

THE *Commission*



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J

n the beginning was the Word, and the Word was with God, and the Word was God. . . .

Unto you is born this day in the city of David a Saviour, which is Christ the Lord.

. . . And thou shalt call his name Jesus: for he shall save his people from their sins. . . . How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? . . .

Faith cometh by hearing, and hearing by the word of God.”



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Six Hundred Miles

For a Bible

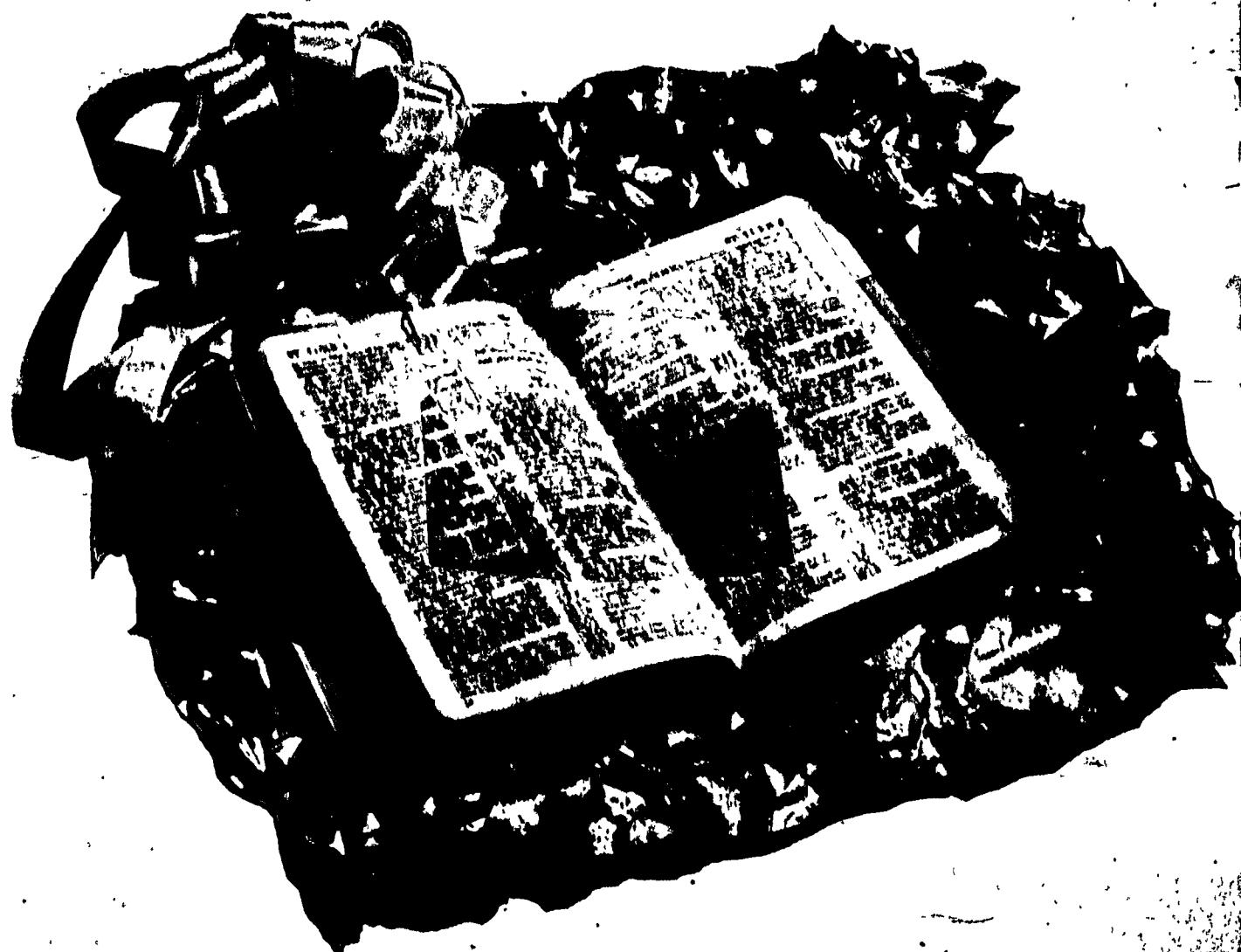
By David Gomes

A NURSE at the Baptist medical dispensary in Pedro Afonso, out in the interior of Brazil, helped an eighty-four-year-old man in his troubles and then gave him a Gospel, explaining that in that book he could find the story of Jesus. Then he began the journey back home—480 kilometers (about 300 miles).

Several months later he was back at the dispensary looking for "the book of the black cover" and promising to read from it as long as he would live. He reminded the nurse of the Gospel she had given him and told her of the joy he had felt after reading it. A friend had told him that he should look for a book that had a black cover. "In the book of the black cover there is the *whole* story," the friend had said. "If you could get the book of the black cover you could have the story of how the world was made and how men were made." Thus, the old man had again undertaken the six-hundred-mile (round trip), in-the-saddle journey from his home in the vast region of the Araguaia River.

He said to the nurse, "I came to see if you could give me the book of the black cover in which is written the story of the world and the story of man."

This time he returned to his home with the whole Bible and with a knowledge of the plan of salvation. The nurse had told him how he could be saved from his sins.

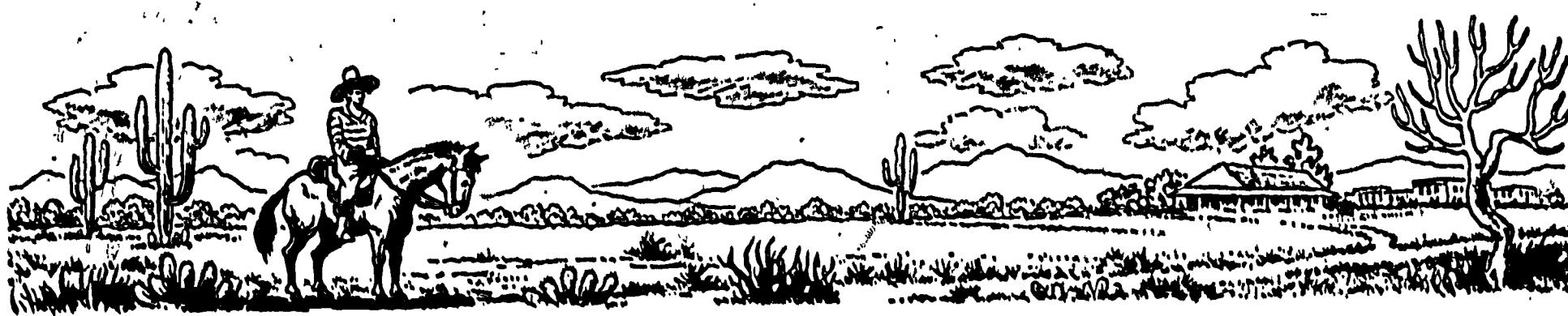


Three months later a stranger appeared at the dispensary, saying, "I am the son of the old man who read the story of how the world was made and how man was made and how Christ died for man. Before my father died he asked me to come here and tell you that he read from the Book to all of us and that he died happy because of the Book of the black cover. He requested that we con-

tinue to read from it to our friends."

This forty-five-year-old son was one of fifteen children. The dispensary at Pedro Afonso is one of several maintained by Brazilian Baptists.

There are men and women out in those regions awaiting the day of freedom—the day in which they will receive "the book of the black cover" and the story of the One who died on the cross for all people.



Thirty-one Years

For a Bible

By Joseph W. Messford, Jr.

SEÑOR URENAS, one of Spain's three thousand Baptists, looked for thirty-one years in that Bible-destitute country before he was able to find a Bible.

In 1924 he came in contact with a man who had a copy of the Scriptures, and he read a portion of the Sermon on the Mount. Although he did not understand what he read, he was intrigued by it. His desire for another attempt to understand it led him to look for the man with the Bible. But the man had left, taking his Bible with him. Thus began Señor Urenas' thirty-one-year search for a Bible.

He asked in religious stores, of which there are many in Spain, but always the answer was the same: none were available. Some people whom he asked didn't even know what he was talking about; others simply told him he would never find that Book in Spain.

In the course of the years he went to Germany to live in a colony of Spanish workers. While there he heard about an evangelical church where the Bible was preached. Eagerly he sought out the church. It was true that the Bible was used there, but everything was in German. Since he did not understand German, he sadly returned to his colony, still without a Bible, his soul's thirst still unsatisfied.

The years passed and he returned to Spain. After a time he settled in the city of Valencia, where he went to work as a counter clerk in a dry-goods shop. Valencia is a city about the size of New Orleans and there are many such shops there, but God in his providence was soon to reward Señor Urenas' search.

One day several members of the Woman's Missionary Society of the Second Baptist Church came into the dry-goods shop. They told the clerk

(Señor Urenas) that they were looking for some white material that could be made into robes which, when wet, would not cling to the body, but would shed the water.

Señor Urenas had had strange requests before, but this seemed most unusual. He inquired as to just what the robes were to be used for.

Now, it is forbidden by Spanish law to discuss evangelical Christianity in public; but the women, when asked, eagerly told what it was all about: that they were members of the Woman's Missionary Society of the Second Baptist Church, that in Baptist churches baptism is by immersion because that is the New Testament way, and that this material was to be made into baptismal robes for new converts who were to be baptized the following Sunday night. Señor Urenas' thirty-one-year search for a Bible came to an end as

the women made these explanations.

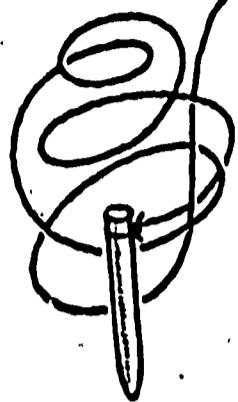
Eagerly he asked them, "Tienen ustedes una Biblia?" ("Do you have a Bible?") They replied, "We all have Bibles."

The women gave him the address of the church, and the following Sunday night he found it. (It was in a private home. No outside evidence of an evangelical church is permitted in Catholic Spain.)

That night Señor Urenas saw eight candidates baptized in robes made from the material purchased in his store. After the baptismal service an invitation was given for others to profess faith in Christ. With joyful tears Señor Urenas responded. After the customary waiting period he was baptized in one of the robes.

Señor Urenas' search for thirty-one years had led him at last not only to the Bible he sought but to the Saviour revealed therein.





LESSONS I HAVE LEARNED FROM THE ORIENT

By Buford L. Nichols

MY MISSIONARY ministry among Asian peoples has enriched my life beyond measure. My horizons have been extended; my perception of truth has been quickened. Here are some of the lessons that have come to me through twenty-two years of study and observation in China and Indonesia.

1. Spirit and matter blend together harmoniously. I do not believe that spirits live in trees and stones, rivers and rice fields, nor do I accept the view that the laws of nature are the pulse of some mysterious presence. But having lived among people who hold these beliefs and having projected myself into their thought life, I have had my view of spirit beings clarified. Lurking spookiness and far-away vagueness can have no place in my concept of spirit existence. However, I can more readily understand biblical descriptions of God: "God is a Spirit" and "In him we live, and move, and have our being."

When we understand this essential harmony of spirit and matter, the entrance of Christ into human flesh does not strike us as a mystifying event crashing across time-space barriers, merging opposite species, defying nature's laws. The miracle of the incarnation is only an overtone in the continuous, everyday harmony of the divine presence.

2. The mind of man can function beyond the limits of logical reasoning. In this outer space of mental operations, man is not enslaved by a sense of logical consistency. Here the supernatural becomes a natural ele-

ment in religion. Here faith and reason pull together, and the hows and whys of scientific evidence are not necessary to bolster our belief in miracles.

At the mention of the Trinity, many Westerners seek refuge in the arithmetic which they learned in the first grade. "One cannot become three and still remain one!" they exclaim. And in the first grade they remain. There they ignore the areas of higher mathematics and pure mathematics where reason ventures beyond mere figures and formulas and feels after essential reality.

With one exception—the area of Islamic-Judaistic legalism—the Christian doctrine of the Trinity poses no problem for Oriental minds. Intuitive perception grasps the idea, and the question of mathematical possibility does not enter the picture.

As for the Christian, his act of worship or prayer may be directed to either the unity, specifically, or to the trinity, severally, in God—or to both. In his spiritual experience unity and trinity become triunity. The Christian's relations to God rise above the limits of logical consistencies and fixed categories of the mind. The East can teach the West about the intuitions of the mind.

3. Human life gains meaning through a wider scope of relationships. Life in the Orient is geared to the group. A new mouth to feed in the family, another grave to dig on the hillside—these events are accepted in family perspective more than in personal sentiment.

Each person is an inseparable part of his family or tribe; he is tied in with the present generation and the

honorable ancestors of his clan—hence, the Oriental practice of burning incense and offering food and flowers in ceremonial reverence before ancestral shrines and graves. When a man dies he is simply "gathered to his people" (Genesis 25:8), brought into closer association with the vast majority of his family. And the dead do not depart. Grandpa, Uncle Fong, Aunt Ahnu—the whole motley crowd—are still in the family. And not in dark corners or under the carpet!

Often I am amused at the answers that come to the question, "Where are you from?" A typical answer: "I am from _____, but I have not lived there for 350 years." So there we are: history, ancestors, geography, and little "me" all wrapped together in one package.

Admittedly, this Oriental concept of tight group solidarity—enfolding the living and the dead—is extreme and often unrealistic. But equally extreme is the Western view of a solitary individual, an isolated clump of humanity.

Life takes on new meaning when we see ourselves in a wider perspective—one humanity in one world—without man-made myths of super-race, privileged class, or isolated individual.

In recognition of this wider scope of life, Jesus said to repentant Zacchaeus, "This day is salvation come to this house"; and Paul instructed the trembling jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

4. Consideration of others is our governing motive in conduct. Volumes of polite language and endless

ceremonial procedures shield people from abruptness and offensiveness in human relationships. Westerners, lacking this polite tactic, often appear rude and uncultured in the eyes of Orientals.

One example—truthtelling—will suffice. In Western countries people generally think of truthtelling in terms of statements which correspond with facts. This is a subjective consideration wherein the principles of honesty and uprightness of the teller are upheld. Every statement, according to this view, is either a warm, placid truth or a cold, wicked lie.

But to Orientals there is a wide range of possibility between the extremes of truth and falsehood. This third-dimension area consists of proper regard for the dignity and self-respect of the hearer. It takes into account the consequences to the person spoken to—even more than the veracity of the person speaking.

The second person becomes the first person in importance. A statement may be true and needful and even spoken in a friendly spirit; but if it would be injurious to the hearer or cause him to "lose face" it should be left unsaid. For this reason, feelings of disapproval or resentment are often concealed behind an expressionless countenance or covered beneath a profusion of polite language.

