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JAPAN'S MILLIONS---SEEKING AND MOVING
See page 2

Southern Baptist World Journal

March 1964



RELIGIOUS NEWS SERVICE PHOTO

THE RISEN, UNKNOWN SAVIOUR

BY BETTY SLEDD

Missionary homemaker in Port Harcourt, Nigeria

THIS EASTER finds me increasingly conscious of the fact that Christ is unknown to millions of persons.

I read a newspaper editorial describing Christ as someone who "emerged on earth, doing good and urging others to do good. . . . Because he was a millenium ahead of his contemporaries . . . [he] was prosecuted for treason, found guilty, and was sentenced to death by being nailed on the cross." The editor went on to say that Good Friday is a day of mourning not necessarily for the death of Jesus but for man's lost estate: his reason.

This made me want to reply that this "Being" was God's Son and that he died for mankind's lost

souls. Then I realized that this indicated the very reason we missionaries are here—because countless people do not know who that "Being" really is. In Nigeria this Easter, many will reverence Christ as another god among their many gods or as someone-less than the prophet Mohammed.

The truly devout Christian converts are not numerous here, but even one such person would make our work worthwhile. Yet the task is vast and our workers are few. At this Easter time let us follow the advice the angel gave the women at Christ's tomb: "And go quickly, and tell . . . that he is risen from the dead." The world desperately needs the good news that Christ indeed is risen.

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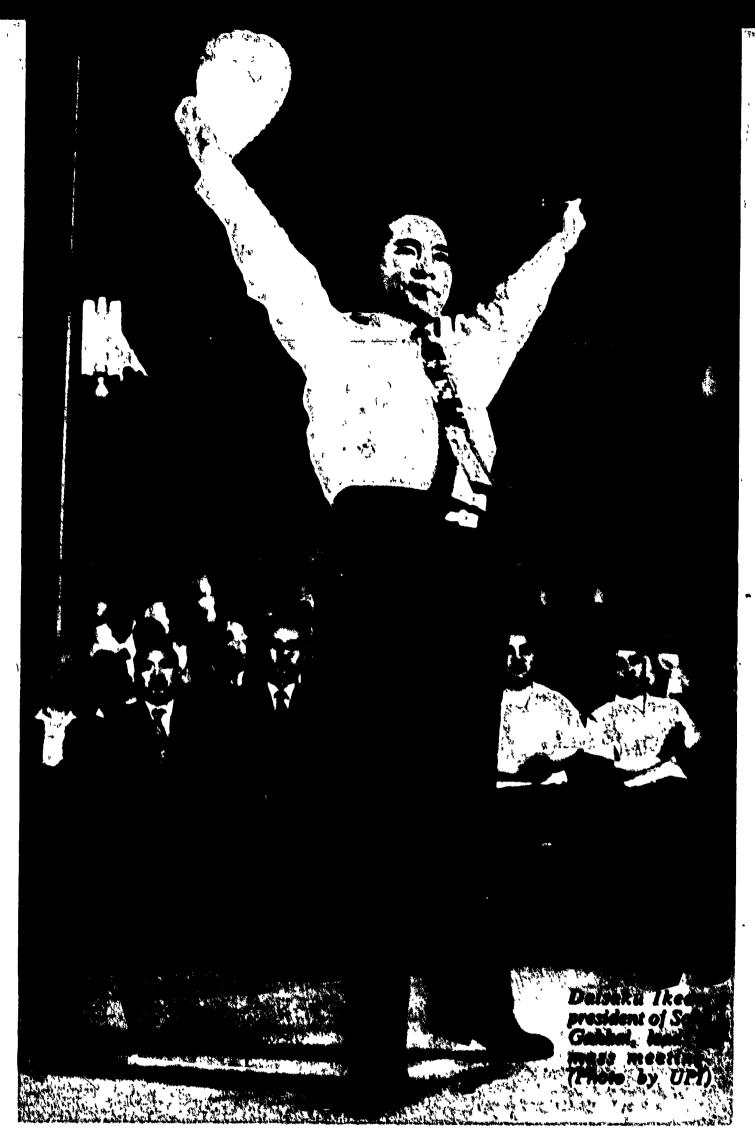
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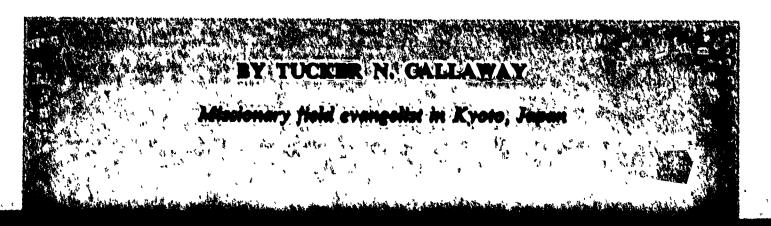


The Covert This view of Tokyo's Ginza area, in its central district, illustrates Japan's vibrance, with thriving businesses and millions of people on the move—going toward many goals. Soka Gakkai is among the most virile groups with crosscurrents of beliefs—old and new—flooding Japan to win the minds and allegiances of men. As indicated in this article, the gospel of Jesus Christ is one of Soka Gakkai's main targets for destruction in its militant effort.

(Photo by Kiyoshi Otsuji)



SOKA GAKKAI A MILITANT MOVEMENT



LOU CHRISTIANS are to be pitied. Your religion is unscientific and foolish. There is no Creator God. Christianity gives you nothing practical. It is just empty words. Why don't you turn from this false faith? Accept the one and only true way, Soka Gakkai. Soka Gakkai will give you everything you want. It works. It is the scientific method for using the unseen power of the universe for the benefit of one's daily life."

A friend and I had gotten into a taxi in downtown Kyoto and had begun talking with the driver, expecting to witness to him about Christ. He asked how it was that we spoke Japanese. As we started to explain that we were in Japan at Christ's command, he interrupted with this im-

passioned plea for his own faith.

When we reached our destination he cut off his car's engine and continued his earnest efforts to persuade us to come from the "darkness" of Christianity to the "light" of Soka Gakkai. Although the quality of his Japanese indicated he had a limited education, he had an answer for all our affirmations of belief. And while he betrayed an abysmal misunderstanding of the true nature of Christianity, his boldness and evident sincerity were impressive. During 15 years of missionary service in Japan I have yet to observe evangelistic zeal among Christian laymen to equal that of this young Soka Gakkai cab driver.

It is precisely such zeal which accounts for the fact that Soka Gakkai is probably the most rapidly growing religious group in the world today. Starting in 1930 as a lay movement of a 700-year-old sect of Nichiren Buddhism, it had only 60 converts in 1936. During World War II its leaders were imprisoned and the organization was officially disbanded. Jozaburo Makiguchi, its founder, died behind bars. Under Josei Toda, his most faithful and capable lieutenant,

the movement was reorganized in 1946.

By 1951 Soka Gakkai had 5,000 members. From then on the annual increase has been phenomenal: 1952—11,000 households; 1956—400,000 households; 1962—2,700,000 households, or about 10 million persons. The present rate of growth is around 100,000 members a month. When it is considered that in more than 100 years the total number of members in all branches of Christianity in Japan has grown to no more than 600,000, the staggering success of

Soka Gakkai becomes apparent.

Though the Soka Gakkai statistics came from its head-quarters and therefore might be open to suspicion of exaggeration, its success in getting candidates elected to important political posts gives evidence of the veracity of those figures. In 1956 its three candidates for the House of Councillors, the upper chamber of the Japanese Diet (corresponding somewhat to the United States Senate), won in the national election. In 1959 six more successes brought the total to nine. Again, in 1962, victory at the polls increased the representatives to 15, making it the third-largest party in the upper house. Such amazing results were possible because the votes equaled roughly twice the number of households claimed by Soka Gakkai, or about two members from each family.

In the light of its stupendous growth in membership and political influence, Christians are confronted with such burning questions as: "What is this Soka Gakkai? What is its appeal? What methods have proved so successful in its

propagation?"

In an article of this type our replies must be brief, but

I hope they may also be suggestive of the obstacles to Christian missions that vital, non-Christian religions present. First, a few words of background:

Teachings of Nichiren

One of the most colorful figures of Japanese history, this Buddhist monk of the 13th century (1222-1282) chose for himself a name that embodies the two focuses of his life: Nichi-ren. Nichi means sun and is written with the same Chinese character as the Nip of Nippon, of which "Japan" is a corruption. Ren means lotus flower and is taken from the title of an ancient Buddhist scripture, The Lotus of the Perfect Law.

On the one hand Nichiren loved Nippon, looking upon it as the center of the world. On the other hand he honored the Renge Kyo, the Lotus Sutra, considering it the quintessence of all Buddhist teaching. He spent his life in an en-

deavor to bring the two together.

Buddhism has many sects and thousands of scriptures. The points of divergence between sects relate to the scriptures they emphasize. Convinced that the Lotus Sutra contained true Buddhism, Nichiren thought sects which honored other sutras (collections of teachings) should be suppressed. In his day Japan was racked with internal strife and threatened by foreign invasion. He believed peace and national unity could never come until all Japan shared his absolute devotion to the Lotus.

To this end Nichiren urged the Government to destroy every Buddhist sect but his own, putting their leaders to death if they would not capitulate. Because of his militant and intolerant approach he was repeatedly exiled and once nearly executed. Nothing, however, would turn him from his dogged determination to force his beloved Japan to a devotion of the Lotus.

Since most Japanese of his day were illiterate and the Lotus was written in difficult Chinese characters, Nichiren had no expectation of bringing his followers to read it. Furthermore, in accordance with an ancient Buddhist prophecy, he believed the 10,000 years of the Darkness of the Buddha Law (Muppo in Japanese) had begun, a period during which men would be so weak and perverse that it would be impossible for them to attain enlightenment through such efforts as the study of scriptures.

Nichiren sought an easy way by which benighted men of the Darkness era could partake of the power of the Lotus, though unable to read or understand it. He developed use

of the Three Mysteries:

- 1. The Sacred Title (Daimoku in Japanese) of the Lotus Sutra. Nichiren taught his disciples to recite this as many times as possible each day, accompanying oral repetition with complete trust in the saving power of the Lotus. The words were: "Namu Myoho Renge Kyo," which may be translated, "Hail to the Perfect Truth (or Law) of the Lotus Scripture." The Sacred Title was the Japanese translation of the Sanskrit title of the Hokekyo, the Saddharmapundarika Sutra. Through chanting the Title in faith the scriptures' potency was believed to be received.
- 2. The Hely Wership Object (Gohonzon in Japanese). This was a mandala (a graphic symbol of the universe) which Nichiren made with his own hand. Down the center

Entering the gateway to Nichiren's main temple at Minobu, visitors walk under cross-staffed flags. At left is the Nichiren flag, with a lotus blossom enclosed in a square; at right is the flag of Japan. Soka Gakkai's goal is to become the national religion.





Approaching the main temple, pilgrims rinse their mouths at a purification trough in the foreground.

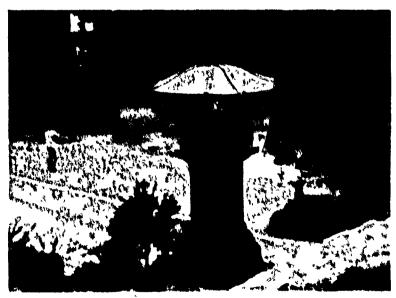


Sutra. The lettering on their jackets in-

A Buddhist priest leads Nichiren disciples cludes the Title and names of Buddhas and in reciting the Sacred Title of the Lotus bodhisattvas mentioned in the Lotus Sutra, suggestive of the Holy Worship Object.



Nichiren's ashes are housed in this building, with the symbol of the enclosed lotus on the frieze below the roof. This symbol is used because Nichiren considered the Lotus Sutra the true teachings of Buddhism.



Near the main temple is the site of the hut in which Nichiren lived, now marked off by a stone fence. A woman at left prays toward the area, considered sacred by Nichiren's followers, flanked by stone lanterns.

of a vertical scroll he wrote the Sacred Title in large letters. Taking this to signify Ultimate Buddha Reality, he surrounded it with the names of beings in the greater and lesser orders of existence, symbolizing that all aspects of the universe are derived from Buddha Reality. Having completed this graphic representation of what he understood to be the essential message of the Lotus, he instructed his disciples to look steadily upon it as they repeated the Sacred Title.

3. The Revered Place (Kaidan in Japanese), from which all true instruction flowed. On the one hand, the Revered Place (literally, commandment platform) was the inner self of the believer. On the other hand, it was both Nichiren himself and the place in which he lived and taught where the mandala was preserved. This place was Japan and particularly the village of Minobu, to which Nichiren retired during his last days.

In other words, Nichiren believed the Revered Place, where the saving truth of the Lotus was received, was the secret sanctum of men's hearts. Since this truth had come with special clarity to him, a Japanese, and had been propagated by him in Japan, that nation was the center of the world. Somewhat as the ancient Jews felt all countries must be ruled from Mount Zion before peace and salvation could come on earth, he was convinced all lands must ultimately bow the knee to Minobu.

It should be added that the salvation Nichiren sought was typical Buddhist enlightenment, through which one realized intuitively the absolute identity of all things. By chanting "Namu Myoho Renge Kyo" while gazing upon the Holy Worship Object, the believer came to grasp the mystical truth that the Lotus Sutra, the Holy Worship Object, the Eternal Sakyamuni Buddha, and all beings in all realms of existence, including Nichiren himself, were not many but one.

Soka Gakkai Teachings

Fundamentally, the teachings of Soka Gakkai are the same as those of Nichiren. The Three Mysteries are still central. One of its most important documents says: "The supreme law of Buddha is perceived by everyone in the Gohonzon [Holy Worship Object]. People today . . . will be able to attain the Buddha's power of faith, action, and intellect, to attain enlightenment, get rid of delusion, and contribute towards the establishment of lasting world peace—all just by carnest chanting of the fundamental prayer, the Daimoku [Sacred Title], before the Gohonzon."

An important change of emphasis in Soka Gakkai is away from philosophical considerations of the universal oneness of things to the practical needs of daily life. This change was introduced by Makiguchi, the movement's founder, in An Essay on Value. It is reflected in the name Soka Gakkai, which means "Value Creation Society." According to Makiguchi, the traditional view that the great values of life are beauty, goodness, and truth is incorrect. Rather, they are beauty, goodness, and benefit or profit (Ri in Japanese). Truth is an abstraction. Since talk about it leads only to a variety of differing conclusions, truth seeking is fruitless and valueless. Practical benefits in terms of health, wealth, and tangible success in life's enterprises are of tremendous value, however. Much of Soka Gakkai's great popularity among laborers and people of the lower income bracket comes from its promise of practical, material benefits.

The application of the Three Mysteries has been altered to comply with the shift of emphasis from truth to benefit. Nichiren's Holy Worship Object has become a kind of magic talisman, and repetition of the Sacred Title is an incantation by which mysterious forces can be released to the advantage of whoever recites it.

