

THE

# Commission

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World and Foreign Missions  
Dec 61



Southern Baptist World Journal

February 1961

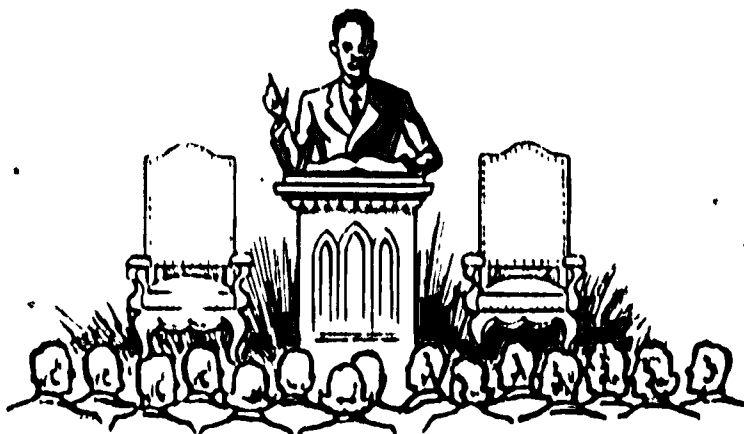
# A Prayer for RE-AWAKENING

*invoked during the 1960 Foreign Missions Conference at Ridgecrest Baptist Assembly by Rev. William A. Lawson, Jr., Baptist student director at Texas Southern University, Houston, at the close of his message on June 25.*

**L**ORD, as frightful as is the world situation, how wondrous that in our own experiences we have seen the transforming power that knows no real obstacles. And we come to thank you for Christ, for without him all would be lost—even we would be lost. We thank you for having saved us, wretched that we were. We thank you not only for salvation but for the unspeakable compliment that you paid us when you invested in us the confidence of commission to share with Christ his concern for the world.

LORD, we've done a miserable job. We've made failures all along the way, and we still are. We don't have the answer. That's why we come to you. You can help us know what is right. Where we need to be slapped with the challenge of a self-imposed persecution, give us the courage to accept it willingly. Where we need to see hope in a world that is marked with pessimism, pull our faces out of the direction of those who have become spiritual beatniks, even in our own age.

LORD, more than anything we pray that you will make Christ real to us, not just the traditional Christ but the living Christ in all of his actuality. Tell us how we can increase the portion of the world that is in our heart. And we will follow the guidance of the Holy Spirit as our deafened ears are opened. For Christ's sake. Amen.



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# THE Commission

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# FREEDOM...

## Guaranteed

### *but*

## ***DENIED***

BY BROOKS HAYS



*The auditorium of Madrid's Second Church is on the ground floor of this building, with an apartment for Pastor Nuñez and his family on the second floor.*



*Pastor José Nuñez stands before the sealed doors to the auditorium of Second Baptist Church in Madrid.*

**S**ITTING at a luncheon table in a little Barcelona cafe last June I realized for the first time that our Southern Baptist representatives in that huge peninsula we call Spain are engaged in one of our most significant Southern Baptist undertakings. This little team of dedicated workers is struggling against unusual odds to carry the good news of Christ to people who have lived away from the influences of an evangelical faith.

The representatives at the table were Roy B. Wyatt, Jr., president of the Spanish Baptist Seminary, and his wife Joyce; Gerald A. McNeely and his wife June; and Patsy

*Sunday school members gather in Pastor Nuñez's apartment, as Spanish government officials forbid their holding meetings in the church auditorium downstairs.*



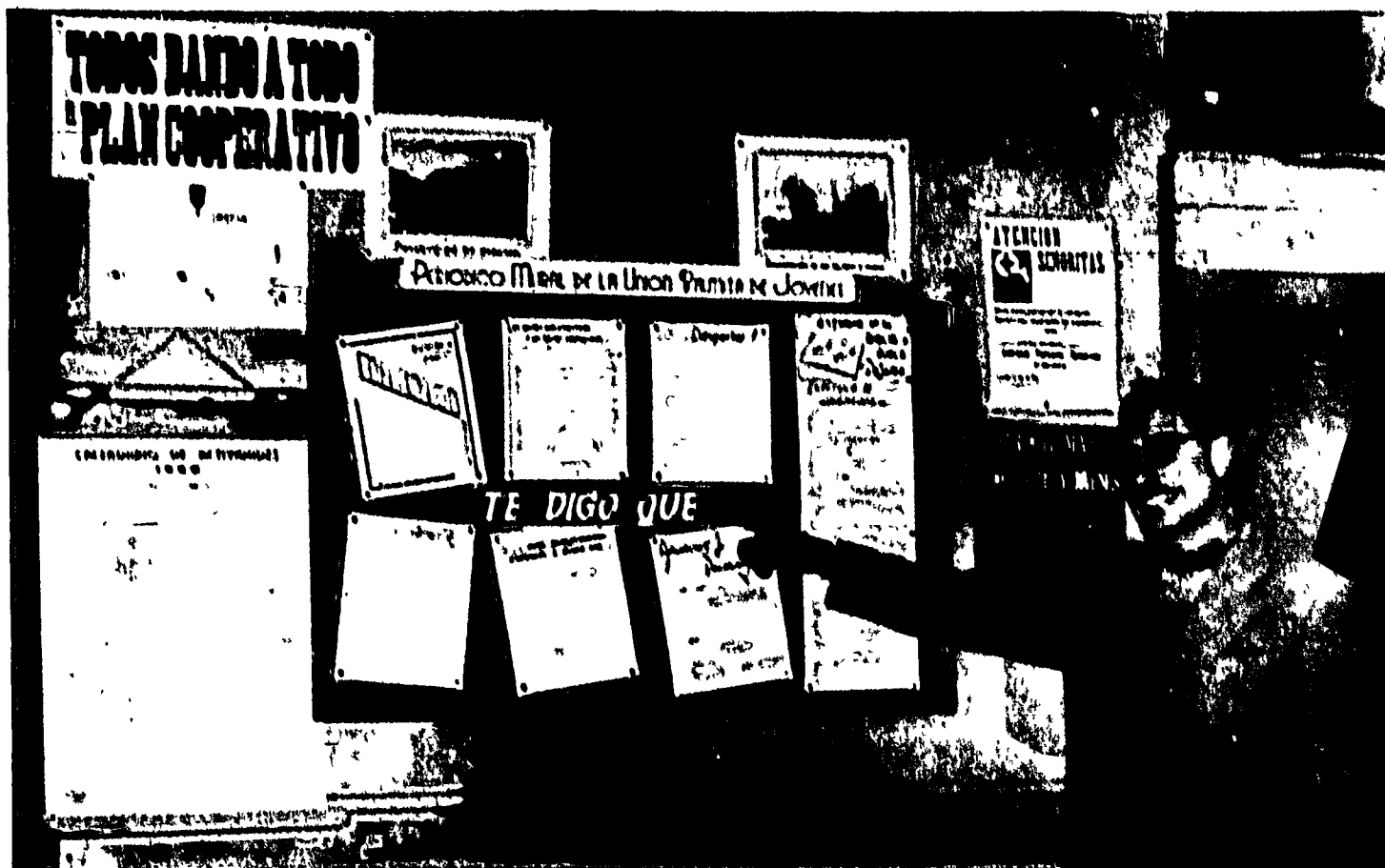
Hilliard, whose husband Russell was away visiting a village church. With me were my wife Marion and her sister, Doris Shaw of Washington, D. C. We were spending twenty-four hours in this Mediterranean port between longer stops in Madrid and Zurich, Switzerland, where I had business engagements for the Tennessee Valley Authority.

After the tasty meal and our hosts' exuberant welcome to us as unofficial representatives from Southern Baptists, Roy and his staff escorted us to the chapel of First Baptist Church where Brother Samuel Rodrigo is pastor. Here, next to Spanish Baptists' seminary, we found a substantial building with comfortable seating for two hundred or more, but with no marks of identification, such being prohibited by government authorities.

On the previous day I had tried unsuccessfully in Madrid to locate José Nuñez, pastor of Second and Third Baptist Churches. His arrest for entering his Second Baptist chapel after the weather had worn away the police seals has been widely publicized. Roy filled in the details of the case and briefed me on developments in Spain's capital city where all evangelical activity is resisted in a more determined way than in Barcelona.

I TOLD Roy of my visit to Brother Nuñez's new little chapel, located in a poor section of the city, and of my disappointment in not being able to see the interior and its seating for about seventy-five people. The auditorium's steel door was locked, and it had no windows on the front. However, I did learn through the American embassy that our Spanish brother had received a suspended sentence of sixty days in jail and a fine of 1,000 pesetas (\$16.66) which he paid without appealing to a higher court—a privilege he had under Spanish law but one he regarded as futile.

The Nuñez case is a celebrated one, indicating that in Spain a strange concept of church-state relations exists. Having been uninfluenced by the Reformation, Spain presents a special problem for evangelical representatives and, incidentally, for statesmen. The British government, for example, has had difficulty in securing for some of the English representatives—notably the Plymouth Brethren—rights believed to be guaranteed under basic

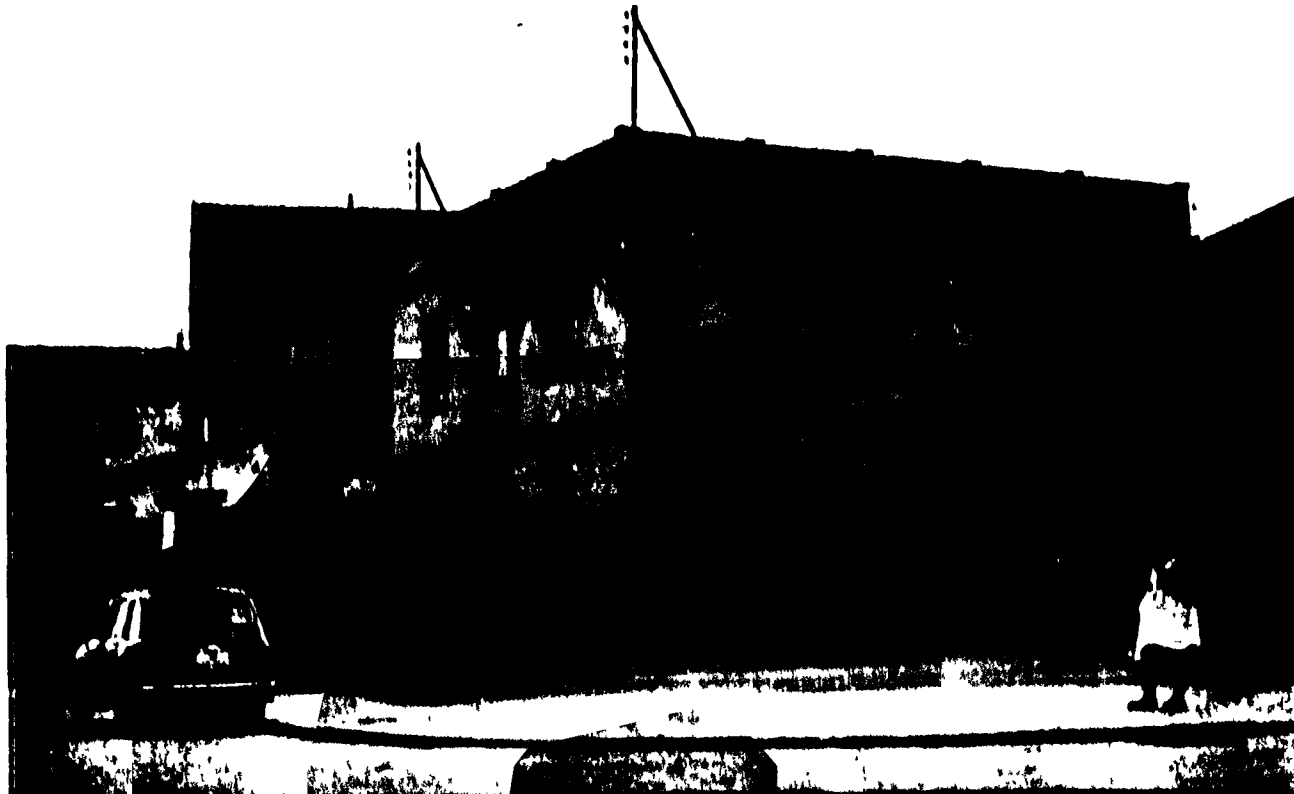


*Pastor Nuñez points to Madrid's Third Baptist Church bulletin board displaying sheets of information that would be part of a church paper if government officials allowed. Third Church is a mission of Second Church.*

*Pastor Nuñez and Charles W. Whitten, Southern Baptist representative and president of the Spanish Baptist Mission, check the progress of renovating a building bought by Third Church in 1960. Sr. Nuñez is pastor of both Second and Third Churches.*



*Third Baptist Church bought this corner building in 1960 to house congregational meetings and activities. It now meets in temporary quarters.*







*The plain-fronted building second from left houses Second Baptist Church in Barcelona. Signs identifying Baptist churches are forbidden in Spain.*

*Persecution of Protestants in Spain extends even to death. In the civil cemetery of Madrid (below) the bodies of non-Catholics are buried on top of each other, several deep, without the identification of grave markers.*



Spanish laws applying to religious worship.

As currently interpreted by the authorities, the guarantee of freedom extends only to worship, not to the propagation of one's faith. Hence this narrow construction rules out the placing of signs on the chapels and seminary identifying them as places for religious assembly.

I intend that our embassy officials shall have further information on the Baptist claim to liberty. They are cooperating with British and other officials in efforts to secure interpretations of Spanish law that will mean an extension of rights for evangelicals.

**I**F I HAD the ear of the Spanish authorities, I would implore them to grant liberty to Spanish Baptists, and in substance I would say:

"You are construing Spanish laws to grant only freedom of worship, not embracing the right to evangelize. We implore you to change this. No one can be said to be free if he is forbidden to share his Christian experience with others. It is a cruel denial of liberty to hold that he may worship in private but may not proclaim his faith in public. Every true Christian feels a deep concern for the soul welfare of others. He suffers as a captive when he is forbidden to tell others of a religious experience that may be meaningful to them. To prohibit this is to go against Christ himself who said that his followers should be witnesses to the uttermost parts of the world.

"So also is the Spanish citizen denied full freedom where he is deprived of the right to hear an individual's faith proclaimed. He is thereby denied freedom of choice, a precious individual right.

"The people of Spain and of the United States are equally committed to the struggle against communism. The irony of a situation which finds more religious freedom in Russia for evangelical Christianity than in Spain is obvious. In Moscow I found less repression than in Madrid. I agree with your government's conclusion that existing measures for the defense of our two nations are essential and should be continued, but they should have a moral and spiritual base which cannot be satisfactorily achieved until you grant full freedom of religion in Spain."

