

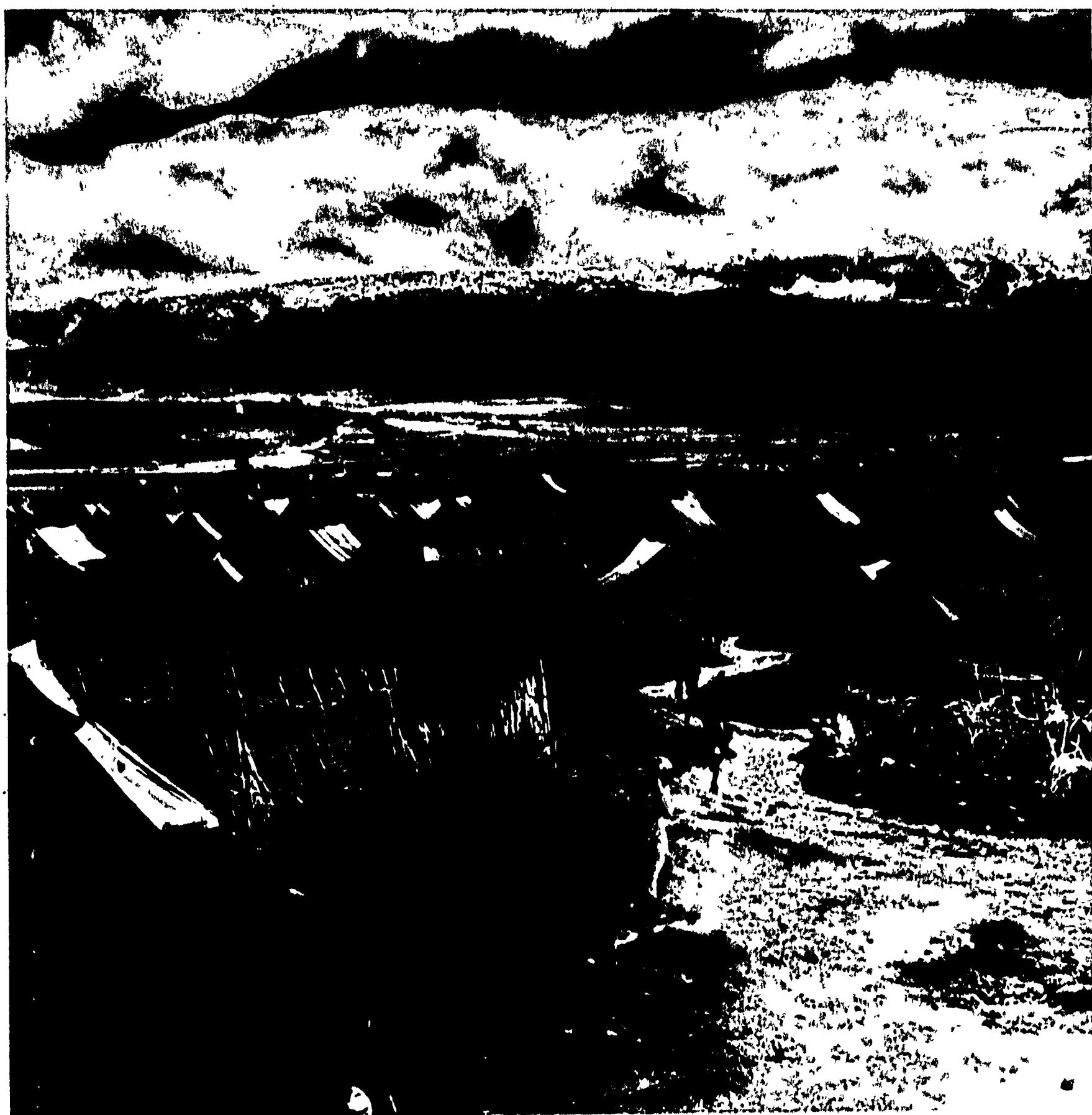


THE

JANUARY 1956

# *Commission*

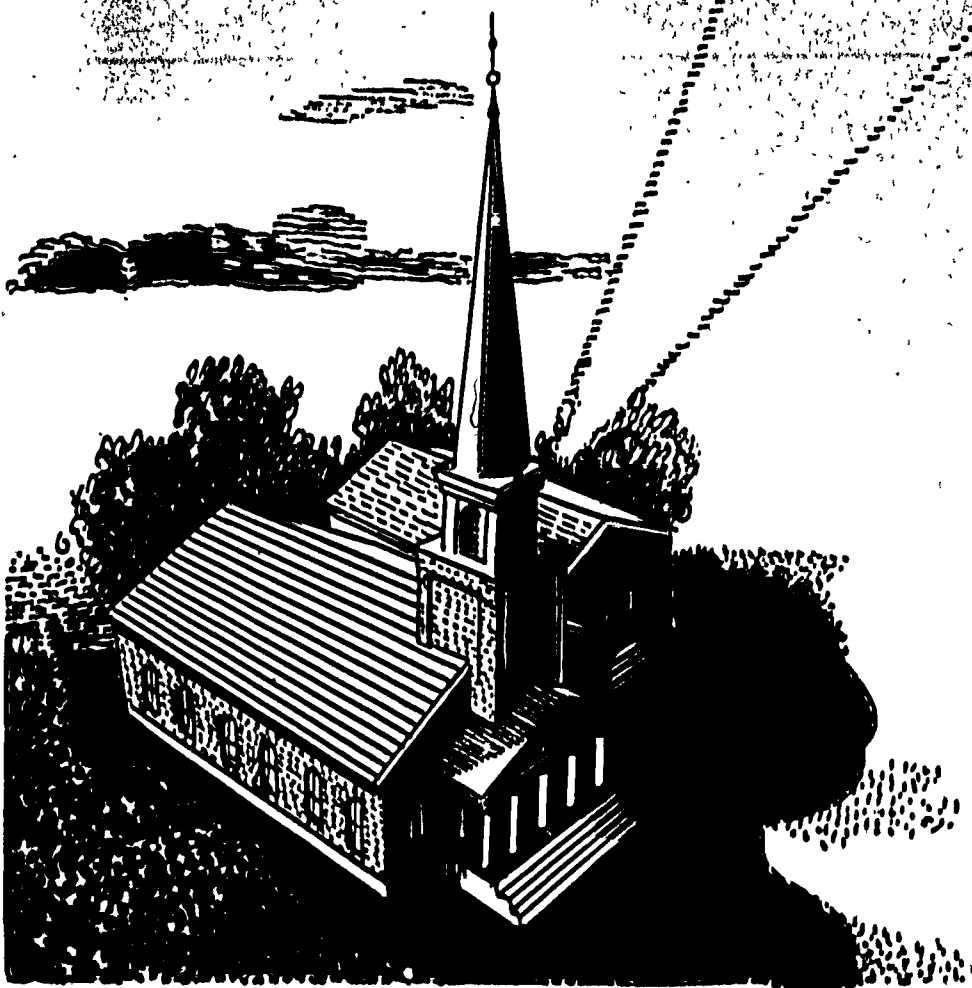
Southern Baptist World Journal



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THE

# Commission

## This month

CANVAS HOMES . . . . .	Cover
THE RISING TIDE OF WORLD MISSIONS, by H. Guy Moore . . . . .	2
MISSIONS AND COMMUNISM: A NEW WORLD RELIGION, by Oscar Rinell . . . . .	4
THEY CAME AND WERE HEALED, by Anita Low and Frances West . . . . .	6
BEHIND THESE DOORS, by Annie Lee Neil . . . . .	7
JOY IN THE JOB, by Daniel R. Cobb . . . . .	8
PHILIPPINE BAPTIST THEOLOGICAL SEMINARY DEDICATED TO TRAINING, by Zelma Foster . . . . .	10
DEDICATED TO SERVICE . . . . .	12
THE BIBLE AND THE CROSS MARK NEW CHURCH BUILDING, by John A. Parker . . . . .	15
JAPAN BAPTIST HOSPITAL . . . . .	16
BIBLE SCHOOL OF M. K.'s, by Barbara Epperson . . . . .	27

## Departments

AFTER TEN YEARS, by Baker James Cauthen . . . . .	9
FOREIGN MISSION NEWS . . . . .	14
EDITORIALS . . . . .	18
EPISTLES FROM TODAY'S APOSTLES ALL OVER THE WORLD . . . . .	20
NEW APPOINTEES . . . . .	24
MISSIONARY FAMILY ALBUM . . . . .	26
THE WORLD IN BOOKS . . . . .	30
YOU AND YOUR MISSIONARIES . . . . .	32

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# *The Rising Tide of World Missions*

By H. Guy Moore

**S**HAKESPEARE was not thinking of missions when he wrote the following lines; but he was stating a principle that was and is true in the conquest of the world by the followers of Christ.

*There is a tide in the affairs of men,  
Which, taken at the flood, leads on to fortune;  
Omitted, all the voyage of their life  
Is bound in shallows and in miseries.*

*... we must take the current when it serves,  
Or lose our ventures.*

—Julius Caesar, Act IV, scene 3

God stepped into history in the fulness of time. "In the fulness of time" means that Rome had gathered the civilized world under one government and opened the roads of communication. The Greeks had taught the common people a common language. And the Jews had kept alive the divine hope where the gods of paganism had failed to satisfy the deepest longing of the human soul. Whatever may have been the immediate, vigorous, and even violent opposition, God saw to it that the world was ripe for the coming of his Son.

What must have seemed like an incredible, if not a silly, dream in the early years of that first century—the conquest of the Roman world by a handful of Christian disciples—is now an accomplished fact. And that fact stands as one of the miracles of history. Says Will Durant in his *Caesar and Christ*: "The rise of Rome from a cross-roads town to world mastery, its achievement of two centuries of security and peace from the Crimea to Gibraltar and from the Euphrates to Hadrian's Wall, its spread of classic civilization over the Mediterranean and western European world, its struggle to preserve its ordered realm from a surrounding sea of barbarism, its long, slow crumbling and final catastrophic collapse into darkness and chaos—this is surely the greatest drama ever played by man; unless it be that other drama which began when Caesar and Christ stood face to face in Pilate's court, and continued until a handful of hunted Christians had grown by time and patience, and through persecution and terror, to be first the allies, then the masters, and at last the heirs, of the greatest empire in history."

That world mission movement was led by a man made ready for his task by background and birth, by temperament and training. The fires of his missionary zeal were kindled in his experience on the Damascus road. He

caught a vision of Christ which changed his life and a vision of the world's need for Christ that claimed his total devotion from then until the end.

Coiled like a steel spring, he was set loose from that new church at Antioch for a mighty thrust against the forces of paganism equipped with the gospel of God's power which was for all men's salvation by faith. He caught God's tide at its flood and rode it on to victory all the way to Caesar's capital and beyond.

So has it ever been. William Carey cobbled shoes, conjugated foreign verbs, and followed the world voyages of Captain James Cook. God's Spirit was moving in the world. Macedonian voices were calling from India and Tahiti, and the obligation of the Great Commission would not be put off. Utterance had to be given to what Carey saw and felt under God.

Carey's sermon on May 30, 1792, at the Northampton Association in Nottingham is now history. The message was very simple, particularly in contrast to the usual heavy theological fare of the time. He took for a text the appropriate passage, Isaiah 54:2-4a: "Enlarge the place of thy tent . . . stretch forth the curtains of thine habitations . . . lengthen thy cords, and strengthen thy stakes; For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not."

In his address he stressed the deadness of the Church as he knew it, maintained that this deadness was not unconnected with the Church's failure in the task of evangelization, and then brought his audience face to face with Christ's Great Commission to the apostles and pleaded for immediate action. The sermon made a profound impression. It gave the movement and the denomination the famous slogan: "Expect great things from God. Attempt great things for God."

God had spoken. The world had called and Carey had answered. He had taken the tide at flood. He had followed the current when it served; he did not lose his venture. What historians call the great modern world mission movement was on its way.

Sometimes it is difficult for us to sense such movements if they are too close to us in time. It might seem presumptuous for us to believe that we today are standing upon the threshold of such a movement in history. Yet, presumptuous or not, there are some signs that should claim our attention.

There are spiritual tides rising on the shores of many continents of thought and activity. The world of atomic

power with destructive forces that are cosmic in proportion is calling with an ever increasing urgency: "You must find a way to peace." I talked recently with a man close to the planning council of military aircraft for the future.

Said he, "Great new planes superseding the B-36 are now under construction. The first supersonic bomber is soon to be a reality. The aircraft industry is planning ships fifteen to twenty years in the future. There is no sure defense. A few well-placed bombs and the jig's up for civilization."

I said, "I suppose all of this is necessary unless and until we find an alternative?" There was almost a plea in his answer, "We must find an alternative."

*Look* magazine in the current issue [September 20, 1955] pictures Billy Graham on its cover against the background of Christ and his cross. The feature article, by Dr. Eugene Carson Blake, has to do with this swelling tide. Says the author: "That there is a boom in religion, none will deny. The evidence is overwhelming. Take a look at the record:

"The President of the United States opens his Cabinet meeting with a silent prayer. Special rooms for prayer and meditation are set up in the Capitol in Washington and in the headquarters of the United Nations in New York. Books on religious subjects, or with religious overtones, appear week after week on best-seller lists. Evangelistic preachers command audiences larger than those that gather at major-league baseball games. . . .

"Billy Graham, Norman Vincent Peale, and Fulton J. Sheen are names familiar in every American household. Millions read their books, attend their services, or listen to them on the air.

"Churches are burning their mortgages. New construction is at an all-time high. Pews which a few years ago went begging are filled to overflowing on Sunday mornings. Sixty per cent of all our people are members of churches or synagogues, compared with 18 per cent in 1870. The words 'under God' have been added to our Pledge of Allegiance. The Post Office Department has issued a new red, white, and blue eight-cent postage stamp bearing the motto 'In God We Trust.' 'I've got religion' has become a national phenomenon.

"Our Sunday schools are bulging with 35,400,000 children. In seven years, the National Council of Presbyterian Men has grown from zero to more than 400,000. There's hardly enough room to accommodate the thousands of young men trying to get into our seminaries. Americans today are giving to their churches and synagogues at a rate surpassing \$3,000,000,000 a year. More than one million copies of the Revised Standard Version of the Bible were sold in its first three months of publication."

Whether all of this is genuine or spurious is a matter for debate. The point is there seems to be a growing hunger for spiritual reality even though people may seek it for selfish purposes or go to the wrong source to find it.

In the light of the urgency of the world situation and the evident spiritual hunger in the hearts of people it is not the role of the followers of Jesus Christ to stand on the side lines and quibble. There is, it seems to this writer, another rising tide in the affairs of God and men and we cannot, we dare not, miss our opportunity to understand and fulfil God's purpose for us.

It was the realization of this that caused the Southern Baptist Convention, in St. Louis in 1954, to take a fresh look at our program of world missions and evangelization and appoint a committee to study and recommend ways and means to implement what we were doing.

The study was made in counsel and co-operation with all of our agencies and some far-reaching recommendations were made and adopted in the convention in 1955:

1. That we enlist under God's call and leadership additional missionary personnel.
2. That all agencies of our Convention use all facilities at their command to educate and enlist the support of our people in this advance program.
3. That we co-operate with other Baptist bodies in America in a great nation-wide evangelistic crusade.
4. That we give every possible support to strengthen the work of our missionaries on their respective fields.
5. That we use every possible means to enlist our churches in the channeling of an ever increasing percentage of their gifts through the Cooperative Program to the cause of world missions.