Westerners know the art of polite language. On leaving a party they say to the hostess, "I had a good time." And in correspondence they address a near stranger as a "dear friend." But too often they blurt out the blunt facts, swing the hatchet of truth, and let the chips fall wherever they will.

On the other hand, I have known Orientals to send a servant to answer the doorbell and say, "The master is not at home today." The theory is that to use polite language in this manner is more considerate of the caller. It would be offensive to state the fact that the master has no time or desire to receive the caller.

We must denounce distortion of facts. And we must condemn statements which crush the personal dignity of the one spoken to. In our truthtelling we must not only defend our own high principles of honesty; we must also guard the feelings and self-respect of our hearers. With those precautions our utterances can be words "fitly spoken."

5. Patience is a priceless possession. By nature I am impulsive and impatient. When plans do not materialize, or when activity slows down to a snail's pace, I have a built-in tendency to scream out loud and jump up and down.

But I have moved in among friends who do not hurry down the road nor worry about the passing of time. For them, a donkey is as good as a jet plane.

True it is that proud Caesar's ancient capital, haloing the banks of the Tiber, was not built in a day; and it is equally evident that the Eastern empires of age-old customs, deeply embedded in human nature, cannot be rebuilt overnight.

Judging from the amount of work that I am carrying—president of a theological seminary, full-time teacher of preachers, pastor of a church, et cetera—I have not slowed down to the speed of my neighbors. Slowness may be as undesirable and incurable as ulcers. I think I have learned—or am learning—to take my work in a more patient stride, to cultivate the friendship of tomorrow. When I have gone from the scene of my labors, there will still be unfinished work. Thanks, neighbors, for what you are teaching me.

6. All things have value and nothing should be wasted. I think of men and women skirting mountains and streams in search of brush and twigs for fuel to cook their rice, roaming valleys and vacant plots after grass to feed a domestic animal. I think of

boys and girls gathering up fallen leaves, threading them on long strings or bamboo splinters, and dragging them home—each child with a leafy dragon playfully pursuing him down the path.

Vivid is the scene of eager people fanning across newly harvested fields, bending and reaching after straw and stubble, gleaned heads of fallen grain. Amusingly I recall seeing my own letters, long discarded in the waste basket, adorning the walls—or pasted over peep holes—in a thrifty home.

On my furlough rounds in the States I am shocked by the wastefulness I see: farm equipment rusting outdoors, half-used machinery and automobiles abandoned, timber decaying in forests, unharvested grain and fruit rotting in fields, greedy flares consuming oil-field gases.

I am not advocating a rice-stubble economy nor a scrimpy way of living. I am arguing against wastefulness in any form or fashion—anywhere. I want to share with you a lesson I have learned from hungry and needy people. Remember that what you waste may be a life necessity for someone. Remember also that sharing our abundance and surplus with the needy is the true Christian spirit of service.

As a missionary I have gone afar to teach others—as far as distance could take me. As a student I have learned from my friends and neighbors in the East. My life has been enriched. And the Bible—God's revelation to man through patterns of Oriental culture—has taken on new relevance and fresh meaning for me.

A Challenge to Thinking Youth

Is it possible for a missionary to continue his education on a mission field? Can missionary experiences bring keener insights into truth and reality? Or, on the other hand, is the life of a witness for Christ in some distant land a drab monotony and retarded growth? Dr. Buford L. Nichols, a Southern Baptist missionary to the Orient for twenty-two years, gives his answer on these pages. He says, "My feeling is that this unique aspect of missionary life—a challenge to personal enrichment—will have a strong appeal for thinking young people who are facing God's call to overseas witnessing."

Your Gifts Get Results!



LEFT: Pastor Acuña baptizes his eleven-year-old son, David, who told the church: "I gave my heart to the Lord last spring, and during Vacation Bible school I felt the desire to be baptized. I am doing it because of my own personal decision."



RIGHT: Six-year-old Daniel Acuña said: "My parents taught me not to tell lies nor say bad words, and I obeyed because they said so. Since I was converted I realize that it is Jesus who doesn't like these things, and I obey to please him."

PART of your 1958 Lottie Moon Christmas Offering will be used for promotional work in Argentina, one phase of which is connected with Vacation Bible schools. The seven Argentine boys pictured on these pages are testimonies as to the value of Vacation Bible school. Their statements were made spontaneously as the Baptist church in Punta Alta, a naval base near Bahia Blanca, Argentina, questioned them before voting to receive them into the membership by baptism.

On the first decision day during the Bible school, four Junior boys made professions of faith, and on the second there were eleven more professions. Then the pastor extended an invitation to church membership, stressing the fact that the church, not the Bible school, would have to accept the candidates. Nine responded to that invitation.

William Bianchinotti (third from left in the Sword Drill below) testified: "I also wish to be baptized, for, as you all know, I gave my heart to the Lord during Vacation Bible school. I want to follow the Lord all my life."





Peter Rinaldi, an Intermediate, said, "During Vacation Bible school I felt led to be baptized since that is one of the Lord's commands and because I can serve him better in the church."

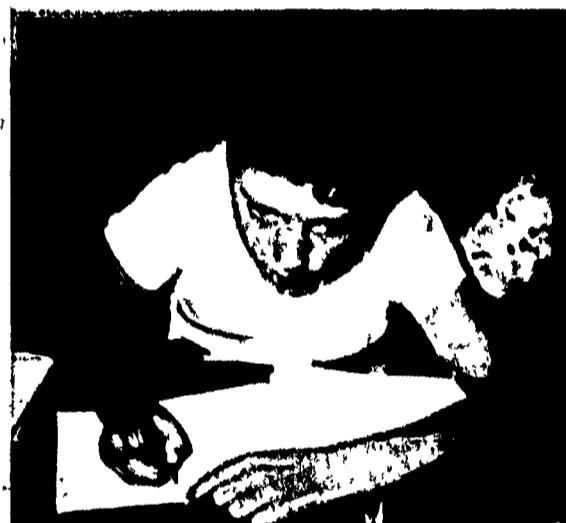


George Cornago (center) told the church: "I dedicated myself to the Saviour during Vacation Bible school and felt the desire to be baptized. My father asked me if I realize that the decision is for the rest of my life."

After each decision day the pastor's six-year-old son and the church organist's eight-year-old daughter went home protesting that they had not been given an opportunity to accept Christ because the invitation was for Juniors and Intermediates only. Therefore, on the final day of the school the leaders decided to extend a brief invitation for all of the pupils.

Miss Helen Nixon, who works with Vacation Bible schools in Argentina, says: "The pastor's son and the organist's daughter demonstrated heart-breaking struggles while the rest of the children in the lower departments were completely unconcerned. They made their decisions almost simultaneously." An Intermediate boy also took his stand at that time.

After the children gave their testimonies in a church conference, the church passed a motion not to be so severe in examining children in the future. The pastor and his wife had told their small son that he would have to wait for baptism, but someone asked that he be heard. He and six other boys from the Bible school were baptized six weeks after its close, as was a sailor who had helped in the kitchen and had made his decision with the pupils. Only four of the original twelve who asked for church membership failed to follow through with baptism.



LEFT: Johnny Woods is shown taking the test on baptism which was part of the Bible school workbook. He said: "I was born in a Christian home. I was very small when I began to attend Sunday school. But during Vacation Bible school I realized that none of this assures me of salvation. I also learned that baptism does not save but is an act of obedience."

Pastor Acuña and the seven boys are shown after the baptism. Raul Sanches (extreme left) wants to be a medical missionary. His parents opposed his baptism, but Raul said he wanted to go ahead with it.



"How Shallow Our Interest!"

By Britt E. Towery, Jr.

WHILE I was a pastor in Arizona I witnessed our church of less than two hundred members give more than four hundred dollars to foreign missions through the Lottie Moon Christmas Offering. At that time I felt I knew missions and stressed it to the limit of my knowledge and interest.

Now, after a year and a half in Taiwan (Formosa), my wife and I realize how small was our knowledge of and how shallow was our interest in missions.

—To watch little children playing in the gutters and ask yourself, "What is the future of these little lives?"

—To pass an old man with a swollen foot, the toes of which are half eaten away, hobbling down the road and ask yourself, "When and where will he find rest?"

—To enter a Buddhist or Taoist temple and see the people buying chances on life. To see them worship stone or wooden gods that cannot hear their pleas, that are not touched with their infirmities. You ask yourself, "How long shall these souls be left to chance, to grope in the darkness, hungry and dying?"

One more question comes to my mind that I wish to ask each of you, and I pray you will ask others, "When are Southern Baptists going to take God at his word and realize that sending the gospel around the world is the only reason for our existence?"

Southern Baptists have done great things. This is true. But what does it mean to a little homeless child with painful sores on his head and face? Southern Baptists have done great things, but what does it mean to an old, old man who can hardly walk for the pain his foot gives him? Southern Baptists have done great things, but what does it mean to the millions who bow in vain to Buddha?

What I am trying to say is that our job has hardly begun. We have no time for looking backward. The United States Government believes in Taiwan enough to invest billions of dollars in it and to keep eleven thousand troops and civilians stationed there. Do we believe enough in our God to give ourselves and our sons and daughters to carry the message and our dollars to build the churches and hospitals needed?

Does missions—home, state, and foreign—have first place in your heart? Do you really care what happens to these strange and faraway peoples? Do you love them as God does?

It is our prayer that you will find the joy of giving this Christmas, giving to the needy of the world through the Lottie Moon Christmas Offering. Every penny of your gift will get to the foreign field. When you make up your Christmas list do not leave Christ out. Do not put him at the bottom. He deserves to be at the top of the list. Remember it is his birthday we are celebrating.



Now Among the Loved!

By Nan Owens

WHEN I first saw the woman, she was lying by the road at the junction, using a pan for a pillow. She wore only a loin cloth. I thought she was dead, but the students with me said that she was a common sight. "Who is she?" I asked. "Where did she come from? Why does she live like that? Doesn't she have any family? Is she ill? Is she insane?" No one seemed to know the answers.

Time after time I passed the junction and saw her. Sometimes she had her one cloth wrapped around her shoulders. Sometimes she was sitting with the pan turned over her head to ward off the rain. Sometimes she was walking aimlessly down the road. Each time I saw her I wondered: What is her story?

To have the Lydias help her as a personal service project seemed the ideal solution to me. [The Lydias are members of the young women's missionary organization of which Miss Owens is counselor.] But when I mentioned it to a committee, I became more concerned about them than I was for her.

"Humph! She is a witch," accused one of them, and with a click of her tongue she dismissed the matter. Others voiced opinions and attitudes just as ridiculous. Only the president saw the situation as I thought Christian girls should see it. In the end we were able to carry our point. Agreeing that we ought to do something, the girls took the matter to the individual circles.

Various girls then volunteered information which they had been able to glean from the woman on the rare occasions when she felt inclined to talk with them as they passed her on their way to town. She had been driven from her home; they didn't know why. Sometimes she would accept food or money, but not clothes or sympathy. The consensus was that she was sane. Some thought she could be helped; others were just as sure she couldn't be. Some wanted to help; others frankly wanted nothing to do with her.

Three or four of the most interested girls made two trips to visit her at the junction, only to find her gone. For several weeks no one saw her, and we began to hope that she had gone back to her people. By

Christian in practice as well as name.

One Sunday I was in bed with a throat infection and unable to take the Lydias for their program at the hospital. Under the leadership of Theresa, the former president, the circle girls walked down. About six o'clock bedlam broke loose just a few yards from the mission house veranda. I lay in bed and wondered what in the world was going on.

One unfamiliar voice could be heard above the many which I recognized as belonging to students. I could not understand a word (it was in Ibo), but there was much talking and laughing; and it localized on our front steps!

As I listened to one of the girls giving instructions, which were meaningless to me, Theresa burst into my room and excitedly exclaimed, "The old mama is here!" I knew that a group had planned to visit an old lady in a near-by village, but I saw no reason for all the excitement just because she had followed them home. I merely murmured a polite, "Oh?"

"The woman from the junction! She's here!" Theresa triumphantly told me, trying to pierce my density so that I could rejoice with them and congratulate them. "On the way back from the hospital we found her, and she came home with us." Theresa was aglow.

I sat straight up in bed and incredulously repeated, "The woman from the junction is here?" I thought of the woman's voice, the twenty girls talking at one time, the tremor of excitement in the unusual—my faith faltered and fear took over. Suppose she isn't rational, I thought. Suppose the attention is too much for her. Suppose she expects everything the girls have. Suppose they do not know how to handle the situation. I lay back, anxiously "supposing," while Theresa gave me the details.

There was much talking and laughing among the group outside after Theresa rejoined them. The one old, exhilarated voice contrasted with the many young, light ones. The girls

(Continued on page 28)



"She proudly wears her new clothes. But greatest of all, she wears the expression of the hopeful and loved."

then, however, the majority of the girls had gotten accustomed to the idea and their altruism had been aroused. Their reticence and fear had been superseded by the desire to be

Why Have a Mission Hospital?

By Wana Ann Fort

IN THE women's ward of the Sanyati Baptist Mission Hospital in Southern Rhodesia there are two *ambuyas* ("grandmothers"), one more than eighty years old, the other a little younger. Both have accepted Christ as their Saviour.

The older woman said to the African pastor: "For a long time I have worshiped many different things because I did not know what I should worship. Today in the hospital I heard of the one God and his Son Jesus, and now I know whom I should worship. I want to follow Jesus!"

Think of more than eighty years without any knowledge of God and his Son Jesus, more than eighty years in superstition and fear seeking something in which to place faith and trust. She had never gone to a church service, though there are services every Sunday on the Sanyati Reserve. She had never heard a preacher or listened to the reading of God's Word (and, of course, she herself cannot read). But she became ill with pneumonia, and her family came with her to the hospital for medical care. Now she is recovering, but she will go back home with a far better gift than a healed lung!

One of the missionaries visited in the home of a very sick man. Both he

and his family knew that he would die, and they saw no reason for him to come to the hospital. However, because he was not a Christian, the missionary insisted that he come.

With medical care he did improve for a time. Many people prayed for him; many talked with him about becoming a Christian. For more than two weeks he refused to accept Jesus. One Sunday morning after the worship service, the doctor and a schoolboy visited him again. After reading the Bible and praying with him, they turned to leave the ward. But he called them back to say that he was accepting Jesus as his Saviour. Later that week he died. Think of the difference in his life after death because he came to the mission hospital and learned about Jesus!

