

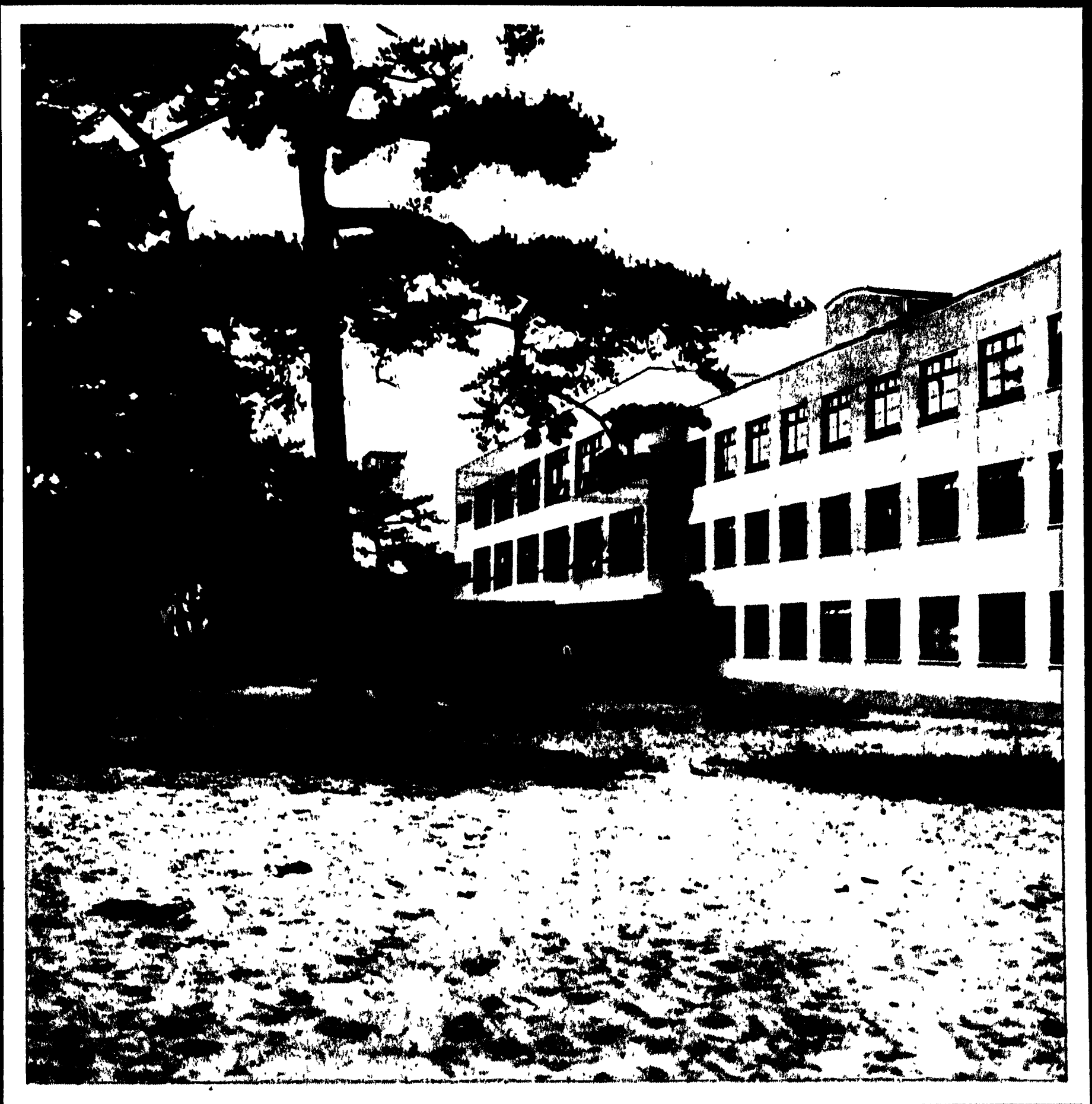


THE

FEBRUARY 1956

Commission

Southern Baptist World Journal



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Department of Missionary Education and Promotion
SOUTHERN BAPTIST FOREIGN MISSION BOARD
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THE

Commission

This month

SEINAN GAKUIN	Cover
MISSIONS AND COMMUNISM: CHRISTIANITY'S CHALLENGE, by Oscar Rinell	2
BAPTIST STUDENTS IN A JESUIT CITY, by Alfred R. Major	5
FROM A MISSIONARY'S VIEWPOINT, by John E. Mills	6
LET'S GO TO THE FAIR—THAI STYLE, by Joy Russell	10
WHAT DO WE GET?, by Charles W. Bryan	12
WHAT DO WE GIVE?, by Martha Bryan	13
ADVANCE IN EDUCATION	16
A REAL LIVE ILLUSTRATION, by George M. Faile, Jr., M.D.	20

Departments

A CONSTANT QUESTION, by Baker James Cauthen	9
FOREIGN MISSION NEWS	14
EDITORIALS	18
MISSIONARY FAMILY ALBUM	21
EPISTLES FROM TODAY'S APOSTLES ALL OVER THE WORLD	22
THE WORLD IN BOOKS	26
MISSIONS VISUALIZED	31

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Christianity's Challenge

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 first, entitled "A New World Religion," appeared in January.

By Oscar Rinell

WE HAVE seen how Communism has become a new universal salvation religion. [*The Commission*, January, 1956, page 4.] We now turn to the world mission of Christianity. The most conspicuous and potent internationalism is the Christian missionary enterprise. In every nation are found its representatives, men and women who have gone out from their native countries moved by a great love for God and humanity, imbued with an unfaltering faith in the gospel and in persons of all races, exemplifying in their ministry the spirit of fellowship and service.

Christianity's Greatest Rival

In a report to the Church of Scotland the following observation was made: "For the first time in the history of the Christian era there has arisen on the traditional soil of Christendom, within a civilization whose foundations were to a very large degree built by the Christian faith and

the Christian ethics, a movement whose explicit purpose is to eradicate those basic principles—belief in the sovereignty of God; freedom of thought, speech, and worship; the sacredness of personality; and the absolute supremacy of Christian standards of life—and to substitute for these another radically different way of life, based on atheistic materialism, the suppression of freedom, the sacrifice of the individual to the juggernaut of collectivization, and belief in the absolute power of the economic forces in history and in society.

"There is a profound conflict between these two radically different ways of life. The strange paradox of our age is that Christendom, the matrix of Western civilization, has given birth to a monster that is taking steps to destroy her. We must be prepared to see in the success of Communism something of a judgment of God upon the failure of the Christian Church. What makes the predicament of modern man so tragic and critical is that there has been in Western civilization

a very considerable apostasy from those fundamental principles which form Christianity's basic contribution to its construction and culture."

The attitudes of Christian churches and Christians vary towards the Communist regimes of the countries in which they live. Many Christian leaders have been executed or arrested. Churches have been closed and property confiscated. A Communist leader has said that religion is like a nail, the harder you hit it the deeper it goes.

The Communist hopes of rooting out religion will—as far as Christianity is concerned—be defeated, whatever temporary defeats the Christian faith may have to suffer. The task of even living in a totalitarian Communist State is a strain of which most of us know nothing. The main objective of the churches in Communist countries seems to be to keep the work of the Church going so that the faithful may be supplied with the Word of God and spiritual care and, in order to do this, to maintain as far as possible the structure and organization of the Church.

The Church must limit its activities to religious worship inside the church. Evangelism in order to win outsiders for the Christian faith is forbidden. As regards the Government, the Christians on the whole try to co-operate as much as possible without compromising their consciences. It is undoubtedly a fact that a number of Christians have embraced the Communist ideology.

We must remember that Christians behind the Iron Curtain are not permitted access to information. All they know comes from the Communist propaganda machine. The material for their judgment is therefore both inadequate and one sided. Is it surprising then if their ideas are not always the same as ours?

The Christian Challenge

In its aggressive bid for supremacy, Communism has rightly discerned in

Christianity its most dangerous rival. There are resemblances between Christianity and Marxism, but even more marked differences. There is a Christian challenge to Communism.

Christianity cannot accept the godless universe of Communism nor the philosophy of history based upon it. For the Christian the issues of history are not solely in the hands of natural forces or human forces. They are in the hands of One who is Creator of the universe and transcends both nature and men. The ultimate power in history comes from beyond history. The creative and redeeming energies of God reveal him as the God of the universe and Lord of history.

There can be no reconciliation between the Christian and the Communist views of man. Christianity teaches that God is the Father of all and that all men are of value in his sight whatever their nationality, race, or color. The Christian believes in the value and dignity of the individual; since man is made in the image of God and endowed with spiritual capacities.

He is called to be a son and must have freedom so that he may live as God intended. A man's soul outvalues all material things in the world. Personality is the highest category. Christians refuse to accept the Communist view that the individual has no rights of his own and should become a cog in the machine, a submissive unit in an all-powerful State.

Christianity opposes the Communist view of ethics. The Christian principle of right and wrong is rooted in the eternal order of God. The law of God is above the laws of nations and societies. At all costs man must obey the commandments of God.

In atheistic Communism the State is the final criterion of truth. So evidently morality is what the Communist State says it is and the State can do no wrong. For the Communist man is a means; the end is the State. So long as a man serves that end he has value, but only so long. Where Communism prevails, the freedoms which the Christian cherishes have disappeared.

Any action is justified if it promotes the Party's interests and the welfare of the State. So the revolution which begins in the fight for social justice, for the end of oppres-

sion, for equality and freedom ends in tyranny, in the suppression of the individual, and in stark terror because it is based on insufficient moral standards in Communist philosophy.

Christianity refuses to accept the Communist view of revolution. Christianity does take into account the tangled web of human life and the fact of sin. It is more realistic than Communism in taking sin seriously. For sin is far more than the stupidity of a doomed class or deviation from the Party line: it is the greed, ambition, vanity, and fear in the heart of every man.

Christianity is nearer the facts of life when it says that sin is real and universal, that all men are under the judgment of God, and that all need forgiveness and salvation. Christianity is a spiritual revolution. "If any man be in Christ, he is a new creature." Jesus Christ brought into the world spiritual dynamite. He inaugurated permanent revolution.

Christianity cannot accept the Communist view of an ideal social world order. Christ taught that the ultimate and immediate Reality is God, that we are his family, that the goal of human society is brotherhood. The proletariat is the one and only messianic class, according to Marx.

The proletarian class is, however, made up of human beings, blended, like all of us, of good and evil, of nobility and degradation, of wisdom and stupidity. "God is no respecter of persons," and there are no superior races or classes. No human race or class is morally and spiritually capable of building a perfect society.

The Communists refer contemptuously to heaven as "pie in the sky" but speak glowingly of the classless, stateless millennium in "the sweet by and by." Communists dream of achieving economic material comfort on a world scale.

The Christian believes the goal of history to be the kingdom of God. Confident in both the will and power of an Almighty Father to achieve it, the Christian is bound to give absolute loyalty and enthusiasm to building the walls of that eternal city of God whose plan is already laid up in the heart of the Father.

The Christian Response

The result of our examination of the Communist philosophy makes it perfectly clear that here is a system which is fundamentally and irreconcilably opposed to the Christian outlook. How then are we as Christians to respond to this movement as it spreads across the world? What is the Christian answer to the challenge of Communism, especially in those areas in which Communism has not yet taken control?

Western civilization can answer Communism only by positive and constructive action. It cannot fight Communism on the battlefields and expect to win lasting victory. As a power movement, Communism must be stopped by force. As an ideology, it cannot be stopped by force. The tractor is in the end a weapon superior to the tank. The fire in the hearth sheds more warmth than a flame thrower.

There are those who see Communism as primarily a social and economic phenomenon and think it must be met only on that plane. This view is erroneous, since it overlooks the essentially religious character and power of the movement.

There are those who look on Communism as primarily a religion, the response to which must occur only on the religious plane. This position is equally unsatisfactory, because it ignores the revolutionary situation and the necessity of social and economic change.

To meet effectively the challenge of Communism the Church must go beyond these one-sided positions to one that is more thoroughly Christian. Richard Shaull gives the solution in a nutshell: "Communism must be confronted by a spiritually powerful Church, equipped with a relevant biblical theology and willing to accept its God-given responsibility for the social order.

(Please turn the page)



Christianity's Challenge *Continued*

Nothing less is truly Christian; nothing less will meet the challenge of our day." I am indebted to this outstanding Presbyterian missionary for some of my closing thoughts.



1. *The challenge to theology:* The Communists have confronted a world lost in meaninglessness with a clear-cut comprehensive world view and philosophy of life which can provide the framework for a meaningful existence. Now, Christianity certainly has a world view, a theology, and an explanation of what God is doing in the world that give meaning and purpose to the lives of individual men and to history. Yet how tragic has been our failure to present clearly and consistently that complete and comprehensive message in our world mission.

The Communist has an integrated philosophy which is constantly being presented as a whole; it forms the background of all discussion and teaching. In contrast, all too often our preaching as well as our educational program presents isolated fragments of Christian truth.

Communist thought is relevant to the human situation today; it explains life and society in order to change them. All too often Christian theology appears unrelated to the supreme concerns of men living in our generation.

For the Communist, "eschatology" is all important. Much of his power lies in the hope his faith inspires. Christians are far from making our hope for this world and the next an integral part of our theology and our preaching.

2. *The challenge to evangelism:* Communism has shaken the world because of the evangelistic zeal of its members who hold in their hands, so they believe, the one hope for the world's salvation and cannot rest until all men have accepted it. The supreme tragedy of the Church today is the fact that the Communist is so passionately evangelistic, while many Christians are so complacent about spreading our faith.

To meet that challenge a new evan-

gelistic zeal must develop in the Christian Church. Christians must know their faith and give an intelligent reason for holding it and witness confidently to it as good news. We, too, must use every means of mass communication which science has put at our disposal.

3. *The challenge to social action:* Communism has achieved such tremendous power because it has united theory and action, a total world view with a clear-cut program of social change. Our separation of theology and ethics has been fatal in our missionary enterprise. On the one hand, we have had a concern for the ethical problem, the so-called social gospel, without at times a theology; and, therefore, without a criterion of truth or a basis for dynamic action. On the other hand, we have had a theology totally divorced from the supreme problems of men and life, concerned with certain legalistic norms of relatively little significance.

If we as Christian missionaries hope to speak a relevant word on those frontiers where Communism is strong, we must have a vital faith which will provide a motive for concern about social injustice and a dynamic for social action, a theology which will force Christians to become involved in all areas of social, economic, and political life with a passionate desire to bring them under the Lordship of Christ.

The churches should take an open and fearless stand against social injustice and for the promotion of justice between class and class and man and man. Filled with the love of God, they should be in the vanguard of the attack on poverty, hunger, bad housing, unemployment, and ignorance.

Christian love for neighbor should be expressed by striving constantly to make a better life possible for all. The

We need food and coal to survive; but, unless America can take the lead in providing a vital faith and giving a song that mankind can sing, all her exports will merely postpone the day of reckoning and the world will die anyway.—A European delegate to the United Nations

Christian gospel is for the whole of man.

4. *The challenge to Christian living:* Anyone who is in contact with Communists is overwhelmed by the sense of commitment which their faith has inspired in them. For them no service or sacrifice for the cause is too great. We have not taken our faith as seriously and earnestly as the Communists. We stand rebuked.

The Christian answer to Communism consists essentially in a positive and demonstrably superior way of life here and now. The Christian gospel is irresistible only when expressed in a Christian life. Its claims to transform personality and to make all men good are established only by such lives.

The revitalized Church should show a living and warmhearted fellowship. Millions are asking for fellowship; the Christian Church should offer it to them. The true Christian character is superior to the true Communist character. For in addition to zeal, loyalty, and self-sacrifice, the Christian exhibits the virtues of love, patience, and meekness which the Communist lacks.

Leonard Constantine closed his article on "The Gospel to Communists" with the following words: "Communism is a gospel of liberation, and it is being preached with persuasive and compelling force among the peoples of Asia, who long to be free from their economic, social, and political chains. But what a mockery liberation has become for the millions who found that it has broken some chains only to shackle them with stronger chains!

"True liberation is found where Christ comes to a man, liberates him from the fears and sins in his own heart, and sends him forth to liberate society. That is the gospel which we preach, liberation in Christ.