(Please turn to inside back cover)



# ***A New World Religion***

**By Oscar Rinell**

**T**HERE is a Communist global strategy in operation, which in less than forty years has succeeded in dominating eight hundred million souls, a third of the world's population. It is an immediate threat to several hundred million more. Communism represents the greatest single challenge the Christian Church must face in our time. No greater challenge to Christianity has emerged in the world since the birth of Mohammedanism; and it has broken in upon humanity for the same reason that Islam did—because the Christian community was untrue to its essential task. It is a challenge the Church can meet only by the rediscovery of the power of its faith and a new awareness of its responsibility for the social order.

When we consider the theory and practice of Communism, what do we discover as the authentic roots of this militant faith? Is it too much to claim that, conceived in terms of this material world, Communism has all the necessary characteristics and commands all the loyalties of a religion?

## **Religious Characteristics**

Marxist Communism is a religion. The Communists would violently deny this, as they confess to be atheists. If the word "religion" is reserved for attitudes and movements which explicitly recognize dependence upon superhuman beings it, of course, does not apply. But if religion is defined as man's relationship to whatever he regards as ultimate or to whatever he trusts most for deliverance from the evils and hazards of life, then Communism

is undoubtedly religious. Communism occupies the place in life for the convinced Communist that religions occupy in the lives of their adherents.

Communism has the essential characteristics of a religion in that it proclaims a doctrine and a way of salvation. This new faith has a special attraction because of its complete this-worldliness. It is salvation here and now with "beyondness" eliminated. It promises deliverance from present evils. It offers bread, life, freedom, and meaning in this tormented and empty, hungry and thirsty age.

It promises a new world. It is salvation universal both in geographical

extent for all men and in its inclusive control of all aspects of a man's life. It is, in fact, the first universal salvation religion to put its entire emphasis upon this life and this world.

An apocalyptic vision of this saved world is one of the most powerful elements in the faith of Communism. Communists in every part of the world claim that they have the key to the march of the events in our time. They believe that they have reached a scientific understanding of the process of history: the victory of the proletariat is a foregone conclusion; capitalism is in its death throes and is doomed; triumphant in its power to produce but lacking power to distribute, it has brought into existence the very forces that are undermining it—on the home front economic exploitation and injustice, on the foreign front desperate and destructive wars.

Marxians not only believe that capitalism and Communism are locked in mortal combat, but that in the conflict, by an inexorable necessity inherent in the structure of history, Communism must prevail, and that when it does prevail it will usher in the classless world society, the sovereignty of the people, the long-looked-for, long-sought Utopia. For the Communist this is no academic theory. It is his religion, his philosophy, the explanation of man's past, and the clue to his future. Communism then is also a religion of faith and hope.

This faith of Communism issues in another powerful religious quality, that of belief in the power to change human nature. This change is not effected mystically from within. The Marxist view of man, which is the expression of dialectical materialism and economic determinism, claims

## **The Author**

Oscar Rinell has been more than a spectator of the mighty drama in Asia; he has been one of the many million participants. Shantung—the holy province of ancient China, the home of the great sages, Confucius and Mencius—is his birthplace. China is also his adopted land. He lived there forty years, serving as a missionary of the Swedish Baptist Mission thirty of those years. His last period of service covered almost four years under Communist rule. As interpreter attached to the Swedish delegation of the Neutral Nations Supervisory Commission, he spent eighteen months in Panmunjom and behind the Iron Curtain in North Korea.

This article is part of an address which Mr. Rinell gave at the Baptist Missions Conference held at the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, last summer. (See article, "Baptist Missionary Bodies Hold Conference," in the December, 1955, issue of "The Commission.")

For publication purposes, the address has been divided into two parts. The second, entitled "Christianity's Challenge," will appear in February.

that all history and all culture—all human reality—is at base economic.

Economics is at the center of history: it is matter in historical form. But it is not merely history that is economically determined. It is also man himself—man in the marrow and fiber of his existence, man in the full extent and totality of his interests and achievements. Man is an economic animal. He is not determined by anything inherent in himself but by his environment, his social existence.

Another outstanding religious quality of Communism is its sense of social justice. This was born in Communism at the very outset, for it breathed in Karl Marx. The son of a Christian Jew, he found first in Isaiah and then in the Sermon on the Mount the highest truth about life.

Marx espoused the idealist philosophy of Georg Wilhelm Hegel in his university days, was converted to materialism by Ludwig Feuerbach, became a Socialist under the influence of Pierre Joseph Proudhon, and undertook as his lifework the elaboration of a scientific foundation for Socialism. The unconscious ethical passion derived by Marx from his Semitic inheritance is the root of Communism in its religious aspect.

Many other features, such as saints, infallible scriptures, and sacred pictures and places, have their analogues in Communism. The three outstanding figures of Communism are: Karl Marx, its prophet and lawgiver; Nikolai Lenin, its revolutionary and messiah; Joseph Stalin, dictator and creator of State Capitalism. Their pictures have become an object of reverence, their writings the infallible scripture of a new orthodoxy, and the mausoleum in the Red Square at Moscow is the scene of an incessant pilgrimage of devotees.

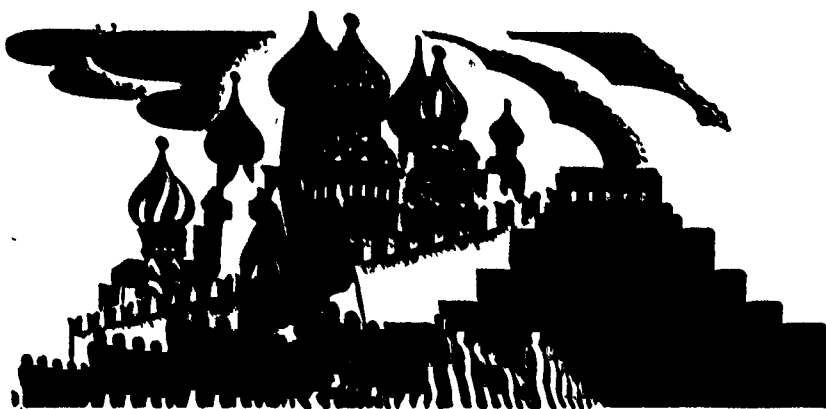
As a result of the Communist world revolution there is what we can almost call a Church community. One has the feeling that Karl Marx unconsciously carried the Jewish conception of an elect people into his idealization of the proletariat. The Communist Party is organized into the ruling class and invested with a messianic character and mission.

### Why People Become Communists

Communism has become a religion,

the greatest secular religion in our time. It has its orthodox theology, its complete world view in which all thought and history are integrated and in which the life of every individual Communist finds its significance. Those who are won to it often pass through a powerful conversion experience, believe blindly every article of its creed, and commit themselves without reserve to the cause.

The growing faith of Communism makes the examination of the reasons why people become Communists much more than an academic exercise. It is obvious, of course, that what brings a man to accept Communism must vary in different parts of the world and in different social strata.



This movement has a great appeal for millions of people. It exploits the "new hope" which has been born in the masses of the poverty-stricken and exploited around the world, the hope that their condition can be remedied, that poverty is not inevitable, that a better material life is possible for all in this day of technological development. Before these people looms the fact of Russia. Thirty years ago Russia was also a backward nation. But Communism claims to have changed all that. Illiteracy has been abolished; education and cultural advantages are available to all; Socialism plus electricity has made Russia perhaps the second most powerful industrial nation in the world.

In colonial territories Communism proclaims itself the champion of the oppressed, the outcast, and all who are dissatisfied with the status quo. It represents the right of the nationals against foreign rulers; it affirms the importance of preserving national cultures; it denounces poverty and disease and blames their existence on the rul-

ing power; it alleges that the ruler is intent only on his self-interest and the exploitation of the nationals. To the poor, who are ill housed and hungry, and to the educated, anxious for power, this is an appealing gospel.

But Communism also comes as a faith which fills the spiritual vacuum of our time, especially among intellectuals who are looking for a framework of meaning for their lives. To those who have never known Christianity or have abandoned it, who are dissatisfied with an endless round of meaningless activity, here is a faith and a cause. Arthur Koestler, in *The God That Failed*, has shown us what the acceptance of the new faith means to a lost soul. He writes of his own conversion experience as he read Marx:

"Something clicked in my brain which shook me like a mental explosion. To say that one had seen the light is a poor description of the mental rapture which only the convert knows. The new light seems to pour from all directions across the skull; the whole universe falls into a pattern like the stray pieces of a jigsaw puzzle assembled by magic at one stroke. There is now an answer to every question."

In countries where great changes are needed and where the Communist movement is the one movement that promises results, Christians are tempted to take the position that they will support some aspects of Communism and reject others. The answer to this position must take the form of grave warnings based upon what we know about the nature of Communism and on the record to date in countries which have been under Communist rule for several years and show that the good elements in it have turned out to be the entering wedge for evil.

### Attitude Toward Religion

There is no record of any country's adopting a Communist Government as a result of a free vote. Where Communists are in power, they have seized power by one means or another. During the period of revolution and of the dictatorship that follows, tactics of deception and methods of terror are used against all opponents of Communism. We can mention Stalin's policy

(Please turn to page 31)

# They Came and Were Healed

By Anita Low and Frances Weet

**T**EN former Mohammedans and seven former pagans met recently in Ogbomesho for three days of Bible study. These seventeen people are typical of the seventy-five who accepted Christ as their Saviour during the past year while they were patients in the Baptist Hospital in Ogbomesho.

During the study course classes were taught in how to live a Christian life, personal witnessing, the plan of salvation, and Baptist doctrines and ordinances. The life of Christ was presented in flannelgraph; choruses were taught; and there was a period for questions.

The doctors who treated these people while they were in the hospital came to the meetings and encouraged the new Christians to follow the Great Physician who had healed their bodies and souls. One of the doctors told them that the strength of our Christianity does not depend on how well we are, how much we know, what we have, or what we do for a living, but simply on how much we trust in Jesus.

One of the high lights of the study course was the period set aside for testimonies. Hearts were thrilled and encouraged as all the new Christians got up, one after another, to speak for the first time in public and to tell what they formerly worshiped and why they changed. All the stories were different except for one thing: each person had repented of his or her sins and had trusted in Jesus Christ for eternal life.

One man said that his father had forced all members of the family to follow his heathen worship against their wishes. When the father died, the children, now all grown, began to talk about whether they would become Mohammedans or Christians. While in the process of

deciding, this man became ill and came to Ogbomesho for treatment.

While he was in the hospital, he heard the gospel and was convicted of his sins. The witness of the missionaries and nurses taught him of Christ, whom he trusted as his Saviour. He realized that one does not merely make up his mind to become a Christian but must also repent of his sins and believe in Jesus as the Son of God. This man is now a diligent reader of God's Word and has memorized many verses of Scripture since he left the hospital.

A young man told of his intense hatred for a person of his acquaintance. He disliked the person so much that he planned to kill him. His plans could have been carried out easily, because he had become a witch doctor after years of apprenticeship. He knew many sly tricks by which he could take advantage of people or get rid of them.

**W**HILE planning just how he would kill his acquaintance, the young man became ill and had to be hospitalized. On the men's ward he learned of the love of Jesus Christ. He turned his back on his past life of making juju to deceive and hurt people. Instead of a heart full of hate,

this young man now has a heart full of concern for lost people.

He plans to enter the seminary soon and become a preacher. He is not waiting until he becomes a preacher, however, to begin witnessing to others; he is already telling people about Jesus. He said, "I have served the devil too long. Now I want to serve only Jesus Christ."

Every heart was touched when the wife of a prominent Mohammedan (who has been to Mecca) told of her conversion. She is known as an *elaba*, a Moslem wife who is not allowed to leave the compound unless she is heavily veiled. About twelve years ago she became ill. Her husband loved her so much he spent a great deal of money for native medicines and "doctors," but she grew worse. No expense was spared to bring back her health, but all expense was to no avail. One day she heard a missionary talking outside on the street; and, as a last desperate measure, she ran out and asked for help.

The missionary brought the woman to the hospital where she received treatment and surgery. For days following the operation her recovery seemed doubtful. The convalescence was a long one, but steadily she grew better and stronger. Each day missionaries, African nurses, and seminary students talked about Jesus on her ward. The contrast between what she had always worshiped and the love of Christ was great enough to convict her of her sins and cause her to trust Jesus as her Saviour.

This woman became a believer because she saw Jesus heal her when all else she knew had failed. When her husband saw that her new religion was not just a passing fancy, persecution began. One  
(Please turn to page 31)



These people attended a three-day Bible school in preparation for baptism and church membership. They are part of the seventy-five who accepted Christ as Saviour last year during their stay in the Baptist Hospital, Ogbomesho, Nigeria.



# Behind These Doors



By Annie Lee Neil

**I**T HAS been forty-nine years since Dr. George Green was appointed to begin Southern Baptist medical mission work in Nigeria. He began his work in Ogbomosho; and since that time there has been a continuous Christian witness through the ministry of healing in this place. The work here is the oldest established medical work now maintained by our Foreign Mission Board.

At this time the eyes of Southern Baptists are turned to many other areas around the globe where new medical work is being projected. We all rejoice in this great advance. At the same time those of us who are privileged to work here rejoice also in the fact that, even though our work is an old established one, often we see all things becoming new.

Our Baptist Hospital is located on the main highway going into Ogbomosho. The low, white buildings are not impressive, but behind these doors miracles take place daily—miracles of physical healing and miracles of spiritual cleansing. Day in and day out seventy-five to eighty persons attend the outpatient clinic.

Before they see the doctor they hear the message of the good news of Jesus Christ preached as they wait in the hospital chapel. We have no way of knowing the end results of these services, but we pray that the seed planted there will grow and bring forth fruit. We hold fast to the promise that God's Word will not return unto him void.

Of course, our best opportunities for a continuous witness come when

patients are admitted to the hospital. Every day they hear God's message preached on the wards. They observe his Word being put into action as the nurses and doctors minister "in his name."

Almost without exception every non-Christian who has been hospitalized for two weeks or more has manifested a real interest in the Christian message and many of them have made professions of faith. The impact of practical, consistent, Christian service rendered in Jesus' name becomes irresistible.

A few months ago there was a bad accident on the road a few miles away. The driver of the lorry was killed instantly and thirty patients were rushed to our hospital for emergency care. After a few days most of these were discharged or transferred to other hospitals closer to their homes.

However, there were a few who had to be hospitalized for a long period of time. One of these was a staunch Mohammedan man. His wife was a professing Christian, but any effort on her part to speak to him of her faith had only been met with rebuff.

**I**MEDIATELY upon realizing that he was in a Christian hospital, this man became stubborn, belligerent, and resentful. He seemed even to resent the essential care he received from the hands of Christian doctors and nurses; so quite naturally the first efforts to talk to him about Christ were met with cold indifference.

But day in and day out he observed Christian faith in action. His belligerence and resentfulness were accepted in a spirit of loving concern. As the days passed, something began to hap-

pen in this man's heart. He began to listen to the daily devotions; he began to observe with keen interest the lives of those who were ministering to him. God's Spirit was at work.

Then the day came when he made his profession of faith in the saving power of Jesus Christ. One of the missionaries remarked, "Why, he looks like a new person—his smile is the first thing I see when I walk on the ward." And, indeed, he was a new person for he had become a new creature in Christ Jesus.

During the rest of his stay in the ward he studied the Bible and became a joyful witness to the power of God in the transformation of a life. When he left the hospital his broken bones had mended, his physical hurts had been healed, but the greatest miracle of all was that a new soul had been born into the kingdom of God.

His is not an isolated case. During a recent nine-month period we witnessed sixty-four professions of faith. It is most encouraging to note that many of these have been Mohammedans. Of these sixty-four, it has been possible to follow up several. Seven are now attending church regularly, one has been baptized, and four others would attend church if it were possible.