In this reserve there is much superstition and witchcraft. One woman who is respected and feared is the rainmaker at Maponi Line, the village nearest our station. Although she had brought her children to the hospital for treatment, she consistently refused to let them be hospitalized until her youngest child became very ill with pneumonia. Native remedies failed to help him, and at last she came to the hospital.

She feared to stay—she feared the red hospital blankets—but she was

even more afraid the child would die. Therefore, she stayed. At night she covered the child's red blanket with the big black cloth which is the sign of her position and under which he had slept all his life.

How we prayed that this child might recover! We told the mother that as we gave him medicine we were praying and trusting in God to help him recover. If he did get well, we knew it would be a real witness to the people in this reserve.

How we thanked God when he began to get better! After he went home, a large number of the relatives from across the river came to the hospital for medical care. They would never have walked the many miles to reach our church; but because they came to the hospital we were able to reach them with the news of Jesus who died for them, too. Many others from this family have come, many to hear for the first time about the gift of salvation made possible through Jesus Christ.

In the hospital now are twin babies, a boy and a girl, who were born in a native hut near the hospital. When they were just a few days old their mother died of an infection—almost within the shadow of the place where she might have received treatment to

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LEFT BELOW: Nurse Sebbiah gives medicine to an eighty-year-old woman who became a Christian while a patient in the Sanyati Baptist Mission Hospital. **CENTER:**

Nurse Pauline Jackson, a missionary, cares for twins brought to the hospital. **RIGHT:** Baba Veri was led to Christ while he received medical treatment at the hospital.



As this Year of Prayer for World Evangelization draws to a close,
do you wonder if your prayers for the missionaries
and for the lost people to whom they witness are being answered?
A missionary to South Brazil says

I Knew You Had Been Praying

By Anna Wollerman

AS I GO about my work in Cuiabá, Mato Grosso, Brazil, and the surrounding territory, I am conscious that you Southern Baptists are praying. The results of your prayers are visible.

When I made an extended trip in new territory, I knew you had been praying. The children came happily, walking long distances over trails and dusty roads to attend the Vacation Bible schools. And at night the people crowded into the little mud houses to hear hymns played on my accordion and to listen attentively to the young preachers who accompanied me on the trip. People came, heard, and accepted the Lord. I knew you had been praying.

When seven people from Jaciara walked down into the Amaral River to be baptized, I knew you had been praying. One young man said that for a long time he had wanted to make public his profession of faith and to be baptized. But his Catholic parents had forbidden him to do so and he was reluctant to openly disobey them. He finally realized that Jesus was saying to him, "He that loveth father or mother more than me is not worthy of me."

When I witnessed the graduation of one of the Baptist young women from Mato Grosso, I knew you had been praying. The first of our girls to choose nursing for her profession, she had gone to the adjoining state of Goiás for training. She did so well that after her three-year course she was offered a good position in the hospital. But she turned her back on the material advantages to return to Mato Grosso where she is running the new clinic in Campo Grande. Another prayer answered!



When I went to Poconé, I knew you had been praying. Four years ago when we preached on a street corner there, using a public-address system, people closed their doors and windows. Dominated by priests, the town's environment is very, very unfavorable, if not hostile, for the preaching of the gospel. This time, however, we took with us a lawyer from Cuiabá, whose conversion has been the "talk of the town." A former state representative, he had been to Poconé many times to make political speeches. Now he wanted to go and give his testimony for Christ. He helped us locate a young couple who would open their home to us. We had the services in front of their house, attracting more than a hundred people. And many, many more heard the message sent out over the loud-speaker which was on top of our truck. The people even asked us to come back.

When the new Brazilian pastor and

his wife arrived in Cuiabá, I knew you had been praying. We needed a young, consecrated, and prepared pastor to work here in this capital city—so few are willing to leave the large centers to come to the interior. This young man is a graduate of a Baptist theological seminary. His wife sings well and loves to work with children. Their coming is a direct answer to prayer.

When I went on a trip to the other side of the mountains, I knew you had been praying. Right in the most dangerous part of the winding mountain road I met a huge truck. It was necessary for me to hug the outside curve and stop so he could maneuver past. When I stepped on the brakes, there were none! I still don't know just what I did, nor how, but I know you were praying and the inevitable disaster was prevented.

When I went to Mutum, a boom town which grew overnight because of the good, fertile farmland given to any who would live there, I knew you had been praying. For a long time I have wanted to open work there, for people have been pouring in from every place. When I made this trip, my second, more than two hundred people gathered in the main street for the services. We were able to buy the homestead rights to two nice lots in the heart of the town for a future church building. If we continue to pray God will raise up a national Baptist worker to go there.

When Antonio de Lima Barros arrived in Cuiabá, I knew you had been praying. His family, who live here, are devout Catholics, and his sisters are nuns. Antonio went to Rio de Janeiro, and there he was converted and called to preach. He is now a student in the Baptist seminary.

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The Love of God

ON CHRISTMAS MORNING each year we have a joint worship service for all of the Baptist people in the area of Salisbury, Southern Rhodesia. Last Christmas the church building was filled with people who came to worship. There were no curiosity seekers; they all came for a real purpose.

The youth choir, made up of members of the Royal Ambassadors and Girl's Auxiliary, sang "Silent Night" and, while the offering was taken, "I Surrender All." The offering was for foreign missions. During choir rehearsals I became firmly convinced that African children during Junior and early Intermediate years have just as much mischief and just as many wiggles as the same age group in America—and they wind themselves around a person's heart just as quickly.

Also during the Christmas program members of the Woman's Missionary Society sang, in Shong, "The Love of God." This had been our theme song during the week of prayer for foreign missions the first week in December. As these women sang, I thought that these people do know the love of God because it has only been through his great love that they have come out of heathenism to Christianity.—**ONA (MRS. SAMUEL L.) JONES, missionary to Southern Rhodesia**



THIS season of Christmas is vital in our religious lives. As we think again of the matchless gift brought to the world when the baby Jesus was born, our hearts overflow in thanksgiving. We wonder, What can we give him, poor as we are? And we

know that what he demands first is ourselves—our talents, our love, our concern, our time, all that we are—to be used in his service that all may know the love that prompted the gift at Christmas nearly two thousand years ago.

As we hear from every direction the cries of the people and of the missionaries for more messengers of this love, we remember that Jesus, moved with deep concern and compassion for the lost, commanded his followers to pray the Lord of the harvest that he send forth laborers. Surely among the millions of Southern Baptists in the thousands of Southern Baptist churches are the missionary nurses, teachers, preachers, doctors, and other workers Christ needs for his worldwide harvest.—**M. GILES FORT, JR., missionary to Southern Rhodesia**



MANY of you have asked if Christmas is observed in Malaya. The answer is yes. Or perhaps we should say Xmas is observed, for Christmas here is everything but a Christian observance of the birth of our Christ.

During the last Christmas season we saw Christmas trees in the homes of heathen people who in no way embrace Christianity. And where were the trees placed? Alongside the heathen altars! Some of the decorations in the city stores were what we would call Christmas. Others appeared to have arrived late for Halloween—rubber devils and all! Others were items prepared for Chinese heathen festivals but used at Christmas.

To add to the devilish way Christmas is observed, most of the white

men in Malaya drink themselves silly. Our grocer, an Indian, reprimanded us because we didn't buy our Christmas alcohol from him. When we explained that we are Christians and don't drink, his response was, "But all Christians drink at Christmas." He is a Moslem, but the door was open and we explained to him the true meaning of being a Christian. We tried to lead him to the Christ of Christmas. He didn't accept, but perhaps sometime he will.

Just as a multitude of people here observe Christmas in this heathen way, there are others who have come to know its real meaning. Our hearts rejoiced to see the Georgetown Baptist Church observe Christmas as a time of giving rather than receiving, a time of ministering instead of being ministered unto, a time of honoring Christ rather than self. Through their efforts more than five hundred people were made happy and glad during the Christmas season. They know that "it is more blessed to give than to receive."—**CARL F. YARNELL, JR., missionary to Malaya**



HERE in Brazil most lives are gripped by superstition and paganism or by an indifferent materialism. The majority of Brazilian homes are beset by a severe poverty which is intensified by an unbelievably high inflation. In most instances it takes a week's pay to buy one pair of shoes.

Many Brazilian children know nothing of the "extras" that are supposed to accompany Christmas, and some do not even know that Christmas occurs. The nation itself is being

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The Lottie Moon Christmas Offering for me is the most beautiful expression of Christian love, the greatest revelation of the missionary spirit; because to give to a world cause is love, to give to missionary work is to permit Christ to go to other lands. Lottie Moon is a great inspiration to me and always I think of her as one of the brightest stars that shone.

—A COSTA RICAN CHRISTIAN

With Your Love Gifts

By Herman L. Petty

AS CHRISTMAS TIME approaches, our thoughts turn to you in the homeland who will soon be giving your love gifts to Christ through the Lottie Moon Christmas Offering. We feel you would like to know that it is the Lottie Moon Offering which makes possible our Baptist school in Nazareth, Israel.

After serving in the school for five years, we have come to see what it means to the lives of its 350 students. We have seen many in the elementary school make decisions for Christ; and practically all the students in senior high have had personal experiences with Christ. The majority of the students come from Greek Orthodox or Greek Catholic homes where they receive very little religious instruction. Perhaps you would like to hear the personal testimonies of some of last year's seniors.

Najah Khory: The best thing that I noticed during the four years I was at the Baptist school was that every morning at eight o'clock the students and teachers entered the church. We remained in the chapel for half an hour praising the Lord. Every day someone preached the gospel to us, and often an invitation was given us to accept Christ as personal Saviour. Every Sunday I also attended the church to hear God's word preached.

One Sunday I, along with two of my friends, made my decision to follow Christ.

Amira Assal: Before I came to this school, I didn't know anything about Jesus Christ. But when I came to the Baptist school, I learned many things which I did not know before. It was in my third year that I had my experience with Christ. One night, after seeking the Lord, I dreamed I heard the voice of Jesus calling me to accept him as Saviour. When I awoke I promised to give my heart to him and to always be his. That night was wonderful for me, for Jesus came into my heart.

Edward Khamis: When I was fourteen years old I entered the Baptist school in Nazareth. There I began hearing about Christ; and soon I began feeling my need for him to help me in my lessons and in my attitude toward others. After a period of time I accepted the Lord Jesus with all my heart. I wept much for my sins. Now I feel my daily life is changed and I feel inner gladness and happiness. I have had success in many things in which I had failed before. Thank God for this school, its teachers, and its spirit.

And let us add, "Thank God for friends in America who make possible our work in Nazareth." Paul said, "And this they did, not as we hoped,

but first gave their own selves to the Lord, and unto us by the will of God." Before you can truly give your gifts of money to the Lord, you must first give yourselves.

It is now Lottie Moon Offering time all across the world—the home base giving, the far corners of the world receiving, and the Lord blessing everyone by it. What a glorious combination!—BERRY and G. WEBSTER CARROLL, *missionaries to Tanganyika (written Christmas, 1957)*

As our thoughts turn to Christmas we think of many little inadequate buildings in which our people are trying to worship. If the Lottie Moon Offering is sufficient this year, many of them will soon be replaced by better facilities. This year, with this in mind, won't you give more generously than ever to the Offering. Equally so, we covet your prayers for our work here and around the world.—BERRY ATICE and DANIEL M. CARROLL, *missionaries to Argentina (written Christmas, 1957)*

The Lottie Moon Christmas Offering for world missions offers the opportunity
(Continued on page 32)

FOREIGN MISSION NEWS

General

1,267 Missionaries

Twenty young people were appointed missionaries by the Southern Baptist Foreign Mission Board at its annual full meeting in October. (See page 26 for names of new missionaries.) These appointments bring the total number of active Southern Baptist foreign missionaries to 1,267 and the total number of appointments so far in 1958 to 113. And the Board expects to appoint another large group of young people at its December meeting.

Administrative Associate

Dr. Rogers M. Smith, associate secretary for promotion for the Foreign Mission Board since October, 1954, was named administrative associate to the executive secretary during the Board's October meeting.

In his new position Dr. Smith will serve in the general area of administration of the Foreign Mission Board and will continue to be responsible for the Foreign Missions Conferences held each summer at Ridgecrest, (N. C.) Baptist Assembly and Glorieta (N. M.) Baptist Assembly.

A native of Waco, Tex., Dr. Smith received the bachelor of arts degree from Baylor University, Waco, and the master of theology, the master of religious education, and the doctor of theology degrees from Southwestern Baptist Theological Seminary, Fort Worth, Tex.

For 14 years he was connected with Baptist student work in Tennessee, serving for four years as student secretary and teacher in the school of religion at the University of Tennessee, Knoxville, and for 10 years as state Baptist Student Union secretary for Tennessee.

Dr. Smith came to the Foreign Mission Board January 1, 1954, as field representative, and was named associate secretary for promotion in October of that year. Since coming to the Board he has toured Southern Baptist mission fields in Europe, the Near East, and the Orient.

He is married to the former Evelyn Melton, a native of Fort Worth. Dr. and Mrs. Smith have two children, Sara Sue, 12, and Rogers Melton, 10.

Dr. Baker J. Cauthen, executive secretary of the Board, said upon the election of Dr. Smith: "Dr. Rogers M. Smith has rendered outstanding service on the staff of the Foreign Mission Board and has won a place of high esteem in the hearts of those with whom he is associated. His admirable Christian life, talents for leadership, and dedication to the cause of Christ make him qualified for the responsible task that lies ahead."

Hebrew Translation

"Thus It Is Written," a book on the missionary motif in the Scriptures by Dr. Cornell Goerner, the Foreign Mission Board's secretary for Africa, Europe, and the Near East, has now been published in Hebrew by the Baptist press of Israel. It was translated by Svi Rin and edited by Missionary Robert L. Lindsey.

A Portuguese translation of the book by Dr. David Mein, missionary to North Brazil, was released in 1954. A Spanish translation by Dr. H. Cecil McConnell, missionary to Chile, was published in 1956.

"Thus It Is Written," first published by Broadman Press in 1944, was prepared for the Foreign Mission Board as a study book for Adults. The material was adapted from lectures which Dr. Goerner gave to his classes while he was associate professor of missions at Southern Baptist Theological Seminary, Louisville, Ky., and the book has since been used as a text for missions courses.

Chile

Strength through Co-operation

Approximately 150 professions of faith, plus other spiritual decisions, were made during the first simultaneous revival campaign held in the Bío-Bío district of Chile.

The campaign was held in two parts, with seven Baptist churches participating during the first series of meetings and seven churches and two missions participating during the second. National Baptist pastors and missionaries conducted the revivals.

