

THE

Commission



Southern Baptist World Journal

September 1956

Trails of Beauty

"And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel" (Romans 10:15).

We were in the Gold Coast harbor of Accra. The African moon made a shimmering pathway toward our ship rocking gently at anchor. Nigeria lay only two days away; and our missionary service would soon begin. I was deep in meditation on these words from Romans as I prepared my sermon for our shipboard service the next morning. Paul said we will have beautiful feet by being in God's service. What strange words! Some of us, I am sure, have more need of our beauty elsewhere. Surely, Paul did not mean our feet would really become more dainty and delicate. What did he mean? Feet leave tracks, tracks make trails, trails lead somewhere. If our feet lead others on a trail to God, surely they can be called beautiful—beautiful in accomplishment. I feel that Paul poetically implies that our very lives will be beautiful—even radiant—if we reflect that true picture of Christ we want so much to show our fellow men. Radiant they must be, if we are to preach sincerely the love of Christ for men and radiant they will become as his love and concern grow within us. Feet leave tracks, tracks make trails, and our trails can lead people to God. Thus, the very pathway we tread through life can be beautiful, as if God himself had walked that way. Then I prayed there in the moonlight:

Father, strengthen my life for the task ahead. Each day I will meet some who may never have another contact with thee. Let me radiate thy love and concern for them, lighting the trail along which I strive to lead them to thee.

—KARL J. MYERS, JR., M.D.



THE *Commission*

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Prayer and World Missions

By J. Winston Pearce

THIS is it! World Missions Year is right here, right now! The Southern Baptist Convention, meeting at Miami in 1955, voted to make 1956-57, beginning in October, 1956, a year of world missions emphasis.

In addition, we are already looking forward to the Baptist Jubilee Advance, 1959-64, with world missions as the special emphasis in 1963. The total organizational and promotional resources of Southern Baptists will be brought into action. Books, publications, audio-visual aids, radio, movies, television, posters, conferences, round-table discussions, mass meetings, et cetera, all will be used.

The amount of this promotion will be immense; the quality will be good; the effect will be, God grant, gratifying. It seems to me if there is one thing that Southern Baptists know how to do better than any other it is to promote programs that will reach great numbers of people for the glory of God.

I believe this ability, which amounts to genius, is God given; it has certainly been God blessed. With all my heart I thank God for it; I would have us do more, not less.

It is an additional emphasis that is brought here. "Lengthen thy cords, and strengthen thy stakes" are ancient and wise words. The longer the cords, the deeper the stakes must be driven; if we forget this, or in our eagerness neglect this, or amid success ignore this, then our tent will not stand.

My plea here is for more honest, sincere, intelligent, and fervent prayer on the part of all and each of us. Let us begin this World Missions Year in prayer—undergird it, overarch it, hedge it about with prayer. Let us take no step, let us plan no programs, promote no cause, seek to call out no called person, seek to build no church budget until that effort has been taken to the Lord in prayer.

Let us remind ourselves anew that we are not responsible for the Redeemer and his message of redemption. We are responsible to the Redeemer and his message of redemption. It is his message; we are his people; the means and resources are his, not ours.

He is wise enough to know how this message can be carried, when,

where, and by whom; we are not. He is good enough to want the message carried in its purity and in its entirety to every people and applied to every condition of every people; we are not. He is powerful enough to furnish sufficient motive, incentive, and resources to implement his wisdom and his love; we are not.

This wisdom, love, and power can become effectively operative through his people to a needy world only if we pray and pray aright. Probably nowhere else do we so limit "the Holy One of Israel" as in the paucity of our prayers.

Aye, it is a serious and sobering thought that the eternal welfare of the peoples of the world depends upon the prayers of God's people, but it is true. God will no more bring redemption to the lost and straying millions of the world without the fervent prayers of his people than he will feed and clothe those same millions without human work and effort.

Christ said, "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest" (ASV). In these words he emphasized a need, a need that was urgent, a need that would soon be nonexistent, a need that could not (would not, if you prefer) be met by God without "laborers," missionaries. But he also emphasized the basic, fundamental necessity for our share in the task of redemption through prayer.

Theater people have an expressive phrase that embodies a recognition of obstacles, necessities, and possibilities in their work. That phrase is "Get the show on the road." For Southern Baptists to undertake to get this World Missions Year on "the road" themselves—without the divine guidance and power of God that can come only through prayer—would be to ape Uzzah, who in a sense of self-importance, self-assurance, and by his own initiative sought to assure the safety and success of the ark of God after the wisdom of God had been ignored.

Surely, in this awe-inspiring world missions task the

words of Marcus Connelly's "The Green Pastures" were never more needed: "Gangway for de Lawd God Jehovah!" Prayer, then, is the first thing; we must begin here. Let us not run ahead of God, and then, finding ourselves

*And whatsoever ye shall ask in my name,
that will I do, that the Father may be
glorified in the Son.*

in weakness, failure, and embarrassment, as we surely shall if we try to go it alone, come to him to be extricated from a condition that we would never have been in to begin with had we sought his guidance.

Prayer is not only the first thing, it is probably the most important thing. So often we feel differently. We say, "Well, we can at least pray," or "We can do nothing now but pray," as if prayer is a poor substitute, a second, third, or fourth best; we would, of course, do something more important were we not so cramped, cabined, and cribbed.

Where is our knowledge of God's Word, our understanding of church history, the honesty that would lead us to confess our utter inability to begin, sustain, or end anything worth while on our own? Again and again we are made aware that "this kind goeth not out but by prayer and fasting."

Prayer is the first thing, the most important thing, the one thing that assures divine aid; and it is something that

all can do. That is not to say that it is easy to pray, nor comfortable, nor safe. Recently, a man who was asked to lead in public prayer about an unwholesome condition in his city excused himself by saying that he had discovered when he prayed about a thing God sought to answer his prayer by putting him

on a committee to aid in the alleviation of the problem. He was unwilling to serve on the committee; so, he thought it was best not to pray.