"If the Son therefore shall make you free, ye shall be free indeed.' That is the deepest revolution of all. The Bible is a revolutionary book, far more dangerous than any of the Communist's gospels.

"The revolution of Jesus is far more radical than that of the Communists. But it is a costly revolution: it was achieved through the cross; and only as we follow him, and accept the cross in our own lives and in the life of the Church, can we become instruments of that revolution. Are we prepared to pay the price?"

Baptist Students in a Jesuit City

By Alfred R. Major

CAMPINAS is the third largest city in the state of São Paulo, the industrial heart of Brazil. It is going through a period of rapid growth and construction, and the population figures are now estimated to be between one hundred and fifty thousand and two hundred thousand. At present, Baptists have two churches and one "congregation" (mission preaching point) serving the city.

One of the reasons evangelicals give for not having made more progress in this city is that it is a Jesuit stronghold. Little did we realize the impact the city would receive when the pastor of the First Baptist Church of Campinas, Egídio Gióia, asked us to reserve a week for helping thirty-two seminary students from the South Brazil Baptist Theological Seminary in Rio de Janeiro in an evangelistic campaign in Campinas. But from the very first meeting, we discovered that here was a group of Brazil's finest young people, trained, organized, and "on fire," to take the testimony of Christ's saving gospel to their lost fellow Brazilians.

We Baptists are very statistically minded, so let's look at the record these young preachers made in eight days: twenty services conducted at the churches, the students providing all the music and preaching; fifteen open-air services; follow-up visits to all those who made professions of faith at the services; distribution of one thousand Gospels, five thousand invitations, and ten thousand tracts; four afternoons of house-to-house visitation in the residential sections of the city; 175 evangelistic contacts, of which 120 were definite professions of faith, the rest personal appeals for more information.

Here is the schedule of a typical day:

We went to the city *mercado* at 9:00 a.m. for the first service. (In Brazil, the *mercado* is a large city-owned building with stalls inside and out. In these stalls are meat, vegetables, hardware, dry goods, fish, staples, restaurants, playthings. It is

like a big supermarket with each counter privately owned. Outside, on tables, boxes, or maybe just a cloth on the ground, are displayed more wares for sale. There is always a large crowd of shoppers at the *mercado*.)

We parked the carryall on a corner and connected the loud-speakers (courtesy of the Lottie Moon Christmas Offering). After a few good evangelistic records played to attract a crowd, two of the boys, playing a trumpet and an accordion, took over. Many of our Baptist people made it a point to be in the *mercado* at that hour; and out of their shopping bags came Bibles and songbooks. After a few lively songs, a student started preaching. The message was short and power packed. Some people moved on, many stayed. Between the speakers, one of the boys taught the group a short chorus to the tune of "Old Time Religion":

*Só Jesus é quem salva,
Só Jesus é quem salva,
Só Jesus é quem salva,
Não há outro Salvador.*

*(It is only Jesus who saves,
It is only Jesus who saves,
It is only Jesus who saves,
There is no other Saviour.)*



Onlookers at a street service led by students from the South Brazil Baptist Theological Seminary, Rio de Janeiro, Brazil, during an evangelistic campaign in Campinas, a Jesuit stronghold.

Then they changed the first line to sing, "Only Jesus is the Way," "Only Jesus is the Life," "Only Jesus is the Truth." By the time they reached the last verse nearly everybody was singing. During all this time a small group of seminary boys had been working through the crowd passing out tracts and invitations to the evening services. Sometimes they got into lively conversations.

Then another boy preached, and the sermon was followed by a stirring invitation to accept Christ then and there. As hands went up, a seminary student moved in quietly to each new convert with paper and pencil and such words as: "Name? Address? Would you like some students to visit you in your own home and make a clearer explanation? (A surprising number said yes!) At what hour? Do you have a Bible? Will you please accept this Gospel of John to use until you get a Bible? And we want to give you a personal invitation to visit a church (naming the church nearest their home) to hear the gospel presented again."

As the service ended and the group broke up, there were little groups of onlookers wanting the boys to explain the difference between our doctrines and those of other denominations and sects. The students' willingness to answer questions impressed the people more than their politeness and friendliness. In Catholicism you accept, not ask!

In the afternoon nine boys piled in the carryall and we were off for a residential section. The truck was rigged with a loud-speaker to "make propaganda," as the Brazilians call advertising. Our plan was simple: I drove along slowly while the accordionist played a lively gospel hymn. As the people came out to listen, a smiling seminary student was there to present them with an invitation to services, a tract, and at least one Gospel to each house. When we got ahead of the boys we parked and over the loud-speaker invited people to church. With so many willing hands, a lot of territory was covered in a short time. And the

(Please turn to page 38)

From a Missionary's Viewpoint

Missionary says seven years in tropical Africa have changed his ideas and strengthened his impressions. He shares four of these ideas and impressions with readers of *The Commission*. 1 I have come to appreciate anew the power and providence of God. 2 I have come to appreciate fellow

Christians who are not Baptists a great deal more. 3 I have learned more than ever to appreciate the distinct Baptist contribution to winning our world. 4 I do not believe our present Baptist program of missions as fine as it is, is adequate ever to win our world.

By John E. Mills

ARRIVING in New York by air was almost too much for a missionary who had spent most of the last seven years in tropical Africa. Being hustled through customs, being raced to the heart of the city in a bus that simply ignored all other traffic, being pushed and shoved and hurried at every turn simply overwhelmed us.

The next afternoon I visited with a cousin in his office on the sixty-fifth floor of the Empire State Building. After we talked awhile, we stood at his window. He pointed out both rivers and their docks with some of the world's great ships, Central Park, Fifth Avenue, and many other things about which we hear so much. After a while he said, "Isn't it beautiful?" And it was.

Had New York changed? It was the same hurrying, pushing, frightening city of the day before. Only my viewpoint had changed, but that made all the difference.

I speak to you from a missionary's viewpoint. You may not agree with all of what I say. Other missionaries may not. But I say what I say and believe what I believe because of the opportunity which has been mine to serve as a missionary in Nigeria. The experiences I have had there, the problems I have faced, and the needs and opportunities I have seen have changed my ideas and strengthened my impressions as nothing else could do.

Let me share some ideas which have

been impressed upon me as a missionary. They are not new or radical, but they have taken on new meaning for me.

I have come to appreciate anew the power and providence of God. This I had believed before, of course. My mother taught me that God can do anything. In college and the seminary that simple idea was heightened and broadened in bigger words. But in Africa I have learned for myself just how true it is.

For two years Mrs. Mills and I lived in a village away from other white people. We were the first missionaries to live there.

(I did not say that white people had not been there. Most Americans coming to Africa want to go where white men have never been, but that is impossible in Nigeria. When you arrive, you learn that Government officials and the Singer Sewing Machine salesman have already been there.)

We found that, because of lack of leadership, many of the Christians and churches were such in name only. Repeatedly we asked for help from the Mission and the Southern Baptist Convention, but none could be sent. We were lonesome, tired, and discouraged. But in spite of all the difficulties progress was made. People began to understand what Christianity is about, lives were changed, and the church was reorganized and took on new life. We realized that we were not alone. He who had promised, "Lo, I am with

you always, even unto the end of the world," was there. He had kept His word.

Several times our minds have gone back to our first day in Nigeria. A Methodist missionary from England came to welcome us; and, before he left, he gave some good advice. After warning about discouragements and problems to come, he said, "Take it from a man who has been here thirty years. God is at work in this country." With the passing years have come new meaning to and new understanding of his statement.

II A second impression has come to me in a way not probable had I remained a Southern Baptist pastor at home. *I have come to appreciate fellow Christians who are not Baptists a great deal more.* Sometimes, since coming home and listening to Baptists in associations and conventions, I get a little afraid for us.

We often talk as though the kingdom of God is no bigger than the Southern Baptist Convention. We act as though we do not need other Christians and as though only we are really doing anything for God. We talk as though no good idea could originate outside a Southern Baptist mind. As a missionary continually in contact with other Christians and living in a land where so few acknowledge Christ as Saviour and Lord, I cannot agree.

Just before coming on furlough, it was my privilege to lead in evangelistic crusades in six of Nigeria's large

cities. Sharing in the campaigns were Anglicans, Methodists, representatives of the Salvation Army, and those of some other groups. In Ibadan, where there is an Anglican seminary, I learned a lesson. I had always thought of Anglicans as formal folk who would never be interested in our sort of evangelism.

The head of that seminary came to me to say, "Our students have never seen anything like this; but we want to help. We have more than fifty students. If you need benches moved, or handbills distributed, or posters hung, or a choir to sing, or preaching on the street, or anything else, just tell us how we can help." I know God can and did use people with that sort of attitude.

For a week during one crusade, I roomed with a Methodist missionary from England. We argued theology till 2:00 a.m. every night. He tried to convert me, and I tried to convert him. The trouble with that fellow was that he just couldn't read plain English when it was in the Bible.

I learned a lot about that man. He has been in Africa about fifteen years, most of that time separated from his family. His salary is about half what I get. He has no Margaret Fund to educate his children. I do not see how he buys groceries. He had one cotton suit for that week. Every night he washed it, and every morning before I got up he ironed it. In spite of all he endures, he stays on in Africa serving the Lord. After a week with him, differing though we did on many things, my heart told me that we were brothers serving the same Father.

III. Lest you think me a heretic, let me hasten to say that *I have learned more than ever to appreciate the distinct Baptist contribution to winning our world.* There are some things which we Baptists do and some emphases which we make that would not be made by others.

One Baptist distinctive is the emphasis on direct evangelism. In traveling to and from Nigeria, we have been privileged to visit and worship in some of the world's great churches. We

visited St. Peter's in Rome, St. Paul's and Westminster Abbey in London, and the New Church in Amsterdam. (The New Church in Amsterdam is 538 years old. I'm not sure what it takes to make an old church.)

These churches have much from which we Baptists could learn with profit. In beauty of building and service, reverence, order, and the like, they are far ahead of us; but something is missing. In some of those services, it is possible for a person to follow every word of advice given and then go to hell.

There is no preaching of how to be saved. Enthusiasm, concern, and compassion would not be understood. There seems to be no sense of urgency about the message. No invitation is given, and there is little indication of expecting any sort of response from the hearers. We Southern Baptists are left longing for something which is missing from the services.

In many of our Nigerian Baptist churches, however, you would feel right at home. Our pastors are increasingly making their services like yours in America. Much is said about repentance and salvation. Invitations are given, revivals are held, personal witnessing and house-to-house visitation are on the increase.

In Nigeria, as in other places, it is being proved that this Baptist emphasis on direct evangelism brings results. With our growing emphasis there has come a growing number of converts and baptisms. Last year, baptisms by churches in our convention reached 5,790. I thank God that I can have a part in such a program as that.

We Baptists are sometimes criticized because of our emphasis on institutions on mission fields. Some other missionaries have said that we run schools and hospitals while they pioneer. Such an attitude is based upon ignorance of what really happens in these institutions.

During three years in which I worked in a Baptist high school for boys, I saw 120 Moslem boys baptized into Baptist churches as a result of the activities there. The same sort of

response is found in most of our schools and hospitals; these institutions are evangelistic agencies. But there is an additional value in these institutions.

Not only do they win to Christ, they are instrumental in training our African leaders. It is our stated policy to work ourselves out of a job. In Nigeria, not a single church is pastored by a missionary; pastorates are held by trained Africans. Many of our schools are headed by Africans who capably direct their work.

The value of having our work headed by Africans can only be understood by one who has lived in an extremely nationalistic country. Mohammedans are saying to Africa that Christianity is the "white man's religion." Foreign missions has great appeal at home; but in Africa being "foreign" is our greatest liability. But there is nothing foreign when an African says to his brother or friend, "Let me tell you about my Saviour and what he can do for you."

Southern Baptists can never win Nigeria to Christ, but Nigerian Baptists can. We can win a few, train them, support them; and they in turn can win their own people. That is our Baptist plan.

One other thing I mention as being noteworthy in our distinct Baptist contribution. Baptists, as no others I know, are seeking to establish strong, self-supporting local churches. This we believe is basic to Jesus' plan for winning our world.

Let me tell you about one of our best churches. It is located in Jos, up in Northern Nigeria. The church was not started by missionaries. Yoruba Christians, who went to Jos to trade, started it. They have maintained it from the beginning with little or no missionary help. They have many things of which they can be proud—the largest Sunday school and Training Union in the country, a well-organized Woman's Missionary Union, and a program of mission work among the natives of the North.

But I especially want to tell about
(Please turn the page)



From a Missionary's Viewpoint *Continued*

the prayer meeting. It is held at five o'clock in the morning. The one time I visited it they were disturbed about the attendance; there were only about five hundred present.

That is not typical. We have good and bad churches in Nigeria; but we have many approaching this one in strength. We now have several churches each of which gives more to the Nigerian version of the Cooperative Program than all gave just a few years back. These churches are the real strength of Baptist mission work in Nigeria.

Nobody else I know puts the emphasis on making these local churches strong as do we Baptists. Nobody can, except those who interpret the idea of a church as do Baptists. With all my heart I believe that there is no substitute for building these churches. Denominations, techniques, nothing else can do what the churches do. I thank God that I can have a part in establishing churches to spread the gospel.

IV • These three ideas seem from this missionary's viewpoint to be valid; but there is one other impression which has grown in my mind as has no other. *I do not believe our present Baptist program of missions, as fine as it is, is adequate ever to win our world.* I believe Jesus literally meant what he said when he said, "All the world . . . every creature." But look at how we have failed.

I pointed with pride to 5,790 baptisms and 41,410 Nigerian Baptists; but there are 30,500,000 people in Nigeria. What are 41,410 among so many? After 105 years of mission work in Nigeria, only about 3 per cent of the people are nominally Christian. There are more lost people in Nigeria and in our world than ever before.

Look at our missionary staff. I can point to a dispensary, which is the sole medical service for a city of sixty-five thousand, that was closed when the nurse had to go on furlough. There is nobody to take her place and nobody to whom the people can turn except to untrained doctors.

I could show you an eighty-four-bed hospital with only one doctor on duty. He is always subject to call. A man can't do that forever, but he tries because there is nobody else to help.

Look at the great Mohammedan North with a population of over twelve million. Baptists have only a token staff there on the field. Every missionary I know has too much to do.

Compare what we are doing with what others do. I went one day to meet a plane bringing a new couple to Nigeria to help in the work. While I waited, a chartered plane landed bringing from Ireland forty-eight new Catholic priests to make Nigeria Catholic. On investigation, I found that Roman Catholics have more missionaries in Eastern Nigeria than Southern Baptists have around the world.

A new Government in Nigeria seeks to establish universal education. Unable to provide sufficient schools, they have asked Missions to open most of the schools. Baptists and other evangelicals have had to limit the number we open, while Catholics take over hundreds. They have a definite plan to make Central Africa Catholic in a few years.

Even more serious is the threat of Islam sweeping down from the North. Just before I came home, I read of a conference of Moslems in Cairo, Egypt, where plans were made to speed up the winning of Africa. A survey committee of Moslems visited Nigeria seeking ways to hasten its becoming Mohammedan.

I asked a Government official how many the Moslems are winning now. He indicated that there are no reliable figures; but the Government estimates that in the cities of the West (that is where Baptists are strongest) eighteen pagans become Mohammedan for every one who becomes a Christian of any sort. Still the Mos-

lems are not satisfied. In comparison with what others are doing, our program is inadequate.

What can we do, what can you do, to make our program adequate? Let me indicate how you can help. This is your responsibility as a Christian. You cannot delegate your mission responsibility to any other person. It is no more my responsibility to win Africa than it is yours. We may play different parts, but we are both responsible to Christ.

One way to help missions in Nigeria is to help solve the race problem here at home. Nigerians know what is happening here. They know about our Constitution and Bill of Rights with guarantees for every citizen. They know, too, that these are products of our Christian belief.