"Perhaps one of the most important results of these simultaneous cam-



"Pictured here are all of the men missionaries representing Southern Baptists in Taiwan (Formosa)," says Missionary Britt E. Towery, Jr. "Ten years ago the work in Taiwan was begun by a single woman-missionary. She and the half-dozen single women who joined her in the next two years prayed for men to lead the churches they had begun and to begin new ones. These prayers are being answered." A total of 41 Southern Baptist missionaries now serve in Taiwan.

paigns was the increased interest in using co-operative projects to strengthen and advance the work of every church in this district—from the largest to the smallest and most remote," says Missionary Joe T. Poe. "This could mean the dawning of a new day for Baptist work in the Bío-Bío district. Pray that it will."

Ghana

Nkrumah Visits Hospital

Simply dressed in sports shirt and flannel trousers, Prime Minister Kwame Nkrumah, of Ghana, paid an official visit to the new Baptist hospital in Nalerigu, Ghana.

"The Prime Minister was impressed by the large numbers who have been attending the hospital," reports Dr. George M. Faile, Jr., who led in the beginning of medical work in this section of the Northern Territories of Ghana, "and he was quite pleased with the beautiful stonework of our buildings."

In the first six weeks following its dedication in August the Baptist hospital registered 1,700 outpatients, who made some 4,000 visits. Lack of staff delayed the use of the hospital beds.

However, Dr. Faile has now been joined by Dr. Shelby W. Vance. Additional staff consists of two Nigerian Baptist nurses, a clerk, and a new group of student ward attendants. "We urgently need doctors, nurses, a pharmacist, an administrator, midwives, linguistic specialists, and evangelists," writes Dr. Faile.

The regional commissioner, a member of Prime Minister Nkrumah's cabinet, represented Ghana's minister of health at the hospital dedication service. He expressed appreciation for the work of missions in the field of medicine and commented on the uniqueness of the Baptist position of refusing government help. His address was carried by radio.

The principal medical officer of Northern Ghana also commented on the value of medical mission work, and the king of the Mamprusi, chief tribe of that section, urged his people to encourage the hospital workers by accepting treatment from them. Missionary W. A. Poe, principal of Sandler Baptist College, Kumasi, Ghana, brought the inspirational message, stressing Jesus' concern for the individual in the midst of the multitudes who followed him.



A feature of the 40th anniversary celebration for Colégio Batista Mineiro, in Belo Horizonte, Minas Gerais, Brazil, was the unveiling of portraits of the late Rev. and Mrs. O. P. Maddox (right), founders of the school, and the late Dr. Alberto Mazoni Andrade, a former president. Flanking the portraits are Mrs. Andrade (left) and Mrs. J. A. Harrington, wife of the present president.

Next day after the hospital opening the Nalerigu Baptist Church was organized. Six weeks later there were 30 adults and 80 children in Sunday school. One of the hospital nurses is Sunday school superintendent. "We have just about reached the capacity of the local council hall which has been loaned to us for services," says Dr. Faile. "We have a choice location for a church building and hope to start construction soon."

On the day after Dr. Vance arrived in Nalerigu, he and Dr. Faile made an evangelistic visit to a village four miles away, where many of the patients live. Nearly 100 people came to this first service. One of the first inquirers from the Nalerigu work has asked to go to this village regularly to help with the preaching.

"There is tremendous opportunity here if we can just have help to take advantage of it," Dr. Faile says. "Dozens of unreached villages are represented among our patients every day. Many of them would welcome the beginning of preaching services."

Hong Kong

English-Language Church

The English-language Hong Kong Baptist Church was organized September 7 with 30 charter members representing five nationalities, Chinese, American, British, Dutch, and Indian. And there are usually one or two

Australians, an Indonesian, and a Pakistani in each service, according to Missionary Charles P. Cowherd, pastor.

Seven of the charter members had been baptized into the Chinese Hong Kong Baptist Church through the work of the English-language chapel from which the new church grew. Six others are awaiting baptism. Mr. Cowherd reports that there is a rapid turnover of persons who attend the services. "This causes problems," he says. "But it also has advantages. We already have several very fine missionaries in other countries. A convert from Singapore writes that she has led her oldest sister to the Lord and that she hopes other members of her family will believe."

This is the first English-language Baptist church in Hong Kong since Rev. J. Lewis Shuck, pioneer Southern Baptist missionary to China, left the colony for Canton in 1845.

Japan

Center Has Anniversary

Special ceremonies on October 6 marked the 30th anniversary of the founding of the Baptist good will center in Tobata, Japan. Civic officials, national Baptist leaders, and Southern Baptist missionaries joined in praise and tribute to Japan Baptists' 30 years of social service pro-

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Editorials

1959 — A Year of Evangelism

Baptists have long been known for their evangelistic fervor. The often repeated statement, "Evangelism has made Baptists what they are," not only contains truth of significant proportions but actually explains Baptists' progress and describes their program of work.

It is not surprising, therefore, that the seven Baptist bodies co-operating in the Baptist Jubilee Advance, 1959-64, chose to launch this crusade with "Evangelism through Co-operative Witness" as the theme for 1959.

And Southern Baptists, seeking to implement this theme, have entitled their effort for next year the 1959 Simultaneous Evangelistic Crusade and have set for themselves an intensive program of preparation and action.

First of all, three years ago the Southern Baptist Missionary Education Council, after much thought and prayer, set "Evangelism: In the Homeland" and "Evangelism: Overseas" as the 1959 home and foreign mission study themes, respectively. This means that during 1959 many thousands of Baptists will study the five home mission books and the five foreign mission books (there is a book on each theme for each of the five age groups).

Then again, the Sunday schools of the Southern Baptist Convention, during the Sunday School Preparation Week this fall, planned for their part in next year's evangelistic effort by studying *Using the Sunday School in Evangelism*, by Leonard Sanderson, secretary of evangelism for the Home Mission Board.

On October 12, the day set apart as Laymen's Day in the Southern Baptist Convention, thousands gave emphasis from pulpits, in Sunday school classes, and in Training Unions to the part laymen can play in the total evangelistic crusade of 1959.

But probably that which can mean more to assure genuine accomplishments in evangelism during 1959 is the New Year's Eve prayer service on December 31. Throughout the Southern Baptist Convention this prayer meeting will climax the Year of Prayer for World Evangelization, as 1958 was designated. But this prayer service is not just a Southern Baptist undertaking.

Approximately seventy-five thousand churches, representing about nineteen million members, of the seven bodies in Canada and the United States which are co-operating in the Baptist Jubilee Advance, will join together in special prayer for a great ingathering of souls in 1959. It is the sincere hope and earnest plea of the general Baptist Jubilee Advance committee and of the committees of all the co-operating groups that Baptists will utilize this night as never before for fervent and concerted prayer.

The first Sunday of the new year, January 4, has been designated as Soul-Winning Commitment Day. On that day church members will be asked to pledge themselves to soul-winning during 1959.

Also on January 4, the Southern Baptist Radio and Television Commission will begin a special, thirteen-week series of television programs on evangelism.

During Bible Study Week, scheduled for January 5-9, the *Gospel According to Mark*, by Hugh R. Peterson, will be taught in the churches of the Southern Baptist Convention. The study of this great evangelistic Gospel will afford an opportunity to learn by example, principle, and command much about evangelism in Jesus' day and for our day.

In addition to these efforts, state evangelistic conferences will be held in January and February. These meetings will constitute splendid opportunities for pastors and other church leaders to obtain information, instruction, and inspiration, all of which are necessary to a successful effort for evangelism in 1959.

February 1 has been set as the day when a simultaneous religious census will be conducted in every community. The churches will use the information gathered through this census to discover those in need of the gospel and a church home.

The Training Unions will direct studies in soul-winning the week of February 16-20, and appropriate books for each age will be taught.

Special associational evangelistic rallies are scheduled for March 9, in preparation for the March revivals, and April 6, for the April revivals.

Immediately preceding the revivals an intensive program of visitation, sponsored by the organizations of each church, will be conducted. This will acquaint the visitors with the unevangelized and create concern and emphasize urgency for winning the lost.

Not only will the Woman's Missionary Union's Week of Prayer for Home Missions, March 2-6, constitute a time of much prayer, but neighborhood prayer meetings just on the eve of the revivals will prepare the way for a genuine spiritual harvest.

All of this preparation will climax in the simultaneous revivals to be conducted in the churches during the weeks of March 15-29 or April 12-26. Each state has made its own division of territory and set zone dates; therefore, the program of revivals for 1959 has been synchronized to provide for the greatest efficiency and the least conflict.

Although the plans and preparation referred to here are largely those of the Southern Baptist Convention, 1959 will be a great year of evangelism around the world. In addition to the seven bodies sponsoring the Baptist Jubilee Advance, Baptists in Mexico, Venezuela, Brazil, and Argentina, as well as in other countries of the world, will be conducting evangelistic crusades.

You Can Go!

By Baker J. Cauthen

THESE lines are being written at the close of the annual meeting of the Foreign Mission Board. The needs of a world in distress have come before us in a long procession. Our hearts have been moved in thinking of a large mission area in South Vietnam, where no major denominational board is at work among the twelve million people. We have thought of other vast open doors in the Orient, Latin America, and Africa, where limited Christian work is found.

In every land there are people in vast numbers who could be brought to Christ if only they could have word of his love and saving grace. Many have never heard. Multitudes live under distressing conditions of poverty, homelessness, illiteracy, and lack of medical care.

These millions turn their eyes toward us, and in them we read this question, "Is it nothing to you, O ye that pass by?"

Our hearts cry out, O God, we want to go and meet these needs.

But even as the heart cries out many a person realizes it is impossible to go. That place in life has passed. It is true that many who are still in their middle thirties can go to the mission field; but, because of age requirements, those who are forty years of age and above find it impossible to be appointed.

But wait! You can go to the mission field. The Lottie Moon Christmas Offering is now at hand, and through it every Baptist is privileged to go directly to the mission field to answer human need.

Your love can go. Every Christian is called to be a witness for his Lord. The field of that witness is the whole world. Quite obviously, no person can be in all the world at the same time, but his love can be there. As that love is enlightened by the study of needs prevailing in other lands, it will become definite and urgent. It will not leave him simply concerned

about the people across the ocean, but it will lead him to have an attitude toward those near to him—regardless of race, color, or condition—that will reflect the love of Jesus Christ.

You can go to the mission field through prayer. Through prayer it is possible to span the broadest oceans and penetrate the most distant hinterlands and join with Christ's witnesses in labor for the lost. In a flash a person can be transported from the spot on the map where he is to lands where millions of people know nothing of the living Saviour, and he can reinforce the messengers of Christ as they lift up the light of the gospel.

If the Lottie Moon Christmas Offering could unite the hearts of Southern Baptists this year in intercessory prayer, it would become a spiritual force unparalleled in our history. We are about to enter 1959, a time set aside as a year of evangelism. The season of prayer that accompanies the Lottie Moon Christmas Offering could become a mighty spiritual dynamo of sending power across the world that will result in pulsating surges of spiritual force meeting human need.

The Lottie Moon Offering provides opportunity for you to go to the mission field through your gifts. Every dollar of this Offering will be used to meet specific requests for reinforcement of mission work around the world.

THESE requests have been the objects of prayer and concern on the part of missionaries and national workers in every land. They have been given careful study, and every Baptist can know that each dollar given to the Lottie Moon Christmas Offering will be applied to meeting the urgent requests.

The ministries into which the Lottie Moon Christmas Offering will be translated are many and glorious. Servants of God will be strengthened as they preach the gospel of redemption to souls in need. Christian work-



Baker J. Cauthen

ers will be trained in theological seminaries and schools of every grade. Doctors and nurses will minister effectively in hospitals and clinics. Publishing houses will pour forth Bibles and Christian literature to lighten the darkness. Great and glorious things will result across the world as you go to the mission field through your gifts.

The gift you make can transform your whole Christmas season. The knowledge that you have shared with Christ in meeting human need and that you have reinforced the hands of missionaries will make your Christmas blessed because you will know you have brought a gift to him whose birthday we celebrate at Christmas. In no way can there be a finer expression of the love that fills our hearts at Christmas than to make a gift to meet human need.

Many can go to the mission field personally. For some this means that you can go through your sons and daughters. I am confident there would be more missionaries across the world if there were more encouragement given to young people by those they love as the Spirit of God moves their hearts. At this Christmas season you can dedicate your own children and grandchildren to the Lord Jesus Christ for his service as he may call. You can never make a decision for them. You can never call them into his service yourself. But you can lay them upon the altar before God in prayer

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THE WORLD IN BOOKS

Genevieve Greer



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

M. Theron Rankin

In his foreword to *M. Theron Rankin, Apostle of Advance* (Broadman, \$2.75), J. B. Weatherspoon writes: "Without the fanfare of showmanship he traveled far in demonstration of the power of the spirit of Christ within. . . ." The phrase, "without the fanfare of showmanship," also characterizes the manner in which Dr. Weatherspoon tells the life story of the Foreign Mission Board's former executive secretary.

The tone is that of a man telling about a friend. Dr. Weatherspoon follows the life story, but Dr. Rankin's thoughts about life around him and his spirit in handling problems take precedence over the events themselves. The very quietness of tone makes this a fitting monument to a man whose strength of personality was enhanced by its quietness.

Dr. Rankin's childhood, experience as a missionary in South China, term as secretary for the Orient, internment during World War II, years as executive secretary of the Foreign Mission Board, and death form the main outline for the story. His views on mission procedures, on the ecumenical movement, on national leadership, and on other questions are included. Because of this revelation of his spirit in meeting opposition and hardships, the book is inspirational as well as informative.

Home Mission Board

History of the Home Mission Board, by J. B. Lawrence (Broadman, \$3.50), gives a good over-all view of the main events and trends that have characterized Southern Baptist efforts to see that the gospel reaches every part of the homeland. A surprising amount of information is packed into the small volume, and it is well documented.

After a chapter on the beginning of Baptists and another on the situation in the United States at the time the Home Mission Board was organized, the story of the pioneer years of the Board is told. This is followed by the period-by-period development to the present day. The discussions of each phase or field of work will make this a standard reference for the annual study of home missions, whatever the particular theme may be.

Middle East

The people of the troubled Middle East, most of whom regard a pilgrimage to Islam's sacred city of Mecca as the

highest goal of a man, are on a new pilgrimage—to a better way of life. R. Park Johnson, in *Middle East Pilgrimage* (Friendship, \$2.95 and \$1.50), discusses the influences, from outside and inside the area, which affect this new pilgrimage: the geography of the land, the history of the people, the political and religious aspects, the impact of Christian missions.

The major emphasis of the book is on the part that Christian missions has had and may still have on the direction the new pilgrimage may take. The author is the field representative in the Middle East for several mission agencies.