We must continue to hope that this

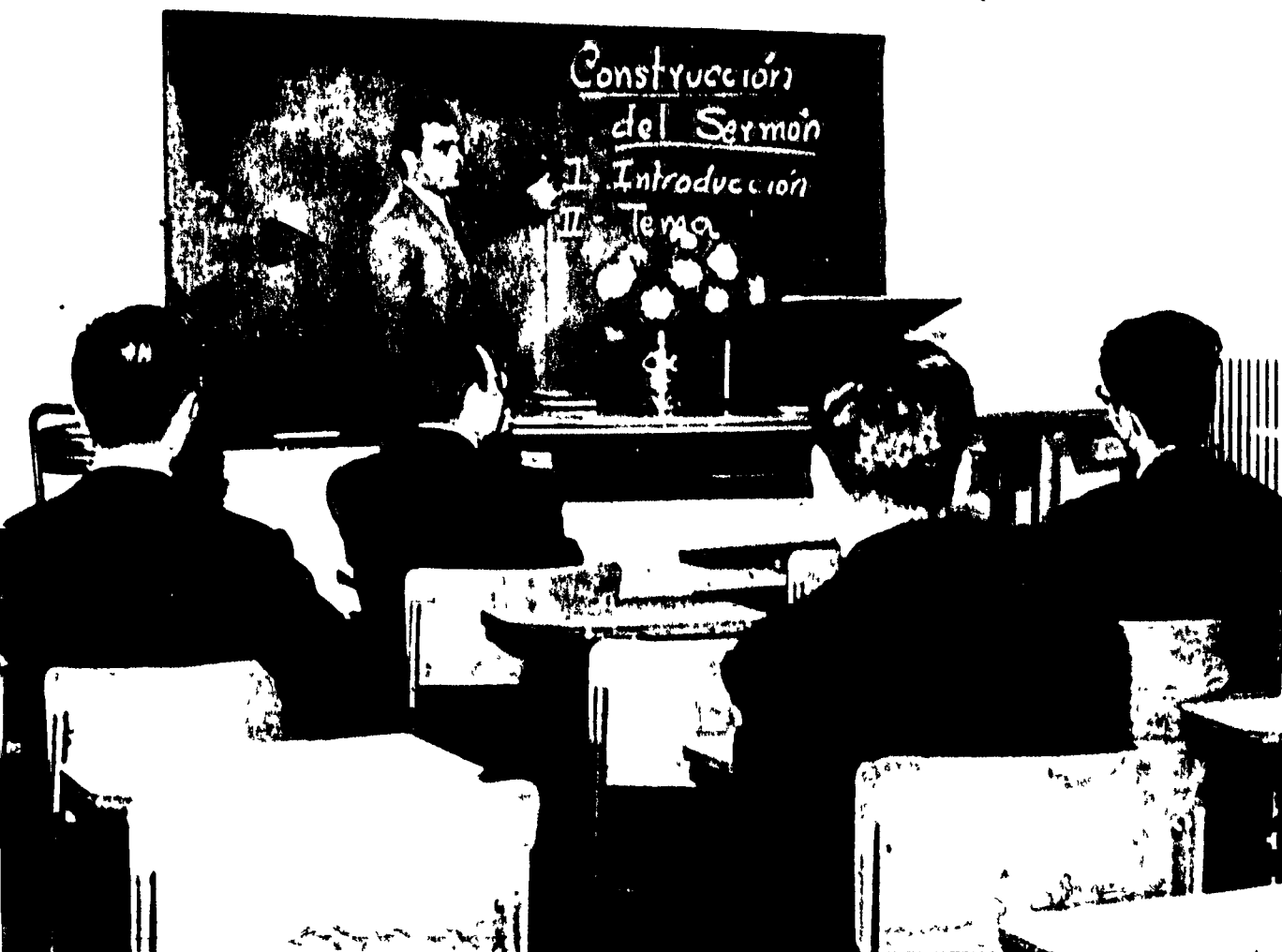
THE COMMISSION



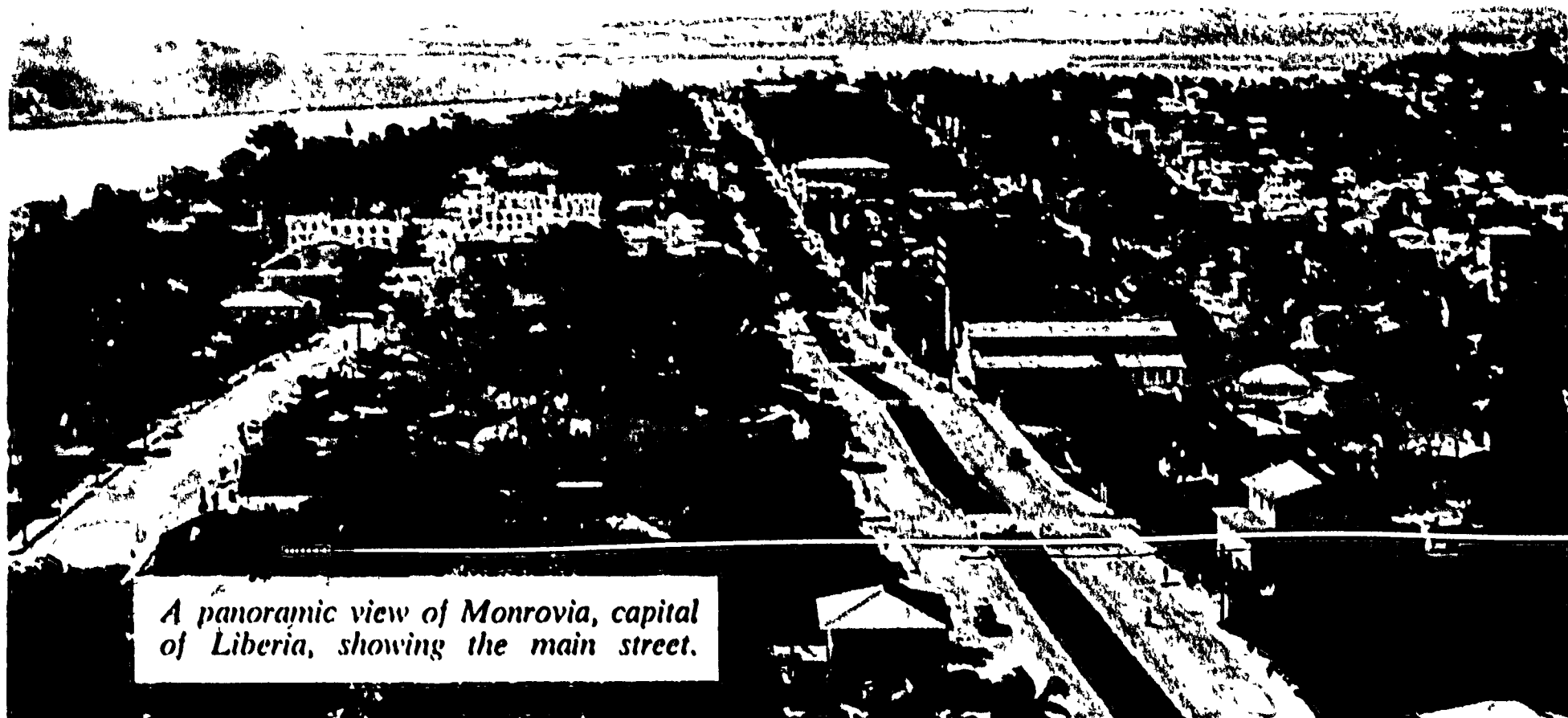
*ABOVE: Pastor Juan Luis Rodrigo preaches to the congregation of Madrid's First Baptist Church.*

nation, with her own timing and in her special manner of doing things, will grant liberty and will adopt those democratic standards which will secure for her full congeniality in the society of free nations. And if our patience is taxed by their unwarranted delays in granting our Spanish brethren their rights, we can take encouragement from the fact that already there is little interference in most Spanish cities with the essentials in our program. We must continue to press for prompt action, and it is unthinkable that we should despair of Spain's moving toward these goals.

*BELOW: A homiletics class is taught by Pastor José Borrás at the Spanish Baptist Seminary in Barcelona. Southern Baptist representatives teaching at the seminary are Roy B. Wyatt, Jr., who serves as president, Mrs. Wyatt, Mr. and Mrs. Gerald A. McNeely, and Mr. and Mrs. Russell Hilliard. Spanish Baptists are free to teach and study their faith within the buildings of the seminary and of the churches, except those that are closed by the government, but are prohibited from proclaiming non-Catholic beliefs in public.*



*THE COVER: Students leave through the front gate of Spanish Baptist Seminary in Barcelona for preaching engagements. Among eight students enrolled during the present term, including two wives, they are studying in a three-year theological course. The school last graduated seven men in the spring of 1959, four of whom became pastors of churches in Spain, while three continued their studies at Baptist Theological Seminary in Ruschlikon-Zurich, Switzerland. The building is not identified by any type of sign, Spanish officials prohibiting such advertising by evangelicals.*



*A panoramic view of Monrovia, capital of Liberia, showing the main street.*

# LIBERIA

BY H. CORNELL GOERNER

## Bridging the Gap By Renewing Co-operation

**T**HAT the Board respond to an urgent appeal of the Liberia Baptist Missionary and Educational Convention to send missionaries and inaugurate a program in Liberia" was a recommendation the Foreign Mission Board passed on July 28, 1960, to open a new chapter in Southern Baptist foreign mission history.

Dr. Baker J. Cauthen, executive secretary, had presented to the Board the needs and opportunities in Liberia after a survey tour of Africa in which Liberia held a foremost place in his itinerary.

At that time a Southern Baptist missionary couple, Rev. and Mrs. W. A. Poe, were already in Monrovia, the nation's capital, and the Board took action to transfer them from their previous field of service and assign them to Liberia. They were able to begin their work at once.

Yet this chapter was not altogether new, for the Foreign Mission Board had once worked almost thirty years in Liberia, and the action taken in 1960 bridged a gap of eighty-five years. In 1846, soon after the organization of the Foreign Mission Board, it appointed Rev. John Day as a missionary to Liberia. Brother Day, a freed slave from Greenville County, Virginia, had gone to Africa in 1830 under the Triennial Baptist Convention, through which Baptists of both the North and South did mission work prior to 1845. He soon developed a school near Monrovia, known as "Day's Hope," then one of the best educational institutions in the country.

The Foreign Mission Board also assumed financial support of several other ex-slaves already in Liberia. Apparently the first man it sent from

the United States was Boston J. Drayton in 1848.

The outbreak of the Civil War in 1861 brought disruption to the work and made it impossible for funds to be transmitted. In an effort to renew the work as prosperity began to return to the South, the Board sent a survey team composed of Rev. W. J. David, a white man from Mississippi, and Rev. W. W. Colley, a Negro Baptist minister from Virginia. They visited Liberia in 1875 and then proceeded to Nigeria. On the basis of their observation, they recommended that the work in Liberia be closed and efforts concentrated upon Nigeria, which seemed to offer more promise.

Although Mr. Colley concurred in this recommendation and remained to serve in Nigeria for several years, he could not get the burden of Liberia



off his heart. He returned to the United States in 1879, resigned as a missionary of the Foreign Mission Board, and became a leading figure in the movement to establish an independent foreign mission organization supported by Negro Baptists.

The record of early Southern Baptist efforts in Liberia is well told in the book *Liberia for Christ* by Nan F. Weeks and Blanche Sydnor White, available from Woman's Missionary Union of Virginia, 1 West Franklin Street, Richmond, Virginia.

The Baptist Foreign Mission Convention of the U.S.A. was organized in 1880 at Montgomery, Alabama. Brother Colley became its first secretary, with headquarters in Richmond, Virginia, and Liberia was adopted as the first mission field. It was the forerunner of two large conventions composed chiefly of American Negro Baptists, both of which have continued foreign mission work in Liberia.

In the meantime, the Foreign Mission Board concentrated upon Nigeria and developed strong work. As a result, the Nigerian Baptist Convention has now about four hundred organized churches plus six hundred mission points, with nearly fifty thousand members. An excellent system of schools is preparing leaders for the Nigerian churches and other places of service in the nation, and five Baptist mission hospitals minister to the physical needs of the people.

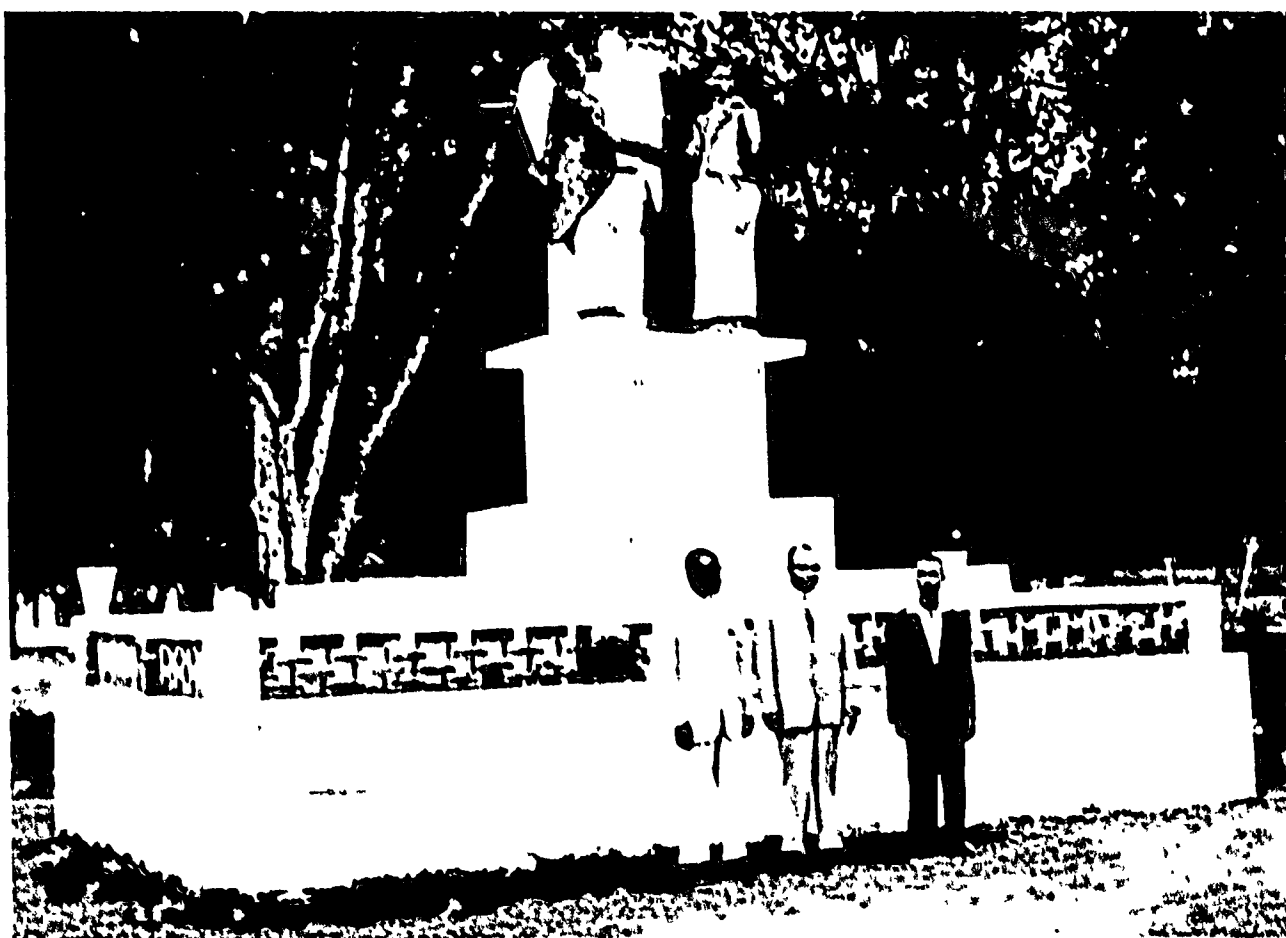
Southern Baptists in more recent years have expanded their work to include Ghana, Southern Rhodesia, Northern Rhodesia, Tanganyika, Kenya, and Nyasaland. Liberia had been passed over on the general assumption that it was fairly well cared

for, so far as Baptist work is concerned, by several American Negro Baptist boards and one small Baptist "faith mission" supported by a group of churches whose membership is non-Negro.

In the fall of 1958 there began a chain of events that increasingly forced Liberia to the attention of the Foreign Mission Board. They finally provided clear evidence that God was leading Southern Baptists to re-establish contact with the Baptists of that country and lend encouragement and assistance to the struggling Baptist churches which number about fourteen thousand in membership.

The first was the writing of a letter to Dr. Cauthen in September, 1958, by Mr. Owen Cooper, a businessman of Yazoo City, Mississippi, and a deacon in the First Baptist Church there. Mr. Cooper also forwarded to Dr. Cauthen a letter from Mr. Charles H. Horton, an American Negro agricultural expert, who had recently returned after serving in a government project in Liberia.

