

THE

Commission

WHY CHRISTIAN MISSIONS? (page 2)

CHILE

Remember the Determined Pioneers (page 12)

Baptist Jubilee in Chile (page 14)

Historical Commission SBC
127 - 9th Ave N
Nashville 3, Tenn. 6





To Miss Evelyn.
 I have been getting two
 bottles of milk at school
 this year.
 The second bottle only -
 costs me two cents.
 I have saved the other -
 three cents in my Missiona-
 ry bank. Just for YOU.
 Love Your Friends,
 Ellis C. Counts.
 P.S.
 Nell put in what she had
 in her Bank two.

WHEN I was worshiping in my home church on Sunday evening a few weeks after I returned to the States, an eight-year-old boy (photo above) brought two gifts to me and ran away before I had time to say thank you. One was a personal gift. Before I opened the other I knew it was money; and, sure enough,

I found it was a box of pennies, with the above letter enclosed. Everyone, young and old, can have a part in God's great program. These pennies will go back to Indonesia, and the boys and girls there will know that boys and girls in America love them because they love Jesus.

—EVELYN SCHWARTZ

THE *Commission*

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This is the first of three articles on the philosophy of Christian missions adapted from a series of addresses which Dr. Cornell Goerner gave at the 1957 Foreign Missions Conference at Glorieta Baptist Assembly. It is his conviction that every Christian should explore the why of Christian missions more fully and should formulate his or her own personal philosophy of life with Christian missions at its heart.

The Biblical Basis of Missions

By Cornell Goerner

WHAT is the Bible all about? Many times the late Dr. W. O. Carver, my revered teacher, began his first lecture of a seminary course with the question: "What is the Bible all about?" Then he would pause and, with a quizzical expression on his face, say, "Is it *all* about anything?"

Is the Bible—all of it—about any *one* thing? Can you give a subject, a statement of the topic, a unifying theme of the Bible? Or is the Bible just a collection of sixty-six books written by fifty or sixty different authors over a period of two thousand years on many different subjects which we happen to have collected and bound together into one volume? What is the Bible all about?

Would you let me suggest the theme of the Bible? See if you can improve upon it. Perhaps you can. But here is a statement of what the whole Bible is about: It is the story of how God, with a purpose of redeeming all nations, prepared a people through whom his purpose might be achieved.

Let us see if that isn't what the Bible is all about. We turn to the book of Genesis. "In the beginning God created." One God created one

world and one human race from one basic stock—Adam and Eve. The first eleven chapters of Genesis deal with the story in rapid review, bringing it up to the time of Abraham. It is the story of how God made his world and man and set man upon the earth in innocence and purity, but with freedom of will, expecting and hoping that man would live according to God's will for him. The story relates how speedily man fell into sin and rebellion and how soon the whole human race—all the sons of Adam as they multiplied and became many races and national groups—was infected with the same great disease. One world, one human race, one problem—sin and rebellion against God!

THE first eleven chapters of Genesis deal with the whole history of humanity up to the time of Abraham and with God's efforts to win man back to willing obedience to God. Man would sin and God would punish. At one time the whole human race, with the exception of one man's family, was destroyed by an earth-covering flood. No sooner had these flood waters begun to recede than that man—the one seemingly righteous man—was found engaged in the grossest of sensual sin with members

of his own family. Soon the whole situation was just as bad as ever.

All of God's efforts to win man by punishing him for his sin and destroying him in his disobedience were to no avail as he dealt with the whole human race, with all the races and all the nations. So, as recorded in the twelfth chapter of Genesis, God chose one man, Abraham, the likeliest and the most righteous man available, and began a new process, no longer dealing with all the races and all the nations in his broadcast effort to win man back to willing obedience to his Master.

The clue to the Scriptures, the key to the understanding of the Bible, is found in the first three verses of the twelfth chapter of Genesis. If you do not get this straight the chances are you will not get much of the rest of the Bible straight. God speaks to Abraham in Genesis 12:1-2: "Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing" (ASV).

In those verses we see the *choice* of Abraham, the *promise* to bless Abraham, and then, what is too often over-

looked, Abraham's *commission* to be a blessing. Some translations read, "And thou shalt be a blessing." Others say, "Be thou a blessing." In the Hebrew, in which this was first written, the form is the same whether it is an imperative or a future tense. The meaning is the same even in English. If God says, "Be thou a blessing," it is a command. If he says, "Thou shalt be a blessing," he is still giving a command. The future tense is the same as an imperative when God speaks.

"I will bless thee . . . and be thou a blessing." Here is a principle first enunciated to Abraham which has been true from that time till this. Every blessing that God gives an individual, group, race, or nation has its corresponding commission: "I will bless thee, and be thou a blessing."

We receive every blessing in stewardship, not intended for ourselves alone, not intended to end with us, but to be passed on to others. "Let every blessing that I give you," God is saying in essence to Abraham, "flow through you as a channel of blessing to others."¹

How far must it flow? This is made perfectly clear in Genesis 12:3: "And I will bless them that bless thee, and him that curseth thee will I curse: and in thee [or through you] shall all the families of the earth be blessed" (ASV).

What is the extent of the blessing, what is the ultimate range of the blessing that God is giving to Abraham? In effect he is saying, "It is my purpose, in and through you as a channel, to bless all the families of the earth." That word "families" does not mean a man and his wife and their children; it means the racial families, the various national groups, all of the ethnic families of all the earth. All these are to be blessed.

Those words in the third verse of the twelfth chapter of Genesis are repeated four times in the book of Genesis alone. Again and again is repeated

¹This is not the exact wording of the Authorized (King James) Version nor of any translation which is in print. It represents Dr. Goerner's own free rendering of the essential meaning of the passage in modern language. At other points in the article a similar free rendering will be found.

God's eternal and unchanging purpose which he has had in his mind and heart all the time and which now he announces to a man. His universal, world-girdling, all-inclusive purpose is to bless, and to bless in spiritual and redemptive ways.

HE SAYS something like this to Abraham: "I am not choosing you because I love you more than any other man on earth; I am not choosing you because you are my favorite pet; I am not choosing you or planning to bless you because I love you exclusively. I am going to bless you and make of you a great nation because I have a purpose. I want to use you as my channel, my means, my instrument for blessing others. Every blessing that you receive you are to share with others. *Be a blessing.* The ultimate purpose of my blessing you will be achieved only when all the nations of the earth shall have been blessed with every spiritual blessing that I give to you. My blessing is not to end with you. It is not to end with the family or the nation that will come of you, but it is to spread out until all the nations of the earth shall be blessed."

The words of Genesis 12:3, "In thee shall all the families of the earth be blessed," are repeated twice to Abraham (Genesis 18:18 and 22:18), once to Isaac (Genesis 26:4), and once to Jacob (Genesis 28:14).

The occasion for each of the re-statements was a crisis experience in the life of one of the patriarchs. On each occasion, God revealed to his chosen individual the worldwide purpose that he had in his choice. Thus, the universal purpose of God was made abundantly plain to the founders of the Hebrew race. The phrase,

"all the nations of the earth," runs like a refrain throughout Genesis.

The words of Genesis 12:3 are quoted twice in the New Testament, once by Peter and once by Paul. Both of these great apostles understood the universal purpose of God, and each tried to explain how the eternal plan of God to bless all nations through Abraham and his seed was beginning to be fulfilled in a new and glorious way in New Testament times by those who bore witness to Jesus as the promised Messiah, one who called upon all men to have faith like that of Abraham.

In Acts 3:25, Simon Peter, speaking in Jerusalem a few days after Pentecost, said to the people: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." This is an obvious reference to Genesis 12:3. Peter is saying that what God announced in advance to Abraham is now beginning to be fulfilled in a special way. Notice now the verse which follows: "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

Here is a word which is often overlooked. To a Jewish audience, Peter said, "Unto you first." If the Jews were first, who would be second, and third, and fourth? Simon Peter does not say it in so many words, but the clear implication is that if the Jews were first the other nations, the Gentile nations, would follow in rapid succession as they too received the blessing.

The gist of what Peter is saying is this: "God revealed to Abraham long ago that he intended to bless all the families of the earth through his descendants. You are the sons of Abraham. You are the sons of the covenant. Unto you Jews first God has raised up Jesus to bless you, in forgiving your sins, in order that you in turn might be a blessing and that through you God's purpose might be fulfilled as all the races of the earth receive forgiveness from sin."

(Continued on next page)

In the Bible as the missionary textbook we find, characterizing its general spirit and emphasized in definite passages, the missionary thought in God's heart, the missionary message in Christ's atonement, the missionary duty in our Lord's commands, the missionary motive in the nature of the redeemed life, the missionary task in a "world lying in the evil one," the missionary power in "the Holy Spirit whom God hath given to them that obey him," the missionary goal in "the day of Jesus Christ."—From Missions in the Plan of the Ages, by W. O. CARVER

The Biblical Basis of Missions *Continued*

Paul makes a direct quotation of Genesis 12:3 in Galatians 3:8. It is interesting to notice the occasion of this quotation. Paul had preached in Galatia and had won many Gentile converts. On the basis of their faith in Jesus and their joyful experience of the Holy Spirit, he had organized them into Christian churches. Soon, along came some Jewish Christians, "the Judaizers," from Jerusalem.

They believed in Jesus as the Messiah and Saviour, but they believed that he came in some special and exclusive way to the Jews and that if Gentiles were to be saved they must first become Jews, going to the temple and offering blood sacrifices of animals and keeping all of the law. But Paul said, in effect, "No, no! This salvation is for all mankind. It has always been intended for all, not just for Jews in any exclusive way. It has always been God's purpose to bless and redeem all the nations of all the earth, doing it through the Jews as his chosen instrument but not thereby making everybody a Jew."

These Gentile Christians had been converted under the preaching of Paul and had found joy in believing in Christ and in experiencing the new birth in their hearts, but they were now being tempted to listen to these Jewish Christians who said: "You must keep the Jewish law. You must offer sacrifices. You must work out your salvation by rituals and sacrifices."

Paul writes to them: "Oh, foolish Galatians, you Christians who heard me preach Christ to you and explain that he was for all mankind and not limited to the Jews in any sense, let me explain it one more time." That is what he is saying in this third chapter of Galatians. In the sixth verse he says, "Even as Abraham believed God, and it was reckoned unto him for righteousness" (ASV). How was Abraham saved? By his faith—not by circumcision, not by sacrifices, not by keeping the law, but by his faith.

Now let me give you a translation

of Galatians 3:8. It is usually translated: "And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed" (ASV). I want to change those words, "preached the gospel beforehand," and tell you what they really mean. The word *euangelidzo*, often translated "preach the gospel," literally means "announce good news." It later comes to mean "preach the gospel," the good news of God in Jesus Christ. Here it is translated as though it were "preach the gospel," but that implies that Jesus had come and died and risen and that Abraham had the gospel.

Now Abraham did not have the gospel proclaimed to him, since he lived two thousand years before Jesus. But what did he have? He had good news announced to him, and it was announced in advance. *Pro-euangelidzo*. Here is the way that verse should read: "And the Scriptures, foreseeing that God was going to justify the Gentiles (that is, those of all nations) by faith, announced the good news in advance to Abraham."

That is exactly what happened. It had been announced long in advance to Abraham that God was going to bless and redeem all the nations of the earth. "The Scriptures, foreseeing that God would justify the Gentiles by faith, announced the good news long in advance, saying unto Abraham, In thee and in thy seed shall all the nations of the earth be blessed."

SO PAUL is here saying: "Don't be surprised at what has happened. There's nothing new, there's nothing strange about it. God announced hundreds of years ago to Abraham that he was going to bless the Gentiles, all the nations of the earth. Now it's beginning to happen. You don't need to become a Jew by ritual or ceremony or any other way. In order to receive God's blessing you have only to have a faith like Abraham had and

that faith has to be centered in Jesus Christ the Son of God who was sent to be the Messiah, not just of the Jews, but of all mankind."

Now in between Genesis 12:1-3 and Galatians 3:8 the whole Bible is bound together by this unifying theme, God's purpose to "bless in a redemptive way all the nations of the earth. Throughout most of the Old Testament it seems as though God has forgotten the Gentiles, the other nations. After choosing Abraham, he puts him under the microscope; and most of the Old Testament is focused upon Abraham and his descendants, the Jewish nation. We so focus upon them that at times it looks as though God has no concern for all the other nations of the earth.

*"How odd of God
To choose the Jews!"*

This little jingle expresses a profound problem. Why *did* God choose the Jews? We understand only when we see that God's choice of the Jews was in the first place *instrumental*. He chose them, not because he loved them alone, nor because he loved them more, but because he loved all mankind, all the nations, and planned to bless and redeem them. He needed an instrument, a means, a chosen people, through whom he might achieve his purpose.

This is a crude illustration:

Here I stand. On this side is a great bowl filled with delicious nectar. Over there is a table on which are many different glasses and cups and vessels of all sorts and sizes and shapes—scores of them, hundreds of them. I want to fill every one of these cups with this delicious nectar. I don't want to leave one of them out. The big ones and the little ones, the square ones and the round ones—all I want to fill:

How do I do it? Well, I look over here, and I say, "How will I get all that nectar over there so that each one is full?" I see one little cup that has a good, long handle on it. I pick it up and say, "I'll use this to fill the rest." I pick up one of these cups to use as my instrument, and I reach over here and dip down and fill it. Just then someone runs in with a photo flash and takes my picture.

There I am with one cup full and all the rest of them empty. That picture is printed and shown around, and someone says: "What's the matter

with that man? Why did he pick that little cup? It's the ugliest one in the bunch. Why didn't he pick that nice, big, beautiful vase or this lovely cup or that one or this one? And why did he fill just that one? Why didn't he fill all of them? They all would like to be full of nectar."

Well, give me time. I have a plan. I have a purpose. It's in my mind. You can't see it, but I will explain it to you. You stopped me in the middle of the process. When the process is finished, you'll see what I intended from the first!

God, with a purpose to bless *all* the nations of the earth, chose *one* nation, not the biggest, not the best, but one that happened to suit his purpose. He chose the Jews as his instrument of blessing all the nations. He made it perfectly plain from the very beginning. In the Old Testament we see him in the middle of the process when only the Jews have received blessings of the revelation of God. But the process isn't complete. God intends through them to convey these same blessings—all of them—to all the other nations.

Give God time and let him explain what his ultimate purpose is. We can understand the choice of the Jews, the use of the Jews in history, only in light of the fact that they were chosen as an instrument, not as a favorite pet.

