

For this and

intercession given:

and the great

shelter upon his snow

and his mercy shall be

an ever

the mighty God,

the everlasting Father,

The Prince

THE *Commission*

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Each batik pattern has its own distinctive charm and beauty. Some have multicolored floral patterns with brilliant birds on colored backgrounds; others have a more subtle form of beauty in the duller or less vivid patterns. Two elements are needed to produce the pattern—wax and dye; but the drawings must come from the artist's own mind and through his hand.



The Christian Life Is Like Batik

By Catherine Walker

THE Christian life is like an eye-catching piece of Indonesian batik, the distinctive cloth which forms the skirts of the Indonesian women. As these women gather at the markets in the early morning their skirts form a mosaic of beautiful patterns.

Batik is the Javanese word meaning "wax painting," and it is a process used in coloring and designing fabrics. The pattern is the work of an artist.

The Christian's life is also the work of an artist, the Great Designer of happy, triumphant lives.

The purpose of an artist is to produce a thing of beauty, something satisfying to the heart of the artist himself and something that will be admired by those who notice the handiwork. The patterns are varied.

Some batik patterns are formed of tiny parts, others of large arrangements of birds, butterflies, or flowers. Some have squared, diagonal-striped, or geometric patterns. Others include tiny pinpoint dots or dainty sprays. Each is drawn by hand. No two are alike.

God, too, patterns the Christian life with unlimited variety.

Each batik pattern has its own distinctive charm and beauty. When I first arrived in Indonesia I was not

interested in the dark skirts but was especially captivated by those which had bright splashes of color upon them—multicolored floral patterns with brilliant birds on clean-colored backgrounds.

In time, however, the beauty of the dark brown and dark blue patterns of the old Javanese designs revealed their particular charm to me. Now, as I watch the skirts of the women passing to and fro in the crowds, I find that each has its own appeal. Earlier, I was only ignorant of the more subtle forms of beauty in the duller or less vivid patterns.

Thus, in youth many Christians see only happiness and success as the ingredients of a beautiful life; but in time one sees that God may permit the dark patterns of suffering and disappointment to be marked into a life, not to sully its beauty, but to paint into that life a new type of beauty.

IN Java the artist's selections are his own, though they are often limited by his training and are greatly influenced by the taste and traditions of his locality. Though each region has its preferred patterns, the drawings must come from the artist's own mind.

Two elements are needed to produce the pattern—wax and dye. The patterns are drawn with a hot mixture of beeswax and paraffin onto the

cotton cloth. The wax flows easily and sinks into the material. Then the cloth is submerged in dye. Where the wax is painted the dye cannot take effect. Then wax is painted into other areas and the cloth is submerged into other colors of dye.

The pattern the Heavenly Artist produces is one of his own choice. From a myriad of possibilities he selects the pattern best suited for each life.

The wax in the Christian's life is the spiritual truth that is written into a believer's heart either through personal Bible study, sermons, Bible lessons, spiritual books, or conversations, and direct experiences with God in prayer. All this drawing is the work of God in a heart. It is invisible. It is written in secret. No one sees the process. The receiving of God's messages into the heart is a private, individual, and personal matter. God does the waxing. He may use various channels or tools but he himself does the painting.

The dye that colors a Christian's life is the circumstances that sweep over a life—the everyday happenings. The circumstances may be the bright colors of health, success, and prosperity; or situations may bring the dark dyes of suffering, disappointment, and sorrow. Daily events will sweep over a life and submerge it. The mark that is left on the cloth of life, however, depends upon the wax



The circumstances of one's life may paint the brilliant colors of health, success, and prosperity; or they may draw the dark patterns of suffering, disappointment, and sorrow in order to give a rare beauty of character. God does the waxing. Daily events submerge each life; but the pattern which remains depends upon the wax markings already written in the heart.

markings that God has already written into the life.

For example, as a twelve-year-old I was startled and impressed when I read in the Bible, "Do all things without murmurings and disputings." My sister and I never considered any alternative when told to "do the dishes," but we vehemently fussed and argued regarding the distribution of work involved in washing and drying the dishes.

But when this verse (Philippians 2:14) caught my attention the dish-washing episodes were completely altered. God wrote his command in wax and the remembrance of it made even dish washing an experience free from conflict. The dye of household duties does not make the pattern of life drab if God has taught one the right way to view responsibilities.

One result to be sought after in daily Bible reading and daily private devotions is a message from God for that day—some thought that can be noticed, obeyed, or trusted throughout the day. Often such verses stay in the mind for months and even years. They outline the wax design that forms a more Christlike pattern as the events of life engulf one.

From early years I had said I was going to be a missionary to China; but this conviction was greatly reinforced and specifically confirmed one morning at college chapel when the blackboard contained a beautifully printed text; "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go"; and in the right-hand corner the countries for special prayer were listed, China, Japan, and Korea.

Again God was saying "go," and for me it would be China. Such a deep conviction of having been chosen was much needed later when the trials of studying the Chinese language could have ruined my spirit. The wax of the knowledge of the leading of God was the one steadying thought when I faced my language problems. It enabled me to accept my own limitations and to trust that God could use me as I was. The wax of God's Word produces the resistance to discouragement.

AFTER having been in Tsingtao, China, for only six weeks, I received a letter from the American consul advising all Americans to leave the Communist-threatened area on the next evacuation ship. Following my first impulse, I signed up to leave. Later, when praying, I realized that I was making my own decision without any consideration of God's will. During my Bible study, as well as during prayer, the Lord seemed to say that he had not told me to leave.

Typical of many, many verses that came in my Bible study of those days was Psalm 37:3: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." When the evacuation ship sailed out of the harbor, I had no regret or fear. My heart was full of peace because of the promise of God written in wax on my heart. Part of the beauty of life is not only in obeying the Lord but in having the right feelings toward circumstances.

Later I evacuated to Shanghai, not America. In the year and a half that followed I went through the most

valuable mission experiences I had in China. How much better was God's will and wisdom than my own, and how wonderful that his Word could make me trust him even when I did not know the outcome of following the road he chose.

The batik of life is sometimes marred where there is no wax of truth actively protecting the soul from the onslaughts of life's overwhelming experiences.

It was in the land of batiks, Indonesia, that I experienced one such marring of the joy of Christian living. When student criticism of my seminary teaching came to my attention, I was overwhelmed with a sense of failure and despair. For several weeks I wanted to weep when alone. It must have obviously marked the batik of my life; for my mother, who was visiting at the time, noticed the change in my spirit. I had made a big thing out of a little thing.

Articles about batik say that errors in the waxing and errors in the dying cannot be rectified.

Thank God, in life the Great Artist can take the marred and restore it to beauty and joy.

Everyone, not just the missionaries, has his own batik. The Heavenly Painter wants to write his great truths, his commands, and his promises upon your heart. He knows the color and density of the dyes of circumstances that will sweep over your life in the coming days; and he would like to make you ready. God says, "I will put my laws into their mind, and write them in their hearts" (Hebrews 8:10b). The Christian replies, "Write, dear Lord, with wax."

A Christmas Gift to the World

A SICK woman in Brazil receives medicine and is cured; an intelligent young man in Thailand seeks and finds the Saviour; a group of believers in Southern Rhodesia has a church building in which to worship and grow. The bodies, minds, and hearts of people around the world are ministered to because of the gifts of Southern Baptists through the Lottie Moon Christmas Offering.

The 1955 Lottie Moon Offering totaled \$4,628,691.03, a \$670,870.03 increase over the 1954 offering of \$3,957,821. What is the story behind this increase? Here are a few representative examples of how churches, students, missionary groups, and individuals, who had the world on their hearts, raised a greater offering for Christ last year.

Through Churchwide Observances

First Baptist Church, Allen, Oklahoma, is not a large church—there are about 250 enrolled in Sunday school. The community is small; and its main source of employment, an oil refinery, has been closed for about three years.

The church members had always thought of missionaries in connection with study course books, and the Lottie Moon Christmas Offering was merely another Sunday night "special offering." In 1954 that offering was \$45.00.

Last Christmas, for the first time, a special emphasis was given to the Lottie Moon Offering in the Sunday school. Weeks before the offering was scheduled, attractive posters, suggesting mission needs, were placed in prominent places in the church. Classes were asked to accept goals, and missions was emphasized again and again.

Sunday, November 27, was set as the day for the offering to be taken, and a mission revival was planned for that week end. Missionary Hubert L. Hardy, Jr., of Chile, who was on furlough and studying at Southwestern

Baptist Theological Seminary, Fort Worth, Texas, was the preacher.

The revival began Friday night and continued through Sunday night. At the conclusion of each evening service, Mr. Hardy showed color slides explaining the need for the gospel in Chile.

The climax of the revival came on Sunday morning. At the conclusion of the sermon, a representative of each department and each Adult class was asked to come forward, one at a time, and present the Lottie Moon gift, wrapped for Christmas. As each gift was placed on the table, the amount of money was totaled.

Perhaps the biggest moment of all came when the pastor said: "When I was a student in the seminary, in a service similar to this, the Lord laid it on my heart to give a certain amount of money. I did not give that amount and went away sorry. Today

the Lord has again laid it on my heart to give an amount of money; so I'm asking that you destroy my check for \$5.00, and I will give \$100.00."

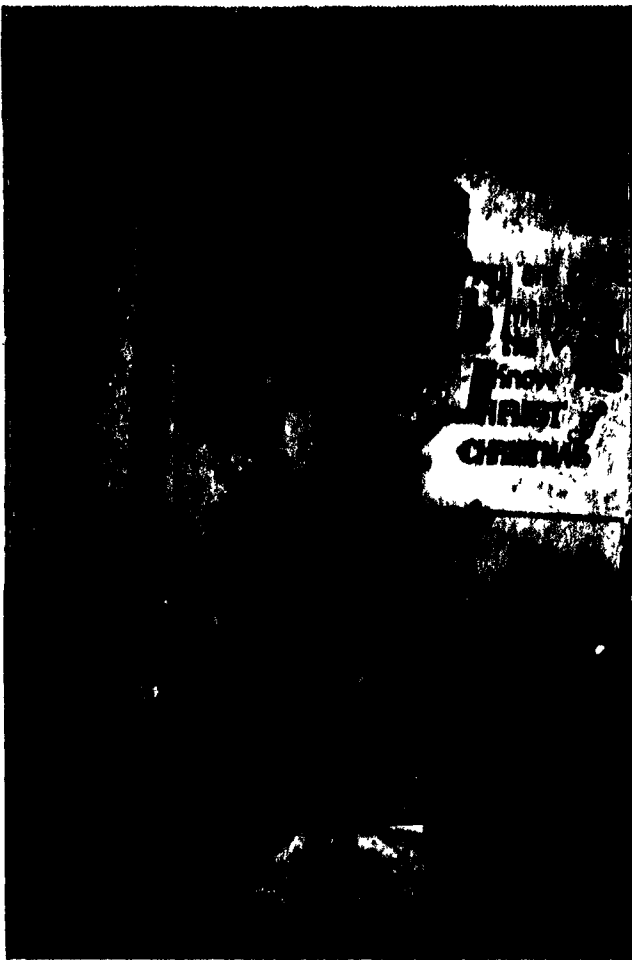
After he had said this, several elderly people came forward and gave additional offerings—some twenty-five cents, some fifty cents, and some a dollar. These were people with no income other than the old-age pension. When all the gifts were added together, the Lottie Moon Offering was \$400.00, or nearly ten times the amount given the previous year.

"Perhaps even more important than the money given was the apparent growth in many lives," writes Charlie W. Fenner, director of music and education, who formulated the plans for the missionary week end. "People were thinking and talking missions. Take Hubert, for instance. This Junior boy sold a pair of his shoes so he might have more money to give to foreign missions. And Ruth, a high school senior, now plans to become a missionary teacher."

"In one service, several parents indicated that they would be willing for God to use their children overseas. No wonder that at the conclusion of our Sunday morning service we could stand and sing with overflowing hearts, 'Praise God, from whom all blessings flow.'"

To promote the Lottie Moon Offering in First Baptist Church, Abilene, Texas, the Woman's Missionary Union and the Brotherhood placed a "Missionary Christmas Tree" in the front of the auditorium.

Ornaments for the tree were made with pictures of missionaries cut from issues of *The Commission*. To represent the countries where Southern Baptist missionaries serve and where the offering would be used, colored cards with information about these countries, from the "Know Your Baptist Missions" series, were tied on the tree.



"Missionary Christmas Tree" used to promote the Lottie Moon Offering at First Baptist Church, Abilene, Texas.



Women, dressed in costumes of Lottie Moon's day, served at the "Birthday Party for Jesus" at First Baptist Church, Borger, Texas.

Fourteen Christmas lights, one for each thousand dollars in the goal for the offering, completed the decorations. The \$14,000 goal represented more than a 15 per cent increase over the previous year.

In all the Sunday worship services and Wednesday evening prayer meetings during December the pastor called attention to the tree and to what it symbolized. As each thousand dollars in the goal was reached, a light on the tree was turned on.

In the service in which the church-wide offering was taken, all the lights in the auditorium were turned out except those on the tree. The pastor spoke of how the tree was the most beautiful Christmas tree he had ever seen, not because of its height, but because its message reached around the world. The lights were small, but they symbolized the true Light of the world piercing the darkness of the far places of the earth.

After the offering was taken, ten of the lights were burning brightly.

Before the month's end other lights had to be added to the tree, and the total offering for world missions amounted to more than \$18,000.

Deciding to glorify the One whom the season honors, First Baptist Church, Borger, Texas, observed the foreign mission week of prayer with a "Birthday Party for Jesus." During

the service, a huge, tiered cake attested to the occasion from a vantage point in front of the pulpit.

At the party, the pastor told the congregation: "You are not just giving your money; you are giving a part of yourselves, and giving life to other peoples of the world."

After his message, the people filed by a large white box decked with a big red bow and deposited their Lottie Moon Christmas Offering envelopes containing their gifts to the Christ of Christmas. Nearly \$3,000 was contributed.

Then the group went to the fellowship halls where thirty cakes, baked by one of the women in the Woman's Missionary Society, were waiting. The cakes were served by W.M.S. women dressed in costumes of Lottie Moon's day.

At an Office Party

For some years the employees of the Florida Baptist Convention had had a Christmas party with the usual exchange of gifts. Last year they had the Christmas party, but instead of exchanging gifts the staff decided to give the amount usually spent to foreign missions through the Lottie Moon Christmas Offering.

Putting into action the motto, "Let's put Christ back into Christmas," every member of the staff present at the party participated in the special offering, which amounted to \$32.67.

This was in addition to the money which each individual gave through his local church.

The staff went away feeling that they had had a part in bearing "good tidings of great joy . . . to all people."

Through Work Projects

Students at Furman University, in Greenville, South Carolina, staged a special work week program in December, 1955, to earn money for foreign missions.