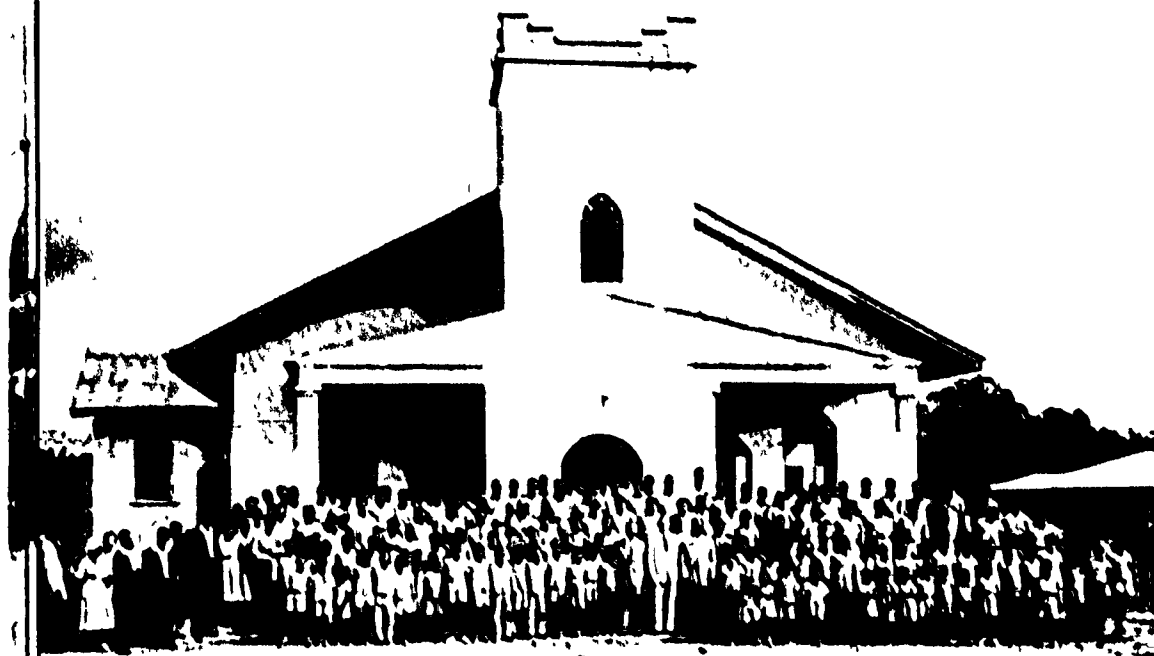
Mr. Horton related his experiences in certain villages of the African nation, where he found a ready response to his efforts as an untrained layman to teach the people about the true and living God. Feeling that someone



*Vice-president T. I. B. Findley and President W. R. Tolbert of the Liberia Baptist Missionary and Educational Convention and Ricks Institute Principal J. H. DeShields stand in front of a memorial monument on the school grounds.*

*BELOW: Ricks students in front of the new chapel with Dr. Tolbert, Dr. Cauthen, and Rev. Findley.*

*RIGHT: Students at Ricks Institute surround Dr. William Tolbert who helps many of them to get scholarships.*





*Providence Baptist Church was founded at Monrovia in 1822.*

ought to help continue the little church that had been started by Mr. Horton's independent efforts, Mr. Cooper raised the question of whether the Foreign Mission Board might send workers to that part of Liberia. It then seemed impossible to act upon this suggestion, however.

About this time a promising young Liberian enrolled in Golden Gate Baptist Theological Seminary in California. He was Augusta B. Marwiah of Sinoe County, Liberia, the same general region where Mr. Horton had worked. Impressed by the spiritual potential of the Southern Baptist Convention, Mr. Marwiah in the spring of 1959 addressed a long letter to Dr. Gaines S. Dobbins, a professor at the seminary, earnestly proposing that the Foreign Mission Board undertake work in his country.

Dr. Dobbins forwarded his letter to Richmond, and as a result I as secretary for Africa, Europe, and the Near East entered into personal correspondence with Mr. Marwiah. At that time it was not possible to give definite encouragement to the idea that Southern Baptists would begin work in Liberia, but the matter was taken under serious study.

Still eagerly looking for some source of spiritual assistance for his fellow countrymen, Mr. Marwiah made contact in August, 1959, with the Wycliffe Bible Translators, a missionary group specializing in work among small tribes whose languages have not yet been reduced to writing. He proposed that this organization enter Liberia, where more than thirty language groups still have not received the gospel in their own tongue. In October of that year Dr. W. Cameron

Townsend, director of Wycliffe Bible Translators, proposed a joint enterprise in which they would furnish leadership for a team of Southern Baptist missionaries who would attempt to translate the Bible into some of the languages used in remote sections of Liberia.

With widespread commitments around the world, the Foreign Mission Board was not in a position to enter upon this large-scale translation project. But Liberia was once again thrust into the forefront.

In the spring of 1960 Dr. Cauthen and I decided that we would include Liberia on a survey tour of possible new fields of work in Africa immediately following the Baptist World Congress in Rio de Janeiro, Brazil. Before leaving I wrote to Dr. John B. Falconer, superintendent of African work for the Foreign Mission Board of the National Baptist Convention of the U.S.A., Incorporated, inquiring whether that organization would look favorably upon the entrance into Liberia on the part of Southern Baptists. Dr. Falconer replied that there was much need and our assistance would be welcomed.

Boarding a plane in New York bound for Rio on June 25, Dr. Cauthen took a seat by a well-dressed gentleman, who soon identified himself as Dr. William R. Tolbert, Jr., vice-president of the Republic of Liberia and president of the Liberia Baptist Missionary and Educational Convention. Dr. Tolbert had just completed a brief visit to the United States and was himself en route to the Congress. On the flight the two developed a warm friendship. Dr. Tolbert told Dr. Cauthen much concerning the

Baptists of Liberia and their present needs, and they made arrangements for a luncheon in Rio to further discuss the matter.

The following Wednesday I joined Dr. and Mrs. Cauthen as guests of Dr. Tolbert in the dining room of a Rio hotel. Present also were four other representatives of the Liberia Convention attending the Congress. At that luncheon more specific plans were made for the proposed survey tour of Liberia.

As our plane landed on Saturday afternoon less than two weeks later at



BY H. CORNELL GOERNER

*Dr. Baker J. Cauthen watches young Rudolph Tolbert write with his toes.*



Roberts Field in Monrovia we were met by two American-made automobiles sent to the airport by Dr. Tolbert. Several representatives of the Convention were on hand to greet us, along with Mr. Poe, who had recently been forced to leave Guinea and was making Monrovia his home until a survey could be made to determine whether or not it would become a mission field for Southern Baptists.

A rapid tour through much of central Liberia revealed remarkable progress the Baptists have made with their own limited resources and very modest

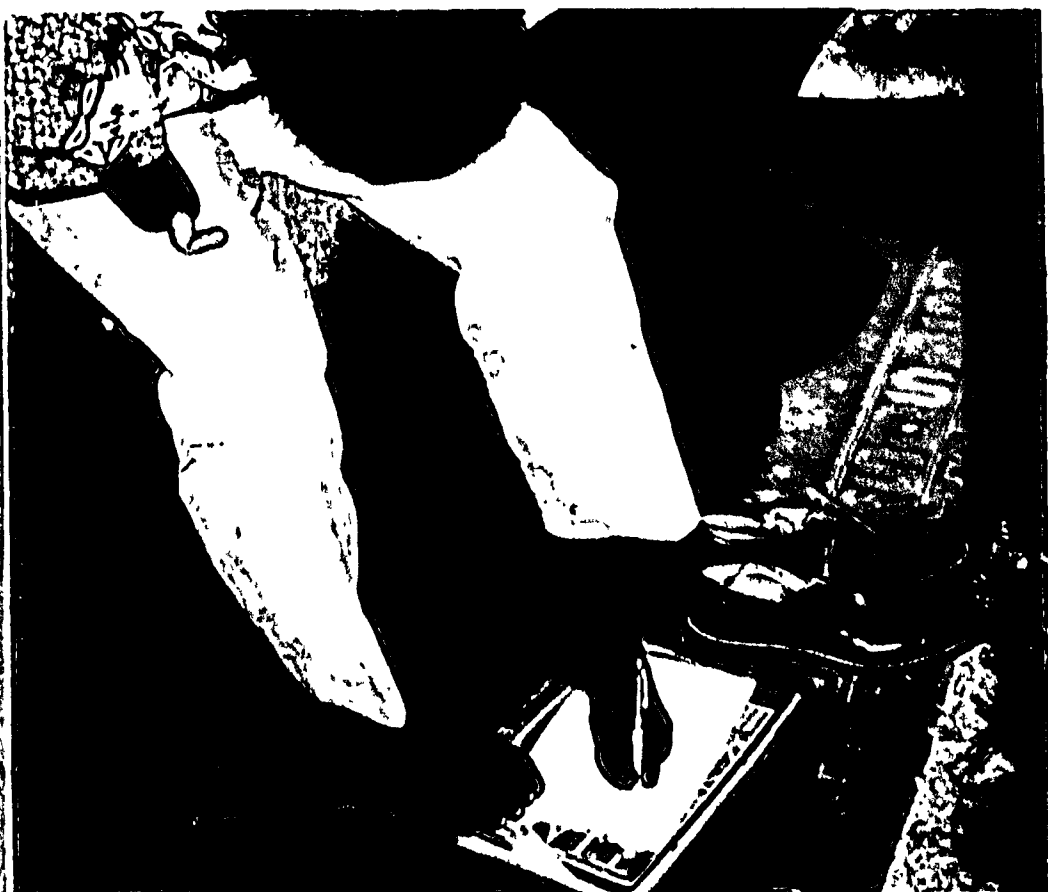
help sent occasionally from the United States. Of fourteen thousand Baptists in the country, approximately one half are members of the churches related to the Liberia Baptist Missionary and Educational Convention. The remainder are independent congregations or groups loosely associated in other organizations.

The Convention is by far the strongest body, and there are good prospects of most of the churches joining as it grows in strength. Organized in 1880, it celebrated its seventy-fifth anniversary by launching a program of ad-

vance in 1955. Central in this program is a plan for strengthening Ricks Institute, a school of secondary level fourteen miles from Monrovia.

We agreed with the Convention's officers that one of the greatest services Southern Baptists could render would be to help in training Liberian Baptist pastors and other leaders, largely through Ricks Institute and a theological department to be developed in connection with this school. Mr. Poe, who had educational experience in Nigeria and served for a

*(Continued on page 28)*



*Rudolph Tolbert firmly grasps the pen between the toes of his left foot to make well-formed letters.*



*Dr. Tolbert with his son Rudolph. The Tolberts have six other children.*

**"MY NAME** is Rudolph Tolbert. I live with the vice-president. I love God just like you do."

These words were neatly written in ink on a sheet of paper Dr. Baker J. Cauthen held in his hand as he stood in the living room of Dr. William R. Tolbert, vice-president of the Republic of Liberia.

"Why, he writes better with his foot than I can write with my hand!" exclaimed Dr. Cauthen, executive secretary of the Foreign Mission Board, smiling at the fourteen-year-old boy who stood at his side.

The well-formed letters, in English, had been written with a pen Rudolph firmly grasped between the toes of his left foot while he held the paper in place on the floor with his right. Both of the boy's arms were short stubs. He had been born without hands or forearms.

Despite his handicaps he had learned to dress himself, write, and perform many other feats with his skilful toes. Living in the home of Vice-President Tolbert, who is also president of the Liberia Baptist Missionary and Educational Convention, Rudolph has every advantage of one of the finest Christian homes in Africa, shared with six foster brothers and sisters who are the natural sons and daughters of Dr. and Mrs. Tolbert. For Rudolph is an adopted son.

About ten years ago Dr. Tolbert, on one of his many trips into the interior of Liberia, visited a pagan village where he saw a naked child of four or five years who had no arms except stubs that ended above the elbows. Calling the boy to him, he discovered quickly that the lad was bright and intelligent.

Dr. Tolbert inquired concerning his home. He was told the boy had no home, since his superstitious parents had driven him away, believing his physical handicap was the work of an evil spirit. The hapless lad wandered about begging crumbs for a living, often abused by those who feared to have him near.

Dr. Tolbert asked the parents whether they would be willing to let him have their boy. Immediately they assured him they would be glad to get rid of the child. Dr. Tolbert took Rudolph to his well-furnished home in Monrovia and soon adopted him legally as his own son.

Grateful for the love and comfort with which he is now surrounded, in marked contrast to the poverty and fear he once knew, Rudolph Tolbert is a living example of the difference Christ can make.

# DEDICATION

## to helpless gods

By W. TRUEMAN MOORE

**F**OR SEVEN HOURS today I mixed in a jostling crowd of nearly fifteen thousand worshipers who know not him who alone deserves to be worshiped. Through the courtesy of the manager of Orakandi, a large Hindu colony in Pakistan, I visited places to see the religious celebration where normally I could not have gone.

People came to the beat of drums throughout the day and night. They came miles by foot under a blazing sun in nearly one hundred degree temperatures. On the way they slept outside in the cool, tropical nights and ate whatever they could find.

Some groups were led by drummers and bearers of long poles with banners. They ran violently the last mile to the places of worship, knocking down all who did not make way, furiously shouting and raging. With their painted faces and long hair, they looked somewhat like American Indians in a war dance.

Others came to stay, bedding down on rice straw in the open air and cooking in earthen pots. The old and stooped came, sometimes bringing grandchildren. Mothers suckling babies came. Fathers left work and came to worship.

Thousands bathed in what had become a muddy hole of water. To this holy place on one special day each year they come to bathe for soul-cleansing and to gain religious merit.



*Throngs of Hindu worshipers chant and dance in front of Thakur's home during the annual religious celebration at Orakandi, East Pakistan.*



Some stood waist-deep in water with "praying hands" in worship of one of the millions of Hindu gods and goddesses. Some did obeisance to the sun.

The holy men, bare from their waist up except for beads and decorated with colored beards and painted faces, did various types of devotions. They played instruments and sang as they gave teaching. Some became so pent-up with emotion that they went into unconsciousness, and several senselessly rolled and writhed on the ground like snakes.

About one thousand people gathered in a courtyard near a temple in front of the spiritual leader's house, playing drums and gongs and dancing and shouting until they could not control themselves. During the rhythmical jumping and shouting, some became "seized" and were put on the heads and shoulders of other disciples where they were bounced up and down.

I went through this mob and stood on a wall to make pictures of the frenzy. While going, it was impossible to avoid stepping on some people sitting in the wake of the stirring crowd. At times I was stopped by people grabbing my feet. They sat and were stepped on but were happy to do so if only they could touch the feet of

*Thousands come each year to bathe in a large, muddy pond for soul-cleansing on the first day of the three-day season of special rites.*

*Worshipers at right of picture wash their dishes in pond shown above, covered on this side by water lilies.*



saints passing by. As a foreigner I was treated as a saint, too. They believed they would gain some merit in thus coming in contact with me, but I tried to tell many of the "better way."

In coming to worship, the people also brought offerings. They stood in long lines, waiting to pass into the temple for further worship. Before entering, everyone had to make an offering at the gate, and collectors took the packets of sugar, rice, salt, and other offerings. The worshipers not only gave but they pushed and shoved to get to the giving place.

At the entrance to one of the altars a mound was formed by the first-fruits of rice offered to the gods. I stood on those offerings and looked in at the gods of wood, clay, and metal who neither hear, see, nor understand the worship of their devotees. I wondered—Why is it so difficult for us as Christians to "surrender all?" If gods created by men can command this kind of dedication, surely the God who created all men and all things deserves to hear each of us say "my soul, my life, my all!"

They came to pay respect in a special way to their spiritual leader, the Thakur. Coming before him, they bowed and presented offerings. This man's grandfather's grandfather was believed to be a full god. The oldest son in each family takes the position





*LEFT: Hindu men bring heads of rice as first-fruits offering in worship of the millions of gods and goddesses made of wood, clay, and metal.*



*RIGHT: Temple altar where offerings are sacrificed. On the altar are pictures of present Thakur's great-great-grandfather, who was considered to be a full god.*

*After presenting offerings, worshipers bow before the Thakur, divinely revered as a descendant of the "full god" pictured on the altar above.*



formerly occupied by the great-great-grandfather. The man who occupies this exalted position today is about thirty-five years of age, has shoulder-length curly hair, is married, and has one son. He is educated and fully aware of outside conditions. I have talked with him on several occasions, have eaten in his house, and have taken photographs of him.

When he sits to receive the respect of the throngs he is surrounded with pictures of his father, grandfather, great-grandfather, and other ancestral "gods." Sitting with him are his two brothers, one who has studied in college and one who is still in high school. They came often to the stall where we were selling and giving away literature and booklets of the Gospels. Dr. Mead, the first Australian missionary at Orakandi, had given the family a leather-bound Bible in 1908 which they treasure. Pray with us that it will become to them "the sword of the Lord." Their grandfather was the one

THE COMMISSION

who had invited Dr. Mead to come here.

