

Glorieta Baptist Assembly

(Foreign Missions Conference July 8-11)

You Can Visit **JAPAN**



1954 Foreign Division Graded Series
100-1000 (1000 booklets)



THE

Commission

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Fire sweeps through a wooden hut settlement of refugees in Hong Kong. Huts like these are scattered all over the Colony.

In this fire of September, 1955, two thousand persons were left homeless.

Hong Kong

Refugees

Call for Help

By James D. Belote

YESTERDAY a woman who has been sleeping on the streets with her little baby came and asked for help. Last night an old man who is a victim of tuberculosis, with no place to go and nowhere to sleep, asked for money enough to buy a bowl of rice.

Yesterday afternoon a family of six, living in a small room, asked if I could help them pay last month's rent—else they will be sleeping on the streets beginning Monday.

Yesterday morning I received a letter from a man telling of his three sick children. They are wasting away with disease. Will we be able to help them?

Another man, dressed in rags, came in the afternoon asking me to help him find a job. He hasn't had a decent meal in weeks.

A man, a woman, children, old people—refugees, refugees all—they come, and keep coming. They are calling for help!

THE COMMISSION

A man, a woman, children, old people — refugees, refugees all —

**they come, and keep coming. They need food, they need jobs,
they need homes, they need medicine. Will you help?**

According to official surveys, there are more than six hundred thousand refugees in Hong Kong at this time. Some of them have found work to support themselves and their families, but many of them have not been so fortunate.

Just this morning a Christian woman came with joy in her heart to thank us for finding a job for her son last week. For the past two years he has been living from hand to mouth. Now he will earn enough to buy his rice and have a place to sleep. Thousands more are still hopeless and helpless.

These refugees have flooded into the Colony of Hong Kong from China during the past five or six years. Though no official figures are given, we know that hundreds are still flocking across the border by day and by night, some on foot, some in small fishing sampans. They come, many of them, because their lives have been in danger; they have been starving and suffering in China.

Some of these refugees are already Christians. Most, however, have not yet believed, and many have never truly heard the gospel. Therefore, our responsibility for them is twofold. We must help give bread and milk for their bodies, and we must give them the Bread of life for their souls. In adversity their hearts have become softer, and they are eager to hear the message of Christ.

Sunday I baptized a man who had been imprisoned in China for two years. While in prison he thought about spiritual things. When set free, he made his way to Hong Kong, and in one of our mission chapels he heard the gospel. He accepted Christ as his Saviour and is now seeking to live for the Lord. God is working mightily these days as the gospel is preached among the refugees.

When these refugees come into the Colony, they sometimes live in large settlements where many wooden shacks and huts are crowded together. Now and then a disastrous fire breaks

out, and many are left without homes.

Two years ago at Christmas time a great fire broke out in the evening in a wooden hut area. Within four hours sixty thousand people were made homeless, forced to live out on the streets! Sixty thousand! It was as though more than half the people liv-

ing in Jackson, Mississippi, had lost their homes in a great fire in one night! Though two years have already passed since then and much has been done to help these fire victims, still many of them are living on the streets, with only cardboard shelters pulled
(Continued on next page)

Some refugees live in huts
such as this one made
from bits of rags.



This family, burned out of
their home, live on the
street in this shed made
from woven mats.
In the foreground,
incense is burned for
idol worship.



Hong Kong Refugees Call for Help *Continued*

around them at night to keep out rain and wind. The Hong Kong Government is doing all it can to relieve the situation; but, because of the large number of people involved, the problem has not yet been solved.

After one such fire recently, we found that twenty families from two of our Baptist churches had been completely burned out. Relief offerings were taken locally; and, with help from our people in America, one long building made of corrugated iron and plywood was put up to house these families. They are deeply grateful for this help. But your heart would be touched if you could see how crowded they are, with families of four to six people living in a space only ten feet wide by twelve feet long.

Many of the refugees are sick. The Hong Kong Baptist Clinic which opened in January is helping meet this need. But relief funds are needed to help these sick people receive proper treatment and necessary medicines from the clinic.

Disease seems to be everywhere in this overcrowded city, and many of the poor have no way whatsoever to pay for medicines or doctor's bills. Just recently a man came to me and, as his eyes filled with tears, told how relief help we had given had saved his life. He used this help to buy medicine prescribed by the doctor. Without it he could not have lived.

In the name of the Lord the Christians of Hong Kong are stretching out a helping hand to the needy. Every Sunday we have two offerings in the morning service at our Kowloon City Baptist Church. One is for the sup-

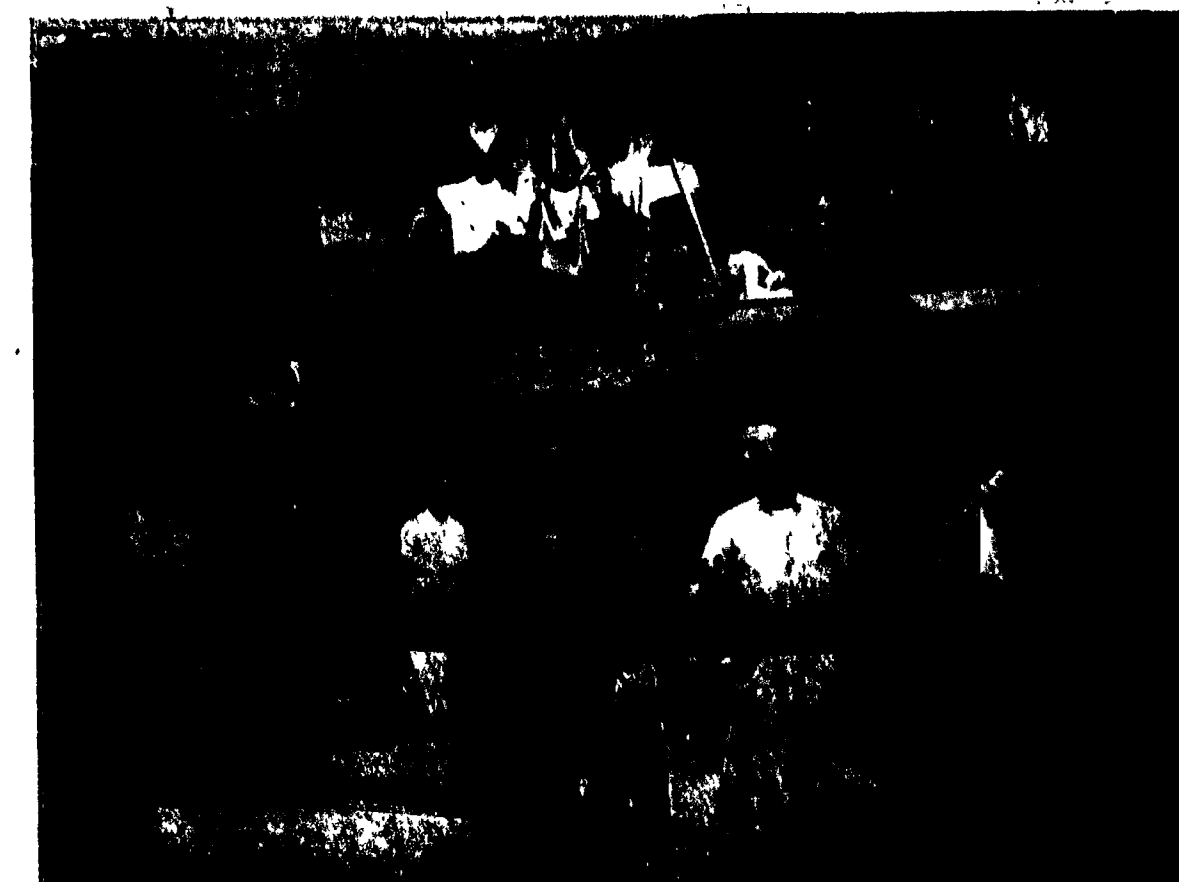
port of the church and its work, and the other is for relief for the poor and the refugees.

But the local Christians are not able to do the whole job themselves. We need help and we need it immediately. Thanks from a thousand hearts go up to God for what Southern Baptists have done already to help the needy in Hong Kong. And prayer ascends also to the throne of grace that Southern Baptists will be moved to continue lending a helping hand to the refugees here.

Hong Kong is a beautiful city with its lovely scenery and its attractive shops. But it is still a city of refugees. There is poverty here, and there is sickness and suffering and privation. I'll never forget the day I drove a Southern Baptist pastor to a refugee area in the Hoh Man Tin section. We stopped the car and looked out over a forest of wooden huts where some fifty thousand people struggled to maintain life.

Tears filled the pastor's eyes. As we bowed our heads to pray, he said, "O Lord, let me never forget what my eyes have seen today." The Lord is answering his prayer. He hasn't forgotten. He is helping. What about you?

The Hong Kong Government has built some housing units of cheap material for the resettlement of refugees. One building will house 2,500 people, with a family of up to six people living in a room ten by twelve feet in size.

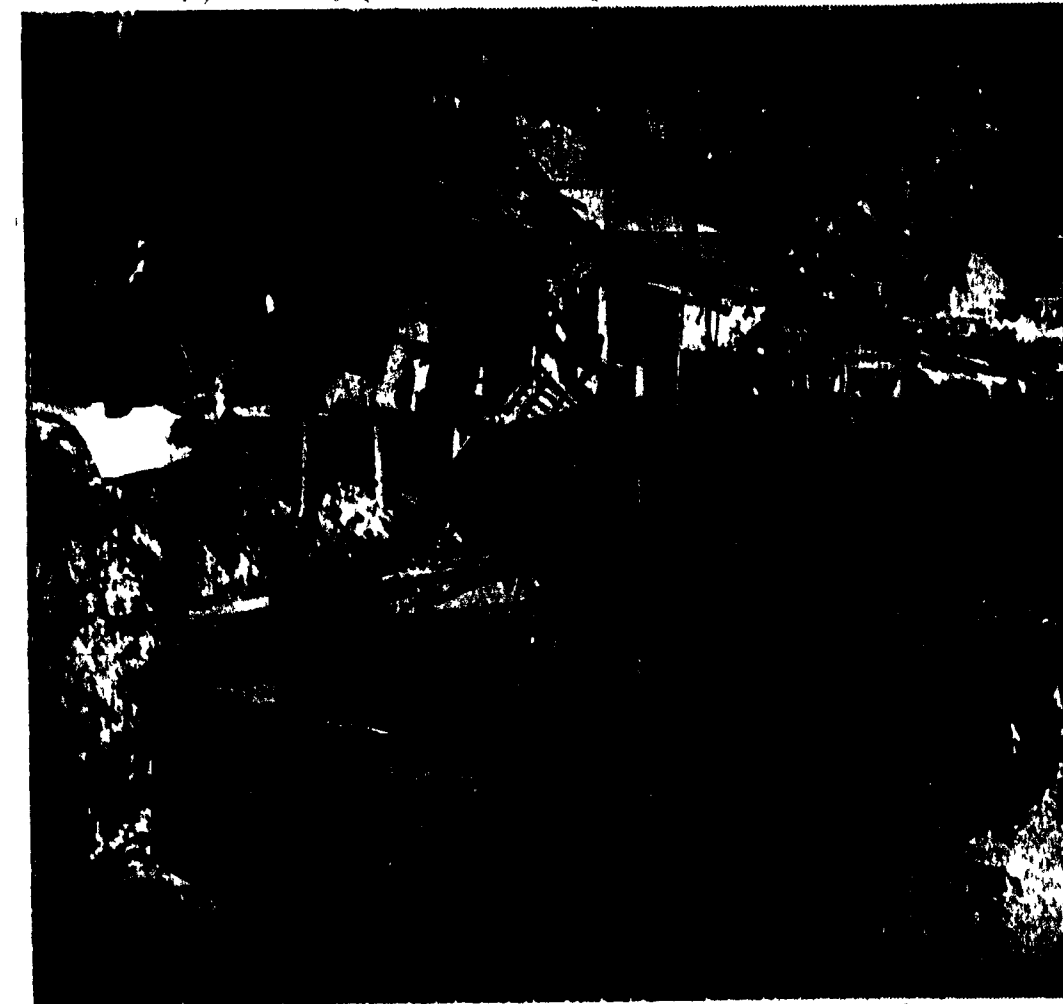


A two-story Government housing unit made of "sand bricks." At least it is fireproof. But, despite the Government's efforts toward resettlement, the refugee problem has not been solved because of the large number of people involved.

Hundreds of refugees are still flocking into Hong Kong from Communist China, and many still live in the wooden shacks or sidewalk sheds or wherever they can put up a shelter against the wind and rain.

This refugee baby has the sidewalk for a front and back yard.

Fire victims and other refugees live in makeshift sheds on the sidewalks. These sheds are covered by rags (circle), woven mats (left), pieces of tin (center), or fiberboards (right). Typhoons, common in the Orient, flatten this type of hut with just a few gusts.





By William R. Medling

WHEN we Southern Baptist missionaries came back to work in Japan after World War II, we found fifteen Baptist churches connected with our work. Two of these were in Tokyo, one in Hiroshima (a fourteen hours' journey south by train), five in the vicinity of Seinan Jo Gakuin (girls' school) in North Kyushu, four in the vicinity of Fukuoka and Seinan Gakuin (boys' school), one in Nagasaki, then two more (in Kumamoto and Ijuin) to evangelize the eight million people of South Kyushu.

Upon studying the situation, a strategy was formed to try to establish one church in each state capital throughout the country. In line with this plan, I was sent to Kumamoto in South Kyushu, Robert C. Sherer and A. L. (Pete) Gillespie were sent to Kobe and Osaka, respectively, to open up work in the heavily populated area in central Japan, and Marion F. Moorhead was sent to the island of Hokkaido in the North.

As other new missionaries finished language school, they were located in a similar manner. Japanese pastors, when available, went along with the missionaries; and the two, working together, established churches to the extent that, although we have not yet reached our goal of one church in each state, we now have churches in every area of Japan.

This brought us to the second stage of advance in evangelism, where we were faced with the task of reaching out from central locations to establish churches in smaller cities and towns.

I was fortunate in coming to a state which already had a well-established church and a fine pastor; but there were no churches in the three state capitals south and east of me. Therefore, a great part of the time during my first term of service was spent helping to organize churches in these centers. God was good to us in sending excellent co-workers, and we now have a church with a pastor and a missionary in each of these places.

William L. Walker in Oita, Leslie Watson in Miyazaki, Edward L. Oliver in Kagoshima, and I are facing the same problem—how to reach out from these central locations to establish churches in new locations. All of us have mission points in from one to a half-dozen different places and go out practically every night to preach in private homes or rented halls to groups of from five to fifty, in places varying from cities of eighty thousand people without a Baptist church down to small villages and farming communities.

THERE are several basic factors which influence the mission problem here in Japan. The first and probably the greatest is the almost solid front of Buddhism and local Shintoism which stands in opposition to the Christian gospel. It is as hard to establish a Christian church in some rural communities here as it would be for a priest to set up a Catholic church in a strictly Baptist community in northern Mississippi.

The second factor which we face is the shortage of pastors. Since the close of the war, all graduates of theological seminaries have been needed

A prayer of thanksgiving is offered on the lot bought for a church in Yatsushiro, where one of the "ricefield preachers" is serving.

to fill pastorless churches and to carry on the advance program in the capital cities. The Kumamoto Church has sent seven of her members to the Japan Baptist Theological Seminary in Fukuoka; but not one can be spared for these smaller places.

Other factors, which we will just mention, are inadequate meeting places, the transportation problem, and the general lack of leisure time among all the people.

However, there is a great factor in favor of evangelism—the great mass of hungryhearted people. If the people of Japan would just awaken to their own hunger and be led of the Holy Spirit to realize that Christ is the living Bread, what a marvelous revival would come to this land!

When we first started making evangelistic trips out from Kumamoto, we did not have any over-all plan. We went wherever we were invited and continued as long as there was a response. I still do not think that this was a mistake, because anyone who is interested has a right to hear the gospel. But, in the course of time, we found that our efforts were being dissipated because of the lack of permanent response.

We had hoped that, in response to our preaching, local groups would spring up which would become self-perpetuating. But we soon learned that, unless there is a strong, continual spiritual evangelistic effort put forth by the mother church, any mission point will soon wither and die. This, along with the fact that we could not expect help from any source beyond the one local church, led us to reconsider our whole program.

The Seed of the Word in the Ricefields

We came to two conclusions:

1. Since we could not get seminary graduates, we must ask God to call out and then we must train laymen from among our own membership who would go out as evangelists within the prefecture (state).

2. We must concentrate our efforts in strategic cities which would become, in turn, new centers from which the gospel could be proclaimed.

As a result, two types of mission points would arise: (1) small mission points in the vicinity of the local church and (2) new mission points located in the larger cities, which would become the responsibility of the missionary.

With these facts in mind, our church asked me to assume the responsibility for the evangelization of Yatsushiro, a city of approximately fifty thousand people about twenty miles south of Kumamoto. There was in our church a young man, Tanaka, who had felt the call to preach. Because of family responsibilities, age, lack of finances, and other factors, he could not quit work and go to the seminary.

With the view in mind of working with him in Yatsushiro, I wanted to hire Tanaka to be my teacher-helper. Then if we were able to raise up a church there, I had in mind turning the work completely over to him and asking the Japan Baptist Convention

to recognize him as pastor in full fellowship in the convention.

Getting approval for this plan from the convention caused a chain reaction which resulted in the setting up of a precedent of recognizing "cornfield preachers" and the establishment of an extension department in the seminary to train these new "preachers in embryo."

THERE was one major objection. Since Japan is not a corn country but a rice country, the people said that these evangelists must be called "ricefield preachers."

Tanaka San and I have been working in Yatsushiro for almost two years. We have baptized fourteen people and have several others waiting for baptism. We have an average attendance of between fifteen and twenty. A nice piece of property has already been bought; and, if the Lottie Moon Christmas Offering was sufficient last year, we will get a small pastorial church building this summer.

So you see that we are absolutely dependent—upon the Lord, first, and then upon you Southern Baptists, our fellow workers in carrying out his eternal purposes. Tanaka San is now taking the correspondence course from the seminary; and, the Lord willing, he will assume full responsibility at Yatsushiro.

Beyond Yatsushiro, up in the mountains, there is another city, Hitoyoshi, of about the same size. It is about five hours away from Kumamoto by train; so we are now going there just one Sunday a month. But this city is important for the evangelization of the southeast corner of Kumamoto Prefecture.

We cannot expect a very pronounced growth there until someone moves into the community to give full time to that field. For that reason we are praying for and asking the Japan Baptist Convention to build a house and place a seminary graduate there next year. This is very definitely a difficult field, and someone will have to plant a life there in order to reap a harvest of just one church.

There are three other large cities in Kumamoto Prefecture which are the centers of three still unreached areas. Meanwhile, the one church we have in Kumamoto City is shouldering the responsibility for the mission points near by. In two of these, Kikuchi and Uto, we have had definite spiritual victories this past year.

The young people's organization of our church asked for one mission point which they could consider their own responsibility. We gave them Kikuchi. They have been going out there every Tuesday night for over a

(Continued on next page)

Kumamoto Baptist Church, mother of numerous missions and churches in Kumamoto Prefecture.



The Seed of the Word in the Ricefields *Continued*

year carrying on a full church school program (we can't call it Sunday school because it isn't on Sunday). The pastor, one of our deacons, or I go out twice a month for an adult service following church school.

Within a year after we started going there, the mother in the home where we meet and three of her children were converted. Within another year, the only married child and her husband were led to accept Christ as Saviour. This one family became a wonderful Christian witness and tower of strength throughout the whole community.

Now, after five years of our witnessing and praying, the father has finally surrendered his heart and life to Christ, and we have a Christian family planted in this rural community. The average attendance in church school is around forty, and we have about half that number in the adult service.

