

THE

Commission



Southern Baptist World Journal

December 1957

GOD'S SPIRIT: The Indispensable Requirement

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

By Rosalee M. Appleby

TODAY is challenging us to world evangelism. For centuries, it seems, God has been preparing us for such a time as this.

"Into all the world"—there we have the scope of his love, the limit of his challenge! During the last fifty years God has put at our disposal every facility that mind can imagine and men can invent to carry out his command.

Planes carry the word of God to the ends of the earth in a few hours; the printed page is run off by the best in modern machinery; the quickest methods ever known—radio, telephone, and television—carry the message and the messenger to the farthest corners of the universe; the finest study of human pedagogy and psychology is provided in innumerable schools and seminaries; the best possible equipment is available in outer adornment, or visual aids; institutions and organizations are managed by the best trained and most eloquent workers of all times.

Then, God has given today's people a new world consciousness of the brotherhood of mankind, a new mentality that thinks in universal terms, a gracious consideration for the rights of all humanity. Even in the political sphere we find an unusual concept of fraternal relationships.

Could all this be accidental or is it a part of the Father's new fullness of time? Can missions be shortsighted and partial when the bigness and greatness of God are thrust upon us in every other sphere of human action? While

Christ lives in the realm of "whosoever will," shall his children march forward in the attitude of "me and my son John"?

God's Spirit is working in our world. There are in many places special manifestations of his grace, upsurges of new life, spiritual awakenings, the spirit of grace and supplication poured out on Christians, a quickening of hearts.

A missionary who has a part in the revival going on in the Belgian Congo writes that what the missionaries had tried and failed to do for twenty years, God did in a few days after the revival started. Another missionary said: "Preaching is such a joy now. The simplest teaching is so new to the folk. They are all the time saying, 'This is new to us.' We knew the doctrine before, but now we know the power."

As we face the challenge of our day, what steps can be taken in preparation for its needs? After carrying a prayer burden for world revival for fifteen years, I have a deep conviction that our greatest failure has been in not understanding and appropriating the spiritual resources that Christ provides.

No substitute can ever be offered for the supernatural power of God in missions, and usually this is manifested through endued workers. Only the Holy Spirit can draw people to God, convict them of sin, enlighten them, and give them new life. He transports spiritual truth beyond the theoretical and theological, making it life and experi-

ence in human hearts. Dare we attempt to move forward armed in the strength of material things when only supernatural power can break down the barriers, open hard hearts, and bring the necessary transformation?

"Ye shall receive power . . . ye shall be witnesses unto me," said Jesus to men already converted—Christians on whom rested the responsibility for the salvation of a heathen world, disciples who waited though an empire lay before them to be taken. They went out clothed in more than human armor and "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire" and "turned the world upside down."

"Ye shall receive power . . . ye shall be witnesses unto

me." These two go together. We dare not take the latter and ignore the former, else our Christian service will "stand in the wisdom of men"—be mere intellectual decisions. We must have God's power for God's program, supernatural resources for a divine task, the voice of the Eternal speaking through open channels to souls steeped in sin!

In our materialistic age shall we not walk softly, giving pre-eminence to the spiritual and the one indispensable need in all our plans and programs for world conquest, lest somehow we slip into the spirit of our times and lean on things?

The late Dr. John R. Mott said: "We should be on our guard, lest we devote a disproportionate amount of time and thought to investigation and discussion of plans for the utilization of available human forces and not enough attention to what is immeasurably more important, the relation of what we do personally and corporately to the fountain of divine life and energy. The Christian world has the right to expect from the leaders of the missionary forces, not only a more thorough handling of the facts and methods, but also a larger discovery of superhuman resources and a great irradiation of spiritual power."

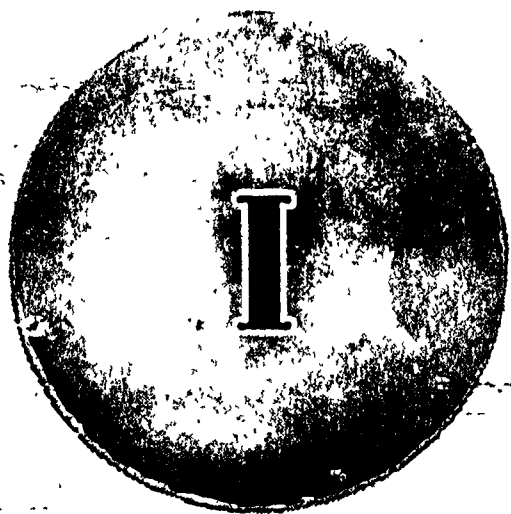
The hunger of the heathen is not for words and creeds. The need of the heart is not primarily that of information. Intellectual knowledge is valuable, but not enough. The life of Christ, flowing through a Spirit-filled man or woman with all winsomeness and beauty, alone can satisfy. The communication of life, the contagion of Christlike living, the presence of the Spirit in our meetings—these will awaken the valley of dry bones.

I feel a deep sense of unworthiness in writing these things. Pray for me and for all your representatives that we may really be prepared for this critical hour.

The supreme subject of orientation which the Master, before parting, gave to those who were to conquer the world was: "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." What if all orientation conferences put this in first place along with "Not by might, nor by power, but my spirit, saith the Lord of hosts"!

Nowhere in all God's Word is there a hint that Christ has removed his one indispensable requirement for world evangelization. "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."





As Saul the Pharisee persecuted the early Christians thinking that he did a good thing before God, so José, in all sincerity, took his training in the Catholic Church and began his service as a Catholic priest. The story of his conversion, printed below, was told to Vella Jane Burch, missionary teacher at the Baptist Theological Seminary, Ruschlikon, Switzerland, where he is now studying.



By A Former Roman Catholic Priest

Before I could preach against the evangelicals and refute their "errors" and "heresies" I had to know their doctrine.



MY STORY is the story of many people who were mistaken in their faith until God gave them an opportunity to realize their error. When a person seeks God, sooner or later he finds him.

I was born in a Catholic family, and from early childhood I was put in a religious school by my parents in order that I might have a life of daily devotion to God while I gained secular knowledge.

When the Spanish civil war of 1936 began, the school which I was attending was closed and I had to change to another school; but at the end of the war I returned to the first school. The pupils began asking for some of the teachers they had known.

One day the superior said: "My dear children, you ask me often where is this father or that father. I am sorry to tell you that most of them were killed in the recent war and now there are very few of us. We cannot go everywhere. We need more leaders. If some of you would like to come with us and join our group, God will bless you.

"You will not only be teachers but will also be priests. You will be representatives of God on earth. You will preach the gospel to the hungry souls. You will forgive their sins. In other words, you will be Christs on earth."

I thought all of these things over and decided to be a priest. I told my parents and they were very happy, because in Spain the greatest honor for parents is to have a son who is a priest.

I went to the Catholic seminary when I was twelve years old, and there I read some books on the lives of the saints. I decided to be a saint, too, and tried to imitate what they had done. Thinking that these things were very good before God, I mortified my body many times. When no one could see me, I whipped myself. I put thorns around my breast and back. I slept many nights on the cold, hard floor. I put on a belt full of nails, frequently constraining it until the nails pierced my flesh and I bled. Then I wrote, with the red ink of my blood, different prayers expecting to obtain great favors of God.

And I can tell you that I did all of these things with all my faith, with all my heart, and with all my desire to attain a great sanctification. And as I did it, so do many others. We were taught that the body is the main enemy of the soul and, therefore, the body must be mortified in order that the soul might rule. We thought that by these things we received the forgiveness of our sins and great merit for heaven and were more similar to Jesus Christ.

When I was fifteen years of age, I went into the novitiate, a period of testing, which lasted one year. During this time we followed in perfect obedience all the superior's orders.

We began this period of training with a ritual full of symbolism: We dressed in complete black. We lay down as if we were dead and the superior placed upon us a black cloak with a cross in the middle (the same as used at funerals). Several candles burned around us and the priests and monks sang hymns of death. We remained some moments in perfect silence.

Then the candles were put out and the black cloak removed. Hymns of resurrection were sung and we got up as new men. Our names were changed, and from then on we were to think for ourselves no more. We could not use our own minds. Now we had to obey everything, even if we knew that it was wrong or contradictory. We had to believe and do all that the superior taught us.

Our rule was to be "as a corpse" who goes where others like to lead him.

After this year of trial, I studied philosophy for three years and then theology for four years. During this time I found some differences between the doctrine and the practice in daily life. I also found some differences between the doctrine of the Catholic Church and the teaching of the Gospels in the New Testament.

Sometimes I asked my teachers about these inconsistencies, but they always gave me the same answers: "This is the evolution of the doctrine. Now we find out clearly what is only implied in the Gospels" or "This is an 'accommodation' to the modern day."

If I showed that I did not completely agree, they would say: "The Catholic Church has doctors who can answer all questions. You must believe all that they teach without continually asking why. Otherwise you will fall into heresy."

I was always very afraid of falling into heresy; so I tried not to think more about this matter. I finished

my studies believing the Catholic Church to be the only true church, although I could not understand all things.

The day on which I was ordained as a priest, I was very happy. I had reached all my aspirations. From then on I could hear confessions and help the people. I could preach the gospel of Jesus Christ. I could say Mass every day. I would be a representative of God before the people.

My family was also very pleased, particularly my mother, because she thought: If my son is the representative of Christ, then I will be the representative of the mother of Christ.

My life as a priest consisted of teaching and praying. A great discipline and complete obedience to all orders of the superior were required. Besides this, I took three solemn vows: poverty, obedience, and chastity.

I was very happy and I never would have changed that life—nothing could have possibly made me change except the conviction that I was wrong in my faith.

Every Sunday I went to preach in a small chapel where the nuns worshiped. One day a nun said to me: "Father, it would be good if you preached against the Protestants because they are growing every day. They even came last week to try to convince some people of this area."

I answered her: "Yes, I will do so; but before I preach against the Protestants I need to know their doctrine in order to refute their errors and heresies."

A few days later, a pupil came to my desk with a book. "Father," he said, "this is a Bible. But it is a Protestant Bible. Some person gave it to my mother, but she thinks it is better to destroy it. Would you like to burn it?"

"Oh, yes," I answered. "Give it to me and I will destroy it." But immediately I thought: If this is the evangelicals' Bible, here I shall be able to find all their doctrine and, of course, all their errors. I shall study it and then I shall know what I must preach against the evangelicals.

I read portions of the New Testament and I compared it with my Catholic Bible. I saw that they were practically the same.

Then I was more confused because I thought: If they have this Bible and if they believe and do what it says, how can there be so great differences between these evangelicals and us? How can they be so bad? Is it possible that the evangelicals have this Bible but do not practice what it says?

Then I thought: I need to know some evangelicals and to observe their customs—how they live, how they pray. Real life is the best of all books.

I went to an evangelical home and asked some questions. I told them that I was a teacher and that I needed to know something about their faith and their doctrine in order to teach my children better. I was surprised that they were polite to me, that they knew the Bible better than I, that they spoke with a great conviction. It seemed to me that they were not so bad as I had thought.

The evangelical family explained for me some of my

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Christian Laymen Arrived First

By Troy C. Bennett

"HHEY, there's Dacca! Do you see anyone who looks like a Texan?" And, sure enough, as we arrived in East Pakistan we were met by Texans (ten-gallon hat and all)—the Roy Clouds, of Kerens, and the H. P. Smiths, of Bryan. What a thrill it was to be welcomed to the homes of these two fine Southern Baptist families who are now living out their Christian faith by helping a less prosperous and progressive people improve their lot.

We had heard that the Clouds, a devoted Southern Baptist couple, were already located in East Pakistan, and while we were in Hong Kong we corresponded with them; so it was with real anticipation that we planned to stay with them until we could go to our station and new home, Faridpur. [The Bennetts have moved to Dacca since this article was written.]

The Clouds were more generous than we knew since they were aware that only recently some families had had to wait five or six months to receive their goods from Chittagong, the only port of East Pakistan. However, we were able to secure our things and set up housekeeping in Faridpur within six weeks after our arrival in Dacca.

What we would have done without these friends and other Americans residing in Dacca, I do not know; to say the least, it would have been much more difficult to enter this country of new missionary endeavor for Southern Baptists. They gave us a standing invitation to share their homes, which I have often needed while tending to business; they stocked our pantry with food they brought with them; and they have shared with us in fellowship and interest that which we can never express or repay. We thank God for these Christian laymen and what their influence is meaning in a country such as this!

How did they get here? We had heard much of the International Cooperation Administration (Point Four Program); but this experience has brought it very close to us, for all

of these Americans who have been so helpful are associated with that work.

Back in 1952 a friend suggested such work in India to Roy Cloud. After consideration, Mr. Cloud contacted the proper authorities and was informed that the work in India was closed, but he was asked if he would consider similar work in East Pakistan. About a year later, in August, 1953, he came to Pakistan.

When Mrs. Cloud arrived with the three children in February, 1954, she had to undertake the education of the two younger ones, for no adequate schooling is available for them in this country. Don, the oldest, then sixteen, attended and was graduated from

Woodstock in the mountains of India. He has now gone on to the Agricultural and Mechanical College of Texas, College Station, his father's alma mater. Chuck and Sue, thirteen and nine, respectively, when they came to East Pakistan, began work under the Calvert correspondence course. Sue is still studying under this plan, while Chuck is in high school at Woodstock.

While Mr. Cloud was actively engaged in the village aid program, designed to instruct and to train instructors among the nationals in better working and living methods, Mrs. Cloud was busy in flood relief, giving out clothes, rice, milk, et cetera. During this time they attended the Angli-



TOP: Members of a Sunday school started by laymen in Dacca, East Pakistan, come out of the home in which they meet. LEFT: Mr. Roy Cloud, Southern Baptist who is with the United States Government in Dacca, poses with his wife and two of their children, Sue and Chuck.



The Christian laymen in the Sunday school group participate in various projects such as these pictured. TOP LEFT: A worker in the village aid program and the daughter of another worker introduce an American doll to the people of Pakistan. TOP RIGHT: A mother drinks her fill of the daily supply of relief powdered milk from America. She will give the baby what is left. RIGHT: Irrigation methods are being taught at Daulatpur.



can church in Dacca and occasionally participated in the services at the British Baptist Mission.

During September and October, 1955, the Clouds were home in Krens, Texas, for their furlough. They had many opportunities through their church and other groups to share their experiences and the need. They also met the new pastor of their home church, Rev. M. Frank Gillham, who with his wife is now making final preparations to leave for East Pakistan to join in the new Southern Baptist work here.

Upon their return, the Clouds found a sizable increase in the number of American families in Dacca, with a proportionate increase in the number of children. Some of the mothers had become quite enthusiastic about a Sunday school for the children, and this

was started just as the Clouds returned.

However, the parents were not about to let the children get all the blessing, and it wasn't long before they had an adult group and a young people's class. Mrs. Cloud was enlisted to teach the young people, though this class has since been disbanded because very few in that age group stay in East Pakistan—they either go to India to study or remain in the States.

The adults have solved their teacher

problem by taking turns being responsible for the lesson. This method seems to work very well for this mixture of Presbyterians, Methodists, Baptists, members of the Church of Christ, and others. Southern Baptist literature is used, since the Clouds took it upon themselves to order and supply it.