And a second factor makes it possible to understand God's dealings with man in history. The choice of the Jews was not only instrumental, it was *conditional*. It was conditioned upon a covenant and the keeping of that covenant by the people. God said to Moses at Mount Sinai, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession" (Exodus 19:5 ASV). "If you will obey and keep the covenant, then you shall be a people for mine own possession, for all the earth is mine." The strong implication is this: "If you don't obey, if you fail and break the covenant and won't let me use

you, I'll cast you off and choose another instrument."

God made the conditional nature of his choice of Israel perfectly plain in the book of Exodus, and the Hebrew people understood it from the very beginning. No more had Moses gone up to the mountain to receive the Ten Commandments than the people turned aside and made a golden calf and worshiped it. They had already broken the covenant which they said they would keep. What did God say to Moses? "Moses, I'll destroy them! They are not fit to be used. I'll destroy the whole nation and make of you a great nation."



What did he mean? "Just as I have made of Abraham a great nation, I'll wait patiently, Moses, until you can raise children, and your children and descendants can multiply until there will be another nation. Maybe it will be a more worthy and fit nation to be used as my instrument." God proposed right there, even before the giving of the Ten Commandments, to destroy the Hebrew nation, for they had broken the covenant. Only Moses' great intercessory prayer, as the Scriptures record it, prevailed upon God to give them another chance. So God says, "All right, I'll forgive them, but they must be punished, because I have great plans for them and they must learn their lesson."

Again when, on the report of the twelve who had been sent to spy out the Promised Land, the people re-

belled against Moses and against God and would not go in and take the land, God proposed to destroy them.

You understand that it is made perfectly plain from the very beginning that the Jews were God's chosen people only on condition that they obey and keep the covenant, worshiping God alone and letting him prepare them to be the means of blessing others.

All through the Old Testament we see the struggle of the prophets who understand God's purpose striving to call the people back to God to let him use them. We see God having to punish them when they disobeyed.

In the first instance, up until the Exile, their main sin was idolatry, worshiping other gods. During the Exile that sin was purged out of them once and for all, so terrific was the punishment. Never after the Exile did the Jews turn aside to worship idols.

But then they substituted a sin, worse in some respects. They began to hug to themselves God's blessing, and instead of mingling with the other nations and worshiping their gods they built a wall around themselves and said: "We're God's people. God loves us. He's our God. The

other nations may have their gods, but Jehovah is our God and we'll keep him to ourselves." They turned to the other extreme and refused to let God use them as a means of blessing the other nations, because they would have nothing to do with them.

The Jews despised the Samaritans and would have no dealings with them. They despised Gentiles and refused to mingle with them. They divided all mankind into two groups—the Jews, "God's people," and the Gentiles, who were beyond the pale of God's concern. They developed an attitude of antimissionary isolationism, which was the primary sin with which Jesus had to deal. He came and denounced it as such and cut across their race prejudices, their national pride. He refused to be called their

(Continued on page 31)

My JAPANESE

Sister-in-Law



By An Ex-Serviceman

MY BROTHER, an army career man, recently returned to the States with his Japanese wife and year-old daughter. Meeting my new sister-in-law and niece was one of the most awkward moments of my life and it was equally difficult for my wife and parents.

Certainly the return of an American serviceman with a Japanese bride is no longer news. Thousands of American families have met and eventually accepted Japanese brides. But with our family the situation was entirely different from the ordinary case.

I fought the Japanese during World War II. Early in 1945 I was hit by a Japanese shell in twenty-two places. I lost my left arm and two fingers on my right hand. Both my legs were torn and scarred. Since then I have spent considerable time in hospitals due to these injuries and have endured much pain.

After the war I returned to live in the small agricultural town in southwestern Oklahoma where I grew up. My parents live only a few blocks from me.

The sight of my mangled right hand, my bad limp, and the steel hook protruding from my left sleeve is a constant reminder to my folks that because of the Japanese I must remain disabled for the rest of my life. My wife and parents grew to hate the Japanese, all Japanese, even more than I am capable of hating.

Both my brother and I chose the army as a career. During World War II he served in Europe while I served as an infantry officer in the Pacific. I was looking forward to a brilliant career in the army. My having to give up my uniform and retire because of injuries hurt me much more than the idea of having to go through life in my condition.

My family hated the Japanese because of my mangled body; I hated them because they had cut short my career.

After World War II my brother came home on a short leave and returned for occupational duty in Germany. We have seen him only a few times during the past ten years because seven of those years he has spent overseas.

Four years ago he received orders to go to Japan. In his letters home he never hinted that he was dating a Japanese girl.

Then one morning my mother called my wife, crying, almost hysterical. "I can't talk over the phone," she said. "Both of you come over here as soon as you can."

I was sick with fear as we got in our car and drove

the ten blocks to my parents' home. I was afraid that she had received word that my brother had been injured or killed. We rushed in to find her lying on the couch and my father bathing her forehead. Without a word he handed us an airmail letter from my brother.

It started in this manner: "I suppose I may as well let you know that I am married to a Japanese girl."

The letter went on to say that she was pretty, five feet tall, weighed ninety-five pounds; that her name was Junko but he called her June; that she was a schoolteacher and spoke three languages. My brother said he hoped by the time they came home the family would find some way to shed its prejudice toward the Japanese.

"After all," he wrote, "June was only eight years old when Tojo started the war. Why should she and other innocent people be blamed for the thousands of crippled and dead Americans?"

"I have seen a great deal during my years of occupational duty in Europe and Japan," the letter went on. "The things I have seen have forced me to drop my prejudices against the people we fought. Now I know that wars are started by selfish, cruel, and power-crazed dictators. I also know that the ordinary people are the ones who are called upon to fight, suffer, and die. After spending many years in several countries I have discovered that people—the ordinary citizens—are very much alike the world over. They wish only to live and let live. I beg of you, all of you, to search your souls and try to understand that my June is just as sweet, kind, and unselfish as any other young bride from any other part of the world."

It was a hard decision to make. My parents and wife declared that they would never accept her. There was even talk of never speaking to my brother again. They decided to simply ignore the letter for a few days until a decision could be reached. A week later the four of us sat down and talked over the situation more calmly.

I was the one who persuaded them that we should answer my brother's letter. After all he is a member of the family. He is grown, having fought in two wars. Surely he has earned the right and the capability of making his own decisions.

We all agreed that, for my brother's sake, we should

pretend to discard our prejudice and go through the formality of accepting his wife. "After all," we rationalized hopefully, "he hasn't brought her to America, yet. Maybe he will grow tired of her and get a divorce."

We wrote him saying that we were surprised to hear of his marriage but that we realize every man has the right to choose his own bride. The letter was polite but it indicated that the family was shocked and hurt. We were, however, ready to accept the bride for his sake.

A year went by and my brother wrote regularly. His bride also wrote—humble letters, stating she was so very sorry that her brother-in-law had been seriously disabled by her people. She begged each of us to try to forgive her for being Japanese and to please understand that she would devote her life to making my brother a good wife.

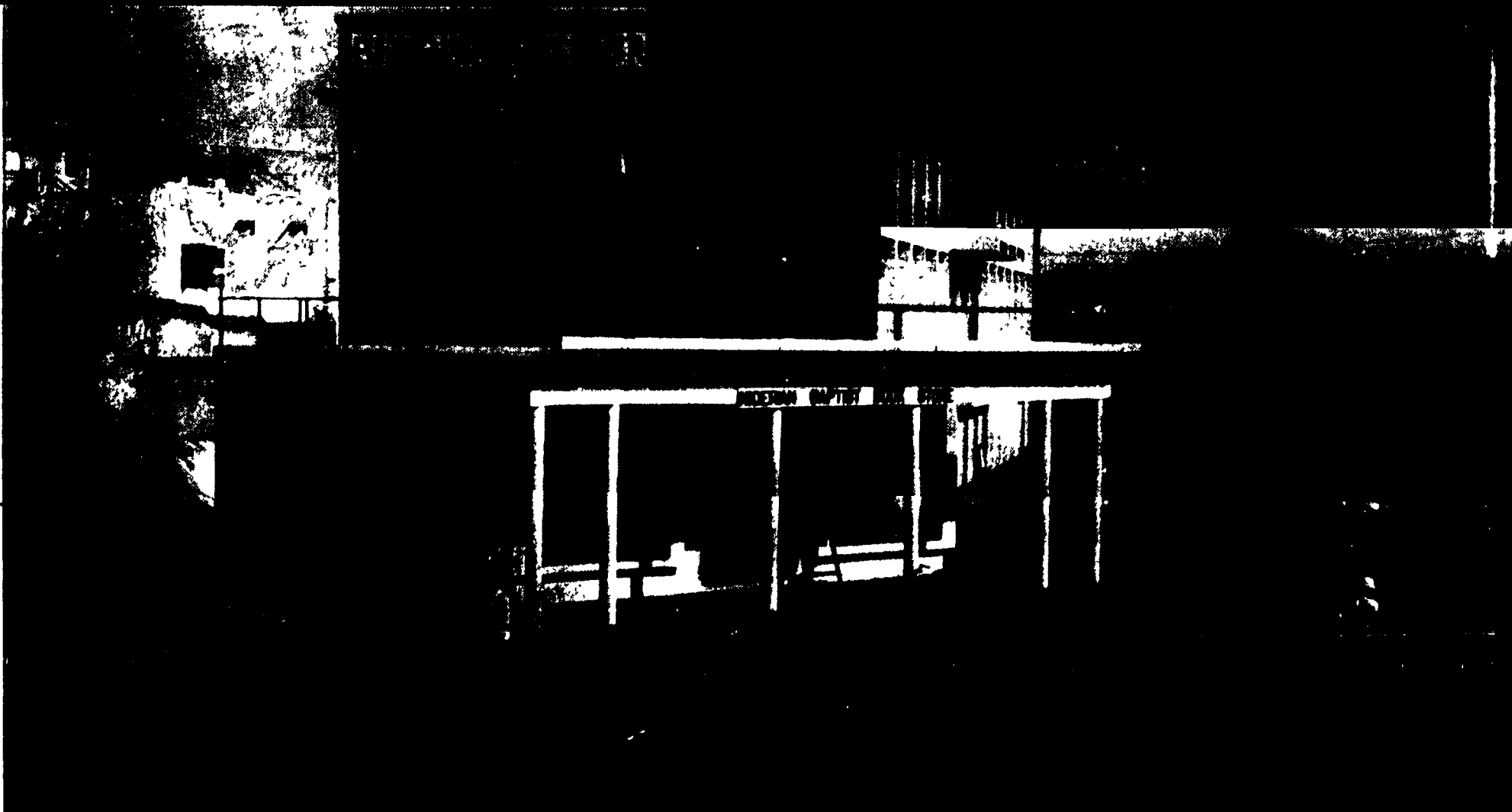
These letters were answered politely. We knew that my brother was as headstrong as the rest of the family and we tried not to offend him. We still hoped that, if we let the situation drift along, he would come to his senses and divorce her. We simply refused to believe that he would ever bring his bride to America, until the news came that little Patti had been born. Then we knew that, one day, our Japanese in-law would visit us in our homes. My brother is the kind of man who would never desert his child.

After receiving news that I had a new niece I wanted to be alone to think. I drove out to the farm where we both had grown up and sat in the car looking over the scenes of our boyhood days. Then I drove to the little country church we had attended years before. I found the door open as it always had been. I sat there for over two hours in deep meditation.

I thought about the letter my brother had written when he told of his marriage. Somehow I knew that he was right. When there are good and bad people in all lands why should one race hate every member of another race? Why should I expect my brother's wife to spend the rest of her days apologizing for having been born in Japan? After all, we killed thousands of their old people, women, and babies when we dropped the atomic bomb. It was possible that many of her friends

(Continued on page 28)





Nigerian Baptist Book Store

The Nigerian Baptist Book Store (above) occupies the entire ground floor of the Baptist headquarters building in Ibadan. There are also branch stores in Sapele and Ogbomosho. A 1957 inventory (right) showed a merchandise value of \$128,680.90. However, the purpose of the business is not to make a profit but to serve the Baptist churches, schools, and individuals in Nigeria. Insufficient space often makes it necessary to check invoices outside (below).



Money and Missionaries

By Baker James Cauthen

WHEN people become concerned about world missions they like to ask many questions in order to have growing information. These questions are always welcomed at the Foreign Mission Board because they indicate an increasing desire for a larger world ministry.

Frequently I receive this question, "Which is needed more, money or missionaries?" Quite obviously the need is for both. The needs are so parallel that it is somewhat like having to answer whether one's right eye or one's left eye is needed more.

The need for missionaries cannot be overstated. Year by year the Missions [organizations of Southern Baptist missionaries on the fields] in thirty-eight countries appeal to the Foreign Mission Board for reinforcements. If we were in a position to appoint five hundred missionaries immediately, there would be a place of service for each one across the world, and still the immediate needs would not be met. We were able during 1957 to appoint 109 missionaries. Our objective for 1958 is 130. We are meeting, therefore, only a fraction of the urgent requests.

The need for money is indicated by the fact that a great deal more is necessary than simply to appoint missionaries, pay their salaries, and send them to the fields. This is clearly demonstrated by the 1956 audit of the Foreign Mission Board. The sum of \$10,539,248.78 was spent on mission fields. Of this amount, however, only \$3,693,512.80 was used for salaries, travel, language study, medical allowances, and other expenses of missionary personnel.

The sum of \$3,322,332.72 was used for construction of churches, schools, hospitals, missionary residences, and other necessary buildings on mission fields. And \$1,355,158.61 was used in direct evangelism, which reinforced weak churches and enabled many programs of evangelism to go forward.

Leadership training, including school work extending all the way from kindergarten through college

and theological seminary, called for an expenditure of \$957,228.17. Other large sums were required for literature, medical work, and other operations on the mission fields.

These figures indicate that although a great deal of money is required for the support and maintenance of missionaries this represents only approximately one third of the total amount spent on mission fields annually. The needs faced are far greater than the resources. Last year it was necessary to let approximately three million dollars' worth of needs wait because funds were not available.