The mission point at Uto is under the leadership of Dr. Furita, a young professor at the medical college here. There we have had a large group of women and children all along; but for a time the men just would not come. About six months ago, the husband in

the home in which we meet began to listen from the kitchen to our messages. Gradually, he began to understand the message of the gospel and, with this understanding, his hunger for more knowledge increased. Before long, he began to come just inside the room in which we meet.

This family asked Mrs. Medling and me to come to their house for the anniversary service of their ancestors. We were surprised and also worried; for such a service is a definite part of Buddhist ancestor worship, and we wanted to have no part in that.

When we arrived at the home, the people had a real feast prepared for us; and I must admit that I enjoyed it. Then, when the meal was over, the Christian mother turned to me and said, "This is the anniversary day of our ancestors; and, on this day, we generally have a service to placate the spirits of the dead. Today we have called you because, from this day, we want to be known as a Christian family. We want you to lead us in prayer and dedicate our home to God."

The father has taken down the family god shelf and is now awaiting baptism. This makes another Christian family planted in an unchristian com-

munity. As in America, so in Japan, the most effective witness in any community is a Christian family showing forth the love of God through moral character and spiritual power.

All of these evangelistic efforts have resulted in the mother church in Kumamoto becoming a thoroughly evangelistic-minded church. One young doctor has the full responsibility for one mission point. Another young doctor goes with us every Sunday morning to Yatsushiro to play the organ. A young college student gives Tuesdays and Saturdays to evangelism.

During a revival meeting in Yatsushiro, a carload of young people went with me every day and held street meetings, singing and giving testimonies of their own spiritual experiences, in order to advertise our services each night. One of our deacons, Mr. Hatakiyama, who holds a responsible position in the prefectural government, went to Yatsushiro by bus and, while we were out preaching on the streets, cleaned up the rented hall, sweeping and mopping the floor, dusting and straightening the chairs. Then, when everything was in order, he caught the bus and went back home so as not to overburden the car in which the rest of us would be returning late at night over a very bad road. Incidentally, this man worked quietly and patiently for twenty years before he led his wife to Christ.

Our pastor, Masaji Shirabe, resigned recently in order to become, with his wife, one of the Japan Baptist Convention's first postwar missionaries to Okinawa.

There are two groups in the Kumamoto Church which assume the major responsibility for evangelism—the church school and the volunteer band. The church school meets at our house every Friday night, and Mrs. Medling or I teach the next Sunday's lesson. Also, plans are made for the following week both for the home church and the mission points.

The volunteer band meets at the church on Thursday night of each week. The members of this band are responsible for personal visitation. They receive their directions from and report directly back to the pastor. Each member of the band accom-

(Continued on page 38)

Adults of the Uto mission point, sponsored by the Kumamoto Church, at a fellowship meeting, Christmas, 1955.



An Audit Tells a Thrilling Story!

By Baker James Cauthon

LIGHTS burn late at the Foreign Mission Board as the annual audit is being prepared. Representatives of a highly respected firm spend many hours studying in detail the year's operations. When the task is finished a volume of significant figures is assembled. It is accompanied by the auditor's certificate.

On April 10 the audit for 1955 was laid on my desk. It tells a story about world missions that cheers the heart of every Southern Baptist.

For one thing, it indicates gifts for foreign missions amounting to \$11,108,268. These gifts plus miscellaneous receipts meant a total income of \$11,203,568.10 for the year. This is very different from the income of \$716,978 in 1933 when Dr. Charles E. Maddy closed his first year as executive secretary.

In 1936 Southern Baptists crossed the million-dollar mark in giving to foreign missions when the income of the Board was \$1,077,996.34.

By 1942 income had climbed to \$2,117,672.26, and in 1945 it was \$3,845,802.29.

In 1946 great advance was made because an offering for world relief and rehabilitation amounting to \$3,914,085.42 was given, making the total for the year \$8,242,909.18.

In 1954, for the first time, the income was more than \$10,000,000, and in 1955 it reached the all-time high of \$11,203,568.10, with \$52,352.52 for relief in addition.

Of this large sum of money, a total of \$5,311,630.83 came from the Co-operative Program and \$3,981,904.21 from the Lottie Moon Christmas Offering.

Every state in the Southern Baptist Convention had a vital share in laying this amount on the altar.

The six states with the largest gifts were Texas, \$2,709,221.77; North Carolina, \$976,575.34; Tennessee, \$775,010.69; South Carolina, \$768,173.78; Georgia, \$763,386.85; Virginia, \$644,439.72.

The audit also indicates that expenditures for the year were \$10,736,271.65. Of this amount, 3.54 per



Baker James Cauthon

cent was used for all administrative expense, and 3.16 per cent for missionary education, literature and visual aids materials, deputation work of missionaries, recruitment of missionary volunteers, and other expenses essential to sharing with Southern Baptists the needs of the world and information of what the labor of missions accomplishes.

Of the total amount expended, 93.3 per cent, or a total of \$10,017,383.24, was used on mission fields. This money provided support of missionaries, including housing, travel, and medical care. It provided buildings for churches, hospitals, seminaries, publishing houses, and schools. It made possible current funds for evangelism, Christian education, literature, medical work, and leadership training.

THE largest amount used in a single country was in Brazil, where expenditures for three Missions totaled \$1,242,157.39.

The largest expenditure in an individual Mission was in Nigeria, where a total of \$1,183,292.17 was used throughout the year.

Expenditures in Japan totaled \$1,041,499.77. It is significant that of the three fields where the largest expenditures were made, one is located in Latin America, one in Africa, and one in the Orient.

The audit also indicates that all

funds coming to the Foreign Mission Board are used to the maximum. With an income of \$11,203,568.10 and expenses totaling \$10,736,271.65, there was a net income of \$467,296.45. By the end of 1955 all but \$180,712 of this amount had been appropriated to meet urgent needs, and this relatively small remainder was on hand to meet calls early in 1956.

In view of the growth in income which the audit reveals, some might think that all needs are well met. We are grateful for all that has been done, but we face needs far in excess of resources.

Missions annually review their most pressing requirements, realizing that only the most urgent ones can be supplied. They draw up their requests with prayer and thought, eliminating all but the most imperative matters. With these lists in hand, the available resources are carefully studied at the Foreign Mission Board. In 1956 we will be unable to meet approximately \$3,000,000 of the needs which the Missions stress as being most urgent.

The audit also shows that funds for relief are greatly needed. In 1955 relief funds received amounted to \$52,352.52. At the close of the April meeting of the Board relief funds available for appropriation amounted to only \$796.33.

The audit also shows an excellent manner in which God's people can continue sending the gospel even after they have been called to their eternal home. Endowment and trust funds left with the Foreign Mission Board now total \$1,738,488.10. These funds represent the love, prayers, and concern of many of God's people who have yearned to see Christ made known throughout the world.

Some of the amounts are large. One is \$980,280.28. Some are as small as \$50. All, whether large or small, represent devotion to our Lord and are held in sacred trust by the Foreign Mission Board with the interest earned being used to speed the gospel to the ends of the earth.

It is quite possible that many Southern Baptists would experience unusual joy in their hearts if they, too, would

(Continued on page 38)

Japan Needs "Medicine of Love"

By Clarence F. Clark, Jr., M.D.

FOR Japan's eighty-eight million people there were in 1953, 89,885 medical doctors, 48 medical schools, and 4,456 hospitals. On nearly every block in the business sections of the large cities there is a prominent sign advertising a doctor's office. Japan has a system of socialized medicine whereby the working classes may obtain medical attention at very low rates; and daily we read of the results of new research in Japanese medicine.

Inasmuch as Japan has all these medical resources, there might arise in the minds of some the questions: Aren't Southern Baptists wasting their time, personnel, and money in spending a quarter of a million dollars constructing the Baptist hospital (see photo)? Why build such a beautiful, expensive structure in a land where the medical profession is so far advanced?

For the answers I would like to introduce Dr. R. Miyake (see photo), one of the few Japanese Christian doctors, who recently spoke to a group of missionary doctors on "Medical Ethics in Japan as Viewed from the Standpoint of a Christian Doctor." He is a very handsome pediatrician, fifty-two years of age, who has been a Christian for thirty-two years. He, of course, is much better qualified than

In view of Japan's advanced medical profession, are Southern Baptists wasting personnel and money in a medical center there? Missionary Clark says no and gives the reasons behind his answer.

I to answer the above questions for you.

Dr. Miyake begins by pointing out that Japanese medicine was originally based on the Confucianist teachings that the love of mankind is the root of perfect virtue and that humanity and justice are the main things of life. On the other hand, he points out, due to the old Indian influence, the Japanese outlook on life is somewhat shallow and superficial and lacks something of deep insight.

Dr. Miyake bemoans the fact that the Japanese medical profession has had no religious influence such as Christianity, as we have had in America, to mold it; and he points out that ninety-nine out of every one hundred Japanese doctors are atheists.

Now, I'm sorry I cannot say that our American doctors are all Chris-

tian, but at least they have the basic Christian love of the patient embedded in their ethics. On the other hand, the Japanese physician, according to Dr. Miyake, has forgotten the connection of the body and soul and exerts his remarkably well developed skills upon the body with complete disregard for the feeling or spiritual welfare of the patient.

He says: "The Japanese doctors have become so intent upon watching the state of a disease and so absorbed in dealing with it that it is not rare for them to lose sight of the patient who is suffering from the malady. In their search for truth, some of the Japanese physicians have felt justified in performing experiments which actually caused their patients to suffer all the more."

The patient is almost classified with the experimental cat or rat; and, in Dr. Miyake's words, "the patient is not considered as a suffering human being, but as a mere object of exploitation by the degraded medical profession."

Dr. Miyake further points out that, though many believe socialized medicine is the most ideal form, the "sense of morality which is so essential in making the system a complete success is lacking in both doctor and patient." The Japanese doctor, therefore, resorts to unethical means of making a living in the face of severe competition with his brother physicians and surgeons.

The Japanese Christian physician's conclusion, therefore, is that the conception of the necessity for the practice of medicine to be "based on love and sincerity and to be, in turn, supported by the fullhearted co-opera-



The quarter-million-dollar Japan Baptist Hospital in Kyoto.



Dr. R. Miyake, one of the few Japanese Christian doctors, practices the "medicine of love" as he examines a Japanese baby.

tion and implicit faith of the patient" is almost totally lacking in Japan. "There has been created a wide and deep gulf between the doctor and his patient. The doctor has become, benumbed and blind to the pitiful cries of the patient, to the writhing agonies of the patient's soul, and to the gasps of society at large. Such is the corrupted state of medicine in present-day Japan."

What is the solution to this difficult problem? Dr. Miyake says: "In my opinion, the only means to solve this problem and save the suffering masses out of their pitiable predicament is the 'medicine of love' which aims solely at serving the best interests of man. I firmly believe this type of medicine is possible only through following the spirit of Christianity."

In closing his address to this group of missionary doctors, Dr. Miyake said: "Japan is now in a crisis. At this critical juncture in its history, we are indeed very much pleased to have you in this country. We extend our heartiest welcome to you. Today Japan furnishes the best place for you to work."

Thus, we see that the need for medical missions in Japan is quite different from that found in Nigeria and other areas. Japan presents a unique opportunity to show forth the wonderful practical nature of Christianity. This is why our Foreign Mission Board has

put personnel and money into this hospital. The need here is for the superior quality of medicine worthy of Christian love. We are striving to keep our practice of medicine on a level close to that which we would engage upon in America.

Though we have been in our new building only a few months, let me cite a couple of examples of the difference Christian concern on the part of the physician and staff can make in treatment of the patient.

Matsukura San (see photo) had been plagued by severe epileptic convul-

sions for twelve years. Apparently, Japanese doctors had enthusiastically used several of the new anticonvulsant drugs in the treatment of the disease; but, because of lack of genuine concern for his illness, they had not taken time to sit down quietly and, through a thorough history and interview, find out his real problems.

Dr. James P. Satterwhite, hospital superintendent and internist, did this two years ago when our work was still in the clinic stages. By careful observation, he soon found that Matsukura San's convulsions could be easily controlled by adding a barbiturate in small doses to the new anticonvulsant drugs. Much more glorious than this, however, is the fact that during this two-year period Matsukura San has become one of the strongest Christians in our church, now serving as Sunday school superintendent and singing regularly in the choir.

Another example is Yamamoto San (see photo), twenty-year-old son of a textile manufacturer, who had experienced severe asthmatic attacks two to three times weekly for the past ten years. He had consulted a large number of Japanese doctors who filled him full of asthmatic medications which gave him only temporary relief. When he came to see me four months ago, he was desperate because it seemed his whole future was that of an invalid.

Following several hours of interviews while he was in the hospital for a few days, however, it became evident that Yamamoto San's basic prob-

(Continued on inside back cover)



The recoveries of Matsukura San (left) and Yamamoto San are two examples of the difference Christian medical treatment can make.

The Secrets of a Successful Church

By Charles D. Mullins

"WE HOPE you will soon have a promotion and be back in Birmingham." We couldn't believe our eyes, but that is actually what we read in a letter from a friend a few months after arriving in Kahului, on the island of Maui, Hawaii.

It is true that Mrs. Mullins and I had spent six happy years in Birmingham, Alabama, serving a church of a thousand members, with many capable leaders, a splendid choir, and a growing membership. But we did not feel that we were receiving a "demotion" when we were appointed by the Foreign Mission Board for Hawaii and accepted the call of the Kahului Baptist Church, a church of 135 members.

Now that we have lived and worked with the Baptist people of Kahului for six months, we are convinced that we face the greatest opportunity for service of which a pastor could dream.

During the past fourteen years about a dozen Baptist missionaries have served for various lengths of time on Maui. Their ministry has been blessed of God, and today a thriving church in Kahului shows

forth the fruits of their labors. The church, which was organized in 1945, now has 142 members. Many others baptized into its membership are now on other islands or on the mainland. Most of these people have been won from Buddhism; and the stories of their conversions, one by one, have thrilled us beyond words.

A secret of the vigorous, consecrated Christian living of the Kahului members is the fact that this is a Bible-teaching church. All the members bring their Bibles to every kind of meeting because they know that somewhere in the program there will be opportunity to search the Scriptures. Our Sunday school enrolment is 310, more than double our church enrolment. Many of the members have been led to Christ through weekday Bible study classes.

Our nursery school cares for thirteen children five days a week, reaching them and their parents with the gospel story. Three days each week a total of 125 school children are released from their classes and come to the church for an hour of Bible study. Most of these children are from Buddhist homes and have no other opportunity to hear the gospel.

One fine layman, who transferred from a church of another denomination, said, "I like the Baptist church because it teaches the Bible. Many other churches are not teaching the Word of God." We have been told that the older churches on Maui had Sunday schools for children from six to twelve for many, many years; but they have enlarged the age range of their Sunday schools to care for the entire family since the Baptists began their Bible-teaching program.

The Kahului Baptist Church is a giving church. To understand the stewardship life of the church, the observer must understand that there are only twenty-eight wage-earning adults in our membership. The majority of our members are intermediates and young people. Even so, the church has steadily increased its giving until in 1954-55 it gave \$9,237.88 to all causes. This represents about sixty-eight dollars per capita.

One of our greatest thrills since being here was the Lottie Moon Christmas Offering. Our missionary society of seventeen members observed the Week of Prayer and presented to all the members of the church the urgent needs on the mission fields. There was

no high-pressure campaigning, just an opportunity for all to share, and the result was \$677.42 for the Lottie Moon Offering. Mrs. Mullins and I knew that this church on a mission field had put to shame many large mainland churches.

Perhaps one reason Kahului Baptists believe in the Lottie Moon Offering is that we can see with our own eyes how it has made possible much of our growth. Our church building was partially paid for with Lottie Moon money. Through a grant of ten thousand dollars from the Offering, the church purchased a nice lot and a war surplus building to be used by its mission at Pukalani, thus enabling the work there to be expanded.

There are eighty-five enrolled in Sunday school at Pukalani. Missionary Alda Grayson, who is in charge of the mission, now has an active program of missionary organizations and an annual Vacation Bible school in this Japanese community where there is no other Christian church.

Furthermore, the Kahului Church is a witnessing and winning church. In the church year 1954-55 there were twenty-four baptisms, a ratio of one baptism for every 5.5 members. The church has maintained a ratio like this for the past six years. Children win their parents. Young people win their friends. Wives win their husbands.

Just a week after we arrived, a young bride brought her husband to church. Joe Morgan, pastor of the Wailuku Baptist Church, suggested to them in a premarital conference that, if their home was to be the home they needed and God wanted, both of them must be Christians. He explained the plan of salvation to the young man and told him to go to church with his Christian wife.

Later, in giving his testimony, Mr. Imae said, "I thought I had to do what Pastor Morgan said, so I started to church." Since their marriage, the young man has come to Sunday school, Training Union, the worship services, and prayer service with his wife. They began studying the Bible



The choir at Kahului Baptist Church is directed by a young woman in her early twenties. Most of the church members are young.

in the home of his Buddhist parents, with whom they lived. Within four months this fine man had accepted Christ as his Saviour, and a short time later he had requested membership in our church.

He is secretary of his Sunday school class and an usher in the church. He is now a rapidly growing Christian because a Baptist missionary challenged him to a Christian marriage and a Christian wife encouraged him with her faithfulness. In his home one night he showed Mrs. Mullins and me his ham radio set. "I've lost out on it," he said. "I've been so busy going to church and studying the Bible that I haven't had any time for it." Six months ago he had never attended a Christian church.

SALLY and Seiji Kamimura first started to the Baptist church in released-time religious education classes. After years of Christian development and faithful service, Seiji now serves as superintendent of our Sunday school and Sally is the Training Union director, Young Woman's Auxiliary president, and choir director. Both members of this brother-sister team are in their early twenties, but in spite of their youth they are dependable and earnest leaders.

Is it any wonder that their fifty-five-year-old Buddhist mother has been won to Christ? Mrs. Kamimura has been attending the Japanese-speaking Sunday school class for about two years. Sally said, "Before that, if anyone had told me that my mother would become a Christian I wouldn't have believed it." A few days before her baptism this converted mother,

whose husband is an invalid, said, "When my husband dies it may be that none of our Buddhist friends will come to the funeral, but I intend to be baptized anyway." She was baptized.

This is a working church. Because there are so few in our membership thus far, the church does not have a board of deacons, which customarily assumes much of the responsibility in a Baptist church. Instead, we have a church executive committee, composed of the chairmen of a dozen standing committees which direct the work of the church. Practically every resident church member has one or more jobs. Much of the work is done by intermediates and young people, some of them teaching in the Sunday school and leading in Training Union.

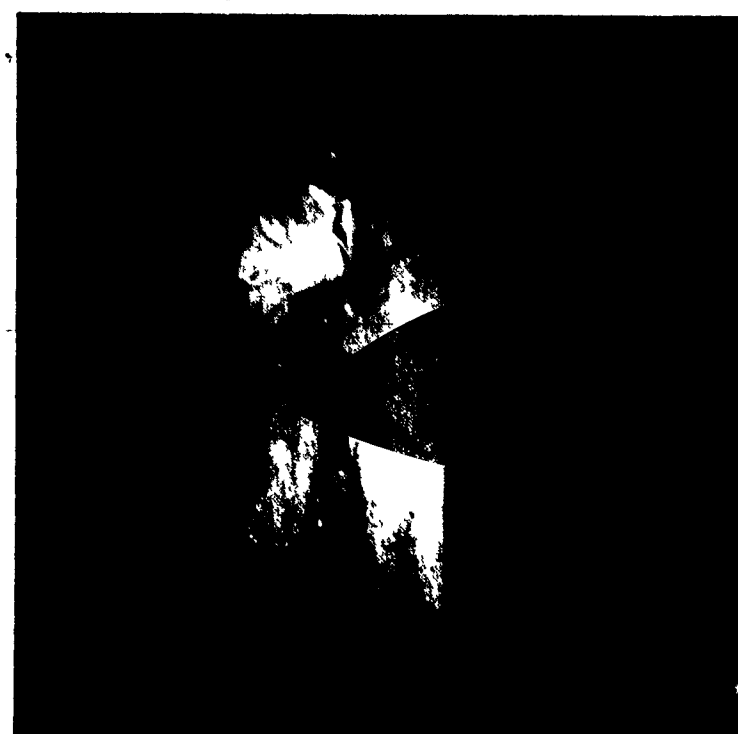
A talented sixteen-year-old boy, Alfred Gima, is superintendent of our Primary department. The mission Sunday school at Pukalani has been staffed for several years by young people from our church who drive up at eight o'clock every Sunday morning to teach their classes and return to their own church in time for Sunday school at nine thirty.

