

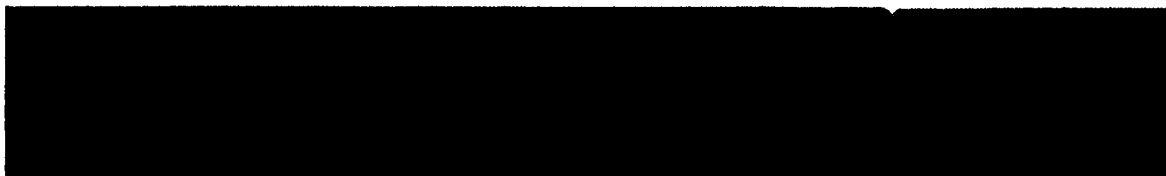
THE

COMMISSION





LORD OF LIFE AND LIGHT, help us to walk in the light of thy divine love and to keep our faces always toward thee so that as our shadows fall behind us they may bless others. In Jesus' name we pray. Amen.



SHADOWS

"And by the hands of the apostles were many signs and wonders wrought among the people. . . . Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them" (Acts 5:12a, 15).

FEW of us are conscious of our shadows; yet each of us is casting one. Our influence is as constant as our presence in society and more far-reaching.

The above reference to Peter's shadow is a brief one; but its significance is sufficient to warrant a place in the Scriptures. There was no virtue or power in the shadow itself; but, as we meditate upon the words, we see faith mixed with superstition.

Peter was not conscious of his influence; but people were impressed by his life and message, by his attitudes and actions.

And our shadow?

The eyes of the world are upon us as Americans, for is not America "Christian"? A vital part of the Christian heritage is the message that Christ is sufficient to meet all the needs of the world; yet our "shadow" sometimes betrays us.

Christ can save and Christ can heal; but our shadow sometimes resembles a dollar mark more than a cross, a jet bomber more than a dove of peace.

A missionary had to leave his post of duty suddenly because of ill health. Then, after several months of enforced rest, he was able to return to the place of service and the people he loved.

Imagine his surprise when, upon entering the barbershop, he was fondly embraced (a familiar greeting in the fashion of that country) by all six barbers. They were not Christians; but his manner of life, even in a casual contact, had cast a shadow for Christ.

As individuals, or as a nation, we are casting shadows. Do they inspire love or hate, faith or fear?

—JAMES P. KIRK

THE *Commission*

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PICTURE CREDITS Cover, W. McKinley Gilliland; inside front cover, drawing by Sam Robinson; page 4, (bottom) V. Lavell Seats; page 16, *Richmond Times-Dispatch*; page 17, Baptist Press, Ibadan, Nigeria; page 18, (top), James L. Garrett; (bottom) left, Perry F. Webb, right, S. M. Mulkey; page 19, (top) Thomas J. Kennedy, (bottom) Maurice J. Anderson; pages 20 and 21, W. McKinley Gilliland; page 25, Franklin T. Fowler; page 34, Jack J. Cowser; page 35, William H. Berry; Epistles and New Appointees portraits, Dementi Studio. Other photographs are furnished by the authors or by the home office staff of the Foreign Mission Board.

OCTOBER 1956

Volume XIX Number 9

Published monthly except August by the Department of Missionary Education and Promotion, Foreign Mission Board of the Southern Baptist Convention, at Richmond, Virginia, U.S.A. Subscription, \$1.00 a year (11 issues), \$2.00 for three years; single copies 10 cents each prepaid. Foreign subscriptions \$1.50 a year. Church club plan of ten or more subscriptions, 7 cents a copy per month, payable monthly or quarterly. When sent to every family in the church, the cost per subscription is 55 cents per year. Editorial and publication offices, 2037 Monument Avenue, Richmond 20, Virginia. Second-class mail privileges authorized at Richmond, Virginia. Make all checks payable to THE COMMISSION. Address them Box 5148, Richmond 20, Va. Change of address must reach us five weeks in advance of the next issue date. Be sure to give both the old and new addresses.

Southern Baptist World Journal, published 1849-1851, 1856-1861, and since 1938 by the Foreign Mission Board of the Southern Baptist Convention, United States of America.

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THE COMMISSION

The Holy Spirit and World Missions

By Luther Joe Thompson

WHAT could be more appropriate at this time than the title of this article, "The Holy Spirit and World Missions"? Here is the very essence of Christianity: supernatural power and a worldwide ministry. This title has the ring of the New Testament and the heartbeat of Almighty God. From the beginning God's power has always gone with God's program. The two are inseparable.

It is indeed appropriate that a whole year be set aside to emphasize the world mission program in every church. And yet it will be of little avail if we present the program without the power. We must organize. We must publicize. We must mobilize. But, in addition, we must wait upon the Lord until we "be endued with power from on high."

One of the disturbing things about the history of Christianity has been the strange neglect of the doctrine of the Holy Spirit. We wonder why this is true. Perhaps preoccupation with a definition of the doctrine of the Spirit and subsequent controversies may explain a part of it. The sense of his reality has been weakened by disturbing speculation as to how one God can be Father, Son, and Holy Spirit.

Actually, we should not stumble at the fact that we do not completely understand God. For that matter, we do not completely understand ourselves. The child of God proves in his own experience that God is one and, at the same time, three persons—Father, Son, and Holy Spirit. He has learned that he need not fully comprehend the vast resources of God in order to appropriate them for his own living. God would not be big enough to meet our need if we could fully comprehend him; and yet, men, not understanding the Spirit, have neglected him.

In addition, the very terminology used by some translations has tended to make many people feel that the Holy Spirit is something shadowy and unreal. For example, the term Holy Ghost could easily be so construed by the uninformed and uninitiated. Far too often he has been referred to as "it"; and men have thought of him as some mysterious, impersonal in-

fluence. The term Holy Ghost, and even Holy Spirit, often fails to carry the same warm personal qualities that the New Testament ascribes to the third person of the Godhead.

Regardless of what the causes for the neglect of the Holy Spirit have been in the past, every thoughtful Christian is conscious that he is neglected in contemporary Christianity.

When the Holy Spirit is not central in Christianity, our quest for holiness becomes a humanistic striving to be good. It is an effort to lift ourselves by our own bootstraps and this leads to inevitable failure. Only God can redeem a life and only God can sanctify.

Because of the very tone and quality of our modern American culture it has been particularly easy for us to make this error. We are activists by nature and not given to meditation and prayer. We depend on everything else but the Spirit's power. The very assumptions of modern man make it difficult for him to understand and appreciate the ministry of the Holy Spirit.

Perhaps no generation of Christians has needed more the warning of the prophet of old: "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zechariah 4:6b).

You cannot read the New Testament without being made conscious of the spiritual power of the early Christians. They literally turned a pagan world upside down. The effectiveness of their ministry often amazed the apostles themselves. The seventy returned completely astounded at the response. The book of Acts is a book of surprises. And yet, on the other hand, their spiritual power stands in sharp contrast to their personal influence.

Perhaps none of us can very accurately conceive of how insignificant the early Christians appeared to the

Roman world. They had none of the wealth, prominence, and prestige that many of our churches possess today; and yet their spiritual power astounds and humiliates us. They took literally the command of their Lord: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be

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

witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). They were men possessed of the Spirit.

We live in a power-conscious age. We speak of horsepower, electric power, political power, economic power, and atomic power. Yet, ironically, we seldom think of the greatest power of all—spiritual power. Across the centuries men have endeavored to substitute various things for spiritual power. Sometimes it has been a superficial orthodoxy which contends that Christianity consists in the belief of correct doctrines rather than a personal redeeming relationship to Jesus Christ. Frequently, this error has been made because it is so much easier to hold a correct idea in one's mind than to adjust one's life to Christ in vital faith.

At other times men have endeavored to substitute practical activity for spiritual power. Again, it may be insistence upon organization. Of course, organization is vital and a church should be as well organized as the most efficient business; however, we must always remember that such is not enough. Back of all our organization there must be spiritual power. Too often our modern attitude is illustrated by the statement attributed to the church member: "If fire does not fall from heaven someone will be ready with a match." Men have endeavored to substitute high-powered emotionalism for spiritual power.

Who is the Holy Spirit and what are his functions in relation to the mission program of New Testament churches? The Holy Spirit is not another name for God, not simply a divine influence, not a mysterious ununderstandable something referred to in the Scriptures. According to the New Testament he is a divine personal being, infinitely wise, infinitely holy, infinitely loving, and worthy to receive our adoration, faith, and love.

Perhaps it will help to recall that there are three distinct epochs, or dispensations, in the Bible relating to God's dealing with men. It would appear that God in his infinite plan of human redemption has ordained that one person of the Godhead should predominate in each period of his dealing with men. For example, in the Old Testament the central figure is God, the Father, with emphasis on his holiness and righteousness.

In the New Testament it is Jesus Christ, the Son—God with us—with emphasis upon the love of God. From our Lord's ascension to the present, it has been the Holy Spirit—God within us.

It is through the Holy Spirit that we possess the Bible, our missionary textbook. The Holy Spirit is not only the

author of the most profound and scholarly book ever written, the holy Bible, but also its interpreter. In the Bible we find not only the numerous definite passages relating to our world mission program but the general tone and spirit that undergird it.

The Holy Spirit serves to call out the called that they may go and bear witness of the resurrection to every land. From that day when the church in Antioch set aside Paul and Barnabas as missionaries to a Gentile world until the present it has been the Holy Spirit who speaks to men and women making clear the command of God and giving the assurance and courage which has made possible the execution of such an order. The fields

are still white unto harvest, and we must continue to pray that our finest young men and women will hear the Holy Spirit's call.

Only the Spirit of God can make effective the witness of those who go. The Holy Spirit has ever been the agent of power in redeeming men and women. "Without me ye can do nothing" is the negative law of the kingdom which the Lord

has written before every life of service. The late Dr. W. O. Carver wrote: "No matter how great, nor how urgent the work—aye, because the work is so great and so urgent—we must lay no hand to it until the Power comes" (*Missions in the Plan of the Ages*). It was our Lord who said "But tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Conscious fellowship with the Holy Spirit and dependence upon him is everywhere evident in the New Testament. The book of Acts might well be called the activity of the Holy Spirit, for Acts tells us of what Jesus, who had begun to do so much in his own person, continued in the person of the Holy Spirit through the lives of his followers.

Actually, every good thing God has offered the Christian is summed up in the gift of the Holy Spirit. It is he who makes effective in us all that Jesus did for us. Not only does he convict us of our sin but he fans into flame the fires of devotion in our hearts. He interprets the Word of God and makes meaningful our prayer life; and it is he who comes to stand beside us in our hours of trial. He empowers us for service that our witness may be effective in a lost world.

Surely, above all else, the purpose of the Holy Spirit's ministry in the experience of the believer is to empower for service. It would appear from the book of Acts that this is his first and primary task.

(Continued on page 37)

Souls are not saved by "systems" but by the Spirit of God. Organizations without the Holy Spirit are like mills without power. Methods and plans without the grace of God are pipes without water, lamps without oil, banks without money. Even a church that has an orthodox creed and accepts the biblical standards is as useless as are clouds without rain until power comes from God.—CHARLES HADDON SPURGEON



LEFT: Obi's juju house is torn down. CENTER: Obi (left) and Pastor Solon, hospital chaplain, clap to the singing during the burning of the juju house. RIGHT: Burning ceremony. The author and her daughter are under umbrella.

Because of Christian Medicine

By Lois Norman

A SMALL, wiry old man named Obi (O-bee) lives in a village on the banks of the Orashi River in eastern Nigeria. He has lived there many years, but his present life is a new one. Obi is a Christian. His juju house, with its idols, bones, and sacrifices, has been destroyed and his

compound and heart have been swept clean.

His new life means something very different. No longer is he bound by superstitions. He has a Master to live for and to serve and one whom he loves instead of fearing. He has a new love for his own people. He has the assurance of life eternal; before, death held nothing but fear for him.

Obi is typical of many who have survived the ravages of a tropical climate, a strenuous life, and diseases that have killed off many less robust than themselves. One day, however, he became very ill and relatives brought him to the American Baptist Hospital, in Joinkrama, which is near his own village. An operation was performed and for many days life was uncertain. Christians prayed for him and the doctor and nurses used all their skill.

Gradually, he began to improve; and, during this time, he was asked if he knew of the love of Christ. He replied that he knew nothing of Jesus Christ for he had never been to church. He listened attentively as African Christians and missionaries told him the wonderful old story that was so very new to him. His hungry heart responded and one day he said, "I want to destroy my juju."

Coming from an African, this statement was indicative of many things. His juju had been the object of a fierce, fear-filled loyalty. But it was no longer sufficient to satisfy his spiritual hunger. Christ had displaced the idols in his life. The old life was finished and the new life begun. These relics of the past had to be destroyed.

And so they were one Sunday in the presence of joyful, singing Christians. The flames leaped high as the



Some of the buildings of the American Baptist Hospital, Joinkrama, Nigeria: (left to right) operating room; U-shaped building with chapel and doctors' examining room in first wing and clerk's office, pharmacy, and laboratory in second wing; and thirty-two-bed ward building.

little house and its idols burned. Each Sunday as Obi worships with other Christians in the hospital preaching station his face reflects his joy in the Saviour.

Obi's experience describes as no facts can the reason for a Baptist hospital in Joinkrama. The simple purpose is to present Christ through the medium of healing and to help relieve suffering as Jesus did and as he commanded his followers to do.

Eleven years ago Pioneer Missionary Josephine Scaggs came to Joinkrama to do evangelistic work among these river people. The first day after her arrival, the sick were brought to her door. Was she not a missionary? Could she not heal them? Unwilling to turn the suffering away, Miss Scaggs held an unofficial clinic with the help of first-aid book, aspirin, and quinine. The people began to plead for a missionary nurse and soon Fannie George Hurtt (now Mrs. Maxwell Preston) was sent.

Under her direction the first mud clinic building was constructed. Soon other medical missionaries came—Kathleen Manley, a nurse; Roberta Cox Edwards, a doctor; and Ruth Womack, also a nurse. Through these dedicated women and the loyal Africans who worked closely with them, the American Baptist Hospital grew from one mud building to a group of six cement-block buildings.

Most of the present buildings were completed in 1950 under the supervision of Missionary Frank K. Edwards. The largest is a U-shaped building which houses the outpatient clinic; examining room; doctor's, dispenser's, and chaplain's offices; and

laboratory. To the left of this building is a thirty-two-bed ward, composed of two wings. The other buildings are the isolation ward, operating room, storeroom, and laundry. Plans are already drawn up for a maternity ward and a morgue.

In 1952 Dr. and Mrs. Walter M. Moore and Nurse Aletha Fuller came to Joinkrama. They continued the work begun by the pioneer women missionaries and expanded the services of the hospital. In 1955 Dr. William R. Norman, Jr., and Nurse Alice Miller came to relieve while the Moores and Miss Fuller went home on furlough.

Most visitors to Joinkrama are awakened about six thirty in the morning by the hearty singing of the

hospital nurses, ward attendants, and laborers, who have a devotional service at that hour. Soon afterwards, the day's activities are under way. Patients are bathed, linens are changed, and routine is much the same as it is inside halls of healing the world over.

However, this African version might be considered a little brighter; for the patients are clad, not in the conventional white, but in bright red and green. These colors are much more practical because white cloth becomes quite dingy after several washings in the river water, which must be used during the dry months.

Clinic begins as soon as the doctor and nurse arrive at the hospital. As many as twenty to thirty patients are

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Pastor Selon (left) preaches and Rufus Omenibuku interprets during the daily evangelistic service at the hospital's outpatient clinic.



LEFT: Nurse Alice Miller and Dr. William R. Norman, Jr., examine a patient. CENTER: Dr. Norman and assistants perform an operation. Miss Miller is hidden in background. RIGHT: Nurse Amleferi Emelike attends a patient on the ward.

Signs of Progress Amid Difficulties

**The assurance of Jesus that the world
cannot ultimately stop the Word is seen
in the triumph of Christian missions
over serious obstacles in Japan.**

By John W. Shepard, Jr.

THE warning and promise of Jesus recorded in John 16:33 have a special relevance to the task of world missions in our day and are descriptive of the present status and outlook of Southern Baptist mission work in Japan. Jesus said, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

In witnessing of Christ to the people of Japan we encounter many obstacles, some of which are serious hindrances to the work. But we also see many evidences that the work is going on and that the assurance of Jesus that the world cannot ultimately stop the Word is being sustained in truth.

Problems

A few of the most obvious and basic of the many obstacles and problems encountered in the gospel witness in Japan are mentioned here:

I Christianity is still a "foreign" religion in Japan. Though Christianity first came to Japan in the sixteenth century, it was later excluded from that country. It was only about one hundred years ago that it returned.

And, even during these one hundred years, there have been periods when the Christian witness has been severely limited. Southern Baptists have been in Japan less than seventy years, and "in force" only since World War II.

In comparison with Shintoism, which is the religion native to Japan, and Buddhism, which came to Japan fourteen hundred years ago, Chris-

tianity is relatively new. But more important than this chronological factor is the fact that, whereas Shintoism and Buddhism have had this long period of development within Japanese culture, Christianity has come to Japan clothed in the cultural garb of the West.

Japan has been "westernized" to a remarkable degree in the past century; and this has facilitated the acceptance of the gospel, particularly in the cities; but, in rural areas especially, old Japanese customs and patterns of living remain strong, and in themselves constitute a resistance to Christianity.

The problem of the "foreignness," or the "Americanness," of Christianity has been particularly evident since World War II; for the great majority of missionaries who have gone to Japan since the war have been Americans and Christianity has become intimately associated with America in the minds of many Japanese people. In the years immediately following the war, when the Japanese were cordially accepting everything American, this worked to the advantage of Christian missions. However, in the past few years, and particularly since Japan regained her independence in 1952, the difficulties involved in this association have come to outweigh its advantages.

The contribution of many American soldiers in Japan to the work of the churches has been remarkable; but the bad conduct of others has raised serious questions in the minds of many Japanese who tend to lump all Americans together as Christians. A veteran Japanese pastor who is generally favorable to Americans was not being altogether facetious when he said, "Please tell the American

Government to send only Christian soldiers to Japan."

This and other problems, such as the death of the Japanese fisherman resulting from the "fallout" from the H-bomb experiments in the South Pacific, inevitably reflect upon the work of Christ in Japan and many times place the Japanese Christians in an embarrassing position in their relationship with missionaries.

II A growing obstacle to the spread of the gospel in Japan today is the revival of the traditional Japanese religions, Shintoism and Buddhism. These religions were largely discredited in the years following the war because of their close association with the Government; but in the past few years there has been a widespread return of interest and support on the part of the people, reflected in increased attendance at shrines and temples especially at times of festivals.

The obstacle represented in this upsurge of interest in Shintoism and Buddhism is not direct, at least at present; that is, there is no persecution or even that limitation of Christian work which was typical of prewar Japan. There is, under the present constitution, complete religious freedom, though there are some indications that it may be altered in the direction of the re-establishment of Shintoism as the state religion.