These groups first met in the homes and yards of some of the members; but, with the onset of the monsoons, they were forced inside where they

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East Pakistan— A Man's World!

By Marjorie Bennett

PERHAPS the most difficult aspect of our work—in this country which is newest in Southern Baptist mission endeavor—is the almost complete absence of an outlet for our desire to share Christ with the many about us who are in need of him. It is difficult to write of our work because we do not have as many gratifying experiences to share as do most missionaries. Because of the nature of the situation into which we have come, we are having to devote most of our time to business details and language study. As yet, we have had almost no opportunity to actually tell the people about our Lord.

This is not to say that we have not been challenged. Far from it! Just this morning I read: "But when he [Jesus] saw the multitudes, he was moved with compassion on them, because they fainted [were tired and lay down] and were scattered abroad, as sheep having no shepherd."

This verse describes much of what we see about us here in East Pakistan. Multitudes "are tired and lie down" all about us. In every train station, steamer dock, or just along the road, we see men, women, and children curled up, seeming to have nowhere else to lay their heads. How Jesus' heart must ache for these people, and how grateful we are for his working in our hearts that we might share some of his compassion!

Many factors need to be recognized—heat, poor diet, weakening diseases; yet this weariness seems to be typical of the country as a whole, of those who are materially better off as well as those who are extremely poor. It is our impression that what these people basically need is a power within that will give them respect for the integrity of themselves and all men, joy and

confidence to meet their problems one at a time, vision to see the possibilities inherent in a God-made man, and initiative to take advantage of every opportunity.

Legally, the women of East Pakistan have received social freedom, and some of them are ashamed of the burka so commonly seen on the streets. Why do the many women fail to take advantage of their freedom and remove the veil? Maybe their husbands refuse to allow it, or maybe they would not know how to act without it. Yet, even those who have come out of the veil have advanced very little farther—with a few exceptions.

Recently, Troy and I attended a Hindu wedding supper; and I was led to the women's room amid apologies from the men. However, they were sure I would rather be with the women than be the only woman among a large crowd of men.

The bride was quite beautifully dressed in a bright red sari with gold embroidery. Around her neck, on both arms, and in her hair were an abundance of ornaments. Her forehead had been delicately painted with a design in white, and her hair part had been painted red to indicate that she is married. To my silent amusement, her finery was topped off with a large, ordinary safety pin holding her sari in place on her head.

AS IS the custom, the bride did not speak to any of the guests but received all the gifts and sat among us while we ate. Since we missionaries were the only "Europeans" in Faridpur, we were considered the upper crust of society; therefore, I was seated with the wife and daughter of the district magistrate—the real upper crust.

The daughter remarked, quite cynically, that it is ridiculous to spend all that money on the wedding when

the girl would wear the bridal sari for only the three days of the official festivities. (Of course, the district magistrate and his family are Moslems.)

Noting the continued solemn, almost sad, expression on the bride's face, I quizzed my neighbor on the educated woman's attitude toward marriage. "Is this a happy occasion?" I asked. Surprised, she answered: "Happy? What's there to be happy about?"

The bride was educated in the University of Calcutta (India) and the groom studied in England, to the evident pride of both families. Yet, true to the customs of the past, the marriage had been arranged by the families.

In contrast to this, I have become acquainted with a young matron in Dacca who studied in Calcutta, came into Pakistan as a helper with the young government, and is now married to a young politician, the man of her choice. Obviously, this woman is quite progressive and in the minority.

You may wonder how we foreign women are viewed. It seems that we do so many strange things that nothing surprises anyone any more. I was a little taken aback the other day when our family walked across the road to watch a soccer game. As we were tremendously enjoying the game, I suddenly realized that in the crowd of approximately eight hundred people, Becky and I were the only females—in sight at least. It is certainly a man's world out our way!

Surely these people are "sheep having no shepherd." The tremendous opportunity is not to be measured by victories in the past, nor even by expressed desire on the part of the people, but by the command of that One who said, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Christmas Gifts to Our Lord

By Baker James Cauthen

BAPTIST life is immeasurably blessed by the Lottie Moon Christmas Offering. In a remarkable way, it seems to express a longing in our hearts to bring a gift to our Saviour on the day commemorating his birth.

To bring a gift at Christmas that enables the gospel to be shared across the world among the millions for whom Christ died is highly appropriate. It is a gift for work beyond ourselves. It brings joy, blessing, and light to people in other lands whose needs are great, and to whom only limited ministry has been extended.

The beauty of such giving lies in the fact that something is being done for others even though there are vast needs all about us which are not being met. Witness to a lost world is undertaken upon the basis that work must be done simultaneously at the home base and throughout the world.

A Christmas gift to Jesus made through the Lottie Moon Christmas Offering recognizes that although there are many needs immediately at hand it is Christ-honoring to share a worthy portion of what we have that others beyond our shores may hear the word of life.

The value of this Offering on mission fields is beyond description. It makes possible many efforts in evangelism, training of Christian workers, ministries of healing, and teaching. It provides money whereby churches, schools, and hospitals are constructed. It makes possible residences for missionaries. It causes thanksgiving to abound in the hearts of the servants of God who labor and the people who receive their ministry.

This Offering is significant, not only because of the gifts immediately laid upon the altar, but because it opens fountains of compassion which flow freely throughout the year. The Lottie Moon Christmas Offering is a strong

reinforcement to the Cooperative Program. Every gift in the Lottie Moon Christmas Offering fruits in larger giving for the support of every ministry of Southern Baptists through the Cooperative Program.

Appreciation of the labor of Woman's Missionary Union in the development of the Lottie Moon Christmas Offering is reflected by the broad encouragement which it receives from pastors, church leaders, and servants of our organized Baptist life throughout all the extent of our fellowship.

Of even greater significance than the gift of money is the prayer which must rise like incense on the altar. Southern Baptists are becoming increasingly aware of the vast prayer potential which can be harnessed for world evangelization. This does not mean that the gift of money is unimportant. It means rather that no amount of money can replace what must be accomplished through prayer. It is my hope that the season of prayer leading up to the Lottie Moon Christmas Offering may prepare our hearts for a year-long search for greater power from God during 1958, the Year of Prayer for World Evangelization.

Advance in world missions is not

simply a matter of having more missionaries in more places across the world. It is a question of more power being brought to bear upon a needy world so that hearts may be turned to Jesus Christ.

Through intercessory prayer a spiritual awakening can come on mission fields which would carry the work forward more than might be done in an ordinary generation.

No gift is of greater significance than that of life itself. Christ's call comes clearly to yield ourselves to him that the world may know his saving grace. There are hundreds of well-trained pastors now in places of responsibility in the Southern Baptist Convention who would honor their Lord and advance the work of his kingdom greatly by yielding themselves to go to the mission field. There are many other well-trained Christian workers in religious education, the ministry of music, women's work, student work, medicine, and nursing who would bring joy to our Lord at Christmas by responding to his call.

As long as a person is within the age where appointment is a possibility, Christmas should be a time when he re-examines his heart to be sure of the purpose for which Christ has laid his hand upon him. Inviting opportunities near at hand and fruitfulness in the work of one's ministry may be evidence that God will use him in a special way among the greater needs to be found abroad.

The gift of love from every Christian heart honors our Lord at Christmas. We are going through troublous days in our country now when problems of race relationships have become confused and difficult. Now is the time to assert afresh our love for all men everywhere regardless of race, nationality, or status. The problem of race relationships, like those of family life and many other aspects of human existence, are com-

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Mrs. R. L. Mathis, president of Woman's Missionary Union, and Dr. Baker James Cauthen check the list of allocations for the 1957 Lottie Moon Christmas Offering.

FOREIGN MISSION NEWS

General

\$9,633,162 Budget Adopted

The Southern Baptist Foreign Mission Board, in its annual full meeting in Richmond, Va., October 8-9, adopted a budget of \$9,633,162.51 for 1958. This represents an increase of \$1,504,658.17 over the 1957 budget.

Sadler Given New Post

Dr. George W. Sadler has been named special representative to Europe, effective upon his retirement as secretary for Africa, Europe, and the Near East at the end of this year. He and Mrs. Sadler will go to Europe sometime in the spring and will locate in Zurich, Switzerland, near the Baptist Theological Seminary.

The Board's committee on Africa, Europe, and the Near East said that this action is not creating a new work but rather "utilizing a man's background and experience to do something sorely needed at this time."

In his new position Dr. Sadler will serve as a liaison representative between European and Southern Baptists, supervising relief work, directing the building of chapels, and encouraging small groups of Baptists which are emerging in several countries.

Southern Baptists have already helped to build 47 chapels in Germany; and Dr. Sadler's presence in

Europe will help them to keep aware of additional needs in this regard.

Sadlers Honored

Dr. and Mrs. Sadler were honored in a special service during the October Board meeting. Words of appreciation were spoken by Dr. L. Howard Jenkins, who became a member of the Board in 1914, the year Dr. Sadler was appointed a missionary to Nigeria (Mrs. Sadler was appointed in 1919); Dr. Baker James Cauthen, executive secretary of the Board; and Dr. Garis T. Long, member of the Board and pastor of Grace Baptist Church, Richmond, where the Sadlers hold membership. ("You don't know Dr. and Mrs. Sadler until you know them as church members," Dr. Long said.)

Dr. Sadler was presented a scroll signed by members of the Board and a leather-bound volume of letters from friends, missionaries, and denominational leaders. The observance was climaxed with the presentation of a silver service to both Dr. and Mrs. Sadler.

Overwhelming Need

At its October meeting the Board appointed 18 new missionaries and reinstated one to bring the total number of active Southern Baptist foreign missionaries to 1,180 (See page 24 for names of the October appointees.)

These appointments brought the

total for the year to 92; and Rev. Elmer S. West, Jr., secretary for missionary personnel, reported that present prospects indicate the total for 1957 will be around 110.

Mr. West expressed concern that not enough missionaries are being appointed to meet urgent requests from the mission fields. "It is cause for real soul-searching on our part to see if we have failed to do all we could have done to facilitate the appointment of those who are ready to go," he said.

"There are more than 1,200 young people graduating from our seminaries each year. There are more than 28,000 ordained preachers in the Southern Baptist Convention, many hundreds of whom are under 35 years of age. There are hundreds of other men and women of appointable age trained in various professions whose skill and witness are sorely needed in many parts of the world. This year it is taking 80,000 Southern Baptists to produce one new witness for world evangelism."

"We Recommend"

Among the recommendations of the Board's personnel committee adopted in October are the following:

1. "We recommend that the goal for the appointment of new missionaries in 1958 be 130.
2. "Since 1958 will be known as a Year of Prayer for World Evange-

The Cover

As the bells of Bethlehem ring out their Christmas message, they will be heard by tens of thousands of Arab refugees from the war in Palestine who are still existing in whatever shelter they could find in the surrounding hills of Judea.

In the town of Bethlehem itself, more than 10,000 refugees are living in cellars and hovels which they have managed to rent for a few cents a month—often with the assistance of the different Christian communities established there. Others have found accommodation of a kind in the near-by villages of Beit Jala and Beit Sahur (the traditional site of the Shepherds' Field), while 6,000 are living in refugee camps in the vicinity.

The cover picture, furnished by the United Nations Relief and Works Agency, shows the leader and two children of Beit Jibrin Camp—so called after the village the refugees came from near Hebron, which today is in Israel. Here 1,100 refugees live under canvas. In the background are seen the monastery of the Salesian fathers and the skyline of the town of Bethlehem.



THE COMMISSION

lization throughout our Convention and in view of an insufficient number of qualified candidates, we recommend that we call Southern Baptists in each local church to earnest and disciplined prayer to the end that a vastly increased number of young people will respond to God's leadership for service overseas.

3. "We recommend that increased effort be made to challenge those up to the age of 35 who, having finished their academic training and having obtained rewarding experience here in the homeland, could, therefore, respond to God's leadership, complete the procedure toward appointment, and go to the mission field within 10 to 12 months."

Ghana

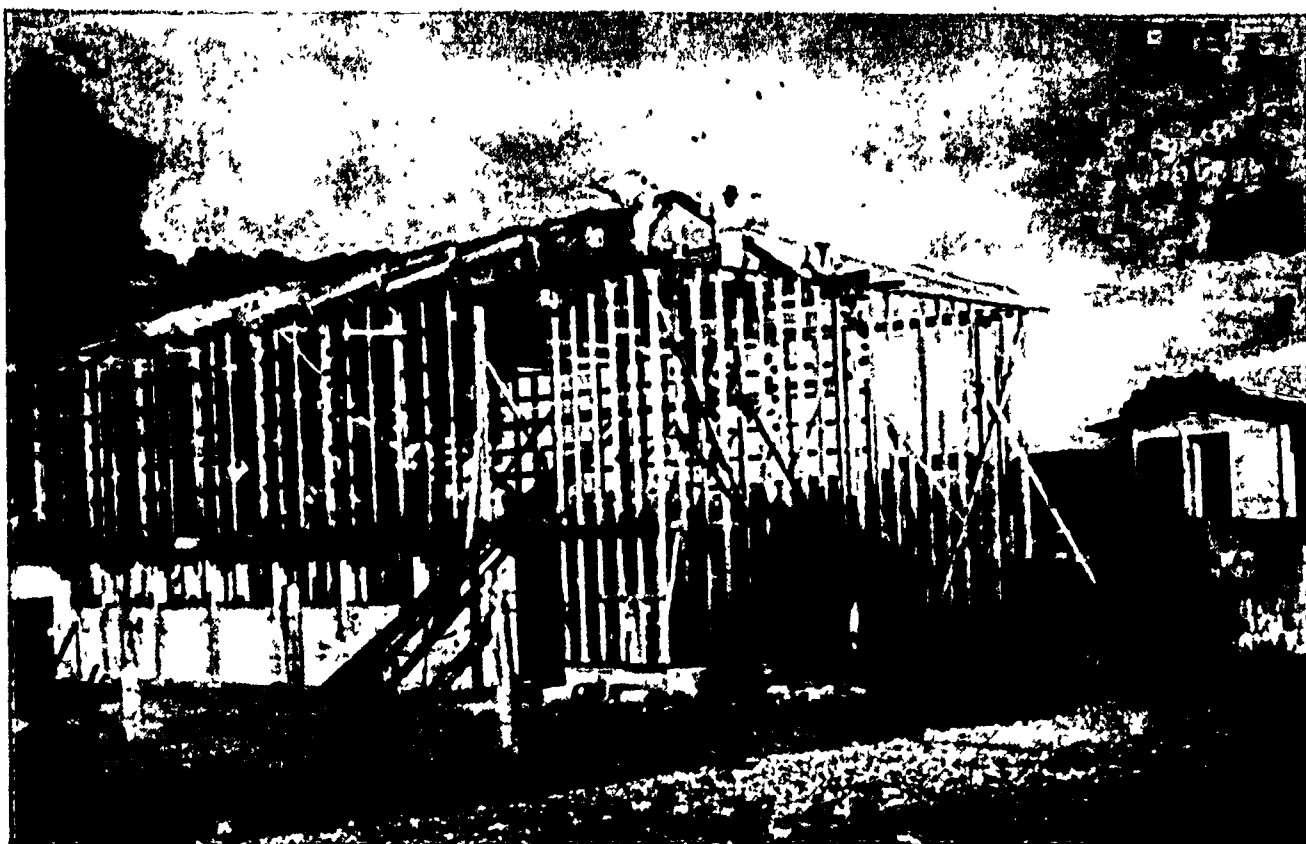
Medical Work Begun

Under a burning tropical sun, a few curious Africans gathered in Nalerigu, Ghana, on September 16, for the groundbreaking services for the Baptist hospital. The text for the service was "The God of heaven, he will prosper us; therefore we his servants will arise and build" (Nehemiah 2:20); and the Africans were told that the medical work now beginning is an expression of Christ's compassion and love.