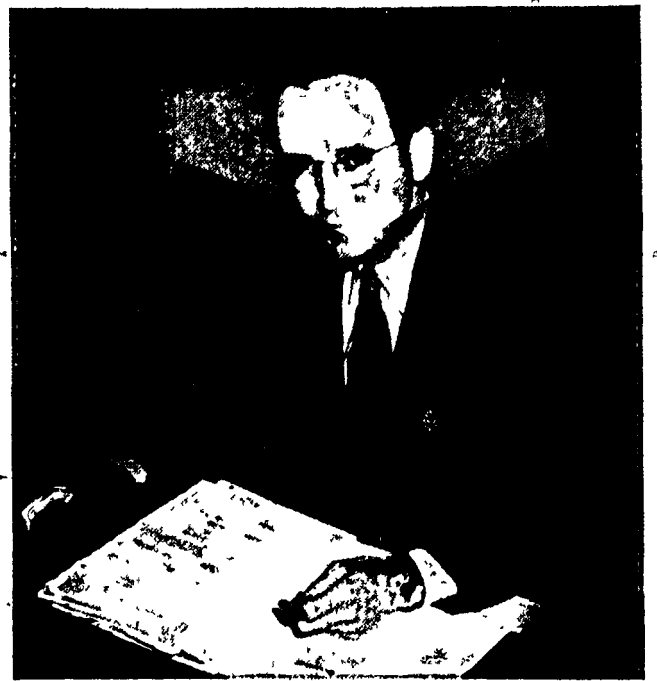
Due to the very great need for missionaries on foreign fields, we follow a deliberate policy of sending all persons who are qualified for appointment. It becomes necessary to let other matters wait in order to do this, but we are fully convinced that it is wise procedure to send the missionaries and make as much other progress as resources allow.

Some people inquire if there is a waiting list of missionaries who would be sent if money were available for their appointment. From the explanation given above, it is evident that we are appointing and sending the missionaries who are available but that this never implies that money is adequate for our responsibilities.

Friends who hear the constant appeals for additional missionaries sometimes wonder why it is ever necessary for candidates to be turned down for appointment.

LONG experience in missionary service has indicated that it is necessary for people who go to mission fields to have sound health and be adequately qualified through spiritual, educational, and emotional maturity for heavy responsibilities which must be faced. Experience in Christian service and fruitfulness therein is a vital preparation for effective work on mission fields.

The demands upon missionaries far exceed those which are customary at the home base. Sometimes people who can function effectively in a normal field of work at home become frustrated and ill, both physically and



Baker James Cauthen

nervously, on mission fields due to the tensions, adjustments, and other realities which are inescapable.

Very few of the people whose applications are considered at the Foreign Mission Board are rejected. Some are deferred in order to get more experience and to work out problems of adjustment which will qualify them for better service. Nobody should hesitate to offer himself for missionary service due to a fear of being turned down. Every application is considered earnestly, prayerfully, and sympathetically. The Foreign Mission Board is actually more eager for the individual to go to the mission field than he is to go himself. Every effort is made to enable the person to come through for appointment.

Sometimes friends wonder why any funds are in hand at the Foreign Mission Board if needs on fields are still unmet. We constantly call attention to the fact that these funds are in three sections. First, there are some funds which are left to us in sacred trust, only the interest of which can be used for mission work.

Second, there are some funds which have been appropriated for specific purposes on mission fields and are in process of being called for as rapidly as possible. Third, there is an emergency reserve fund which is adequate for less than six months of operation. This fund has been created upon the instruction of the Southern Baptist Convention.

Money and missionaries will be increasingly available as we pray and as we lay upon the hearts of people everywhere our Lord's expectations.

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Pastor Javier Castillejos teaches a class on the preparation of sermons from simple Bible messages.



In the religious education course Missionary Chester S. Cadwallader, Jr., demonstrates how not to prepare a Sunday school lesson (left).



He says tools for teaching can be sharpened through study and prayer (center). Above a woman learns her ABC's in the second institute.



A recognition service was held on closing night of each institute and certificates were awarded.

Laymen Study in Guatemala

By A. Clark Scanlon

THE missionaries in Guatemala feel that we have a story worth telling, one that we cannot keep to ourselves. It is a story not so much of what has been done but of what can be done through regional Bible institutes for laymen.

The idea for such institutes is certainly not original with us, and more than likely similar schools are already being held in other of our Southern Baptist mission fields. We gleaned part of our basic plan from books on the indigenous churches in Korea and their Bible conferences; the rest we and the national pastors made up as we went along.

This basic plan involves the following preparations: (1) selecting a central church in an area where a number of churches and missions can send their lay leaders for a week's study; (2) selecting a faculty made up jointly of missionaries and national pastors; and (3) planning a course of study that will be *simple* and *practical*.

The site of our first institute was Escuintla, about thirty miles from Guatemala City, in the hot, rich Pacific coastlands where pineapples and sugar cane grow in abundance. We selected this town for several reasons. It has an adequate church building where there is room for classes and for the people to sleep. The town is readily accessible by bus and train, and it is approximately in the center

of the region we wanted to reach by this institute.

In addition to the registration fee of fifty cents, each participant was required to bring four pounds of beans or corn, or a chicken, or something like that. It gave joy to each person to know he was getting something worth while and paying for it.

The faculty, composed of two missionaries and three national pastors, ate together at mealtimes and discussed the day's progress. There was evidence of one of the sweetest spirits of sharing and working together that we have known on the mission field.

Now, what about the course of study? Remember, we said it must be simple and practical. For Bible study, we began each day with a detailed study of John, following the theme that a person *can* have surety that he is saved and should rejoice in that fact. Then for lessons on soul-winning, three times each day we studied from Dr. Roland Q. Leavell's book, *Winning Others to Christ*, and each afternoon we went out by twos to do personal work. This active service could be called the heart of the blessing of the institutes.

There was also a course in preaching, with two of the pastors giving lessons each day on the preparation of simple Bible messages; and there was a daily practice period in this subject. In the religious education course Missionary Chester S. Cadwallader, Jr., dramatized each day's lesson. One day he came in with the

big machete to say that we must have sharp tools to cut well, and we can sharpen them in study and prayer. Another day he gave a demonstration of how *not* to prepare a Sunday school lesson, followed by one on how to do it. Amidst the laughter, the young people, women, and men learned some good lessons.

Several times during the week we had panel discussions in which the members of the faculty gave their experiences in meeting difficulties in personal soul-winning, explained the best way to visit, and told how to make a teachers' and officers' meeting interesting. This discussion period was also a high light of the first institute.

Our second institute took place down in the hot banana region of the Atlantic coast, in the town of Morales. To stir up interest in this school we used posters made from pictures of the first institute.

The same basic program served for the institute in Morales with one or two outstanding exceptions. In this section we found so many who were unable to read or write that we had a try at some on-the-spot literacy teaching. In the future we hope to use Dr. Frank C. Laubach's system. A second change was a daily Bible story hour, in English and Spanish, for children.

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Whole families joined the group when they went to a near-by village to have preaching service.



A layman listens intently during an institute.



A layman practices what he learned.

An Intermediate girl studies soul-winning.



Remember the Determined Pioneers

Baptist tenets fit the modern age and spiritual needs of the people of Chile, but will we get our message to them? What will the next half-century bring? Perhaps you have the answer. Perhaps you are the answer.

By R. Cecil Moore

OSCAR VON BARCHWITZ was pastor of a Baptist church in Berlin, Germany, when he heard a voice calling him to the far-off land of Chile. With great grief at having to part with his flourishing work, he and his family prepared for the long trip to the south. On arriving in Hamburg, Germany, they found their boat had been delayed. While they were waiting there, cholera struck the family and all three children died in one day. The young wife, also at death's door, was spared.

On the next boat which sailed for Chile the Von Barchwitzes resumed their journey in obedience to God's leading. It was around 1882 when they settled in Valparaíso, Chile, and began sowing the seeds of the gospel at a time and in a place where evangelical services could be held only on private property behind closed doors. About that time the Chilean Government was asking European colonists to settle in the provinces of Arauco, Malleco, and Cautín. Recognizing the valuable services of German colonists in the south, the authorities requested that Mr. Von Barchwitz serve as their agent in bringing in more families from Germany.

Among the colonists who came in 1884 to settle in Contulmo were several Baptist families. Others came later and settled in Púa, Victoria, and Quillem. Philip Meier became the spiritual leader of the group; and, although he was not an ordained minister, he led a sweeping revival among these German pioneers which resulted in the conversion and baptism of a large number of colonists.

Some years later, two young men from the German Baptist church in Quillem, Germán Lichtenberg and a neighbor, became fired with evange-

listic zeal and determination to witness to their Chilean and Indian neighbors. So they went to an Indian "rain feast" near by and carried a saddlebag of Bibles to give to the people. In the presence of the curious crowd, they knelt in prayer before beginning to preach. When they rose they discovered that the Bibles had disappeared. It happened that a girl had taken the saddlebag, thinking it contained bread; so the Indian chief soon had the Bibles returned. The young lay evangelists took their text from the incident and preached on the true Bread of life.

Encouraged by this beginning, they arranged board seats under their saw-mill shed and invited neighbors to come for services every Sunday afternoon. So far as is known, this was the first Baptist preaching in the Spanish language in Chile, and soon a number of people were ready for baptism. The German Baptist church in Quillem received the Chileans into their membership in the summer of 1896. Among those baptized were Juan Antonio Gatica and Abraham and Maniquez Chavez, who, along with Wenceslao Valdivia, were to spear-point the Baptist beginnings in Chile.

Life in the rugged frontier was hard and exacting. The pioneers eked out a crude living as they carved

farms from forests. They had no mission board, not even a church, to back them; but they believed powerfully and readily sacrificed ease, comfort, and the good will of their suspicious neighbors in order to witness to their beliefs.

In 1897 Henry Weiss, a Mennonite of German parentage from Minnesota, arrived in Chile as the first missionary of the Christian and Missionary Alliance. He was able to unify and organize the German Baptists into a coherent body, and at the same time he gave direction to the Chilean Baptists.

A few years earlier, William D. T. MacDonald, a Scotch Baptist, came to the country under contract with the Chilean Government to teach the children of English colonists. Soon the liberal government of Chile was overthrown, and Mr. MacDonald was left penniless, without work, and with a large family in a strange land. He worked for several years as colporteur for the American Bible Society, reaching as far north as Bolivia and Peru. Again and again Mr. MacDonald's life was in grave danger. After it became known that he was an evangelical, there were times when he could not even buy bread. Once he escaped from a trap set to take his

Chilean Baptists celebrated their fiftieth anniversary during the annual session of the Chilean Baptist Convention, January 10-12, in Temuco. One feature of the celebration was an open-air mass meeting in Cajón near the site where the convention was organized in 1908. Special guests for the observance were founders of the convention, relatives of founders no longer living, missionaries, and former missionaries.

life by donning the overalls of a locomotive fireman and climbing aboard the engine with a friendly engineer.

In 1899 Mr. MacDonald became affiliated with the work of the Christian and Missionary Alliance; but about nine years later, due to differences of opinion as to methods, he left this group, carrying with him nearly all the Chileans. Being Baptists, they decided to set up their own Baptist work.

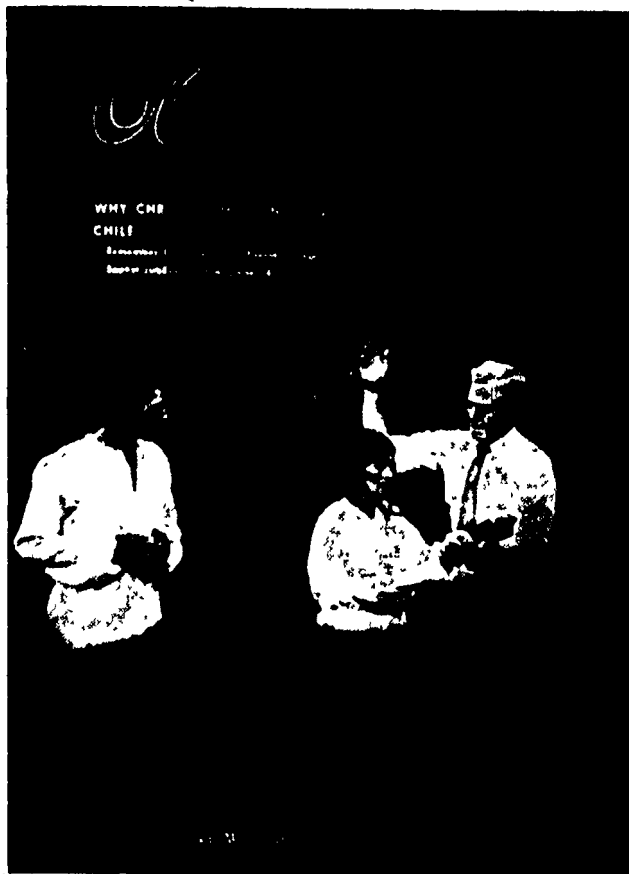
The early years of the twentieth century were extremely hard. The missionary and national Christians walked the forest trails and swam the rivers, carrying the gospel to the frontier people.

A national, Mr. Aguilera, had an appointment to preach one Sunday at a sawmill settlement. The trail from his community to the sawmill crossed many streams which he had to ford, as there were no bridges. When he came to one stream that was unfordable, Mr. Aguilera took off his clothes, tied them on top of his head, swam across the icy stream, and went on his way.

Mr. MacDonald was just as conscientious about meeting appointments. Again and again when the roads were impassable even on horseback, he took off his shoes, rolled up the legs of his pants, and slogged through fifteen miles of mud to preach in Gorcea or Temuco, and that after working the week-days on his homestead in Freire!

This was the moral fiber of these frontier Baptists. They had little formal training. (Mr. Aguilera learned to read after beginning to preach.) They knew nothing about Sunday schools or youth or women's work, but they had the power and joy of the gospel. The people—priest ridden, ignorant, and superstitious—heard a revolutionary gospel that changed their lives. Unaided by a mission board or any other outside help, these hardy pioneers won by the power of their triumphant faith.

Mr. MacDonald wrote to Dr. William B. Bagby, pioneer of Baptist work in Brazil, telling of the possibilities and trials of Baptists in Chile; and Dr. Bagby read the letter at the organizational meeting of the Brazilian Baptist Convention. The Brazilian Christians enthusiastically raised funds and sent him to visit Chile, where he aided Mr. MacDonald and the Chilean pastors in organizing the Chilean Baptist Con-



THE COVER: "Go ye therefore . . . baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." In this month's cover photo Dr. R. Cecil Moore carries out part of the Great Commission near Curacautin, Chile. Chilean Baptists reported 587 baptisms in 1956 (the latest report available), bringing the total membership of the 69 Baptist churches to 6,558.

vention in 1908. Representatives from six churches with a total of about five hundred members entered the new organization.

What have these fifty years, 1908-1958, brought to the Baptists of Chile?

In 1914 the Foreign Mission Board of the Southern Baptist Convention began sending small sums to aid in paying national pastors; and in 1917 the Board named its first missionaries to Chile, the William Earl Davidsons. The Davidsons arrived to find only the few Baptists scattered around Temuco. Baptists had no schools, no Woman's Missionary Union, no youth organization, no book stores. Their national Baptist paper was a four-page leaflet printed only occasionally. They did not possess a single building or a yard of ground. But they had a vision and a message.