It is interesting to note why these four cannot get to church. One is the wife of an influential Mohammedan in Oyo who refuses to permit her to attend church. This woman has had a glorious experience with the Lord and in the face of extremely trying circumstances has maintained a convincing Christian witness. Two others are men who are unable to walk; and

*(Please turn to inside back cover)*

# Joy in the Job

By Daniel R. Cobb

**W**HAT is your reaction upon being introduced to a missionary? Before I was appointed a missionary by the Foreign Mission Board of the Southern Baptist Convention, there was some "magic" in the word "missionary" for me. My thoughts painted a very romantic picture of adventure, excitement, and the ultimate in saintliness and bliss.

In talking with and listening to returned missionaries speak, I always wanted to know just what it was like to be a foreign missionary. Now I am living on the mission field and would like to answer that question for someone else who may want to know.

Let me say that in the United States most of the enchantment of the missionary is due to the attitude that has set the missionary on a pedestal. The "magic" rests with others. A missionary in the United States gets a totally different reception from one on a foreign field of service.

In America the reaction to the missionary is much like the reaction to a real celebrity. The missionary is in the class with the great saints of sacrificial service. In fact, much use is made of the word "sacrifice"—not by the missionary, who rarely thinks of any real sacrifice, but by others.

This must be personal since I can only express my own feelings. Just after appointment my wife and I were given a large number of invitations to speak and attend social functions. We received much attention. Within a short time before sailing, I appeared on television, was interviewed on the radio, had a number of write-ups in the newspapers, and spoke many times about the country to which we had been appointed (and had never even seen).

Now, we are just human enough to enjoy it all and are grateful for the interest of our friends. And we were

truly humbled by the support (spiritual, moral, and material) given us by Southern Baptists. The term "foreign missionary" seemed to have a magical element.

And I have found that the work *does* have something of a magical element. However, unlike that in America, here it is within the missionary and not in others. The attitude toward the missionary is vastly different. In Thailand he is looked upon with indifference or curiosity and sometimes with resentment. The reaction is not unpleasant, but one soon realizes the nationals did not invite the missionary and cannot be expected to greet him with open arms.

The actual work on the field is very much like the busy pastorate in the United States with the multitude of varied duties calling for attention.

There is plenty of work to be done; and the work is much the same for any pastor or church worker planning services, visiting, attending meeting after meeting, doing personal work with the lost, tending to details, et cetera.

**B**UT there are more problems. The language is a barrier to be overcome, the climate and food can be detrimental, the customs and culture may make it difficult. And yet, because the duties are rather similar, sometimes the missionary forgets he is in a foreign country. Driving a car (Italian, English, German, perhaps) down a fairly good road to worship services seems natural.

At first it is a surprise to find that the United States is not the *only* country with a good culture, history, and

background. World trade is not made up of American business alone, for others have productive ability. The missionary uses cars from other countries, milk or foods from all parts of the world, clothes made in strange places, products of different peoples—and misses the quality of American goods.

**Y**ET the United States is rich in many ways one does not fully realize until he is away. The material goods are noticeable, but the really impressive thing is the spiritual heritage. The background of Christianity has given the American people a basic honesty, unselfishness, high moral standards, and a faith that makes them strong.

The missionary is made keenly aware of the lack in the lives of the people with whom he is to work. These people are seeking to satisfy their hungers, sometimes unaware of their needs but dissatisfied with the answers they have been offered concerning the deep mysteries of life. The people of every land are human and their needs are real; their souls are of untold worth in God's sight. And in their darkness there are so few to offer them the true Light.

Then, where is the "magic" of the missionary on a foreign field? It is not like the "magic" of the word in the homeland. It is *within* the missionary—the thrill of doing God's work where he wants you, in a place of greater need. This gives the missionary inexpressible joy in sharing Christ with those who know him not.

There is nothing like seeing the results of the Holy Spirit working in the hearts of men. The gratitude of the people is encouraging, and a real blessing. The actual pay for missionary service is good. The money is quite adequate, but the pay in blessings is far greater.

There is a magical, mysterious element in missionary  
(Please turn to page 28)

## Riches

*You could stay here and get rich;  
but you are going to Nigeria—and  
get richer in things money cannot  
buy.*

—BAKER JAMES CAUTHEN

# After Ten Years

By Baker James Cauthen



**I**N JANUARY, 1946, it was my privilege to begin serving as a secretary of the Foreign Mission Board. Dr. M. Theron Rankin, having served as secretary for the Orient, had been elected executive secretary of the Foreign Mission Board. Upon his recommendation, the Board asked me to take up the responsibility which he had carried so splendidly in the Far East.

The Orient was in the tragic aftermath of war. China was devastated by long years of bombing, military occupation, and economic confusion. Churches, schools, and hospitals were in ruin or disrepair. Refugees filled the cities, relief needs were staggering, Christian workers suffered from malnutrition and distressing poverty. The entire missionary organization had to be re-established. On the horizon could be seen threatening clouds of Communism.

The war had left Japan in shambles. A nation in defeat suffered from scarcity of food, mounting inflation, and war-weariness. Never had we confronted a greater missionary challenge than in postwar Japan.

It was small wonder that missionaries, national leaders, and Southern Baptists felt a call to maximum effort in the Orient in face of overwhelming needs.

Through faith, prayer, and labor we witnessed the blessings of God come to these needy lands. An emergency offering for world relief and rehabilitation was given by Southern Baptists in 1946 amounting to approximately \$4,000,000. That offering brought blessings which only eternity can fully reveal.

Missionaries returned to war-devastated lands to take up the hardest labor they had ever known. The strain of relieving human misery, rehabilitating war wreckage, and reprojecting a ministry under conditions of inflation, shortages, and confusion drains the strength and resources of missionaries to a degree which one must experience to understand. Many mission-

aries testified that it was the hardest labor they had ever undertaken.

New missionaries were appointed for service in China and Japan. They gave themselves to the demands of language study and then rapidly took their places where they could meet critical need.

Many were the blessings God poured out. Day by day we witnessed strengthening of churches, rehabilitation of schools and hospitals. Revivals, preaching missions, personal evangelism, and ministries of love and mercy brought many into the kingdom. Relief eased the burdens of many who were hard pressed and brought help to the sick and hungry and joy into the lives of little children.

Then there burst the storm which had been threatening. Communist armies poured down from the North and swept the Government of China off the mainland. Missionaries recognized that their days were numbered. Soon the sixty-six who remained to carry on as long as possible found themselves immobilized and their presence a liability to Christian friends. There was nothing to do except come away. By 1951 for the first time in more than a hundred years, we had no missionaries in China and not a dollar could be sent to help.

Great are the mercies of our God! His wisdom is unsearchable! He has a way of turning losses into gains and defeat into victory.

**T**HE devastating Communist flood which swept across China thrust us into new areas. Advance in Japan was accelerated so that we were able to surpass our objective of placing one hundred missionaries in that land.

Korea, the Philippines, Hong Kong, Macao, Thailand, Malaya, and Indonesia opened to us. Now we stand ready to enter Pakistan. God enabled us to project a thrilling advance into these areas which otherwise would not have been entered for many years.

We have at the same time rejoiced to see that the work of the churches

in China has gone ahead in the face of Government seizure of schools, hospitals, and other Christian institutions, imprisonment of leaders, and efforts to regiment the Christian movement.

**G**OD'S people have responded to these trials with renewed faith, dedication, and prayer. People are still being saved and are following Christ in baptism. A new spirit of sacrifice prevails everywhere. God's work cannot be defeated.

Now we are faced with an era of accelerated advance. Southern Baptists are resolving that through God's grace a greater worldwide witness will become a reality. We have closed 1955 with the most significant year of advance in our history in terms of missionary appointments, gifts to missions, and gains on the field.

Southern Baptists have designated 1956 and 1957 as special years of emphasis on world missions and have in progress plans for advance on a worldwide scale leading up to 1964, when we will celebrate the 150th anniversary of the founding of the Triennial Convention, which came into life when Adoniram Judson and Luther Rice challenged Baptists to follow Christ in foreign missions.

After ten years of watching God answer prayer, meet crises, turn defeats into victory, and quicken the hearts of his people with burning zeal for a needy world, we face the future with confidence, joy, and expectation. Our hearts ask in these days of destiny, "Who is sufficient for these things?" With the apostle Paul, we answer, "Our sufficiency is of God."



## Dedicated to Training

By Zelma Foster



**T**HE Philippine Baptist Theological Seminary and Bible School dedicated its first building and its new campus, located in a beautiful pine-wooded area in the suburbs of Baguio, on September 8, 1955. The new building is being used, temporarily, as a combination of girls' dormitory, classrooms, dining hall, library, and chapel.

The dedication service was held under the pines because the chapel was not large enough to accommodate the crowd, which included representatives from all our Baptist churches in the Philippines and representatives of other denominations in Baguio who came to wish Southern Baptist missionaries and national Christians well in the task of training Christian leaders for the future of God's kingdom in the islands. It was a thrilling experience to have these Christians—American, Chinese, and Filipino—with us for the dedication.

The service was opened with the singing of "All Hail the Power of

THE COMMISSION



Jesus' Name!" led by one of last year's graduates, Lin Nan Tien, who is now assistant pastor of the Chinese Baptist Church in Manila. Miss Pai Chi Wen, an alumna of the seminary, read the Scripture passage, 2 Corinthians 4:1-7, after which Dr. Francis P. (Frank) Lide, president, spoke words of welcome to the many visitors and introduced the faculty. Faculty members are Dr. and Mrs. Robert F. Ricketson, Rev. and Mrs. James A. Foster, Miss Fern Harrington, and Mr. Hsin Yu Yeh.

Dr. Lide then introduced the special visitors, among them Mrs. H. D. Chapman and her daughter from Macon, Georgia. Good wishes were spoken by the representatives of the churches, and greetings were read, including those from Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, and Dr. J. Winston Crawley, secretary for the Orient.

The seminary choir, composed of both Filipino and Chinese students, gave a lovely rendition of "Onward, Christian Soldiers."

The dedicatory message was brought by Rev. Ted O. Badger, who is connected with our literature and publication work in Manila. His message, "Our God-Given Task," was based on the Scripture passage read by Miss Pai. He emphasized the fact that we are not dependent upon our own power but upon the power of an infinite God who created this beautiful and marvelous universe that we see all about us. He admonished both faculty and students to keep their eyes and devotion focused on Christ and the truths of God's Word.

Following the hymn, "O Zion, Haste," Rev. W. A. Solesbee, mission-

ary from Davao City, pronounced the benediction. Then a reception was held in the dormitory dining room and guests were invited to inspect the building.

The seminary had its first graduation exercises in February, 1955. The first graduating class was a group of six Chinese students who had successfully completed three years of study. It was with thankful hearts to God for his leadership that we watched these future pastors and religious workers march down the aisle to receive their diplomas. At last, after six years of work in the Philippines, we have some fine young Chinese to take their places alongside our missionaries in winning their own people to Christ.

All of those first graduates went to places of service in areas of greatest need in the Chinese work. Pedro Hao, the first convert of Southern Baptists in the Philippines, serves as pastor of the Dagupan Church.

Mr. Lin has proved his capability as assistant pastor in Manila. Tsai Chi Ming took over the leadership of the Chinese Chapel in Tarlac and has done much to build up interest through visitation and a Saturday night Bible class.

Miss Pai is one of the four Chinese teachers we brought from the Peking language school to the Philippines to teach us Chinese. She is in Dagupan to help in the Dagupan Chinese Baptist Church in a similar capacity as our educational directors serve our churches in the States.

The other two graduates are members of the Chinese United Evangelical Church in Manila and will work with their group.

The seminary was started in July, 1952, as the result of a great need for trained helpers in our work here. A group of us Southern Baptist missionaries came to Baguio to continue our Chinese language study when we had to leave China. We hoped we might be able to return to our work in China. However, as months went by we realized that we would not be able to return; so we began work with the Chinese here in Baguio.



Dr. Frank P. Lide, president.

Later, work was also begun with the Filipinos. Since this was the beginning of Southern Baptist work in the islands, we had no trained nationals to help out in the work. The seminary was an answer to that need.

We are most grateful to God for his leadership through these years and for the fact that today we have a beautiful piece of land located in a thickly pine-wooded area. Here with the gently sighing pines, the lovely rolling landscape, the blue sky above, and an all-pervading peace, we hope to turn the minds of future Christian leaders to the contemplation of One whose thoughts are higher than our thoughts and in whose kingdom they hope to labor that their own people may come to know the risen Saviour.

Ground was broken for the newly dedicated building on March 21, 1955, as we stood thinking of the fine young men and women who will come to us to be trained as soldiers of the cross. This building became the girls' dormitory. It is so arranged at present that classrooms, chapel, library, and dining hall are downstairs and the girls' rooms upstairs. The boys are temporarily housed in a small rented cottage near by. Later, we hope to build a boys' dormitory, an administration building and chapel, a dining hall and kitchen, married students' apartments, and faculty residences. Within the leadership of the Lord and with the support of Christians at home, we hope to meet the great need for trained leaders in this new field of Southern Baptist endeavor.

On the following pages are photographs of some of tomorrow's Baptist leaders in the Philippines.

(Please turn the page)



Rev. James A. Foster, vice-president.



**Student leaves campus of the Philippine Baptist Theological Seminary for week-end responsibilities in the Chinese Baptist Church, Dagupan.**



**Center of activity in foyer of new building.**



**Private devotions.**

# DEDICATED TO SERVICE

*(Continued from page 11)*



**In the girls' dormitory.**

**In the boys' dormitory.**



**The boys made the rock path to the campus from their temporary quarters near by.**



**In the library.**

**In the dining room.**



**All students have housework.**

# FOREIGN MISSION NEWS

## At Headquarters

### Special Mission Tours

The Southern Baptist Foreign Mission Board will sponsor two tours to overseas mission areas during the summer of 1956. Expenses will be borne by the individuals who make the trips or by the groups who send their pastors or others.

One of the groups will visit Latin America and will have opportunity to see some of the work carried on by Southern Baptist missionaries in Colombia, Ecuador, Peru, Chile, Argentina, Uruguay, Paraguay, Brazil, and Venezuela.

The other group will go to the Orient and will visit some of the Baptist work in Hawaii, the Philippines, Hong Kong, Macao, Formosa, Japan, and Korea.

The Board's division of promotion is in charge of arranging the tours, a project which is being undertaken to implement a recommendation of the Southern Baptist Convention Committee on World Evangelization made at the meeting of the Convention in 1955.

Each tour will be limited to approximately 20 people and a \$200 deposit will insure reservation. Send reservations and inquiries for further information to Dr. Rogers M. Smith, Foreign Mission Board, P. O. Box 5148, Richmond 20, Va.

The \$200 reservation deposit will be refunded in full, up to 30 days before departure time, to anyone who finds he is unable to make the trip.

### World Relief

Board Treasurer Everett L. Deane reports that \$48,474 was received for world relief during the first 10 months of 1955. This was \$991 more than was sent in during the same period of time in 1954. Recent gifts for world relief include a check for \$1,000 from a couple in Alabama. Several donors have referred to the Board's new film, *Recruits for Christ*, which has scenes depicting the poverty of Korea.

Money for relief should be sent to the Southern Baptist Relief Committee, care of the Foreign Mission Board, P. O. Box 5148, Richmond 20, Va.

## Indonesia

### New Church Buildings

Baptists of Indonesia dedicated two

new church buildings last October. The Baptist church, Surabaya, had the first service in its new building on October 2. Eleven people were baptized, bringing the church membership to 82; and two publicly professed faith in Christ. Baptist work was begun in Surabaya two and a half years ago when Rev. and Mrs. Stockwell B. Sears moved there not knowing a person and finding even the name Baptist unknown.

The Baptist church, Bandung, dedicated its new building October 30.