The youth of the church take care of the church yards, working two Saturdays a month, and use the money the church pays them for their recreation and fellowship expenses. During a windstorm in December seven trees fell on the church grounds. It was wonderful to see people of all ages working together in "Operation Cleanup."

The Kahului Church prays. The members never think of beginning even the smallest committee meeting without turning to God in prayer for

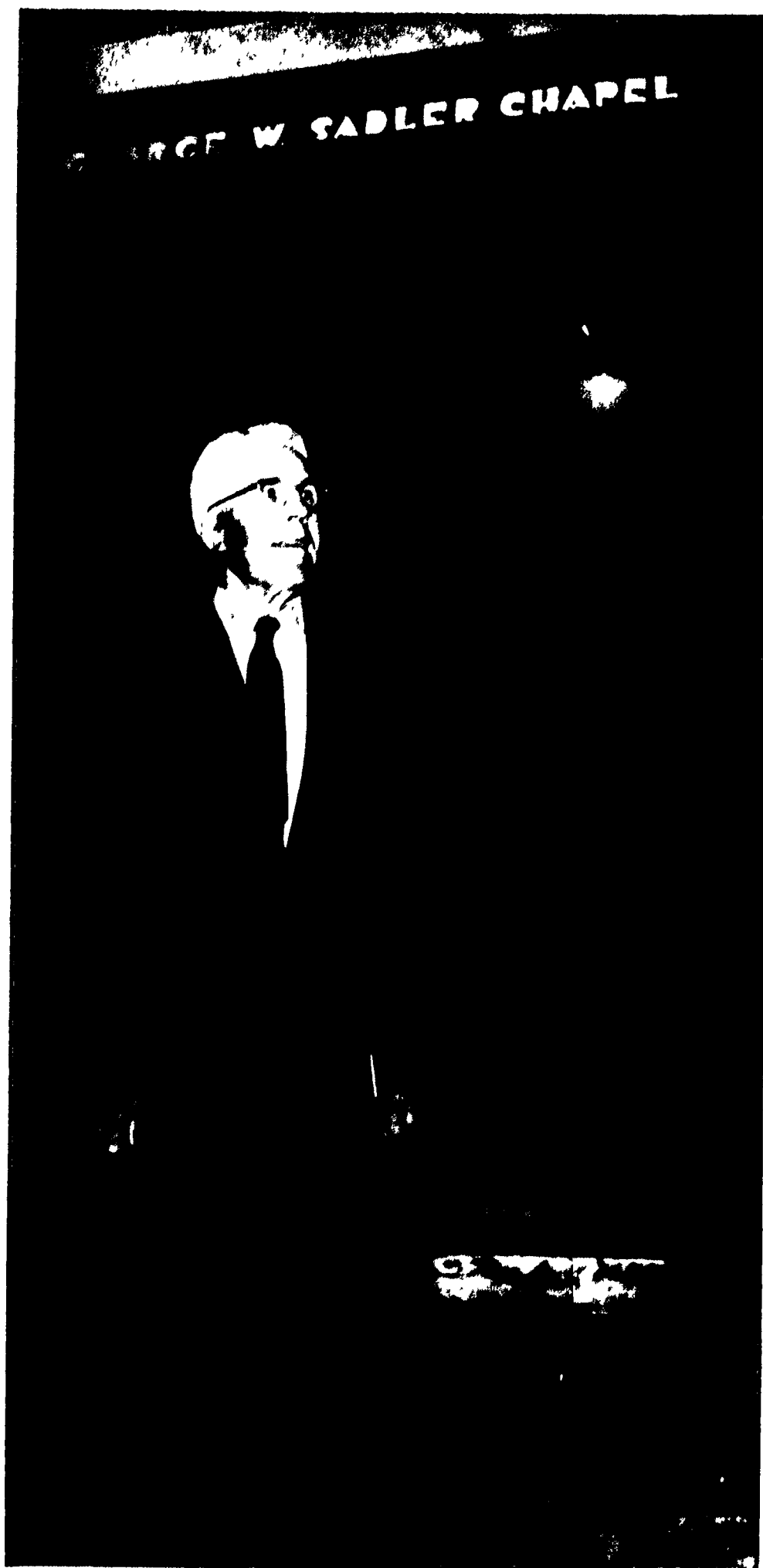
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LEFT: Pastor Charles D. Mullins baptizes a convert in Kahului Baptist Church. CENTER: Rev. T. Hirano preaches at the monthly Japanese-speaking service of the church. RIGHT: Members of the church visit prospects.



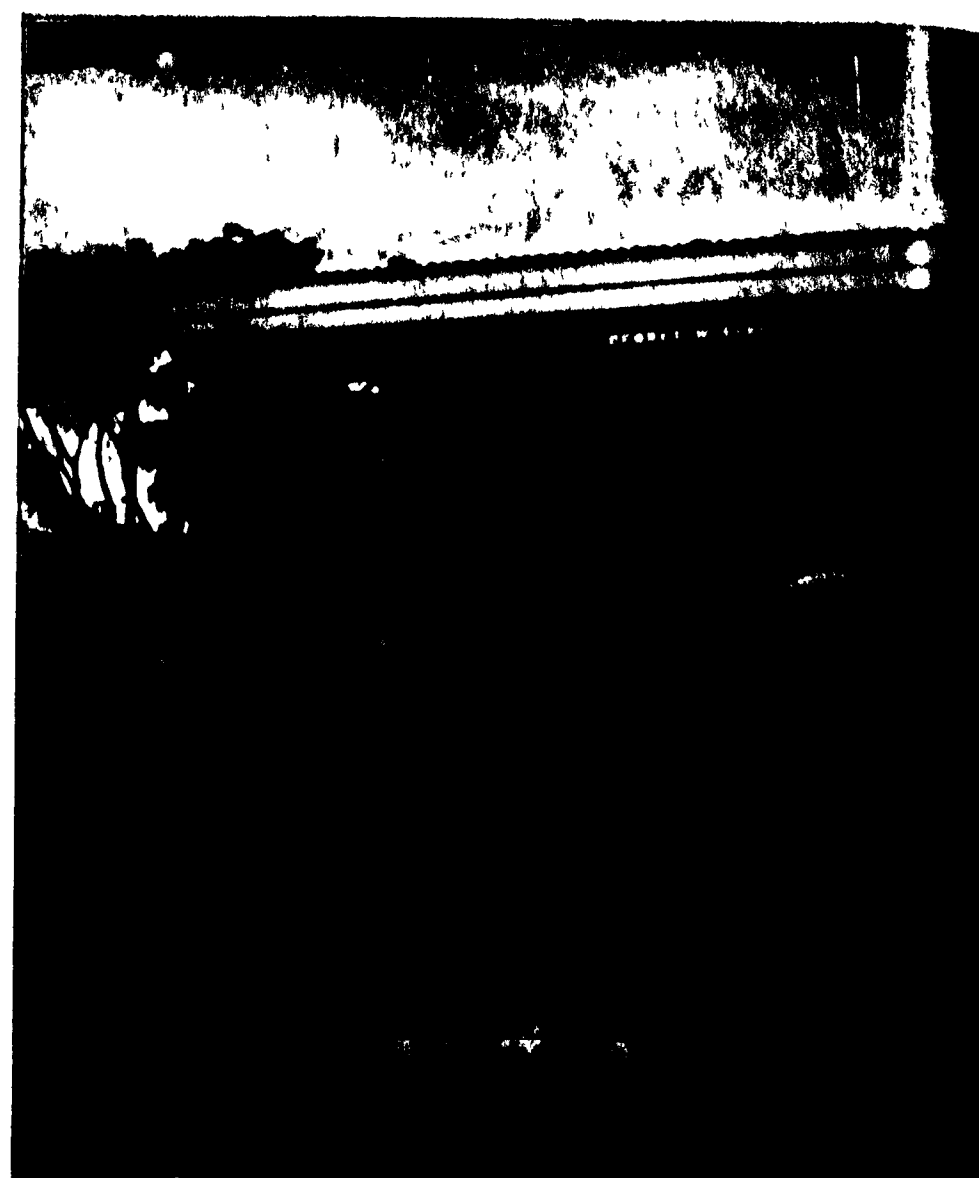
THE COMMISSION

for July 1956



Dr. George W. Sadler, Foreign Mission Board's secretary for Africa, Europe, and the Near East, was present for the dedication of the chapel bearing his name at the African Baptist Theological Seminary, near Gwelo, Southern Rhodesia, February 25, 1956.

The Africans affectionately refer to Dr. Sadler as "Munhu mukuru nenzira mbiri," meaning "a big man in two ways."



Chapel Honors



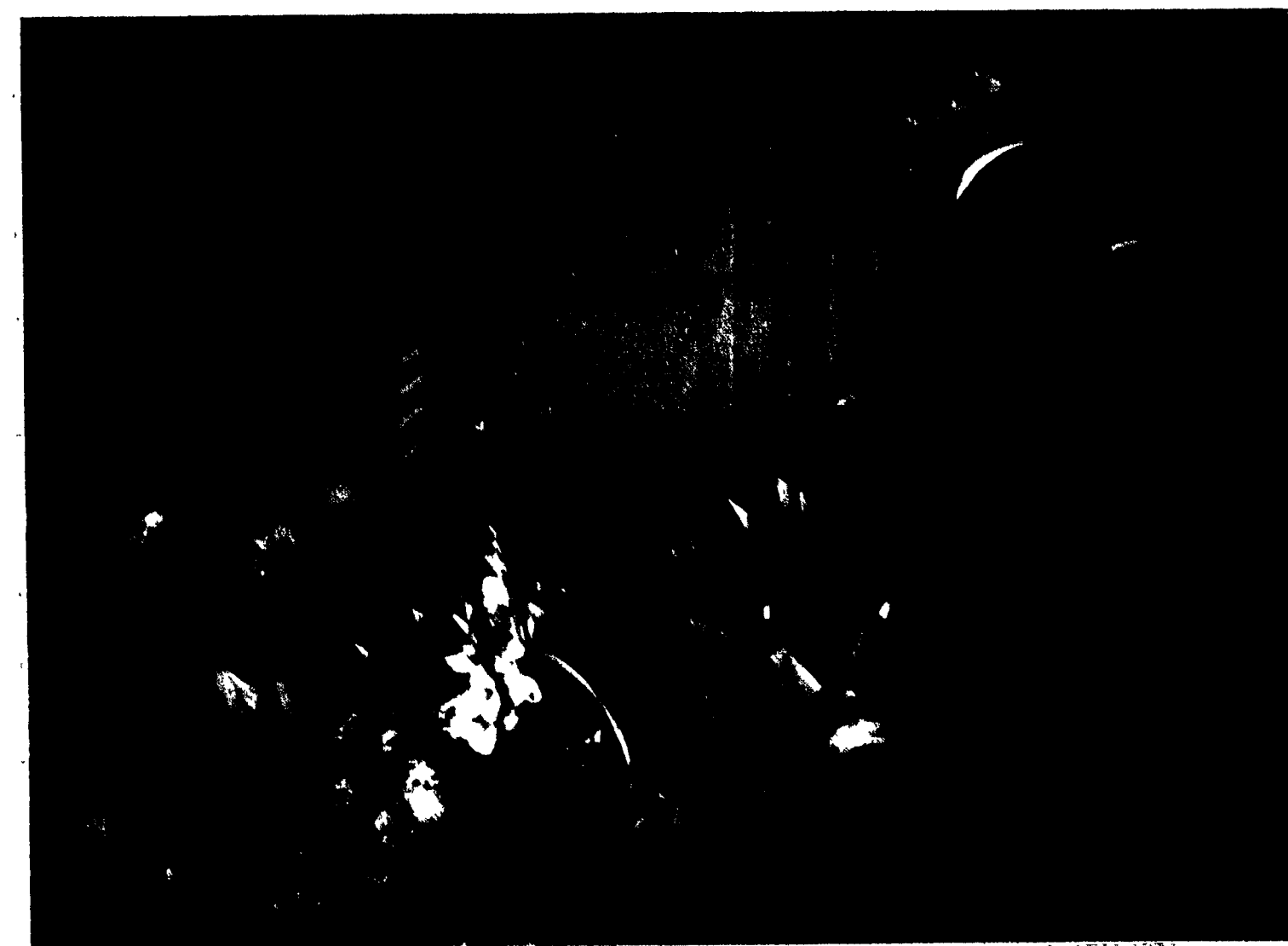
Dr. Sadler

The dedication was climaxed by a message from Dr. Sadler. Also on the program were testimonies by African personnel on what the seminary means to the twenty-one students. Each seminary day begins with a devotional service in the chapel. One of the periods is devoted to the study of the International Sunday School Lesson in order that the young ministers who go to churches in the larger cities on the week end may teach local officers and teachers. These, in turn, reach hundreds through the various Sunday schools.

After the invocation and the unveiling of the name plate, the doors were unlocked and the congregation entered the sanctuary as music was played on the portable organ. In the congregation were Africans and Europeans who had come from various areas in Rhodesia. Despite occasional rain, the chapel was filled beyond its seating capacity.



Special music was rendered by the choir of one of the local Baptist churches, where a second-year ministerial student is now pastor.



FOREIGN MISSION NEWS

General

Missionaries Total 1,058

At its May meeting the Southern Baptist Foreign Mission Board appointed 14 new missionaries, bringing the total number of active Southern Baptist foreign missionaries to 1,058. The new appointees are:

Rev. and Mrs. Otis W. Brady, Roanoke Rapids, N. C., for the Bahamas; Rev. and Mrs. J. G. Goodwin, Jr., Clyde, N. C., for Korea; Mr. and Mrs. William H. Ichter, Amite, La., for Brazil; Rev. and Mrs. George S. Lozuk, Manor, Tex., for Venezuela; Miss Evelyn Owen, Fitzgerald, Ga., for Japan; Miss Arlene Rogers, Berkeley, Calif., for Colombia; Rev. and Mrs. James O. Teel, Jr., Fort Worth, Tex., for Ecuador; and Rev. and Mrs. R. Henry Wolf, Athens, La., for Mexico.

Mr. and Mrs. Ichter are the first missionaries appointed specifically for music work in Brazil.

New Film

Rev. Fon H. Scofield, Jr., associate secretary for audio-visual aids for the Board, announces that a new motion picture, *All Are Called*, will be released August 1. It will be a sequel to *Recruits for Christ*, a dramatic missionary recruitment film released by the Board last fall. The purpose of the new picture is to lay upon the hearts of Southern Baptists their responsibility in the worldwide missionary undertaking.

Europe

The Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, closed its seventh session in April with the graduation of 12 young people.

Forty-two students from 17 countries were enrolled in the seminary during the past year; 127 students from 27 countries have been enrolled during the seven years.

The school has had students from every country of western Europe, a few from eastern Europe, and some from countries as far away as Lebanon, Israel, Indonesia, and South Africa.

The seventh session was particularly noteworthy by reason of the presence of three guest professors: Dr. J. P. Allen, of Charlottesville, Va., Dr. R.

C. Briggs, of Jackson, Tenn., and Dr. Theron D. Price, of Louisville, Ky.

Malaya

Ipoh Church Dedicated

The building of First Baptist Church, Ipoh, Malaya, was dedicated in April, climaxing a year and a half of work by Rev. and Mrs. Manly W. Rankin, Southern Baptist missionaries. As soon as the ribbon was cut and the church doors were opened by Dr. Greene W. Strother, missionary from Penang, Christians of Ipoh and their friends, as well as missionaries from North and Central Malaya, filled the auditorium with its seating capacity of 400.

Mrs. Strother describes the service and the building: "When the musical prelude began, a hush fell over the crowd and many bowed their heads in prayer, realizing that they sat before God. The interior of the building is beautiful and restful. The green tile floor, the pale green sidewalks, and the rose-tinted chancel lend an atmosphere of worship."

Dr. Strother brought the main message, comparing the people of Malaya to the Israelites groping in the wilderness, then led to victory through the conquest of Moses, Caleb, and Joshua, following the exact directions of God. "So, too, is there hope for Malaya," he said, "if we follow the commands of God and his Christ. Liberty, freedom, and salvation shall be our success."



The building of First Baptist Church, Ipoh, Malaya, was dedicated in April. (See story above.)

Today Malaya is groping, searching for a life and independence—all of which would be realized in its acceptance of Jesus Christ."

After the dedicatory program, Missionary Rankin baptized 10 believers, most of them adults.

Vacation Bible School

As Martha (Mrs. Greene W.) Strother was teaching a book on witnessing to her English class in the Malaya Baptist Theological Seminary, Penang, she suggested to two young men that they take an accordion and a "story" out to the back lane, sit down, play three hymns, and then tell the story. They accepted the challenge.

The first day 100 children came out from the "cracks and crevices" and had a good time; the second day more than 100 came (also 30 adults). Out of this came a daily Vacation Bible school with the seminary students doing most of the work.

Mrs. Strother writes: "Some adults were in church Sunday night as a result of the Bible school. 'Diamonds' right in our own back lane!"

Mexico

Baptists Hope to Double Number

Baptists of Mexico have adopted plans to double their number by 1964, the year they will celebrate their centennial and the year Baptists of the United States will celebrate their sesquicentennial. There are now about 15,000 Baptists in Mexico.

The National Baptist Convention of Mexico met in Navojoa, in the state of Sonora, the last week in April. Coming from Cacahuatan, Chiapas, on the border of Guatemala, to Mexicali on the border of the United States, some Mexican Baptists traveled 2,000 miles to get to Navojoa.

Roy L. Lyon, Southern Baptist missionary, reports:

"The Pacific Coast of Mexico, along with the peninsula of Lower California, comprises the most rapidly growing area of all Mexico. In the prosperous moving atmosphere of that region, God chose to bless his people with the warmest spiritual atmosphere that has prevailed in a national convention during the last nine years, according to some of Mexico's veteran missionaries."

"Business was transacted, plans were projected, and a spirit of optimism characterized the atmosphere of the whole convention. Many wonderful reports were made, among which was that of the Mexican Baptist Theological Seminary, of Torreón, Coahuila, which celebrated its golden anniversary this year. Simultaneous revival results were outstanding during the past year; and Mexican Baptists are continuing to teach and preach God's Word to the 29,000,000 Mexicans who walk in darkness."

Golden Anniversary

The Mexican Baptist Theological Seminary celebrated its 50th anniversary in March. The school, founded by Missionary A. C. Watkins in Torreón, has had a number of locations since its inception; but it is now permanently located in the city of its birth. Five years were lost when a revolution caused the school to be closed in 1913.

A feature of the anniversary celebration was a week's lectures on Genesis by Dr. J. Washington Watts, of the New Orleans Baptist Theological Seminary. Pastors, many of whom are graduates of the Mexican seminary, came from all over Mexico to attend the lectures.

The anniversary message, "Preach the Word," was delivered by Librado Ramos Lozano, president of the National Baptist Convention of Mexico. Bruno Montemayor, secretary of home missions for the convention, led in the prayer of rededication.

In the afternoon following the service, Missionary James D. Crane, president of the seminary, dedicated the Simón Corona Dormitory for Men, the last unit in the beautiful and adequate seminary plant made possible by Lottie Moon Christmas Offering funds.

