discovered that only one doctor is supervising the treatment of the 15,000 cases of leprosy of that region. Some 83,000 people in the South Mamprusi district are without medical facilities and have no Christian witness.

One of the doctors wrote: "The people are receptive; the Government is favorable; the doors are open. Will



This portrait of the late Dr. M. Theron Rankin, executive secretary of the Southern Baptist Foreign Mission Board from January 1, 1945, until his death in June, 1953, was presented to the Board at the opening session of its semiannual full meeting in October. Ronald Theron McMillan, four-year-old grandson of Dr. Rankin, unveiled the oil painting with the assistance of his mother, Page Rankin (Mrs. John J.) McMillan.

Baptists enter now—or will we wait until the doors close?"

Latin America

The report on Latin America, given by Dr. Frank K. Means, secretary for that area, dealt with mission strategy. "Our strategy in Latin America is identical with the Board's strategy in the rest of the world," Dr. Means said. "It rests on two solid pillars: the teachings of the New Testament and 110 years of Southern Baptist experience in world mission effort."

Dr. Means listed in six general statements the Board's strategy in Latin America: "(1) To face the world with realism—the kind of realism that Christ himself possesses. (2) To open new work in unoccupied areas. (3) To develop strong national Christians. (4) To strengthen existing work which has already attained a degree of maturity. (5) To reinforce the missionary staff from among the finest young people in the churches and schools of the Southern Baptist Convention. (6) To engage in long-range planning."

The Board authorized a Latin American Conference to be held in Rio de Janeiro, Brazil, early next year. Between 35 and 40 representatives of the Missions of Latin America will come together to get a comprehensive view of the total task. (Southern Baptist missionaries resident within a given area are organized into a democratic organization called a Mission.)

Dr. Means said: "The presidents of the Missions, together with representatives of theological education, medical centers, and publication work, should be able to suggest worthy objectives or goals to set before the 17 Missions. If the conference succeeds in its purpose, Southern Baptists may look back upon it 25 years from now as being a very significant development."

The Orient

Dr. J. Winston Crawley, the Board's secretary for the Orient who recently returned to his office in Tokyo from a brief survey trip to Pakistan, the second such trip this year, said in his report that the new nation of Pakistan offers an open door of mission opportunity to Southern Baptists.

(Please turn the page)

Pakistan was formerly a part of India but became a separate nation within the British Commonwealth in 1947. In population, Pakistan is one of the major nations of the world, ranking near Japan and Indonesia at about 80,000,000 people. Islam is the dominant religion, and it was on that religious basis that Pakistan became a separate nation.

The country is divided into eastern and western parts, separated by more than a thousand miles. East Pakistan is smaller, but much more thickly populated. It is the section under immediate consideration as a possible Southern Baptist mission field.

Dr. Crawley reported: "Something of the tremendous spiritual need there can be seen in the fact that Christians number less than one-third of 1 per cent. And there are fewer than 150 evangelical missionaries among the 46,000,000 people of East Pakistan—a ratio of only one missionary of any evangelical denomination to more than 300,000 people. Such a great shortage of missionary witness overshadows even the need in our other Orient fields."

The major groups at work in East Pakistan are Baptists—British, Australian, and New Zealand Baptists. Those missions welcome Southern Baptists to come and work alongside them, says Dr. Crawley. The particular region to which Southern Baptists are invited includes the capital city of Dacca (population about 500,000); the district of Faridpur, west of Dacca (with nearly 3,000,000 people); and the subdistrict of Comilla, in Tippera district east of Dacca (with almost 2,000,000 people).

"This will give us a fairly compact area within which to work, having a total population of over 5,000,000 and no other evangelical missionaries at all except two couples in the city of Dacca," Dr. Crawley said. "Our mission would offer to those millions of people their sole hope of hearing the gospel."

Brazil

A Baptist school for the training and education of pastors and other Christian workers was opened in Belém, state of Pará, Brazil, in August. It is to be called the Equatorial Baptist Theological Institute.

The school opened with five students, all men, and two faculty members, Harold Schaly, Brazilian Baptist

leader, and Paul E. Sanderson, Southern Baptist missionary. Dr. Thomas E. Halsell, a recent appointee to Brazil, now in language school in Campinas, will direct the school.

An elderly Brazilian pastor said the school is the realization of a lifelong dream.

Japan

Baptist influence in Japan continued to increase as Japanese Baptists dedicated three major school buildings on the island of Kyushu in October.

On the campus near Fukuoka City, the main building of the Japan Baptist Theological Seminary was dedicated. Administrative offices, classrooms, library, and chapel are located in the three-story, \$100,000 structure. A large dormitory and a conference-retreat lodge were built previously on the new seminary campus.

At Seinan Jo Gakuin, girls' school in Kokura, two high school buildings costing \$200,000 were dedicated. An ultramodern high school administration and classroom building was named in honor of President Emeritus Matsuta Hara. In the same ceremonies a large, well-equipped gymnasium for the school's 1,700 students was also dedicated.

Mexico

The people of Tampico, Mexico, hit by two hurricanes, have received food, clothing, and medicines from the Baptists of Mexico and of Houston, Tex.

The Mexico Baptists began giving of their meager means in answer to an appeal from the Baptist church in Tampico after the first hurricane hit the city. When the Baptists of Houston learned about the tragedy, they began to raise funds and collect relief goods.

A committee in Tampico was organized to distribute the supplies to all the suffering without regard to denominational affiliation.

"In the midst of sorrow and privation, it is hoped that many will learn of the love of God as expressed by the full sympathy of his people," Missionary William M. Haverfield wrote.

The Philippines

Services of dedication for the new campus of the Philippine Baptist Theological Seminary in Baguio City were held in early September. The school had been using a Chinese hotel for a

dormitory and a church building for classrooms.

The seminary graduated its first class of students this year, and began its fourth session last summer with a total of 28 students, 22 Filipinos and six Chinese. Dr. Frank P. Lide, Southern Baptist missionary, is president of the school.

Spain

Eight New Churches

Eight new churches were admitted into the Spanish Baptist Union at its biennial convention held in the First Baptist Church, Madrid. This brought the number of Baptist congregations in the organization to 37 with a combined membership of 2,100 persons.

The three-day meeting, attended by 89 messengers and numerous visitors, was preceded by a two-day convention of the Spanish Woman's Missionary Union.

The theme of the general convention was "Our Baptist Heritage." The messengers told of many cases of persecution and difficulty, but a general spirit of optimism and faith in the future was evident in all the meetings.

Forty-four women attending the eighth annual convention of the Spanish Woman's Missionary Union heard a report on the opening of a home for the aged, saw the presentation of the first yearbook published by the organization, and adopted an organized plan for mission study. Four new missionary societies were accepted in the organization. The theme of the convention was "Behold the Lamb of God."

Permit to Buy Property

Representatives of the Foreign Mission Board in Spain have been given permission to buy property in Málaga.

For a number of years the Board has been unable to buy property in Spain; and this particular request had been pending for four years. The property will be purchased in the name of the Board.

First-Century Witness

The Baptist Church, Alicante, Spain, witnessed 44 professions of faith in five special meetings with Rev. Santiago Canclini, pastor of Central Baptist Church, Buenos Aires, Argentina, as visiting evangelist.

Mrs. Charles W. Whitten, mission-
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Christmas *around the World*

Wherever the manger scene is depicted this Christmas, the baby Jesus will be portrayed in the nationality and color of the people of that land. In Nigeria and other countries of Africa, the "Christ child" will have black skin, in the Orient he will have olive complexion, in South America he will be a Latin.

Jesus Christ is always pictured in terms of our own race and color and language. That is right, for he is universal.

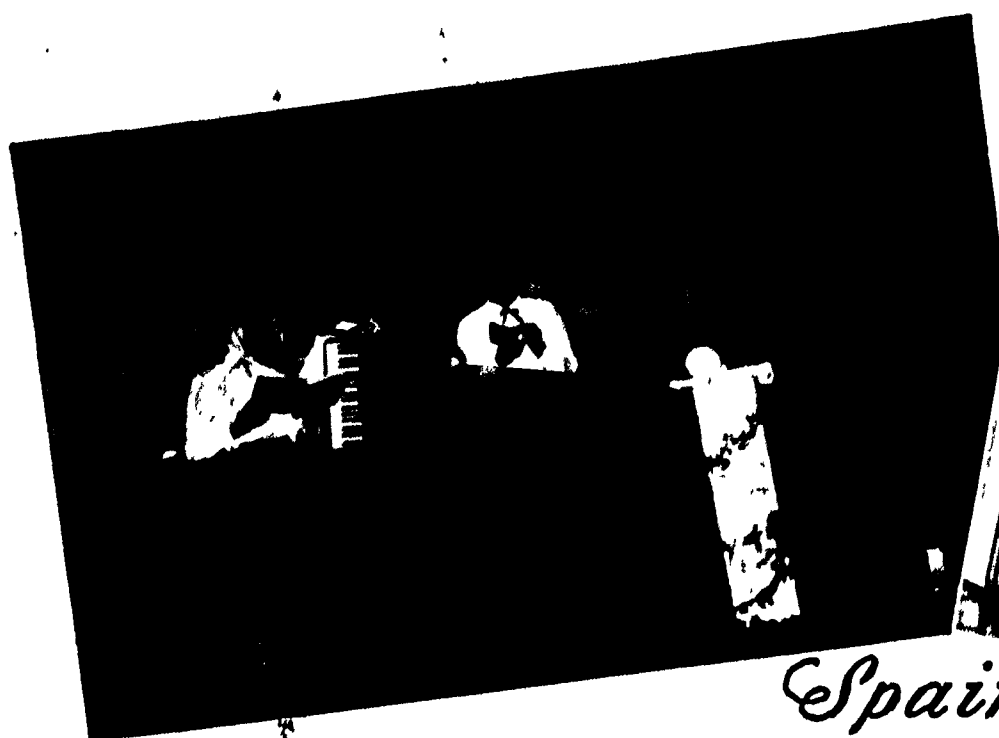
Here are photos made last Christmas in countries where Southern Baptist missionaries work. May they help us all to become color-blinded by love for Jesus Christ who died for all. Missionaries have

demonstrated in their own lives that the love of Christ dissolves the barriers of race.