However, resurgent Shintoism and Buddhism does mean a growing indirect resistance to the spread of Christianity, particularly on the personal level where becoming a Christian convert means rejection of certain family traditions associated with the worship of those religions. In the postwar years, families indifferent to the observance of these traditions have frequently been tolerant of their rejections by members who become Christians.

A renewal of interest in the old religions will, of course, mean increasing pressure on the part of family groups to force Christians to comply with these traditions. And, in the background of this problem,

there is the related question of resurgent Japanese nationalism, which could mean growing governmental interference, direct and indirect, with the progress of Christian work.

III A third obstacle is a perennial one for Christian work in Japan: *the resistance of the Japanese mind against acceptance of the gospel.* It is a fact often speculated upon by students of missions that the Japanese people as a whole have been slow to accept Christianity.

A discerning Japanese pastor, in trying to account for this fact, has suggested two reasons. The first is the tendency of Japanese to be intellectually critical. Many Japanese, especially students, wait a long time

and ask many questions before they will accept Christianity. An oft-heard answer to the question, "Are you a Christian?" is "Not yet."

A second reason which the pastor gives is that the Japanese people as a whole are practical in their attitude; they want to see a demonstration of the Christian faith before they accept it for themselves. What they often see in the lives of Japanese Christians and missionaries fails to convince them that the Christian faith really makes a difference in life. This, of course, places a heavy responsibility upon Christians in Japan to make their witness one of deed as well as word. It may also account for the emphasis placed upon social service in Japanese Christianity.

IV A final obstacle to the spread of the gospel in Japan lies in *the numerical weakness of Christians there.* After these one hundred years, the number of Christians in Japan, including Catholics, amounts to no more than 500,000, or a little more than one for every two hundred in the total population. These belong to small churches scattered throughout the land, but located largely in cities.

This numerical weakness in itself often gives Japanese Christians a sense of inferiority, of being overwhelmed by the forces of heathenism and secularism around them. This sense of powerlessness is found even among groups of Christian students in our Christian colleges in Japan. It is even more acute among individuals who may be the only Christians working in factories or offices. These people become discouraged in daily environments which are generally indifferent and sometimes antagonistic.

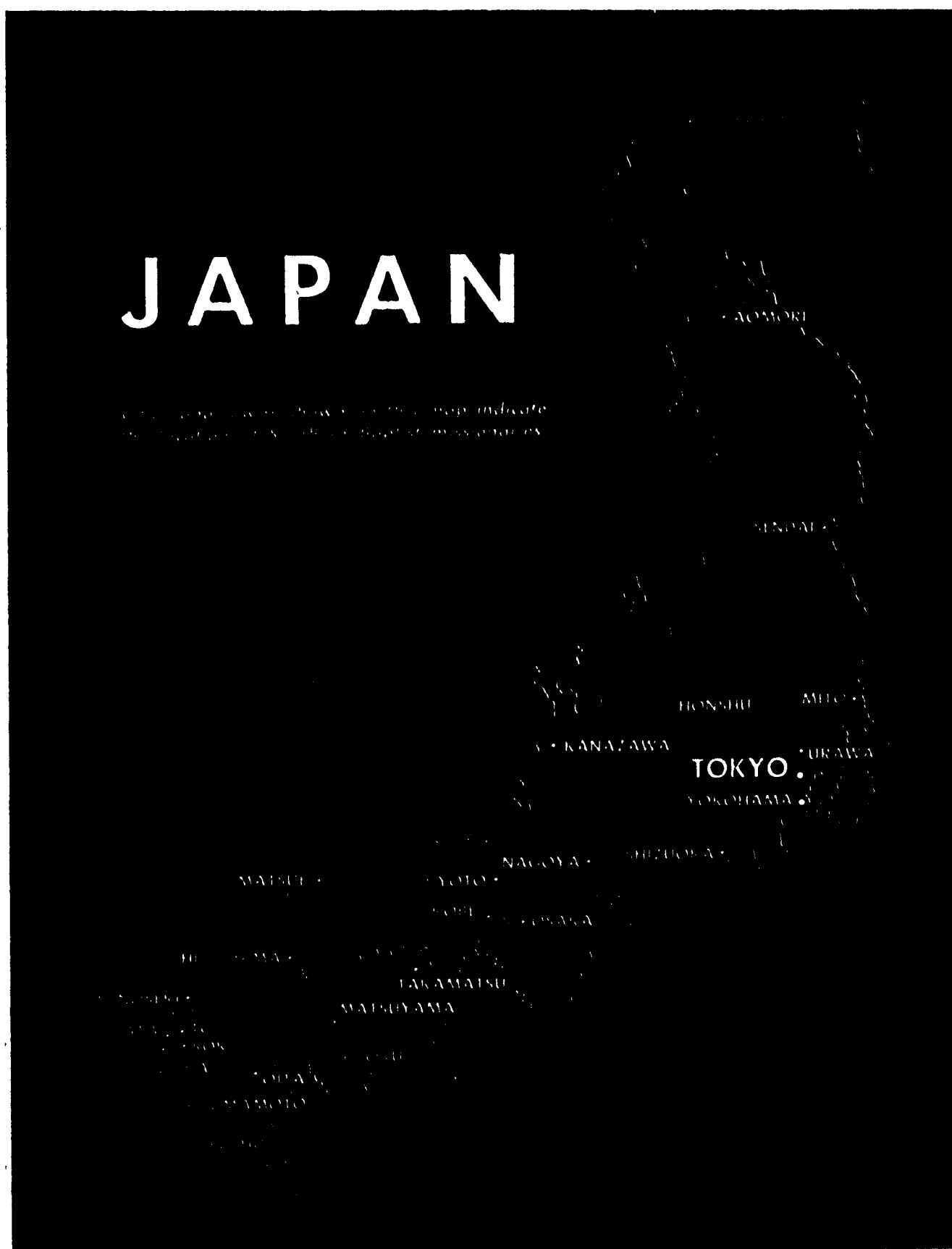
And the very smallness of the Christian movement in Japan has produced a tendency among many leaders to "think small," as, for example, those pastors who think of a church of one hundred members as a goal. It has often been observed that in American Christianity there is an overemphasis on "numbers"; but in Japan there is the tendency to devalue numerical strength as a rationalization for the evident numerical weakness.

Progress

There are, however, certain signs of progress in the mission work in Japan which somewhat offset the obstacles mentioned above. Some of these are as follows:

I *The tendency of Christianity in Japan to become Japanese.* One indication of this trend is the fact that the organizations of Christian work in Japan and the leadership of the work, for the most part, are Japanese. For example, the Baptist churches carry forward, through the Japan Baptist Convention, the work which Southern Baptists support in Japan.

Missionaries take part in the work as members of the churches or workers in the various convention agencies.
(Continued on next page)



Signs of Progress Amid Difficulties *Continued*

cies. The leadership in the churches and in the convention agencies is largely Japanese, and on the whole it is a splendid leadership. Many of the churches are now self-supporting; and much of the financial support of the various agencies and institutions comes from within Japan.

This does not indicate that continued assistance in personnel and finances will not be necessary for the continued advance of the work in the foreseeable future; it simply means that this assistance will be administered through Japanese channels and according to Japanese ways.

One pastor expressed his conviction that more and more the general Japanese public is coming to recognize this fact and is mentally dissociating Christianity with America. As time goes on there will be a tendency, especially among the better educated Japanese, to discriminate between the Christians and non-Christians among Americans. Thus, among the Japanese there is some progress evident against the identification of Christianity as a "foreign" religion.

II. A second evidence of progress is in *appropriate methods of evangelism employed by Christians in Japan*, in accord with social conditions and customs in that country. Because many Japanese hesitate to go to Christian churches there is strong emphasis upon evangelism through home visitation.

One Baptist church in Tokyo records some one hundred prayer meetings a week in the homes of the community, carried on by members of the church. In another church in the southern island of Kyushu, a phenomenal record of baptisms has been achieved without public invitation at the worship services.

The reserve of the Japanese people makes them more amenable to the indirect approach; so persons are invited individually to the services by friends and are directed to the pastor when they express interest in becoming Christians. After a discussion with the pastor, they may be recommended to the church as candidates for membership.

Although it must be said that in general "mass evangelism" (revival meetings, et cetera) does not have

the effectiveness in Japan that it did in the years immediately after the war, there have been instances of remarkable success in this way, especially where work is being opened in a new location. Recent efforts in northern Japan where teams of American and Japanese leaders and extensive publicity were employed gave the work a tremendous impetus at its beginning.

III. A third sign of progress is *the increasing number and devotion of Japanese workers*. The Japanese leadership of our Baptist work was greatly decimated as a result of the war, and a large majority of the postwar converts have been young people. Up until the present, therefore, there has been a serious deficiency of trained and experienced national leadership.

However, the work of the past ten years is beginning to bear fruit in an increasing number of graduates from our seminary and training school at Fukuoka, which will make an important difference in the growth of the work in the coming years. As the new members of the churches gain in their Christian maturity, there will also be an increasing number of laymen who will furnish effective leadership.

One of the strongest assets to the work is the unusual devotion of many Japanese Christians. Many times they must become Christians against severe pressure and opposition; and this serves to make them value highly their faith and their churches. One of the great privileges of the missionary is to work alongside so many earnest and devoted Christians among the Japanese.

IV. The most evident sign of progress in the work in Japan is *the continued increase in numbers among Japanese Christians*, and especially among Baptists. There has been a widespread impression in America that there was a tremendous spurt in the membership of Christian churches in Japan immediately after the war, but that in the past two or three years the momentum has slowed or even come to a stop. That impression is certainly not true of Baptist work.

As a matter of fact, in 1955 there

were more baptisms in Baptist churches than in any previous year in the history of our work there—about one for every five members. That is not to say that spectacular gains are being made everywhere in church membership (there are less than ten thousand Japanese Baptists at present); but a steady growth is being recorded in spite of these obstacles which are growing in their severity. Our Japanese leaders believe that the work will continue to grow.

The very threat of international complications, however, makes it extremely necessary for Southern Baptists to make a maximum effort in Japan now. Dr. E. Stanley Jones, on a recent evangelistic tour in that country, estimated that Japan will make a choice between Christianity and Communism within the next ten years. Whether the two are the only alternatives and whether the estimate of time is correct are matters of opinion which many Japanese and American workers in Japan do not entirely share with Dr. Jones; but that the situation is urgent all agree.

The Japan Baptist Convention leaders last year launched "Operation Evangelism Advance," a program of expansion designed to accomplish in two years what had previously been planned for five. Included in this program was a request for thirteen missionary couples to come immediately to assist in evangelism and the establishment of new churches.

Advance will lag unless these and other requests are acted upon with haste. But the Foreign Mission Board cannot provide the necessary support in personnel and funds unless Southern Baptists respond individually and collectively to the needs of a lost world.

It was not many years ago that a Christian missionary warned America that she must either send missionaries to Japan or prepare to defend herself against Japanese attack. Someone has estimated that it costs approximately \$50,000 to kill one person with modern methods of war. Last year, in the Baptist churches of Japan, it cost about \$1,000 of mission funds to save one person for Christ. Certainly it must be obvious that our responsibility to lost souls, to America, to the world, and to Christ means that we must not fail to spend ourselves in prayer, in money, and in dedicated lives for the salvation of Japan now.

Trends in Missionary Appointments

By Baker James Cauthen

THE finest hours at Foreign Mission Board headquarters are experienced in the appointment of missionaries. All those who are related to the Board find themselves constantly called to new dedication by the testimonies of those being appointed.

A number of trends can be seen in observing the 844 appointments made since January 1, 1946:

1. More missionaries are being appointed than ever before. In 1955 the Foreign Mission Board appointed 104 missionaries. We are expecting that by the end of 1956 the appointments for this year will have reached 125; and we are hopeful that this number will increase year by year. This trend toward a larger number of missionaries each year is one of the most encouraging evidences of advance.

2. More men are going to mission fields than ever before in the history of the Foreign Mission Board. For many years it has been evident that more men have been urgently needed. Far too many times there have been mission stations where the lack of men was nothing short of tragic.

This does not in any way mean that the place of the single woman on the mission field is less urgent than ever before. Many single women are being appointed and the value of their service cannot be overstated. If there were no single women on the mission fields some of the finest ministries of Christian service would be weakened or impossible. The going of men to the mission fields, however, gives reinforcement to the work in a very definite manner.

3. Many ministers of the gospel are coming to realize the great challenge for them on the mission field. It has become more widely understood that the priority personnel need is that of ministers of the gospel who are equipped to share the knowledge of Christ throughout the world.



Baker James Cauthen

4. Men and women of experience are going to the mission field. This is a trend of real significance. The experience a person secures before going to the field pays rich dividends after he reaches his place of service.

Candidates coming for appointment are frequently asked, "Have you ever led people to Christ?" It is taken for granted that if people have not made an effort to lead others to Christ at home they will not be effective soul-winners abroad.

Missionary candidates are encouraged to get all the experience possible during the years of college and seminary preparation. Any type of experience which can be secured is of value. Many men become pastors of rural churches or work in missions. Others serve in various capacities in churches they attend. Many candidates gain valuable experience in summer work in connection with the Home Mission Board or through their state organizations.

When an application of a mission volunteer is being studied, his record of service is of equal significance with his record of college and seminary preparation. The test of a person's fitness for appointment often lies in the work he has done along the way.

5. Men and women with specialized training in the areas of church development are being sent.

There are rapidly expanding opportunities on all mission fields for men and women highly trained in religious education and church music. Opportunities for such service are found chiefly in seminaries, publishing houses, convention organizations, and certain strategic churches where demonstrations can be given of the principles of church development.

Quite obviously, no attempt will ever be made to provide educational and music directors for local churches throughout the world. Every effort will be made to train those workers on the mission fields from among the nationals whom God will call. For this reason strong departments of religious education are being developed in the seminaries abroad. Publishing houses render the same strategic service to their areas that the Sunday School Board does to the Southern Baptist Convention.

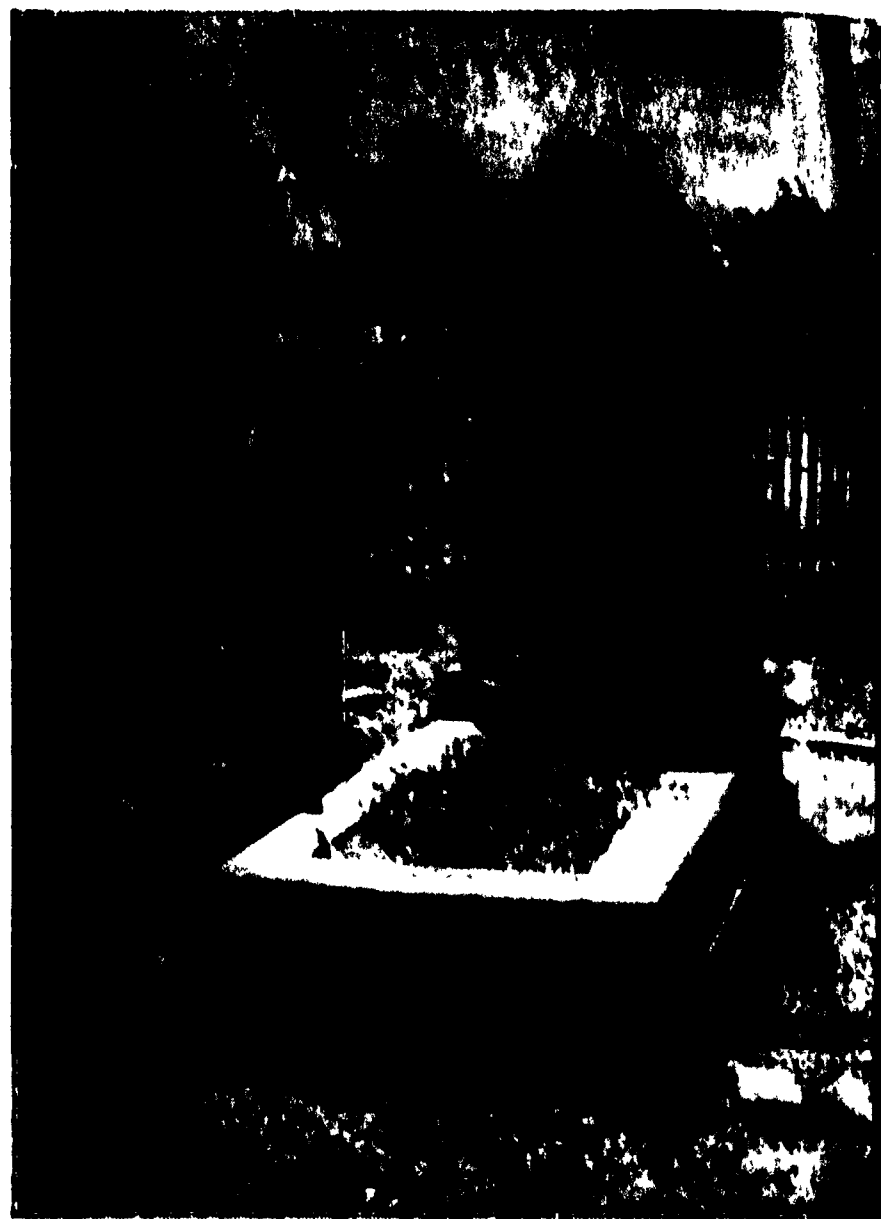
Many opportunities for service are found in medical and educational work. Urgent calls come for doctors, nurses, and teachers for seminaries, colleges, and high schools. Workers for kindergarten and good will center services are also needed. In certain select places specialists in agriculture can be used; but only a limited number of these are as yet being called for, because highly specialized facilities are needed in order to make their work effective.

6. One of the most significant trends in missionary appointment is seen in the fact that men who are serving in pastorates and have gained excellent experience after graduating from seminaries are presenting themselves in increasing numbers. In many cases some of the best work being done results from the efforts of these men who step from posts of major opportunity to go to fields of service as needed.

Missionaries who go to the field today set a high record for stability of purpose. Of the 844 missionaries sent to the field since January 1, 1946, only eight couples and ten single women have been unable to serve out their full first term of appointment. The

(Continued on page 36)

The editors present on these and the following pages a feature on Baptists of Yugoslavia as representative of all who remain true to Christ behind Iron and Bamboo Curtains. May it inspire Southern Baptists to pray for those who live and witness in difficult places and may it prompt all of us to assume responsibility commensurate with the opportunity we have for giving the gospel to others.



A Tolerated Minority

By John Allen Moore

YUGOSLAVIA is, I suppose, the only Communist-controlled country which is even partially open to missionary work in the usual sense. Perhaps for this reason our small mission there is of unusual significance.

The position of Baptists in relation to the State is as good as that of any other religious body in this Balkan land. The present Government, despite its avowed and aggressive atheism, tolerates the churches. Religion is discouraged but not outlawed.