Nigeria

Students Excel

Every student at the Baptist Girls' Secondary School in Agbor, Nigeria, has passed the School Certificate Exam, a Government test, according to results recently sent Miss Mildred Crabtree, Southern Baptist missionary, who is principal of the school.

The girls also won the senior girls' Western Regional sports cup, taking four first places out of a possible six and also several second and third places. Then, as members of the

Western Regional women's team, they helped win the challenge cup for Nigeria for the Western Region.

One of the girls set a national record for the women's high jump (4 feet, 11 inches) and went with the all-Nigeria team to compete in the Gold Coast.

The Agbor girls sang at the annual meeting of the Nigerian Baptist Convention and took part in the convention's Sword Drill contest.

"We hope we can keep up these records and, more important, that our students' lives will reflect Christ," Miss Crabtree writes.

Nigerian Convention

The annual meeting of the Nigerian Baptist Convention was attended by 1,233 messengers from 308 Baptist churches in Nigeria and the Gold Coast.

Spain

Persecution Furthers Gospel

Nine people in Tabernes, Spain, want to be baptized as a result of the recent prison experience of Señora Juana Lumbreras.

This Baptist mother of four was carried to the provincial jail of Valencia for 15 days because she led a Bible study in a private home and refused to pay the fine she received. When she finished the 15-day sentence, the Governor of the province extended the

sentence for 15 days more—without giving any reason. She was released April 7.

Señora Lumbreras reports that she received rather bad treatment from the jail officials during the first 20 days, but that afterward they "softened considerably." Even those who denounced her to the police for having led the Bible study have shown interest and consideration since her return to Tabernes.

A prison guard, who carried baskets of food prepared by the Woman's Missionary Union of two churches to Señora Lumbreras, wants to attend services in an evangelical church.

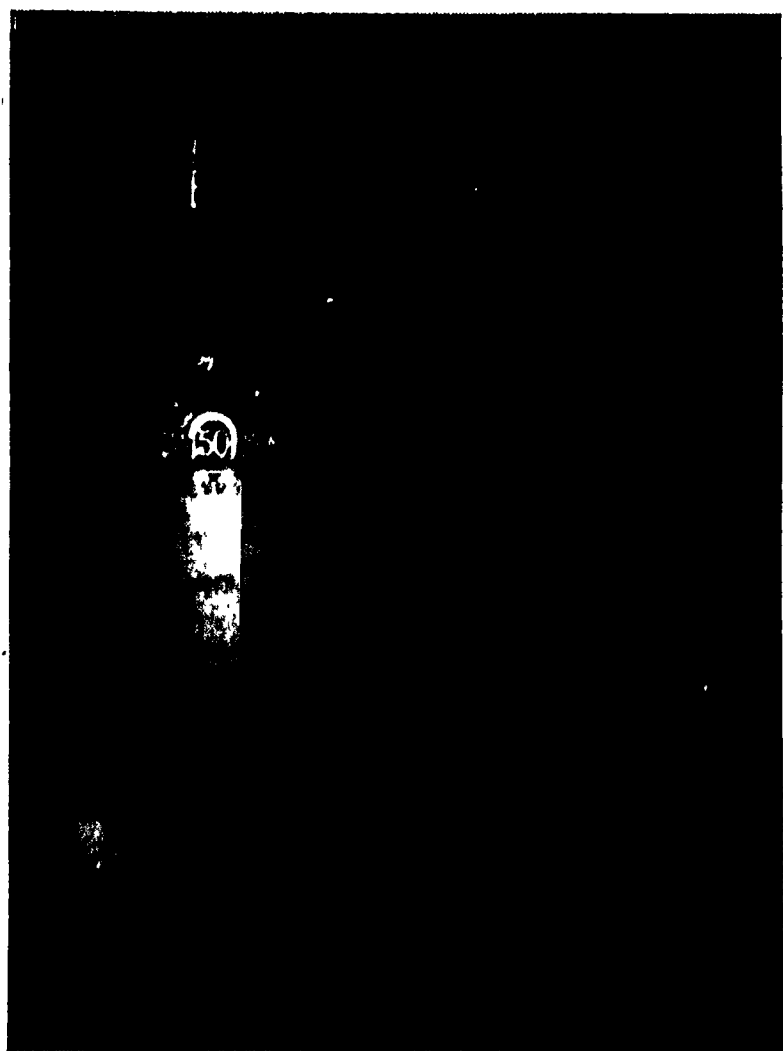
A Spanish policeman says that where there is now one Protestant in Spain there soon will be five or six. "That pretty well expresses the spirit of Spanish Christians," says a Southern Baptist missionary.

One of the Baptist churches of Spain has received word that permission will not be granted for the holding of services in the recently completed chapel. The members are forced to meet in private homes where they are in constant danger of fines, or imprisonment, for unauthorized meetings.

Two men from another evangelical church are now in jail—one for having given out a few tracts; the other, not a Christian, for having received a

(Continued on page 29)

Dr. and Mrs. Charles E. Maddry were honored by the First Baptist Church, Hillsboro, N. C., at a reception April 15, celebrating their golden wedding anniversary and Dr. Maddry's 80th birthday. Dr. Maddry is executive secretary emeritus of the Foreign Mission Board, having served as executive secretary from 1933 through 1944, and is pastor of the Hillsboro church, which is also the church where he began his ministry. He and Mrs. Maddry, the former Emma Parker, a resident of Hillsboro, were married in the Hillsboro church on May 2, 1906.



Where Are the Laborers?

By Earl Parker

IN THIS interesting and fascinating land of South Korea, approximately twenty-two thousand Chinese live in forty-eight different cities and towns. Most of them have come from Shantung Province, China, and speak the same dialect we learned during our twenty years there. Many are refugees from Communist areas and are struggling to get a new start in life.

Southern Baptist missionaries came to Korea in 1950, but no one had been sent to work among the Chinese until my wife and I came in November, 1954. However, there has been a Chinese church in Korea for many years.

In 1912 Mrs. Deming, a Baptist missionary from England who had come to Korea with her Methodist husband, started work among the Chinese. Her first years as a missionary were spent in China where she learned to speak the language, and the Chinese in Korea welcomed her as God's messenger to help them.

From this early beginning, church properties in five different cities were developed as centers for Chinese services and church work. These centers were started on an interdenominational basis and given the name, the Chinese Church of Christ in Korea. They were received as an associate member of the National Christian Council of Korea at its eighth annual meeting on October 28, 1954.

After Mrs. Deming and her husband moved to Manchuria, the work was left entirely in the hands of the Chinese. During the war the three churches south of the thirty-eighth parallel suffered greatly. Two were bombed, the congregations scattered, and a number of the members killed. We know nothing of the two churches north of the parallel in Communist territory.

When we arrived in Pusan in November, 1954, the little band of Chinese Christians, numbering about forty, received us as brothers and sisters in

Christ. They do not have an ordained pastor. The work is carried on by a faithful evangelist, who has been immersed and who is now planning to go to our seminary in Taiwan.

I preached for this little band of believers many times and feel that the Lord blessed my ministry. Through the help of the Armed Forces Assistance to Korea, the members have built a beautiful new church high on the side of a mountain overlooking the sea.

In the summer of 1955, we secured a location a few miles out of Pusan where we plan to erect the first building for a Chinese Baptist church related to our Southern Baptist work. We bought three buildings from the United States Army that had been used for picture shows and dismantled them. An architect recently submitted plans for one of them to be made into a church. The addition of an artistic entrance, a belfry, and the pulpit with a baptistry behind it will make a neat and impressive-looking house of worship. It will accommodate

Joy Unspeakable

I wish I could chat briefly with each person who looks forward to missionary service so that I might tell him some of the joys awaiting him. I would quickly assure him that there is nothing dull or drab about his future life in another country. He will early learn to love and admire the people with whom he serves. If he has a family, I would tell him that his children will adjust more quickly than he will. Our son makes far more contacts than we. I would also tell the prospective missionary that he will probably become closer to his loved ones back home than ever before. He will take every available opportunity to communicate with them. Prayer ties will be deepened. In addition to that, he will enter into a peculiar relationship with fellow missionaries which is in itself very "family." He will constantly be aware that he is gaining from his new life far more than he could ever give up.—
Frances Bibb (Mrs. Harry L.) Raley, missionary to Taiwan

approximately two hundred persons.

Close by the church site is a new housing project which the Chinese government has made possible for refugee families. Several hundred will live in the immediate church area, giving us a challenge and an unparalleled opportunity to take them the message of life. Our most urgent need is a consecrated, Spirit-filled, God-called pastor and evangelist to shepherd the flock. We ask your earnest prayer that this need may be met by the time the church is completed.

In December, 1955, my wife and I moved to Seoul to carry on the work while Rev. and Mrs. John A. Abernathy are on furlough. Much of my time must be given to the work with the Korean Baptist Convention, but my great desire is to be of help to the many Chinese who are here. The approximately seven thousand Chinese living in Seoul present a missionary challenge to which we must give heed. I shall go to Pusan once each month to advise about the work there.

As we look into the future, we see our retirement in July, 1958, fast approaching. The question nearest our hearts is, "Who will be ready to take over the work when we leave?" Lost souls are on every hand. Young converts need instruction in the Word. Older Christians need our help.

The Chinese pastor and evangelist work in close co-operation with the missionary. The task of evangelizing the thousands of Chinese in Korea is primarily that of the Chinese Christians, but upon us missionaries rests the responsibility of strengthening their hands and providing much of the material needs.

If we had workers to send into the forty-eight cities where most of the Chinese live, we could reap a rich harvest of souls. Truly the fields are white unto harvest. Where are the laborers? We have neglected these needy people too long. May we as Southern Baptists unite our prayers for this land, give of our means, and send God-called men and women unto the fields.



Rear view of new Baptist church building in Beirut, Lebanon. The Baptist school building is on the right.

Baptists Witness Through New Building

Baptists have, by this building, shown determination to be a vital and permanent part of Lebanese life—not a small sect, here today and gone tomorrow.

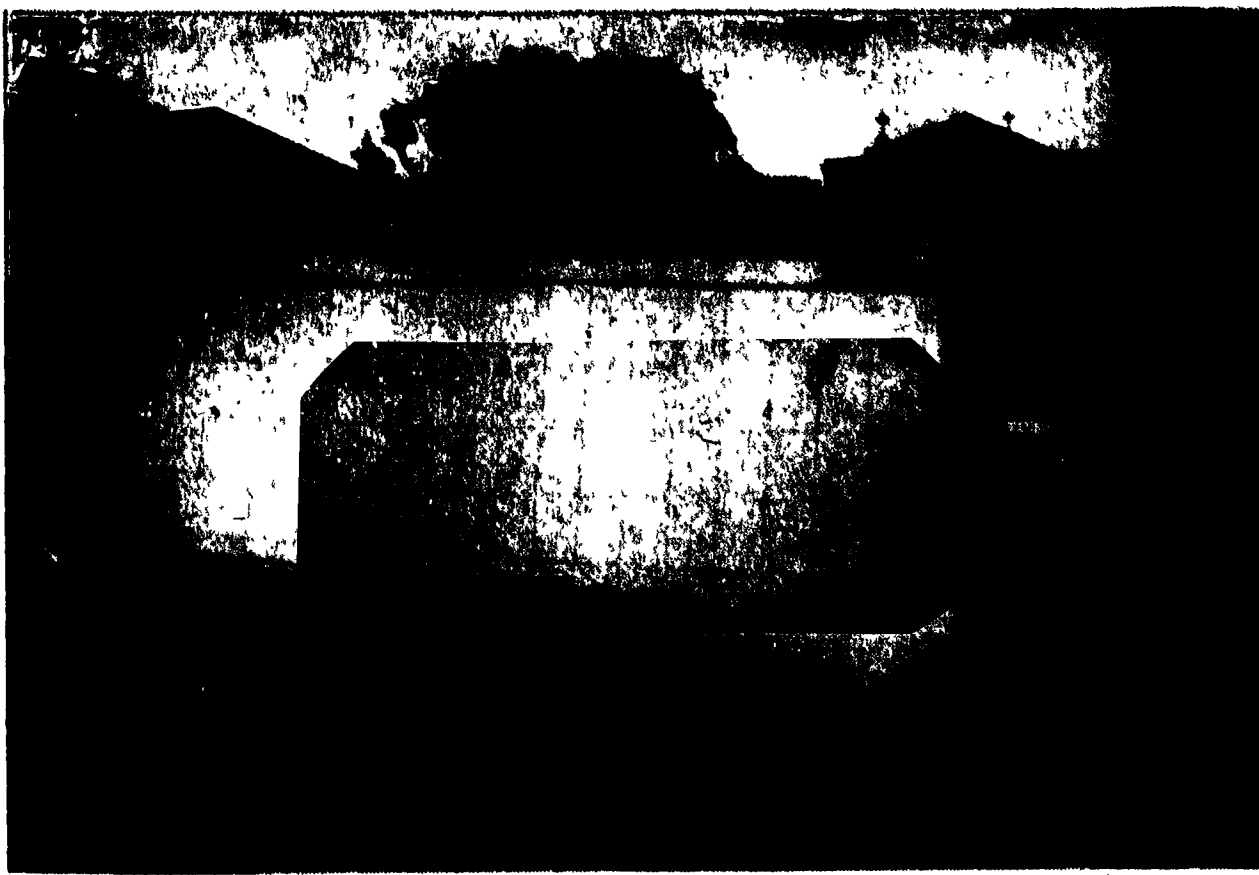
By Virginia Cobb

JESUS said in Matthew 10:27, "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops."

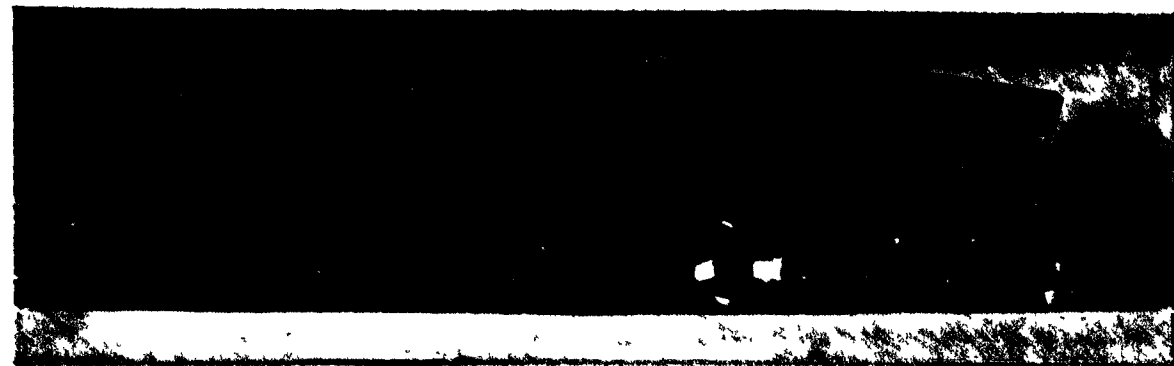
This—the proclaiming upon the housetops of a message whispered in the heart—was made possible to Lebanese Baptists, through the generosity of Southern Baptists, in the recent dedication of their new church building in Beirut.

The church was dedicated and its message set forth clearly by Dr. George W. Sadler, the Foreign Mission Board's secretary for Africa, Europe, and the Near East, at a service attended by President Camille Chamoun, of the Lebanese Republic, and American Ambassador Donald R. Heath. (The Prime Minister and his Cabinet had planned to attend also but then were prevented because the Cabinet fell that morning.)

Said Dr. Sadler: "The members of
(Continued on next page)



Front view of above building.



Children (left) from the Baptist school sit in the balcony during dedication.



Dr. George W. Sadler delivers the dedication address.



As he left the service, the President of Lebanon (right) said to Dr. Sadler: "You're doing a great work here. May God bless you." With his back to the camera is Elias Saleeby, pastor of the church.

Witness Through New Building *Continued*

this church have had a peculiar spiritual experience with the Lord Jesus Christ which is called the new birth; and it is this experience that has made them join together to work and to worship and to serve." Thus, he spoke the message of this church.

The message of the church is also proclaimed by the building itself with its simplicity, so in contrast to the elaborate churches filled with images or pictures which are common here, and with its beauty.

This new building says something else to the officials and reporters and the curious crowds—it says that Baptists in Lebanon are a group to be reckoned with. They are not just some small new sect here today and gone tomorrow but are a group who have by this building shown determination to be a vital and permanent part of Lebanese life.

And this church, with the school beside it, shows their opportunity to have a definite influence in this country in the years to come.

The people of the surrounding area are asking many questions now. Before, they paid little attention to the sign over the doorway leading up to

a dingy second-floor apartment where the Baptist church met, and many would not have thought of entering the building.

But the beautiful new church building cannot be overlooked. On a recent visit in a near-by home, some Baptists were told, "All the people are talking about the new building and asking who these Baptists are and what they teach. We want to know more about them!"

Curious crowds of newcomers have

been present at almost every service since the opening. The church building is a new and visible evidence of the presence of a Christian group and a new and visible testimony to the message of Christ.

What does it mean to its members?

(Continued on page 29)

BELOW: Dr. Sadler (center) stands with the men baptized on the first Sunday night after the dedication. Two girls were also baptized.



part of the downstairs crowd at the dedication service. In the foreground are President Camille Chamoun, of the Lebanese Republic, and American Ambassador and Mrs. Donald R. Heath.

Mrs. Salim Sharouk, wife of an evangelist, presents a Bible—from the women of the church—to the President for his wife.



EDITORIALS

What Price World Missions?

Much is being written and more is being said about World Missions Year which is to be launched by Southern Baptists this coming October. Moreover, many of our agencies, institutions, committees, state conventions, and churches have already completed plans and initiated programs to implement this movement.

Because of the popularity of this program and the "mass" appeal it carries, a tendency to emphasize the mechanics and therefore to depend upon and glory in them is becoming evident. If at this stage such obtains, how much more is this likely to be true when the program gets into full swing? And when great results stand out as mileposts of achievement near the close of this epochal year, shall we have become both the actors and victims of pride, and, therefore, have our own reward?

To prevent this, keep our perspective in proper balance, and make permanent results sure, should we not review the tremendous price of world missions?

To God

First of all, the supreme cost of world missions has been underwritten by God. The idea of a ransom for the whole world originated with him. We are not to be congratulated for our inventive genius; we have made a discovery, and that belatedly, that after all God from the beginning intended we should conceive of our task as global and simultaneous. The infinite God knows no divisions of territory or color or class. Did Jesus not reveal the price God was prepared to pay and the scope of its purchasing power when he said, "For God so loved the world, that he gave his only begotten Son"?

Lest there be some mistake at this point, Jesus as God's full payment (already crucified and risen) for world missions gave orders to his disciples of that day and of all succeeding generations saying, "Go ye therefore, and make disciples of all the nations" (Matthew 28:19a ASV). As they became filled, empowered, and led by the Holy Spirit, their witness would know no bounds and would carry them into all the world in a simultaneous fashion—some into Jerusalem, some into Judaea, some into Samaria, some "unto the uttermost part of the earth" (Acts 1:8), and even several of them into all of these in a consecutive manner.

It should be sobering yet inspiring, humbling yet strengthening to remind ourselves that God is the author and the underwriter of the redemptive pro-

gram for a lost world, and that he effected this program in Christ Jesus.

To the early disciples

Then again, we shall gain both inspiration and know-how if we take a fresh look at the price the early Christians paid to carry forward a world missions program. Lighting their torches from "the light of the world," they went forth to bear witness to men who "walked in darkness" (see Isaiah 9:2a) regardless of danger or the cost to themselves.

It is not for us to question God's process of economy when we recall that James met an early death because of his witness and Peter and John lived long and wrought much before they paid with their lives. That they and many others denied themselves, took up their crosses, followed Jesus, and lost their lives for Jesus' sake and to the end that many might obtain redemption should lead us to both humility and maximum endeavor.