Mr. Davidson set to work carrying the Baptist testimony to various centers, beginning in the capital city, Santiago. Soon he was able to organize the First Baptist Church there and, two years later, the Second Baptist Church.

The R. Cecil Moores arrived in

Chile in 1919 and, after a few months of study in Santiago, chose Concepción as their field of work. Miss Agnes Graham was the next missionary to arrive, having been appointed for the specific task of opening a Baptist school in Temuco. The Joseph L. Harts transferred from Argentina where they had done fifteen years of pioneer work.

In the following years others arrived—Cornelia Brower, Anne Laseter, and Marjorie Spence to assist in the new school in Temuco and the W. Q. Maers and the James W. McGavocks to do general evangelistic work. Ground was purchased and a building set up for the school. And a fairly adequate church building was located on a central corner.

Mrs. Hart and Mrs. Moore began organizing the women both in the local churches and on a national basis; and Miss Graham and a national Christian, Ricardo Alvarez, did the same for the young people. Dr. Moore started a Baptist book store in his home and Mr. Hart made the Baptist paper into an attractive and efficient organ of the denomination. The work expanded rapidly; new churches were organized in many different areas.

In 1920, a Bible institute for training pastors was begun in the MacDonald's home in Temuco. This was the forerunner of the theological seminary now located in Santiago.

From the beginning missionaries placed responsibility upon the Chilean Baptists. A co-operative board was formed to enlist and direct the churches within their own independence. This board has been eminently successful. Formed of members named by the national convention and those named by the Mission, they have worked well together. I have never seen the board divide along national lines on any question.

Similar boards have been organized: the building and loan board for aiding churches in securing properties with their own resources, the education board, the seminary's board of trustees, the publication board, and the W.M.U. executive committee. All are composed of both Chileans and missionaries.

All the executive jobs in the convention are in the hands of the Chileans. For many years the president of the convention has been a Chilean. The president of the seminary is

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Baptist Jubilee in Chile

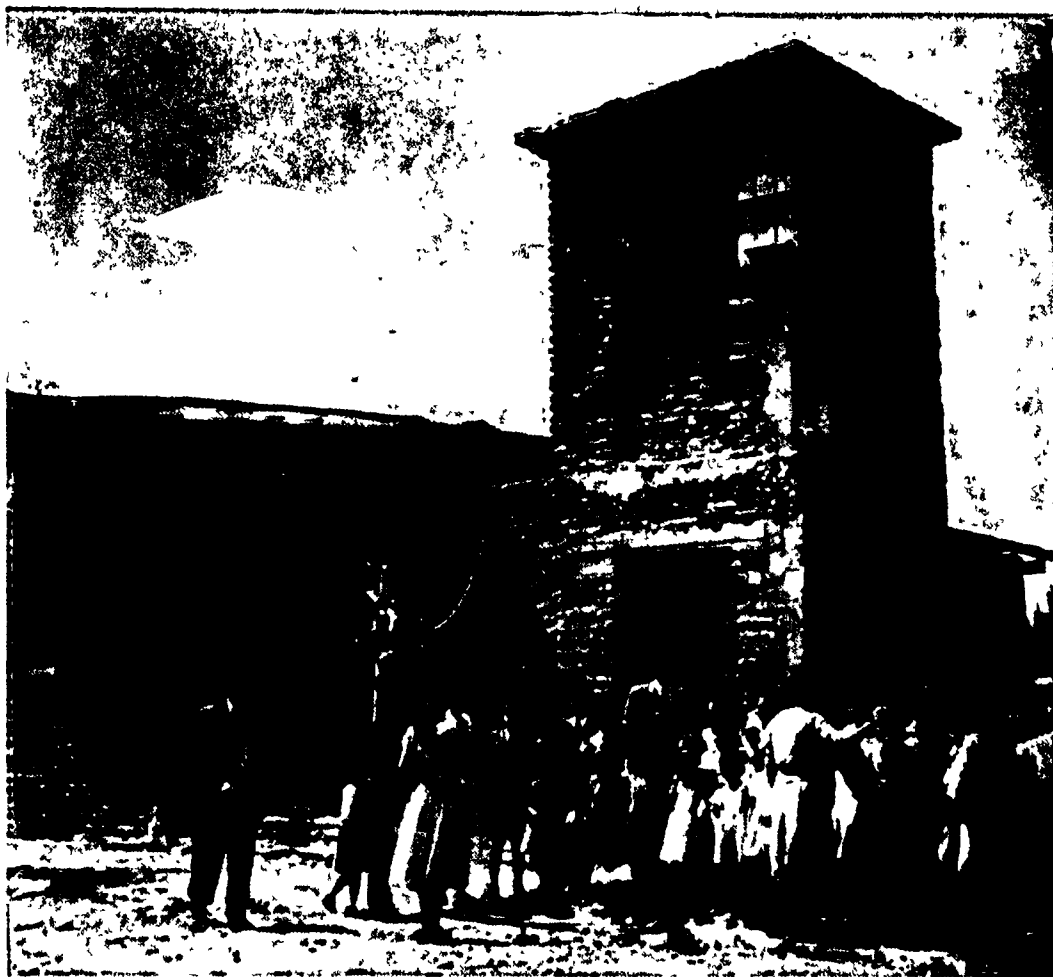
The Chilean Baptist Convention was organized in 1908 with six churches comprising a total of about 500 members. Pictured at top left is a session of the 1956 meeting of the convention. At the end of that year there were 60 Baptist churches with a total of 6,558 members. Some of the churches meet in modern buildings, such as First Baptist Church of Santiago (center left) or First Church of Antofagasta (bottom left), while others meet wherever they can find space, such as First Church of Chuquicamata (top below) or Fourth Church of Temuco which was organized in the home shown at the bottom.





First Church, Temuco, which now meets in the building at left above, rented a former wine cellar for its original or early meeting place. After the church moved, the wine cellar was again put to its original use (right above). Many of the churches, such as Second Baptist of Santiago (left below), sponsor missions; in all of Chile there are 185 out-stations. Pastor and Mrs. Manuel Gaete, of Second Church, are shown with their family at right below. At center right is La Legua Church, of Santiago.

(Continued on next page)



EDITORIALS

Baptist World Alliance Sunday

Baptist World Alliance Sunday will be observed by Baptist churches and other Baptist organizations around the world on February 2, 1958. Many Baptist groups from 101 countries constitute the world fellowship of Baptists. The members of these groups now number about twenty-two million.

"Once again Baptist World Alliance Sunday reminds us of our growing worldwide fellowship, one in our love for our Lord, our common faith, and mutual concern one for another," says the official message released by the officers of the Alliance. "It is a day when Baptists of the world meet as one before the throne of grace in prayer and consecration."

The observance of Baptist World Alliance Sunday will afford each pastor and every church an opportunity to make several emphases:

1. This will be a very appropriate day to give something about the history of the Baptist World Alliance. *Baptist World Fellowship*, by Dr. F. Townley Lord, is a short history of the Baptist World Alliance and is now available in the Baptist Book Stores. This book is an excellent source for information to be used on Baptist World Alliance Sunday.

2. The day will also afford an opportunity to tell of Baptist World Alliance meetings held recently and of those being planned.

The Baptist World Alliance executive committee held its 1957 meeting on the campus of McMaster University in Hamilton, Canada, August 29-30. Nationals from fourteen countries were on hand for this meeting; all sixty-five positions on this committee were filled either in person or by proxy.

Then, too, five Baptist World Alliance commissions—religious liberty, evangelism, world missions, Bible study and membership training, and doctrines of the church—met on this same campus August 26-28 to study Baptist work in our day. More than one hundred members and special guests participated in these discussions. Two of these commissions set up programs to assist Baptists of the world in effecting methods and programs of evangelism and membership training.

Another meeting of significance was that of the administrative committee of the Women's Department of the Baptist World Alliance, October 31-November 2, 1957. This gathering was held at Toronto, Canada, and included the officers, continental chairmen, and women members of the executive committee of the Baptist World Alliance.

Immediately following this meeting the North

American Baptist Women's Union held its second continental assembly in the Yorkminster Baptist Church of Toronto.

The meeting for which much planning was done last summer is the Fifth Baptist Youth World Conference to be held at Toronto, Canada, June 27-July 2, 1958. The presentation of the theme of this conference, "Christ for the World—Now," will concern the Baptist youth who will attend from many of the nations where there are Baptist organizations. The committee responsible for this conference suggests the following "things you should do now":

- (1) Make plans to attend. (2) Help sponsor an overseas representative. (3) Arrange a caravan from your area, if possible. (4) Send your suggestions for the program and pray for the conference planners.

June 26-July 3, 1960, is the date for the meeting of the Tenth Baptist World Congress. It is not too early to begin planning to attend this congress in Rio de Janeiro, Brazil, one of the greatest centers of Southern Baptist foreign missions.

3. Baptist World Alliance Sunday may also be used to call the people of your church to fervent prayer for the Baptists of troubled lands, some of which are Romania, Hungary, Russia, and China.

Baptist World Alliance Sunday may, therefore, be observed with much profit to all Baptists around the world.

Sputnik Phobia

On October 4, 1957, Russia launched Sputnik I and became, therefore, the country to send man's first artificial moon into outer space.

All people of the world, except a few in Russia, were taken in the greatest of surprise. News that United States scientists had launched such a satellite would have created surprise enough; but to learn that Russia had scored this remarkable achievement all but overcame the Western world.

To those of us who have scoffed at the space ships of the comic writers and have explained to youngsters that these were the drawings of people with wild imaginations, a second thought is now a stern necessity. The space age is now upon us and it could be that Dr. G. Edward Pendray, noted rocket authority, was right when he wrote, "The human race stands today on the brink of its greatest adventure since the finding of fire." Whether we like it or not, we are all part of this new age and we must reorientate our thinking in the new context in which we find ourselves.

The realization that a satellite was encircling the globe in outer space at eighteen thousand miles per hour could not fail to produce great surprise and disillusionment; but the most characteristic reaction has been more than surprise. It has been fear of the first magnitude.

And this is the point at which the greatest measure of damage has been done. According to many reports, the smaller nations near Russia have been so impressed they are already becoming even more amenable to the dictates of the Soviets and less concerned for revolting against them. The Western bloc of European nations has become so frantic that fear of Russia on the one hand and disdain for America for letting Russia produce the first satellite on the other have produced an instability heretofore not prevalent in that area. Here in America, our missile development programs have been denounced by some and defended by others. But chastisers as well as defenders have displayed one common reaction, and that has been fear. Fear has not only pervaded the authorities; it has flooded the populace.

But should any such discovery paralyze us all with fear? Let us accept this achievement, even of the Russians, with serenity and give ourselves to those things about which we can do much. After all, "herein is our love made perfect, that we may have boldness . . . because as he [God] is, so are we in this world. There is no fear in love; but perfect love casteth out fear. . . . He that feareth is not made perfect in love" (1 John 4:17-18).

Our Diminishing World

The world is, and has always been as far as we know, about twenty-five thousand miles in circumference at the Equator. But, paradoxically, it has been getting smaller—first very gradually, then at a bit faster pace, and now at a tremendous clip.

To Marco Polo it was a long and arduous journey to China and back; to Columbus and Magellan it was a long way across the Atlantic and around the world respectively.

It took J. Lewis and Henrietta Shuck a year to get to China, but missionaries sailing exactly a century later arrived at the same point in thirty days. Now missionaries can fly to the same area within thirty odd hours.

Not long ago U. S. jet planes circled the earth in forty-five hours and we all acclaimed this a remarkable feat. But now a satellite can whirl about the earth at a speed of eighteen thousand miles per hour.

Telephone and radio have brought areas and persons, once years or months or even days apart, within a second's reach. The world, therefore, has diminished remarkably. The most sobering fact about all this rush and globe-encircling speed developed in the last few months is that it has not been done to speed

the gospel around the world. Bombs and missiles are the precious cargo that necessitates such speed.

Southeast Asia

With the exception of Thailand (Siam), every country of Southeast Asia was until a few years ago the colony or possession of some Western power. Indochina belonged to France. The Philippines was a territorial possession of the United States. Burma and Malaya were vassals of Great Britain. Indonesia was the very lucrative colony of the Netherlands.

Now this has all been changed. One by one, and almost simultaneously, these territories have become sovereign states and are now the captains of their own political states. This precipitous transition in Southeast Asia has been little short of political and social revolution. Even the economic changes have been phenomenal in many areas and instances.

These "new born" states have either been cut loose or have cut themselves loose from their old moorings. Responsibilities have either been assumed by national leaders or have been entrusted to them by elections. Some of these new nations have made more political and economic progress than others; but some have experienced continuous struggle in their efforts to keep their political equilibrium and economic solvency.

This year Southern Baptists will be devoting their foreign mission study to "Southeast Asia—New Nations of Promise." This will afford us an opportunity to learn more about the different racial groups of that area. To help with our study we can secure a list of the better books and either check them out of the library or purchase them. We can read magazine articles and pamphlets that deal with Southeast Asia. It would also prove most rewarding if we could hear speakers, and especially our missionaries, discuss these peoples and their countries.

The Foreign Mission Board is preparing five books and other special pamphlets and materials in order to make it possible for every Southern Baptist who wishes to use these to learn more about the needs of these people.

Moreover, in the light of the knowledge gained and the needs discovered, let us be ready to respond with our money and missionaries in a larger effort to "disciple" these nations.

★ ★ ★

The customs official was about to charge the new missionary several dollars' worth of duty on a typewriter she was bringing into Nigeria. When he learned that she was a missionary teacher he said: "Oh, I will not charge you duty. I salute you for coming! Welcome! Welcome! I salute you for coming to teach my people!"—T. KEITH EDWARDS, *missionary to Nigeria*

FOREIGN MISSION NEWS

Argentina

Tangible and Intangible Results

Nineteen Baptist pastors and one layman from Mississippi visited South America last fall and saw 536 persons make professions of faith in Christ as they preached. Of these, 501 made their decisions during an eight-day preaching mission in Argentina; the rest were won as the men stopped in other countries on their way to and from Argentina.

The Mississippians were led by Dr. Chester L. Quarles, executive secretary of the Mississippi Baptist Convention, and the Argentine campaign was under the direction of Missionary James O. Watson.

Mr. Watson reports that altogether the men conducted 236 services in the eight days they spent in Argentina. They spoke on the radio, to university groups, in the churches, and in rented auditoriums. Some people heard the gospel for the first time and accepted it.