### Youth Conference

The second annual Baptist Youth Conference in Indonesia was held in Semarang in October with more than 70 in attendance.

## Japan

### Evangelistic Campaign

Baptists entered another major city in Japan in November as missionaries and national Baptist leaders launched a city-wide campaign in Aomori, a seaport of 150,000 on the northern tip of the island of Honshu. Speaker for the opening rally in the city auditorium was Daniel Chang, pastor of Hong Kong's famed Stirling Road Baptist Church. Pastor Chang came to Japan at the invitation of the Japan Baptist Convention to conduct a preaching mission.

Spearheading the Aomori campaign

was a music evangelism team featuring a mobile organ, electric vibra harp, accordians, trumpet, and piano.

Aomori civic leaders gave a warm official welcome to Baptist work in a kickoff banquet. A missionary residence, now occupied by Rev. and Mrs. Carl M. Halvarson, was recently completed in the city and a church and kindergarten building will be erected early this year.

### Asahigawa Campaign

Two hundred and seventy persons expressed their desire to become Christians during a two-week evangelistic campaign conducted recently in Asahigawa, Japan. Three weeks after the campaign 27 converts had been baptized into the membership of the Asahigawa Baptist Church.

The first service in the church's new Lottie Moon building was held on the Sunday morning between the two weeks of the campaign. Preaching services were held every night during the campaign, the first week in the city auditorium and the second week in the church; and during the mornings and afternoons the team presented programs in the various schools, hospitals, and civic gatherings of Asahigawa.

Services were also held for the soldiers of the Hokkaido army headquarters in the city, for the police force, (Please turn to page 29)



The new classroom and administration building (in the background) of the North Brazil Training School, Recife, Brazil, was dedicated on October 23, 1955. The school, directed by Missionary Martha Hairston, enrolled 66 young women last year.



# The Bible and the Cross

## Mark New Church Building

By John A. Parker

**T**HE First Baptist Church, Santiago, Chile, inaugurated and dedicated its magnificent new church building on October 30, 1955, with an estimated crowd of two thousand. For this new edifice, we are grateful to the Jarman Foundation and to Southern Baptists.

Here is what someone said about the building in one of Chile's periodicals, *En Viaje (The Traveler)*: "As I passed along Compañía Street, between Riquelme and Barroso, the construction of a church building along the lines of very original and modern architecture struck my attention. Immediately, the façade attracts one's attention.

"A monumental cross of stones, and with it a gigantic Bible of small rock, characterizes the entrance. In the background are seen stars.

"In many ways and details, impossible to enumerate because of the lack of space, this church building constitutes a real innovation in this class of construction."

Not only this author, but thousands of other people here in Santiago have been moved by what they have

seen. The words they use to describe it are: wonderful, magnificent, marvelous, fantastic, beautiful, original. It is safe to say that no Protestant church building in Chile has ever attracted so many people and caused such a favorable reaction.

Articles about it have appeared in the two leading papers of Chile, *El Mercurio* and *La Nación*, and in several others.

Therefore, when the date was set for the inauguration and dedication of the building, the hearts of the people were prepared. We guessed that the house would be packed, and it was. Two members of the House of Representatives, one ex-senator, and a representative of the Santiago police force were present. Many of those who had worked on the building were there.

However, a great number of those who came were the friendly citizens of Santiago who were attracted by the beautiful building with the Bible and the cross at the entrance. The other evangelical (Protestant) denominations probably made up one half of the crowd.

Many of the one thousand members of Santiago's ten Baptist churches were there with their friends. Some came to hear the music of the first Baldwin electronic organ in Chile.

All seats were taken, the aisles were almost full, and the overflow crowd occupied windows, the unfinished choir loft, and the baptistry. Others returned to their homes because they found no place to sit or stand.

Greetings came from people of the United States, Argentina, Uruguay, and other parts of Chile. It was a great day for many and, we hope, for the ad-

vancement of the kingdom of God.

The choir of the First Baptist Church and the United Baptist Choir of Santiago sang during the service. Missionaries R. Cecil Moore and H. C. McConnell and several pastors took part on the program. Rev. Honorio E. Espinoza, president of the Chilean Baptist Convention and a vice-president of the Baptist World Alliance, brought the main message.

The second part of the inauguration was a week of evangelistic meetings. As a part of the evangelistic effort the Baptist youth of Santiago had a rally with about seven hundred present. That was on the third night of the meetings and there had already been more than twenty professions of faith.

The new church building will comfortably seat six hundred on the main floor and two hundred in the balcony. Although the building is not complete, there is sufficient space to take care of a Sunday school of four hundred. The Jarman Foundation gave \$175,000 toward the construction of the building and Southern Baptists gave \$45,000.

The First Baptist Church of Santiago was organized April 20, 1920, with four charter members. After ten years of meeting in homes, rented buildings, and tents, it occupied its first church building with sixty-seven members. About 1940, Maxey Jarman, businessman of Nashville, Tennessee, came to Chile and, seeing the need for a better building, offered to give money for that purpose. Then in 1950 the cornerstone was laid.

The church now has approximately 250 members, and they are responding in a noble way to this wonderful gift.

There is freedom to preach the gospel in Chile. The new church building with the Bible and the cross has opened the hearts of the people.



Part of the crowd which attended the inauguration and dedication service for the new building of the First Baptist Church, Santiago, Chile.



# Japan Baptist Hospital



The new quarter-million-dollar Japan Baptist Hospital is a four-story general hospital.



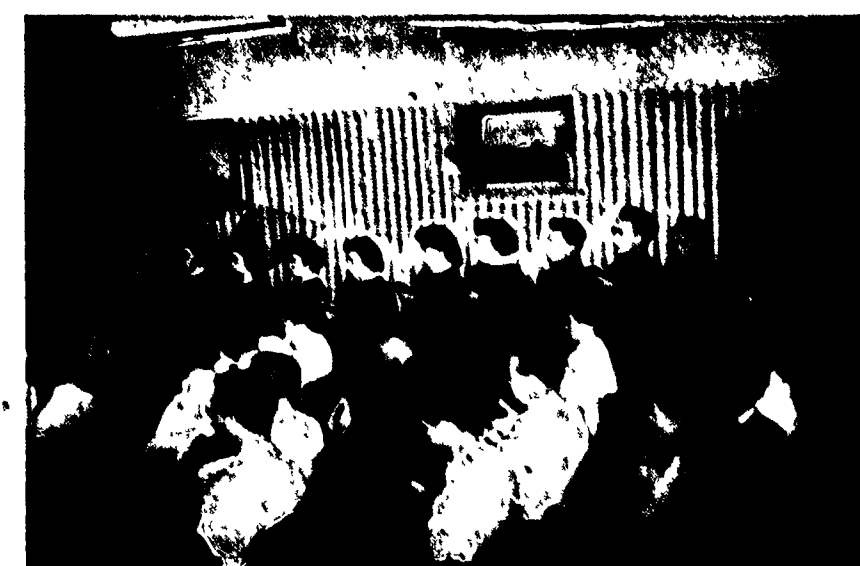
Rooms are large, equipment modern. The present eighty-bed capacity will be expanded later to more than one hundred beds.



Nurses at Japan's new Baptist hospital.



Dr. James P. Satterwhite, hospital director.



Church choir sings at hospital dedication.



Dr. Martha Hegood (right), Nurse Mary Lou Musking (left), and national nurse in delivery room.

Jo Beth (Mrs. L. Gerald) Filder helps set up the hospital laboratory.



Kyoto Baptist Church center for Baptist work in this city of one million people.

The dedication of the Japan Baptist Hospital last July 12 officially launched Southern Baptists' medical work in Japan. The hospital, one of the largest and most modern in Japan, is located in Kyoto, halfway between Tokyo and Fukuoka. Seven doctors, four Americans and three Japanese, are serving in departments of surgery, obstetrics and gynecology, pediatrics and medicine, dermatology, and urology. The present staff, including doctors and nurses, is fifty.

# EDITORIALS

## **American Standard of Living**

"America today," says Stringfellow Barr, "is like a rich suburb surrounded almost entirely by slums." This characterization, while applicable only in a general sense, still has much to commend it.

It is almost impossible for anyone to understand how much of the rest of the world lives unless he has actually seen existing conditions for himself. Many of the things which are taken for granted in the United States as a normal part of life are considered luxuries in other parts of the world. "Our people," said a national recently, "do not eat black beans and rice just because they like them so well. They simply can't afford anything else."

When one visits Baptist churches overseas, he does not confront the same parking problems we wrestle with here in the States. As a matter of fact, there frequently are no cars in the community. In some instances, the only automobile is the one owned either by the Mission or the missionary. Where this is true, the car is an indispensable part of the missionary's basic equipment.

A secular writer who visited Persia some months ago was impressed with the contrast between American wealth and the poverty of some people in other parts of the world. An excerpt from his report in the *Saturday Review of Literature* (May 16, 1953) reads as follows: "In Persia I talked with a peasant who had seen a can of our dog food. He said that if he could get such a can once a week for his family, he would be happy. He might be willing to die to realize his ambition to lead the life of an American dog."

At first glance, the writer's reaction may appear ridiculous. The very fact that it can be considered ridiculous, however, is an indication of how little we understand about life and standards of living in other countries. The gulf between our ways of life is broad and deep.

Americans automatically are assumed to be wealthy just because they are Americans. The same Americans, on the other hand, contrast their situation with other Americans who are enormously wealthy and feel that their own condition leaves much to be desired. The fact remains that the average American has far more wealth and enjoys a much higher standard of living than the vast majority of the human race.

Special blessings bring special obligations. Why has God, in his providence, blessed our nation so bountifully? It is not because we deserve such blessings, particularly when the seamy side of American life is examined closely. God, in blessing us, expects us to

be a blessing to others. This was the principle he enunciated to Abraham early in the history of the race. Those who are blessed in an unusual way are expected, in turn, to be a blessing to others.—F.K.M.

## **Two Kinds of Doctors**

The world's dispossessed and underprivileged masses have been compared to a very sick man who suddenly finds himself in a modern hospital for the first time. His surroundings are very strange to him. The only thing of which he is sure is that he is desperately ill and that unless he can obtain relief his illness is apt to be fatal.

Suddenly two doctors come into the room. One stands on either side of the bed. The doctor on the left side offers him a red pill (symbolic of Communism). He tells him that this medicine has been widely advertised as a sure cure for his malady.

The other doctor, on the right side of the bed, pays very little attention to the patient. Instead, he launches into an attack on the other doctor: "Don't trust this doctor. He is a quack, and his medicine will have a disastrous effect."

That is about as far as many people go in opposing Communism and its claims. They denounce it vigorously and aggressively. This they should do with every ounce of their physical and mental energy. The patient, however, will not get better unless he is offered some suitable medicine for his ills.

The best antidote to Communism, or any other destructive system, is the gospel of the Lord Jesus Christ. The best argument against Communism is not a logical premise. It is a redeemed life characterized by unselfish Christian love. This is the "medicine" that can cure the malady of sin. By means of the gospel the dispossessed and underprivileged peoples of the world can come into the status God intended for them as sons of God and "workers together with him" in the building of the kingdom of God.—F.K.M.

☆ ☆ ☆

"Most of the experts remind us . . . that if the Church is growing, the percentage of Christians in the world is diminishing as a result of the higher rate at which the world population is increasing."—*International Review of Missions*

☆ ☆ ☆

"Each year now the Bible societies produce and distribute across the world, at a price within everybody's reach, some twenty million copies of the Gospels, the New Testament, and the whole Bible. In 150 years, from eleven to twelve hundred million copies have

been distributed over the world."—*International Review of Missions*



"Brazil's Amazon alone has three times the volume of the Mississippi and can be navigated for more than two hundred miles."—*Our Southern Partners: The Story of our Latin American Relations*



"If I were a young man again, I would go to Brazil."—U. S. SECRETARY OF TREASURY GEORGE M. HUMPHREY



One thousand people are said to die in Mexico every night. On the other hand, fifteen hundred babies are born every twenty-four hours. This means that Mexico City's population increases at a rate of almost 200,000 per year.



The population of Latin America is said to include 70,000,000 illiterates. They offer a fertile field for Communist indoctrination. If the Communists reach them with their "gospel" before we reach them with ours, where will the blame lie?



Alexander Mackay was one of several pioneer missionaries to Uganda. Upon receiving instructions from the organization which sent him and his co-workers to Africa, he replied as follows: "I want to remind the committee that within six months they will probably hear that one of us is dead. When that news comes, do not be cast down, but send someone else immediately to take the vacant place." Death did overcome some of Mackay's co-workers. The sponsoring society thought seriously of withdrawing the remaining workers and giving up. When this news reached Mackay, he responded in characteristic fashion: "Are you joking? If you tell me in earnest that such a suggestion has been made, I only answer, *Never*. Tell me, ye fainthearts, to whom you mean to give up the Mission? Is it to murderous raiders like Mwanga, or to slave traders from Zanzibar, or to German spirit-sellers? All are in the field, and they make no talk of giving up their respective missions."



"The greatest rival of Christianity in the world today is not Mohammedanism, or Buddhism, or Hinduism, or Confucianism, but a worldwide secular way of life and interpretation of the nature of things."—*The late DR. RUFUS M. JONES*



There is a significant paragraph by Bishop Scherschewsky of China, written in a letter while he was still active in the episcopate: "I cannot say too much

about the importance of having well-educated people to labor in this field. It makes the greatest possible difference in every way, both in respect to their usefulness, their ability to acquire the language, and the impression they make upon the native mind. It may be laid down as an axiom that men and women of ability will do good work. Of course, the piety and devotion I take for granted. You may multiply indifferent workers to any extent, and the result will be the same—poverty, barrenness, and failure. With God's blessing, able men and women will produce a great impression here, but from feeble instrumentalities we can only look for feeble results. Hard as it is to suffer from lack of laborers, better none at all than those who are incompetent."



"If a thing be really hard, it may be ground without being made thin, and if it is white, it may be steeped in dark fluid without making it black."—CONFUCIUS



"If a man takes no thought about what is distant, he will find sorrow near at hand."—CONFUCIUS



"If you desire to govern the world, you must rule your state well; if you desire to rule your state well, you must arrange your home well; if you desire to arrange your home well, you must purify your heart."—CONFUCIUS



"Let a man's labor be in proportion to his needs. For he who works beyond his strength does but add to his cares and disappointments. A man should be moderate even in his efforts."—CONFUCIUS



"The cultivator of the soil may have his fill of good things, but the cultivator of the mind will enjoy a continual feast."—CONFUCIUS



"Be slow to speech, but prompt in action."—CONFUCIUS

### **Missionary Text**

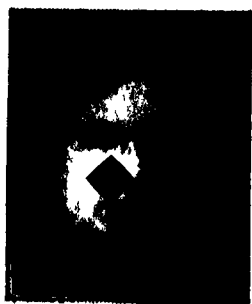
And he said unto them, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

—LUKE 10:2 (ASV)



# EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



**Beauty of Hong Kong Is Thrilling,  
But Its People Attract Missionary**

**Blanche Groves  
Hong Kong**

**YOU** doubtless know that Hong Kong is classified as one of the most outstanding and beautiful harbors of the world. If it ranks second in beauty to any city, it is only to Rio de Janeiro. The beauty in and surrounding Hong Kong is simply majestic.

I have an apartment on the tenth and top floor of a new apartment house only two blocks from the shore line. I call it Bay-View Haven as it overlooks the bay and harbor. The view I see from my haven is simply "out of this world." It is superb! It beggars all description. I repeat, it is majestic!

In order that none of this majestic view go to waste, I have had ten-inch blocks made to lift my bed up to the window level. I lie there and feast my eyes and soul on this beauty. I see both the sunrise and sunset across the bay which curves around the city. I see the waters of the bay in all colors and hues. (The color changes with atmospheric conditions.)