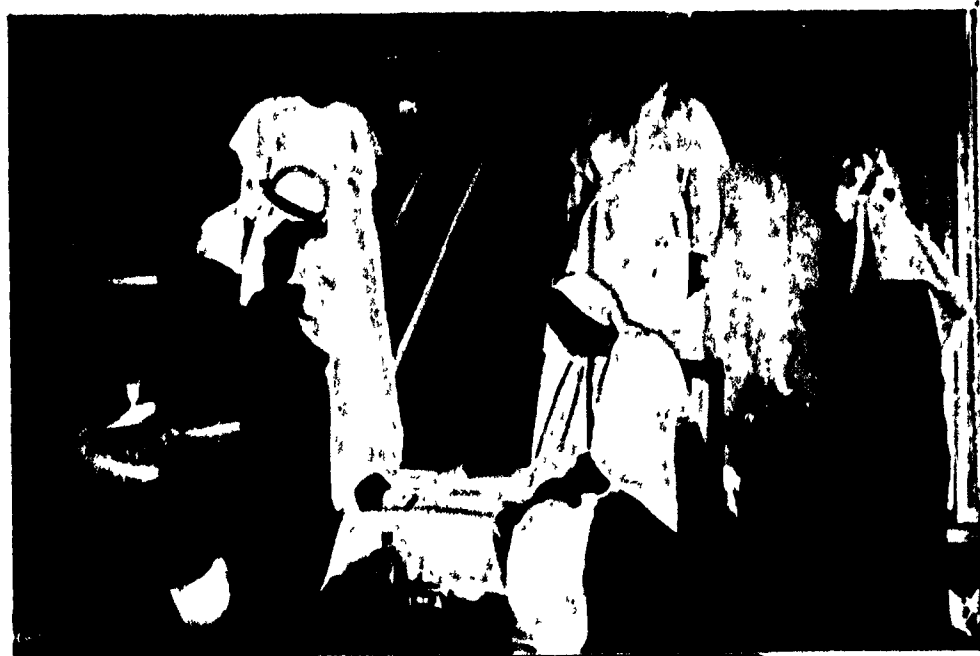
The African sometimes asks, "Is God an Englishman? Was Jesus a white man?"

Someone has suggested an answer for the wise missionary: "Jesus was not so dark as you nor so white as I. He was born in a land cooler than yours and hotter than mine. He lived in a little land closer to your country than to mine. Jesus learned to walk in Africa, and an African carried his cross."—I. G.

(Please turn the page)



Spain



JAPAN





Formosa

CHRISTMAS AROUND THE WORLD



Southern Rhodesia



Colombia



The Philippines



Malaya



Indonesia



Lebanon

EDITORIALS

New Secretary-Editor

Eugene L. Hill, missionary to Malaya, was elected secretary for missionary education and promotion by the Foreign Mission Board in annual session on Wednesday, October 12, 1955. In this important post he will have primary responsibility for keeping the people in the churches informed about the status and progress of their work overseas. He will also serve as editor of *The Commission*.

Dr. Hill takes up his new duties as of January 1, 1956.

Dr. and Mrs. Hill (the former Louise Heirich) were appointed missionaries of the Foreign Mission Board in 1935. They were assigned to South China where Dr. Hill succeeded M. Theron Rankin, newly elected secretary for the Orient, as professor in the Graves Theological Seminary, Canton. From 1946 to 1949 he served as president of this institution.

Soon after the Communists overran China, Dr. and Mrs. Hill were transferred to Malaya to assist in pioneering a difficult but promising field. They have served with distinction in every post to which they have been called.

Dr. Hill will bring to his new duties a comprehensive knowledge of missionary operations in the Orient. He also has visited Southern Baptist mission work in Europe and the Near East. The Board's secretary for missionary education and promotion must be thoroughly conversant with actual operations on the mission field. He also must understand the program of the Southern Baptist Convention, particularly in its financial and promotional aspects. By virtue of being intensely interested in the Convention and its work, Dr. Hill is not a stranger to developments and trends within the denomination.

The Foreign Mission Board's department of missionary education and promotion is divided into three divisions: (1) publications, (2) promotion, and (3) audio-visual education. The departmental secretary usually serves as director of the publications division. Dr. Rogers M. Smith is associate secretary for the promotion division, and Rev. Fon H. Scofield, Jr., is associate secretary for the audio-visual education division.

The department's annual program is usually built around four basic ideas: (1) a mission study theme, (2) a promotional slogan, (3) monthly promotional emphases, and (4) an immediate objective.

The department's reason for existence is (1) to help Southern Baptists see their obligations toward the waiting world, and (2) to challenge them to act in consequence of their obligations. Two distinct groups of people are the constant objects of the de-



Eugene L. Hill

partment's concern: (1) the people for whom the Board and the missionaries appeal in other lands, and (2) the people to whom the Board and the missionaries appeal in the churches at home. A well-balanced program of missionary education and promotion must keep both groups clearly in view.

The departmental staff, in addition to the persons referred to above, is composed of specially trained technicians who go about their tasks with a sense of mission. They are completely absorbed in the work for which they are responsible, feeling that they are very closely and intimately related to the work of the missionaries overseas. This group includes: Ione Gray, associate editor of *The Commission* and press representative; Genevieve Greer, book editor; Elizabeth Minshew, assistant to the departmental secretary; Virginia Lee Priddy, circulation manager of *The Commission*; Robbie Pugh, research assistant; Rachel N. Dickson, director of schools of missions; Johnni Johnson, editorial assistant; and Claude K. Cook, supervisor of overseas audio-visual program,

as well as other equally devoted associates and helpers.

Dr. Hill is characterized by a wealth of experience, unrestricted dedication, and an extensive knowledge of the world in which he lives. He is a missionary first, last, and always. In taking up his new duties, what he will be doing will be most vital to the success of our operations overseas. It is reassuring to the Board and the denomination at large to know that a man of his capacity is to stand in this important place. He needs and deserves the prayerful support of our whole Southern Baptist constituency.

Christmas Gift to the World

Christ is sometimes referred to as God's Christmas gift to the world. Theologians would insist that this is an oversimplification of what was involved in the Incarnation. For minds which are less theologically inclined, however, the fact remains that God so loved the world that he gave his only Son in order that the world might be saved through belief in him.

The most urgent part of the missionary task consists in giving the Christ whom God has already given in the Incarnation to the peoples of the world. They do not yet know that he has appeared as the Saviour of men and the world. In fact, they frequently find the "good news" of his coming almost too good to be true. They have waited so long and so patiently for deliverance from the weight of sin that they can scarcely believe that deliverance is at hand.

The Lottie Moon Christmas Offering for foreign missions, sponsored by Woman's Missionary Union, can be said to be a Christmas gift to the world in two distinct senses: (1) It hastens the process of letting the world know that the Christ for whom they look has already come and wants to assert his saving grace on their behalf. (2) The offering itself constitutes a Christmas gift to the world in that the different projects represented in the offering will bestow benefits on almost every part of the world.

Did you ever take occasion to examine closely the proposed list of allocations for the Lottie Moon Christmas Offering? A mere reading of the list will give one a new appreciation for the size and scope of our missionary operations abroad. All thirty-five countries or geographic entities in which our missionaries reside are represented. Some are in the Western Hemisphere, and some are in the Eastern Hemisphere. Some are in the Northern Hemisphere, and some are in the Southern Hemisphere.

Unless one is very careful, he will find himself pausing along the way to think about the benefits to be derived from a single entry on the list. That single entry is just one of scores of entries calling for assistance in building or maintaining churches, schools, hospitals, publishing houses, good will centers, and a vast variety of other enterprises. These are permanent investments. They will pay dividends within a few months after the offering has been made, but

they will continue to pay rich dividends for a long time to come.

When a hospital is established, who can measure the amount of suffering it will relieve and the amount of spiritual good it will accomplish? In order to get a picture of what one church can mean in the decades ahead, one has only to reflect upon the history of some Southern Baptist church which was humble in origin but which has now become "a towering lighthouse of spiritual strength."

Those who contribute to the Lottie Moon Christmas Offering do so without any conscious expectation of receiving a return. By blessing others, however, they are in turn blessed themselves. If they could have the remarkable experience of visiting in a mission center when the news comes that a Lottie Moon appropriation for some cherished project has been made available, they would feel more than amply rewarded. They would see the flush of joy, and perhaps a few tears, upon the faces of missionaries who have waited and planned and prayed for the realization of their dreams.

The Lottie Moon Christmas Offering has become a source of inspiration to the whole denomination. What the women do as they give their gifts is a very graphic illustration of what can be accomplished when people who believe in the same thing are strongly motivated to do an outstanding job in the Lord's service. They have demonstrated that—given a worthy cause—such a cause justifies an unusual outpouring of prayer, energy, and sacrifice.

Finally, although the Lottie Moon Christmas Offering is a Christmas gift to the world, it is also a Christmas gift to the Lord whom we serve. It must gladden his heart to see people praying for divine guidance and then responding generously to the impulses which come to them under the influence of the Holy Spirit.