The Christian is not persecuted officially in Yugoslavia today, but he finds it difficult to get ahead. He must be content with a humble position in business and society. It is only fair to add that in these respects the position

of Baptists before the war was about the same. The dominant Serbian Orthodox and Roman Catholic Churches suppressed them then.

At the close of the first world war there were about six-hundred Baptists in the newly formed state of Yugoslavia. These were almost entirely among the German and Slovak minorities in territory taken over from Hungary.

Despite their many difficulties Baptists enjoyed a slow but steady growth and at the beginning of World War II numbered twenty-eight hundred. They were divided into six conventions, each of which used a different language: Serbo-Croatian, German, Slovak, Hungarian, Romanian, and Slovenian.

The great organizer and leader during this period was Vinko Vacek. As a Croatian immigrant in America he was converted, then in 1922 he returned to his native land as a national worker under the Foreign Mission Board. From that time until his death in 1939 he labored unremittingly as traveling evangelist, president of the Baptist Union, and editor of the denominational paper, *Glas Evandjelja (Voice of the Gospel)*.

Dr. Everett Gill, Sr., the Foreign Mission Board's representative in Europe, visited from time to time among the churches and counseled them in their work. I was appointed the Board's first missionary to Yugoslavia in 1938. Miss Pauline Willingham joined me a year and a half later

Strength Through Hardship

FRANJO KLEM, Baptist youth secretary and pastor of Yugoslavia who spent four months in the States early this year studying seminary and church organizational work, says Christians of America owe a debt to the Lord they can never repay.

He was surprised and impressed by the freedom and the high standard of living in America. And he was a bit shocked by the way the Christians of America take these blessings for granted. "Your living standard is so wonderful that there is much opportunity to do for the Lord," he said.

Mr. Klem serves a circuit of five Baptist churches and sometimes he must walk long distances in rain and snow to reach them. Some of his members walk seven miles over mountainous territory to get to the

morning worship service. Then they walk back home after the service. One woman, about forty-five years of age, walks nine miles to church and then turns around and walks back home. "Our people are hungry for the gospel," he said.

"In our country every day is a risk for the Christian; but 80 to 85 per cent of the church members are active. In the United States I was surprised to find churches of two to three thousand members with only a few hundred in the worship service. It is not so easy to become a church member in Yugoslavia. Our teaching must be stronger because of our difficulties. Thus, our people are more consecrated."

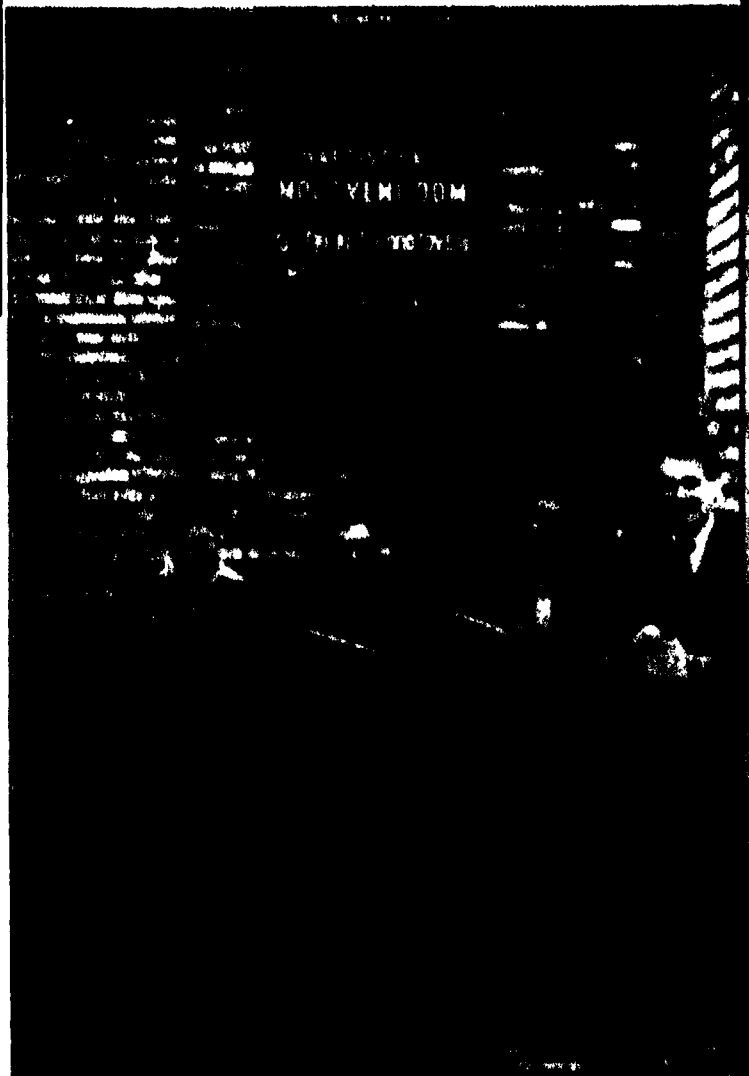
Pastor Klem said he learned much about Sunday school, Training Union, and Vacation Bible school work in the States. "I go back with a positive and good impression. I think it is so necessary that we help each other," he added.

Pastor Franjo Klem visits the grave of a free church pioneer in Sarajevo, Yugoslavia.



Baptismal scene, Yugoslavia
(taken from a 1934 picture).

Pastor Lehocki, of Novi Sad, and his daughters and son hold songbooks they made by hand, copying words and music.



as my wife and colaborer. The first Yugoslav Baptist seminary was opened in Belgrade in 1940 but it was closed and the missionaries expelled by war conditions in the following year.

Immediately after the recent war, when conditions were unsettled, Baptists and others felt very insecure. Things are more stable now. This is not to say, of course, that Baptists

or any other Christians have come into official favor. But they know fairly well where they stand, what they are permitted by the authorities to do, and what not to do.

They know that they may hold their services in their own places of worship, but not in private living quarters as was the practice of the smaller congregations before. They may

(Continued on next page) •

evangelize inside their churches but not elsewhere. They may preach freely from their pulpits so long as they do not criticize the present order.

Baptists continue to enjoy steady growth. Despite the loss of practically all the six hundred German Baptists by emigration and otherwise at the close of the war, the total Baptist membership in Yugoslavia is now thirty-two hundred.

The most encouraging growth in recent months has been among Romanian-speaking churches, where a revival spirit prevails. Their membership, increased by more than 40 per cent during the year, totals about 250. Sixty-seven of the converts were baptized in one service.

The providing of chapels is a great problem and a great opportunity at the present time. No room will be approved by the authorities for religious services unless it has at least a separate entrance and is used for no other purpose. Due to the extreme housing shortage and the attitude toward religion, it is practically impossible to rent halls for church use.

This usually means that, if church members are to meet at all, chapels must be bought or built. It is often possible to purchase a suitable building at a very reasonable price. Even better, where funds are available, is the building of a chapel. The cost varies from one to five thousand dollars for each church thus provided with a house of worship.

The Yugoslav Baptists contribute

what they can. Recently the churches of one district purchased, entirely with their own contributions, a building for chapel and pastor's quarters in a small town which thus becomes a new center of work. It is the first instance so far as I know where Yugoslav Baptists have completed such a project without outside help; and this is encouraging. Still, most congregations must have our assistance if they are to take advantage of the present opportunity.

There are Baptists in 110 localities in Yugoslavia. Perhaps half of these have some kind of meeting place which is recognized. In many villages and towns, even in some of the larger cities such as Osijek and Skoplje,

(Continued on page 14)



A market scene in Radoviste, Macedonia, Yugoslavia.



National costumes of Stip, in Macedonia, a federative unit of Yugoslavia.



Women chatting on the street in Sarajevo, Yugoslavia.



This crowd attended the opening service of the Jablanka church, which was held in the churchyard.



Street scene in Belgrade, an industrial city and the capital of Yugoslavia.

Yugoslavia

FOREIGN MISSION BOARD
Southern Baptist Convention
Richmond, Virginia

OUR DEAR IN THE LORD:

We have received the gift of four hundred dollars for which we are hearty grateful; we are going to use it for the extension of our chapel and fixing of the fence. The whole congregation of our people is sending hearty greetings and thanks. We are preylfully determined to use every penny to the glory of God and salvation of perishing soul in our city.

The Lord is good to us; souls are getting saved so that there is no place where to stand. If the hunger after spiritual things will continue than even the extended chapel will become soon small.

During this winter time we are having evangelistic campaigns in the country places and new people are deciding for the Lord by scores. We had three hundred to four hundred people every evening in Vladimirovc and some people were standing for three and a half hours for the lack of space.

We are yours in the name of the church.

*Signed by the pastor
of a Baptist church*

there are groups of Baptists who are not permitted to gather for worship because they have no approved place in which to do so.

Sunday schools in Yugoslavia, as in most other countries of Europe, are for children only. Only one Baptist Sunday school in the country has more than one class. The teachers have no literature except the Bible to aid them in preparation. The lesson consists of a Bible story or the exposition of some text, then the repetition by each child of the memory verse for the day.

A recent innovation in some of the churches is flannelgraph. A beginning is being made just now in the preparation of materials for the teachers; something for the pupils will come later. Partial grading of the Sunday schools is not too far off, we hope.

It is very seldom that a Baptist church in Yugoslavia will accept anyone for baptism and church membership who is under sixteen or seventeen years of age. Still, and this is encouraging, a relatively large proportion of the total church membership throughout the country is young people.

The most representative meeting of Yugoslav Baptists is the young people's conference. This was an annual gathering before the war; but the first postwar conference was held in Novi Sad at the end of November, 1955. Four hundred assembled for the three-day meeting (the same proportion in the Southern Baptist Conven-

Pastor Djuro Vezmar preaches to a small congregation.

Mud-brick church under construction in Vekike Srediste.

The Baptist church orchestra in Daruvar, Yugoslavia.



Candidates are baptized in the river, Severin na Kupi.

Dinner is served in the churchyard on day of baptisms.





A small Baptist service in Sarajevo, Yugoslavia.

this place was available only because of the sacrificial generosity of a member of the Zagreb church. Classes were held in the little church hall, about three miles away, and students took their meals in the cheapest restaurants they could find.

The Bible school is now in the small town of Daruvar, where classes and meals can be had on the church premises; but students must sleep in various homes throughout the town. Besides six regular students, due to be graduated at the end of 1956, there are as many others studying under the sponsorship of the seminary to complete the eight years of general

(Continued on page 38)

Pastor Klem stands with candidates for baptism in the church at Daruvar, Yugoslavia.

Pastor Franjo Klem prepares materials to be mimeographed and sent to the churches.

tion would call for a gathering of one million people). The Novi Sad church building, one of our two largest, was far too small to seat them all; so the pews were removed. The young people stood for the two-to three-hour sessions, morning, afternoon, and evening. I did not hear a single complaint.

The conference at Novi Sad created the position of young people's secretary and elected Pastor Franjo Klem to the post. It also took a courageous stand for abstinence from alcoholic beverages, a position which is considered radical even by some Yugoslav Baptists. At an evangelistic service during the conference thirty-two young people publicly professed faith in Christ for the first time and about a hundred dedicated their lives anew to the Master.

The little seminary, or Bible school, was finally reopened in Zagreb in 1954. It operated there for one semester under very difficult circumstances.

All twelve students slept in one room, two to a single bed; and even



LEFT: Water for the baptistry in Daruvar is heated in these wood stoves. RIGHT: Missionary John Allen Moore.

FOREIGN MISSION NEWS

General

Missionaries Total 1,084

The Southern Baptist Foreign Mission Board appointed 18 young people for overseas service at its July meeting, bringing the total number of active Southern Baptist foreign missionaries to 1,084 and the number of appointments for 1956 to 83. (See page 30 for photos and biographical information on new appointees.)

Relief Aid Sent

The Relief Committee of the Southern Baptist Convention appropriated \$5,000 for immediate aid to homeless and suffering victims of the dynamite blast in Cali, Colombia, on August 7. There was some damage to the property of First Baptist Church, where the International Baptist Theological Seminary meets temporarily in the educational building; but no missionaries or national pastors were injured.

The Relief Committee also sent \$5,000 to the Indonesian Mission to be used among some unfortunate people on the island of Celebes. There are no Southern Baptist missionaries on Celebes; but those on Java have opportunity to extend help to the people of Celebes who are suffering from persecution and terrorism at the hands of a group of terrorists belonging to an organization known as Darul Islam.

Missionary W. Buren Johnson, treasurer of the Mission, wrote Dr. George W. Sadler, chairman of the Relief Committee: "This organization seems to be more political than religious. Its members act like rebels and seem to be against the existing Government.

"There are 400,000 refugees in the Luwu area of Celebes, of whom 100,000 are Protestants. The largest concentration is in Masamba where many thousands are located in camps. In Palopo 500 refugees are living on a low bit of ground near the public park. Their houses are of bamboo, damp and dark. Fifteen or 20 people may be living in a single small shack, many of whom must sleep on the dirt floor, which means mud during the rainy season. While they prefer rice, many of them have only corn broth to eat. There is little water and much dysentery. The sick cannot enter the hospital for it is usually overcrowded.

"Some of these people were forced



Dr. J. Winston Crawley, secretary for the Orient for the Foreign Mission Board, has moved his family to Richmond, Va., where he has established his office at Board headquarters. Pictured (left to right) are Joy, Dr. Crawley, Winston, Mrs. Crawley, and Anne. Since his election to his present post in April, 1954, Dr. Crawley has maintained temporary Orient headquarters abroad, first in Singapore and more recently in Tokyo, Japan.

from their land as early as 1951, and almost all of them have been refugees for at least one year. Most have no work and are, therefore, dependent upon outside aid if they are not to starve. The poor quality of the food is shown by the fact that 500 persons recently brought by the army to Masamba to escape terrorism were in good health and of normal weight; but within two months all had become very thin and many were ill. These people need food, medicine, clothing, and hope.

"The refugees have been driven from their homes and cannot return until peace and order is restored in their communities. The situation is really desperate; and unless food, clothing, and medicines can be provided in sizable quantities soon many more of these people will die of starvation, exposure, and disease."

Mr. Johnson made the request for \$5,000 of relief funds upon action taken at the annual meeting of Southern Baptist missionaries in Indonesia. "This is not a large sum, but that

much help will save many lives," he wrote. "It will let these people know that there are American Christians who care enough to help when others suffer. In addition to the good this contribution will do for the suffering people, it will also be a realistic gesture of co-operation, brotherly love, and good will which will increasingly open doors and hearts to the preaching of the gospel by Southern Baptists in Indonesia."

The relief treasury is practically depleted of funds since these amounts were forwarded to Colombia and Indonesia. Dr. Sadler says, "Surely Southern Baptists will be glad to help ease humanity's hurts through their gifts to relief."

The relief program of Southern Baptists is administered from a world relief fund made up of special gifts from individuals and churches. Money for relief should be addressed to the Southern Baptist Foreign Mission Board, P. O. Box 5148, Richmond 20, Va.

Doctors, Save These Samples

A Southern Baptist doctor has suggested to the Foreign Mission Board that many doctors, who dispose of medicine samples annually, would be happy to make them available to mis-

(Continued on next page)

Six Southern Baptists Begin Mission Work in Tanganyika

SIX Southern Baptist missionaries to Nigeria severed their relationship with the Nigerian Baptist Mission (organization of Southern Baptist missionaries) in August and became charter members of the Southern Baptist Mission of Tanganyika. They are Dr. and Mrs. Jack E. Walker, Rev. and Mrs. Davis L. Saunders, and Rev. and Mrs. Winfred O. Harper.

The organization of the new Mission is the culmination of more than two years of study regarding the entrance of Southern Baptist missionaries into East Africa. The Foreign Mission Board voted last October to make definite plans to begin missionary work in Kenya and/or Tanganyika in 1956, and then in April this year made the action more definite by voting to authorize the establishment of medical and evangelistic work in Tanganyika.

Last summer, Dr. Walker, Mr. Saunders, and Mr. Harper spent a month surveying possibilities for Southern Baptist mission work in East Africa and recommended to Dr.

George W. Sadler, the Foreign Mission Board's secretary for Africa, Europe, and the Near East, that a tuberculosis hospital be opened in or near Mbeya in the southern Highland Province, a center of population concentration with increased incidence of tuberculosis. Because of its climatic conditions the city is also one of the most ideal locations in the country for such a hospital.

The director of medical services pointed out to the missionaries the fact that tuberculosis work is the greatest medical need of Tanganyika. And at present there is no tuberculosis work being done in Tanganyika by Protestant missions.

The survey committee recommends that the hospital be designed for 100 beds, that the initial construction be sufficient for inpatient care for 50 beds with basic equipment for the complete hospital, and that the remainder of the hospital be constructed within a year of its opening.

The committee leased a house in Dar es Salaam, the capital of Tanganyika, with the idea that evangelistic work will be started there immediately. Mr. and Mrs. Harper will be stationed there for language study and evangelistic work.

Dr. and Mrs. Walker and Mr. and Mrs. Saunders will be stationed at Mbeya as soon as housing can be acquired. Since his appointment to Nigeria in 1951 Dr. Walker has served at the Baptist hospitals in Ogbomosho and Shaki. Mr. Saunders, who has a degree in civil engineering, was a field engineer and a carpenter before his appointment to Nigeria in 1951. Mrs. Saunders is a nurse.

Further study is being given to the possibilities of opening evangelistic work in Kenya.

In announcing the Board's entry into an additional country, Dr. Sadler said: "It is hoped that Southern Baptists will recognize in this outreach a challenge to more complete dedication of life and money in our ever expanding program. It is clearly evident that hospitals cannot be built and maintained apart from generous giving on the part of Southern Baptists."



Some of the delegates to the inaugural meeting of the African Baptist Women's Union at Camp Young, Ede, Nigeria, last summer: (left to right, front row) Mrs. Tabitha Ndhlovu, Southern Rhodesia; Mrs. Mattie Nsingingani, Belgian Congo; Mrs. J. T. Ayorinde, Nigeria; Miss Sarah Tisdale, Liberia; Mrs. Clyde Cynthia Brown, Liberia; (second row) Mrs. A. Bell and Mrs. H. Bell, Cameroons; Mrs. Fariade, Nigeria; Mrs. John, Sierra Leone; Mrs. Elsie Brown, Liberia; and Mrs. Dillon, Liberia. (See story in Foreign Mission News.)

Foreign Mission News

(Continued from page 17)

sion hospitals if they knew how much they are needed and what they would mean in the healing of those unable to secure and those too poor to buy such materials.

Doctors who wish to send samples abroad may receive the names and addresses of mission hospitals by writing to the Foreign Mission Board, P. O. Box 5148, Richmond 20, Va.

Ministry to Foreigners

One way in which a church can be missionary is in the ministry to foreign students. An example has been set by the winning of two young men from the Orient by churches in Texas and Tennessee. (See photos on this page.)