The moonlight on the water is entrancing. The velvety mountains across the bay are restful and inspiring. I often find myself lifting up my eyes unto the hills. Then the thousands—no, millions—of twinkling lights of varied colors in the city, on the hillsides, and along the coast line make an ecstatic night scene.

But it was not this indescribable beauty that lured me to Hong Kong. Neither is it the beauty here that will hold me. Something deeper than all this—the best part of all—is my reason for locating at North Point on the Hong Kong side. A big colony of our Soochow-Shanghai area people who now live in Hong Kong are located here. In fact, North Point is often referred to as "Little Shanghai."

This is the group of Chinese I came to Hong Kong to work with. I feel quite at home among them. Imagine my joy and thrill as often on the streets I come face to face with former students, neighbors, and friends of my Soochow days. We stop then and there and have a joyful, and often tearful, visit together.

I have felt thrilled, excited, inspired, and gloriously happy and soul satisfied every day since my arrival. To me, this seems a perfectly wonderful climax to my years of missionary service. Most of these were spent in China—in fact, all except the one and a half years in Honolulu and my furlough time. And some of my furlough years seemed to be an exile from China rather than a furlough to America.

Of course, I am finding much sorrow and suffering daily as I work among my Soochow-Shanghai people. Many families and individuals left the mainland of China and came here several years ago, some more recently. Their lifetime savings are all used up. Many of these people are without employment. Many are sick. More of them are hungry. Yes, many here right around me are in dire need and it is far beyond my physical and financial ability to help all. When and where I can help, it comforts my heart. When I cannot help, I just suffer with them.

I have never seen the Chinese people more responsive nor more receptive to the gospel message. In recent evangelistic meetings held in our churches and schools in Hong Kong, more than a thousand accepted the Lord as their personal Saviour or dedicated their lives anew to him. Over seven hundred students in Pooi Ching made professions of faith in Christ in one day.

We stand with joy and awe before such manifestations of the saving power of Christ Jesus as we've witnessed here during recent weeks. Pray for us daily as we continue to witness and to win lost souls.



**Neighbors, Family See Difference  
Christ Makes in National's Life**

**Allene (Mrs. Walter T.) Hunt  
Cotabato, Philippines**

**"I FEEL** a different man in me—before, I would fight to kill, maybe with a razor; but now I am more tolerable." Yes, Aurturo Gepte is a changed man since he met Christ face to face in 1953.

Mr. Gepte's family were staunch Roman Catholics. They had two sons, both of whom they sent to a convent in an attempt to make priests. Mr. Gepte would often escape—he liked the ways of the world and he didn't like to pray to the virgin Mary so frequently as he was required to do. After three years of convent life he escaped never to return.

During a period of approximately twenty-one years he served Satan; yet all this time he was visiting various churches, including Moslem ones, trying to learn the truth. He had been taught that of all non-Catholic churches, the Protestant ones were the most evil. He was taught that Martin Luther was a devil.

After years of inquiring and seeking for something, he finally went to a priest and said, "Father, do you believe in the Bible?" Of course, the answer was yes.

Mr. Gepte continued: "You know, Father, I'm a countryman and have not had the privileges of a nice church

building and other things which you have here in the city. Why don't you tell me where I can buy a Bible so I can learn for myself, since we have no teachers in the country?" Finally, the priest gave him an address of a place where supposedly he could buy a Bible; but, when he received the would-be Bible, it was only a prayer book.

Mr. Gepte continued searching through various advertisements for a place that sold Bibles. Finally, he went again to a priest—this time a Chinese. The priest's reply to his request to purchase a Bible was, "You know we are not merchants."

Mr. Gepte said, "Father, you are selling prayer books, why not sell Bibles?" But he was not told where a Bible could be bought. Mr. Gepte finally procured a Bible from his Protestant brother and was brought near to accepting Christ as Saviour.

In 1953, during a special evangelistic campaign, Mr. Gepte made public his decision to accept Christ and now the entire community of Cotabato testifies that he is a changed man. Many say, "Before, he was a very wicked man—but no more."

At first his wife said to the children, "What devil got into your father's head?" But now she allows the children and grandchildren to come to our little church.

What a difference Christ makes in a sinful man's life!



**Hundreds in Nigerian Woods Are Dying Without Knowledge of Jesus**

**Helen Masters**  
*Ire, Nigeria, West Africa*

SEVERAL weeks ago a father and mother had to make a decision. Their oldest son was very sick and the second boy had just been bitten by a dog which they feared was mad. Their money was not enough to treat both boys, they felt; so they finally chose to try to save the older one. Yet he died, in spite of all they could do.

They had hardly recovered from this loss when the other boy began crying out and sitting up all night. He suffered from thirst, but could not hold a cup of water without screaming and begging not to have to try to swallow it.

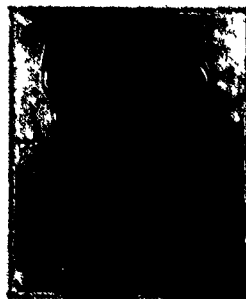
Finally, they brought him to our hospital in Eku, and we began to give him injections hoping we could save him. Off and on all night we could hear him crying out in pain and fear. The next morning the father decided that the boy had no hope of living; so he took him from the hospital.

I saw them as they were going home. The father walked beside his son, holding both his hands. All looked normal

for several minutes. Then the boy began to cry out and twist and draw. The mother, carrying all of their clothes, walked along behind knowing that the child would probably be dead by the time they finished the long trip home.

My heart wept. How could I let them go? Yet I could not promise that the boy would live if he stayed. Only once did they hear the story of Jesus. Were they listening? Or were their hearts so full they did not hear?

Pray that we may be able to reach out into the villages with the message of life. If we could reach them in time we could save many physically. But if we could reach them with the love of Christ, their hearts would not be full of fear and loneliness in times of sorrow. We reach many each day, but hundreds in all of the woods around here are dying and we have not told them of Jesus.



**Wife and Husband Accept Christ; Their House Is Now a Real Home**

**Howard L. Sheemake**  
*Guayaquil, Ecuador*

SHE was only waiting for an invitation it seemed; because when one of the members in the congregation of the Baptist Temple went to her home and invited her to the services she responded by attending.

The message went home to her heart, but she waited. The next night she was back, and God's Word found a place in her heart. She accepted Christ as her Saviour and went away rejoicing. The next night she did not come but, instead, she sent her husband.

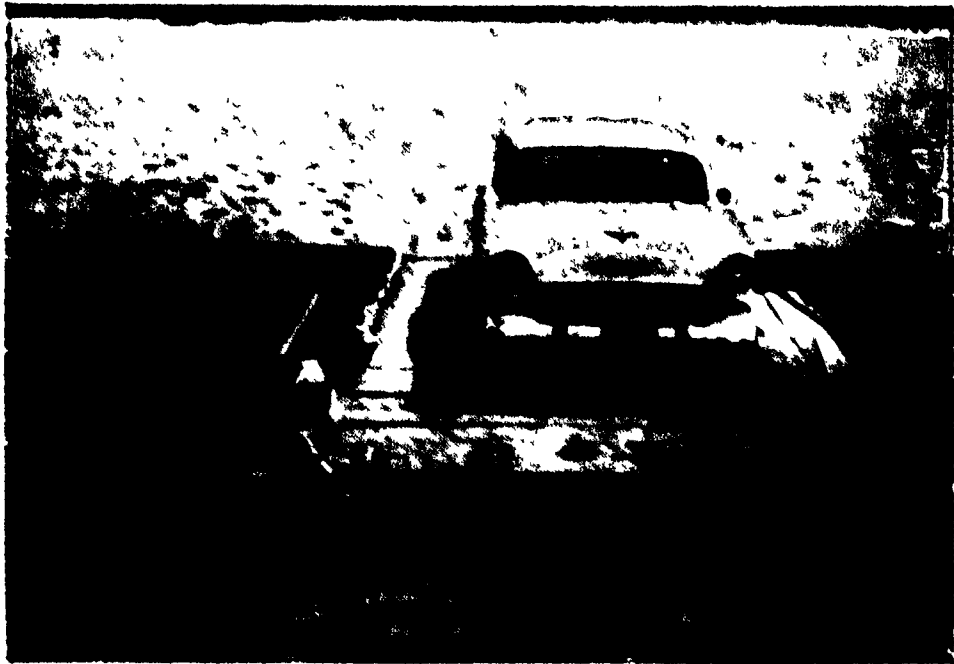
Alberto and Berta had lived together for a number of years. They are the parents of several children, but, in the words of Alberto, things had been all wrong and he had lived a bad life. The first night he attended, after

## Our First Meal

Our first meal in our new home in Brazil was not planned but just happened. One of the missionaries was to come for us and take us back where we had been staying, but she forgot; and so mealtime came and there was nothing to eat. I went down to the circle, a shopping area within two blocks of our house, and bought food.

"Guarana," which is the Brazilian soft drink, was the first word I learned to say; so we had that for drink. Then, by pointing, I bought Spam in a can, and pineapple in the same way. To add to the fun, this was bought in a "bar." But the "bar" here is a grocery store. Across the street I bought "pão," or bread.

We did not have a can opener; so I opened the cans with the ax. We had no knife; so Nona used her nail file to cut the bread. Since we had no chairs we ate off the floor. But we surely enjoyed it!—Harold E. Renfrow, new missionary to Brazil



A raft carries Rev. and Mrs. Ervin E. Hasteley across a river in Mexico on their way to the Sinaloa Baptist encampment at Mazatlán. (See Epistle by Mrs. Hasteley.)

having heard what the gospel had done for his wife, he gave his heart to Christ.

Alberto says, "Everything has changed; I'm different now." He's the first one to give the Golden Text from memory in Sunday school. He is the pastor's support in prayer and in effort. His home is a real home now and their several children sit on the front bench in Sunday school and preaching services singing with all the might of their little lungs.



Man Accepts Evangelical Faith Through Witness of Radio Hour

Jane (Mrs. James E.) Musgrave  
Goiânia, Goiás, Brazil

I WENT to the meeting of the radio committee of our church with the idea that it would be just another meeting. But as we planned and discussed the program for the radio hour on the following Sunday, which was Home Mission Day in all the Baptist churches of Brazil, I noticed a sudden inspiration take hold of the group.

In keeping with the Sunday's emphasis, we planned the program around the subject of home missions here in Brazil and decided to tell of the work carried on by the Brazilian Home Mission Board in one orphanage, four clinics, more than forty primary schools, and many small churches in the interior of this vast land.

As the days passed, the willingness of the group began to falter; but with the help of a dedicated young woman who is one of the workers in our field and a member of our church, as well as a member of the radio committee, we were able to get the program written and the parts all distributed.

As the hour drew near, there was some misgiving as to whether the program would come off as planned. Why we become preoccupied with such things I don't know,

because we know that God will use our every effort if we make it in his name. His Spirit was there to help us, we know now, because the pastor of the church received the following letter soon afterward:

"Today when I turned on the radio it happened to be the hour for the program of the Baptist church. I heard all of the program with a great deal of interest and noted that the works of this church are very wonderful. The words of the young man whom I don't even know were so sad that my mother, who was also listening, could not restrain the tears.

"I became quite emotional because of the words spoken during the program and I found them to be right, because the principal thing that should be done in this world is charity.

"The rest of the afternoon I thought upon what had happened and waited for the hour to go to the church. When the hour arrived, I went and found foundation for all that I was thinking about this religion. I was very satisfied with the words you spoke and found them most true.

"Years ago, I was invited by the now-deceased Joaquim Passarinho to go to your church, but because of reasons beyond my control I could not go at that time.

"Now I am able to go and, since I find this religion is the right path that leads to the glory of God, I will do all in my power to attend all of the services.

"Up to now I have been a Catholic in name, but, if it be for the good of my soul, I ask God to give me the courage to be baptized into this church. I say this because I believe the customs of this church are those which lean toward the good."

After signing the letter, he gave his address, surely with the hope that he would be visited. And he was visited since we noted that he didn't understand all he should about the church and baptism.

Then last Sunday night this young man came forward publicly confessing Christ as his personal Saviour.

Pray with us that others might come to know Christ because of our efforts here in Goiás and because of the faithful Brazilians who work by our sides.



Fruits of Prayer Seen as Seven Persons Are Won in Two Weeks

L. August Lovgren  
Ajloun, Hashemite Kingdom of Jordan

YOU have been praying for us and the kingdom work here in Ajloun. We know you have. Now we want to tell you that the fruits of your faithfulness in prayer are appearing. In the last two weeks, six young people in the hospital compound and one young lady in the village have been saved. We are rejoicing and thanking God daily for these souls.

These have not come as a result of a revival meeting or a concerted effort to win souls during these two weeks.

They have been won by personal contacts here and there.

One came to a minister and said, "Help me. I want to be saved." Another said to a friend, "I want to be born again but I don't know how." A nursing student took her to her room and led her to a saving knowledge of the Lord. Two young men sought the Lord in Bible reading and prayer and found him ready to save. A fifteen-year-old girl won an older friend.

Thank you for praying; thank God for his unlimited, saving grace!



**Young Man Is Turned out of Home  
When He Decides to Follow Christ**

**Ted O. Badger**  
*Makati, Rizal, Philippines*

**HARDLY** a day goes by when I do not have some occasion to witness at the office on del Pilar Street in Manila. One day a young man, poorly dressed and thin, stepped inside the door and quietly said, "I want to know how to be saved."

I sat down with him, and took a copy of the Douay translation (Roman Catholic) of the Bible, and began with Romans 3:23. I had him read the passages aloud; and, before long, he took me by the hand and said, "I am trusting Christ now."

I told him of our chapel and on Sunday morning he was there. When the invitation was given, he stepped out and made his profession public. He had hitchhiked twenty miles to come to church that morning.

The next Sunday we missed him, but early in the week Eugene M. Cross, missionary pastor of the chapel, received this letter:

"I have resorted into making an epistolary communication because of the circumstances beyond my control. I did have the honest intention to be at the service last Sunday, but I was thrown out of the place I called a home. I have to look for something to live in.

"I felt my own aunt's indifferent move toward me when she came to know that I have decided to face fact and turn to the right God as my Saviour, which I have forsaken for a long time. She even went to the extent of branding me a hypocrite. I do not have any regrets whatsoever because, if facing the truth is what they call hypocrisy, then I will be glad to be a hypocrite all the time.

"Sir, for the first time in my life, I have the feeling of enlightenment. It somehow makes my life worth living. More than ever, I have a definite goal in life: to live the way which will be pleasing in the eyes of Jesus who died for my sin. I will assure you, sir, that I will live up to the standard of his expectation. Although poverty prevails with me now, still it is wonderful to be saved."

When Missionary Cross shared this letter with me, I thanked God for the living Saviour, who can take a wretched man and give him hope and life. Pray for this

young man that God will strengthen him and help him overcome his poverty.



**Experience from Camps in the U. S.  
Helps Make Sinaloa Camp Effective**

**Ethel Ruth (Mrs. Ervin E.) Haste**  
*Hermosillo, Sonora, Mexico*

**THE** climax of our past summer's work was the Sinaloa Baptist encampment held at Mazatlán, Sinaloa, a port city. Because Ervin was director and I had charge of the children's department, we began the trip to Mazatlán early in order to make necessary last-minute arrangements.

However, on the way we found ourselves behind a line of tourist cars, national trucks, and other vehicles waiting to cross swollen streams. That night we came to one which was impassable. It was impossible for six children and three adults to spend the night in the car; so we had to go back to find lodging. Thus, it was ten o'clock the next morning when we fell in line for the river.