To modern disciples

Furthermore, just to divest us of any excuses that those were giants of apostolic days and we are modern-day Christians far removed, there is that great host of early modern missionary pioneers who, too, paid an unusual price to extend the kingdom of our Christ.

One of them was a great missionary on his home front. As a comparatively young man of excellent education, a doctor of theology, a college professor, and one of the leading preachers in the Roman Catholic Church, Balthasar Hübmaier made, after exhaustive study of the Scriptures, two discoveries of startling import.

He found that the simplicities of the gospel and the intricacies of the Roman Catholic system could not be reconciled. He also found that salvation could not be obtained by penances and priestly absolution, nor by obedience to the Church and observance of the several sacraments, but only by definite and personal faith in Jesus Christ. To him, therefore, the Bible constituted his full authority for doctrine and practice.

In this allegiance he was more consistent than any of his contemporary reformers. For fearless preaching of salvation through Christ alone and for baptizing many upon their professions of faith in Christ, he was twice driven from Waldshut by the Roman Catholic Austrian Government. Each time Hübmaier took refuge in Switzerland. After he was abused many times by the Catholics and Zwingli and his followers, the Council of Zurich condemned him to expulsion

from the city. Although this decision was modified, he soon left Zurich and made his way to Nikolsburg in Moravia.

Moravia welcomed him gladly. Many religious refugees were there; and almost immediately several leaders of the evangelical movement, and in time the administrators of Nikolsburg, were enlightened and baptized by him. Within one year after Hübmaier's arrival, six thousand persons were added to the churches. Ferdinand, who had long been his bitterest enemy and had driven him so mercilessly from Waldshut, was given the rule over Moravia. He immediately drew the attention of the Austrian Government to Hübmaier's writings and activities, and an edict was soon published stipulating that all those who practiced rebaptism (immersion) and who refused the sacraments of the altar should be arrested and punished. Startled by their anti-Romanist character and by their plea for a free church, and frightened by stories of the rapid spread of Hübmaier's teachings, the authorities demanded that he and his wife be brought to Vienna. The order was obeyed, and after a brief hearing both were cast into the royal prison.

The end was not far away. On March 4, 1528, Hübmaier was brought forth from prison, stretched on the rack, and tortured by various cruel methods; but he refused to recant or deny his Lord. He was tried and "condemned to the fire." On the tenth of March he was led from prison and placed on a cart to be taken to the place of execution. It is recorded that on the way through the streets parts of his flesh were torn from his body with red-hot tongs. Continuously he repeated passages from the Scriptures. As he approached the funeral pile he prayed: "O gracious God, forgive my sins in my great torment . . . I forgive all those who have done me harm."

After they removed his clothing, the wood was kindled and the smoke and flame rose up about him. Those around heard his last, faintly uttered words, "O Lord, into thy hands I commit my spirit." Then his voice was stilled by the smoke and fumes. Thus, he gave himself to death for his faith and, in a heroic effort as a missionary at home, to lead his fellow men from the bondage of Roman Catholicism to faith in his liberating Christ.

Another who paid a high price to extend the kingdom of Christ was a missionary on foreign soil. With unconcealed sadness, J. Landrum Holmes came home one day in distant Chefoo, China, and told his wife of the death of a fellow missionary. "If I thought I should die and leave you alone," he said, "leave you to go all that long way back by yourself, I should find it hard to say, 'Thy will be done.'" His brave wife's quick and encouraging reply was, "Landrum, I would not go back; I would stay here and work." His face shone with deep joy. "If you feel that way," said he, "I shall have no further anxiety about the matter."

Not long after this, word came that a ruthless army of the Tai Ping rebellion was on its way to destroy

their city, a stronghold of imperial sympathizers. Because of his love for the people and his desire to spare them, Mr. Holmes and a missionary of the Episcopal Mission went out to persuade the army not to invade their city. In anxious suspense, and doubting the success of the missionaries, the city awaited the attack of the rebel army; but no attack came. Neither did the missionaries return. Eight days later the spared city learned the missionaries had died for them; their bodies covered with burns and wounds had been found some miles away.

To us

That those who have gone before us were tested and not found wanting we are sure. On this there is not one arrow of doubt in our quiver of certainty. Facing our own almost incomparable responsibilities in this world missions undertaking, we are driven to ask with Paul, "Who is sufficient for these things?" (2 Corinthians 2:16). It will not be an easy task for Southern Baptists to qualify for achievement commensurate with the needs of the world and God's expectancy. The requisites will be attained at considerable effort and much cost.

For one thing, we shall need to know and love the peoples of this world. The superficial knowledge of some and the complete absence of it among many must give way to diligent study, travel, and continuous communication. Acquired knowledge and the impact of God's grace and love upon us should result in an intense love of every individual on this earth.

Second, we must, here at home, maintain the spiritual climate our Lord needs to undergird this movement and to make his call heard among the young people he needs for world mission service.

Then again, it is incumbent upon us to develop the necessary qualifications of a sending people. If we as a Baptist people, all our self-imposed culture and dependable theology notwithstanding, become in any way party to racial pride and discrimination, our days of effective missionary service among peoples of color are numbered. Let us not become victims of our own folly. Those around the world reacting first and most to our race discrimination here in America are not those whose color is black, but yellow and brown and mixtures of these.

Furthermore, we must pray and become humble, gracious, and neighborly if we are to qualify as a sending people. If we could only realize that how we talk, pray, and conduct ourselves here in America either ties or releases the hands of every missionary we send forth, then there would be hope of our setting our own house in order, especially our Christian house.

Never before have Southern Baptists had more money, more young people in Christian training, and more potential pray-ers. We stand on the very threshold of our greatest year of missionary service. We can measure up. Will we?

Eight Hours in Costa Rica

By Elbert L. Wright

HIGH in the mountains of Costa Rica lies the city of San José, the center of our mission work in this Central American country and the location of the language school for missionaries to Spanish-speaking countries.

It was my privilege to visit San José and near-by towns for about eight hours last February while I was taking part of my active duty training in the United States Naval Reserve as a member of the military department

aboard the USNS *Henry Gibbins* (T-AP183).

San José is a beautiful city situated in a rich coffee region and is laid out in checkerboard fashion with central thoroughfares meeting in the business center of the city. With an altitude of nearly four thousand feet, it has a delightful year-round temperature of seventy degrees.

Van Earl Hughes, our senior missionary in Costa Rica, met me when I arrived from Cristobal, Canal Zone, where our ship was docked, and together we visited the various mission

points, language school, and other places of interest.

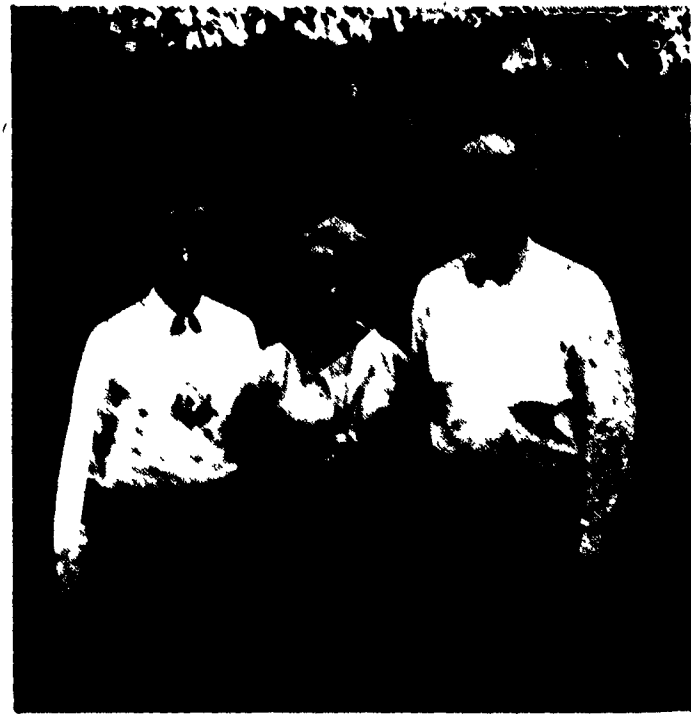
The language school is all that I had anticipated it to be. It is a nonprofit organization sponsored by the Presbyterian Church in the U.S.A. and is under the directorship of Dr. Otho La Porte. When I was there, the school had 105 students from twenty-seven denominations. Included in this group were ministers, teachers, missionaries, Christian education directors, nurses, radio experts, agriculturists, and a physician.

I was impressed with the individual attention that is provided. There is one teacher for every five persons. Each student has four classes daily and is expected to spend five hours in study after classes.

The school year is divided into three fifteen-week terms. During the first term emphasis is placed on phonetics,



LEFT: Language students, (left to right) Roy Z. Chamlee, Jr., Mrs. Chamlee, Jean Carlisle, Laura Frances Snow, Marian Sanders, Mrs. E. Harvey Walworth, Mr. Walworth, Mrs. J. Bryan Brasington, Mr. Brasington, Mrs. S. Dan Sprinkle, Jr., and Mr. Sprinkle, with Elbert L. Wright, business manager of the Foreign Mission Board, and Van Earl Hughes, of the Costa Rican Mission. **LEFT BELOW:** The administration building of the language school. **BELOW:** Dr. and Mrs. Otho La Porte and Mr. Hughes. Dr. La Porte is president of the language school.





LEFT: Cinco Esquinas Baptist Church, San José, built with Lottie Moon Christmas Offering funds. RIGHT: First Baptist Church, San José, built with Jarman Foundation funds. BELOW: Baptist church in Alajuela, near San José.

basic Spanish grammar, and oral expression correlated with the grammar lessons. Courses offered in the ensuing terms include conversation, vocabulary building, Latin-American history, Spanish literature, and preparation and delivery of sermons in Spanish. Emphasis is also placed on Latin-American orientation.

All of our missionaries who are going to serve in Spanish-speaking countries attend the school for approximately twelve months, after which they return to the States and make arrangements for their departure to the various mission fields.

Once the missionary has completed this year of study, he is thoroughly indoctrinated and is in an excellent position to take up his duties on the mission field capable of presenting Jesus Christ as Saviour and Lord.

After touring the entire school and seeing firsthand how it is carried on, I had the opportunity of meeting and renewing old acquaintances with the fourteen Southern Baptist missionaries who were then in language school.

Our students live in furnished houses and apartments in various sections of the city. Most of these houses are very colorful and have beautiful fenced yards. A great deal of the old Spanish influence can be seen, especially in the type of buildings, the overhanging balconies, and the patios.

We visited the beautiful First Baptist Church, constructed with Jarman Foundation funds, and the Cinco Esquinas Church, where the national Baptist convention was in session. There I met several of the national



pastors and some of the other leaders of Baptist work in Costa Rica. I was favorably impressed with the manner in which they conducted their business; and it was a typical Baptist meeting.

Baptist work other than that in San José is centered in some seven towns of five thousand or more. We visited the churches in Alajuela and Heredia. Although these churches are small in size, an effective witness is being carried on in these two towns. There are great opportunities here, for it appears that we have just broken the ground.

Four Southern Baptist missionaries form the Costa Rican Mission: Mr. and Mrs. Hughes and Mr. and Mrs. Charles W. Bryan. The Bryans are

now on furlough, but the Hugheses are carrying on the work in wonderful fashion.

Costa Rica is predominantly an agricultural country. Its principal products are coffee, bananas, cacao, and abacá. The United States takes 75 per cent of all its exports and supplies 75 per cent of its imports.

Almost every type of modern convenience can be found in Costa Rica and American cars are everywhere. The oxcart and the oxen are still found especially in the rural sections.

After some eight busy but interesting hours in Costa Rica, I had to say good-bye to the "Land of Perpetual Spring" and return to the ship for the trip back to the States and civilian life.

Let's Visit a "Cornstalk Village" in Guatemala

By Sarah Scanlon

IF YOU should visit the Clark Scanlons in Guatemala, the first Central American country just south of Mexico, on your first Sunday here you would most likely travel with us to our favorite spot in the entire country, the picturesque little Indian village of Santa Catarina Barahona.

We leave Guatemala City, the capital of the republic, about eight o'clock in the morning and, taking the modern Roosevelt Highway which is a part of the Pan-American Highway, wind our way through the beautiful Guatemalan mountains, past three towering volcanoes, until we reach the quiet, historic town of Antigua, the former capital city.

Almost every tourist in Guatemala visits Antigua to see the ruins of many Catholic monasteries, nunneries, and cathedrals destroyed by flood and earthquake hundreds of years ago.

From Antigua we follow the winding dirt road through rows and rows of cornstalk fences behind which can be seen tall banana trees and acres and acres of ripening coffee. Coffee and bananas are the two main products of Guatemala. Circling a mountain, we come to the village of San Antonio,

an important weaving center. Just across a dip in the road is Santa Catarina, one of the many Indian "cornstalk villages" scattered throughout Guatemala.

The name "cornstalk village" comes from the fact that the homes are made of cornstalks, as are the fences that surround them. Several members of one family group their houses together inside one fence. The parents live in one, the married sons in the others. One house is used as the kitchen, and here the women prepare the food for all of the group.

The ground around these little houses is swept as clean as the dirt floors inside. We are told that the cornstalk walls and thatched roofs keep out even the heaviest rains. Around the village are gardens, cabbage patches, cornfields, and orange trees. Each day the people carry their products to market in near-by Antigua.

One thing that attracts our attention in Santa Catarina is the colorful dress of the Indian women. Their blouses are woven by hand on a loom, one end of which is fastened to a tree or part of the house. On the other end is a makeshift seat for the weaver. The

women tell us that it takes from three to six months to make one of these blouses, which will last from ten to twelve years. The women always have a brightly colored one to wear on Sundays; they wear the worn, faded ones at home during the week.

Each Indian village has its own design; so one can tell what village a woman is from by her blouse. The dress of the Indian men, for the most part, is no different from ours. In some villages, however, they still have their native dress—short trousers (usually knee length) and shirts woven by their wives—which differs with each village and tribe.

A FAMILIAR sight in all of Guatemala is the Indian woman in her bright costume with her baby slung on her back in a type of shawl and a basket of vegetables, flowers, or whatever she might have to sell on her head. The little Indian girls learn to carry water jars and baskets on their heads at an early age so that they can help with the chores at home. Later they help carry the products to market.

As we enter Santa Catarina on Sun-

day morning, we pass a low building that houses a store and a large old Catholic church that has no resident priest and stop in front of a neat little building which is the Baptist church. Over the door are the words, "Templo Evangélico Bautista."

A group of men chatting in front of the church come to greet us. Since it is time for service, most of the people are already inside. As we enter, we are aware of a custom that we seldom see at home. All of the men are seated on one side of the church and the women on the other.

All is quiet except for the music of the folding organ, which is played by a small boy who is said to be seventeen. A spirit of worship is felt from the moment a person enters the building until the end of the service, for the Indians of this little Santa Catarina church are humble and reverent.

These people love to sing; and, as a rule, each Sunday the choir, made up

mostly of young people, sings a special number. It would thrill your heart, as it does ours, to listen as they sing in Spanish, "Oh, Tu Fidelidad," which to us is "Great Is Thy Faithfulness." When we hear them sing this, we know they mean it from their hearts; for the people of this community have known real persecution. During the

brief time in 1954 when Communism was active in Guatemala, they passed through at least one terrible experience. But the people have come through those trying times more faithful than ever to their Christ and their church.

To one side of the church stands the pastor's home, a lovely monument to the love and loyalty of the members. The men, women, and children did most of the work on the house in time off from their other tasks. The pastor, Javier Castellajos, is an all "A" student in the Bible Institute of Guatemala.

The people of Santa Catarina Barahona, Guatemala, are poor people, created by the same God who made each one of us. With eager and earnest hearts they are seeking to know the love of that same God. We know that God has sent us to Guatemala to tell them and hundreds like them throughout the country of his love and that they, too, can have his Son Jesus as their Saviour and Lord.

This is a favorite spot of ours, and (Continued on inside back cover)



A Guatemalan Indian Christian weaves in front of a cornstalk house. It takes from three to six months to weave a woman's blouse.



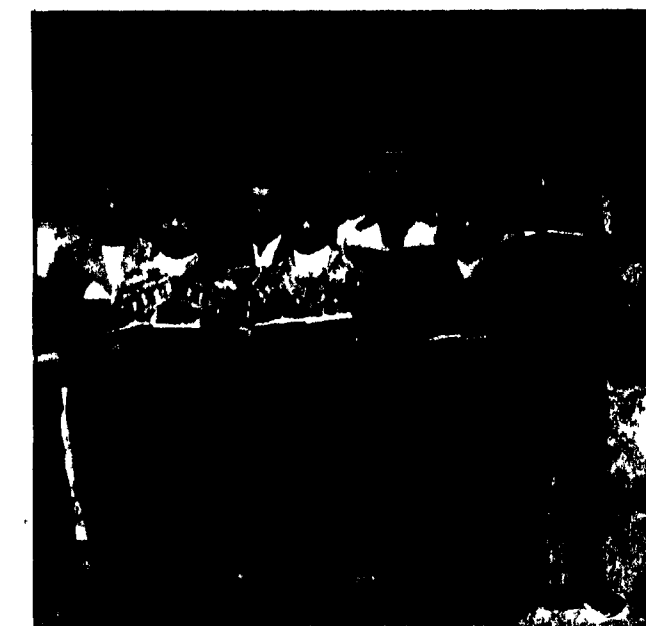
Pastor Javier Castellajos, of the Santa Catarina church, is an all "A" student at the Bible Institute.



Missionaries Clark and Sarah Scanlon with one of the deacons of the church.



The Baptist church of Santa Catarina Barahona, Guatemala.



The church choir, composed mostly of young people.



Mrs. Bartley sets the table for dinner just as she would in the States.



Whether taught in Spanish or English, Sunday school lessons must be prepared.



The Bartleys pile into the pickup to go visiting for their church.

Whether at Home or Abroad

By Peggy Place Bartley

THE tasks of a wife and mother are much the same the world over. Perhaps I am speaking too generally when I make this statement, for I have seen relatively little of this world of ours. But I do know that I found this to be true the year we lived in the little Central American country of Costa Rica and the two years we have spent in Uruguay.

Before we left for Uruguay, my husband was asked if he was going to take his wife to the mission field and we were both asked if we planned to take our daughter Nancy, who was then five months old. How I wish our friends and loved ones in the States could visit us and see that home life here is much the same as it is in North America.

I find little difference in being a pastor's wife in Uruguay and being one in the United States. We sense the same wonderful joy when we see those who have been groping in darkness find Christ as Saviour, and we feel the same disappointment when we see problems arise in the church because of misunderstandings between members.

Some of my friends have asked just what I do and how I spend my time on the mission field. A large part of that question can be answered by saying that I am the mother of a two-and-a-half-year-old daughter and a

four-month-old son. The Lord has given us these two lovely children, and my responsibility in caring for them is great. How easy it is for a mother who loves the Lord's work to want to give all of her time to it and to sometimes neglect to give enough time and attention to the children in her own home.

We missionary mothers face that problem just as do the mothers back home. The Foreign Mission Board encourages us to remember that we are mothers first of all and that by being good mothers we are performing an important task on the mission field.

The Uruguayans place a great deal of importance on family life and find time for activities in which the family can participate as a group.

The church of which my husband is pastor has a membership of 110. To people at home this seems small, but here it is one of the larger Baptist churches. As a pastor and his wife do in the States, we visit the sick, the members who are indifferent to church attendance, and the prospective members. Our visiting is done in a little Austin pickup rather than in a car. The cars here are very expensive; and

(Continued on page 38)



The family group are at home wherever they live. (Left to right) James Steven, Mrs. Bartley, James W. Bartley, Jr., and Nancy Ellen.

Foreign Mission News

(Continued from page 17)

tract and saying that he believes he will become an evangelical.