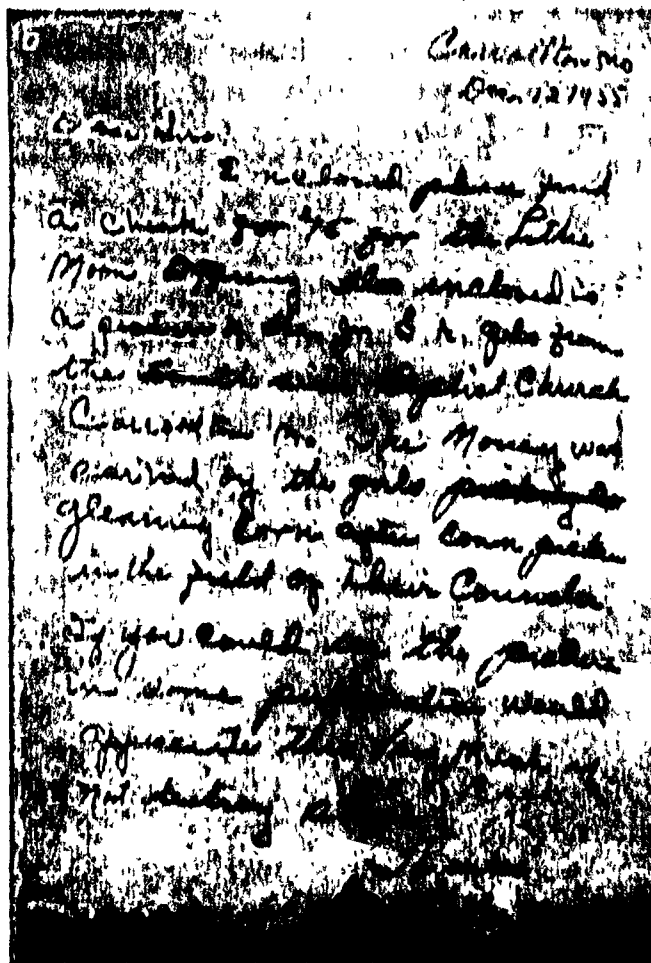
More than one hundred students raked leaves, washed windows, washed cars, cleaned basements, baby sat, and did various other jobs for citizens in the Greenville area to raise more than \$350.00 for the Lottie Moon Christmas Offering, the largest amount given by Furman students in recent years.

Here is a letter (see photo below) telling how another group earned money for the Lottie Moon Offering:

Carrollton, Missouri
December 12, 1955

Dear Sirs:

Enclosed please find a check for \$15.00 for the Lottie Moon Offering. Also enclosed is a picture of the Junior Girls Auxilliary girls from the Southside Baptist Church, Carrollton, Missouri. The money was earned by the girls gleanng corn after corn pickers in the field of their counselor.
Jr. G.A.'s





"Uncle Remus and Brer Rabbit . . .," reads Daddy James P. Kirk to Elizabeth (in crib), Margaret, Bobby, and Tommy.

What Is an MK?

By Maxie Kirk

A GROUP of newly appointed missionaries was gathered in a room at Foreign Mission Board headquarters in Richmond, Virginia, when a voice called: "All MK's out on the front steps for a picture, please."

"What is an MK?" I asked, turning blankly to my neighbor.

"You don't know!" she replied incredulously. "An MK is a missionary kid."

That was nine years ago. Today, though I am the mother of four missionary kids, the question arises occasionally in my own mind, "Just what is a missionary kid?"

Judging from the questions we are asked, others must wonder, too. There are people who seem to think that missionary kids comprise a race altogether different from that of other folk. Let me tell you about our children; they are very much like

all other MK's around the world.

Living abroad affords our children many privileges and advantages that we parents never knew as children. In many ways they will be better prepared, with broader horizons, than we.

On the other hand, being an MK does impose some difficulties that we never knew. Children born in Brazil of American parents have dual citizenship. They are considered citizens of both countries until they become of age, at which time they may choose between the two. Our two children who were born in Brazil possess both Brazilian and American passports. But sometimes being a citizen of two countries really means that one is at home in neither.

One evening while doing deputation work in the States, my husband made the statement that two of our four children are "Brazilian." As he showed slides of the work, he commented on the color range of the

people from white to *café com leite* (coffee with milk) to black.

At the close of the service a lady approached him and asked, "Mr. Kirk, did I understand you to say that you have two little Brazilians?" To the affirmative reply, she asked anxiously, "Tell me, Mr. Kirk, are your little Brazilians white or black?"

My husband hastened to assure her ours are white.

Although their skins are white, our children are more Brazilian than American. English is their parents' native tongue, and they speak it fluently (they are learning to read it as they reach school age); but Portuguese is *their* native tongue.

We live in a city where there is just one other American family; and, consequently, our children go to a Brazilian school and listen to the radio, play with their friends, learn hymns and choruses, and memorize their Bible verses for Sunday school in Portuguese.

In spite of this, their little friends sometimes call them *Americanes*, and because of their very blond coloring and their physique, they are spotted as foreigners in their native land.

Furlough year, a return to all that is most known and loved by the parents, is a time of new and often very strange experiences to the MK. This is especially true while he is a small child. Toys, bed, house, church, friends—all that is familiar and gives the child a sense of security and well being—are left behind. Though many wonderful and memorable experiences are in store for the missionary kid while in the States, "home" is back where others consider him a foreigner.

Therefore, while dual citizenship offers many advantages, it has its serious drawbacks. The family circle, closely knit by bonds of understanding and love, by the sheer joy that the members of the family feel in being together, must be strong enough to make up for this sense of insecurity brought about by the furlough year or by various moves on the mission field.

Since the gospel is fairly new on most mission fields and the believers constitute a minority group in the society, the missionary child is early aware of the difference which comes about in the life of a person when he becomes a Christian. Our young churches are composed mostly of people who take this business of being Christians rather seriously, but who also consider the Christian life a joyous one.

Going to church is a happy experience for most of our people, and the fellowship and love that exists among the believers is felt even by
(Continued on page 29)



The missionary mother, Maxie Kirk, teaches her MK's English at home. Here Tommy, Margaret, and Bobby (with back to camera) do their "homework."

These Are MK's

By James P. Kirk

MISSIONARIES have difficulty teaching their children English in a foreign land.

Our children are all early risers (they don't get it from their daddy!), and one morning recently they awakened us with their loud talking (which they *do* get from their daddy!). They were talking Portuguese, the language of Brazil; so I hollered, "Children, I want you to speak *English* to us and to each other."

"Sim, senhor (Yes, sir)," said Tommy.

"That isn't English!" I bellowed.

"Entendo (I understand)," said Margaret.

"'I understand' is the English," I corrected.

"Tá bem (O.K.)," added Bobby.

By this time Maxie and I were practically falling out of bed laughing. Then all got quiet in the children's rooms.

Suspecting some plot, I called out, "You must speak English so that if Grandmother and Granddaddy come to see us you can talk with them."

"Yes, sir," they answered obediently.

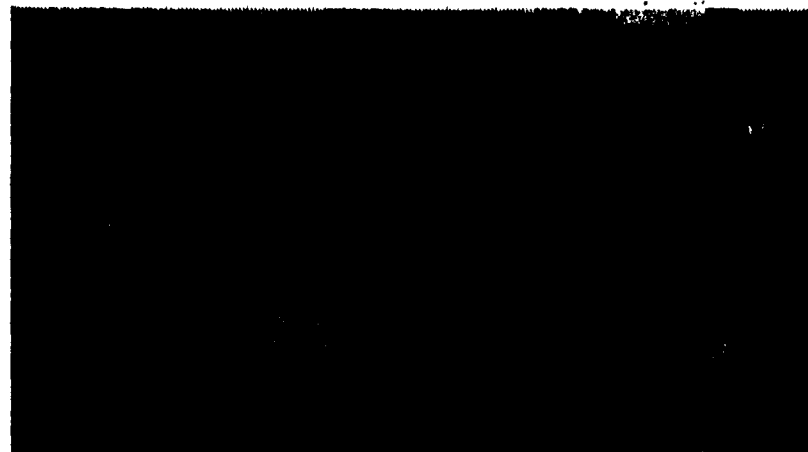
SILENCE.

Tiptoeing to their door, I heard Margaret say in a stage whisper: "*Fale baixo, para papai não ouvir, e podemos conversar em português* (Speak softly so Daddy can't hear, and we can talk in Portuguese)!"

What would YOU do in a case like that?

The Kirk children attend a Brazilian school where they are taught in Portuguese. Here the school children line up to march into class. Note the uniforms worn by most of them.

First grade at the Brazilian school. Margaret Kirk is the girl with the mischievous grin in the first row on the left.



Joy Amid Storm

By Nella Dean Whitten

FIRST Baptist Church, Madrid, Spain, this year celebrated the twenty-fifth anniversary of its present location. As a clock chimed eleven on a Saturday night, the congregation waited quietly and somewhat impatiently with their eyes fixed on a large, multicolored, three-tiered "birthday cake."

The candles were burning brightly as the twenty-five people present when the church held its first service at the site went forward to form a semicircle around the cake. After Rev. Juan Luis Rodrigo, pastor, made a few statements about the importance of the occasion, these people blew out the candles.

And so the 317 members celebrated the past and looked forward to the future of Spain's largest Baptist church. And the past and future were the emphasis of Pastor Rodrigo's anniversary sermon the next day. High above the baptistry was a single word in flaming letters, "Eben-ezer," which so appropriately signifies, "Hitherto hath the Lord helped us."

At this service Miguel Fernández, son of Rev. Francisco Fernández who was pastor of the First Baptist Church for twenty-one years, read a brief history of a quarter of a century in service for the Master in Madrid:

Before 1931 the Madrid Baptist church had its meetings in a tiny rented hall on Lavapies Street. Because the work was advancing rapidly, the members got a vision of a larger meeting place. The Spanish Baptist magazine, *El Eco de la Verdad*, issued a call for offerings to help with the work in Spain's capital city. After much prayer and countless difficulties, the present site was found and the building remodeled. And in 1931, twenty-five years ago, the first meeting was held.

At first some of the "doubting Thomases" thought that the new church was too big. The different departments of the church scarcely existed, but there was a wonderful evangelistic fervor

among the members. In 1934 the pastor and some of the members made missionary visits into the Soria Province to Ambrona, Radona, Muño, Alcubilla, Pinilla, Yubera, Las Llanas, Los Ribanos, and other places.

At the watch-night service on December 31, 1934, two young men were baptized in cold water in an unheated church. The pastor used this baptism to emphasize the importance of leaving behind the things of the old year and the old life.

The year 1935 was one of trial for the church. On July 6 Pastor Fernández and a member, Juan José Gutiérrez, went out to the villages to preach and sell Bibles. They were arrested and kept in jail for eight days. Upon their release they had to walk many miles because of the disturbed conditions of the country just preceding the Spanish Revolution. They were miraculously saved through the help of some policemen and railroad men who had studied in an evangelical school in Logroño.

Some dissatisfied and immature members took advantage of the absence of Pastor Fernández to cause a division in

the church "for doctrinal reasons." Twenty-one members pulled out.

The war began while the pastor was gone, and the church almost completely disappeared. Some members went to fight in the war; others took refuge in the surrounding country; and some weak Christians became so frightened that they tried to persuade Mrs. Fernández to close the chapel and hide the Bibles and hymnbooks they had brought from their homes.

Yet, during the war worship services were carried on, in spite of the bombs that fell all around the church. Because so few attended, the services were held in the vestibule. Often the meetings were blessed by the testimony of some young man on leave from the battle front.

To help relieve the hunger of the people in Madrid, the international Red Cross asked to serve meals in the building. For several months six hundred suffering children were served in the First Baptist Church, with the pastor, his wife, and several members in charge of the program.

In December, 1938, an elderly woman

(Continued on page 27)

Choir of First Baptist Church, Madrid, Spain, with director Miguel Fernández (front row), son of the late Rev. Francisco Fernández, pastor of the church for twenty-one years.





Christmas

with or without Christ

By Baker James Cauthen

WHEN at Christmas I am in countries where the name of Jesus is but little known, I am always interested in observing what attention, if any, is given to the Christmas season.

In the vast majority of villages and small cities no notice whatever is given to Christmas. In most cases, the people have never heard that Jesus was born. They don't know that Christian people celebrate the coming of the Saviour of the whole world.

In larger cities there are signs reading, "Merry Christmas." Brightly colored decorations adorn show windows, and happily smiling Santa Claus are seen with their reindeer.

Almost immediately one detects that these decorations represent, not the celebration of the coming of Jesus, but commercial interests that promote the selling of merchandise. It is also in evidence that where American soldiers have been, Christmas is recognized as a kind of Westerner's midwinter festival. As good hosts extending hospitality to foreign guests, the people of the larger cities give notice to Christmas as a courtesy to Western friends.

Only in churches and in Christian homes is there any evidence that the Christmas season means a celebration of the coming of our Redeemer. There the Christmas season takes on a devout meaning. Many times Christmas is observed in a much more worshipful spirit in churches and homes on mission fields than in our land.

Throughout our country there is much celebrating with vast expenditures of money, yet in many cases little honor is paid to Christ. Many

people who make no claim of personal allegiance to Christ celebrate Christmas enthusiastically, and even riotously. For them, Christmas becomes merely a midwinter festival wherein social activities are enjoyed and family members and friends are extended tokens of appreciation.

Thus, Christmas is marred by activities and indulgences which are the very antithesis of all that Christ means.

The coming of Christmas should make us aware that the full meaning of the birth of our Lord is to be shared with all people everywhere. As we think of the coming of the Saviour we should be powerfully reminded that he came, not for one nation or race or people, but to be the Saviour of the whole world. We cannot properly celebrate his coming without at the same time devoting ourselves to making known to all the world the blessed salvation he has brought.

The thought of thousands of villages and small cities without one mention of the name of Jesus at the Christmas season should move us with new missionary compassion. The thought of great cities wherein dwell millions of people to whom the Christmas season is a festival with no spiritual significance should make us aware of the heart-hunger of mankind regardless of physical or social conditions.

IF poverty, malnutrition, illiteracy, disease, and homelessness were eliminated from the world we would still feel the mighty surge of missionary compassion. The external improvements of man's life could never fill the terrible void in his heart. Every man needs Christ as Saviour. Every

man needs to know God to whom we all are responsible. Every person in the world has a right to know that Jesus was sent from God for the redemption of mankind through his blood. We who know this truth are moved by every consideration of loyalty to Christ and love for mankind to make this truth known to all.

We are also impressed that as Christians we ought to make the celebration of Christmas honoring to our Lord. In every gathering we should consider that he is the chief guest; and every act of celebration should be in keeping with his Spirit and for his name.

It is at this point that the Lottie Moon Christmas Offering means so much to us. This offering is one of the most blessed means of making Christmas attain to its spiritual ideals.

The study accompanying the Lottie Moon Christmas Offering opens our eyes to world need. With Jesus we look upon the multitudes, and our hearts fill with compassion as we see them distressed and scattered like sheep without a shepherd.

THE Lottie Moon Christmas Offering brings us to our knees in intercessory prayer. We pray for the eleven hundred missionaries who represent Southern Baptists in thirty-five countries, holding aloft the light of the truth. The missionaries are surrounded by needs far beyond their resources.