But, all *can* pray, the young and the old, the strong and the weak, the learned and the uninformed, the sick and the well. We can pray.

How shall we pray, for what, and for whom? Let us pray the prayer of praise and thanksgiving. Let us give expression to the deep gratitude that we feel, certainly should feel, and will surely feel more vividly if given expression. Praise him for who and what he is, for what he has said and done, for what he has promised and covenanted. We read in the book of Leviticus that it was the duty of the Levites to praise and thank God.

If we know what God has done for us personally, if we know what he has done on this mission field and that mission field, through this man, through that woman, under these trying conditions and against those fierce odds, we shall find ourselves singing songs in the night! And if our information is inadequate for us to pray thus, let the lack send us to our Bibles, periodicals, and libraries.

Let us pray the prayer of confession and repentance. Let us be honest enough to confess that we have failed in this great task of redemption. We have not prayed, witnessed, given, or lived as we knew and could. In all

probability there are individuals in the darkness of sin who would today be in the light of the knowledge of Christ if we had been more Christlike. There may be young people, aye, even of our own families, who would today be on the mission field or preparing for the field if we had borne a more radiant witness.

Let us pray the prayer of commitment. Let us be specific and definite in the things, areas, and conditions that we commit to him. Will it be an hour in prayer each day for the redemption of the world, one good book each month on some phase of the mission enterprise, a larger percentage of your income for missions, a definite witness to the most capable and attractive young people in your church for mission work, a week during the year at some state or convention-wide assembly for guided study in missions, a closer and more conscientious study of God's Word, a sin, a weakness, or a great joy that you commit to him?

Pray the prayer of petition and intercession. You cannot

pray this prayer intelligently in relationship to missionary personnel and fields unless you are informed. Our missionaries must be more than names and faces, the fields must be more than records and statistics. But, if we were granted an audience with the governor of our state to present a case involving the

freedom or death of a loved one, we would inform ourselves concerning the facts in the case. Then "how much more"?

Having informed ourselves, let us pray that these friends and representatives of ours may have a sense of the presence of God, the strength to meet the strong demands made upon them, open eyes to see the horses and chariots of God on every hillside of difficulty, the wisdom to know and the courage to bear, material goods, transformed conditions, physical welfare, mental alertness, and spiritual oneness with the Son of God.

Let us pray the prayer of confidence and assurance. Let us remind ourselves that God is near, that he knows, cares, and desires to help, that he knows what is best, that God's plans may be delayed but that they can never be ultimately defeated for Christ has overcome the world. Let us comfort ourselves with these words, "Ask, and ye shall receive." "If thou knewest the gift of God . . . thou wouldest have asked."

Then as Southern Baptists, conscious of our own weakness, aware of the goodness and power of God, knowing of his blessings upon us in the past, confident of his presence in the future, let us pray without ceasing, knowing that "more things are wrought by prayer than this world dreams of."

Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

Christianity Grows Deep Roots in Taiwan

By Harry L. Raley

TAIWAN is perhaps the most-talked-about place in the world. When the Communists overran the mainland of China, more than two million Chinese Nationalists fled here for their freedom.

Taiwan consists of more than seventy small islands, besides the island proper which is 350 miles long and 90 miles wide. Since 1949 this island, located about 100 miles from the mainland, has become known as Free China.

Many people from the mainland of China have come here for political freedom. Difficulties have made them susceptible to the gospel message and have given them a desire for spiritual freedom. Many boys are separated from their families because the parents insisted that they come here to preserve the family names. Many homes are broken because the husbands came and the wives could not.

Some people who were rather wealthy on the mainland have had quite a struggle making a living here. One man told me that he was ready to commit suicide before one of our missionaries told him about Jesus. Large numbers of people are attending the services at our churches, and many have discovered the greatest freedom of all—forgiveness of sin.

Christianity received very little enthusiasm in Taiwan until about nine years ago. Even though it has spread more rapidly since then, it still has not spread fast enough. One newspaper reporter has estimated that only 180,000 of the nine million people on Taiwan are Christians.

Southern Baptists began work here in 1948 when Missionary Bertha Smith, along with M. T. Yang and Joseph Chang, arrived from China. Since that time opportunities have been limited only by the lack of missionaries and national pastors. Other missionaries, most of whom served in China until the Communists forced them to leave, have arrived to strengthen the effort

and to start new work. Yet today our thirty-one missionaries seem so few among these millions of people.

The task has been and is great, but there are signs that Christianity is growing deep roots in Taiwan. Since 1948 fifteen Baptist churches have been organized. The combined membership of these churches is about four thousand.

In 1952 Dr. Charles L. Culpepper, Sr., led out in establishing the Taiwan Baptist Theological Seminary in Taipei. The first class was graduated in May, 1955. These fourteen men and women have helped tremendously in preaching in our churches and chapels (missions). Last year sixty-five students were enrolled in the seminary. But these students and the graduates need guidance from their pastors or

the missionaries for some time before they can take on the responsibility of pastoring churches.

The Taiwan Baptist Convention was organized in 1954 with eleven churches. Pastor Yang was elected president. In 1955 the convention adopted a constitution and received three other churches into its membership. Dr. Leon H. Chow, a seminary professor and pastor, was elected the second president.

UNDER Dr. Chow's capable leadership the convention began publishing a religious bimonthly periodical, *The Watchman*. The editor and assistants are Sung Nan Lee, David Feng, and K. C. Ku. Each issue carries articles by laymen, seminary professors, pastors, and missionaries. Brief



First and second presidents of the Taiwan Baptist Convention: Pastor M. T. Yang (left), elected when the convention was organized in 1954, and Dr. Leon H. Chow, elected at the 1955 convention meeting.

commentaries on various books of the Bible are included for personal Bible study.