Besides preaching the gospel, Dr. Earl Kelly, of Holly Springs, spoke to a capacity crowd in a rented auditorium in Paraná for an hour and 40 minutes on Baptist principles of Christian liberty. In Mendoza, where Dr. S. R. Woodson, of Columbus, conducted five services, there were 119 professions of faith, 71 dedications, and a total attendance of 2,256. And Rev. John McDonald, of Monticello, preached to an average of 458 persons for six consecutive nights in a rented hall in Buenos Aires.

Layman Owen Cooper, of Yazoo City, was impressed with the singing of the people and said the Mississippians had learned a lot from the Argentines. "They do some things better than we do," he said. "They are willing to make greater sacrifices for the church and seem to be closer to their church and its program than we are."

Mr. Watson says the preaching mission accomplished several things in Argentina in addition to the tangible results of the conversions. "It contributed to a better understanding and a deeper appreciation for Southern Baptists and their pastors," he says. "The prestige of Baptist work was strengthened, as was the 'good-neighbor' policy between the Americas.

The visit brought revival and renewed vision to our churches.

"Too many visits of this type to any one area would not be wise, but one every five years could contribute much to the national work as well as give insights into mission work to the visitors."

Commencement

Dr. Frank K. Means, the Foreign Mission Board's secretary for Latin America, was one of the featured speakers at the commencement exercises of the International Baptist Theological Seminary, Buenos Aires, Argentina, in November. Nine students received diplomas or certificates.

In connection with the graduation services two plaques were unveiled in the foyer of the main seminary building. One of the plaques contains historical dates pertinent to the seminary, while the other says that the seminary is consecrated to the glory of God and to the theological preparation of Baptist men and women.

Brazil

Successful Experiments

Three experimental meetings, two in the treasury department building and one in the covered stadium which

will be host to the Baptist World Alliance in 1960, highlighted the third simultaneous evangelistic campaign conducted in Rio de Janeiro, Brazil, last fall.

Approximately 800 people professed faith in Christ during the month, although the campaign was held during the height of the Asian flu epidemic, which closed dozens of schools. Seventy-two of Rio's 111 Baptist churches participated in the crusade.

In an attempt to take the gospel message to the very heart of Rio, the planning committee secured permission to use the main auditorium in the treasury department building downtown and evangelistic meetings were held there twice, at 5:30 p.m., the time most businesses close. "These meetings were characterized as highly successful experiments which will undoubtedly be repeated in the future," reports Missionary Gene H. Wise.

The largest meeting of the crusade was the one held in the stadium. This was attended by approximately 12,000 people although it was held during the week in which a reported 20,000 children were out of school because of flu. The following week a meeting in the stadium was cancelled by Government order.



The choir of Seinan Gakuin, Baptist university in Fukuoka City, Japan, had dinner aboard the USS "George Clymer" after singing for the ship's worship service. Navy Chaplain M. J. Bouterse writes: "My men noticed the difference Christian influence has made on these Japanese young people."



Plans for the Baptist center in Nairobi, Kenya, are discussed by Karam Singh, foreman for the contractor, Davis L. Saunders, missionary, and Mr. Mundy, assistant to the architect. The wall in back encloses the adjacent market. (See story in Foreign Mission News.)

Also five major open-air rallies in different parts of the sprawling capital were promoted by the campaign committee, and many smaller open-air meetings were held by individual churches.

According to Rev. J. Reis Pereira, head of the campaign committee, 32,000 posters were placed throughout the city and 150,000 leaflets, containing the addresses of all Baptist churches, were distributed. In addition, publicity was given to the crusade over the daily Baptist radio program which is transmitted in Rio and other centers.

Chile

Possibilities in Radio

Missionary R. Cecil Moore and his two helpers with the Baptist Hour in Chile, Juan Herrera and Armando Medina, attended a radio conference in Quito, Ecuador, in the fall.

The first week was dedicated to the radio directors' conference, and discussion concerned the many problems of reaching the Spanish Americans by radio. A second week was given to a radio workshop, which dealt with more technical problems: the production of programs, how to secure better music, relations with the commercial stations, follow-up techniques, study courses, et cetera.

"We agreed that we are doing something," Dr. Moore says, "but in proportion to the enormous possibili-

ties we are barely touching the hem of the garment. Other agencies are using advanced techniques and large sums of money to reach the masses for other things. We must awaken to the present opportunity and literally 'buy up the time.' The Catholics are going all out for radio. We must use it and use it well or we will lose by default."

East Africa

Mission Buildings Begun

Construction has been started on residences for the two missionary families in Mbeya, in the Southern Highlands Province of Tanganyika, and the building for the 50-bed tuberculosis hospital will soon be started.

Establishing the medical work are Dr. and Mrs. Jack E. Walker. Rev. and Mrs. Samuel A. DeBord are beginning an evangelistic ministry, having established preaching points in the villages and trading centers surrounding the hospital site. Mr. DeBord preaches regularly with the assistance of an interpreter, Willy.

A mobile public-address system has helped in this ministry, reports Rev. Earl R. Martin, publicity chairman for the Baptist Mission of East Africa. "When the people hear songs in their own tongue they run from distances near and far to hear this new sound," he says. "Then they stay for the ser-

mon which they can hear much clearer than before. Even those in the market place who evidence no interest can also hear the message of Christ proclaimed."

This work has already brought a number of new believers, and Mr. DeBord and his interpreter meet with these converts twice a week in an inquirers' class to prepare them for the joys and responsibilities of the Christian life.

Moslem Chief Favors Baptists

Mombasa, Kenya, has become the hub of an active evangelistic work under the sole efforts of the missionary couple, Rev. and Mrs. James E. Hampton.

In the near-by village of Kisauni (Kee-sah-oo'-nee) services are conducted every Sunday. People are attracted to the meetings by accordion music played by Mrs. Hampton. Then Mr. Hampton brings a gospel message through his interpreter.

The attendance in this predominantly Moslem village averages around 50 each week. The Moslem chief has shown favor toward this ministry and has promised to help secure property in the village for a building.

In the home village of the interpreter, Morris Wanje, 30 miles away, another preaching station has been started. At the first service there were
(Continued on page 32)



At the formal opening of the Hong Kong Baptist Chapel (English speaking) on November 3, Missionary Charles P. Cowherd led the congregation in reading Psalm 90, the Scripture passage used by Rev. J. Lewis Shuck in opening the first Baptist chapel in Hong Kong in 1842. (See story in Foreign Mission News.)

Conditions of Answered Prayer

By J. R. Saunders

THERE is no question about the importance of prayer. This is seen from the teaching and example of Jesus Christ, "Men ought always to pray, and not to faint." It is also seen from Paul's motto given in a letter to the early Christians, "Rejoice always; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you-ward" (ASV). The more important question is how our prayers may be answered. I give a few of the conditions:

1. We must get rid of iniquity in our hearts. "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18).

2. We must first forgive and be reconciled. "For if ye forgive men their trespasses, your heavenly Father will also forgive you" (Matthew 6:14).

3. We must pray in Christ's name, that is, we must be one with him and his purposes. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13).

4. We must abide in Christ and let his words in us control us fully. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

5. We must have faith and doubt nothing. "Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done" (Matthew 21:21).

6. We must be one with each other and one with Christ. "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matthew 18:19).

7. We must pray in the Holy Spirit. "For we know not what we should

pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Romans 8:26).

8. We must keep God's commandments. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 John 3:22).

Let's examine the last condition more closely. This positive statement assures that our prayers will be answered if we meet the conditions. We need to consider four fundamental commandments given by Christ:

1. "A new commandment I give unto you, That ye love one another; as I have loved you" (John 13:34). Paul makes it plain that we may be ever so eloquent, give away all we have, burn our bodies, but if we have not love all will be in vain. We must love one another as Jesus Christ loved us. This will make us one as we labor for him that all men may believe.

Lack of this unity in Jesus Christ makes us weak and faltering as we face the evil forces of this world. We may pray till doomsday, but if we have not Christ's love for us in our hearts leading us to love one another our prayers will not be answered. We

can agree that this commandment is fundamental for Christ's ambassadors.

2. After his resurrection Christ gave a commandment to Peter at the breakfast by the seashore, "Lovest thou me more than these? . . . Feed my lambs" (John 21:15). I believe the word "love" is the key to the meaning of this command. Jesus asked Peter if he loved him with divine love, the highest type of love; but Peter's answer implied the second type of love, love of friend for friend, family for family, et cetera. Christ was not satisfied with Peter's type of love.

If we loved Jesus Christ with the love whereby God loves us in Christ Jesus, we would love all peoples and classes with the same degree of love. We would love Christ more than things; for Jesus must have meant by "these" the material things that they had before they had him, the fishing tackles they used when they lost hope and went fishing. Our whole Christian program is suffering terrifically because we still love "these" (things) more than we love Jesus Christ and the work of his kingdom.

3. Another commandment which Christ gave after his resurrection is "wait for the promise of the Father, which . . . ye have heard of me"

A Year of Prayer!

A year of prayer for world evangelization! A few years ago we thought of a day of prayer. Then a week of prayer each for state, home, and foreign missions. And now, a YEAR of prayer for world evangelization. How broad in scope! It will include Korea and our work among the Chinese there. Our main prayer request at present is for a Chinese pastor to help us. The Lord has blessed our ministry by giving us interested, hungry souls. A few men, many children, and a large number of women come to the three services on Sunday. A smaller number come to prayer meeting on Wednesday. The seed is being sown and the response encourages us. Pray the Lord of the harvest to send us a pastor to work with us now, and to take the responsibility when we retire next July. Another outstanding need is for a missionary couple to give years of service among the twenty thousand Chinese in South Korea, of whom less than 1 per cent are Christians.—SARAH (MRS. EARL) PARKER, missionary to Korea

(Acts 1:4b). This command is exceedingly important. We go forth in his name, but we must have the endowment of the Holy Spirit to make us dynamos of conquering power as we labor on foreign fields and in all places.

No doubt one of the most subtle, diabolical foes of all time for Christianity is Communism, crude Marxist materialism denying all spiritual power and spiritual things. As we face this greatest enemy of all time, we must have divine power, the anointing of the Father, if we are to be sure of complete victory. All other equipment—wisdom, talent, education, great personality—may be greatly used if we first have the Holy Spirit to lead us into all truth and to make Christ real to us and to those who hear us.

We cannot labor successfully if we do not follow this command and tarry until we have the Holy Spirit to empower us for the work whereunto God has called us. The more I see of the world's conditions, the more I know that this is necessary if we are to preach the everlasting gospel meant for all peoples. So many have not yet heard because we have not followed fully the Holy Spirit's leading and witnessed for Jesus Christ regardless of the difficulties, dangers, and hardships.

Paul was fully guided by the Holy Spirit when he made it his aim to preach the gospel where Christ had not been named. The same Holy Spirit that led Paul is leading us if we are truly subservient to his control, leadership, and empowerment. If we would make our aim that of Paul's, to preach the gospel where Christ has not been named, it would revolutionize our whole mission program abroad and all our work in the homeland.

4. "Go ye therefore, and make disciples of all the nations" (ASV) is called the marching orders of Jesus Christ, his farewell message. This command should and must dominate all our plans at home and around the world if we expect his "all power" to be with us to conquer refined materialism in our homes and churches and aggressive, atheistic, totalitarian, enslaving, Marxist materialism in Asia.

We ought to examine ourselves fully and see if we are duly emphasizing these four fundamental commands given by Jesus Christ. Com-

Teach Us to Pray

Christian prayer is the expression of our love to God, the anointing of our hearts to respond to his love, the longing to experience communion with him through Christ our Saviour. Through prayer we feel ourselves into the light of God's presence. We cannot pray without being reminded of our experiences of his providential guidance, his redeeming grace, his tender mercies in our disappointments and sorrows, and his supply of strength for every responsibility that his love impels us to accept in the service of his kingdom. Prayer creates in us a new understanding of God's power and purpose to bring many sons to glory through the sufferings of our Saviour. Thus we are led to want to follow his purpose for our own lives. Lord, teach us to pray!—A. R. CRABTREE, missionary to South Brazil

bined, they become the very cornerstone of the kingdom, and they should ever be the basis of all our labors at home and in all lands. To minimize or neglect even one of them makes us weak and faltering in this present world-encircling crisis, but to follow the four fully will mean that we will ever go forth conquering until all the peoples of this earth will hear the everlasting gospel.

Godless Communism may be our greatest foe, but our greatest danger is our selfish local programs emphasizing our own comforts and material pride. Dr. E. S. James gives us in the *Baptist Standard* these warning words:

"In 1948 Southern Baptists gave a total of \$155,574,504 to the Lord's work. That year they gave 19.7 per cent of the total, or \$30,605,598, to all mission causes. Since then the total gifts have risen year by year until in 1956 they reached \$372,136,675, but the percentage allocated to missions has been reduced to 17.5 per cent in the past year [1956]. At no time since 1948 has the percentage been as high as it was nine years ago. If the percentage of 19.7 established in 1948 had been maintained through the nine years the total given to missionary work would have been \$48,671,736 more than it was. These figures are taken from a report from the department of statistics of the Sunday School Board in Nashville.

"God has allowed Southern Baptists to grow and prosper during the last ten years, but too many of them have grown selfish. The more money the churches have received, the less percentage they have given to worldwide work for Christ. It just is not good. In fact, it is bad. . . . The churches have spent too much on

themselves. . . . All expenses of operating the work of a church have increased, but expenses have not increased in proportion to our total gifts."

The desperate suffering of the hungry, diseased, lonely, and forlorn in chaotic nations of Asia, especially in Korea, has become worse. In 1956 Southern Baptists in the homeland gave only \$67,122 through the Southern Baptist Relief Committee for overseas relief. Yet we say distress and suffering know no bounds and that with God the needs of the people are not confined to race, color, or class. What a glorious day would dawn on us if these things were really true in our actions. With Christ discipleship meant self-denial.

"If ye love me, ye will keep my commandments [these four]. . . . If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:15, 23 ASV). Absolutely nothing will take the place of full obedience to Christ's commandments. "Why call ye me, Lord, Lord, and do not the things which I say?"

Near the close of his epistles, Paul writes: "Suffer hardship with me, as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier" (2 Timothy 2:3-4 ASV). The natural laws in the world we cannot disobey, neither can we disobey the spiritual laws and remain joyful, victorious Christians.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Prayer Changes Prayer as Well as Object of Prayer, Says Missionary

Daniel R. Cobb
Cholburi, Thailand

THERE are many wonderful things about the Christian faith. We even have within our reach the "all power" with which to work wonders. Like persons who have come into wealth suddenly or have had some other remarkable and happy event occur in their lives, we Christians must keep telling ourselves that these wonders of our faith are true.

