

Commission



Used by God — a devoted
JAPANESE Evangelism Advocate
The Japanese Evangelist
An Inspiring Example

USED BY GOD



“Who is Apollos? Who is Paul? They are simply used by God to give you faith, each as the Lord assigns his task. I did the planting, Apollos did the watering, but it was God who made the seed grow” (1 Corinthians 3:5-6 Moffatt).

In the fishing village of Kuala Kedah, on the coast of North Malaya, there was no one to tell the good news. Then from the little Baptist church in near-by Alor Star went young lovers of the Lord. Who is Tan? Who is Ghor? They are simply used by God to give those in Kuala Kedah faith, each as the Lord assigns his task. Years ago, there was no Baptist church in Alor Star. Then one woman prayed; another used her money. Who is Chen? Who is Oh? They were simply used by God to begin a church in Alor Star, each as the Lord assigned her task. Mrs. Chen and Mrs. Oh knew God because members of Baptist churches in the north of this country had sent some of their number to be missionaries in the Swatow area in China. And those had heard his name because still others before them had been used by God, each as the Lord assigned the task. What food for thought—“used by God.” Am I, in my day, willing for this? He does not force anyone. He offers this wonderful privilege. I can allow or refuse his desire to use me. “To give you faith”—there are those who will come to have faith in God, or not know him, depending on how I answer that question. “Each as the Lord assigns his task”—as I keep my eyes on him and follow in trustful obedience day by day, he will show me the particular task he has assigned me in his great world-field.

God of Apollos and Paul, of Oh and Tan, of all whom thou hast used, make me ready to accept the task thou wouldst assign me that others may come to have faith in thee and, in their turn, be used, too, to accomplish thy will.

—ELIZABETH HALE



THE *Commission*

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An Invitation to Romance

There is a venture whereby the common becomes uncommon and the routine is made thrilling. Jesus issued the invitation. The early apostles responded and "were filled with joy." The challenge is yours now. Much depends upon your answer.

By A. Clark Scanlon

FOR those who know how to find it there is romance in all of life to the end of life. However, in a special sense romance belongs to youth. I do not speak of a cheap, tinsel-type passion or lust that masquerades as romance, but of a real, vitalizing, energizing romance that gives zest to all of life and promises experiences that will cause one to thrill to his finger tips because of the breath-taking grandeur of his opportunities. I am talking about a romance that brings a rewarding satisfaction with each new day.

You are probably thinking about romance between a boy and a girl. That kind of romance can have rich and wonderful rewards, too, when it is directed by God and entered into in a way that is pleasing to him. I have seen that kind of romance transform a boy or a girl into a new person he or she could not have been otherwise.

But now I want to talk to you about another type of romance. It is a romance that also transforms the common tasks into the uncommon and the routine into the thrilling. This romance I like to call "the romance of the impossible."

We live in a world that is confused, troubled, unsatisfied, and looking for a meaning. Philosophies, military power, and industrial strength are not enough to give courage. The many types of entertainment are not enough to give satisfaction.

Now let us look at this seemingly impossible thing which brings contentment: It is a cause that proposes a solution. It proposes to take a handful of dedicated, disciplined, and trained men and women who are fired by the

power of the living God and send them into a world that has little respect for morals and places little value on the worth of an individual—a world that is racked by disease, stultified by hate, and crushed into despondency by hopelessness—that they may turn that world upside down and inside out. This cause contains an element of revolutionary love that makes Communism seem like a piker in the sweep of its world schemes for changing society.

For an individual the cause will make all of life a romance and the single moments worth living. It will light fires in the imagination that will result in notable deeds. It will infuse life with terrific powers and energies that will make mammoth tasks come within the realm of reach.

Among those who accept this challenge to romance are the missionaries. They are going out with the revolutionary message that Christ Jesus died for every creature and that every single human being has dignity and worth for this reason.

WHEN I think of our own typical case here in Guatemala, I realize that our task here, humanly speaking, is impossible. We are only four couples in the midst of more than three million people; and, what is more, we are foreigners who speak the language imperfectly. Our Baptist people number only about fifteen hundred, and all of the evangelical Christians number only about twenty-five thousand.

Yet we propose to plant seeds here that will transform these people into truth-loving, clean-living people who acknowledge Jesus Christ as Lord. The practical effects will be untold and unending—there will be justice

in government, peace in industrial relations, harmony in the home, welling joy in countless thousands who will find Christ as Lord. God makes this "impossibility" possible.

During the week I teach a small group of seminary students. On week ends I travel to several churches where I teach, preach, and do conference work. In addition there are articles to be written for the national convention magazine. There are more humdrum tasks like keeping books on the money that is spent in the section of Guatemala where I work. There are dozens of homes where I can give encouragement or advice.

What is so thrilling about these tasks is the fact that I am doing something—something that really counts. In each I am making an investment in eternity. The students I teach will someday be leaders in the work here, and they will teach and win others. Do you see how my single life, directed by God, is greatly multiplied?

Take my wife, Sarah, for the woman's part. She has written an article on the Christian home for the national convention magazine. Last week we took a station wagon full of girls from her Young Woman's Auxillary to a coastal town where they sang as a part of a special home-week program. At times our kitchen is filled with a bunch of teen-age girls, giggling and laughing, learning how to cook and keep house in an atmosphere of Christian love. A couple of days a week Sarah goes to the seminary to teach.

Thus, Sarah is having a part in shaping the home life of our Baptist people here in Guatemala. From these homes come Christian young people who will also have a vision of "the romance of the impossible."

I give our isolated case as representative of the hundreds of people who have caught this vision just as we. They are teachers in Africa, doctors in Asia, evangelists in the Near East, and leaders in Latin America.

I do not mean to say that everyone who enters the romance of the impossible must be a foreign missionary. By no means. This vision can be applied in home missions or in being a homemaker in the States. It can give glory and direction to the task of being a carpenter, a Christian journalist, a doctor, a statesman, a postman, or an artist. But it will call out the best in you to excel in each of these tasks that you might thereby give glory to God in your testimony.

I do say that in this task the foreign missionary is somehow in the forefront of the battle where the universal problems are accentuated. You do not come to foreign missions as an escape—for here you are the same you. You come only when you have really faced the issues and know that this is God's place for you. Let us suppose that you are interested in foreign missions now. You are in high school, college, seminary, or in the pastorate.

What must you do? Get close to God. When you are near to God, you hear his heartthrob; and surely one of the things that are nearest and dearest to him is the salvation and enlightenment of every creature on this earth.

Then make a practice of following God's will in the little things of everyday life. Let your school life, your work life, your date life, and your social life glorify God. When you follow the light that God gives, he will always give you more.

Make a practice of excellence. Seek to excel in everything that you do. If it is a boring algebra assignment, work at it with your very best. If you have a seemingly impossible task, do it to the best of your ability. If you are running a race, or playing a game of tennis where you are fifteen points behind, give it your best. Live with people of excellence, especially in reading biographies of the truly great in every area of life. Such actions breed strength and put sinews in your character.

Learn to discipline yourself. This business of changing the world is so gigantic that only those who are truly disciplined can make a dent. Anything worth while in life requires self-discipline. If you would really play the

piano, you must spend hours in practice. If you would really count for God, you must discipline yourself like a good soldier or a good athlete.

Then, most of all, learn to give a simple, straightforward, and convincing testimony of the faith you hold in Jesus Christ. Learn to say no to those things which are not in line with the highest Christian character. Go with someone—a Sunday school teacher, a pastor, or a good soul-winner—and learn the blessing of trying to win another to Christ.

AND one other thing: Learn to love people, all kinds of people, as Jesus loved people, not for what they can do for you or who they are but because they need you and you can

do something to make life a little better for them. By this you are making a mark on eternity and finding yourself immeasurably happy in doing so.

Young people, here is an invitation to romance, the romance of the impossible. It was given by Jesus of Galilee when he said, "Go ye into all the world, and preach the gospel to every creature." It was first accepted by the early apostles who were called, "Those that have turned the world upside down" (Acts 17:6). And what did they feel in their own lives? "The disciples were filled with joy, and with the Holy Ghost" (Acts 13:52).

The invitation is yours. Many lives depend upon the way you respond to this "romance of the impossible."

More Than We Are

MORE than we are—isn't that what we all want to be? . . . Take a little girl in the third grade with one eye on the high school girls who know so much and pick out their own clothes and stay up late at night. When the third-grader gets into high school the horizon has lifted again. She wants to be a dress designer or a radio singer or a doctor—and have a husband, home, and children besides. If ten years later she becomes a doctor, say, then once more she wishes to high heaven she were more than she is. And if at the same time she has taken on that husband-children proposition she is due for a lot more deep yens. She wishes for insight and humor and balance and a thirty-hour day; she longs for the agility of an acrobat and the tough spiritual sinews of a saint. . . . Why is it that no matter how much outward success we have there is still this restless, gnawing, unrelenting desire to become more than we are? Even when we appear to settle comfortably into our ruts, the longing is still there and expresses itself in irritation, illness, overeating, ceaseless activity, and a variety of dissatisfactions. . . . We long to be more than we are because we are more than we are. The real us is crusted over, demanding to be free. We feel stymied because we have a power we are not releasing. We are a power. How shall we get at this power within? . . . There are only two rules that must be followed but they are completely essential and cannot be modified or eased or in any way finagled with. They are such absolute laws that they might be called commandments straight from life itself. The first rule is that we have to love the Lord our God with our whole heart and mind and being. The second is that we have to consider the person next to us as if he were ourself. . . . The whole business of releasing the power within is a matter of growth but the growth is not passive; that is, it is not entirely induced by elements beyond our control. We have a hand in directing our own growth. In a way we cannot do anything for ourselves but just as truly even God cannot make us grow without our will to become more than we are.—From "More Than We Are," by Margueritte Harmon Bro (Used by permission of Harper and Brothers)

Small — but Growing



“VENEZIA! Venecia!” shouted the Spanish explorers in derision as they sailed into what is now Lake Maracaibo in western Venezuela and saw the Indian huts built on stilts out over the water. And so the country was named Venezuela (“Little Venice”).

Venezuela crowns the continent of South America. It stretches more than a thousand miles along the tropical shores of the Caribbean Sea. Bounded by Colombia on the west, British Guiana on the east, and Brazil on the south, it is about the size of Texas, Arkansas, and Louisiana combined. Its population exceeds five million.

Although huts on stilts are still seen, Venezuela is known today for its oil. The hot shores of Lake Maracaibo are lined for fifty miles with thousands of wells; and wells extend as far as forty miles out in the lake. Venezuela is second only to the United States in world oil production and is the world's largest exporter of petroleum.

Rich also in other natural resources such as iron ore, gold, diamonds, and timber, it has been compared to our “roaring West” of days gone by. It boasts of one of the highest per capita income levels in Latin America, but the cost of living is said to be the highest in the world.

Southern Baptists began their work in Venezuela in Caracas, the capital, in October, 1945. The seed for the work had already been sown through the literature of the All Spanish Baptist Publishing House, in El Paso, Texas. At that time Baptist literature was used in almost all of the evangeli-

cal churches in Venezuela. As a consequence, there were many who knew and sympathized with Baptist doctrine.

The Southern Baptist Mission of Colombia initiated the work; and the Venezuelan churches were affiliated with the Baptist convention of Colombia until August, 1951, when the Venezuelan Baptist Convention was organized. There are now eleven Baptist churches, three missions, and nineteen outstations. There are some five hundred members and more than five hundred others who attend Sunday school and other services.

Venezuelan missionaries were members of the Colombian Mission until November, 1953, when the Southern Baptist Mission of Venezuela was organized.

Following are histories and descriptions of the work in two centers where Southern Baptist missionaries are stationed: the western area and the area in and around the capital. A third area of Baptist work centers around Barquisimeto, where the late Clyde E. Clark served until illness forced his return to the States last February. An article on his work was one of the unfinished tasks when death came on July 12.

Work in the West

By Charles B. Clark

MY WIFE and I serve as field missionaries in western Venezuela. Our area takes in a territory larger

than the state of South Carolina, and we are the only Baptist missionaries! Desert lands, fertile valleys, steaming jungles, and high Andean mountains make up its geography. In Maracaibo, where we live, it is like July and August the year round; in San Cristóbal it is like spring.

Oxen draw crude wooden plows in the Andes, and modern tractors work the valleys. Thatch-roofed houses with mud walls and dirt floors in the country contrast with ultramodern buildings in the city. A zoo could almost be filled from our jungles and forests, and a person could be killed by arrows shot from the bows of the savage Motilone Indians about three hours away from Maracaibo. Yet we are in the heart of one of the world's greatest oil-producing centers.

Western Venezuela called to Southern Baptists to “come over . . . and help us.” In January, 1950, a group of believers petitioned the Colombian-Venezuelan Baptist Convention to begin Baptist work in Maracaibo. The group had separated itself from a local interdenominational church. Doctrinal convictions on baptism and church government, based on their own study of the Scriptures together with the use of Sunday school literature from our Baptist Publishing House in El Paso, led them to the New Testament and Baptist position.

The First Baptist Church of Maracaibo was organized in July, 1950. It is still our only church in this city of three hundred thousand. In six years it has grown to a membership of seventy and is self-supporting except for

renting its building. It is fully organized with 130 in Sunday school, ninety in Training Union, and twenty in the Woman's Missionary Union. In addition it has two missions, one of them among the Guajiro Indians, with weekly Sunday school and preaching services; and the church conducts a weekly half-hour radio service.

Several thousand North Americans live in and around Maracaibo, most of them working in the oil companies. Recently an English-speaking Baptist church was organized. This will be a full-time program, and the group will call pastors from the United States.

The next Baptist center is thirty miles away in Cabimas. It takes an hour and a half to get there, including a forty-minute ride on a modern ferryboat which crosses the lake at its narrow neck (ten miles). Cabimas is a city of eighty thousand. Because of the insistent appeal of a prominent businessman there, in September, 1953, Southern Baptists helped rent a building, and the work was started. We are now helping the people support a full-time pastor.

Fifty miles south of Cabimas in the town of Pueblo Nuevo, near Mene Grande, is another Baptist church. It has forty members. Having an independent origin but nurtured and guided by Baptist literature, it came to New Testament convictions and declared itself Baptist. The church was admitted into the Venezuelan Baptist Convention in August, 1953.

This church is self-supporting, though on a very modest scale. Its ministry extends into two other isolated areas. In La Montaña, deep in the country about ten miles from the church, Sunday school and preaching services were held for a year with no visible results. Then the people began to respond to the gospel and almost the entire community turned to the Lord, with some fifty making professions of faith. Thirty have been baptized. They have now constructed their own humble building for worship.

Around Lake Maracaibo to its southern end, 160 miles from Mene Grande, is located the next Baptist work in the county-seat town of San Carlos. This center was opened by the church in La Mensura, a country community isolated by bad roads and lost in a forest of banana trees fifteen miles from San Carlos.

The gospel came to La Mensura

through the providence of God. A quaint Englishman riding on a train found himself short of money and sold his Spanish Bible to a man from La Mensura who was riding on the same train. The man became so interested in what he read that he invited others to read it with him. They became convicted of their sins and accepted Christ as Saviour. Thus the church began.

The people are poor, their families are large, and their houses are small with thatch roofs and dirt floors. The church maintained itself through the years by electing pastors from its congregation, and the twenty members were active in preaching the gospel in surrounding areas. Then the mission in San Carlos was started, and the church later moved there. In August, 1952, it was received into the Venezuelan Baptist Convention.

The convention began its own mission program in 1953 by helping the church support a full-time pastor who cares for the congregation in La Mensura as well. The church is under constant pressure from the local Cath-

olic bishop. Due to his influence, several of its members have been unable to find or keep jobs.