Biographical sketches of great Baptist leaders, such as William Carey, Lottie Moon, and Matthew T. Yates, printed thus far have attracted much interest. The young people in the Training Unions are contributing much to the magazine through their personal testimonies and devotional thoughts. And, of course, news from the different churches is included. The churches share the cost of printing the two thousand copies per issue.

Last September the convention established a layman's Bible school in Taipei. Meeting one night a week for three periods of forty-five minutes each, the school is helping Christian laymen who want to study the Bible and receive training in personal evangelism. Subjects for the first term included the Gospels, church history, and evangelism; and for the second term, the Epistles, a survey of Old Testament historical books, and an introduction to Christian teaching.

The school has five faculty members, and 150 students were enrolled during the first year. Plans are being made to start schools in other areas of the island as soon as faculty members can be obtained.

The ordination of Roland Chang, a thirty-two-year-old Chinese, to the ministry in January by the Tainan Baptist Church brought great joy and encouragement to the Chinese Christians and missionaries. He is the first Baptist to be ordained since Southern Baptists began work here in 1948. Then in February the Kaoshiung Baptist Church ordained Andrew Chang.

These two young men have interesting histories. Roland and his wife Betty were in the first graduating class of our seminary. During his student days Roland served as assistant pastor of the Amoy Street Baptist Church. After graduation he was called to be pastor of the Tainan Baptist Church, and that church asked for his ordination.



Taiwan's newest Baptist church, Kangshan, was organized and its building dedicated early this year. On the day of its organization, the church appointed a committee to study the possibility of opening a mission in a near-by community. Missionary Marie Connor led in the work with this church.

A refugee from the China mainland, Roland served in the Chinese Air Force before giving himself to the work of the Lord. The salvation of his family, still behind the Bamboo Curtain, is a matter of deep concern to him. He and Betty have two children: Peter, six, and Andrew, four months.

Andrew was in the seminary's first graduating class also. The story of his conversion and committal to the Lord is a testimony to the power of the life witness of two of our Baptist missionaries in Shanghai many years ago. As a young missionary, J. H. Ware, now in Hawaii, went into the country districts outside of Shanghai to preach the gospel.

THERE he showed the love of Christ by his courteous, friendly treatment of a poor, uneducated, shoeless farmer. The whole family, including Andrew, were deeply impressed by the love of this teacher of the "foreign" religion.

Not until college days, however, did Andrew make a definite decision for Christ, and that only after the simple testimony of a church janitor and the Christlike witness of another missionary in Shanghai, Miss Elizabeth Hale. Andrew has five small children, and he and his family give a telling

witness in the community in which he serves.

The Christian young people of Taiwan are doing much to aid the growth in Christianity by winning other young people. College students get a month's vacation beginning in late January because Chinese New Year falls then. So, in a campaign called "Winter Vacation for Christ," the Taipei Young People's Training Unions conducted a week of evangelistic services. The first part of the month was spent preparing for the meeting, and the services were conducted during the last week.

For four nights services were held in Grace Baptist Church, one of the largest churches in Taipei. For three other nights services were held at Jongli, a near-by city. More than one hundred young people helped by singing in the choir, serving as ushers, preaching, visiting, doing personal work, et cetera. Many young people professed Christ as their Lord and Saviour, and great spiritual blessings came to all who took part. The men in the Taipei Brotherhoods are hoping to put on a similar campaign this spring.

The people of Taiwan are responding now more than ever before. In February our newest church, Kang-

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Redeemed!

By James P. Kirk

"REDEEMED—how I love to proclaim it!" The golden notes of the trumpet stood out in bold contrast to the drab gray of the prison walls. The joy of the message seemed strangely out of character—or was it?

As the keeper opened the gates for us to enter, the trumpeter began to play, and many voices sang. It was Saturday afternoon and time for the Christian service in the large Central Prison in Rio de Janeiro, Brazil.

More than two hundred prisoners were gathered in the dining hall; but, as the seminary student, João Duduch, took his place, the silence was so complete that I looked to be sure the "audience" was still there.

After the opening hymn, Senhor Soares was called on to lead in prayer. His prayer was a testimony to the transforming power of Jesus Christ, for only a few months before he had actively participated in one of the major crimes in the history of Rio.

Another hymn was announced, and again the trumpeter led the group as they sang, "Master, the tempest is raging!" Never before had I realized just how the tempest is raging and how only the Master can calm it. The voices that sang belonged to men who knew the power of this tempest, for they had been victims of it. Some had been rescued from its power, while others were yet seeking a way out.

In and through it all, the trumpeter

seemed to have more than usual significance. It was not because of his location, for he was seated with the others.

After the service was over, I talked with João about José, for that is his name. And this is his story:

José is married and has several children. Before he was caught and imprisoned (for he is awaiting trial), he played the trumpet in a cabaret and, being short on cash, had pawned his trumpet. The money was soon spent and he needed more. Then he had an "opportunity": he was to drive the car for a group of assassins. Their plans went awry, an innocent man was the victim of the shot, and all of the men were apprehended and put in prison.

About a month after José entered the prison, he attended the evangelistic service on Saturday afternoon. He was attracted by the music and captivated by the message. That same afternoon he gave his heart to the Lord.

Several weeks later he spoke with the seminary student, saying, "Senhor João, I have a trumpet in hock and the ticket is here. If you could make the arrangements to get it out, I'd be glad to co-operate in the services.

This idea appealed to João; and the prisoners, hearing of the offer, made up a "kitty" (except in Portuguese

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The redeemed—José and his trumpet—lead the music in the prison service while seminary student João Duduch, holds the hymnbook.



Jailer holds the gate open as João Duduch enters to conduct the Saturday afternoon service in Central Prison, Rio de Janeiro.

Small Seed Plus Fifty Years

EDITORS' NOTE: Brazilian Baptists are commemorating the fiftieth anniversary of the founding of the American Baptist College, Recife. The celebration began with a service honoring the founders of the school, as well as all the missionaries who have contributed to its growth, and in appreciation to the Southern Baptist Foreign Mission Board for all the years of co-operative effort in evangelism and education. This article is made up of excerpts from an address given at the service by an alumnus and member of the administrative board. The present enrolment of the school is about 1,250.