Two weeks later Dr. George M. Faile, Jr., Southern Baptist missionary, and his African helper, Samuel Olawumi, began outpatient clinics with the aid of a mobile dispensary. The Leprosy Service is also turning over to Dr. Faile's care some 2,000 leprosy patients now attending clinics near Nalerigu. But, he says, "we cannot begin development of a central leprosy settlement unless another doctor comes. And it seems to be a dream only to expect a missionary nurse." He adds that an administrator-chaplain could multiply the evangelistic effectiveness of the medical work.

There are about 83,000 people in the vicinity of Nalerigu, and about 8,000 leprosy cases within a 40- or 50-mile radius. Dr. Faile is the third doctor in an area of more than a half million people.

The missionaries have made contact with a small group of Yoruba Baptists living in this predominantly Mamprussi area. This group wants to begin having services, and Mr. Olawumi, who is now living in Nalerigu, will be their leader. "We are eager to have these few Baptists join us in a great



The Baptist church of Bananera, Guatemala, is constructing its building with funds borrowed from the Guatemalan Mission's Church Building and Loan Fund.

missionary effort by conducting their services in the language of the Mamprussi people," says Dr. Faile.

The Nayiri, paramount chief of the Mamprussi, was sick with "Asian flu" at the time of the groundbreaking, but he did go to the site in the missionaries' car. His son, Natumah Baani, clerk of the Nalerigu local council, turned a spade of dirt in his stead (see photo on page 12).

Hong Kong

15 Churches, 21 Chapels

The Prince Edward Road Baptist Church, Hong Kong, was organized October 19 with about 65 charter members, bringing the number of fully constituted Baptist churches in the colony to 15.

The building for the Hong Kong Baptist Chapel was formally opened on October 27. The first meeting of this English-language group was a prayer service on October 2, and the first worship service in the new building was held October 6. Missionary Charles P. Cowherd reports that Baptists from Holland and England have expressed the desire to join with Southern Baptists in a church fellowship and ministry to the English-speaking people of Hong Kong.

This new chapel is one of 21 currently supported by the Hong Kong Baptist Mission (organization of Southern Baptist missionaries) and the Hong Kong Baptist Association.

(See photos of dedication of another chapel on page 12.)

Architect Chosen

The architect has been chosen for the building of the Baptist hospital in Hong Kong. Meanwhile the Baptist clinic, under the direction of Dr. Samuel G. Rankin, is still ministering to capacity crowds.

College Enrols Over 300

Hong Kong Baptist College opened its second session this fall with an enrolment of 317 freshmen and sophomores. Ninety students who attended the first session last year as freshmen and 13 transfer students make up the sophomore class. The college enrolled approximately 150 during its first year.

Sponsored by the Hong Kong Association and under the direction of a board of trustees consisting of 27 missionaries and nationals, the college offers instruction in five departments. The president, Dr. Lam Chi Fung, chairman of the Hong Kong Association and a well-known businessman, heads a faculty of about 30 missionaries and nationals who teach in both English and Chinese.

The college is temporarily using the buildings of Pui Ching Middle School, Baptist high school for boys, but plans are being made to erect its first permanent building at an early date.

(Continued on next page)

Foreign Mission News

(Continued from page 11)

An indication of the demand for higher education in Hong Kong is the more than 500 applicants for the limited vacancies in the Baptist college. Each year in Hong Kong about 300 students are graduated from the three Baptist high schools and nearly 3,000 are graduated from all of the high schools.

Japan

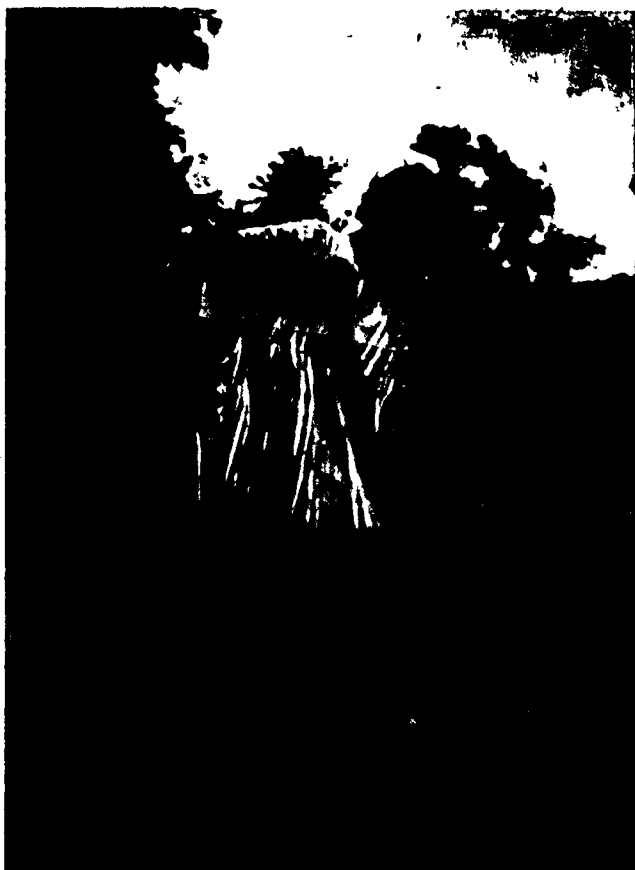
Summer Mission Work

A team consisting of three young people from Japanese Baptist churches and Rev. Takao Ito, secretary of the youth department of the Japan Baptist Convention, spent 18 days on Okinawa last summer helping Japan's first foreign missionaries, Rev. and Mrs. Masaji Shirabe. (See photo on page 13.)

The purpose of the trip, made possible through special offerings given by the Japanese Baptist young people, was to give the team an opportunity to serve and to learn at first hand how mission work is carried out.

The team first led in a three-day retreat for junior high school students, sponsored by the Okinawa Baptist Convention. Sixty young people attended this retreat, the theme of which was "We Are Ambassadors for Christ." At the closing service six made decisions to preach and the rest accepted Christ or became seekers.

Giving a side light on the retreat, Mr. Ito says: "We slept on thin straw mattings on a concrete floor for two



Natumah Baani turns a spade of dirt at groundbreaking services for the Baptist hospital in Nalerigu, Ghana. (See story in Foreign Mission News.)

nights. I tried to ease the discomfort by sleeping on my clothes and notebooks as padding, but my back ached just the same. The Okinawans slept very soundly, however."

Next the team spent a week in Naha in a Vacation Bible school, which was attended by 50 children. "None of them missed a day," reports Mr. Ito, "and they had a good time playing and studying the Bible. They begged for another week, and it was hard for us to say no."

During this week the group also had evangelistic services at night. The

Okinawan Baptist young people took the responsibility of advertising the meetings and passing out tracts, and the mission team led the singing and gave testimonies. Mr. Ito was the preacher. There were 10 or more decisions for Christ each night.

One night the team went to Kochinda, a rural community, for a service, planning to show the film, *King of Kings*. When they arrived they discovered there was no electricity. Hearing about the difficulty, a Baptist in the armed forces voluntarily obtained and transported a generator from his camp and set it up in the school where they were to meet.

"It was an encouragement to us to see this man in work clothes with perspiration rolling down his face rushing to get the generator ready," says Mr. Ito. "We were able to see his missionary zeal through this Christian act of kindness."

On another night Mr. Ito preached to 150 adults in a tent meeting in Futenma. Here also the Baptists in the armed forces gave a helping hand.

Of the summer's experiences, Mr. Ito says: "We learned that Okinawans are hungry for the gospel. In this time of anxiety of mind and economic insecurity, they need the eternal peace and security which the gospel can give."

"We are grateful for this opportunity to serve in Okinawa. After learning the difficulties of the missionaries there, we returned to Japan feeling very strongly our need for more missionary zeal."

Three other teams, each consisting



A new Baptist chapel has been opened at Stanley, on Hong Kong Island, under the sponsorship of the Caine Road Baptist Church. At the dedication service the Caine

Road choir furnished special music (left). As is the custom, the guests signed their names on silk (center). Part of the crowd had to stand in the rain (right).

of three young people and a pastor, did summer mission work in pioneer areas of Baptist work in the Japanese homeland. These teams helped in evangelistic services, visitation, and Vacation Bible schools in Otaru, on Hokkaido Island; Matsue, on Honshu; Kochi, on Shikoku; and Miyazaki, on Kyushu.

Plan Campaign for Tokyo

The Japan Baptist Convention and the Japan Baptist Mission are planning for a major city-wide evangelistic campaign in Tokyo in 1959, the centennial of evangelical missions in Japan and the 70th anniversary of the work of Southern Baptists.

Nigeria

43-Year Progress

Dr. Sadler, in his report to the Board in October, indicated the progress Baptists have made in Nigeria since he was appointed a missionary to that country in 1914. He said in part:

"Then there were 17 churches and 14 outstations; now there are 316 churches and 498 other preaching points. In 1914 there were 199 baptisms; last year there were 5,417. Then the members of the Baptist churches numbered 2,500; this year 43,633 were reported.

"In 1914 there was no hospital; now there are four with another soon to come into being. These hospitals are manned by 11 missionary doctors, 19 missionary nurses, and 29 national nurses. Last year approximately 60,000 inpatients and outpatients were treated in these institutions, and in them about 2,500 babies were delivered.

"In addition to the tremendous outreach of the four hospitals, the Baptist Leprosy Service is treating 1,132 inpatients and 341 outpatients. Another phase of medical work which has been highly successful is that of the dental clinic."

Academy Is 102 Years Old

"And what will you do with the opportunity that Jesus has given you here in Nigeria? What will you do here today?" challenged Missionary Stanley E. Ray to students, faculty, and missionaries at the 102nd founders' day celebration of the Baptist Academy, Lagos, Nigeria. The meeting was held on October 4 in the historic First Baptist Church, Lagos.

The Baptist Academy was founded



Rev. Takao Ito leads a morning watch during a three-day Baptist retreat for junior high school students on Okinawa. (See story in Foreign Mission News.)

in 1855 by Rev. J. M. Harden, who had gone to Nigeria from Liberia under appointment by the Foreign Mission Board. He is reported to have taught both adults and children in his own home. Soon land was purchased from King Dosumu, of Lagos, and buildings were erected on the site where the school now stands.

During the next 30 years, as much of the work begun by early missionary pioneers dissipated, the Baptist Academy continued to operate. And by 1935 the Academy had classes ranging from kindergarten to class six of secondary school.

The Academy, now under the supervision of Dr. J. A. Adegbite, who obtained the doctor of education degree from Columbia University in 1953, is looking forward to occupying new grounds on the outskirts of Lagos in the next year or two. Dr. T. Keith Edwards, who reported the celebration, says the new buildings now under construction are bright, airy structures in pastel colors, arranged to catch the prevailing winds in their spacious windows.

Many of the students become Christians while at the Academy.

Spain

Co-operative Program Adopted

The 11th national convention of the Spanish Baptist Union, meeting in Second Baptist Church, Barcelona, this fall, admitted four new churches into the Union, established a co-operative program to help dependent churches

and to finance the committees and agencies of the Union, and approved several amendments to its constitution.

Attending the sessions of the convention were 125 messengers from 38 Baptist churches all across Spain and a number of visitors. At the front of the church was a large, hand-drawn map of Spain showing the names and locations of all the Baptist churches. Extending from this map were plastic lines attached to shields representing each province in Spain where there is a Baptist church. The theme of the convention was "The Providence of God."

The four new churches in the Spanish Baptist Union are located in Madrid, Barcelona, Murcia, and Granollers.

The convention approved the co-operative program suggested by a committee named two years previously. This program will be administered by a committee of four Spaniards and three missionaries and will distribute funds to provide for the work of the following committees: evangelistic, Sunday school, legal, educational, and relief. It will also help churches which do not receive enough through their offerings to carry on their local work. Each church will be requested to give 5 per cent of its monthly offering to the program.

Missionary Roy B. Wyatt, who reported the actions of the convention, says: "Through this plan of financial support, the Spanish Baptist Union

(Continued on page 28)

This article, written by a missionary soon after she arrived in Korea, can give us a fresh appreciation of Christ's coming to earth — of God's getting right into the world and of his call to men and women today to enter the world at its point of greatest need.

Christmas Is for Them, Too

By Paula Wright

WHON'T you be my silent guest this morning in Korea? Right after breakfast I have to go on an errand to the Baptist hospital, and I'd like for you to walk with me down those seven blocks of none too smooth streets.

It is still early morning as breakfast is served, and I shiver from the cold. Then suddenly the magic spell of the Orient sun transforms the room, flooding it with gentle, warm light. From the doors on one side of the room I watch the sun rise over the

huge mountain that looms up in front of our Japanese house and shelters us from the cold, bitter winds off the ocean.

Under my gaze the sun spreads its soft, velvety hue on all the mountain-side and causes the roofs to flicker like specks of gold. Then the foghorns of outbound ships call me to the other side of the room where I look through the sliding doors at the glassy, still waters of the harbor sparkling in the sunlight.

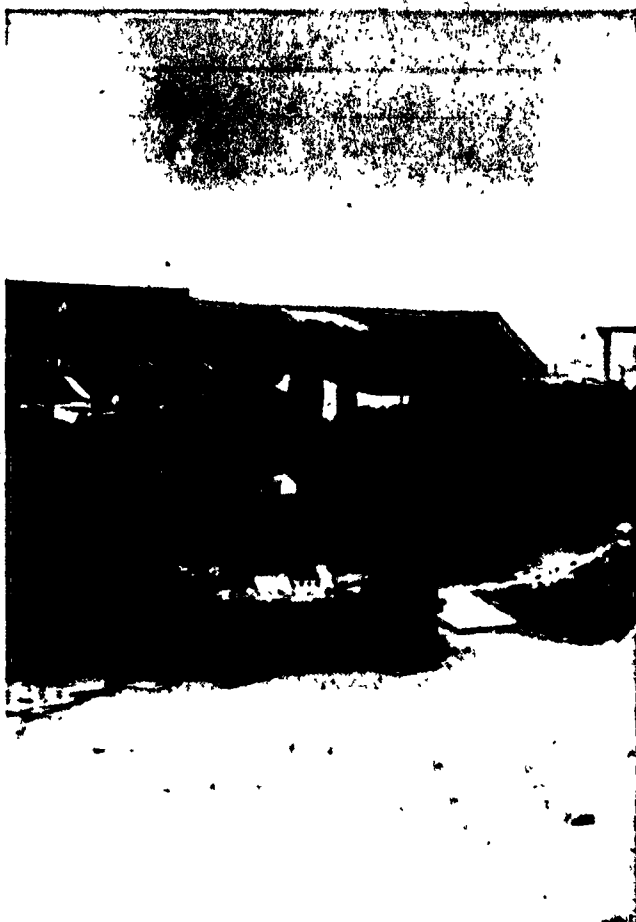
Breaking through the tranquility of this beautiful sight comes the rasping cry of "*Nam ul saso, nam ul saso*"

("Bread for sale"). My gaze immediately drops to the narrow, dirty street some thirty feet below our house. All the beautiful things flash from view, to be replaced by the raw nakedness of the reality which constitutes the daily life for most Koreans.