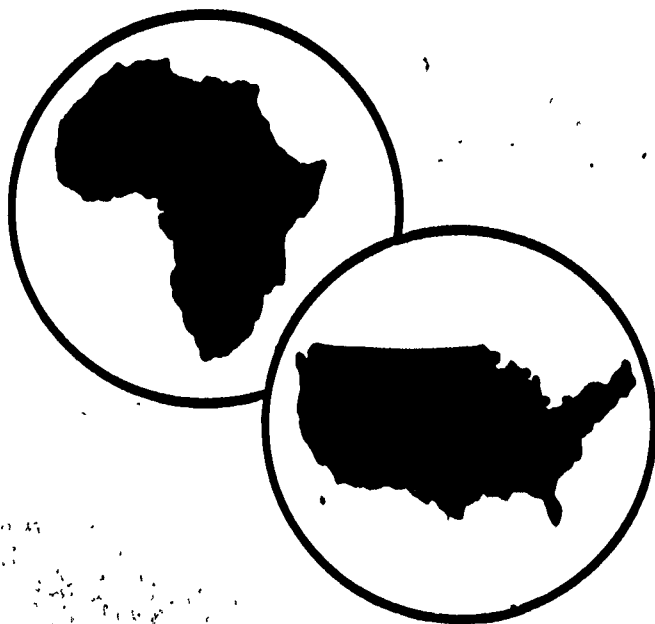
American prestige shot to a new high when the Supreme Court ruling against segregation in public schools was announced. It dropped to a new low when southerners began to speak against the ruling. Baptist leaders must take a stand against segregation; Baptist schools must move as fast or faster than public schools. We must be Christian in this matter or else we must pull down our missionary banners and admit that we do not mean business in winning our world.

I know how difficult the problem is. I know that there is no easy answer. But this I do know: If we are to be Christian and if we are to win our world to Christ, we must treat men according to what they are and how they act *as individuals*, and not on the basis of what color their skin is.

Another way we can help is with our money. Few of us realize how much money it takes to underwrite an adequate program of missions. Southern Baptists have the best plan I know for financing the spread of the gospel. With each person bringing at least a tithe to his church and with each church sharing fairly with all causes through the Cooperative Program, our money could be adequate.

If you could sit in on a budget session of a Mission and hear the requests for money for projects refused or trimmed down, even when you know they can result in salvation to those who are lost, and if you could sit in on a session of the Foreign Mission Board and listen as budget requests are cut again, you would know how

(Please turn to inside back cover)



A Constant Question

By Baker James Cauthen

REPEATEDLY we are asked, "Which is more urgently needed: money or missionaries?" This is a logical question because Baptists are eager to help where the need is greatest.

The facts are that both missionaries and money are equally needed.

In 1955 we appointed 104 missionaries. Losses due to retirements, failures of health, deaths, and resignations left a net gain of seventy-three.

At the beginning of 1955 the secretaries had on their desks calls for more than 500 new missionaries.

It is clear, therefore, that in 1955 we were able to meet only seventy-three out of more than 500 calls for reinforcement.

The need for money follows the same pattern. As we face 1956 we have before us more than \$2,000,000 in requests which cannot be met. We bear in mind that only the most urgent appeals are presented to the Foreign Mission Board by the Missions because experience has shown that only the most vital ones can be supplied.

Many friends inquire if we are able to appoint all qualified missionary candidates or whether we have young people waiting to go who cannot be sent because of lack of funds.

We are appointing all qualified missionary candidates, but this does not imply that financial resources are adequate. It rather indicates that the appointment of missionaries is the wisest response to the total world need.

Whenever we have one dollar available, there are many places waiting for its use. We consider that the calls for missionaries take priority over any other on the mission field. A deeply dedicated, well-trained, effective missionary with the love of Christ and compassion for the lost in his heart is the best missionary investment anywhere in the world.

When a missionary is appointed it means that we have that much less with which to meet other needs. Mis-

sionary candidates are appointed even though other needs have to wait.

Support of missionaries is only a part of all that is involved in foreign missions. Funds must be made available for support of evangelistic work, aid to weaker churches, and a vast program of ministry projected.

We conduct on the mission fields 511 schools in which approximately 85,000 students are enrolled. These schools include a standard four-year senior college in Japan, and a number of schools in other countries with work extending through the equivalent of junior college.

Thirty-three seminaries and training schools are projected with an enrollment of approximately 1,650. Forty-eight hospitals, clinics, and dispensaries minister to more than 225,000 patients in a single year. Nine publishing centers produce more than 10,000,000 pieces of literature annually. Six orphanages and eleven good will centers extend their ministries of love and mercy.

Conducting this vast amount of work calls for funds for current operations. Provision must also be made for land, buildings, and equipment. The effectiveness of a missionary is increased manyfold if funds can be provided for necessary buildings and equipment.

One of our heaviest responsibilities lies in aiding in the erection of church buildings. In many places work has been retarded for years because funds were lacking for a suitable place of worship.

IN most cases very simple church buildings are constructed; and it is rare to find a church with a proper educational building on the mission field. The consequence is that Sunday schools, Training Unions, and other types of highly important work have been seriously hindered.

Many friends find it difficult to understand financial reports of the Foreign Mission Board which indicate



that there are funds on hand. They ask why these funds are not used to meet some of the needs described.

Funds on hand at the Foreign Mission Board are in three divisions. Approximately one third consists of trust funds left by individuals with specific instruction that only the interest may be used for any purpose. It would be unthinkable for the Foreign Mission Board to violate such a sacred trust.

ONE third of the funds in hand consists of appropriations made for specific purposes and in process of being used. Much time is required for purchase of land, making contracts, and constructing buildings. All funds remain at the Foreign Mission Board until they are ready to be used.

It would be unwise due to currency fluctuations throughout the world to transfer these funds to foreign countries and exchange them into other currencies while waiting to be used. They are held at the Foreign Mission Board until they are called for by Mission treasurers throughout the world. It needs to be recognized that these funds are not available for appropriation because they are already fully committed to specific purposes.

The remaining one third of the funds at the Foreign Mission Board consists of an emergency reserve fund which is adequate for only six months. This reserve has been created upon the advice of the Southern Baptist Convention and in keeping with long experience in worldwide missionary operations.

In a missionary undertaking extending through thirty-five countries in which crises, inflation, and emergen-

(Please turn to page 31)



A young Thai girl rings the huge bronze bells at the Phra Bat to "make merit," and perhaps for the fun of it, too.

By Joy Russell

DO YOU want to do something different? How about coming along with us to the fair? It won't be like anything you've seen before. This is a Thai fair, one of the biggest Thailand offers every year.

No, you won't need your sweaters. Remember, even though the time is late in January, Thailand is close to the tropics! We'll make a real day of it and even take a picnic lunch to eat in the Forestry Conservation Park on the way. (It's nice there; the Australian cypress trees remind us of our pine trees at home.)

Oh, how thoughtless of me! I haven't even told you where this fair is. You remember that Ayudhya, the old capital of Thailand, is about fifty miles north of Bangkok. Just go about forty-five more miles to the north and you come to the town of Saraburi with the Phra Bat (*pra bat*, Holy Footprint) just beyond.

For the Thai this is one of the special spots. We didn't realize ourselves just how special it is until we paid our entrance fee (they call it an offering but insist on hearing the clink of the coins before allowing us to pass!) and pulled in to park among the "plush" autos of Thailand's upper crust, crowding along with the poorly clad, walking masses.

I think you might really be sur-

prised by the background of this fair—the curious, spired little buildings more typical of Thailand, the flat-roofed buildings with the "curling eaves" more typical of China, and the other little buildings typical of the countries that built them, Japan or Burma or Tibet, all crowding each other for a place on the side of the hill and all of them temples. For, like all fairs in Thailand, this one is religious.

But that's above our heads! The throngs about us clamor for the various items along the "midway" around the foot of the hill. Stalls hold items of all descriptions to be sold to holiday-makers: fancy umbrellas from Burma, children's umbrellas and caps, baskets of many kinds, toy guns and cooking utensils, and many brightly colored playthings (some of which last for as long as five minutes after they're bought!). And there are the ever present eating and drinking shops.

The lane of stalls turns into an open, shady spot dotted with curious little round tents, which when bound at the bottom look a bit like big round spinning tops. (I can just hear you asking where the circus is!) But these are the tents of the yellow-robed Buddhist priests who have come, most of them by foot, on pilgrimages from all over Thailand for this special occasion. For many it is the event of a lifetime.

We saw many priests trudging along

the dusty roads and fields as we came. We stopped to take pictures of a large group of these priests who were encamped on a side road; and while talking we gave them some tracts about the way to the true and living God.

A great many people, who are probably in the ten-to-fifteen-dollar-a-month salary group, pass with their special plates of food for the priests. (The cost is sometimes more than a mere tithe.) This (performing good

A man has brought kettles of boiled drinking water to the priests' camp to sell to passers-by who want to gain merit by giving water to the priests.



Let's Go to the Fair—Thai Style

At this religious festival you will have a rare opportunity of meeting Thai folk from all walks of life.

services with the hope of future reward) is one means of "making merit." The people are always in the hope of gaining enough merit to "carry them over" the doubts and unknowns which each knows must come.

Yes, the Thai do have an abundance of food for their physical needs—rice, vegetables, and fish aplenty and luscious fruits the year round just by picking them off the trees outside their doors. But somewhere back in my mind ring the familiar words, "Man shall not live by bread alone." So, the Thai, having no assurance for the future, strive with all their pitiable little efforts to make merit to bridge over that yawning gap, their one hope being to obtain oblivion rather than to return to earth after death in the form of some lowly animal.

But come along. Let's go on up to the main attraction of this fair so you can see for yourselves what we mean. This way, up these steep steps. This must've been the original divided-lane traffic. The only thing wrong here is

that the traffic signals seem to have been forgotten; so, three-way confusion!

Say, that was some climb! The Buddhist counts it part of his merit-making and can add even more merit by climbing the countless other steps leading to the smaller temples farther up the hillside. Do you hear those bells ringing out over this whole panorama? Look, there on the broad landing you can see the long row of huge, brass bells with the merit-makers clanging their rented sticks against each bell.

And there on the left, at the top of the dragon-railed steps, do you see the earnest, absorbed group of people? They are quietly (much more quietly than the usual Oriental crowd) lighting their incense sticks or placing their flower offerings on the altars outside this small temple, the "holy of holies" of all the cluster of temples here.

Curious thing, we've seen individuals and groups worshipping their idols at many temples in this land, but the large numbers here approach the spot with such evident awe. For the Phra Bat, the "Holy Footprint," is allegedly a real footprint left by Buddha when he stepped over from India into Thailand.

These poor souls do not consider that the Buddha they worship, acknowledgedly a normal mortal with no claim to deity, could not possibly have left such an extensive footprint as the approximately four-and-a-half-foot by two-and-a-half-foot one inside this picturesque little temple! But not having the true way to salvation and the peace which they yearn for, Thailand's masses cling desperately to such fragments of tangible substance.

Just outside the near-by small town of Saraburi, there is an "impression," or slightly colored area, on a hillside venerated likewise as being a shadow-cast by Buddha at the same time the "footprint" was supposed to have been made.



The temple which houses the "footprint" supposedly left by Buddha. Dragon-railed steps lead to the temple.

But, do you believe that it is only the miserably ignorant and aged who hold to these superstitions in this modern day? Then take a look at the handsome young sailor, the young girl with the intelligent appearance of a middle (high) school or university student, the wealthy, handsomely dressed woman (probably the wife of some influential Government official if we can judge by her entourage!), or the dignified man in the uniform of high Government position.

In the wealthiest homes you will find the spirit house well kept and worshiped; for even in these more enlightened homes it is the spirits that must be appeased lest they become angry and destroy by fire or sickness (Please turn to page 28)

Priests ready to leave their camp to go out for food and water. They do not beg, but the people know their needs and contribute without being asked.



What Do We Get?

"Lo, we have left everything and followed you. What then shall we have?"¹

By Charles W. Bryan

IT WAS in the last days of the life of Christ that Peter asked a most revealing question. He said, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" The Revised Standard Version puts it a little more clearly: "What then shall we have?"

Peter was thinking of the sacrifices they had made to follow Jesus, and the prospects of reward were not good. That is why he asked the question, and not for himself only but for all of the twelve disciples. The question which was uppermost in their minds was, "What do we get?"

A missionary during his weaker moments is likely to ask the same question, "Lord, I have left all. I have come to a foreign land; what then shall I have?"

I would like to give my answer to Peter's question. I would like to list some things that I have received in missionary service.

I have received a growing vision of a lost and needy world. The injunction of Christ, "Look," is what a missionary gets to do each day. We are in a small part of a vast world; but here in this part we can see the great need of all of the world. We see how sin through ceremonialism and traditionalism has crept in and has paralyzed the spiritual lives of nations.

We have seen great outward demonstrations of Roman Catholic power as evidenced through demonstrations at their Eucharistic Congress. At the same time that these demonstrations were being carried out it was not hard to see the great spiritual poverty of the people who followed in the processions with a blind faith in a powerless religion.

When I saw one of the parades where they had a statue of Christ in a tomb I wanted to shout to high

heaven, "Christ is not dead, but alive. Christ is not made of wood and he is not in a tomb, but he lives, he lives." But there they were, a dead priesthood, representing a dead Church, carrying a dead Christ through the streets of a spiritually dead city. How needy are the fields!

Missionary service has truly given me a new vision of a needy world. I have tried to present the living Christ through the preaching of the Word. I give thanks to God that many have come from the darkness into the glorious light of Christ.

Another thing that I have received is a growing understanding of God's Word. "Go ye" has a fuller meaning when one has accepted the challenge. We come to feel the heartthrob of Christianity. The acts of the apostles become alive as we go through similar experiences today. The precious promises of the Word become real as we lean upon them through times of difficulty. The power of the Word becomes a daily reality as we see the fruits of the gospel. All of this and more could be added to express our appreciation for a growing understanding of God's Word.

I have also received during these years of service a new realization of a need for a growing companionship with Christ. The Great Commission cannot be carried out until he is with us. That is part of it. I think a missionary comes to realize his need for Christ more and more through the years. Our victories can be measured by our faithfulness to him.

I WOULD thank God through Christ for his presence during my years of missionary service. I would ask for forgiveness for failures which were caused by failure to depend on him.

But really we cannot, or must not, think of our mission responsibility in terms of receiving. We do receive something, but that is not our purpose



in being here. Peter, in the second chapter of Acts, is not interested in "getting" but in "giving." He is giving the Word to the world. In the third chapter of Acts, Peter and John are not thinking of "getting" but of "giving." Peter said, "Silver and gold have I none; but such as I have give I thee."

Something had happened to Peter and the other disciples since they asked, "What do we get?" They had come to realize the full meaning of Christ's mission. They had come to a new realization and understanding of their mission in the world. They had experienced a new power to carry out their task. They were not thinking of themselves but of others. There is where we must stand today. That is what we must do today: give. That is what we must say today: "Such as I have give I thee."

I must confess that I have not given "all." I do know the ideal and by the grace of God I want to give of what I have to his cause. There are a few things that I have tried to give. None have been perfect gifts, but they have been sincere.

I have tried to give my example. We truly say more by our deeds than we
(Please turn to inside back cover)

¹ Matthew 19:27 (RSV).

What Do We Give?

"It is more blessed to give than to receive."

class in the Young People's department at the First Baptist Church, San José. One señorita, who accepted Christ and is now very active in all phases of the church work in Guadalupe and would like to attend our seminary, told me, "I heard the gospel for the first time in your Sunday school class." Since January, 1955, we have been helping in the church in Guadalupe and I have been teaching the older women. One woman in my class has won half of her family to the Lord and is praying that she will be able to win the others. What a thrill it is to instruct women, young and old, in God's Word!

to enjoy many happy hours, swimming, riding horses, entertaining friends, enjoying Christmas fellowships, and having outside steak fries. As a family we pray together and attend church together. We read together and spend many hours at the piano singing and playing together. Caring for my family's needs has indeed been one of the most enjoyable factors of my blessings.

GROWING interest in a concerted missionary effort through the faithful women of Costa Rica. It was my privilege to compile our program for our Lottie Moon Week of Prayer for Foreign Missions. Twelve copies of programs were sent to churches and missions in Costa Rica and eleven copies were sent to other countries. An offering of 227.65 colones, or \$34.05 (U. S.), was sent to the Southern Baptist Foreign Mission Board.

Even though our women are not able to carry on their program alone, they want to have a small part in our world program. Our Home Mission Week of Prayer program was compiled and directed by one of our pastor's wives. A lovely program was sent out and a good offering was taken. We voted to give 125 colones of our home mission offering to our national Baptist convention.