By Everardo Guerra

EXACTLY a half century ago there was planted in this city, by missionaries sent to Pernambuco by the Southern Baptist Convention of the U.S.A., a small educational seed which has grown to be the actual American Baptist College of Recife, Pernambuco, Brazil, justly the pride of all of us.

In commemorating these fifty years of fruitful existence, Brazilian Baptists are remembering the battles, trials, and difficult days through which this college has passed, as well as the unforgettable victories that have been won.

The administrative board of the American Baptist College wishes to express to the Foreign Mission Board, and consequently to the Baptists of the South, the gratitude and appreciation of Brazilian Baptists for all that has been done, financially or by means of personnel, for the founding, maintenance, and progress of the American Baptist College of Recife. We are happy because we have at our side the Foreign Mission Board of Richmond, Virginia, in the person of those who are sent to us to continue the vast task of the propagation and diffusion of the divine principles of Christ, that here we have some of the more than

one thousand missionaries of that Board who are scattered all over the world in obedience to the command of Christ: "Go ye therefore, and make disciples" (ASV).

It was the seed planted by this same mission board, through its pioneer missionary, William Buck Bagby, who arrived in our country in that long-ago year of 1881 and whose centenary was commemorated on November 5, 1955, that grew to such stature that it gave us this important educational institution where thousands of Brazilians and foreigners of many na-

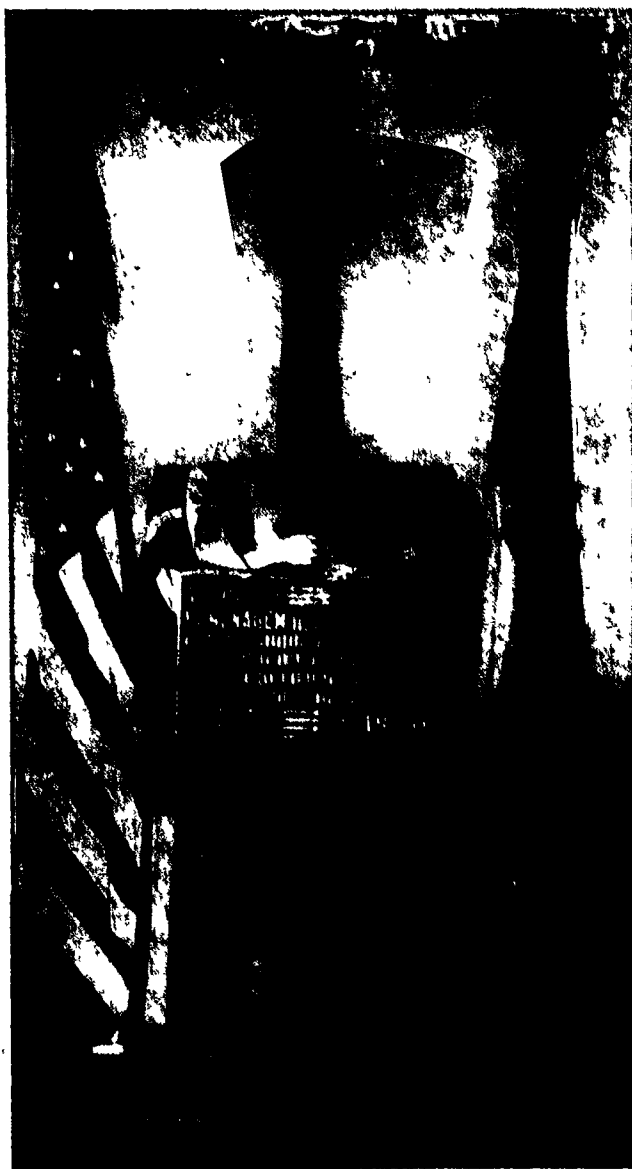
tionalities have studied. These graduates have known how to honor the traditions of a model institution, occupying positions of great importance in all phases of human endeavor, carrying with them along the difficult paths of life, not only the technical knowledge acquired, but also the religious and moral principles inculcated in their formative minds under the comprehensive orientation of Christian teachers and directors.

It was those dedicated missionaries, by the hands of the first directors of this college, who introduced into Pernambuco new methods of teaching, practices that came to the attention of the Governor, who asked the permission of Dr. H. H. Muirhead, the great missionary statesman and educator, to adopt, in the official primary course of study, the methods that were being used in our school. It would be well to mention that the kindergarten was first known in this city through the one that functioned in our college.

It was also this college, still during the time of Dr. Muirhead, that offered the first course in domestic sciences to ever function in Pernambuco. Not only students from the college but people from all classes of Recife society studied in the course. It was as a result of this course that the domestic school of the state of Pernambuco was organized and has had as director for many years a graduate of our college.

Those great American educators also introduced commercial courses into this section of the country, creating courses in typing, shorthand, et cetera, when these subjects were unknown here. They also did much for the physical education program, making possible all kinds of sports, developing some of the best athletes of the state.

Some of these accomplishments referred to here, as well as others that have not been mentioned, which were
(Continued on page 33)



TRANSLATION OF THE PLAQUE:
"Homage of Brazilian Baptists to the pious founders of this college and to the Baptists of North America who have contributed to its construction and maintenance."

First Glance

at the Philippines

By Marjorie Olive

"WHERE cross the crowded ways of life" became a mental refrain during our five days of unusual living in Manila. For months we had prepared for our new life by reading and by conversing with scores of people who had been at one time in the Philippines. The many impressions received were accurate in most instances, but what fun we had making them firsthand observations.