Words are inadequate to describe the worship of these people. Only as you move in milling throngs, only as you see the dedication to helpless gods, only as you try to witness to these lost shepherdless sheep can you begin to realize their true condition. Bound by ageless traditions, family ties, ignorance, and superstitions, it is almost impossible to make a break. Unable to read and write, many cannot have the gospel given them by printed page. Without radio and television, they can only hear the "good news" as they are told personally.

But "how can they hear without a preacher?" I am our only Southern Baptist missionary preacher in this district of 2,700,000 (1951 population). The national workers are few. The church members with whom we work in this district do not number one hundred.

*We need your help! These lost sheep need your help! Maybe you have been called to come or maybe you have been called to stay at home and send others. Whatever God calls you to do about this situation which you know exists here, do it!*



*Crowds of worshipers mill through tent shops at the Orakandi festival.*

*LEFT: A supply of water for the throngs is stored in these large pots.*

*RIGHT: Mr. Sunil C. Sirear, shown with his wife, is a preacher working among his fellow countrymen at Orakandi, supported by the American Southern Baptist Mission through the East Pakistan Baptist Union.*



# FOREIGN MISSION NEWS

## GENERAL

### 1,480 Missionaries

The Foreign Mission Board appointed twenty-eight missionaries in December, and the number of missionaries under appointment as of January 1 totaled 1,480.

### Offering To Aid Home Missions

ATLANTA, Georgia — (BP) — Southern Baptists will provide the financial means for further church extension through their annual home mission offering this spring.

The offering, sponsored by the Woman's Missionary Union, Convention auxiliary, seeks \$2,470,000 for home mission work, and \$250,000 of this will be placed in the church site fund of the Home Mission Board. In addition, all gifts in excess of the goal will be added to the fund. If the goal is reached, this will raise the fund to a million dollars.

"Never has the Annie Armstrong Offering held greater promise for a worthy part in the advance of home missions than it does this year," said Dr. Courts Redford, executive secretary of the Board. "The offering will provide about 40 per cent of the operating costs of the Board.

"While the offering is tremendously important, we feel that the educational program, and the emphasis on prayer that constitutes the vital part of the Home Mission Week of Prayer are of even greater significance."

### FMB Gives \$5,050 for Relief

Relief funds totaling \$5,050 were appropriated to four countries of the Orient in the Foreign Mission Board's December meeting.

For recurring relief needs of refugees the Board sent \$2,500 to Hong Kong, \$1,050 to Korea, and \$1,000 to Taiwan (Formosa).

It gave \$500 for emergency relief in East Pakistan after a severe storm and tidal wave in October.

### Price Book Now in Arabic

*Jesus the Teacher*, by Dr. J. M. Price, dean emeritus of Southwestern Baptist Theological Seminary in Ft.

Worth, Texas, has now been translated into Arabic. The book had already been published in English, Spanish, Portuguese, and Chinese.

## COSTA RICA

### New Missionaries Give \$650

During their recent Woman's Missionary Union Week of Prayer observance, twenty Southern Baptist missionary women studying at the Spanish language school in San José brought gifts and pledges to the Lottie Moon Christmas Offering totaling \$650.

"I report this, not that any praise might be directed toward the group, but that the knowledge that we who are on the field give, too, might advance giving among our Southern Baptist churches," said the husband of one of the women.

Forty-one Southern Baptist missionaries are currently enrolled in the school. Included are nineteen foreign missionary couples and three home missionaries, the first from the Home Mission Board to attend the Costa Rica school. The Baptist students have fellowship through "Baptist Meeting" each month and prayer meeting on Wednesday nights. Current president of the group is Rev. G. F. Turner, appointee for Argentina.

## FRANCE

### Student Center Inaugurated

A three-story Baptist student center building in Antony was officially inaugurated in November. Presiding over the service was Dr. Henri Vincent, president of the Federation of the Evangelical Baptist Churches of France and a vice-president of the Baptist World Alliance.

Standing on an important outer-city crossroads in suburban Paris, easily seen and reached, the center extends its ministry to the more than three thousand college students living in the surrounding skyscraper apartments. It is hoped that it will also reach the sixty thousand permanent residents of the area who have no evangelical church.

Funds for construction and operation of the center were given by the Southern Baptist Convention, Ameri-

can Baptist Convention, Baptist Union of Great Britain and Ireland, and the French federation. Rev. Robert Somerville is the director.

## GERMANY

### English-Speaking Work Voted

Approval for placing a missionary couple in Germany to assist development of English-speaking churches, when such appointees are available, was voted by the Foreign Mission Board in December.

"It is believed that this couple can serve a very useful purpose, not only in connection with the English-speaking churches but as fraternal representatives of the Foreign Mission Board among the German-speaking churches," said Dr. H. Corneli Goerner, secretary for Africa, Europe, and the Near East.

The Board's earlier inquiry to the German Baptist Union about placing missionaries in that nation won enthusiastic approval of Dr. Rudolph Thaut, general secretary of the Union, and the Union's Executive Committee.

"We are very happy about this plan and want to assure you that the German Baptist Union is in full agreement with it," Dr. Thaut wrote. "We very much welcome a broadening of missionary work in Germany in such a way."

A similar invitation was given by the Association of Baptists of Continental Europe, a group of four organized churches and three missions in Germany, for someone to serve as an associational missionary. Another congregation in Germany requested pastoral assistance.

In previous action, the Board in October voted financial assistance for church buildings in Berlin and Heidelberg.

## HAWAII

### FMB Ends Work in New State

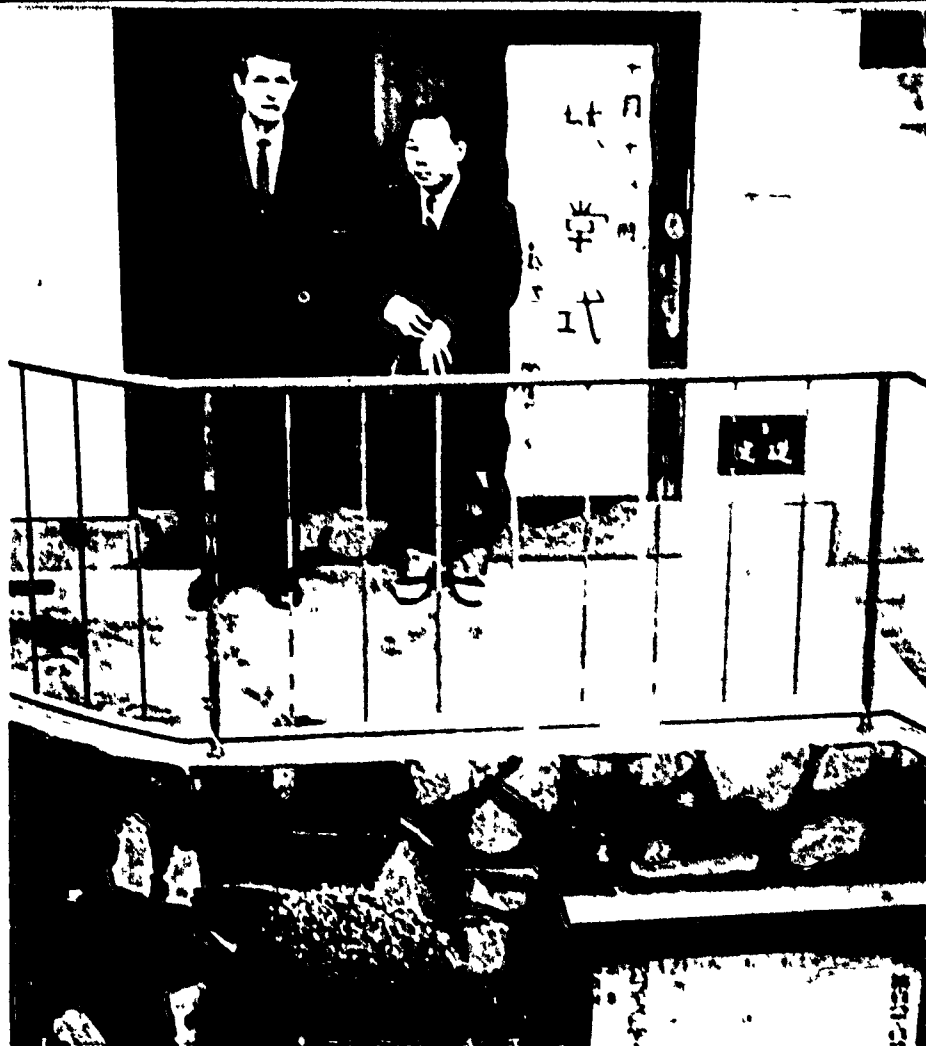
The Foreign Mission Board ended its twenty-year tenure in Hawaii at the close of 1960, transferring all responsibility for Baptist work to the Hawaii Baptist Convention.

Some of the missionaries will remain

on loan for a period of years, and the Board will continue financial aid on an annually diminishing basis. The changeover was planned so that workers and funds will be maintained at an adequate level.

Dr. Winston Crawley, secretary for the Orient, reported: "The termination of our formal mission program in Hawaii and the transition to the new status were accompanied by many changes. The Baptist institutions developed by our Board during its twenty years of work in Hawaii were turned over to the Hawaii Baptist Convention. A number of missionaries retired and others transferred to other fields, with their places being filled by young Baptists from Hawaii or newcomers from the Mainland. Baptist leaders in Hawaii are entering the new period with faith and enthusiasm."

*Missionary Charles L. Martin, Jr., and Director Takaji Mitsushima stand at the front entrance to the Tokyo Baptist Student Center. The sign on the door announces the dedication services, held in November.*



## HUNGARY

### Seminary Regains Building

The Baptist seminary building in Budapest, provided by funds from Southern Baptists, has been restored to the Baptist Union of Hungary, according to information received by Dr. H. Cornell Goerner, Foreign Mission Board secretary for Africa, Europe, and the Near East.

For several years it had been used as the legation of one of the Asian countries after Baptists lost control of the property in the early months of the Communist regime. The seminary, which had been operating in less suitable quarters, is now conducting classes in its original home.

## ISRAEL

### Workers Train for Service

Weekly classes have been started in Nazareth to train Baptist workers for the Galilee area. The first students are two full-time village preachers and four persons who were recently graduated from high school and are interested in Christian service but unable to obtain university education.

Courses, taught in Arabic, include Old and New Testament survey, Christian teachings, pastoral and practical duties, and church history. The faculty is made up of two national Baptist leaders who have studied at the Baptist Theological Seminary in Ruschlikon-Zurich, Switzerland, another who is a teacher-evangelist, and Missionary Dwight L. Baker.

After four hours of study each

Saturday morning, the group breaks up for week end preaching and teaching appointments. Several persons go on Saturday afternoons to Acre for preaching services in the center served by one of the preacher students. On Sunday mornings another group goes to Cana, where the other preacher lives and serves. In all, the students work at four stations, reaching about five hundred persons each week with the gospel message.

Mr. Baker hopes to add a course in Sunday school and Training Union work this year and make it required study for all workers in those organizations.

## ITALY

### Union Given Property Rights

The Baptist Union of Italy has received official government notification that it is now recognized as an "ente patrimoniale," or legal property-holding body, ending many months of negotiation.

The way is now open for church properties which had been in the names of individuals or small commercial associations formed for the purpose of property - holding to be transferred to the Union as a corporate body, explained Dr. H. Cornell Goerner, Foreign Mission Board secretary for Africa, Europe, and the Near East. "In due time certain of the properties now in the name of the Foreign Mission Board may properly be transferred," he pointed out.

## JAPAN

### Tokyo Student Center Opens

"The primary purpose of the Tokyo Baptist Student Center is to lead students to Christ," Dr. Shiro Hirano said in the main address at the center's dedication in November. Dr. Hirano, head of the science department of International Christian University and assistant pastor of Mitaka Baptist Church, both in Tokyo, has been on the Japan Baptist Convention's student center committee since the beginning of building plans.

The center is also designed to acquaint students with the eleven local Baptist churches and to provide a central meeting place for fellowship of Baptist students, who make up only a fraction of Tokyo's three hundred thousand university students.

Built by the Japan Convention, with a fifty-thousand-dollar gift from the Foreign Mission Board, the two-story center is located both on subway and streetcar lines in the vicinity of four universities and is accessible to students throughout the city.

Its activities have been well attended since the opening. The weekly schedule, Monday through Saturday, includes Bible classes for university and high school students, two sections of English conversation, introduction to Christianity, and music classes. An expanded program is anticipated for the

(Continued on page 23)



*Pastors and church representatives assembled for a class for literacy instructors conducted by a Christian teacher at the First Baptist Church in Jos, Nigeria. Special emphasis was given to literacy evangelism to be used in winning others to Christ while teaching them to read and write.*

WITH A BURDEN for both the spiritual and cultural needs of their fellow countrymen, pastors and laymen recently came from far and near to the First Baptist Church in Jos, Nigeria, for a special two-week course in literacy evangelism. Some traveled great distances and at personal sacrifice to learn the techniques by which they could, in teaching others to read and write, win them to Christ.

Under an able Christian instructor, who is the adult education supervisor for Plateau Province and who gave up two weeks of his vacation time to direct the course, they learned how to utilize a number of means for helping illiterates know for the first time the shapes and meanings of words and phrases. According to the plans of a literacy evangelist these first words and phrases his pupils learn are, of course, the Scriptures that tell of Jesus and how to be saved.

PHOTOS BY WILLIAM A. COWLEY

# Learning Literacy Evangelism

*A prospective teacher employs the technique of sand writing in his literacy study at Jos. This method will be helpful later when he must teach Nigerian nationals in remote areas of the nation.*





Following the motions of the teacher, the class practices writing in the air. This technique enables the arm and hand to become accustomed to the shape of a letter before written in the sand or on the chalkboard.



Some of the students came as far as three hundred miles to attend the literacy course at Jos. The teachers-to-be learned to write on the chalkboards they made for use in the class. Each student took home his chalkboard to use in literacy classes he will conduct for people in his own neighborhood.



# In Perspective

BY BAKER J. CAUTHEN

**W**E HAVE BEGUN another year in foreign mission labor. Our hearts are filled with gratitude for the leadership of God as we review what he has made possible throughout the past year.

With the appointment of 137 new missionaries Southern Baptists now have 1,480 missionaries serving in forty-five countries. Steady advance has been maintained not only into new countries but also in the strengthening of work in older fields where we have made good beginnings.

Letters came to the Foreign Mission Board throughout the year from men and women offering themselves for service overseas. One of the remarkable developments in missionary appointment is that a large percentage of those appointed make their decisions after they have already engaged in various types of service, having completed their work in college and seminary or professional school. A true estimate of the potential for missions advance is not to be found simply among the number of students in colleges and seminaries who are registered as mission volunteers. Many others are being appointed whose decisions come after being engaged in heavy leadership responsibility.

Southern Baptists have continued to provide funds for missions advance through the channels of missionary giving. As these lines are being written, the exact amount of money given in 1960 is not yet known, but it is safe to say that when the figures are brought together their total will represent a new high peak in missionary giving. For this we are unspeakably grateful to God.

We are particularly grateful that the advance section of the Cooperative Program at the close of 1960 provided more than \$819,000 to enable advance to continue. Reports are still not complete for the recent Lottie Moon Christmas Offering, but we are encouraged by hearing of the blessing it has brought in so many places.

It is necessary, though, to look at all this in proper perspective. For one thing, we must view our giving over against the world's tremendous needs that we have not been able to serve. When one goes to Japan, for instance, and finds himself in a land of more than ninety million people among whom Southern Baptists yet have fewer than 150 missionaries, he is impressed with not only what has been accomplished but the tragedy that so little has been done. It is safe to say that our entire staff of missionaries could be used in Japan alone to serve the needs in that great country.

The same statement can apply equally to Brazil or Nigeria. In either of those countries every missionary of this Board and every dollar that comes through our hands could be used with major effectiveness for the glory of our Lord. Often as we survey what has been done in such countries, we are rebuked as we remember that the fruitage borne merely gives evidence of what might have been accomplished if greater resources in personnel and finance had been available.

**W**HEN ONE looks upon the vast fields of Latin America, where population is multiplying rapidly and a continent is standing upon the threshold of a new place in world affairs, he is impressed with the need for forging ahead in every way to witness for our Lord.