This year plans have been made for Young People's, Girl's Auxiliary, and Royal Ambassador retreats. At our convention meeting last February, many women were elected to direct the various departments on a nationwide basis. These women on the whole had never participated in missionary activities on this scale, but they are learning; and I am sure that the future of our women's work will be of great help in the Christian education and preparation of our young people.

It has been a thrill for us to have one of our women invited to two very important gatherings of Baptists—one, (Please turn to inside back cover)

By Martha Bryan

JESUS said, "It is more blessed to give than to receive." This statement has proved itself true in many ways as I have served as a missionary in Costa Rica. Recently, some of these ways have been:

GIVING of my time and talent in the organization of missions into churches. Such was my experience in Turrialba and Heredia. Our long trip by bus to Turrialba, the hot meal of beans, rice, and coffee, the testimonies of the members, and the inspiration of the actual forming of the group as a church body are experiences I shall never forget.

Heredia, known as the most fanatical Roman Catholic town in Costa Rica, offered a similar thrill as we witnessed the faithful pastor, a native of Heredia, and his group accept with joy the responsibilities that naturally come with the organization of a church. It was a real joy to play the portable organ in the organization of each of these churches.

INSTRUCTING of señoritas and señoras in Sunday school. Until December, 1954, I taught the girls'

VISITING in the homes of many Catholic friends who want to know more about God's Word and how to apply it to their lives. Many are on the verge of making decisions, and others are interested but are so bound by traditionalism that they fear the results of a public acknowledgment of their beliefs. Visitation of the sick and bereaved has also brought its share of blessings in its own way.

INTERPRETING music at weddings, funerals, regular church services, young people's retreats and conferences, and evangelistic campaigns. Many times when we are invited to weddings, I take my music along, just in case; and, sure enough, usually the couple has forgotten to plan the music. On the other hand, I have received most elaborate invitations to play for evangelistic campaigns, beginnings of missionary societies, and young people's gatherings.

NURSING and caring for my family. Because of necessity, I learned to give shots, plan special diets, and care for my family in general. The nursing and care of a family includes more than the care of our physical bodies. It includes our social, spiritual, and mental needs. We have taken time

FOREIGN MISSION NEWS

At Headquarters

104 Appointed in 1955

The Southern Baptist Foreign Mission Board appointed 10 young people for overseas service at its December meeting, bringing the total appointments for the year to 104. This is the second time in the history of the Board that appointments have gone beyond 100 for the year. The record to date was established in 1950 when 111 missionaries were appointed.

December Appointees

The 10 young people appointed at the December Board meeting are representative of the well-trained, experienced Southern Baptist leaders who are volunteering for world mission service.

Dr. and Mrs. Howard D. Olive will leave the First Baptist Church, Auburn, Ala.—where they have been since January, 1950, and where they describe the relationship with the people as still being that of the “honeymoon”—for service in the Philippines. Their only problem during a week of orientation at Foreign Mission Board headquarters in Richmond was that they were too happy to sleep.

Mrs. Olive said: “It seems to me that I’ve had the happiest life of anyone; and I had never known envy until foreign missionaries on their first furlough became members of our church in the summer of 1954.”

Dr. and Mrs. C. Winfield Applewhite, of Statesville, N. C., will leave a growing private surgical practice and take their three little daughters to Indonesia. Dr. Applewhite said: “In November, 1952, we moved to Statesville, where I began private practice of surgery. Three happy years have been spent here developing a good practice. We have found wonderful friends and have been pleased with the community. We have been happy in our church. We felt that we had found our place in life until there came the deep personal conviction that God’s will for us lay in foreign missions.”

Miss Pauline Jackson will leave the Chilton County Hospital, Clanton, Ala., where she is acting director of nurses, to answer an emergency call for nurses in Southern Rhodesia. Miss Fanny Starns, secretary in the registrar’s office at New Orleans Baptist

Theological Seminary, will go to Thailand to do secretarial work at the Baptist Mission headquarters in Bangkok.

Rev. and Mrs. H. Barry Mitchell will go from the pastorate of the Eureka Baptist Church, Anderson, S. C., to serve in the North Brazil Mission.

Rev. and Mrs. S. Dan Sprinkle, Jr., of Dallas, Tex., will go to Argentina. Mr. Sprinkle was pastor of the Slaty Creek Baptist Church, Prentiss, Ky., from the fall of 1953 until August, 1955. He said it was while “preaching” his Sunday sermon to himself that the call to foreign mission service “struck home.” “The plea for others to admit and do God’s will struck home to me; and I knew that his will for me lay in missions.”

Mrs. Sprinkle, formerly LaVora Murfin, is a product of the home mission program of Southern Baptists. At the age of 13 she became interested in attending the Rachel Sims Mission in New Orleans. “I saw Christian love in action,” she said. “At a campfire service in the summer of 1944 I acknowledged Christ as my personal Saviour. . . . And I have been a mission volunteer as long as I have been a Christian.”

Brazil

National Youth Prepares

The South Brazil Baptist Theological Seminary and Training School had their commencement exercises the last



This new building of the Baptist church, Taichung, Formosa, was dedicated in 1955. It provides space for Sunday school and other educational activities.

week in November. The seminary graduating class of 23 young men was so large that exercises were held at the First Baptist Church, Rio de Janeiro. “Pastor John Soren estimated that 2,000 people attended the service,” reports Missionary Minnie Landrum. “The auditorium seats 1,200 and it was crowded with people sitting and standing in every available space. It looked very much like the World Baptist Youth Conference of 1953.”

Fifteen young women got their diplomas for completion of the three-year course in the Training School. “Five of these have been accepted by the Brazilian Baptist Home Mission Board and will soon be leaving for their places of service,” Miss Landrum said. “One of them will be a teacher in the Baptist orphanage of Itacajá, where the body of Mary Ruth Carney, Southern Baptist missionary, awaits the resurrection day; and another will go to the Bible institute in Carolina to take the place of Valdice Queiroz, the girl who lost her life in the same plane crash with Mary Ruth.”

Pernambuco

The national Baptist convention in the state of Pernambuco, Brazil, enrolled 397 messengers from 86 of its 109 churches. The sixth simultaneous revival campaign, with 67 of the churches participating, resulted in 668 professions of faith in Christ.

Hawaii

Churches affiliated with the Hawaii Baptist Convention added 514 members during the past year, 398 of them by baptism. This brought the total church membership to 3,566 and represented an increase of one new member for every six already in the churches.

Sunday school enrolment increased 17 per cent and Training Union enrolment increased 22 per cent. During the year Hawaii Baptists contributed \$33,651.52 through the convention. Several home mission projects were financed with a portion of these funds and approximately one third was given to world missions.

Japan

The one-year-old Baptist church, Asahigawa, Japan, was not satisfied simply with self-support; on Novem-

ber 20 the 88 members decided the responsibilities of a church and a pastor were not enough. They wanted to advance!

The church tripled its budget and called a leading Christian musician, a national, to become its educational director.

But, how can a young church in Japan assume such a program? Here is the answer:

1. Pastor Fumio Shibata said he would sell his most valuable possession, a beautiful automatic wrist watch which had been given to him by a dying man whom the pastor had led to Jesus Christ as Saviour.

2. Mrs. Tabogami—a woman whose son was killed three days after he trusted Jesus during a recent revival and who had, out of her tragedy, just come to know Christ as her own personal Saviour—said she would give all her fish and rice money for a month as an offering and gladly live on salt and water. (Commented Southern Baptist Missionary W. H. "Dub" Jackson, Jr.: "Don't ask me what she means or how she can do it—I don't know.")

3. Mrs. Furuya, who recently moved to Asahigawa, said she had started depositing a little money in the bank each month in order to help care for possible emergencies since she had no relatives in the city to depend on; but she said she wanted to withdraw it all (\$15 in U. S. money) and give it to the Lord.

4. A preacher boy, Matsushita San, who was already giving a full month's salary to the church, said he would give a second month's salary. (He also spends many hours each week working in the church office.)

5. Mr. and Mrs. Nagayama, a young couple who came into the

church as a result of the recent revival, pledged to furnish a winter's supply of coal for the educational director and his family. (Said the missionary: "That is a big undertaking for anyone in this cold northland!")

6. A fine old grandmother, Mrs. Takahashi, who lives in the country, said she would furnish all the firewood needed by the educational director for a year.

7. A deacon, Mr. Ishizaka, said he had little money to give but would sell the family's prized *shamisen* (a three-stringed musical instrument) and give the proceeds to the Lord's work in Asahigawa.

8. An unsaved lady, present for the Sunday morning service, said she was so impressed with the spirit of giving that she wished her house were big enough so she could invite the educational director, his wife, his mother, and the three children to live with her.

"We could tell more, but surely this is enough to let you know just what Christ is doing through the Baptist church here in this little city in Northern Japan," said Mr. Jackson.

Mexico

Fiftieth Anniversary

The Baptist Theological Seminary, Torreón, Mexico, will celebrate its 50th year of classwork in March with the dedication of a boys' dormitory and supervising faculty home, the last unit of a building program, and a week's lectures on Genesis by Dr. J. Washington Watts, of New Orleans Baptist Theological Seminary. Although the Mexico seminary was set up in 1901, several years have been missed along the way, and 1956 is the 50th year of actual classroom work. Missionary James D. Crane is president.

Evangelistic Campaign

The 10 churches and 22 missions in the Emmanuel Baptist Association, Mexico, which includes three states, were recently engaged in a five weeks' evangelistic campaign which resulted in 607 professions of faith. The effort was under the direction of Missionary Orvil W. Reid, of Guadalajara.

The 607 professions of faith represent one for every church member on the rolls of the 10 churches. "Never before in the history of the association have there been as many professions of faith in any year as there were last year," reports Mrs. Reid.

Simultaneous Revival

A simultaneous revival in the Coahuila field resulted in 272 decisions in a week. Leading pastors of Mexico helped with the preaching. Missionary Roy L. Lyon reports that a Baptist church in Dallas, Tex., and many churches in Mexico had special prayer for the week of revival. "God rewarded their faithfulness," said Mr. Lyon.

Nigeria

Forty-five churches and preaching stations in the Ogbomosho Baptist Association, Nigeria, participated in a simultaneous evangelistic campaign which resulted in 888 people professing faith in Christ, 38 of them Moslems.

There were 1,755 rededications of life; and 40 people expressed a desire to give their lives in Christian service.

Under the direction of the Training Union, students in the Baptist theological seminary, Ogbomosho, taught courses in soul-winning in all the churches before the campaign began.

(Please turn to page 27)

The Cover

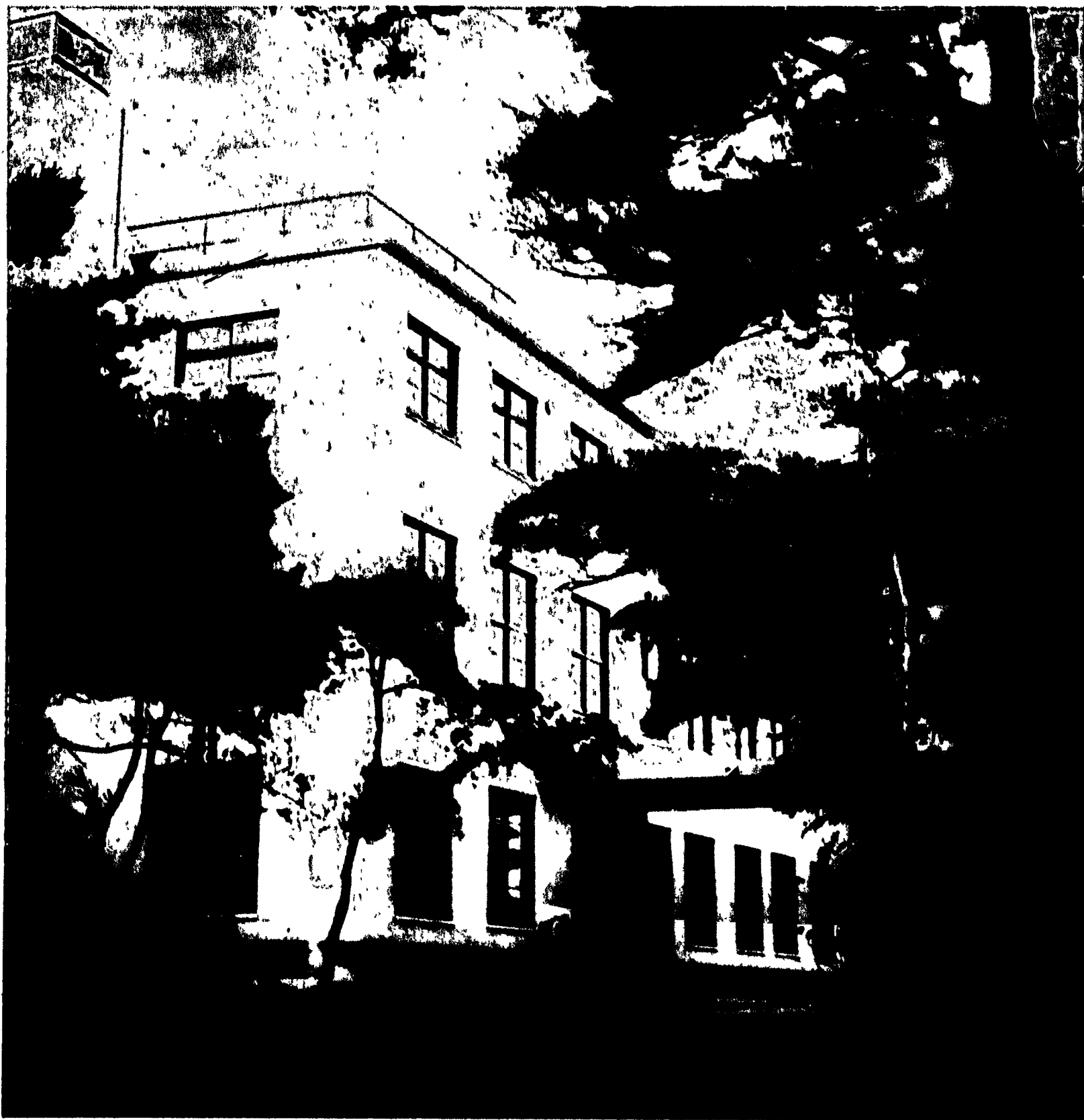
This is the new university library and faculty building at Seinan Gakuin, Baptist school, in Fukuoka City, Japan. Situated on the shores of beautiful Hakata Bay, Seinan's campus covers twenty-five acres of sandy soil and pine trees. Here four thousand young people, most of them boys, are enrolled in the six divisions of the school—junior high, senior high, junior college, university, kindergarten training school, and theological seminary. The library building is one of the most modern and best equipped in Japan. The open stacks have room for one hundred thousand volumes. Faculty offices, seminar rooms, and space for small conferences are also provided. Save this cover and the picture story on pages 16 and 17 for use with this year's mission study books on Japan.



Advance in Education

Christian educational opportunities in Japan were advanced last October as Japanese Baptists dedicated three major buildings for their two schools on Kyushu Island—Seinan Gakuin, boys' school in Fukuoka City, and Seinan Jo Gakuin, girls' school in Kokura.