Let me tell you about Ajahn Sauat Saranggun. One evening following an evangelistic service at the chapel in Cholburi, I was standing on the side of the street talking to some men about Christ when a distinguished man came up. Upon hearing the subject under discussion he began to brag about his knowledge of religion, claiming extensive knowledge of five. He said he was still looking for the one true God. I told him if he really meant that to come back the next morning and we would talk about that God. Though drunk, he agreed.

Ajahn Sauat, a forty-eight-year-old professor of French and English, had attended a well-known Catholic college. The next morning when he arrived he brought some eight or nine of his students, all in their late teens. He listened to my presentation of the simple plan of salvation. There was no boast of knowledge, no arguing; he simply listened attentively, accepted the portion of Scripture I gave him, and, after prayer with me, promised to return on Wednesday evening for the prayer service.

When he arrived on Wednesday I was alone, waiting for the Christians to come. I had been praying hard, with faith, that the Holy Spirit would convict him of sin. As he approached me I saw tears in his eyes. "I am a very bad man." Those were his first words. After reading a few passages of Scripture together, we knelt in prayer as he confessed his sins and called upon God for forgiveness.

He asked to give his testimony in the service; and without hesitation or embarrassment he acknowledged his newly found Saviour before those younger ones who were older in their Christian experience. This was not easy, especially in Thailand. Of course there were and still are problems. But the point is that a prayer can bring results, and Ajahn Sauat still needs our prayers.

The wonder-working power of prayer is unlimited! Before the work of Christ can make the progress we desire in Thailand, there must be a separation of state

and religion. Buddhism is the state religion; therefore, I'm praying for a complete separation! Perhaps if you would join in the prayer it would come quicker!

A great Christian once told me we should be more specific in our prayer approach. Join me and others as we pray for this specific thing. I believe that without government support Buddhism in Thailand would soon fall apart. Esther was joined in prayer for three days by those who served God, and the national affairs were all changed. It can happen here, too!

But there is another wonder that will be accomplished if you join in such prayer! A wonderful change will take place in you. Those with experience know that prayer brings a real change in the prayer as well as results in the lives of those for whom we pray.



"Good Moral Life" Barrier Broken As Man Accepts Christ as Saviour

James W. Bartley, Jr.
Montevideo, Uruguay

IN THE BAPTIST church in Montevideo, Uruguay, where I serve as pastor, we have had a number of baptisms, good attendance in Sunday school and worship services, record offerings (exceeding our budget by 25 per cent), and some very outstanding conversions. I would like to tell you about two of these conversions.

After having heard the preaching of the gospel for sixteen years, Mr. Earnest Angelone, husband of one of

NOT long ago, to our astonishment, a family had court on the men's ward in the Baptist hospital. It was routine when someone said, "The police want to see Patient Number 28"; but we were surprised when the following filed in, in order of their importance: the judge, clerk, and four policemen with a man handcuffed between two of them. The judge was given a chair, the clerk a bench, and the policemen and prisoner stood. We were especially impressed with the caution of the police concerning their charge. They told us that they would have to take his place in prison if he should escape. The proceedings were brief. The day before, the prisoner had shot Patient Number 28, his uncle, in the leg. They reached a solution, and the hospital staff and the other patients enjoyed seeing court held.—Anne Dwyer, missionary to Gaza.

the active women of our church and a prosperous businessman, was finally brought to an experience of salvation. The members of our church had continually prayed for him for at least fifteen years. His wife had, on several occasions, spent the entire night praying for him. I had witnessed to him many times but he always took refuge in his good moral life.

The day following our recent revival the visiting evangelist and I were in Mr. Angelone's home. It was a regular working day but the Lord had arranged for Mr. Angelone to be there. The visiting evangelist spoke to him and then the three of us got on our knees and prayed.

When we got up I didn't have to ask him if he had accepted the Lord. His face was radiant and there were tears in his eyes. I was aware also that my cheeks were moist. Spontaneously, we hugged each other; for now we are more than friends, we are brothers in Christ. Mr. Angelone has given a thrilling testimony before the church and he will soon be baptized.

Recently, at the close of the evening preaching service, a handsome young man came forward as I extended the invitation. It was the first time Victor had attended and, since many first-timers make decisions and never return, I was not too hopeful. But the following Sunday he came again and after the service he related to me this experience.

Early in the afternoon of the Sunday he accepted Christ, he and his friends went to the car races. He felt ill at ease and could not enter into the spirit of the group. Returning to the city they all went to a bar to get drinks. Still Victor felt a strange dissatisfaction. He went home with the intention of going to bed early.

As he arrived home (about four blocks from our building) there suddenly came upon him a great desire to attend our services. Knowing that a neighbor is a member here, he went to him to ask when the next service would take place. The neighbor invited him to the evening service and Victor came. He opened his heart to Christ, finding complete satisfaction for all his unrest, and recognized that through the entire day the Lord had been leading him step by step to that decision.

The day after his decision he remained in his office during the noon hour to witness to a friend. He has finished one year of college. Having studied English ten years, he speaks it very fluently. He now feels strongly that the Lord is calling him to the ministry. He also will be baptized soon.



Flour decays in the yard of the factory just across the wall from the home of Missionaries Lorene Tilford and Mary Sampson. Flour is in pools and in sacks on the rocks.

me for your prayers concerning the factory next door to our house. In this letter we want to tell you a little more about the matter and about answers we have had to prayer.

The situation has not been changed physically. In fact, the factory, which makes sodium monoglutamate powder, has built a mill to manufacture their own flour. However, though this noisy mill has been completed the owners have not been able to run it for even one whole day. We believe this is the result of the Lord's restraining hand.

Before each student meeting, when we expect to have to open our west and southwest windows, it becomes a serious matter of prayer that the Lord grant our request for favorable winds to drive the offensive odors away from us.

Before the annual Baptist convention which met in Taichung, we prayed especially about this problem. During the convention, twenty-five people slept in our home and more than fifty guests came here for meals. Fearing that the winds would not be favorable, we bought two expensive electric fans in preparation for the meeting; but the Lord heard our prayers and sent favorable winds.

As regularly as we pray in the morning for the missionaries whose names are on the prayer calendar and ask the Lord's guidance during the day, we pray for the Lord's help about this factory.

The original building permit for the student center was lost by the men in charge of the construction and they were not able to begin the student center chapel until around the first of November. Just about the time work began on this chapel, located diagonally across the street from our house, there was a ground-breaking ceremony at another large plot of land just south of us and almost directly across the street from it.

We were interested to know what was going on that plot, but since our Chinese wasn't good enough for us to read the inscription we didn't know until a few days ago. The Chinese Government, with U. S. aid, is building



Two Missionaries Have "Favorable Winds" on Their Daily Prayer List

Lorene Tilford
Taichung, Taiwan

IN LAST MONTH'S issue of *The Commission* [see page 23] there was an appeal from Mary Sampson and

for February 1958

homes for five hundred families of factory workers and farmers. Half of these will be mainlanders and half will be Taiwanese. I feel sure that when these five hundred families complain about odors from the sodium monoglutamate factory something will happen.

Our new building was to serve the college community, but now the Lord has put right at our door this large community of laborers. With the possibility of a large Sunday school for the children in this increased community, which will be a perfect opportunity for using the students who are being saved, we are now trying to buy more land.

It is thrilling, but at the same time frightening, to realize the great responsibility this additional possibility puts on us. Pray with us that the Lord will strengthen us and give us the wisdom we are going to need. Already I can feel the pull of the two great opportunities—one a student program for the educated in our community and the other a more-or-less good-will center program for the workers and their families. It is just glorious to stand still and see the Lord work!



Patients Hear of Christ through
Worship Services, Coloring Books

Violet Popp
Ajloun, Jordan
(now in the States on furlough)

PATIENTS in the Baptist hospital come from all ways of life, Christian and non-Christian, rich and poor. Many are emergency cases—injuries or medical cases such as intestinal obstructions or complications at birth.

Fatmeh, a tubercular patient, was in the hospital for about seven months. Her three children died and her husband divorced her while she was in confinement. Finally, she was discharged from the hospital, but within two years she was back again.

One day, as the Bible woman was telling a story in one of the hospital's daily evangelistic services, Fatmeh interrupted and began telling the story herself, contending that she remembered it from the first time she was a patient. She cannot read or write but she remembers well and seems to understand the Christian message. Perhaps she understands better than we think.

As most of the patients, like Fatmeh, can neither read nor write, use is made of coloring books as instruments of evangelism as well as entertainment. Even adults thoroughly enjoy coloring the pictures of Bible characters and hearing the stories about them. I saw one patient telling another the story of her coloring pictures. The Christian patients are very good witnesses to the others.

Much of our work is trying to teach the people how to care for themselves. Once a young mother brought her two-month-old son to the hospital. I don't think I had ever seen a baby so dirty—three or four changes of water were necessary before he was reasonably clean.

The mother frankly admitted she was afraid of the child, as no one had shown her how to handle him. She was an interested spectator each time the nurses cared for him and soon she could do the routine things herself.

A contrast to this mother was the one who brought her year-old child, sick with measles, to the hospital. Apparently he had not been bathed since he took the measles; therefore, the nurses wanted to bathe him. However, the mother refused to allow it and took the child back home.

The Children, Too, Are Missionaries

A FAVORITE walk for my six-year-old and me is the one that takes us from the mission home to the mission church. To be sure, there are no pretty sights along the way—just muddy roads, broken cement, open sewers, unpainted stores, and crowded houses. That is, if you forget the beautiful sky at night or to play a game of painting smiles on sad faces by just a cherry "Ohio gozimasu" ("Good morning"). We have profound conversations on these walks, too, such as only six-year-olds are capable of.

As we walked this morning, a group of children called out, "Look, look, Americans!" Tokyo-born Deborah, who is at home with the Japanese language, customs, foods, and play, was puzzled and hurt to be so singled out. She forgets her golden pigtails and blue eyes are quickly spotted among so many black-haired, brown-eyed children. And they don't know that she would gladly swap her shiny black patent-leather American shoes for wooden geta any day.

"Why do they say that, Mother?"

"You know, Deborah, if we were in America and saw a Japanese mother with her little girl we would perhaps say, 'Look! There is a Japanese,' wouldn't we? We would just be surprised at seeing someone different. It's the same here."

Satisfied. "Mother, I'm glad I'm an American."

"Why, Debbie?"

"Well, we're Americans and Christians. That means we can come to Japan and tell the people about Jesus. You know, not many know about him, except those who come to our church; but we keep telling them about Jesus. You know, it's very hard for them to understand."

With that settled, a skip, a toss of a pigtail. "That's just the way it is."

Yes, Deborah. Privilege . . . responsibility . . . it's very hard. That's just the way it is.—Kathryn (Mrs. Worth C.) Grant, missionary to Japan

Missionary Family Album

Arrivals from the Field

BROCK, Rev. and Mrs. L. R. (Bill), Jr. (North Brazil), 2315 Lincoln St., Portsmouth, Va.
CHAPPELL, Catherine (South Brazil), 747 Glass St., N.W., Atlanta, Ga.
LONGBOTTOM, Rev. and Mrs. Samuel F., Jr. (Hawaii), Box 366, Avon Park, Fla.
SANDERFORD, Rev. and Mrs. Matthew A. (Uruguay), 2608 Parrot Ave., Waco, Tex.
TAYLOR, Sara Frances (Argentina), 2407 Sumter St., Columbia, S. C.
WHEAT, Ruby (Korea), 2210 Taylor, Wichita Falls, Tex.
WILLIS, Miriam (Paraguay), 1921 W. Colorado St., Dallas, Tex.
YOCUM, Dr. A. W. (Korea), 182 Adams St., Lakewood 5, R. I.

Births

DORROUGH, Drs. Robert L. and Mary (Korea), daughter, Cathryn Dale.
GOODWIN, Rev. and Mrs. J. G., Jr. (Korea), son, John Houston.
RABORN, Rev. and Mrs. John C. (Hong Kong), son, John Clifford, Jr.

Deaths

CLARKE, Joyce Van Osdol (Mrs. James A.), former missionary to Nigeria, Pascagoula, Miss.
OLIVER, Rev. John S. (Equatorial Brazil), Nov. 30, Teresina, North Piauí, Brazil.
PATTERSON, Rev. O. W., father of Dr. John W. Patterson (Columbia), Dec. 4, Petersburg, Va.
WHALEY, Ronald, son of Rev. and Mrs. Charles L. Whaley, Jr. (Japan), Dec. 5, Tokyo, Japan.

Departures to the Field

COX, Ona Belle, Caixa Postal, 226, Manaus, Amazonas, Brazil.
SCHWEER, Dr. and Mrs. G. W., c/o Rev. Ancil B. Scull, Djalan Karangsari 15, Bandung, Indonesia.
SIMPSON, Blanche, Santa Maria Madalena, Estado do Rio, Brazil.
SMITH, Rev. and Mrs. Donald R., c/o Rev. William J. Webb, Apartado 5152 Este, Caracas, D. F., Venezuela.
WENSEL, Barbara, Sor Juana Inez de la Cruz 2307-A, Chihuahua, Chihuahua, Mexico.
WOLF, Rev. and Mrs. R. Henry, c/o Moises Arevalo, Calle Aldama #90, Iguala, Guerrero, Mexico.

New Addresses

APPLEBY, Mrs. D. P., Rua Maranhao 65, Bairro S. Efigenia, Belo Horizonte, Minas Gerais, Brazil.
BARLOW, Hannah, 2325 5-Chome, Kami Meguro, Meguro-ku, Tokyo, Japan.

BRANUM, Irene (Korea), Star Route, Valles Mines, Mo.
CHEYNE, Rev. and Mrs. John R. (Southern Rhodesia), Seminary Village, Apt. 1, Louisville, Ky.
DORROUGH, Drs. Robert L. and Mary (Korea), 2713 Hermitage Drive, Montgomery 6, Ala.
PARKER, Rev. and Mrs. Earl, 22-1 2 Ka Nampodong, Pusan, Korea.
PERRY, May (Nigeria), 321 Durham Rd., Wake Forest, N. C.
PETTIGREW, Ruth, 39 A Bamboo Garden, Sheung Shui, New Territories, Hong Kong.
RANKIN, Dr. and Mrs. Samuel G., 30 Oxford Road, Kowloon, Hong Kong.
SHORT, Rev. and Mrs. James M., Apartado 605, Suc. A, Chihuahua, Chihuahua, Mexico.