Missionary Passage

Kings of the earth and all
peoples;
Princes and all judges of the
earth;
Both young men and virgins;
Old men and children:
Let them praise the name of
Jehovah;
For his name alone is exalted;
His glory is above the earth
and the heavens.

—PSALM 148:11-13 (ASV)

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Ajloun Baptists Take Evangelical Message to Surrounding Villages

Alta Lee (Mrs. L. August) Lovegren
Ajloun, Hashemite Kingdom of Jordan

THE Baptist Church of Ajloun (Hashemite Kingdom of Jordan) has a membership of about thirty young people who take seriously their stand for Christ and their church membership.

The church furnishes the prayer power and the personnel, while the Mission furnishes the petrol, to carry the gospel to at least four villages other than Ajloun.

Ain Jara is near Ajloun and about the same size. There is a new Roman Catholic Church with an Italian missionary priest and a Greek Orthodox Church and priest. But there is no evangelical witness in all the village except as our people go each Friday afternoon for women's and children's meetings and each Sunday afternoon for Sunday school and a preaching service.

Kerfrenji is farther away (about thirty minutes' drive over very rough, unpaved roads) and is twice the size of Ajloun. The population is entirely Moslem except for about twenty families. It is quite often the scene of feuds and rioting. There is no church of any kind and no non-Moslem witness other than the services the Baptist folk hold on Fridays and Sundays. Two young people from this village have accepted the Lord; but as yet they do not have parental permission to be baptized. Pray for them.

Debbin, one hour's drive from Ajloun over unpaved roads, is a very small village and is very unusual in that it is 100 per cent non-Moslem. Debbin folk originally were refugees from Syrian persecution, and the Jordan Government gave them their village. There is no religious ministry whatsoever except as Baptists go there weekly for services.

Gerasa, also an hour's drive over unpaved roads, is one of the cities of the Decapolis mentioned in the New Testament. The Moslem population outnumbers the non-Moslem. Besides the Roman Catholic Church, there is no non-Moslem witness in the town except as Baptists go there twice a month.

A lady of the church goes almost weekly to another village which is Moslem except for one family. She visits in homes and tries to witness to Christ's love.

Plans are being made to begin regular trips to Soof, which is en route to Gerasa. This large village has five baptized believers but there is no church, no minister, no service of any kind.

Other villages have requested that someone come and preach, but our personnel is limited.

We covet your prayers as earnest efforts are made to extend the kingdom in areas round about Ajloun. The preacher on these trips may be a carpenter, a nurse, or the pastor. The Sunday school teacher may be a nurse, a secretary, a housewife, or a schoolteacher. They are busy people, but they are eager people—eager to buy up every opportunity to share the experience of their salvation and to see sinners saved by God's grace.



Gospel Brought Extreme Feeling To the Heart of Nigerian Listener

Thomas J. Kennedy
Kaduna, Northern Nigeria, West Africa

THE Shaki Baptist Mission Station (where we lived before moving to Kaduna), one of the oldest in Nigeria, is made up of two separate compounds, on different sides of town and about three miles apart. At present there are eight missionaries located in Shaki.

On one compound there are two mission houses and the Elam Memorial Baptist School, which has several buildings, including a chapel where I preached each Sunday night. This is a very beautiful compound located on a hill overlooking Shaki. Huge rock (granite) hills rise right from the back door. There are many fruit trees, such as orange, grapefruit, lime, guava, mango, cherry, banana, avocado, and coconut.

The Baptist Hospital and two mission houses are on the other compound. The doctor and his family live in one house and two nurses live in the other.

Shaki is 82 miles from Oyo, 115 miles from Ibadan, and about 235 miles from Lagos (the capital and chief seaport). There are no public utilities in Shaki. Practically none of the people have cars. A few lorries (trucks) come to town each week carrying passengers, freight, and mail.

AS you wrap your Christmas packages, won't you ask yourself if you have done as much for Him who was rich, yet for our sakes became poor, that we through his poverty might be made rich. The amount you pay for each gift could perhaps bring the gift of salvation to someone you will never see. So pray about it, ask the Lord to have his way, and give to Him who loves you more, and does more for you than those to whom you are giving.—Helen Nixon, missionary to Argentina

I was missionary adviser in the Shaki Association, which is composed of about thirty churches and missions. I visited the churches to get acquainted with the pastors and to help them with their problems. This area is classified by the Government as one of the lowest economic areas in Nigeria. But despite that fact most of our churches and missions in Shaki Association are self-supporting.

My work as missionary adviser would be similar in many ways to that of an associational missionary in America. I acted in an advisory capacity to the pastors, churches, and schools. Part of my work was to try to promote the program of the Nigerian Baptist Convention in the churches. Things are much harder to promote here than in the States. The work moves slower, also. But the Lord is working a work of grace in the hearts of the people here just as surely as he is in other parts of the world.

After I had preached in the Offiki Baptist Church, about ten Africans came to the front indicating that they wanted to be saved from their sins. During the consultation period that followed one testified, "There was an extreme feeling in my heart this morning as the gospel was preached."

Many of the people, although ignorant, illiterate, and without much understanding of the principles, are interested in Christianity and are hungering for the gospel. In Shaki Association the Baptist faith is predominant. In many towns the only church is Baptist. What an opportunity for the true gospel and true faith! Thanks be to Southern Baptists who have lifted up their eyes on the fields which are white unto harvest!



Changed Hearts Are the Answer To Japanese Desire for Peace

D. Curtis Askew
Tokyo, Japan

I HAVE sensed the movement of a band wagon since my return to Japan from furlough in the States. The force and significance of it were impressed upon me by a conversation I had on board the train riding through Kyushu. A fine-looking lad sat across from me in the third-class coach—which put him nearly in my lap. Noticing the Baptist badge on my coat lapel, he inquired about it, as often happens. I told him who I am, and he responded by telling me that he, too, is a Christian and member of the *Kyodan*, or Union Church of Japan.

After quite a time of sharing our Christian experiences, he asked, "Are Baptists pacifists?" I answered that I was sure there are Baptists who are pacifists, but that it is an individual matter. I explained my position as one who is not a pacifist in the strict sense, though of course I hate war as much as anyone. My explanation seemed to bring thoughts to his mind he had never had or heard expressed before.

AS your home is bright this season with the joy of Christmas, remember that the vast majority of Surabaya's million and Indonesia's eighty-one million do not even know that God's only Son was given to the world that they might be saved.—Darlyne (Mrs. Stockwell B.) Sears, missionary to Indonesia

Then he said, "I do not believe that capitalism is the right system for Japan. The big companies get richer, and the people get poorer all the time. It is not a fair system to the workingman."

I answered, "I am not in Japan to defend capitalism. But you must admit that in America, where capitalism is best illustrated, the workman is better off than anywhere else in the world."

"That is only because America is such a rich nation. It won't work in Japan. We need some communistic or socialistic system."

I pointed out to him that for any country to be rich, she must not only have natural resources, but must have efficient work to use those resources. That a capitalistic system inspires more efficient work, through competition, than does any kind of socialistic system is quite evident, I told him; and he seemed to agree with that, which was also a new thought to him. We talked on for some time until he left the train.

Communists in Japan have been crying "We want peace!" for years. Their very deeds in Korea and Indochina belied their talk; but, now that settlements have been made in those places, they seem to have a movement under way in their favor. No one in the world wants peace more than the Japanese, and rightly so. Only they have suffered the effects of both the atomic and hydrogen bombs. Communists have appealed to this desire for peace and, by reminding the people over and over that America was the first user of the atomic bomb on Japan and that America, through experiments with the H-bomb, has caused the death of at least one Japanese fisherman and contaminated their fishing waters, have gained much favor.

Thus Communists, standing hidden in the background, have a band wagon rolling in their favor right now. The aim is to turn this nation away from America and neutralize her as a military power, making her easy prey for Russia and China.

Though we are certainly not in Japan to preach economics or politics, we cannot but recognize such attitudes as a swing in the direction of the left, which, if carried to its final end as in China, will destroy freedom and, if possible, the work of the churches.

I am writing this letter merely to appeal to our people to pray for us and for Japan as never before. As I told a man on the train yesterday: The hope for peace is not through hiding our faces from reality and folding our hands. It is being busy in having the sinful hearts of men

changed, for war is just the natural result of sinful hearts. To gain peace, we must preach the gospel!



Relief and Medical Aid Opens Way For Gospel among Korean Refugees

Irene Branum
Pusan, Korea

SOMETIME last winter we had a basement running over with relief goods and no way to get them out of Pusan. The relief truck had broken down, and so far we had been unable to get the things out by rail. Most of the people we knew in Pusan had already been given some clothing.

At a dinner given by a Danish nurse we heard about a group of fire refugees living in five long army huts in a schoolyard not far from where we live on Yong-do Island in Pusan Harbor. Three thousand people were supposed to be living there. Their refugee shack homes on the hill fairly close to our church had been destroyed in one of the big fires a few weeks before.

Over a period of several weeks relief goods from both Australian and Southern Baptists were turned over to a committee for distribution. On one of our trips we went into the huts and tried to give Gospels of John to each family. About three hundred were given away. We found that each family group had a space about eight by ten feet with nothing to separate them from the other groups but a blanket or a piece of cloth. It was a pitiful situation—so crowded that a picture could not even be taken to show the folk at home.

Being interested in public health and knowing what an epidemic could do in such crowded conditions, we asked permission to give some immunizations. We went once a month for three months and tried to give D.P.T. (diphtheria, whooping cough, and tetanus) injections to all the children under six. About two hundred got one shot, but only fifty-five got the full series of injections. (Even in the States we sometimes have trouble getting a series of injections completed.)