One hundred and fifty miles away, nestled high in the Andes in southwestern Venezuela close to the Colombian border, is San Cristóbal, a city of seventy thousand where Southern Baptists helped open a mission in March, 1953.

The work was begun by a seventy-year-old gentleman who returned to his home town to spend his last years. He had moved to the central plains of Venezuela as a young man and there practiced dentistry for nearly fifty years. He came back to San Cristóbal to work as supervisor of the maintenance of the large and beautiful government building. Witnessing by tracts and by selling Bibles, theological books, and Baptist literature, he gathered together a small group through which the work was begun. Southern Baptists help them rent a building and support a full-time pastor. Soon the group will be organized into a Baptist church.

(Continued on next page)



The only church related to Southern Baptist mission work in Maracaibo, Venezuela, a city of three hundred thousand people, is the First Baptist Church shown above.

Thus, you have a picture of your Baptist work in western Venezuela. Since 1950 the work has grown to three churches and seven missions and preaching stations. Yet, when you recall that our territory is larger than South Carolina, you can see that we have made no invasion. We have but established a few beachheads and made some infiltrations.

There are two states in this territory, Trujillo and Mérida, in which we have no work and where there are cities as important as Cabimas and San Cristóbal. There are twenty towns in western Venezuela of from twenty-five hundred to ten thousand people where we have no witness. And what shall I say of countless numbers of smaller towns and villages!

Our greatest single need is trained leadership. There are no other pastors available. Our greatest material need is financial resources for building. Our people can take on self-support gradually; but for many years to come we will be unable to build our own buildings, that is, to build adequate, decent ones.

Callous indifference and gross sin, strengthened by a form of godliness which denies the power thereof, make the going slow. Nevertheless, Venezuela is open to the gospel and offers a bright future for our Baptist witness. Come over and help us.

In and Around Caracas

By J. Ulman Moss

JULIO Moros, a young preacher originally from San Cristóbal, Venezuela, left Barranquilla, Colombia, in October, 1945, for Caracas, the capital of Venezuela, to begin Baptist work in that country. Then the work was given a boost in 1949 by the coming of the Thomas L. Neelys, Southern Baptist missionaries, from Cartagena, Colombia. They began strengthening the work in Caracas and in the small churches in the interior.

There was rapid response to the preaching of the gospel in the capital. Central Baptist Church, Caracas, was organized in 1946, in a rented house used as a chapel. Previous contact had been made with three small churches started by an independent Baptist group but abandoned because of financial difficulties. By 1950, four other churches had been added to the Colombian-Venezuelan convention.

Our family arrived in Barquisimeto in 1950, making it possible for the Neelys to concentrate more on the Caracas area. The congregation of Central Church had increased considerably by that time; and the rented house was inadequate. Just then Maxey Jarman, businessman of Nashville,

Tennessee, gave funds to erect a handsome new church building, with an auditorium capacity of twelve hundred. This building has been of much value to Baptist work in Caracas, as well as to all evangelicals in Venezuela, lifting the concept of missions to a much higher level in all the country.

Caracas, now with a million people, is a city of opportunities. From 1951 to 1955, while the work of Central Church was carried on by a national pastor in the absence of a resident missionary, the Sunday school attendance grew to two hundred. We returned to Caracas from regular furlough late in 1954, and the work is continuing to expand.

In June, 1955, a much-needed center to the east of Caracas became a reality with the establishment of a mission in Petare. Every Thursday night we have preaching services there and on Sunday afternoons we have Sunday school with thirty to forty attending. A few months later another preaching center was opened in the southern section of Caracas, and now there are fourteen studying in the doctrinal class.

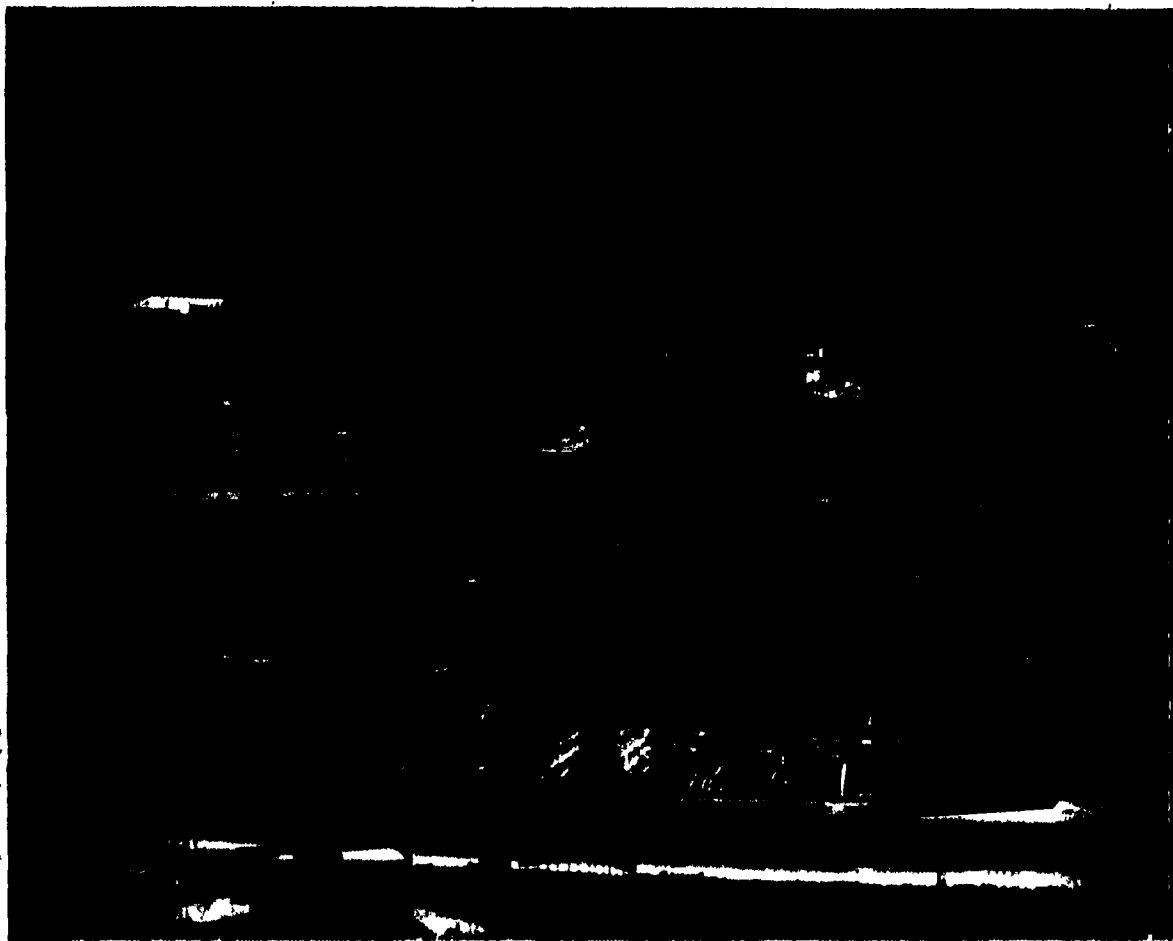
In the western section, Catia, where there are more than a quarter of a million people, an independent church formally declared itself Baptist in November, 1955, and asked for membership in the Venezuelan Baptist Convention last summer. This church has an average attendance of eighty-five in Sunday school, but is facing a grave problem in relation to its chapel.

In the big government program of eliminating the poor housing areas and replacing them with huge apartment buildings, the building of this church was torn down. Very little is paid for such properties; yet to rebuy and rebuild will be a terrific expense.

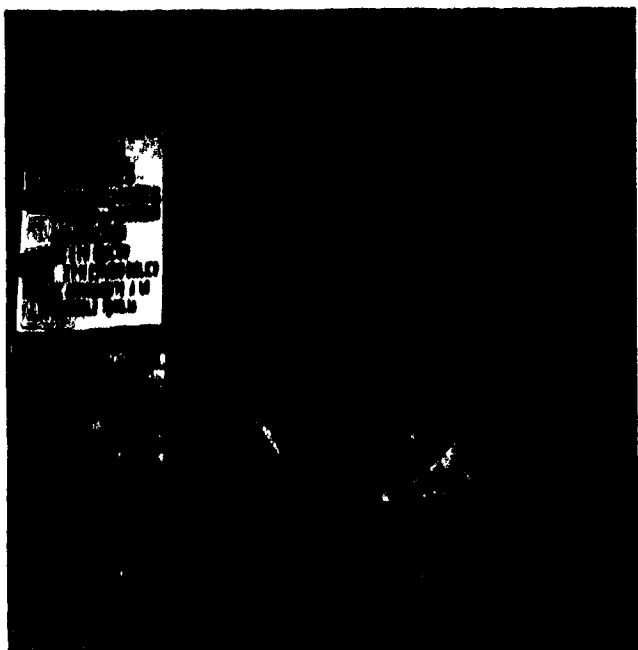
In January a new superhighway was opened to the near-by city of Los Teques; and in March the *Unión Varonil* (Brotherhood) of Central Church started Sunday school there. These Sunday afternoon meetings were held in the home of some members of the Caracas church, but now these people are moving; so we must work out some other meeting place.

Baptist opportunities in Caracas are limited only by lack of personnel and finance, but more by lack of personnel. One missionary couple now serves Caracas and all of Venezuela.

The First Baptist Church of Valencia (third largest city in Venezuela



Caracas, capital of Venezuela, where Southern Baptist mission work in this country was begun in 1945 by the missionaries in Colombia.



Standing in front of Central Baptist Church, Caracas, to invite passers-by into the service are Norman Painter (left), a sociologist from the University of Wisconsin who is now teaching in the Central University of Venezuela, and Señor Antonio Cintora, a faithful Christian and strong witness for Christ.

and a three hours' drive from Caracas) was organized in 1953 and admitted to the national convention. This city is very indifferent to the gospel; but, because of its importance and the promise of its future, we feel Baptist work there is a necessity. Property was bought there last year with funds from the Lottie Moon Christmas Offering. It took us nine months to get the man who was renting the place to move out; but now the building is under repair for our use.

Farther in the interior, in Valle de la Pascua, a big country town of fifteen hundred, an independent church was accepted in the Baptist convention in 1952. Undoubtedly this would be a much stronger church than it is, as interest is keen, but the pastor is old and in bad health. This church has asked for more help, but we have no one to send. We visit occasionally; and groups from other Baptist churches visit, as did our Young People's Training Union a few months ago.

A few days ago a woman who is well acquainted with the work of all denominations in Venezuela said: "Baptists are not easily led astray by other groups because they have a continual program of training. They know what they believe and why." All of our churches have the graded Sunday school, Training Union, and Woman's Missionary Union, though

some are definitely limited by lack of trained workers.

Besides the local church program of religious education, the pastors and leaders of our churches have three important meetings each year when they get together and discuss plans for work and problems of the work. In February of each year there is the five-day pastors' and workers' conference. During the day there are courses on doctrine, Bible study, and methods. The night services are evangelistic.

In May the Mission sponsors a ten-day pastors' conference and invites a specialist from outside of Venezuela to conduct the studies. These conferences serve to make up for the lack of contact our pastors have had with Southern Baptist institutions and our manner of doing things. In August of each year our national Baptist convention meets and presents a well-planned program.

In each of these three national meetings an hour or two is given each afternoon to round-table discussions. These discussions have helped develop a unity of purpose and position among the leaders that we had not known before. The pastors are given time to present problems and needs in their fields and churches, and they benefit from discussion with others. It gives each pastor a sense of belonging as he has opportunity to express himself and make his contribution to the general thought and direction of the work. As missionaries, we find it helpful to know the thinking and attitudes of the pastors.

The most encouraging factor about our Baptist work here in Caracas, as

well as all parts of Venezuela, is the large group of excellent young people. Central Church boasts of a good choir composed of twenty-two fine young people who co-operate in all phases of church life. Four of these are studying music privately, and now three of them play the piano in prayer service, Training Union, or mission services. A year ago the missionary wife had to do all the piano playing.

Basic factors in the growth of the work here are visitation and distribution of the Scriptures. Some time ago a devoted Christian and personal worker of Petare visited an eighty-year-old man. When the worker started to speak about the Bible, the man said, "I have one of those books, but I don't know how to read it. It is in that bundle hanging from the ceiling."

The Bible was taken down and the visitor read the precious gospel story. The man believed and accepted Christ as his Saviour. He was baptized into the membership of Central Baptist Church at the age of nearly eighty-two. He is old and very poor; but it is a thrill to see him in almost all the services in the Petare mission, and he attends Central Church on special occasions.

Five years ago Antonio Cintora, who was not a Christian, continually scorned his good Christian wife and three lovely daughters. He read his Bible, but only to ridicule them. Then they got him to attend the inauguration services of Central Baptist Church in Caracas, and the Holy Spirit touched his heart. He was gloriously saved and in due time was baptized.

(Continued on page 30)



LEFT: Men's Sunday school class in Central Baptist Church, Caracas, taught by Missionary J. Ulman Moss. RIGHT: The young people's department of the church meets in the basement social room.



Baptist Leaders in Training

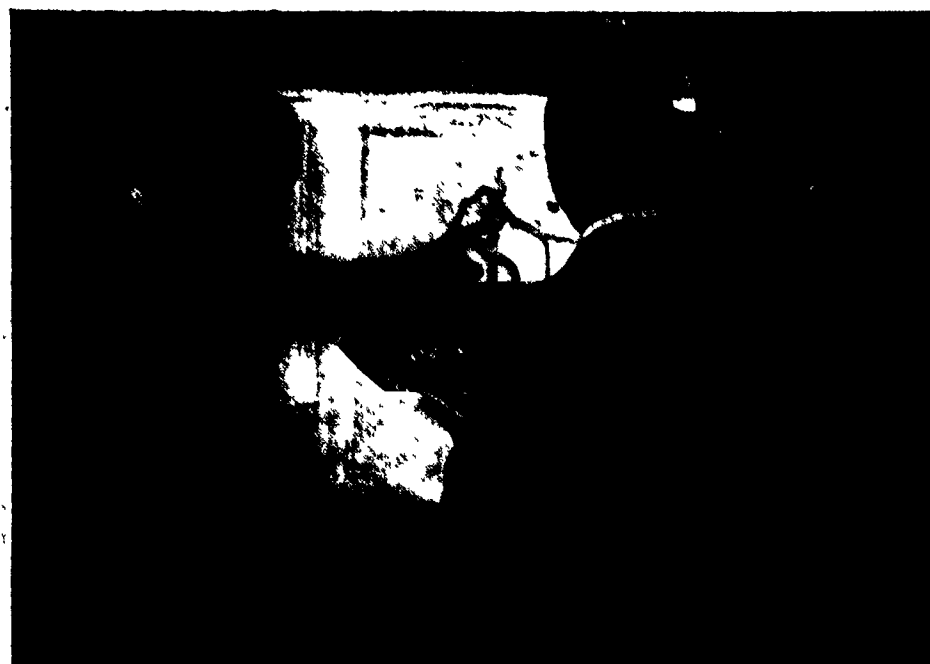
Each day at the African Baptist Theological Seminary, near Gwelo, Southern Rhodesia, begins with a devotional service in the recently dedicated George W. Sadler Chapel. Above, Dr. Ralph T. Bowlin, missionary director, leads the service.



Women study Woman's Missionary Union methods in order to be better leaders in the W.M.U., Girl's Auxiliary, and Sunbeam organizations. Betty Jean (Mrs. Ralph T.) Bowlin teaches them in the Shona language. While these women study, their children are kept by African farm girls.



The visual aids class prepares flannelboard stories.



Dr. Bowlin and two students in the New Testament class.

Gift of Money and Life

By Baker James Cauthen

SHORTLY after Christmas last year I received a letter from a pastor telling of the great joy which had come to his church through the Lottie Moon Christmas Offering.