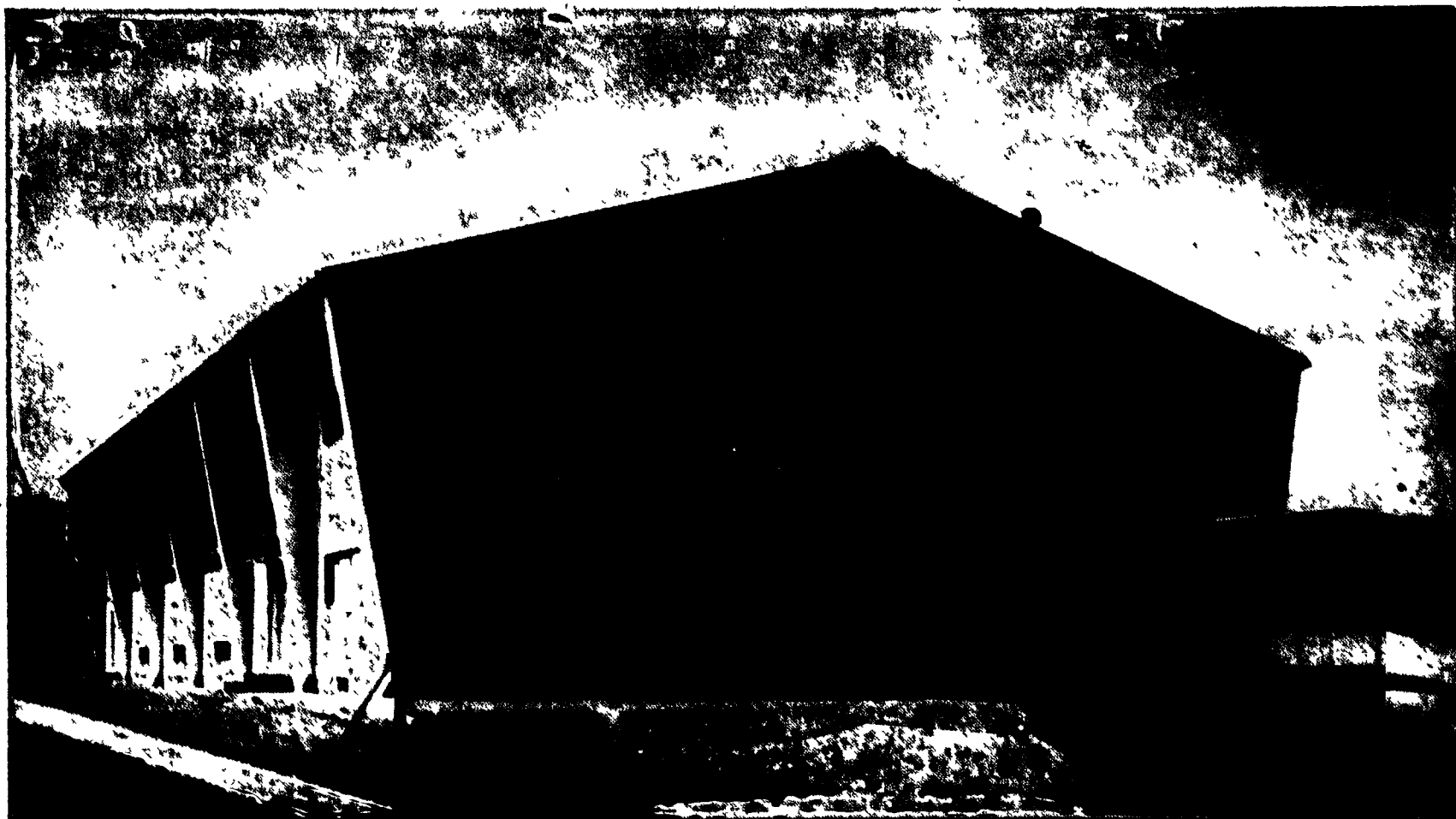
Entrance to the new main building of the Japan Baptist Theological Seminary, division of Seinan Gakuin, located on a thirty-acre campus on the outskirts of Fukuoka City. The first building on the campus was a modern three-story dormitory constructed three years ago. There is also a conference-retreat lodge near by.





Hara Memorial Hall, new ultramodern high school administration and classroom building at Seinan Jo Gakuin in Kokura, is named in honor of President Emeritus Matsuta Hara (left) who retired in 1955 after thirty-three years of service to the school. From the beginning Dr. Hara emphasized the spiritual training of the students, and Seinan Jo Gakuin has had the highest percentage of Christians of any girls' school in Japan.

Large, well-equipped gymnasium for Seinan Jo Gakuin's seventeen hundred students.



EDITORIALS

Balance in World Missions

"World Missions Year" begins in October, 1956. The term "world missions" is meant to indicate state, home, and foreign missions. In other words, Southern Baptists will be placing a great deal of emphasis on their missionary work on all levels between October 1, 1956, and December 31, 1957.

A great deal is being said, in this connection, about maintaining a balance in world missions. Unfortunately, a balance cannot be maintained where it does not exist. Many individuals and churches have no adequate conception of the world mission task. It is also possible for state conventions to become so absorbed in their work as to lose sight of needs beyond their borders. In the Southern Baptist Convention itself caution and care are needed constantly to see that mission causes receive proper emphasis and support.

Balance has been achieved to a marked degree for those who participate actively and aggressively in all phases of local church and denominational activities. When one reflects on the situation fifty, seventy-five, or even one hundred and ten years ago, he is aware that significant movements have taken place in Southern Baptist life which have enabled our people to see needs in several directions and to perfect the Cooperative Program for meeting those needs. This is not to say that what has been achieved is the ultimate. Our generation faces the solemn obligation to receive and improve on the efforts of our forebears and earlier contemporaries.

If balance in world missions is to be achieved and maintained, certain principles are of the utmost importance. Four of these can be stated as follows:

1. Balance in world missions is dependent upon a proper conception of Christ's redemptive program. As long as missions is viewed as a part of the local church program which can either be supported enthusiastically or neglected almost entirely, one can be fairly sure that the church membership is not thinking biblically about Christ's program of world redemption. Basically, a church is brought back to the late W. O. Carver's position. He stated, in effect, that it is not really a question of how large a place a church will make in its program for world missions. The real question is what part will that local church play in the redemptive program of Christ. In other words, a local church is not the end; it is a means to the end.

2. Balance in world missions involves a recognition on the part of the individual Christian that his prac-

tice of stewardship may have a "neglected" dimension. He may be very careful to earn his living by legitimate means. He may also devote a great deal of care to administering properly the funds which come into his possession. Moreover, he may very conscientiously tithe his income and give additional offerings in support of kingdom work. But his sense of responsibility may end at this point. If so, the "neglected" dimension of his stewardship has to do with his failure to recognize that he is responsible for what he has given beyond the act of giving. It is quite possible for funds given for spiritual purposes to be used unwisely. The individual church member has a personal obligation to be as well informed as possible in an effort to see that the money he gives does the maximum amount of work for the cause of Christ.

3. Balance in world missions is based upon a frank recognition that all who handle the gifts of individual church members are stewards, too. This applies to the local church. It also applies to state conventions. The same thing is true of Southern Baptist Convention agencies. All of them are stewards of the Lord's money. It is a fearful thing to receive the Lord's tithes in the Lord's name for the Lord's work. But it is positively sinful to receive the Lord's tithes in the Lord's name for the Lord's work and then not use them as wisely and judiciously as possible.

4. Balance in world missions will never be achieved if the needs of the world are either not known or overlooked. World needs admittedly include the needs which are close at hand in home communities throughout the United States. No one will deny that such needs are pressing and urgent. The fact remains, however, that the greatest aggregate of unmet spiritual need and physical misery in all the world is to be met beyond the borders of the United States.

Latin America is a case in point. In territory it is two and a half times as large as the area of the United States. In all of that vast territory the number of Baptists is approximately equal to the number of Baptists in our two states of California and New Mexico. The larger cities include more than a million lost people, and the small centers of population have no living hope in our risen, reigning Lord. Add to this picture the suffering resulting from lack of information, superstition, and illiteracy, and one has a picture of need which is staggering in its proportions.

A well-balanced conception of world missions, then, is vital to the well-being of our churches and denomination. Where such a balance does not exist, the churches and the denomination face the never-ending task of establishing the need for it.—F. K. M.

Baptist World Alliance Sunday

February 5, 1956, will be observed as "Baptist World Alliance Sunday" by Baptist churches in many lands. The first Sunday in February, by established precedent, has come to be recognized as a day for emphasis upon our Baptist-world fellowship.

Southern Baptists believe in the Baptist World Alliance and its work. Dr. Theodore F. Adams, one of our own, is the honored president. Other equally as respected leaders in Southern Baptist ranks are officers of the Alliance and members of its executive committee. Leadership of the women's work and youth work are under the capable direction of Mrs. George R. Martin and Robert S. Denny, respectively. Southern Baptist churches regularly contribute approximately half of the support provided for the Alliance.

"Baptist World Alliance Sunday" affords an excellent opportunity to reflect upon the history of the organization. It also enables the churches to call attention to our Baptist distinctives. In addition, the aggressive program being fostered by the Alliance can be explained to our membership, thus informing them of significant developments in our larger Baptist world fellowship. Those who attended the Jubilee Congress in London will have much to contribute to the success of "Baptist World Alliance Sunday" wherever they can be used in connection with the observance this year.

It will not be amiss to spend some time in prayer on "Baptist World Alliance Sunday" for the Baptists of other lands, particularly those who are being buffeted by sore trials and severe persecutions. They are worthy successors of our Baptist forefathers who made the way easier for us. They are also the front-line troops in this generation's battle for the preservation of our Baptist ideals and principles.

Some churches take a special offering for the work of the Baptist World Alliance on "Baptist World Alliance Sunday." Since the provision made the Alliance in denominational budgets is hardly adequate, anything which can be done through special offerings on February 5 will undoubtedly be greatly appreciated by Dr. Arnold T. Ohrn, Baptist World Alliance general secretary, and the members of his staff. The Alliance is always modest in presenting its financial needs. As in every other worthy enterprise, the needs are always greater than the available resources.—F. K. M.

Postscript

A personal word, please! The writer concludes his close connection with *The Commission*, Southern Baptist World Journal, with this issue. It is not easy to give up a relationship which has been so rewarding.

Three different times during the last seven years the writer has been called to serve as acting editor of *The Commission*. He also enjoyed the privilege of

being the editor from September, 1950, to December, 1954. The third tenure as acting editor has embraced the months since January 1, 1955. The major share of responsibility for the publication has been borne during this period by Miss Ione Gray, associate editor. She and her helpers have seen the magazine through a critical period with characteristic efficiency and selflessness.

By means of editorials an attempt has been made to interpret the times to Southern Baptists and to relate Southern Baptists properly to their times. No one is more conscious of shortcomings in this endeavor than the writer. It has been gratifying, on occasion, to discover that some have been helped by these interpretations as they have appeared.

Since September, 1950, *The Commission* has enjoyed a steady gain in circulation. The gain has not been phenomenal, but the Foreign Mission Board has been able to report an increase over the corresponding month in the previous year for each month since September, 1950.

The Commission should be going into at least 250,000 Southern Baptist homes at present. Eventually its readership ought to extend to more than one half million homes. It has much to contribute by way of making our people more missionary.

Dr. Eugene L. Hill became acting editor of *The Commission* on January 1, 1956. Due to the extended publication schedule of *The Commission*, these editorials had to be prepared a few days in advance of that date. This accounts for the fact that he did not write these editorials. He is commended most heartily to any of our people who do not know him. He needs no commendation to those who do.—F. K. M.



There is great contrast here in Indonesia between the lives of the Christians and the masses of unsaved people. The latter can only be described by one word: *without*—faces without smiles, lives without purpose, Sundays without worship, the hungry without sympathy, the sick without doctors, souls without Christ.—REV. AND MRS. ROSS C. COGGINS, missionaries to Indonesia

Missionary Passage

For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.

—ROMANS 5:6-8 (ASV)

A Real Live Illustration

By George M. Failo, Jr., M.D.

ON THE sunlit Sunday afternoon in July, 1954, Pastor J. E. Aganbi conducted the first baptismal service in the baptistry of the new Eku Baptist Church. This also was the first indoor baptismal service ever held in the association in which the Eku church is located; therefore, a very large crowd had come for the service. Eighteen men and thirty-one women constituted this first group being baptized within the church building.

The newly painted baptistry scene depicting palm trees flanking a tropical river seemed to bring the outdoors inside, but the beaming face of the pastor centered the attention of the congregation on the happy purpose of the occasion.

Earlier in the day, at a near-by village, we had heard the headmaster-pastor bring a message on missions. As an illustration of the value of missions, he had briefly given an account of Pastor Aganbi's life. He described how the people of Eku had invested only one shilling and sixpence (approximately 20 cents) every fourth day as the pastor's beginning salary. In return for this small investment, he pointed out, the community now has schools, churches, a hospital, and missionaries.

Some evenings later, as I sat in the mud-walled study, Pastor Aganbi related his life story by the flickering light of a kerosene lantern. We could hear from the outside the mingled sounds of children at play. Although the pastor has no children of his own, his house is filled with boys and girls who have been left in his care by destitute relatives and neighbors. As I listened, vivid events in the history of missions in the Eku area came to life.

Sometime around the year 1900, Mr. Aganbi was born into the home of a paramount (or senior) chief in Eku village. However, at the age of one year, he became very ill and was unable to nurse. His mother, unable to

tolerate his piteous cries, left him in the house and went out to the farm. His father neglected him, thinking death would come in a few hours.

Nevertheless, he continued to cry weakly for two or three days; and, being bothered by the crying, his father ordered an older brother to dig a grave and bury him alive. His grandmother objected and insisted that they wait until he died. After a week, during which he had no food, his mother returned from the farm and fed him.

Since he refused to die, his father said, "He shall be called Ejovi" (that is to say, "let him live"). Later, he acquired the initials "J. E." through the error of a teacher who entered him as "J. E. Aganbi" in the school records.

IN 1912 he obtained a school-learning certificate on completion of Standard VI (the equivalent of a grammar school education) in a Government school at Sapele. In the years that followed, he was attracted by the ritual

of a church of another denomination.

He describes the experience: "I was sprinkled and confirmed and had taken the Lord's Supper. I thought that all that remained for me to do was to be married and have the litany said over me and I would be all wrapped up for heaven."

During these years, he was a probationary schoolteacher; and it was while teaching in Sanubi, a small village near Eku, that he happened to read a copy of Pendleton's *Manual of Church Doctrine*.

Thus, on June 22, 1922, he felt the regenerating work of the Holy Spirit within himself and became a Christian. God had used the printed page to bring about his conversion.

Members of a leaderless church in Eku came to the young teacher and asked him to choose whether they should join the church begun by the Church Missionary Society or affiliate with the Roman Catholics. Since

(Please turn to page 29)



Rev. J. E. Aganbi discusses his translation of the Gospel of John in the Urhobo language with Dr. Paul S. Cullen, Southern Baptist missionary.

Missionary Family Album

Appointees (December)

APPLEWHITE, C. Winfield, Ga., and Laverne Viverette Applewhite, Miss., Indonesia.
JACKSON, Pauline, Ala., Southern Rhodesia.
MITCHELL, H. Barry, and Laura Tollison Mitchell, S. C., North Brazil.
OLIVE, Howard D., Tenn., and Marjorie Douglas Olive, Mo., Philippines.
SPRINKLE, S. Dan, Jr., Tex., and LaVora Murfin Sprinkle, Ind., Argentina.
STARNS, Fanny, Miss., Thailand.

Arrivals from the Field

ABERNATHY, Rev. and Mrs. John A. (Korea), c/o Mrs. T. H. Smoot, McCrery St., Winston-Salem, N. C.
ANDREWS, Rev. and Mrs. William P. (Chile), 622 Forest St., Greensboro, N. C.
BACH, Jean (Nigeria), Green Acres Farm, Florence, Ky.
COOPER, Rev. and Mrs. William L. (Argentina), 1533 Godwin St., Houston, Tex.
FORD, Mr. and Mrs. Charles S. (Nigeria), Box 306, Crescent City, Fla.
HAIRSTON, Martha (North Brazil), Warren, Ark.
HOLLINGSWORTH, Rev. and Mrs. Tom C. (Argentina).
POWELL, Rev. and Mrs. Julius C. (Nigeria), Warsaw, N. C.
POWELL, Mary Hester (Nigeria), Warsaw, N. C.
SPENCE, Marjorie (Chile), Rte. 1, Lillington, N. C.
WHITTINGHILL, Dr. and Mrs. Dexter G., emeritus (Italy), 437 Carroll Ave., Mamaroneck, N. Y.

Births

BROCK, Rev. and Mrs. L. R. (Bill), Jr. (North Brazil), daughter, Mary Katherine.
CLARK, Dr. and Mrs. Clarence F., Jr. (Japan), son, Timothy Joseph.
GRAHAM, Rev. and Mrs. Finlay M. (Lebanon), daughter, Sheila Ann.
KENNEDY, Rev. and Mrs. Thomas J. (Nigeria), daughter, Carolyn Ruth.
SHOENAKE, Rev. and Mrs. Howard L. (Ecuador), daughter, Carol Ann.

Deaths

CRANE, James E., father of James D. Crane (Mexico), Oct. 14, Mathis, Tex.
MCDOWELL, Heather Suzanne, daughter of Dr. and Mrs. Donald E. McDowell (Paraguay), Dec. 10, Asunción.
YOUNTS, Mrs. Roy, mother of Mrs. Thomas O. High (Nigeria), Dec. 11, Winston-Salem, N. C.