This is well illustrated in a recent issue of Look magazine. Writing of American servicemen in Japan who have joined Soka Gakkai, the magazine states: "They heard an American Indian testify that he had asked the gohonzon [Holy Worship Object] for money, and got it. An Atsugi Air Group man volunteered that his Japanese wife had converted him. He said he realized that the gohonzon was 'something that gives you so much without believing in it . . . the power of the gohonzon was proved to me through my wife's brain.'"

Among the Japanese the motivation for membership is much the same. Soka Gakkai's weekly newspaper is filled with testimonies of people who have been healed from all kinds of sickness, have doubled their incomes, have made good grades in college examinations, have won the affection of people they wanted to attract, and have gained other benefits through the power of reciting "Namu Myoho Renge Kyo" while concentrating on the Holy Worship Object.

Earlier its leaders were bold to urge, "Do not waste your money on doctors; join Soka Gakkai." Some unfortunate experiences have led them to modify this to, "Consult the doctor first, and if it does not help, then come to Soka Gakkai."

This movement has been especially successful among coal miners. Among other inducements, it promises those who recite the Sacred Title before the Holy Worship Object an "automatic rise of wages without resort to strikes, cessation of mine accidents, end of diseases, and a life of physical and spiritual happiness." It promies material benefit here and now and points with scorn at religions which ask their adherents to endure hardship in the hope of heaven beyond the grave. It says the true value of a religion is to be measured by its power to put money in your pocket and a spring in your step.

Soka Gakkai has made some slight changes in the third of Nichiren's Three Mysteries, the Revered Place. Though Nichiren left his main temple at Minobu to his favorite disciple, Nikko, another disciple later forced him out. Nikko then established a new temple a few miles away, which he called Taisekiji. His branch of Nichirenism was named the Orthodox Sect to distinguish it from what his followers believed were unorthodox groups.

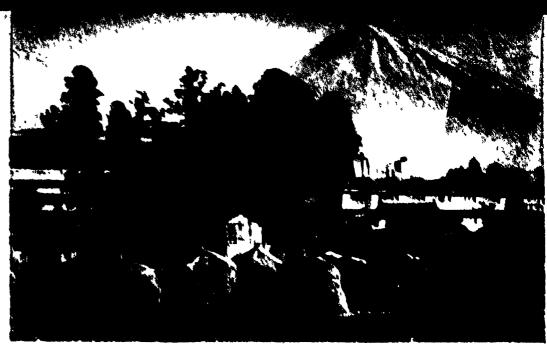
Being a lay movement of Nikko's Orthodox Sect, Soka Gakkai considers the true Revered Place to be Taisekiji rather than Minobu. It claims that the Holy Worship Object enshrined at Taisekiji is the original one done by Nichiren himself. For Soka Gakkai this place is the center of the world.

Here in the shadow of Mount Fuji, along with ancient buildings of Nikko's original temple complex, stands a tremendous ferroconcrete structure of ultramodernistic design, six stories high. Its main auditorium can accommodate 6,000 persons and is often filled by believers who flock there from all parts of Japan. Another much larger building of the same type is under construction.

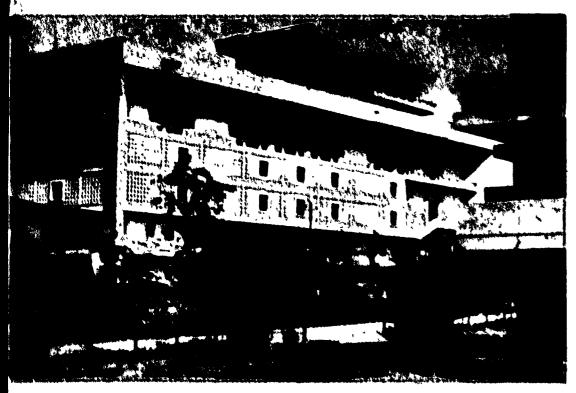
With fanatical devotion to Nichiren's teaching that peace and happiness can be realized only when all Japan and the



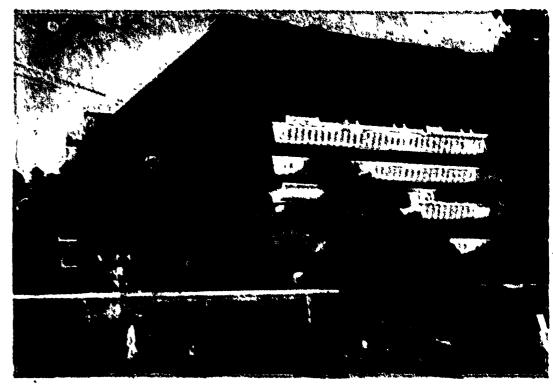
Crowds each day throng the entrance gate of the Soka Gakkai headquarters at Taisekiji, coming in large excursions by bus and train from throughout the nation.



The headquarters buildings of Soka Gakkai stand in this view between Mount Fuji towering in the mist and farmers' houses and rice fields in the foreground.



Soka Gakkai's headquarters houses the supposedly original Gohonzon (Holy Worship Object) lettered by Nichiren, which is the primary attraction for visiting pilgrims. The building is also the present scene of the mysterious Ushitora ceremony, which has been held every night from 12:00 to 1:30 A.M. for 650 years.



In final stages of construction is a giant hall that will dwarf the present \$1 million-plus main building. Of modern design and materials, it combines hints of ancient temple structure. Plans are under way to open it this spring. In contrast, the local meeting places of Soka Gakkai are simple—frequently private homes.

world do homage to the Lotus Sutra, Soka Gakkai members are working feverishly to lead all mankind to pledge their lives to the exaltation of the Revered Place, Taisekiji. We noted that the name Nichiren means "sun-lotus" and signifies his primary objective of unifying the Land of the Rising Sun, Nippon, in a universal consecration to the Lotus Sutra,

Nichiren's modern followers are dedicated to the same objective. They desire the Orthodox Sect of Nichiren to be the state religion. They want the Japanese Government to take active measures to suppress all other forms of religion, including Buddhist sects, Shintoism (the indigenous religion of Japan which exalts the emperor to the position of a descendant of the sun goddess), and Christianity. They seek political power so that they might force all people in Japan to bow to the Holy Worship Object at the Revered Place, Taisekiji, and to chant the Sacred Title of the Lotus.

It is for such reasons that the rapidly growing ability of

Soka Gakkai to elect its members to important governmental posts is being viewed with alarm. I have heard Buddhist priests of other sects say Soka Gakkai is the greatest religious threat to established Buddhism in Japan. They are organizing to combat it. If Soka Gakkai should achieve its goals, all Christian missionaries would be driven from the country and all Japanese Christians would be forced either to renounce their faith or be persecuted. Should it be successful in Japan it would inevitably turn its attention to other nations.

Nichiren frankly advocated the use of the sword to destroy those who resisted sole devotion to the Lotus. Though fear of nuclear attack upon Japan has led his modern disciples to pledge themselves to the slogan, "No war for whatever the reasons!" it would be perfectly consistent with their objectives and methods to attempt, once they thought they had the military power, to force all nations to do obeisance to Taisekiji.

Methods of Propagation

1. The Method of Nichiren. Faced with strong opposition on every hand, Nichiren developed a way of bringing men to the Lotus that is unique in the history of ordinarily tolerant Buddhism. It was that of shakubuku (breaksubdue), a way of forcing people by threats and promises—repeated again and again—to accept his teaching in spite of their strong opposition to it. He did not stop at physical violence to attain his ends. More frequently, however, he made use of vituperative argument in which he vilified the cherished beliefs of his opponents and affirmed the absolute truth of his own assertions.

2. The Method of Soka Gakkai. Soka Gakkai has developed Nichiren's shakubuku method into what might almost be called a scientific brainwashing technique. Choosing some persons for conversion, a group of 10 or 12 believers will enter his home, by breaking down the door if necessary, and subject him to hours of argument against his present beliefs and in favor of the way of the Three Mysteries. They make exaggerated promises of immediate profit, health, and success if he will yield. They make frightening threats of poverty, sickness, and failure should he continue to hold out. This team of "witnesses" will come again and again day after day until his resistance is worn down and he capitulates from sheer mental exhaustion.

In order to prepare Soka Gakkai members for attack upon other religions, its second president, Josei Toda, wrote a book pointing out what he believed to be the weaknesses. Shakubuku Kyoten (Break-subdue Textbook) is required reading for all candidates for membership. The facility of the young cab driver in speaking against Christianity as we rode with him is a good example of the effect of Shakubuku Kyoten. Let us look at some sample arguments from

this book against the Christian faith:

"According to the words of Jesus, love is indispensable for the practice of Christianity. You see how much more demanding and full of conditions Christianity is, when you compare this with Buddhism, where you have only one condition: to believe. It shows the difficulty of practice

and the inferiority of the teaching of Christianity.

"[The Christians'] claim that they can atone for the sins of others... is erroneous. The sins of other people belong to them exclusively and even if you forgive them their sin, it is impossible that their sin thereby will be erased. On the contrary, the very Christians who insist that Jesus was crucified for them for the sake of redemption always commit sin, and confess, and sin again—sin does not at all diminish but increases all over the world.

"[The New Testament phrase] 'so perfect as the Father in Heaven' is built on the premise that the perfect Father in Heaven exists. There is no explanation of the substance, the nature, and the faculty of this Father in Heaven. There is no cause, by which this Father has been born, and there

can be no effect without a cause."

Against Shinto, the national faith of Japan which exalts

the imperial system, we read:

"Shinto obstructs the spread of orthodox and true Buddhism, and therefore demons have come and live in Shinto shrines as well as in society. Shinto is a heretical religion that we must destroy."

With such a militant method of propaganda, it is appropriate that Soka Gakkai's organization is along military

lines. A squad is 15 families; a company is six squads; a local district is 10 companies; a regional chapter is 30 districts. The regional chapters, of which there are now five, are directly under headquarters. No member is overlooked in such an organization. Commands from headquarters have all the authority of a papal decree.

Reasons for the Soka Gakkai movement's staggering success are therefore not hard to find.

Reasons for Its Success

First, its promise of health, wealth, and all forms of worldly benefit have a strong appeal to great masses of Japanese who live in want and economic insecurity.

Then, Soka Gakkai fills the vacuum left by the defeat Japan suffered in World War II. The war had been fought under the auspices of Shintoism. Young men gladly died fighting for the emperor, believing him to be descended from the sun goddess, convinced that Japan was the country of the gods and therefore could not fail to be victorious. Defeat discredited these Shinto beliefs. Yet the Japanese continued to feel the emotional need to deify their nation. From the beginning, their religious experience had been nine parts patriotism.

Now Soka Gakkai had come, offering a new basis for patriotic worship. With Taisekiji in its center, Japan is the Revered Place, the world's focal point. Perhaps Nichiren's best-known words are his bold assertion: "I will be the Pillar [support] of Japan; I will be the Eyes [teacher and leader] of Japan; I will be the Great Vessel of Japan [to bear her safely over life's stormy seas to salvation]." For many, a deified Nichiren is taking the place of the emperor, the disavowed deity of Shintoism.

A third reason for Soka Gakkai's success is the simplicity of its teachings. Just repeat the Sacred Title, "Namu Myoho Renge Kyo," with trustful attention directed toward the Holy Worship Object at Taisekiji, the Revered Place, and all desires will be fulfilled. One is not troubled with complicated theological doctrines, not introduced to a righteous Creator God to whose will he must surrender his own.

Undoubtedly the very ferocity of the shakubuku method tends to impress people of limited education with the importance and truth of Soka Gakkai. Even though he may resist at first, one begins to respond to the contagious enthusiasm and conviction of those who witness to him. At the same time, the witnesses strengthen their own zeal and belief by the wholehearted practice of shakubuku.

Factors such as the tight military organization, the emphasis upon bringing in whole families rather than isolated individuals, and the strong personality of the Soka Gakkai leaders could be mentioned as additional reasons for its growth.

We who work as Christian missionaries in Japan are not dismayed. We know the words of John ". . . you are of God, and have overcome them; for he who is in you is greater than he who is in the world" (I John 4:4 RSV).

Yet we recognize our adversary, and we ask your prayers as we wage the warfare of Christ's gospel and love in this land. "For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places" (Ephesians 6:12 RSV).

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Encounter with 'Evangelists'

BY LOIS WHALEY

Missionary homemaker in Yokohama, Japan

FTER a short Sunday afternoon at home, my daughter A and I started to our church for evening services. Although public transportation in Japan is unbelievably crowded. I usually prefer the trains to the frantic task of driving an automobile.

We went toward the station, about a mile from our house, to board an electric train. On the way we noticed large groups of people going in the same direction, but we thought nothing of it until we saw thousands standing in the vacant block in front of the station.

I hated the prospect of pushing through the crowd, but several years of this type experience have prepared me to accept such a situation. We began to shove and slide. After 10 minutes of hard effort, however, we decided it was impossible to get through. It was almost as difficult to retrace our steps, but we finally gained our freedom and stood at the edge of the throng.

Turning to a woman nearby, I asked, "Is this a demon-

stration against something?"

"Oh no," she laughed. "This is a religious meeting."

Instead of being shy and withdrawn like most of the women I have known here for the past 14 years, she appeared eager to talk, so I continued the conversation.

"What kind of meeting is it?" I asked. "This is a Soka Gakkai convention."

"But there are so many young people here," I replied. "I thought your followers were older."

Again she laughed at my ignorance and proudly volunteered the information.

"We have 200 thousand young believers right here in Kanagawa [the prefecture of which Yokohama is the capital] and thousands more over the country. They are very dedicated disciples of Nichiren, and we are gathering here to make a pilgrimage tonight to the original shrine.'

She sounded as though she might go on at great length, but I interrupted her to introduce myself. Although I was familiar with Soka Gakkai's attack on other religions, I was not afraid because I also knew of the polite manners and soft voices of Japanese ladies.

"I'm going to a religious meeting, too," I said. "You see, I'm a Christian. Come and go to my church with me."

"A Christian!"

She practically shouted the word at me, and her exclamation drew the attention of others around us. Immediately another woman joined the conversation, and the two began a barrage of insults and accusations such as I had never heard before. Two quiet little women had become raving warriors whose "duty" it was to brainwash me and break me into conversion.

"Why, Christianity is the lowest religion of all!" one exclaimed. "You believe that God made the whole universe don't vou? Well, how can you worship a God that would make men and put them into a world filled with disease pain, and death? Your God lets people perish with hunger make bombs, and kill millions with war. He. . . . '

I tried to interrupt her to tell her what I really believe but as I started to quote John 3:16 she took a breath and

started again.

"Money, money, money! Christians think they can save the world with money. You have so much money you don't know what to do with it, so you give it away and think that will save the world. You don't really care what happens to all the poor people who don't have jobs. You just sit in your big houses and talk about money."

Again I tried to explain the Christian's reason for giving but she never heard a word I said as she continued her

insults.