Seminary Graduates Nine

Nine young men received diplomas at the graduation exercise of the Spanish Baptist Seminary, Barcelona, in May. Commencement speaker was Dr. E. Luther Copeland, Southern Baptist missionary to Japan who was visiting mission fields in the Near East and Europe on his way to the States.

The nine graduates completed three years of study. Seven of them will go into the pastorate in Spain and two plan to do graduate work at the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland.

Missionary Joseph W. Mefford, Jr., interim director of the seminary, commuted back and forth by plane between Valencia and Barcelona during the last three months of school due to the absence of Director Roy B. Wyatt, Jr., who is in the States on emergency sick leave. Missionary Charles W. Whitten also commuted weekly from Madrid to teach in the seminary.

Official Visitor

Mrs. Ruth Olive Pepper, president of the European Baptist Women's Union, made an official visit to Spain recently with travel expenses paid by the women of the American Baptist Convention.

She visited the three main centers of Baptist work in Spain: Barcelona, Valencia, and Madrid. Repeatedly, she said, "I have a feeling that we, in countries such as England and the United States, don't know how to appreciate and use to the fullest extent the liberty we have."

New Pastor

Second Baptist Church, Madrid, has called José Núñez, student in the Baptist seminary, Barcelona, as pastor. Missionary Nella Dean (Mrs. Charles W.) Whitten writes: "Dust continues to accumulate on the benches in this church's building which was closed on July 17, 1954."

Board Buys Property

Representatives of the Foreign Mission Board in Spain have purchased property for the First Baptist Church, Valencia.

Permission was given by the Spanish Institute of Foreign Money Exchange after four years of fruitless effort; and the property was bought in the name of the Foreign Mission Board.

"This has been a tremendous need for a number of years," report Missionaries Charles W. Whitten and Joseph W. Mefford, Jr. "We are hoping that the church will be able to move soon without too much difficulty."

Briefly

Brazil: The Baptist school, Pôrto Alegre, recently celebrated its 30th anniversary. . . . The Carnabu Baptist Church, the 57th Baptist church in the city of São Paulo, was organized in March.

Formosa: The Baptist churches of Formosa reported more than 1,000 baptisms and a membership growth of more than 40 per cent during 1955.

Gaza: More than 2,400 people were admitted to the Baptist hospital in Gaza in 1955; and 9,000 different patients were served in an outpatient clinic. Over 3,000 major and minor operations were performed. . . . There are 238 pupils in the Baptist day school, Gaza, 137 of whom are Moslems.

Indonesia: Membership in the Baptist churches of Indonesia increased 125 per cent during the past year. A number of new converts are from Moslem background, evidence of greater responsiveness to the gospel than elsewhere in the Moslem world.

Italy: Since 1947 the number of Baptists in Italy has increased from 2,779 to 4,159 and contributions from \$11,500 to \$43,500. Two hundred and thirty-two people were baptized in 1955.

Korea: Eight per cent of the people of Korea are Christians.

Malaya: The Baptist churches of Malaya are approaching a membership of 1,000.

Nigeria: Ninety per cent of the Baptist churches in Nigeria are self-supporting. . . . There are 50,000 Baptist church members and 75,000 pupils in Baptist schools.

Philippines: More than 3,000 people attend Baptist Sunday schools in the Philippines.

New Building

(Continued from page 20)

You would not need to ask if you had seen one elderly member, who served the church for many years before missionaries came and when it was a mere handful of members striving to stay together as a Baptist witness. One weekday he walked slowly around in the auditorium examining the racks for hymnbooks, noticing how many communion cups would fit into each pew, commenting on the wood of the pulpit, the carpeting, and every detail of the building.

You would not need to ask if you had seen the Sunday school children as they filed in for assembly on the first Sunday and worshiped with unaccustomed reverence, their eyes wide, their singing hushed.

You would not need to ask if you could see the crowd of young men who vie with each other in ringing the huge bell before each service, pulling the rope with great might and enthusiasm!

But the building has far more than sentimental value. It contains an auditorium which will seat six hundred people comfortably, and many more if necessary. There is a wide platform with excellent lighting which will be adaptable to many uses. The baptistry, the first real one for Lebanese Baptists, is set into the wall above the platform and is visible to all the congregation.

The building also contains an office, two prayer rooms, dressing rooms for the baptistry, and a medium-sized room for meetings of smaller groups. There is a German-built organ, gift of the Kentucky and North Carolina Woman's Missionary Unions.

This new building is being used for eight church meetings each week, for Sunday school assembly and some classes, for school assemblies, and for many special meetings. The school building beside it serves the day school during the week and two Sunday schools each Sunday and provides a workroom for preparation of literature and some study space for language students.

Thus, these buildings make possible a broader and more adequate and effective witness to the message of salvation. Pray with us that the members of the church may be faithful to the new opportunities open to them for evangelizing and teaching and training.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



**Missionary Tells of Adjustments
Made during First Year in Taiwan**

**Frances Bibb (Mrs. Harry L.) Raley
Taipei, Taiwan**

ONE year today (April 18, 1956)—it just doesn't seem possible that we've been in Taiwan one year. As we think back to the day we arrived, we remember how we had looked forward for some years to coming to the mission field. And we wondered, now that we were actually *here*, just what was before us.

There are always adjustments to be made the first year on the field. It took several months to adjust to being called a foreigner. But we're ever so grateful that the term, "foreign devil," used in years past in old China, has been dropped.

We had to learn not to be frightened every time we heard an airplane go over, even though when we left home almost everyone predicted immediate war in the Taiwan Strait. Really, the normality and apparent calm of everything astonished us. Adjustment to the climate was not too bad, since summers in South Carolina and the Mississippi Delta are not too far removed from the type weather we have in Taiwan.

One of the big adjustments was that of having servants. Since my husband, Harry, and I both spend five hours daily in class, plus additional time in study, we are de-



Rev. and Mrs. Harry L. Raley and Lynn aboard the SS President Cleveland as they left San Francisco, March, 1955, for Taiwan.

pendent on someone to care for Lynn, who is two and a half years old, and to do the housework. There were a few ripples along the way.

For instance, there was the time Dah Shur Foo was learning my mother-in-law's prize recipe for cake so that he could bake one to serve at the station prayer meeting. This was my first time as hostess and I wanted to use this "sure-success" recipe. That is, "sure-success" until I discovered he had baked garlic peanuts in the layers as a substitute for nuts.

Then there was the time Ah Fung, the twenty-year-old amah, washed a shirt with Harry's best New Testament still in the pocket. It only took several hours to remove the shreds of paper from the washing machine.

I suppose the greatest mental adjustment was to the language study. But, oh, what a thrill to be able to say a few odd-sounding syllables and know from the instant response of the national that you have said something he understands!

Part of the adjustment was in our church life. It took real concentration and a heart-born desire to worship to sit through services not understanding a tenth of what was said or going on. But this can be a blessing. Now we can find the Scripture passages and hymns and can even understand the main thoughts of the sermon. Glorious day!

Spiritually, we have really been blessed. The weekly station prayer meetings have been a vital source of strength. Each of the missionaries in Taiwan has made a special contribution to our spiritual growth whether he knows it or not. Our Mission meeting and retreat have been real times of spiritual togetherness for us, as well as of individual heart searching and closeness to the Saviour.

This year has been such a joy! Many things have happened—the majority for which we are deeply grateful and regard as precious experiences. We are constantly aware that someone is praying for us. We have truly been blessed in the fulness of God's love.



**Nigerian Students Are Serious,
Enthusiastic, and Hard Working**

**O. W. (Tom) Taylor
Iwo, Nigeria, West Africa**

PRIMARILY, our work is in the Baptist College of Iwo, one of the oldest and most respected teacher-training institutions in Nigeria. The curriculum is much the same as that of an American college: English, history, mathematics, music, Bible, speech, education, geography, agriculture, et cetera. I teach most of the history and my wife teaches four periods of English literature each week.

(about all the time she can spare from the almost full-time job of teaching Michael).

The busy college day begins at six thirty when all the students "fall out" to the sound of the senior prefect's whistle and perform their assigned work—cutting grass, raking leaves, or sweeping the college buildings. As in most institutions here, our students wear uniforms (white shirts and blue shorts), and the daily routine is conducted in a semimilitary manner.

After a short devotional service at eight, classes begin and continue until two, with few breaks for the students since a course load of eight or ten subjects is not unusual. Lunch is followed by an hour's siesta (a universal and very pleasant custom here). Then all the students work on their "farms," one-twentieth of an acre each. The yams, cassavas, and beans they grow are used in the college kitchen.

In the late afternoon the students participate in a well-organized sports program—track and field events, football (soccer), baseball, volleyball, and other games. There is a compulsory study period in the evening; and, after another devotional period, the students are in bed by ten o'clock.

Saturdays are more leisurely, but Sundays are especially full. In the morning the students attend the college church which has a missionary pastor, Albert H. Dyson, Jr., but is otherwise pretty well run by students who serve as acting deacons, treasurer, clerk, and in other capacities.

In the afternoon they preach on the streets and in the small churches of Iwo (population, 57,191; modern facilities, almost nil) and neighboring villages. In the evening there is Training Union on the campus.

Our students are a real inspiration to us—religiously, academically, and personally. They are serious, enthusiastic, hard working, and thoroughly Christian, and yet they enjoy their college life just as students do everywhere. Despite the full schedule, there are many extra-curricular activities: clubs, societies, plays, debates, parties, and intercollegiate sports. Last week end our track team won in the Ross Shield competition, the oldest such event in Nigeria, which was held here. Next month the five-month football season begins. Our athletes compare favorably with those in American colleges.

WE are still enjoying our study of the Yoruba language. The Yorubas have many fascinating words. For example, boasting is "nhala," which means "scratching the ground, not really digging." Then, "ronupiwada" is repentance. The word broken down is "ro" (think), "inu" (inside), "pada" (turn around), and "iwa" (your conduct). Can you think of a better way to express repentance than to say, "Think inside, turn your conduct around"?—Edgar H. Burks, Jr., missionary to Nigeria

teaching folk to read by the Laubach method and that he personally would explain how to do it.

He came to Madrid, accompanied by his young assistant, Richard W. Cortright, at the invitation of the Spanish Government. The purpose of their around-the-world tour of fourteen countries is to talk with the ministers of education and encourage them to set up schools of literacy at the expense of and under the direction of World Literacy, Incorporated, thus making certain that these schools will have a Christian emphasis.

Nella Dean (Mrs. Charles W.) Whitten and I learned to read a full page of Hebrew in just four and one-half minutes so that we could know how an illiterate feels when he suddenly finds he can read. It is such a simple method of associating letters and sounds with pictures that it is miraculous; and, thrilled with the wonder and simplicity of it, a person immediately wants to go out and teach someone else to read. Primers have been prepared in 246 languages.

Dr. Laubach told us how to organize literacy campaigns using the "each one teach one" method. First, the teachers are trained in one short hour. Then they each teach the primer to one pupil. Three weeks from the beginning date a graduation service is held. The new literate receives a diploma, and the teacher receives a diploma in Christian service.

Then the pupil is ready to read a story of Jesus, which Dr. Laubach has written. It begins very simply; ten new words are added each lesson and are repeated five times each in the lesson. When the pupil has finished this, he can read the Gospels, then the Acts, and later the letters of Paul, which Dr. Laubach has translated.

When Mrs. Whitten called one of the pastors in Madrid to tell him about the expected visit of Dr. Laubach, he told her that he had been praying for six months for some way to help his church members learn to read and write. During business meetings in his church there is a long line of people who need someone to help them write yes or no for their vote.

Dr. Laubach spent six hours with us, patiently explaining how to teach so that we would be able to do it exactly right, because he has a passion for helping people. As I think of the countless hours he will spend instructing more teachers on this world tour, I am reminded of the



Dr. Laubach Explains His Method
Of Teaching People How to Read

Lila (Mrs. Joseph W., Jr.) Mofford
Valencia, Spain

I HAVE just returned from Madrid and one of the most memorable experiences of a lifetime: a visit with Dr. Frank C. Laubach, the great world educator who has helped more than sixty million people learn to read. Little did I dream eight or ten years ago when I read his thrilling book, *The Silent Billion Speak*, that someday I would be

words of Jesus, "He that is greatest among you shall be your servant." Without thinking of greatness, Dr. Laubach has become a great man by his service; and he has inspired us, as I'm sure he inspires every life that touches his, to larger selfless service for our Lord. We have ordered materials; and, as soon as they can be translated and printed here in Spain, we will begin to teach those of our churches who cannot now read the Bible.



Nurse Overcomes Superstition and Is Victorious Witness for Christ

Karl J. Myers, Jr.
Oyo, Nigeria, West Africa

I ATTENDED my first hospital evangelistic conference two weeks ago and was profoundly impressed with the experiences of the nursing students and graduates, as well as of the missionary doctors and nurses. Representatives from each department or ward told their own experiences—failures as well as successes—in bringing Christ into the lives of the patients.

One student's experience was particularly vivid to me. A woman was brought to his ward, hemorrhaging and in critical condition. She needed blood immediately if her life was to be saved. The family, except for her husband who was not of the needed blood type, refused to donate blood since they feared, as do most people here, that they too would die as a result.

This student nurse prayed in earnest and worked to find someone to give blood. Finally, he knew that he was the only person available. Although he had learned from study that there was no danger, he was not too sure. He fought quite a spiritual struggle, as he told it, but finally accepted his fate, like a condemned man. Afterwards, he was overjoyed to have had the courage to give the blood and to find out "there was really nothing to it after all."

There was nothing to it except that a woman's life was saved and she and her husband were greatly influenced by this boy's Christian ideals. They have become interested in knowing more of Christ, despite their Moslem family. The young man has written to the pastor in their town and plans to visit them himself during vacation.

And I learned from the nurses that his own character has been elevated head and shoulders over what it had been and he has matured spiritually almost overnight.



Changed Lives of Converts Lead Nigerian Girl to Want Jesus, Too

Lawanda Couch
Ogbomosho, Nigeria, West Africa

LET me tell you about one of our patients in the Baptist hospital. She is a young girl of the Hausa tribe who came to the hospital with tetanus. For days she was

very, very ill; but as the doctors and nurses cared for her day by day, she began to improve. The nurses on the ward could not speak to her because she speaks only Hausa and they are from other tribes.

However, they found that the man who sweeps the floor can speak Hausa, and they talked to her through him. We learned that this young girl was not a Christian; but, because she was so very ill and anything that prevented her having absolute quiet would likely make her have a convulsion, we did not speak to her about Jesus.

One day, when she was getting a bit better but still could barely open her mouth to eat or talk, she sent for me to come tell her about Jesus. Through two interpreters, I tried to explain how Jesus had provided the way of salvation for her. When I finished, she said that she wanted to become a Christian.

Because she had heard so little of Christ, I wanted to be sure that she understood what she was doing. As we questioned her, she said that she had seen Frances (Mrs. Ralph L.) West, one of the missionaries on our compound, come to her village and she had seen the change that came into the lives of those who accepted Jesus; so she, too, wanted him. Isn't it wonderful to serve a Saviour who can change lives in such a way?



Ordination of Deacons Is Step In Training Brazilian Leaders

Harold E. Renfrow
Campinas, São Paulo, Brazil

ONE week end I had the thrill of assisting Missionary Samuel A. Qualls in the ordination of four deacons in the church at Oura Fina, in the state of Minas Gerais, a four hours' drive from Campinas.

At the Sunday evening service, Pastor Qualls and I formed a council for ordaining the men. Since there had been no deacons, this ordination was a new experience for the church; and it was my first such service in Portuguese. We had to double up on all the duties of the council since we were so shorthanded.

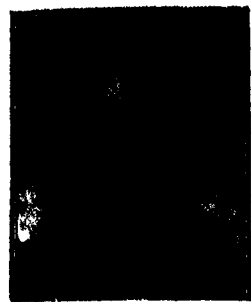
The church clerk, a Russian, was elected clerk of the council. The only ordained men present were the missionaries from the United States; and we were ordaining four German men as deacons of a Brazilian Baptist church. (One of the men was born and converted in Germany.) The evangelist is a Negro.

In this air of world-mindedness, we proceeded with the service. I asked the questions in Portuguese, and the candidates gave excellent answers. Then, because of lack of time, I gave the charge to the church and the deacons in English; and Susie Qualls, the fifteen-year-old daughter of the missionary, interpreted for me. (It takes me from one to two weeks to prepare the simplest sermon in Portuguese.) Then Missionary Qualls preached the ordination sermon and led in the prayer.

After the ordination, we observed the Lord's Supper,

with the deacons assisting for the first time. We had spent a wonderful day in the services of the church—Sunday school at twelve o'clock since so many of the people live out from town and cannot arrive earlier, the questioning and baptizing of a new convert, Training Union at seven in the evening followed by a farewell service for the missionary pastor who was soon returning to the States, and the ordination of the deacons.

We returned to Campinas more convinced that the hope for Brazil is more national leadership trained to win the country for Christ.



**"Oh! I Can Read," Exclaimed Woman
After She Learned Her First Word**

Marjorie Jones
Yaba, Nigeria, West Africa

WHAT a thrill it was for five of us Southern Baptist missionaries to see Nigeria for the first time as we came into the harbor at Appapa near Lagos! I was fortunate to be able to go to work immediately, teaching in the Reagan Memorial Girls' School in Yaba, which is across the lagoon from Lagos. The first term had just begun when I arrived, and one of the missionaries was leaving for furlough. So, I was given nineteen hours of classes a week and was made sponsor of two clubs.

Our school has 314 pupils. Next year we will graduate the first class from the secondary school. The girls who graduate will have been in school fourteen years.

The school choir, which I direct, was asked to sing twice at the Woman's Missionary Union convention in April. Nothing could have pleased me more, and the girls were very excited about going to Ibadan for the convention.

Each Wednesday Missionary Cora Ney Hardy and I take several of our Girl's Auxillary members to Kasafe, a little village about eighteen miles from Yaba, to help with the Woman's Missionary Society and the Sunbeam Bands we have organized in this village. The women cannot read; so our girls help them with their programs and interpret for us. The women asked us to teach them to read, and we have started a class preceding the W.M.S. meeting each week.

Last week a mother with a baby on her back was trying to read some syllables we were writing on the board. She read *ba* after much struggling. We helped her read it over and over. Then we wrote *baba* on the board. She read it, but was not impressed with the sound. We helped her read it again; and then she shouted, "Oh! *Baba!* I can read." It had taken her some time to realize that she had read a word that she had known all her life. *Baba* means "father" in Yoruba.

We started the Sunbeam Band with fifteen children. Last week we had eighty-four, and we have divided into two groups. One little girl about four is our outstanding Sunbeam! She threatened all the other eighty-three Sun-

beams last week and told them not to come back to the meeting place without their clothes. All came back with their interpretation of being clothed—some of the little boys had on shirts but no pants.

I also teach a Sunday school class in one of the churches in Yaba. A number of the older girls in the secondary school had not been attending Sunday school because they thought they knew more than all the teachers since they had more education. I told them I would teach them if they would come on Sundays. They have been very faithful.

Worth Wading For

What would you do if you awoke on Sunday morning and found the streets flooded with more than a foot of water? At 6:00 a.m. on a recent Sunday we faced exactly that situation. We stood on our front porch speculating about the possibility of the water's rising a few inches more, into the house. It was assumed that no one would come to the eight o'clock Sunday school at our home and that few, if any, would show up at the church for the nine thirty Sunday school.

Fifty-nine people waded to our house, and more than that met us at church! One teacher, who had a class in back of our house, stood ankle deep in water as she taught, knowing that every pupil before her was desperately in earnest about learning the Bible. We spent that day thanking God, confessing our lack of faith, and making poor jokes about our services being "worth wading for." I wonder if you would have come.