Departures to the Field

GAVENTA, Dr. and Mrs. William C., Baptist Hospital, Eku, Nigeria, West Africa.

HOLLOWAY, Rev. and Mrs. Ernest L., Jr., 27 3-Chome, Mitana-cho, Chigusa-ku, Nagoya, Japan.

POE, Rev. and Mrs. William Allen, Box 118, American Baptist Mission, Kumasi, Gold Coast, West Africa.

New Addresses

BRADSHAW, Rev. and Mrs. Melvin J. (Japan), A-1 Seminary Village, Louisville 7, Ky.
CROSS, Rev. and Mrs. Eugene M., 2850 F. B. Harrison, Passay City, Philippines.
GREEN, Dr. and Mrs. George, emeritus (Nigeria), 618 S.W. 13th Ave., Miami, Fla.
HUMPHREY, Mrs. J. Hugh, 1711 Clark St., Honolulu, T. H.
MAJOR, Rev. and Mrs. Alfred R., Posta Restante, Sorocaba, São Paulo, Brazil.
McRAE, Dr. and Mrs. J. T. (Gaza), 2247 Queen St., Winston-Salem, N. C.
NICOLS, Dr. and Mrs. Buford L., Baptist Mission, Djalan Widjajakusuma, Semarang, Java, Indonesia.
ORR, Mr. and Mrs. Donald L. (Colombia), 647 Fifth St., Hot Springs, Ark.
PARKER, Rev. and Mrs. Earl, Southern Baptist Mission, 55-5 Ka Choong Moo Ro, Seoul, Korea.
PONDER, Wanda (Paraguay), Rte. 1, Pauls Valley, Okla.
SAMPSON, Mary, Box 135, Taichung, Formosa.

SHELTON, Rev. and Mrs. Ray E., Leonardo Olivera 845, San Carlos, Dept. de Maldonado, Uruguay.

TALFORD, Lorene, Box 135, Taichung, Formosa.

WAGNER, Lucy, Southern Baptist Mission, No. 55-5 Ka, Choong Moo Ro, Seoul, Korea.

WRIGHT, Dr. and Mrs. Robert M., Southern Baptist Mission, 55-5 Ka Choong Moo Ro, Seoul, Korea.

Retirements

BOWLER, Rev. and Mrs. George A., Sr. (Argentina), Jan. 31.

News of Missionaries

Missionaries Adrift

"We are well though weary," cabled Dr. and Mrs. Charles W. McCullough, Southern Baptist missionaries who serve as unofficial advisers to the Jamaica Baptist Union, after twelve perilous days adrift in the Caribbean Sea aboard the *Dorcas*, a yacht owned by the Foreign Mission Board.

The ship, which had set sail from San Andrés Island, off Nicaragua, encountered heavy winds 170 miles from Jamaica and ran out of fuel. After drifting twelve days it put into Cristobal where Dr. and Mrs. McCullough made arrangements to fly to Jamaica.

The missionaries were shaken up by the heavy seas, but there was plenty of food aboard the vessel.

(Please turn to page 27)



Mr. and Mrs. James P. Kirk, missionaries to South Brazil, and children: (left to right) Margaret, Elizabeth, Tommy, and Bobby. The Kirks returned to Brazil in January after an emergency leave due to the illness of Mr. Kirk.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



**People in Brazil Are Religious,
But Religion Is Chiefly Formal**

Fred L. Hawkins, Jr.
Campinas, São Paulo, Brazil

MANY impressions have come to us during our first weeks in Brazil. We find the people to be very friendly. Of course, there are exceptions; but most are like the policeman who spent some fifteen minutes showing me how to get to a store. Everything here is geared much slower than at home. We don't ever expect to get a thing done as scheduled. *Amanhã* means "tomorrow" or "some-day" and is about the most used term in the language.

The people are very religious; but this religion is chiefly ceremonial and is seldom carried over into their lives. If any of you feel that one religion is as good as another, I suggest that you come down here and spend a few weeks. I think the visit would convince you that this is not true.

It is an axiom in Brazil that nobody is to be trusted. This is seen, for instance, in the fact that here it takes from three to five men to run a streetcar, whereas in the States it takes only one. Each employee has to have somebody else to check up on him. We have found that we must always count our change immediately after receiving it, for it is thought to be good business to shortchange a customer.

Bribery is everywhere. Hardly anything can be done in official circles without it. By tipping an official a few cruzeiros, a person can often get something done in a few days that might otherwise take weeks.

To most Brazilians the outward appearance means almost as much as the real thing. As a beggar was eating the food given him, we noticed that there was no back or arms to his otherwise passable shirt. He had a tie neatly tied and the front was straight, but that was all there was to it.

My barber, in order to show that he does not have to do hard work with his hands as does a carpenter, mason, or such, lets his fingernail grow out about an inch. All of this is for appearance. These and most of the things I have mentioned are due in large measure to the religious background of the people. The system they have been under for four hundred years has put the outward ahead of the true, inner self.

But one other thing I have observed is that when a Brazilian accepts Christ as his or her Lord it is no half-way thing. Naturally it takes a lot of teaching and training to get him to the place of spiritual maturity, but he is usually willing to learn. And most converts are good per-

sonal witnesses for the Lord. I feel that the future of our work in Brazil is secure in the years ahead no matter what turn the Government may take.

We pray that you will remember that only as the gospel of the Lord Jesus Christ is given to lost millions will we see a changed world. Christ does make a difference, but his message is dependent upon us to carry it where it will do the most good. We who have gone to the mission fields are dedicating our lives to that end. You must do your share by praying and giving. We are counting on you.



**Thousands in Nigeria Are Waiting
To Hear the Story of God's Love**

C. Ray Crowder
Koffi, Nigeria, West Africa

HAVE you ever heard any of those fantastic stories about pagans hearing the gospel, accepting Christ, and then immediately destroying their idols? I had heard them but never dreamed that I would witness such.

Missionary Farrell E. Runyan, Pastor Keku, and I made a six-mile trip by bicycle to a small Gwari village. It was a long, hot, tiresome journey; but, when we arrived near the village and were met by the student pastor from our Bible school at Kaduna and by a group of the people from the village, we forgot about our long journey. The people had been waiting for us to come and were eager to begin the preaching in the village.

There was no church; so we gathered in the center of the village in front of the chief's mud hut. The entire village was just a bunch of small, round, mud houses with grass roofs. As we began to sing choruses, the people gathered and sat on the ground. Pastor Keku preached the gospel in Hausa, and the student pastor interpreted it in Gwari, the native tongue of the village. At the close of the message an invitation was given, but it seemed as though no one were going to respond.

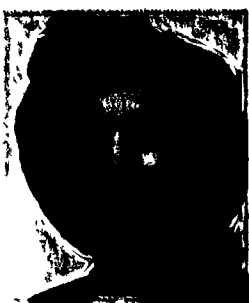
Just as we were beginning the closing chorus, one of the men came forward and expressed his desire to follow Christ. Upon being asked if he was ready to forsake all else, he said that he was and that he wanted to destroy his idol because it was no longer any good to him. He led us to his house, and we watched as he pulled his idol loose from the ground. It was a crudely shaped image of a man, in the top of which was a hole filled with chicken feathers. That was his god.

We returned to the center of the village, and the man was asked to tell the people what had happened to him.

He immediately said that he no longer needed that god made of dirt and stone, that he had found the true and living God and was going to serve him only.

When the people saw the radiant smile on his face and saw that nothing had happened to him since he destroyed his god, six more of them came forward to accept Christ. Then we went just outside the village where each one took his god and beat it into pieces with a club. Then, to make certain that no one in the village would try to put them together again, they built a fire on top of the remains.

Words cannot express how we felt in our hearts as we watched this scene. And yet, as we left the little village to return to Kaduna, our hearts were saddened because we knew that those new Christians would suffer persecution from the pagan people. We wished that it were possible to place a pastor there to encourage them and to help them further, but there were none available in Northern Nigeria. There are thousands waiting to be told of the love of God—and yet so few to go and tell.



Southern Rhodesian Mission Seeks To Reach People in Isolated Area

Wana Ann (Mrs. M. Giles, Jr.) Fort Gatooma, Southern Rhodesia

BOUNDING the Sanyati Reserve on the south is the Umniati River which separates us from an isolated area of Gokwe where the people have been relatively untouched by European life. The only road leading into this large region is difficult to drive over in the dry season and becomes completely impassable as soon as the rains begin.

Some of our missionaries have made trips to visit these people, investigating possibilities for work among them; and they tell us that these Africans live much as their ancestors have for centuries, eating what food they can grow, extracting salt from deposits in the soil, wearing less clothing than the Europeanized African.

The only medical care available is that of the witch doctors. Our Sanyati people say that there are powerful doctors across the river. Some of the "power" of the witch doctors in reserves under Government supervision has been taken away, but those in Gokwe still practice all the primitive medicine and magic handed down for generations.

During the dry season the Umniati can be crossed on foot in a number of places, and during these past months we have had a great many of the Gokwe people in our hospital. Often they have walked twenty miles or more, wading the river and watching for crocodiles. (More fortunate persons have come on bicycles.)

Many had been sick weeks and months before they could get to a doctor. Often we have been able to help, but unfortunately some cases could not be cured. We

have had wonderful opportunities to witness to these people, many of whom have never before heard the name of Jesus.

One day parents came from Gokwe bringing their five-month-old girl to the hospital. There were deep third-degree burns on both buttocks and thighs and extensive second-degree burns on her legs and abdomen. For a while we had hopes that little Elizabeth would respond to our intensive treatment, but she became much worse and we knew she could not live.

Rather late one evening Missionary Monda Marlar, Giles, and I went to the hospital. The baby's condition was critical; fluids were dripping into her vein and she was getting oxygen. The parents sat by the bed, their eyes heavy from lack of sleep, their faces creased with anxiety. Giles sat down to talk with them. In the adjoining room Monda and I waited and prayed.

Giles explained the seriousness of the baby's condition. Then he said that we could be comforted with the realization that this little baby would go to be with Jesus and those of us who trust Jesus would be with her again someday. Very simply he explained the plan of salvation while the parents listened intently.

Then the father said, "But, Doctor, how can I be saved? There have been no schools where I live and I have not even learned to read. I cannot read about these things in the Bible of which you speak. There are no churches at our village and no preachers have come to explain about Jesus to us. How can I believe?"

Thank God, the Holy Spirit can work in a heart like this. We are commanded only to tell the good news, to sow the seed, and the Spirit does the rest. And the Holy Spirit was there that night. The couple, first the mother, then the father, quietly said that they would right then take Jesus as their Saviour and trust in him. As we prayed together, our hearts were thrilled again at the power that saves "them to the uttermost that come unto God by him."

The next morning the life of little Elizabeth slipped quietly away. Our African minister conducted the funeral, and she was buried in the vlel (swampland) as is the custom for a child under three. Her parents returned home; but they have visited here several times, and we feel that they have had a genuine experience with the Lord. Still there is no church, no preacher, no one to help them as they try to live Christian lives in their heathen village.

Pray for the Mission as we seek God's guidance in the work we should do across the river. This next year we are opening a school near the chief's kraal. If the Lord leads that way, our Mission hopes to station a missionary there and perhaps someday to have a dispensary. We need a way to get the people across the river in the rainy season so that they can come to our hospital for treatment.

To work in an area that is so isolated will not be easy, but our missionaries who have visited there are very impressed with the deep need of these people. "How then



This man and woman accepted Jesus as their Saviour while their five-month-old daughter was being treated for extensive burns at the Baptist hospital in Sanyati, Southern Rhodesia. (See Epistle by Wana Ann Fort.)

shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" "Pray ye therefore the Lord of the harvest, that he will send forth labourers."



Large Area in Brazil Must Wait For Someone to Bring the Gospel

George B. Cowser
Rio Grande, Rio Grande do Sul, Brazil

THE Brazilian state of Rio Grande do Sul is larger than North Carolina and Virginia put together, though the population of 4,213,300 is somewhat smaller. This state has about five hundred miles of coast line, two lakes with an area of five thousand square miles, a mountain range running from east to west dividing the section in two, rich forests in the north, and plains in the south. This is the cattle state of Brazil where the *gauchos*, or cowboys, roam.

The summers are not intensely hot, and it is the coldest state in the country, with the temperature sometimes going as low as twenty degrees Fahrenheit. One of the wealthier states in Brazil, it shows many signs of progress. It also has a large foreign element—there are many Germans, Letts, and Italians, along with people of other nations, here.

We might divide the state into four areas and the capital. The Northwest area is where most of the Germans have settled. Many of them are Baptists who have started their churches here. They have fifteen churches, some quite large, plus several congregations. The general rule in Brazil is that a church with a Sunday school of over 120 is considered large.

The Germans have their own convention but also co-operate with ours. They still have most of their services in the German language; so their influence among the Brazilians is limited. Someday they will switch to Portuguese.

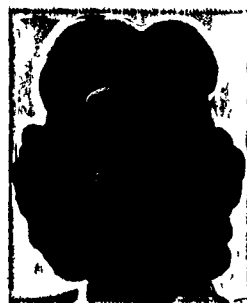
Their young people are being trained in our seminary and training school in Rio de Janeiro and are doing a good job of creating an even better fellowship between their churches and ours. The Germans are hard workers, are very musical, have fine church programs, and contribute quite well to their causes.

The Northeast area, consisting of a fourth of the state, has no Baptist mission or church. Who will go there and witness to that large area? At present our main problem is to find a substitute for the W. C. Harrisons who will be retiring in about two years. This gives you an idea of our needs: We have to leave an area half the size of North Carolina waiting to hear the gospel until some future date when others answer the call to "come over . . . and help us."

The Southwest area has two churches, and the Southeast area has three. I am pastor of two of the latter. There are many cities without churches in these areas.

In Porto Alegre, the capital of the state with a population of 450,000, we have nine churches and several missions. These are not enough to reach the people of this growing city where opportunities are great. There are two missionary couples here, but most of their work consists in directing our Baptist high school. They pastor churches and have some other jobs, but the school is their primary responsibility. The Dan N. Sharples live in Santa Maria, which is in the heart of Rio Grande do Sul. Mr. Sharples and I try to do the evangelistic work of the state.

We have thirty-five churches and about twenty-two pastors. Few of the pastors give full time to their churches; often they serve two or more churches and do secular work in addition. Each church has one or more missions and our hopes for growth in the future center on these. Pray for us and our Brazilian leaders that we may go forward in our work.



Baptists Allowed to Build Church In Kawo, Moslem Nigerian Village

Elizabeth (Mrs. Farrell E.) Runyan
Kaduna, Northern Nigeria, West Africa

SUNDAY we attended church at Kawo, a Moslem village about four miles from Kaduna. This small, grass-roofed, mud building in which we met was filled—every seat was taken and a few late-comers had to squeeze in on the already filled benches. There were people from the Gwari tribe, from the Hausa tribe, and a few from other smaller tribes in the North. The side for the women was full, too—with women. I was reminded of our first

visit to the little church in 1950 when we had just three in the service, all men.

It has been especially difficult to reach the women. At first, even when we visited in their villages, the women would only watch us from a distance; but now after five years they are coming to church. Recently an elderly Gwari woman stood and said she wanted to accept Christ as her Saviour. Others have done the same thing in previous services. We trust that these will be active witnesses to the people in their Gwari villages and in Kawo.

During these past years that little mud church building has been used for worship services, but sometime in the near future we hope to worship in a lovely church made from cement blocks. Now in the process of being built, it will be a constant testimony to God's great power.

We recall the struggles we had in obtaining the property on which this new building stands. At one time we were told that we could have a school, but not a church. We prayed that God would allow the church to continue serving as a lighthouse as it had for about ten years. We waited and prayed and tried to be patient during those months when that little mud church was weighed in the balance.

Finally the answer came: We could have a church and a school there! God had very definitely answered our prayers. All of the problems haven't been worked out; but God has worked out everything so far, and we trust that Kawo Baptist Church will be a blessing.



**Sinai Church Survives Problems,
Gets Pastor and Place to Worship**

**Chester S. Cadwallader, Jr.
Guatemala City, Guatemala**

TEMPLO Bautista Sinai is a small church located in Puerto Barrios, Guatemala, a seaport with a population of 15,784. Serious problems have confronted the church during the past several years: the lack of a competent pastor or leader, no meeting place, Communistic interference, and the extreme poverty and limited educational background of the people. But the membership of about thirty-five has come through radically transformed and now shows signs of great promise.