"Your American God has had long enough to save the world, and things are just getting worse. Christianity has failed because it is such a low religion. So now we must do the job. Soka Gakkai is the highest religion there is, and we are going to save the world!"

I finally realized I could not possibly have a rational talk with the woman, so I turned with my little girl and started for home. But she did not give up easily. She and the younger woman followed us almost all the way, shouting that Christianity was the lowest religion in all history and that we were just trying to save the world with "money, money, money."

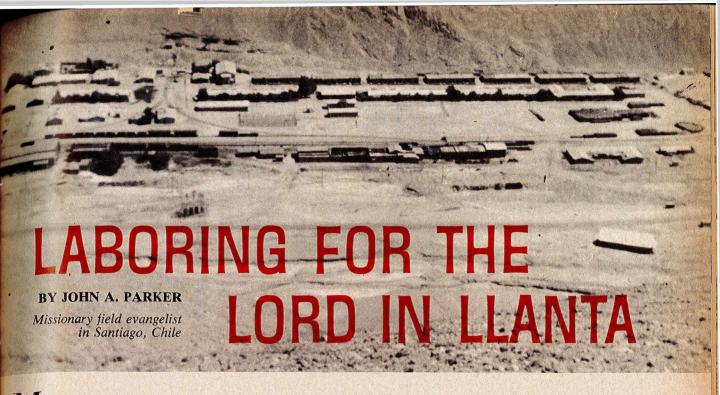
When I reached home I was in tears. My husband had comforting things to say about the love of Christ and the shame he had to bear. But my heart was broken that I had not been able to tell the woman about the Saviour. We resolved to do everything possible to prove her accusations false to those who knew us.

Now, when I meet a disciple of Nichiren, I readily admit that Christianity is a low religion. All Christians are sinners who have failed to reform the world, I tell them. But how happy we are that God loves us in spite of our shortcomings and even sent his Son to save us and our world.

His love cannot fail! "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."



A typical Japanese crowd, like one Mrs. Whaley met.



ANY MISSIONS such as the one in the little mining and railroad town of Llanta, Chile, have been started. But its rapid growth and the way it was financed is miraculous on a mission field.

That it had begun early in 1962 with one convert and by the end of the year had some 40 seems a miracle. Add to this the fact that a layman and his family, with the Lord's guidance, led it with almost no help by missionaries and pastors, and you will see how the G. E. Hamiltons are extraordinary Baptists.

Ed Hamilton is the assistant railroad superintendent of the Andes Copper Mining Company. Even though he and his wife did not have the privilege of going to a language school, they learned enough Spanish to communicate about their Saviour's love to the residents of Llanta. And their "sign language"—what the Chileans saw in their everyday lives and the way Ed treated the employees working under him—helped a lot.

The story of the chapel started in February, 1962, when a telephone operator asked Ed for time off to take her child to a priest to have it assigned a saint. He did not refuse, but when he finished telling her about his Saviour she said she did not want to go.

A week later she was invited to the Hamiltons' home where, sitting around the kitchen table, they talked more to her. She accepted Christ, and she began to testify to others about her new-

found Saviour. The Hamiltons, encouraged by the joy of seeing one convert, also testified to others. Then they began regular meetings in their dining room.

Since he knew my family and me more closely than the other Baptist missionaries in Chile, Ed wrote us a letter in March, saying:

"We have been trying to work in our spare time among the Chilean people here in the camp, telling them about our wonderful Savior. We are also having services in our home each Sunday. Last Sunday we had 24 people out. We had several conversions and we feel that a number are on the way to accepting Him."

Then on April 1 another letter from him said:

"We had 40 out for the services and 9 persons accepted the Lord... The Lord is opening so many doors we can hardly keep up with it... We have fixed up our 'patio' room and that is where we hold the services... If the Lord continues to bless as he has been doing, I believe we will have to get organized into a church so that we can handle things more properly... John, do you think it would be possible for you to come up here to help us get organized, say about a couple of months from now?"

My family and I made the 635-mile trip in June, during the Chilean winter. We found a town of about 650 population in the Atacama Desert, about midway between the Pacific Ocean and

the border of Argentina. Nestled in the foothills of the Andes Mountains at an altitude of about 4,000 feet, its residents can see at least half a dozen peaks over 19,000 feet high within 80 miles.

Every man in Llanta works either directly or indirectly with the copper company. The town is also the head-quarters of the Potrerillos Railway Company, a subsidiary of Andes Copper Mining.

In its educational and religious aspects, it has one school through grade six and three churches: Catholic, Pentecostal, and Baptist. The Baptist congregation is now almost 15 percent of the population.

When we arrived for our first visit in mid-1962, we were greeted by about 60 persons who were waiting for us in the Hamiltons' living room. In the subsequent meetings we were surprised to see more men than women. And the people showed a spirit of revival. The Hamiltons also had names and addresses of persons they wanted us to visit, and we did so, seeing good results.

Their son Ronald, a ministerial student in the United States, was on vacation and was helping with the children on Saturday afternoons.

Though my son Kenneth and I had to return to Santiago for him to go back to school after the winter vacation, the Hamiltons persuaded my wife Ruby to stay for more meetings.

Before I left I arranged with Ed to





Members of the church in front of their new building.

Fourteen of the 15 converts baptized inauguration day

have the pastor of the nearest Baptist church, about 100 miles from Llanta, to visit. We agreed also that Missionary D. Calhoun Johnson, now in Antofagasta but then living in Santiago, should visit them. He did so on several occasions.

Every time the group met, from the beginning, someone gave a testimony of his or her faith in Jesus Christ. By the time Ronald returned to the U.S. in July, at least 60 persons had given public testimonies.

Then, in mid-August, the Llanta Christians started constructing a chapel. By early December they had completed it. Just think: a new building in less than four months—an almost unheard-of accomplishment in our part of the world.

The usual procedure for a new struc-

ture is that a struggling church presents a petition to the Chile Baptist Mission. It, in turn, passes the request to Southern Baptists through the Foreign Mission Board. If the Board has enough money to go around, it makes funds available to the church after about a year. Then comes the plan making, committee meetings, and finally construction.

A church on this mission field is lucky to get a building in three years; and here a building had been put up in a little over three months and paid for without missionary help. Lord, send us more laymen who can do this!

The chapel was inaugurated and dedicated on Sunday morning, Dec. 9, 1962. Built at a cost of about \$15,000, the chapel has a capacity for about 140 in the sanctuary, with a basement

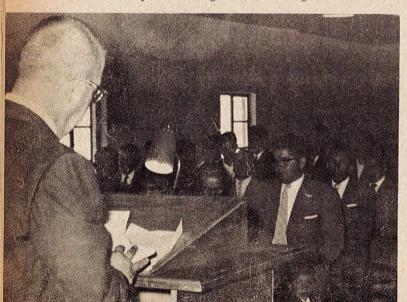
for the Sunday school, library, and social activities.

About 120 persons came for the celebration. Among the visitors were the manager of the copper mining company and other Americans who work with it. The tears of the manage and his wife indicated that they were moved by what they saw.

The Chilean Baptist Convention executive secretary, Eduardo Ríos o Temuco, and Missionary Johnson and I came to help with the program. I was only natural that the children too part in the ceremony, as they had a special role in the chapel's beginning

A significant part of the program was the presentation of Ronald Hamll ton, who had again come to Llant with his wife, as pastor. Then in Marchast year, when the mission became

Ed Hamilton speaks during church's inauguration service.



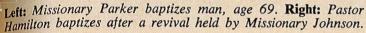
Pastor Ron Hamilton preaches in Llanta church and explains Bible truths to lady in Pueblo Hundido













Llanta's first convert sits with the Ed Hamiltons in kitchen where they won her to Christ.

church, he was ordained. With Ron as the pastor, we were happy to know that he had as members such a capable layman and layman's wife as his father and mother.

On Sunday night of the mission's inauguration day, it held a baptismal service. Fifteen of the 40 converts were baptized and one was accepted by testimony. Some converts had never seen a baptismal service and did not want to be among the first ones, but afterward they too wanted to be baptized, so Johnson went back a week later to immerse them.

After all of these momentous events, Ed Hamilton commented: "The longer I live the more I feel I would like to give all of my time to the Lord's work."

On March 17 last year the church was received into the Chilean Baptist Convention. By then almost 80 persons had given their testimonies for Christ. Missionary Johnson and I, with Chilean Pastor Gustavo Lopez, attended the occasion when the congregation joined Chile's 96 other Baptist churches in fellowship and service.

In its missionary outreach, First Baptist Church of Llanta has started evangelism efforts among the neighboring Coya Indians, and some of these mountain-dwelling people have made professions of faith.

It also established a mission about 15 miles west in Pueblo Hundido, a poverty-stricken village whose principal businesses are liquor, gambling, and prostitution. Pastor Hamilton had gone there with a member of the Llanta church to visit a sick man, and immediately had seen the town's tremendous spiritual as well as physical

He then asked his members to pray that work could be started in Pueblo Hundido. After praying for a month in special meetings on Monday evenings, the church voted not only to begin a mission but also to start immediately on construction of a building and to completely pay for it in three months.

Ron started visiting Pueblo Hundido almost every day. He drew plans for the building and soon found a contractor who would erect it for a reasonable amount. More important, he and some of his members found many persons who showed definite interest in the gospel and others who expressed faith in Christ as Saviour.

The building was completed on the

Children's choir sings during inauguration service. Ed Hamilton greets the mining company's manager and wife.







Part of the crowd attending the inauguration of the Pueblo Hundido mission stand in front of its new building.

last day of July last year, and, as it had promised, the Llanta church had fully paid for the structure and its furnishings.

For the inauguration service, the members of the mother church wrote 800 invitations and took them to every home in Pueblo Hundido. On August 11, some 500 of the town's 3,000 persons came to the service. More than 400 crowded into the 200-capacity chapel, with the rest peering through the windows and the door. Pastor Manuel Orellana from Copiapo, the guest speaker for the occasion, presented them a message on how to be saved.

All of this growth and progress could not have been possible if a Baptist Layman, Ed Hamilton, had not realized his missionary obligation as an individual Christian and had not done something about it. But he did.



Pastor Manuel Orellana of Copiapo speaks at inauguration service in Pueblo Hundido, with Pastor Hamilton of Llanta seated at the left.

Coya Indian Christians pose with Pastors Orellana and Hamilton and a Llanta member (standing in back).



Daniel Aguilera, Llanta First Baptist Church member, drives a truck for the Andes Copper Mining Company.



SITING THE VICTO BY D. CALHOUN JOHNSON Missionary field evangelist in Antojagasta, Chile (now on fi

HILE LIVING in Santiago I casually heard about a place called Llanta. Upon inquiring, I found that it was not far from a town in the northern desert that I regularly visited, and I remembered that I had once seen a sign by the side of the road indicating the place.

It quite surprised me to learn that a North American Baptist family was living there and that they were having services in their home. How unusual, I thought, to find a North American layman doing such a thing here!

Upon this couple's invitation, I had the privilege of visiting them on Aug. 31, 1962. After the plane landed at a lonely-looking airport amid barrenness, I made my way toward its one little building. A tall, heavy man with crew cut hair got out of a pickup and walked toward me. His was the stride of a man of strength. Then I met Ed Hamilton, whom God was using to do marvelous work in that part of his kingdom. Ed's handclasp was one of brotherly love, setting me relaxed in his presence.

Riding down the narrow, winding, dusty road from the airport to Llanta, we got acquainted. The Hamiltons' daughter is married and lives in the United States, and their son also was in the U.S. at that time, preparing for the ministry. From family matters our conversation turned to the group of evangelicals in Llanta. It was evident that here

was a man who loved the Lord.

Within an hour we were overlooking the valley in which the town is cuddled between tall, barren mountains. Ed stopped the truck and pointed out Llanta to me. A river flowed along one side of the valley. Diesel and steam locomotives stood at the train station. The houses were joined one to another, with only a few trees scattered here and there. I thought as I looked at Llanta: in that place God had his own, his chosen ones.

In a few minutes we were down in the valley and at the front gate of the Hamilton home. Out walked a petite, neatly dressed lady with a warm, friendly smile. Yes, it was Hazel—Mrs. Hamilton. During the days following I was to find precious times of fellowship with them.

They showed me the room where we were to have an evening service. Truly it was a church in their house. What had once been a beautiful patio they had converted into a chapel for the Lord's work. Hazel told me, "We call this the church because it is dedicated for that purpose."

Its many windows admitted light from the desert sun, and its paneled walls reminded me of the wood that might have been used in the Old Testament temple. Printed informally on the chalkboard behind what may be called the pulpit was the verse in Spanish: "Except the Lord build the house, they labor in vain that build it." I felt that he was already building it through this couple.

To the left of the pulpit was a beautiful spinet piano, which Ed plays for the worship hour. The room was filled

with chairs and benches.

That evening the presence of God was with us. I knew it.

The room soon was filled with people, who overflowed into the adjoining hall. What a miracle before my eyes! Here was a group of whom none was more than six months old in the Christian life, except Ed and Hazel.

How lovingly they greeted each other! How beautifully they sang the well-known hymns of the Christian church! How attentively they listened to the message from the Holy Scriptures! How respectfully they treated their leader! How quietly they left the worship hour, with Ed and Hazel standing at the door to bid each one good night.

Long after the service had ended and my brief visit had come to a close, I began to think about the secret of success for such an unusual endeavor, in such an unusual place

with such unusual people. What was it?

The secret was this Christian couple and their consecration. They had lived in Chile for at least seven years, but not until they had returned from their last visit in the United States had they really dedicated themselves to Jesus Christ in serving him at Llanta.-That consecration was ovident in their personal lives and in the dedication of their home for the services. They had learned that God wants lives before activity.

Another aspect of the secret was their convictions. There is no doubt in their minds that men and women who do not know Jesus Christ as Saviour and Lord are lost. Even though the people of Llanta may be religious, as many were before leaving the Catholic Church, Ed and Hazel knew they needed Christ. Despite the fact that their knowledge of the practical side of Christian work was limited, they knew what they believed and they lived by it. Their convictions were rooted in the Scriptures.

Perhaps their love for people is another secret for the Lord's blessing of the work in Llanta. Even though Ed and Hazel had never studied Spanish, they spoke the universal language of love, and the people understood and responded. They had bathed themselves in the problems of the people, their heartaches, their sufferings. Their home was open to all, of whatever class.

In thinking more deeply of the secret at Llanta, I believe it is found in Ed's and Hazel's faithfulness. In the beginning they passed through a trial of faith concerning their friendships, his job, and their future. And many of the Chileans who attended from the start suffered sarcasm and criticism from their Catholic neighbors.

But not once did Ed and Hazel turn back. They went forward in triumph. Even amid errors they made, they did not allow these mistakes to cause defeat.

As we think of Llanta, of its believers, and of the Hamiltons, we hear the words of Paul saying to us: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Corinthians 15:59). May it be as true of us as of them.

Universalism: a Competitor of Missions

EVEN IN this second half of the twentieth century there is much wishful thinking and far too little understanding of the spiritual estate of man. Many are well versed in science, technology, and philosophy but errant with regards to those facets of the human creature that imply more than a mere earthly existence.