Lt. Col. Jiro Ogawa, of the Japanese Air Force, was studying English at Lackland Air Force Base, in San Antonio, Tex., in order to work more efficiently with the American service personnel in Japan when he was invited to an International Day luncheon at First Baptist Church, San Antonio.

A Buddhist, he had not been interested in religion until that day; but he was impressed with the services of the church. "I like the atmosphere of



Missionary James L. Garrett (center) helps the pastor and the Sunday school superintendent of First Baptist Church, Salvador, Bahia, Brazil, in a Sunday school clinic. The posters, made by Mrs. Garrett, indicate (left to right) the following principles of building a Sunday school: "Find them," "Teach them," "Win them." (See story in Foreign Mission News.)

your church," he remarked. "It makes me feel good. I want what you have!" He professed faith in Christ and was baptized by Dr. Perry F. Webb, pastor of the church.

Since his interest in Christianity he has written to his wife in the suburbs of Tokyo, Japan, suggesting that she get a Bible and read it.

Chung-Shyang Ma, native of China and teacher in the National Taiwan University, came to the States in February, 1955, as an exchange student and is studying at the University of Tennessee. He was a follower of Confucianism and had attended a Christian church only twice before he visited the South Knoxville (Tenn.) Baptist Church.

He was delighted with the church services and the wholesome welcome the members gave him, and he attended the church to learn the facts about the Christian religion. After many hours of conferences with a friend at the University and with Pastor S. M. Mulkey and after reading and studying the Bible, he accepted Christ as his Saviour and was baptized into the membership of the church.

He has requested that a missionary in Taipei, Taiwan, visit his family there and tell them of Jesus.

Brazil

Sunday School Clinics

During the past year the Baptists of North Brazil have held six Sunday school clinics in four states with 510 officers and teachers from 38 churches participating. (See photo on this page.)

Missionary James L. Garrett reports: "Emphasis was placed on the value of the Sunday school to the church and the importance of teaching the Bible. Much attention was given to



LEFT: Lt. Col. Jiro Ogawa, of the Japanese Air Force, is baptized into the membership of First Baptist Church, San Antonio, Tex., by Pastor Perry F. Webb. RIGHT: Chung-Shyang Ma, a native of China and teacher in the National Taiwan University is baptized into the membership of South Knoxville (Tenn.) Baptist Church by Pastor S. M. Mulkey. He is studying at the University of Tennessee. (See story in Foreign Mission News.)





These pastors and other Christians from Yoruba churches in the northern region of Nigeria recently attended a missions planning conference to discuss ways and means of propagating the gospel to people of other tribes in the North, most of whom are Moslems. Thomas J. Kennedy, missionary adviser, is at the extreme left. (See story in Foreign Mission News.)

the importance of organization because our Sunday schools are not well organized."

Plans are being made to have a state-wide Sunday school clinic at João Pessoa, in the state of Paraíba, as soon as the church's new building is completed.

(For a story on Vacation Bible school clinics in North Brazil see page 11 of the September issue of The Commission.)

South Brazil Seminary

Dr. A. Benjamin Oliver, president of the South Brazil Baptist Theological Seminary, Rio de Janeiro, said in a recent report that the school is a basic factor in mission building in South Brazil. Dr. Oliver, Southern Baptist missionary, succeeded Dr. A. R. Crabtree, who retired in 1954.

"An examination of the list of pastors in South Brazil—which now goes to a little beyond 500—shows that practically all of those who are serving leading churches were trained in our seminary," says Dr. Oliver. "It is becoming increasingly true, as our prestige grows, that forward-looking young men who plan to enter the ministry are considering our seminary as the place for training.

"The seminary trains the students in evangelism—not a one-sided, highly emotional type but the New Testament kind that is based on preaching for a decision, praying for a decision,

and finally leading the repentant sinner to trust in the Lord Jesus Christ as his Saviour from sin and as Lord of his redeemed life.

"The seminary is a basic factor in mission building for South Brazil because it reaches the man in the pew. Many laymen have studied in our extension course and have become pro-

ficient evangelists. The rapid and unprecedented growth of our denomination must be due, at least in part, to the fact that somehow the seminary has been able to reach out into the highways and byways with its whole program of the gospel—missions, education, benevolence."

The present enrolment of the seminary is 85, bringing the total for all the years of its existence to 585. Plans are now under way for a building of efficiency apartments to care for married students and also for a combination chapel and library building to care for a future enrolment of 250 students. It is expected that the time is not too far distant when there will be at least 250 young people studying in the seminary.

The seminary offers the Th.G. (graduate in theology), Th.B. (bachelor in theology), and the Th.D. degrees. (See photo on page 35.)

Hong Kong

Baptist College Opens

The newly organized Hong Kong Baptist College opened September 10 with 150 freshman students. It is under the sponsorship of the Hong Kong Baptist Association. (Photo below.)

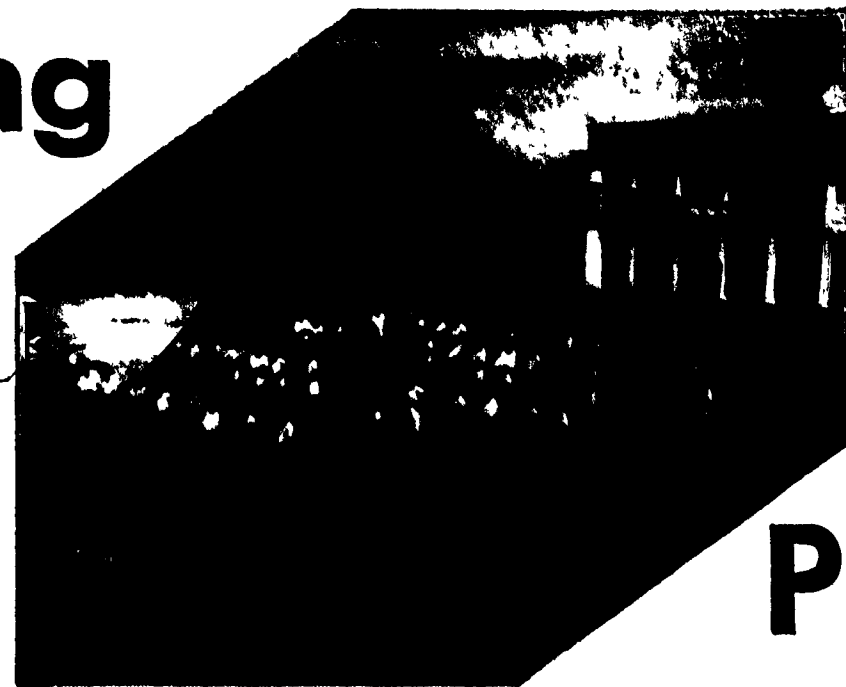
Dr. Lam Chi Fung, chairman of the Hong Kong Association and a well-

(Continued on page 34)



More than 250 students from 48 middle (high) schools in Hong Kong and Macao took entrance examinations for the newly founded Baptist college in Hong Kong. The college, which opened September 10 with 150 students, has a Christian Chinese and missionary faculty. (See story in Foreign Mission News.)

Cycling



Students at the Nigerian Baptist Theological Seminary are ready to ride out on their weekly trip to villages and towns in the Ogbomosho area to preach in churches and markets. The seminary owns more than fifty cycles; individuals and churches furnish others. Photos are by W. McKinley Gilliam.

Preachers

Buildings of the Nigerian Baptist Theological Seminary, Ogbomosho, present an imposing picture even from the rear. The central building houses the library and chapel. The administration building and classroom building are on each side.



Seminary students distribute Bible picture cards to children in one of the Ogbomosho market areas. Some of the cycling preachers go into villages as far away as twenty-five miles.



Five African tribes in the student body are represented by (left to right) J. K. Mede, Urhobo; R. E. Oku, Ijaw; J. O. Alabi, Yoruba; and I. B. Nwaeonu, Ibo, all of Nigeria; and A. K. Oteng, Ashanti, of the Gold Coast. There are 103 men enrolled in the seminary this year.

EDITORIALS

Discipleship and Our Task

Along the dusty road trudged two despondent men. They were intently engaged in conversation concerning the happenings of the past three days. So submerged in their sorrow and absorbed in their talk were they that little effort was made to identify the "stranger" who quietly overtook them. "What communications are these that ye have one with another, as ye walk?" asked this uninvited traveler (Luke 24:17 ASV).

Their painful sorrow coupled with the shock from such amazing ignorance provoked from one of the two a question tinged with disgust. "Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days?" (Luke 24:18b ASV). After a profound lesson on the necessity of these happenings for man's redemption and a prayer of thanks for their food, they recognized this "stranger" to be Jesus, their Lord.

Despondency gave way to faith; weariness yielded to zeal; and haste replaced their lingering pace. Jesus left them; but they made haste immediately and returned to Jerusalem. There they found the eleven gathered together; so they told them their wonderful experience with the risen Christ.

Discipleship for them and all the other followers took on new meaning. They were related to a Christ who came not by accident or without notice. His advent, his death, and his resurrection were essential to world redemption. These gave meaning and fulfilment to God's plan of the ages. But these redeeming factors experienced by those followers resulted in an eternal affinity between the Lord and his disciples. And this relationship, though often strained then and through the succeeding generations, obtains today.

Christian discipleship, therefore, obliges the disciple to do much—much more than most disciples are willing to acknowledge, much less exemplify. For those who claim to be disciples of Jesus Christ certain principles are requisite in order that that relationship may mean all for which it was initiated.

For one thing, this discipleship is obtained by a direct personal encounter with God through Christ. Christ came as God's only way to reveal himself and his love to men. Jesus' advent was an absolute requisite in God's economy.

Early in Christian history there were those who felt that discipleship was to be gained only by proxy assistance or some interposition of man. This grew to such proportions that a man inspired of God and "borne along by the Holy Spirit" (2 Peter 1:21, in-

terpretation from the Greek) wrote the book of Hebrews to give convincing argument to the absolute necessity of Christ's life and death for man's salvation. Later the proxy assistance idea gained favor until it ultimately resulted in the Roman Catholic Church and other expressions of proxy religion.

Just now Southern Baptists are engaged in planning an intensive program for a World Missions Year, beginning October 28, of this year, and continuing until December 31, 1957. All that we do will crumble and come to naught if we forget for one moment that discipleship for which we are projecting these extensive plans comes only through personal faith in Christ, the Saviour. The witness-bearer himself must, therefore, have become a disciple this way and he must bear certain witness to others that they may know how to become genuine disciples.

Then again, Christian discipleship means a continuing process of learning from Christ, the disciple's teacher. Easy it is for us to believe that Christ's death alone provides salvation; but it is most difficult for us to recognize that his incarnation was just as essential to our learning from the only perfect teacher.

We, like Jesus' hearers, are ready to believe and even to teach "Thou shalt not kill. . . . Thou shalt not commit adultery. . . . An eye for an eye, and a tooth for a tooth. . . . Thou shalt love thy neighbour, and hate thine enemy." But, unless we have learned more, this entitles us to no more than zero as disciples of Jesus!

Comparatively few have learned "that every one who is angry with his brother shall be in danger of the judgment," that adultery is committed in the heart, that good should be returned for evil, and that we should love our enemies and pray for them (Matthew 5:22 ff. ASV). Christianity has failed, not because of the fewness of its numbers, but because its followers have not learned Jesus' teachings nor translated them into Christian conduct.

Does not an accusing finger point Christianity's way—and, therefore, toward every Christian—when anger and hate distort the relations between nations, world leaders, races, and classes? Are not our consciences stricken and does not our guilt condemn us when crime, immorality, drunkenness, dishonesty, and hypocrisy characterize our society?

Constituting one of the largest groups of Christians in the Southland, Southern Baptists face a testing through which we could pass and be found wanting. Unless we exhibit evidences of honest, devoted, clean, unselfish discipleship, we shall not do much during World Missions Year except to demonstrate our unwillingness to learn obedient discipleship from our Lord.

Moreover, genuine discipleship results in wholehearted commitment to maximum Christian service. Jesus has set the requirements: "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24).

To render this service and comply with these stipulations, certain commitments are essential.

First, there must be a positive response to our Lord's clear command. The imperative incumbent upon the disciples of every land is: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Nothing short of a commitment on the part of every Christian and every church to proclaim the gospel from the local community to the very ends of the earth is obedience to this command.

Second, this commitment should be for the "duration." Just as Jesus, after issuing the Great Commission, promised to be with his immediate disciples and all those of every succeeding generation "unto the end of the world" (for the "duration"), so does he require of every disciple lifetime cross-bearing. "Take up his cross" (aorist in the Greek) means "once and for all"; and the original "follow me" really means "keep on following me."

Third, genuine discipleship entails a commitment of complete expendability. The disciple need not fear that the total impact of his service will be measured by the length of his life, because his unrestrained obedience testifies to the genuineness of his faith and the sincerity of his love which God is able to use for eternal results. The disciple who loses his life "for my sake" shall find its fullest usefulness.

It is not, therefore, surprising to hear Jesus say, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit" (John 12:24 ASV). Only eternity will reveal the impact upon young lives and the full fruits of the short lives of disciples like Dr. William L. Wallace who gave such genuine exemplification of these words from the lips of Jesus.

If Southern Baptists are to "bear much fruit" through their programs during this World Missions Year, they must become genuine disciples of our Saviour and be willing to make and carry out these commitments. If we as a denomination are able to realize all that obtains in obedient discipleship, the achievements which we shall make through all of the programs of this World Missions Year will be the finest of our history. The relevancy of discipleship to the task which has been committed to our hands is, therefore, exceedingly real and acute.

Our Sons, Daughters, and Money

Already four thousand young people, who feel it to be the will of God for them to serve as foreign missionaries, are corresponding with the Foreign Mission Board. One thousand of these are students

in our seminaries and other graduate schools or are already out gaining valuable experience and are, therefore, missionary candidates. Those in this group who carry through with their commitments and qualify will be appointed within the next five or six years. Three thousand of the four thousand are young people still in academic schools and not yet enrolled in seminaries.

News from associational, district, state, and South-wide assemblies indicate that more than five hundred young people have this summer committed themselves for foreign mission service. Within a few years our colleges will be graduating the largest numbers in their histories; and if the upsurge in life dedication continues our seminaries will be taxed to utmost capacity immediately thereafter.

And if present percentages hold for the years just ahead, it is reasonable to believe that from two hundred to three hundred qualified young Southern Baptists will be presenting themselves to the Foreign Mission Board annually for appointment.

When this becomes a reality—and it is sure to become so soon—will Southern Baptists be ready to match with their dollars, prayers, and personal support the lives of these dedicated young people—their sons and daughters?

One thing is certain: We shall not be ready unless we begin intensive preparation now! Let us take stock of our spiritual and material resources. May we be ready to let Christ take out of our lives those things that must come out and put into our hearts those things that should be there. May we give ourselves to prayer, searching Bible study, self-examination, dedication, and revival!

Let us learn what God expects of our purses as well as our hearts and have the courage not only to be faithful stewards ourselves but to see that others are enlisted. May we all be concerned that a proper percentage of our church budget is set apart for world missions through the Cooperative Program. Let us also have a liberal share in additional offerings that the gospel of our Lord may be shared with the millions around the world.

The Commission and World Missions

How large a place has been given to foreign missions in planning your church program for World Missions Year (October 28, 1956-December 31, 1957)? *The Commission* in the hands of each church leader will enable every Baptist church to be a real base in world missions. If you cannot adopt the family budget plan, why not include in your 1957 budget a subscription to *The Commission* for every member whom your church has elected to a responsibility for the coming year? Using the club subscription plan you can send *The Commission* to ten or more leaders for 77 cents a year per person.

The Reach of a Baptist Hospital

By Hazel Craighead

IT WAS evident that something momentous was in the offing when the word was flashed from Richmond, Virginia, to Asunción, Paraguay, in 1948, giving the green light for the construction and founding of the first Southern Baptist hospital on the South American continent.

The joy and excitement among our small group of missionaries was indescribable. One of the first considerations was a suitable site for the hospital. After Dr. Franklin T. Fowler had investigated several possible locations, he invited our group to "make the rounds" with him. Finally the car drew up beside a fairly large tract of land, equal to about two city blocks, on the outskirts of Asunción.

A solitary ranch-style house stood at one end of level ground. The plot was flanked on the street side by a row of flamboyant flowering trees. At the right, against the horizon, a dozen or more palm trees stood like sentinels, their graceful fronds seeming to wave a welcome. We unanimously agreed that this was surely the God-appointed spot for our hospital. We sensed the solemnity of the decision, even though we could not envisage its magnitude.

After the necessary legal procedures and architectural plans were completed, the construction of a fifty-bed hospital, a chapel, and houses for the doctors was commenced. Because we lived some distance from Asunción, we could not observe the day-by-day work of construction; but on our occasional trips to the city we saw what seemed to us a miracle of progress.

December 9, 1952, was the historic day for the inauguration of the hospital. The late Dr. Everett Gill, Jr., then secretary for Latin America for the Foreign Mission Board, was present to represent Southern Baptists who gave money for this project. He reminded us of its twofold purpose—the healing of bodies and the saving of souls. Thus, the ministry of evan-

gelizing through healing was initiated by our hospital.

The skill of our doctors is becoming known throughout Paraguay so that the hospital is nearly always full of interned patients. The outpatient clinic is crowded, also. Chatting with some of the patients of the ward, we were told that they preferred our hospital because of its cleanliness, attractive buildings, and superior medical and nursing care.

Many people with serious cases leave the hospital cured, or at least relieved. Some do not seek help until their conditions are almost hopeless.

Among those who appreciate our hospital most are the missionaries. Some have even come from Argentina. Since Mr. Craighead and I are generally healthy, it had not crossed our minds that we might some day learn to appreciate our hospital from *inside* the walls. So it was a bit of a surprise when a recent physical check-up revealed my husband's need of an operation.

He says of his hospital experience: "With God's gracious help and Dr. Donald E. McDowell's skill, I came through the experience with deep gratitude for our hospital and a better understanding of its value, both physical and spiritual. My pleasant private room afforded a view of the garden, front drive, and the highway beyond.

"The daily rounds of the doctors and the cheerful attendance of the Christian nurses made me feel that it was good to be there. It seemed strange to be listening to church services while lying on my back. The daily devotional broadcast was a high point in my day. Our hospital is truly a haven of comfort and help to bodies and souls."

THERE is no respect of persons in our hospital. Those who cannot pay are as well treated as those who can. One such case that came to our notice during our stay in the hospital is typical.

The woman was a house servant in Asunción. Years ago she had given away her five-month-old daughter to a family in the city. The girl, now

about sixteen, did not know who her mother was, although the mother knew where she was living.

The mother became too ill to work and collected her few belongings in a bundle, intending to take a train to her village. The conductor would not let her board the train with her bundle. Sick and homeless, she lay on a bench in the railway station.