Our Baptist church in Surabaya baptized eighteen new Christians last month. They had completed the special study classes we require before church membership. Beforehand, each gave his personal testimony and his answer to any questions raised. If there had been any doubt about the genuineness of their experience, it would have been dispelled by hearing them pray. One by one they poured out their hearts in a period of the most fervent praying we have ever witnessed. It was like a page from the New Testament.

They prayed for the conversion of their friends and for strength to witness to them. That prayer was answered on the following Sunday when thirteen people stepped forward in the Indonesian service to profess their faith in Christ. In the English service a young newspaperman did the same, bringing the total to some twenty-six now awaiting baptism. Please remember to pray for these new Christians.—
Ross C. Coggins, missionary to Indonesia

New Appointees

Appointed April 10, 1956

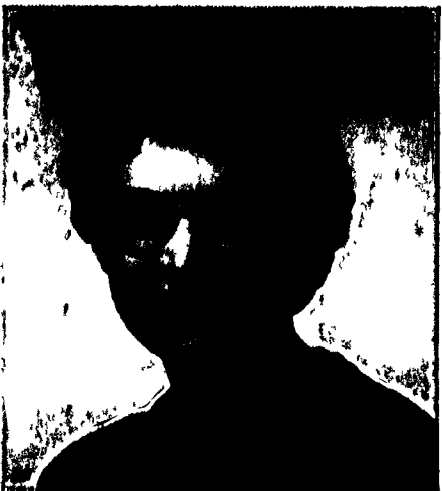


DOSHIER, EDWARD PRICE
b. Dallas, Tex., Oct. 26, 1926. ed. Arlington (Tex.) State College, 1944; Baylor University, Waco, Tex., B.A., 1950; University of Texas Medical School, Galveston, M.D., 1954. U. S. Navy, 1944-46; music director, Spring Street Church, Waco, 1947-50; John Sealy Hospital, Galveston; nurse, 1951-54, autopsy assistant, 1952-53; John Peter Smith Hospital, Ft. Worth, Tex.; intern, 1954-55, resident, 1955-56. Appointed for Nigeria, April, 1956. m. Dora Mayrene Jackson, June 4, 1948. Permanent address: 7817 Stanford, Dallas, Tex.

DOSHIER, MAYRENE JACKSON
(Mrs. Edward Price)

b. Rohstown, Tex., June 22, 1926. ed. Baylor University, Waco, Tex., B.A., 1947, M.A., 1950; S.W.B.T.S., 1955. Summer worker, Southern Baptist Home Mission Board, Texas, 1947, New Mexico, 1950; public school teacher, Corpus Christi, Tex., 1947-48, Galveston, Tex., 1950-54. Appointed for Nigeria, April, 1956. m. Edward Price Doshier, June 4, 1948. Child: Judson Price, 1954.

NIGERIA



DOTSON, LOLETE MARIE
b. Town Creek, Ala., Oct. 20, 1929. ed. Tennessee Temple College, Chattanooga, 1947-48; Birmingham (Ala.) Baptist Hospital, R.N., 1951; Blue Mountain (Miss.) College, B.S., 1954; Howard College, Birmingham, 1954; N.O.B.T.S., M.R.E., 1956. Nurse, Birmingham Baptist Hospital, 1951, summer, 1953, Blue Mountain College, 1952, East End Memorial Hospital, Birmingham, 1954, Howard College, 1954, N.O.B.T.S., 1955-56; summer worker, Southern Baptist Home Mission Board, Louisiana, 1954. Appointed for Nigeria, April, 1956. Permanent address: 323 Westover Drive, Birmingham, Ala.

NIGERIA



GLASS, ERNEST WILSON
b. Sanford, N. C., Aug. 12, 1923. ed. Wake Forest (N. C.) College, A.B., 1944; Duke University, Durham, N. C., 1944; Duke Divinity School, Durham, B.D., 1946; S.B.T.S., Th.M., 1947. Chaplain, U. S. Navy, 1952-54; instructor, religion department, Wake Forest College, 1947-48; pastor, Chadbourne (N. C.) Church, 1948-52, Weldon (N. C.) Church, 1954-56. Appointed for Malaya, April, 1956. m. Charlotte Marjorie Magruder, Aug. 24, 1947. Permanent address: c/o W. T. Glass, 503 Greensboro Ave., Sanford, N. C.

GLASS, MARJORIE MAGRUDER
(Mrs. Ernest Wilson)

b. Lentner, Mo., Nov. 7, 1922. ed. Northeast Missouri State Teachers College, Kirksville, B.S., 1944; W.M.U. Training School (now Carver School of Missions and Social Work), 1946-47. High school teacher, Olin, Iowa, 1944-46; rural mission worker, First Church, Kirksville, summers, 1945-46; secretary, alumni office, Wake Forest (N. C.) College, 1947-48. Appointed for Malaya, April, 1956. m. Ernest Wilson Glass, Aug. 24, 1947. Children: Ernest Wilson, Jr., 1949; Charles William, 1951.

MALAYA



MARTIN, CHARLES L., JR.
b. Ft. Payne, Ala., Jan. 26, 1923. ed. Alabama Polytechnic Institute, Auburn, 1941-43, 1946; Howard College, Birmingham, Ala., B.A., 1948; S.B.T.S., B.D., 1951, Th.M., 1953. U. S. Army Air Force, 1943-45; summer field worker, Training Union department, Alabama Baptist State Convention, 1946; associate pastor, First Church, Birmingham, 1948; pastor, Smithfield (Ky.) Church, 1949-52, First Church, Oxford, Ala., 1952-56. Appointed for Japan, April, 1956. m. Anne Athalya Crittendon, Aug. 3, 1947. Permanent address: c/o C. L. Martin, 10 S. Douglas Ave., Sylacauga, Ala.



MARTIN, ANNE CHITTENDON**(Mrs. Charles L., Jr.)**

b. Pittsburg, Tex., Feb. 7, 1922. ed. Oklahoma Baptist University, Shawnee, A.R., 1941. Journalism instructor, public relations director, Oklahoma Baptist University, summer, 1943; managing editor, *Window of W.I.L.*, *World Crusade*, Birmingham, Ala., 1944-45; assistant editor, *The Baptist Student*, Nashville, Tenn., 1945-47; journalism instructor, public relations assistant, Howard College, Birmingham, 1947-48; staff writer, public relations firm, Louisville, Ky., 1949-50; public health educator, Kentucky State Department of Health, Louisville, 1950-52. Appointed for Japan, April, 1954. m. Charles L. Martin, Jr., Aug. 5, 1947. Child: Elizabeth Anne, 1953.

JAPAN**MARTIN, GLEN RAY**

b. Flat Rock, Ill., Feb. 9, 1929. ed. Southern Illinois College of Bible, Carbondale, diploma, 1950; Southern Illinois University, Carbondale, B.S., 1951; S.B.T.S., R.D., 1954. Th.M., 1956. Pastor, Prairie Grove Church, near Oakton, Ill., 1947-48. Mt. Olive Church, near York, Ill., 1947-48. Bryan Street Church, Herrin, Ill., 1948-51. Duncanville Church, Robinson, Ill., 1951-54; minister of education, Immanuel Church, Louisville, Ky., 1954-56. Appointed for Malaya, April, 1956. m. Betty Nell Davis, July 17, 1948. Permanent address: Box 22, Flat Rock, Ill.

MARTIN, BETTY DAVIS**(Mrs. Glen Ray)**

b. Mt. Vernon, Ill., Oct. 16, 1928. ed. Southern Illinois College of Bible, Carbondale, 1947-51; Southern Illinois University, Carbondale, B.S., 1951; Career School of Missions and Social Work, 1954-55. Kindergarten teacher, Louisville, Ky., 1951-56. Appointed for Malaya, April, 1956. m. Glen Ray Martin, July 17, 1948. Children: Kohia Kay, 1950; Kristie Lin, 1954.

MALAYA**MERRITT, DEWEY ELWYN**

b. Hattiesburg, Miss., March 6, 1930. ed. Mississippi College, Clinton, B.A., 1953; N.O.B.T.S., B.D., 1956. Staffer, Camp Ridgcrest for Boys, Ridgcrest, N. C., summer, 1949; summer worker, Southern Baptist Home Mission Board, Kentucky, 1950; pastor, Rutledge Church, Wayne Co., Miss., 1950-52. Cowart Church, Charleston, Miss., 1953-54. Bluff Springs Church, Magnolia, Miss., 1954-56. Appointed for Nigeria, April, 1956. m. Sarah Elizabeth Cooper, Aug. 16, 1952. Permanent address: Box 23, Clinton, Miss.

MERRITT, ELIZABETH COOPER**(Mrs. Dewey Elwyn)**

b. Louisville, Ky., Jan. 3, 1928. ed. Blue Mountain (Miss.) College, 1946-47, 1948-49; branch of University of California, Santa Barbara, 1947-48; Mississippi College, Clinton, B.A., 1950; N.O.B.T.S., M.R.E., 1952. Secretary to director of promotion, Mississippi Baptist Convention, Jackson, 1952; secretary, Van Winkle Church, Jackson, 1953; librarian's secretary, N.O.B.T.S., 1953-56. Appointed for Nigeria, April, 1956. m. Dewey Elwyn Merritt, Aug. 16, 1952.

NIGERIA**MILLS, DOTSON LEGRAND**

b. Crenshaw Co., Ala., Feb. 16, 1925. ed. Stetson University, De Land, Fla., B.A., 1947, work toward M.A., 1947-48; S.B.T.S., B.D., 1951. Pastor, Fort Orange (Fla.) Church, 1945-46. Bartlett Junction (Ky.) Church, 1948-50. First Church, Ft. Pierce, Fla., 1951-56. Appointed for Argentina, April, 1956. m. Betty Jeanne Frink, June 9, 1946. Permanent address: 3129 N.W. 23rd Ave., Miami, Fla.

MILLS, BETTY FRINK**(Mrs. Dotson Legrand)**

b. Miami, Fla., Nov. 1, 1926. ed. Bob Jones University, Cleveland, Tenn. (now Greenville, S. C.), 1944-45; Stetson University, De Land, Fla., 1945-47; W.M.U. Training School (now Career School of Missions and Social Work), B.R.E., 1951. Library worker, Bob Jones University, 1943-45; Stetson University, library worker, 1945, post-office employee, 1946-47. Appointed for Argentina, April 1956. m. Dotson Legrand Mills, June 9, 1946. Children: Nancy Lynn, 1947; Becky Anne, 1952; Dotson Legrand, Jr., 1954.

ARGENTINA*(Continued on page 37)*

Missionary Family Album

Appointees (May)

BRADY, Otis W., S. C., and Martha Yates Brady, N. C., Bahamas.
 GOODWIN, J. G., Jr., N. C., and June Barton Goodwin, S. C., Korea.
 HAGSTROM, Annie, Ajloun, Jordan (appointed in absentia April 11).
 ICHTER, William H., Pa., and Jerry Catron Ichter, La., South Brazil.
 LOZUK, George S., and Veda Tyson Lozuk, Tex., Venezuela.
 OWEN, Evelyn, Ala., Japan.
 ROGERS, Arlene, Calif., Colombia.
 TEEL, James O., Jr., and Georgie Lee Williams Teel, Tex., Ecuador.
 WOLF, R. Henry and Kathleen Kay Wolf, Okla., Mexico.

Arrivals from the Field

BALDOW, Hannah (Japan), Smithfield, Va.
 CALCOTE, Rev. and Mrs. Ralph V. (Japan), c/o Luther E. Wall, 3861 Oswego St., Baton Rouge, La.
 CROCKER, Rev. and Mrs. E. Gordon (Ecuador), c/o A. H. Williams, Englewood, Tenn.
 ERNEST, Mary Lee (Hawaii), Box 15, Greenville, Ala.
 FAHE, Dr. and Mrs. George M., Jr. (Gold Coast), 33 Briarcliff Drive, Greenville, S. C.
 FONTNOTE, Dr. Audrey (Japan), c/o Rev. S. T. Fontnote, Box 414, New Roads, La.
 FORT, Doctors M. Giles, Jr., and Wana Ann (Southern Rhodesia), Box 427, Harrisonburg, La.
 FOWLER, Dr. and Mrs. Franklin T. (Paraguay), 322 Woodlawn Ave., Atchison, Kan.
 FRANKS, Martha (Formosa), Laurens, S. C.
 GLASS, Lois (Japan), 1328 Gambrell St., Ft. Worth 15, Tex.
 GORDON, Rev. and Mrs. R. Edward (Philippines), Rte. 2, Creedmoor, N. C.
 HAYES, Everley (Indonesia), 331 N. Lincoln, Memphis, Mo.
 KENDRICK, Bertie Lee (Hawaii), 1001 Spindale St., Spindale, N. C.
 LAMBERT, Margaret (Nigeria), White Marsh, Va.
 LANE, Dorothea (Japan), 825 Johnson St., Sturgis, Ky.
 MERR, Dr. and Mrs. John, emeritus (North Brazil), 4611 Westfield Rd., Jacksonville 10, Fla.
 MORRIS, Dr. and Mrs. J. Glenn (Thailand), 12 Hillside Ave., S.E., Atlanta 15, Ga.
 PARKER, Rev. and Mrs. F. Calvin (Japan), Solitude Farm, Russellville, Tenn.
 QUALLS, Rev. and Mrs. Samuel A. (South Brazil), c/o Paul Jones, 5347 Swartz Rd., Kansas City, Kan.



Dr. and Mrs. Thomas E. McCollough cut the cake after their wedding on March 27 in Richmond, Virginia. Mrs. McCollough is the former Mary Lee Rankin, a daughter of Mrs. M. Theron Rankin and the late Dr. Rankin, executive secretary of the Foreign Mission Board from 1945 until his death in 1953. Dr. McCollough teaches at Stetson University, De Land, Florida.



Melba Jean and Betty Ann O'Neal (blond-haired girls standing at back) are shown at the party celebrating their seventh and fifth birthdays respectively. They and their Brazilian friends played games like those American boys and girls enjoy: jump the rope, volleyball, chase, tag, and wolf-over-the-river. Melba Jean and Betty Ann are the daughters of Rev. and Mrs. Boyd A. O'Neal, missionaries to North Brazil.

RAY, Rev. and Mrs. Stanley E. (Nigeria), Glenda Drive, Longview, Tex.
 ROWEN, Rev. and Mrs. Paul D., Jr. (Israel), 1712 Westhaven Drive, S.W., Atlanta, Ga.
 SPENCER, Rev. and Mrs. Alvin E., Jr. (Japan), c/o Rev. John H. Scalf, Sr., Box 276, Jamestown, N. C.
 STANLEY, Rev. and Mrs. Robert R., Jr. (Equatorial Brazil), Rte. 1, Laurens, S. C.
 STEWARD, Alberta (Equatorial Brazil), 737 Olive St., Carthage, Mo.
 TOME, Pearl (Japan), Rte. 4, Valdosta, Ga.
 TYLER, Grace (Italy), 1435 Park Ave., Aiken, S. C.

Births

CARTER, Rev. and Mrs. William P., Jr. (Chile), son, William Thomas.
 COMPTON, Rev. and Mrs. Charles E., Jr. (South Brazil), son, John Charles.
 HILL, Rev. and Mrs. John B. (Nigeria), son, David Winston.
 HOLLEY, Rev. and Mrs. Herbert H. (Malaya), daughter, Sharon.
 LEDFORD, Rev. and Mrs. Lowell E. (Peru), son, Daniel Harold.
 RAGLAND, Rev. and Mrs. James K. (Lebanon), son, John Errold.
 ROPER, Doctors John A., Jr., and Ruth (Gaza), daughter, Karen Ruth.
 SPEAR, Rev. and Mrs. Bobby L. (Thailand), son, Steven Floyd.

Deaths

BAIRD, Lorenzo Dorland, Sr., father of Mrs. Chester R. Young (Hawaii), April (Continued on inside back cover)

New Appointees (Continued from page 35)

PATTERSON, JOHN WELLINGTON (JACK)
b. Yuma, Ariz., March 1, 1926. ed. University of Richmond (Va.), 1943-44; Bob Jones University, Greenville, S. C., B.A., 1949; S.W.B.T.S., B.D., 1952, Th.D., 1953. U. S. Navy, 1944-46; associate pastor, First Church, Weatherford, Tex., 1950-52; pastor, New Prospect Church, near Weatherford, 1949-50, Dennis (Tex.) Church, 1950, Eureka Church, Weatherford, 1952-54, First Church, Burleson, Tex., 1954-56. Appointed for Colombia, April, 1956. m. Patricia Ann Wilson, May 31, 1950. Permanent address: 319 Joe Johnson St., Colonial Heights, Va.



PATTERSON, PATRICIA WILSON
(Mrs. John Wellington)

b. Kansas City, Mo., Jan. 7, 1929. ed. Bob Jones University, Greenville, S. C., B.A., 1950; S.W.B.T.S., 1952-53. Receptionist, Bob Jones University, 1948-50; secretary, First Church, Weatherford, Tex., 1950-52. Appointed for Colombia, April, 1956. m. John Wellington Patterson, May 31, 1950. Children: Patricia Gail, 1951; John Wellington, Jr., 1953; Leighanne McGarvey, 1955.

COLOMBIA



PHILLIPS, GENE DILLARD

b. Woodruff, S. C., Dec. 15, 1929. ed. Mars Hill (N. C.) College, A.A., 1950; Furman University, Greenville, S. C., A.B., 1952; S.E.B.T.S., B.D., 1955. Vacation Bible school worker, Spartanburg, S. C., 1950, 1951; assistant pastor, Calvary Church, Clinton, S. C., summer, 1952; pastor, Southside Church, Greensboro, N. C., 1952-56. Appointed for Southern Rhodesia, April, 1956. m. Etta Eugenia Jarvis, Aug. 1, 1952. Permanent address: c/o E. J. Jarvis, Rte. 7, Box 594, Greensboro, N. C.



PHILLIPS, EUGENIA JARVIS
(Mrs. Gene Dillard)

b. Guilford Co., N. C., Aug. 14, 1930. ed. Mars Hill (N. C.) College, A.A., 1951; Woman's College, University of North Carolina, Greensboro, A.B., 1953; S.E.B.T.S., 1953-54. Library assistant, Mars Hill College, 1950-51. Appointed for Southern Rhodesia, April, 1956. m. Gene Dillard Phillips, Aug. 1, 1952. Child: Theron Mark, 1954.

SOUTHERN RHODESIA



TUMBLIN, JOHN ADDISON, JR.

b. Salvador, Brazil, Oct. 4, 1923. ed. Campbell College, Bules Creek, N. C., 1941-43; Wake Forest (N. C.) College, B.A., 1948; Duke University, Durham, N. C., M.A., 1950, Ph.D., 1956. U. S. Navy, 1943-46; philosophy assistant, Wake Forest College, 1948-49; assistant to public relations director, Campbell College, 1949; sociology instructor, Duke University, 1954-55; Randolph-Macon Woman's College, Lynchburg, Va.; sociology instructor, 1951-54; assistant professor of sociology, 1955-56. Appointed for Brazil, April, 1956. m. Alice Puryear, July 13, 1949. Permanent address: c/o E. H. Puryear, Independence, Va.



TUMBLIN, ALICE PURYEAR
(Mrs. John Addison, Jr.)

b. Washington, D. C., May 21, 1928. ed. Mars Hill (N. C.) College, A.A., 1947; Wake Forest (N. C.) College, A.B., 1949. Student worker, schools of missions, Florida Woman's Missionary Union, summers, 1946-47; secretary, Watts Street Church, Durham, N. C., 1949-51; receptionist, X-ray operator, tuberculosis association, Durham, 1954-55. Appointed for Brazil, April, 1956. m. John Addison Tumblin, Jr., July 13, 1949. Children: Anita Louise, 1953; John Erwin, 1955.

BRAZIL



Successful Church

(Continued from page 13)

guidance. At the midweek prayer service the members separate into small groups of six or eight so that each person may have the opportunity to lead in prayer.