And when one goes to Africa he is reminded on every hand of the complexities of a rapidly developing, continent-wide situation in which the need for Christian leadership is evident. The absence of it often accounts for disappointments that occur when freedom-loving people are given an opportunity to stand for the first time upon their own responsibility.

When one goes to the Orient and sees the surging drives of Communist ambition reaching toward the millions of people in those populous lands, he realizes that the future of the whole world may be determined by developments in the nations across the Pacific.



*Baker J. Cauthen*

We recognize how imperative is the task there to which we are called.

When we look at what we have done in light of the needs we should serve, we are inclined to confess to the Lord how far short of his expectations and the maximum of our abilities we have come.

We must also view what has been accomplished in light of the fervent requests for reinforcement from the missionaries across the world. We bear in mind that they are men and women who have gone to fields of service giving all they have to offer. Many of them have turned from places of major leadership in churches, medical work, and education to lay their lives on the altar of devoted service. As they view the clamant needs around them, they consult with fellow missionaries and national co-workers and recommend to the Foreign Mission Board the steps they believe to be most valuable to take. In making these recommendations, they eliminate all things they believe could possibly wait and ask for only those which seem most imperative. Throughout 1960 it was necessary to leave unmet such recommended needs amounting to three million dollars.

Not only are there urgent calls for financial reinforcement but also for missionary personnel. We were confronted at the beginning of 1960 with requests for personnel that would re-

## Home Missions—a Must

**I**T IS but a matter of weeks until we join together in a season of prayer and study that is to culminate in the Annie Armstrong Offering for Home Missions. Surely the goal of \$2,470,000 will be surpassed, making it possible for the Home Mission Board to do more than ever before to meet the many urgent needs in its diversified program. Every aspect of it touches a vital area of the spiritual needs of our homeland.

It should not seem strange to Southern Baptists that their mission boards share deep concern for each other's responsibilities. Our denomination's missionary task is one and only one; the specific assignment each board has been given is primarily geographical. Such a thing as competition or rivalry between them is utterly out of the question and is nowhere in evidence.

There is much at stake in the support we give to our home mission program through both prayer and money. If we fail to reach our cities and our language groups and other minority groups, and if we are too slow at starting new churches, the future of foreign missions advance is in jeopardy. As we reach America for Christ we strengthen and enlarge the base for projecting our witness to the rest of the world.

There will be much prayer overseas among the foreign missionaries and by the Foreign Mission Board staff that Southern Baptists will give as never before to the Annie Armstrong Offering, assuring a greatly accelerated program of evangelism across our nation.

quire more than seven hundred new appointments. We were able to appoint 137, and our hearts were impressed with the vast needs that we had not met.

**I**T IS also necessary to view what has been done in light of the resources God has committed to Southern Baptists for our ministry in this decade. In 1959 the amount Southern Baptists gave for all causes came to more than \$453,000,000. Of that total less than sixteen million dollars was for foreign mission work. This was a very great amount of money, but we cannot escape a deep conviction that if South-

ern Baptists would share one tenth of their total giving with the needy lands outside the borders of our own country, there would be immeasurable blessing both at home and on mission fields. We are convinced that the sharing of at least one tenth of our total Baptist giving with the remainder of the world would be constructive and wholesome in every area of Baptist development.

The test of a real steward is not how many dollars he gives to the work of the Lord but what portion of his possessions he shares. When we look at the amount of money laid upon the Lord's altar by his people we

## Objective: All Churches and Missions

**T**HERE IS convincing evidence of a growing missionary interest across the Southern Baptist Convention, as indicated by the burgeoning demand for the Foreign Mission Board's free literature. For the past ten years there has been a phenomenal increase in the volume of requests for maps and pamphlets that can be used to enlighten church members about the foreign missions outreach of their denomination and their part in it.

This widening use of these materials (see the inside back cover of this issue for the types available) means that an awakened or renewed missionary interest is occurring in more and more churches. Yet there are many in which this is yet to be realized, awaiting only the action of someone who will take the initiative and begin a program of missionary education for all age groups.

A statistic recently reported by the Baptist Sunday School Board indicates how such a program can be activated in almost every church regardless of its size. According to latest records, approximately 99 per cent of Southern Baptist churches have Sunday schools, whereas none of the other church ministry organizations enjoy anything like that degree of saturation.

This being the case, we conclude that the Sunday school is the logical channel for communicating ideas, emphases, and information to the greatest number of churches. In churches and missions where the Sunday school is the only organization the superintendent is in a vital position for utilizing available materials and enlisting his people in missionary education. The Foreign Mission Board is happy to send of its free literature whatever he requests, to be used in opening assemblies, on bulletin boards, for supplemental teaching material, or in any other way he wishes.

Every church and mission, whether it has all the organizations or only a Sunday school, is vital to the outreach of Southern Baptists through their foreign mission program. May all our churches and missions soon become deeply involved in the prayer, giving, and dedication so essential to our Lord's plan for evangelizing the world.

are forced to conclude that we would better honor our Master if a larger portion of it were shared with those across the world who know so little of his message of redemption.

Most of all we must keep in perspective our Lord's expectations. We do well not to measure any of our accomplishments by our own estimates but by his. When we look at last year's attainments in this way we find ourselves renewing our dedication, asking God for forgiveness in having done so little and for a high purpose to press forward in the days ahead toward the high calling of our Lord to be his witnesses to the whole world.

# EPISTLES

FROM TODAY'S APOSTLES AROUND THE WORLD



## Weird Rites of Penance Point to Need for Christ

Clarence Thurman, Jr.  
*Kuala Lumpur, Malaya*

IN FEBRUARY the great Hindu festival of Thaipusam is observed by the Indian population here, nearly one million strong. Devotees—fulfilling their vows to the Hindu god, Lord Subramaniam—carry heavy *lavadis* (altars) over the miles-long route to the temples. In weird rites of penance and self-torture, these pagan worshipers pierce their bodies with hundreds of spikes and weighted hooks hung from their flesh.

Many of them are in a trance as they walk the murderous miles over the burning-hot streets in the steaming, tropical sun. Were it not for the faithful worshipers along the way who sprinkle them with cold water and wet the tongues pierced through with spikes, surely most of them could not survive the ordeal. How our hearts go out to those who carry such an awful burden of guilt for their sins.

Their sacrifice of self is made complete at the foot of the solid gold idol sitting serenely on the altar at the top of the 372 steps leading to the shrine. Here the spikes and hooks are removed and hot ashes rubbed into the wounds to keep the blood from flowing and prevent infection. If you could see the faces twisted in pain and know the suffering of these sin-sick souls you could not help knowing why we, your missionaries, are here. With tears in our eyes and with aching hearts we recall how the spikes were driven into our Lord's hands and feet and the spear was thrust into his side, that men and women and little, black children just like these might not have to pay the awful penalty of sin but might have peace with God through faith in Jesus Christ his Son.



## Worship of Images Moves Desire To Tell of Saviour

James M. Short, Jr.  
*Chihuahua, Chihuahua, Mexico*

AS WE STOOD one afternoon in Guadalajara among the numberless throngs of people who were awaiting, at one of the city's many Catholic churches, the arrival of the ten-inch image called the Virgin of Zapopan, our hearts beat within us again with new desire to tell to all the world that they need not bow to images of Mary or anyone else but only to worship the one, true, loving Jesus and give him their hearts and lives.

This little, bejeweled image—the oldest saint in Mexico—is now encased in plastic and carried by a monk who rides in a big, new car pulled with ropes by numbers of men. Each year she spends nearly four months visiting the various churches in Guadalajara, staying from one to three days in each one, depending upon its importance. The elaborate ceremony given her upon her arrival—the people's bowing down to her, followed by the monk's making her to "bow to bless the people"—takes place with great solemnity. Then, as at any carnival, confetti is thrown, horns are blown, and hats, ice cream and popcorn are sold.

The people give their money and go on their way, feeling they have gained merit in heaven. We see this and realize anew that Baptists and other evangelicals have only scratched the surface for Christ here. Again, we ask you to pray for us.



## Children's Understanding Stirs Zeal for Language

Mary Frances (Mrs. James T.) Lochridge  
*M'lang, Cotabato, Philippines*

I HAD been studying for nearly a month learning the story about the creation, preparing to tell a simple Bible story to the Beginner and Primary children. Why so much preparing for a simple story? I was to tell the story in a Philippine dialect, Ilongo, so the children could understand it.

When Sunday morning arrived my husband, two children, and I climbed into our jeep with our water jug, and off we went to the *barrio*. All the way I was thinking about my story because I so much wanted to say the right words and have the birds in the trees and the fish in the water. We drove the jeep as far as possible, then walked about a mile to the *barrio* chapel. As we reached the chapel the children greeted us with a big smile. A smile is the same in any language, so we were able to understand their smiles and they understood ours.

I went with the children to a small *nipa* house near the chapel for the Sunday school lesson. We sang a few songs, and then it was time for the story. While I was in the midst of getting the moon and stars created, the bench on which many small children and I were sitting began to fall. At the same time a monkey that was tied under the bamboo floor of the house reached through the strips of bamboo and grabbed my ankle. The children smiled, and I'm not sure whether I smiled or just what my reaction was, because never before had a monkey grabbed my ankle. Within a few seconds some of the children found another place to sit and I managed to get a little farther away from where the monkey was tied.

At the end of the story I asked several questions and the children answered me correctly. This pleased me very much because I knew they understood me, and they asked me to return and tell another story. The expression on their faces gave me incentive to study the dialect with more determination and zeal so that I might be a better and more effective witness for our Lord Jesus Christ.



### Church Solves Problem In Way Taught by Lord

Gwin T. Turner  
*San José, Costa Rica*

A FEW SUNDAYS ago we became members of the Alajuela Baptist Church and witnessed the most biblical church discipline session of our lives. It was a closed meeting, with just the church family. No outsiders were permitted to satisfy their curious eyes while the church dealt with its own sins. A young lady had wronged another in reference to a young man, and it had developed a very serious situation. The pastor and one of the deacons had talked and prayed with them, and the one at fault had agreed to come and confess her fault before the church.

In the session this Sunday morning the pastor in words of love explained the young lady's purpose and told of their previously talking and praying about it. Two or three others made short remarks. Then the pastor's wife arose and made a plea in the girl's behalf, weeping as she spoke. Tears began to appear in the eyes of others. The young lady was then asked to speak. Broken-hearted and weeping, she poured out her heart confessing her wrong. We all wept with her. There was not a dry eye among the group as she came back to God. All forgave her, including the young lady wronged, and she was restored to fellowship.

As tears of rejoicing rolled down our cheeks, we all shook hands and thanked God that a sin had been put away according to the manner prescribed by our Lord himself.



### Home Backgrounds, Culture Put Blocks to Conversion

Mary Cannon  
*Tokyo, Japan*

I AM WORKING with students during the Sunday school and Training Union period each Sunday in the Nishi Okubo Baptist Mission of the Oimachi Baptist Church. The Sunday morning lesson is taught through an interpreter, but on Sunday evening the students translate their parts into English and all our discussion is in English.

Most of the young people who attend are not Christians. Some have expressed interest and desire to become Christians, and yet the background of their home en-

vironments and culture make it very difficult for them to accept the truth of our Lord and commit themselves to him. Please pray that as I have more time to associate with them as individuals and in informal groups I may be able to help them to know him.

This small mission is located in the community in which we language students are living and also in the shadow of the fine, new headquarters building of the Japan Baptist Convention. Yet it is our only work at the present time in this neighborhood. Another of our missionaries devotes much time and energy to Thursday morning Bible study and witnessing to housewives in the community, many of whose children are enrolled in our Sunday school. She is assisted by a very faithful Japanese lady who makes a great contribution to the work of our mission.



### Multitudes Without Christ Remind of His Death for All

James F. McKinley, Jr.  
*Comilla, East Pakistan*

COMILLA, a city of sixty thousand people, is located in a subdivision of Tippera, one of East Pakistan's nineteen districts. The New Zealand Baptist Mission serves the other two subdivisions, while we are the only evangelical missionaries serving the two million people of the Comilla subdivision. As far as we are able to know, the sixty members of the Comilla Baptist Church are the only evangelical Christians among them. The Noakhali District, joining this one, has another two million people, among whom are possibly six Christian families but no national preachers and no missionaries.

As we see and think of these among whom we are working we are ever reminded that Christ Jesus died for each one and that we are responsible for getting the "good news" to them. It is a sobering experience to know you live among so many who have never heard about our Lord.

Two national preachers are employed by the East Pakistan Baptist Union, working here in Comilla with the Baptist church. One of them spends most of his time caring for a Christian reading room while the other devotes most of his time to selling Christian literature. Both went on a preaching trip to the villages by boat during September, carrying all their supplies with them. The boat was their home for the month.

Earlier, Missionaries Troy Bennett, Trueman Moore, and I made a tour of one section of East Pakistan to locate future mission stations. It is impossible to tell you of the needs we saw. While traveling by train we passed hundreds of villages without a Christian witness. Most of the people live in houses of mud or bamboo without sufficient protection against the wild animals, rain, and heat. Traveling by river steamer, we watched the multitudes along the river banks, most of whom have never heard the gospel.

We wondered how so many could live in such a small area. East Pakistan has about the same area as the state of Georgia, and forty-six million people must live on



limited provisions. These people need us and all we can do for them. They need to know Jesus Christ.

God has blessed our Mission with six missionary families to work in this country. Pray that he will use all of us to the greatest extent. Pray that he will soften the hearts of these people so that we can reach them with the gospel of Christ.



### **Mother's Muslim Husband Forbids Attending Church**

Dorothea (Mrs. Ernest I.) King  
*Bandung, Indonesia*

REBECCA and Joe (two of our children) and I went with our fellow missionaries Rev. and Mrs. J. Leslie Smith to visit an Indonesian lady who had just had a baby. She and her husband live in a little house on stilts in one of the *kampungs*, a place where many homes are grouped together and the people have their own little community. The house had one large room, one small one, and a little porch. The only furniture was a small table. The bed was a mat on the floor, and the baby was wrapped in *batik*, lying on the mat beside her mother. The witch doctor had delivered the baby and left a strange, little bouquet on the table. The mother, father, and grandmother were beaming with pride.

The experience was very moving and made us stop and think on the many things we have and take for granted, particularly Christ and the blessings of Christianity. This new mother is a Christian and was active in all the church activities, but she married a Muslim who forbids her go to church. It is our prayer that she will come back to church and lead her husband to know Christ. This is not easy in a country where the man is indeed the ruler of his home.



### **Funeral Rites Indicate Vacuum in Millions' Hearts**

Alfred Davis, Jr.  
*Kowloon, Hong Kong*

SOON AFTER our arrival we saw our first Chinese funeral. Never had we seen anything like that. Two bands were playing at the same time, standing in the middle of a busy street. A crowd was burning incense in front of the deceased person's house; firecrackers were being shot; paper figures were floating from the branches of every available tree limb. In the midst of all this the coffin was resting in the middle of the sidewalk and a group of hooded, white-robed Chinese marched around it shouting.

These things were done for one main purpose—to save the deceased person from the devil, while scaring off all the evil spirits. It was pitiful to see this event going on all day and to know how utterly useless the

whole affair was. This is a daily occurrence among the three million people living in Hong Kong, of whom very few are Christian.

One thing to be said of Hong Kong is that never have there been so many people in such a small area. You can hardly see anything but people. Families live, eat, sleep, and die right in the middle of the street or sidewalks. Many have made huts or shacks out of any available scrap. On the hills and mountains around Hong Kong these huts and shacks are so crowded together they look like flies.

From our rooftop one afternoon we watched a fire that had broken out on the mountain nearest our home. People were frantically fleeing from the blaze to higher ground, while a handful of people formed a water bucket brigade. Finally, a water hose was brought fairly close to the blaze, but by that time—in less than thirty minutes—twenty shacks had caved in, leaving 135 people homeless. In times like that, if only these people could know that our Lord Jesus loves them and understands their every heartache. . . .