Our house is so situated on the side of the mountain that as long as we keep our eyes tilted somewhat upward we see only pleasant views; however, with a slight downward nod we see all the filth, crowded conditions, and poverty that is the lot of this war-torn nation. There in quarters not fit, back home, for an average dog live people



A myriad of children of all sizes crowd around Mrs. Wright as she tries to leave the yard of her Korean home.



Across the street from the Wrights' house a woman tries to sell school supplies and food worth a few cents.



This little girl sells wares outside in the bitter cold. She was treated in the Baptist hospital for frozen feet.

so crowded that there is only a small walkway between the shacks and patched-up fences.

I see small children, shivering in the cold morning air, hop from one foot to the other in an effort to stir up a little warmth for the long day ahead; for as yet the sun has not reached their street because of the shadow cast by our house. Again I shiver, but this time it is not from cold.

But I must get started for the hospital. After putting on my good heavy coat, comfortable walking shoes, mittens, and head scarf, I walk out through the beautiful Japanese garden. There are so many pretty camellias in bloom that I pick a few for the sick aunt of Judy's little Korean friend.

I am overwhelmed at this mass of humanity, still in its best formative years, gathered here at my gate day in and day out; and all I can do is say a few greetings in Korean, much to their enjoyment at my funny pronunciation.

"Oh, Lord," I breathe to myself, "if only I could tell them of you! How long will it be before I can tell them? Will it be too late—will they all be gone by that time?" And we could work here all day and never begin to make a dent in the number of needy medical cases—we would not even have to walk the long blocks to the hospital.

Like a wave of nausea, the hopelessness of it all sweeps over me as I move



In the market, food is set out on rags or boards on the ground or in cans and buckets—open to the flies and dust.



This is a typical market street one block from the hospital. The streets are never empty except late at night.



Korean laborers are waiting for hire. The frames are placed on their backs and used to carry all kinds of objects.

(Judy is our second child.) I will pass her house on the way to the hospital.

Whether it is my foreign tongue as I call to my help to close the gate after me, or the jangle of the gate bell, or both, that attracts their attention, I am greeted by a myriad of children of all sizes as I leave the yard.

They all have sores or ringworms in their hair, runny noses, sore eyes, and other festering sores about their bodies. Grimy, pockmarked faces grin up at me or stare in wonderment as I push my way into the street.

slowly down the rough street, feeling more like the Pied Piper than a missionary, with seemingly hundreds of children pressing in around me and running ahead so they can turn back and get a better look at the blue-eyed creature.

After a few stumbling steps I come abreast with the little old women huddled up with their babies on their backs trying to sell a few things. Here are still more people who don't know Christ, and I pass them day after day never telling them of the everlasting

life. What can I say? What can I do? How long before they can hear the blessed message of love?

I bow low, smile, greet them in their form of greeting, and use my limited vocabulary to say it is cold. (I am sure they are more aware of this than I, since I have a nice warm home.)

I turn in at the sick aunt's gate and, after leaving my shoes on the tile stoop just inside the house, am ushered into a room where she is lying on a nice warm floor. In this house live great-grandmother, grandmother, father, children, aunts, servants, and one or two other people who are not members of the family.

This is an educated family, but not a Christian one. They are above the average Koreans in that they have a nice home with linoleum on the floors, a piano, radio, sewing machine, and flower garden.

Some English is spoken, but it is as limited as my Korean. Again I wonder: How can I tell them of Jesus? Will I learn the language in time?

Leaving their house, I continue down the hill to the hospital. I pass the little dog that died several days ago. The hackles standing up even in death and the tight skin drawn across protruding bones tell that he died from lack of food and shelter, unloved and unwanted. This reminds me that life

(Continued on next page)



Keith Allen Wright rides Korean fashion on Oh Si's back. Oh Si, the Wrights' cook, is quite a witness for the Lord.

seems to mean so little to these people, whether it be animal or human. It is not uncommon to see human beings, needing care and attention though not dead, lie just as unnoticed on the city streets or walkways. "Oh, Lord," I pray, "have mercy on this land, on these people who are hardened toward others of thy creatures."

At the foot of the hill, or rather mountain, I turn left and the going is somewhat easier. I now have more time to look about since I don't have to watch each footstep for fear of falling in a crevice made by last summer's rains racing down the mountain to the sea.

Most of the children playing happily in the streets—there is nowhere else for them to play—come following after me, calling, "Hello-k, hello-k." This morning I am in a hurry; so I just smile and go on. If I had talked they would have started laughing and others would have come tumbling out of their houses to see what was causing the excitement. Soon there would have been so many adults and children around me that I would not have been able to walk for the press of the crowd.

I wonder if it was like this when the Lord visited the earth. Because he was different the people followed him, some out of curiosity just to see what he looked like. It is the same

with me, and sometimes they throw stones at me. Did they do that to the Lord, too? Of course, it is just the children's way to get my attention and hear me talk. "Oh, if only I could break the bread of life with them, Lord, as you did by Galilee," my heart cries out.

What good am I doing here? I'm wasting Southern Baptist money. They call me a missionary, but I don't feel much like one. I can't seem to do much toward telling others of Christ. I just keep house and try to study the language, but it is all so discouraging. If I were back in the States, I could at least visit in the homes of unbelievers and tell them of Jesus.

My attention is caught by mothers



Dr. Robert M. Wright, a Korean doctor, and two Korean nurses perform surgery at Wallace Memorial Baptist Hospital.

hoisting their babies a bit higher on their backs and trying to walk them to sleep or into contentment. I smile at them and tell them the babies are pretty. Then I again sense the overall poverty of these people as my glance falls on the wares some of them are trying to sell—attractive little piles of three or four small pieces of charcoal or a few sticks tied together. This same pattern is repeated over and over in almost everything there is to be sold.

By this time I am only a block from the hospital. As I round the corner

into the street used as a market, I pass the lowest and dirtiest of humanity—beggars and men, with frames on their backs for carrying tremendous loads, waiting to be hired. One of these is usually sitting on the curb picking off bedbugs and body lice and squeezing them between his fingernails.

A few feet away is a little stand on wheels where food is cooked on an open can of charcoals and eaten; and not over two feet away is evidence that there are no public rest rooms.

Turning my head, I push my way down the center of the street among the constant multitude of buyers, sellers, dogs, children, and all. The wares are set on rags on the ground or in cans—open to flies and dust.

Stepping over a dead rat, the third this morning, I am almost overcome by the odors when I see a woman using her hand, minus Kleenex, hankie, and all, to blow her nose and flinging the exudate on the ground near someone selling food. Although this is a very common sight, it is still hard for my eyes or my stomach to get used to.

"Lord, how can I love such as these?" I pray. "Everything about them is so foreign to my way of life. I expected to find them different, but not like this." And I wonder what I could do among so many even if I could speak to them.

Finally I reach the hospital. After



A Korean doctor and nurse give spinal anesthesia to a patient before surgery at Wallace Memorial Hospital, Pusan.

the mentally wearying walk, it is refreshing to be in fairly clean surroundings, although there is not much color to give the eyes a boost. Very little paint is used on the buildings in Korea, and what is used does not have the luster of ours back home. It is the drab color of cement or wood turned black from many rains that depicts the buildings here.

The friendly faces of the hospital workers are refreshing, but I wonder how many of them know Jesus. I wish I could do more than just smile and watch. I see the hospital evangelist and wish that I could know what he says to the patients and their relatives waiting to see the doctors. I pray that he will have power from on high as he holds services for these several times each morning and as he visits in the wards.

Then I think of the Sunday morning and evening preaching services he conducts for the newly formed church which meets in the hospital chapel. I wish I could understand him when he preaches; though I listen and strain with every fiber of my being, I can understand only a few words. The services have been effective, however, for the congregation has grown so that we have had to remove the partition between the two rooms used as chapel and waiting rooms.

The evangelist also has a service on



These people attended organization services for the church which meets in the hospital chapel. At front is Missionary Lucy Wright. The church has grown so that the partition at right has been removed; both rooms are filled on Sundays.

Wednesday night and a class for believers and interested people on Friday night. "Help him, Lord," I pray, "and help the people he teaches that they may lose the veil of superstition and doubt that keeps them away from salvation through faith in Jesus Christ, thy Son."

My errand tended to, I leave the hospital for home. The trip back is

much the same as the one down, except the climb up the mountain is rather taxing. At my own front gate I wait for someone to answer my knock, thankful that it is winter for sometimes in the summer the odor from the ditch running outside our wall is almost more than I can stand. Looking out over the faces of the children pushing and shoving to see me, I feel the whole weight of the condition of Korea on my shoulders.

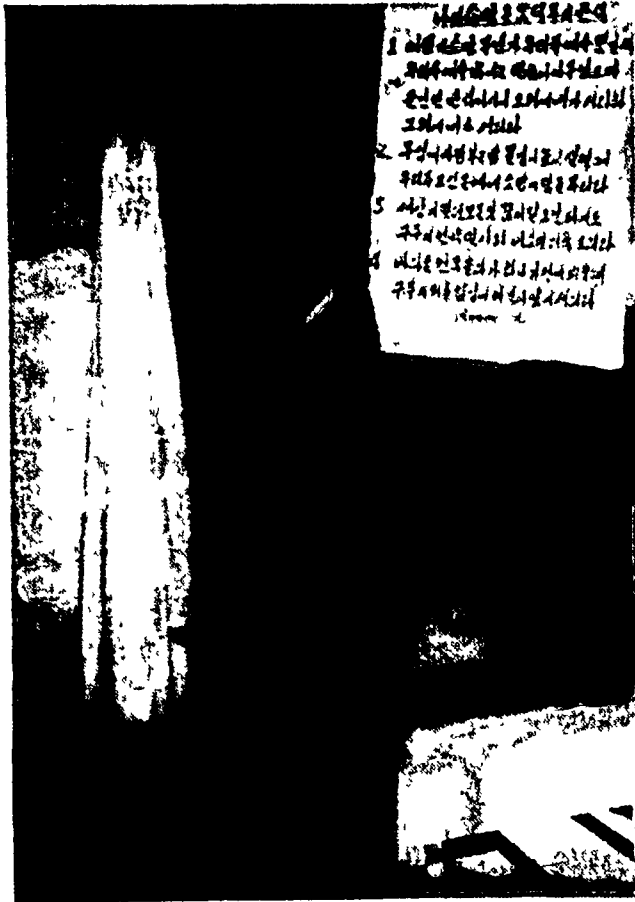
Again I pray: "Lord, why can't I go home where it is clean, where the streets are paved and people have Kleenex, where there are not so many, many people who have never heard of you? Even if I could speak, I couldn't make a dent for you in this land of superstitions—there is so much to be done and so very few, so very few of us!"

As I raise my head I see that the sun is still shining on the mountain; and I am reminded of a verse from a Psalm: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." Then, in my heart, I hear, "What are all these things to thee? Follow thou me."

Yes, Lord, you have called me, I have heard, and what else can I do but follow. Sitting on a rock in the sanctuary of my own yard, I look again at the overshadowing mountain; and I know from whence cometh my help.



Mr. Cho, the hospital evangelist, is shown leading in prayer at a Sunday service in the chapel of the hospital.



The evangelist's daughter does personal work with the patients, plays the piano, and helps with chapel services.

EDITORIALS

(Because he is retiring from his position as the Foreign Mission Board's secretary for Africa, Europe, and the Near East, effective January 1, Dr. George W. Sadler was asked to use part of the editorial space this month to write about the future of the area for which he has had responsibility for the past eighteen and one-half years.)

The Alternative

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

That saying of Shakespeare reminds us of conditions in certain parts of the world which Southern Baptists are called upon to change. In some of these areas the tide is at the flood. Whether for us it will lead to fortune or be "bound in shallows and in miseries" depends upon what we do now.

Africa

One of our able missionaries calls our attention to circumstances in two colonies of West Africa. In both of these, enemies of evangelical Christianity have well-nigh pre-empted the place we ought to have occupied. The blight of Islam is evident on all sides. Sadly our observer concludes that this paralyzing process will continue "unless Christians act quickly and in strength." This conclusion is in keeping with a statement of a graduate of Al Azhar University in Cairo who declared that all of Africa has become Muslim concern.

Additional confirmation, if any were needed, comes from a declaration attributed to three prominent Islamic leaders. Standing in their most sacred city and looking toward Africa, they said the peoples of Africa must be saved from Communism and Christianity! If it is true that "the future harmony on the organ of humanity will be played on the black keys of Africa," we ought to understand how important it is that Christians act now and in strength.

Unfortunately, Islam is only one of the several religions which are bidding for the souls of Africans. Nine thousand missionaries and millions of dollars attest the degree of the determination of Roman Catholics to make music on the black keys of Africa.

But it is not too late, provided we act quickly and strongly. A missionary statesman of another country reminds us that there is uniqueness about Africa as a

mission field. He declares that fifty million pagans in equatorial Africa could be won to Christ in the next thirty years if the Christian forces of the world would bring their influence to bear upon the peoples of that area.

The alternative? Judging what is likely to be by what is, multitudes of these unevangelized peoples will become followers of the false prophet. Other millions will become members of a false church. In other words they will be lost, despite their new identification.

Still another would-be savior of the peoples of Africa is the cruel and canny Khrushchev. At the moment, he is the personification of the men of the Kremlin. Already strong in Egypt and perhaps in the neighboring Sudan, Communists have almost certainly made plans to occupy any African vacuum which might appear.

Again, judging the future by the past, if we fail to go with the gospel, the happenings in other parts of the world will repeat themselves in Africa.

Europe

Circumstances in Europe are vastly different from those of Africa. Europe is old and sophisticated and exhausted. Some would go so far as to say a state of decadence has set in. State-churchism has, in many instances, reduced religion to formalism and indifferentism. However, the cause of Christianity is not lost. There appear on the horizon signs which indicate the light may break through. One cause for encouragement is the new emphasis on the importance of believers' baptism. Interestingly enough, this emphasis is being made by highly placed pedobaptist leaders.

The other cause for thanksgiving is the spirit of evangelism which manifests itself in certain areas, particularly in Germany. Even in the Roman Catholic strongholds of Spain and Italy, scores of persons are identifying themselves with Baptist churches. One missionary to Italy reported that forty-five individuals were baptized recently in one region and twenty in another and that thirty-one had been baptized this year in another center.

That there are golden opportunities in Europe is attested by the experience of Billy Graham. He tells us that it was in Germany that he had one of the largest responses to his preaching. Here also we should act quickly and in strength.

Near East

For many months the Near East has been the focus

of the eyes of the world. Two wars have been waged there and many lives have been lost in so-called raids. The Jews and Arabs bitterly hate each other while almost a million Arabs literally rot. Political freedom has come to weak states which do not know how to use it. Astute Communists, pretending to be friends, have lent money and furnished arms to misled leaders. The situation is still charged with dynamite. At the same time, the power of the gospel is expressing itself. The message of the Prince of peace must be delivered now.