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A doctrine called universalism has taken root in the thinking of far too many people, some of whom profess faith in Christ. It is a viewpoint that goes hand in hand with relativism and fatalism, neither of which make room for the Bible doctrines of sin and redemptive grace. As it did in previous generations, universalism has again adorned itself with current scholarly excellence and is mesmerizing the gullible, many of whom are supposedly enlightened people. Their espousal of such an idea indicates either their abysmal ignorance of the Bible or their rejection of this part of its message.

Whether he understands himself to be one, or not, the Universalist says—sometimes directly, sometimes by implication—that every human being will eventually be saved. In denying that any soul would ever be eternally lost, he brings into question every moral and spiritual concept that has emerged from the Scriptures and Christian experience.

It is not difficult to imagine that a Christian could hold such a point of view, for he might even contend that it issues forth from Christian compassion. But to a person who believes the Bible and its message of redemption, universalism is a basic error and deadly for the cause of evangelism and missions. In fact, the very word "redemption" rattles with emptiness if no one is really lost.

If the utmost futures of all people are to be identical in quality and type, what is the justification for missions of any kind? The justification for missions degenerates to mere humanitarianism. Why emphasize or even mention the idea of stewardship? Why talk about dedicating our money, our lives for service in Christ's kingdom, or why pray for a worldwide acceptance of the gospel if our Lord was ill-informed when he commanded us to proclaim it everywhere? If everything and everybody will eventually emerge into an eternal sea of sameness, where nothing is distinct, why bother with any high purpose or ideal? The effort would be wasted since everything is to come out the same in the end.

He who trusts Jesus Christ as Saviour and Lord and diligently draws enlightenment from the Bible is least likely to be victimized by universalism's error. It surely is not out of style to say that such a person is saved. He has been cleansed, forgiven, born anew, and is confident in his Redeemer's promise of an interminable and glorious future. If his past, present, and future have not been made

A Committee of the second

different from what these are for an unbeliever, then what must we do with the Bible passages that express God's redemptive purpose for man and his impending judgment of man?

This is part of the measure that every Southern Baptist foreign missionary has had to take of himself. As a candidate for appointment it was necessary for him to interpret and act on what he believed to be an evangelistic directive from God to go to another part of the world. He arrived at a conviction that wherever his assignment might take him, he must communicate a gospel that has solid relevance for every man in both the present and eternity. He also contemplated forthcoming encounters with deeprooted religious and cultural concepts alien to biblical truth, himself assured that the gospel of Jesus Christ offers men the light they need for the liberation of their souls, through faith, from deadly error and eternal night.

The Universalist, however, subscribes to none of these views. This does not mean that he would have no occasion for going abroad to engage in what he might call mission work. If one of such persuasion has a penchant for seeking the betterment of those near him or in distant places, how can his motivation be founded on any deeper source than humanism?

His reasons can be missionary in nature and his motivations honorable and morally sound. He may serve in places near and far, help relieve suffering and want, share intellectual enlightenment and technical assistance, and even help bring about better international understanding and good will. We would never want to discount the worth of such achievements, but they do not meet the deeper, ageless need of empty, lost souls; nor do they fulfil the missionary task of the church.

Southern Baptists have professed to believe that every person on earth has an absolute need for the gospel of Jesus Christ. Surely none of us have acquiesced to the subtle lie that unbelievers are not really lost. Our missionaries are dispersed, all too thinly, among hundreds of millions of people to whom they witness with the sincere conviction that those people have no hope outside that to be found in the living Word God has given us all to proclaim. With them we believe that men are either lost or saved and that each of us should be in the place that God intends, communicating his message of hope.

We can validly and easily disclaim any adherence to the doctrine of universalism, but we inadvertently practice it whenever we are casual about one who is lost or millions just like him. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Thank God for Home Missions!

BY BAKER J. CAUTHEN

WHEN the Southern Baptist Convention was organized in 1845, it was recognized that the Great Commission includes the whole world. Two mission boards were established. The Foreign Mission Board was to have responsibility for work in foreign countries. The Home Mission Board was created to take care of mission work at the home base.

Any study of the progress of Southern Baptist life would need to take into account the contributions which have been made through ministries of home missions. During recent years, with rapid development of new churches and missions in every state, those contributions have been made evident.

In establishing churches and mission points, stress has been laid upon the responsibility of each New Testament church for the evangelization of the world. From the beginning of their work, new churches have been led to share in this task through giving, prayer, and life dedication.

Many foreign missionary appointces bear testimony of the experience they have gained in being pastors of mission churches. Experience at the home base is a valuable qualification for effective work abroad. Important lessons are learned about working with people, preaching the gospel, and winning souls to Christ.

Foreign mission volunteers often tell of the blessings they receive by engaging in summer mission programs through the Home Mission Board. Their convictions of God's leadership deepen, and some begin to be aware of God's definite call.

Ministries are projected among language groups by the Home Mission Board. The dedication of missionaries who serve in these tasks

commands admiration by those who know of their labors.

The Home Mission Board's ministry in evangelism is known to all Southern Baptists. Its Division of Evangelism has given valuable help through the Foreign Mission Board in ministries overseas. The Home Mission Board has graciously released staff members to participate in simultaneous evangelistic efforts, other campaigns, and conferences overseas, which have strengthened the hands of God's servants in many places.

A significant ministry has been rendered by chaplains in the armed forces, as well as by their families. The number of Americans overseas is steadily increasing. Many who serve as chaplains bring blessings not only to the people immediately under their ministry but also to the surrounding communities.

Servicemen Aid Work

Many dedicated Baptist people are in military service. They are eager to do what is possible to advance the cause of Christ. English-speaking Baptist churches, made up largely of military personnel, have come into life, and Sunday schools have been started through their efforts. Missionaries have found rich fellowship with them and with the chaplains in the Christian work they are doing.

Southern Baptists are grateful for the Home Mission Board's strong leadership by Dr. Courts Redford, who has announced his purpose to retire at the end of this year. Those working closely with him have sensed his deep longing to see the labor of home missions bear fruit in a strong base for evangelization of the world.



He and his colleagues work with great dedication at the tasks of home missions, knowing that these are vitally related to everything being done in other lands.

In March, when the Week of Prayer for Home Missions is observed and the Annie Armstrong Offering is received, it is a joy to lift our hearts in gratitude for home missions. We should address ourselves with devotion throughout 1964 to the task of organizing new churches and local missions, so that the Baptist Jubilee Year may come to its close with 30,000 new churches and mission points having become not just a hope but a reality.

Dr. C. C. Warren, who has led the 30,000 Movement, has labored with dedication and tireless energy. Southern Baptists will look back upon these recent years with gratitude to God that the challenge of the 30,000 Movement was placed in Dr. Warren's heart and that he boldly shared it with the Convention. God has used this endeavor in a remarkable way and, when the Baptist Jubilee Advance will have become history, the work of these years will continue to bear abundant harvest to the glory of our Lord.

The Great Commission encompasses the whole wide world, of which the home base is a vital part.

Thank God for home missions!

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EPISTLES

FROM TODAYS APOSTLES AROUND THE WORLD



F. Gibert Ress Durango, Durango, Mexico

Many Hold Liberal Views; Others Exert Persecution

THE GOSPEL has friends here in Mexico but also enemies. We talked with a Mexican lady who had high praise for the gospel and for members of Protestant churches. She is liberal in her religious outlook but, as often happens, is so much more interested in her relations with her society friends that her praise of the way of life we know in Christ is in word only. Many people in Mexico have the same liberal outlook but lack that most important decision: a personal faith and confidence in Christ as Saviour.

On the other hand, the pastor of First Baptist Church in Durango recently encountered strong and bitter persecution as he tried to preach in a small town near this city. He and another faithful Baptist were stoned by young men and jeered at and spit upon by women. Such happenings still occur in many parts of this country. However, here in Durango we have noticed that Roman Catholic people seem to be taking to heart their church's new emphasis on toleration after the Vatican Council in Rome.



I. Samuel Perkins Vitória da Conquista, Bala, Brazil

Demand for Honesty Shows The Difference Christ Makes

WE BOUGHT a house recently with money from the Lottie Moon Christmas Offering. It seems that the custom here is to pay one price and report another. This is so that both the buyer and seller will have to pay lower taxes and closing costs. I demanded, however, that our transaction be honest, legal, and exact. The seller did not want to do this, but since I would not agree to his way he finally consented.

The outcome is that people in the town are now saying this is the first completely legal document ever written here. I have the joy of saying this is the difference Christ makes in the heart and life of a person. A consistent Christian is honest and does what is right, even if it costs a little more.

I believe the best way to witness is by living a life that shows the power of God to transform it. Being an ambassador for Christ means being a new creature through him.



Anita Coleman Tokyo, Japan

Tradition-Obligated Youth Hesitates To Change Life

MY GREATEST joy is teaching a group of university students every Friday afternoon at my home. During the summer vacation last year a young man wrote our pastor and asked him to find out whether I would teach a Bible class for some of his friends, for he had become concerned that none were Christians. We began it in October. These students are eager to understand Christianity, but they have many questions, especially about miracles in the Bible.

One of the boys, Okada-san, visited me to discuss Christianity. He said he could not come to the class any more because it was painful for him to study about religion. He said that if he became a Christian he must change his life, and he is satisfied with his life as it is.

He is the only son of a third-generation priest, and his father expects him to carry on this tradition. Once before he said he could not become a Christian, for if he did so his father would be disappointed.



Vicky (Mrs. Harold L.) Price Tokyo, Japan

Student Remains Faithful Despite Parents' Hindrance

KOBAYASHI-SAN is a senior in a Tokyo university with more than 40,000 students. He is among the top academically in his class of about 10,000.

He accepted Christ less than two years ago, but he feels that God is calling him as a minister and ultimately as a foreign missionary from Japan. When he told his parents this, they felt disgraced. Being the eldest son, which carries special significance in Japanese society, his death would have been more welcomed. In fact, his father threatened to kill him and then commit suicide (not an uncommon thing in Japan when a family has been disgraced). But by God's mercy and his mother's intervention, this threat did not materialize. However, his parents have stopped all financial support, and refuse to talk of him with their friends. Through all of this, and even more than space allows sharing, his faith not only has remained steadfast but has also grown stronger.

God has given us the privilege of knowing Kobayashisan well and the blessing of being able to help him. He plans to work with Harold as a teacher-helper, then com-

plete his seminary training and become a pastor. Our prayer is that we will be able to help him mature into the excellent pastor and witness that he is capable of being.

Kobayashi-san is a product of missions, and there can be many more like him. We are more grateful than ever that Baptists in America are interested enough in the lost of the world to pray and to give so that persons such as he may be won to Christ.



John A. Roper, Jr. Ajloun, Jordan

Hospital Care & Witnessing Heals Physically, Spiritually

IBRAHIM, a laboratory technician at Baptist Hospital in Ajloun, died last April after a brief illness. Previously he had undergone heart surgery. He had been a charter member of Anjara Baptist Church.

His parents "went to pieces" emotionally upon the loss of their son. But they prepared a feast in his honor the fourth evening after his death and invited the medical staff. You can imagine how difficult it was to eat and to act jovial under such a circumstance.

Two weeks later, the early morning air was split with screams from the nearby house where Ibrahim's family lives. Running up the hill, Ruth and I found his sister Zakiyeh lying on the ground badly burned, with her clothing smoldering. Her mother was bending over her, screaming incoherently.

Zakiyeh recognized us and said, "Doctors, please let me die and go to be with Ibrahim!" The family explained that in her despondency she had poured kerosene on her clothing and set it ablaze to end her life. She was carried on a mattress to the hospital, where she spent several months battling against death. As it was impossible to get blood from the family, one of the missionaries gave it.

There is a joyful aspect to this otherwise dismal picture. In November, Zakiyeh (now healed spiritually as well as physically) asked to give her Christian testimony in Anjara Church and in the hospital chapel. This is a translation of her testimony:

"My first three days in the hospital were almost like a dream, and I knew very little of what was going on. However, on the third day I realized my critical condition and lost all hope of living. I asked my sister to call the family priest to administer the last rites. My sister replied: 'He will not come; neither will he forgive you for this awful sin you have committed.' When I realized that the priest would not forgive me, I decided to pray to Jesus and ask him to forgive me! From that moment, there was deep peace in my heart, although there was still great pain in my body."

She continued: "Before I was burned, I never realized how painful a severe burn could be. These months have been filled with torture. Amid my suffering, the thought struck me that my pain actually was very little in comparison with an eternal burning and suffering awaiting those who die without Christ as Saviour."

Zakiyeh thanked the staff for helping her through those

trying days. And she implored persons without Christ to accept him in order to escape eternal suffering. During recent weeks all of us have been blessed by the radiance of her new Christian life. She is now learning to read the Bible, and she listens with rapt attention in all meetings she attends.



C. Turner Hopkins Ibadan, Nigeria

Changes Versus Traditions Impress Africa Newcomers

WE HAD ONLY our imaginations as a guide to what living in Africa would actually be like. We really didn't know what to expect, and that's exactly what we found. Life here is far different from any we have ever seen, and it is changing rapidly.

A tremendous effort is being made to introduce both ideas and goods from the Western world. Every day we can find new products on the market, and we have found most of those we depend on in the United States. Yet, with many things available, the large majority of the people pass them by in favor of traditional products.

Modern, multistory office buildings stand side by side with mud houses; new gas ranges are sold across the street from the place where old metal containers are beaten into new forms for burning charcoal; modern restaurants are found only a few feet from places where one can purchase fried banana or a sort of bean bread right out of a vat of boiling palm oil; and people wear every sort of clothing known to man—from imported wool suits in 90-degree weather to flowing, bright-colored, traditional robes. These and many more sights strike you upon entering the country and add a real "you never know what will happen next" atmosphere to daily life.



Jean (Mrs. Gene D.) Phillips Shabani, Southern Rhodesia

Churches Move Forward In 3-Nation Ex-Federation

THE FEDERATION of Rhodesia and Nyasaland is now a thing of the past, as of January 1. The three countries are again separate, as they were before 1953 when the Federation began.

The governments of Northern Rhodesia and Nyasaland are African. But many problems still remain to be solved concerning Southern Rhodesia. African nationalism is intense, and the nationalistic movement has divided into two groups, with strong feelings between themselves. This country needs your prayers as never before during the days ahead.

Amid all this political upheaval, the African has a great need to know Christ. In some places the churches have become contaminated with politics, and other Afri-

cans have gone from the Christian way back to the worship of their forefathers. This is a rebellion against the white

man, who introduced Christianity to them.

But we are grateful to the Lord that our Shabani Baptist churches are going forward in a great way. A wonderful bond of Christian love and fellowship binds our hearts. We are grateful, too, for a fine new pastor, who is a real man of God, of one of these churches. And we thank God for the other pastor, who continues to lead his members into a deeper walk with Christ.