On two of our trips to the refugee camp, the Girl's Auxiliary members went along and told a Bible story to the children for their community missions project. The last time, the Young People's Training Union sent someone to speak to the group as their practical missionary project.

All of this covered a period of about four months, and during that time the committee went to our church in Pusan and asked that we come and hold regular worship services for them. The chairman said that he himself was not a Christian but he felt that the people needed a church. After some delay they secured a small building in the schoolyard. Up to this point the missionaries had been in charge of the project, but now we felt that the church should take advantage of this opportunity to start a mission on Yong-do. With our hospital being

WE will be having a Christmas program at the chapel and perhaps treats for our Sunday school children much like you will have at home. The big difference is that here we have to explain what Christmas is and who Jesus is before they take part in the program. The idea of most of the people is that Christmas is just farang, or the foreign festival. The Chinese, the Thai, and the Malaysians (who are Moslems) all have their respective festivals at their new year seasons, and they think Christmas is just a similar time of drinking and eating and frolicking for us farangs. The sad part is that that is the meaning it has for many of the Americans they see here.
—Ronald C. Hill, missionary to Thailand



built over here, we certainly want to get a Baptist church started as soon as possible.

In the little chapel in the refugee camp, the pulpit stand and chair were given to us by a Baptist army chaplain when a unit moved away. Our hope and prayer is that this will be the beginning of Baptist work here on the island where we are the only missionaries and our hospital the only real hospital. Relief, medicine, and evangelism all work hand in hand in Korea.



Nigerian Initiation Into Manhood Shows Need of New Way of Life

C. Ray Crowder
Keffi, Nigeria, West Africa

WE were sitting on crudely-made wooden chairs in front of some small, round mud huts with thatched roofs. The drummers were seated near us, thumping away on their small drums. There were several hundred people crowded around for the event that was to take place.

It was a most colorful sight—the Gwari women with their purple clothes and the Fulani women in their bright and gay colors and numerous beads and bracelets. It was a typical scene that might be witnessed at any place in Northern Nigeria—except for one thing. This was a special occasion, that of a ritualistic custom of the Fulanis called *Sharo*. This is the native ritual observed before a boy can marry and before he can become a man.

There were ten or twelve boys about eighteen or twenty years of age who wore only small garments around their bodies. Their chests were bare. They all seemed to be doped—and that they were. They had been given some type of medicine that dilated their eyes and made them giddy-headed. The medicine was also causing them to tremor as though they were afraid. Actually, they were not.

Many of them had rough scars across their chests and

stomachs resulting from other occasions like this. They were dancing around, chanting weird chants and kneeling before the chief drummer begging to be allowed the privilege of being beaten. The boys took out a small hand mirror and stared into it as they knelt, for they believe that if they look into the mirror the image will take upon it the fear and actual pain of the beatings.

After the boys had worked themselves into an emotional frenzy, the chief drummer selected two to begin the custom. There was much rejoicing and singing when the first two were chosen—and some fighting among those who were not chosen. One of the boys stood with his right hand behind his head and his left hand holding another boy to help steady himself. He stood firmly, not noticing what was going on. He had a wild stare in his eyes as he tried to concentrate on the image in the mirror.

The other boy chosen had a long limber stick about three fourths of an inch in diameter. He drew back the stick and with all his might hit the boy across the chest or stomach. If the boy had flinched, he would not have proved himself to be a man. Never did he flinch. He received several such strokes, each stroke causing a deep gash which would bleed profusely. After each stroke the women and girls would dash up to the boy and "oo" and "ah" over his manliness.

When one boy received his initiation into manhood, he took the stick and beat the one who beat him. Several of the boys participated in this custom.

There are over three million of these Fulani people in Nigeria—most of them in the northern region. They are a nomadic people, wandering from place to place tending

YOUR missionaries often try to tell you what the Little Moon Offering means—if you could only really know! But I wonder if we write enough about the possibilities wrapped up in your praying together. Of course, your thoughts can be so much on whether you can do or have done your part on the program well or a thousand other earthly problems that praying is merely a matter of words. But, as you meet in groups, two or three of you or a crowd, college graduates or those with little formal education, possessors of much that the world calls riches or very little, it is possible for you so to forget yourselves, so to forget even the pressing needs laid on your hearts, so to forget all but God and his love for the whole world that his Spirit can pray through you, and as a result many scattered here and there will respond to that love. Will you not pray that it may be so as you gather? If that experience is yours you will not waste the Christmas days ahead but will use them all for God's glory.—Elizabeth Hale, missionary to Malaya

for December 1955

cattle and farming. There is no definite Christian witness to these people. No one has taken enough interest in them to learn their language and seek to win them to Christ Jesus.



**Church Organized, Pastor Ordained,
Anniversary Observed on Same Day**

Manly W. Rankin
Ipoh, Malaya

IPOH, the third largest city in the Federation of Malaya, is beautifully planned with wide streets. It is surrounded on all sides by mountains, some more than seven thousand feet high. When the sun begins to sink in the west, Ipoh is clothed with sunset glows, and no city in Malaya is more beautiful. One is thrilled as he gazes upon the rich, colorful rays that reflect in the clouds and across the skies; and he is daily reminded of the words of David in Psalm 19:1: "The heavens declare the glory of God; and the firmament sheweth his handywork."

Ipoh is the center of the tin-mining industry of Malaya and the capital of Perak, the wealthiest state in Malaya. On the outskirts of the city there are groves of tall coconut palms and rubber trees. The people are predominantly Chinese and the majority of them speak the Cantonese dialect, but many are Hakkas.

Baptist services were started in Ipoh in November, 1954, on the Sunday after the Mission residence was completed. Twenty-one people gathered in the large front room. The meetings continued in the Mission home until July, 1955, when a newly built apartment was secured. The congregation has increased rapidly, and in the meantime the Lord has sent Mr. and Mrs. Lau Chun Yeung and Mr. and Mrs. Tsao as missionaries to their own people here.

On Sunday, August 14, the First Baptist Church of Ipoh was organized with ten members. A number of people are waiting to be added to the church by baptism. Immediately following the organization, the church voted to call Mr. Lau as pastor and asked for his ordination. The ordaining council was composed of Missionaries Manly W. Rankin, G. Harold Clark, and Greene W. Strother and Mr. H. S. Hwang.

For me it was a most happy occasion—a church was organized, a new pastor was ordained to make the second ordination in the Baptist work in Malaya, the pastor's son was one month old (a great blessing according to Chinese custom), and it was my and Mrs. Rankin's thirty-first wedding anniversary.

The next day a contract was let for our new church building. When the building is finished early next year, it will be one of the most attractive in the city. Soon after its dedication, a revival meeting will be held with Christian films being shown every night.

We are seeing the evidences of God's hands in his work here in Ipoh. Pray for us.

Missionary Family Album

Appointees (October)

CARLISLE, Jean, Tenn., Mexico.
DAVIDSON, Minor, and Mary Boydston Davidson, Okla., Malaya.
HALBROOKS, Fred E., Jr., and Hazel Crow Halbrooks, Ala., Equatorial Brazil.
HIGG, Thomas O., S. C., and Katharine Younts High, N. C., Nigeria.
JONES, Marjorie, La., Nigeria.
KIRKPATRICK, Mary Frank, Miss., Nigeria.
LEDFOURD, Lowell E., and Shirley Stephan Ledford, Ark., Peru.
LOCKHART, Maxine, Tex., Nigeria.
MARLER, L. Parkes, and Martha Ellen Townsend Marler, Miss., Korea.
TISDALE, Billy B., Ark., and Helen McWilliams Tisdale, Tex., Philippines.

Arrivals from the Field

FERGUSON, Rev. and Mrs. W. Joel (Nigeria), 1506 Coggin Ave., Brownwood, Tex.
GRAYSON, Alda (Hawaii), 1107 N. Main St., Rutherfordton, N. C.
HALE, Elizabeth (Malaya), 1302 Washington St., South Boston, Va.

Births

BARTLEY, Rev. and Mrs. James W., Jr. (Uruguay), son, James Steven.
COWHERD, Rev. and Mrs. Charles P. (Indonesia), daughter, Marian Eugenia.
DORROUGH, Doctors Robert L. and Mary (Philippines), son, John Carl.
HARVEY, Rev. and Mrs. Gerald S. (Southern Rhodesia), daughter, Janet Sue.
HOLLAWAY, Rev. and Mrs. Ernest L., Jr. (Japan), daughter, Rebecca Diane.
MAYHALL, Rev. and Mrs. David N. (Nigeria), daughter, Ellen Dale.
RUSSELL, Rev. and Mrs. D. Rudolph (Thailand), son, Patrick Timothy.
SLEDGE, Dr. and Mrs. Randall D. (Peru), son, Jonathan Edward.

Death

GALLIMORE, Mrs. Arthur R., emeritus (China), October 12, Raleigh, N. C.

Departures to the Field

BOWLIN, Rev. and Mrs. Ralph T., Box 657, Gwelo, Southern Rhodesia.
BURKS, Dr. and Mrs. Edgar H., Jr., Baptist Mission, Oyo, via Lagos and Oshogbo, Nigeria, West Africa.
CANZONERI, Antonina, Baptist Hospital, Ogbomosho, Nigeria, West Africa.
COGGINS, Rev. and Mrs. Ross C., Djalan Ir. Anwari 12, Surabaya, Java, Indonesia.
DUNAWAY, Rev. and Mrs. Archie G., Jr., Baptist Mission, Okuta, via Shaki, Nigeria, West Africa.
FRYER, Rev. and Mrs. Ross B., Jr., Djalan Hegarmanah 41, Bandung, Indonesia.
HAMPTON, Roberta, Apartado 608, Suc.