Along the bay front, in the open *luneta* (park), or any place affording reclining space, the happy Filipinos enjoyed simple pleasures during fiesta hours. Courting couples, the girls often barefooted, shared refreshments of roasted peanuts and mangoes bought for only a few centavos from youthful vendors, who carried their wares in baskets swinging from poles across their shoulders. Whole families strolled in the cool afternoon breezes near the water or watched the little boys swim in their birthday suits.

We walked along the streets in the vicinity of our hotel and became accustomed to the sidewalk cafés and quaint shops filled with local handiwork. Children dressed down to their waists were so often seen that ours soon quit exclaiming at the sight. The frequency of squatters' huts with cookies, soft drinks, fruits, and other edibles for sale balanced on boards across the front became such a part of our thinking that after the third day I heard our three-year-old playing house with her Teddy bear in this wise: "Honey, this is our house and in front is our little store."

Driving through Walled City (Intramuros), left in ruins from some of World War II's most desperate fighting, we saw a paradox of existence. Coming from the truest slums imagi-

nable were immaculately dressed boys and men in snow-white shirts and trousers. The Filipino people appear to be basically clean; they lack, in the main, training and applied knowledge.

Despite all the forewarning of inflated prices, we still were unprepared for what faced us as a family of six eating three meals a day in restaurants. Our first meal of seventy-five-cent hamburgers almost choked us. We soon found compensations, however, such as the five-cent Coca-Colas (seven ounces, if you please) and a four-mile taxi fare of sixty cents. We'll be so glad for the arrival of that distant day when we will be able to discontinue the mental conversion of pesos and centavos into dollars and cents to determine an article's actual cost.

If these people and their ways seemed strange to us, we were quick to learn that we were equally as great a contrast to them. Just before landing at Manila, we passed immunization inspection. The Filipino doctor and nurse simply could not keep their hands out of our little girls' hair—the fair color and texture are so different from their own.

DURING the ordeal of alien entrance through immigration, one national after another exclaimed unbelievably at our thirteen-year-old boy who is six feet, one inch tall. Many times his age was challenged, because at fourteen years a child is counted as an adult for the purpose of taxation. When we talked with nationals, attempts at understanding one another often became so futile that conversation ended in a laugh on everyone's part, and a second attempt was made.

Courtesy and genuine friendliness

were exhibited on every hand. We have never been more graciously received in any church than at our Baptist chapel where my husband supplied the pulpit for the missionary pastor, Eugene M. Cross, who was at a youth conference in Mindanao. Imagine our joy and spirit of thanksgiving when, at this first attempt at witnessing in our chosen land, a Filipino woman came forward making a profession of faith in the Saviour whose love we came to share.

TRAVELING toward our new home in Baguio, we climbed the steep, almost pointed mountains 175 miles north to an elevation of five thousand feet above sea level. The open country and pastoral living in the barrios (villages) presented a picture equivalent to a biblical scene, as I imagine it. Across the terraced fields transpired many events. Carabaos (beasts of burden) were being worked by their owners, who cooled them by splashing them with water from the flooded fields, or were grazing in groups carrying the small children who were charged with their care.

Women with infants strapped to their backs were picturesque in their typical wrap-around skirts and fancy blouses as they balanced enormous loads on their heads. Beside the nipa huts, high in the air on stilt foundations, girls rubbed the gleaming white wash by hand in round, flat pans and then spread it on the ground for bleaching.

At every stop for traffic or refreshment our car was swarmed by small fry crying, "Centavos," or by curious nationals, staring at us and the station wagon and expressing warmth and friendliness in their waves and smiles.

(Continued on page 39)

Summer Assemblies and World Missions

By Baker James Cauthen

SOUTHERN BAPTISTS are richly blessed in the locations and arrangements of our summer assemblies. Across the years thousands have enjoyed the restful beauty of Ridgecrest in the Blue Ridge Mountains of North Carolina. Year by year that assembly has added to its facilities and has developed such an atmosphere of spiritual quality that one has a sense of expectancy upon arriving on the grounds.

Glorieta Baptist Assembly, New Mexico, is located on a thirteen-hundred-acre site of remarkable natural beauty. A master plan of development is being followed, and it is highly interesting to observe the progress be-

ing made each year. Splendid buildings, spacious gardens abounding in many colored flowers, and beautiful evergreen trees make an unforgettable impression on the visitor.

Throughout the Southern Baptist Convention many state, district, and local assemblies are found. The total attendance at Baptist assemblies throughout the year runs into many thousands.

Summer assemblies provide rare opportunity for Christian fellowship. All age groups from the youngest child to the oldest person are considered in the planning of programs and activities.

Young people who serve as staff members spend part or all of the summer in delightful fellowship. Lifelong



Baker James Cauthen

friendships are often made. Those who are able to attend only a few weeks vastly enlarge their circle of acquaintance with Christian friends.

Music plays a large role in the programs of all assemblies. A campfire service at Ridgecrest or a vesper service on the terrace of Glorieta's New Mexico Hall is an experience long to be cherished.

Preaching, conferences, Bible hours, and study classes provide spiritual challenge and instruction.

Manifold blessings come to people at the summer assemblies. For one thing, prayer becomes more vital. Opportunities for prayer in groups and in solitude abound amid the beauties of nature. Our Lord often retired to the mountains to pray. Many find new depths of communion with God and new treasures in the Bible as their hearts are touched by the Holy Spirit.

Lives are changed in summer assemblies. In many instances there are people who are led to know Christ as Saviour. They are brought to the assemblies for fellowship and recreation but find the "pearl of great price."

Many Christians find help and encouragement with personal problems at assemblies. It is not unusual for Christians to see themselves in a new light during high hours of inspiration and devotion. Their desire for a closer walk with God leads to confession and forsaking of sin. The experience of rededication is of profound meaning to thousands. Leaders of conferences who are privileged to counsel with individuals find repeated evidence of the depth of these experiences.