We are also thankful for an open door at the Triangle Sugar Estates, the only "booming" place in Southern Rhodesia at the present. Thousands of Africans have gone there for jobs, as unemployment is very high in other places. Several hundred have made professions of faith since we began holding services more than a year ago.

But, because this area is 140 miles from our home, we cannot follow up all the converts, and some have gone back into sin. However, during November and December a seminary student lived there, selling Bibles to earn his living, preaching, and training the new Christians in the ways of God. The Triangle area is only one of several in Southern Rhodesia needing a missionary couple.

W. James and Rae Moorhead Davao City, Philippines



People Get Liberty With Gospel; Gift Goes Beyond Tithe



WHAT WOULD BE your answer if a new convert confronted you with this question: "Sir, I have three wives and children by each. What should I do, now that I am a Christian?"

This was asked Jim when he visited the town of Jose Abad Santos, about 140 miles from here, accompanied by Missionaries James L. Reeder, Miles L. Seaborn, and William A. Solesbee. (A road passes only 70 miles in that direction, and they made the rest of the trip by banca, a small, canoe-type boat with outboard motors.) They went there to hold a lay leadership clinic, in which some 100 Christians were trained for three days in church membership and future leadership. Dr. Reeder also conducted a medical clinic.

Many problems plague the town's people, including multiple marriages, low economic standards, lack of medical attention, and inadequate nutrition. Truly, preaching there is a continuation of Jesus' ministry as outlined in Luke 4:18. With the coming of the gospel, people with broken spirits have been set free to build a better society.

ANOTHER TIME, Rae went to M'lang to teach a mission study. At the conclusion, the ladies of the Woman's Missionary Union presented her a gift (material for a Filipino dress) and explained how they were able to save the money for it. They said they had been taught that the tithe belongs to the Lord; therefore, they do not use the tithe for special projects. Instead, they remove one spoonful of rice each time before cooking and save the spoonsful until the end of the month, when they collect

the rice and sell it. This money is what they spend for special projects.

Needless to say, Rae highly treasures their gift, and they caused her to reevaluate her own stewardship.



Urban L. Green Joinkrama, Nigeria

Python's Eating of Chicken Dramatizes Pagan Beliefs

DID A "man's god" ever cat your dinner? This is what happened to me at Nembe, a large village in the heart of

the julu worship region.

The mission there asked me to come and preach for a revival. When I arrived the members presented me the traditional gift to preachers: a live chicken. We staked the rooster at the back door. That evening, when we returned from the service, a big python was squeezing the chicken to death.

Allen, my helper, wanted to kill the snake. The village people wouldn't let him, exclaiming: "It is our god! It is our god!" So we stood there and watched that python swallow my chicken. The next morning the snake had crawled away.

Each day we held services both in the church and on the "streets." Half-drunk juju men danced and chanted at my feet as I tried to preach the gospel. How I wished for the power Paul had when he cast out the evil spirit from the girl at Thyatira! But their very mockery helped many to decide for Christ.

All night the juju people were dancing, chanting, shouting, and drinking by the house in which I stayed. Their "twist" kept me awake most of the nights, but I caught a few minutes of sleep in the afternoons and survived the two weeks in good order.

God's spirit was certainly at work during the services. Seventy-nine persons came forward seeking Christ in one meeting alone. The dedicated young pastor has a great challenge in leading them to a true understanding of God's

grace and Christian living.

Juju "burnings" were very meaningful to the new converts. We held two in the church, one in a home, and one in the street. People brought their jujus to be burnt in the fire. It is amazing what they had worshiped as gods. Some brought little black goatskin bags filled with grass, leaves, roots, or palm nuts. These supposedly had protected the wearer from harm, given good health, guaranteed many children, assured a faithful husband, or done whatever the priest had been paid to make it do. Others brought grass or bushes they had kept over their doors to keep out the spirit of death. Some dug up half-buried bottles from their doorways. All kinds of things were brought from under beds. These burnings seemed fitting experiences for people who had broken from their old pagan religion to a new life in Christ.

I've asked myself many times, "Why can people hold to such superstitious beliefs?" I am not sure I have even a part of the answer. I will express some of my thinking

at the moment:

Women turn to juju out of deep fear. Life is hard. Family responsibilities are a burden. Death takes a large

percentage of their babies. Medical help is often several days' journey by canoe. In desperation they turn to anything. Juju priests are there to offer false hope.

If the women fail to produce children, their husbands will east them aside. Out of a deep sense of the need to reproduce and therefore hold some of the attention of their men, they turn to juju. The priests say they can help,

for a price.

Tropical sickness comes to most of the women. Fearing death, as all non-Christians should, they turn to anything offering hope. Juju is the only religion many of them know. Because of deep-rooted fears based upon these and other needs of life, they turn to the old pagan practices of their forefathers.

Some of the men worship juju for the same reasons. I feel, however, that many turn to juju because of the pleasures of the flesh connected with it. They gather daily to offer small drinks of rum or palm wine to juju at some "altar," and they themselves spend the rest of the day drinking. Loose sexual living associated with the worship also appeals to sinful men.

Some men contact juju to seek revenge or to do harm to their enemies. The priests help with the revenge. Other men seek protection from the dangers of travel in the bush or on the rivers. Many seek special blessings upon

their endeavors.

The juju priests gain much worldy wealth and are a real power in any village. They drain what little money the people have into their own wicked hands.

Perplexed youths see the folly of such a pagan religion. They mock their half-drunk elders. Yet they know not where to turn. A few have found the true way of life through Christ. Others are seeking to know the way. Most are groping in darkness, hoping for something better than their elders but not finding it. Juju worship and its evil practices are a real challenge to the few Christian people of this delta region.



Emit O. Ray
Point Cumana, Trinidad

Accusation of Assassination Focuses Global Immaturity

I STOPPED still in amazed disbelief. Then the words came rushing over the fence at me again: "Yes, you—you killed Kennedy!" I finally discovered where they were coming from. A man in the road back of our house was shouting them at me.

As prudently as I could, I went to talk with him. He didn't know me, but he recognized that I was a white American. And, despite all press reports and television coverage, to quote *Time* magazine: "Many others insisted reading into the event [the assassination of President Kennedy] their own political passions."

This incident in Trinidad indicates the kind of world in which we live. It shows us that, whether we like it or not, we are all involved in missions. The missionary is no longer looked upon as just the representative of God but also of a nation, and that nation supports or destroys his work. No longer is it just what the missionary does on

the field that is important but what is done by every American: preacher, Woman's Missionary Union worker—and assassin.

Our world is striking blindly against those it feels are standing in its way. Some of what it does appears to be meaningless, foolish, and rash—like a child who throws a tantrum because he is helpless to do more. Recently a group of teen-agers hijacked a Venezuelan airliner and forced the pilot to land here in Trinidad. The reason? To protest against upcoming elections.

This is a restive, eruptive, seeking world. Who will supply the answers to its questions: we Christians? Or

will it have to turn elsewhere?

In such a world we must not assume that we have a long time to carry on our mission work. It may be that in our generation every door will be closed. Even in Trinidad, a friendly country, it took us 10 months to get permanent permission for mission work.

Yet we approach this Easter with the awareness that Christ was born in a captive nation, suffered misunderstanding all his days, and died amid the jeers of his tormentors. This Christ, who arose victorious on the third day, will triumph at last. How? We cannot say. Perhaps other crosses yet must be raised against the sky. But triumph he will!



Darline Elliott Cali, Colombia

New Students at Seminary Are Fervent To Serve Christ

A GROUP of fine young people gathered in the chapel of International Baptist Theological Seminary in Cali for the beginning of a new school year. Some had university degrees; some had not even a high school education. But all had an ardent desire to learn more in order to answer God's call to propagate the gospel wherever he leads.

Among them were a couple who had sold all they possessed to be able to attend the seminary without benefit of a scholarship, for they were not members of a Baptist church but belonged to another group. However, they were of Baptist conviction, and soon after they arrived in Cali they were submerged in baptism by the Honduran student pastor of Cali's Zion Baptist Church. Upon his arrival from Ecuador, the young engineer was offered a position paying 4,000 perox (about \$500) a month, but he refused because he and his wife had come to the seminary to prepare for the ministry, not to make money.

A young Colombian related in chapel that more than once as a teen-age boy he had been in jail, before the Lord had transformed his life. What this man lacks in educational background he has in enthusiasm and religious fervor. He has not missed an opportunity to preach the gospel since he arrived from the interior. He has been preaching three times each Sunday, one of them in the pueblo of Tiple where 75 to 90 black-skinned people crowd into a tiny mission house.

A young woman of First Baptist Church in Cali had cared enough to go to Tiple and witness to them one by one, selling Bibles, winning some of them to the Lord,

and bringing them to meetings to learn more of God's Word. Now her prayer is that this congregation will become an active Baptist church. She, too, is studying in the seminary in order to serve her Lord more effectively.

Is it any wonder that we missionaries are so grateful for the opportunity of working with students such as these? If there were time and space I could tell a similar story about each of our 35 students.



Britt E. Towery, Jr. Kaohsiung, Taiwan

Hard-To-Win Hakkas Offer Prime Evangelism Challenge

HAKKA-SPEAKING Chinese number only about one million on Taiwan. Noted for their endurance, the harder the job the more they like it. Hakka means "guest settler" and was a name given them when they moved from North China to the southern areas hundreds of years ago. They have always been a close-knit group, and usually they remain in towns and villages with their own people. Mission groups, other than Roman Catholics, have on the whole failed to go to these people of Taiwan. Even the Chinese themselves speak of the Hakkas as the hardest to win to Christ.

Last year the Taiwan Baptist Mission voted for my wife Jody and me to enter this field of service. I have begun the study of the Hakka dialect and, in addition to my work in Mandarin-Chinese, will begin this vital part of missions in Taiwan. It offers an unmatched evangelistic opportunity. Most Taiwanese towns have churches, but in Hakka towns and villages one seldom finds any Christian witness.

Our plan is to go from village to village, showing films on the life of Christ and the Bible to draw a crowd and then preaching and witnessing. Where there is no response, we will move on. Where there is, we will remain longer. Then we will begin weekly meetings in the home of one of the inquirers or converts.



Lewis M. Krause
Wiesloch, Germany

Faithful Baptists Limited By Facilities, Pastor Lack

THREE FAITHFUL families of the English-speaking Baptist church in Heidelberg lived in Benjamin Franklin Village at Mannheim, 12 miles and much traffic from Heidelberg. They needed a church closer to their homes. Making friends with a few other Baptists on the Mannheim base, they invited them to worship with them the first Sunday in December. I preached for them that month.

They secured a cold gymnasium for a temporary meeting place. It is not completely without heat, however,

and we are reasonably comfortable wearing boots, gloves, and overcoats. The children's Sunday school class meets in a stage room and the Juniors in a foyer. All others meet in the gym. Each mother's warm lap serves the Nursery children.

On Jan. 12 an enthusiastic group of 53 worshiped there. The temperature was low but the spirit was warm. They had fellowship around the Lord's table for the first time as Heidleberg's pastor, Frank Newton, served them. They also received a new member. Seldom is an invitation extended from the pulpit without response from the pews.

The Mannheim mission has only two limitations: no meeting place and no pastor. Perhaps in the near future the Lord will lead its members to a vacant theater, an abandoned church, or a dilapidated ballroom in some old hotel. With brushes, mops, paint, and nails these determined Christians will transform the place into an adequate house of worship.

The other handicap is more serious. Few pastors are willing to leave a comfortable situation in the United States for Mannheim. If a man comes, perhaps the small group cannot pay enough to support his family. (One church has to pay \$400 each month to rent a meeting place.) Therefore, they may have to grow with only the leadership of a consecrated layman in the congregation and occasional help from James G. Stertz, the other Foreign Mission Board representative in Germany, or myself.

This is the story of many of our 20 English-speaking congregations here. Half of them today do not have pastors.



Eric H. Clark Kisumu, Kenya

Job Dearth Brings Poverty, Disease, and Related Evils

THE GREAT, foreboding shadow over Kenya is unemployment. Only 7 percent of the employable population has work. The rest just exists on an unbelievable subsistence level and often in degrading, abject poverty. Government leaders know that only aid and financial investment from the world can save them, together with the expatriates' skills and know-how. The agonizing problem is how to get this across to impatient, almost illiterate people.

The average inhabitant's disillusionment, disenchantment, and frustration grows daily. Promises that were often given before independence by minor politicians, lacking knowledge and integrity, are rebounding upon the leaders with frightful intensity and painful repercussions. One cannot help feeling a constant concern for these African leaders, most of them dedicated men seeking with real consecration and zeal to provide a better way of life for their people.

But there is no easy and quick solution. Only patience, hard work, and stability can provide better conditions for a people, once few, who have now multiplied to the point where land alone can provide no answer. Industrialization can only be slow in coming.

Today thousands of unemployed youths are roaming the countryside or streets of the towns. Most have never enjoyed the dignity and blessing of work. Over 50 percent of Kenya's population is under 21 years of age. These young people are the result of better medical facilities provided by the past colonial government. They have perhaps received some schooling.

But the family shamba can no longer sustain them, and they face a bleak, grim, hungry future. At best, they will have a precarious living from the charity of friends and relatives whose standards of living are thereby depressed further. At worst, they will follow the beckoning finger of crime and eventually end up as enemies of society.

What can they do?

Yet, back on the native shamba life is far from rosy. The majority live in huts that, although providing adequate shelter during dry weather, often become damp, infested hovels when the rains arrive. These people not only have no gas, electricity, or safe water, but often no water or even the means of building a fire. For some, water has to be fetched for miles. They have no sewerage of any kind.

In many cases the children die of mainutrition, malaria, blackwater fever, pneumonia, tubercular infections, elephantiasis, and perhaps Hansen's disease. The women often die of septicemia and, contrary to general belief, childbirth. And when and if they reach old age, they will be most fortunate if they are not twisted or bent with arthritis infections. In low-lying country all have their energies sapped by bilharzia, a universal plague in these

arcas.

No wonder our hearts go out to this country's leaders, and indeed to all men of good will who are seeking a way out of this seemingly eternal morass that must at times become a black pit of despair. There are no real villains responsible for this plight, unless it be those who. somewhere in the mists of antiquity, lost their vision of the true God and the progressive enlightenment he gave to those able to listen and obey. Scapegoats are plentiful, but Africa has suffered without respite from the begining of time.

No doubt we are all guilty. Isolating ourselves by our selfishness and preoccupation with ourselves, we have declined the call and, as in the parable of the rich man and Lazarus, have been blind to the presence of the

beggar at our gate.

Yet, much has been done in the last few years and, if patience and fortitude prevail, much more will be done. A middle class, both in the cities and on the land, is growing. Much aid is coming from the old colonial power and from Europe and America. Tremendous feats have been accomplished by world missions in the last 70 years, and much more is planned.