"A", Chihuahua, Chihuahua, Mexico.
HARRIS, Rev. and Mrs. Robert L., Apartado 3177, Lima, Peru.
HENLEY, Sarah Lou, Baptist Mission, Oyo, via Lagos and Oshogbo, Nigeria, West Africa.
HOWARD, Rev. and Mrs. Stanley P., Jr., 1290 Nakajimayama, 1-Chome Shinmachi, Shimonoseki, Japan.
LAIR, Lena, Baptist College, Iwo, Nigeria, West Africa.
LOCKE, Rev. and Mrs. Russell L., Baptist Mission, Oyo, via Lagos and Oshogbo, Nigeria, West Africa.
MOON, Hazel, Baptist Mission, Iwo, Nigeria, West Africa.
MYERS, Doctors Karl J., Jr., and Mary Elizabeth, Baptist Mission, Oyo, via Lagos and Oshogbo, Nigeria, West Africa.
RICHARDSON, Rev. and Mrs. Jarrett W. H., Jr., Baptist Mission, Shaki, Nigeria, West Africa.

ROBINSON, Rev. and Mrs. Gordon E., Baptist Mission, Oyo, via Lagos and Oshogbo, Nigeria, West Africa.
SANDERS, Eva, Baptist Welfare Center, Ire, via Oshogbo, Nigeria, West Africa.
SCULL, Rev. and Mrs. Ancil B., Djalan Hegarmanah 41, Bandung, Indonesia.
SHELTON, Rev. and Mrs. Ray E., 18 de Julio 832, San Carlos, Dept. de Maldonado, Uruguay.
SMALL, Rev. and Mrs. Tom G., Rhodesian Baptist Mission, Private Mail Bag 35, Gatooma, Southern Rhodesia.
VERNON, Rev. and Mrs. Vance O., Caixa Postal 89, Belém, Pará, Brazil.
WAGNER, Lucy, Baptist Mission, P. O. Box 35, Pusan, Korea.
WRIGHT, Dr. and Mrs. Robert M., Baptist Mission, P. O. Box 35, Pusan, Korea.

New Addresses

ASKEW, Rev. and Mrs. D. Curtis, 86-1 Chome, Harajuku, Shibuya-ku, Tokyo, Japan.
BAKER, Rev. and Mrs. Dwight L. (Israel), Box 29, Blawenburg, N. J.
BEDDOE, Mrs. R. E., emeritus (China), 606 N. St. Patrick St., New Orleans 19, La.

In Memoriam

Gladys Stephenson Gallimore

Born November 8, 1886
Sharon, Tennessee

Died October 12, 1955
Raleigh, North Carolina



MRS. ARTHUR R. GALLIMORE served Southern Baptists as an educational and evangelistic worker in China for twenty-nine years. A native of Tennessee, she was graduated from Hall-Moody Institute, Martin, Tennessee; Union University, Jackson, Tennessee; and the Woman's Missionary Union Training School, Louisville, Kentucky.

She taught in the public schools of Tennessee, Louisiana, and Oklahoma for eight years. She was appointed to China in 1918, and she

and Mr. Gallimore, native of North Carolina, were married the following year. They did evangelistic work in the North River and East River Associations and evangelistic and literacy work in Canton and Waichow. Mrs. Gallimore taught in a girls' school in Canton and opened and operated a good will center in Waichow.

The Gallimores retired from active service in 1947 and made their home in Wake Forest, North Carolina. Mr. Gallimore died in March.

BOWDLER, Rev. and Mrs. George A., Sr. (Argentina), 1517 Denny Road, Columbia, S. C.

BROWN, Dr. and Mrs. Lorne E. (Jordan), Box 2026, Beirut, Lebanon.

CADER, Rev. and Mrs. Burley E. (North Brazil), 461 Eighteenth St., N. W., Cleveland, Tenn.

CLINE, Rev. and Mrs. P. A., Jr., 26 Soi Asoke, Bangkok, Bangkok, Thailand.

CONGDON, Rev. and Mrs. Wilfred H., School for Missionaries' Children, Baptist Mission, Oshogbo, Nigeria, West Africa.

COWLEY, Mr. and Mrs. William A., Ekiti Baptist High School, Igede, via Ado-Ekiti, Nigeria, West Africa.

CROUCH, Mrs. E. H., emeritus (Brazil), 841 Millican, Navasota, Tex.

DYSON, Rev. and Mrs. Albert H., Jr., Baptist College, Iwo, Nigeria, West Africa.

ELDRIDGE, Eva Mae, Baptist Mission, Shaki, Nigeria, West Africa.

EPPELSON, Barbara, Baptist Press, Agodi P. O., Ibadan, Nigeria, West Africa.

ERNEST, Mary Lee, P. O. Box 1900, Hilo, Hawaii.

FINE, Rev. and Mrs. Earl M. (Nigeria), 1219 Merchant, Emporia, Kan.

GULLATT, Rev. and Mrs. Tom D. (Japan), 4225 Campbellton Rd., Ben Hill, Ga.

HALSELL, Dr. and Mrs. Thomas E., Caixa Postal 552, Campinas, São Paulo, Brazil.

HARPER, Rev. and Mrs. Winfred O., Baptist Mission, Oyo, via Lagos and Oshogbo, Nigeria, West Africa.

HIPPS, Dr. and Mrs. J. B., emeritus (China), 608 S. Wingate St., Wake Forest, N. C.

HUEY, Alice, emeritus (Hawaii), 1501 Second Ave., Bessemer, Ala.

JOHNSON, Rev. and Mrs. W. Buren (Indonesia), P. O. Box 502, Pulaski, Va.

KENNEDY, Rev. and Mrs. Thomas J., American Baptist Mission, Kaduna, Northern Nigeria, West Africa.

KERSEY, Ruth (Nigeria), 2321 Floyd Ave., Richmond, Va.

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

MARTIN, Rev. and Mrs. Henry D., Baptist Boys' High School, Oyo, via Lagos and Oshogbo, Nigeria, West Africa.

MARTIN, Pauline, Baptist Women's Training College, Idi-Aba, Abeokuta, Nigeria, West Africa.

MASTERS, Helen, Baptist Welfare Center, Ire, via Oshogbo, Nigeria, West Africa.

MCCOY, Dr. and Mrs. Donald B., Triunfo, Pernambuco, Brazil.

McMILLAN, Rev. and Mrs. Virgil O., Jr., 9 Daitokuen, Nagasaki, Japan.

MOORE, Dr. and Mrs. Walter M. (Nigeria), 1028 Napoleon, New Orleans, La.

MULLINS, Rev. and Mrs. Charles D., Box 315, Kahului, Maui, Hawaii.

OWEN, Dr. and Mrs. Frank B., Djalan Sukadjadi 144, Bandung, Java, Indonesia.

PARHAM, Rev. and Mrs. Robert M., Jr., American Baptist Mission, Kaduna, Northern Nigeria, West Africa.

SMITH, Rev. and Mrs. James W., Box 20, Nazareth, Israel.

SPENCER, Rev. and Mrs. Alvin E., Jr., 2952 Ojizaka, Agenogi-cho, Shimane-ken, Matsue City, Japan.

TINKLE, Amanda, Baptist Leprosy Service, P. O. 26, Ogbomoso, Nigeria, West Africa.

TUMBLIN, Rev. and Mrs. John A., Martins, via Mossoró, Rio Grande do Norte, Brazil.

VAN LEAR, Marie, Baptist Women's Training College, Abeokuta, Nigeria, West Africa.

Foreign Mission News

(Continued from page 14)

ary to Spain, reports on a visit to Elche, city in Alicante Province, where Baptists are being persecuted for their faith. "This congregation had almost completed its beautiful new building last fall when work was stopped on a technical pretense that the building did not come up to certain specifications of the architectural department of the Government.

"Once, after the group had gone into the unfinished building for a prayer meeting, they were forbidden to meet there until they got written permission from the Government. They solicited this permission months ago, but have never received a reply.

"They set Sunday, October 2, as the day to begin having services in the new church, feeling that they had done all within their power to comply with the law. On Monday, October 3, the police came and put an official seal on the door with the explanation that the church did not have written permission to meet in that building."

Mrs. Whitten also visited Játiva, where five Baptist young people recently spent 10 to 15 days in jail because they refused to pay fines for gathering at a secluded spot on the Albaida River for a proposed baptismal service.

"The first day they were in jail these young people had their own private devotional period," Mrs. Whitten wrote, "but other prisoners came up and wanted to know what they were doing. From then on they had regular worship services. . . . That prison experience has been an outstanding spiritual blessing to the Játiva

Church. The twentieth-century Christians of Spain are experiencing first-century persecution."

Briefly

Brotherhood Guide Book: The Baptist Brotherhood in Texas, L. H. Tapscott, secretary, has made possible the publication of the *Brotherhood Guide Book* in Spanish.

Bible in Ndaau: A 14-year task of providing the first translation of the Bible into the Ndaau language was recently completed by Rev. Clyde J. Dotson, Southern Baptist missionary to Southern Rhodesia. This translation could make the Bible available to nearly 60,000 Africans.

Dr. Lovegren Released: The Rev. Levi A. Lovegren, an American Baptist missionary who crossed into Hong Kong territory in September, after five years' imprisonment in Red China, is the father of two Southern Baptist missionaries, Miss Mildred Lovegren, of Hong Kong, and Dr. L. August Lovegren, of Jordan.