A medical student inquired as to whether she had any relatives, and she gave the address of her daughter. So, in such an hour, the two were reunited. The daughter had a Baptist friend who suggested that the Baptist Hospital would accept the mother.

THIS penniless woman was received in our hospital and given a major operation, blood transfusions, and all other necessary care. But it was too late to save her life. The daughter was so deeply affected by the loving care given to her mother that she wanted to remain in the hospital.

Weeping, she said, "I have never known a mother's love; and, now that I have found her, she is gone!" The mother had listened to the bedside reading of the Bible and to the daily broadcasts in the ward. God grant that the daughter will come to know the Saviour.

Patients feel the difference in our hospital in many little ways. Tray cards with Bible texts, little vases of flowers from the hospital garden, and portions of the Bible read by a nurse or missionary when the occasion permits are some of the extras that make our hospital in Asunción unique. No one enters or leaves the doors without some contact with the gospel.

The reach of the Baptist Hospital is beyond its walls. Recently a token of the hospital's influence came from the Brazilian-Paraguayan border. The Brethren Church maintains a ministry of tract and Scripture distribution by launch along the Paraguay River for miles to the north of Asunción. This waterway is almost the only means of communication for the people living on the riverbank.

A short time ago the missionary who operates this launch told of talk-

ing with a man on a remote part of the river shore, to whom he gave a Bible. "Oh, I know about this book," said the man. "Our baby was born at the Baptist Hospital in Asunción. It was a difficult birth; but both my wife and the baby lived and are well now. If a preacher will come here, we want to have gospel meetings in our home and invite the neighbors." This modern Cornelius is a by-product of our hospital ministry.

The reach of the gospel ministry of our hospital at a higher social level has recently been revealed. The fourteen-year-old son of the Hungarian architect of all the hospital buildings died of leukemia a short time ago. Several weeks later the architect told Dr. Fowler that his wife needed a physical checkup. When she came to the doctor she admitted that her trouble was not entirely physical—it was spiritual, also.

A Catholic, she had not called the priest to give her boy the last rites because she did not wish the child to know that he was going to die. After his death, Catholic relatives told her that she had sent her boy to purgatory by omitting these rites. The thought preyed on her mind so that she lived in constant anguish, even considering suicide.

Dr. Fowler talked with her and read to her from the Bible. She left, saying that she would return. When

she returned, this time to the house of the Fowlers, Mrs. Fowler, a hospital nurse, and I had the privilege of talking with her. Her face was drawn with suffering; and tears flooded her eyes as she sought to gain from us the assurance that she had not sent her son to hell. She had brought a Spanish Bible with her.

Silently calling upon God, we all tried to bring peace to her soul. This was her real need. As the nurse read to her from the fourteenth chapter of John, the mother leaned forward in her chair, her face relaxing as she drank in the comforting words. The Holy Spirit was doing his work.

Later, when Mrs. Fowler and the nurse called on this mother in her home, they found her reading a Hungarian Bible with great earnestness. She had been able to quiet the disturbing thoughts concerning her boy, her appetite had returned, and she was able to do her housework. Not only was she studying the Bible, but she was teaching it to her children. She is not far from the kingdom. Pray for her!

THE auspicious beginning and the progress of these early years of our hospital do not mean that there have been no dark days nor problems. Attacks at its very existence have been made by other medical groups. It seemed at one time that the mission-

ary doctors might not be allowed to continue their practice. Doubts filled our minds. But the knowledge that the work belonged to God and that he is adequate sustained us all.

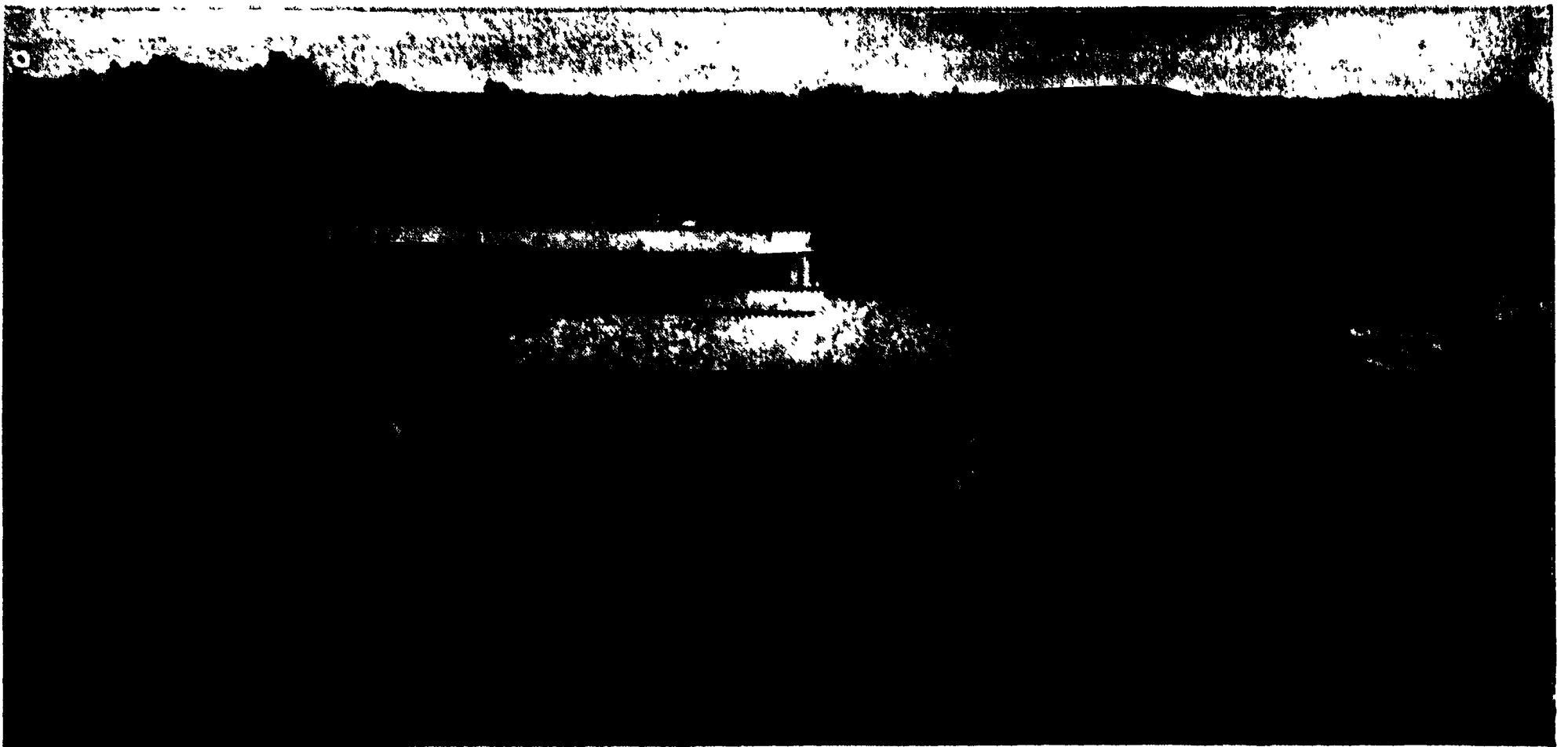
God did not fail in the dark days. Dr. Fowler and Dr. William Skinner were able to revalidate their medical diplomas, which had been challenged, by taking in Spanish all the examinations they had completed in medical schools in the States. This required much patience, faith, and study. And they carried the full load of work in the hospital at the same time.

The arrival of our skilled missionary surgeon, Dr. McDowell, in 1955 has strengthened the scope and reputation of our hospital. He already possessed his Paraguayan diploma from previous service with the United States Public Health Service in Paraguay.

The wisdom of our Foreign Mission Board in establishing a hospital in the little poverty-stricken republic of Paraguay is unquestionable. The spiritual need that the hospital meets is paramount. The appalling prevalence of diseases caused by immorality, ignorance, and superstitions is a situation with which the other hospitals cannot cope.

Nearly all diseases found in other parts of the world are here, besides those peculiar to warmer climates.

(Continued on page 37)



The Baptist Hospital, Asunción, which reaches the people of Paraguay with the gospel message as it heals the sick.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



**Converts Find That It Is Christ
Who Saves, Keeps, and Satisfies**

**Harold E. Hurst
Tegucigalpa, D. C., Honduras**

HERE are stories of a few of the converts in our mission in Tegucigalpa.

One night during our revival a very lovely young Honduran woman entered the mission with a tall young man, a native of Florida and a teacher at the American school here. He is a Baptist and was a member of a church in New Orleans. His friend, Aurora, was a Roman Catholic, and he brought her to the service hoping that she would be saved.

Aurora was moved by the message and stayed to talk to the evangelist after the service. She accepted Christ then; and the following night she and Jorrest came forward, she making a public profession of faith in Christ and he asking for church membership on the promise of a letter.

Aurora later told us a stirring story. She has two sisters who decided to become nuns. One left the convent some time ago, but only after severe hardships and punishments because of her desire to renounce being a nun. Still not a Christian, she lives in complete disillusionment and without faith.

The other sister is in a convent in New York but is not at all satisfied. Our prayers are that these two may somehow be led to the truth that it is Christ who saves, keeps, and satisfies.

Aurora's seventeen-year-old brother, Jorge, has been interested for some time; but, because he attends a Catholic boys' high school, he was afraid that if he came to a service he would be expelled. Finally, this past Sunday night the Spirit prevailed, and he came to the service. At the close he accepted Christ. He was also present at prayer meeting last night.

Our earnest prayer is that the seed sown in the hearts of Aurora and Jorge may bear fruit abundantly and that the whole family may one day be united in the family of Christ.

Don Rosa was the first convert when we began our work at the mission. His wife was Catholic and at first was rebellious toward the gospel. But through the faithfulness of her husband she and the children accepted Christ also. The whole family may be found in nearly every service, and they are looking forward to our baptismal service next month.

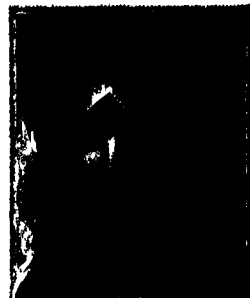
Don Rosa previously sold tickets on the national lottery to earn a living, but when he realized it was not

pleasing to the Lord he gave it up. The Lord opened up a new job for him.

He now makes about ten dollars a week—about average for a manual laborer here. He was about twenty feet deep in a well he was digging when he had an accident and his hand was severely cut, requiring a number of stitches.

In prayer meeting one Tuesday night Don Rosa asked that we pray that his injured hand might heal quickly so he could continue to support his wife and five children. His faith was rewarded and his hand healed quickly. His employer gave him less strenuous jobs to do until he was able to resume normal labors.

On another Tuesday night Don Filadelfo stood and asked his brothers and sisters in Christ to pray for him that he might overcome his weakness and be able to withstand temptation. He praised the Lord for saving his soul during the revival last year and asked that we be much in prayer for his wife and his older son that they too might find Christ as Saviour. The three younger children attend Sunday school with him regularly.



**Missionary Observes Effects of
Fasting, Feasting on Moslem Life**

**'Anne Dwyer
Gaza, Egypt**

AMONG the basic beliefs of Moslems (followers of the prophet Mohammed) are praying, fasting, giving alms, and visiting Mecca. As this is written (in June), it is the time of year for one of their fasts. (The time depends upon the moon.) Moslems fast from dawn to sunset for a month and then feast for three days.

A cannon is shot in the evening between six and six thirty, at the time when one cannot distinguish a white thread from a black one. On the first day of the feast there is a twenty-one-gun salute. It has not been exactly good for nerves.

The Moslems say the only way they can sympathize with the poor hungry people is to experience hunger themselves. Since the fast is from dawn to sunset, the rich are able to make the month at least tolerable by eating most of the night and sleeping and resting during the day. Of course, it is difficult for working people, as the fasters are not even allowed a drink of water. During the month the people are difficult to deal with, very irritable, and easily lose their tempers. The ill are not required to fast.

During the feast days the Moslems move to the cemeteries and visit the dead. The whole family live in tents.

"The dark places of the earth are full of the habitations of cruelty"—places where tortured hearts face a future devoid of hope; where young lives are blighted and shattered because custom decrees and religion sanctions it. How our dear Lord's heart must ache as he sees the innocent and helpless lives, and with what loving expectancy he must look to his children.



Lillie Rogers
Singapore, Malaya

After Mrs. Tsang had visited and prayed with them often, Mr. and Mrs. Goh wanted to destroy their idols; but the old grandfather was not willing. Once he said they could, but he changed his mind when the appointed day came.

Only the power of God can change the hearts and lives of men. This is just one example of many who are new creations in Christ.

THE Baptist churches in Korea do not furnish hymnals; each person provides his own. Everyone brings a Bible and a hymnal to church. These are usually wrapped in cloth or paper for protection; and all that is written in them is the person's name. In all of the churches we pastored in the States, almost anything from love notes to jokes could be found written in the hymnals. They were not respected very well, some were torn and cut. We have not seen anyone here write in his hymnal or tear it. When the pastor reads the Scriptures, everyone in the church turns to the passage in his Bible and follows the reading. We are impressed with how well the Koreans sing. It would lift your heart to the Lord if you could hear them. We have been in Seoul for two months, and fifteen people from the congregation have sung solos in the Seoul Memorial Baptist Church.—L. Parkes Marler, missionary to Korea



Revivals, Christian Living Help Lead Lebanese to Accept Christ

Virginia Cobb
Beirut, Lebanon

WE HAVE seen a very special manifestation of the effect of your prayers and support in the results of recent revival meetings in the four Lebanese Baptist churches. From the beginning we sensed that something was different in these meetings.

The church members began planning and praying far in advance. They organized themselves into "Encouragers," to encourage those who raised their hands for prayer in the service to remain afterwards, and "Guides," to guide these seekers to the way of salvation and to Christ.

The new building in Beirut (see July issue of *The Commission*) was a great additional advantage as for the first time there was ample room for all to sit in comfort and hear clearly the message. The very first night ten or twelve people stayed behind with the "Guides" to pray for salvation. And every succeeding night for eleven nights it was the same.

Some came from the families of church members who had been praying for them for years. Some were school children reached by the new Baptist school. Some were young people reached by the Sunday school. Some were neighbors and acquaintances of church members who had seen the difference that Christ makes in their lives.

After the meetings in Beirut there were four nights of services in Tripoli, and the results were the same. There was no space to talk individually to inquirers; so they were dealt with as a group, nearly filling the meeting room every night.

Then there were four nights of services in Mio Mio, near Sidon. Since the rented house there could not begin to hold the crowds, the meetings were held outside. When there wasn't even standing room left, people sat in near-by houses and listened to the service over an amplifier.

And finally there were meetings in Kefr Mishky, near Mount Hermon. You might see on the map that these four churches are centers for four areas of Lebanon—north, central and south, the coastal plain, and the valley.

The number of those dealt with in these meetings is greater than the number of Baptists in Lebanon. Those who sought salvation are being systematically followed up and encouraged to be faithful in attendance at the church meetings.

The results of the revival are also being felt in other ways: in increased attendance at Sunday schools, young people's meetings, and other services of the churches; in the spirit of co-operation and zeal among the church members; and in their joy and gratitude for this time of blessing.

God has richly blessed his work here; and we feel

that if Lebanese Baptists remain faithful in service and if you who share our concern for a witness to Christ here remain faithful in prayer, this will be but the beginning of a new day for the advancement of Christ's kingdom.

Recently a young Moslem man asked: "How does one join your group?" I told him of the services and invited him to attend.

"No, how do you join and be one of your group?" He listened carefully to the way of salvation and accepted a New Testament.

How did it happen that a Moslem would ask such a question? He had seen the changed life of a man who accepted Christ. Pray for this young man that he may see the way clearly and accept Christ as his Lord also.



Joining a Church Can Be Awkward If One Doesn't Know the Language

Jean Carlisle
San José, Costa Rica

MY CHURCH while I am in San José in language school is rather typical of mission work in Costa Rica; so let me tell you about it. It is the Cinco Esquinas Baptist Church, one of the three small Baptist churches in San José. Its beautiful building, located on a high hill overlooking a busy section of the city, was completed a year and a half ago. It was built with Lottie Moon Christmas Offering funds.

There are now about forty members, and we usually have about 120 in Sunday school. The main preaching service is on Sunday night, with prayer meeting on Tuesday night and Training Union on Thursday night. The pastor, a Costa Rican, is about fifty years old, has fifteen children, and rolls out Spanish like a machine gun!

I wish you could have been here the night I joined the church. Not being able to understand more than ten words of Spanish, I had been told to do what Flora did. Flora is a young Costa Rican girl who was also joining by letter.

After the baptismal service, Flora, along with five others, got up and went to the choir—and so did I. Later in the service while the pastor and his son were playing an accordion duet, Flora and the others stood up and began to sing—and so did I.

As I was stumbling over those Spanish words, I began to wonder just why I had to do all of this to join the church. After the service was over, it finally dawned on me that in "doing what Flora did" I had become the seventh member of a sextet!

Our church is in a strategic location with thousands of people all around who have never heard the gospel. It's impossible to describe to you life in a Catholic country; but this is sure: Catholicism welds a strong bond on these people and it is difficult to get one individual to confess Christ publicly as his Saviour. You will never know how much your prayers help.

Missionary Family Album

Appointees (July)

BALL, Mattie Lou, La., North Brazil.
 BUNNICK, L. Glynn, and Na Hayworth
 Brecken, Tex., Colombia.
 CARROLL, G. Webster, W. Va., and Betty
 Lou Wilt Carroll, Fla., Southern Rhodesia.
 DeBONO, Samuel A., Ohio, and Martha
 Lindsay DeBord, Ky., Southern Rhodesia.
 FRAZER, W. Donaldson (Don), and Ina
 Sandidge Frazer, Tenn., Nigeria.
 HAMPTON, James E., and Gena Ledbetter
 Hampton, Ark., Nigeria.
 JACKSON, Shirley, Ark., South Brazil.
 LEGG, L. Gene, and Mary Leigh Anderson
 Legg, Tex., Nigeria.
 MCKINNEY, L. G., Jr., Tex., and Florence
 Fielder McKinney, China, Hong Kong.
 TUNNEY, Faye, N. C., Philippines.
 WENGER, Barbara, D. C., Mexico.

Arrivals from the Field

LUNSFORD, Mrs. J. A. (South Brazil), c/o
 Mrs. Jane Tidwell, 5111 40th St., Lub-
 bock, Tex.
 MIDDLETON, Rev. and Mrs. Hubert K.
 (Chile), c/o Mrs. Zora J. Anthony,
 Rte. 3, Yackinville, N. C.
 NEEL, Bernice (South Brazil), c/o Mrs.
 Fay Eggleston, 2400 Tolar St., Vernon,
 Tex.
 PARRAM, Rev. and Mrs. Robert M., Jr.
 (Nigeria), Rte. 3, Box 491E, Jackson-
 ville, Fla.
 ROBINSON, Rev. and Mrs. Oren C., Jr.
 (Nigeria), c/o Mrs. B. B. Boaz, Rte. 1,
 Hickory, Ky.
 TERRY, Virginia (South Brazil), c/o W.
 H. Terry, Rte. 2, Belts, Tenn.
 TURNER, Rev. and Mrs. John W. (Leba-
 non), c/o J. B. Hodge, 703 Avenue
 D, Garland, Tex.