### **His Radio Preaching Wins Believers Despite Accent**

Thurmon Bryant  
*Bauru, São Paulo, Brazil*

WHEN WE ARRIVED in Bauru our church already had a radio program. It is impossible for me to speak Portuguese without an accent, and because of this I was hesitant to speak on the radio. I do not want the people to get the idea that Christianity is a foreigner's religion. But, not having anyone capable of doing this, it was necessary for me to speak each Sunday morning after church on the radio. I prayed that God would cause the people to see beyond the foreigner's accent and hear the call of the gospel upon their lives.

How I rejoiced one Sunday evening in the church when in my stammering Portuguese I made the appeal for people who would accept Christ to come forward. Among those who came was a man who told me his story after church. He said: "I live in the state of Mato Grosso. I heard you preach one Sunday on the radio. I listened again the next Sunday and then the following. I had never heard such a message. I began to look for a Baptist church and found none in my area. I came to Bauru (almost three hundred miles) by train to hear you preach. Your sermon has helped me to find what I needed."

In the pastor's study I led this man to his knees and he asked Christ for forgiveness. After praying he related to me his great feeling of satisfaction that came to him in the moment of salvation.

Just before our Sunday evening preaching service we have a downtown street service three blocks from our church. We invite the people to join with us as we go to church. What a sight to see the believers bringing the unbelievers, all marching up the street and filling the church building! Sometimes they are standing halfway

down the aisle and on the outside listening over a loud-speaker. However, I never preach on the street; it is always one of the laymen.

The other night a young couple with two children stopped to listen to our street service. They joined the group going to the church. During the invitation the young husband came, then his wife. He asked me to visit with him in his home. His story was: "I've been searching for the right way and have been reading the Bible for two years now. When I heard the message on the street I knew it was from the Bible."



## Christ Is Cure for Kikuyus' Empty and Hardened Hearts

W. R. (Jack) Hull  
Nyeri, Kenya

NYERI is in the Central Province of Kenya, right on the western slopes of Mt. Kenya and within sight of the Aberdares Mountains. It is also the heart of the area of the Kikuyu Tribe, which became notorious for the uprising of the Mau Mau some eight years ago. Soon after our arrival the Lord made it possible for me to meet Chief Mohoyo, a senior chief of the Kikuyu in the Nyeri district, composed of 250,000 people.

Absalom (our evangelist) and I were invited to the chief's home for tea. I found the chief a Christian of deep conviction who had been decorated by the order of the queen for his bravery in fighting the Mau Mau. One significant statement he made concerning his people and Christianity was: "Most missionaries in the past have come to our people, baptized the babies, counted the numbers, and left the people with empty hearts. When trouble came the people had nothing to live by." What a great charge against the heresy of infant baptism. What a great challenge to present the whole gospel!

Our plan has been to work in the villages where there is no Christian witness of any type. Kiandu, Zaina, and

Iruri are the three villages in which we are working. Soon we hope to start in Nyeri and Kanatina.

Kiandu, with about two thousand people in the rich farm land south of Nyeri, was having a Sunday school without the help of any outsiders. Absalom and I were invited to begin to preach after Sunday school and to help them. Interest has increased and we pray that we will have a church soon with the Christians that were already there and those who are being saved.

Zaina, with about six hundred people in the Aberdares Forest and above eight thousand feet altitude, is made up of ex-Mau Mau detainees. The forest officer expressed a good bit of fear about working with these people, especially at night, but we have been out several times on Sunday and at night showing motion pictures and have been received in a most friendly manner.

Iruri, on the upper slopes of Mt. Kenya, has a name of being a troublesome and difficult village with which to work, but here again their dealings with the government and with us have contrasted sharply. It is twenty-three miles from Nyeri, over all kinds of roads ending on a forest trail. Its inaccessibility accounts for the fact that its forty thousand people have never had a Christian witness closer than another village down the mountain slope. To the glory of God, we are glad to report that here we have had our best response. Meeting in the open, as in Zaina, we have from fifty to seventy-five people at each service. Soon we hope to rent and repair a large hut for the meetings.

Movie equipment has been a great aid. Any night, unannounced, I can go to a village and by the time I have the generator cranked and the screen up, five hundred to two thousand people will be waiting. My practice is to show a film, preach, and then show another film or two. This is not the answer to total evangelism, but it does open the door.

One of our Christian workers said of the Kikuyu people, "They are very smart in the head and very hard in the heart." Christ is the Physician to cure this type of heart trouble. God's redemptive work is a worldwide task. Isn't it wonderful that regardless of where we are we are laborers together with him.

## FOREIGN MISSION NEWS

(Continued from page 15)

beginning of the new school year in April.

Rev. Takaji Mitsushima, who has been a pastor and college professor, is director, and Rev. Charles L. Martin, Jr., is the Southern Baptist missionary assigned to the staff. They are assisted in teaching by Missionaries Josephine Randall, Charlie W. Fenner, and S. Kenneth Wood.

### Georgians Aid Church Building

Seven thousand dollars has been transmitted to Japan by the Foreign Mission Board from Rose Hill Bap-

tist Church, Columbus, Georgia, to aid in building a church in Tokyo. The site will be selected by Japanese Baptists and the Japan Baptist Mission.

Pastor A. Judson Burrell said the gift was an over-and-above mission designation. It was given "to help create a light in proclaiming the truth of Christ in what seems to be one of the most needful places in the world," he noted.

## JORDAN

### Jerusalem Book Store Slated

A Baptist book store will be opened soon in the business district of Jerusalem as a result of a recommendation by the Jordan Baptist Mission and ap-

proval by the Foreign Mission Board in December.

"It will provide an ideal point of contact for evangelical work and will supply Baptist literature and other Christian materials to interested persons," said Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East.

The Board, in addition, approved funds to buy property in Jerusalem for a Baptist church. "There is reason to believe that a site can be secured which will be ideal both from the standpoint of Arabic-speaking services designed to reach the permanent population of the city and English-speaking services to serve the large number of tourists who annually visit the city of Jerusalem," Dr. Goerner stated.

# Missionary Family Album

## APPOINTEES (December)

COVINGTON, Robert Cooper (Bob), Ala., and Gerry Dean Smith Covington, Ala., *Malaya*.  
 DUBBERLY, Thomas Eugene, Fla., and Carolyn Virginia Finch Dubberly, Ga., *Uruguay*.  
 FARTHING, Earl Davis, N.C., and Lovie Catherine (Tookie) Cashwell Farthing, N.C., *Japan*.  
 GOBLE, Harry Anderson, N.C., and Doris Anne Cash Goble, N.C., *Guam*.  
 GRIFFIN, Clarence O'Neal, S.C., and Doris Ruth Putnam Griffin, N.C., *Indonesia*.  
 HARTFIELD, Jimmie Jack, Miss., and Susie Savannah Armstrong Hartfield, Miss., *Mexico*.  
 HUEY, F B, Jr., Tex., and Nonna Lee Turner Huey, Tex., *South Brazil*.  
 LANIER, William Chandler, Ga., and Sallie May Cook Lanier, Tenn., *Israel*.  
 MILLER, Charles Leland, Fla., and Roberta Alice (Bobbie) Ely Miller, Wis., *Philippines*.  
 NATIONS, Archie Lee, La., and Lois Elaine Sheffield Nations, N.C., *Japan*.  
 REED, Marcus Carthron, Tenn., and

Margaret Ruth Caldwell Reed, Tenn., *Israel*.  
 SMITH, Roderick William, S.C., and Ruth Anne Getys Smith, S.C., *Uruguay*.  
 TERRY, R W, Tex., and Mary Dale Fields Terry, Tex., *Ghana*.  
 WILLIAMSON, Guy Smith, Ga., and Julia Elizabeth Heaton Williamson, Ga., *Mexico*.

## ADDRESS CHANGES

### Arrivals from the Field

BIBLE, Mattie Lou (*North Brazil*), 414 W. 69th St., Shreveport, La.  
 BRADSHAW, Rev. and Mrs. Melvin J. (*Japan*), 338 Amherst St., Winchester, Va.  
 BRASINGTON, Rev. and Mrs. J. Bryan (*Peru*), Southern Baptist Theological Seminary, 2825 Lexington Rd., Louisville 6, Ky.  
 BRIDGES, Rev. and Mrs. Julia C. (*Mexico*), Southwestern Baptist Theological Seminary, Ft. Worth 15, Tex.  
 CARTER, Rev. and Mrs. William P., Jr. (*Chile*), 115 W. 11th St., Johnson City, Tenn.  
 COX, Ona Belle (*Equatorial Brazil*),

c/o Mr. Norman Cox, 746 W. Cherry St., Piggott, Ark.  
 FITTS, Mr. and Mrs. Marvin E. (*Peru*), Rt. 3, Box 996, Millington, Tenn.  
 HALLOCK, Dr. and Mrs. Edgar F. (*South Brazil*), 622 S. Ponca, Norman, Okla.  
 HARDY, Rev. and Mrs. Hubert L., Jr. (*Chile*), 402 Second St. (Box 39), Fulton, Ky.  
 JOLLEY, Rev. and Mrs. Earl E. (*Argentina*), 2805 Teague St., Bossier City, La.  
 KENDALL, Rev. and Mrs. Douglas E. (*Indonesia*), c/o Mr. Earl W. Kerr, 903 S. Adams, Dallas 8, Tex.  
 NORTHCUTT, Rev. and Mrs. Irvin L. (*Peru*), 4617 Oates Ave., Columbus, Ga.  
 OLIVER, DeVellyn (*Philippines*), Hampton, Ark.  
 RYAN, Roberta (*Chile*), P. O. Box 4255, El Paso, Tex.  
 SNELL, Oleta E. (*Chile*), 2027 Texas St., Vernon, Tex.  
 WARE, Rev. and Mrs. James H., emeritus (*China-Hawaii*), P. O. Box 522, Palm-dale, Calif.  
 WEST, Edith O., emeritus (*Brazil*), c/o Mrs. Ellen Drake, Linesville, Pa.  
 WOLLERMAN, Anna Mae (*South Brazil*), 610 W. Barraque St., Pine Bluff, Ark.

### Departures to the Field

BAKER, Rev. and Mrs. Robert E., Caixa Postal 552, Campinas, São Paulo, Brazil.

*RIGHT: Rev. and Mrs. Zach J. Deal, Jr., missionaries to Colombia, pause with their children before a trip while on furlough in the United States. Their daughter is Rebecca Cecilia, and the sons (from left) are Daniel Stephen, John Michael, and Zach Jeremiah III.*

*BELOW: Dr. and Mrs. Roy H. Fanoni admire wood carvings by Nigerian craftsmen after their arrival at the Baptist hospital in Shaki, where he is a physician.*



CAMPBELL, Rev. and Mrs. Charles W.,  
Zelerrayan 61, Bahía Blanca, *Argentina*.

CLARK, Rev. and Mrs. G. Harold, 169  
Boundary St., Kowloon, *Hong Kong*.

GIANNETTA, Rev. and Mrs. A. Amelio,  
Caixa Postal 552, Campinas, São  
Paulo, *Brazil*.

HAWKINS, Mr. and Mrs. Fred L., Jr.,  
Caixa Postal 320, Rio de Janeiro,  
Guanabara, *Brazil*.

MILES, Virginia, Djl. Tjipaganti 17, Ban-  
dung, *Indonesia*.

QUICK, Rev. and Mrs. Oswald J., Box  
139, Taichung, *Taiwan*.

REEVES, Rev. and Mrs. Harold P., P. O.  
Box 832, Bangkok, *Thailand*.

RENFROW, Rev. and Mrs. Harold E.,  
Caixa Postal 572, São Paulo, São  
Paulo, *Brazil*.

#### Overseas

ATNIP, Rev. and Mrs. Logan C., 17  
Percy Ave., Hillside, Bulawayo, *South-  
ern Rhodesia*.

BELLINGTON, Rev. and Mrs. R. Paul,  
Caixa Postal 117, Pôrto Velho, Ter-  
ritorio de Rondonia, *Brazil*.

CANZONERI, Rev. and Mrs. George A.,  
Caixa Postal 2 (Corrente, Piauí)  
Cidade da Barra, Bala, *Brazil*.

CUMMINS, Rev. and Mrs. Harold T., Bap-  
tist Mission, Faridpur, Faridpur Dis-  
trict, *East Pakistan*.

DUCK, Sr. and Mrs. Roger G., Apartado  
Aereo 862, Barranquilla, *Colombia*.

FRYER, Rev. and Mrs. Ross B., Jr.,  
Djalan Dr. Susilo, Perc. 347, Grogol,  
Jakarta, *Indonesia*.

JOHNSTON, Rev. and Mrs. James D.,  
Box 9, Keffi, via Gudi, *Nigeria*.

LLOYD, Rev. and Mrs. Robert H., Ramon  
L. Falcon 4080, Buenos Aires, *Ar-  
gentina*.

STEWART, Rev. and Mrs. Robert, 257/1  
Mahachakrapad Rd., Chacheungsao,  
*Thailand*.

#### United States

COMPTON, Rev. and Mrs. Alan W.  
(*Chile*), c/o J. A. Luther, Rt. 5, Buf-  
falo Rd., Raleigh, N. C.

HEADRICK, Rev. and Mrs. Harvey O.  
(*South Brazil*), 108 James St., Homer,  
La.

NIXON, Helen (*Argentina*), Box 682,  
Whiteface, Tex.

WALKER, Dr. Catherine B. (*Indonesia*),  
School of Pastoral Care, North Caro-  
lina Baptist Hospital, Winston-Salem,  
N.C.

#### BIRTHS

BURT, Daniel Mark, son of Rev. and  
Mrs. Daniel H. Burt, Jr. (*South Bra-  
zil*).

HAMRICK, Connie Diana, daughter of  
Rev. and Mrs. Howard Hamrick (*In-  
donesia*).

HANCOX, Claire Neale, daughter of Rev.

## IN MEMORIAM



### Mary Louise Woodcock Newton

Born Rochester, New York

August 17, 1876

Died Richmond, Virginia

December 3, 1960

MARY LOUISE WOODCOCK (MRS. WILLIAM C.) NEWTON served with her husband for thirty-seven years as a Southern Baptist missionary to China before retiring in 1939. Baptized into First Baptist Church of Geneva, New York, at the age of fourteen, she became an active Christian worker in her church. She then studied at Vassar College in Poughkeepsie, New York.

Miss Woodcock was married on May 18, 1898, to William Carey Newton, son of Rev. and Mrs. C. C. Newton, Southern Baptist missionaries to Nigeria. After his pastorates of churches in New York City and in Goldsboro and Greensboro, North Carolina, the Foreign Mission Board appointed the couple on October 6, 1902, for service in North China. Mrs. Newton first did evangelistic work in Tengchow and from 1910 to 1922 taught at the Baptist junior college in Hwanghsien. She also taught at the North China Baptist Theological Seminary in the same city. Mrs. Newton then devoted full time to homemaking for her husband and eight children.

She is survived, in addition to Dr. Newton and their children, by fifteen grandchildren and four great-grandchildren. Her sons and daughters are Rachel (Mrs. John R.) Dickson and Edith (Mrs. Bernard Y.) Eakes of Richmond, Virginia; Roby (Mrs. Thomas D.) Kennedy and Philip W. Newton of Canandaigua, New York; Helen (Mrs. Mark) Andrews of Orange, Virginia; William C. Newton, Jr., of Phoenix, Arizona; Gene (Mrs. Thomas Eugene) West of Somerville, Massachusetts; and Roy M. Newton of Virginia Beach, Virginia. Mrs. Dickson also served as a missionary to China and is now a member of the Foreign Mission Board staff in Richmond.

and Mrs. Jack D. Hancox (*France*).

JOHNSTON, Patricia Anne, daughter of  
Rev. and Mrs. James D. Johnston (*Ni-  
geria*).

LOCKARD, daughter of Rev. and Mrs.  
W. David Lockard (*Southern Rhode-  
sia*).

PETTY, Joy Esther, daughter of Rev. and  
Mrs. Herman L. Petty (*Israel*).

SMITH, Sherlie Arlene, daughter of Rev.  
and Mrs. Shelby A. Smith (*Ecuador*).

TORSTRICK, Brent Albert, son of Rev.  
and Mrs. Melvin E. Torstrick (*Chile*).

#### DEATHS

NEWTON, Mary Louise (Mrs. Wil-  
liam C.), emeritus (*China*), Dec. 3,  
Richmond, Va.