Argentina: Attending the Silver Jubilee Convention of the Argentine-Paraguayan Woman's Missionary Union in Buenos Aires were 97 delegates representing 42 of the 83 societies. Seven new societies were received, bringing the total to 90. Missionary Minnie Mellroy writes: "Looking back over the years, one sees with joy that there has been real progress."

Gaza: A Baptist school in Gaza enrolls 300 pupils and takes children through the equivalent of the fourth grade.

Israel: The Baptist school at Nazareth has an enrolment of 360.

Lebanon: A Baptist church was recently organized at Mio-Mio, near the old city of Sidon.

Thailand: Word has come of the first definite decisions to trust Christ in Choburi, Thailand. Missionary Ronald C. Hill writes: "A young man and a young woman said they wanted to follow Jesus Christ. They have been coming to the services for some months; and we feel that they understand the gospel message, though they may yet have far to go to break with sin and superstition and go all out for Christ. It is hard to explain the thrill that comes with the first definite move for Christ in a new city after preaching for almost one full year with no outward decisions."



MISSIONS VISUALIZED

Fon H Scofield Jr



Visual Aids and the World Missions Emphasis

The years 1956 and 1957 will find the denomination focusing attention on world missions. The Foreign Mission Board is making plans for production of resources to implement the emphasis in every way possible. A portion of these resources will be in the field of visual aids. Here are some of the plans and some proposed release dates.

Two motion pictures will be produced. The first one will be a sequel to the new recruitment film and, like it, will be released on a service charge basis. The film will be released under the title, *All Are Called*, and will portray dramatically the missionary responsibility of every church and every church member.

The second motion picture will be entitled *This Waiting World*. It will be narrated and presented by Dr. Baker James Cauthen to acquaint Southern Baptists with needs and opportunities for missionary advance around the world.

Both of these new films will fit into the programs of world mission weeks, stewardship weeks, mission days, et cetera, in a very effective manner.

Slide coverage of the world will be practically completed in 1956. In 1955 two sets were released covering the Near East and Europe. In 1956 additional sections will cover East Asia, Southeast Asia, Latin America, and perhaps Africa as well.

This new slide service provides libraries with convenient sources for individual slides or selected groups of slides. Catalogues are available from the Baptist Book Stores and from the Foreign Mission Board. Slides are sold only through the Baptist Book Stores.

Two new filmstrips will be released as teaching aids for world mission weeks. *The Foreign Mission Board* will tell the story of Southern Baptists' world ministries. *Report on Advance* will be just that with expansion details, showing limitations and opportunities. Both of these filmstrips will be released through the Baptist Book Stores for \$1.00 each with man-

ual. They will be in black and white with captions.

The general resources are being expanded with each passing month. The new filmstrip series, *Sharing the Word*, is now complete for Brazil, Europe, and the Near East. Coverage will be expanded to include the Orient, Indonesia, Japan, Formosa, Korea, Mexico, and Argentina in 1956. Others will cover special program needs and all are in color. Filmstrips will continue to sell through the Baptist Book Stores for \$3.50 with manuals.

Brazilian Boys

(Continued from page 12)

five-day encampments. He didn't have enough beds for all of them, but they didn't mind sleeping on straw mats.

His used light motor often failed just when he needed lights most. Once the bottom burned out of his wood-burning stove with the result that his whole kitchen went up in flames.

Missionary Hatton now feels that the pioneer phase has ended and that he will be able to do more in the future toward developing a training and camping program for the fifty RA chapters already organized and toward starting new organizations. His biggest problem is lack of leaders; but he feels that his new counselor's training course, plus his plans for helping start a men's Brotherhood program in Brazil, will help supply this need.

This year Alvin built a swimming pool at the RA camp, leveled off a *futebol* (soccer) field, built two additional cabins, and bettered the roads leading to *Sítio do Sossêgo*. He reported at the last Mission meeting: "This may not be the most accessible, the most centrally located, nor the best equipped camp in the world. But we're glad to have it. The boys like it! And more and more boys are liking it better and better all the time!"

Gaining Know-How

(Continued from page 10)

the flashing eyes and was felt in the moving tones of several who spoke.

One Mendoza pastor said that, because of the visitation and evangelistic program of the Sunday school, he never preached without having from three to ten conversions. Another told how a religious census (which we all thought couldn't be done in Latin America) revealed seventy-five children from three to twelve—prospects for the Sunday school—living in one city block.

Out of this rich experience have come some conclusions that will interest Stateside Baptists who follow world missions with their hearts and sustain it with prayer and means.

First: The conclusion grows daily that the same principles of Sunday school and Training Union work that have borne such rich fruit in the Southern Baptist Convention are equally effective in Latin America. Why? Because they are based on human needs and God's Word.

Second: Argentines (like nationals elsewhere) are capable and basically interested in learning how to do the Lord's work effectively. They respond to training and, once trained, are more effective in training one another than is an outsider. Hence, more of these schools in more places, large and small, is an imperative. Buenos Aires, with its three million people and thirty Baptist churches, is the target for the next new training start, but little *pueblos* (villages) all over Argentina can be helped in the same way. More teaching faculties are planned for the 1956 Rosario schools.

Finally: Argentine Baptists are beyond the stage of needing to be supported financially. All they ask for is the opportunity to *borrow* money to provide space for growth. The same kind of help that has spurred Baptist growth in the western part of the United States will do it in Latin America.

Yes, more missionaries are sorely needed, for there are vast unreached areas which must be claimed for the Lord; but there, too, the same principles that have opened new doors in the States will win and develop men and women for the Lord. A new day, a new opportunity, a newly opened door await God's people. God, give us the faith to claim them.



THE WORLD IN BOOKS

Genevieve Green

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

Tour of South Africa

Written by Alan Paton for Lippincott's "Portraits of the Nations" series for young readers, *The Land and People of South Africa* (\$2.75) is sure to please older readers as well. Its information is concise enough for reference use—and the book is indexed for reference—yet it is constantly entertaining.

Mr. Paton displays the beauty, the history, and the problems of his country through the motif of a conducted tour—by rail from Capetown to the Kimberley diamond fields and on to Johannesburg and a gold mine; a car trip through Kruger National Park; a history lesson at the famous monument near Pretoria; a plane trip to Victoria Falls; return to Capetown through a tribal reserve and around the southern tip of Africa, "one of the most beautiful parts of the world"; and the tour is ended.

"Our journey is over now," Mr. Paton says at the end, "and I am sorry to part company with you. It has been a great pleasure to me to show you my country." You won't want to miss this armchair trip conducted by an author who can make words speak to both mind and heart.

Pastor's View of the World

"The world has but one path to peace," says Pastor R. Paul Caudill, of the First Baptist Church, Memphis, in *A Minister Looks at His World* (Broadman, \$1.75). That path is through the power of the Lord Jesus Christ as it becomes effective in the hearts of the individuals of the world.

The book grew out of the information and impressions Dr. Caudill gathered on a world mission tour as he talked with missionaries and soldiers, a Government official in India, Arab students, a Japanese journalist, a pastor in Berlin, Korean refugees, and others. The East, with its tensions, misery, and want, is a hotbed for the seeds of Communism, he says. He sees the urgency of Christian missions against this background of misunderstanding and ambition.

New Missionary

Gertrude V. Brox had just completed the language study required before beginning station work in India when she died last year. *Thou Didst Say Unto Me* (Judson Press, \$1.00) is her devotional diary. Most of the writings deal with ad-

justment to missionary service. The four sections of the booklet, each beginning with a poem, are entitled: "The Call and the Cost," "The Questing Spirit," "The Vision," and "The Fulfillment." A brief introduction and a closing section tell about the author and of her death.

Young People's Programs

Leaders of church youth groups will welcome two new program kits published by Westminster Press. Although designed for use in Sunday evening fellowship groups, they may be used also in other group meetings. Some of the programs, and particularly the worship services, will not fit into Baptist procedure, but leaders will find many adaptable ideas, particularly in methods of presenting youth programs. Each book has a home and foreign mission program and other programs with a mission slant.

Junior-Hi Kit No. 12 (\$2.50), edited by Norman F. Langford, has twenty-nine program topics for use with Intermediates. The programs are divided into six general groups: studying the Bible, the work of the church, the world today, personal problems, worship, special meetings. Individual programs include ways of studying the Bible, missions, church finances, vocations, hobbies, church and personal worship, holidays. Some of the methods used are dramas, quizzes, map making, dioramas, murals, recordings, discussions, films, projects, recreation.

Youth Fellowship Kit No. 13 (\$3.00), edited by Mary Ellen Schmitz, has twenty-six program topics for use with Young People, and in addition has a workshop section, some arts and crafts ideas, and a section on worship and drama. The programs are divided into five areas of Christian living: faith, witness, outreach, citizenship, fellowship. Topics include how to listen to a sermon, church finances, military service, alcohol, race prejudice, the H-bomb tests, and missions.

Madagascar

The Malagasy, by Rakotovo (Augsburg Press, 50 cents), is a paper-backed booklet of about fifty pages, half of them colored picture pages and half of them facing pages of text briefly explaining the pictures. Pictures and text explain for children the customs of the people of Madagascar, including dress, transportation, crops, festival, church, and other aspects of life on the island.

Paul in Rome

The Cross and the Eagle, by Julius Berstl (Muhlenberg Press, \$3.50), a story based on the life of the apostle Paul, centers around his experiences in Rome. There is a vivid description of the shipwreck on the way to Italy and of the welcome given him by Christians.