"The real tragedy is the tragedy of the man who never in his life braces himself for his one supreme effort, who never stretches to his full capacity, never stands up to his full stature." Thus spoke a man who was said to have been "an interpreter of the life of his own times." If what Arnold Bennett said is true of an individual, how much more tragic is it for a great denomination to fail God and man in an hour of desperate need.

Without claiming any monopoly upon God's favor, Southern Baptists can say that much has been given to us in numbers and in wealth. Our recent growth is called a phenomenon. Young men and women by the hundreds are saying to us: "Here are we; send us." Our understanding of the times and our knowledge of the will of God should lead us to mobilize our numbers and dedicate our wealth. Then we shall be ready to say to our young people, "Go quickly and tell."

The alternative? God will remove the candlestick he has entrusted to us and give it to another. His light must shine! He must reign!—G.W.S.

The Unforgotten Pioneer

Robert Morrison once wrote, "The conqueror, the author of genius, and the dignified prelate or popular preacher, who enters into other men's labors, are those who appear to effect great things; the pioneer is forgotten." But, his own statement notwithstanding, Robert Morrison has not been forgotten.

This Englishman, who came here on his way to China, spent three weeks in the United States visiting Christian friends, explaining his mission, and securing letters of introduction to American consular officials and businessmen in Canton, China.

When Robert Morrison and his New York host went to make arrangements for passage, the ship-owner, having learned of the purpose of Morrison's journey, looked up in suppressed ridicule and said, "And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire?" "No, sir, I expect God will," was Morrison's firm reply. This answer was not a casual one; for when young Morrison first volunteered to the London Missionary Society for missionary service overseas he wrote to his Scotch Presbyterian father:

"I know that the redeemed of the Lord are to be gathered out of every nation, every kindred, and every language under heaven. I think it is my duty to quit this country where there is abundance of laborers and go to those countries where there are few or none."

On May 12, 1807, Morrison, then twenty-five years old, sailed from New York in the vessel *Trident* for a stormy voyage of 113 days around Cape Horn, by way of Java, to Canton, which he reached on September 7. His entrance into China was opposed, not only by the Manchu officials, but by the East India Company which was then seeking trade with China. But, because of his unusual ability to learn the language, he was soon employed by the East India Company as a translator and so was able to witness to Chinese at its expense.

It was after seven discouraging years that Morrison, in 1814, baptized his first convert. This was in Macao which actually became his headquarters. There, in spite of innumerable hardships and opposition, he learned to read and write Chinese. He prepared a grammar and a dictionary of the Chinese language and completed in 1819 a translation of both the Old and New Testaments. Scores of other books, pamphlets, and articles came forth from his pen as he exerted every effort to propagate the gospel among the Chinese.

He suffered ill health much of his life, but this did not prevent his prodigious labors. He was separated at long intervals from his family, once for six years. At the time of his death his wife and younger children were in England and he had received no word from them in six months. Only once did he return to England for furlough in all his twenty-seven years as a missionary.

In 1834 Morrison died in Canton with only his oldest son present to mourn his homegoing. He thought his achievements for his Lord to be very small, for there was only one small congregation of twelve members. He had, however, ordained Leang A-fah, who, as far as we know, was the first non-Catholic ordained Chinese minister. This Chinese pastor was an able and consecrated leader; so he took up where Morrison left off and led the congregation.

Robert Morrison was in every sense a missionary pioneer, and he has not been forgotten. The Chinese Christians of every denomination remember him with great honor. Thousands of travelers have gone to Macao for the express purpose of visiting Morrison's grave; and as they stand with uncovered heads and read the inscription, "Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them," they thank God for this pioneer.

And during 1957 Christian groups in many lands have observed the 150th anniversary of Morrison's arrival in China.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Doctor Refers Case to the Great Physician and Patient Is Healed

William O. Hern
Ajloun, Jordan

A PATIENT left our pharmacy in a furious rage. He had made the long, tiresome trip from Jericho near the Dead Sea to our Baptist hospital near the top of the Ajloun (Gilead) Mountains; and, after being examined and receiving a prescription, he learned to his amazement that the doctor had not prescribed any medicine. Instead, the pharmacist informed him, the doctor had written that he was to have bed rest each day and was to spend a portion of this time reading the Bible.

The doctor prescribed reading of the twenty-third Psalm slowly and thoughtfully at least three times daily. The patient was also to read the eighth chapter of Romans at least once daily in the same manner. The man left the clinic in anger and disgust.

He was visited some time later by an employee of the hospital who found him in bed as the doctor had prescribed. On a stand near the bed was a copy of the Bible.

The patient had a new look in his eyes and spoke with our hospital employee in a kind, calm, peaceful way as he told of his decision to follow the doctor's orders. He had read the passages of Scripture the doctor had prescribed and they had aroused his curiosity to read more. Through reading the Bible he had learned of another doctor, the Great Physician, and now by faith in him he had rest and peace in his heart and soul.



Missionary-Minded African Women Send Offering to Jordan Hospital

Betty (Mrs. Ralph T.) Bowlin
Gwelo, Southern Rhodesia
(Written December, 1956)

DECEMBER here in Southern Rhodesia has been filled with activities. The first week was the Lottie Moon Week of Prayer. Our Woman's Missionary Union was fortunate in having four days' programs written; and we encouraged the different W.M.U.'s to meet for prayer, visitation, and personal service on the fifth day.

We climaxed the week on Friday with the World Day of Prayer program (sent out by the Women's Department of the Baptist World Alliance) and received the offering which our women had voted to send to the Baptist hospital in Ajloun, Jordan.

In the Gwelo area seven groups participated and gave

over fifteen dollars. The largest gift by one woman was three dollars. This woman, a pastor's wife, had received a challenge to tithe at the meeting of the Baptist Women's Union of Africa at Ede, Nigeria.

Envelopes were made for the offering several weeks before the Lottie Moon Week of Prayer and the "birthday gift for Jesus" was explained. The women were encouraged to earn money for their gifts. A pastor's wife at the Baptist theological seminary near Gwelo, whose husband gets only an expense allowance of about ten dollars a month for the support of his family, collected bones which had been thrown away. She sold them to a business concern which makes dishes out of them and, in this way, earned a worthy gift to offer.

According to reports, we gave twice the amount in December, 1956, that we gave the previous August. This means women in this area are becoming more missionary minded and are growing in their giving. How we thank the Lord for this growth!



Missionary Reflects Upon Home And Mission Field at Christmas

Jean Hinton
Campinas, São Paulo, Brazil
(Written December, 1956)

THE SHOPS here are filled with trinkets; Santa Claus—without snow—may be seen on every hand. As the

CHRISTMAS in Indonesia is not as strange as you might think. The carols may be sung with different words, the surroundings lush with greenery, the weather tropical, the worshipers' faces of varied color; but if you could hear the people singing, "O come, let us adore Him," you would realize how superficial are such differences. The ground is level around Bethlehem's manger, and the basic sameness of all mankind is apparent. Most of you will have no present from us beneath your Christmas tree. More important, however, is what we give to Christ during this sacred season. Through your prayers and mission support you are joining hands with us in bringing the supreme gift to him—the souls of men. May the realization that you share in making this possible bring you a special measure of joy during this Christmas season.—Doryce and Ross C. Coggins, missionaries to Indonesia

In Ibadan, Nigeria, one day I watched thousands of Moslems as they came to the praying ground, near the Baptist mission, for a religious observance. A most remarkable change was evident, for instead of killing two rams as usual—one for the mosque of Ibadan and one for the king of Ibadan—they killed only one. The present king of Ibadan is a devout Christian, and the people no longer need to kill a ram for him. We pray that soon these thousands may know Him whose birthday we celebrate—"the Lamb slain from the foundation of the world"—and in their hearts "behold the Lamb of God, which taketh away the sin of the world."—Ethel Harmon, missionary to Nigeria —

weather gets warmer and flowers blossom more and more abundantly, Santa and the imitations of the cold northland acquire more icicles and fur.

And here, too, Christmas is a time of giving and of thinking of others. Many of you are doing this through personal gifts to family and friends, through Christmas cards and everyday greetings of Christmas cheer, and through the projects of civic organizations, church groups, and schools. To some of you the Lottie Moon Christmas Offering for Foreign Missions has become a means of giving as you think of the whole world.

At this Christmas season I think of you—each of you. I think of my family, of churches that have been my "home churches," of programs, of Christmas trees, of the hustle and bustle of shopping that I always enjoy. But most of all I think of the tie of love that binds our hearts together, ignoring the miles between, forgiving our sins, and bringing understanding and peace.

As I am brought to an attitude of prayer for all men to know this Christ, I remember that I have come to Brazil believing that Christ has led me here to help accomplish just that. If I could send you a Christmas gift it would be the gift of your realizing how much it means to missionaries to know that you are praying for us. Without prayer the kingdom of God cannot come in the hearts of men.



People Resemble Bible Characters,
Says Missionary to the Near East

Anne Dwyer
Gaza

WHEN I first arrived in the Holy Land I felt that I was living two thousand years ago. It seemed as though the everyday scenes I saw were right out of the pages of the Bible.

There they were, just as I had heard and read about

them—flocks of sheep and goats grazing on the rocky hillsides or being led to the still water by their shepherds; old wells and watering places where animals drank, children played, and women washed clothes; vineyards with their gnarled trunks and branches forming strange patterns on the landscape; numerous donkeys bearing great loads and pulling handmade wooden plows.

There they were—attractive, olive-complexioned people wearing loose-flowing garments and sandals (or going barefooted) and living in flat-roofed houses with outside stairs leading to the roofs; women and children gracefully carrying water jars on their heads; religious leaders wearing strange habits and pulling their priestly robes about them; women mixing mud, straw, and dung to give their homes a fresh coating for the winter months.

There they were—people, people, people, with the same need and hunger for the living God that their ancestors had known.

The low bleat of a lost lamb, a shepherd's flute in the distance, donkeys braying, an occasional camel grumbling, the tune of a lad in his Oriental minor key, the swish of the muddy Jordan—all this I heard.

And as I saw and heard, I prayed anew, "Thank you, Lord, for the privilege of service. I pray for those you have called to serve, pray, and give at home, for young people whom you are preparing for service. And I pray for others who are not listening to you and who do not care. Awaken them to the need. Help us to 'go in and possess the land,' for we have just begun!"

CHRISTMAS is a time for giving. God gave his best to the world at Christmas. It is characteristic of the wisdom of little children to sing, "Happy birthday, dear Jesus," and to want to give him presents. What can we give at Christmas to show the devotion of our hearts to him who "so loved . . . that he gave his only begotten Son"? Giving is love making its presence known. We want to give this Christmas:

Ourselves anew to God's purpose for our lives—Would you join us in that gift even though it might lead you or your children into a place of service outside the United States? There are so few to harvest these fields for God.

More personal, purposeful prayers for world missions—God does not excuse us from going to the ends of the earth with the good news just because we can't go in person. As we work in Spain, we can go to Africa, the Orient, and South America through our prayers.

A generous Christmas offering motivated by God's unspeakable gift to us—God has abundantly blessed us that we might bless the lives of others.—Nella Dean and Charles W. Whitten, missionaries to Spain

You Are Here

Nigeria: We are waiting the Week of Prayer for Foreign Missions in December with greater anticipation than ever before. To think that several million Southern Baptists join in a special season of prayer for our work makes us anxious for that week to come. Selfishly, we suppose, we have the hope that many of you will actually call our names in prayer. We cannot do the job without the power that prayer brings, and we rejoice and thank God for your faithfulness in remembering us.—RUTH (MRS. ALBERT H., JR.) DYSON

Thailand: Christmas is almost upon us again! How wonderful to think of the Christ child and our love for him. No missionary can ever say enough of the love that is shown to the cause of Christ through the Lottie Moon Christmas Offering. We are driving a pink Volkswagen made possible by the Offering.—P. A. CLINE, JR.

Spain: May we urge you to give generously to the Lottie Moon Christmas Offering this year. Our entire seminary budget comes from this Offering. In this hour of world crisis, a wave of pessimism is sweeping over Europe. Many realize today as never before that the only hope for mankind is a spiritual one. Thousands have turned in disgust from Communism, but they have nothing better in which to place their faith. Will you give sacrificially this year that they may be offered the opportunity to know Christ and have the peace that passeth all understanding?—ROY B. WYATT

Nigeria: At this Christmas season we would urge you to give, give, and give of your money to the Lottie Moon Christmas Offering. However, we would like to stress and stress again the absolute necessity for intercessory prayer if the word is to become effective in the hearts and lives of non-Christians.—RALPH L. WEST

Korea: We had read about many missionaries rejoicing over what the Lottie Moon Christmas Offering had

done for them and for their work. Now, we are rejoicing and wish to say, "Many thanks," to all of you who gave through this Offering, making possible our house in Taejon. Knowing that you built the house gives us a great sense of joy and a greater determination to be good stewards of our calling.—L. PARKES MARLER

Nigeria: How much does Christ mean to you this Christmas? Will you give that people around the world might have the greatest gift of all—salvation? You can go around the world through the Lottie Moon Christmas Offering. Remember that what you are is God's gift to you, but what you make of your life is your gift to God. What kind of gift are you presenting to the Master this Christmas season?—VALDA LONG

Chile: Funds made available through the Lottie Moon Christmas Offering are replacing a dilapidated wooden structure with a lovely, modern temple.—WILLIAM P. CARTER, JR.

Kenya: We are grateful to our Southern Baptist people in the States who made our lovely, new home possible by their contributions through the Cooperative Program and the annual foreign mission offering.—JAMES E. HAMPTON

Mexico: The Lottie Moon Week of Prayer to be celebrated in your church very soon is most important to our mission work the world around. Participate in it to the ultimate of your time and capacity.—ROY L. LYON

Indonesia: It's hard to realize that it is almost Christmas here, where the weather is reminiscent of the middle of June at home. But, as we prepare the Christmas program with the children and Christmas music with the adults, we realize that the "Christmas spirit" is not a matter of climate, decorations in the streets and stores, and bright lights, but that the Star of Bethlehem shines just as brightly over a small group gathered in any coun-

try to celebrate his birth as it does over a magnificent church with a vast congregation. This will be the first Christmas some of these people have known.—LAVERNE (MRS. C. WINFIELD) APPLEWHITE

Korea: At four o'clock last Christmas morning we were awakened by the familiar strains of Christmas carols. We discovered that a group from one of the churches was out caroling and had come by to serenade the new missionaries. I'll confess that if it had been a few hours earlier or later I would have enjoyed it more. But we surely give them credit for being out in the cold and doing their part!—J. G. GOODWIN, JR.