In some measure, we as missionaries face somewhat the same problems as the governmental leaders. A great task lies ahead in bringing not only salvation through Jesus Christ but also security to people devoid of and mocked by a lack of any material benefit in life and the majority of its necessities. Yet, this is being accomplished, and we in the Kisumu area are constantly amazed by the

blessings we see.

Our churches go from strength to strength, and almost daily others are added. We now have more than 1,000 baptized members despite the churches' six-month probation period. Some of our churches have become either

fully or almost self-supporting. We have a tremendous rural building program under way, with some communities providing 50 percent of their cost and some 100 percent. Our people have no lack of stability, and we feel that wherever the gospel takes root it will add to the

country's total stability.

In the meantime, everyone back home can play his part by praying for Kenya's leaders, for the people—including the Asian and Arab minorities who are fearful of their future—and for the cause of the gospel wherever it may be preached. Let us at this time in man's history follow in the footsteps of the Master who, as the man of Galilce and in a similar situation, "went about doing good."



Ronald W. Fuller Hong Kong

College, Planning Growth, Lacks Grads for Seminary

THE SITE for Hong Kong Baptist College is completed after an expenditure of about \$275,000 (U.S. dollar equivalent). The first step of the master plan is before the Public Works Department. The first building will cost about \$500,000, of which we have \$350,000 in sight. Our churches, under the guidance of the college's fund-raising committee, are engaged in an effort to raise about \$125,-000 in Hong Kong.

Baptist College is not subsidized by government grants, so the friends of free education need to rally around it and give for the operating expenses. Pre-college schools here are able to show a net profit, so the need for churches and individuals to heavily subsidize higher education is

a new experience.

The college's enrolment this year is about 900, and approximately 100 of the students are members of Baptist churches. More than 200 of our graduates are taking advanced studies in America and other parts of the world. But the college has not sent a sufficient number of graduates to Hong Kong Baptist Theological Seminary for training as pastors and other Christian leaders. I have hoped that out of a graduating class of about 100 each year at least five would come to the seminary, but some years not even one has come.

Last year the seminary graduated five students, but only three were available for pastorates. This number did not fill the vacancies, so we had no leaders with whom to project an advance program of opening new chapels (missions). Hong Kong's 15,000 Baptists, with more than 40 missionaries, were able to begin only one new chapel in 1963, and that was about 17 miles in the country near the border of Red China.

This lack of forward momentum in new chapel promotion is a source of real regret and sorrow to me. The main causes are strict governmental controls over religious institutions, the limited land area, and the dearth of seminary-trained leaders. If the graduates who have left us to study in America would come back, we could begin 15 new chapels. Unless a God-sent revival of youth dedication comes to Hong Kong, our advance will come to a grinding halt.

THANKS!

from a missionary family in Japan to members of First Baptist Church in Yazoo City. Miss.

Dear Friends and Co-laborers in Christ:

We are at home again in our lovely, Lottie Moon Christmas Offering house in Yahata, Japan. Along with setting up housekeeping here once more, we constantly have fond memories of our furlough home in Yazoo City and of the many wonderful friends we learned to love during the year. We thank you for the opportunity you gave us of living in your city and sharing in your church life.

It seems much like a dream that came true. In January, 1962, as we were waiting for the birth of Bobby, our fifth child, we were also quite concerned about a home for furlough. We had not been able to stir up much excitement about furlough because of the difficult problem we knew awaited us in finding suitable housing for a family with five children. Since our children would be in America for only one year out of six, we hoped for a home and community that would give them the best possible impression of America and of the Baptist people.

We were also concerned about furnishing a home for seven people during the brief period of a furlough year. Often missionaries find that they have to spend large sums of money for furniture, or else get along with inadequate furnishings.

Your letter came just a few days before Bobby was born. Gena had already gone to Kyoto to be near Japan Baptist Hospital. To me as I read it, and to Gena as she listened over the phone, it seemed as though God were saying to us: "Trust me. I will care for you." In a completely unexpected way, a letter had come from you asking: "We would like to provide and furnish a home for you during your furlough year. Are you interested?"

How wonderful it was from that day on not to worry about where we would live, about furniture, about finding a good school—about many other problems. Then every letter that came from you concerning the house, the community, the school, and the church convinced us more that our furlough year would be among people who loved the Lord, their church, and us. We still have the letter from a Training Union which said: "We know that you will be happy here because we have the best church in the Southern Baptist Convention, friendliest community in the state and the liveliest bunch of fifteen year olds to be found any-

where." We found it to be so.

We shall never forget the first day we arrived in Yazoo City. We went to the house and we knew as soon as we entered that much love and concern for our welfare had gone into preparing your home for furloughing missionaries. It has been said that it takes more than a house to make a home. We felt that it already was a home before we moved in.

During the months that followed we came to know and experience many of the things that made it more than a house. Your love and concern for world missions was thrilling. The amount and spirit of your giving through the Cooperative Program—your prayer and study and giving during the special state, home, and foreign mission weeks—your interest in Nigeria, Japan, and Montana—your new mission in Yazoo City, with the building already furnished by the church—your concern for the Lord's work and workers around the world: these had gone into making it a home even before the missionary family arrived. You were indeed a blessing to us, and we rejoice to know that year by year other missionary families from around the world will be blessed by your love and missionary concern.

We are back in Japan now, but we have brought much of you with us. Our appreciation for the local church's place in world missions is greater than ever. Our consciousness of the bonds of love that tie Baptists around the world together in Christ is deeper because we experienced your love. Our concern for Japan is greater because we experienced your concern for the world. Thank you for inviting us to spend our year in your missionary home, in your church, and in your hearts.

With love and appreciation and thanksgiving for you, we pray that other churches throughout the Southern Baptist Convention will make the same kind of opportunity available for missionaries on furlough. Close contact during a year with truly missionary-minded churches is greatly needed by missionaries who spend much of their lives outside of America. Thank you again for fulfilling that need in our lives.

Your fellow workers in Christ Jesus,

The Calcotes—Ralph, Gena, Stuart, Cherryl, Nancy, Janet, and Bobby

The Calcote family enjoy the lawn in front of their three-bedroom furlough home in Yazoo City, Mississippi.



IN MEMORIAM



Hallie Garrett Neal

Born Pocahontas, Tennessee April 9, 1874

Died Corinth, Mississippi February 9, 1964

Hallie Garrett NEAL, a medical doctor, served with her husband as a Southern Baptist representative in Mexico for 38 years.

The third of five children born to George Washington and Elizabeth Jane Garrett, she was led to Christ by her mother at the age of eight. Two years later she was baptized in Union Baptist Church, near Chalybeate, Miss. She attended Iuca (Miss.) Normal Institute and Southwestern Baptist (now Union) University in Jackson, Tenn., where she received the Bachelor of Arts degree in 1900 and completed one year of premedical work. She then studied for two years at Woman's Medical College in Baltimore, Md., and a year and a half at Illinois Medical College in Chicago, where she received her Doctor of Medicine degree in 1904. After internship in Chicago she practiced at Corinth, Miss., the first woman physician in the northern area of that state.

Dr. Garrett and her fiancé, Charles L. Neal, were appointed to Mexico by the Foreign Mission Board on August 20, 1907, a month before their marriage. By Christmas they were at León, Guanajuato, studying the Spanish language for five hours each morning and helping in a mission printing plant during the afternoons. She also began a medical practice and assisted her husband in evangelistic work at nearby mission points.

In August, 1909, the Neals moved to Toluca, in the state of México, where he directed two boarding schools for boys and girls. She was the school accountant, taught classes, and practiced medicine. Dr. Neal soon encountered fanatical resistance, not only because she was an evangelical Christian but also because she assumed a professional role as a woman. After assisting another American surgeon in an operation during which the patient died, both doctors were arrested and jailed—he on a charge of murder and she as an accomplice. She was soon cleared and released, but the suspicion and prejudice continued.

The Neals moved in 1911 to Guadalajara, Jalisco, where he began a pastorate, and she operated the clinic of a doctor on furlough. A revolution interrupted their return trip to Toluca in 1913, forcing them to live for nearly six months at Morelia, Michoacán.

Again in Toluca, Dr. Neal opened a clinic and worked

as a volunteer in a Red Cross hospital, treating wounded soldiers. Soon she was their favorite doctor because of her gentleness. As their acclaim of her spread, her practice rapidly expanded to thousands of patients a year. She was at last vindicated and recognized for her professional ability as a woman.

The Mexican Government closed the schools at Toluca in 1916, but Dr. Neal continued her medical work and Mr. Neal became director of field work in six states. In 1926 the Government ordered the clinic closed, and the couple took a long-awaited furlough in the United States. During the several years that her husband had served as treasurer of the South Mexican Mission (organization of Southern Baptist representatives) and as statistical secretary of the National Baptist Convention of Mexico, she had done the bookkeeping, making it possible for him to give more of his time and energy to evangelism, school administration, and other field tasks.

Returning to Mexico in 1928, they joined the staff of Instituto Fronterizo de Estudios Superiores (Frontier Institute of Higher Studies), at Saltillo, Coahuila. He taught and trained preachers, and she conducted classes for their wives and other women preparing for evangelistic work.

Opposition from the Government forced relocation of the school four times within eight years. The Neals made three moves back and forth between Saltillo and Monterrey, Nuevo León. Then a campus was established in 1936 at San Antonio, Tex., and the name was changed to Mexican Baptist Theological Seminary. The school is now in Torreón, Coahuila.

During their first few months in Mexico the Neals had discovered that the high altitudes and cool temperatures at León were hazardous to Dr. Neal's health. Conditions were more favorable at Toluca and Guadalajara. She also had a chronic ailment and had to interrupt her service several times for recuperation, both in a different climate of Mexico and in the U.S.

When the seminary moved to San Antonio the Neals established residence there. She was not well enough to accompany him on his field trips, particularly after he was made director for the entire Mexico field and had to travel great distances. His field was divided in 1939, and they moved to Laredo, Tex., his base for coordinating Baptist activities in the northern Mexican states. Dr. Neal's health, however, necessitated their return to San Antonio a year later. Remaining until February, 1943, they moved to Torreón, where they remained for almost a year.

When the Neals retired in 1945 they were again in San Antonio, working with Latin Americans and serving as active members in Calvary Baptist Mexican Church. In 1960 they moved to Corinth, Miss., where she had first practiced medicine and where relatives are living.

Dr. Neal was awarded the Doctor of Science degree in 1957 by Union University, the first woman to whom the school had granted such an honor.

Her survivors include a brother, Lloyd F. Garrett, and a sister, Mrs. Hugh E. Ray, Sr., both of Corinth. Mr. Neal died at Corinth on March 7, 1963.

SPECIAL PROJECT NURSES (February employment)

McWiorter, Ava Nell, La., Gaza (Bap. Hosp., Gaza, via Egypt).

Scott, Dorothy Ruth (Dot), Ala., Tanganyika (604 Windsor Ctt., Dothan,

ADDRESS CHANGES Arrivals from the Field

Ala.).

GREGORY, Rev. & Mrs. L. Laverne (Costa Rica), 12-16 N. Green St., Kirksville, Mo.

JACKSON, Alma (S. Brazil), c/o H. J. Jackson, 103 E. 7th St., Irving, Tex. McMurray, Rev. & Mrs. J. D. (Uruguay), 716 N. Union, Shawnee, Okla.

Moore, Dr. & Mrs. R. Cecil, emeritus (Chile), 10102 Willow Grove Dr., Houston, Tex. 77035

WRIGHT, Lucy B. (Korea), 113 Grove Rd., Greenville, S.C.

Departures to the Field

KNEISEL, Rev. & Mrs. Harvey J., Jr., Box 28, Georgetown, British Guiana. McWitorter, Ava Nell, Bap. Hosp., Gaza, via Egypt.

Poovey, Rev. & Mrs. Harry E., Box 427, Taipei, Taiwan, Rep. of China. Popp, Violet, Bap. Hosp., Ajloun, Jordan. Spencer, Mr. & Mrs. Harold E., 1154 M. H. del Pilar, Manila, Philippines. YANCEY, Mary Ellen, Box 13, Ede, Nigeria.

On the Field

ANDREWS, Rev. & Mrs. William P., Casilla 66-A, Osorno, Chile.

BENNETT, Rev. & Mrs. E. Preston, Nakashima 8 Jo, 1-chome, Oita City, Japan.

CONGDON, Rev. & Mrs. Wilfred H., Box 16, Oshogbo, Nigeria.

FOSTER, Rev. & Mrs. James A., Box 134, Baguio, Philippines.

FRAY, Rev. & Mrs. Marion G., Jr., Sessami Bap. Mission, Gokwe, So. Rhodesia.

GRIGGS, Rev. & Mrs. John P., Box 446, Ft. Victoria, So. Rhodesia.

HAWKINS, Mr. & Mrs. Fred L., Jr., Caixa Postal 200, Tupii, São Paulo, Brazil.

HOOTEN, Rev. & Mrs. Jimmie D., Poste Restante Mbale, Uganda.

PENNELL, Rev. & Mrs. Wayne A., Djl. Dr. Sutomo 22, Jogjakarta, Indonesia. RIDDELL, Rev. & Mrs. Gerald F., Correo Central, Punta Arenas, Chile.

SCHMIDT, Rev. & Mrs. Sidney P., 1 F Tanjong Tokong, Penang, Malaysia. SHARPLEY, Rev. & Mrs. Dan N., Caixa

Postal 1584, Pôrto Alegre, Rio Grando do Sul, Brazil.

SPURGEON, Rev. & Mrs. Harlan E., 43-1 University Rd., Tainan, Taiwan, Rep. of China.

United States

BAGBY, Frances (Mrs. T. C.), emeritus (S. Brazil), 365 Ridgemont, El Paso, Tex. 79912

CRABB, Rev. & Mrs. Stanloy, Jr. (Italy), 1965 Norris Pl., Louisville, Ky. 40205 Evans, Rev. & Mrs. Charles E. (Kenya), 609 5th St., Corbin, Ky.

FOWLER, Rov. & Mrs. Roy A. (N. Brazil), 166 Glenwood Dr., Paducah, Ky.

GLASS, Dr. W. B., emeritus (China), Chamberlayne Home for the Aged, 2910 Chamberlayne Ave., Richmond, Va. 23222

HARDY, Rev. & Mrs. Clemmic D., emeritus (Equatorial Brazil), 3208 Colcord Ave., Waco, Tex.

HICKMAN, Rev. & Mrs. William A., Jr.

(Paraguay), 4107 Dublin Ave., Orlando, Fla.

Key, Rev. & Mrs. Jerry S. (S. Brazil), 4622 Frazier, Ft. Worth, Tex. 76115 PARKS, Dr. & Mrs. R. Keith (Indonesia), 3405 Monument Ave., Richmond, Va. 23221

REDMON, Rev. & Mrs. Donald H. (appointed to Uruguay), c/o C. H. Redmon, 322 College Ave., Panama City, Fla.

WIGINTON, Rev. & Mrs. Travis E. (Korca), Bap. Student Union, 435 W. Boyd, Norman, Okia.