The Lottie Moon Christmas Offering gives us the privilege of bringing a Christmas gift to Jesus. In no way could a gift to him be better expressed. We bring to our Lord an offering that goes to meet need where it is greatest.

Many people are finding that Christmas is made blessed when Jesus is the one to whom the major gift is brought. There have been those who gave all their Christmas gifts to Jesus. There are many who make their gifts to Jesus equal to the amount they spend for other gifts. There are others who make their gifts to Jesus the largest of any on their lists.

I know by experience as a pastor, a missionary, and as a missions secretary that the Lottie Moon Christmas Offering properly observed can bless the church, the home, the individual, and the mission fields.

As is always true, we find that the
(Continued on page 28)

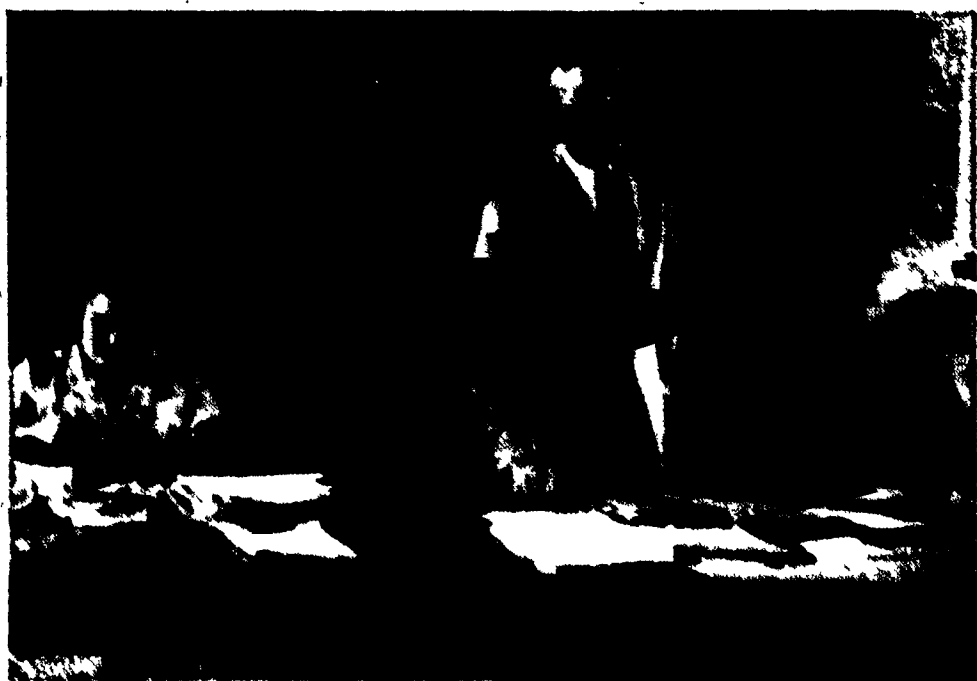


Here are some of the 150 missionaries from Nigeria and the Gold Coast who attended the annual Mission meeting in Ogbomosho, Nigeria, this summer as they appeared from over the shoulder of the presiding officer, Dr. I. N. Patterson, during a business session. Ninety-five children (MK's) also attended.



Ina (Mrs. J. Bryant) Durham proudly presents one of the newer MK's, her son Jerry.

Dr. Patterson calls a business session to order. Secretaries are Martha Tanner (left) and Estelle Freeland.



Martha (Mrs. W. McKinley) Gilliland, Cora Ney Hardy, and Alice Maude (Mrs. Bennie T.) Griffin study a report under discussion at the Mission meeting.



Mission Meeting:

Business Mixed with Pleasure



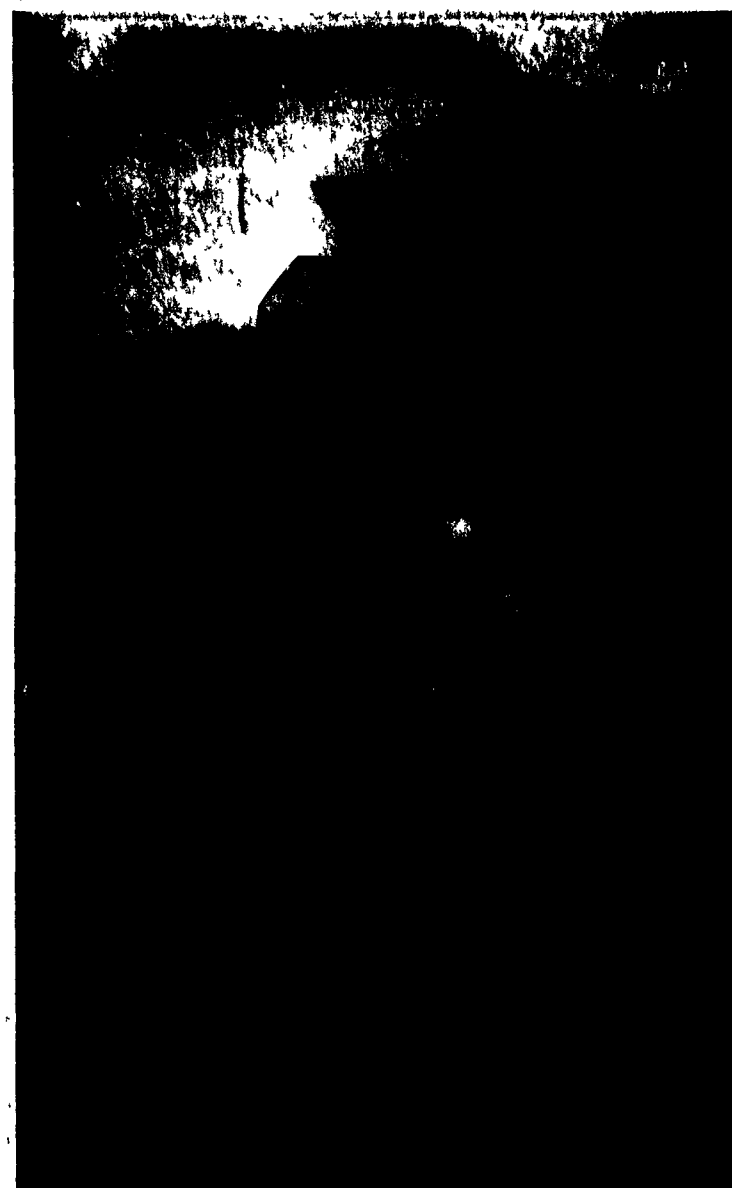
On Sports Day, part of the pleasure of annual Mission meeting, David McGinnis, MK from the Gold Coast, goes up and over in the high jump contest.



Missionaries joined in the races, too. Davis L. Saunders leads W. Wayne Logan (both from Nigeria) in the relay race for men.

Though coming in first, Susan Anderson (of "So This Is Africa" fame) loses the Yoruba dress race as her head tie falls off.

Missionaries and missionary kids, lined up along the building of the Nigerian Baptist Theological Seminary where the Mission meeting was held, sing "America" at the beginning of the Sports Day program.



FOREIGN MISSION NEWS

Annual Board Meeting

\$8,128,000 Budget for 1957

The Southern Baptist Foreign Mission Board, in its annual full meeting in Richmond, Va., October 9-10, adopted a budget of \$8,128,504.34 for 1957, an increase of \$627,422.66 over 1956; appointed 18 young people for overseas service, bringing the total number of active missionaries to 1,098 (see page 24 for names of new appointees and their fields of service); set a goal of 130 appointments for 1957; appropriated approximately \$230,000 of current and advance program funds for its work on foreign fields; looked with favor on exploring possibilities of entry into new areas; and heard a progress report of its building and planning committee.

Advance in Life and Money

Missionary appointments at the October meeting of the Board brought the total for the year to 103; and it was announced that about 19 young people will be seeking appointment at the December meeting.

Dr. Baker James Cauthen, executive secretary, said in his report: "While only a few minutes are required to actually conduct the appointment of these missionaries, a very long path leads from the time of their decision until the moment they stand before the Board.

"A new peak has been reached in the number of young people volunteering for missionary service. Never in the history of the Board have there been as many young people indicating their feeling that God is leading them into foreign missionary service.

"Also from the standpoint of finances we have come to a new high peak. The 1957 budget of \$8,128,504.34 is the largest ever adopted by the Foreign Mission Board; but, while this is a large sum of money, it was necessary to eliminate more than a half million dollars of the requests for current operations presented by the Missions [organizations of Southern Baptist missionaries within the different countries].

"All budget requests have been carefully studied on the mission fields. Missions meet in annual session where every need is examined thoroughly;

and, because missionaries know that it will not be possible for all their needs to be supplied, they present only the most urgent matters for consideration. The 1957 budget is made possible through the growth of Southern Baptist giving."

(The basic Southern Baptist Convention budget was met on October 8. All Cooperative Program funds received by the Executive Committee of the Southern Baptist Convention after the basic Convention budget is reached are divided between the two mission boards, the Foreign Mission Board receiving 75 per cent. Thus, the money is called advance program funds.)

"We look to these advance program funds to enable us to take additional steps in going forward in making Christ known to the world," Dr. Cauthen said. "The Foreign Mission Board does well always to look upon itself as a channel through which Southern Baptists are doing their work for Christ throughout the world."

Relief

Relief Aid Raises Baptist Stock

"Southern Baptists' \$1,000 relief aid to earthquake victims in Lebanon has helped to raise the stock of Baptists in this country," writes Rev. Finlay M. Graham, Southern Baptist missionary.

Dr. George W. Sadler, chairman of the Relief Committee of the Southern Baptist Convention, quoted this statement as one of many indications of the by-product influence of relief work. "The first reason for a relief ministry is to help those who suffer," Dr. Sadler said. "But through the practical application of the principles of Christianity, as shown by the sharing of suffering, relief work also becomes an evangelistic ministry."

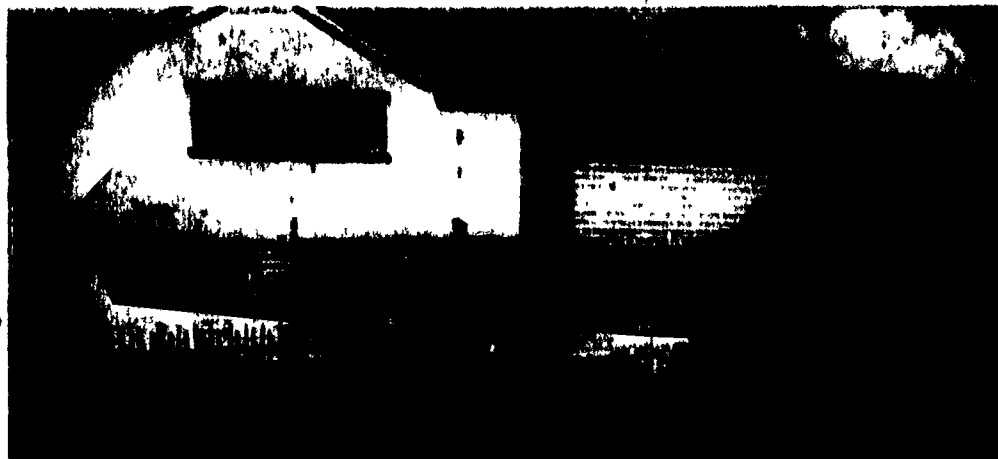
Only \$1,800 Left

The Relief Committee appropriated \$9,400 at a meeting in Richmond in October, leaving only \$1,879.73 of relief funds. Of the appropriations, \$4,-



Three missionaries from Southern Rhodesia, Clyde J. Dotson, Gerald S. Harvey, and William S. Wester, and two national Baptist leaders made a trip into Northern Rhodesia and Nyasaland to study the possibilities of extending Southern Baptist work into these countries. During their travels they distributed copies of John's Gospel to the people, as Mr. Dotson is doing in this picture. The man receiving the Gospel is a Nyasaland chief.

Baptists in Aomori, Japan, marked their first year of progress October 5 with the dedication of the Baptist church building (right). The building forms a unit, including a parsonage (left below), a sanctuary seating 150, an educational annex (right below), and a kindergarten-youth hall. (See story in Foreign Mission News.)



ooo will go to Taiwan to help refugee students and repair some of the damages done by a recent typhoon, \$3,400 will be used in emergency relief in Korea, and \$2,000 will go to the relief committee of the Baptist World Alliance.

Korea continues to be one of the most destitute countries of the world. Missionary Earl Parker, treasurer of the Korea Mission, writes: "On the island of Wu Lung Dao, where we have more than a dozen churches, a recent typhoon has done great damage to crops of rice and one of the churches was destroyed. Also, summer floods have destroyed the rice crops in one county and the people are begging for help. At present the price of rice is more than twice as high as at this time last year. We have just had rainfall for nearly 36 hours which has brought more floods and destruction of crops.

"This will not be an easy winter; therefore, I am afraid I shall have to be begging for relief money."

Relief requests from Korea and all the other suffering areas of the world can be met only as contributions come to the Relief Committee.

Money for relief should be addressed to the Southern Baptist Foreign Mission Board, P. O. Box 5148, Richmond 20, Va.

Egypt

Missionary Gets Visa

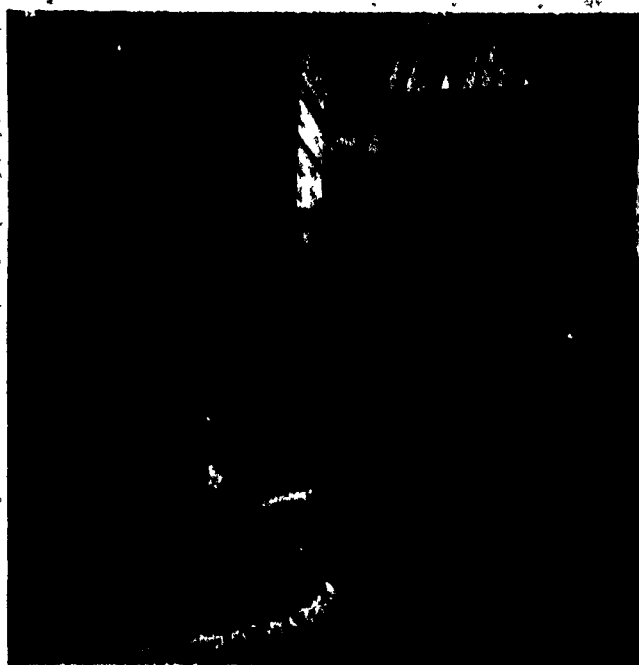
Rev. Finlay M. Graham, Southern Baptist missionary to Lebanon, has received a three months' visa to Egypt. His plans were to be at Fayum on October 14 for the organization of another Baptist church.

"The establishment of this church is a definite indication of progress in Egypt," Mr. Graham commented. "And I believe that at least two more churches can be organized within the next few months. However, our advice to the preachers of Egypt has been not to think of expansion of work so much as the proper establishment of that already begun."

Japan

Priority Request

A priority request for new missionaries to continue evangelistic advance over Japan and additional requests for new missionaries to fill educational and medical posts were voted in business sessions of the annual meeting of



A Bible Institute for the training of national workers was opened in this house in Montevideo, Uruguay, early this year with eight students, two women and six men. Missionary Robert L. Carlisle, Jr., is director.