Tanganyika: I suppose that when one stands on this side of mission endeavor he can see more clearly how important the Lottie Moon Christmas Offering is; yet I shall never forget witnessing some glorious experiences wherein God's blessings came upon those at home who gave sacrificially. Usually, capital gains or investments on the field are supplied by this money, and we in this new area see that tremendous advance could result from an over-and-above offering this year.—G. WEBSTER CARROLL

Taiwan: The Lottie Moon week of prayer becomes a more forceful experience in Taiwan each year. The women take much pride and pleasure in preparing the auditorium so that one's thoughts are missions centered and the heart is turned more readily to prayer. Our watchwords are put up, posters on different fields of the world are hung in conspicuous places, while maps and globes remind us that the world is God's field. Last year special music and slides added much to the programs. The Spirit moved our hearts as country after country was brought before the throne. Sincerity was revealed through liberal offerings. One of the main inspirations for giving was the witness of a young preacher who had recently been appointed by the Taiwan Baptist Convention as a missionary to an island off the east coast, and was back to report on the opening of the work. We are so happy over this first step in mission work taken by our convention. Taiwan Baptists are expecting to enter
(Continued on page 25)

Delayed Greetings from First Convert

By Charles P. Cowherd



SOMETIMES Christmas greeting cards may not mean much to us. Unless there is a personal message, we often smile a moment as we check the name of the sender and then put the card on display where

it will add a tiny bit to the beautiful decorations of Christmas. If we are in a systematic mood at the end of the holiday, we may check the name again as we are preparing our next year's list before discarding the card to the attic, trash can, or the next box for our favorite missionary.

Early this year I received a card that is quite different. It was made in Great Britain, sold in Liberia, and addressed: "Rev. Charles P. Cowherd (formerly on missionary work in Indonesia). Please forward to: Any Southern Baptist Church, Montgomery, Alabama."

On the back of the envelope Rev. W. Buren Johnson, a fellow missionary in Indonesia, had written: "Dear Charles: This was sent in another envelope by the Alabama Baptist Woman's Missionary Union, Montgomery. I took the liberty to read the message. It is good news. Buren." Inside was the following message:

Dear Charles,

I don't suppose this card will ever reach you. I have written several letters to Indonesia, which I assume did not arrive. If this does get to you, I want you to know that things have been going fine with me. Your prayers and help in Indonesia were not in vain—belated results, perhaps, but I'm sure they were a help in my gaining the happiness I have now. Please give my best regards to Mrs. Cowherd and the children.

Sincerely,
Jim

What makes this message so important? Jim was our first convert in Indonesia. One of the most attractive persons we have ever met, he was with a company working for the Indonesian

Government when our Baptist Mission began work in Bandung, Java, Indonesia, on May 11, 1952.

Before Jim came to the Bandung Baptist Chapel, we had been holding Sunday school and worship services for nearly six months without a convert, and growth in attendance had not been rapid. The average attendance had about doubled the record of the first Sunday, but it seemed like the people just could not comprehend the preaching of surrender to Jesus Christ and making public a profession of faith. Until some people accepted Christ, there was no use talking about church organization or going further in the Lord's service.

It was then that this nice-looking American man came to the chapel, where he had to take a front seat. Luke Rose, our one faithful American man other than Missionaries Johnson and Stockwell B. Sears, came up to sit by him.

I wondered for a moment who he could be and then lost the thought in leading the worship. The service closed with no response to the invitation, and I felt again that the leadership of the Holy Spirit had been refused by many of those present. How long could it go on? When would the break come? Would there ever be a real response on the part of the few English-speaking people and the few others who came more to learn English than to hear the gospel?

Monday morning Jim answered these questions. He came to our house and said: "Mr. Cowherd, my heart responded to your invitation yesterday, but my feet would not move. I could not sleep much last night until I decided to come talk it all over with you."

He then told me of a boy going into the army too young, getting too many honors, and learning to drink. Sin had carried him so far that there was no more adventure. Alcohol was in complete control and seemed to have wrecked a most promising career.

Jim accepted Christ that Monday morning. We prayed together and had several other conferences before the next Sunday. It was the first time there had been a person ready and prepared to make a public profession of faith before the service began.

I have found that this always helps a preacher and that it helps others in the congregation to follow the call of the Spirit. Three others soon followed Jim's leadership; so instead of one there were four professions of faith. All four were Americans and were not of Baptist background; but we had no church to receive them.

Jim had gone too far for us to be able to save his job and keep him in Indonesia. Despite our efforts, he had to leave; and the two weeks of Christian experience were not enough for him to stand this strain. Our last report of him was very discouraging, and the mockers of the small American community were given their opportunity.

The other three shied off and would not follow through when we organized a church a few months later. "They all began with one consent to make excuse." Fortunately the news did not spread to the other English-speaking peoples, who kept on coming to church and who soon began making professions of faith.

After four and a half years and about one hundred conversions in Bandung, we were happy to know that Jim is not lost to the Lord, even though he was lost to us for a season. We answered his delayed Christmas greeting, and the letter we received from Jim in return told how he had been brought back to sobriety and to God. "I think God had a particular reason for giving back my sanity," he said, "though I don't have any idea what it is, yet."

We thank God for letting us renew fellowship with this one we could do so little for other than lead him to Christ. We know from this experience that heaven is going to be filled with other such joys unspeakable.

Missionary Family Album

Appointees (October)

ANDERSON, Justice C., Tex., and Mary Ann Elmore Anderson, La., Argentina.
BURT, Daniel H., Jr., and Mary Smith Burt, Tex., Brazil.
CUNNINGHAM, Milton E., Jr., and Barbara Schultz Cunningham, Tex., Southern Rhodesia.
EVENSON, R. Kenneth, Okla., and Mary Ann Van'tKerckhoff Evenson, Mich., Uruguay.
FARRIS, Theron V., and Juanita Peacock Farris, Tex., Japan.
HAMRICK, Howard, and Betty Jane Spiers Hamrick, Miss., Indonesia.
HIX, Glenn L., N. C., and Mabel Green Hix, Ala., Taiwan.
KUBE, Ruth, Va., Nigeria.
MCKINLEY, Hugh T., Ala., and Rebecca Knott McKinley, N. C., Spain.
OLIVER, Bennie May, Tex., North Brazil.

Arrivals from the Field

CARSON, Mrs. William H. (Nigeria), c/o Mrs. Esther May Schimmel, 229 Brenaw Ave., Gainesville, Ga.
DORROUGH, Doctors Robert L. and Mary (Korea), 1509—4th Court West, Birmingham, Ala.
JONES, Kathleen (Indonesia), c/o Dr. R. S. Jones, 716 N. Glasgow Drive, Dallas, Tex.
McCAMEY, Dr. and Mrs. Howard D. (Nigeria), c/o D. B. McCamey, 4315 Buena Vista, Dallas, Tex.
ROWDEN, Rev. and Mrs. Paul D. (Israel), 1623 Beecher St., S.W., Atlanta, Ga.
VAN LEAR, Marie (Nigeria), Rte. 1, Clifton Forge, Va.

Births

ATNIP, Rev. and Mrs. Logan C. (Southern Rhodesia), son, Clifton Edward.
HILLIARD, Rev. and Mrs. Russell B. (Spain), son, Russell Boston, Jr.
MOON, Rev. and Mrs. J. Loyd (Equatorial Brazil), son, John William.
MOSS, Rev. and Mrs. J. Ulman (Venezuela), daughter, Janet Elaine.
PHILLIPS, Rev. and Mrs. Gene D. (Southern Rhodesia), son, John Eugene.
SMITH, Rev. and Mrs. Donald R. (Venezuela), daughter, Deborah Dee.

Deaths

CAPSHAW, B. R., father of Martha Jean Capshaw (Colombia), Sept. 20, Graln, Ky.
CATE, Rev. Burke, father of Carolyn Cate (Gaza), Oct. 4, Chattanooga, Tenn.
HODGES, Sonny, brother of Betty Hodges (Chile), Oct. 5.
MARLAR, Mrs. C. J., mother of Monda Marlar (Southern Rhodesia), September, Oklahoma City, Okla.



Rev. and Mrs. Ervin E. Hasteley are Southern Baptist missionaries in Torreon, Coahuila, Mexico. Their children are (from oldest) Stanley, Ernest, Lela, Warren, and twins, James and John.

Departures to the Field

APPLEBY, Mrs. D. P., Rua Taquari 68, Belo Horizonte, Minas Gerais, Brazil.
CRAWFORD, Frances, Sterling Baptist Hospital, Gaza, via Egypt.
DICKMAN, Jean, Sterling Baptist Hospital, Gaza, via Egypt.
EDWARDS, Dr. and Mrs. T. Keith, Baptist Mission, Box 14, Oyo, Nigeria, West Africa.
GILLHAM, Rev. and Mrs. M. Frank, c/o Troy C. Bennett, P. O. Box 99, Ramna, Dacca, East Pakistan.
HAWKINS, Dorine, Caixa Postal, 320, Rio de Janeiro, Brazil.
HERRING, Rev. and Mrs. J. Alexander, P. O. Box 427, Taipei, Taiwan.
LOZUK, Rev. and Mrs. George S., c/o Charles B. Clark, Avenida 9, No. 70-71, Maracaibo, Venezuela.
MATTHEWS, Rev. and Mrs. W. Harold, c/o Walter T. Hunt, Cotabato, Cotabato, Mindanao, Philippines.
MILLS, Rev. and Mrs. Dottson L., Tucuman 358, Buenos Aires, Argentina.
MOORE, Rev. and Mrs. W. Trueman, c/o Troy C. Bennett, P. O. Box 99, Ramna, Dacca, East Pakistan.
MORRIS, Rev. and Mrs. Russell R., Baptist Mission, P. O. Box 2026, Beirut, Lebanon.
OWENS, Nan, Baptist Mission, Box 14, Oyo, Nigeria, West Africa.
ROBERTS, Frances, Casilla 971, Asunción, Paraguay.
SHORT, Jaxie, 169 Boundary Street, Kowloon, Hong Kong.
TEEL, Rev. and Mrs. James O., Jr., Casilla 3236, Guayaquil, Ecuador.
TURNER, Rev. and Mrs. John W., Baptist Mission, Box 2026, Beirut, Lebanon.

VANDERBURG, Ruth, Southern Baptist Hospital, P. O. Box 6, Kediri, Indonesia.
WALKER, Dr. and Mrs. Elbert H., P. O. Box 7, Baguio City, Philippines.
WATTS, Emma, Baptist Hospital, Ogbomoso, Nigeria, West Africa.
WHORTON, Mary Jane, Reagan Memorial School, Lagos, Nigeria, West Africa.
WOODWARD, Dr. and Mrs. Frank T. N., 1920 Keeaumoku Street, Honolulu, Hawaii.

Marriages

EIDSON, Christine, to William W. Graves (both of Argentina), Oct. 10, Buenos Aires.
THOMAS, Mavis, daughter of Rev. and Mrs. John N. Thomas (Colombia), to Raymond Howell, Sept. 6, Elizabeth City, N. C.

New Addresses

BELOTE, Dr. and Mrs. James D. (Hong Kong), 124 N. Wingate, Wake Forest, N. C.
COBB, Virginia (Near East), Box 6117, Seminary Hill, Ft. Worth, Tex.
CROCKER, Rev. and Mrs. E. Gordon (Ecuador), 4851 Durbin, Memphis, Tenn.
DITSWORTH, Mary Alice, Djalan Tengku Umar 7A, Bandung, Java, Indonesia.
HARPER, Rev. and Mrs. Winfred O. (Tanganyika), 3620 Travis Ave., Ft. Worth, Tex.
HARRINGTON, Fern (Philippines), P. O. Box 6821, Seminary Hill Station, Ft. Worth, Tex.
HARRINGTON, Rev. and Mrs. J. A. (South Brazil), 2000 Broadus St., Seminary Hill Station, Ft. Worth, Tex.



Rev. and Mrs. Logan C. Atnip are missionaries in Southern Rhodesia. Their sons are David, six, and Stephen, three. They now have another son (see Births).



Miss Dorine Hawkins, missionary directress of the South Brazil Woman's Missionary Union Training School, Rio de Janeiro, is shown receiving the hood signifying that she has successfully completed the work required for the doctor of religious education degree from Southwestern Baptist Theological Seminary, Fort Worth, Texas.

HAYES, Dr. and Mrs. A. E. (North Brazil), 4207 Titanic Drive, El Paso, Tex.
HAYS, Rev. and Mrs. George H., 35-1177 Yoyogi Uchara, Shibuya-ku, Tokyo, Japan.

HINES, Ruby (North Brazil), 1112 Avenue B, Del Rio, Tex.

LANCASTER, Cecile (Japan), 4120 McCart St., Ft. Worth, Tex.

LUPER, Rev. and Mrs. J. Daniel (Equatorial Brazil), 2000 W. Broadus, Ft. Worth, Tex.

MAJOR, Rev. and Mrs. Alfred R. (South Brazil), 100 Rice St., North Apartment, Little Rock, Ark.

MAYHALL, Rev. and Mrs. David N. (Nigeria), Southern Baptist Theological Seminary, Box 308, Louisville, Ky.

McCULLOUGH, Rev. and Mrs. Charles W. (Jamaica), Box 791, Brady, Tex.

MILES, Virginia, Baptist Center, 1315 M. H. del Pilar, Manila, Philippines.

MURPHEY, Mr. and Mrs. Milton (Israel), 305 San Bernadine, Pomona, Calif.

PIERSON, Rev. and Mrs. A. P., Calle Corrigidora 1333 Ote., Torreón, Mexico.

STOKES, Lucy Belle, 88-1 Chome, Harajuku, Shibuya-ku, Tokyo, Japan.

TUNMIRE, Faye, Cotabato, Cotabato, Mindanao, Philippines.

TYLER, Grace (Italy), 412 Graduate Hall, Peabody College, Nashville, Tenn.

YOUNG, Neale (Nigeria), Rte. 4, Timonville, S. C.

Retirements

ORRICK, Rev. and Mrs. B. W. (Uruguay), Oct. 31.

Christmas Gifts

(Continued from page 9)

plex, delicate, and varied. They can best be met by asserting our love for all people because of our love for Christ who gave himself for the whole world. Through prayer, faith, and love we can find God's guidance toward the solution of every problem.

The importance of this is called to our attention repeatedly by missionaries laboring across the world. We learn from these servants of God who are wrestling with baffling problems that the peoples of their lands are confused by the reports of our own racial problems at the home base.

I quote part of a communication we received a few days ago from the missionaries in Nigeria:

"We, the missionaries of the Nigerian Mission of the Foreign Mission Board of the Southern Baptist Convention, have become increasingly aware of the degree to which relationships between the white and Negro races in America determine the effectiveness of carrying out our mission task in Nigeria.

"Nigerians are acutely conscious of the problem of race relations in America. They identify themselves with the American Negro, and they consider racism in any form unjust.

"We urge all Southern Baptists to work toward the solution of racial problems, realizing that only as these problems are solved can the Great Commission be carried out fully."

There is no easy, quick solution to all the complexities of racial adjustments, but it is the glory of Christian people to be able to say to an unbelieving world that the problems, whatever they are, will be solved in love, faith, prayer, kindness, and in the spirit of the Saviour who died on Calvary.

Christmas is a time for fresh heart examination. Let each of us look into his own heart and inquire if in the confusion of racial tensions and problems we have let our love grow limited or cold. Let us pray that our love may grow and abound so that the dedication of any missionary across the world in meeting his difficult problems may be matched by a similar dedication on our part in facing the realities with which we have to deal.

May we yield ourselves to our Lord in such manner that Christ, our Saviour, may be very real to us at Christmas, and his love be made known to the ends of the earth.