U.S. Permanent Address

Please make these changes in your Missionary Album. For current mailing addresses consult Directory of Missionary Personnel and other listings on these pages.

COZZENS, Katherine (S. Brazil), 4429 Cole St., Ft. Worth, Tex.

Moore, Dr. & Mrs. R. Cecil, emeritus (Chile), 10102 Willow Grove Dr., Houston, Tex. 77035

PLUNK, Rov. & Mrs. Mell R. (Jamaica), 10318 Libby Ln., Dallas, Tex. 75228

BIRTHS

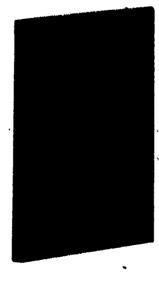
DUBBERLY, James Michael, son of Rev. & Mrs. T. Eugene Dubberly (Uruguay), Feb. 6.

MK Choir Making Music in Colombia

A choir of MK's (missionary kids) directed by Mrs. Donald L. Orr sang during the annual meeting recently of the Colombian Baptist Mission, the Southern Baptist organization of missionaries in Colombia, S. A.



LOREN C. TURNAGE



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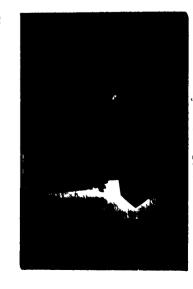
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THE COMMISSION

NATIONS, Jeffrey Kevin, son of Dr. & Mrs. Archie L. Nations (Japan), Jan. 24.

ROBERTS, Rachel Jene, daughter of Rev. & Mrs. Will J Roberts (Kenya), Feb. 7.

DEATHS

ALBRITTON, Mrs. W. R., mother of Maudie (Mrs. J. Wilson) Fielder, emeritus (China), & grandmother of L. Gerald Fielder (Japan) & Florence (Mrs. L. G., Jr.) McKinney (Hong Kong), Jan. 8, San Angelo, Tex.

BRADLEY, J. H., brother of Blanche Bradley, emeritus (China), Feb. 8, Savan-

nah, Ga.

GOODWIN, J. G., Sr., father of Rev. J. G. Goodwin, Jr. (Korea), Feb. 11, Durham, N.C.

NEAL, Dr. Hallie G. (Mrs. C. L.), emeritus (Mexico), Feb. 9, Corinth, Miss.

SERIGIT, B. S., father of Gerald Ben Seright (Equatorial Brazil), Feb. 6, Lawton, Okla.

MARRIAGES

STOVER, Helen, daughter of Dr. & Mrs. Sherrod S. Stover (S. Brazil), to Tommy Boyett, Dec. 22, Dallas, Tex.

WELMAKER, Ben H., Jr., son of Dr. & Mrs. Ben H. Welmaker (Colombia), to Mary Beth Taylor, Feb. 1, Houston, Tex.

RETIREMENT

WELLS, Grace (Indonesia), Feb. 29.

Brown Receives Th.D. Degree

Nobel D. Brown (Nigeria) received the Doctor of Theology degree Jan. 30 from SBTS. The presentation was made by the faculty of Nigerian Baptist Theological Seminary in Ogbomosho.

Bausum's Son Awarded Ph.D.

Howard Thomas Bausum, son of Rev. & Mrs. Robert L. Bausum, emeritus (China-Taiwan), received the Doctor of Philosophy degree Jan. 27 at State University of Texas in Austin.

Langford Accepted, Ordained

Dr. C. Donald Langford (Hong Kong) was accepted Nov. 28 as a Fellow of the Royal College of Surgeons. On Dec. 1 he was ordained to the gospel ministry by First Baptist Church, New Orleans, La.

College Honors Spurgeon

Southwest Baptist College recently awarded the distinguished alumni award to Harlan E. Spurgeon (Taiwan). This is the highest honor given by the college.

NEWS

FOREIGN MISSION BOARD

12 Appointed; 1,806 Total Staff

The Foreign Mission Board appointed 12 missionaries at its meeting in March, bringing the active missionary staff to 1,806 as of March 12. These include 1,779 appointed workers and 27 missionary associates.

Among the missionary associates are two special project nurses employed in February: Miss Ava Nell McWhorter for Gaza and Miss Dorothy Scott for Tanganyika.

Former Missionary Succumbs

Miss Annie Genevieve Trainham, a former missionary to China, died Feb. 2 in Baltimore, Md. She was buried at Manassas, Va.

The Foreign Mission Board appointed her as a missionary nurse in October, 1935. Soon after entering language school in Peking, however, she began to be troubled by health problems and returned to the United States in late 1937. She resigned from overseas service in June, 1939.

She had become interested in China because of an aunt who was a Southern Baptist missionary there.

A native of Virginia, Miss Trainham was a graduate of the University of Richmond, and she received her nurse's training at Johns Hopkins University.

At the time of her death she was a member of University Baptist Church in Baltimore, where she was active in the Woman's Missionary Society.

Project Personnel Scheduled

Several Southern Baptists will take part in special projects overseas under sponsorship of the Foreign Mission Board and its Missions.

Already held in Jamaica this month were conferences on radio and television by Jerome B. Pillow, head of the department of Language Production and Station Clearance at the Southern Baptist Radio and Television Commission in Fort Worth, Tex. He also helped the Jamaica Baptist Union organize a communications committee.

James C. Austin, director of en-

dowment and capital giving promotion for the Southern Baptist Stewardship Commission in Nashville, Tenn., will conduct 13 regional conferences on stewardship in Jamaica during April. He will work with the Jamaica Baptist Union and with Southern Baptist Fraternal Representatives Dottson L. Mills and Mell R. Plunk.

In Trinidad, a Bible study and stewardship campaign will take place in April, with participants including: Forrest H. Siler, pastor of Immanuel Baptist Church in Wichita, Kan.; J. Grover Scales, assistant pastor of First Baptist Church in Shawnee, Okla.; Gene Medaris, a pastor in Gillette, Wyo.; Wendell L. Page, pastor of First Baptist Church in Afton, Okla.; and James W. Newman, pastor of English-speaking Faith Baptist Church in Maracaibo, Venezuela. One

Also in April, an evangelism campaign will be conducted on Corn Islands, Nicaragua, by Thomas L. Neely, president of North Greenville Junior College at Tigerville, S.C. The effort is sponsored by the Bahamas Baptist Mission.

of the men will also lead a steward-

ship campaign in British Guiana.

Sunday School Board executives from Nashville will go to Hong Kong in September to continue making plans for an Orient-wide Sunday school enlargement campaign in 1966. W. L. Howse, director of the Education Division, and A. V. Washburn, secretary of the Sunday School Department, took part in initial planning meetings last November.

Two professors at Southwestern Baptist Theological Seminary in Fort Worth will teach at Arab Baptist Theological Seminary at Beirut, Lebanon. Franklin M. Segler, professor of pastoral ministry, will teach during the 1964-65 school year, and R. Othal Feather, professor of educational administration, will serve during the spring term in 1965.

BRAZIL

1965 Evangelism Effort Set

The Brazilian Baptist Convention has approved plans for a national evangelistic campaign in 1965, ex-

Dock Chief Becomes a Pastor

Through 34 years on Prince George's Wharf in Nassau, John L. Nixon rose from stevedore to dock superintendent. Last August he left that well-paid post to begin a three-year course in the theological department of Bahamas Baptist Institute in Nassau and to be pastor of a small Baptist church in Fox Hill—without salary, at least for now.

"They're such good people at that little church," said the big, gentle man in his 50's. "I've come to love them. And they need a pastor. There are two things that I want: to be worthy of the trust they put in me and to be pleasing to God."

Nixon was ordained in September. For the previous year and a half he had given leadership to the pastorless Fox Hill church, devoting all his spare time from the dock. Throughout his years in stevedoring he had spent his leisure hours working with young people's groups, teaching Sunday school, directing choirs, preaching, and attending evening classes for church workers at Baptist Institute. He said the thought of being a minister has been in his mind for many years.

"It's not easy, you know, going back to school after 40 years," he commented. "And giving up a good job—you know, you have to think, the cost of living being what it is. But there was this need at the little church, and I felt like now was God's time."

About his decision to take no pay, Nixon said: "I want to make it on my own until we get things going."

Mrs. Nixon has been a "tower of strength" in his lay Christian work and in his move to the ministry. To help, she runs a family book store.

pected to reach every Baptist church in Brazil. Messengers took this step at their recent session in Recife.

Convention President Rubens Lopes was elected chairman of the campaign steering committee, with Missionary H. Earl Peacock executive secretary and treasurer.

The general theme is "Christ, the Only Hope."

Lopes first presented the campaign idea during an all-Brazil Mission conference last May. It was endorsed by the three Southern Baptist Missions (organizations of missionaries) in the country, the Brazilian Convention's home and foreign mission boards, and most of the state Baptist conventions.

Plans call for 1964 to be a year of preparation, with evangelistic conferences in every state late in the year. The 1965 campaign will run during March, April, and May.

"Because of the tremendous size of Brazil and the limited number of preachers, the country will be divided into zones, with all the churches in a given zone having their evangelistic campaigns simultaneously," said Missionary H. Barry Mitchell.

The Convention also accepted an 1,800-acre farm in the state of São Paulo, on which it plans to develop a national Baptist encampment. Called the Palma Evangelistic Co-operative,

it was begun in 1921 by a group of Latvian Baptist immigrants, but the number of sharers had decreased to 48. Wanting to see their property continue as an influence for the gospel, they offered it to the Convention.

This year's meeting of Brazilian Baptists drew the second-largest number of messengers in the Convention's history, Mitchell said, with 1,147 representing 365 churches throughout the nation. They reelected Lopes president and João F. Soren first vice-president, Missionary David Mein second vice-president, and Pastor Nilson Fanini third vice-president.

Soren is also president of the Baptist World Alliance.

The Convention's 1965 meeting will be next January in Rio de Janeiro.

CHILE

Tent Campaigns Are Planned

Evangelistic campaigns will be held in tents this year throughout Chile, announced Missionary Evan F. Holmes, secretary of evangelism for the Chilean Baptist Convention.

The dates are March 18-29, April 13-26, May 11-24, June 8-21, Aug. 31-Sept. 13, Oct. 5-11 and 18-25, and Nov. 9-22.

Penitent Baptists Ask Accord

Members of the Baptist church in Münster last fall sent a letter to presidents of the Southern Baptist Convention and Baptist World Alliance deploring racial prejudice, especially in churches. It began with a confession of guilt for Nazi crimes.

"It is terrible for an awakened Christian to look into the faces of people who were persecuted and even killed by us," the letter said. "The reason was their different race and wild propaganda started by a group who considered themselves superior

"When we remember this past of our nation, which cost the lives of six million Jews, this part in which we as Christians were cowards, this awful past, when we stood on the side of the anti-Christian race philosophy and not on the side of Jesus, our conscience is still full of accusations against ourselves.

"Just because of this past we are hesitant to write to you, and yet we feel we should warn. We love you, Baptists in the United States. We have received so much good from you. You are our stronger brother. But wherever your churches, your leaders, your laymen stand on the side of hatred against a racial minority, we are no longer on your side but on the other."

The letter continued: "Many of our Baptist predecessors, men and women, were persecuted and killed for their faith, but we as Baptists have never caused others to become martyrs, have never persecuted others. Is it true, as newspapers report, that some of you have forgotten this genuine biblical tradition?

"As the world has become one, your actions, the good and the bad, have influence on our witness. We are still a small minority. But the old established churches have not much inner power left. God is giving us an open door. Please do not now blemish the name Baptist, but pioneer for the good, if only for the sake of world mission!"

The message concluded: "... Come, let us go this way into the future to gether, and help all the national and racial minorities become stronger and happier members in our churches and in the world mission which is awaiting us. What is the use of racially pure churches if they are against the Bible

against Christ, against the future?
"We, 170 members of a young
refugee church in Germany, greet you
in the name of our Lord and Saviour."
The letter was signed by Günter

Wieske, pastor of the Münster church. Wieske later wrote an article on the race conflict, published in *Die Gemeinde*, weekly paper of the Evangelical Free Church Union of Germany (Baptists and two smaller groups). Almost the entire issue was devoted to this problem. Rudolf Thaut, general secretary of the Union, also had an article entitled "American Baptists and the Race Struggles."

Among other writers, Lutheran Bishop Otto Dibelius of Berlin commented: "May God turn the hearts of men from violence to his freedom." (EUROPEAN BAPTIST PRESS SERVICE)

English-Tongue Church Starts

The English-language Baptist congregation in Mainz organized into Salem Baptist Church on Jan. 5 and voted to sponsor a mission at Kassel. They also welcomed five new members, two on profession of faith and three by transfer of membership.

Salem Church grew out of a mission begun in March, 1961, by Immanuel Baptist Church in Wiesbaden. The Kassel congregation will be known as Mountain View Baptist Mission.

Missionary Associate Donald H. Rose is the pastor of Salem.

GUATEMALA

Institute Begins Year with 15

Guatemalan Baptist Theological Institute opened its 1964 school year in February with 15 students, 10 in residence. In a service the first day of the term, students gave testimonies of vacation experiences.

Missionary A. Clark Scanlon is director of the school.

32 Baptized; Two Plan Mission

Bethany Baptist Church in Guatemala City baptized 32 persons Feb. 2, a week and a half after it celebrated its 18th anniversary. Pastor Luis E. Quilo conducted the service.

Among those baptized were Arturo Cuyun and his wife, who live in Antigua, 30 miles away. They have already made plans for Baptist services in their home. A short time ago when Guatemalan Baptists were pray-

ing for an open door in Antigua, Cuyun walked into the Baptist book store, seeking to renew contact with the man who had won him to Christ 12 years before. That man was Pastor Ouilo.

Though Bethany Baptist Church received help for its buildings, it has been self-supporting for several years, reported Mrs. A. Clark Scanlon, a missionary. Church members are meeting weekly to pray for revival, and the young women's class recently began a Saturday visitation program that promises growth, she said.

HONG KONG

150 Attend Social Work Meet

A church and social work conference, the first of its kind in Hong Kong, was held in February, with Hong Kong Baptist College's sociology and social work department as sponsor. Among more than 150 participants were pastors and other church leaders, educators, social workers, and college students.

Speakers were H. C. Au Yeung, professor at Hong Kong Baptist Theological Seminary, and S. H. Pang, executive secretary of the YMCA. Other features of the sessions included drama, film illustrations of social needs and ways of meeting them, and group discussions.

Miss Kathryn Bigham, acting chairman of the college's sponsoring department, coordinated arrangements.

ISRAEL

Church Organized in Ramah





Members at Keflavik Baptist Church

ICELAND

Church Founder Is Ordained

Aviation Storekeeper First Class Wallace Rice of the U.S. Navy, who started English-language Keflavik Baptist Church, was ordained to the ministry in January, a week before the church's second birthday. He had led the church as a lay preacher.

Two weeks after his ordination, Rice visited the Foreign Mission Board headquarters in Richmond, on his way from Iceland to a new assignment in California. He said he intends to further his education and to preach whenever he gets the opportunity.