SULLIVAN, Mr. J. H., father of Rev. Hart-  
mon Sullivan (*Nigeria*), Dec. 9, Bo-  
livar, Tenn.

WHALEY, Mrs. Charles L., Sr., mother  
of Rev. Charles L. Whaley, Jr. (*Ja-  
pan*), Dec. 8, Atlanta, Ga.

WITHAUER, Mrs. Edna C., stepmother of  
Mrs. Thomas B. Stover (*South Bra-  
zil*), Nov. 30, Delray Beach, Fla.

#### RETIREMENTS

MCCORMICK, Mr. and Mrs. H. P.  
(*Nigeria-Hawaii*), Dec. 31.

PLOWDEN, Hannah J. (*China-Hawaii*),  
Dec. 31.

WARE, Mr. and Mrs. James H. (*China-  
Hawaii*), Dec. 31.



*ABOVE: Men attending the Arcoverde church camp enjoyed food cooked over a campfire.*

*RIGHT: Hammocks hung in an old embu tree provided sleeping facilities for the men and boys.*

BY BARBARA BROCK

**Y**OU MIGHT call the accommodations rustic or even primitive.

Certainly you would admit that one felt close to nature when two hundred young people and adults of the Baptist church in Arcoverde, Brazil, spent three days in the rural area known as Barracas, about twenty kilometers from the town. They went there for a period of Christian refreshment during the annual carnival celebrations in Arcoverde, a community in the northern part of the nation.

Sixteen hammocks were hung in one old embu tree for some of the men and boys. Other trees and lean-tos held the others. Some women and girls hung hammocks inside makeshift tents, while others slept on pallets under the hammocks.

Cooking was done over campfires in big, black pots and the food ladled out to the people waiting in line, each with his own plate—beans on top of rice on top of macaroni on top of stewed meat, and the whole covered with mandioca flour. Then, plate in hand, the people divided out, some to sit on logs, some to balance precariously in hammocks, and others to kneel on the swept ground. The meal over, each person washed or dusted out his plate.

The hours were busy ones. From the wake-up signal at 5:30 A.M. until candles-out at 10:00 P.M., the time was filled with studies, discussions, worship services, and recreation. Bill, my husband, taught one of the study courses and preached at the Sunday evening service. I taught the adults in Sunday school and for the service on Monday morning was given the subject of "Learning To Be the Salt of the Earth and the Light of the World

*Women and girls slept in hammocks*



# RUSTIC Recreational Refreshing



by Practicing the Precepts of Hygiene." From that topic I departed to the most basic of lectures on health and hygiene.

During the talk I spoke about the necessity of keeping pigs, chickens, goats, and other animals out of the house as well as flies, mosquitoes, fleas, and various such insects. I described the breeding habits of flies and their regurgitant process when they land on food. I ended this part of the lecture by saying, "If this doesn't make you want to free your house of flies, you might as well leave; I can't teach you anything." And one woman got up and left.

The question and answer period that followed was interesting: "What will happen if you eat something cold and then drink something hot?" "What will happen if you eat oranges and drink milk?" "What's wrong with giving a baby mandioca flour?" The closing bell rang and still they sat asking questions and listening attentively to the answers.

I also led the recreation in the afternoons. One day we had handicap races: the three-legged race, the ladies' nail-driving contest, the man-monkey-crab race, and others. The next day we had a scavenger hunt. I was astonished by the enthusiasm with which they greeted these new games and the zeal with which they played volleyball and soccer in the remaining afternoon hours.

What then were the results of these three days at Barracas? Two hundred people escaped the pagan carnival atmosphere of Arcoverde for a more wholesome time in the country to study, work, play, and worship together. They accommodated themselves to the rustic conditions with a spirit of co-operation and good will. Most important, four young people accepted Jesus as Lord and Saviour of their lives.

or on pallets inside makeshift tents.



# Brazilians Begging for Spiritual Bread



BY CARLOS LUIZ DE SOUZA

**D**URING the carnival time in Caxias, the second-largest city in the state of Maranhão, Brazil, the Baptist church there held a retreat in a little place called Castelo. Twelve people traveled the five leagues (about thirty-five miles) by foot, carrying all the food and other necessary supplies. The trip was fun, traveling from 4:00 in the morning until noon and talking and laughing as we walked.

The same day that we arrived (a Saturday) we had a service. It was raining and pitch dark, but you should have seen the anticipation on the faces of the people as they waited to hear the message. When we began the service there were only four visitors, in addition to the twelve who had gone from Caxias, because the weather was so bad. I decided to bring a brief devotional message instead of preaching a regular sermon.

As a pre-seminary ministerial student, studying at the American Baptist College in Recife, Pernambuco, I was preaching at various places in my home state of Maranhão during my summer vacation in December and January a year ago.

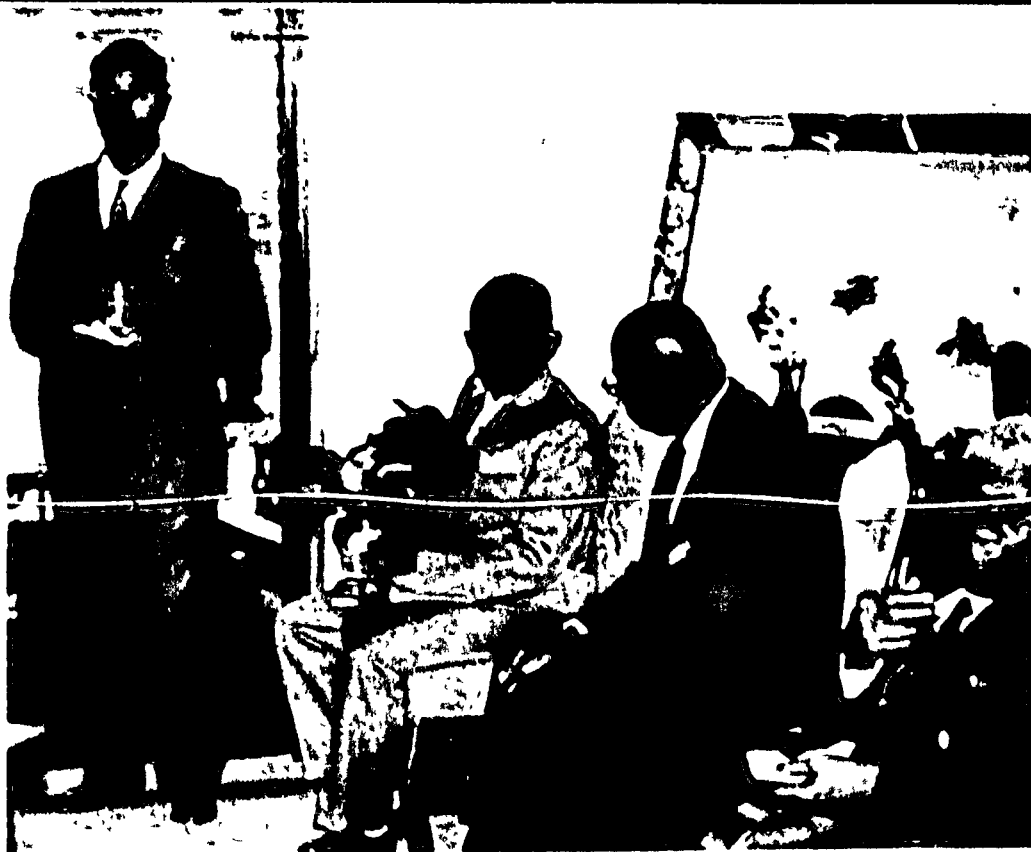
While we were singing the closing

hymn a group arrived that had traveled a long way to get there. The person in whose home we were staying suggested that I repeat the message for them. As I was finishing my second message another group arrived, also having traveled a great distance, so I preached a third sermon in the same service.

We finished extremely late, but the people were still reluctant to leave, having traveled several miles in the rain and through jungle-like forests with only a lantern or a torch to light their path. They had journeyed through hardships to receive spiritual bread, for they have so few opportunities to hear the gospel preached.

The next morning we had Sunday school with eighty in attendance, and we divided them into classes for the lesson period. They eagerly listened to the message from God's Holy Word and then bowed and gave thanks for having had the privilege of attending the meeting.

These people, coming on foot from distant places in a heavy and steady rain the whole trip, did not measure their sacrifices, because they were hungering and thirsting after righteousness.



*Liberian Baptist leaders gather in the home of Dr. Tolbert for Sunday dinner with the Southern Baptist visitors.*

## Bridging the Gap

*(Continued from page 9)*

time as principal of the Sadler Baptist Secondary School in Kumasi, Ghana, was invited by Liberian Baptists to become educational adviser to Ricks Institute.

On Sunday afternoon a reception for Dr. Cauthen and myself was held in the Executive Pavilion, a large hall used primarily for government functions. Some two hundred invited guests, including Dr. William V. S. Tubman, president of the republic, came to extend a welcome to the visitors from America. After preliminary remarks by Dr. Tolbert and a brief message from Dr. Cauthen, President Tubman made a short but eloquent statement:

"I do not know why you Southern Baptists have no mission work in Liberia. We have always welcomed Christian missionaries from the several denominations. I understand that you do have missionaries in many other countries of the world. For some reason you have not seen fit to send workers here. We do not understand why."

Then the president turned and pointed his finger toward Dr. Cauthen and said: "Sir, I would remind you that our Lord told his followers to go into all the world and preach the gospel to every creature. And I would point out that Liberia is part of the world! We think you ought to come here too!" And with that he sat down.

The following day President Tubman received Dr. Cauthen and me at his executive office and repeated the warm invitation for Southern Baptists to send mission workers to Liberia. An active Methodist layman, the presi-

dent has always supported and encouraged the activity of Christian missions in his country. Our thirty-minute interview ended with a brief prayer in which we invoked the guidance of God upon the leader of this progressive African nation, and we asked definite leadership in the decision of Southern Baptists concerning work in this area.

At the conclusion of the survey, just before leaving Liberia, Dr. Cauthen and I met with Dr. Tolbert and other leaders of the Convention. We worked out plans for a co-operative enterprise by which Southern Baptists, through the Foreign Mission Board, might assist the Baptists of Liberia in all they are already doing and enable them to extend the borders of their witness into yet unreached areas of the country. Dr. Cauthen returned to Richmond shortly afterward and presented this proposal to the Foreign Mission Board, while I continued my travels in other parts of Africa.

**R**ARELY has such an open door of opportunity and challenge been presented to a mission organization. The republic's president invites Southern Baptists to enter on the basis of the Great Commission. The Convention's president, also vice-president of the nation, presents a challenging co-operative program with the assurance that Liberian Baptists will do all within their power and ask only to be assisted so that they might themselves do more.

Baptists are the oldest Christian group in Liberia, yet they are not the strongest, largely because some others, such as Methodists, have received more support from overseas.

On the main street of Monrovia stands Providence Baptist Church. Its

bell tower and open-air baptistry are a recognized landmark. Begun in 1822 by newly arrived immigrants from the United States, the church was actually organized in Richmond, Virginia, from where Rev. Lott Cary, Mr. Collin Teague, and their families had sailed. (Richmond is by coincidence the same city where the Foreign Mission Board now has its home offices and where its decision to begin Liberian work was made.) They had left with the blessing of the Baptists of Virginia, after having organized as a congregation in the home of Mr. William Crane, a deacon in First Baptist Church of Richmond, whose present pastor, Dr. Theodore F. Adams, is a member of the Foreign Mission Board and past president of the Baptist World Alliance.

This group became the first Christian group in the nation of Liberia. Many of its present members are descendants of those pioneers who early in the nineteenth century gained their freedom in the United States and returned to carve for themselves a new nation on the west coast of Africa.

Today Liberia is the oldest independent country on the continent wholly governed by persons of African lineage. It became a republic in 1847 and has an honorable history among the family of nations. It now stands ready to give guidance and encouragement to the sixteen new African nations that have recently emerged from colonialism.

Liberia is approximately the size of Tennessee, with 350 miles of coastline and extending into the interior about 150 miles. Its present population of just over two million includes about twenty thousand descendants of American Negroes, most of whom are Christian. Much of the remaining population is pagan.

Home of the famous Firestone Plantation, Liberia produces much of the rubber used in the United States. It also has rich resources of iron ore, coal, palm oil, coffee, and cocoa. The government has an aggressive program of education, road construction, and development of the nation's natural and human resources.

With a long, historic friendship between the United States and Liberia, the way is open for the co-operative program linking Southern Baptists and Liberian Baptists in an enterprise for preaching the gospel and uplifting the people. Liberia calls. May Southern Baptists answer in strength!

## Operation Visual Aids—1961



*Fon H. Scofield, Jr., associate secretary, division of visual education, and Miss Johnni Johnson, assistant to the director, study new pictures.*

after a detailed study of all advance information about other program materials to be used in the churches—book manuscripts, lesson plans, program emphases, etc. Every point that seems to offer opportunity for visual supplements is determined and studied.

We also seek counsel from members of the Missionary Education Council and from other Southern Baptist Convention agency and board personnel responsible for development of program materials. In addition, we make plans for promoting and distributing the materials. From all this a pattern for production gradually emerges.

Research begins again, but now more precise, and we determine the specifications that meet the needs for the releases planned.

As research is completed and specifications are drawn up, the process of acquiring pictures begins. Detailed suggestions are sent to photographically experienced and equipped missionaries such as Morris Wright in Japan, Gerald Harvey in Southern Rhodesia, Gene Wise in Brazil, and Mary Lucile Saunders in the Philippines. In many other fields profes-

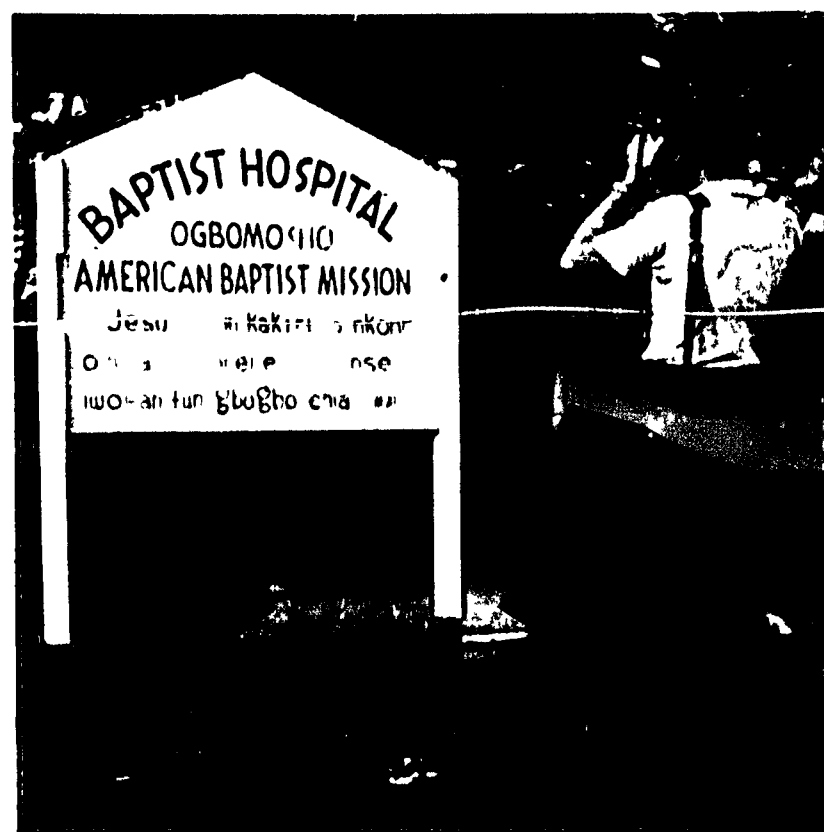


*Photographic Supervisor Lawrence R. Snedden (right) and Technician John Dean set up enlarger.*

**V**ISUAL AIDS to be released by the Foreign Mission Board in 1961 include all types and hit a new high, we feel, as program supplements. They are the most comprehensive we have yet released.

Each unit is prepared to achieve a specific purpose, but all of them possess continuing values for future programs. We are designing the releases for use in the 1961 Foreign Mission Graded Series study on Europe; the Woman's Missionary Union Week of Prayer for Foreign Missions; curriculum programs for the Training Union, WMU organizations, Brotherhood, and Royal Ambassadors; Schools of Missions; assemblies; mass meetings; and feature programs for services in churches. There will be motion pictures, filmstrips, and slide sets; also picture books, maps, posters, and mass meeting displays.