Trucks were there to pull or carry the cars. The price—sixty pesos, when we ordinarily pay a launch ten pesos—made me want to look for another way to cross. Ervin walked about one and a half miles in the boiling midday sun to find out if there was a launch down the river. There was; so we got into that line about 3:00 p.m. and across the river at 10:00 p.m. Then we started on to Culiacán.

I was driving and all the others were sleeping as the lights of the city appeared, but just before we got to Culiacán we came to the river again. This time not one car was in sight. I drove down to where we usually cross, and the river was swiftly making its way to the Pacific. Ervin awakened. We decided to try to cross.

We got the car into the water and sat for a few minutes as we prayed that the Lord would direct us, would give us the wisdom to decide whether or not to go on, and would give the car power to back up the embankment if that was best. He gave us the wisdom and the car the power to back up and go across the railroad bridge. When we reached our friends' house and told them of our experience, they said, "That river is very dangerous. Last year a car was washed downstream and the people were never found." How we thanked the Lord for his continual guidance.

This delay caused by swollen rivers made us arrive in Mazatlán Friday at noon, but by noon Monday the camp was about set up and we were ready to begin with the first session, a meeting of the faculty, that afternoon.

During the week, emphasis was put on spiritual things so that the people there might be in contact with their Lord and decisions might be made for Christ. There were one hundred in classes one morning. Some people from the Mazatlán church walked out to the camp—

*(Please turn to page 32)*



# New Appointees

Appointed October 11, 1955



**CARLISLE, JEAN EVELYN**

b. Lucy, Tenn., Aug. 14, 1927. ed. Union University, Jackson, Tenn., B.S., 1949; S.W.B.T.S., M.R.E., 1954; Worden School of Social Service, Our Lady of the Lake College, San Antonio, Tex., 1954-55. Public school teacher, Raleigh, Tenn., 1949-50, Frayser, Tenn., 1950-52; summer worker, Southern Baptist Home Mission Board, Washington, Oregon, Idaho, 1953; counselor, Bethesda Home, San Antonio, 1954-55. Appointed for Mexico, Oct., 1955. Permanent address: Rte. 3, Box 996, Millington, Tenn.

**MEXICO**



**DAVIDSON, MINOR**

b. Grandfield, Okla., Nov. 27, 1926. ed. Altus (Okla.) Junior College, 1942-43; University of Oklahoma, Norman, 1943-44; Oklahoma Baptist University, Shawnee, B.A., 1949; S.W.B.T.S., B.D., 1953, work toward Th.D., 1955. U. S. Navy, 1944-46; interim pastor, Cambridge (Kan.) Church, summer, 1947; pastor, Silo Church, Durant, Okla., 1950-52, First Church, Roosevelt, Okla., 1953-55. Appointed for Malaya, Oct., 1955. m. Mary Elizabeth Boydston, July 2, 1948. Permanent address: c/o C. A. Davidson, 513 W. Washington, Tecumseh, Okla.



**DAVIDSON, MARY BOYDSTUN**  
(Mrs. Minor)

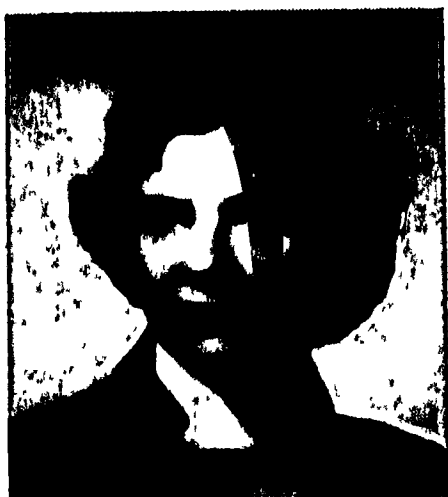
b. Caddo, Okla., Jan. 18, 1926. ed. Draughton's Business College, Oklahoma City, Okla., 1946; Oklahoma Baptist University, Shawnee, 1947; S.W.B.T.S., 1954-55. Office worker, air depot, Oklahoma City, 1943-46, mortgage and investment company, Oklahoma City, 1946-48. Appointed for Malaya, Oct., 1955. m. Minor Davidson, July 2, 1948. Child: Philip Minor, 1951.

**MALAYA**



**HALBROOKS, FRED EUBERN, JR.**

b. Decatur, Ala., Jan. 2, 1921. ed. Howard College, Birmingham, Ala., A.B., 1944; S.B.T.S., B.D., 1947. Pastor, Bibb County, Ala., 1941-43, Limestone County, Ala., 1942-44, Courtland, Ala., 1944-48, Tuscaloosa, Ala., 1951-52, Montgomery, Ala., 1948-51, 1952-55. Appointed for Equatorial Brazil, Oct., 1955. m. Hazel Lillian Crow, June 27, 1946. Permanent address: 1320 Sixth Ave., South, Decatur, Ala.



**HALBROOKS, HAZEL CROW**  
(Mrs. Fred Eubern, Jr.)

b. Courtland, Ala., Jan. 19, 1921. ed. Alabama State Teachers College, Florence, 1939-41, summers, 1941-43; W.M.U. Training School (now Carver School of Missions and Social Work), 1946-47. Public school teacher, Courtland; third grade, 1941-45, ninth grade, 1945-46, sixth grade, 1947-48. Appointed for Equatorial Brazil, Oct., 1955. m. Fred Eubern Halbrooks, Jr., June 27, 1946. Children: William Fred, 1948; George Winston, 1951.

**EQUATORIAL BRAZIL**

**HIGH, THOMAS O'CONNOR**

b. Spartanburg Co., S. C., Aug. 18, 1919. ed. Wofford College, Spartanburg, B.A., 1940; Vanderbilt University, Nashville, Tenn., M.A., 1942; Converse College, Spartanburg, 1947; S.W.B.T.S., 1948; S.B.T.S., B.D., 1952, work toward Th.D., 1953-55. U. S. Army, 1942-45; schoolteacher, Union, S. C., 1940-41, Chesnee, S. C., 1946, Raleigh, N. C., 1946-47, Longcreek (S. C.) Academy, 1947-49; pastor, Chapel Hill, Tenn., 1951-53, Louisville, Ky., 1954-55. Named special appointee for Nigeria, Oct., 1955. m. Katharine Frances Younts, May 22, 1954. Permanent address: c/o Mr. A. F. High, Rte. 3, Woodruff, S. C.



THE COMMISSION



**HIGH, KATHARINE YOUNTS**  
(Mrs. Thomas O'Connor)

b. Greensboro, N. C., Oct. 14, 1926. ed. Mars Hill (N. C.) College, A.A., 1948; Wake Forest (N. C.) College, B.A., 1950; W.M.U. Training School (now Carver School of Missions and Social Work), M.R.E., 1952. Educational director, 16th Street Church, Greensboro, summers, 1947-49; associational missionary, North Carolina state mission board, summers, 1950-52; teacher, Mapoffin Baptist Institute, Mountain Valley, Ky., 1952-54, kindergarten, Harrods Creek, Ky., 1955. Named special appointee for Nigeria, Oct., 1955. m. Thomas O'Connor High, May 22, 1954.

**NIGERIA**



**JONES, MARJORIE IRMA**

b. Alexandria, La., Nov. 14, 1924. ed. Louisiana State University, Baton Rouge, 1941-42; Louisiana College, Pineville, B.A., 1947; W.M.U. Training School (now Carver School of Missions and Social Work), M.R.E., 1949. Secretary, Weller Avenue Church, Baton Rouge, 1942; summer field worker, Louisiana W.M.U., 1947; education worker, Fairfield Church, Baton Rouge, summer, 1948; W.M.U. young people's secretary, Kentucky, 1949-50, Louisiana, 1951-55. Appointed for Nigeria, Oct., 1955. Permanent address: 803 Fisk St., Alexandria, La.

**NIGERIA**



**KIRKPATRICK, MARY FRANK**

b. Noxapater, Miss., Jan. 21, 1926. ed. Blue Mountain (Miss.) College, B.A., 1947; S.W.B.T.S., M.R.E., 1952. Public school teacher, Holly Bluff, Miss., 1947-50; staffer, Mississippi W.M.U. camp, Clinton, summers, 1947-51; youth and recreational director, First Church, Minden, La., 1952-55. Named special appointee for Nigeria, Oct., 1955. Permanent address: Noxapater, Miss.

**NIGERIA**



**LEDFORD, LOWELL EUGENE**

b. Conway, Ark., Oct. 27, 1928. ed. Fort Smith (Ark.) Junior College, 1946, 1947; Ouachita Baptist College, Arkadelphia, Ark., B.A., 1952; S.B.T.S., B.D., 1952. Pastor, Antioch Church, Hermitage, Ark., 1946-47, Bloomer Church, Charleston, Ark., 1947-49, First Church, Ashland City, Tenn., 1952-55. Appointed for Peru, Oct., 1955. m. Shirley Ann Stephan, July 30, 1950. Permanent address: 5131 Cantrell Rd., Little Rock, Ark.

**LEDFORD, SHIRLEY STEPHAN**  
(Mrs. Lowell Eugene)

b. Little Rock, Ark., Oct. 17, 1931. ed. business college, Little Rock, 1949; Ouachita Baptist College, Arkadelphia, Ark., 1949-50; Carver School of Missions and Social Work, 1950-51. Library worker, Ouachita College, 1949-50, S.B.T.S., 1950-51; secretary, Book Store Department, Sunday School Board, S.B.C., Nashville, Tenn., 1953-54. Appointed for Peru, Oct., 1955. m. Lowell Eugene Ledford, July 30, 1950. Children: Stephan Lowell, 1951; Carol Faye, 1953.

**PERU**



**LOCKHART, MAXINE**

b. Wellington, Tex., Jan. 24, 1928. ed. Mary Hardin-Baylor College, Belton, Tex., B.S., 1950; S.W.B.T.S., M.R.E., 1955. Summer worker, Ridgecrest (N. C.) Baptist Assembly, 1951, Star of Hope Mission, San Antonio, Tex., 1953, Monte Vista Church, San Antonio, 1954; public school teacher, Tularosa, N. M., 1950-51, San Antonio, 1951-53, 1955. Appointed for Nigeria, Oct., 1955. Permanent address: 1119 El Monte, San Antonio, Tex.

**NIGERIA**



**MARLER, LOVLACE PARKES**

b. Harpersville, Miss., June 4, 1922. ed. Ouachita Baptist College, Arkadelphia, Ark., 1946-47; Mississippi College, Clinton, B.A., 1949; N.O.B.T.S., B.D., 1953. U. S. Army, 1943-46; pastor, Harpersville, Miss., 1948-49, Newhebron, Miss., 1949-51, McComb, Miss., 1951-54, Forkville, Miss., 1954-55. Named special appointee for Korea, Oct., 1955. m. Martha Ellen Townsend, April 14, 1946. Permanent address: Harpersville, Miss.



(Please turn to page 28)

# Missionary Family Album

## Arrivals from the Field

BLAIR, Rev. and Mrs. W. Judson (Argentina), 3813 Wayside St., Ft. Worth, Tex.  
JONES, Charlene (Equatorial Brazil), 3202 Ivandell Ave., Dallas 11, Tex.  
SEARS, Rev. and Mrs. Stockwell B. (Indonesia), 1313 S. 7th St., Waco, Tex.  
WEST, Edith (South Brazil), Linesville, Pa.  
WILLIAMS, Dr. and Mrs. William J. (Nigeria), 2312 N. E. 25th St., Oklahoma City, Okla.

## Births

FAILE, Dr. and Mrs. George M., Jr. (Nigeria), son, David K.  
FORT, Doctors M. Giles, Jr., and Wana Ann (Southern Rhodesia), son, Robert Gordon.  
HOSHIZAKI, Rev. and Mrs. Reiji (Japan), son.  
RAY, Rev. and Mrs. Stanley E. (Nigeria), son, Christopher Joel.

## Deaths

FORD, Mrs. J. W., mother of Mrs. A. E. Hayes, emeritus (Brazil), Oct. 4, Lexington, Ky.  
JORDAN, Mrs. W. B., mother of Mrs. J. Ulman Moss (Venezuela), Oct. 21, Baytown, Tex.  
MESKIMEN, B. H., father of Mrs. R. Boyd Robertson (Argentina), Aug. 1, Dallas, Tex.

## Departures to the Field

ALLEN, Olive, 20 Bates St., Honolulu 17, T. H.  
BENDER, Rev. and Mrs. William D., Baptist Mission, Okeho, Nigeria, West Africa.  
CAPSHAW, Martha Jean, Apartado Nacional 437, Barranquilla, Colombia.  
CARTER, Rev. and Mrs. William P., Jr., Casilla 3388, Santiago, Chile.  
CRAWFORD, Frances, Apartado Nacional 437, Barranquilla, Colombia.  
HILL, Mr. and Mrs. John B., Baptist Mission, Oyo, via Lagos and Oshogbo, Nigeria, West Africa.  
KONN, Rev. and Mrs. Victor, 3165 Oahu Ave., Honolulu 14, T. H.  
LIND, Mary, Casilla 31, Asunción, Paraguay.  
TAYLOR, Dr. and Mrs. O. W. (Tom), Baptist College, Iwo, Nigeria, West Africa.

## New Addresses

CATE, Carolyn, Sterling Memorial Hospital, Gaza, via Egypt.  
CLEMENT, Lora, 11 Barbary Walk, Shepherd's Hill, Singapore 3, Malaya.  
CROUCH, Mrs. E. H., emeritus (Brazil), 841 Millican, Navasota, Tex.

GARRETT, Mr. and Mrs. Marvin L., Rhodesian Baptist Mission, Box 252, Gaborone, Southern Rhodesia.  
GRANT, Rev. and Mrs. Worth C. (Japan), 805 E. Lexington Ave., High Point, N. C.  
HALLOCK, Dr. and Mrs. Edgar F., Jr. (Brazil), 1021 W. Synmes, Norman, Okla.  
HARRINGTON, Rev. and Mrs. J. A., Rua Ponte Nova 691, Belo Horizonte, Minas Gerais, Brazil.  
HICKERSON, Mrs. Julius R. (Ecuador), Box 234, Orange Grove, Tex.  
HORTON, Rev. and Mrs. Frederick M. (Japan), T-1 Seminary Village, Southern Baptist Theological Seminary, Louisville, Ky.  
HOWELL, Rev. and Mrs. E. Milford (Nigeria), 512 Boyce St., Ft. Worth, Tex.  
JACKSON, Rev. and Mrs. Stephen P., Rua Luis Cerqueira, Manhuassu, Minas Gerais, Brazil.  
MURPHY, Mr. and Mrs. Milton, P. O. Box 177, Petach Tikva, Israel.  
OLIVER, Dr. and Mrs. A. Benjamin, Caixa Postal 2541, Rio de Janeiro, Brazil.  
ROSS, Rev. and Mrs. J. Wilson (Spanish Baptist Publishing House), 4404 McCart St., Ft. Worth, Tex.  
TAYLOR, Maye Bell, Caixa Postal 304, Aracaju, Sergipe, Brazil.

## Retirements

COX, Addie (Formosa), Oct. 24.  
KERSEY, Ruth (Nigeria), Nov. 30.  
RAY, Rev. and Mrs. Rex (Korea), Nov. 30.  
STAMPS, Dr. and Mrs. D. F. (Hawaii), Nov. 30.



Dr. and Mrs. James P. Satterwhite, missionaries in Kyoto, Japan, and children: (left to right) James Haywood, Carol Ann, David Hunter, and John Stephen.

## Missionary Son Loses Leg in Train Accident

THOMAS RICHARD (BUDDY) COOPER, 11-year-old son of Rev. and Mrs. William L. Cooper, Southern Baptist missionaries to Argentina, lost his left leg in an electric train accident in Buenos Aires on Friday, October 14.