You Are Here

(Continued from page 22)

other fields as workers are ready.—OLA (MRS. CHARLES L., SR.) CULPEPPER

☆ ☆ ☆

Argentina: At the preaching hour one night last December a program based on the material of the Lottie Moon Christmas Offering was given, with both men and women taking part. The last person to speak was a little old man, a new convert who had the reputation of being a terrible drunkard and rascal before he accepted Christ. He spoke on what Christ means to him and what he had come to understand about stewardship for his life. Concluding his part, he pulled out of his pocket an offering of eight hundred pesos (about \$44.50 U. S.), his tithe of the first of back payments he is receiving on his old age retirement pension. On looking at this man and his wife a person would immediately recognize that they are poor and of humble background.—JACK B. MATTHEWS

☆ ☆ ☆

Spain: At eleven o'clock in the night, though I was tired after a long day of services, my whole spirit was renewed when a Spanish Christian said to me, "God gave us our chapel." His face told the story completely. In it there were lines of disappointment and hardship, but there were stronger lines of gratitude and hope. Then I said to myself: God truly gave this chapel. For in Spain it is not easy to get permission to build a chapel. Sometimes it takes months and even years. And, too, God surely gave this chapel because he placed the needy world in the hearts of Southern Baptists, and they responded with the Lottie Moon Christmas Offering. Because of this God is giving many chapels around the world to such people who love to worship him.—RUSSELL B. HILLIARD

☆ ☆ ☆

Japan: The Japan Baptist Mission has requested the Foreign Mission Board to provide money for a lot and house for us from the over-and-above Lottie Moon Christmas Offering. (You see, we have a personal interest in the Offering this year because it may give us a place to live.)—ANNE (MRS. CHARLES L., JR.) MARTIN



THE WORLD IN BOOKS

Genevieve Greer



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

Catholic Mission in Indonesia

I Remember Flores, by Mark Tennien and Tasuku Sato (Farrar, Straus and Cudahy, \$3.00), is, in a sense, a Catholic mission book.

In an introduction, Mark Tennien, formerly a Catholic missionary in China, relates briefly the history of Catholic work in the Indonesian island of Flores since the time of Portuguese explorers of the sixteenth century. A second section of his introduction describes the island and its people.

The main part of the book is a Japanese naval officer's account of his experiences with Catholics on the island, to which he went as administrator while Japan held the East Indies during World War II. It is of interest not only for its account of Catholic missions under the Japanese, but also for its unusual viewpoint of the war in that area.

Following the war and two years of imprisonment—an experience this book does not dwell upon except to imply that it was very unpleasant—the Japanese officer became a Catholic.

Hawaiian Islands

A book in a "Land and People" series, *The Islands of Hawaii*, by Bradford Smith (Lippincott, \$2.75), is factual and yet interesting and easy to read.

Most of it follows the historical story of the islands from the earliest known inhabitants to the present. Some of the high points covered in the history are: the Hawaiians as they were when the first white men came, the explorers and missionaries, French and British rivalry, the mixing of the races, control by America, Hawaii's part in World War II, and Hawaii today.

In addition, four main islands—Oahu, Kauai, Maui, and Hawaii—are discussed in more detail. There is also a chapter on festivals and special days. The part of the book that deals with the New England missionaries to the islands is of special interest to Christian readers. It has a map and an index which will enhance its value as a reference for mission study.

Picture Book of Japan

An adaptation from a Swedish publication, *Eva Visits Noriko-San*, by Anna Riwkin-Brick (Macmillan, \$2.50), is a picture story of the visit of Eva, a little Swedish girl, to Japanese friends of her mother. Pictures show her with her mother and boarding the plane, then

switch to Japan to show the friend, Noriko-San, sleeping, bathing, eating, dressing, and playing. The pictures then show Eva arriving, meeting Japanese children, playing with Noriko-San, and saying good-by.

This is a child's view of Japan in a form that small children can enjoy over and over. There are forty-five excellent photographs on child life in Japan, with a minimum of text to tie them into a story unit.

UNICEF in Asia

In *Half the World's Children*, A Diary of UNICEF at Work in Asia, (Association Press, \$3.50), S. M. Keeny records his experiences from 1950, when he became director of the United Nations Children's Fund in Asia, until the end of 1956.

The book can hardly be termed a source book on UNICEF because its diary form does not permit sufficient unification of facts. However, the diary style lends human interest and enables the author to give full play to his kindly wit and humor. Summaries at the beginning of chapters and statistical summaries at their close help to overcome the disunity, and an index makes it possible to correlate facts to some extent.

Teaching English

Helping People to Learn English, by Earl W. Stevick (Abingdon, \$2.50), designed primarily for unofficial teachers, will help those who are asked, simply because English happens to be their language, to teach it to groups to whom it is a second language. The teacher may be missionary, businessman, or serviceman stationed in a foreign country and asked to teach English to neighbors or students living near him. Or he may live among foreign students or immigrants to this country.

Dr. Stevick, associate professor of linguistics at Scarritt College, Nashville, Tennessee, combines explanations and exercises that have proved effective through classroom use. The book is a valuable manual for those who are in a position to perform this teaching service.

Sentence Reviews

The Divine Physician, by William B. Ward (John Knox Press, 75 cents), has twenty-eight, two-page spiritual messages for people who are sick, especially for those who are in hospitals; arranged in

pairs for fourteen days, morning and evening.

The Supernatural Origin of the Bible, by Kenneth James Nettles (Exposition Press, \$3.00), presents ten points in evidence of the supernatural origin of the Scriptures.—J. MARSHALL WALKER

Associated for over fifty years with the movement for better race relationships between American Negroes and white men, W. D. Weatherford, in *American Churches and the Negro* (Christopher Publishing House, \$3.50), explores the conditions that have existed in the churches from slave days to the present, looking at the recorded actions of Episcopalians, Quakers, Methodists, Baptists, Lutherans, Presbyterians, Congregationalists, and Roman Catholics; urges today's churches to offer positive leadership in terms of equal freedom, dignity, and opportunity for all people.—J.M.W.

In *The Face of My Parish* (Harper and Brothers, \$2.00), Tom Allan, of Scotland, writes of the efforts of his Glasgow church to reach its community through a planned evangelistic program; he points out the way for a richer program for churches and considers the need for reaching, teaching, and developing people in Christian faith.—J.M.W.

Although it is more a handbook than an exposition, *An Exposition of the Revelation of Jesus Christ*, by Ella Arjenette Rust (Exposition Press, \$4.00), is a handy collection of references and quotations relating to the last book of the Bible.—J.M.W.

Recognizing that the ecumenical movement has lost some of its earlier momentum, Albert C. Outler seeks in *The Christian Tradition and the Unity We Seek* (Oxford University Press, \$3.25) to provide a book that will give the reader perspective and help him wrestle for himself with problems evolving from the movement.—J.M.W.

The International Lesson Annual—1958, compiled by Charles M. Laymon (Abingdon, \$2.95), includes a verse-by-verse commentary on Bible texts for each Sunday school lesson; an application to present-day life, step-by-step suggestions for teaching, discussion questions, maps, Bible readings; one of the authors is Duke K. McCall, president of Southern Baptist Theological Seminary, Louisville, Kentucky.—RACHEL DICKSON

God With Us, A Message for Christmas, by J. B. Phillips (Macmillan, 35 cents), a small booklet about the size of a Christmas card, for which it might serve, is a plea to strip Christmas of its "mask" of commercialism and paganism and reveal its real message—"that God became one of us that we might become like him."

New Appointees

Clip and file in your *Missionary Album*.

Appointed September 12, 1957

MORRIS, CHARLES HERBERT

b. Douglas, Ariz., May 26, 1922. ed. Moody Bible Institute, Chicago, Ill., diploma, 1942; Wheaton (Ill.) College, 1943-44; Southern Illinois University, Carbondale, 1946-49; Southern Illinois College of the Bible, Carbondale, diploma, 1949; Hannibal-LaGrange College, Hannibal, Mo., 1949-50; American Bible College, Chicago, 1950-51; Carver School of Missions and Social Work, 1957; S.B.T.S., 1957. Pastor, Messiah Church, Chicago, 1942-43; Berean Church, Belleville, Mich., 1944-45; Grand Avenue Church, Carterville, Ill., 1945-46; First Church, Cobden, Ill., 1946-49; First Church, Carmi, Ill., 1949-52; First Church, Metropolis, Ill., 1952-57. Named special appointee for Malaya, September, 1957. m. Erica Hofmann, Sept. 11, 1942. Permanent address: Box 69, Metropolis, Ill.



MORRIS, ERICA HOFMANN (Mrs. CHARLES HERBERT)

b. Berlin, Germany, Apr. 12, 1920. ed. Moody Bible Institute, Chicago, Ill., diploma, 1942; S.B.T.S. Extension School, Metropolis, Ill., 1956; Carver School of Missions and Social Work, 1957. Worker, department store, Chicago, 1939-42. Named special appointee for Malaya, September, 1957. m. Charles Herbert Morris, Sept. 11, 1942. Children: Charles Herbert, Jr., 1943; Eric Eugene, 1946.

MALAYA

OATES, ALMA ELIZABETH

b. Memphis, Tenn., July 26, 1930. ed. Memphis State College, B.S., 1952; S.W.B.T.S., M.R.E., 1954. Vacation Bible school worker, Shelby Baptist Association, Memphis, 1949, 1951, 1953, Sunday school department, Tennessee Baptist Convention, 1950; W.M.U. field worker, St. Louis (Mo.) Baptist Association, 1954-57. Appointed for South Brazil, September, 1957. Permanent address: 3366 Buchanan, Memphis, Tenn.

SOUTH BRAZIL



Christian Laymen Arrived First

(Continued from page 7)

fill to capacity the living-dining room space of two homes. Though they began with small groups, both the adult and the children's classes now average at least twenty-five each Sunday.

Even the offerings are significant. Though they are not designated for any special cause, they are very generous. When the treasury reaches *rupees* five hundred (about \$200.00 U.S.), a committee is appointed to suggest a channel of use and the group votes its approval or disapproval.

Thus far they have shared their material blessings with the East Pakistan Christian Council, the British Baptist Mission in Dacca, an agricultural missionary with British Baptists at Khulna, and others.

There has been no definite effort to enlist members; rather contacts have been spontaneous, arising from personal interest as new families join the forces here. Contacts with nationals are very limited because of the strong

Moslem government control and the association of the Sunday school members with the United States Government; yet there are always two or three nationals in the adult class.

The men in this group came to Pakistan with the Point Four Program to work for the improvement of college education, village aid, roads, agriculture, public health, et cetera; and in their travels and contacts they have seen enough to touch even the hardest of hearts.

The women have, for the most part, remained in Dacca helping in the work of the Women's Voluntary Association, which arose out of the flood relief program. These women, English, American, and Pakistani, are co-operating to improve education and public health. They sew for hospitals, help in the maternity center, tend children while their mothers see doctors, contribute toys and magazines to hospitals, distribute milk every day to children and mothers of young babies, and meet other needs.

Through the Cottage Industries Store, they have encouraged the making and selling of local handicraft, thus helping the Pakistanis help themselves.

These Christians have seen much because they have eyes to see. As they have visited the bazaars (shops) or traveled for a day or two throughout the country, they have seen the spindly legs and arms and swollen abdomens of children who have suffered one or even two famines and know what it is to be really hungry; they have watched the women who as yet do not know what to do with their new-found freedom; they have studied the men who have found authority in their new nation but still are forced to recognize many, many weaknesses; they have seen the eyes—eyes of sadness and suffering, of disillusionment, and despair.

Surely even these people of Pakistan will come one day to know that Christ is the answer to the need in every man's heart and these same eyes will reflect that peace and joy found only in living with him.

Foreign Mission News

(Continued from page 13)

and her churches may one day be entirely self-supporting. That day may still be far away, but it is an encouraging sign that Spanish Baptists are willing to look toward the future and shoulder more of their own burdens."

Reports from standing committees indicated a steady though not spectacular progress in the distribution of books and magazines, the Christian education of young people, and the preaching of the gospel in Spain. The chairman of the legal committee warned the convention that, contrary to statements by some newspapers, the problem of civil marriage (for evangelicals) is worse instead of better. He cited several cases of young people who have been waiting for many months because the local judge refuses to marry them.

A high light of the convention was the visit of Dr. Antonio Mauricio, president of the Portuguese Baptist Convention, who spoke of Baptist work in his country. Mr. Wyatt says it is hoped that Baptists in Spain and Portugal will co-operate more closely in the preaching of the gospel in the Iberian Peninsula.

Juan Pérez, pastor of the Albacete Baptist church, is the newly elected president of the Spanish Baptist Union.

Women Meet.

Delegates representing some 650 members of 32 Woman's Missionary Unions met prior to the convention of the Spanish Baptist Union for the ninth biennial convention of the Spanish Baptist W.M.U. In keeping with the theme, "Christ in the Home," a model home, complete with figures, was displayed at the front of the church.

High lights of the convention included the admittance of six new W.M.U.'s into the organization and the presentation of two books: the new W.M.U. manual, which includes an adaptation of the plan used by the W.M.U. of the Southern Baptist Convention, and the children's book, *Tell Me about Jesus*, by Mary Alice Jones, which has been translated into Spanish. The translation of the latter was made possible by the 1956 Spanish Baptist home mission offering and the Lottie Moon Christmas Offering.

It was also announced that the sec-

ond book in the Laubach literacy series, *The Story of Jesus*, would be off the press October 1. This is the book that is given to new literates after they have successfully completed the primer in Dr. Frank C. Laubach's "each one teach one" method. Joyce (Mrs. Roy B.) Wyatt, Southern Baptist missionary, says that this book will be in great demand as a result of the campaign against illiteracy which has been carried on by the Spanish W.M.U. during the past year.

In the national meeting of the young people's directors it was reported that there are now 89 young people's auxiliaries with 879 members. Typifying many Spanish Baptists who are eager to work and learn is the following statement made by one director: "All of our Royal Ambassadors [ages 12, 13, and 14] work in a factory, but they are willing to lose some hours of much-needed sleep in order to study and progress in their R.A. Chapter." "With just such a spirit as this," Mrs. Wyatt says, "Spanish Baptists are progressing and will continue to do so."

Briefly

Argentina: The number of Baptist churches in Argentina is approaching 200. There were three when Southern Baptist missionaries arrived in the country in 1903.