Each year of experience in planning and acquiring production skills has paid greater dividends in the effectiveness of these aids. We carefully plan the releases



*Charles L. Gillespie, production assistant, photographs mission hospital on recent assignment to Nigeria.*

sional photographers are employed. Members of the Richmond office staff also range far afield; for example, I recently took thousands of pictures in Europe for three months, and Charles Gillespie carried out a similar assignment in Nigeria and Ghana for two months.

As this is being written the raw materials (negatives, prints, slides, and other items) are mostly in hand, and the process of cataloging, preparing proof prints, and drawing up first-draft versions of the planned releases is under way.

Some fourteen thousand picture prints are involved. About a thousand of them are to be published in the 1961 Graded Series books and other denominational publications containing related program materials. Another thousand will go to state Baptist papers, and several hundred others will be used as feature pictures for publication covers, displays, and programs. From the vast number of slides we will sift the best illustrations for use in slide sets and filmstrips and as selections for the Board's library of slides.

**T**HE Foreign Mission Board, in co-operation with the other agencies of the Convention, provides these valuable, interesting, and authentic teaching supplements. Those of us whose lives are involved in gathering and preparing foreign missions visuals release them with a sense of pride, grateful for having been able to carry out this portion of our stewardship.

The effectiveness of that stewardship, however, will be decided by program leaders as they utilize these aids. We hope every church will be ready to take the fullest advantage of the teaching possibilities. Projectors—one for motion pictures and another for filmstrips and slides—are excellent investments.



ABOVE: Dr. Robert Hingson (left) professor of anesthesiology at Western Reserve University, Cleveland, Ohio, and Dr. Gabe Payne, a physician in Hopkinsville, Kentucky, give an infant an umbilical transfusion during a visit to Eku, Nigeria. It was the first time this medical technique was ever used in Nigeria. The mother had been mistreated by a witch doctor, and only fast action saved both the mother and child. This is one scene in "Project: Brother's Keeper."



# TV Programs Sp

TELEVISION stations throughout the United States will show two programs in February and March dealing largely with Southern Baptist foreign missionary work. The programs are in "The Answer" series, weekly Sunday telecasts produced by the Radio and Television Commission of the Southern Baptist Convention.

"Report from Rio," a documentary account of the Tenth

## PROJECT: BROTHER'S KEEPER



ABOVE: Dr. Hingson (left) demonstrates to News Commentator Paul Harvey the remarkable jet injector which can penetrate three sheets of paper with vaccine without making a hole. The injector enabled the six doctors on the world medical tour to administer ninety thousand doses of vaccines for polio, typhoid fever, cholera, and other diseases in the thirty-two countries they visited. Their forty-five-thousand-mile jaunt was for the purpose of surveying world medical needs and offering medical assistance wherever possible. The project was financed primarily by one Christian layman, through the Baptist World Alliance, with the doctors paying some of their own expenses and giving their time. Dr. Hingson spearheaded the movement, and Paul Harvey narrates the TV program "Project: Brother's Keeper" which resulted from thousands of feet of film taken by the party of physicians.

LEFT: A scene of an African village visited by the doctors, to be shown in "Project: Brother's Keeper."

THE COMMISSION



# Spotlight Missions

Baptist World Congress last summer in Rio de Janeiro, Brazil, will appear February 5 east of the Mississippi River and March 19 on stations west. "Project: Brother's Keeper," a review of six American doctors' four-month medical tour of thirty-two nations, will be seen west of the Mississippi on February 5 and east of the river on March 19, narrated by Commentator Paul Harvey.

## REPORT FROM RIO



**ABOVE:** Twenty thousand persons from throughout the world crowded into Rio de Janeiro's Maracanazinho for the opening session of the Tenth Baptist World Congress. The two thousand-voice choir is shown.

**BELOW LEFT:** A National Broadcasting Company television team works with Dr. Paul M. Stevens (second from left), director of Southern Baptists' Radio and Television Commission, in filming "Report from Rio." The program is a documentary account of what happened when fifteen thousand delegates from some seventy nations convened at the Tenth Baptist World Congress in Rio de Janeiro. It deals also with missionary work going forward in this great Brazilian city.

**BELOW RIGHT:** Cameraman Joe Vidallo and Director Martin Hoade of the NBC team photograph one of the city's fabulous streets for "Report from Rio."

**ABOVE:** Evangelist Billy Graham delivers the sermon at the close of the Rio Congress, interpreted by Dr. João F. Soren, pastor of Rio's First Baptist Church and new president of the Baptist World Alliance. Some 170,000 Brazilians, in addition to the foreign delegates, attended the evangelistic service in Maracana Stadium.







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

### South Africa

*The Tragedy of Apartheid* (David McKay, \$4.00), by Norman Phillips, foreign news editor of the *Toronto Star*, relates his experiences, including arrest and imprisonment, in the South African riots of early 1960. His is an outsider's eyewitness report of the desperate situation in South Africa.

During the four weeks following the massacre, Phillips saw the Afrikaner version of segregation called "apartheid" and found the doctrine and practice repulsive and dangerous. His report gives a graphic picture of what it is like in South Africa—the historical background of the apartheid policy, the dominant position of the Dutch South Africans, the effect of the "pass laws" that impose virtual slavery on the African natives, the shocking facts concerning the shackled press, the inadequate schools, the divided churches—and an illuminating analysis of the personality and character of Prime Minister Verwoerd.

This book ought to be read for clearer understanding of a portion of the world that is greatly disturbed today.

### Healer of Lambarene

*Dr. Schweitzer of Lambarene* (Harper and Brothers, \$3.95), by Norman Cousins, is in the nature of a personal appreciation of the celebrated doctor. Written from firsthand knowledge and observation, it is an informal, intimate account of Albert Schweitzer at work and in repose.

Norman Cousins, editor of *Saturday Review*, attempts to convey some idea of the burden Schweitzer has taken upon himself and why he chose to take it. He also portrays the people around Dr. Schweitzer, telling why they came to Lambarene, the difficulties they face daily in their work, and how they respond to the person of Schweitzer.

Mr. Cousins flew to Lambarene to observe and visit, and remained to probe some of the deepest problems of modern civilization with a man whom many consider the conscience of the age.

The book is beautifully illustrated by photographs, most of them taken by Clara Urquhart.

### Ecumenical Mission

Beginning with God's commission to Israel in Old Testament times, Dr.

W. Richey Hogg, in *One World, One Mission* (Friendship Press, \$2.95 and \$1.50), traces the patterns that have evolved from the centuries-long growth in mission concept to what he calls "ecumenical mission." He examines the volcanic upheavals in social, political, and religious life and sees it all as part of the stream of history wherein God is working to bring the peoples of the world together in faith. A major portion of the book is devoted to an anatomy of the word "ecumenical," showing what it means in terms of the work of organizations such as the International Missionary Council, the World Council of Churches, and National Christian Councils.

The book contains valuable information concerning the mission work of the various denominations, and the Southern Baptist who does not get lost in or offended by the ecumenical discussions will find it worthwhile.

### Christians at Work Together

*We Belong Together* (Friendship Press, \$2.95), by Frances W. Eastman, consists of five stories about Christians at work in Angola, Thailand, Germany and South Africa, Nepal, and Brazil (by way of Korea and India). The stories, based on real incidents but revised for narrative purposes, show that being Christian is not easy and that it involves many sacrifices. Each story is accompanied by a short introduction telling what Christians are doing to bring the gospel to people in the area in which that story takes place.

The ecumenical idea underlies the entire book, but it is not obvious enough to disturb those who object to the movement. The book makes good supplementary mission reading for Intermediates and light, interesting reading for Young People and Adults.

### Churches Around the World

*Turning World* (Friendship Press, \$2.95), by Betty Thompson, is a record of the author's experiences and impressions while working in Geneva and New York on the staff of the World Council of Churches and during a recent trip around the world. It describes some of the kinds of witness, unity, and service in which churches around the world are engaged. Although Southern Baptists may not be sympathetic with the ecumenical framework of the book, they

can profit from the on-the-spot observations of the author, her answer to the provocative question "What is a missionary?" and the quotations from missionaries and church leaders around the world.

### Sentence Reviews

By adding a preliminary chapter entitled "The Laws of Revival" and a closing chapter entitled "Lessons for Today" in *Revivals, Their Laws and Leaders* (Baker, \$3.95), Andrew W. Blackwood, Sr., has brought up to date an older book in which James Burns discusses the revivals under St. Francis of Assisi, Savonarola, Luther, Calvin, Knox, and Wesley.

In *How to Get Along with People in the Church* (Zondervan, \$2.50), A. Donald Bell presents a book that is definitely Christian in its emphasis and practical in its application.

Two books of instruction in the Hausa language—of northern Nigeria, *Hausa Literature and the Hausa Sound System* (\$4.00) and *The Language of the Hausa People* (\$4.50), both by R. C. Abraham (University of London Press), are available in the United States through David McKay Company.

The eight sermons in *Committed to Christ*, by Harold W. Reed (Baker, \$2.00), challenge college students to vital Christian living and service.

In *Faith to Grow On* (Broadman, \$2.50), Joseph F. Green, Jr., presents simply and clearly some of the great Christian beliefs.

In *When Shadows Fall* (Broadman, \$1.25), a clear and concise presentation of the causes of human sorrow and suffering, Newman R. McLarry approaches his subject from different viewpoints and backs his explanations with statements from the Word of God.

In Stephen Cole's *The Hell of It* (Doubleday, \$1.95), a group of imps in hell, assigned to "duty" in the United States, receive a series of lectures from a senior tempter on how to push even the best American into hell.

*Early Christianity* (Van Nostrand, paperback, \$1.25), by Roland H. Bainton, gives a thorough and authoritative history of the early church, its beginnings, and its work; index and bibliography are included.

A story of a Junior-age girl and her family, *Landi of Terrebonne Bayou* (Broadman, \$2.75), by Ella Mae Charlton, pictures the lives of the fisherfolk who live in the isolated bayou areas of Louisiana where, unbelievably, some have never heard of the existence of God.

# 3 Dimensions

of Foreign Mission Board Program Materials

## GENERAL...

This dimension is to help Southern Baptists become acquainted with their total foreign mission program. Information may be adapted for special use by pastors, Woman's Missionary Union presidents, Brotherhood presidents, circle chairmen, and other leaders of the church organizations.

## GEOGRAPHIC...

This second dimension provides specific enrichment material to help supplement WMU, Training Union, Sunday school, Brotherhood, and other programs on foreign missions.

Copies of selected items are available in quantities for leadership or group distribution. Send your order direct to the Department of Missionary Education and Promotion, Southern Baptist Foreign Mission Board, P. O. Box 6597, Richmond 30, Va.

## GRAPHIC...

Visual aids have added another dimension to missionary education as they are proving to be one of the most valuable tools the teacher has in telling the foreign mission story. The release of a visual aid produced by the Foreign Mission Board means that it is an authentic portrayal of Southern Baptist mission activity.

Send your order direct to the Baptist Book Store nearest you. Anticipate your needs and order as far in advance as possible.



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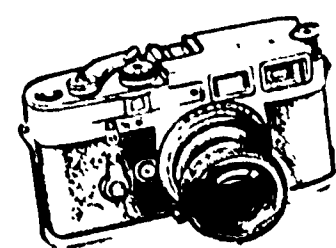
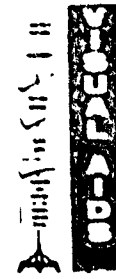


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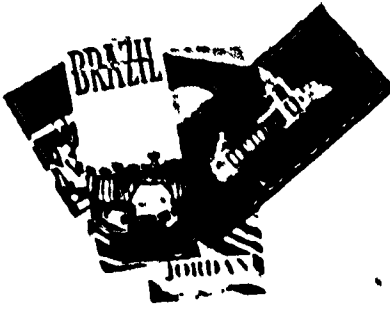
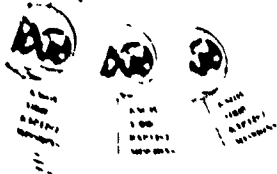
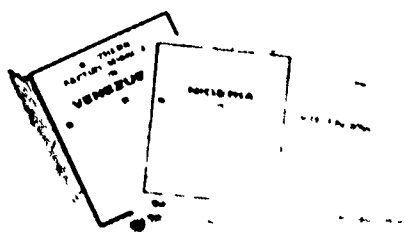
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The  
Missionary  
Picture





# the heartbeat of missions

dedicated stewardship of life and possessions...

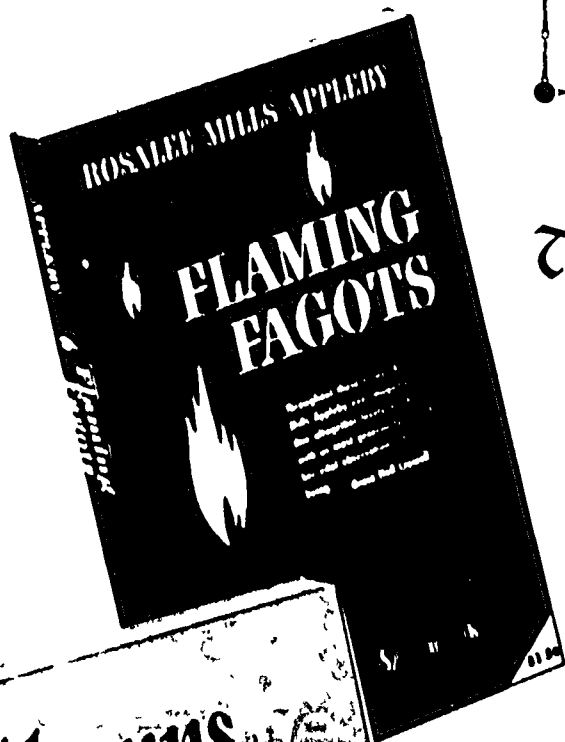
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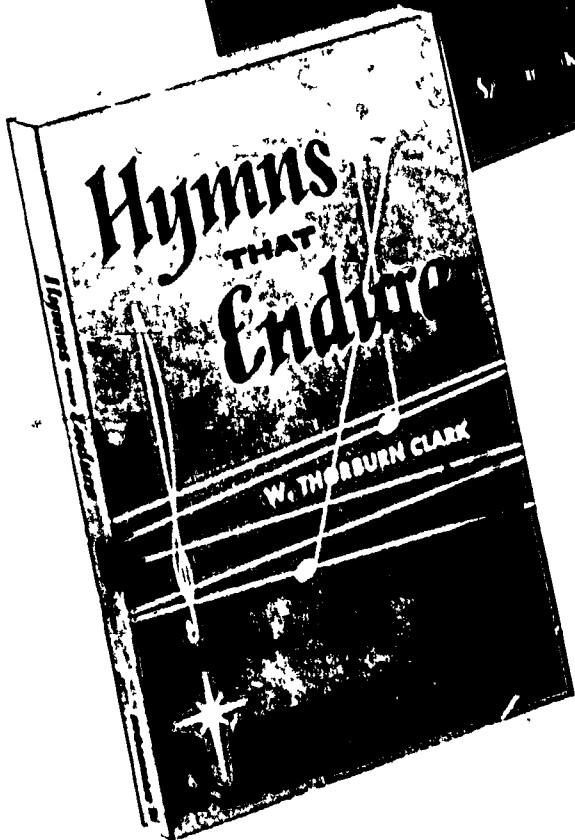
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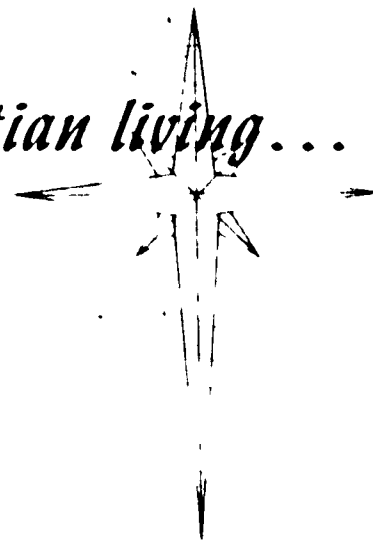


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