Births

BUMPUS, Rev. and Mrs. Claud R. (North
 Brazil), son, Larry Carl.
 CLAWSON, Rev. and Mrs. William M.
 (Mexico), daughter, Kathy Jean.
 CRANE, Rev. and Mrs. James D. (Mex-
 ico), daughter, Janet Elaine.
 DUNAWAY, Rev. and Mrs. Archie G., Jr.
 (Nigeria), son, Mark Stephen.
 GAULTNEY, Mr. and Mrs. Jerry B. (Ni-
 geria), son, Ira Bruce.
 RALEY, Rev. and Mrs. Harry L. (For-
 mosa), son, Bruce Bibb.
 RAY, Rev. and Mrs. Daniel B. (Korea),
 son, Ben Gilman.

Deaths

JOSLIN, J. A., father of Mrs. Edgar H.
 Burks, Jr. (Nigeria), July 16.
 MASON, Shirley T., father of Mrs. Paul
 E. Sanderson (Equatorial Brazil), July
 29, Lebanon Junction, Ky.

TOWNSEND, Mrs. S. J., emeritus (China),
 July 16, Seaford, England.

Departures to the Field

AKINS, Rev. and Mrs. L. Bynum, P. O.
 Box 427, Taipei, Formosa.
 BRADSHAW, Rev. and Mrs. Melvin J.,
 Japan Baptist Hospital, 2-47 Yama No
 Moto cho, Kitashirakawa, Sakyo-ku,
 Kyoto, Japan.
 BRYAN, Rev. and Mrs. Charles W., Apar-
 tado 1863, San José, Costa Rica.
 CALLAWAY, Rev. and Mrs. Tucker N.,
 Seinan Gakuin, Nishijin Machi, Fuku-
 oka City, Japan.
 COMPTON, Rev. and Mrs. Charles E., Jr.,
 Coronel Galvao, via Campo Grande,
 Mato Grosso, Brazil.
 CULPEPPER, Dr. and Mrs. Charles L., Sr.,
 P. O. Box 427, Taipei, Formosa.
 DAVIDSON, Rev. and Mrs. Minor, House
 No. 4, Jalan 48 C, Petaling Jaya, Ma-
 laya.

DEAL, Rev. and Mrs. Zach J., Jr., Apar-
 tados 298, Cartagena, Colombia.
 GRANT, Rev. and Mrs. Worth C., 98
 Tsutsumi Dari, Sendai, Japan.
 GULLATT, Rev. and Mrs. Tom D., 755
 Kamagami cho, Mito City, Ibaraki
 Ken, Japan.
 HEADRICK, Rev. and Mrs. Harvey O.,
 Caixa Postal 610, Maringa, Paraná,
 Brazil.
 HOLLEY, Rev. and Mrs. Herbert H., 1
 Butterfly Ave., Singapore 13, Malaya.
 HORTON, Rev. and Mrs. Frederick M.,
 979 Hamamatsubara, Maedashi Oaza,
 Fukuoka City, Japan.
 KNOX, Martha, 2 Chome Meiji Machi,
 Tobata, Japan.
 MOORE, Dr. and Mrs. John A., Auhof-
 strasse 22, Vienna XIII, Austria.
 MOORE, Dr. and Mrs. Walter M., Bap-
 tist Mission, Joinkrama Village, via
 Ahoada, Nigeria, West Africa.
 NICHOLAS, Rev. and Mrs. R. Edward,
 Near East Baptist Mission, Box 2026,
 Beirut, Lebanon.
 OWEN, Evelyn, 352 2-Chome, Nishi
 Okubo, Shinjuku-ku, Tokyo, Japan.

(Continued on page 36)

In Memoriam

Clyde Eugene Clark

Born January 31, 1921
 Popejoy, Iowa

Died July 12, 1956
 Miller, Missouri



CLYDE E. CLARK, Southern Baptist missionary to Venezuela,
 died of cancer in Miller, Missouri. He and Mrs. Clark were ap-
 pointed for missionary service in 1952.

Following a year in language school in San José, Costa Rica, they
 began doing evangelistic work in Barquisimeto, Venezuela, where
 they served until February, 1956, when they returned to the States
 on emergency leave due to Mr. Clark's illness.

Mr. Clark worked with all the churches in the area around Bar-
 quisimeto and was in charge of the Baptist book store there.

Born near Popejoy, Iowa, he received the bachelor of divinity de-
 gree from New Orleans Baptist Theological Seminary. He served in
 the U. S. Army for a little more than four years and was pastor of
 churches in Missouri, Oklahoma, and Louisiana before his appoint-
 ment to mission service.

He is survived by his wife, formerly Betty Lou Young, and two
 children: Mark Alan, almost two, and Rebecca Lou, five months.

New Appointees

Appointed July 18, 1956



BIBLE, MATTIE LOU

b. Haughton, La., Mar. 23, 1929. ed. Louisiana College, Pineville, B.A., 1949; Woman's Missionary Union Training School (now Carver School of Missions and Social Work), M.R.E., 1952. Summer missionary, Southern Baptist Home Mission Board, Illinois, 1951; educational secretary, First Church, Princeton, La., 1949-50; Tabernacle Church, Richmond, Va., 1952-54; educational and youth activities director, First Church, Kannapolis, N. C., 1954-56. Appointed for North Brazil, July, 1956. Permanent address: 414 W. 69th St., Shreveport, La.

NORTH BRAZIL



BREEDEN, LEMUEL GLYNN

b. Mobeetle, Tex., Dec. 20, 1925. ed. Stanford (Calif.) University, 1944-45; Hardin-Simmons University, Abilene, Tex., B.A., 1947; Baylor University College of Medicine, Houston, Tex., M.D., 1951. U. S. Army, 1944-46; surgical scrub nurse, Hendrick Memorial Hospital, Abilene, 1948; extern, Memorial Hospital, Houston, 1950-51; City-County Hospital, Ft. Worth, Tex.; intern, 1951-52, resident, 1952-53; physician, Newton Clinic, Cameron, Tex., 1953, private practice, Wink, Tex., 1953-56. Appointed for Colombia, July, 1956. m. Ila Mozelle Hayworth, Dec. 17, 1949. Permanent address: 1111 Sixth St., Corpus Christi, Tex.



BREEDEN, ILA HAYWORTH (Mrs. LEMUEL GLYNN)

b. Granbury, Tex., Jan. 28, 1926. ed. Howard Payne College, Brownwood, Tex., 1944-46; S.W.B.T.S., B.R.E., 1948; University of Houston (Tex.), 1949-50. Park Avenue Church, Corpus Christi, Tex.; office secretary, summers 1942, 1943, educational secretary, 1944; Vacation Bible school worker, Southern Baptist Home Mission Board, Missouri, 1946, 1947; elementary director, Second Church, Houston, 1948-51; kindergarten teacher, social worker, elementary director, Doyle Mission, Ft. Worth, Tex., 1951-53; clinic supervisor, laboratory and X-ray technician, Wink, Tex., 1953-54. Appointed for Colombia, July, 1956. m. Lemuel Glynn Breeden, Dec. 17, 1949. Children: Wilson Lynn, 1951; David Lee, 1953; Harold Dean, 1955.

COLOMBIA



CARROLL, GEORGE WEBSTER

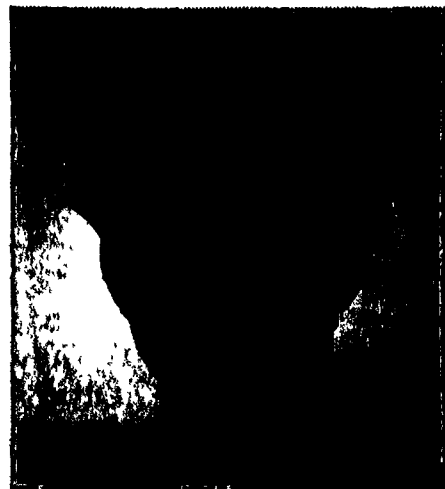
b. Bluefield, W. Va., Oct. 23, 1926. ed. Carson-Newman College, Jefferson City, Tenn., B.A., 1948; S.W.B.T.S., B.D., 1956. Pastor, Rocky Point Church, Russellville, Tenn., 1944-47, Central Church, Itasca, Tex., 1949-51, Kessler Park Church, Dallas, Tex., 1951-54; interim educational director, First Church, Bluefield, 1956. Appointed for Southern Rhodesia, July, 1956. m. Betty Lou Wilt, Aug. 23, 1948. Permanent address: Box 846, Bluefield, W. Va.



CARROLL, BETTY LOU WILT (Mrs. GEORGE WEBSTER)

b. Lakeland, Fla., Dec. 16, 1926. ed. Carson-Newman College, Jefferson City, Tenn., B.A., 1948; S.W.B.T.S., M.R.E., 1951, additional study, 1953-56. Secretary, First Church, Lakeland, 1943-44, 1948; stenographer, insurance company, Dallas, Tex., 1952-54, financial campaign office, S.W.B.T.S., 1956. Appointed for Southern Rhodesia, July, 1956. m. George Webster Carroll, Aug. 23, 1948.

SOUTHERN RHODESIA



DEBORD, SAMUEL ALEXANDER

b. Cincinnati, Ohio, Jan. 30, 1929. ed. Carson-Newman College, Jefferson City, Tenn., B.A., 1951; S.W.B.T.S., B.D., 1955, work toward Th.D., 1953-56. Interim pastor, Central Church, Bearden, Knoxville, Tenn., 1949, City View Church, Knoxville, 1951; pastor, First Church, Alvarado, Tex., 1953-56. Appointed for Southern Rhodesia, July, 1956. m. Marthana Alice Lindsay, May 12, 1947. Permanent address: 822 Banks Ave., Knoxville, Tenn.



DeBORD, MARTHENA LINDSAY
(Mrs. SAMUEL ALEXANDER)

b. Bonnyman, Ky., Nov. 5, 1920. ed. Draughon's Business College, Knoxville, Tenn., diploma, 1939; Baptist Memorial Hospital School of Nursing, Memphis, Tenn., 1947; Memphis State College, 1947; University of Tennessee, Knoxville, 1947; Ft. Sanders Hospital Training School, Knoxville, R.N., 1930; S.W.B.T.S., 1933-36, Ft. Sanders Hospital; supervisor of pediatrics, 1930-31, school nurse, 1932; City-County Hospital, Ft. Worth, Tex.; polio nurse, 1931-32, 1932-33, surgery nurse, 1933; part-time nurse, Fifth Avenue Clinic, Ft. Worth, 1934-35. Appointed for Southern Rhodesia, July, 1936. m. Samuel Alexander DeBord, May 12, 1947.

SOUTHERN RHODESIA



FRAZIER, WILLIAM DONALDSON (DON)

b. Blaine, Tenn., Feb. 10, 1923. ed. University of Tennessee, Knoxville, fall 1942, summer 1947; Carson-Newman College, Jefferson City, Tenn., B.A., 1951; G.G.B.T.S., B.D., 1953. Associational missionary, Grainger Co., Tenn., 1948-51; pastor, West Santa Rosa (Calif.) Church, 1951-56. Appointed for Nigeria, July, 1956. m. Ina Gertrude Sandidge, July 29, 1949. Permanent address: c/o W. D. Frazier, Blaine, Tenn.

FRAZIER, INA SANDIDGE

(Mrs. WILLIAM DONALDSON)

b. Maryville, Tenn., Feb. 27, 1924. ed. Carson-Newman College, Jefferson City, Tenn., B.A., 1951; G.G.B.T.S., 1951-52. Employee, aluminum company, Alcoa, Tenn., 1942-44; first-grade teacher, Maryville, 1944-45; book-keeper and teller, bank, Maryville, 1945-48. Appointed for Nigeria, July, 1956. m. William Donaldson Frazier, July 29, 1949. Children: Anita Gail, 1951; Steven Jarvis, 1953; Kenneth David, 1954; Richard Dale, 1956.

NIGERIA



HAMPTON, JAMES EDWARD

b. New Blaine, Ark., May 18, 1927. ed. Ouachita Baptist College, Arkadelphia, Ark., B.A., 1951; S.W.B.T.S., B.D., 1954. Pastor, Brownstown Church, near Lockesburg, Ark., 1948-50, Oak Grove Church, Ashdown, Ark., 1950-51, Corinth Church, near Decatur, Tex., 1951-54, Cavern Church, Carlsbad, N. Mex., 1954-56. Appointed for Nigeria, July, 1956. m. Ora Gena Ledbetter, Aug. 13, 1930. Permanent address: c/o W. M. Hampton, 1310 Port Arthur, Mena, Ark.

HAMPTON, GENA LEDBETTER

(Mrs. JAMES EDWARD)

b. Harrison, Ark., Aug. 12, 1929. ed. University of Arkansas, Fayetteville, 1947-48; Ouachita Baptist College, Arkadelphia, Ark., B.A., 1951; S.W.B.T.S., 1952-53. Vacation Bible school worker, Newton Co., Ark., 1948; summer field worker, Training Union Department, Arkansas Baptist State Convention, 1949; teacher, public school music, Boyd, Tex., 1951-52. Appointed for Nigeria, July, 1956. m. James Edward Hampton, Aug. 13, 1930. Children: Kathie Lynn, 1952; Connie Marie, 1953.

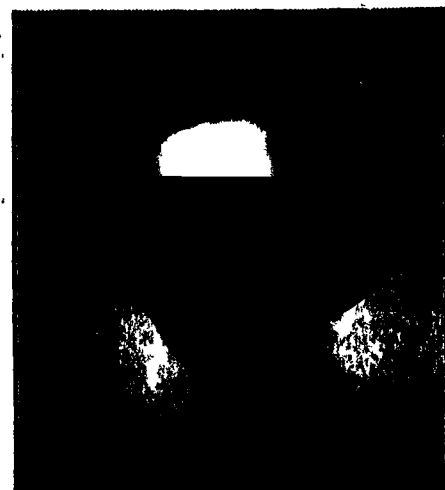
NIGERIA



JACKSON, SHIRLEY LOUISE

b. Centerton, Ark., Nov. 1, 1923. ed. Business college, Jackson, Miss., 1940-41; Clarke College, Newton, Miss., A.A., 1944; Blue Mountain (Miss.) College, B.A., 1946; N.O.B.T.S., M.R.E., 1952. Elementary teacher, Sunflower Schools, Wichita, Kan., 1946-48; summer worker, Southern Baptist Home Mission Board, Illinois, 1948, 1950; education secretary, 41st Avenue Church, Meridian, Miss., 1948-50; secretary, youth worker, First Church, De Ridder, La., 1952-53; secretary, N.O.B.T.S., 1953-56. Named special appointee for South Brazil, July, 1956. Permanent address: 4 Elm St., Natchez, Miss.

SOUTH BRAZIL



LEGG, LLOYD GENE

b. Dallas, Tex., Dec. 12, 1928. ed. University of Tulsa (Okla.), B.A., 1951; S.W.B.T.S., B.D., 1953. Pastor, Pleasant Grove Church, Mt. Pleasant, Tex., 1953-56. Appointed for Nigeria, July, 1956. m. Mary Leigh Anderson, Dec. 27, 1952. Permanent address: 915 N. Jefferson, Mt. Pleasant, Tex.



(Continued on page 37)

THE WORLD IN BOOKS

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

Southeast Asia

A new series of books on Southeast Asia has come from Friendship Press for the National Council of the Churches of Christ. Each of the books, one each for five age groups and two background books, sells for \$2.50 in cloth binding or \$1.25 in paper. A study guide for each age group sells for 50 cents.

A political contour-type Map of Southeast Asia, printed in color, 13 1/4 x 11 inches, is pasted in the books for older readers. The same map may be purchased for 75 cents a dozen, or in a large size, 40 x 30 inches, for 75 cents each.

The book for adults, *The Church in Southeast Asia*, by Rajah B. Manikam and Winburn T. Thomas, centers on the life and work of the indigenous churches rather than on the area as a Western mission field. There are individual chapters on the Philippines, Malaya, Burma, Thailand, Indonesia, Indochina, the Pacific Islands, and the Indian and Chinese "outsiders" in Southeast Asia. Other chapters deal with general aspects of the whole area.

Give and Take, by Herman C. Ahrens, the book for young people, is fiction based on fact and deals with a four-week youth work camp in Malaya. Young people at the camp include an Indonesian boy, a girl from Singapore, a boy from the Philippines, several young people from Malaya, and Bob Schmidt of the United States. They learn to work together after some difficulty. During the progress of the story they tell about their respective countries and Christian work there.

For intermediates, Alice Hudson Lewis tells, in *Day After Tomorrow*, six adventure stories about teen-agers in Malaya, Formosa, Burma, the Philippines, Thailand, and Micronesia. Each story deals with dedication of life—planning for service "day after tomorrow." The stories are fiction, but they are based on work in real institutions and projects maintained by Christians in Southeast Asia.

Ricardo's Search, the junior book, by Grace W. McGavran, is an adventure story with a Philippine background. Ricardo is supposed to find his father's friend, who may be hiding in the mountains with a band of outlaw Huks. He has a secret message for him and a secret ring by which the friend will recognize him. Juniors will enjoy following the

adventures of Ricardo and his cousin Luis and will learn through them a great deal about the country and the Christian work there.

For primaries, there is *Second Son*, by Margaret Clemens McDowell, the story of an eight-year-old Filipino boy who finds more than a friend in the young Christian man who comes to his village. The book deals with the everyday life of a family in the village—the home, the market, school, a visit to the home of a missionary, a hike, a Vacation Bible school.

One of the two general background books on Southeast Asia, *Christianity and the Asian Revolution*, edited by Rajah B. Manikam, was published and printed in India (first in 1954). It has four sections: "The Social Revolution in East Asia," "Resurgent Religions," "The Church in East Asia," and "Asian Churchmen Speak." Each of the sixteen chapters is the work of two or more persons. The book will be more difficult for most Americans to read than the usual Friendship Press book, but it will be welcomed by readers who know the value of getting the viewpoint of Christian nationals in Asia.

The other general background book in the series is *East From Burma*, by Constance M. Hallock. It has a wealth of good illustrations, is printed in large clear type, and is written in an interesting style. It covers seven nations—Burma, Indochina, Indonesia, Malaya, the Philippines, Thailand, and Formosa (outside the actual limits of the area, but included because of its importance to the East). The history of the country and of Christian work up to the present is included in each sketch. Human interest stories are used to highlight facts and keep the reader's attention.