Southern Baptist missionaries to Japan held in late summer at Amagi Baptist Assembly, on the Izu Peninsula.

Missionary couples were requested for evangelistic work in eight new cities: Tottori, Wakayama, Gifu, Niigata, Akita, Utsunomiya, Hakodate, and Kushiro.

Requests for new missionaries in educational and medical posts include: high school, junior college, and university English teachers; seminary religious education teacher; junior college home science instructor; student worker; training school specialist; hospital nurse; and hospital laboratory technician.

At the meeting Southern Baptist missionaries were told that no group in Japan today is more prepared to evangelize the nation than Japanese Baptists.

In a keynote address, William R. Medling, missionary in Kyushu, traced the rapid postwar progress of Japanese Baptists from a few hundred members to approximately 10,000. Stressing the growth and maturity of the churches and national Baptist leadership, Mr. Medling said, "Basic problems have been solved and the Japan Baptist Convention is now ready to reach out into all areas of Japan with the gospel."

A progress report on Japanese Baptists from 1951 to 1956 showed that membership doubled from 5,000 to 10,000, churches increased from 43 to 66 (plus 65 missions), gifts jumped from \$20,000 to \$100,000, and self-supporting churches increased to 60 per cent.

Missionaries were elected to serve

(Continued on page 25)

No Hatred Under the Cross



By Agnes and E. Carter Morgan

WHAT may prove to be one of the most significant religious gatherings of 1956 was held within thirty miles of the Bamboo Curtain when 132 young Asians of all colors met in Hong Kong in August for the first Asian Baptist Youth Conference.

They came from all directions, by sea and air, in groups and alone, from the free lands between Ceylon and Japan; and they represented even more languages and cultures than the thirteen countries from which they came. They had one thing in common: all confessed the "Lordship of Jesus Christ" and this was the theme they chose for their conference.

The program was planned and carried out by the young people and their leaders; and the missionaries stood by only to help, not to direct.

The young people brought their fears and misgivings; for memories of war and desolation are still real. And since the war the "gospel of hate" has continued to spread. However, amid much evidence of fellowship and the will to understand, they learned that men of all nations can work together for good when, having had a personal and genuine experience with him, they recognize the lordship of Jesus Christ.

Whatever these young people of Asia brought to Hong Kong in the way of apprehension, distrust, hurt, and prejudice, they left under the cross of Jesus Christ as was symbolized in a pageant which they presented as a part of the program.

During the roll call of nations the head of each delegation, dressed in national costume and carrying an identifying placard, coursed slowly through the aisle and up to the stage.



Delegates met in the mornings in the new religious education building of Pui Ching Middle School for sessions of Bible study and discussion led by Baptists of all colors.



Approximately two thousand local Baptists attended meetings of the conference with the 132 delegates. Night meetings were held in the auditorium of Pui Ching (above).



Testimonies by some of the young people (above), magnifying the grace of God, were a feature of the conference.

(Continued on next page)

On the stage each representative 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 delegates came from these nations: Burma, Ceylon, Hong Kong, India, Indonesia, Japan, Korea, Macao, Malaya, Okinawa, the Philippines, Taiwan, and Thailand.





The afternoons were spent in fellowship and recreation under the direction of Hong Kong Baptists. Here young people of many different languages and cultures join together in singing during a boat trip in Hong Kong Harbor.

One event on the get-acquainted agenda was a reception given for the young people and their leaders by the missionaries in Hong Kong. Here youth found understanding as well as refreshment.

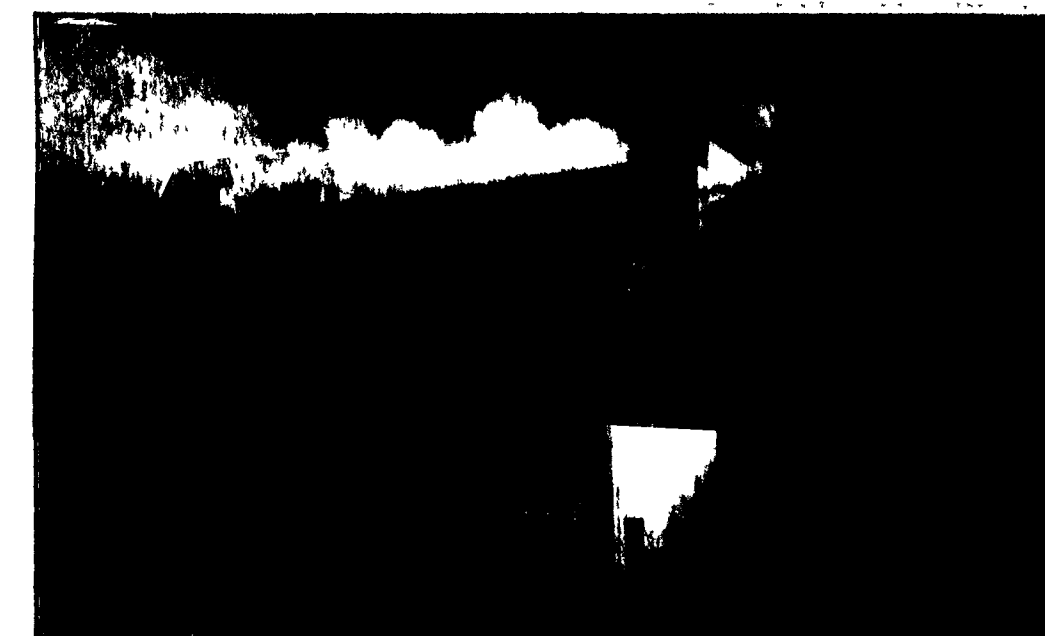


Mrs. Akiko Matsumura, of Japan, who presided over the conference, and Franklin Liu, of Hong Kong, welcome Dr. Theodore F. Adams (right), president of the Baptist World Alliance, who was one of the guest speakers of the week.



Chinese Franklin Liu and two Japanese delegates demonstrate the Christian fellowship and the will to understand that characterized the conference from the start.

The campus of Pui Ching Middle School, a Baptist institution, was turned over to the conference and barracks-style accommodations were set up for the visitors to crowded Hong Kong.



Pui Ching's new religious education building, which was rushed to completion just in time for its classrooms to be used by the conference for the Bible study and discussion groups.

Coming from countries where Baptists are minorities, the Asian youth agreed that the conference would have been worth while if the only accomplishment had been their getting to know Christians from other lands as brothers and sisters in Christ.



EDITORIALS

The Meaning of Christmas

To the average merchant, be he Jew, Gentile, or Mohammedan, Christmas means a lot of business. The traveler, whether in New York, Karachi, Singapore, or Tokyo, finds this to be true.

To many, Christmas means the sending of Christmas greetings and gifts. The rush of the days preceding Christmas and the sales of the holiday season combine to substantiate this fact. To some who are a bit selfish—and they are too many, Christmas means the receiving of gifts and the enjoyment of all that others do for them. And to still others, it is a season of family reunions and turkey dinners with all the trimmings.

But to some—and they are all too few, Christmas holds meaning far greater than all of these. Although Gabriel's very announcement to Mary of the coming birth of Jesus startled her and the angel's appearance to Joseph did not calm all his fears, in all probability the meaning of Jesus' birth then began to take hold of them. It was a long time, however, before they realized the deeper significance of the Incarnation.

The humble shepherds who tended their flock in the Bethlehem fields were also filled with fear when the angel of the Lord came to them and the glory of the Lord shone about them. However, in response to the angel's announcement ("Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord"), these shepherds (1) recognized the birth of Jesus to be the work of God, (2) believed what the heavenly messenger told them, (3) sought the Christ whose birth was announced to them, and (4), having found Jesus, the Saviour, worshiped him.

In part or in whole, the coming of Jesus has had significant meaning to these shepherds and to his disciples of every generation. It has meant the fulfilment of prophecy, the complete revelation of God, and the finite demonstration of his love and power. But, what meaning do we, who now live and serve this Christ whose birth occurred nearly two thousand years ago, attach to that singular event of history?

First of all, he is God's gift to man. Paul exclaims, "Thanks be unto God for his unspeakable gift." Jesus was a gift man did not deserve and for which he was not prepared. Moreover, man was wholly incapable of obtaining this gift independently. There is no explanation of Jesus' arrival apart from God's voluntarily making him his gift to mankind.

Then again, Christ's coming means redemption for mankind. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord,"

wrote the apostle Paul. For those who are regenerated through saving faith in Christ, God has made him our "wisdom, and righteousness, and sanctification, and redemption."

The announcement to Joseph, "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins," therefore, takes on deep meaning for those who are redeemed because they have experienced salvation from their sins.

But Christ, as God's gift, came not only that we might have him but that we might give and share him with a world in need of him. And it is at this point that Christmas holds its genuine significance for the Christian. The very genius of Christianity is that those who possess Christ must share him; and the more they share him, the more like him they become and the more of him they have to share.

Obviously, one must have him to be able to live him. But so many who claim him deny him by lives which are incomplete samples of discipleship. Would that all of us could say with Paul, "For to me to live is Christ"! Unless Christianity can have convincing expression in its Christians, those who are not Christians will find great difficulty in believing Christ (Christianity's author) actually came into this world.

It has often been said that no advertisement is as convincing as the real article; and in no other realm is this so true as in the Christian religion. The kingdom of our Lord suffers more at this point than at any other, both in foreign lands where less is known of it and at home where too much is known of its members. All programs to share Christ with others will come to naught unless those who claim membership in his kingdom give credence to their projects by exemplary lives. Living Christ, therefore, becomes the first requisite in sharing him with an unredeemed and bewildered world.

And to this essential there is another which is actually an implementation of it. Too long we have thought of a good Christian life in terms of negatives, harmlessness, and submissive faith in our Lord. The Christian life must take on more than these if the real meaning of our Lord's Incarnation is to be made significant to all men. And the attitudes of Christ's followers, therefore, take on tremendous proportions in this process.

What value do we put on those who live in slum tenements or shanties? We may recognize that they, too, are people with souls, and our compassion for them may be aroused a bit. But do they know it? Have we the moral courage to give them expression of that concern Christ places within us? Do we love

them or do we just sympathize with them in their unfortunate circumstances?

Not Christ, but the Christianity we parade before men is on trial. And this is true in the United States just as it is in South America, Europe, Africa, or Asia. The attitude on the part of many within the territory of our own Convention is a case in point.

The most difficult questions our foreign missionaries have to answer concern our attitudes toward the racial groups within our own land—the Negro particularly, but also the Italian, the Japanese, and the Chinese. The people of other countries wonder—and one can sympathize with their skepticism—how we can love them when at home there are so many evidences that other races are not loved.

A noble Asian Christian said to an American missionary, "I don't believe you are a hypocrite, but I am convinced that many of those in America who sent you out are hypocrites." The very attitudes of all who rejoice that Christ came must undergo much change if the real purpose for which he came is realized.

There is another factor in this process of sharing Christ with the world. Exemplary Christian lives and attitudes on the part of disciples here at home will not suffice, however essential they are. The gospel must be proclaimed; and it cannot be preached except messengers be sent; and, if they are to be sent, some young people must be willing to go.

The Foreign Mission Board now has from its overseas Missions (organizations of missionaries on the fields) urgent requests for more than five hundred missionaries. Are there not among the eight and one-half million Southern Baptists five hundred young people whom God wishes to serve him in the thirty-five countries where we have missionary operations?

If so, there should be such a response that today men everywhere might know that unto them was born one day in the city of David a Saviour, who is Christ the Lord. If not, then we should give ourselves to searching Bible study and persistent prayer in order that God may be able to use us in his redemptive program.

Moreover, money is essential to the process of giving to the whole world the Christ whom we have received. Stewardship is, therefore, required of all of us that men and women called of our Lord may go to proclaim Jesus. In all likelihood the tithes of Southern Baptists total about \$1,200,000,000; but last year we gave a bit less than \$335,000,000. Where went the other \$865,000,000?

Perhaps the treasures of many Southern Baptists went elsewhere because their hearts were elsewhere. It is staggering to think what might have been done with just half of Southern Baptists' tithes.

Just now an unusual opportunity for genuine stewardship is afforded every Southern Baptist in that he has the privilege of making a liberal gift to the Lottie

Moon Christmas Offering for foreign missions. This, indeed, will be an excellent means of sharing Christ with the world, which is the real meaning of Christmas.

John G. Paton Among the Cannibals

One of the most self-effacing and successful missionaries of the modern era was John G. Paton, the apostle to the South Sea cannibals. Inspiring and challenging indeed is this experience which he relates:

It pertains to the story of a young chief named Youwill. This young chief had tabooed repairs around Mr. Paton's house and threatened any who broke the taboo with death. The missionary, free of superstition, broke it of course, and his life was greatly endangered. Nevertheless, he and his wife prayed much for Youwill. Suspense continued and much time elapsed. Though nothing happened, much fear abode upon the missionaries.

Paton said: "But one day, I was toiling between the shafts of a hand cart, assisted by two boys, drawing it along from the shore loaded with coral blocks. Youwill came rushing up and said, 'Missi [Paton's native name], that is too hard for you. Let me be your helper!' Without waiting for a reply, he grasped my rope, threw it over his shoulders, and started off, pulling with the strength of a horse. My heart rose in gratitude and I wept with joy as I followed him. I knew that that yoke was but a symbol of the yoke of Christ. . . . Truly there is only one way of regeneration, being born again by the power of the spirit of God . . . but there are many ways of outwardly turning to the Lord, of taking the actual first step. . . . We could scarcely believe our eyes and ears when Youwill became a disciple of Jesus though we had been praying for his conversion a long time. His once sullen countenance became literally bright with inner light. His wife came immediately for a book and a dress, saying, 'Youwill sent me. His opposition to the worship is over now. I am to attend church and school and he is coming too. He wants to learn how to be strong like you, for Jehovah and Jesus.'"

The kingdom of God has moved around the earth because of missionary pioneers like John G. Paton.

The Missionary Enterprise

If the missionary enterprise is a mistake, it is not our mistake; it is the mistake of God. If the laying down of life in the attempt to evangelize the world is an illegitimate waste, let the reproach of it rest on that one priceless Life that was, therefore, laid down needless for the world. We bow our heads beneath the cross on which our Saviour hung, and for us no other word needs to be spoken regarding the absoluteness of his faith and the inadequacy of the half-teachers who have gone before him.—*From Our Mission Fields, April, 1909*

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Colombian Christians Also Give "Christmas Offering for Christ"

Crea Ridenour
Cali, Colombia
(Written January, 1956)

PREPARATIONS for Christmas in the First Baptist Church of Cali, Colombia, began in July, just after the church's offering for foreign missions. In a business session, Pastor Hugo Ruiz Roca presented suggestions for the "Christmas Offering for Christ," which, according to the plan of the Colombia Baptist Convention, would be used for missions in Colombia.

The church members set a goal of \$1,500. As I thought of the regular church offerings of a little more than \$400.00 a month, of the membership of about two hundred, of the deep poverty of many members, I said to myself, "We can't reach that goal; it is too much."