(Continued on page 38)



This happy group of people from First Baptist Church, Grand Prairie, Texas, attended the Foreign Missions Conference at Glorieta Baptist Assembly, Glorieta, New Mexico, July 5-11. The forty-one people in this party were sponsored by Woody Cason (standing right front), educational director of the church. The combined registration for the Foreign Missions, the Brotherhood, and the Writers' Conferences, which met simultaneously, reached 674. Thirty-nine furloughing missionaries, thirty-one newly appointed missionaries, and three emeritus missionaries attended and took part in the Foreign Missions Conference.

FOREIGN MISSION NEWS

General

93 Cents to Mission Fields

Treasurer Everett L. Deane reports that 93.3 cents out of each dollar which reached the Foreign Mission Board in 1955 was used on foreign fields. Less than three cents of each dollar went for administrative expenses, which included salaries and travel expenses of the home office staff, stationery, postage, insurance, office equipment, and other miscellaneous expenses.

Slightly over three cents of the dollar was spent for promotion—things such as publicity of the Board's work through denominational papers, audio-visual education, deputation work by missionaries home on furlough, missionary recruitment materials, et cetera. Just a trifle more than half a penny of the Foreign Mission Board's dollar went to general expenses, including the cost of holding Board meetings, the annual audit, legal expenses, et cetera.

13 New Missionaries

The Foreign Mission Board appointed 13 young people for overseas service at its June meeting, bringing the total number of active Southern Baptist foreign missionaries to 1,067.

The new appointees are: Rev. and Mrs. Logan C. Atnip, of Fort Worth, Tex., appointed for Southern Rhodesia; Rev. and Mrs. Troy C. Bennett, Wake Forest, N. C., for the Orient; Miss Mary Alice Ditsworth, Pascagoula, Miss., for Indonesia; Miss Jean Hinton, Mount Vernon, Ind., for North Brazil.

Also Rev. and Mrs. Tomoki (Tom) Masaki, Louisville, Ky., for Japan; Miss Mariam Misner, Savannah, Mo., for Indonesia; Rev. and Mrs. Donald R. Smith, Midlothian, Tex., for Venezuela; and Rev. and Mrs. R. Max Willocks, Maryville, Tenn., for Korea. (See New Appointees, beginning page 30, for pictures and biographical data on new missionaries.)

East Africa

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, reported in June that three Southern Baptist missionaries in Nigeria would go to Kenya and Tanganyika, countries of East Africa, the latter part of

June to decide on locations from which representatives of the Foreign Mission Board will operate in those countries.

The Board voted several months ago to open work in East Africa during this year and authorized the establishment of medical and evangelistic work in Tanganyika.

Dr. Sadler said a communication which he has received from the Ministry of African Affairs in Kenya informs that it is no longer necessary for missionary organizations to obtain official recognition or permission from the Kenya Government.

Staff Travels

Dr. Sadler spent two weeks in Europe in June attending important conferences in Zurich, Switzerland, and in France and Italy.

Rev. Elmer S. West, Jr., secretary for missionary personnel, left the States June 30 for a six weeks' trip to Latin America to learn mission needs so that he will be able to deal more effectively with the problems of missionary candidates.

Dr. J. Winston Crawley, secretary for the Orient, has moved back to the States and is now making his headquarters in Richmond.

Orientation Conference

The Foreign Mission Board held its third annual orientation conference at Baylor University, Waco, Tex., in June. The total attendance of 160 was made up of 120 recently appointed missionaries and candidates for missionary appointment, 27 furloughing missionaries, 12 members of the Board's headquarters staff, and one Southern Baptist pastor.

The conference, designed to help newly appointed missionaries and candidates for appointment face their task, the countries where they will serve, and the related problems of adjustment in a more realistic fashion, was under the direction of the personnel department of the Board.

The Bahamas

The 13 members of the first graduating class of the Bahamas Baptist Bible Institute—11 men in white coats



In this picture food is being prepared for the 38 boys who attended the first Royal Ambassador camp to be held in Uruguay. There were 17 conversions and 14 dedications to special service as a result of the camp. Missionary Ray E. Shelton is leader for these R.A.'s.



KEDIRI, JAVA, INDONESIA: (Left) Patients wait to see doctor at the Baptist clinic. Opened in February, 1955, the clinic ministered to 10,000 patients during its first year. (Right) Nurses Everley Hayes and Ruth Ford and Dr. Kathleen Jones break ground for the new Baptist hospital now under construction in Kediri. "We had our own private groundbreaking and praised the Lord for it," wrote Miss Hayes. "The Baptist hospital is another gift from the Lottie Moon Christmas Offering."

and dark trousers and two women in white dresses and hats—sat on the right-hand side of the platform of Pilgrim Baptist Church, Nassau. Thirty-two first- and second-year students sat on the left-hand side. The large auditorium was filled with members from the 28 Baptist churches in Nassau and with leaders of other denominations who came to honor those who had finished the three years' course.

Dr. John Mein, Southern Baptist emeritus missionary to North Brazil who has just completed three years of service as an unofficial adviser to the Baptists of the Bahamas, delivered the commencement address, speaking on stewardship and service. The program was highlighted by musical numbers under the direction of Missionary Emit O. Ray.

Mildred Cox (Mrs. John) Mein writes: "When Dr. Mein and I began the Institute in the fall of 1953, it was truly a venture of faith. We announced evening classes—to be held in our rented home with a minimum of equipment—for those interested in preparing for service. To our amazement we matriculated 32. The enrolment has increased each year, and this past year we had 15 different churches represented by the student body of 50.

"There is a big task to be done in the Bahamas and this seems to be the best possible approach. All Bahamians are familiar with the gospel story; but there is no prepared leadership. When we arrived in the Bahamas, only four or five men among the membership of 200 Baptist churches had ever had any schooling beyond the primary grades.

"We have been touched by the comments of students. A recently enrolled deacon told me in all serious-

ness, 'I could cry, for I could have been studying with you these three years and I didn't know it.' A pastor of an outisland church wrote after his second year with us, 'A new day has dawned for our church. I baptized three, the first baptisms in 10 years.'