A beautiful Christmas tree, on which were twenty-five lights, was placed in the entrance to the church. The lights represented the \$25,000 which it was hoped might be given to the Lottie Moon Offering. As each \$1,000 was received for the offering a light was made to glow.

Much prayer and interest focused upon the offering as light after light began to shine. Then, on the Sunday before Christmas, the full \$25,000 became a reality; and the tree was blazing with every light aglow.

When the announcement was made that the full amount had been received, the congregation arose spontaneously and began to sing the doxology. They became so happy that by the time they completed their offering it was more than \$32,000. The pastor said in his letter that the Lottie Moon Offering does more each year to make Christmas really Christian in its observance than anything else in the life of the church.

Christmas is a time of giving. We celebrate the birth of our Lord; and, spontaneously, our hearts long to bring gifts to him as the wise men brought gold, frankincense, and myrrh.

How better could we bring a Christmas gift to Jesus than through the Lottie Moon Christmas Offering? Every dollar of this money goes directly to tell the story of Christ throughout a dark world where millions have not known of a Saviour's love.

It is right that we share Christ with all the world. Of the 2,700,000,000 people in the world, only 170,000,000 live within our own country. While there are many unmet needs among us, the light of the gospel blazes forth throughout our country.

The situation is very different, however, in most countries of the world. For instance, this fall we are planning to place the first Southern Baptist missionary couple in Pakistan where live 80,000,000 people. We shall be going to East Pakistan in which section more than 46,000,000 people are found, many of whom have never heard of Jesus.

It behooves us to share liberally that these people along with others may hear.

On all fields missionaries prayerfully await the Lottie Moon Offering. Because of this offering churches, seminaries, hospitals, and schools become possible. Missionaries are given the means to get the gospel message to the people.

The Lottie Moon Offering is much more than a gift of money. It is a gift of prayer, study, and life dedication.



Baker James Cauthen

What would happen if 8,000,000 Southern Baptists should spend one week in earnest prayer for the salvation of a lost world? How much more effectively we could pray if we would study world need and the efforts being made in Christ's name to minister to that need!

Rich blessings come when Christ's people study, pray, and give. The fountains of compassion are opened in our hearts. New dedications to our Lord's will rise up within us.

(Continued on page 30)

Thank You

(The following letter came to Dr. Cauthen early this year with a gift of \$50.00 for the Lottie Moon Christmas Offering. It is printed here in an attempt to say "thank you" to the woman who sent it and all other unknown givers—unknown to us, but known to God—among Southern Baptists who share every year in making the Lottie Moon Offering what it is.—The editors.)

January 2, 1956

Dear Dr. Cauthen:

All last year, as I prayed for our missionaries, I also had a little bank in which I saved (from my household money) for the Lottie Moon Christmas Offering.

When I attended our Season of Prayer meetings and heard of the many needs I wished my offering could have been more.

With his Christmas gift to me, my husband enclosed some money; and I considered it an answer to the prayer I had prayed to be able to give more to missions.

You and the members of the Foreign Mission Board are in my prayers.

Yours in Christ

Enclosure: \$50.00

Ready to Win and to Teach



Entrance to the three-story educational building of First Baptist Church, Paraná, Argentina (one of the most adequate educational buildings overseas). Besides the space provided in this unit, there is a basement floor under the main auditorium (under construction in the left of the picture), containing two auditoriums, a kitchen, five Sunday school rooms, and two rest rooms.

The dedication service (below) for the educational building was held March 25. Since that time the entire exterior of the church has been completed and plans call for completion of the decoration in the auditorium, the balcony, and the baptistry at an early date so that the fifty persons awaiting baptism may receive it in the new sanctuary.



A nursery class in the new educational building. Since the dedication of the building, the Sunday school membership has increased 75 per cent. And the church was working to enrol four new members each Sunday so that the Sunday school would grow 100 per cent by the end of the first six months in the building.



Angel Cecotti (left), of First Baptist Church, is the first educational director in Argentina. Missionary Fay Askew is at right. The new educational facilities are an example to the other churches in Argentina.

A drawing of the church which is located on a hill at a corner where five streets meet, a site many think is the finest in the city. A statue of the Gaucho on his horse in the street in front of the church looks directly in the door of the newly completed main auditorium. From every highway into the city, First Baptist Church is the first building seen by all who enter Paraná.



FOREIGN MISSION NEWS

General

139 Decisions for the Lord

One hundred and thirty-nine young people made public their decisions to dedicate their lives to the Lord's leading at the Foreign Missions Conference at Ridgecrest Baptist Assembly, August 16-22. Approximately 100 of the decisions were for missionary service. Registration for the combined Foreign Missions, Brotherhood, and Writer's Conferences, meeting simultaneously, was 2,181. One hundred and thirty-two missionaries took part in the conference.

Special 1957 Feature

An unusual feature of the 1957 Foreign Missions Conference at Ridgecrest, to be held June 20-26, will be a meeting of the Foreign Mission Board. This will be one of the Board's special activities for World Missions Year.

In announcing this meeting of the full Board, Dr. Baker James Cauthen, executive secretary, said: "The high peak of a Board meeting comes in the appointment of new missionaries. In order that people from every area of the Convention may share in the inspiration and thrill of an appointment service, this extra meeting of the Board is planned.

"The opening session on Thursday evening, June 20, will feature appointment of a number of new missionaries. Hundreds of people throughout the Southern Baptist Convention will be privileged to catch the inspiration of the hour in which young people are dedicated to overseas service." On Friday, June 21, conferees will see the full Board in action as it continues its business.

The full Board (49 men and women from states throughout the Southern Baptist Convention territory) meets semiannually in Richmond, Va., Board headquarters. The local members (18 men and women living in or near Richmond) meet monthly, except August. With the Ridgecrest meeting there will be three full meetings next year.

Expansion in Central Africa

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, reports that plans are being made to establish work in two centers in

Northern Rhodesia, where there are large settlements of Africans who are connected with mining and manufacturing industries. It is likely that the first Southern Baptist representatives will settle in Kitwe and in Livingstone. Northern Rhodesia, Southern Rhodesia, and Nyasaland constitute Central Africa.

Brazil

330 Additions in Five Days

Three hundred and thirty additions to 14 Baptist churches in five days of evangelistic services was the most spectacular result of the first simultaneous revival meetings ever held in the Upper Sorocabana Association, in the state of São Paulo, Brazil.

Preaching was done by 10 Brazilian pastors and four Southern Baptist missionaries. Missionaries who helped in the planning are Malcolm O. Tolbert, Paul C. Porter, and Harold E. Renfrow.

The first day of the revival was spent in prayer, Bible study, and discussion of techniques of personal soul-winning. Then people living in the area near the church where this preparation was made were visited and invited to the evening service.

A street preaching service was held in the center of the city and the people were invited to go to the church



These preachers and pastors planned for the first simultaneous revivals held in the Upper Sorocabana Association in the state of São Paulo, Brazil, in August. The meetings were held in 14 churches.

for the evening service. The building was packed; and nine people made public professions of faith.

After this combined service, the leaders went to the 14 churches and spent the next five days knocking on doors and preaching in the evenings.

Missionary Renfrow, who worked in the Mirante de Paranapema area where the work is new, said: "This for me was the greatest meeting of



These are the three missionary couples who are opening Southern Baptist mission work in Tanganyika: (left to right) Rev. and Mrs. Winfred O. Harper, Rev. and Mrs. Davis L. Saunders, and Dr. and Mrs. Jack E. Walker. They transferred from the Nigeria staff.

my life here or in the States; and, as an old deacon said one evening as we were going home after 30 people had come forward: 'Brother, this is not your Portuguese; it is the power of the Lord.' There were 60 decisions in this church.

Sharing with the World

At the recent annual meeting the 10 churches of the Baptist convention of the state of Maranhão, Brazil, reported 191 baptisms last year and a membership of 1,055.

The convention adopted a systematic program of giving to world missions through its state board and a definite plan for working toward self-support.

Chile

Host to Baptist Women

Two hundred and ten messengers from nine countries met in Santiago, Chile, in July for the first combined meeting of Baptist women of Latin America. (See photo at right.) Honor guests were Mrs. George R. Martin, of Norfolk, Va., and Mrs. Edgar Bates, of Canada, chairman and treasurer respectively of the women's department of the Baptist World Alliance.

Baptist women in Latin America organized three years ago when they met in three divisions. During the seven days of this year's meeting they held workshops and conferences on different phases of missionary activity and organizational problems. Plans were made for advance and for closer co-operation and unification among Baptist women of the 20 republics of Latin America which have organized Baptist work.

New officers are Mrs. Ester da Silva Diaz, Brazil, chairman; Mrs. Olivia Lerin, Mexico, co-chairman; Miss Teresa Pluis, Argentina, secretary; and Mary (Mrs. R. Cecil) Moore, Southern Baptist missionary to Chile, treasurer.

Mrs. Moore relates an incident that shows the warm hospitality of the Chilean women toward the messengers and also God's way of finding a lost soul. A young woman from Uruguay, who was crossing the Andes by train, sent word of her time of arrival by some other women who made the trip by plane.

In the excitement of arrival, the women forgot to deliver the message; and the young woman arrived in San-



Some of the 210 messengers from nine countries who attended the meeting of the Baptist women of Latin America in Santiago, Chile, last summer. (See story in Foreign Mission News.)

tiago at three o'clock in the morning, knowing no one and without any address.

A Chilean woman, a fellow passenger, noted her distress at not being met, and, after hearing her story, invited her to her home. The next morning they found the Baptist seminary listed in the telephone directory; and a call brought someone to pick up the lost messenger.

A few days later two Uruguayan women called on this kind Chilean woman and found that she is a school teacher and is anxious to know more of the gospel. A friend who teaches in a university in New York City had sent her a Bible and other religious literature.

The nine countries represented at the meeting are Mexico, Costa Rica, Colombia, Brazil, Bolivia, Argentina, Uruguay, Paraguay, and Chile.

Europe

Baptist Federation Meeting

The council and the youth committee of the European Baptist Federation met in Norway recently with representatives from Finland, Sweden, Norway, Denmark, Germany, Austria, Hungary, Romania, Switzerland, Italy, Spain, Portugal, France, the Netherlands, Great Britain, and the United States.

The presence of representatives from Hungary and Romania was of

especial interest. Both the Hungarian and the Romanian Baptist Unions were accepted as members of the Federation.

The Hungarians reported that there are 20,000 Baptist members in their country. The theological seminary in Budapest has 16 students.

The Romanian Baptists reported 80,000 members in 1,400 churches. The theological seminary in Bucharest has 80 students.

The Federation meeting was held at Langesund Bad, a beautiful summer hotel by the sea on the southern coast of Norway, which is owned and operated by a corporation formed by Baptists.

Plans were made for a European Baptist congress to be held in Berlin in 1958. The first congress was held in Copenhagen in 1952.

The European Baptist Federation was constituted in Paris in 1950 by representatives of 10 nations for the purpose of promoting fellowship among the Baptists of Europe and of stimulating evangelism and missions.

In reporting on the recent meeting, Dr. Josef Nordenhaug, president of the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, gave a brief summary of events which led to the organization of the Federation:

The Baptist World Alliance sponsored European conferences in Berlin in 1908 and in Stockholm in 1913; and

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Foreign Mission News

(Continued from page 13)

between the two world wars several regional conferences were held in connection with visits by the late Baptist leaders, E. Y. Mullins, John MacNeill, and George W. Truett.

Then the Alliance called a conference in London in 1948 when a committee of seven was appointed to launch a program for closer integration of European Baptists. This committee met in Ruschlikon in 1949 and drew up the plan and constitution for the European Federation which became reality in 1950.

The Federation council, meeting in Rome in 1953, established the European Baptist Missionary Society which today unites several European Baptist conventions in foreign missions in the Cameroons.

Hong Kong

Youth Found Understanding

Strains of "All Hail the Power of Jesus' Name" filled the auditorium of Pooi Ching Middle School (a Baptist institution) as the first Asian Baptist Youth Conference opened in Hong Kong in August under the theme of "The Lordship of Jesus Christ."

Mrs. Akiko Matsumura, of Japan, presided over the conference attended by 132 delegates from 13 countries and by 2,000 local Baptists. (See photo on this page.)

During the roll call of nations (Burma, Ceylon, Hong Kong, India, Indonesia, Japan, Korea, Macao, Malaya, Okinawa, the Philippines, Taiwan, and Thailand), the head of each delegation, carrying an identifying placard, coursed slowly through the center passage and up to the stage. He (or she) was dressed in the national costume.

On the stage each repeated in his own tongue the Bible keynote of the conference: "Every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:11).

The largest delegation was from Japan, with 25 young people from churches related to American and Southern Baptist mission work. W. Maxfield Garrott and Reiji Hoshizaki, Southern Baptist missionaries, accompanied the group as interpreters and discussion leaders.

A leading topic of conversation was



Young men and women from 13 nations raise their arms in a salute to Christianity at a rally held during the first Asian Baptist Youth Conference, meeting in Hong Kong in August. During the six-day conference the 132 delegates formed a permanent Asian Baptist Youth Fellowship. Countries represented were Japan, Hong Kong, India, the Philippines, Ceylon, Korea, Taiwan, Burma, Thailand, Indonesia, Macao, Malaya, and Okinawa. (See story on this page.)

national prejudice and discrimination. Mr. Hoshizaki said: "When our delegation arrived to attend this conference, our hearts were heavy with apprehension as to how other Asian delegates would feel toward us. We aren't apprehensive any longer. The good fellowship and understanding have done away with all our suspicions."

The morning sessions of Bible study and discussion were held in the new religious education building of Pooi Ching School, which was rushed to completion just in time for the conference. Night meetings were held in the school auditorium where there was a map of Asia on the platform with flags of the nations on each side and along the wall.

Among the actions taken by the delegates in the six-day meeting was the formation of a permanent Asian Baptist Youth Fellowship. They also voted to send a delegation to the 1958 World Baptist Youth Conference in Toronto, Canada, and to convene the Asian Youth Conference every five years.

Speakers at the conference included Dr. Theodore F. Adams, United States, president of the Baptist World Alliance; Robert S. Denny, United States, youth secretary for the Alliance; Rev. Willie Wickramasinghe,

Ceylon; Rev. A. B. Masilamoni, India; and Rev. Seiji Akiba, Japan.

Jordan

Baptists Take Over Clinic

Southern Baptists have assumed responsibility for a medical clinic in Taiybeh, Jordan, which has been under the direction of Anglican missionaries.

In 1952, when Dr. and Mrs. Charles F. MacLean asked Southern Baptists to take over the hospital in Ajloun, Jordan, the Foreign Mission Board provided funds for the clinic in Taiybeh. The directors of the trust fund that has maintained the clinic have now asked Southern Baptists to take over that project also.

Dr. and Mrs. L. August Lovegren, Southern Baptist missionaries who have been serving at the Ajloun hospital, have already moved to Taiybeh to direct the clinic. They are being assisted for the present by a British doctor and nurse.

Dr. and Mrs. Lorne E. Brown and three missionary nurses continue with the Ajloun hospital.

Spain

Blow to Religious Liberty

Another blow against religious freedom in Spain fell in Alicante Wednesday.

day afternoon, August 22, when the police went to the First Baptist Church with orders from the provincial governor that the national Baptist Young People's Summer Conference cease immediately and that the 30 delegates leave town within 24 hours.

The conference, which was to have lasted five days, opened the morning before. All sessions were to have been held in the church auditorium. Meals were being prepared in the small inside patio of the church and served on improvised tables in a long, narrow room adjacent to the auditorium. At night the young people slept on straw mattresses in different rooms of the church. No outside demonstration of the conference was made.