Missionary Quote

During my visit in Taiwan I watched a woman pray fervently to statues of Buddha and other idols in a Buddhist temple. She would periodically throw to the floor two pieces of wood which, in the way they fell, would indicate whether her prayer was answered or whether she should keep on praying. She was so sincere in her expression that I had a feeling of utter pity for her. No wonder the joy is so great when these people accept Jesus as Saviour and are freed from a fearful bondage.—VERNON B. RICHARDSON, pastor, University Baptist Church, Baltimore, Maryland

In Memoriam

John Samuel Oliver

Born April 30, 1923
Moore County, North Carolina

Died November 30, 1957
Piauí, Brazil



JOHN S. OLIVER, Southern Baptist missionary to Equatorial Brazil, died in a plane crash November 30, 1957, near Teresina, in the state of Piauí, Brazil. He was returning alone from a field trip in the Foreign Mission Board's light plane, gift of Hollo-way Street Baptist Church, Durham, North Carolina. Investigations disclosed no evidence of carelessness or mechanical failure. The apparent cause was physical collapse.

Appointed for mission service in 1950, Mr. Oliver spent a year in language study in Campinas, Brazil, and then took up his work as director of a Baptist primary school in Teresina and as field evangelist in north Piauí.

He received his pilot's training while serving in the U. S. Air Force. An ordained minister, he served pastorates in Oklahoma before becoming a missionary.

A native of Moore County, North Carolina, he received the bachelor of arts degree from Furman University, Greenville, South Carolina, and the bachelor of divinity degree from Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Mr. Oliver is survived by his widow, the former Virginia Winters, native of Leslie, Arkansas, and three daughters, Alice, ten; Anna, seven, and Rebeca, six weeks.

Remember the Determined Pioneers

(Continued from page 13)

Honorio Espinoza, and the headmaster of Colegio Bautista in Temuco is Timoteo Gatica, son of one of the earliest Baptist preachers. Most of the churches are led by Chilean pastors. There are now sixty-nine churches and three times as many outstations with about seven thousand members. Though many of the churches are weak, they represent a beginning toward a strong Baptist witness.

Due to the growth of institutions, many missionaries and some nationals have been forced to specialize in their work. The seminary, book stores, the Baptist paper and W.M.U. publications, Sunday school and stewardship campaigns, et cetera, take up the time and energy of too large a proportion of the Baptist workers. These things are necessary; but a battalion of men to do general evangelization—to win people to Christ and to Baptist churches—is also needed. With more members to form a wider base, the churches can achieve self-support and denominational efficiency in due time. Send us evangelists to win people and to inspire and teach our Chilean pastors how to do the same.

Chile itself is a fascinating country. The majestic Andes look down upon its entire length. In the north are the austere deserts filled with mineral wealth; in the center are the smiling valleys crowded with farms and the cities rapidly entering the industrial age; and in the deep south is the rich hinterland of reserves with the breathtaking beauty of forest, lake, and glacier.

There is, in the States, the idea that all Latin-Americans are the same. This is a great mistake. Each nation has its peculiarities, its own pride, and often its distinct racial characteristics. The people of Chile are mostly of Spanish descent and partially, in some cases, of Araucanian Indian descent. There are also strains of British, Italian, and German blood to be found in the race.

Chileans are a vigorous and independent people, optimistic and friendly. There is a charm about the land and people that captivates one on close acquaintance. Many businessmen go to the country intending to stay a few years, but they often grow to like it so well that they retire and live the remainder of their days there.

Chile offers a tremendous challenge to Baptists. It has a noble tradition of liberalism and is, with one or two possible exceptions, the most liberal of the Latin-American republics. Religious liberty was written into the constitution in 1925. That has been a bulwark of strength for the evangelicals and has made possible their growth. The people, even most of the Catholics, believe in liberty for all. The country is a settled democracy; the courts often dare to rule against the expressed wishes of the Government.

The Catholics had absolute control of Chile for almost three centuries, but with the influx of new ideas and new peoples, they began losing power. A few years ago, a priest estimated, on the basis of polls, that not more than 10 per cent of the men and 14 per cent of the women were "practicing Catholics."

Japanese Sister-in-Law

(Continued from page 7)

and relatives were killed by Americans. Even I might have killed one of her relatives.

If they could forgive us, then we should forgive them. I walked out of that little one-room country church, and outside the whole world seemed brighter. I got in my car feeling free and clean for the first time since World War II.

If only I were an able writer, if only I could make the reader feel what I felt at that moment. No longer was my mind burdened and twisted with hate. It was the most wonderful feeling.

My family refused to share it, though. They would be polite to my brother's wife but they would never like her. I tried to explain to them what had happened to me and how I felt about all people all over the world being God's children, but they refused to listen to me.

Then we received word that my brother and his family were on their way home. They were going to spend a thirty-day leave in our home town before going to his new station. Soon they docked at Seattle, bought a car, and drove to Oklahoma.

I met my pretty sister-in-law, put

Catholicism, however, is out to recapture control. The morality of the Chilean priests has improved immensely; priests from the States are doing an excellent work on a high plane. Their radio propaganda is intense, both over their own station and on rented time over other stations. They have even adopted some of the evangelistic methods of the evangelicals.

We must admire their zeal, but their activity challenges the Baptists. We believe we have the most adequate message for these people—the message which holds forth the worth of every person, democracy in church and state, an open Bible for every individual, and the right of direct access to God without hindrance. These tenets fit the modern age and the spiritual needs of the people. But will we get our message to the people? What will the next half-century bring to Baptists and to the Chilean people? Perhaps you have part of the answer. Perhaps you *are* part of the answer.

my good arm around her shoulder, and felt no bitterness—only love and pity. I was sorry for her because I knew the others in the family were only pretending.

The baby, barely a year old, is one of the most beautiful children I have ever seen. My wife and parents had prepared themselves to dislike my brother's wife; but no human could have forced himself to dislike that child, no matter how hard he tried.

I am happy to say that this grave problem solved itself within a week. My brother's wife is so sweet and unselfish that she won over the whole family in a short time. We were all sorry when they had to leave. We miss them, especially the baby, very much and plan to visit them in the near future.

Since we met and learned to love my brother's wife and daughter, all of us have a different outlook on life. We are happier than we have ever been. Certainly when your insides are twisted and distorted with prejudice, distrust, and hate you can never be happy.

If only all the people of all countries could learn to trust each other and to trust in God, I am sure they would refuse to let greedy men drag them into future wars by their propaganda and wicked lies.



THE WORLD IN BOOKS

Genevieve Greer

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

Livingstone

David Livingstone: His Life and Letters (Harper and Brothers, \$6.95) reveals the famous missionary through the letters that he wrote and those that were written to and about him, his published accounts of his travels and his personal journal, and the books written by contemporaries who knew him. The author, George Seaver, quotes extensively—letting the records tell the story. He says in his preface that his compilation of the book “resembled that of fitting together the scattered pieces of a mosaic.”

The account is arranged chronologically from 1813 to 1873, Livingstone's life span. Chapter titles probably sound too prosaic for those who choose their reading matter by its startling or catchy phrasing, but they provide a useful outline-in-brief of the explorations. There are thirty-two chapters (many of them covering no more than a year), an extensive index, eight maps, and five photographs. The book closes with an epilogue in which the author discusses the significance of the life that seemed at its finish to have accomplished none of the missionary's aims.

This is a fully rounded view of the “evangelist, physician, colonial statesman, linguist and anthropologist, geographer and scientist.” It discloses the human side of the man who, even in his personal contacts, was not always able to reveal himself as he did in the journals and letters which make up so much of this book. Even those who already know a great deal about Livingstone and his work should find in it much to interest and inform them.

Japanese Christians Speak

An account of American (Northern) Baptist mission projects in Japan, *Voices from Japan*, edited by Dorothy A. Stevens (Judson Press, \$1.00), is written by eight Japanese and three American Christians. Its decorative drawings were made by Japanese artists.

Topics in the book include the history of a church, Japanese Christian women, Christian schools, audio-visuals, rural center—and practically all of the other work sponsored by American Baptists in Japan. The contributions of the three American missionaries are a story of two Christmas trees, a story of a ship used for evangelism, a human-interest story of a Japanese pastor, and the story of the Baptist Association in Japan.

Three Japanese hymns, for which both words and music were written by Japanese Christians, appear at the close.

A Missionary Family

Me and My House, by Walter and Myrtle Williams (Eerdmans, \$3.00), is a missionary biography of a Quaker family of five.

The first seven chapters relate the life stories of the two parents, George F. and Isabella DeVol, both physicians, who went to China as missionaries, one in 1897 and the other in 1900, and helped to establish a hospital. The last part of the book tells of the service of the three children—three chapters given to each.

The missionary service of this family has extended over sixty years and, although the parents have died, it is still continuing through the children. The oldest son, Charles, who served as an educational missionary in China, being interned by the Japanese during the war, is now in Taiwan. The daughter, Catherine DeVol Cattell, and her husband and the younger brother, Ezra, a doctor, and his wife are serving in India.

Although the book seems to be a tribute to the family rather than a real biography (included in the account of each member of the family are several quotations from letters obviously written as tributes), it reveals the grip that a passion for Christian service can have on a whole family. Their story is typical of many others in missionary service over the world.

Children's Missionary Stories

Twenty-eight stories for Juniors and Primaries are included in *When You Need a Missionary Story*, by Elizabeth B. Jones (Warner Press, \$1.50).

Nine of the stories are biographical sketches of pioneer missionaries: Livingstone, Mary Slessor, Adoniram Judson, Hugh Tucker, William Carey, Sundar Singh, Wilfred Grenfell, Esther Carson Winans, and John Williams. The others are stories of children in the seventeen countries or areas that are represented: Africa, United States, British Honduras, Bolivia, Burma, Brazil, Guatemala, India, Japan, Korea, Labrador, Mexico, Peru, Philippines, South Sea Islands, Syria, Uruguay.

Adventure in Christianity

“If one dares to believe that what Christ said was true and to put his faith

to the test, what a thrilling adventure Christianity becomes!” Francis B. Sayre once said in an address from which he quotes in his autobiography, *Glad Adventure* (Macmillan, \$6.00).

During his college days Sayre spent some summer vacations in Labrador with Grenfell, medical missionary, and considered becoming a missionary himself. Instead, he became a professor and later a diplomat. But, because he wanted to strengthen the witness of Christianity and democracy among the Japanese, he spent a year in Japan under an arrangement with the Episcopal Church following the close of the war.

Sayre, whose first wife was a daughter of Woodrow Wilson, has much to say about Wilson's service as president; but it was not until after Wilson's death that he entered the diplomatic service. Among other things, he tells of his service as adviser to the king of Siam during which he established enduring ties of friendship with the royal family, of his YMCA service during World War I, of a visit to India, of his service as assistant secretary of state under Cordell Hull, of his connection with relief work, of his membership on the United Nations Trusteeship Council and a visit to Samoa, and of his experiences as U. S. high commissioner in the Philippines. He, with his wife and stepson, was evacuated by submarine from Corregidor when the Philippines were taken by the Japanese.

Although his was a well-to-do family, Sayre's story reveals a sympathy for the underprivileged. The book is an extremely interesting account of a layman's Christian witness through his work and life.

Sentence Reviews

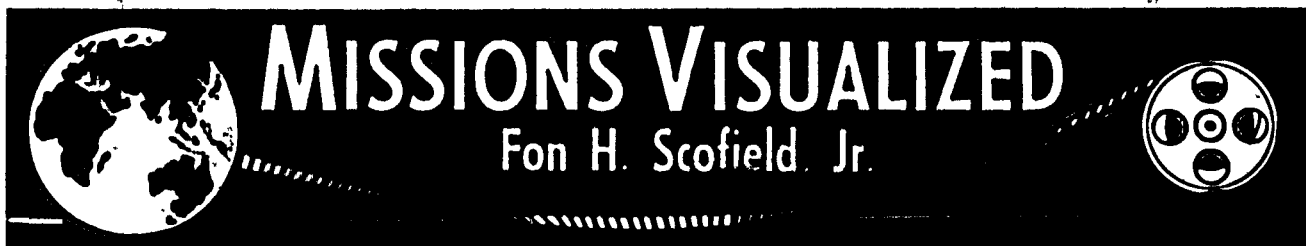
Believing that one acquires a radiant personality only when he trusts in God and surrenders his life to him, W. E. Sangster, in *The Secret of Radiant Life* (Abingdon Press, \$3.00), reveals twelve steps to the peaceful, happy, radiant life. —RACHEL DICKSON

Youth Programs for Christian Growth, by Ruth Schroeder (Abingdon Press, \$3.00), has sixteen well-arranged, varied, and thoughtful programs on basic Christian beliefs and sixteen on growth in Christian discipleship.

“*He Restoreth My Soul*,” by Marvin J. Hartman (Warner Press, \$1.50), is a collection of “thoughts for meditation” in three sections—prayers, writings, and quotations from the Bible.

Living Hymns of Charles Wesley (Light and Life Press, \$1.00) is a three-part discussion of the famed Methodist and his songs: Part I is on “The Singing Saint,” by Leslie R. Marston; Part II is on his “Hymns That Are Immortal,” by Wilson T. Hogue; and Part III reproduces the words of some of the “Hymn Poems of Charles Wesley.”

(Continued on page 31)



Slides in Missionary Education

COLORED slides have added a new dimension to missionary education as they are proving to be one of the most valuable tools the teacher has in telling the foreign mission story.

The slide library of the Foreign Mission Board is kept up to date through the regular photographic missions of the personnel in the visual education division and the co-operation of nearly fifty excellent missionary photographers. In 1957 the worldwide coverage was completed and prearranged plans to make the library available to program leaders in the churches were put into operation.

Years of experimentation in producing high quality duplicates have resulted in the development of techniques that assume a constant flow of slides released from the library.

Methods of Distribution

The first requirement for successful utilization of the vast library is the provision of selected slides covering the subjects needed in missionary education. These selections are made on an area basis: Africa, Europe, the Near East, Southeast Asia, East Asia, the Hawaiian Islands, and Latin America, and a miscellaneous group (maps, art work, Board administration, et cetera).

The basic selections are made according to foreseeable program needs and with the purpose of telling as much of the mission story as possible. Thus, in 1958 illustrative materials in the form of slides will be available to meet most needs of leaders in the missionary education program of the churches.

Lists of these selected slides, broken down by categories and countries under the areas mentioned above, are available free from the visual education division of the Foreign Mission Board. Slides are available at twenty-five cents each from the Foreign Mission Board or the Baptist Book Stores. Users of these slides are cautioned to allow time for the servicing of orders

(usually about two weeks when ordered through the Baptist Book Stores). Orders sent directly to the Foreign Mission Board should include cash or check.