"Results have not been wide in scope nor dramatic, but the seed sown is bringing forth fruit to God's honor and glory."

Break

Bible School Clinics

Mr. and Mrs. James L. Garrett, missionaries to North Brazil, were thrilled when 150 children (two thirds of whom had never been inside a Baptist church) turned up for Vacation Bible school when they had planned for 50. They were thrilled again when 10 women volunteered to help them; but they were surprised and shocked when they learned that none of the volunteers could read or write.

Because of the great need for trained leaders, Mr. Garrett has begun Vacation Bible school clinics in the large cities in order to train workers to serve in the interior places. This year clinics were held in three states with more than 100 workers attending.

(Continued on next page)



Recently dedicated building of the Baptist church, Surabaya, Java, Indonesia.

Dr. Garrett reports: "Through our Vacation Bible school clinics, where we teach and prepare workers for the individual churches, we can place more emphasis on Bible teaching and evangelism and win more people to Christ. We hope for a greater number of clinics and a much larger number of churches directing their own schools with prepared workers."

Summer Workers

Forty-four summer workers, sent out by the Brazilian Baptist Convention to work among the 320 churches in the eight states of the North (an area more than half the size of the United States), directed 180 Vacation Bible schools with an enrolment of 13,559 and taught religious training courses in 183 churches with 3,226 people receiving awards.

16th Annual Encampment

An average of 1,000 people attended the weeknight services of the 16th annual Baptist encampment in Jaguaquara, Baía, Brazil. The Sunday school had an attendance of 1,050, and the Sunday night attendance was 1,476. Professions of faith totaled 99.

Thirty of the 44 Baptist pastors of the state of Baía took part in the activities of the encampment. Pastor Rafael Gioia Martins, former Roman Catholic priest, was the guest speaker.

Missionary Maxey G. White reports: "This 16th encampment was a very fine one in every way and kept

up the tradition of the encampments of years gone by. This work has a very fine influence among all the churches.

"Jaguaquara is a small, sleepy, mountain town. The biggest thing in the town is our Baptist work—the Baptist church and the Baptist school."

Chile

"The 1956 session of the Chilean Baptist Convention was marked by a spirit of harmony and co-operation which indicated some solid progress in the past and gives hope of continuing progress in the future," reports Missionary J. Franklin Mitchell.

"There were evidences that Chilean Baptists are not only accepting their responsibilities at home but feel that they are a part of the worldwide fellowship of Baptists," he said. "Among these evidences were the choice of evangelism as the point of emphasis for the current convention year and the decision to raise the convention's contribution to the Baptist World Alliance from 1 to 2 per cent of the Cooperative Program receipts."

Despite the inflation that has plagued Chile's economy during the past year, the Baptist churches have made definite progress toward self-support. Much emphasis was given to the matter during the convention, with the result that several more churches are definitely planning to reach self-support within the current year.



Chinese student, Philippine Baptist Theological Seminary, Baguio, reads Bible. Photo by Mary Lucile Saunders.

An awareness of the importance of good music was evident in the convention's decision to broaden the work of the board of Christian education to include a department of music to help increase the effectiveness of worship services.

Further cause for encouragement was the presentation of three new pastors, recent graduates of the Baptist seminary in Santiago. General plans were made and committees were set up looking toward the celebration of the fiftieth anniversary of the founding of the convention in 1958.

The convention paid tribute to Miss Anne Laseter, who will soon be leaving Chile after 33 years of missionary service.

Colombia

Up until the inauguration of a new auditorium, it was almost impossible for the attendance in the Central Baptist Church, Bogotá, Colombia, to go higher than 200 to 250 because of the small room in the educational building where the services were held. The attendance at the dedicatory service was 1,420.

The following week, the young Colombian pastor, Hugo Ruiz, of First Baptist Church, Cali, preached each night. Then came a week of services with the pastor, Sebastián Barrios, preaching. The professions of faith during the two weeks totaled 194.



Here is part of the crowd which attended the 16th annual Baptist encampment at Jaguaquara, Baía, Brazil. (See story in Foreign Mission News.)

Missionary Henry W. Schweinsberg writes: "Many of these people came for the first time and came forward without understanding well, but we are trying to visit them all. Over one third of them have enrolled in the baptismal class."

Since the inauguration of the new building, the attendance at Central Church has increased more than 100 each Sunday. A visitation program is under way.

Gaza

The Baptist Hospital in Gaza was recently honored by a visit from Colonel Gamal Abdel Nasser, premier of Egypt, who went through the wards, spoke to the patients, and thanked Dr. James M. Young, Jr., Southern Baptist missionary, and other hospital personnel for the service the hospital rendered in connection with one of the Israeli-Egyptian incidents.

Israel

Recently the Baptists of Israel were



These people attended the Vacation Bible school clinic in João Pessoa, Paraíba, Brazil. They hold samples of workbooks, Vacation Bible school books, and other materials. The crown on the table was given the one who learned the most Bible verses. Many of the boys and girls memorized more than 200 verses during the week. (See story in Foreign Mission News.)



Dr. Frank K. Means (left), secretary for Latin America for the Foreign Mission Board, was in Porto Alegre, Rio Grande do Sul, Brazil, early this year for an important celebration at the Baptist school—its 30th anniversary, the beginning of "college" grade work, and the dedication of a new building. (Here Dr. Means cuts the tape as the new building is entered.) In the course of the program students presented skits, recitations, Scripture readings, and songs in 15 languages. Dr. and Mrs. W. C. Harrison (in photo) and Rev. and Mrs. Albert I. Bagby are the missionary directors and faculty members assigned to the school.

granted two, one-hour broadcasts over the leading Israeli radio station. The choir of the Nazareth Baptist Church was to have made a group of recordings to be used by the station.

Japan

Sunday School Expansion

Moving forward under the impetus of recent conferences, Japanese Baptists are preparing to expand religious education programs in their churches.