In the sessions the young people were being directed in courses of Bible study, Christian leadership, love, courtship, and marriage, parliamentary procedure, and Training Union methods.

The police demanded that the delegates be out of town in 24 hours or the Alicante church would be closed. On hearing that there might be some difficulty in securing tickets on such short notice, the officials took charge of arranging passage so that the young people might be treated "justly." Those who were delayed several hours in leaving Alicante were forbidden to have any kind of religious service in the church and were told that they could not attend the regular midweek prayer meeting.

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Boys Were Typical Boys in Spain's Regional R.A. Camp

WITH a minimum of trouble and a maximum of blessing, 56 boys and counselors in the Valencia area of Spain spent a week this past summer in the first regional Royal Ambassador Encampment.

Tents were pitched halfway up a rocky mountain where there were terraced level places dotted with olive trees and pines. Water had to be carried up the hillside from a spring at the foot of the mountain.

Writes Missionary Joseph W. Mcford, Jr.: "With water in five-gallon bottles on our backs and bread and other supplies, we looked like so many Rocky Mountain burros."

About three months before, Mcford and his associates had made arrangements for the camp to be held in a pine grove on a small hill near the seashore, an ideal spot with good water, excellent recreation facilities, and beautiful views. They even had the local town mayor's approval.

The eight R.A. chapters which were to participate were given instructions, and equipment was bought. Then two days before the camp was to begin, the owner of the property got scared and decided it would not be wise to have a *campamento Prot-estante* on his land.

There was only one recourse for the leaders—find another place. That is not the easiest thing to do in Spain, particularly on such short notice; but the site on the rocky mountainside was found in time to notify the chapters by telegram, and the camp opened on schedule.

All except one of the counselors attended, and these young men from 19 to 26 years of age assumed responsibility. Mr. Mefford says: "In all that time and with all those boys, I did not have one single case of 'discipline' to contend with. The boys had their fun, and boys will be boys; but the counselors did such a good job with them that I was spared any unpleasantness of that nature."

Morning devotions were led by the different counselors as soon as the camp awakened; and, after breakfast and the cleaning up of the area, time was spent in Bible study, study of the manual, and various conferences on such subjects as "The Relation of the Royal Ambassador Chapter with the Church."

The boys swam daily in the river in the valley, hiked to distant points, and ate like bears. And there were, of course, minor cuts and bruises and a case of indigestion.

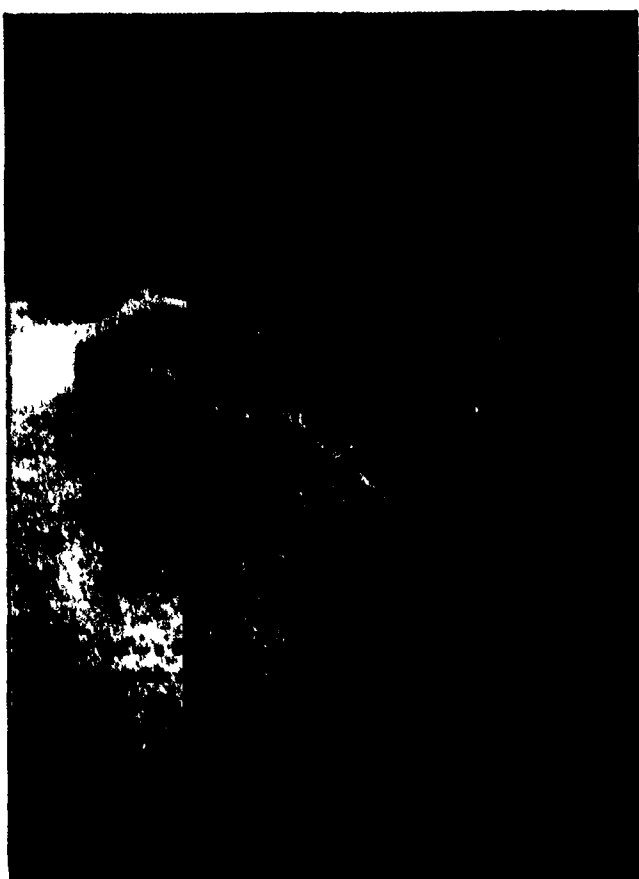
One of the amusing incidents involved a sleepwalker, a little fellow 10 years old. In his sleep one night he decided to change tents. He left his tent, went to another near by, climbed carefully over everyone, moved some suitcases to make a little space for himself, and settled down to sleep.

In the morning a counselor found to his alarm that one of his charges was missing. He had been warned that once in a great while the boy walked in his sleep; and there on that rocky mountain with some precipices not too far from the camp was no place for sleepwalkers to exercise their peculiarities.

The counselor charged out of his tent calling, "Pepito, Pepito!" The rest of the camp woke up and the search was on. Finally the boy was found, like Goldilocks, sleeping among the suitcases while all the ruckus was going on.

THE COVER

Shoes left at entrance to this Baptist church in Japan are arranged quietly and orderly by a woman usher during the worship service. In their arrangement may be seen a bit of symbolism: With toes pointing away from the church and toward Japan's lost millions they await the close of the service to take Holy Spirit-empowered Christians to witness of God's love. The photograph, taken by the associate editor in October, 1953, shows the entrance to the old meeting place of Keisen Baptist Church, Tokyo. The church entered a lovely new building later the same month. Note the number of Western-style shoes among the Japanese "geta." There are fewer of these outside Tokyo.





Kawasaki (above) is one of the key cities into which Japanese Baptists plan to move in 1957 as they project new work into new areas. A manufacturing center, it is located between Tokyo and Yokohama.

After Baptists move into a city, a lot or a building is secured for a meeting place, such as this site where the Baptist church of Sapporo, Japan, now stands.



Japan's Evangelism Advance

By Carl M. Halvarson

AT THE tenth annual session of the Japan Baptist Convention, meeting last summer at Amagi Baptist Assembly, on the Izu Peninsula, the 250 delegates from 135 churches and chapels over Japan voted for evangelistic expansion into ten more key cities.

During the past year Japanese Bap-

THE COMMISSION



And then the building is erected. This church plant, under construction in Aomori, includes an auditorium, educational annex, kindergarten-youth hall, and pastor's home.

tists have projected work in new areas of Hakodate, Akita, and Tokyo and opened work in these cities: Matsue, Niigata, Gifu, Tokushima, and Tottori. Additional cities to be entered in 1957 include Kushiro, Fukushima, Utsunomiya, Kawasaki, Amagasaki, and Wakayama.

The convention's evangelism department plans to project new work in four more cities in 1958: Obihiro, Yamagata, Yokosuka, and Hamamatsu.

As cities are entered, they become bases from which work is projected into new areas. Under the convention's national planning and strategy, prefectural (state) capitals are entered first, and new work is projected into the state from the mother church in the capital city. Besides this convention plan, each church aims at maintaining one or more mission points.

(Continued on page 29)

for November 1956



The finished product, a building the church members can be proud of. This is the East Fukuoka Baptist Church, which was begun as a Bible class in the home of Missionary Tucker N. Callaway.

As a result of the evangelism advance—moving into key cities and building churches—people are brought into the services and told of the love of Jesus. Missionary Coleman D. Clarke leads the worship service in Kyoto Baptist Church (below).



EDITORIALS

The World Our Context

Time was when each country lived to itself, knew little about other nations, and conducted its affairs in complete independence of all outside political entities. But, in the course of time, the barriers of resistance had to give way to the penetrations of gradually developing communications. Though often slow and grudgingly yielded to, a relative interrelationship between nations became an established reality, even when this relationship reached crisis proportions resulting in war.

Even after contacts between countries reached a degree of frequency and intercommunications made some strides against complete isolation, communities of one nation still knew little of the life and circumstances of those of another. Often widely separated, and sometimes not so far removed, communities within a given country were as isolated as circumstances could make them.

As is often tragically true, the last unit to give way to the conquests of intercommunity and international consciousness is the average individual.

It is quite obvious, even to one with a casual knowledge of world history, that not all nations have achieved the same degree of this international consciousness. For many of them, the world is still not their context. Likewise, despite all the present-day media of communications, many communities are steeped in progress-limiting provincialisms; and to them, therefore, their own communities, and not the world, constitute their context.

Then, too, many individuals still order their lives and project themselves within the confined orbit of their own localities and selfish interests. But the time has come when neither nation, nor community, nor individual can survive, much less approach success and achievement, if the world context be not a recognized reality.

A case in point: There was a day, well within the memory of many of us, when had Egypt attempted to take over the Suez Canal gunboats and marines of two or three nations would have been ordered to prevent such "rash" action. It would have been, in such case, settled as a "local" incident; and the nations responsible for the prevention would have taken their action without the necessity of regard for the feelings of other nations. France and England would not have been delayed by what the reactions of India, Arabia, China, or even Russia might be, neither would they have waited on U. S. consent or co-operation. What yesterday might have been a local incident is today an international incident set in a world context

affecting nations throughout the world and of every political alignment.

If nations and communities and individuals are obliged to recognize the world as their whole context, how much more is this obligation incumbent upon individual Christians and the fellowships into which they have organized themselves for concerted activity!

Reasons for this necessity are abundant; but their number does not seem to have resulted in their general acceptance or prompted translation into appropriate action.

First of all, the world was the context of our Lord's incarnation ministry. Christ's own explanation and reason for his incarnation are to be found in these words, "For God so loved the world . . . he gave his only begotten Son." Not once did our Lord intimate that the purpose of his coming, or the grace he died to effect, was even remotely partial and not for the whole world. Lest there might be some uncertainty at this point, Jesus' own words again offer convincing proof—"I am the light of the world." God sent his son into the **WORLD** for the blessing and salvation of the **WORLD**. Jesus came for the **WORLD** and lived, died, and arose for the **WORLD**.

Moreover, the world is the context into which his redemption has placed us. To be sure, we were in the world before our personal encounter with Christ. We were then "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

But where Christ found us is one thing; where he left us is another. If there was anything Jesus made clear, it was that his disciples were "not of the world"; but, this fact notwithstanding, his disciples were to remain in the world and work in it. Their salvation (and ours) did not mean a ticket to an isolated monastery nor an immediate opportunity to leave this world of sorrow, drudgery, disillusionment, and toil for a sheltered and transcendent existence apart from the world.

Sobering indeed and void of all asceticism are the implications of Jesus' assertions: "Ye are the salt of the earth. . . . Ye are the light of the world." In coming Jesus identified himself with humanity's griefs and plights; and he calls his disciples to do likewise and to order their lives and activities, as his witnesses and examples, in the context of world need.

Another factor to be considered is that the whole world furnishes us the context for maximum Christian impact; and nothing short of this context enables us to discharge our complete Christian obligation. It

is bad enough when a non-Christian man excuses himself saying, "Let the starving millions of India die. I did not take their food from them"; but when a Christian possesses such a feeling the situation is tragic. His usefulness is at low tide and hope for his contribution to the need of those on the other side of the globe has disappeared.

Whether they be brown, yellow, red, or black; whether they live in slum tenements or castles; or whether they come from the ranks of labor or capital—if they need food, Christian education, medicine, and redemption, Christ has chosen you (you have not chosen him) to be his witness and minister to them, be they neighbors across the street or across the world.

Is this the time for Christians or Christian groups to stand by in silence and let helpless, unloved peoples become the victims of political, racial, or social discrimination and gross injustice? This is the hour for every Christian to see all things through the eyes of Jesus, in the light of a world context, and not in a narrow and local perspective through his own prejudiced eyes.

The world is the context for every Christian; and certainly God holds each of us accountable for the effect our actions and attitudes have upon the man across the world as much as upon that one living next door.

Lottie Moon and Mission Advance

When under the preaching of Dr. John A. Broadus at Charlottesville, Virginia, in 1859, a spirited and scholarly young lady professed faith in Christ, no one but God knew just how much Miss Lottie Moon was to mean to the kingdom of God.

In 1873 she sailed for China, and her missionary service began in the city of Tengchow, in the Shantung Province of North China. From the outset she gave promise of becoming a great missionary; and her later greatness proved that the promise was not without fulfillment.

For some time, Miss Moon, who had been transferred to the city of Pingtu, had been pleading with Dr. H. A. Tupper, secretary of the Foreign Mission Board, for missionary recruits for the North China field. After the organization of Woman's Missionary Union in May, 1888, she also directed her pleas for recruits to Miss Annie Armstrong, the newly elected secretary. Finally, letters and literature, appealing for a Christmas offering for the salary of a young missionary to relieve Miss Moon, were sent out to the leaders of Woman's Missionary Union throughout the South. To the surprise and joy of all, the total of this first Christmas offering was enough to send two recruits! From this modest beginning at Christmas time in 1888 the Lottie Moon Christmas Offering has grown to \$4,628,691.03 (in 1955).

Advance was needed in 1888; and the Christmas offering, later named for Miss Lottie Moon, provided for two recruits. Advance must be continued; and the 1956 Lottie Moon Christmas Offering will go a long way toward assuring that fact!

Keeping Faith

In 1948 when the late Dr. M. Theron Rankin presented the Program of Advance to the messengers of the Southern Baptist Convention assembled in Memphis, Tennessee, the Convention immediately and unanimously approved this program. The Foreign Mission Board, whose executive secretary presented these plans on its behalf, then and there covenanted with Southern Baptists to project an intensive and extensive program of foreign missions advance, if they would provide the funds to underwrite such a program.

In 1948, the year advance began, Southern Baptists gave a total of \$5,113,579 for foreign missions. In 1955 they gave \$11,108,268 for their foreign mission enterprise. At the beginning of 1948 there were 625 missionaries under appointment of the Foreign Mission Board. The total has now (September 20, 1956) risen to 1,084; and there are hopes that the number will stand at about 1,120 by December 31, of this year.

In 1948 Southern Baptists had missionaries in nineteen countries; today work is being carried on in thirty-five countries, and the opening of work in three new fields—East Pakistan, Kenya, and Tanganyika—has been approved and initiated.

With urgent requests from the Southern Baptist Missions around the world for more than five hundred new missionaries and with appeals for more than three million dollars for needed buildings of all kinds, the unmet needs are tremendous.

There are one thousand young people beyond college level in correspondence with our Board who are looking forward to missionary appointment. If they are able to carry through with their decisions and if Southern Baptists provide the extra funds to project the enlarged program their appointment entails, the Foreign Mission Board will be able to carry out its plans for continued advance which will utilize these missionaries and the capital outlay.

Through its advance program, the Board has kept faith with Southern Baptists; but more important it has made a big step forward in its efforts to keep faith with the Lord. This advance program is not a "brain storm"; it was born after much prayer and intensive study. Evidences are now abundant that it was inspired of the Holy Spirit. Christ committed to his disciples a program, not of retreat, not even of "holding the line," but of advance. His orders were to "go" and make "disciples."

Together, therefore, keeping faith with one another and with our Lord, we shall ADVANCE.

Gospel Goes West with Coffee Rush

for the sowing of God's holy Word.

Today Londrina has a population of more than fifty thousand. With its twenty-nine banks and its booming business, it is one of the richest cities in Brazil. The little congregation has also grown in a remarkable way. Known now as the First Baptist Church, it has over four hundred members and supports five missions (three with their own buildings) and four preaching points.

Even more striking has been Baptist growth in the rest of the North Paraná field. As the coffee fever led thousands to push westward, cutting roads through the wilderness and clearing land for cities and plantations, Tom Clinkscales was also on the move. He found such a ready hearing for the gospel in the towns and villages that sprang up that he was able to lead in the organization of seventeen new churches in the next nine years.

When Missionary Harvey O. Headrick moved to the western section of the field in 1951, he too found unusual opportunities for the spreading of the gospel in new, bustling, frontier communities. During his first term of service he was able to open up a number of new missions and to organize two new churches. Whereas most of this region was unpopu-

lated wilderness only a few years ago, today there are twenty-three Baptist churches and dozens of preaching points in North Paraná.