I have not described a perfect church. It has suffered from frictions and divisions in the past that have hampered its influence and progress. But the people are recognizing many of these problems and are striving to become one in fellowship and labor for the Lord. The experiencing of growing pains is a healthy sign so long as our people hold open their hearts and lives for the working of the Holy Spirit within them.

A splendid university student who found Christ in our church less than two years ago wrote recently: "When I first set foot in Kahului Baptist Church, I came in contact with a new or different kind of people. While with these Christians I saw that they had something that I have never seen in anyone else, and I wanted that something. That is how, in July of 1954, God was kind enough to call me into his fold." Surely God can use a church whose members have a contagious faith like that.

At Home or Abroad

(Continued from page 28)

we are thankful for our little pickup, for most of the pastors here have to depend on the buses for their visiting.

This year I am counselor of the Intermediate Girl's Auxiliary. My girls are busy working on their forward steps. Some of them hope to serve as vocational church workers in the future.

In Sunday school I have the privilege of teaching a class of young women. Some people have said that many of the things we are taught about Sunday school promotion do not apply down here. Perhaps in some things that is true, but I know that when I visit my pupils as I should the result is seen in their attendance.

Whether a lesson is taught in English or Spanish, a teacher must spend time in preparation if her pupils are to find their time in Sunday school really worth while. Of course, the fact that I must teach in a language

that I cannot as yet call my own presents a problem that was not present in the States, but the Lord is helping me each day to overcome that problem.

Like most pastors' wives in the States, I take an active part in our Woman's Missionary Society. This year I am second vice-president (program chairman). Our women meet every Friday. Twice a month they meet at the church, and on the other two Fridays they have circle meetings. The women are interested in learning more about missions around the world, and they have their part in the Lottie Moon Christmas Offering. Our program for the Week of Prayer is much the same as yours in the States.

One problem we have here is that our children are learning Spanish rather than English. Spanish seems to be easier for children to learn. Nancy speaks both languages, but she shows a definite preference for Spanish. Of course, if we can succeed in teaching her to speak English well, her knowing both languages will be an advantage.

Some people seem to feel that there is a disadvantage in having children in a foreign land. We have not found that to be true. Both in Costa Rica and in Uruguay there are well-equipped hospitals and excellent doctors. It's true that one cannot buy all the ready-prepared baby foods that are available in the States, but with just a bit of extra work we manage to keep our four-month-old just as fat and healthy as one would want.

Yes, I am thankful that the Lord has called me to be a pastor's wife, and I am happy that he called us to Uruguay. As long as one is within the Lord's will, the geographical location isn't so important. We must learn well the truth that even though customs vary a bit from one country to another we are all basically the same and the message of salvation is for all.

In the Ricefields

(Continued from page 8)

panies the one he is trying to lead to Christ to the church.

Even with all this effort it isn't easy to win a lost soul to Christ here in Japan. But there is great rejoicing in heaven over the salvation of even one lost person; so, although we grieve over the millions around us who go on their way seemingly indifferent to the call of Christ, we rejoice with God over every new child born into his kingdom.

Thrilling Story

(Continued from page 9)

plan to leave funds in trust to keep telling the story of salvation after their earthly labors are ended.

An audit, indeed, tells a thrilling story. It tells of a great enterprise—worldwide in its scope, deeply rooted in the hearts of Southern Baptists, carefully administered, and courageously projected by nearly eleven hundred missionaries in thirty-five needy lands.

May the story told by this audit be a call to greater devotion, daring, and dedication. We must always remember that the most precious gift to be laid on the altar of our Lord is life itself. Many who read these lines may rightly conclude that Christ is calling them to go personally to make known our Lord's redeeming grace in some dark corner of the earth. May God grant strength and courage to respond without hesitation to the mandate of our Master.



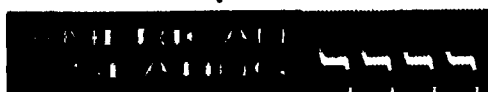
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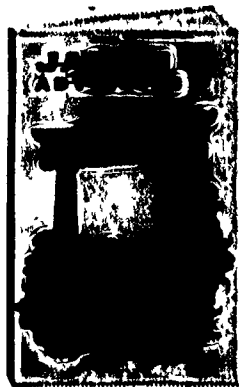
THE WORLD IN BOOKS

Genevieve Greer

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

A Study Series on Japan

THE Foreign Mission Graded Series for this year's study of Southern Baptist missions in Japan (published by the Foreign Mission Board through Convention Press in Nashville) comes from the press August 1. Each of the five books in the series is designed for a different age group, but leaders of each group will find background and supplementary material in all of them. The book designed for study by Adults is recommended particularly as background reading, also.



Japan Advances, by W. Maxfield Garrott (60 cents), the book for Adults, provides a view of Japan from several angles—the people, history, industry, government, religion, the future.

After an introductory survey chapter, Dr. Garrott, missionary to Japan both before and after World War II, has a chapter on economics—the food situation, inflation, imports and exports, population, depression, relief, and the Christian response to economic problems. His third chapter views Japan's domestic and foreign policies, her attempt to lead the Asian nations, feeling about bomb tests and about a Japanese police army, Communists, government scandals, and Christians in politics. The fourth chapter deals with Christian and non-Christian religions in the country, with particular emphasis on Southern Baptist mission work. The last chapter looks into the future—hopefully but with recognition of dangers.

The book is well organized. Its unity and clearness of expression should make it an ideal study book.



Japan's New Baptists, by Carl M. Halvarson (60 cents), the Young People's book, presents the young people of Japan, who make up the major percentage of the membership in Baptist churches in that country.

The author has a chapter on Christian

homes and the peculiar difficulties young Japanese Christians face in establishing Christian homes in a non-Christian culture. He has a series of pen pictures of young Japanese Christians from all walks of life. His third chapter, about Japanese businessmen, presents some problems that are not confined to Japan. His discussion of future leaders in Japan includes a discussion of Baptist schools. The book ends with a chapter on a special evangelistic movement that has been launched in Japan.

Mr. Halvarson, who was in the United States Army when he made his first visit to Japan, has served as a missionary since 1952.



The Tarnished Helmet, by Lois L. (Mrs. Charles L., Jr.) Whaley (35 cents), written in story form for Intermediates, reveals the uncertainty young people in Japan face today. The reader sees something of the country of Japan, Japanese home life, and

the work of the missionary among young people.

The story takes its name from a family heirloom that symbolized the grandfather's stand on family tradition, a stand that the teen-age son in the family understood but could not accept in a world he knew had changed. A high school senior in the city of Kokura, he accepted Christianity.



Koji of Japan, by Kay Sanderson (Mrs. Robert H.) Culpepper (35 cents), the Junior book in the series, helps children understand the why of missions in Japan. Koji's family is not Christian, but he goes to a Baptist school and, through the school and

the church on the school campus, learns to know and appreciate Christian teachers and friends. Through Koji's home and school life, children learn something of life in Japan.



The Lantern and the Song, by Ida Nelle (Mrs. Ernest L., Jr.) Holloway (35 cents), is a story for Primaries. Curiosity about a lantern and a song leads a Japanese boy and girl of Primary age to a church where they learn about Jesus. Their ex-

periences help small children grasp the meaning of missions, learn to appreciate the children of Japan, and know some of the things Japanese children enjoy.

Missionary Biographies

Convention Press and the Foreign Mission Board have brought out two volumes of missionary biographies (\$1.75 each), *More Than Conquerors* and *Much to Dare*. The fifteen biographies in the two books were published first in individual booklets.

More Than Conquerors contains biographies of eight Southern Baptist missionaries: Charles Kelsey Dozier, of Japan, by Maude Burke Dozier; Everett Gill, Sr., of Europe, by Ruby Daniel Udvarnoki; Agnes Graham, of Chile, by R. Cecil Moore; George Green, of Africa, by Marjorie Moore Armstrong; Charles Arthur Hayes, of China, by Mary C. Alexander; Ida Deaver Lawton, of China, by Sadie Lawton Holloway; Lucille Reagan, of Africa, by Elizabeth Routh Pool; Stephen Lawton Watson, of Brazil, by A. R. Crabtree. They were written for teen-age readers.

Much to Dare, written for younger children, contains biographies of seven Southern Baptist missionaries: Alonzo Bee Christie, of Brazil, by Genevieve Greer; James Edgar Davis, of Mexico, by Frank Willard Patterson; Emma Williams Gill, of Europe, by Ethel McConnell Herring; Willie Hays Kelly, of China, by Johnni Johnson; John Lake, of China, by Elwyn Lee Means; Effie Roe Maddox, of Brazil, by Nadine Sanders Maddox; and Alonzo Scott Patterson, of Africa, by Mary Patterson Lawton.

Another Japan Book

Another book by Southern Baptist missionaries to Japan, although not one of the books in the regular study series, is *A Call Comes Ringing*, by Bill and Rebekah Sue Emanuel (published by the authors, \$1.00). The book is made up of material on the country, its people, and its language; excerpts from the Emanuels' letters from their mission field; some testimonies given by Japanese Christians; and some missionary sermons preached in the homeland. It has eight pages of photographs.

(Continued on page 40)



Tools to Implement the Study of Japan

Missions Study Packet

An assortment of seven items, designed especially for use with the 1956 Foreign Mission Graded Series books on Japan, will be available after August 1, from the department of missionary education and promotion of the Foreign Mission Board. The items, included in an envelope called a Missions Study Packet, are described briefly below:

Baptists in Japan, by Edwin B. Dozier: An eight-page pamphlet which gives background material on Baptist work in Japan. Its four sections are: "The First Years" (an introduction to pioneer Baptist missionary work), "Growing Churches" (a glimpse of the steady progress during a period of forty years), "War Clouds," and "Rebuilding."

Religions in Japan, by William R. Medling: An eight-page pamphlet intended to help give an appreciation of the conflicts which arise as a result of many religions within a country. It gives insight into the reasons why many Japanese give allegiance to both Shintoism and Buddhism at the same time. It explains how the resurgence of age-old faiths and the growth of popular religious sects reveal the heart hunger of the people of Japan.

Japan Picture Sheet for Children: A set of six pictures, on a sheet folded to an 8 x 11½ inch size, to accompany the Primary book on Japan. A brief story, related to the book, and a suggested play activity, designed for preschool children, are given with each picture. The sheet may also be used with other age groups.

Southern Baptist Foreign Missions in Japan: A 17 x 22 inch map for effective wall study. The cities and towns, set in large type, indicate the location of Southern Baptist missionaries. Brief statistical data show growth in the number of churches and missionaries in Japan since 1946.

Foreign Mission Graded Series Study in 1956: A six-page pamphlet compilation of all materials prepared by the Foreign Mission Board to implement this year's mission study on Japan. It de-

scribes briefly each book in the series and gives a biographical note about the authors. It also lists the leaders' guides. In addition to the Japan material available, this pamphlet gives a complete check list of current free materials on world missions in general, missionary personnel, and Southern Baptist mission areas.

Your Window on the World: A folder describing *The Commission* as a medium through which you may follow the activities of Southern Baptist foreign missionaries. The magazine's three subscription plans are outlined.

Pictures Help Tell the Story of Foreign Missions: A pamphlet listing and describing visual aids which are available through your Baptist Book Store for the study on Japan. Listed are two motion pictures, *Missionary Notebook* and *Yet Shall They Live*; three filmstrips, *Life under the Rising Sun*, *Sharing the Word in Japan*, and *Sharing the Word in the Orient*. Attention is called to *Japan in Pictures*, a packet of twenty pages of black and white pictures of Japan's scenic beauty, national customs, and Southern Baptist missionary activities. (These picture packets will be sold by the Baptist Book Stores for 75 cents each.)

Leaders' Guides

A guide for each of the five books in the Japan series has been prepared to aid you in teaching. A leader's guide will be included in the Missions Study Packet only upon request. When asking for a leader's guide, please specify which age group you will be teaching—Adults, Young People, Intermediates, Juniors, or Primaries.

The Missions Study Packets will be ready for distribution after August 1 and are free upon request. The packets, or single items within the packet, are available in quantity for distribution to members of missions study classes. The leaders' guides are available for all leaders and teachers.

To get the materials listed above, send your request to the following address: Department of Missionary Education and Promotion, Southern Baptist Foreign Mission Board, P. O. Box 5148, Richmond 20, Virginia.

World in Books

(Continued from page 39)

Philippines

An excellent background book for a study of missions in the Philippines is *The Land and People of the Philippines*, by Josephine Budd Vaughan (Lippincott, \$2.75). Like other books in the "Portraits of the Nations" series, this one speaks in clear, simple terms. A map, index, and good photographs add to its value as a reference book.

After a chapter on the geography of the islands, a little more than half of the book deals with the history of the territory, including the first inhabitants, invaders before the sixteenth century, the Spanish era, the American era, the Japanese war, and the new nation. The last part deals with characteristics of the country and people—town and rural life, recreation, city of Manila, transportation, products. The last chapter presents the Philippines as a sample of democracy in an Oriental nation.

The same author wrote *The Land and People of Japan*, another in this series which has as its purpose to give young people compressed, authoritative, and interesting profiles of the land, history, geography, and life of neighbor nations.

Forgiveness

The most touching experience that I have ever had as a missionary occurred three days after rioting in January occasioned by political tension in the Near East. I was walking through Ajloun, Jordan, with Jerius Ashkar, pharmacist at the Baptist Hospital. This was the first time he had ventured out since the rioting, which had resulted in damage to hospital property and the Baptist school.

For twenty years Jerius and his wife have labored lovingly and at great financial sacrifice to themselves for the people of Ajloun. Their house and 90 per cent of their personal belongings were completely destroyed in the rioting, and it was said that two fanatical young men had taken a vow to kill Jerius.

Among the first group of people we met that day was the father of one of these young men. With all sincerity and humility, Jerius faced the group and said, "I hold in my heart nothing against anyone for what has happened. I only pray that these people might come to God for forgiveness."—LORNE E. BROWN, M.D., *missionary to Jordan*

"Medicine of Love"

(Continued from page 11)

lem lay in anxieties about his future and in conflicts within his home. Through Christian witnessing on the part of our fine nurses and other hospital employees, climaxed by interviews with our acting chaplain, Missionary Coleman D. Clarke, Yamamoto San has gained that freedom from anxiety (as described in Matthew 6:25-34) which I had the pleasure of pointing out to him during our first interview.

Though several subsequent minor attacks occurred, we found that reassurance and riding of anxiety promptly cured them, and Yamamoto San has been free of attacks now for three months. We visit his home, which is near one of our church's mission points, and sincerely hope to help him win his parents, brother, and sister to Christ. It is a real joy to watch a former invalid work normally and grow in Christian strength.

If any doubt even existed, we are by all means convinced that it is God's will that we are here. Space does not permit description of the tremendous opportunities we are finding in working among the medical students and doctors from the neighboring hospitals. They realize the advantage of American medicine, and we hope to show them that its "success secret" is Christianity. To set this example our hospital must be of first-class standard both spiritually and physically. From the boilerman to the superintendent, all of our employees are witnessing Christians; and we all cover your prayers as we strive to serve Christ here.

Missionary Family Album

(Continued from page 36)

19, Jellico, Tenn.
WILLIAMS, H. L., father of Mrs. William R. Norman, Jr. (Nigeria), May 3, Montgomery, Ala.
WILLIAMS, Mrs. R. F., mother of Mrs. Gordon E. Robinson (Nigeria), May 1.

Departures to the Field

GREEN, Jessie, No. 4 Ng. Ngee Road, Kuala Lumpur, Malaya.
GREER, Jenell, 112 Saladaeng Road, Bangkok, Thailand.
HICKS, Rev. and Mrs. W. Bryant, Box 7, Baguio, Philippines.
VANCE, Dr. Shelby W., Rhodesian Baptist

Mission, Private Mail Bag 35, Gatooma, Southern Rhodesia.

New Addresses

CHANEY, Edith (Nigeria), c/o M. O. Longham, 1429 San Antonio, Tyler, Tex.
DAVIS, Rev. and Mrs. Horace V., Caixa Postal 352, Rio de Janeiro, Brazil.
HAMLETT, Mrs. P. W., emeritus (China), 112 Silver Creek Rd., Morganton, N. C.
HAWKINS, Rev. and Mrs. Thomas B., Warnes 2479 (Alberdi), Rosario, Argentina.
HIGH, Rev. and Mrs. Thomas O., Baptist Mission, Oyo, via Lagos and Oshogbo, Nigeria, West Africa.
HOWSE, Ruby (Chile), 902 E. Jackson, Hugo, Okla.
MILLER, Alice, Baptist Hospital, Joinkrama, via Ahoada, Nigeria, West Africa.
RIDDELL, Olive, emeritus (China), Richlands, Va.
ROPER, Doctors John A., Jr., and Ruth, Baptist Hospital, Gaza, via Egypt.
TERRY, Virginia, Caixa Postal 352, Rio de Janeiro, Brazil.
THOMASON, Lillian, emeritus (China), c/o Mrs. C. O. Davis, 8116 Interregional Highway, Austin, Tex.
WATTS, Emma (Nigeria), Harrodsburg, Ky.
WEILER, Edith Rose, Caixa Postal 352, Rio de Janeiro, Brazil.
WRIGHT, Dr. and Mrs. Robert M., P. O. Box 76, Pusan, Korea.
YOUNG, Rev. and Mrs. Chester R. (Hawaii), 1509—25th Ave., S., Nashville, Tenn.

Retirement

ALEXANDER, Mary (Hong Kong), May 19.

Missionary Kid Quote

Five-year-old Janie, as she was tucked into bed a few nights ago, said, "Mama, Jesus with his little finger can do anything he wants to for millions of people at the same time, can't he?" Someplace she is getting an impression of the greatness of our great God. —LILA (Mrs. JOSEPH W., JR.) MERRIFORD, missionary to Spain



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"Cornstalk Village"

(Continued from page 27)

we look forward to each opportunity of visiting with our friends in this little church. We aren't sure exactly why we love it so. Maybe it is because we climb high into the mountains to reach it and there find a closeness to God. Maybe it is because of the humble spirit of love and warmth that radiates from the smiling faces of these Indian people. Or, maybe it is because we know of the genuine longing in their hearts to know more of Jesus and to follow his teachings.

Perhaps the reason for our love for these people and their church nestled back in the beautiful Guatemalan mountains cannot be explained in words. It seems you will just have to board an air liner and pay us a visit in Guatemala. Once you have gone with us to Santa Catarina Barahona, I'm sure you, too, will find the same spirit of need, challenge, warmth, and love that we have found in this little "cornstalk village."

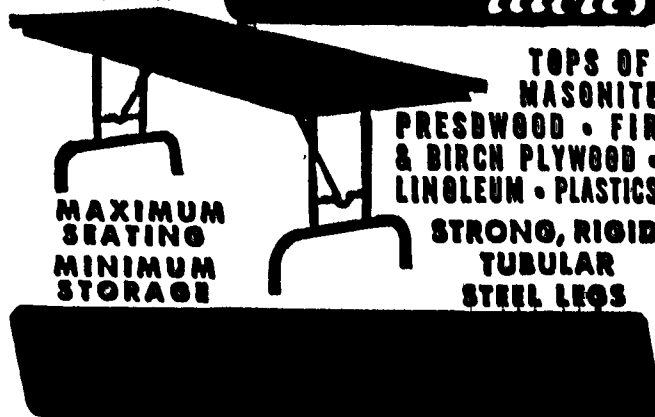
Evangelism

My experiences in homes and congregations have been a blessing as well as a challenge. One night after a heavy rain, three of the men from the church and I set out afoot for the home of another member who was the only Christian in her family.

On the way we got lost; but, after climbing over numerous fallen trees and falling into several ditches, we found a footpath once again. And at the meeting there were sixteen people present in addition to the five of us from the church. At the close of the preaching service, fourteen of these said they accepted Christ.—HARVEY O. HEADRICK, missionary to Brazil

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