Most mission study leaders are familiar with the "Fun and Festival" books published by Friendship Press. *Fun and Festival from Southeast Asia*, by Constance M. Hallock (50 cents), has the usual wealth of ideas for use in mission study classes. There are suggestions for music, games, stories, recipes, and other activities.

Judson

To the Golden Shore, by Courtney Anderson (Little, Brown and Company, \$6.00), a new biography of Adoniram Judson, the first American missionary to the East, will make excellent background

reading for any study of missions in that area. A big book (more than five hundred pages) it follows Judson's life from birth to death, revealing his spiritual struggles, his missionary zeal, his sorrows and hardships, his happiness.

Although the author keeps the story centered on the man, the reader absorbs a knowledge of what early missions in the East was like. This is a colorful account, entertaining, easy to read—a book to be enjoyed by any reader interested in biography and particularly by those interested in missionaries.

Man's Religions

For those who want a detailed study of the world's religions, there is a revised edition of *Man's Religions*, by John B. Noss (The Macmillan Company, \$5.90). The first edition was printed in 1949.

The book is of the textbook type and is too detailed and too difficult for casual reading. It is a book to be studied or to be used in research.

A major aim of the book is to bridge the interval between the founding of the religions and their present state. The reward to those who have patience enough to stick with the reading of it is a broadened understanding of all people.

Reviews in Brief

Your Prayers Are Always Answered (Gilbert Press, \$2.95), by Alexander Lake, son of a missionary in South Africa, comes from a collection of over two thousand true answer-to-prayer stories from all over the world.

The Angel Spreads Her Wings, by Maxine Garrison (Fleming H. Revell, \$2.00), reveals the reaction to Dale Rogers' book, *Angel Unaware*, in countless homes. It includes many letters from distraught mothers who have been blessed by the book.

Sunday with Stevie, by Polly Hargis (Broadman, 60 cents), tells in Stevie's own words all about his Sunday school; he plays with toys, watches the goldfish, sings, and listens to teacher tell stories about Jesus. Each page is illustrated (in color) by Janet Smalley.

I Know Why We Give Thanks, by Mary Sue White (Broadman, 60 cents), tells of all the things a child is thankful for and why—mother, father, pets, firemen, trees, church, and many other things. Each page is illustrated (in color) by Katherine Evans.

Pope Gregory the Great claimed that every sin a man commits could be classified under seven words—pride, anger, envy, impurity, gluttony, slothfulness, and avarice. In *The Seven Deadly Sins* (Zondervan, \$2.00), Billy Graham presents a series of sermons on these subjects.



MISSIONS VISUALIZED

For H. Scofield Jr.

Aids for World Missions Year

SOUTHERN Baptists are beginning this month a full year of emphasis on world missions. Each board and agency of the Convention is co-operating to the fullest extent in providing program material for this emphasis.

The Foreign Mission Board has released several visual aids which should be used in every church.

All visual aids are available through your Baptist Book Store.

All Are Called

A dramatic motion picture produced in Hollywood, *All Are Called* has been prepared especially for World Missions Year. It portrays the experience of a church as it finds its place in God's program of world redemption. Through this film each church can come to grips with the fact that the Great Commission is every Christian's responsibility—that "all are called" to the missionary task.

Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, is presented in this film at a missions day service. He has a message for every church; and, as it shares in the service, your church will be brought forcefully to consider the

challenge Dr. Cauthen brings: "Let us bow our heads in silent prayer—and, facing God within our own hearts, ask, 'Lord, what wilt thou have me to do?'"

The film is thirty minutes long and has a \$2.00 service charge.

Recruits for Christ

This is the challenge of world need and the response of Christian love to that need.

Recruits for Christ presents mission service as a vocation; and while



Joe, a young Korean Christian, opened Pastor Don Rutledge's heart to God's call for missionary service, in "Recruits for Christ."

it does not apply any pressure it does present the possibility of God's call to foreign missions to every life.

Foreign footage in the film was made in Korea. The story involves a dramatic series of events that leads a fine medical couple and a young pastor and his wife to surrender their lives in response to God's call to serve in Korea.

This motion picture was prepared in Hollywood also and is professionally produced. Thirty minutes long, it also has a \$2.00 service charge.

After the motion picture, Dr. Cauthen is presented in a four-minute, heart-to-heart talk with the young people of the churches.

Empty Shoes

William Carey comes to life in this dramatic color motion picture. Through this film every church can share in the inauguration of the modern mission movement. Carey's days



Dr. John Ryland (left) rebukes young William Carey, "When God chooses to convert the heathen, he will do it without your aid or mine."

of decision are carefully re-created; and the most significant of Carey's statements are clothed in reality.

On the screen, William Carey says again, "Expect great things from God; attempt great things for God," and "Yonder in India is a gold mine; I will descend and dig. You here at home must hold the ropes."

The foreign footage was actually photographed in India. The great sub-continent is seen as a constant challenge to the Christian world to fill the shoes of William Carey and to build upon the foundation he laid. Thirty minutes long, it rents for \$10.00.

Report on Advance

Every church should see this color filmstrip. Here are the charts, the graphs, and the information to tell the story of missionary advance since 1947. Here, too, is the challenge of the vast unreached. *Report on Advance* costs \$3.50 with manual.

Maps on Slides

To meet special needs, the Foreign Mission Board has prepared a world missions map series, in color with printed binders. There are maps of the world, of areas, and of countries. Names of places where missionaries are actually living are given. The slides are 50 cents each, or 40 cents each in quantities of ten or more.



Duncan Taft injected the basic conflict in "All Are Called" as he spoke out in the Brotherhood meeting: "I've no doubt the need is tremendous. . . . It would be wonderful if we could play Santa Claus abroad . . . but . . ."

Foreign Mission News

(Continued from page 19)

known businessman, is president; Dr. Maurice J. Anderson, Southern Baptist missionary, is vice-president and dean of studies; Miriam (Mrs. Samuel G.) Rankin, also a missionary, is registrar; Franklin Liu, director of religious education of the Pool Ching Middle School (a Baptist institution), is dean of students; Dr. Grace Chen, formerly editor at the Baptist Press in Hong Kong, is librarian.

The board of 27 trustees, elected by and responsible to the Hong Kong Baptist Association, is made up of both missionaries and nationals.

The college, meeting temporarily at the Pool Ching School, opened with seven departments: religion and philosophy, Chinese literature and history, English language and literature, sociology and education, business administration, mathematics and science, and civil engineering.

The school will add new classes year by year until four years of college work are offered.

The establishment of the Hong Kong College is the fulfilment of the ambition of Baptists for many years to have an institution of higher learning in the South China area. Hong Kong Baptists have for many years operated Pool Ching, Pool To, and Henrietta Hall Shuck Memorial

schools. In recent years they have established and operated a theological seminary.

The college, with a faculty of trained Christian teachers, gives higher educational opportunities in an environment that is scholarly and Christian. Teaching is done in both Chinese and English.

Rankin Memorial Library

More than 20 sets of commentaries on the Bible and hundreds of theological books, including the very best available, have been purchased for the library of the Baptist Theological Seminary, Hong Kong, with funds made available through a memorial established in honor of the late Dr. M. Theron Rankin.

Immediately following the death of Dr. Rankin in June, 1953, the Baptists of Hong Kong arranged for a memorial service in the Stirling Road Baptist Church. After giving moving tributes to the man and his work on behalf of Baptist missions in South China, the Chinese Baptist people gave an offering which amounted to more than \$2,000 in U. S. money.

The gift was sent to Mrs. Rankin in Richmond, Va.; but she sent it back to Hong Kong with the request that it be used as an appropriate memorial to Dr. Rankin. Because of Dr. Rankin's work at Graves Theological Seminary, Canton, China, the mission-

aries and nationals decided it would be most appropriate to use the funds in establishment of a theological library for the seminary in Hong Kong.

Ronald W. Fuller, Southern Baptist missionary to Hong Kong, writes: "It is hoped that in the days to come, as funds are provided, this memorial library may provide for Hong Kong Baptists a large and fruitful source of theological and biblical knowledge so that the preaching of the gospel may be as thorough and as scholarly as possible."

Italy

Italian Baptists have made remarkable financial progress during the last few years as shown by the following figures regarding the total income from the churches: 1947, \$11,500.00; 1948, \$19,997.63; 1949, \$23,952.50; 1951, \$27,450.00; 1954, \$35,178.00; 1955, \$43,527.73.

This is all the more remarkable when consideration is given to the difficult economic conditions in general and of the Baptist people in particular. The average family income in Italy is around \$60 to \$70 per month; and the cost of living is nearly as high as that of the United States.

A hunger riot in the town of Barletta in January of this year revealed that out of the population of about 57,000 there were 5,600 unemployed and many more only partially employed. Among those killed in the riot was the father of seven children. The total daily income of that family amounted to 60 cents.

Under these circumstances it is clear that most of the church offerings represent the "widow's mite." One of the members at Rivoli, a widow with an income of about \$35 a month for herself and two children, bought a sprinkler to use in cleaning the church building. A few days later it was learned she didn't have money to buy salt for her home.

It is difficult to acquire accurate figures as to the exact membership of the Baptist churches in Italy; but it seems that the membership has nearly doubled in the past 10 years. This year's report shows 56 churches, 48 outstations, and only 48 national pastors. The total membership is reported as 4,159 as compared to that of 2,779 in 1947. The Baptist population, including "sympathizers," is about 12,000.



Because of limited resources, members of the Baptist church, Belford Roxo, near Rio de Janeiro, Brazil, are doing most of the construction on their new building shown here. Concrete for the building was laid by means of a "bucket brigade." Rev. Jack J. Cowser, Southern Baptist missionary, is pastor of the church.

Japan

Representatives of the evangelistic department of the Japan Baptist Convention, along with the evangelism study committee of the Japan Baptist Mission (organization of Southern Baptist missionaries), have made extensive plans for city-wide evangelism crusades to begin this fall.

(At its June meeting the Southern Baptist Foreign Mission Board appropriated \$4,200 from 1955 Advance Program funds—which had been earmarked for advance projects in evangelism and church development—for 12 city-wide evangelistic crusades in Japan.)

A. L. (Pete) Gillespie, Southern Baptist missionary to Japan who is chairman of the Mission's evangelism committee, said the plan for the evangelistic crusade grew as a composite of ideas held by several people. "We had been able through two crusades in successive years in Asahigawa to start from nothing and to have within 15 months a self-supporting church with 57 members and with almost that many immediate prospects for baptism," he said.

"Our greatest problem was to hold and train the people we were able to win. It was felt that if such a meeting could be held in an established church, with a good nucleus of members already on hand to help in the follow-up work and with an organization already functioning to some extent to absorb new members, the meeting could result in greatly strengthening our established churches."

Nigeria

African Women Organize

Eighty representatives from seven countries in Africa met at Camp Young, Ede, Nigeria, July 9-12, to organize the African Baptist Women's Union, sponsored by the women's division of the Baptist World Alliance. Countries represented were Sierra Leone, Ethiopia, Liberia, Cameroons, Belgian Congo, Southern Rhodesia, and Nigeria. (See photo on page 17.)

Assisting in the organization were Mrs. George R. Martin, of Norfolk, Va., chairman of the women's department of the Baptist World Alliance, and Mrs. Edgar Bates, of Canada, president of the North American Baptist Women's Union.

Mrs. J. T. Ayorinde, Nigeria, was elected chairman of the union; Mrs. Elsie Brown, Liberia, co-chairman;



Dr. Page H. Kelley (left) and Dr. A. Benjamin Oliver (right) present the doctor of divinity degree to Pastor John F. Soren, of First Baptist Church, Rio de Janeiro, Brazil, in a ceremony at the South Brazil Baptist Theological Seminary, Rio. The degree was conferred by Georgetown (Ky.) College. (See story on seminary in Foreign Mission News.)

Miss Neale C. Young, Southern Baptist missionary to Nigeria, treasurer; and Mrs. Tabitha Ndhlovu, Southern Rhodesia, secretary.

Mrs. Ndhlovu said of the meeting: "It was wonderful to see a large group of Christians from different countries being introduced one to another. It makes me think of the time when we will all meet in heaven and call each other by name."

Missions Planning Conference

"Let us give the gospel to the northern people now." Under this slogan the first missions planning conference in the northern region of Nigeria was held recently. (See photo on page 19.) With Missionary Thomas J. Kennedy as adviser, ways and means of propagating the gospel among the northern tribes were discussed.

The purpose of the conference was to lead pastors and other Christians in the Yoruba churches of the North to share the gospel with people of the Hausa (predominant tribe) and other tribes in the northern section, most of whom are Moslems.

The Yoruba people have migrated to the northern region from the southern part of Nigeria where most of the Southern Baptist mission work is carried on. In the conference they were told that Southern Baptists have been giving them the gospel for 106 years and now it is time for them to give the gospel to other tribes.

Mr. Kennedy reports that results are already being seen from the conference. Some of the Yoruba churches have started Hausa churches or preaching points among the northern tribes.

He also says that the missionary spirit of Southern Baptists is beginning to catch hold of Baptists all over Nigeria. The Nigerian Baptist Convention now has a Home and Foreign Mission Board, and most of the churches contribute to a mission fund which is similar to the Cooperative Program of Southern Baptists.

The Philippines

The Philippine Baptist Theological Seminary opened its fifth annual session July 3 with 18 students, five Chinese and 13 Filipinos. Seven former students are now taking further college work and will return to the seminary at a later date to complete their training.

Dr. Frank P. Lide, president of the seminary who had just returned from the States, presided at the opening session. Rev. and Mrs. W. Bryant Hicks, new missionary members of the faculty, sang "Now I Belong to Jesus." Rev. James A. Foster, vice-president, spoke on "We Are Laborers Together with God," emphasizing the fact that "though all of us may feel unworthy to be servants of God and to serve him in a special way as ministers, yet we have been called by

(Continued on next page)

Foreign Mission News

(Continued from page 35)

him and through his power we can serve him best in the work to which he has called us."

Taiwan

The fact that the gospel produces the same results in hearts the world around has been evidenced again in the arrival at Southern Baptist Foreign Mission Board headquarters, in Richmond, Va., of \$30 as restitution for cotton blankets and medicine stolen from the University of Shanghai, on the mainland of China, years ago.

A Christian Chinese woman handed an envelope with \$30 in U. S. bills to Miss Katie Murray, Southern Baptist missionary to Taiwan, in a worship service in a home in Kaohsiung, Taiwan. The woman had written in Chinese on the envelope: "May God forgive my sins. You please also forgive. Today I enclose \$30 as restitution."

She explained to Miss Murray that she stole the goods when employed as a nurse in the University of Shanghai. She had heard her pastor preach on cleansing the temple and was convicted on 11 things which she wrote down. Now she is seeking to get right with God and man. Inasmuch as she cannot send this money to the University, she wanted the Foreign Mission Board to have it.

Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, said upon receipt of the money: "Knowing Chinese people as we do, we are aware of the depth of experience in her heart which this represents. It indicates that the Lord has richly blessed her and I am confident the step she has taken will turn out to strengthen her life."

Thailand

The first Thai Baptist deacons were ordained by the Immanuel Baptist Church, Bangkok, Thailand, on June 17. They are Khun Mongkol Payatgasam and Khun Thadt Bratebasam.

The church will celebrate its third anniversary in November. The membership is now 97—29 Americans, 2 Indians, and 66 Thai.

Immanuel is the only Thai Baptist Church in Thailand, although there are three chapels, and soon to be another, under the direction of Southern Baptist missionaries.

Missionary Appointments

(Continued from page 9)

majority of these found themselves forced to return because of health or other conditions beyond their control.

This remarkable record is partly due to the careful procedures followed in the appointment of missionaries. Every effort is made to bring the missionary candidate face to face with realities which will confront him on the mission field. Careful physical examinations are given to determine if the missionary will be able to serve under conditions which await him.

Studies are made of his record of accomplishment and his relationships to other people to determine if he can keep on working when confronted by obstacles rather than becoming frustrated. Every effort is made to see if the individual can work with other people so as to promote the very best working relationships in the Lord's service.

Frequently when missionary candidates are found to be lacking in some qualification, they are not rejected but are advised to get further preparation through experience and study. Even after missionaries are appointed they are given a thorough period of orientation so that they can know as clearly as possible the realities of missionary service.

Progress made in the appointment of missionaries in these years clearly points the way to advance. Southern Baptists will rise to their maximum in world missions only as lives are dedicated in increasing numbers.

Every church should constantly pray that it might give rise to a missionary who will go from this country to tell the story of Christ to those who have heard but little. No other gift will bless a church quite as much as sending forth a missionary to a lost world. Every church in the Convention, even though it may be quite small, can focus its prayers and efforts in this direction.

As we see an increasing host of young people yield their lives unconditionally for world service, Southern Baptists will respond with the resources to send them and a new day for world missions will come.

As we enter World Missions Year, begin praying now that some young people in your church may respond to God's call to the world task.

Missionary Family Album

(Continued from page 29)

SERIGHT, Rev. and Mrs. Gerald B., Triunfo, Pernambuco, Brazil.

SHEPARD, Dr. and Mrs. John W., Jr., Seinan Gakuin, Nishijin Machi, Fukuoka City, Japan.

WALDEN, Ruth, Baptist Headquarters, Ibadan, Nigeria, West Africa.

WALKER, Rev. and Mrs. William L., 5533 1-Chome, Nakajima Hachijo-dari, Oita, Japan.

WHITE, Pauline, Jaguaquara, Baia, Brazil.

WISE, Rev. and Mrs. Gene H., Caixa Postal 352, Rio de Janeiro, Brazil.

WRIGHT, Rev. and Mrs. Morris J., Jr., 110 5-Chome, Tokiwa cho, Urawa Shi, Saitama-ken, Japan.

New Addresses

ASKEW, Rev. and Mrs. Fay (Argentina), Pine Circle, RFD 5, LaGrange, Ga.

BRATCHER, Dr. and Mrs. Robert G. (South Brazil), 8037 E. Brainerd Rd., Chattanooga, Tenn.

CARLISLE, Rev. and Mrs. Robert L., Jr., Carlos Maria de Pena 4309, Montevideo, Uruguay.

CLINTON, Rev. and Mrs. William L. (South Brazil), 130 Wingate St., Wake Forest, N. C.

CROCKER, Rev. and Mrs. E. Gordon (Ecuador), 1042 Avon St., Memphis, Tenn.

CULPEPPER, Dr. and Mrs. Robert H. (Japan), 1910 Duquesne Ave., Crestview, Richmond, Va.

EUDALY, Mr. and Mrs. N. Hoyt (Spanish Baptist Publishing House), 4513 McCart St., Ft. Worth, Tex.

EVANS, Mrs. Philip S., emeritus (China), c/o Mrs. Boname, 121 Old Post Rd., Rye, N. Y.

HASTEY, Rev. and Mrs. Ervin E., Calle 12, No. 338 Norte, Torreón, Coahuila, Mexico.