Latin-American Catholicism

The two words, "religion" and "faith," in W. Stanley Rycroft's title, *Religion and Faith in Latin America* (Westminster, \$3.75), are not synonymous. The "ecclesiastical system" and "set of observances" that characterize religion (specifically, Roman Catholicism) are detrimental to Latin America, Dr. Rycroft thinks. He believes the nations need the evangelical faith "with its emphasis on the dignity of the individual and the freedom of the human spirit under the discipline of God."

This book is not a description of Protestant missions in Latin America. But for anyone who has the idea that Latin America, because of its widespread Catholicism, should not be a mission field, this will be a real mission book.

Dr. Rycroft digs into the background, not only of Latin America, but of Spain itself to explain the reason for the type of Catholicism that is found below the Rio Grande. Few books on the Catholicism of the "American Spains" are so readable and so thorough. This one is proof—that it is possible to attain both readability and thoroughness. Looking toward a study of Spanish America in 1960, mission study leaders will want this excellent background information at hand.

Missionary to Brazil

Woman with a Heart, by Clemmie D. Hardy (Baylor University Press, \$2.00 and \$1.25), is the story of Ethel Hardy, the author's wife. Elected president of the Woman's Missionary Union of Texas in 1955, Mrs. Hardy had formerly been in active missionary service in Equatorial Brazil.

Only briefly sketching her life before

she became a missionary, this book combines an account of her work in Brazil with tributes from people whose lives she has touched. It makes use of a great many quotations from letters to and from the Hardys and others.

Far East

A History of the Far East, by Alfred Crofts and Percy Buchanan (Longmans, Green, \$8.75), is basically a textbook, intended for college classes; but other serious readers interested in the Orient, and particularly mission volunteers, will find it valuable. It has the usual assets of textbooks: a good chronological chart, glossary, bibliography, and index.

Coverage of earlier centuries is brief, but treatment of the past fifty years is especially thorough. Treatment of the smaller countries (such as those of Southeast Asia) is almost fragmentary.

This book has a somewhat lighter approach and treatment than most textbooks. It is superficial in some respects, as is often typical of popular treatment. Many evaluations and generalizations are oversimplified. It is attractive in appearance, with interesting headings and quotations to set off the various sections.

Both authors have missionary family backgrounds, and the treatment of missions is generally understanding and fair.
—J.W.C.

Missionary Nurse

The life story of the missionary for whom the Southern Baptist Young Woman's Auxiliary organizations for nurses are named is told in *Grace McBride, Missionary Nurse*, by Lila Watson (Convention, \$1.25).

Grace McBride served two and a half years in North China as a missionary before she became a Red Cross nurse during World War I. She accompanied the American Expeditionary Force to Siberia and worked untiringly to care for the wounded in the Czechoslovak army. Two months after her arrival in the heart of Siberia, she died of typhus fever.

The author, herself a missionary to China, writes in an easy-to-read, interesting style. Her book, written for the Grace McBride Y.W.A.'s and other young people, is very informative on the life of a missionary.—RACHEL DICKSON

Sentence Reviews

In his book, *Living with the Gospel* (Association, \$1.25), Daniel T. Niles, a gifted writer and a keen thinker, deals with the Gospels, not as biography, but as a presentation of Christ as the Saviour.
—J. MARSHALL WALKER

Christ's Messengers, by C. F. D. Moule (Association, \$1.25), is a brief but enriching study of the book of Acts, "the story of what God's messengers did" during the meaningful span of years A.D. 30 to 60.—J.M.W.

Foreign Mission News

(Continued from page 15)

gram in this crowded North Kyushu industrial center.

The center, begun by the late Missionary Naomi Schell in 1928, is now under the direction of Missionary Martha Knox. Operated as an institution of the Japan Baptist Convention, it is one of the largest good will centers connected with Southern Baptists' overseas program.

More than 600 men, women, and children are enrolled in the center's activities, which include a day nursery and kindergarten, English and Bible classes, activity clubs, supervised recreation, and evangelistic services. The center maintains a close relationship with the Tobata Baptist Church.

Malaya

13 Students

The Malaya Baptist Theological Seminary, in Penang, resumed classes in September with 12 regular students and one special student. The faculty is composed of two full-time missionary teachers, two full-time national teachers, and five part-time teachers.

Seven young people have graduated from the seminary since its beginning in January, 1954.

Three New Churches

Three gospel centers in Malaya have been organized into churches, bringing the total number of Baptist churches in that country to 17.

The Perlis Baptist Church in North Malaya, which was organized with 30 charter members, is led by a student in the Baptist theological seminary. A seminary graduate is pastor of the Senibawang Baptist Church, Singapore, organized with more than 40 charter members.

The Cherith Baptist Church, Singapore, was also organized with more than 40 charter members. Rev. H. C. Maak, who came from Hong Kong in 1953 and started the work in a large housing area, has been called and ordained pastor by the church.

Orient

Creativity Necessary

"Wide planning and deep creativity" are necessary to meet the spiritual needs of millions of Asian young

people, according to two Southern Baptist youth leaders who traveled in the Orient conferring with missionaries and nationals concerning Baptist student programs. They are Rev. Bill B. Cody, one of three associate secretaries in the Foreign Mission Board's department of missionary personnel, and Dr. W. F. Howard, student secretary for the Baptist General Convention of Texas.

A program to meet the overwhelming spiritual needs of Asian youth calls for missionaries trained in student work and for funds to create student centers in the major cities of Asia, the travelers said.

Mr. Cody and Dr. Howard participated in student conferences and surveys in Hawaii, the Philippines, Hong Kong, Taiwan (Formosa), Korea, Japan, Mglaya, Indonesia, and Thailand and visited student centers in Burma, East Pakistan, and India.

Spain

Students in Final Year

When the Spanish Baptist Theological Seminary, in Barcelona, opened in September, the present group of students began the final year of their three-year course. Due to the limited number of teachers a new class is admitted only every three years, after

the previous students have completed their work.

In the present student body are seven ministerial students and one young woman who is to become a preacher's wife.

Taiwan (Formosa)

Work with Taiwanese

The Taiwan Baptist Mission has made a definite move toward work with the Taiwanese people.

Rev. and Mrs. Richard E. Morris, new missionaries who arrived on the island late in the summer, have begun studying the Taiwanese language. They are the first Southern Baptist missionaries to go into full-time Taiwanese work.

New Location

The Taiwan Baptist Theological Seminary opened this fall at its new location on the outskirts of Taipei. It is hoped that all of the buildings will be finished by January 1. At present the 53 students are attending classes on the first floor of the boys' dormitory.

Convention Meets

One hundred messengers from 18 Baptist churches attended the meeting of the Taiwan Baptist Convention.



Dr. Jacob Zhidkov, president of the All-Union Council of Evangelical Christians-Baptists of the U.S.S.R., leads the congregation of the Baptist church in Moscow in observing the Lord's Supper. Deacons serve broken pieces of ordinary bread to the worshipers. Grape juice is served from the silver chalices. Moscow Baptists observe the Lord's Supper on the first Sunday of each month.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Many Deaths among Infants Result From Ignorance and Superstition

Frances (Mrs. Claud R.) Bumpus
Campina Grande, Paraiba, Brazil
(now in the States on furlough)

ONE DAY as I was busily sewing, my healthy young son playing happily at my feet, an elderly woman came to the door asking for flowers "to bury an angel." That is the expression the Brazilians use when a newborn baby has died.

As I gathered the flowers, she told me that her grandchild had appeared strong and healthy at birth but had sickened and died within a week. When I asked the cause of the baby's death, she said she didn't know but she guessed it was just the will of God. How my heart ached to hear her say that!

Then she said the gatekeeper at the cemetery had told her that twenty-five babies had been buried there the day before! We can scarcely go to town and back without seeing at least one procession carrying a tiny coffin toward the cemetery. There is no plague in our city to cause so many deaths; it's just a regular occurrence. And the people say, "It's the will of God." But is it the will of God that all these little babies should die?

Recently, a teacher in one of the Baptist schools was talking about health conditions and remarked that in many homes of ten or twelve children, only half live to be grown. One boy says that his mother has had fifteen children but he is the only one living!

How we long for the time when ignorance and superstition shall be replaced by knowledge and understanding! Jesus said, "I am come that they might have life, and that they might have it more abundantly." Surely he meant this for babies, too.



Costa Rican Family Is Reunited When the Mother Accepts Christ

Roger G. Duck
San José, Costa Rica

AN EXPERIENCE that brought great joy and real encouragement to our hearts concerns a twenty-year-old girl who worked for us. She showed unusual ability to organize and execute her duties and expressed appreciation for the atmosphere of love and consideration that she said characterizes our home; yet it was increasingly evident that something was troubling her. She told us she was married and had a two-year-old daughter but

that she had not lived with her husband, an evangelical, for some time.

One Sunday night when we came in from church, her mother and husband were at our house with her. Having come two hundred miles to see her, the husband wanted a definite decision about their marriage. He preferred that she go back with him; but if she would not do this he would give her a divorce.

We asked a neighbor, an advanced language student, to interpret for us. As we began to talk, the girl was very cold and indifferent and indicated she wanted a divorce. We felt a tremendous burden for this young couple.

Through the interpreter, we shared with them God's purpose and plan for the individual, marriage, and the home. The Holy Spirit worked in the heart of everyone present and, after the interpreter led in prayer, we left the young couple alone to make their decision. There was great rejoicing when the girl acknowledged faith in Christ and expressed a desire to reunite her home. The old mother, visibly shaken by the experience, hugged us and wept.

How we wish we could help them in their adjustments; but, as they live two hundred miles from here, we can only pray for them. Life will be hard for the girl: she will have only the bare necessities—little food and a hut for a house.

And so goes life for millions in Latin America. They are charming, lovable, responsive individuals, but most of them are without a personal, saving knowledge of Jesus Christ. The abundant life in Christ can change the existing conditions of immorality, superstition, and spiritual blindness. "Ye shall know the truth; and the truth shall make you free."

"I KNOW my people do not know how to read and write, Umfundisi [pastor], but they do know how to love." These words spoken by one of our African pastors a few days ago give a good picture of our people. It is tragically true that the masses in Africa are ignorant and unlearned. Even today, with more schools than ever before, multiplied thousands remain untrained. But these people do know how to love, and a heart taught to love does not necessitate a mind trained to read. One young man, who has been through first grade, rides a bicycle seventy miles each Sunday to tell the story of Jesus. He knows how to love. Another, when asked, "Have you told them of Jesus?" said, "I told them all I know; now I pray for them." He, too, knows how to love.—Milton E. Cunningham, Jr., missionary to Southern Rhodesia



Student's Faithfulness Rewarded When His Family Finds Salvation

H. Cecil McConnell
Santiago, Chile

ISMAEL ALMENDRA, one of the first students in the Baptist theological seminary in Santiago, Chile, was the only Christian in his family. His father, who spent much of his own meager salary for strong drink, was very much opposed to his studying for the ministry, for he did not want to lose the added income Ismael brought into the home. His mother agreed with his father.

Ismael studied for a year under the personal guidance of two of our missionaries in Temuco and then, when a regular class program was begun in the seminary in Santiago, he came here. He occasionally shared with me the conflict of duties: to help provide for his family and to prepare himself for the work to which God had called him. We made it a matter of prayer, and he continued his studies.

Some months later he joyfully told me that one of his younger sisters had been converted and had joined the Baptist church in Lota. Some years later another sister became interested in the gospel message.

Ismael married and became pastor of churches distant from his boyhood home, but on his infrequent visits to Lota he helped his sisters and others evangelize the rest of the family. However, the father died with no evident change of heart.

More than a dozen years after Ismael's student days, I was in Lota for an evangelistic meeting. One night the pastor whispered to me that Ismael's mother had come to the service. I prayed for her as I brought my message. She did not respond that night, but she came again the following evening. When the invitation was given, she and her youngest daughter, a girl of thirteen, came down the aisle.

Ismael and the call of God had been vindicated.



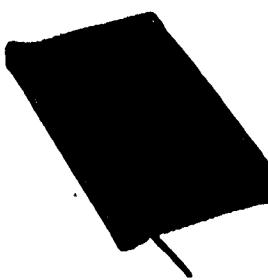
Fear of Juju Dominates Lives of Many Nigerians, Creates Tension

Edgar H. Burks, Jr.
Ogbomosho, Nigeria, West Africa
(now in the States on furlough)

A PROMINENT POLITICIAN, leader of the opposition party in the government of the Western Region of Nigeria, was killed in an automobile accident. Feelings between members of the two major parties have been tense for some time, and during the funeral services for the leader rioting broke out. Twenty or thirty people were killed and thousands of dollars' worth of property was destroyed. It seems that some of the opposition party members accused the party in power of working juju to bring this man to a tragic end.

for December 1958

"Please, I Want to Learn the Bible"



WHEN I arrived at the clinic building for church services one Sunday evening a teen-age girl was talking to one of our Chinese co-workers. As I came in the co-worker said: "This girl wants to borrow one of the Bibles we use in our church services. I told her that I could not lend it to her." The girl then spoke: "Please, I just want to learn the Bible. I am a Roman Catholic, and we are not allowed to have or read the Bible; but I want to learn it." I did not have a Bible at the building, but I gave her a Gospel of John and told her if she would read it that week and return the next Sunday I would give her a Bible. When she learned that it was free, she nervously asked, "You won't force me to come here to church if I accept the Bible, will you?" She could not believe that anything would be given her. We assured her that we would not force her to come but that we would like for her to come. During the service that night I saw her pass in front of the church twice. We pray that she will read and learn the Bible, but most of all we pray that she will learn about Christ who saves freely all who come to him.—Charles H. Morris, missionary to Malaya

Shortly after this incident a magistrate in Lagos, a graduate of the University of London who had been thought to be a Christian, felt ill and faint during a trial. After having the police search everyone present, he dismissed the court. He was sure someone had brought juju "medicine" to keep him from trying the case.

We were somewhat taken aback by these demonstrations of the power of the fear of juju. The juju priest is still a dreaded figure.



Chinese Pastor Thanks God for Freedom; Sin Still Binds Many

George R. Wilson, Jr.
Hong Kong

"A YEAR AGO my wife and I crossed the border to freedom," said Princeton Hsu, a pastor from Shanghai, China, speaking to a group of Baptist missionaries in Hong Kong. He continued, "I shall never cease to thank God for his mysterious grace and mercy, his kindness, and the privilege—the priceless privilege—of living in freedom once again."

Pastor Hsu, his wife, and others like them are blessed people—they have been permitted to leave Communist China. Others are not so fortunate—they must suffer, wait, and pray. We hear constantly of those who long for freedom but are denied it.