The title represents the Christian faith versus the Roman Empire. The weakness and cruelty of Nero and his lavish, lustful life are contrasted with the strength and Christian love of Paul and his joyful faith even in prison.

Books in Brief

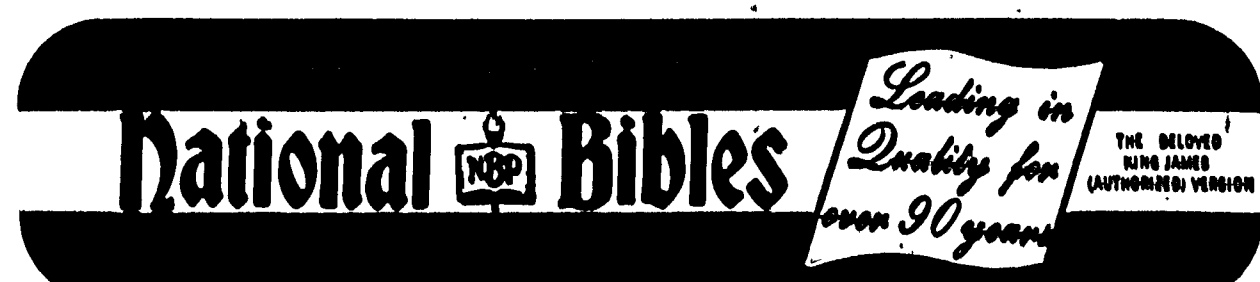
Strong Hearts for God, by Dorothy O. Bucklin (Judson Press, \$1.00), begins with Roger Williams and covers American Baptist mission work among Indians in New York, Oklahoma, Arizona, Montana, Nevada, and California.

How Long the Night, by Claribel F. Dick (Judson Press, \$2.00), is the story of the goodness of God found through illness by the wife of a Baptist minister; it is a warm, human book.

Highways of Worship, by Mary Beth Fulton (Judson Press, \$2.00), has worship programs built around fellowship with God, service for God, and peace with God; it can be used in almost any group.

Right or Wrong?, by T. B. Maston (Broadman, \$2.00), concerns the everyday activities about which young people ask the most questions; it is a good book for young people and their leaders.

Fools for Christ, by Jaroslav Pelikan (Muhlenberg Press, \$3.00), a scholarly book of six essays built around six striking characters—Kierkegaard and Paul, Dostoyevsky and Luther, Nietzsche and Bach—reveals how the true, the good, and the beautiful can lead to a human and natural idolatry.



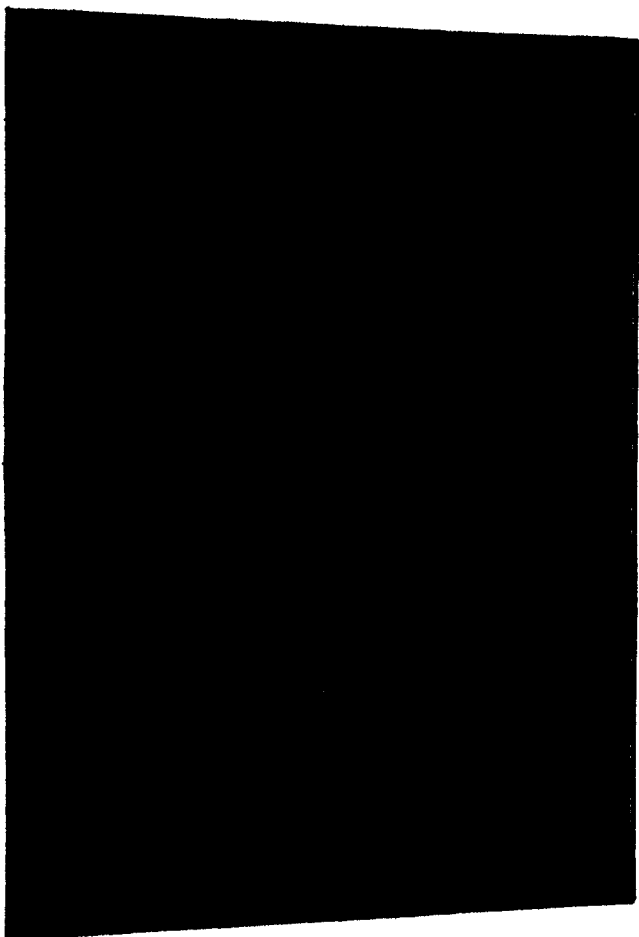
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Symbol of Permanence

(Continued from page 11)



Bronze tablet on new library-chapel building at Nigerian Baptist Theological Seminary.

nary has an enrolment of eighty-five men from Nigeria and the Gold Coast. One building contains classrooms and measures 42 feet by 142 feet. Five large classrooms are on the ground floor and five on the second floor. Rest room facilities are also available.

Beneath the classrooms are several large storage rooms, one of which is to be made into a recreation room for the students. The central building houses the library on the ground level and the chapel on the second floor and measures 32 by 100 feet.

The administration building is 38 feet by 112 feet. In addition to offices for faculty members, there is a large room for faculty meetings and receptions, a small kitchen, a student center and store, clerical offices, and rest rooms. The three buildings are connected by walkways on both the ground and second floor levels, the ground walkway providing protection during the rainy season.

Several factors entered into making the dedication service an event to be remembered. The dedicatory address was presented by Dr. Porter Routh, executive secretary-treasurer of the

Executive Committee of the Southern Baptist Convention, who had previously attended the Baptist World Alliance meeting in London. The day of dedication was also the opening day for the annual meeting of the Baptist Mission in Nigeria, and 120 of our missionaries were present at Ogbomosho.

Two important Nigerian chiefs, the Shoun of Ogbomosho and the Timi of Ede, were also present. Mr. Borys, of the architectural firm of Nickson and Borys, Lagos, who had drawn plans for the buildings, was another guest. Mr. Borys expressed to the writer his appreciation for the fact that the plans had actually been carried through, when so often he made plans that were never executed.

Dr. Routh in his dedicatory address made several notable statements. He spoke in appreciation of the work of our pioneer missionaries of a hundred years ago and of those living today.

He said the new seminary buildings "are a symbol of that permanence, of the reality that Jesus Christ is the same yesterday, today, and forever." Further, "if this building were just a pile of blocks built on Nigerian soil, its value would be limited. It would be a thing of beauty to those who pass by. It might even serve as a monument to the work of pioneer national and missionary Baptist leaders. But its main value arises from the fact that it will be a place of study, a Bethel, a place of training for individual men and women who have given their hearts in simple faith to Jesus as Saviour and have committed their lives in dedicated service to Jesus Christ as Lord."

Dr. Routh then reviewed a statement of principles defining the meaning and mission of Baptists in relation to the gospel and to the world and of the emphasis on the doctrine of regeneration in Baptist life. He also evaluated something of the emphasis on education found in Nigeria today.

"This seminary is dedicated to the proposition," he said, "that men of Christ can be trained with even a more burning dedication that his cross be held aloft until it can be seen and followed by the trained and untrained leaders and followers in every area of Nigerian life. Only men with decisive, trained minds can take decisive actions."

Following Dr. Routh's address, visitors and missionaries moved to

the ground level of the central building from the chapel, where Dr. Pool had charge of the formal dedication of the buildings. A bronze tablet, mounted on the wall beside the main entrance to the library, was unveiled. On this tablet are listed the names of the present seminary faculty, names of architects and builders, with the words: "These buildings are dedicated to the glory of God and to the training of ministers of the gospel." Also on the tablet is the text, "Set your mind on things above, not on things on earth."

Lottie Moon Offering

(Continued from page 9)

committee representing Woman's Missionary Union comes to the Foreign Mission Board and spends many hours studying the needs presented. The lists are then recommended to the Executive Committee of Woman's Missionary Union for approval.

One of the highest tributes which can be paid to Woman's Missionary Union is that across the years the women have adhered to their basic purpose in forming an organization whereby they declared their objective to be to stimulate the spirit of missions and the grace of giving, but not to interfere with the administration of the mission boards, either in the appointment of missionaries or in the direction of mission work.

Woman's Missionary Union has realized her high opportunity of reinforcing the world mission task through prayer, mission study, and giving but has not undertaken to enter the field of mission administration. This clearly is the responsibility of the Foreign Mission Board committed to it by the Southern Baptist Convention.

Gifts made to the Lottie Moon Christmas Offering are administered by the Foreign Mission Board with the full approval and co-operation of Woman's Missionary Union.

It is my hope that the Lottie Moon Offering will grow in extent, spiritual power, and in the amount given to a height far beyond anything which has yet been visualized. It is one of our highest hopes for advance. May God's richest blessings be upon all who this year will bring a Christmas gift to Jesus through the Lottie Moon Offering.

The Primacy of Missions

(Continued from page 3)

Commission along with preachers and teachers.

In the Purpose of God

The primacy of missions is most clearly seen in the light of God's purpose for the ages. There is an old theorem in geometry to the effect that a straight line is the shortest distance between two given points and, that being the case, all other straight lines between them will coincide with it.

There are two points which seem to me to mark out God's purpose of the ages (Ephesians 3:8-10). As shown in Ephesians 1:4, the first point is fixed from before the foundation of the world.

The other point is projected by our Lord's prophecy on the Mount of Olives to a time yet to come. "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come" (Matthew 24:14 ASV). One verse marks the beginning, the other looks forward to the end.

From the foundation to the culmination His purpose pins together the successive ages. And that purpose is a missionary purpose—"to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God" (Ephesians 3:10 ASV).