A big map of Colombia was spotlighted in the vestibule of the room then used as a temple, and the goal was marked in big numbers. Each department of the church set its own goal. My Sunday school class of thirty-five young women set their goal at four hundred pesos (\$100.00), and each woman took home a savings bank.

One day as I visited in the home of a member, I gave her two-year-old child a centavo (one-fourth cent). "Mama," said the little girl, "I'll put this in our bank to give to Jesus." Her mother told me that each time the child was given a coin, she ran to put it in the little bank.

Another woman brought her offering of five pesos, earned by washing, to me to keep until Christmas time. "I might spend it," she said, "and this money I promised to God."

On December 4, the new temple of First Baptist Church, made possible by Jarman Foundation and Foreign Mission Board funds, was dedicated. The lovely new auditorium was filled that day with twelve hundred people who had come to witness reverently the inaugural services. Many new friends are now worshipping regularly with us and are accepting Christ as Saviour.

On Christmas morning there was a great ingathering of gifts, as representatives of all the age groups and organizations of the church came one by one to present their offerings to the Christ of Christmas. When the offering was counted, it amounted to over \$1,400—less than our goal, to be sure, but far beyond our possibilities. Because of that offering, many more citizens of Colombia will hear the preaching of the gospel.

The thirty-voice choir of the church gave a program

Christmas night, reading and singing the story of the coming of Christ, the Son of God. After a short Christmas message, eight men and women accepted Christ as personal Saviour. As we went rejoicing to our homes, we gave thanks to God for his unspeakable gift. Christmas had indeed come in our hearts.

"I must tell you, brothers, how the favor of God has been shown in the churches . . . Their extraordinary gladness, combined with their extreme poverty, has overflowed in a wealth of generosity. For they have given to the utmost of their ability, as I can bear them witness, and beyond it" (2 Corinthians 8:1-4 Goodspeed).



Brazilian Christmas Decorations Include Snow, Muffs Despite Heat

Harold E. Reafrow
Campinas, São Paulo, Brazil

SO MANY of you have written us about the Christmas celebration here in Brazil that we thought we would use this method of answering all your questions.

Christmas in Brazil is in the midst of change like many of the old customs of this country. Santa now comes in the form of Papai Noel on Christmas Eve as he does in the States.

In the years gone by the presents were not given until January 6, the day of the kings, which in our city is still a public holiday. The children received gifts at that time and took gifts to church in memory of the kings of old.

Christmas trees are not as common here as they are in the States because the people do not have money to buy them or to decorate them as we do. On our block there were only three trees last Christmas, and two were put up after ours at the urging of the children.

XX

HERE in Paraguay we find it very difficult to realize it is Christmas as the thermometer registers over a hundred degrees almost every day, as the family enjoy watermelons and other tropical fruits, as we are busy in our summer program with Vacation Bible schools and summer camps. It is a good experience to know that Christmas does not depend upon weather and foods but only upon Jesus. We are happy and thankful that you make it possible for us to serve him here in Paraguay.—William A. Hickman, Jr., missionary to Paraguay (written December, 1955)

All the blessings that make a rich Christmas were ours—the “unspeakable gift” which is Christmas; the joy of sharing the good news with Nigerians; new friends who seem like old ones; greetings and gifts from loved ones in America; the making, giving, and receiving of gifts among friends here; the reading of Luke’s account of the birth of Jesus on Christmas Eve; worship with other Christians on the day of his birth; and, of course, the delight that shone in the eyes of our little girl on Christmas Day. What more could anyone want for Christmas?—*Lois (Mrs. William R., Jr.) Norman, missionary to Nigeria (written December, 1955)*

Last Christmas was our first in the heat of the summer, but we are sure that we shall get used to that and shall enjoy this day as we did in the States; for, after all, it is Christ’s day and not ours.



**Larger Staff Is Needed to Enter
Doors That Are Opening to Gospel**

**Kathleen Jones
Kediri, Java, Indonesia**

WE HAVE been dreaming of the day when we could have a hospital in Indonesia to help us minister adequately to the more than fifteen hundred people who come each month for medical treatment in our clinics. That dream is coming true. The first unit of our cottage-type hospital includes forty-five beds, delivery room, temporary operating room, kitchen and laundry, and a nurses’ dormitory.

Let me give you an example to show you how badly we have needed this hospital. One day I decided to count the patients that needed hospital care. Out of the first fifteen patients, nine needed such care; so I quit counting. We hope we will have our second unit before long.

But the problem of staff has not been solved. We have several hundred applications from would-be student nurses and midwives. Our need is for trained personnel to teach even simple principles of nursing. We can find no national nurses; so for a few years until we train our own we will have to have foreign nurses.

Our medical work is but a means to an end, a part of our plan to make Christ known. The Lord has blessed us

The people of our street are considered rich; so money is not their main problem. They just had not followed that custom. Therefore, our house became the “Grand Central Station” for the people of this area.

Our custom has been to make the night of decorating the tree one just for the family; and we planned it that way with Christmas carols on records, popcorn, and a general good time.

But I had hardly brought the tree into the house when in came part of the neighborhood. Kids all over the place! Finally I had to make all, including our Lea and Cindy, sit down and watch. Then we invited adults in to sit and watch, too.

All the time the tree was up people came by to see it and to oh and ah. As they came we witnessed for Christ and gave them tracts about the birth of Jesus and copies of Matthew’s Gospel.

The cities are beginning to decorate for Christmas; but they have followed the pattern of the States and have the carolers in muffs and mittens. The thermometer is around ninety-five degrees each day! Most of the Christmas cards have snow scenes on them, but snow is rare in Brazil. Santa comes down town the week before Christmas and wears all the clothes he wears in the States, including the high red boots.

The churches, of course, make a great to-do about Christmas. They have long programs and give out candy and gifts to the poor as we do in the States. Most of the churches have trees, but very few of them—none that we know about—ever have Santa come.

We sing carols a lot in Brazil, for they have been put into Portuguese. Even when we did not know what the fellow next to us was singing, it was good to hear the music. Of course, we came to know a few of the Portuguese carols during the season.

The family unit is not so strong in Brazilian Christmases as it is in the States, but there is some getting together as families. We had friends in for meals during the holidays and had everything but the turkey. The thing we missed and couldn’t get was cranberry sauce.

It doesn’t seem possible that Christmas time is here again. It still seems strange for it to be very hot at this time of the year. The rains have begun, the trees and flowers are in full bloom, and it is just like summertime. Amidst this holiday spirit we shall be endeavoring to remind the people that Christmas calls us to remember that God so loved the world that he gave his only Son as a babe in Bethlehem. On the last day of school before the children leave for the holidays we shall be trying to show that the love of God causes men to love each other. Each child in the school will be given a small “love gift.” While you at home are taking the Lottie Moon Christmas Offering for foreign missions, our women here will be taking an offering to support a war orphan in Korea. We want them to learn to share the little that they have with others—especially at Christmas time.—*Gerald S. Harvey, missionary to Southern Rhodesia (written December, 1955)*

MANY of you have asked what you could send us for Christmas. We are grateful for your thoughtfulness. Our greatest need is for your daily prayers—that we may have physical strength to do our work, that we may have understanding and patience as we work with the Africans. Then as you give to the Lottie Moon Christmas Offering we consider it a gift to us.—Stella Austin, Marjorie Stephens, and Margaret Lamberth, missionaries to Nigeria

XX

beyond our wildest dreams. In a Moslem area we have more than five hundred in our two Sunday schools. People are publicly professing faith in Christ.

There are many areas in Indonesia where the Word of God is not preached. Many doors are open, but we cannot enter with the gospel until there is an increase of personnel and material resources. We need more evangelistic workers—couples and single women.

The island of Bali has been much on my heart since Wilma Weeks and I visited there some time ago. We discovered from talking with a missionary of another denomination that after two years his group has witnessed no professions of faith and there are only twenty in Sunday school.

There is great physical need in Bali and a spiritual darkness even more intense than here on Java. So, we want to go into Bali as soon as Kediri is better staffed. We will need another obstetrician, maybe a baby doctor, and more nurses.



One Patient Won to the Lord May Lead Many People to Hear of Him

Emma Watts
Ogbomoshio, Nigeria, West Africa

ASABI was admitted to our Baptist hospital to undergo major surgery. All went well for several days after the operation, and then she developed a mental condition that caused her to have a much longer stay than was anticipated.

When her relatives saw how sick she was, they left her and went back to their village. Her husband and parents are dead, but there are other relatives who could have cared for her.

Asabi was transferred to our small isolation ward where she could have a private room, and for days she remained irrational. In the mornings, as an interpreter and I visited the other rooms on the ward and had brief devotional services with the patients, we did not go to Asabi's room because we knew she was in no condition for such a visit.

But after a time she began to rally from her sickness, and one day she overheard us talking to a discharged patient and her pagan mother about Christ. Asabi became

interested in what we were saying and told one of the nurses that she wanted the missionary to come and talk and pray with her.

As simply as we knew how, we explained the way of salvation to this Moslem woman. Then, as best she knew in her heart, she accepted Christ as her Saviour and recognized his claims on her life.

Asabi says that she has decided to follow Jesus. She feels that her people will not listen to this new way of life, but she is willing to be true to Christ whatever they may say.

But she wonders how she will be received when she returns to her village. She lives near a little preaching station, where some of the missionaries and nurses hold services on Sunday afternoons. They will carry her to her home and try to get her people to take her back and care for her until she is able to work again.

Perhaps, as a result of the missionaries' visit, her people can be persuaded to come to the services and hear God's Word. How far reaching the influence of this one patient won to the Lord may be is yet to be seen; but surely God has led, and he will continue to lead.

XX

WE have just passed through a most interesting season here in Java. I did not know that the Christmas and New Year seasons could have such an important place in a non-Christian land. As we passed some of the busy street corners, crowded with Christmas trees and people, and heard "Jingle Bells" or "O Little Town of Bethlehem" from a loud-speaker in a near-by shop, it was difficult to realize that we dwell in a land where nearly 95 per cent of the people are not Christian. We are surrounded by a religion that is so close to the Christian religion, yet so very far from it. During the holiday season a Moslem friend ate dinner with us. He told us how the Moslems celebrate Christmas with Santa Claus, the exchange of gifts, and family reunions with big feasts. It is a time which they enjoy, but they do not have the Christ in their Christmas. Christmas Day was a great day in the First Baptist Church of Bandung. The Sunday schools had a record attendance of 319, and approximately 250 people attended the Christmas program in the afternoon in spite of the heavy rain. Three languages were used in the program—Indonesian, Dutch, and English. The choirs, lighting, and performances were unusual. Another high light of the season was the Lottie Moon Christmas Offering, which amounted to more than six thousand rupiah, or about \$600.00. The spirit of missionary giving really captured the hearts of the people in a wonderful way.—Elton Moore, missionary to Indonesia (written December, 1955)

Foreign Mission News

(Continued from page 13)

as committee members in the following convention departments: evangelism, social work, church school, youth, publication, Christian education, finance, Woman's Missionary Union, and church construction.

Guest speakers at the Japan Mission meeting were Dr. and Mrs. Theodore F. Adams, of Richmond, Va.

Church-Pasterium Dedicated

Baptists in Aomori, port city of north Japan, marked their first year of progress October 5 with the dedication of the Baptist church building.

Considered ideal for a church plan in Japan, the building forms one unit to include a sanctuary seating 150, an educational annex, a kindergarten-youth hall, and a pastor's home. (See photos on page 13.) The building has complete and modern facilities for a day kindergarten accommodating 100 children.

Rev. and Mrs. Carl M. Halvarson, Southern Baptist missionaries in Aomori, Rev. Toshiro Toyohara, and 40 church members were joined by Aomori civic leaders and representatives from the Japan Baptist Convention in dedicating the new building.

Near East

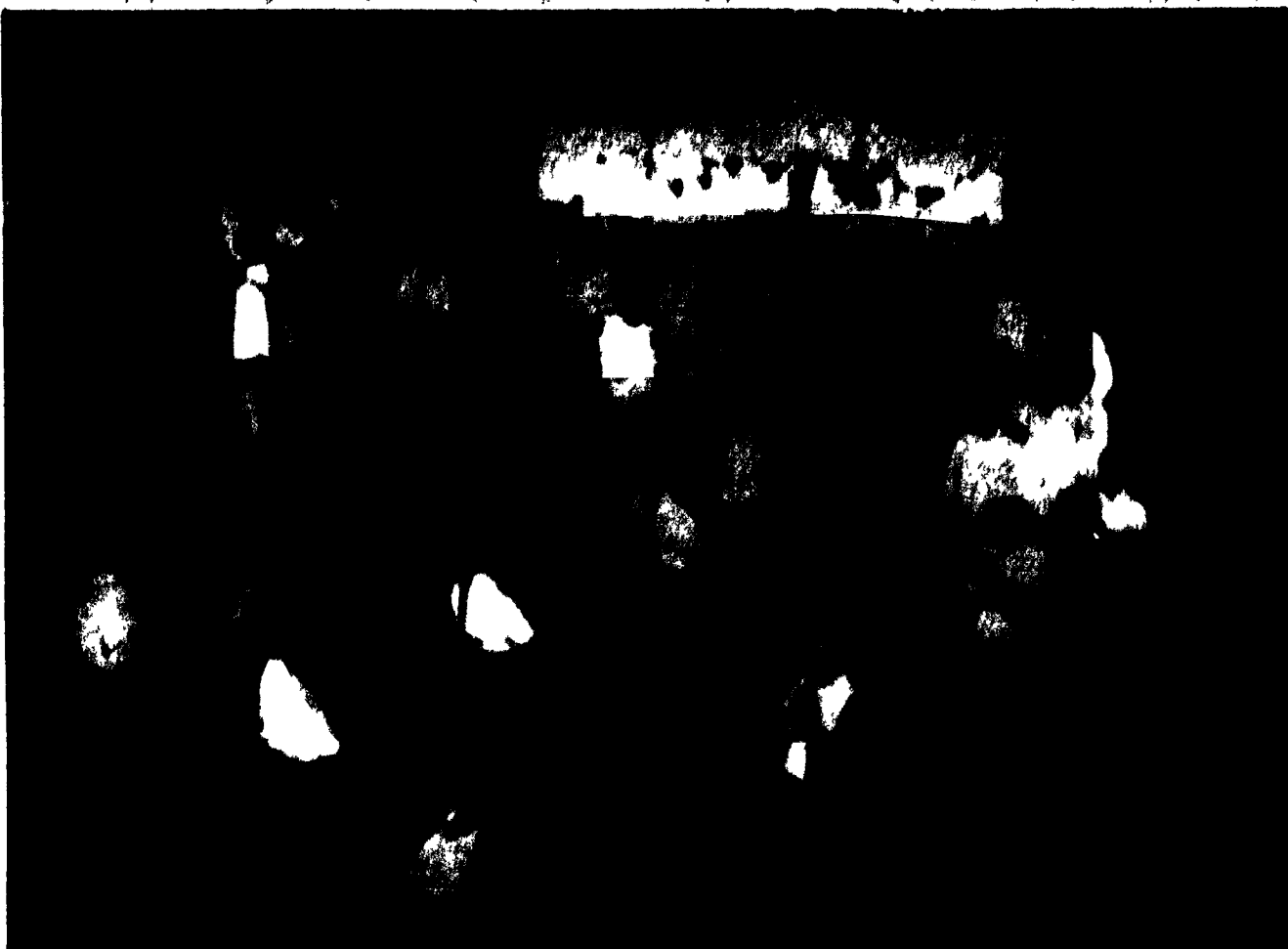
Officials Recognize Baptists

Jordan's King Hussein recently paid an official visit to the Baptist hospital at Ajloun and presented a Medal of Honor to Dr. Lorne E. Brown, Southern Baptist missionary doctor.