Pastor Hsu is twice blessed. He has both personal and spiritual freedom. In Hong Kong there are many for whom personal freedom has little meaning. Day by day they are fettered by ancient superstitions which refuse to release them. They are in sin. They need Christ.

Holidays in Hong Kong find hundreds of thousands of people streaming to pagan temples in futile attempts to appease the wrath of their ancestors. They seek some special "luck" which might "protect" their meager, almost meaningless, existence for another dreary year. It is greatly disheartening.

Yet, other happenings assure us that all is not lost. Baptismal services testify to the effectiveness of the gospel. They are not as frequent here as in the States, for the candidates must attend a series of instructional classes following their conversion experiences. Then they are thoroughly examined and questioned. The questioning is called *min shin see*, which means, "questioning of the heart's affairs."

Among those baptized recently were a fisherman, his wife, and several of their children. There was also a young lady, converted three years previously, whose Buddhist father had until now prevented her being baptized lest that act bring some new wrath of the gods upon their family. Another who was baptized is a promising young merchant of Macao.



Mexican Woman-Recalls Brutality, Enslavement of Her Old Religion

Sarah Beth (Mrs. James M., Jr.) Short
Chihuahua, Chihuahua, Mexico

AT A MEETING of the Woman's Missionary Society in Chihuahua, the program leader spoke of the love of God and told how thankful she is that she realized the fallacy of her old religion before it was too late for her to be of service to the One who saved her from her sins.

Then she asked: "Do you women remember what this month is noted for in the state of Michoacán? It is the time for the consecration of the women. They gather in the Catholic church and listen as the priest reads to them. When he says, 'The hour has come,' each woman takes a whip and lashes out at those about her. This is done to stir up passions and emotions. Many of these women carry bruises and scars for weeks afterwards. And, my sisters in Christ, I have a sister who is deaf to this day because of an injury she received at such a service many years ago.

"How good it is to know personally our Jesus, who gave his life that we might live with him eternally! How good it is to know that the consecration he asks of us is of our hearts and that he requires none of this self-inflicted punishment!"

My thoughts turned to our evangelical churches in the States. Do the people realize the great privileges they

have and do they take advantage of them? Certainly, few people in the United States realize the enslavement and brutality of Roman Catholicism as it exists in our neighbor to the south, Mexico.



Not "Just Another Fatality," but A Soul Facing Eternity Unprepared

Joyce (Mrs. Donald R.) Heiss
Tokyo, Japan

AS WE CAME around a curve in the road we saw the traffic jam, the crowds, the wrecker, and the police. Then we saw the body.

With head and shoulders crushed, he was still on the bicycle, lying there in the street. An automobile or a truck must have hit him. He would be listed as "another Tokyo fatality."

Horror-stricken at the sight, I thought, He was probably not ready to meet God. Did he have a wife and children? Are they Christians? When they hear the terrible news of his death will they feel all is lost or can they feel, as we do, that through Christ all is well?

It just isn't fair! How many people in this nation alone go out into eternity each day completely unprepared, having never heard the name of Christ? Why do so few come to preach to these multitudes?

We are thankful for the Christians at home who hold us up in prayer and send us out through their tithes and offerings—we know that without these faithful ones we could not be here. But surely there are more who should come!

Won't you join us in the following prayer: "Father, please call more young people to help us. Increase the love and concern of those at home for the lost multitudes. Help us, Lord, to look beyond our own door to these people who, having never heard that you love them, have had no opportunity to return that love."



The Lame, the Sinners Respond To the Message of Jesus' Love

John A. Parker
Santiago, Chile

TWO EXPERIENCES I had one Sunday stand out vividly in my mind.

The first concerns a drunkard, who sat alone on one of the longest benches in the room during the Adult Bible class. Perhaps the others were purposely keeping their distance. Under the influence of alcohol, the man began to talk twice during the lesson. But once in a while he had a lucid moment when he could understand what was being said. Thus, he heard the teacher discuss the Golden Text, "For the Son of man is come to seek and to save that which was lost."

The teacher explained that Jesus came to save sinners. Through his drowsiness, filth, and misery, light came into the drunkard's eyes and a smile crossed his face. He nodded as if to say, "He came for the likes of me." He was back that night to hear more about Jesus.

At the evening service four people had come forward and I was about to close the invitation when I saw an elderly woman, a member of the church, helping a deformed young man as he wobbled slowly down the aisle to make public his faith in Christ. I thought, If God can use a deformed person, he surely has a task for those of us who are physically whole.



Prayer Opens Door for Gospel Witness in Moslem Stronghold

Dowey E. Merritt
Minna, Nigeria, West Africa

I SPENT a week end in Katcha, a strongly Moslem town on the Niger River in Northern Nigeria. The Yoruba Baptist church there, though pastorless, wanted to hold an open-air service for the Nupe-speaking people of the area. I had been invited to preach.

When I arrived at Katcha I was informed that the district chief, a Moslem, had refused permission for the service. Yoruba Christians prayed with me that God

would open the door that we might proclaim his gospel.

On Sunday morning when several of the church members and I went to see the chief, he told us he knew our reason for coming. God answered prayer, and we were granted permission to preach the gospel openly, an unprecedented opportunity in such a Moslem stronghold! We arranged to hold one service at the town chief's compound and another at the district chief's compound.

About 150 Christians came to the Yoruba church that morning for Sunday school and a prayer meeting. Afterward, every man, woman, boy, and girl present marched together to the town chief's compound, singing as they went:

Several hundred townspeople gathered, attracted by the singing. They listened intently as I presented the simple story of God's love and, when I had finished, the chief thanked me for the message and requested prayer that God would reveal the truth to all his people.

Then, to the strains of "Onward, Christian Soldiers," the Yoruba Christians marched a half-mile to the compound of the district chief, where another large crowd gathered to hear the gospel, many for the first time.

After the service, the jubilant Christians returned to their church to thank God for the privilege of witnessing and to ask that the seed sown that day might bear precious fruit. With tears of joy, I, too, bowed my head and thanked God that he had called me to serve him in this land.

No Christmas Chimes in Thailand



THE Christmas story unfailingly renews itself each year in the hearts of men. Told and retold, it has been recorded in the Gospels and again set down by writers of each succeeding generation

until a single theological seminary library contains 140,000 volumes about Jesus Christ. It has been carved in stone and etched on metal, and it has emerged in all the colors of the spectrum on the canvases of artists. It has been set to music in words and notes of unmatched beauty and sung by a hundred thousand choirs from as many far-flung churches. It is indelibly imprinted on history so that every simple calendar bears perpetual testimony to the date of the birth of God's Son.

And yet, this Christmas the children in Thailand who portray his birth in pageant form, last Christmas did not know the name of Jesus. Most of those

who worship him in the Baptist chapels and missions heard of him first only three or four years ago. Two of the new seminary students, recently converted, had never heard of the significance of 1957 as related to the birth of Christ. No more books than you can hold at once in your two hands have ever been written of him in the Thai language. No Christmas chimes ring out over the countryside in Thailand.

Told and retold as the Christmas story has been through all these years, twenty million people in Thailand and more than a hundred and fifty million in Indonesia, Malaya, the Philippines, Taiwan (Formosa), and Pakistan have never even heard it! Men still await the first telling of the Christmas story here. We are late with the message of Jesus—we must hurry!

This Christmas, pray for Thailand.

—J. Glenn Morris
(written Christmas, 1957)

Clip and file in your *Missionary Album*

New Appointees

Appointed September 11, 1958



BEATTY, ROBERT EDWARD

b. Memphis, Tenn., Apr. 15, 1924, ed. Memphis State College (now Memphis State University), B.S., 1948; Teachers College, Columbia University, New York City, M.A., 1950; S.W.B.T.S., M.R.E., 1953, B.D., 1955; North Carolina Baptist Hospital, Winston-Salem, certificate in pastoral counseling, 1958. U.S. Navy, 1943-46; teacher, Ft. Worth, Tex., 1952-53, Justin, Tex., 1953-54, Memphis, 1955-56; teacher and principal, Bluff Dale, Tex., 1954-55; education and music director, Indian Oaks Church, Ft. Worth, 1951; pastor, Dennis (Tex.) Church, 1953-54, First Church, Lingleville, Tex., 1954-55, Lamar Terrace Mission of Cherokee Church, Memphis, 1955-58. Named special appointee for Central Africa, September, 1958. m. Thelma Kathryn Osborne, June 17, 1950. Permanent address: 3586 Norwood, Memphis, Tenn.



BEATTY, THELMA OSBORNE (MRS. ROBERT EDWARD)

b. Indianapolis, Ind., Sept. 12, 1929, ed. Arthur Jordan Conservatory, Indianapolis, 1946-47; Juilliard School of Music, New York City, 1948; Indianapolis Business College, certificate, 1949; S.W.B.T.S., B.R.E., 1954. Secretary and office worker, Columbia University, New York City, 1948-50; teacher, Cherokee Church kindergarten, Memphis, Tenn., 1956-57. Named special appointee for Central Africa, September, 1958. m. Robert Edward Beatty, June 17, 1950. Children: John Robert, 1951; David Trayik, 1953; Stephen Lee, 1956.

CENTRAL AFRICA



BOZEMAN, OSCAR KONDERT, JR.

b. Baton Rouge, La., Jan. 22, 1924, ed. Vanderbilt University, Nashville, Tenn., 1942-43; Wright Branch, Chicago (Ill.) City Junior College, 1943; University of Houston (Tex.), 1943-44; Naval Air Corps Radar School, Ward Island, Tex., 1944; North Carolina State College of Agriculture and Engineering, Raleigh, B.C.E., 1949; N.O.B.T.S., Baton Rouge extension division, 1956. U. S. Naval Air Corps, 1943-46; partner, Bozeman Construction Co., 1949-58, Bozeman Concrete Co., 1952-58, O. K. Bozeman, Jr., and Associates, Civil Engineers, 1954-58 (all of Baton Rouge); president, Louisiana Sash and Door Works, Inc., Baton Rouge, 1955-58; vice-president, Home Maker Corporation, Baton Rouge, 1957-58, Baker (La.) Enterprises, 1957-58. Named special appointee for Korea, to do construction work and help with other business aspects of the Korea Mission, September, 1958. m. Marie Walser, Apr. 6, 1946. Permanent address: 599 Steele Blvd., Baton Rouge, La.



BOZEMAN, MARIE WALSER (MRS. OSCAR KONDERT, JR.)

b. St. Louis, Mo., Aug. 12, 1922, ed. Oklahoma Agricultural and Mechanical College (now Oklahoma State University), Stillwater, 1943; Louisiana State University, Baton Rouge, 1950-51; N.O.B.T.S., Baton Rouge extension division, 1956. U. S. Navy Women's Reserve, 1943-46; secretary, St. Louis, 1940-43, Baton Rouge, 1946, Raleigh, N. C., 1946-47, 1949. Named special appointee for Korea, September, 1958. m. Oscar Kondert Bozeman, Jr., Apr. 6, 1946. Children: Barbara Lynn, 1947; Laura Gene, 1950; Oscar Kondert, III, 1952; Jenny Gail, 1955.

KOREA



HENDERSON, WILLIE GUY

b. Jackson, Miss., May 23, 1928, ed. Mississippi College, Clinton, B.A., 1951; N.O.B.T.S., B.D., 1954. U. S. Navy, 1946-48; pastor, Papalote (Tex.) Church, 1947-48, Pleasant Ridge and Cash Churches, Forest, Miss., 1948-50, Mount Zion Fellowship, and New Home Churches, Taylorsville, Miss., 1950-51. Mesa Church, Tylertown, Miss., 1951-52, Society Hill Church, Oak Vale, Miss., 1952-54, Emmanuel Church, Biloxi, Miss., 1955-58. Appointed for Korea, September, 1958. m. Anna Lois Robertson, Dec. 21, 1948. Permanent address: 756 Raleigh St., Forest, Miss.



**HENDERSON, LOIS ROBERTSON
(Mrs. WILLIE GUY)**

b. Alice, Tex., June 17, 1930, ed. Howard Payne College, Brownwood, Tex., 1947-48; Mississippi College, Clinton, 1949; Gulf Park College, Gulfport, Miss., 1958; William Carey College, Hattiesburg, Miss. (by extension), 1958. Clerk, Baptist Book Store, Jackson, Miss., 1949; secretary, First Church, Sinton, Tex., 1946-47; Clinton Church, 1951, First Church, New Orleans, La., 1951-52, Franklin Avenue Church, New Orleans, 1952. Appointed for Korea, September, 1958. m. Willie Guy Henderson, Dec. 21, 1948. Children: Rex Wayne, 1952; Melinda Gayle, 1954.

KOREA



LEWIS, WILLIAM ESTAL, JR.

b. Sarasota, Fla., Jan. 8, 1929, ed. Stetson University, De Land, Fla., B.A., 1952; S.W.B.T.S., B.D., 1955; University of Miami, Coral Gables, Fla., 1955. Assistant pastor, Friendship Church, Sarasota, 1951-52; pastor, Friendship Church, Apache, Okla., 1952-53; Wizard Wells (Tex.) Church, 1953-54, Northside Church, Mineral Wells, Tex., 1955, Northeast Church, Miami, Fla., 1955-58. Appointed for East Africa, September, 1958. m. Nina Headie Allen, July 24, 1953. Permanent address: 2600 S.W. 22nd Terrace, Miami, Fla.



**LEWIS, NINA ALLEN
(Mrs. WILLIAM ESTAL, JR.)**

b. Miami, Fla., Jan. 30, 1931, ed. Mars Hill (N. C.) College, A.A., 1950; Stetson University, De Land, Fla., B.A., 1952. Teacher, Miami, 1952-53, 1955-56; secretary, Ft. Worth, Tex., 1953; typist, Ft. Worth, 1954. Appointed for East Africa, September, 1958. m. William Estal Lewis, Jr., July 24, 1953. Children: William Hoke, 1954; Margaret Eileen, 1957.

EAST AFRICA



WARREN, WILLIAM HARLEY

b. Slaton, Tex., Sept. 26, 1923, ed. Texas Wesleyan College, Ft. Worth, 1941-43; Purdue University, La Fayette, Ind., 1943; Hardin-Simmons University, Abilene, Tex., B.A., 1951; S.W.B.T.S., B.D., 1955. U. S. Army, 1943-46; bricklayer, Meridian, Tex., 1946-47, 1949-54. Ft. Worth, 1951-54; contractor, Meridian, 1948-49; pastor, Northside Church, Mexia, Tex., 1952-54. Southwayside Church, Ft. Worth, 1954-58. Named special appointee for South Brazil, September, 1958. m. Lola Mae Robinson, June 19, 1946. Permanent address: c/o Burney Warren, Meridian, Tex.