One indication of promise is the fact that the church now has a well-loved pastor and is responding to his leadership. Rogelio Camacho serves the church on week ends while studying at the Bible Institute in Guatemala City. He and his wife and six children (whose ages range from three to twelve) live near the church in a rented, two-room house during the vacation months and give full time to the work.

Last year they conducted the first Vacation Bible school for this church. Sixty-eight attended the school and 124 came to the closing-night service which was used as an evangelistic opportunity to reach the parents.

Other vacation activities included a stewardship study, with the missionary helping with ideas, suggestions, and teaching; training courses for the Woman's Missionary Union and the Sunday school; and an evangelistic effort. During the past six months fifteen people have been saved, five of whom have already been baptized into the fellowship of the church.

Another factor that is helping transform this church is the house and lot provided by the tithes and offerings of Southern Baptists. Dr. Frank K. Means, secretary for Latin America, first learned of the needs of this church family on a survey trip through the area last year. Then the Foreign Mission Board approved and sent to the field \$1,000 from the 1954 over-and-above Cooperative Program gifts for the purchase of this house and lot.

The front room runs the length of the house and is twenty-one by forty feet, an ideal size for the auditorium. It is curtained off for Sunday school classes.

The church family is most grateful for the generous help which has given them a neat, dignified place in which to worship the Lord and to preach and teach his Word. Before they got this building, they had been renting a small chicken coop—one-room house some eight by twelve feet in size—for ten dollars a month.

Still another indication of victory for this small church was a most successful evangelistic campaign in which six adults and two children were saved. The pastor led the church in thorough preparation for the revival, and all expenses were taken care of in advance of the special services.

A thousand handbills were printed and distributed in the community. Prayer meetings were held in the homes. Four spot announcements were purchased from the main radio station in the capital.

The evangelist was another student from the Bible Institute. The presence of the Holy Spirit was manifested throughout the week. The prestige and dignity of God's work have been greatly elevated and each week the people are witnessing many encouraging evidences of splendid growth and development.



Through the help of the over-and-above Cooperative Program gifts, members of the *Templo Bautista Sinai* in Puerto Barrios, Guatemala, were able to secure this building and lot for their meeting place. (See Epistle by Chester S. Cadwallader, Jr.)



THE WORLD IN BOOKS

Genevieve Green

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

Hinduism

Introducing Hinduism, by Malcolm Pitt (60 cents), is another in the Friendship Press series of introductions to living religions. A booklet on Islam appeared several years ago. One on Buddhism is still to come.

The author, who is head of Indian Studies for Hartford Theological Foundation, presents Hinduism as a "league of religions" that claims a universality that could include all the religions of the world. He admits that he has oversimplified. Because the religion has no well-defined patterns, no official "bible," no individual founder, it is difficult to confine it to a small booklet.

Practices that, although engaged in by Hindus, are not really a part of the Hindu religion are not included. He tells of some of the philosophies and writings that have become a part of Hinduism, helps the reader understand what the religion means to those who believe in it, explains how modern times have changed it and why its leaders believe it is the foundation of all religions.

Livingstone's Influence on Africa

One in a "Teach Yourself History" series, which reviews historical epochs through biographies of people whose lives influenced the events, *Livingstone and Africa*, by Jack Simmons (Macmillan, \$2.00), is the story of the opening up of Africa during the nineteenth century, told through the life of the noted missionary-explorer, David Livingstone.

More than a biography and more than history, this is a fascinating book and easy to read. It records the story of Livingstone's struggle to banish the slave trade by opening up trade routes that would allow Africa's natural products to replace slaves in world markets. For a book whose major purpose is to reveal the history of the country, it has a great deal to say about Livingstone as a missionary and about missionaries in general. For that reason it is particularly interesting to church groups who have mission interests in Africa.

World Folk Tales

With one representative folk story from each of the sixty nations that make up the United Nations, *Ride With the Sun*, edited by Harold Courlander (Whitlsey House, \$3.50), "travels with the

sun" westward from the Pacific islands to the Americas. The book is sponsored by the U.N. Women's Guild, and each story was approved by the U.N. delegation of the country it represents. It is dedicated to the world's needy children.

Some of the stories are mythical tales relating to nature, some are recognizable as variations of Aesop's fables, some are fairy tales. The representative tale for the United States is a Paul Bunyan story.

Seeds of African Nationalism

Basil Davidson, in *The African Awakening* (Macmillan, \$2.50), uses Central Africa as a basis of study because there the seeds of nationalism are just beginning to sprout. The author both entertains and informs as he relates his own experiences, observations, and study of the African situation.

The book will not only help Americans understand Africa's side of the African question, but will help them understand better the role of the missionary in Africa. It has a great deal to say about missionaries, from the early Roman Catholic Portuguese to present-day Protestants from the Western world. Not all of it is good, but he recognizes the contribution the Christian mission has made to the continent and particularly its influence on the growing tide of nationalism and resistance to colonialism.

Mission Prayers

Answered Prayer on the Mission Field, by Basil Miller (Zondervan, \$2.00), contains brief stories about answers to prayers concerning missions. Because the stories are too brief to allow the reader to know the "prayer" well enough to gain help for his own prayer life, the book will be of more use as illustrative material for speakers than as general reading. The emphasis is on prayers that have accomplished the seemingly impossible rather than on the lives that produced the effective prayers.

Brazilian Background

Ethel Matson uses Brazil as the background for her story, *Ruth Trent* (Zondervan, \$2.00). During a sojourn in Brazil, an American college girl acquires a whole new outlook on life. Her friends are missionaries and their children. The influence of their daily Christian witness is felt throughout the book. The author

has a firsthand knowledge of Brazil and brings in back-country villages as well as the modern cities. The background, the insight into missionary life, and the awakening of life in Ruth's heart make this a book that young people, in particular, will enjoy reading.

Two Plays

Friendship Press has two new one-act plays featuring the Communist influence in Asia.

Jungle Prize, by Marion Holmes (50 cents), deals with Communist infiltration among the Chinese in northern Malaya. The scene is a Chinese home. The play has six characters.

Fear Not, by Jeanne Carruthers (50 cents), deals with Communist infiltration among college students in western India. The scene is a college campus. The play has eight characters, a narrator, and an indefinite number of extras.

Brief Reviews

Guidance for Christian Home Life, by W. Perry Crouch (Convention Press, 60 cents), surveys the biblical and historical background of the home, early marriage adjustments, the coming and growth of the child, the home as a training center, guidance of young people, the home in the second half of life.

Guiding Young People in Bible Study, by W. L. Howse (Convention Press, 60 cents), a study-course book for teachers of Young People in the Sunday school, deals with the role of the teacher, the meaning and possibilities in teaching, aims and methods, and the teacher's preparation.

Paul as a Leader, by Carl A. Collins, Jr. (Exposition Press, \$4.00), uses the apostle as a "yardstick" to measure the "success" of our leadership today; eight chapters deal with enlistment, organization, administration, training, counseling, finances, teaching, and public discourse.

A Candle for the Dark (Abingdon Press, \$2.00), by Orva Lee Ice, is an inspiring book of devotional essays written in homespun style with illustrations borrowed from the everyday life of down-to-earth people.

God Being My Helper, by Ralph A. (Continued on next page)

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Foreign Mission News

(Continued from page 15)

Paraguay

Hospital Ministry

During a recent 12-month period the Baptist Hospital, Asunción, Paraguay, ministered to an average of 145 new outpatients and 86 inpatients per month. The hospital staff made approximately 530 revisits to outpatients each month; and the monthly average of inpatient days was 660. There were approximately 30 births per month.

Since opening its doors in January, 1953, the hospital has ministered to 2,183 inpatients for a total of 17,890 patient days and to 5,659 new outpatients, with 16,628 revisits. There have been 741 births since the hospital was inaugurated.

"It is hard to know the spiritual results," reports the *Paraguayan Baptist Mission News*. "However, we know that many are reading the Bible for the first time and listening to the gospel in an atmosphere of friendship."

Praying for Revival

Since last April, more than 20 members of the Ciudad Nueva Baptist Church, Asunción, Paraguay, have been meeting daily from 5:00 to 6:00 a.m. to pray for a church revival.

Spanish Publishing House

The growing ministry of the Spanish Baptist Publishing House, El Paso, Tex., is indicated by the following comparisons:

In 1951 the Publishing House served 26 countries and possessions with literature in Spanish; in 1955 it served 39. In 1951, 2,105,000 two-color tracts were printed; in 1955, 3,000,000 were printed. Sales of books are five times as great as they were five years ago, and the number of quarterlies printed has doubled during that time.

"The growth is an indication of what is happening out on the fields where the literature and books go," writes Rev. N. Hoyt Eudaly, Southern Baptist missionary stationed at the Publishing House.

Briefly

Indonesia: Missionary Buford L. Nichols, Semarang, Java, Indonesia, reports that 22 of the 39 people he baptized during an eight months' period were from Mohammedan homes and background. There are 180 active

members in the Baptist Youth Organization (equivalent to the Training Union) in Semarang. This group was started a little more than a year ago with 15 people.

The Philippines: The one-year-old Cotabato Baptist Association, on the island of Mindanao, met in October with 25 messengers from 10 churches and one mission point. The Dagupan Baptist Church and the Cotabato Baptist Church have established reading rooms and library facilities in their church buildings. The Cotabato Church has more than 400 volumes. A Sunbeam Band with 30 members has been organized in the Cotabato Church.

Venezuela: The National Baptist Convention of Venezuela, with "More Than Conquerors" as the theme of its 1955 meeting, reported 12 churches with more than 600 members and an attendance of more than 1,000 in Sunday schools. The convention adopted its own advance program making plans for at least two campaigns in each church during the year and adopting a goal of 150 baptisms or about one to every three church members.

Books

(Continued from page 26)

Herring (Broadman, \$2.00), is one of the few readable, stimulating books on the Holy Spirit.

Thinking About God, (Broadman, \$2.00), a book of devotional readings by R. L. Middleton, includes hymns, Bible verses, personal testimonies, and excerpts from literature, in addition to the author's own message.

Ethics of Decision, an introduction to Christian ethics, by George W. Forell (Muhlenberg Press, \$2.50), presents the life of man under the law of God and the life of man under the Christian gospel.

The Christian Case for Abstinence (Association Press, \$3.00), the twenty prize-winning sermons in a nation-wide contest sponsored by the national W.C.T.U., is a source book and an inspiration.

The Baptist Deacon, by Robert E. Naylor (Broadman, \$1.75), is a splendid book to hand to the man who is elected a deacon for the first time; it presents the need for deacons, their qualifications and problems, and their service and reward.

A Devotional Commentary on the Bible, by William J. Shergold (Oxford

Press, \$3.50), is written with the lay reader and teacher in mind; it is planned to be used with *The Shorter Oxford Bible* but is a useful book independent of it.

Arnold's Commentary, 1956, by B. L. Olmstead (Light and Life Press, \$2.00), is a compact presentation of the International Sunday School Lessons.

Never a Dull Moment, by Eugenia Price (Zondervan, \$2.00), deals with problems that trouble young people; it is written in question and answer form.

Missionaries

(Continued from page 21)

"We did not realize that we had so many friends in Jamaica until we were in trouble," was the reaction from the McCulloughs. The Baptist churches on Jamaica had a day of prayer for their safety.

MK Drowns

Heather Suzanne McDowell, sixteen-month-old daughter of Dr. and Mrs. Donald E. McDowell, Southern Baptist missionaries to Paraguay, was drowned Saturday, December 10, in a shallow pool in the back yard of the McDowell residence. Dr. McDowell is a surgeon at the Baptist Hospital, Asunción. He and Mrs. McDowell were appointed missionaries in October, 1954. Their address is: Casilla 31, Asunción, Paraguay.

MK Has Polio

Chester Raymond Young, Jr., two-year-old son of Southern Baptist missionaries to Hawaii, has been stricken with polio, according to a cable received at Foreign Mission Board headquarters on November 25. Mr. and Mrs. Young are stationed in Honolulu and may be addressed at 1530-A Ahonui Street, Honolulu, Hawaii.

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Let's Go to the Fair — Thai Style

(Continued from page 11)

or other misfortune, Buddhism has sunk its roots deeply here where the light of Christ must yet shine to light the way out of darkness.

But come on, everyone, it's getting a little late. Let's go in. It's the inner sanctum of this small, quaint temple containing the "footprint" that is the horror chamber for my spirit. The sight of all this crawling humanity blindly searching creates in me an indescribable anguish.

There is an old mother, perhaps beseeching the spirits not to harm the last remnants of her life's meager possessions nor to deal harshly with her in old age; a mature man is shaking his gambling numbers, exhorting the fickle spirits for material success in his business (his offering will be determined by the number he shakes out); there is a woman in the last grips of some malady; and countless others are crowding the floor space around the huge "footprint" eager to gain the favor of the Buddha for the secret hopes or fears or sorrows of their hearts that we can only guess as the coins jingle upon the heaps of other coins or thud softly against the paper bills thrown in the shallow, covered pit that is the "footprint."

I clasp our youngest daughter, Diane, to me (and vaguely hope that our two oldest children, Kathy and Mike, are not acting too much the "free lances" that they are!) as the spiritual abjectness and the vacuum of the scene around me depress and burden my heart to the point of physical illness.

Let's get out once again into God's clean open air away from the sickeningly sweet odor of the incense and the piteous, fruitless yearnings of these poor mortals whom Jesus came to seek and to save. As we draw away a bit, the sweetness of the Master's words, "I am come that they might have life . . . abundantly," seep into my consciousness.

The ringing, triumphant words of the "Hallelujah Chorus" rise up in my heart. Its chords are so real and vibrant that I look around to see if others have heard, too; but, no, the clink of the joss sticks and the incense vessels and the sound of shuffling feet are still there, and the little bouquets of

flowers are still being placed on the altar.

Have we been taking our Jesus for granted, Jesus who offers hope and supplies all our needs for this life and afterwards?

And, back home, have you considered Jesus for your life's partner as you promised us you would before we left the States? Oh, dear friend, don't neglect so precious a gift as eternal life when we have millions here who have not yet even heard the good news.

And, the rest of you, you won't forget, will you—even if the Lord's vineyards should have need of you?

Baptist Students

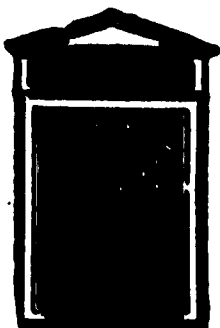
(Continued from page 5)

boys preached to packed houses every night.

At 4:30 p.m. we were in the main square of the city and getting ready for the five o'clock rush. In the center of the square is a big monument to the spirit of Brazilian independence. The monument has a wide base that serves as an excellent platform. Put four boys on it with an accordion, trumpet, and loud-speaker and watch the people come!

Last year the priests of the city had spread a lot of rumors saying that all evangelical pastors were Communists. The boys had a very effective answer to that. The last speaker on Saturday night was introduced like this: "Our next speaker is a young *Boliviano* (native of Bolivia) who is studying in Rio. For four years he was a leader of the Communist Party of Bolivia, one of the chief teachers of the doctrines of Karl Marx. But, when he found Jesus Christ's teachings superior to those of Communism, he left the Communist Party to preach the glorious gospel." From the comments on the square, you could see that this struck home.

At the very first street service



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downtown, a very much intoxicated man stood on the edge of the group shouting. His voice had all the beauty of a foghorn with the colic. Finally a policeman told him to hush or he would run him in. He hushed. But he came back to listen, and he stayed to talk. And he was sober.

Wednesday night he made a public profession of faith. Thursday night he brought a friend to church and repeated his profession. Saturday night he helped pass out tracts. The week after the seminary boys returned to Rio, he was back at his old bar, but drinking coffee instead. He gave such a firm testimony that one of his former drinking buddies insisted on being introduced to his pastor. His reason: "I want to know of a power that can so change a drunkard into a sober man."

The seminary boys have gone. But their vibrant testimony is still with us. All the evangelical denominations of this "Jesuit" city will be reaping the rewards of their visit for a long time.

Lest I Lose

If there is anger in my heart,
I cannot see
The beauty of wind-rippled leaves
On any tree.