During the past year, Southern Baptist mission work in the Near East has been recognized by official visits to the mission compounds by the rulers of Lebanon, Jordan, and Egypt. President Camille Chamoun, of Lebanon, was present at the dedication of the beautiful building of the Baptist church in Beirut in March. Premier Gamal Abdel Nasser, of Egypt, visited the Baptist hospital in Gaza last spring after it had ministered to the injured following one of the Egyptian-Israeli border incidents.

Land to Be Bought

Ten thousand dollars was appropriated by the Foreign Mission Board at its October meeting to buy land in Beirut, Lebanon, for assembly purposes for the Near East Mission.



This picture, received by Religious News Service from a photo agency in Hungary, shows converts being baptized into the Hungarian Baptist churches. Three Hungarian Baptists, who recently toured Europe, reported that the churches of Hungary baptized 700 people last year to bring their membership to approximately 20,000.

Spain

Retreat: Twenty-seven of the 32 national Baptist pastors of Spain attended the Spanish Baptist Pastors' Retreat in Barcelona in September. One of the featured speakers was Dr. John D. Hughey, Jr., professor in the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland.

Seminary: The Baptist theological seminary, Barcelona, opened October 15 with eight new students.

Tanganyika

First Missionaries Arrive

Rev. and Mrs. Winfred O. Harper, Southern Baptist missionaries, arrived in Dar es Salaam, the capital of Tanganyika, on October 20 to begin making arrangements for the establishment of the Baptist Mission of East Africa. Upon arrival they cabled Dr. George W. Sadler, the Foreign Mission Board's secretary for Africa, Europe, and the Near East.

Mr. and Mrs. Harper will soon be joined by two other couples of the Nigeria staff, Dr. and Mrs. Jack E. Walker and Rev. and Mrs. Davis L. Saunders, and two newly appointed couples, Rev. and Mrs. James E. Hampton and Rev. and Mrs. Earl R. Martin.

Briefly

France: At its annual meeting the Foreign Mission Board appropriated \$15,000 to purchase land for assembly grounds in Paris, France.

Gold Coast: Formerly considered part of the Nigerian Mission, missionaries to the Gold Coast will, on January 1, 1957, form a separate entity. Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, in his report to the Board said, "It is interesting to observe that the missionaries there are launching out on their own about the same time the British have promised the peoples of the Gold Coast their independence."

Jordan: The Board recently appropriated \$11,280 to purchase property in Es Salt, Jordan, 18 miles northwest of Amman, a center new to Southern Baptist.

Peru: Four out of five people in Lima, Peru, city of approximately a million, have never heard the gospel of a personal Saviour, reports Missionary Robert L. Harris.

Taiwan: For the past five years baptisms in Taiwan have averaged nearly 900 a year, as the church membership has grown from 619 in 1951 to the present total of 4,586.

Missionary Family Album

Appointees (October)

ARNOLD, William E., and LaVerne Hutchens Arnold, Ky., Gold Coast.
COOPER, June, N. C., Japan.
GLADEN, Van, Tex., and Alma Ruth Franks Gladen, Ark., Mexico.
HILL, Thomas W., S. C., and Cornice Winter Hill, Miss., Venezuela.
JOHNSTON, Juanita, Ala., Thailand.
JONES, Don C., Tex., and Juanita Whellock Jones, Okla., Korea.
MARTIN, Earl R., Pa., and Jane Winchester Martin, D. C., Kenya.
O'CONNER, Louis, Jr., Ala., and Barbara Crumbley O'Conner, Ohio, Korea.
POE, Joe T., Tex., and Eleanor Ostwalt Poe, N. C., Chile.
THOMPSON, Cecil L., N. C., and Jean Ward Thompson, Tenn., Argentina.

Arrivals from the Field

BAILEY, Gracia (North Brazil), 319 S.E. 43rd, Oklahoma City 9, Okla.
PEMBLE, (Peggy) Marguerite Joyce (Equatorial Brazil), P. O. Box 446, Leesburg, Fla.
ROBERTS, Frances (Paraguay), 2131 Lincoln St., Columbia, S. C.
SATTERWHITE, Dr. and Mrs. James P. (Japan), 436 E. Wain Ave., Wake Forest, N. C.
SHORT, Jaxie (Hong Kong), 303 W. Georgia, Shawnee, Okla.

Births

GLASS, Rev. and Mrs. Ernest W. (Malaya), son, David Eugene.
McDOWELL, Dr. and Mrs. Donald E. (Paraguay), son, Bruce Allen.
NICHOLAS, Rev. and Mrs. R. Edward (Near East), daughter, Mary Anne.
OWEN, Dr. and Mrs. Frank B. (Indonesia), son, John Brooks.
POE, Rev. and Mrs. William Allen (Gold Coast), daughter, Jo Ellen.

REEVES, Rev. and Mrs. Harold P. (Thailand), daughter, Anna Ruth.
TISDALE, Rev. and Mrs. Billy B. (Philippines), daughter, Rebecca Lynn.

Deaths

BURKS, Edgar H., Sr., father of Dr. Edgar H. Burks, Jr. (Nigeria), Sept. 17, Pineville, Mo.
COOPER, Mrs. T. E., mother of Mrs. Clemmie D. Hardy (Equatorial Brazil), Sept. 19, Waco, Tex.

Departures to the Field

APPLEWHITE, Dr. and Mrs. C. Winfield,



Seven-month-old Virginia Ruth likes Japan, too, report her parents, Rev. and Mrs. Carl M. Halvarson, missionaries in Aomori, Japan.

Djalan Hogarmanah 41, Bandung, Indonesia.

CARROLL, Rev. and Mrs. G. Webster, 22 Ellington Avenue, Kumalo, Bulawayo, Southern Rhodesia.

CHAMBERLAIN, Rev. and Mrs. Roy Z., Apartado Aereo 3177, Lima, Peru.

DORSON, Lolote, Baptist Mission, Oyo, Nigeria, West Africa.

GOODWIN, Rev. and Mrs. J. G., Jr., Baptist Mission, O Jung Ni, San 5, Tacjon, Korea.

MARTIN, Rev. and Mrs. Charles L., Jr., 352 2-Chome, Nishi-Okubo, Shinjuku-ku, Tokyo, Japan.

MARTIN, Rev. and Mrs. Glen R., 111 Hicks Road, Kuala Lumpur, Malaya.

MAZAKI, Rev. and Mrs. Tomoki (Tom), 352 2-Chome, Nishi-Okubo, Shinjuku-ku, Tokyo, Japan.

McKINNEY, Rev. and Mrs. L. G., Jr., 169 Boundary Street, Kowloon, Hong Kong.

MERRITT, Rev. and Mrs. Dewey E., P. O. Box 563, Lagos, Nigeria, West Africa.

MEUTH, Mary Sue, Djalan Hogarmanah 41, Bandung, Java, Indonesia.

MORGAN, Mary Neal, 6 Nishi 2-Chome, Harima-cho, Abeno-ku, Osaka, Japan.

PHILLIPS, Rev. and Mrs. Gene D., 22 Ellington Avenue, Kumalo, Bulawayo, Southern Rhodesia.

POWELL, Mary Hester, Baptist Hospital, Ogbomosho, Nigeria, West Africa.

SEARS, Rev. and Mrs. Stockwell B., Djalan Ir. Anwari 12, Surabaya, Java, Indonesia.

SNELLING, Amy, Casilla 971, Asunción, Paraguay.

SNOW, Laura Frances, Casilla 3388, Santiago, Chile.

WATSON, Rev. and Mrs. Leslie, 171-2 Mauriyama-cho, Miyazaki-shi, Japan.

New Addresses

AKINS, Rev. and Mrs. L. Bynum, 24, Lane 81, Amoy Street, Taipei, Taiwan.

ANDERSON, Theresa, 1313 M. H. Del Pilar, Manila, Philippines.

ANDREWS, Rev. and Mrs. William P.



Missionaries of the North Brazil Mission take time out from annual meeting to pose for a picture.



This is the Uruguayan Mission, including all the missionary kids. The picture was taken at annual meeting.

(Chile), 623 University Drive, Greensboro, N. C.

BAKER, Mrs. C. A., emeritus (South Brazil), 1506 University Place, Columbia, S. C.

BARROW, Rev. and Mrs. A. Benjamin (Argentina), 901 Felix, Ft. Worth, Tex.

BENDER, Rev. and Mrs. William D., Baptist Boys' High School, Box 32, Abokuta, Nigeria, West Africa.

BIRNER, Rev. and Mrs. James H., Casilla 960, Valparaíso, Chile.

BROWN, Rev. and Mrs. Homer A., Jr. (Nigeria), Peabody College, Veterans Apt. 24, P. O. Box 32, Nashville 5, Tenn.

CLARK, Rev. and Mrs. G. Harold, 3 Jalan Wan Mohammed Salleh, Ipoh, Malaya.

COGGINS, Rev. and Mrs. Ross C., Djalan Widjakusuma 1, Semarang, Java, Indonesia.

DURHAM, Rev. and Mrs. J. Bryant, Baptist Mission, Enugu, Nigeria, West Africa.

EMANUEL, Rev. and Mrs. B. P. (Bill), 22 Jo 6 Chome, Asahigawa, Japan.

FORT, Doctors M. Giles, Jr., and Wana Ann (Southern Rhodesia), 1001 S. 4th St., Monroe, La.

HUMPHRIES, Carol Leigh, Box 14, Oyo, Nigeria, West Africa.

ICITER, Rev. and Mrs. William H., Caixa Postal 552, Campinas, São Paulo, Brazil.

JOWERS, S. Clyde, Bajada, Davao City, Philippines.

LAWTON, Rev. and Mrs. Deaver M., 200/1 Daeng Udom, Bangkok, Thailand.

LAWTON, Rev. and Mrs. Wesley W., Jr. (Hawaii), Pacolet Mills Baptist Church, Pacolet Mills, S. C.

LEONARD, Dr. and Mrs. Charles A. (Hawaii), 3824 S. 11th St., Tacoma, Wash.

LYON, Rev. and Mrs. Roy L., Heliotropos 344, Torreón, Coahuila, Mexico.

MARCHMAN, (Peggy) Margaret (Nigeria), 306 S. College St., College Park, Ga.

MATERS, Virginia (Philippines), Peabody College, Room 111, Graduate Hall, Nashville, Tenn.

MCCOY, Dr. and Mrs. Donald B., Caixa Postal 184, Salvador, Bahia, Brazil.

MIDDLETON, Rev. and Mrs. Hubert K. (Chile), P. O. Box 505, Wake Forest, N. C.

MILES, Virginia, P. O. Box 7, Baguio City, Philippines.

MILLER, Alice, Baptist Mission, Shaki, via Oyo, Nigeria, West Africa.

NEIL, Rev. and Mrs. Lloyd H. (Nigeria), Southeastern Baptist Theological Seminary, Wake Forest, N. C.

OWEN, Dr. and Mrs. Frank B., Box 6, Kediri, Indonesia.

PARHAM, Rev. and Mrs. Robert M., Jr. (Nigeria), 1121 N.E. 23rd Boulevard, Gainesville, Fla.

REEVES, Rev. and Mrs. Harold P. (Thailand), Box 6032, Seminary Hill, Ft. Worth, Tex.

ROWEN, Rev. Paul D., Jr. (Israel), Cen-

tral YMCA, 1420 Arch St., Philadelphia, Pa.

SAUNDERS, Mary Lucile (Philippines), Peabody College, Room 111, Graduate Hall, Nashville, Tenn.

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

SPENCER, Rev. and Mrs. Alvin E., Jr. (Japan), 617 University Drive, Greensboro, N. C.

STANLEY, Rev. and Mrs. Robert R., Jr. (Equatorial Brazil), P. O. Box 225, Wake Forest, N. C.

STEWART, Alberta (Equatorial Brazil), 1409 Windsor, Columbia, Mo.

TAYLOR, Fay, P. O. Box 205, Semarang, Indonesia.

TERRY, Virginia (South Brazil), 407 N. 8th St., Columbia, Mo.

THARPE, Rev. and Mrs. E. J. (Hawaii), Box 606, Southern Baptist Theological Seminary, 2825 Lexington Rd., Louisville, Ky.

TREADWELL, Rev. and Mrs. E. M. (North Brazil), Cross Plains, Tex.

TURNER, Rev. and Mrs. John W. (Lebanon), 1757 Inwood, Garland, Tex.

WHITTEN, Rev. and Mrs. Charles W., Calle Dr. Turro, 1, Esplugas de Llobregat (Barcelona), Spain.

Retirements

POWELL, Rev. and Mrs. Julius C. (Nigeria), November 30.

Affectionary Quote

One of my students wrote: "I am very happy to know by you that Christmas is not Santa Claus coming to give us presents or the streets crowded with people but that Christmas is Jesus Christ coming down into this world and giving his love to us all."—HANNAH BARLOW, missionary to Japan

MA Quote

Lila (Mrs. Joseph W., Jr.) Mefford, Southern Baptist missionary to Spain, overheard her eight-year-old Tony chatting with seven-year-old Judy, daughter of an American family in Madrid:

TONY: "Judy, do you suppose that someday we might get married?"

JUDY: "Well, I wouldn't be surprised."

TONY: "Well, if you want to marry me, you'll have to be a missionary, because that is what I'm going to be."

JUDY: "That's what I've wanted to be all my life."

Christmas Overseas

By Jeanette Hunker

IT was three o'clock on Christmas morning. My heart was filled with the melody of the carol which the choirs had sung the evening before, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2:10). My thoughts lingered over the words "to all people," for I had seen many come to know the Saviour during the few months we had been in Taiwan.

Looking at the happy faces in the circle of young people in our living room, I thanked God for each one of them. All night long they had been going from home to home singing in carols the news of the Saviour's birth. Knowing that ours was to be the last home they would visit, we had prepared a Christmas treat.

For many of them this was their first real Christmas. There were Shirkwang, Da-he, Syou-mei, Ywan-Jyu, all of whom had become Christians during the past year.

How radiant they had looked in the candlelight church the night before, their white choir robes con-

trasting beautifully with their coal-black hair. How joyfully they had labored in decorating the new church auditorium around the theme of the three Wise Men. How tirelessly they had worked in preparing the Sunday school children for their Christmas program which was given before an auditorium packed with fourteen hundred people. How generously they had brought their gifts for the Saviour—offerings for the Lottie Moon Service, food for the White Gift Service for needy people.