The joy of preaching and practicing missions is the joy of getting in line with the will of God. All that we do as his children must be rightly related to his purpose for the ages. This does not mean that all of us should pack up and go to some foreign field to preach the gospel. But it does mean that some of us should go and all of us should find our proper places in relation to this over-all purpose.

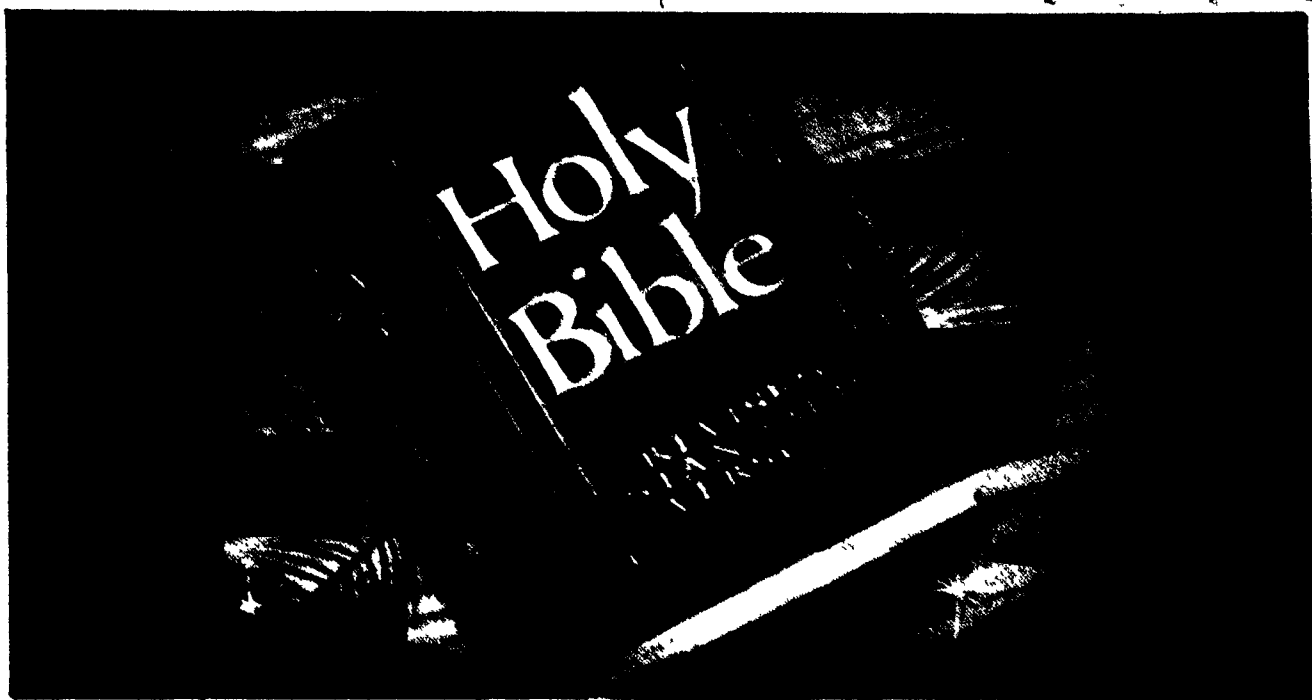
Some of you heard Dr. Baker James Cauthen, of the Foreign Mission Board, at the meeting of our state convention in Charlotte pleading for at least one missionary from each church. He stated that all the missionaries appointed by our Foreign Mission Board since it was established in 1845 totaled 1,960 [as of October 15, 1954]. Think of it—1,960! Why, we could crowd that number here in our

auditorium—have done it many times. That company would include J. Lewis and Henrietta Hall Shuck, R. H. Graves, Matthew T. Yates, my own parents, two sisters and two brothers, our own Mary Mills (Mrs.

Robert A.) Dyer, J. T. and Jane Carroll McRae, L. August Lovegren, and others—a noble band, but pathetically few among so many for so long.

We must send more. We will send more. God help us to do so.

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I weep before the figure of the man I might have been.—Southern Baptist missionary completing forty years of service overseas

Because Jesus Came

(Continued from page 5)

the hospital, often more than fifteen miles each way. This year we have been thrilled over the addition of a "land rover" ambulance purchased with Lottie Moon funds.

Compared to hospitals in the States, this one is not very "fine." But compared to African hospitals in Rhodesia, it is very good; and our equipment is probably as adequate as will be found anywhere in this country.

When things were being unpacked and put into the hospital, we overheard an African visitor say to his companion, "Are they going to move many Europeans (white people) out here? Surely such a hospital as this is for European people, not the Africans!"

Another African once said, "We cannot believe that people would build this hospital and put all these wonderful things in it just for us."

And one of our nursing orderlies remarked, "I've never seen expensive medicines like Chloromycetin and some of these others used for Africans—only for Europeans!"

More important than the medical aid that is rendered is the spiritual phase of the hospital work. Each day our African minister, Mufundisi Sitole, holds chapel which is attended by both the outpatients and the inpatients who are able to get out of bed. He visits the others at their bedsides.

Our missionaries are active in visiting and witnessing to the people. One of them visits each ward for prayer every morning before breakfast. Several of our hospital employees are often seen speaking to patients about the Lord Jesus who loves them and who can heal their sin-sick souls. The

hospital missionary staff constantly uses every opportunity to witness of the Great Physician. Often our hearts have been thrilled by those who have come to know Jesus while at the hospital.

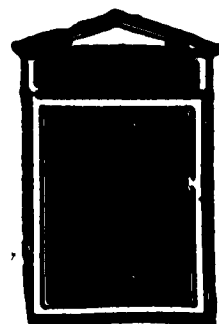
Pioneer work in an isolated native reserve has many problems that we would not meet in other areas, perhaps. Sometimes people wonder why we are happy to serve God here. Not long after we came to Sanyati, an engineer from a mine was out to check the station diesel engine.

On his way back to Gatooma with a European Baptist from town, the engineer asked, "What did the doctor do back in America that made it necessary for him to leave and come to a remote place like this and do the kind of work he is doing?" The Christian replied, "If the Lord Jesus loved sinful man enough to die for him, is it so strange that man should love the Lord Jesus enough to leave home gladly to serve him, even here?"

Not many months after the hospital was opened, we were called to go to one of the lines (villages where people live in kraals arranged in a long line) for a woman who was unable to have her baby. Arriving at her kraal, we found that the usual number of *ambuyas* (old women) had been working with her more than a day. We delivered very small premature twins—the first was already dead, the other breathed only briefly.

The young woman was given the needed hospital care and was ready to go home when her mother came to us. With tears in her eyes, she said, "Two years ago no doctor was here and no hospital was here. My older daughter had this same trouble having her baby and Missionary Bowlin tried to take her to town. It was during the rains and the lorry broke down. She and her baby died by the roadside. If the doctors and the hospital were not here now, this younger daughter of mine would be dead, too." And she added, "How we thank God for sending people to help us."

Yes, serving the Lord is always a blessing, never a sacrifice. With our African people, we thank God for his love and the love of his children that sent us here and provided this hospital and its facilities to serve his people in Sanyati.



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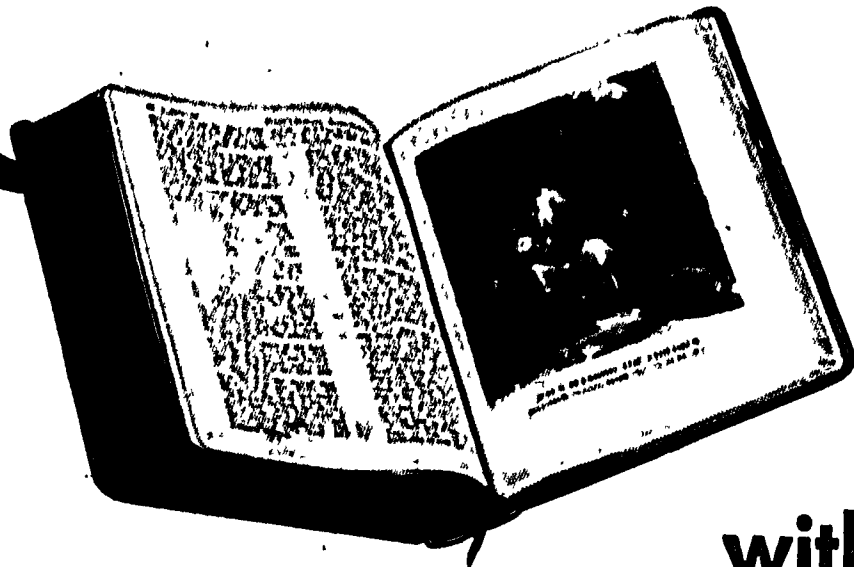
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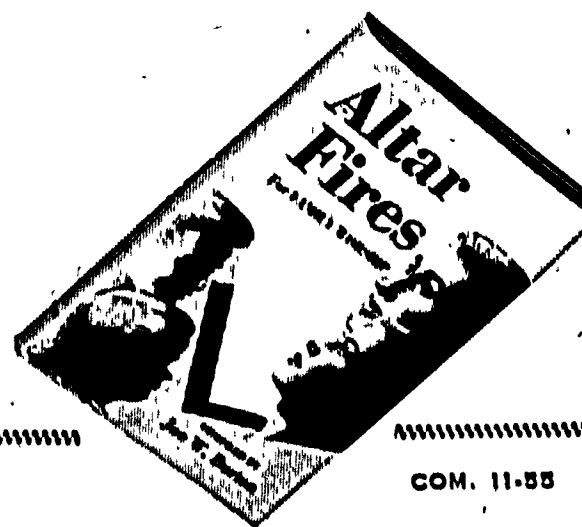
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