When Tom Clinkscales first visited the town of Paranavaí, where one of these new churches is found, he learned that three deer had just been killed within the city limits. This had been possible because—though it appeared large on real-estate maps and though most of its major streets had been laid out—the city still was mostly made up of woods.

It is said that at about this same time a deer entered a Catholic church during mass, whereupon a man pulled out his revolver and shot the animal on the spot, giving the priest the scare of his life! Within a few years, however, Paranavaí had several thousand inhabitants and a growing Baptist church.

One of the fastest growing churches that have emerged from the rich soil of North Paraná is the one in Maringá. Tom Clinkscales first preached here in a little dirt-floor shack which was part of a construction gang camp. Later, services were moved to the home of a Chinese Baptist in the village now known as Old Maringá.

By 1950 the village had grown into a town with around five thousand

Maringá, a city in the rich coffee area which increased in population from five thousand to thirty-five thousand in a four-year period.

inhabitants, and in that year a church was organized and a small auditorium constructed. A year later Mr. Headrick became pastor of the church and had the joy of seeing its membership grow to such an extent that in 1954, on its fourth anniversary, it had 483 members and was maintaining twelve missions. During the same four-year period the city of Maringá had increased in population from five thousand to thirty-five thousand.

The story of Baptist missions in this zone isn't just one of rapid increase in fast-growing cities, however. The majority of the churches were started in rural areas where the

towns are still small. For example, there is the case of one of the missions in the western part of the field. This mission was started in the crude farmhouse of an old Negro farmer named Capanema. Slow moving, uneducated, poor, this old farmer had little in his outward appearance that would lead one to believe he could accomplish anything.

Nevertheless, when he moved out into the middle of the woods to begin clearing land for coffee planting, he built a large room on the front of his house, dedicated it to the Lord, and began inviting neighboring farmers
(Continued on page 28)

Rich coffee fields of North Paraná, Brazil, which produce thriving cities that prove to be fertile soil for the sowing of God's Word.

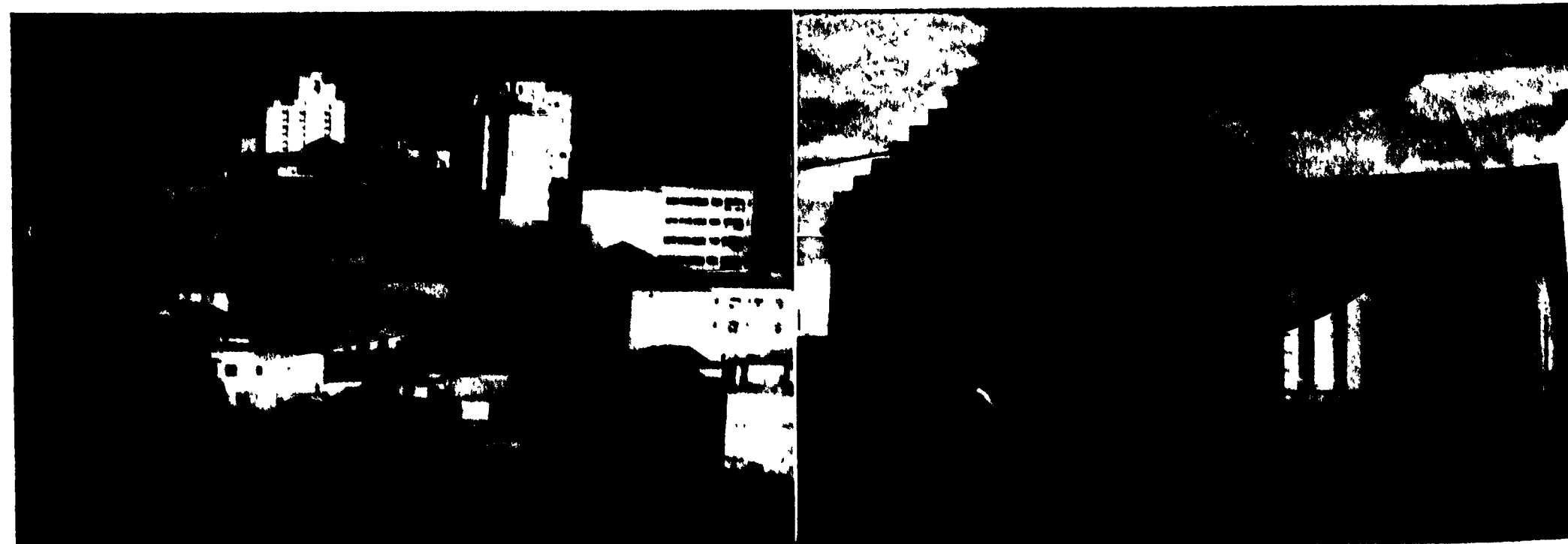
By Gene H. Wise

IT WAS a small and motley group that met in the little frontier town of Londrina, Paraná, Brazil, one day in 1942 to organize a mission Sunday school. There were three Germans, four Italians, two Brazilians, and two Americans.

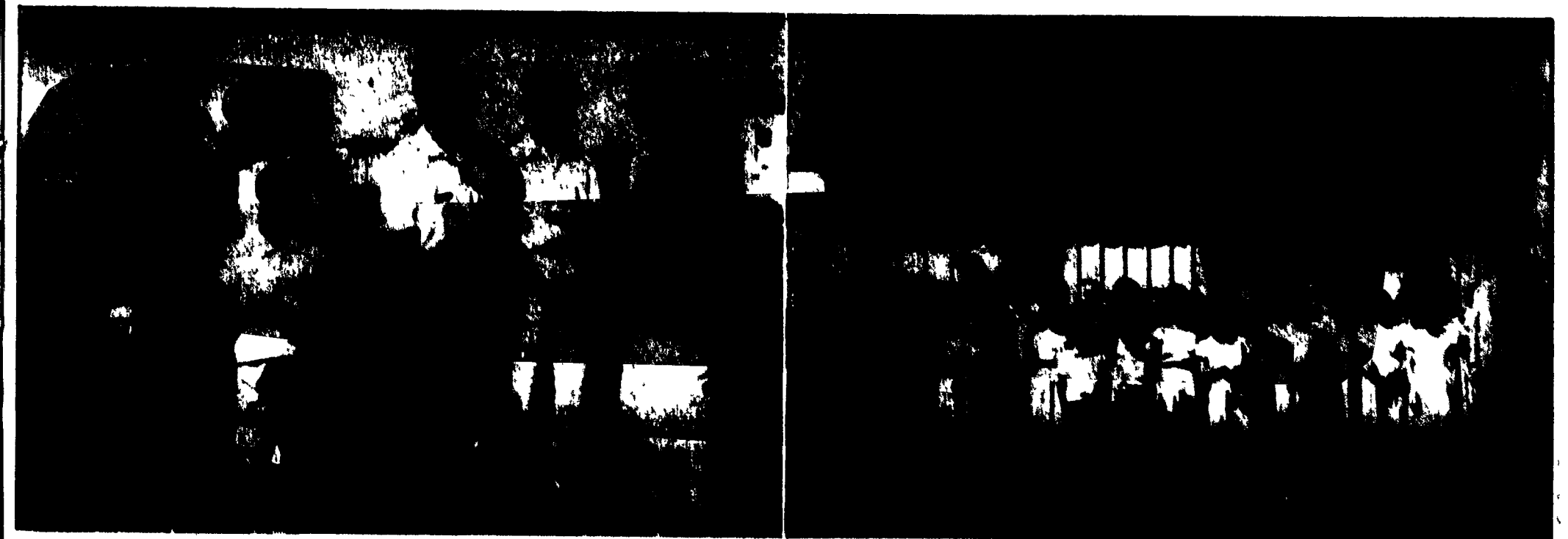
In addition to the fact that the congregation was, during this time of war, almost equally divided between members of Nazi and Allied nations and that it was located in the only town of any size in this wilderness region, the human possibilities of the group were further limited because

its leader, a tall, lanky Southern Baptist missionary named T. N. (Tom) Clinkscales, had been in Brazil only a short time and could hardly speak the Portuguese language. Undoubtedly, this was one place where the devil didn't have too many worries at that time, so far as future Baptist growth was concerned.

His complacency, however, was short lived. He had failed to take into account both the power of God and the rich soil found in this part of South Brazil—soil that was to produce thriving cities and coffee plantations in an incredibly short time and was to prove equally fertile as a field



LEFT: Londrina, a little frontier town in 1942, now one of the richest cities in Brazil. RIGHT: The First Baptist Church, Londrina, grew out of a mission Sunday school started in 1942 by Missionary T. N. (Tom) Clinkscales.



LEFT: Senhor Capanema (right) reads the Bible to converts of the mission begun in his farmhouse. RIGHT: The Baptist church, Peabiru, was formed by the farmhouse group and another mission. Missionary Harvey O. Headrick is at right.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



**Peer but Happy Christians Live
In Isolated Interior of Brazil**

**L. R. (Bill) Brock, Jr.
Natal, Rio Grande do Norte, Brazil**

I TURNED "flying evangelist" one week end recently when I was in the far interior of Brazil as a member of the advisory committee for one of our schools.

On Sunday morning, Missionary Robert L. Fielden, pilot of the plane; Missionary Grayson C. Tennison, another member of the school committee; Pastor Manguba; and I took off from the airstrip at Corrente, Piauí, Brazil. We were each going to a preaching point served by the Corrente mission station.

Each of the preaching points was isolated, its only contact with other settlements being the plane or slow, laborious travel by muleback. It was awe inspiring to fly over the vast area of virgin land, untarnished by signs of civilization.

After thirty or forty minutes in flight, we came upon a small airstrip and landed to let Pastor Manguba off. He was met by half a dozen men on horseback, and thus set out for his day's work.

My turn came next. This time when the plane landed there were more than a hundred people waiting to welcome me—or to receive the letters and packages we had brought! Mr. Cunegundes, the dark-skinned national evangelist in this little town of Monte Alegre (Happy Mountain), was among those present.

After the plane had left, he led the way through the dusty streets of the settlement to his mud-and-stick hut where I was to stay until the plane returned on Monday. There I met his wife and the other believers who had dropped in to see the *gringo* (foreigner).

I have seen few people suffering from physical hunger, but on that morning I saw husky men, women, and children hungry for the Word of truth which I represented. They sat in rapt attention as I preached, often punctuating the message with their fervent "amens." There were nine professions of faith in Christ as Lord and Saviour that day.

During the night service, I asked the congregation if they knew the chorus "*Estou Alegre*" ("I Am Happy"). When they said no, I started to select a song from the hymnal; but the people insisted that I teach them the new song. I sang it through, then invited them to sing with me. We sang it once, twice, three times, then over and over again. Each time we finished, someone would say, "Just once more, Pastor."

The next morning I was awakened quite early by someone in the street singing this song; and the last sound

I heard as I left for the airstrip was that of a little boy singing "*Estou Alegre*." The marvelous truth is that these isolated people with physical hardships are actually, honestly happy in their Christian experience and, therefore, in all of life.

Monte Alegre is a town that mushroomed overnight when diamonds were discovered there. Looking at the mud huts, the filth, and the poverty, it is difficult to believe that these people are actually living on top of acres of diamonds. Life is dull and drab for the majority there, in spite of the wealth around them. But, for those who know Christ as Lord and Saviour, life is different. They do not need to pretend when they sing, "I am happy because Christ saved me."



**Jibe at Beginning of a Taxi Trip
Yields to Interest in the Gospel**

**A. Clark Scanlon
Guatemala City, Guatemala**

AFTER a week end in a town near the Mexican border, I planned to fly home on Monday morning in order to be at our yearly Mission meeting Monday afternoon. It was raining early that day; but, by the time the only train for Guatemala City left, the sky had cleared considerably and it seemed certain that the plane would fly.

Among several other passengers waiting with me for the plane were three men whose dress and manner of bearing pointed them out as large-scale coffee plantation owners. After a time one of them approached me and asked if I would be interested in taking a taxi with them in case the plane did not come. Knowing that the distance to the capital was 150 miles, I fingered the fifty cents remaining in my pocket after I had bought my plane ticket and told him I did not believe I would be interested.

When it was obvious that the plane was not coming, I became a little desperate. Finally, I approached the gentlemen and offered the price of my ticket if they would take me along. Very graciously, they accepted and asked if I were a student. I replied that I am an evangelical missionary. (Baptist and Protestant groups are known by that name here.)

As I entered the car, one of the gentlemen said, "The pastor may sit here. Perhaps he will convert us on the long trip." Under his jibe, I prayed words similar to Paul's prayer in Agrippa's court, "Oh, would that it were so." Frankly, with that sort of sneering start, I did not relish the long and muddy journey.

God, however, had other plans. On the long trip I

found that the men were coffee farmers and that the man who had first spoken to me had been for years in diplomatic service in the United States, Europe, and other places. After some time he asked just what a Baptist is anyway.

It seemed that from that point on the taxi became a temple. The men were respectful; they were interested; and, most of all, they reflected that deep, underlying thirst for God that can never quite be stifled in the human breast.

I explained the plan of salvation, Baptist church government, stewardship, how we finance our churches, a typical service, our confession only to God, and answered a hundred other questions. The former diplomat asked for the address of the Baptist book store in the city that he might read more about Baptists.

He said he felt I would make a good missionary because I had explained things so simply. I told him that was because understanding God's love for us is simple. I added that understanding the things of God requires first of all a willing heart and that to receive more light we must act upon the light that God has given us.

What those three men and the taxi driver will do about salvation, I cannot say. I only know that an anticipated unpleasant experience became a blessed time.



Thai Student Is Denied Privileges Because He Is Follower of Christ

Bobby L. Spear
Bangkok, Thailand

LET me tell you about a young Thai student who has thrilled us by his faithful witness. His parents did not want him to go to church in the first place and wouldn't give him any money to get there. He took what few satang (coins) he had and rode the bus as far as he could, then walked the rest of the way.

The day after he became a Christian one of his schoolmates asked a teacher what she thought of someone who would leave the religion of his parents for something new. She, of course, said it wasn't good.

This young student stood and asked the teacher, "If you knew a great teacher, who far excels the rest, would you not follow him?" When she said yes, he replied, "I have found such a teacher." The boos from the other students broke up the class.

Later the boy won a Government Boy Scout scholarship for a trip to the United States. Somehow it all fell through. He also applied for entrance to Chulalongkorn University, in Bangkok, but didn't pass the entrance exam. This was unusual since he was an exceptionally good student.

He was not granted permission to retake the exam, and when he asked why he had failed it he was told he had been a bad boy. It has cost him to be a Christian, but he has been willing to pay for the greater joys.

Little Girl's Dying Testimony Proves Worth of Mission Chapel

W. A. Selesbee
Davao City, Mindanao, Philippines
(now home on furlough)

A VERY sick little girl from Lasang was brought to the Davao Provincial Hospital not long ago. When her life began to ebb away, the father, a Roman Catholic, sent for the priest.

As the priest stood in the room, he was surprised to hear the dying girl singing the chorus, "Walking with Jesus." After the child died, he asked the father where she had learned the chorus. The father replied: "There is an evangelical (Baptist) chapel next door to us. Daughter attended the services and learned many choruses there."

When he returned home, the father joyfully told his neighbors of his daughter's singing about Jesus just before she died. Thus, we see some results of our work in Lasang despite the strong Catholic hold on the town and the great wickedness there.

Some time ago I went with a party of Baptist workers to make a survey of the east coast of Mindanao to see about the need there. Town after town has no evangelical worship service. In one place, the priest rode around the town on his motor bike to tell the people to refuse to provide shelter for the Baptists.