I felt that truly we were one in the Lord! We sang the same carols to the same Lord. In salvation we had experienced the same Lord.

Yet I knew that we were separated by a great gulf. On Christmas Day, with family and friends, I would know the warmth of a Christian home. But most of these young people, who were the only Christians in non-Christian homes, would not know the fellowship of a family circle in the Lord. Come Christmas morn, the students would attend classes, the soldiers would assume regular duties, the office workers would rush to work as usual.

I longed for the world to know Christ!



THE WORLD IN BOOKS

GENEVIÈVE GIGOT



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

Spain

In *Religious Freedom in Spain* (Broadman, \$3.00), J. D. Hughey, Jr., a Southern Baptist missionary who formerly served in Spain, gives readers an authoritative word on the state of religion in that country. He traces the idea of Catholic unity from the fifteenth century under Torquemada to the present. Periods of persecution, toleration, and freedom are carefully analyzed in chapters that deal with the origin of Catholic unity, liberalism, religious freedom, toleration, and the separation of church and state.

Clearly he traces the struggle of liberals for religious freedom. In a chapter summarizing his conclusions he sees the present era as one that limits freedom more than at any time since 1868.

Parts of the book are as fresh as a daily paper. It is thoroughly documented and contains an excellent bibliography. —J. MARSHALL WALKER

Belgian Congo

The Nun's Story, by Kathryn Hulme (Little, Brown and Company, \$4.00), relates the actual experiences of a Belgian girl who turned from marriage to enter a Catholic nursing order. Step by step the author has traced her advance from a novice to a nun and then out to a hospital in the Belgian Congo. The customs and life of the nationals are described as they are related to the hospital and its surroundings.

The special emphasis is on the monastic life of the nun-nurse. Finally, the call of the nurse becomes stronger than that of the nun, and Sister Luke leaves the order of nuns, feeling that she can render a larger service without the binding regulations of the monastery.

Life in the government hospital and descriptions of the patients and their diseases make good background reading for anyone planning to live or visit in Africa. —R. D.

Israel

Israel, the Eternal Ideal, by Irving Miller (Farrar, Straus, and Cudahy, \$2.75), is a short book dealing with the Jewish people who never forgot their heritage and their dreams of establishing a "real homeland" for themselves. The author makes easy reading out of facts and figures, beginning with the Jewish people scattered in every part of the world, tracing them through various

stages of hope and faith and prayer to the new State of Israel. Because of his enthusiasm for his people and what they are doing, he perhaps speaks too harshly of the British and makes too much of a comparison between the beginnings of Israel and America. —JANK WISNANT

Southeast Asia

Not by Might, a one-act play by Archie Crouch (Friendship Press, 50 cents), has its setting in Indochina. Strongly nationalistic in concept, it portrays the plight and heroism of Christians under Communism. The play requires nine characters, two of them narrators, and one or two other participants planted in the audience. Props are simple. —G. G.

Sentence Reviews

The Age of the Reformation, by Roland H. Bainton (D. Van Nostrand Co., \$1.25), one of a series of Anvil paperback books dealing with history, political science, and the social sciences, incorporates some of the best recent scholarship in the field; the author sees the Christian heritage, which the Reformation revitalized, as the source of Western man's ability to talk in terms of a universal justice, humanity, and the rights of man. —J. MARSHALL WALKER

Stumble upon the Dark Mountains, a novel by Lon Woodrum (Broadman, \$2.00) should be helpful to young people who have questions about how to find God's will. —SHIRLEY RICE

They Who Preach (Broadman, \$2.50), by J. M. Ellison, a Negro minister whose own preaching has been successful, presents the minister's personal qualifications, shows the needs of his congregation, explains the methods of sermon preparation and delivery, and calls attention to the minister's purpose in preaching. —J. MARSHALL WALKER

In *New Testament Christianity* (Macmillan, \$2.75), J. B. Phillips deals with the New Testament reverently, but with a freedom and freshness that may bring strong disagreements; it is rich in insights on God, faith, love, peace, perseverance, and service. —J. MARSHALL WALKER

Faith, Reason, and Existence, by John Hutchison (Oxford University Press, \$4.50), an able and fresh restatement of the philosophy of religion, discusses symbols, language, faith, revelation, God, culture, science, rational theology, ethics,

and moral policies; it acquaints the reader with such names as Barth, Brunner, Tillich, and others. —J. MARSHALL WALKER

In *Claim These Victories* (Bethany Press, \$2.50), J. Clyde Wheeler offers excellent guidance in overcoming anxiety, doubt, discouragement, self-pity, unhappiness, unforgiving spirit, bad disposition, selfishness, insecurity, sorrow, and death. —BETTY KIRBY

The Mighty Beginnings, edited by G. E. Hopkins (Bethany Press, \$3.00), came into being when each of seventeen ministers from twelve denominations and three countries was asked to give his best sermon on Genesis; contributors include such men as Ralph W. Sockman, Gerald Kennedy, Roy A. Burkhardt, Theodore F. Adams, A. Powell Davis, and Robert J. McCracken. —J. MARSHALL WALKER

Selected Letters of John Wesley, collected by Frederick C. Gill (Philosophical Library, \$4.75), presents an intimate picture of a truly great man; through the letters the reader shares Wesley's personal interests, wide universal concepts, practical intelligence, benevolent spirit, and deep humanitarianism. —J. MARSHALL WALKER

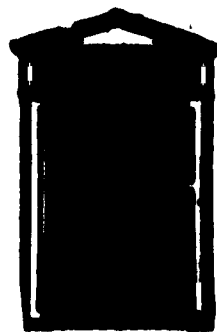
The Idea of Revelation in Recent Thought, by John Baillie (Columbia University Press, \$3.00), surveys and interprets recent thinking on divine revelation, which has always been a central theme in theological discussion. —J. MARSHALL WALKER

In *Christian Marriage*, a Training Union study course book (Convention Press, 60 cents), Martha Boone Leavell makes a valuable contribution to young people who are undertaking to build a successful marriage. —SHIRLEY RICE

Christian Faith in Action, compiled by Foy Valentine (Broadman, \$2.00), contains sermons from fourteen outstanding Southern Baptist preachers and teachers on current moral issues. —J. MARSHALL WALKER

Devotions and Prayers of Martin Luther, translated by Andrew Kosten (Baker Book House, \$1.50), has fifty-two brief devotional units, one for each week in the year. —SHIRLEY RICE

Out of His Treasure (Broadman, \$3.00) is the unfinished memoirs of the late Dr. W. O. Carver. —I. G.



CHURCH BULLETINS

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Joy Amid Storm

(Continued from page 8)

of the church died and left 1,740 *pesetas* (about \$158.86 U. S.) to be used in the Lord's work. This amount contained a thousand-*peseta* note that she had saved for a long time. After the liberation, much of the money in circulation was declared illegal, and the thousand-*peseta* note saved the day financially for the church.

On February 2, 1939, Pastor Fernández was called to the Albacete Province to work in the medical department since he could not conscientiously bear arms. The war ended the last of March, and he returned to Madrid at three o'clock on the morning of April 6. Two days later the church observed its first Lord's Supper and held its first worship service after the liberation of Madrid.

A religious awakening seemed to take place in 1941, and it continued through 1942 and 1943. The church was always full, and for baptismal services and other special meetings there was not even standing room. During this period a wonderful spirit was present among the members as they seemed to experience the spiritual fervor of the apostolic churches.

Once Pastor Fernández went to a village to rest and regain his health. While in that area, he visited a sick man who had expressed an interest in the gospel. The pastor was carried to jail, where for twenty-one days he was treated cruelly by the officials.

As time passed the church that had once seemed too big became too small to accommodate the crowds. In 1949 Dr. George W. Sadler, secretary for Europe, Africa, and the Near East for the Foreign Mission Board, visited Madrid, and plans were made to remodel and enlarge the building.

On April 17, 1949, the last service was held in the old chapel before the program of enlarging was begun. Worship services were never stopped throughout the months of remodeling. From atop piles of dirt, brick, et cetera, the people listened to the preaching of the message of Jesus. December 30, 1949, was the day set to give thanks to God because he had made the new building possible.

On May 15, 1951, Pastor Fernández, then in poor health, was honored by a special "Pastor's Day." That same day a young seminary graduate, Juan Luis Rodrigo, arrived in Madrid to assume the pastorate of the Second Baptist Church, which had grown out of a mission of First Church.

Pastor Fernández could not attend the meeting of the Spanish Baptist Union that fall because of his illness. During the last days of his life, he talked with Missionary John D. Hughey, Jr., and expressed the prayerful hope that at least

three missionary couples might soon come to Spain.

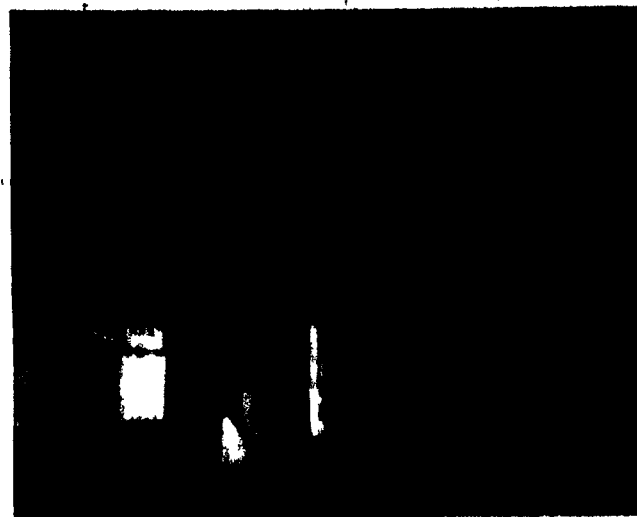
"Will a couple come to Madrid?" he asked. "I think it is so important."

Pastor Fernández's condition grew steadily worse, and on November 19, 1951, this faithful servant of the Lord died. Two years later his prayers were answered by the coming of three Southern Baptist missionary couples. And in 1955 a missionary family came to live and work in Madrid.

The pulpit committee felt the Lord's leading to call Pastor Juan Luis Rodrigo to fill the vacancy at First Church, and he accepted. In the spring of 1952 a simple wall plaque was unveiled in memory of Pastor Fernández who served the church so faithfully for twenty-one years.

The past four years have witnessed growth and expansion in every department of First Baptist Church. The church is self-supporting, an outstanding sign of growth. The last convention of the Spanish Baptist Union was held in this church, and many delegates and visitors expressed deep satisfaction that the church had weathered so many storms and still continued to grow.

The twenty-fifth anniversary celebration of First Baptist Church, Madrid, was seasoned with wholesome, forward-looking optimism. Pastor Rodrigo pointed to the word "Eben-ezer" and said, "The Lord Jesus has been our help in ages past. He is our only hope for years to come. Let us press forward with faith and joy."

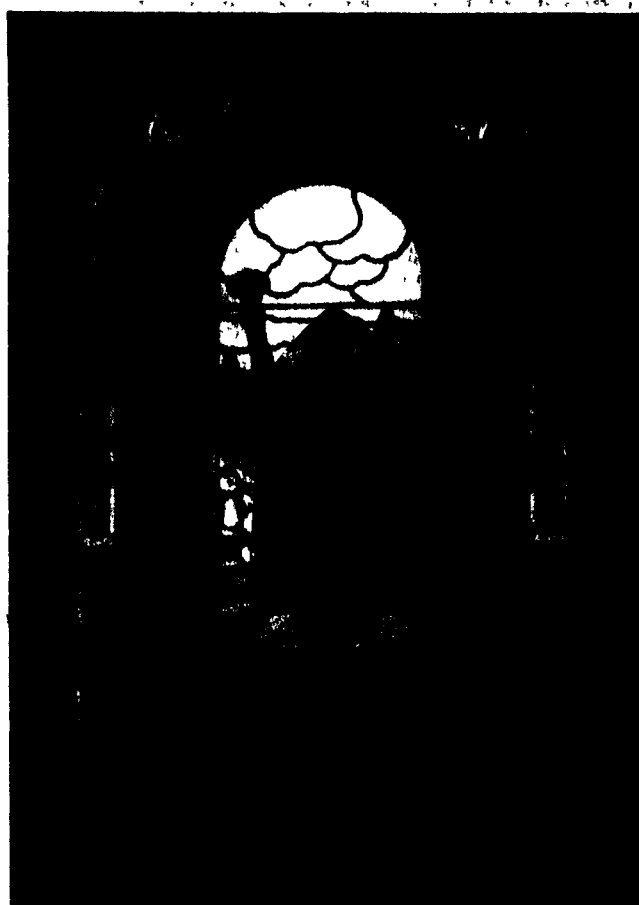


"This new building of the Blanquedo Baptist Church, Santiago, Chile, is far more than we could have dreamed on that day some ten years ago when we built our little 'mud' building," writes Missionary Oleta Snell. "Because of you and your contributions to the Lottie Moon Christmas Offering, our building is possible—we are deeply grateful."



Scene from the 1955 Christmas play presented by the children of the George W. Truett Home in Israel.

THE COVER



The memorial window on this month's cover is in the Baptist Church at Crewe, Virginia, near the cemetery where the ashes of Miss Lottie Moon were buried. The editors could not think of a more fitting Christmas cover. It was in December that Charlotte Diggs Moon was born; it was in December that she first arrived in Tengchow, China; it was in December that she left China for the last time; and it was on Christmas Eve that she died aboard ship in the harbor of Kobe, Japan. She inspired the Christmas offering which bears her name, a name which has become the touchstone of missionary devotion as year after year Southern Baptists come in December to lay gifts of sacrifice at the feet of the Christ to whom she gave her life. The photographer is Lawrence Snodden, of the Foreign Mission Board's division of audio-visual aids.



MISSIONS VISUALIZED

For H. Scofield Jr.

Visualizing the Lottie Moon Offering

"IF Southern Baptists could really see what the Lottie Moon Christmas Offering means in the mission fields. . . ." That statement is like a refrain in the testimonies of our missionaries.

Obviously, all Southern Baptists cannot tour all the thirty-five countries and territories where the Christmas offering strengthens the witness and extends the mission frontier. Yet, while the physical experience of a mission tour is out of the question, something of the same result can be attained by bringing the mission fields to the churches through visual aids.

At this season of the year, when the churches are receiving the Lottie Moon Christmas Offering, it is particularly appropriate to use every possible way to "let the people see." Visual aids of all kinds are available through the Baptist Book Stores: motion pictures, filmstrips, slides, and picture packets. Maps of the world and of several mission areas are available, free upon request, from the Foreign Mission Board.

For the past few years the operating budget of the Foreign Mission Board has included Lottie Moon Christmas Offering funds for the direct support of missionaries. Enlarged goals for the offering are an integral part of missionary advance around the world. This means that through this offering every individual contributor shares directly in the total mission program—preaching, teaching, and healing to the "uttermost part of the earth."

Specialized Filmstrips

Filmstrips in color are basic visual materials. They are sold through the Baptist Book Stores for \$3.50 each, including manual.