**WARREN, LOLA ROBINSON
(Mrs. WILLIAM HARLEY)**

b. Cayote, Tex., July 1, 1926, ed. Clifton (Tex.) Junior College, A.A., 1945; Hardin-Simmons University, Abilene, Tex., 1951. Teacher, Kopperl, Tex., 1945-46; secretary, Meridian, Tex., 1946-47. Named special appointee for South Brazil, September, 1958. m. William Harley Warren, June 19, 1946. Children: William Harley, Jr., 1948; Jack Douglas, 1950; John David, 1951; Mary Elizabeth, 1953; Jaynane, 1958.

SOUTH BRAZIL

I Knew

(Continued from page 11)

We were able to bring him home for the summer to witness to his family and to preach in Cuiabá and the surrounding towns and villages where he had gone in the company of the priest while he was a student in the local Catholic school. In spite of his sisters' accusations that he is a heretic bound for hell, his mother's tears, and his ex-fiancée's pleas, he is firmer than ever in his faith in the Lord Jesus. He had the joy of seeing souls saved through his ministry. He will

come back next vacation; therefore, keep on praying for him as he serves the Lord.

When I went to our state Baptist convention, held in the small, bustling town of Três Lagoas, near the São Paulo border, I knew you had been praying. In spite of the great distance from the center of our vast state, about 75 per cent of the churches were represented.

When, at the close of the young people's congress in Aquidauana, more than thirty young people surrendered for special service or for more consecrated lives, I knew you

had been praying. We have such a meeting every two years. As acting president and leader of the early morning devotional periods this year, I had prayed much and had asked you to pray.

When I come to the close of each day and count the many blessings which are mine and when I remember how dear and faithful and generous and loyal you are, I am grateful beyond words. And when I talk to our Father, I thank him for all of you and for the fact that you have been, are now, and will continue to be praying for me and my work.

Missionary Family Album

Appointees (October)

CARTER, Pat H., Tex., and Evelyn Winham Carter, La., Mexico.
 COUCH, John R., Mo., and Joan Brooks Couch, Tenn., Jordan.
 FLEWELLEN, Sidney R., and Della Gullory Flewellen, La., Ghana.
 JOHNSTON, James D., Ky., and Marie Havens Johnston, La., Nigeria.
 MARSHALL, J. Ralph, Jr., and Betty Jackson Marshall, Miss., Thailand.
 PEARCE, W. Boyd, and Sydney Brewer Pearce, Tex., East Africa.
 RANDALL, Mary Josephine, Ala., Japan.
 SHIRLEY, Charles W., and Lois Parsons Shirley, Tenn., Argentina.
 SMITH, J. Leslie, Tex., and Edna Broadway Smith, Ky., Indonesia.
 SMITH, Shelby A., Ala., and Elizabeth Westover Smith, Pa., Venezuela.
 WHITE, Kathryn, Okla., Hong Kong.

Arrivals from the Field

ELDRIDGE, Eva Mae (Nigeria), Grand Junction, Tenn.
 GARNER, Rev. and Mrs. Alex F. (Argentina), 3028 N. 6th St., Ft. Smith, Ark.
 GRAYSON, Alda (Hawaii), 1107 N. Main St., Rutherfordton, N. C.
 JACKSON, Rev. and Mrs. J. E. (Philippines), c/o J. E. Jackson, Jr., 5847 Ralston Ave., Richmond 9, Calif.
 McILROY, Minnie (Argentina), 2909 Herring Ave., Waco, Tex.
 RAY, Rev. and Mrs. Stanley E. (Nigeria), 410 Diane Drive, Longview, Tex.
 TEEL, Rev. and Mrs. James O., Jr. (Ecuador), 2235 Carnes, Dallas, Tex.
 VERNON, Rev. and Mrs. Vane O. (Equatorial Brazil), c/o R. C. Patrick, Scottsboro, Ala.

Births

BOONE, Dr. and Mrs. Hal B. (East Africa), son, James Carroll.
 CATHER, Rev. and Mrs. Douglas C. (Ghana), daughter, Anita Sue.
 CROSS, Rev. and Mrs. Eugene M. (Philippines), son, Eugene Micah.
 MULLINS, Rev. and Mrs. John E. (Nigeria), daughter, Carol Elizabeth.
 MULLINS, Rev. and Mrs. Charles D. (Hawaii), daughter, Leanne.
 PEACOCK, Rev. and Mrs. H. Earl (South Brazil), daughter, Margaret Ann.
 POSEY, Rev. and Mrs. J. Earl, Jr. (Philippines), daughter, Trini Lynn.
 RALEY, Rev. and Mrs. Harry L. (Taiwan), son, David Francis.
 TAYLOR, Dr. and Mrs. O. W. (Tom), (Nigeria), daughter, Melissa Susan.

Deaths

DAVIS, Mary Gamble (Mrs. J. E.), emer-

tus (Baptist Spanish Publishing House), Oct. 10, El Paso, Tex.
 SJEMATE, Margie, emeritus (Thailand), Oct. 16, Lynchburg, Va.
 WEST, Mrs. Flora, mother of Edith O. West (South Brazil), Sept. 16, Limestone, Pa.

Departures to the Field

ADKINS, Mr. and Mrs. Thomas S., 169 Boundary St., Kowloon, Hong Kong.
 BRUNSON, Rev. and Mrs. J. Ralph, c/o Miss Jessie Green, No. 4 Ng. Ngoo Rd., Kuala Lumpur, Malaya.
 CADWALLADER, Rev. and Mrs. Chester S., Jr., Apartado 1469, Guatemala City, Guatemala.
 GODWIN, Rev. and Mrs. Colon L., Baptist Mission, Box 1933, Kumasi, Ghana, West Africa.
 GOULD, Mary Frances, P. O. Box 832, Bangkok, Thailand.
 HILL, Rev. and Mrs. Ronald C., P. O. Box 832, Bangkok, Thailand.
 HUNT, Betty Jane (Korea), c/o Rev. John A. Abernathy, Baptist Mission Headquarters, APO 301, San Francisco, Calif.
 JONES, Dr. Kathleen, P. O. Box 6, Kediri, Java, Indonesia.
 LOVAN, Nadine, Baptist Mission, Box 1933, Kumasi, Ghana, West Africa.
 MCKINLEY, Rev. and Mrs. James F., Jr., P. O. Box 99, Ratma, Dacca, East Pakistan.
 MITCHELL, Rev. and Mrs. D. Leon, Djalan Hegarmanah 41, Bandung, Java, Indonesia.
 MULLINS, Rev. and Mrs. Charles D., Box 836, Waianae, Oahu, Hawaii.
 RAMSOUR, Rev. and Mrs. H. B., Jr., 2323 University Ave., Honolulu, Hawaii.

RANKIN, Rev. and Mrs. Manly W., c/o Rev. Victor Koon, 1801 S. Beretania St., Honolulu, Hawaii.
 STEWART, Rev. and Mrs. Robert R., P. O. Box 832, Bangkok, Thailand.
 TINKLE, Amanda, Baptist Leprosy Service, Box 26, Ogbomosho, Nigeria, West Africa.
 WILLIS, Miriam, Casilla 31, Asuncion, Paraguay.

Language School

(Address: 4th Ave. and McKenzie Rd., Parktown, Salisbury, Southern Rhodesia)

ALBRIGHT, Rev. and Mrs. LeRoy.
 MCKINLEY, Rev. and Mrs. Hugh T. THORPE, Rev. and Mrs. B. Terry.
 (Address: Baptist Mission, Box 2731, Dar es Salaam, Tanganyika, East Africa)

HARRELL, Rev. and Mrs. Ralph W.
 MILLIGAN, Rev. and Mrs. A. Ray.
 (Address: P. O. Box 7, Baguio, Philippines)

BENEFIELD, Rev. and Mrs. Leroy.
 OLIVER, DeVellyn.
 SEABORN, Rev. and Mrs. Miles L., Jr.

New Addresses

ARNOLD, Rev. and Mrs. William E., Baptist Mission, Box 1933, Kumasi, Ghana, West Africa.

BADGER, Rev. and Mrs. Ted O. (Philippines), P. O. Box 657, Bellville, Tex.

BAGBY, Rev. and Mrs. Albert I. (South Brazil), 700 Randall St., Gadsden, Ala.

BEDFORD, Rev. and Mrs. A. Benjamin, Casilla 29, Rosario, Santa Fe, Argentina.

BOONE, Dr. and Mrs. Hal B., Box 20395, Dar es Salaam, Tanganyika, East Africa.

BOWDLER, Rev. and Mrs. George A., Sr., emeritus (Argentina), 2914 Oakland, Ames, Iowa.

BOZEMAN, Mr. and Mrs. Oscar K., Jr. (Korea), 31 Lawrence Ave., Milford, Conn.

CATE, Carolyn (Gaza), 2117 Highland Ave., Nashville, Tenn.

CONDON, Rev. and Mrs. Wilfred H. (Nigeria), 13924 Mercer St., Pacoima, Calif.

CRAIGHEAD, Rev. and Mrs. Walter E. (Paraguay), Apt. 106, 2515 Maple Ave., Dallas, Tex.

CROSS, Rev. and Mrs. Eugene M. (Philippines), 1012 Cambridge Oval, San Antonio, Tex.

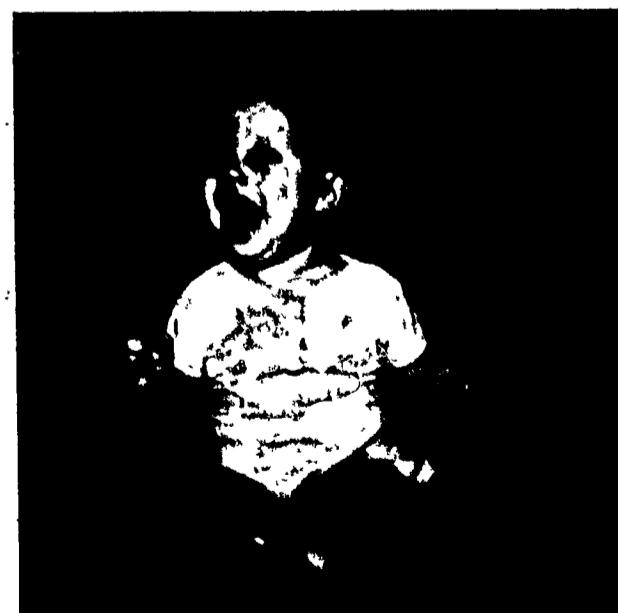
CULLEN, Dr. and Mrs. Paul S. (Nigeria), 4648 Spruce St., Bellaire, Tex.

EWEN, Betty Jane (Nigeria), North Hall, Oklahoma State University, Stillwater, Okla.

FRAY, Rev. and Mrs. Marion G. (Bud), Jr., Private Bag 35, Gatoomba, Southern Rhodesia.

GOLDEN, Rev. and Mrs. Cecil H., Apartado 750, Tegucigalpa, Honduras.

GRAVES, Alma (Japan), Whittier Hall,



Jimmy is the son of Rev. and Mrs. James O. Teel, Jr., Southern Baptist missionaries to Guayaquil, Ecuador.

Box 249, Room 653, 1230 Amsterdam Ave., New York 27, N. Y.

GRAVES, Mr. and Mrs. William W., Campichuelo 147, Piso 6, Dpto. "D," Buenos Aires, Argentina.

GREEN, Dr. and Mrs. George, emeritus (Nigeria), 618 S.W. 13th Ave., Miami, Fla.

HALSELL, Dr. and Mrs. Thomas E. (Equatorial Brazil), 67 N. Holmes, Memphis, Tenn.

HALVORSON, Rev. and Mrs. Carl M., 110-1 Chome, Shimouma, Setagaya-ku, Tokyo, Japan.

HARVEY, Rev. and Mrs. Gerald S., 20 Chace Ave., Umtali, Southern Rhodesia.

HAYES, Dr. and Mrs. A. E., emeritus (North Brazil), 512 Hastings St., Redlands, Calif.

HENDERSON, Rev. and Mrs. W. Guy (Korea), 22 Lawrence Ave., Milford, Conn.

HOLMES, Betty, Casilla 9796, Santiago, Chile.

HOLLIS, Rev. and Mrs. James D., 4 Wang Fung Terrace, 1st Floor, Causeway Bay, Hong Kong.

LAIR, Lena (Nigeria), Box 22682, Southwestern Baptist Theological Seminary, Fort Worth, Tex.

LAWTON, Rev. and Mrs. Wesley W., Jr., 1110 Kealaolu Ave., Honolulu 16, Hawaii.

LOCKE, Rev. and Mrs. Russell L. (Nigeria), 203 E. Summit, Bolivar, Mo.

MCNEELY, Mr. and Mrs. Gerald A., Balines 387, Barcelona, Spain.

LOVEGREN, Dr. and Mrs. L. August, Box 26, Bethlehem, Jordan.

MARTIN, Rev. and Mrs. Charles L., Jr., 36-1177 Yoyogi Uehara, Shibuya-ku, Tokyo, Japan.

MOORE, Bonnie, Reagan Memorial Girls' School, Box 83, Lagos, Nigeria, West Africa.

MOORE, Rev. and Mrs. W. Trueman, Baptist Mission, Faridpur, Faridpur District, East Pakistan.

PATTERSON, Dr. and Mrs. I. N. (Nigeria), Owings, S. C.

PETTY, Rev. and Mrs. Herman L. (Israel), 1342 Jefferson, Abilene, Tex.

ROBINSON, Rev. and Mrs. Gordon E. (Nigeria), 3237 Walnut Ave., Odessa, Tex.

STEWARD, Alberta (Equatorial Brazil), 917 N. Halaguem, Carlsbad, N. M.

TATUM, Rev. and Mrs. Hubert R. (Hawaii), 805 Park St., Gainesville, Ga.

TAYLOR, Dr. and Mrs. O. W. (Tom), (Nigeria), 722 W. 19th St., Little Rock, Ark.

TOLBERT, Rev. and Mrs. Malcolm O., Caixa Postal 826, Belém, Pará, Brazil.

VANDERBURG, Ruth, P. O. Box 6, Kediri, Java, Indonesia.

WAUDRON, Vada, Rondeau 359, Dpto. 3, Mendoza, Argentina.

WHITTEN, Mr. and Mrs. Charles W., General Mitre, Letra "C," Quinto-Se-gunda, Barcelona, Spain.