Regardless of the warning, the people gave a warm welcome and shelter. They were hungry for the gospel and wanted to have worship services. Thus far we have had no one to go there to witness, and we could not return because of the press of our duties. The mission work in that area would all be pioneer work—transportation is inadequate and time-consuming.



Reflection on Year's Work Shows Satisfaction in Growth, Service

Martha Hagoed
Kyoto, Japan

BEFORE Mission meeting every year I always get in a reflective mood as I look at the past year and summarize mentally our mistakes and successes. At this point I "bog down" in the reflections on the wonderfulness of God to us.

I have been thinking of the Baptist hospital here in Kyoto, only a little over a year old, and of how far we have come in the last year. It has been a thrilling year as we have seen the instruments and equipment go into the building. How gracious God has been to us!

More thrilling than this has been the marvelous way our staff has been built up, slowly but steadily. Many of our staff members have grown in emotional, as well as physical and spiritual, maturity. And we have been challenged

to try to keep up our own spiritual growth in relation to these young Christians who are growing so fast.

This is the sort of place where one could spend the rest of his life and still be challenged by the opportunities. I know of no other church situation where the pastor is more co-operative with his entire church group, including the missionaries. There is more work here than we can do, despite the fact that we have an unusual concentration of leaders in our church.

I find the local church here just like the ones in the States. The church needs trained leaders, and we need a place of service—an agreeable situation no matter where the church.

Rewards—satisfaction: Where there are people there will always be work, and where there is work with people there will always be satisfaction. Every week we have the joy of helping our Japanese Christians, our missionaries, and many non-Christians both spiritually and physically.

Every cure, physical or mental, is a precious gift to us; and a dozen times a week we say, "This is why we are here." Then when we are able to cure our patients all the way, make them completely whole, our job is really worth every effort of time and energy. Our greatest satisfaction is in knowing that this is where God has placed us to serve.

Thank you at home who in a thousand ways each day make it possible for us to be here.



Act of Returning Good for Evil Wins Brazilian Boy's Friendship

Fred E. Halbrooks, Jr.
Campinas, São Paulo, Brazil

SEVERAL interesting experiences with Brazilian neighbors and friends have made our lives here happy.

Recently an unusual thing happened to Billy, our older son. We bought some apples and gave him one. As Billy was eating the apple in front of our house, a Brazilian boy, knowing that we are foreigners, came across the street and knocked the apple from his hand.

Our son came home much disturbed. Hazel, my wife, had been watching from the window; and when Billy came into the house, she handed him another apple and told him to give it to the Brazilian boy who had knocked the other one from his hand. This little act made a real impression on the Brazilian boy, and today he is our friend.

We have had several people visit in our home since we have been in Brazil. One couple comes almost every week, thus giving us the opportunity to witness to them of Christ. The man has said that he trusts Jesus as his Saviour, but as yet he has not joined the church. His wife is now attending the First Baptist Church in Campinas, though she is a Catholic.

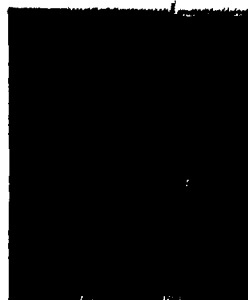
A most unusual thing happened this week. A Chinese

salesman came to our house one night with the Thomas E. Halsells, who, like we, are missionaries in language school here. After the salesman had displayed his china, tablecloths, napkins, and other items, we had a chance to talk with him about Jesus.

After Dr. Halsell talked with him for some time, the Chinese said, "I want to have the experience with Jesus that you have had." It was difficult for him to understand everything; so, after we explained as best we could, we gave him the Gospel of John and he promised to read it that night in his hotel room. We had special prayer for him, and we ask you to remember this one, as well as others, in your prayers.

Near our house is a Catholic orphanage where live, in addition to the children, several young girls who go to college in Campinas. We met one of these girls on the train as we were returning to Campinas after a Sunday service in Limeira. We discovered that she is interested in learning English; so we invited her to come to our house.

She has come to visit us, and the method we use in teaching her English is to read the Bible to her. Although she is a Catholic, she does not refuse to listen to the Word of God. We believe that through this method the Holy Spirit will convict her of sin and her need of Christ and she will be saved. We hope and pray that soon she will become a Christian.



Missionary Reports on Advance In Indonesia during Past Year

Evelyn Schwartz
Djakarta, Java, Indonesia

I HAVE just returned from our annual Mission meeting (July), and I thought you might like to know something of the station-by-station advancement of the work in Indonesia during the past year.

DJAKARTA: Three missionaries have been located in Djakarta during the past year, but only one was here the entire year. God has richly blessed our lives, and his work has prospered. A Woman's Missionary Society and two Sunday schools were organized (making a total of five Sunday schools, with a weekly attendance of 325); the first Lottie Moon Christmas Offering was taken; the first deacons were elected; the first church budget was adopted; the first series of special services was conducted; and a pastor's home was purchased. You see, we had many "firsts"; for our church was just a year old in May.

Our present church membership is sixty-nine. During the year twenty persons were baptized and eight were received by letter. Four of our fine young people have entered school for further training; all are volunteers for Christian service.

BANDUNG: The Bandung church reported a membership of 113. There were thirty baptisms, and seven people came by letter. During the year the church opened an Indonesian Sunday school in the home of one of its

members. This work has grown until now there is a worship service and a Thursday afternoon Bible class.

The church also opened a mission for Dutch-speaking people, which now includes a Sunday school class taught in Chinese and one in Indonesian.

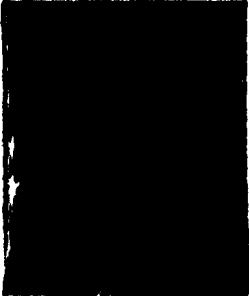
SURABAYA: The Surabaya church, which dedicated a new church building during the year, has a membership of 105—thirty-six Indonesians, sixty-three Chinese, one Dutchman, and five Americans. There were thirty-six baptisms, six united by letter, and one joined by statement. There are three Sunday schools, with an attendance of 265.

SEMARANG: There are two churches, one dedicated this year, in Semarang, where the theological seminary is located. The churches and seminary carry a full program of Sunday school, worship services, and youth work. During the year a seminary student began evangelistic work in a village near Solo. This is the only Christian work in a district of sixteen villages with a population of thirty thousand, where the people are said to be 80 per cent Moslem. Twenty-five professions of faith have been made.

KEDIRI: The Kediri station reported more than four hundred in attendance at the two Sunday schools. There is as yet no organized church in Kediri; but worship services are held each Sunday, and there have been three professions of faith. In addition, a Vacation Bible school is held each year and a youth program is carried on.

As for medical work, ten thousand people registered during the first year, with a total of more than seventeen thousand visits. Two clinics are now being operated; the first unit of the hospital will be opened in November.

How can you help in this great program of the Lord's work? *You can pray; you can give; you can go.* At present there are 1,084 active Southern Baptist missionaries. Who follows in their train?



Woman Cruelly Treated by Husband Prays for His Salvation in Christ

Frances (Mrs. Claud R.) Bumpus
Camplina Grande, Paraíba, Brazil

IT WAS a humble little home in one of the poorer sections of the city. We three visitors from the church stood at the front door and clapped our hands, according to Brazilian custom, to let the occupants know they had visitors.

Dona Nelsa, a thin young woman, welcomed us into her house and seated us in some hard, straight-backed chairs. These chairs and one small, crude table completed the furnishings of the room.

In the course of the conversation, someone inquired if she was married. She told us that she had been separated from her husband for eleven years. Then, seemingly with relief at being able to confide in someone, she poured out her story to us.

Dona Nelsa married very young and her husband took her to a little house in the woods near the city in which her family lived. Never having lived in a forest before, she was extremely afraid; and as soon as it began to get dark in the evenings, she would crawl up on the bed in the corner and sit there, shaking with fear, until she heard her husband coming in at the early morning hours. Then she would become more frightened because he nearly always came home drunk and she never knew what he would do.

She soon became ill and could not get out of bed. She was in this condition when her baby girl was born and she continued to get worse. There was no one to care for her or the baby. Her husband gave her some medicine which he said a doctor had prescribed for her, but she got even worse.

One day a doctor came by to see her, having heard of her condition from a neighbor. He was amazed that she was alive and told her the medicine her husband had given her was poison. Then a neighbor woman came by to talk with her.

"You are very young," she said; "so I'm going to tell you what is wrong. Your husband is living with several other women when he is not here with you. Their homes are miserably filthy shacks where all kinds of disease exist. He has given you one of these terrible diseases and now has tried to poison you."

Dona Nelsa was so shocked that she could not at first bring her thoughts together. But during the rest of the day as she lay there alone she thought through her problem and decided what to do.

When her husband came home she told him what she had learned. He flew into a rage, vowed to kill the woman who had told her, and then stormed out of the house.

Dona Nelsa knew that she must leave the house. Somehow she managed to get up, take her child, and start out walking. With great difficulty she reached her mother's home and explained what had happened. She was assured that she would be protected there.

Later that day her husband came hunting for her, but the mother would not let him in the house. Simply, but emphatically, Dona Nelsa told him that she was never going back to him. And she hasn't.

Three years ago, however, he came begging her to come back and offering her many fine gifts if she would do so. She told him that she would go back to him only when he stopped drinking and when he became a Christian. And he would have to prove for a whole year, by the life he led, that he was truly a Christian.

She told us that day that since she left him she has never ceased praying daily for her husband. She has heard that he has not been drinking now for three years. So she hopes that he really is a changed man. But not until Christ comes into his life will there be the real change that Dona Nelsa is praying for.

And to that end we are here in Brazil—to tell men of the love and power of Christ to change lives, not one life but many.

Missionary Family Album

Appointees (September)

ADAMS, Heyward L., S. C., and Dorothy Anderson Adams, Ark., Nigeria (Re-appointed).

Arrivals from the Field

APPLEBY, Mrs. D. P. (South Brazil), c/o David P. Appleby, Golden Gate Theological Seminary, 1908 Addison St., Berkeley 4, Calif.

BEDFORD, Rev. and Mrs. A. Benjamin (Argentina), 5408 James Ave., Ft. Worth 15, Tex.

BRASINGTON, Rev. and Mrs. J. Bryan (Peru), c/o Rev. Frank B. Baggott, 5663 Graywood Rd., Jacksonville 7, Fla.

FITE, Mr. and Mrs. Horace W., Jr. (North Brazil), Box 217, Crosbyton, Tex.

GAULTNEY, Mr. and Mrs. Jerry B. (Nigeria), 1321-9th St., Waco, Tex.

HARRIS, Rev. Robert L. (Peru), c/o George B. Culpepper, Jr., Box 471, Ft. Valley, Ga.

MARCHMAN, Margaret (Nigeria), Rabun Gap, Ga.

MATHIS, Virginia (Philippines), c/o J. F. Mathis, Twin City, Ga.

NICHOLS, Dr. and Mrs. Buford L. (Indonesia), 1801 S. 9th St., Waco, Tex.

RANKIN, Manly W. (Malaya), 306 E. Oak St., Seminole, Okla.

RICKETSON, Dr. and Mrs. Robert F. (Philippines), Box 6843, Seminary Hill Station, Ft. Worth, Tex.

RINES, Annie (Nigeria), Rte. 2, Talbott, Tenn.

SAUNDERS, Mary Lucile (Philippines), c/o J. F. Mathis, Twin City, Ga.

SMITH, Lucy (Japan), 1819 N.W. 12, Oklahoma City 6, Okla.

STROTHER, Dr. and Mrs. Greene W. (Malaya), 824 Linden Ave., Shreveport, La.

WARE, Rev. and Mrs. J. H. (Hawaii), 543 Jefferson St., Tupelo, Miss.

Births

HIGH, Rev. and Mrs. Thomas O. (Nigeria), son, Thomas O'Connor, Jr.

HUNT, Rev. and Mrs. Walter T. (Philippines), daughter, Mary Ruth.

LOCKARD, Rev. and Mrs. W. David (Southern Rhodesia), son, Andrew Douglas.

WRIGHT, Dr. and Mrs. Robert M. (Korea), son, Keith Allan.

Deaths

DAVIS, Thomas Watts, father of Rev. W. Ralph Davis (Nigeria), Aug. 29, Hattiesburg, Miss.

LEGG, Mrs. Lloyd, mother of Rev. L. Gene Legg (Nigeria), Aug. 9, Mt. Pleasant, Tex.

FORD, Joel Clarence, father of Mrs. J. Loyd Moon (Equatorial Brazil), July 30, Auburn, Ala.

MOORE, Mrs. R. D., mother of Dr. R. Cecil Moore (Chile), Aug. 25, Sarasota, Fla.

YOUNTS, Roy, father of Mrs. Thomas O. High (Nigeria), Sept. 16, Greensboro, N. C.

Departures to the Field

BRADY, Rev. and Mrs. Otis W., P. O. Box 1644, Nassau, New Providence, Bahamas.

CLAXON, Rev. and Mrs. W. Neville, Agodi Post Office, Ibadan, Nigeria, West Africa.

DUVALL, Rev. and Mrs. Wallace L., Bap-

tist Building, Ibadan, Nigeria, West Africa.

HUMPHREY, Rev. and Mrs. J. Edward, Baptist Theological Seminary, Ogbomoshos, Nigeria, West Africa.

KOLLMAR, Dr. and Mrs. George H., Apartado Aereo 1336, Barranquilla, Colombia.

LONG, Valda, Baptist Building, Ibadan, Nigeria, West Africa.



Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, and Jo Ellen Norman, daughter of Dr. and Mrs. William R. Norman, Jr., of Nigeria.



LEFT: William Thomas Carter, son of Rev. and Mrs. William P. Carter, Jr., of Chile, at the age of only three days. RIGHT: Rev. and Mrs. Gene H. Wise, missionaries to South Brazil, and daughters: (left to right) Sheila Mae and Sandra Lea. The picture was made before they sailed back to Brazil for a second term.

ROBERTSON, Rev. and Mrs. R. Boyd,
Casilla 26, Mendoza, Argentina.
WYATT, Rev. and Mrs. Roy B., Jr., Avda.
Principe de Asturias 32, atico la Bar-
celona, Spain.

Language School

(Address: Caixa Postal 758, Campinas,
São Paulo, Brazil)

BIBLE, Mattie Lou (North Brazil).
HINTON, Jean (North Brazil).



Billy Clawson, son of Rev. and Mrs.
William M. Clawson, missionaries to
Mexico, proudly announces the birth of
a sister, Kathy Jean, in July, 1956.

ICHTAR, Rev. and Mrs. William H. (South
Brazil).
JACKSON, Shirley (South Brazil).
(Address: Apartado Aerco 4935, San
José, Costa Rica)
ALEXANDER, Rev. and Mrs. Mark M., Jr.
(Argentina).
BREBEN, Dr. and Mrs. L. Glynn (Col-
ombia).
LOZUK, Rev. and Mrs. George S. (Vene-
zuela).
MILLS, Rev. and Mrs. Dottson L. (Argen-
tina).
PATTERSON, Dr. and Mrs. John W. (Col-
ombia).
ROGERS, Arlene (Colombia).
SHORT, Rev. and Mrs. James M., Jr.
(Mexico).
SMITH, Rev. and Mrs. Donald R. (Vene-
zuela).
TEEL, Rev. and Mrs. James O., Jr.,
(Ecuador).
WENSEL, Barbara (Mexico).
WOLF, Rev. and Mrs. R. Henry (Mexico).

Marriages

DOTSON, Ruth, daughter of Rev. Clyde J.
Dotson (Southern Rhodesia), to Gene
McIntosh, Aug. 25, Birmingham, Ala.
COOPER, Annie Glenn (Ginnie), daugh-
ter of Rev. and Mrs. William L. Cooper
(Argentina), to Dr. Spencer Phillips
Thornton, Oct. 6, Waco, Tex.