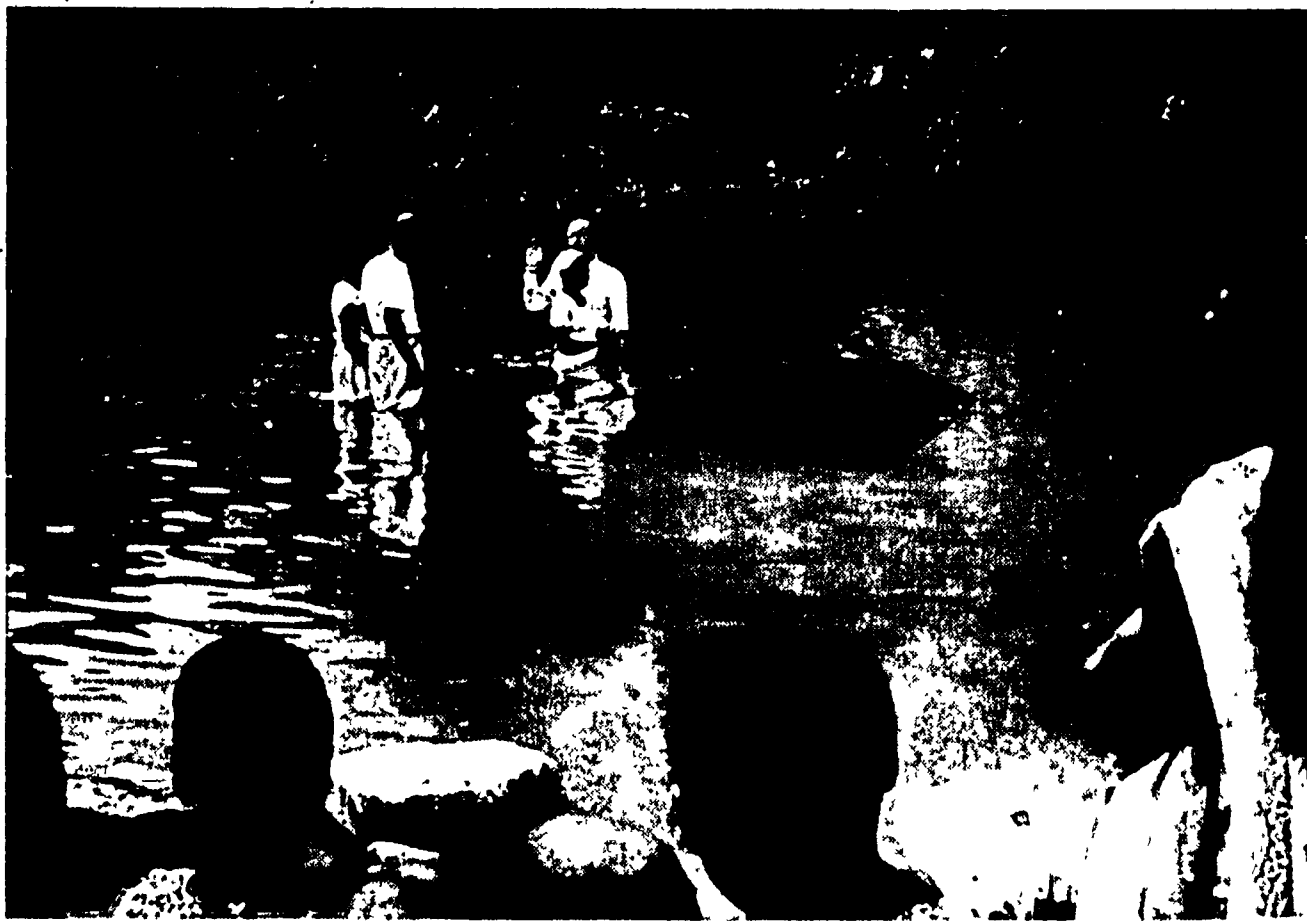
Brazil: There are now 1,093 Baptist churches in Brazil, with a total membership of about 150,000. This is the third year there has been an average of two new churches organized each month in the state of São Paulo, which now has more than 200 churches.

Hawaii: Baptist church membership in Hawaii, Southern Baptists' second oldest Orient mission field, has doubled within the past five years. Baptists are the fastest growing denomination in the islands, says Dr. J. Winston Crawley, secretary for the Orient.

Mexico: In the front window of the Baptist book store in Torreón, Mexico, is an open Bible. Each day a page is turned; and scores of people who have no Bible of their own stop to read God's Word as they go to and from work.

The Philippines: Upon completing language study, one missionary couple will locate north of Manila and another south of Manila to give Baptists a chain of mission stations extending more than 200 miles up the central Luzon plain, the most thickly populated part of the Philippines.

Taiwan: Baptists' major forward step in Taiwan at this time, reports Dr. Crawley, is the relocation of the Baptist theological seminary on a new site in the outskirts of Taipei.



Rev. Gordon E. Robinson baptizes new converts in the Benin River in Nigeria. Missionary Mary Frank Kirkpatrick says: "The use of the river for this purpose depends largely on the prayers sent up by Southern Baptists in the homeland."

I Found God

(Continued from page 5)

questions and invited me to speak with their Baptist pastor the next day. My first words when I met him were: "Do not try to convince me, because you will waste your time. I know that the Catholic Church is the only true one. We can speak together in a friendly way; I shall ask you some questions and you may ask me others, if you like."

We spent an interesting afternoon together and he invited me to meet with him every week to study the Gospels and to discuss, in a friendly way, our different points of view.

I remember that I knelt many times before Velázquez's picture of Christ and prayed: "God, give me strength and wisdom in order to convince him. I know that I am in the truth, but I do not know the arguments to refute his errors."

I also asked my confessor and my spiritual director at the Catholic Church for an answer to my difficulties and growing doubts (without telling them that I was speaking with an evangelical pastor). But they always said: "You must not think about these matters. The Pope and the Church tradition teach us what we must believe. This is enough for you."

But I was not satisfied with this explanation, and when I spoke with the Baptist pastor he gave me answers according to the New Testament. Even though I did not accept them openly, in my own mind I realized that they convinced me more and more.

Then I began to doubt a little the teachings of the Catholic Church: Is it possible that the evangelicals are on the right way and we are mistaken? Is it possible that the Catholic Church may not be the true church of Christ?

For a long time I was very concerned as I read the New Testament eagerly and prayed to God that I should not make a mistake, that he increase my faith, that he dispel my doubts. I needed to arrive at a clear conclusion because I knew I would never be happy otherwise.

I had heard that other priests had been converted while studying the Bible and had become evangelicals. But I could not imagine myself doing the same. Be an evangelical? Be a heretic? Desert my own faith? Oh, no. Never!

What would my parents say? What would my pupils and my friends say? My eleven years of study for the priesthood would be in vain! What would I do for a living? These thoughts seemed impossible for me.

I preferred not to change my faith. I wished that I had never spoken with that Baptist pastor. I desired to continue my work as a priest, even though I realized that I did not believe the Catholic doctrine. I read the New Testament more and more, seeking an answer to confirm my situation in the Catholic Church. But when I read more I saw clearer than ever that I was mistaken.

Three months later I left my college because I could not go on doing some things which in my heart I knew were wrong. I thought of all the difficulties which would result, but I decided to follow Christ in spite of them.

I went to my home to tell my decision to my parents. As soon as they saw me they were very happy and kissed me. They had always said that I was their best son, their glory and their pride. But when she heard what I had decided to do, my own dear mother said to me that she would prefer to see me dead, to see me drunk in the streets, or to see me knocked down by a train than to see me among the evangelicals.

My mother loves me very much. But she thinks, as do almost all Catholics in Spain, that the evangelicals are very bad, very indulgent, hate the virgin Mary, and even do not believe in Jesus Christ.

After my parents had tried to convince me of my error but had found that I was firm in my decision, they threw me out of their house at midnight because they did not like to have an evangelical in their home.

Next day I went to the highest superior in the Catholic Church and explained to him my new-found faith. He tried to convince me of my error and called a doctor of theology to speak with me also. When I answered that I believe the Bible is its own interpreter, they said that if I did not accept all decisions of the Pope and that if I did not believe faithfully all that the Catholic Church teaches I would be condemned by God because "outside the Catholic Church is no salvation."

Afterwards I received a note telling me that I was excommunicated, that all my studies were declared invalid, and that I would be compelled to do military service. This was not easy; I was imprisoned. But I tell you that since the date I declared my new-found faith I have been extremely happy. I know Jesus Christ as my personal Saviour and I have had a great experience of the truth that God never forsakes us if we are firm in our faith and follow in obedience to his Word.

Symbol of Need

We rejoice in the forward movement of the gospel as it invades the dark places of sin, superstition, and worship of dead gods or a dead Christ on a cross. On the other hand, we are left numb by the vast areas yet untouched by the gospel. This feeling of overwhelming need was brought into focus one Sunday morning in July when I visited a small band of humble Christians in the fishing village of Ribamar, southeast from the city of São Luiz, Brazil.

When I entered a little room I found six adults and eight children having Sunday school together. At the front was an elderly man trying to read the lesson. As he painfully stumbled along, my missionary companion said, "He is the only one who can read at all."

During the worship service I asked how many Christians there were in this town of twenty thousand. The people thought and counted on their fingers. Finally one said, "There are eleven of us here." When the service was over they followed us to the jeep. The old man was the spokesman. With pathos in his voice he said, "Can't you send somebody to preach the gospel to us?"

There they stood—that little band with silent, pleading eyes. A young, bright-eyed boy had come along the road and joined the group. He was clothed only by a recent encounter with a mud puddle. He looked up earnestly, not knowing what was happening but sensing its importance. Here was symbolized the needs of the world: The yearning of old age that others might know salvation in Christ and the bright expectancy of youth unaware of his utter hopelessness without Christ.—ELMER S. WEST, JR.,
secretary for missionary personnel

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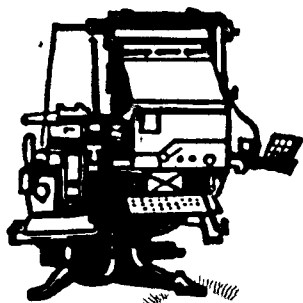
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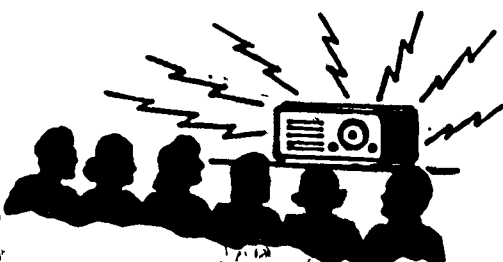
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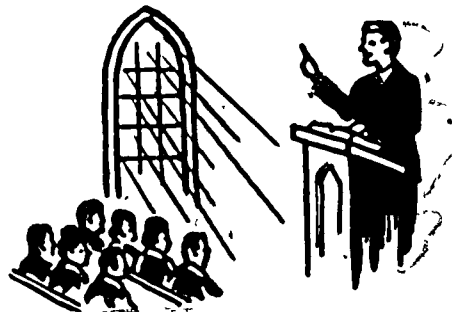
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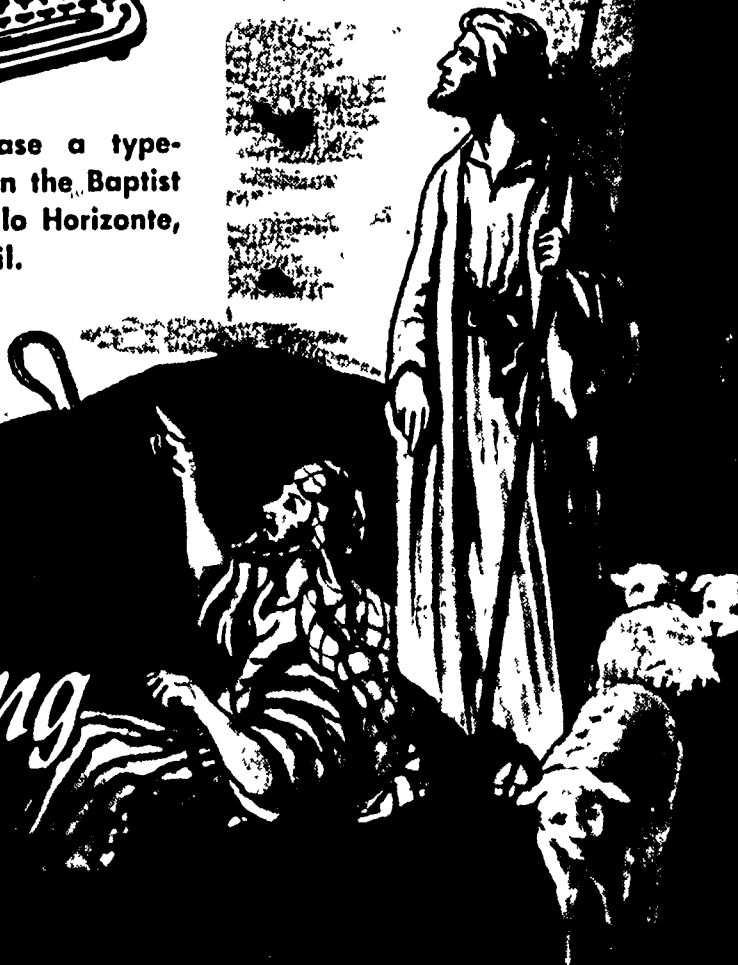


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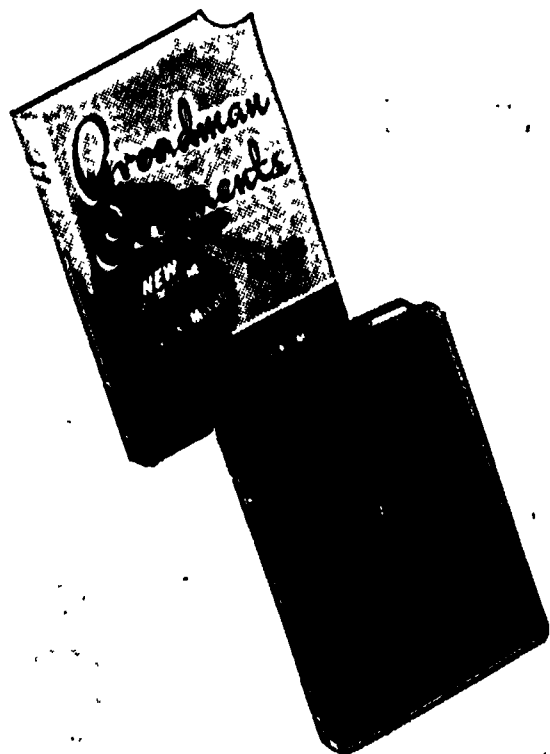
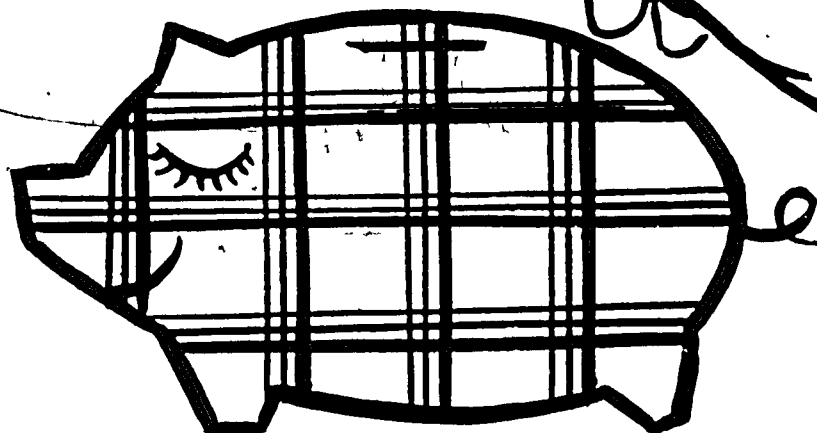
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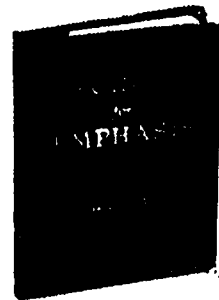
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