It was a request for help from the Keflavik church that led the Board to assign a missionary couple to Iceland. Rev. and Mrs. R W Terry arrived in late December.

The Keflavik church was started Feb. 4, 1962, as a mission of Oakview Baptist Church in High Point, N.C., the home town of Rice and his wife. Twenty-three persons attended the first meeting. The church now has 51 members and 101 enrolled in Sunday school. Sixteen American servicemen and dependents have been baptized.

Rice said he believes the evangelistic work will reach the Icelanders when the missionaries learn the Icelandic language. Many of the people speak English but not enough to understand a sermon.

The Keflavik church recently sent \$45.90 as its first contribution to the Cooperative Program, Baptist Press reported. "It is the voted desire of the Keflavik Baptist Church . . . that 10 percent of their monthly income" go to it, wrote Joseph R. Thomas, church treasurer.

When Southern Baptist Representative James W. Smith moved to Nazareth in 1962, his first visitor was Mousa Hanna, who came to request that Baptist work be started in his village, Ramah. On Feb. 15, Baptists organized a church there with 13 members. Above, Hanna signs the church book with Pastor Fuad Sakhnini of the sponsoring Nazareth Baptist Church.

JAPAN

Seminary Graduates 20 Men

Twenty men received diplomas from the theological department of Seinan Gakuin, Baptist university in Fukuoka, at the annual graduation in February.

They represent all the four main islands of Japan. Ten are from Kyushu, which before World War II had the major work related to Southern Baptist missions in Japan, said Missionary Worth C. Grant.

The graduates also received their first permanent placements in the full-time ministry. Most are to engage in pioneer evangelistic work under the Japan Baptist Convention's Evangelism Division. A few have received calls from already established churches or missions.

They bring to 167 the number of full-time pastors in the Convention. Working with Japanese Baptists are 131 Southern Baptist missionaries.

LATIN AMERICA

Missionaries Discuss Thrust

In a February conference at Guadalajara, Mexico, 30 Southern Baptist missionaries discussed breakthroughs of Baptist advance in Latin America: increased lay leadership, new fields of mass evangelism, progress in student work, enlarged programs of pastor training, moves toward self-support by churches, and development of neighborhood Sunday schools.

The missionaries came from Guatemala, Honduras, Costa Rica, Mexico, and the Baptist Spanish Publishing House in El Paso, Tex., which form the north field of Southern Baptist work for Latin America.

In addition to nation-wide evangelistic campaigns, the mass evangelism openings include greater use of newspapers, radio, and television and wider distribution of literature. This is made possible by the lowering of legal and religious barriers, said Hubert N. (Ted) Lindwall, missionary to Guatemala.

Each missionary brought an original study paper to the conference, and the participants spent several hours a day discussing major topics.

James D. Crane, Foreign Mission Board representative for the north field, directed the conference. Assisting were Baker J. Cauthen, FMB executive secretary; Frank K. Means, secretary for Latin America; and the three other Latin America field representatives: Charles W. Bryan, central, Hoke Smith, Jr., south, and H. Victor Davis, Brazil.

Raiph A. Herring, director of the Southern Baptist Seminary Extension Department, led Bible study.

LIBERIA

President Praises Missions

"Any attempt to oust, underrate, or uproot missionary work and missionaries from this country would mean virtually uprooting the stability and progress of the nation," declared Liberian President William V. S. Tubman upon the retirement of Methodist Bishop Prince A. Taylor, Jr.

A copy of the President's address was sent to the Foreign Mission Board by Vice-President William R. Tolbert, Jr., who is also president of the Liberia Baptist Missionary and Educational Convention.

Tubman expressed his personal indebtedness to the Methodist Church's board of foreign missions. He never attended a public school but received his education at a Methodist mission school in Cape Palmas.

The President continued: "I am one who feels completely indebted to and appreciative of the great and invaluable services of the board of missions of the Methodist Episcopal Church and other foreign mission boards. I state with all of the emphasis at my command that we need now and will need them always in the future."

In his letter to the Board, Tolbert said Tubman's statement "represents the policy of government affecting not only Methodists but also all other missionary groups."

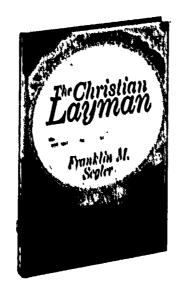
H. Cornell Goerner, FMB secretary for Africa, commented: "We have reason to believe that other national leaders in Africa share these sentiments and that our future service in many places is secure."

MEXICO

Evangelistic Campaigns Set

Baptists are planning evangelistic campaigns for the southern part of Mexico in November and for the northern part in April next year.

A "Revival of the Church" plan is being used for the months preceding and including the campaigns, said Southern Baptist Representative Ervin E. Hastey, promoter of evangelism



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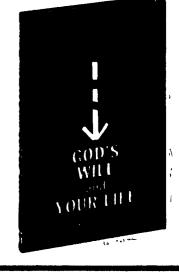
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for the National Baptist Convention of Mexico. Monthly emphases are designed to lead Baptists in examining themselves and their responsibilities toward Christ and their churches.

Other plans include evangelistic conferences, church officers' institutes, rallies, and coverage in newspapers and on radio and television.

The Foreign Mission Board is giving financial assistance.

PHILIPPINES

New Convention Plans School

The Luzon Baptist Convention is making plans to establish a Baptist high school at Balibago, Angeles, near Clark Air Force Base.

English-language Clark Field Baptist Church has offered use of its educational building for classrooms. It and other churches are raising funds for the proposed Luzon Baptist High School through contributions and pledges, reported Mrs. J. Earl Posey, Jr., a missionary at Baguio.

The Convention held its first annual meeting in November at Dagupan City, with 39 messengers and 135 visitors. Begun in 1959 with five churches, it now has 22 churches and 69 chapels and mission points, composed of four distinct dialect groups.

The meeting's keynote speaker, Evangelist Greg Tingson, challenged the Convention to extend its witness beyond the Philippines, Mrs. Posey reported. He expressed a strong conviction that Asia must be won by Asians, not by Americans.

"American missionaries," he said, "came to the Philippines to make missionaries of the Filipinos." He added: "If Asia must be won by the Asians, then when are we going to start?"

SPAIN

Court Upholds Church Right

MADRID (RNS)—A landmark case in Spain's legal history was reported here when the Supreme Court ruled against the Government and authorized a Protestant church in Valencia.

The high court held that the Government in 1961 had erred in barring the church.

Observers said the decision was of "the greatest importance" to Protes-

tants in predominantly Roman Catholic Spain. Some noted that the ruling could be another phase of a trend indicating more liberal treatment of Protestants.

The court's action quickly followed a report that the nation's Catholic hierarchy had approved a draft law that would give considerably more freedom to Protestants. The report said the first draft of the proposed law was endorsed in principle by the late Pope John XXIII in 1961. Observers said a revised draft, approved by the bishops, would be sent to the Vatican for study. Approval is expected.

The law, in preparation some seven years, was sponsored by Foreign Minister Fernando Maria Castiella y Maiz. It would define Protestants' legal position for the first time.

UNITED STATES

Spanish Magazine Launched

FORT WORTH (BP)—A new quarterly radio and television publication is being issued by the Southern Baptist Radio and Television Commission.

The 36-page magazine, Senales, is the Spanish-language counterpart of the monthly magazine The Beam. "Senales" means "signal" or "beam."

The publication's purpose is to extend the ministry of four Spanish radio and television programs produced for Latin American stations by the Radio-TV Commission.

Written and produced by staff members, the first issue was mailed to about 2,500 missionaries and list-eners in 15 countries.

Warning Issued on 'Prince'

Anyone approached by a person who claims to be sponsored by the Southern Baptist Foreign Mission Board should get in touch with the Board at once before giving him any funds or engaging him as a speaker for a church group, warned H. Cornell Goerner, the Board's secretary for Africa.

A young man has been traveling about the United States representing himself as an African prince on a scholarship program sponsored by the Board. He goes by various names and claims to be from either Angola, Mozambique, or Tanganyika. He says he was converted by one of several Baptist missionaries and had contact with Baptist work in Africa.

Southern Baptists have no work in Angola or Mozambique, and the Board is not sponsoring any student from Tanganyika, Goerner said.

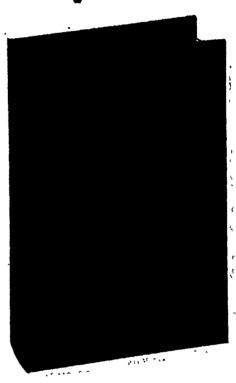
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The man's usual procedure is to run up a large bill in a hospital—he says he is suffering from kidney trouble—and then appeal to the hospital or to churches or individuals.

"Although he is not actually from Africa, he has evidently read about the three countries and can speak very convincingly and persuasively," Goerner commented.

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India—A World in Transition
By Beatrice Pitney Lamb
Praceer, 374 pages, \$6.50

In her introduction the author says this book is "an attempt to illustrate the inter-relationship of a number of different aspects of the Indian culture, of the total Indian environment." She deals with geography, climate, history, religion, social relations, education, governmental structure, economic conditions, and for-

cign policy. Realizing that many Western readers judge events involving India as if the nation had a Western background, Mrs. Lamb surveys its culture, history, politics, and society with great deal of detail. After background chapters on history before and after British rule, constitutional reform, and the nationalistic movement, she places the main emphasis on present developments and problems. She sees India on a bridge between Eastern and Western life. "The free world," the author says, "cannot afford to let the largest democracy in the world . . . fall into hostile hands."--G.G.

Africa

By Rhoda Hoff

Walck, Inc., 174 pages, \$3.75

This intriguing anthology tells the story of Africa from earliest times to the present in the words of 46 men who have touched the continent and helped make its history. From Herodotus and Strabo to Kenyatta and Nkrumah, they are allowed to speak for themselves.

Explorers, missionaries, adventurers, colonials, and African nationalists give their impressions of an area so vast and varied that what each says is true but distinctive from the rest. The result is an unusual insight into a complex which defies simplification and inspires respect.—C.G.

Christianity in Africa

By Cecil Northcott Westminster, 125 pages, \$2.95

Dr. Northcott, who for 15 years was a secretary of the London Missionary Society and is now editorial secretary of the Lutterworth Press in London, describes the changing face of Africa. He reviews the history of Christianity on that continent, assesses the strengths and weaknesses of the church in Africa today, and

outlines the challenges, dangers, and op-

He believes the Christian church, as

such, comes naturally to the Africaneven in the face of the challenges of Islam, racialism, and communism. The African, he says, is a creature who craves to belong and finds the Christian fellowship a congenial milicu. Moreover, the time is not far distant, he believes, when the African will make his own positive contributions to Christianity.

This small, easy-to-read book will help Christians to better understand the newspaper headlines and keep them from being too judgmental concerning a large segment of fellow human beings.—I.G.

Home Missien Study Series

"Fruits of Faith" is, the theme of the 1964 Home Mission Study Series, published by the Southern Baptist Home Mission Board. A Teacher's Guide for each book is available at 40¢."

Apegce

Edited by Kate Ellen Gruver 103 pages, 75¢

The Adult book takes its title from a word meaning "culmination" or "highest point" and relates the high points of home mission work in its various phases. Written by personnel of the Home Mission Board and edited by its book editor, the book clearly outlines the policy and strategy of the work in every avenue of service: language missions, the chaplaincy, pioneer missions, co-operative work with National Baptists, and city missions.

One of the book's strongest points is that emphasis is not on the appointed missionary, for the most part, but on the responsibility and opportunity of every Baptist in America to bear a direct witness for Christ,

Dorothy Pryor wrote the Teacher's Guide.—N.S.

Face Today's World

By Marjorie Moore Armstrong

72 pages, 75¢

With her usual fine talent for making the printed page come alive, the author of the book for Young People presents many phases of home mission work through the lives of youth involved.

The reader sees in the story of Japanese bride Masako Aycox a ministry to persons coming to live in America from countries overseas, experiences the change from illusion to understanding in a summer missionary's growth, comes face to face with the forcefulness of a personal witness who led a labor union boss to change his language, and watches the growth of a good will center in Gallup, N.M., where needs are met regardless of race or background. Finally, the reader walks beside Norman Cockrill into a Southern Baptist church in Manhattan and discovers a warmhearted welcome for the fellow away from home. All the stories are based on actual situations and experiences.

The author, a former managing editor of THE COMMISSION, also wrote the Teacher's Guide.—N.S.

The Gracious Adventurers

By Edith Limer Ledbetter

92 pages, 75¢

In this book for Intermediates, Chris Burley shares the summer missionary experiences of his sister Noelle and three of her fellow students through letters from them. Injured in an automobile accident and unable to serve as a summer missionary, Chris does his part by incorporating the letters from the four "adventurers" into a weekly newsletter, enabling them to share their activities.

The climax comes when Chris, on the road to recovery, gives himself to Christ's

The Teacher's Guide was written by Marjorie Rowden.—N.S.

James Robb, Pioncer

By Saxon Rowe Carver 75 pages, 50¢

Juniors will follow the experiences of construction worker James Henry Robb and learn how he and his family helped in pioneering new churches in the various towns and cities where he worked. Living in a trailer and moving from one construction job to another provided the dedicated Christian family excellent opportunities to carry their Christianity to areas that had few, if any, Baptist churches.

Margaret Sharp wrote the Teacher's Guide.—E.T.

Blue Flower

By Jacqueline Durham Pages unnumbered, 50¢

Blue Flower, the title of this book for Primaries, is the Indian name given to Miss Pauline Cammack, who before her retirement was a missionary to Indian and Spanish-speaking people in New Mexico.

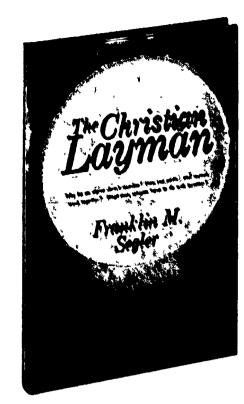
Pat, an Indian boy whose father is a missionary, goes with Miss Cammack to visit several mission churches, which increases his desire to make an offering to home missions. Back home again, he understands why the Indians called her Povi Tsawe—Blue Flower—because the name means "a happy heart."

The author also wrote the Teacher's

Guide.—A.B.S.



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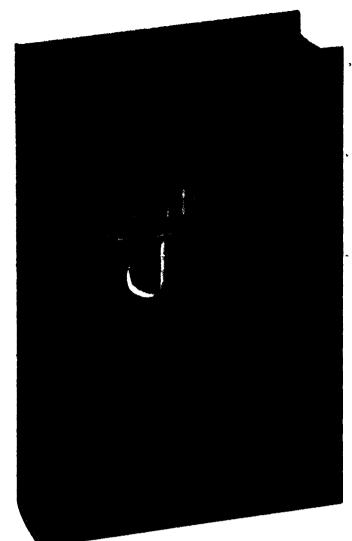
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