HAWKINS, Mr. and Mrs. Fred L., Jr., Caixa Postal 320, Rio de Janeiro, Brazil.

HAYES, Dr. and Mrs. A. E. (North Brazil), P. O. Box 382, Englewood, Fla.

HUNKER, Dr. and Mrs. W. Carl (Formosa), Missionary Apartments, Southern Baptist Theological Seminary, Louisville, Ky.

ROSS, Rev. and Mrs. J. Wilson, Spanish Baptist Publishing House, Box 1648, El Paso, Tex.

SKINNER, Dr. and Mrs. William (Paraguay), 2706 Westwood Ave., Nashville, Tenn.

WARD, Josephine (Formosa), c/o Mrs. E. O. Carroll, Rte. 1, Comanche, Tex.

I don't understand it, but I want it.
—A little Indonesian woman upon hearing the gospel for the first time.

THE COMMISSION

New Appointees (Continued from page 31)

LEGG, MARY LEIGH ANDERSON (MRS. LLOYD GENE)

b. De Kalb, Tex., Jan. 3, 1930, ed. Baylor University, Waco, Tex., B.A., 1951; Baylor University School of Nursing, Waco, B.S., 1954; S.W.B.T.S., 1954. Nursing supervisor, teacher of vocational nurses, private hospital, Mt. Pleasant, Tex., 1954-56. Appointed for Nigeria, July, 1956. m. Lloyd Gene Legg, Dec. 27, 1953. Child: Mary Elizabeth, 1953.

NIGERIA



McKINNEY, LANDRUM GUY, JR.

b. Houston, Tex., April 2, 1930, ed. Baylor University, Waco, Tex., B. M., 1953; S.W.B.T.S., B. D., 1956. Music director, Bethany Church, Houston, 1946-47, Airline Church, Houston, 1947-48, Emmanuel Church, Waco, 1951-52; interim music-education director, Emmanuel Church, Houston, 1949; music-education director, Brook Avenue Church, Waco, 1951, Worth Street Church, Dallas, Tex., 1952-53, First Church, Pittsburgh, Tex., 1953; music-youth director, First Church, Franklin, Tex., 1949-50, Field City Church, Dallas, 1953-56. Appointed for Hong Kong, July, 1956. m. Florence Ann Fielder, June 3, 1953. Permanent address: 618 Graceland St., Houston 22, Tex.

McKINNEY, FLORENCE FIELDER (MRS. LANDRUM GUY, JR.)

b. Sheuchang, Honan, China, July 13, 1932, ed. Baylor University, Waco, Tex., B.A., 1953; S.W.B.T.S., 1955. Third-grade teacher, public schools, Ft. Worth, Tex., 1953-55. Appointed for Hong Kong, July, 1956. m. Landrum Guy McKinney, Jr., June 3, 1953.

HONG KONG



TUNMIRE, FAYE VIRGINIA

b. Granite Falls, N. C., Apr. 11, 1924, ed. Gardner-Webb Junior College, Boiling Springs, N. C., A.A., 1948; Baylor University, Waco, Tex., B.A., 1950; N.O.B.T.S., M.R.E., 1952. Vacation Bible school worker, Lenoir, N. C., 1950, 1954; summer worker, Southern Baptist Home Mission Board, California, 1951; educational director, Mt. Zion Church, Hudson, N. C., 1953-55; first-grade teacher, Saw Mills school, near Granite Falls, 1953-54; home missionary, Rachael Sims Mission, New Orleans, 1954-56. Appointed for the Philippines, July, 1956. Permanent address: Rte. 2, Granite Falls, N. C.

PHILIPPINES

WENSEL, BARBARA LEE

b. Washington, D. C., May 3, 1926, ed. Madison College, Harrisonburg, Va., B.S., 1948; S.W.B.T.S., 1949-51; N.O.B.T.S., M.R.E., 1955. Summer missionary, Southern Baptist Home Mission Board, Texas, 1946-49; second-grade teacher, Mexican public school, George West, Tex., 1948-49; counselor, teacher, children's home, Washington, 1951-53; good will center worker, Home Mission Board, New Orleans, 1953-56. Appointed for Mexico, July, 1956. Permanent address: c/o H. T. Wensel, Gordonsville, Va.

MEXICO



The Holy Spirit

(Continued from page 3)

No greater promise ever fell from the lips of Jesus than that incorporated in his words: "Ye shall receive power, when the Holy Spirit is come upon you" (ASV). The average Christian assumes, in some strange way, that the promise of power was made either to someone else or some other generation. Every generation needs to be reminded of the words of Simon Peter, "For the promise is unto you, and to your children, and to all

that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

Every individual called of God, from Pentecost until our Lord's return, has unlimited access to this promise of power. Our spiritual weakness, our inadequate programs, our failure in the great missionary program are but tokens of our neglect.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Baptist Hospital

(Continued from page 25)

Tetanus is said to be more prevalent in Paraguay than anywhere in the world. Hookworms and other parasites sap the vitality of the barefoot children, already undernourished. Tuberculosis stalks in nearly every doorway.

Your Baptist hospital in Asunción is meeting this challenge with noble dedication, skill, and devotion. Will you continue to uphold it with your love, interest, and prayers?

A Tolerated Minority

(Continued from page 15)

education which is required by law.

The seminary is scheduled to settle permanently in Belgrade within a few months.

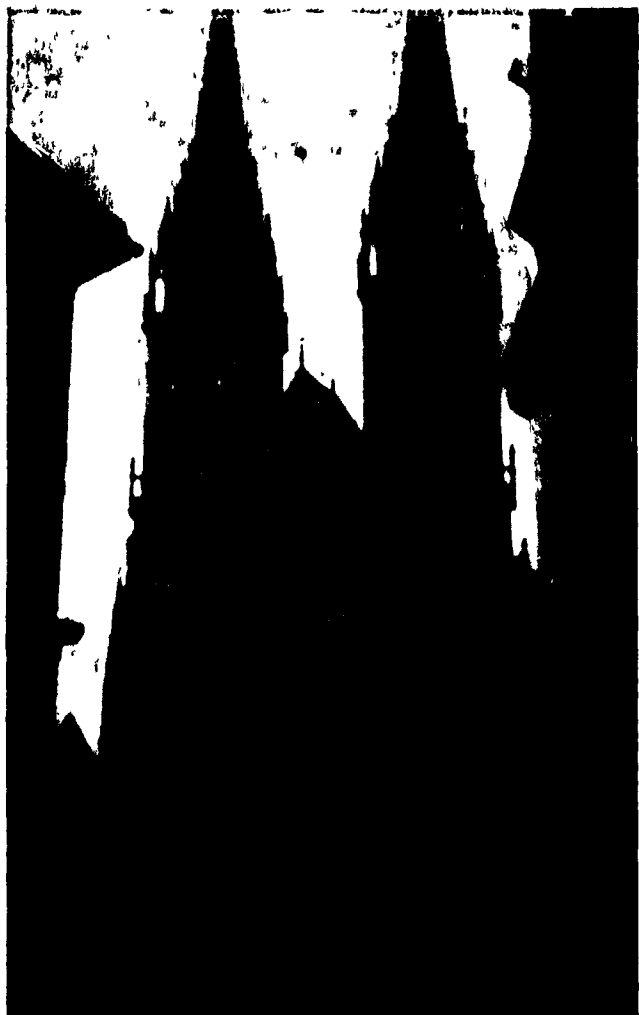
Mrs. Moore and I were assigned to another field of work after the war; but we made several extended visits among the Yugoslav churches. Repeatedly we made inquiries in Yugoslavia concerning the possibility of our resuming residence and work there. Finding it impossible to get an answer to the question in any other way, we determined to return to Yugoslavia and attempt to stay.

We returned in the summer of 1955 with a six months' visa, which was later extended for a few weeks

beyond that time. During these months I visited constantly among the churches, preaching, teaching, and counseling with the Baptists. Mrs. Moore assisted in the women's work and prepared materials which are mimeographed for the churches.

We applied for residence permits; but, after several postponements of the official decision, the permits were finally denied us by the highest authorities, due to our "category" as religious workers. It was stated, however, that there was no objection to our living near by and coming into Yugoslavia on short-term visas.

So the plan is for us to settle in Austria and continue our visits among the Yugoslav churches.



Roman Catholic church in Zagreb, second largest city in Yugoslavia.



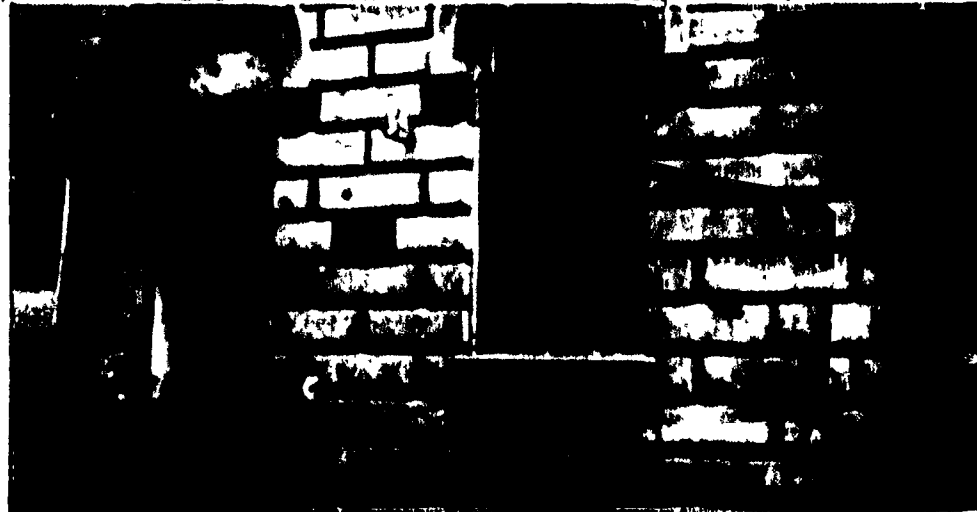
Yugoslav woman — If you don't have three hands. . . .

Opening of the Baptist church in Kordun.



This building was bought in 1951 for Baptists in Zagreb but is still unavailable for use.

While waiting for their building, the Baptist church in Zagreb meets here in a small rented hall.





Touring by wagon
among the
Romanian churches
in Yugoslavia.

Wagon leaves
Vrsac for
a country church.



The church
orchestra at Novi
Sad.

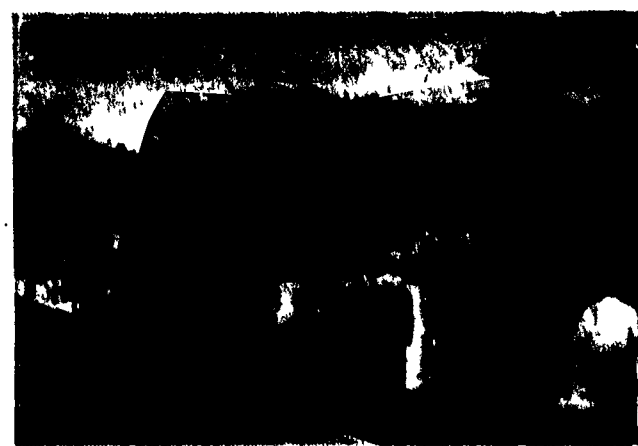


Brat Tatic, one of the oldest Bap-
tists in Yugoslavia, at the Novi
Sad Baptist old people's home.

A seminary class
meets in the
church in Daruvar.



A Baptist winter
taxi in
Petrovac.



ABOVE: Open streetcars in Yugo-
slavia. BELOW: Yugoslav "truck."

Because of Christian Medicine

(Continued from page 5)

treated in clinic each day. Pastor Solon, the African hospital chaplain, with the help of Rufus Omenibuku, the dispenser and the chief interpreter, holds evangelistic services for all those attending clinic. These patients come from near-by and distant villages. Some must travel several days by canoe to reach Joinkrama.

The number of patients increases as the rainy season progresses into July, August, and September. The creeks fill and the villages are once again connected by little waterways to the outside world. In the dry months villagers must either ride bicycles or walk many miles to reach medical aid.

Each day there are evangelistic services and visitation on the wards. The chaplain, nurses, and the missionaries all have a part in this work. All of the nurses and midwives are Christians. The nurses are trained in the Baptist Hospital School of Nursing in Ogbomoshu, and two of the three midwives were trained in the Baptist Welfare Center, Inc. Their sympathetic care and compassion have greater influence than many sermons.

A man from a distant village will not soon forget the Christian spirit shown to him by a nurse in the hospital. The nurse not only cared tenderly for his fatally ill child but also went out and dug the grave and helped him bury his little one.

Bells ring on Sunday mornings calling ambulatory patients and relatives of patients to Sunday school and worship service. Pastor Solon conducts the services and Christians from near-by Baptist churches help in the Sunday school. The people meet in the outpatient waiting room, which is easily converted into a small chapel.

People from twelve tribes are ministered to by the hospital. This river-delta area of eastern Nigeria is known for its multilingual tribes. This is a problem to the missionary since the learning of one language aids him in working with only a fraction of the people. There are two lifesavers for this situation.

The first and most reliable is the interpreter. One hospital interpreter speaks ten languages. The other means of communication is "pigeon" English, a corrupted form of English that serves as a bridge in the language gap between various tribes. Of course, in many ways, it is inadequate; but it is far better than no communication and very useful to the missionary who is able to grasp it.

Only part of the task of operating the American Baptist Hospital is done by missionaries and Nigerian Christians. Their responsibility is to devote their time and ability, but more than this is necessary. Thousands of dollars are required annually to carry out this medical work.

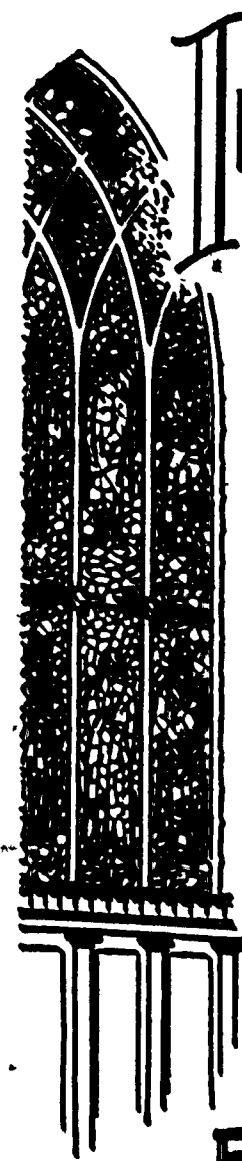
Through the Cooperative Program and the Lottie Moon Christmas Offering, more than eight million Southern Baptists also work in this remote and needy area. Large quantities of essential linens are supplied through the White Cross projects of the Woman's

Missionary Union. Through the long arm of prayer Christians in America project their interest and influence into the lives of patients and others who are ministered to through this hospital.

To the African Christian and the missionary the task of medical missions is one that will never be "accomplished"—not as long as there are sick and sinful people. But, each day there comes to these collaborators the realization that the healing power of Christ and the use of modern drugs and medical skill have made possible longer physical life and eternal life to many people in this corner of the world.



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Never-Never-Land Mission Scene

Adapted from "A Mission Dream," by Virginia Wingo

Scene: Any Baptist meeting in any foreign country.

Characters: A missionary and a group of natives. The latter are dressed either in long white robes or in quaint, colorful peasant costumes.

Action: The missionary is talking, presenting to the group his plans and hopes for the work. Every eye is on him (or her). No sound can be heard except his voice, eloquent and earnest. As he finishes, there is a moment of reverent silence. Then the natives smile and nod their heads in appreciation. Their excited whispers show their enthusiasm for the task in which this revered foreigner is leading them.

Time and Place: Certainly not the present anywhere in the world, except, perhaps, in someone's imagination.

What is wrong with such a picture?

1. It's wrong to say "natives"! You are a native yourself; but probably you prefer to be called a Georgian, or a Texan, or a Southerner, or just an American. These Christians in Baptist meetings throughout the world are Brazilians, or Chinese, or Nigerians, or Hawaiians, or some other nationality, as the case may be. As for their costumes—just remember that American Indians put on buckskin and feathers for tourists; but those aren't their everyday clothes. Besides, many of these non-American friends of yours dress very much as you do. (But the chances are that their clothes are worn for a longer time and are not so numerous as yours.)

2. The picture of the missionary is wrong. Unless he is a veteran of many years of service, he won't be speaking eloquently. He will be stumbling along in a new language, if he is speaking at all. One reason the people are listening raptly may be that they have a keen sense of

humor which prompts them to enjoy every laughable mistake in grammar and pronunciation—just as your sense of humor has made you laugh at the queer pronunciations and the misuses of words that some well-meaning foreigners give to the English language. Or they may be listening sympathetically, ready to help when the speaker halts, groping for the right word that just isn't familiar to him.

3. But the main thing wrong with the little "never-never-land mission scene" above is that the missionary is the main character in it, presenting his plans in his way to a group with little training or initiative. Some mission lands—Italy and Japan, for example—have cultures far more ancient than America's and a pride in their own nation's history that no Daughter of the American Revolution could surpass. Even the areas that might be considered "backward" are inhabited by intelligent people who can respond to education and opportunity. Besides, Baptist churches are free and self-governing wherever they may be found. And a little reflection will convince you that the pastor, deacon, Sunday school teacher, et cetera, born in Venezuela, or the Gold Coast, or Thailand will speak his own language and understand his own people's way of thinking as no foreigner can. The missionary's training and experience make him invaluable, but as counselor, teacher, or helper rather than as one noticeably in the forefront. The new missionary is trying so hard to understand what is going on and to learn the language that he isn't even trying to make a speech!

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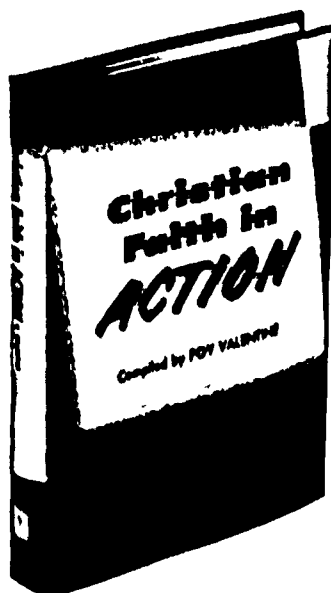
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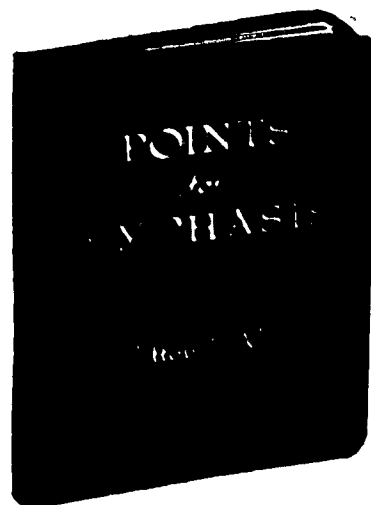
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