Dr. Frank K. Means, secretary for Latin America for the Foreign Mission Board, received the following cable immediately after the accident: "Unidentified person threw Buddy from train Friday. Left leg amputated below knee. Out of danger. Letter follows."

The letter, written on October 16 by another Southern Baptist missionary to Argentina, was received in Richmond on October 22. Excerpts from the letter follow:

"Buddy was coming home from school alone. The trip is made by taking a train for about thirty minutes and then a bus for about forty-five minutes. Buddy got up from his seat and went out on the platform as the train was within three hundred meters of where he was to get off.

"What we know definitely is that Buddy had an accident, falling so that the train cut off his left leg slightly above the ankle. The train did not stop, or anything. . . .

"Buddy's other injuries are various scrapes across the back, and particularly the left side. His left eye is terribly bruised, and he has a cut above it. X-rays have been made of the head, but these have not been read yet. . . .

"Of course, it is very hard on the Coopers, but they are being very brave about it. Mrs. Cooper's first reaction was the repeating over and over again of the verse: 'All things work together for good to them that love God.'

"Probably the hardest thing to take is that apparently Buddy is the victim of a criminal act—deliberately done. Buddy very rationally told all about it when he awoke about four thirty Saturday morning. All further questioning seems to verify his story. . . .

"Buddy says he stood facing the steps to go down. He was just standing there when someone from behind picked him up and threw him head-first down the stairs. . . . A woman said that a child was pushed off the train. . . . The police are working on it, and everything is being done to find out about it."



"This is for the Foreign Mission Board," says Stanley Jane Ray as she presents the offering to Dr. V. Lavell Seats.



Barbara Ray and Barbara and Peter Goldie put finishing touches on handwork.

## *Bible School of M. K.'s*

**By Barbara Epperson**

**L**ONG, drawn-out meetings might be tiring to most children; but the missionary kids in Nigeria and the Gold Coast, West Africa, don't mind going to annual Mission meeting. They have Bible school while the adults solve Mission problems.

The idea originated with Leslie (Mrs. William J.) Williams, missionary in Ogbomosho, Nigeria, in 1954 when the large family of M. K.'s presented itself as a master problem.

After many hours spent in writing home for materials, collecting equipment in Ogbomosho, and making out a teaching schedule, the first Bible school was a success.

Although Mrs. Williams did much of the preparatory work last year, Josephine (Mrs. William H.) McGinnis, missionary to the Gold Coast, served as principal.

With fifty-five missionaries volunteering some of their time, forty-nine children were kept happy.

Juniors led the enrolment with seventeen under the supervision of Ossie (Mrs. Homer R.) Littleton, Gold Coast missionary. The Nursery was in second place with fourteen children led by Miss Helen Masters, Ire, Nigeria. The Primaries, led by Alice Maude (Mrs. Bennie T.) Griffin, Lagos, Nigeria, had thirteen enrolled; while the Beginners, led by Elizabeth (Mrs. Farrell E.) Runyan, Kaduna, Nigeria, had five.

Commencement, held the last afternoon of Mission meeting, was climaxed by the offering presentation of approximately eighteen dollars. Stanley Jane Ray, daughter of Rev. and Mrs. Stanley E. Ray, of the Baptist Press, Ibadan, presented the offering to Dr. V. Lavell Seats, acting secretary-treasurer of the Nigerian Mission.



Daisy Marie (Mrs. Leonard G.) Lane (left) and Miss Helen Masters with Nursery children, (left to right) Connie Gaultney, Margie Hill, Mark Cullen, Alan Runyan, and Beckie Neil.



Primaries at commencement: (front row, left to right) Robert Congdon, Deborah Littleton, Sheryl West, Anne Crowder, Peter Goldie, Paulette Cullen; (back row) Sidney McGee, Barbara Goldie, Bill Carey Williams, Richard Congdon, Barbara Ray, Martha Low, Ann Ferguson, Peter Gilliland, and Johnny Hill.



## New Appointees (Continued from page 25)

### MARLER, MARTHA ELLEN TOWNSEND (Mrs. Lovlace Parkes)

b. Harperville, Miss., Sept. 6, 1925. ed. East Central Junior College, Decatur, Miss., A.A., 1945; Ouachita Baptist College, Arkadelphia, Ark., 1946-47; Mississippi College, Clinton, B.A., 1948; N.O.B.T.S., M.R.E., 1952. Bookkeeper, supply company, Jackson, Miss., 1945-46, 1947-49; private piano teacher, Forkville, Miss., 1954-55. Named special appointee for Korea, Oct., 1955. m. Lovlace Parkes Marler, April 14, 1946. Child: Gloria Ellen, 1953.

KOREA



### TISDALE, BILLY BOB

b. El Dorado, Ark., Jan. 8, 1929. ed. Kilgore (Tex.) College, A.A., 1948; University of Texas, Austin, B.B.A., 1950; S.W.B.T.S., B.D., 1955. Employee, oil company, Wright City, Tex., 1950-52; pastor, Bellview Church, Boone, Okla., 1953, Calvary Church, Brownboro, Tex., 1954-55. Appointed for the Philippines, Oct., 1955. m. Helen McWilliams, Jan. 26, 1952. Permanent address: 1404 Jacksonville Drive, Henderson, Tex.

### TISDALE, HELEN McWILLIAMS (Mrs. Billy Bob)

b. Joinerville, Tex., Feb. 19, 1932. ed. Kilgore (Tex.) College, A.A., 1952; S.W.B.T.S., 1953-54. Typist, file clerk, abstract company, Henderson, Tex., summers, 1949-50; stenographer, oil and gas company, Ft. Worth, Midland, Tex., 1952-53. Appointed for the Philippines, Oct., 1955. m. Billy Bob Tisdale, Jan. 26, 1952. Child: Mark Randall, 1954.

PHILIPPINES



## Joy in the Job

(Continued from page 8)

service as one feels his life is really a part of God's great work in history and will bear fruit of eternal quality. It is not difficult to get any number of testimonies as to the joy and value of such service. Even in the face of difficulties and discouragement, the missionary can have a mystical satisfaction and strength within. No missionary I have ever met would change places with the president of the United States or anyone else you may name.

But more help is needed. There are not enough workers. One of the things God used to lead me to seek appointment as a foreign missionary was the prayer of a man from the Philippines: "Lord, my people need to hear about Christ. They are *lost*! I do not pray that more would be called to be missionaries, but that more would *hear* the call."

I had not been listening to the call. After prayerfully considering the possibility that God wanted me to serve on a foreign field, I concluded he would have me serve where my efforts would count for the most. Giving first

aid to a man with minor injuries seemed to be foolish while another lay dying near by.

Yes, there is a measure of "magical enchantment" in being a servant of the Master in a land of great need. Could it be an experience God desires for you?

### Missionary Quote

You may think that we are making a sacrifice to come so far away from home and live among a "black people"; but we think that you are making a sacrifice in not being privileged to live and work with these wonderful Christians.—"JEANIE" (MRS. C. RAY) CROWDER, missionary to Nigeria

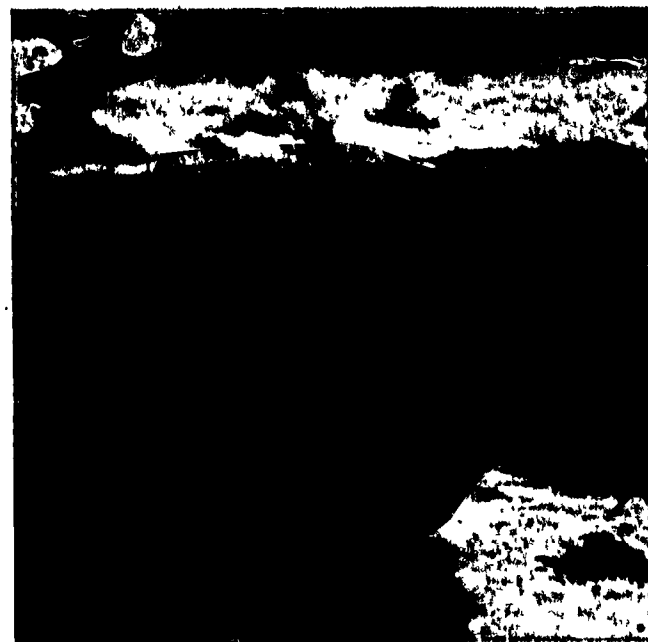
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## The Cover



The cover photo shows part of Nahr El Bared Camp, near Tripoli, Lebanon, where more than six thousand refugees live under canvas. Snow lies on the near-by mountains for four months of the year and violent storms are frequent throughout the winter; but the refugees, coming mainly from the mountain regions of Palestine, bear the hardships of tent life with great courage and forbearance.

THE COMMISSION

## Foreign Mission News

(Continued from page 14)

the Rotary Club, and the employees of the pulp mill, Asahigawa's largest industry, and their families.

During the second week emphasis was placed on conserving and drawing into the church those who had been reached during the services the first week.

William H. (Dub) Jackson, Jr., missionary in Asahigawa, relates this incident: The day following the campaign a 15-year-old boy was killed by a truck. This boy was one of those who definitely trusted in Jesus during the campaign. The church held its first Christian funeral, and because of it the boy's mother came the next Sunday and trusted Jesus. Out of the sad experience came victory—victory for the boy, for his mother and his family, for the church, and for the Lord. "Today is the day of salvation," writes Mr. Jackson. "Speed is just as important here in the Orient as it is anywhere. We could have waited, but not that boy."

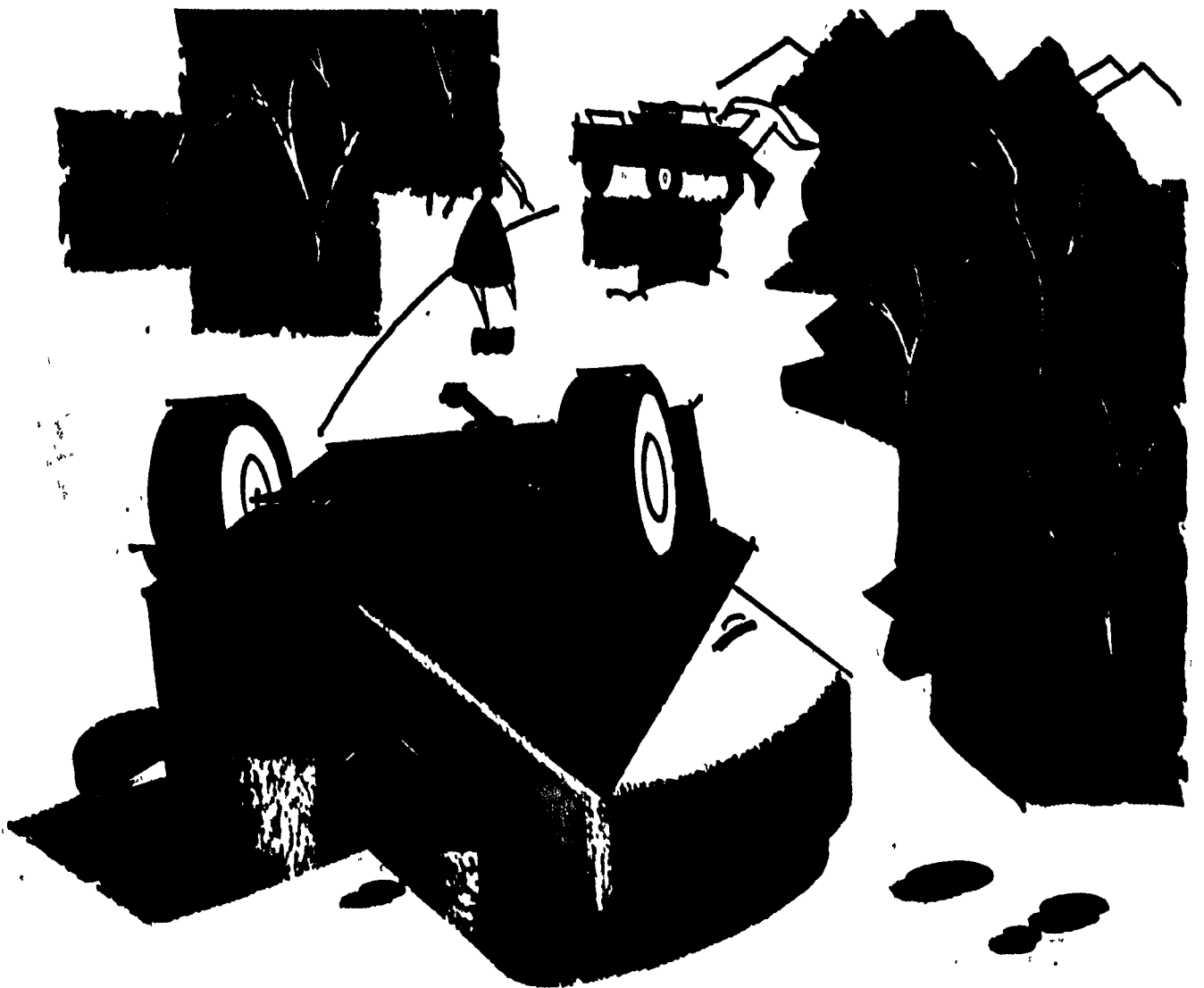
Since the evangelistic campaign the one-year-old Asahigawa church, with 88 baptized members, has voted to become self-supporting, the church attendance has doubled, the offerings more than doubled, and most of the people of Asahigawa know of the church and have been invited to attend. "The New Testament methods of evangelization are effective in any country at any time," says Jackson.

### Briefly

**Italy:** Armstrong Memorial Training School, Rome, Italy, now has an enrolment of 20 students.

**Lebanon:** The Baptist school at Beirut has opened with 99 pupils enrolled in the two kindergartens and four grades. A Baptist church with 13 members has been organized in the small village of Mio-Mio, just outside Sidon. A Sunday school was begun just before the organization of the church; and now every Sunday afternoon more than 100 children of all ages crowd into the small house where services are held.

**Spain:** First Baptist Church, Valencia, Spain, counted 40 professions of faith in a six-day revival campaign with Santiago Canclini, Baptist leader from Argentina, doing the preaching. Mr. Canclini was in Spain for three months of evangelistic campaigns.



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WRITES MISSIONARY FROM INDIA

“When we moved our Servel Kerosene Refrigerator in a jeep from one mountain village to another,” writes Mrs. Roy Hagen from a mission in Bengal, India, “we had to travel a road high in the Himalayas, chipped out of steep hillsides. Our trailer tongue snapped, throwing the Servel out. The trailer ended upside down on the Servel and we had visions of that being the end of its service. But after it was installed it worked beautifully. It has given remarkable service.”



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# THE WORLD IN BOOKS

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

## Japanese Literature

**Anthology of Japanese Literature** (Grove Press, \$6.50), compiled by Donald Keene, gives the Western reader an "understanding of the Japanese people as their lives and aspirations have been reflected in their writings."

Because he designed the book to be read for pleasure, the author chose works that translated into interesting English and that were as representative as possible of all periods and all types of writing. He has included excerpts from legendary history, novels, poetry, and plays, written from the earliest times to mid-nineteenth century when Western influence began to be felt in Japan. A later volume will begin there and continue to the present.

Realizing how much a country's literature helps toward an understanding of its people, mission study leaders will welcome these very readable selections from a literature that is little known in America.

## New Approach to Missions

Although the reader will leave *The Bridges of God*, by Donald Anderson (Friendship Press, \$2.50), with many questions unanswered and will not agree with all that is in it, it is a book that everyone who is deeply concerned with world missions needs to read.

The author, who comes from a missionary family and has spent a third of a century in India, has probed deep into the past strategy of missions. His thinking is provocative in its challenge to re-think the programs that have been inherited from the past. The heart of his argument revolves around reaching peoples rather than individuals. He bases this fundamentally on the methods used in New Testament times and bolsters it with experience in history.