Slide Sets

Every effort is made to anticipate the needs of the churches, and the result has been the "Missionary Camera" series of slide sets, each with fourteen colored slides packaged in a convenient file box. All of these slides are in cardboard binders with necessary descriptive data imprinted on them. Key sheets are provided when necessary, at no extra cost. These sets are stocked by the Baptist Book Stores and are usually available immediately. The sale price per set is \$3.50.

These sets are proving to be excellent curriculum units. In 1957 fourteen sets were released, one each keyed to the five mission study books, six on miscellaneous subjects pertinent to the study of Africa, one keyed to the Royal Ambassador program for November, 1957, one containing world mission maps, and one illustrating typical projects of the Lottie Moon Christmas Offering.

In 1958 the same pattern will be followed since it proved to be so acceptable to the churches. And the releases will be expanded to include more sets keyed to specific programs.

Program Possibilities

The slides are valuable teaching aids. They are technically good and present authentic mission situations, and they have the obvious advantage of remaining in the control of the teacher in so far as screening time is concerned. Through slides mission situations are given realism and personality, which adds to the effectiveness of the study of mission literature or of the personal testimonies of those who have had experience in foreign travel.

When used in connection with filmstrips and motion pictures the slide

sets extend the effectiveness of visual aids over the entire teaching situation. For example, a unit of study may be introduced by a filmstrip or a motion picture; the actual study of the book may then continue with slides illustrating the major points; and review and conclusion may be made more effective by returning to the motion picture or filmstrip media.

Slides and filmstrips should be purchased by the churches and kept in the church library for easy access.

Money and Missionaries

(Continued from page 9)

If, during this year of special intercessory prayer, each church earnestly prays for at least one volunteer for foreign mission service to come from its own membership, there will be a great array of people available to go. Many churches will be blessed with seeing numbers of young people responding to the call for missions.

Money will be available as we pray and as we recognize that sharing with our Lord in meeting world need is a high privilege for every Christian. Not every person can go to the mission field. Everyone can, however, share in the work of missions all over the world by giving through the Cooperative Program. Not only should each Christian give a larger share of his money, but every church should earnestly consider how it can year by year share a larger percentage of its total giving with the rest of the world. Each state convention should earnestly study how it can share a larger percentage of the Cooperative Program funds for meeting Convention-wide and worldwide needs.

Every concept of stewardship needs to be constantly growing. All stewardship standards need to be continually re-examined to be sure that they are in keeping with the Great Commission.

As we grow toward a larger world mission stewardship, beginning with the individual and extending throughout every part of our Baptist life, there will be an ever increasing supply both of money and of missionaries.

Money and missionaries are ineffective unless they are reinforced by the power of the Spirit of God. This means that we must pray. We have not given our best until prayer is laid upon the altar.

The Biblical Basis of Missions

(Continued from page 5)



Messiah because they were looking for a national Messiah who would come and raise an army and destroy the Romans and other Gentiles and rule the world.

Jesus refused to be that kind of Messiah. Instead, he mingled with Samaritans and Gentiles and even the Roman centurions of the "army of occupation" which was ruling over the Jews and was despised by them. In response to the great faith of one Roman centurion, a captain in command of foreign troops stationed there to rule the Jews, Jesus, turning to a group of Jews, said, "I have not found so great faith, no, not in Israel."

Again and again he said words such as these: "They shall come from the east and the west and the north and the south and sit down with Abraham in the kingdom. You will be cast on the outside, and there will be weeping and wailing and gnashing of teeth." He was talking to the Jews because he saw that they had at last rebelled against God and his universal purpose until he could no longer use them as a nation.

He could use some individuals, yes. The apostles were all Jews. The early Christians were nearly all Jews. But the Jews as a nation could no longer be used. Jesus, standing in the temple during the last week before his death, announced the doom of the Jews as God's chosen people after he told them the parable of the vineyard. He said, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matthew 21:43).

That announced the official end of the Jewish people as the chosen people of God and the beginning of a process whereby there was created a new chosen people—the Christian people, not a racial or national group, but one open to all, regardless of race or color or creed or sex or any other condition. There is no distinction, as Paul insists, between Jew and Gentile, male and female, bond and free (Romans 10:12; Galatians 3:28). All on the same basis may come on the sim-

ple condition of faith in God through Jesus Christ. A new chosen people—the Christian people—are the chosen people today. They are the new Israel. Paul makes it abundantly plain in the book of Romans and in Galatians: We are the new Israel. The old covenant has been broken.

We bind our Bible together, the Old Testament and the New. We may forget what the word "Testament" signifies. "Testament" means "covenant." The Old Testament tells of the old covenant. What happened to the old covenant? It was broken and is no longer in effect. The New Testament tells of the new covenant made, not with the Jewish nation as a nation and a people, but with all who believe in Jesus Christ. That includes you, me, and whosoever will.

God is now in process of fulfilling his purpose through the new Israel, his new chosen people, who like the Jews are blessed with special blessings. Do not deny it. Open your eyes to see how God has blessed you and is blessing you and wants to continue to bless you.

Listen to what God said to Abraham and you hear him say to you: "I will bless thee and make of thee a great nation; and be thou a blessing, for it is still my purpose through my chosen people to bless all the families of all the earth." God's plan and purpose has not changed and through his new Israel, the Christian people, he still intends to bless and redeem all the nations of the earth. That is God's purpose, the only purpose he has that has been revealed to men.

Have you understood his plan of the ages, the eternal purpose which before the foundation of the world was in the heart of God (Ephesians 3:11)? Have you made his purpose your purpose? Are you consciously serving as his chosen instrument, receiving every blessing as a steward, to pass it on through you to others, with the ultimate purpose that all the nations of the earth shall be blessed?

That is what the Bible tells us is God's purpose for his world—for you and for me.

All the world's religions offer a way of living, but only one the Way of life.—RUSSELL B. HILLIARD, *missionary to Spain*

Laymen Study

(Continued from page 10)

This second week brought some joyous results in soul-winning. We saw people won to Christ in the train station at 2:00 a.m. while we were waiting for another teacher, in the homes, in the churches, and in the streets. A total of nine accepted Christ that week as a result of personal work and preaching. The laymen returned to their homes triumphant in knowing that they had helped bring someone to Christ.

These short courses do not take the place of our theological seminaries and institutes, but they do give help to the man who is in charge of a mission, to the woman who wants more training in teaching methods or Vacation Bible school work, to the young person who wants to know how to win others to Christ, to each person who wants to be a better church member. They give a chance to prepare.

We believe in these regional Bible institutes where training, down to earth and practical, is brought to the people; and we intend to make them a permanent part of our program. Next year we hope to have one in Guatemala City and another at San Pedro on Lake Atitlán. When trained and inspired laymen put their shoulders to the task, God's kingdom will grow; and we intend to do our best to put that training and inspiration into their hands and hearts.

Books

(Continued from page 29)

Christian Worship—Its History and Meaning, by Horton Davies (Abingdon Press, \$2.00), has three sections with the first giving a review of the history of worship by looking at eleven groups; the second concerned with the "content" of worship with chapters on private worship, corporate prayers, reading and preaching the Word of God, praise and sacraments; and the last concerned with "Worship and Life" and facing such questions as "Why Go to Church?" "Why a Place of Worship?" "Why So Many Kinds of Worship?" and "My Part in Worship."—J. MARSHALL WALKER

The Family Worships Together, by Catherine Herzel (Muhlenberg Press, \$1.75), contains daily devotions that make a special appeal to youngsters under the age of ten.—J.G.S.

Foreign Mission News

(Continued from page 21)

125 eager listeners, and the plans are to conduct services in this Nyalani (Ny-ah-lah'-nee) village regularly each month.

Under a Mango Tree

In Dar es Salaam, Tanganyika, Missionary G. Webster Carroll has initiated Sunday services under a mango tree in the Magomeni (Mah-go-may'-nee) area, on the site where the Baptist center will be constructed.

Mr. Carroll delivers simple messages in Swahili, unaided by an interpreter. An African teacher helps him in the preparation of his messages in the native language. Myrtice (Mrs. Carlos R.) Owens assists in the services with a Bible "chalk talk." The Owenses are in language school in Dar es Salaam.

Mr. Carroll has recently been elected chairman of the radio committee of the Christian Council of Tanganyika. The task of this committee is to plan and schedule two evangelistic radio programs in Swahili every week for the Tanganyika Broadcasting Company. "This is an opportunity of importance for the proclamation of the gospel in this needy land," says Mr. Martin.

Beginnings in Nairobi

As construction on the Baptist center building in Nairobi, Kenya, is progressing, the missionaries are making contacts in the area to prepare the way for an evangelistic witness.

Rev. Davis L. Saunders is teaching an adult literacy class several times a week. Arrangements have been made for the use of the YMCA building in Shauri Moyo (Shah-oo'-ree Mō-yō) for visual aids evangelism. Shauri Moyo is the African housing area on the outskirts of Nairobi where the Baptist center is being built.

The center will be located adjacent to the principal market in the area where 25,000 Africans are served regularly. At least half of the African population of Nairobi passes by the site every day, reports Mr. Martin.

Until the building is completed, Sunday school and worship services are being held in a near-by day nursery building.

Missionaries Saunders and Martin are also helping a group of English Baptists in Nairobi who have started

Sunday school and worship services as a Baptist fellowship. Occasionally they are called upon to preach. "This provides a welcome outlet for homiletical hungers and it provides an opportunity for service while we strive for mastery of the Swahili language," says Mr. Martin.

Survey Trip

Recently some of the missionaries made a 1,000-mile survey trip to the South Nyanza District of Kenya, on Lake Victoria, to study the possibility of establishing work there.

"One prevailing impression which our team felt throughout the trip is that Baptists are quite late in starting work in East Africa—but not too late," Mr. Martin says. "This was ably expressed by our African guide when he learned who we are and what we hoped to do, 'Why didn't you start earlier?' I am sure that whatever answer we gave was a feeble one. It is a disturbing question."

Hong Kong

After a Hundred Years

About 200 Baptists from China, England, Holland, Indonesia, Scotland, and America assembled on November 3 for the formal opening of the Hong Kong Baptist Chapel (English speaking) in the two flats provided for it in the center of the city.

Missionary Charles P. Cowherd, who is in charge of this work, says that this event shows Baptists in Hong Kong are attempting to fulfil a responsibility which is historically theirs. More than a hundred years ago, in the summer of 1842, Rev. and Mrs. J. Lewis Shuck led in the dedication of the first evangelical house of worship in Hong Kong.

The Shucks, the first Baptist missionary family in China from America, had moved to Hong Kong from Macao in March, and on May 5 Mr. Shuck had organized the first Baptist church in Hong Kong with five members. His Excellency, the Governor of Hong Kong, gave the land and \$50.00 for the erection of that first Baptist church building.

In two and a half years the Shucks had built three chapels, a missionary residence, and a schoolhouse in Hong Kong. Their work lives on in the 15 churches and 22 chapels with more than 10,000 members which make up the Hong Kong Baptist Association and in the educational institutions of

Hong Kong Baptists, but the English language work was discontinued when Mr. Shuck moved to Canton after his wife's death. For more than a hundred years no effort was made to revive it.

Then in 1952 Dr. James D. Belote began holding English language services in the Stirling Road Baptist Church in Kowloon, and in 1955 Rev. Ronald W. Fuller began an evening service in the Hong Kong Baptist Church. In 1956 the Kowloon Baptist Chapel (English speaking) was started in the religious education building of Pui Ching Middle School.

Now this new chapel, in its own building, will help meet the needs of the thousands of English-speaking people of great influence in Hong Kong, of the hundreds of Americans living there, and of the thousands of American servicemen who come ashore each month, says Mr. Cowherd.

Lebanon

First Convention

The Baptists of Lebanon met at the Baptist church in Beirut one day recently for their first general Lebanese convention. During the day each church presented a report and the Baptist pastor from Tripoli preached the convention sermon. Lunch was served in the adjoining Baptist school by the women of Beirut.

The high light of the day was the reading of a letter from Dr. Theodore F. Adams, president of the Baptist World Alliance, which revealed that Lebanon has been accepted into the Alliance. "This news brought much rejoicing," says Leola (Mrs. James K.) Ragland, missionary in Lebanon.

She says the pastors' reports challenged the missionaries to work harder during the next year and that at the end of the day all the Baptists returned to their work, seemingly more determined to tell of the wonderful love of Jesus Christ.

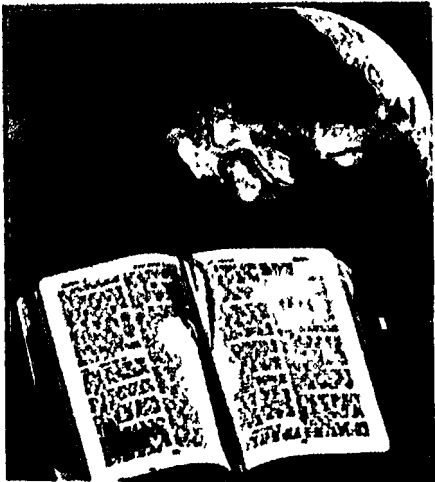
Mrs. Ragland also reports that within the space of a few weeks 16 persons were baptized in Lebanon. "We know these numbers seem very small," she says, "but if you could realize how difficult it is for these people to break from their old religion and if you could know of the persecution many have to suffer you would be able to understand our rejoicing when one is willing to follow our Christ in baptism."

The Commission announces special features for 1958



COMING SOON—An entire issue devoted to theological education on Southern Baptist mission fields. Where are seminaries and Bible institutes located? What role do they play in mission work? How do the courses compare with those in the States? What are the students like? What problems do they face? These questions and others will be answered in a coming issue. Watch for it!

THROUGHOUT THE YEAR—Articles, short pieces, quotations on prayer. These are presented to stimulate your praying during this Year of Prayer for World Evangelization. Perhaps the missionaries' experiences of answered prayer will encourage you. Articles on the meaning of prayer and how to pray may lead you to a deeper experience with God. Prayer requests from the mission fields will direct your praying. Look in each issue for these prayer pieces.



BEGINNING THIS MONTH (see page 2)—A series of three articles on the philosophy of Christian missions, by Dr. Cornell Goerner, secretary for Africa, Europe, and the Near East. These give arguments for missions from the biblical standpoint, the historical standpoint, and the standpoint of religious conviction. Read and study each article, and use the three as a start toward forming your own mission philosophy.

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