New Addresses

ANDERSON, Mrs. P. H., emeritus (China),
c/o Mrs. W. M. Gettys, 209 N. Moun-
tain St., Union, S. C.
BRATCHER, Dr. and Mrs. Robert G. (South
Brazil), F-11, Seminary Village, Louis-
ville, Ky.
BROWN, Rev. and Mrs. Homer A., Jr.

(Nigeria), c/o George Peabody Col-
lege, Nashville, Tenn.
CADWALLADER, Rev. and Mrs. Chester S.,
Jr., Apartado 1469, Guatemala City,
Guatemala.
CALCOTE, Rev. and Mrs. Ralph V. (Ja-
pan), 4745 Fairfields Ave., Baton
Rouge, La.
CLARK, Rev. and Mrs. Charles B., Ave-
nida 9, No. 70-71, Maracaibo, Vene-
zuela.
CONESON, Rev. and Mrs. Wilfred H.,
Newton Memorial School, Box 65, Os-
hogbo, Nigeria, West Africa.
COUCH, Lawanda, Baptist Hospital, Eku,
Nigeria, West Africa.
COWHERD, Rev. and Mrs. Charles P. (In-
donesia), Box 110, Wake Forest, N. C.
CRAIGHEAD, Rev. and Mrs. Albert B.
(Italy), P-10, Seminary Village, Lou-
isville, Ky.
GALLOWAY, Rev. John L., emeritus
(China), Rua Leoncio Ferreira, No. 9,
Macao, South China.
GARRETT, Rev. and Mrs. Marvin L.
(Southern Rhodesia), 3846 Constitution
Drive, Dallas 20, Tex.
GOLDIE, Dr. and Mrs. Robert F. (Ni-
geria), 6815 Jefferson Highway, Baton
Rouge, La.
GREEN, Dr. and Mrs. George, emeritus
(Nigeria), 618 S.W. 13th Ave., Miami,
Fla.
GROER, Rev. and Mrs. Glendon D.,
Caixa Postal 54, Santarém, Pará, Brazil.
HALSELL, Dr. and Mrs. Thomas E., Caixa
89, Belém, Pará, Brazil.
HERN, Rev. and Mrs. William O., South-
ern Baptist Hospital, Ajloun, Jordan.
HUNKER, Dr. and Mrs. W. Carl (Tai-
wan), Southern Baptist Theological
Seminary, Box 405, Louisville, Ky.
KIRKPATRICK, Mary Frank, Baptist Build-
ing, Ibadan, Nigeria, West Africa.
LINDSEY, Dr. and Mrs. Robert L., Box
177, Petah Tiqva, Israel.
LOCKARD, Rev. and Mrs. W. David
(Southern Rhodesia), Seminary Hill,
Ft. Worth, Tex.

(Continued on page 30)



LEFT: Ruth (Mrs. J. Ulman) Moss, missionary to Venezuela, stands with Debora (back row), a friend, and the Moss
children: (left to right) Cindy Louise, Jared Arthur, James Ulman, Jr., Lynda Ruth, and Karen Annette. RIGHT: Jo-
Ellyn Dyson, daughter of Rev. and Mrs. Albert H. Dyson, Jr., of Nigeria.

Gospel Goes West with Coffee Rush

(Continued from page 31)

to come and study the Bible with him. He also bought an Aladdin Lamp, which he dedicated to the Lord, and began holding evening preaching services.

He asked Mr. Headrick to come and preach as often as possible. Within a year the missionary had baptized thirty people from this one preaching point. This group has now gone in with another mission to organize the Baptist church of Peabirú.

One of the most interesting converts I met as I traveled over North Paraná with Missionaries Headrick and Clinkscales is a member of the Peabirú church. He is a lawyer named Francisco Silva. Until he was jailed on one occasion, because of political persecution, Senhor Francisco had never seen a Bible or heard the preaching of the gospel. Then a Bible fell into his hands in a very unusual way.

He had been in jail for a number of weeks but was given considerable freedom. In fact, the "political" prisoner was asked to assist the jailer on a number of occasions. One day when word came in that a man had been killed in a highway accident, Senhor Francisco was asked to go out and make the necessary investigation. He found no identification papers on the body and only one thing in the man's suitcase—a Bible.

Not knowing what the book was, he took it back to the jail and put it in a desk drawer, taking it out to read from time to time during the remainder of his imprisonment. When he was released, he took the Bible with him.

Then one day as he and his wife studied the Word of God, they opened their hearts to Christ as personal Saviour. Now Senhor Francisco is an active Baptist layman, one of many who have helped the missionaries plant the seeds of the gospel in this fruitful soil.

Of course, Baptist growth in North Paraná hasn't been without some persecution. One Sunday afternoon Harvey Headrick pulled his car, with loud-speakers on top, into the main square of a town called Cruzeiro do Oeste. He began playing gospel records and inviting the people to attend services that were to be held

that night. Hardly had he begun, however, when a priest appeared—a tall, heavily built, redheaded Italian.

In most abusive language, the priest told Harvey to leave the square. But, in spite of continued threats and interruptions, the missionary continued his program. As he drove away, the last thing he saw was the big, red-headed priest standing in the square with upraised, clenched fists, yelling, "Burros! Burros!" at the top of his voice.

A more serious incident occurred in a little town called New Hope. Here a traveling Catholic missionary decided to do away with all the "false" Bibles. He ordered the people to bring to him all the Bibles they possessed. He piled these in front of the church, poured on kerosene, and set them afire. When two men tried to rescue some of the Bibles they were thrown into jail, while the people who had gathered to see the

excitement shot firecrackers and celebrated.

But just two weeks later, in this same town, fourteen young people were baptized and a Baptist church was organized with eighty-four members. As I witnessed the baptismal service and took part in the organizational meeting, I was impressed again with the fact that God's Word cannot be destroyed by wicked men, and I rejoiced in the truth that wherever the Bible is preached in Brazil it does not return void but results in the winning of souls and the founding of churches.

Yes, in the rich, red soil of North Paraná the harvest indeed is plenteous but the workers are few. Not only the state but all of Brazil has proved to be one of Southern Baptists' most fruitful mission fields. Yet we still haven't enough workers so that there can be one field missionary to each one million people. Surely God is calling on Southern Baptists to pray, as never before, to the Lord of the harvest that he send forth laborers.

In Memoriam

Sarah Crook Townshend

Born July 5, 1868
London, England

Died July 16, 1956
Seaford, England



MR. SARAH CROOK TOWNSHEND served Southern Baptists as a missionary to China for twenty-one years before her retirement in 1938. Prior to their appointment by the Southern Baptist Foreign Mission Board in 1917, she and her husband, the late S. J. Townshend, were missionaries to China for a group of Baptist churches in London and the southern counties of England.

While in China they served as pioneer missionaries in Kweichow, Honan Province.

Mrs. Townshend was educated at the Training Home for Missionaries, Sussex, England; and prior to her appointment to China she was engaged in various branches of Christian work.

Evangelism Advance

(Continued from page 17)

The postwar advance of Baptists in Japan is a dramatic story of evangelism on a nation-wide scale. In the ten years from 1946-56 their membership has increased from one thousand to about ten thousand, the midyear 1956 report showing 9,719 members.

In the last two years Japanese Baptists have baptized more people than were reported in the entire convention membership in 1941. Their ratio of baptisms to church members is high, about one for every 5.6 members.

Paralleling this advance in evangelism has been advance in other areas of the postwar Baptist movement in Japan. The missionary force now exceeds one hundred, and these missionaries work with seventy-two pastors in 131 Baptist centers over the nation. Construction of scores of churches, school buildings, a hospital, and a national assembly has given Baptists undreamed of strength and prestige in Japan.

The postwar advance of Japanese Baptists in stewardship and self-support is even more notable. Their present per capita giving is about ten dollars. Of the sixty-six organized churches 60 per cent are self-supporting.

Looking to the future, Japanese Baptists envision one thousand churches and one hundred thousand members as the result of broadening the present bases and entering new cities.

Twenty-six more missionaries have been requested for evangelism alone to help achieve these goals. Executive Secretary Noboru Arase, of the Japan Baptist Convention, says, "The missionary's place in Japan is in pioneer evangelism, and we need many more missionaries."

Today Japanese Baptists stand on the threshold of great evangelistic advance and expansion. After Andrew Q. Allen, Sunday school secretary for Texas Baptists, visited Japan earlier this year, he wrote: "Japan will be the leader—the nation—of the Orient. Everything depends on what kind of a leader it will be—Christian or otherwise."

Through an aggressive program of evangelism, teaching, and training, Japanese Baptists can help build the Christian leadership Japan and the Orient need.

Foreign Mission News

(Continued from page 15)

Nella Dean (Mrs. Charles W.) Whitten, Southern Baptist missionary who reported the incident to the Foreign Mission Board, said, "By noon Thursday scarcely a sign of the Baptist Young People's Summer Conference was to be seen in the Alicante church. The big welcome sign at the front of the auditorium was rolled up, the posters were down, and the straw mattresses, made especially for the occasion, were stored away. With less than half the conference over, a group of downcast young people turned their faces reluctantly homeward."

Mrs. Whitten said that a regional Woman's Missionary Union Conference, scheduled for Alicante in early November, is being shifted to some other city. The church in the city of Alicante is the only one Baptists have open in the province of Alicante; so they feel they must use caution.

Presidential Visit

For the first time in 30 years a president of the Baptist World Alliance paid a visit to the Baptists of Spain when Dr. and Mrs. Theodore F. Adams spent two days in Madrid in July.

The last time such a visit was made was in 1926 when the late Dr. E. Y. Mullins, third president, was in Barcelona for the European-Latin Baptist conference.

Accompanying Dr. and Mrs. Adams was Robert S. Denny, youth secretary of the Baptist World Alliance, who proved an inspiration to the Spanish Baptist youth.

Missionary Charles W. Whitten writes that Dr. Adams' visit was a source of encouragement to the 2,255 Spanish Baptists. "They were assured that they are not alone or forgotten but that they form a vital part of the great Baptist world fellowship," he says.

While in Madrid, Dr. Adams visited the Spanish Foreign Ministry and, as

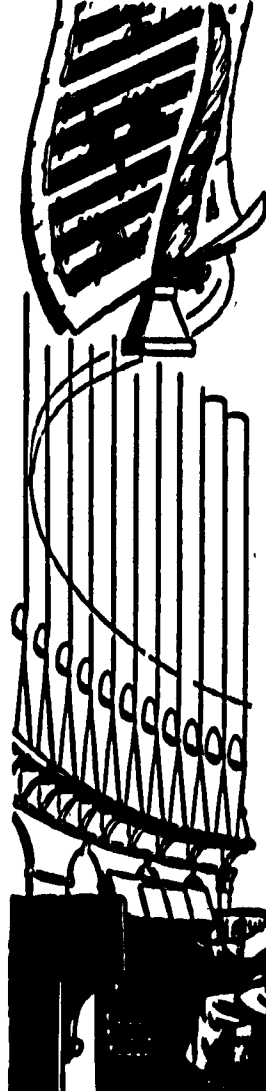
a Christian statesman, presented in diplomatic terms but with uncompromising firmness the historic Baptist position with reference to religious liberty for all people.

Briefly

Malaya: At its September meeting the Foreign Mission Board appropriated \$20,000 for the purchase of assembly property for Malaya. The site, called "Golden Sands," is on the sea-coast near Kuala Lumpur. On the grounds are two cottages with bedrooms upstairs and down, a kitchen and dining room, a caretaker's house, the foundation for another house, and a tea house or lounge room.

Mexico: Baptists of Mexico held their second youth missionary congress in Torreón in August. In attendance were 102 young people from 10 states. Forty-nine of these indicated a call to definite Christian service and many others rededicated their lives.

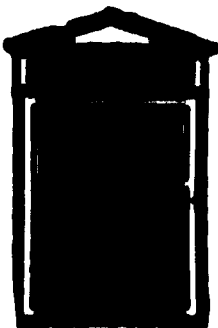
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Baptist Work in Venezuela

(Continued from page 7)

About a year ago he fell from the top of a house. He was unconscious for two months, and the doctors said that if he lived he might be abnormal or blind. While recovering in the hospital, he gave daily testimonies to all with whom he had contact. Lack of strength and poor eyesight prevent his taking a regular job, but he is always busy at odd jobs. He is handy man for repairs at the church and is there for every service—at the door passing out tracts and inviting everyone to come in. He looks for an opportunity to tell every special guest and visitor what wonders the Lord has done for him.

A number of Catholic priests have made contact with us during the past year. One ex-priest is now a member of the Sunday school, and his family attends regularly at Central Church. Another young man, a Spanish priest, made several contacts with the pastor. Today he is in the interior of the republic, a believer in the saving grace of our Lord. The Roman Catholic Church authorities threatened that he would be expelled from the country, but our pastor instructed him to go to the proper authorities to find out about the threats. He was told that his being a priest in no way affected his stay in the country.

A similar case was that of an Italian priest, leader in one of the religious orders in eastern Venezuela. He had made contact with a pastor there and was referred to the Baptist pastor and missionary in Caracas.

Imagine my surprise one day to see Pastor José Juan Corti coming to my door with the priest, still in his priestly garb. We learned that he wanted to leave the priesthood but was afraid of reprisals and wanted friends other than Catholics in whom to confide.

We had several visits with him; and one day he came with an attractive young woman, a university graduate, and said that they hoped to be married as soon as he could be free from his church ties. He is now married and has opened a private school as a means of self-support.

Another young man came into Central Church one day during some special conferences. He had taken off his priestly garb the same morning. He is also a Spaniard, but with fifteen years

in Venezuela. I bought him a New Testament and a book of Baptist principles. Here is his testimony: He had observed the sincerity of the evangelical believers, how some worked in the country cutting wood and, of that small income, tithed to the church. He had disagreed with his superiors in the treatment of the evangelicals in his pueblo and had been rebuked for permitting a piece of land to be sold to an evangelical church group.

The opportunities are many; the calls are many; the laborers are few. We must train nationals to help us, for we can't do it all. But how can we tie ourselves down to open a seminary when there is already so much to be done. The future of Venezuela lies in her young people; and, after being trained, they can reach their own people better than we.

That does not lessen our need for more missionaries. There are so many cities that have no Baptist witness. The missionary's chief work here is to oversee a general area while the nationals serve as pastors; but we cannot go into other sections of Venezuela until someone comes to help. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Missionary Family Album

(Continued from page 27)

LOCKHART, Maxine, Box 83, Yaba (Lagos), Nigeria, West Africa.

LOW, Dr. and Mrs. J. Edwin, Baptist Hospital, Shaki, via Oyo, Nigeria, West Africa.

LUNSFORD, Mrs. J. A. (South Brazil), 623 Cockrill Hill Rd., Dallas, Tex.

MAJOR, Rev. and Mrs. Alfred R. (South Brazil), 4321 Seminary Place, New Orleans, La.

MARIAR, Monda (Southern Rhodesia), 1135 N.W. 12th, Oklahoma City, Okla.

McCULLOUGH, Dr. and Mrs. Charles W. (Jamaica), 3900 Elliott Drive, Waco, Tex.

McCULLOUGH, Nita (Nigeria), George Peabody College for Teachers, Nashville, Tenn.

MORRIS, Dr. and Mrs. J. Glenn (Thailand), 306 Stiltz Ave., Louisville, Ky.

MURPHY, Rev. and Mrs. Milton, P. O. Box 6096, Mt. Carmel, Haifa, Israel.

PARKER, Rev. and Mrs. F. Calvin (Japan), A-1 Seminary Village, Louisville, Ky.