Most modern Christians have become aware that evangelism is the heart of our missionary endeavors and that the indigenous church must be made strong. Facing the full implications of the emphasis on indigenous churches, this book focuses attention on the contrast between being "mission-centric" and "church-centric."

## Tanganyika

Three more of Dr. Paul White's "Jungle Doctor" books (Wm. B. Eerdmans, \$1.50 each) have come from the press. Three other books in this series about the missionary doctor's experiences in Tan-

ganyika were reviewed in a previous issue of *The Commission*.

In *Jungle Doctor's Enemies*, the doctor meets opposition to his healing ministry and is victorious over a plague of measles. In *Jungle Doctor Meets a Lion*, he not only meets and kills a real lion, but he meets a man called Simba (lion) and leads him to the Christian faith. In *Jungle Doctor Attacks Witchcraft*, he tells of his adventures with witch doctors.

Dr. White makes his work come to life, speaks with humor and pathos, presents his African friends and enemies realistically, and makes his readers aware of the African background.

## Africa's Albert Schweitzer

As one of Albert Schweitzer's admirers said of him, he may question some of the orthodox beliefs of Christianity, but his life is "Christianity in practice." Mission study leaders in particular will be interested in Hermann Hagedorn's *Prophet in the Wilderness* (Macmillan, \$3.50), a new biography of the author, musician, philosopher, and physician to the African people.

This story follows the development of the boy, who became a gifted scholar, into the man who, in order to follow a call to Africa, chose to throw away his chances for world acclaim. The reader shares Schweitzer's feeling that only through the hand of God could such a choice lead, as it did, to the acclaim he gave up. A great deal is said in the biography about Schweitzer's *Quest of the Historical Jesus*, the book that labels him unorthodox in the eyes of many people.

## A Child of China

*Willow Tree Village*, by Eleanor Frances Lattimore (Morrow, \$2.25), will help the smallest in the family to appreciate people of other lands. It is the story of a little Chinese girl who lived in a house with five courtyards. One day she managed to get outside the gate into the busy streets. Her adventures took her to the shops, through the city, and outside the city walls into the country. What she discovered about things outside her gate, the young child to whom the story is read discovers, too, about a land beyond his own yard. The book is illustrated with drawings by the author.

## American Child in Japan

Barbara Leonard Reynolds, who lived in an American section of a Japanese city

while her husband was engaged in a research project, has used her experiences there in writing *Emily San* (Scribners, \$2.50), a children's story told through a Junior-age girl. Emily made some Japanese friends outside the American village as well as new American friends in the village. She learned to speak some Japanese words and learned some Japanese customs.

The story has no real plot beyond that of a little girl's finding a place for herself in a new and strange home and her growth in character and understanding. Its lessons in human relations and world friendship should help youthful readers become better world citizens.

A Japanese American, Tack Shigaka, illustrated the book.

## Children's Prayers


*Children's Prayers from Other Lands*, compiled by Dorothy Gladys Spicer (Association Press, \$1.75), has one hundred prayers from twenty-one foreign lands, including nine in which Southern Baptist missionaries are stationed.

Mission study leaders will find the selections useful as another link with children of mission countries and also as an aid in teaching that all the world's people belong to God. Specifically for children of Junior age, they may be read to younger children also. An introduction suggests ways in which they may be used. Their purpose is to inspire spontaneous prayers.

The prayers are grouped according to subject. An index divides them by countries.

## Missionary to Brazil

*So Strong Our Faith* (Baylor University Press, \$1.00), an autobiography of Clemmie D. Hardy, Southern Baptist missionary to Brazil, follows him chronologically from early childhood to the present. The Hardys followed the Erik A. Nelsons, pioneer missionaries to the Amazon Valley, and were for a time the only Southern Baptist missionaries in that part of Brazil. Titles of the thirteen chapters give some idea of the book's emphasis and general outline: "A Shot in the Dark," "Childhood," "High School," "Baylor and Romance," "Preparing for Brazil," "Brazil at Last," "Recife to Manaus," "Manaus, Jewel of the Amazon," "My First Missionary Journey," "Fabulous Amazon Valley," "Missionary Highlights," "Freed for a Life-Changing Worship," "We Wait Upon the Lord."



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THE COMMISSION

# A New World Religion

(Continued from page 5)

of eliminating the kulaks as a class.

What is the attitude toward religion in countries under a Communist or a Communist-dominated Government where opposition to the Communist line is suppressed and the Communist doctrine and practice dominates all parts of life?

The theoretical rejection of all forms of historical religion by Communists is as thoroughgoing and complete as it can be. Religion is rejected as a support for social reaction, as an opiate of the people that turns their attention away from the revolutionary task of changing social institutions in this world. Religion is rejected as having no function at all after the Communist order has been established. Since it is regarded as humanity's way of escaping from the evils that are caused by all previous social systems, it can be expected to wither away when the Communist society has overcome the evils which create the need for escape.

There has never been any variation in the ultimate objective of Communism with regard to religion. It remains the same. Only the methods which are used for attaining the objective change. Persecution has been tried in Russia, on a big scale at various times between 1920 and 1940, and must be judged to have failed. In the religious field a kind of settlement seems to have been reached in the Soviet Union. It might be termed a *modus vivendi*, for it permits some sort of life to the churches within the Soviet State even though by our standards it is a restricted life.

It seems that those in authority came to the conclusion that a few more years must roll by before the Church disappears from the lives of the people. While it remains it will be good to use it. It is a useful weapon in propaganda and other activities. The present *modus vivendi* in the Soviet Union seems to be a model for other Communist countries. The basic attitude toward religion does not vary at all. There are variations, but these occur in tactics and strategy.



Persecution in Communist countries definitely aims at weakening and destroying the churches. The isolation of churches is carried out in order to bring them more completely under the power of the State. Attacks begin with extensive and intensive propaganda through the press and the wireless. Churches and Missions are accused as tools of capitalists, as the agents and spies of foreign States, and their faith is, of course, ridiculed. A second step is to confiscate all church and Mission property and to rob the churches of financial independence.

The next step is to turn the churches out of the national system of education. All education is put into the hands of the State, church educational and medical institutions being forcibly taken over. Besides controlling schools and hospitals, Communist Governments very soon take over all youth organizations. The educational system as a whole is, of course, used to instill into the young the principles of Communist philosophy and to counteract religion by teaching a materialist outlook on life which brands religion as unscientific nonsense.

A step affecting the Church even more directly than those already mentioned is the terrorization of the natural leaders in the religious field. This is part of the explanation of the various trials. In a Communist State the secret police is all powerful. There is a general reign of terror and spying which is used to keep the population in check.

In addition to this, special measures are often taken to remove those Christian leaders who might become leaders of resistance. The aim is to leave the Church without leadership. In Communist China there was an enforced withdrawal of Christian missionary forces. When people are sent away to corrective labor camps and the like, no doubt the reason given is a political one. In a Communist State the laws are such that *anyone* can be accused and convicted of a political offense whenever it suits the Government.

The situation is not simple, and there are variations of method and legislation in different countries. But the fundamental Communist objective remains simple, though it is often disguised.

(To be concluded in the February issue.)

## They Came and Were Healed

(Continued from page 6)

day he refused to give her money with which to buy food. He told her to ask Jesus for her food. Then he turned and left the compound.

On that very morning a friend came to see her. He told her that someone who knew about her had felt impressed to give him five shillings to pass on to her. With a grateful heart she sent to the market for food. When her husband returned, he saw soup bubbling in the pot and asked her where it had come from. She replied, "I don't know, but Jesus Christ sent it."

The period devoted to questions was one which made everyone sit up and take notice. All questions were practical for new Christians in Nigeria. Some samples follow:

"If I ever fall sick again and people

suggest that sacrifices be made to make me well, would it be wrong to let the witch doctor make sacrifices for me?"

"Suppose I go to live in a place where there is no established church. How can I go about establishing one?"

"What should a man do if he has more than one wife when he becomes a Christian?"

"What should the wife of a polygamist do when she becomes a Christian?" (At least three of the seven women converts present were wives of polygamists.)

On the last day of the meeting, all of the new converts had dinner together. Fellowship around the table welded new friendships. Each person was urged to win others to Christ and bring those people to the next meeting. Judging from the enthusiastic response, it will be difficult to find a room large enough for the next meeting.





# YOU AND YOUR MISSIONARIES

Rogers M. Smith

## Special Mission Tours

**O**NE of the recommendations of the Committee on World Evangelization, which came into being at the Southern Baptist Convention in St. Louis, was that the Foreign Mission Board sponsor some tours to our mission areas around the world. To implement this recommendation, the Board has voted to sponsor two such tours during the summer of 1956. One group will go to South America and the other to the Orient. So many people visited the missionary stations in Africa, Europe, and the Near East on their way to or from the meeting of the Baptist World Alliance in London that it is deemed unwise to plan a trip to that area in 1956.

The plan is for the Foreign Mission Board to sponsor these tours, but not to finance them. Expenses will be borne by the individual or by the group sending him. The Board will plan the itinerary, appoint a conductor, and make necessary arrangements with the missionaries on the field. A travel agency will handle all the details for travel, hotels, meals, general sight-seeing, and other miscellaneous arrangements. The trips will, of necessity, be made by air and there is a possibility that each tour will be limited to twenty or twenty-five members.

The tentative itinerary for the trip to South America is as follows: Miami; Panama; Cuba; Barranquilla and Cali, Colombia; Quito, Ecuador; Lima, Peru; Santiago and Temuco, Chile; Buenos Aires, Argentina; Montevideo, Uruguay; Asunción, Paraguay; São Paulo, Rio de Janeiro, Recife, and Belém, Brazil; Port of Spain, Trinidad;

Caracas, Venezuela; and back to Miami.

By seeing firsthand the Baptist churches, schools, good will centers, hospitals, and publishing houses one will get a wonderful picture of the Baptist witness on the great continent of South America. One will also have an opportunity to meet many of the national Christian leaders and some Government officials.

The tentative itinerary for the Orient tour is: Los Angeles; Honolulu, Hawaii; Manila, Philippines; Hong Kong and Macao; Taipei, Formosa; Tokyo, Fukuoka, Kokura, Hiroshima, and Kyoto, Japan; Pusan and Seoul, Korea; back to Tokyo, Honolulu, and San Francisco.

One will see the enlarged program of mission work in Hong Kong and Macao and in Japan, as well as the comparatively new, but highly successful, work in the other areas. Our work in the Orient was limited to China and Japan for many years; but, since the Communists took over China and no missionaries can work there, the Board has redeployed its missionaries into new areas. We deeply regret that there are no missionaries at work in China, but we rejoice that other doors in the Orient have opened, and are opening, to the gospel.

The cost of these trips has not been determined but information along this line will be available in the near future.

The over-all cost of the trip, from the time one leaves the United States until he returns, will cover necessary expenses, such as travel, hotels, meals, tips, and sight-seeing. Additional expenses will be the cost of passport, visas, insurance, laundry, et cetera.

A two-hundred-dollar deposit will secure your reservation. This will be refunded in full, up to thirty days before departure time, if you are not able to make the trip. For further information and reservations write: Rogers M. Smith, Foreign Mission Board, P. O. Box 5148, Richmond 20, Virginia.

(Checks should be made payable to the Foreign Mission Board and marked for deposit on mission tour.)

## Epistles

(Continued from page 23)

grounds to be in the classes. There was a place for every age. Three young ladies took turns with the Nursery. Three seminary students took the Beginners, Primaries, and Juniors. Then our pastors and missionaries took charge of the Young People and Adults.

Missionary William M. Haverfield, one of our capable teachers during the week, said this was one of the best camps he had attended in Mexico. One reason it was a good camp was because you there in the States gave your money and prayers and because some of you gave us experience before we left home. Ervin and I attended Falls Creek Baptist Assembly, in Oklahoma, many times. A mission camp which we directed, a year at Ridgecrest, and a visit to Glorieta gave us an insight into what good encampments can do to those who attend. Thank you, Southern Baptists.

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## Behind These Doors

(Continued from page 7)

the fourth comes from a village eighty-five miles from here where there is no church.

Behind the doors of our hospital student nurses are being trained. The missionary doctors and nurses are working night and day. Our missionary business manager and missionary pharmacist spend many hours at their work. Why? Because each one has a commission from God himself.

Our work here is not all glorious; it is not always easy to be faithful. But all of us have learned that it is always rewarding. Each one realizes that he must remain faithful if these miracles are to continue to take place.

Quite often we receive letters from persons we have never met. They write, "We are praying daily for you and your work." Every time it is our joy and privilege to witness the miracle of a changed life, we are reminded that much of the success of our work is because you have prayed. Not only are those of us here responsible for this spiritual advance in the hospital ministry, but those of you at home who uphold us in your prayers are having a great part. We beg you to continue to pray without ceasing.

## The Rising Tide of World Missions

(Continued from page 3)

It was the avowed purpose of those in charge of promoting our work that these recommendations not end with the adoption. At the meeting of the Promotion and Executive Committees in Nashville in September, 1955, every agency was asked to bring in a specific report on what it had been doing and planned to do to carry out these proposals. Plans are already being formulated for the nation-wide crusade.

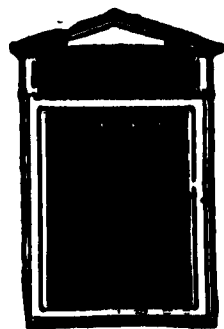
Much, very much, remains to be done, but we believe that there are many who are taking seriously the part God's people called Southern Baptists must play in this rising tide of religious interest and in meeting the spiritual need that is evident in all parts of the world.

We do not want it to come from selfish motives—the achievement of personal success, denominational pride, or even security from physical destruction. Our program of world missions should spring from the conviction that it is God's plan for this age, as it has been for the ages, and that we

have the opportunity to have a part in that plan.

As Southern Baptists we have been blessed of God. We have the resources. We hold in our hands the stewardship of the gospel. Let us say again and say it with tremendous purpose and dedication: "I feel myself under a sort of universal obligation, I owe something to all men, from cultured Greek to ignorant savage. That is why I want, as far as my ability will carry me, to preach the Gospel to you who live in Rome as well. For I am not ashamed of the Gospel. I see it as the very power of God working for the salvation of everyone who believes it, both Jew and Greek. I see in it God's plan for imparting righteousness to men, a process begun and continued by their faith" (Romans 1:14-17 Phillips).

The tide of world missions is rising. Let no man—preacher or layman—committed to Christ or no church dedicated to his world purpose stand by and miss the current. To do so would be to lose one of the greatest if not the last of God's ventures on this earth.



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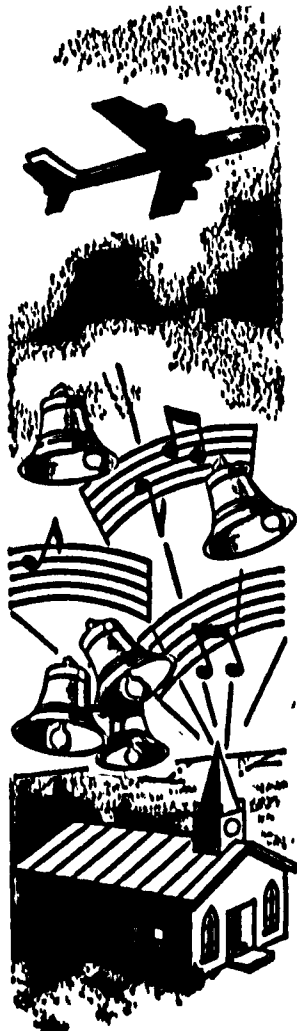
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