If there is envy in my heart,
I have no eyes
For the beauty of white wind-blown clouds
In any skies.

Lord, keep me gentle, keep me still,
Lord, keep me kind,
Lest I lose all thy loveliness,
Lest I be blind.

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THE COMMISSION

A Real Live Illustration

(Continued from page 20)

Aganbi had been converted by a study of Baptist beliefs, he advised them to become a Baptist church! "But, we have no leader," they replied. And thus Pastor Aganbi was selected to become the spiritual shepherd of the new church.

SHORTLY after this, we note this entry in a fragmentary diary kept by Mr. Aganbi: "Memo—the dowry of my wife, Akezomebe, was assessed twenty pounds (\$60) on the third of May, 1923, and the same day thirteen pounds was paid out of it in the presence of Chief Ogorugba of Sanubi and Obodeti of Eku besides some others."

A later note reads: "I resigned from the teaching work at Sanubi on September 2, 1926, and the same day I moved to Eku. The motives are the beliefs of baptism by immersion, the love of Baptist members to themselves and others, the doctrine and the form of service."

The first visit of a Baptist missionary to the Eku area is recorded in this manner: "Pastors John S. Richardson and Omatsola visited us on October 15, 1926." Three days later, a little shed was constructed to provide a meeting place for church services and for the holding of school classes. By November 8, 1926, a more permanent building was under way.

In this same month, two missionary ladies came to Eku to talk to the women about learning to read the Bible. In December, 1926, difficulties faced the new church: "Messrs. Ovie, Iyasare, Ukoni, Omonigho, and Evumoube met with us to unite their church and school with ours and we refused on the ground that each church has distinct doctrines."

Early in 1927 Mr. Aganbi's record reveals that "Mr. Isiri and Mr. Ovie convened the town committee enticing the elders to remove our church, but the chief, Eriyakpo, agreed that he permitted us."

The district officer came in February, 1927, to investigate the complaints against the young Baptist church. Evidently, the elders of the town had been influenced by the opposition because the district officer advised the Baptists to obtain consent of

the elders or, otherwise, to tear down their church.

In the weeks that followed, the Eku Baptist Church repeatedly ignored instructions from the town council and from Government officials to tear down its building. Finally, Missionary Richardson and Pastor Omatsola, accompanied by church leaders, called on the Resident about the church's trouble. He proved to be sympathetic and dismissed the case against the church.

The year 1927 was eventful in young Aganbi's life. He was baptized by Pastor Omatsola on July 17; and this entry in his diary later in the year is noted: "Today, November 22, 1927, I wrote to Rev. William H. Carson, the principal of the Baptist College and Seminary, Ogbomosho, for permission to enter the college."

In January, 1928, Mr. Aganbi received a letter from Missionary Carson inviting him to enter the college; and, therefore, he interviewed the members of the Eku church concerning support while in the college and seminary. The church agreed to contribute three pounds (approximately \$9) annually for his support; and other friends made contributions toward the cost of his maintenance in Ogbomosho.

Thus, in March, 1928, he entered the college. He graduated from the college in 1931 and finished the seminary course in 1934. Meanwhile, his family life had undergone some changes. His first wife died in 1927 and, ten months later, he married Mary, who is still living. Their only child, a son, died in the Ogbomosho Baptist Hospital in 1934 after a sudden illness at the age of two.

On graduation from the seminary, Mr. Aganbi was asked to go to the Sapele Baptist Church, but he refused the assignment. He said, "My people live in darkness and fear and someone must show them the light."

THEREFORE, he returned to Eku where he found some ten members still loyal to the church. These few members agreed to pay him one shilling and sixpence (20 cents) each market day (every fourth day); and with this modest beginning, he has continued faithful to his work and to his calling.

The Eku Baptist Church was officially organized in July, 1936, on a visit by Dr. and Mrs. William H. Carson. Then, on July 13, 1941, Pastor Aganbi was ordained. In the course of his pastorate, 290 members had been baptized into the Eku Baptist Church through July, 1954.

"Pastor, from what you have been telling me, a few changes have been made in Eku during your lifetime. What do you think has been the greatest change?" I asked. He smiled and said, "In those early years, juju worship and fear ruled the town. Blood of sacrificial animals was seen everywhere. Eku was a very dark place. Now, we have the light of truth. Juju houses are much fewer and the people are no longer afraid."

In a booklet describing the ten outstanding leaders of the Urhobo tribe, Rev. J. E. Aganbi is listed. The booklet states that, though he has chosen to live humbly in his own village, he has changed the future for his entire tribe. Truly, Pastor Aganbi is a pioneer for the Prince of peace!

Pastor in Brazil

Not many days ago it was my privilege to visit one of our preaching points on a *fazenda* (plantation) which is maintained by the consecrated efforts of a lay member of the *Primeira Igreja Batista* (First Baptist Church), of Jundiaí, of which I am pastor.

Indelibly imprinted on my mind is the face of one of the men that I saw for the first time upon stepping off the train. Tears of joy were literally streaming down his cheeks as he took my hand and said, "I could not sleep all night as I thought about talking with the pastor of the church today and having the happiness of receiving him in my home. This is the happiest day of my life."

You see, he had accepted Christ nine months before; but this was his first opportunity to talk with a pastor.

Once more, as has often occurred in the short while that we have been here, I was made very thankful that, in the will of God, we had been allowed to come to Brazil.—MALCOLM O. TOLBERT, missionary to South Brazil

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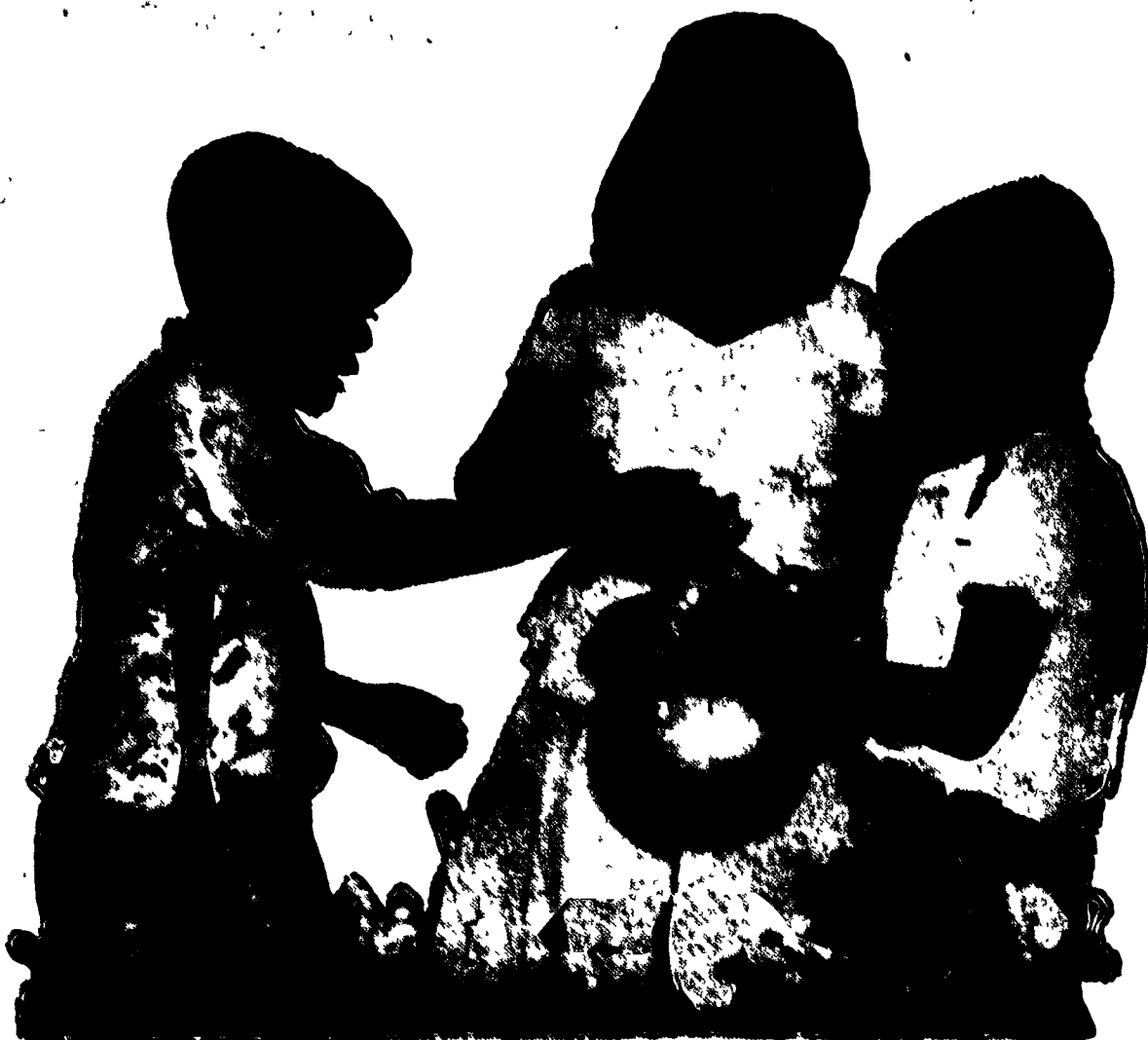
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Pictures in the Church Library

CHURCH librarians with imagination and initiative are key persons in effective programs. They help at the point of providing significant resources for programs in all organizations of the church. Average programs are, of course, the rule. Exceptionally interesting and meaningful programs are all too rare. The difference is usually in the resources at hand and their availability.

Most churches have a wonderful store of books; and because "books" and "library" are practically synonymous terms, most churches have definite plans for adding to the book collection.

A really effective library program will go beyond this fundamental and basic program, however. The library that is at the peak of effectiveness will include a picture file.

It is no longer necessary to "sell" the idea of using pictures in teaching and worship situations. Every teacher knows the effectiveness of such aids. The problem usually is in finding the pictures at the time they are needed. That is where a good library and especially a good librarian are truly like "manna from heaven."

Pictures are especially valuable in programs dealing with missions. All mission programs dealing with the actual outreach into human lives are made more effective if the group can "see" the situation under consideration. Statistics are dry and colorless, and they do not move the heart to compassion. Pictures provide a vicarious experience that creates a sense of sharing in real situations—with real people and real need.

In this day when projected pictures in filmstrip and slide form are readily and economically available, every church should maintain a complete file. The Foreign Mission Board, the Home Mission Board, and the Sunday School Board release such materials periodically for sale through the Baptist Book Stores. Each of the Boards

issues literature on these releases and these are available for the asking.

Projected materials such as filmstrips and slides have a potential utilization many times each year and they have proved themselves worthy of a place in every church library.

The years 1956 and 1957 will find all programs emphasizing missions. All phases of missions will be studied in all the organizations of the church. Filmstrips and slides should be automatic purchases just as soon as they are released.

In addition to slides and filmstrips, every library should have a file of pictures and articles from magazines and pamphlets. Most churches with an effective library program carry two subscriptions each for *The Commission*, *Southern Baptist Home Missions*, *Royal Service*, *The Window of YWA*, *Tell*, *Ambassador Life*, and the state Baptist paper. When two copies are available, full articles and all the pictures can be clipped and filed.

Secular magazines, such as *Life*, *Look*, and *National Geographic*, are excellent sources for pictures of potential value in the missionary emphasis.

The librarian will be especially helpful in foreign mission programs if advance planning is the rule. The mission study theme for 1956 is Japan. The alert librarian will find many references to Japan, pictorial and otherwise, that will prove helpful next fall.

The mission study theme for 1957 will be Africa and this will probably be followed in 1958 by Southeast Asia. It is not too early to start building resources for these emphases.

The Foreign Mission Board is constantly releasing free maps and illustrated pamphlets. These are always announced in *The Commission* and may be secured by a postal card request. Broadman Press has a book in preparation which will present foreign missions pictorially. This will be announced when it is available.

A Constant Question

(Continued from page 9)

cies constantly occur, it would be most unwise to proceed without some ability to meet inescapable responsibilities to missionaries, fellow Christians, and organized work which has been projected. Without such an emergency reserve fund the Foreign Mission Board would find it necessary repeatedly to ask the Southern Baptist Convention for permission to borrow money or to appeal for special offerings.

Even a slight consideration reveals the highly undesirable conditions which would result from such a situation. We would furthermore be paralyzed in our abilities to meet crises when they occur. Many times on the mission fields emergencies must be met instantly. There is no time for appealing for permission to call for a special offering or borrow money. The Foreign Mission Board is under a high sense of obligation to the missionaries who give their lives in world service.

As the Foreign Mission Board meets monthly, a study is made of funds available for appropriation and needs are met up to the maximum of our ability.

Hopes for advance lie along two lines, the Cooperative Program and the Lottie Moon Christmas Offering. As these lines are written, the 1955 Lottie Moon Offering is being given.

In 1956 the Cooperative Program will provide the Foreign Mission Board with \$3,200,000 for current operations and \$600,000 for capital needs. After the Southwide budget is reached, 75 per cent of all funds will go to foreign missions. This advance section of the Cooperative Program is one of our strongest hopes for advance.

We are witnessing a remarkable upsurge in the number of missionary volunteers. We expect to appoint a minimum of 125 per year as a constant matter and go as far beyond that number as the Lord leads.

We will continue to appoint missionaries. We will have to let many critical needs wait in order to do so; but we believe this is our wisest strategy in an effort to win a lost world to Christ.

The question is, "Which is more urgently needed: missionaries or money?"

The answer is, "Both!"

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What Do We Get?

(Continued from page 12)

do by our words. I cannot speak the language of the people perfectly, but I do hope that I can speak clearly and correctly of Christ through my example. One of the great responsibilities of a missionary is to be able to say with Paul, the great missionary: "Be imitators of me" (RSV).

I have also tried to give my love. Love is a gift that a missionary must continually give. We must love the people and the work we are to do. Many times the people are disagreeable and the work is difficult, but love still must reign. I have not always had success in my attempt to give my love; but I would ask forgiveness for past failures and ask for power to love as did Christ.

Missionary service has been a time of receiving. I trust I have been able to give a small part of what has been received to render a needy service to a lost world.

What Do We Give?

(Continued from page 13)

the meeting of the Woman's Missionary Union of Colombia; the other, the meeting of the Baptist World Alliance in London last summer. There is a definite growing interest on the part of the women.

I realize that I have been able to do very little in comparison with the blessings afforded me through the giving of myself, in a small way, toward the over-all growth of God's kingdom.



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From a Missionary's Viewpoint

(Continued from page 8)

much the money is needed. From this missionary's viewpoint, it seems that we are not doing what we can and must do.

Prayer is another way to help make our program adequate. Did you ever examine your prayer life? Too many of us pray, "God, bless me, bless my family, bless my church, bless my pastor, bless my Sunday school class, bless my Training Union." We are not wrong to pray for these things, but it is wrong if our prayers end there. We ought to pray like Jesus, "Thy kingdom come. Thy will be done in earth." Only the prayer that lifts missionaries, national Christians, and a whole lost world to God is like the model prayer.

The things mentioned are things all of us can do to help, but there is one other thing necessary for some. Some can go. I cannot tell who it is that ought to go; but I know that God is in the business of calling young people to go and serve him in foreign lands. It is no more important to go than to stay if you are in his will. But I am convinced that it is the will of God for many more to go than have yet gone. God is calling many more to go.

Young people ask how they can be certain of God's call. I can only speak from my experience. God never did

anything spectacular when he called me. He simply put in my mind and heart an impression that persisted and grew that he wanted me in Africa. I think that is the way he most often calls.

Others have the impression, but feel they are not capable. The kingdom of God does not depend on our ability; it depends on our willingness to do God's will. God can supply everything else; but he never transgresses on man's free will.

I would urge young people facing the call of God not to hesitate. The call is not to an easy task, but there is joy and satisfaction in the midst of hardships that cannot be found anywhere outside the will of God.

What we Southern Baptists can do with the blessing of God is adequate to win our world. God help us not to fail.

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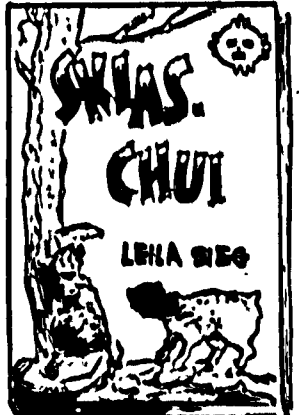
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