RICKETSON, Dr. and Mrs. Robert F. (Philippines), Box 6843, Seminary Hill Station, Ft. Worth, Tex.

ROBINSON, Rev. and Mrs. Gordon E. (Nigeria), P. O. Box 48, Benin City, Nigeria, West Africa.

RUSSELL, Rev. and Mrs. D. Rudolph, 125/4 Ruam Rudi, Bangkok, Thailand.

SEARS, Dr. and Mrs. V. Lavell (Nigeria), 438 E. Franklin St., Liberty, Mo.

SHEPARD, Dr. and Mrs. John W., Jr., 425 Oaza, Hoshiguma, Fukuoka City, Japan.

SKINNER, Dr. and Mrs. William (Paraguay), Rte. 1, Effingham, S. C.

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

SOLESBEE, Rev. and Mrs. W. A. (Philippines), 1415 W. Boyce Ave., Ft. Worth, Tex.

STAPP, Rev. and Mrs. Charles F., emeritus (North Brazil), 604 Ponce de Leon Place, Decatur, Ga.

TREADWELL, Rev. and Mrs. E. M. (North Brazil), 1000 Booker St., Brownwood, Tex.

WALDEN, Ruth, Baptist Mission, Asagba Postal Agency, via. Sapele, Nigeria, West Africa.

WHALEY, Rev. and Mrs. Charles L., Jr., 540 Suwanodai Tomino, Kokura, Japan.

Retirements

TAYLOR, Dr. and Mrs. W. C. (South Brazil), September 30.

Lottie Moon Offering

(Continued from page 9)

Best of all many earnest hearts become aware that much more than money must be laid on the altar. The gift of life is the greatest gift of all.

If the Lottie Moon Offering is given its greatest possible encouragement in your church this year, it could well be that splendid young people will surrender their lives to Jesus to go as missionaries where the need is greatest.

To Woman's Missionary Union we are abidingly grateful for the love, vision, and labor out of which has grown the Lottie Moon Offering with its bounty of blessing in prayer, study, giving, and life dedication.

Just as wives and mothers often teach and encourage the whole family to pray and give, so Woman's Missionary Union calls all Southern Baptists at the Christmas season to lift our eyes upon a lost, troubled world, go to our knees in intercessory prayer, and lay upon the altar a gift of money and life in obedience to the Great Commission given by him who died for the redemption of the world.



YOU AND YOUR MISSIONARIES

ROBERT M. SMITH

Your Church and World Missions

"JAPAN" is the foreign mission study theme for 1956. Southern Baptist mission work in Japan began in 1889, and there is a very thrilling story of its growth and development.

This study of Japan presents a good kickoff for World Missions Year. Woman's Missionary Union and the Foreign Mission Board have co-operated in preparing books, literature, audio-visual aids, and other materials to help make this study most significant.

In many churches throughout the Southern Baptist Convention territory, classes will be held for every age group; and it is hoped that this study will not be limited to the W.M.U. but that all of the people will participate wholeheartedly.

Southern Baptists voted the special World Missions Year (October, 1956, through December, 1957) at the meeting of the Southern Baptist Convention in Miami in 1955. All agencies of the Convention are helping in its promotion.

The Foreign Mission Board is greatly interested in this program because it is anxious for all Southern Baptists to know as much as possible about their mission work around the world. We rejoice in all that is being done through many different agencies to promote foreign missions; but we have hardly scratched the surface as far as our possibilities are concerned.

Let us suggest some of the ways the foreign mission message can be taken to more people. Pastors can preach more about missions and we believe they will. The Foreign Mission Board has free literature available; and much missionary sermon material can be found in *The Commission*. Missionary illustrations and stories can be used. Pastors should not limit their mission preaching to the seasons of special prayer for state, home, and foreign missions.

The Sunday school is primarily a Bible study period; but the message of foreign missions can be instilled in the people through assemblies, classes, study courses, and other meetings. The average Southern Baptist church probably reaches more people through the Sunday school than in any other way since many members of the Sunday school do not attend other services.

It is expedient that we get the message of missions to this great host of people. We trust that every Sunday school officer and teacher will put forth an effort to promote world missions especially during this year.

Southern Baptists are greatly indebted to the Training Union. It is

and has been for many years the training ground for church leaders. Even as training is necessary for citizenship and in other areas it is also greatly needed for churchmanship.

The mission programs in the Training Union have done much to inform our people about missions and to challenge our young people to volunteer for mission service. Many of our missionaries received their first impressions toward missionary service through these programs.

Even before the organization of the W.M.U. in 1888, the women of our churches were interested in and concerned about missions. They spent much time studying about missions and praying for missions. They gave sacrificially to the support of missions.

Southern Baptists could never repay their debt to the loyal, faithful women for the wonderful program of missionary education they have promoted up to the present time. They can be counted on for full co-operation in this world missions emphasis.

The Layman's Missionary Movement was organized about fifty years ago, but even before that many of our men were vitally interested in missions around the world. We rejoice in the growth and success of the Brotherhood program.

The men of the church are better informed, more interested, and more deeply concerned about missions than they have ever been before. The leaders of our men from the Convention-wide offices to the local church will promote this world missions program in every way they possibly can.

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World Missions

- ☐ *The Field Is the World* (1956 annual report of the Foreign Mission Board)
- ☐ *Tools for Missionary Education* (1956 listing of all foreign mission materials)
- ☐ *Directory of Missionary Personnel* (fourth 1956 edition)
- ☐ *Your Baptist Missions Around the World* (map)
- ☐ *Foreign Missions through the Cooperative Program* (statistical sheet)
- ☐ *Will the World Continue in Darkness?* (Cooperative Program)
- ☐ *The Cooperative Program Builds Bridges* (poster)
- ☐ *Let Your People See Foreign Missions in Action* (listing of audio-visual materials)
- ☐ *We Waited*, by Mrs. Elmer S. West, Jr. (1956 Lottie Moon pamphlet)

Missionary Personnel

- ☐ *The HOW of Missionary Appointment*
- ☐ *You—A Missionary?*, by Elmer S. West, Jr.
- ☐ *Get Ready for a Real Job*
- ☐ *More Missionaries Are Needed Now*, by Baker James Cauthen

Africa, Europe, and the Near East

- ☐ *Know Your Baptist Missions* (Africa, Europe, and the Near East, 1956)
- ☐ *Italian Baptists Move Ahead*, by Roy F. Starmer
- ☐ *Israel Seeks a Faith*, by Robert L. Lindsey
- ☐ *Europe Needs the Gospel*, by J. D. Hughey, Jr.
- ☐ *Africa, "The Sleeping Giant Awakens,"* by V. Lavell Sears
- ☐ *Open Thy Doors O Lebanon!*, by Finlay M. Graham

- ☐ *This Is Spain*, by Roy Wyatt, Jr.
- ☐ *Moslem "Teen-Agers" Today*, by J. T. McRae
- ☐ *Changing Africa*, by I. N. Patterson
- ☐ *The Moslem World* (brochure)
- ☐ *Open Doors to a New Land: Southern Rhodesia*, by Clyde J. Dotson
- ☐ *Your Baptist Missions in Africa, Europe, and the Near East* (map)
- ☐ *The Near East* (Moslem World map)

Latin America

- ☐ *Know Your Baptist Missions* (Latin America, 1956)
- ☐ *Argentine Baptists Move Ahead*, by Hugo H. Culpepper
- ☐ *Brazil—Half a Continent* (map)
- ☐ *Costa Rica's Imperative Task*, by Van Earl Hughes
- ☐ *The People of Ecuador*, by E. Gordon Crocker
- ☐ *Your Baptist Missions in Latin America* (map)
- ☐ *Paraguay Speaks*, by Franklin Fowler, M.D.
- ☐ *Peru: Thousands Are Waiting*, by Robert L. Harris
- ☐ *Venezuela: Great Possibilities!*, by Thomas L. Neely

The Orient

- ☐ *Know Your Baptist Missions* (the Orient, 1956)
- ☐ *What About Missions in Asia?*, by J. Winston Crawley
- ☐ *Your Baptist Missions in Japan* (map)
- ☐ *Formosa, Isle of Hope*, by Carl Hunker
- ☐ *Indonesia: Challenge Unlimited*, by Baker James Cauthen
- ☐ *Thailand: Land of Unreached Millions!*, by Ronald C. Hill
- ☐ *Baptists in Hong Kong and Macao*, by Maurice J. Anderson

Mission Study Packet on Japan

- ☐ Complete packet containing the following items designed for age-group study of the 1956 foreign mission study theme. A leader's guide for each age group is included only on request. (The items may also be ordered individually.)
- ☐ *Baptists in Japan*, by Edwin B. Dozier
- ☐ *Religions in Japan*, by W. R. Medling
- ☐ Picture sheet for children
- ☐ *Southern Baptist Missions in Japan* (map)
- ☐ *Your Mission Study Materials on Japan* (listing of free materials)
- ☐ *Your Window on the World* (The Commission)
- ☐ *Pictures Help Tell the Foreign Missions Story* (listing of audio-visual materials)

The Commission

- ☐ "NOW—a Low-Cost Subscription Plan"
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Richmond 20, Virginia

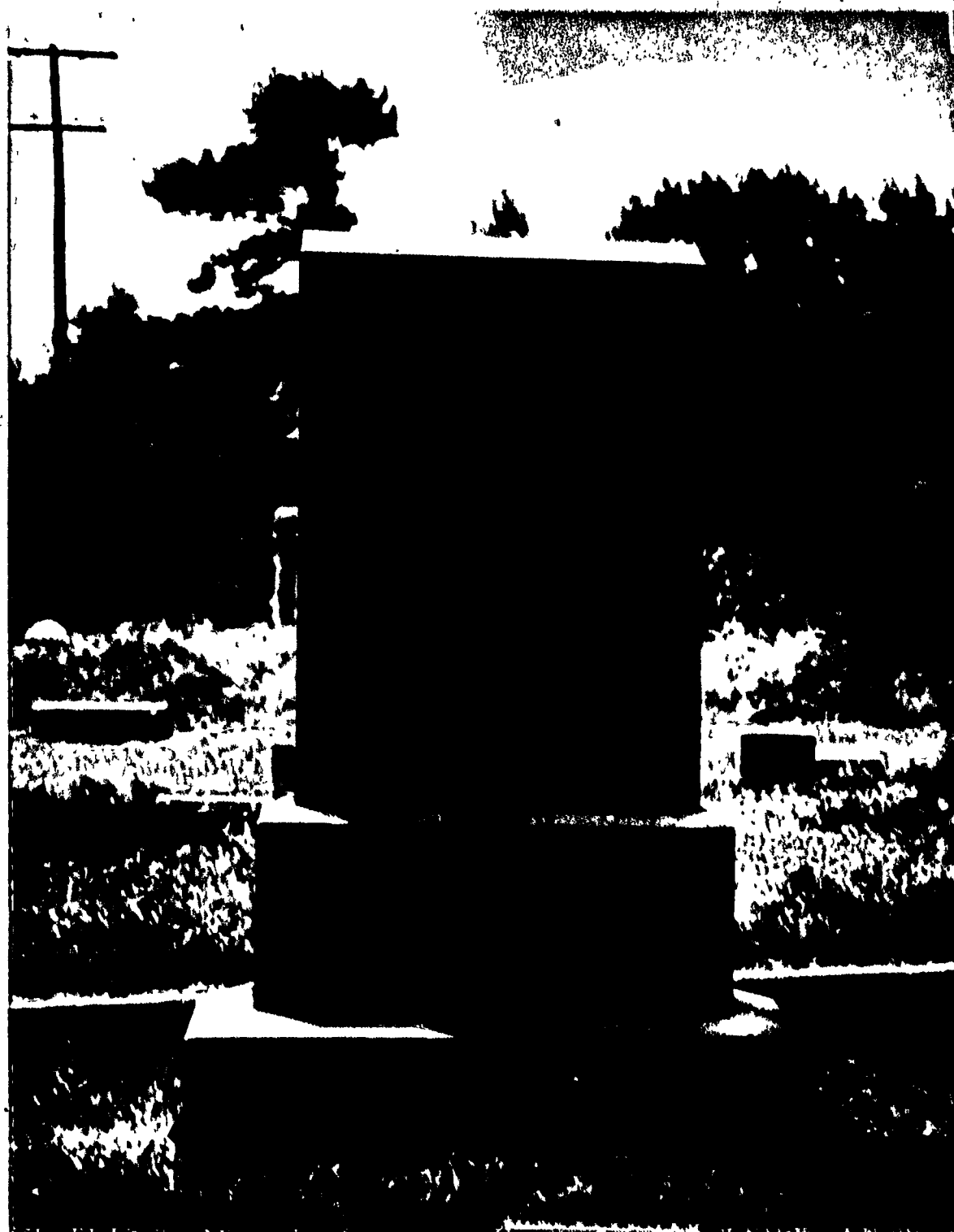
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CITY ZONE NUMBER... STATE.....

*Where is the silver and gold that
should be in the Lord's treasury
to send out men and women?—LOTTIE MOON, 1887*

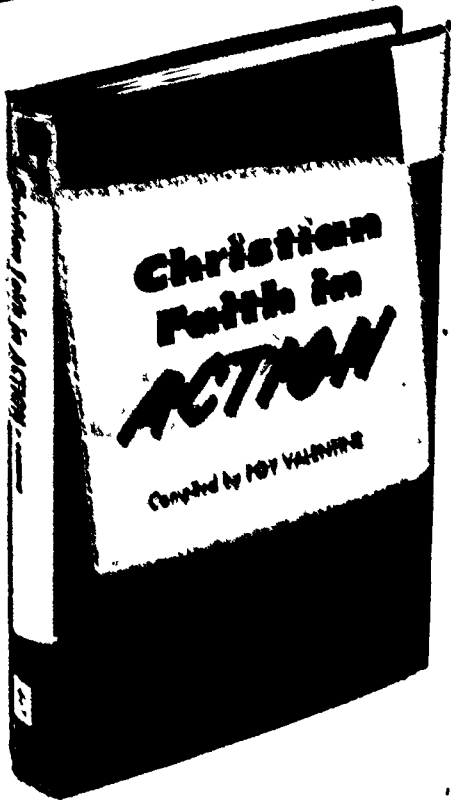
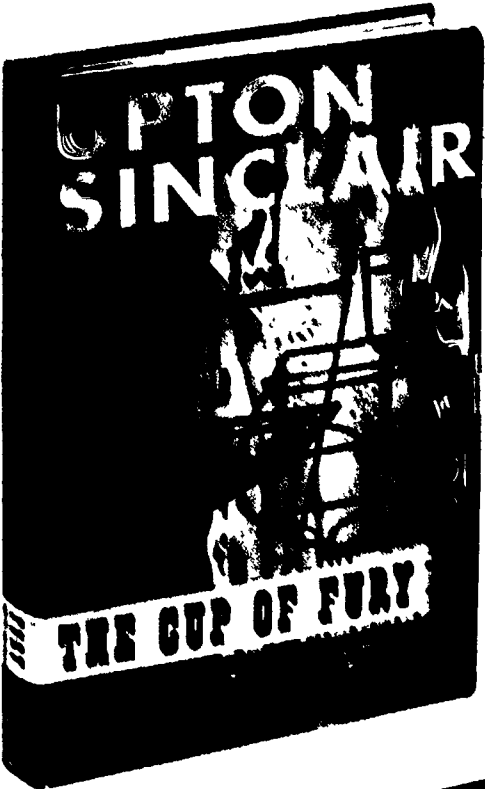


1956 Lottie Moon Christmas Offering

What's Not Said About Alcohol

- There's more to alcohol than the "mellow brew" that is "aged an extra year" and drunk by "men of distinction."

As a Christian it is your duty to know the facts about this great American disgrace that dares to claim respectability.



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