The filmstrip lends itself to every type of program need: study, survey, worship, and illustration. It is entirely under the control of the user, who may select portions of the unit, use all of it with only the captions and titles presented, or expand it with supplementary material from the manual

and from study course books or other program materials. It is economical to buy, easy to file, and has a long period of potential service in every organization of the church.

All the filmstrips listed below are concerned directly with presenting the ministries and the significance of the Lottie Moon Christmas Offering:

1. *The Lottie Moon Christmas Offering*: A 1956 release, this unit presents, in a vivid and graphic way, a survey of the ministries and needs that should be in the background as every person determines the amount he or she will give.

2. *Sharing the Word in the World* has been in release for a year. It surveys the mission program of Southern Baptists as it reaches into thirty-five countries and territories of the world. It presents the two great supporting arms which provide the money for foreign missions: the Cooperative Program and the Lottie Moon Christmas Offering.

3. *The Star Shinet*: This is an older release but it has proved to be of consistent value and has been retained as a current item. Through this filmstrip, the individual contributor sees how an effective witness is projected into the areas of the world strongly affected by the great forces standing in opposition to evangelical Christianity: paganism, Mohammedanism, Communism, and Roman Catholicism. Here, in graphic form, is missionary strategy working out in the midst of powerful adversaries.

4. *Christmas Gift for the World*: This filmstrip was released to give an extremely personalized account of the significance of the Lottie Moon Christmas Offering. It presents a Baptist family as they prepare for the Christmas season and as they put Christ in Christmas by giving through the Christmas offering to help the whole world know him.

Motion Pictures

Motion pictures are especially helpful in furnishing illustrations of missionary activity. They provide a vicarious experience that is very close to reality, and they are one of the most effective ways to add realism to reports and study materials presenting

missionary needs and responsibilities. Write the Foreign Mission Board for listings of the latest releases.

Slides in Color

Slides in color, 2" x 2", are now available for program use. Present releases include pictures of the administrative staff of the Foreign Mission Board and maps of the world and of all mission areas. Background materials, churches, institutions, and missionary activities of the Near East, Europe, and East Asia areas are also available. Visit your Baptist Book Store library or write the Foreign Mission Board for catalogues.

Let the People See

The Lottie Moon Christmas Offering is an individual expression. When people give through it they give directly and only to foreign mission objects. Every penny of every dollar has a share in the total foreign mission program. The offering is a personalized expression of Christian compassion and evangelistic zeal. It is a direct response to the Great Commission. Select the visual aids that will help your people see, that will help them make the wish of the missionaries in the field come true.

Christmas

(Continued from page 9)

gifts we make in the name of our Lord to meet need entirely removed from ourselves do most to bless our own hearts and our immediate surroundings. Emphasis placed upon the Lottie Moon Christmas Offering opens the fountains of compassion in the hearts of God's people. It deepens spiritual life. It causes young people to examine their hearts and ask, "Lord, what would thou have me do?" It causes people to increase their giving through regular channels so that responsibilities to the local church and, through the Cooperative Program, to the world are far more liberally discharged.

The Lottie Moon Christmas Offering is God's gift to Southern Baptists to call us forward in a world task to deeper dedication to our Lord. Give it its full opportunity; and you will find the same joy the Wise Men felt when they knelt at the feet of Jesus with their gifts.

What Is an MK?

(Continued from page 7)

a small child. Our children love their church, and Sunday is the happiest day of the week for us all.

Notwithstanding all this, our churches here offer much less to the small child than do the churches in the States. We do not have comparable literature nor trained leaders. While each year brings some degree of progress, much of the religious training of the MK must be carried on at home. More than with any other book, we want our children to "feel at home" with their English Bible.

The two older ones now have their own Bibles in which they follow as their daddy reads during the family worship hour each morning. Hymns sung in English and Bible passages memorized and recited in English during this worship period help to prepare our children for the day when they will turn their faces toward the States to study, and probably to claim that land as their own.

Most missionaries I know agree that home life is calmer and the family circle closer on the mission field than it is in the States. We depend more on our family for our social and recreational life and plan activities in which the whole family can participate.

Here, commercial forms of recreation are usually not those that the Christian can participate in. In our city, even the Brazilian national sport, *futebol* (similar to soccer), is played on Sunday afternoons only, and we have neither the time nor the inclination to attend then. We are fortunate to live in a seacoast town, and we find our chief recreation on our beautiful beaches. Our idea of a wonderful time is a family picnic, or an occasional fishing trip (with all the family along). A good substitute is a "cook-out" in the back yard.

Hobbies provide recreation and opportunity for learning new skills. An evening in the darkroom with their daddy is already a fascinating experience for the children. Building boats, bird houses, and shelves for the kitchen from ideas in the "do-it-yourself" ads in the stateside magazines (without all the equipment) arouses enthusiasm in all of us and affords family work and play.

Brazilian schools follow the European classic system of education, which prepares the children admirably for higher education in the States but is sadly lacking in domestic, commercial, and manual training courses. Here MK's usually study English with their mother, an activity which provides a teacher-pupil relationship that I personally find extremely rewarding. My children seem to enjoy it, too.

Perhaps one of the richest and most rewarding contacts of the missionary kid on the mission field is that made with visitors in his home. Brazilian pastors, denominational leaders, friends, visitors from the States, and other missionaries come to help in the work, or to be helped, and stay with us for varying periods of time. Recently Dr. Frank K. Means, secretary for Latin America for the Foreign Mission Board, spent several days in our home, and the children thoroughly enjoyed every minute of his visit. By the time he left they had decided he was just like their grandfather—no small honor!

The humble pastor from the interior who comes to talk over the work with the field missionary, the member of our church who has been ill and comes to our home to recuperate, the visiting evangelist, the fellow missionary from another station—each makes his peculiar contribution to the minds, imagination, and affection of our children and helps greatly to fill that spot made vacant by separation from grandparents and the larger family circle.

Home responsibilities are virtually unknown to most Brazilian children of the middle class and up. In a land where having the *empregada* (maid) is still the norm for almost every home, she, and not the child, washes and dries the dishes, makes up the beds, and picks up the clothes from the chairs and floor where the chil-

dren leave them. She even cuts the grass!

We want our children, even in Brazil, to assume their share of responsibility just as American children do. This seems to us to be an indispensable item in the formation of their character. A missionary kid in the States who cannot wash and iron his own clothes when necessary and who returns to his room to find his bed unmade, even as he left it some time before, is most certain to feel somewhat frustrated.

All in all I feel that being a missionary kid has more in its favor than against it. There are few disadvantages that cannot be overcome by a thoroughly Christian, happy home life. We as missionary parents have to give thoughtful consideration to both the cultures that claim our children. To live with, love, and identify ourselves with those in the land where we live and serve, while ever mindful of the American way of life and the preparation of our children to live in the States as happy, useful citizens, is no easy task. But it is a necessary one.

Yes, I for one am glad our four are missionary kids. I hope some day when someone asks them what it's like to be an MK they will answer: "What is it like to be an MK? Why, that's the best kind of life a kid could ask for."

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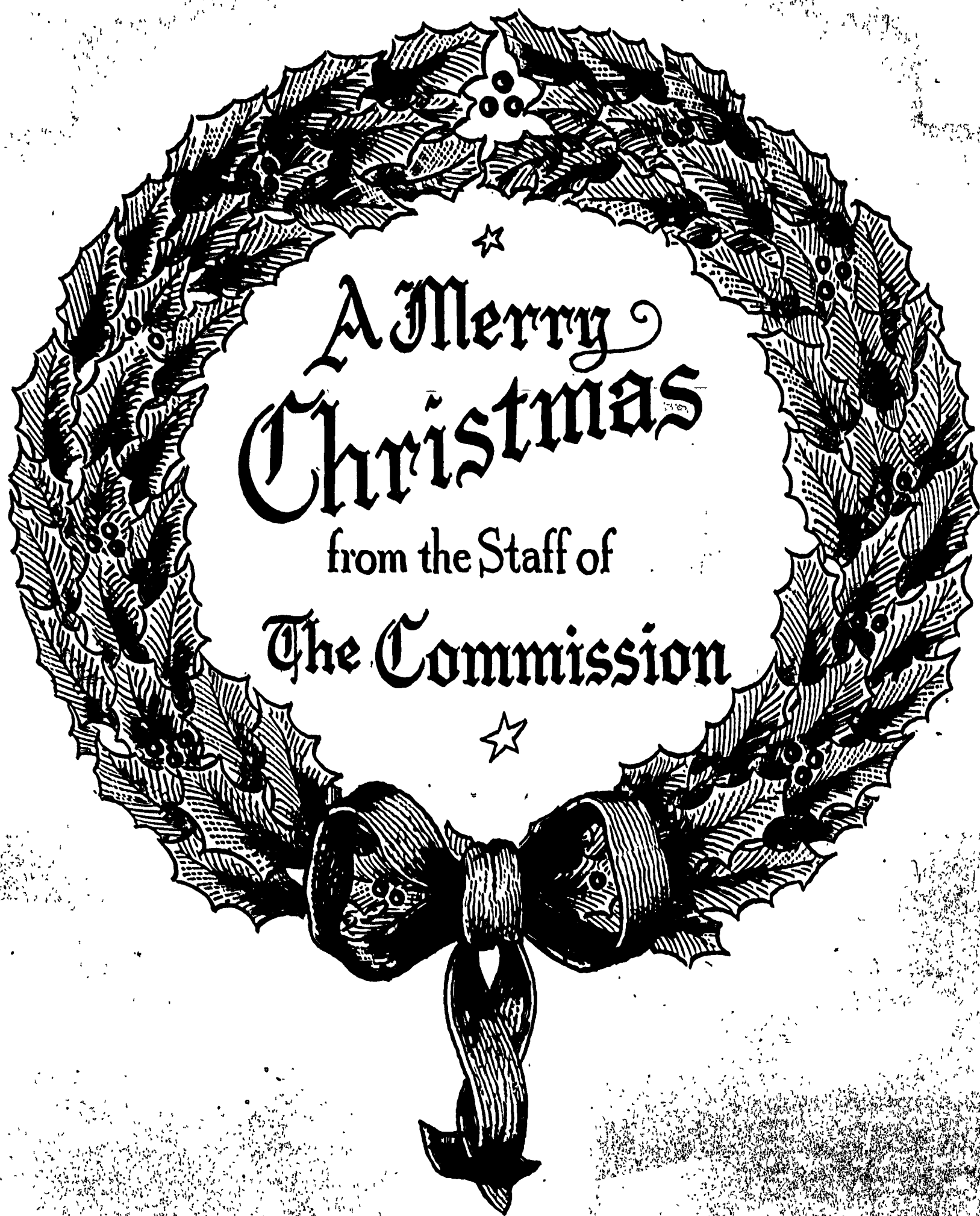
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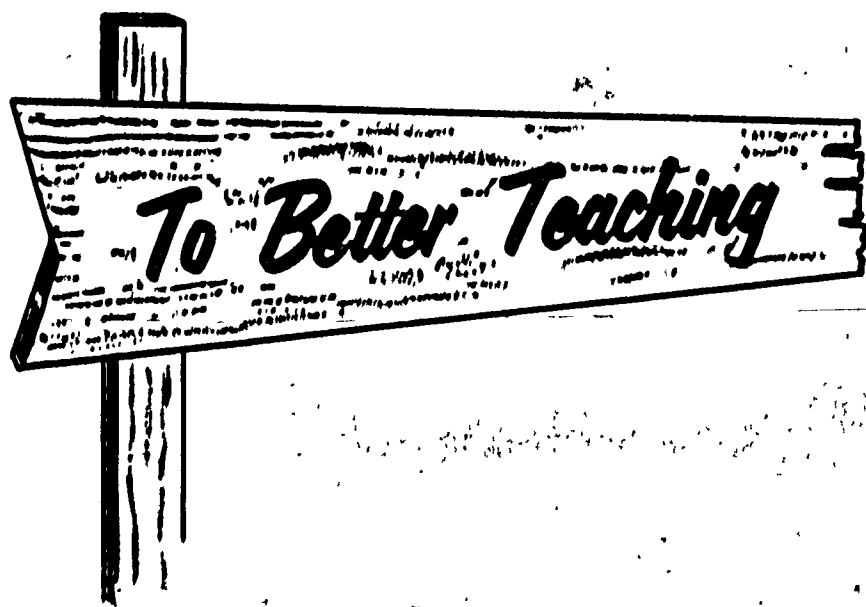
IN my new responsibility in youth work in Thailand, I was given the very wonderful experience of accompanying three delegates from our Baptist churches to the first Asian Baptist Youth Conference held in Hong Kong in August. Two impressions of that conference stand out: First, the living picture of a large group of these young people in their native costumes kneeling or standing at the foot of a large white cross which had as a background a large map of Asia. Second, the spirit of forgiveness apparent, climaxed in a statement made by the delegation from Japan. I share a part of it with you: "We know that many of you and your loved ones have suffered much at the hands of the Japanese. As Christian youths of Japan we feel a keen sense of responsibility. We have asked God's forgiveness and are asking him that we may be able to bear a living witness in our country so that it shall not happen again. . . . We believe that the cross of Jesus Christ is the only real basis of reconciliation and peace . . . and we wish to join hands with all the youths of Asia in working and praying together to bring God's peace on earth."—FANNY STARNES, *missionary to Thailand*



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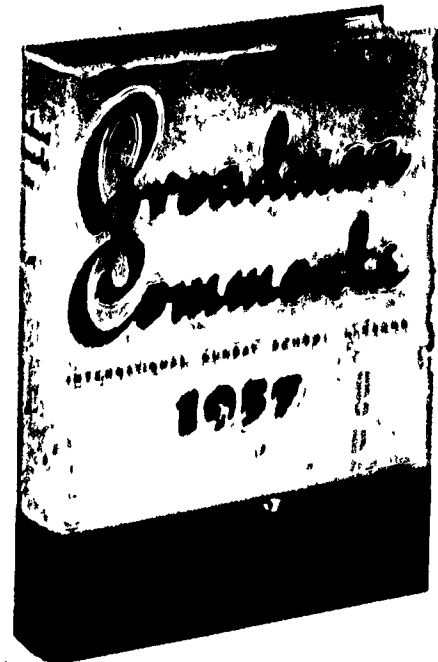
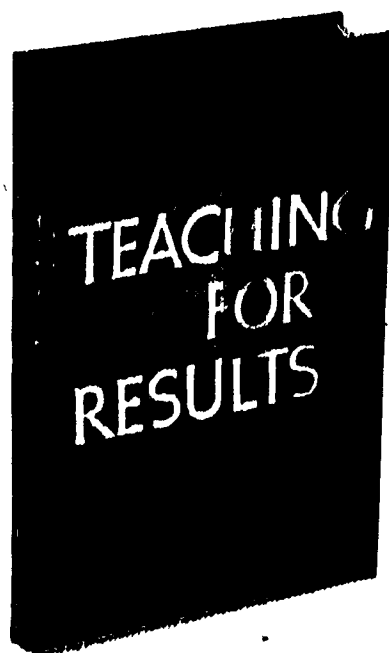
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