In Memoriam

Mary Gamble Davis

**Born Tazewell, Virginia
November 18, 1873**

**Died El Paso, Texas
October 10, 1958**

MARY GAMBLE (MRS. J. E.) DAVIS, emeritus Southern Baptist missionary, died October 10 following a heart attack.

Mrs. Davis and her husband were appointed for mission service in 1904. The next year they set up a printing press in the kitchen of their home in Toluca, Mexico. Toward the end of 1905 they moved to León, Mexico, where they established a printing shop. Because of continued revolution in Mexico the printing concern was moved to El Paso, Texas, in 1916, and there it has grown into the present-day All Spanish Baptist Publishing House which distributes Christian literature to book stores, churches, and individuals in approximately forty countries.

During the early years Mrs. Davis set type by hand while her husband edited and printed the material. Dr. and Mrs. Davis were connected with the publishing house—he as editorial director—until their retirement in 1943. Dr. Davis died in 1944.

Margie Shumate

**Born Simmonsville, Virginia
March 28, 1890**

**Died Lynchburg, Virginia
October 16, 1958**



MISS MARGIE SHUMATE, emeritus Southern Baptist missionary, died October 16 in Virginia Baptist Hospital, Lynchburg. She had suffered a heart attack several weeks previously.

Miss Shumate had served in the Orient for 44 years—37 years in China and seven in Thailand—before her retirement early in October. Appointed for service in China in 1914, she was principal of a Bible school in Kwangtung Province for a number of years. She later did field evangelistic work.

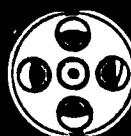
Due to the Communist occupation of the China mainland, she went to Hong Kong in 1950. There she helped build a church before transferring to Thailand in 1951 to work with the Swatow-speaking Chinese in Bangkok.

A native of Simmonsville, Virginia, Miss Shumate grew up in Pearisburg, Virginia, and considered it her home town.



MISSIONS VISUALIZED

Fon H. Scofield Jr.



Visual Aids for the Week of Prayer

NEW VISUAL AIDS for the 1958 Week of Prayer for Foreign Missions are now available through all Baptist Book Stores. The new materials include two slide sets and a filmstrip, all in full color; and every unit contains a key sheet to aid in utilization.

1. *These visual aids will help you present the programs during the Week of Prayer.* Each of the slide sets and the filmstrip were prepared to supplement the printed text for the Week of Prayer programs. You can summarize the programs, illustrate types of mission activities, and show where all of the Southern Baptist missionaries are working.

2. *They will help emphasize the significance of the Lottie Moon Christmas Offering.* These new 1958 visual aids tell the marvelous story of the worldwide ministry of everyone who gives through the Lottie Moon Christmas Offering. The place of the Offering in foreign mission planning, the worldwide outreach, and the types of ministries made more effective are emphasized.

3. *They include visual aids for every program need.* As you emphasize foreign missions you will need maps. Here they are—maps of every foreign mission field and of the location of every missionary. You will need material to tell the story of the Lottie Moon Christmas Offering. Here it is, ready for use in devotions, Training Union and Sunday school programs, worship services, Brotherhood meetings, et cetera.

New Releases

These new visual aids for the Week of Prayer include:

Slide set: *Maps, Southern Baptist Missions—around the World.* These are all new (accurate as of July 1, 1958). These map slides include a world map, three area maps, and regional and country maps. New colors and new processes in printing have

been found to provide the only truly adequate method of projecting maps for viewing by large groups. All mission areas are indicated by colors; all countries where Southern Baptist missionaries are working are named. On the regional and country maps the actual cities and towns where all of the missionaries live are indicated and named. The set of fourteen full-color slides, with a key sheet, sells for \$3.50.

Slide set: *Typical Projects: Lottie Moon Christmas Offering—1958.* Here are twelve slides of missionary projects in which everyone shares through the Lottie Moon Offering. In addition to these illustrations, there is a slide of the memorial plaque to Miss Lottie Moon that stands at the entrance of Viewmont, her birthplace near Charlottesville, Virginia. The fourteenth slide shows the cover of the December, 1887, issue of *The Foreign Mission Journal*; it includes an inset of a clipping from Miss Moon's letter which actually initiated the Lottie Moon Christmas Offering. The set of fourteen color slides, with a key sheet, sells for \$3.50.

Filmstrip: *The Lottie Moon Christmas Offering—1958.* A new presentation in color of how Southern Baptists share in the total foreign mission ministry through the Lottie Moon Offering. It tells of the dependence of the foreign mission enterprise on this significant surge of prayer and financial support. There are forty-nine frames and a program manual. The filmstrip sells for \$3.50. A tape recording which is available for the filmstrip also sells for \$3.50.

Among the Loved!

(Continued from page 9)

decided to give the woman one blouse and one wrapper and to serve her a hot meal, which someone had begun preparing the minute she hit the campus. The woman told the girls how

she longed for her children, and she gave them good advice born of experience. She repeatedly invoked God's blessings on them.

As she prepared to leave, she came in to salute me. She was transformed from a miserable object to a personality! She was the most marvelous example of what human kindness can do that I have ever witnessed. She left singing, clapping her hands, and dancing, accompanied to the gate by her newly accepted friends.

Later, no one had much to say about the episode, but everyone silently agreed that the impossible had happened. Skeptics bowed to the truth. Girls rejoiced and unconsciously became more closely knit "with one accord."

At the next general meeting of the Lydias, the personal service chairman presided over the program, which was a study of personal service as such. The presence of the Spirit was felt. There was an indescribable joy and oneness among us that night. My faith in our young African Christians was renewed and strengthened. My part in God's world plan was again brought sharply into focus.

Now as we go to the town, the old mama smiles and waves. She proudly wears her new clothes. But greatest of all, she wears the expression of the hopeful and of the loved.

The Love of God

(Continued from page 12)

seriously battered by the tides of materialism, Communism, nationalism, and traditionalism—all clamoring for its soul.

Christ—as Saviour, as Example, as Hope—is little known by the masses here. We have given our lives to the task of reaching as many of these hungry souls as possible with the story of salvation and hope, which is itself the Christmas message.

The true Christmas message is, "Others, Lord, others." It was the message proclaimed by the angels above Bethlehem's manger; it was the message exemplified by every word and footprint of the blessed Saviour here on the earth; it was the dying gasp of Jesus on Calvary. The Christmas message is the salvation for mankind, the hope for Brazil and for a staggering world.—LESTER C. BELL, *missionary to South Brazil*

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Mission Hospital

(Continued from page 10)

save her life. But her family are members of a peculiar sect who do not believe in taking medicines.

The twins, brought to us by an uncle, had infections and nearly died; but now they are growing. We do not know what arrangements will be made for them because a month's supply of milk would cost more money than most of the people in the reserve have.

But there is something far worse than this, as terrible as it seems to us! All about us in this reserve and in this country, all about each of you there in the States, everywhere in this world of ours there are lost people by the thousands. They have never accepted Jesus as their Saviour. Many have never heard of him; many go gaily on their sinful ways facing sure death, sure eternity without hope. We contact them every day in our work and in our play. They are all around us.

They are unnecessarily lost because Jesus long ago paid the price for their sins and commanded his followers to tell them that they have been redeemed. But they go on in sin, and they will go out into eternity without him unless someone shares the cure with them.

Ours is a grave responsibility. We must have the compelling urge within

our hearts to share with others our greatest possession, our salvation through the blood of the Lord Jesus Christ. It was freely given to us from a great heart of love. How we sin as we refuse to take it to others! Let us earnestly pray for an increased burden for lost souls that we might be compelled to give of ourselves daily that the world might know our Saviour, too.

Yes, we are glad that we can help make sick people well. Of course, we are grateful for medical training, for facilities to treat disease, to diagnose illness, to relieve pain and suffering. But above all we are grateful for the daily opportunities through the medical program to tell lost people about Jesus. Our hearts rejoice when some accept him as their Saviour.

You Can Go!

(Continued from page 17)

with a commitment of yourself to give them encouragement and help if he sees fit to lead them into paths of his service.

For many there can be a clear answering of God's call, saying, "Here am I; send me." Pastors and other well-trained workers will do well at this Christmas season to ask afresh, "Does my Lord want me to go personally to the mission field?"

Another year is drawing to a close.

It brings you that much nearer to the deadline when you cannot be appointed as a missionary because of age requirements. Every well-trained Christian worker who is still in the middle thirties would do well to inquire of his Lord at the close of this year if there is any fresh direction in view of world need and our Master's expectation.

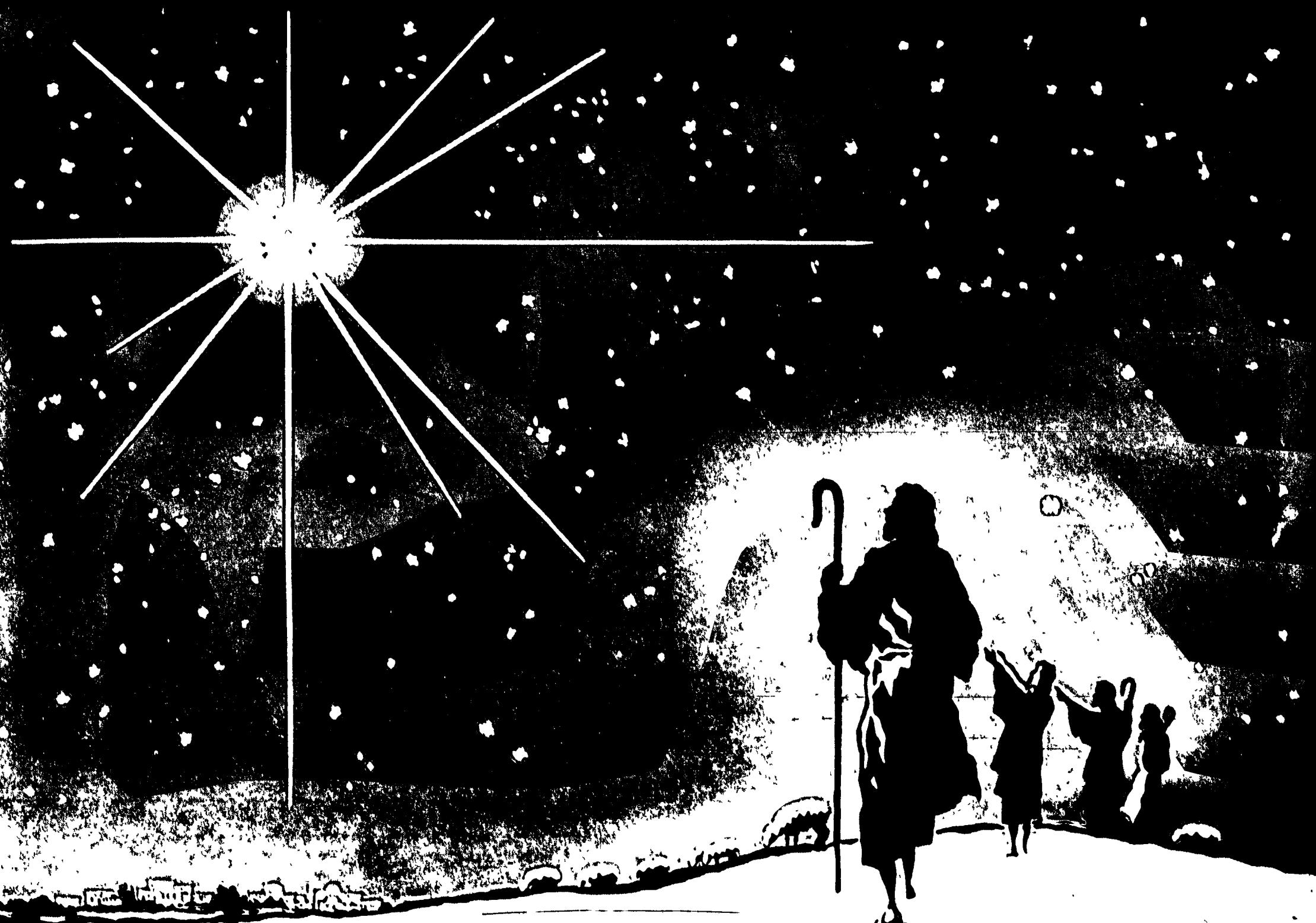
If you should become aware of your Lord's impressions to give your life as a missionary, it would be the most glorious Lottie Moon Christmas Offering you could possibly lay upon the altar. It is my hope that many who read these lines will write letters to us at the Foreign Mission Board and indicate that they are giving themselves at the Christmas season.

May God help each of you to see that you can go to the mission field through the Lottie Moon Offering.

Your Love Gifts

(Continued from page 13)

portunity to every Baptist to serve as a missionary, not only in one small field, but in many lands. The eternal destiny of people of many races depends upon how seriously Baptists respond to their responsibility and opportunity to give the saving word to lost millions.—ORVIL W. REID, missionary to Mexico (written Christmas, 1957).



WITHOUT *Faith* . . . IT WAS ONLY A STAR

O GOD; make us humble enough to kneel in simple trust before the Lord Jesus Christ, whose birth caused heaven's hosts to sing, simple shepherds and wise men to hasten to Bethlehem, and mighty Herod to tremble. Make us wise enough to search, receptive enough to believe, thankful enough to bring worthy gifts. Grant that out of the world's confusion may come that permanent peace which is built upon the foundation stones of justice, truth, and righteousness. Help us to feel anew the invincible power of sacrificial love and to lift up our hearts unto thee as we stretch forth our hands to serve the world's peoples in thy name. Make us aware of mankind's lostness without thee. Give us faith to know that our lives can be used in thy service and courage enough to follow thy leading. Amen.

Her Own Way

The Story of Lottie Moon



"When something has to be done I get so busy doing it, I haven't time to be afraid."

—thus a young tomboy stated the philosophy that she was to live by throughout her long and fruitful life. Her name was Lottie Moon and she was one of Southern Baptists' most colorful and outstanding missionaries. Helen A. Monsell tells Lottie Moon's story in a new Broadman Book for nine- to twelve-year-olds:

HER OWN WAY, The Story of Lottie Moon

Here is the first book to tell the full, exciting Lottie Moon story in completely readable form. It begins when Lottie was a young girl who always managed to have "her own way." It carries her through the troubled times before she decides, at last, to yield to the will of God. The last part of the book tells of her exciting experiences as a missionary to China and closes with the dramatic story of two warring Chinese armies calling a truce so that Lottie Moon might safely pass through their lines. This is a story to thrill and inspire all who read it.

\$2.00

December brings the annual Lottie Moon Christmas Offering. During this time of special foreign mission emphasis, tell your young people, especially members of your Girls' Auxiliary, about HER OWN WAY. Teach them to appreciate Lottie Moon as the wonderful Christian influence that she was and is today.

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