W. L. Howse, director of the education division of the Sunday School Board, Nashville, Tenn., and Andrew Q. Allen, Sunday school secretary for Texas Baptists, held regional and national conferences over Japan in April. Going at the invitation of Japanese Baptists to assist the convention in a broad religious education program, the two Southern Baptist leaders have helped lay strong foundations for a Sunday school and Training Union program in the churches.

The convention's church school department plans to publish and use *Building a Standard Sunday School* as a basic manual to develop and expand a national Sunday school program. Present enrolment in the convention's 140 Sunday schools is about 12,000.

Other plans include publication of teacher training manuals and Sunday school promotional pamphlets, accord-

ing to Missionary Ernest L. Hollaway, Jr., church school leader.

Japanese Baptists already have made unusual progress in the field of Sunday school literature. Their quarterlies today rank with some of the best among Christian groups in Japan. Following a Bible-centered curriculum, they are used by other denominations as well.

A new Training Union program begun last year will also be enlarged to reach the 9,119 church members. A monthly Training Union newspaper and program booklet is published for the 2,000 members already enrolled in Training Unions. A promotional film is slated for production this year by the convention's audio-visual aids department.

Evangelism Crusades

At its June meeting the Foreign Mission Board appropriated \$4,200 for 12 city-wide evangelism crusades in Japan and \$1,675 for Christian life conferences in Japan. This money was available from 1955 Advance Program funds which had been earmarked for advance projects in evangelism and church development.

Nigeria

The Baptist Hospital, Ogbomosh, Nigeria, has just completed its annual
(Continued on page 32)

The New Crisis in Japan

By William R. Medling

A MISSIONARY on the field soon learns the significance of the familiar phrase, "The changeless gospel in a changing world," as the tides of sentiment in unchristian lands are always on the ebb and flow. But the work of the missionary goes on, almost unnoticed yet vitally important, in the midst of all these changes which are manifestations of restless souls seeking, always seeking, for that peace which only Christ can give.

In Japan we have seen four definite periods since the close of the war, each with its own benefit and its own problem.

The first was the period of abject fear. This period began with the defeat and the promise of the coming of the enemy. Their own military leaders had told the Japanese that the foreign soldier would come to kill, to burn, to devastate the land. Because of this the first troops that entered, entered a ghost land. The Japanese were afraid they would be cruelly treated if they came out of their homes.

But this period came to an end and was followed by a much longer and more pleasant one—that of full co-operation. The Japanese soon learned that the Allied forces had come not to destroy but to correct, yes, and to rebuild. During this period, they were willing to do anything within their power to prove their desire to work in full co-operation. Any American in Japan could ride electric trains free, could go wherever he pleased, and could find willing hands to help him in any undertaking.

It was during this period that the churches were filled and any evangelistic effort was almost sure of success. Many young students gave their hearts to Christ and later felt the call of God to give their lives to him for the gospel ministry. More than half of our

Japanese ministers came out of that group.

During that second period, our churches grew from sixteen to forty-five, with a membership growth of from about five hundred to about seven thousand.

Then there came the third period—that of opposition and anti-Americanism. This was a perfectly natural reaction after a long period of occupation. The peace treaty was signed, and Japan was a free and sovereign nation again. Those who were afraid to speak during the seven years of occupation began to come out into the open and voice their feelings of discontent and rebellion. Communist leaders tried to swing the nation to the left, and the old war party tried to swing it to the extreme right. To prevent any drastic move, the Government in power began to extend police force and raise taxes.

But the anti-American spirit was not long lived. The average man in the street was not in sympathy with this feeling. Most of the Japanese were grateful for help offered. They did not want to be mere puppets; and, on the other hand, they did not want to oppose.

What attitude should they take? Communism was greatly feared, but a return to militarism was equally feared. Democracy was a good slogan but was too difficult to understand. "Well, let the politicians figure it all out, and we'll just enjoy our 'liberty,'" was the reaction.

THIS feeling brought on the fourth period—pleasure seeking. Movie theaters were crowded. Baseball, Japanese and American wrestling, horse and bicycle racing, and other such sports became increasingly popular. But the greatest madness of all was *Pachinko*. *Pachinko* halls were filled to overflowing. Lines of from ten to

twenty people waited in front of each *Pachinko* machine (something similar to an upright pinball machine). Whole families would go to play, from the grandmother down to the tiny tots. Special halls were opened for children.

THE natural results followed. Families would use up their month's salary in three or four days. Stealing began to grow. The taking of Heroin became a nation-wide menace. Thinking people began to say that this just wouldn't do. There must be a better way. There must be a greater power to control the people.

This is where we find ourselves today—at the beginning of a new crisis in Japan. And two forces are at work. The Government is trying to counteract the downward trend with a greater show of force. Those in power at the present time have greatly restricted the sale of foreign goods, increased the tax burden, and stepped up the program for the regimentation of the schools.

On the other hand, a large group of thinking people are beginning to seek an inner source of power to counteract these trends. More and more people are coming to the missionary and the Japanese pastor with an earnest seeking for a better way. Many of them are coming with their lives so messed up one wonders if they can ever be straightened out again—but they are coming.

To illustrate the type of people who are being reached today, I would like to give you two examples. The first is Masunao Murakami, a young man who has a very responsible place in a large nylon factory in the city in which I work. This is his testimony:

"I was saved by the substitutionary blood of Jesus Christ which he shed upon the cross. With these words I would like to give you my testimony

of salvation. Having just recovered from a siege of influenza, I was warned not to travel; but because of pressing business I made a trip to Tokyo. On my way back to Kyushu, being weak and tired, I soon fell asleep. After I had slept for a while, I awoke and, upon looking around, was offered a piece of cake by a kind-looking man who was sitting next to me.

"Soon the two of us were talking freely together, and I was deeply impressed by his kind spirit and dignified bearing. Before leaving the train, I gave the elderly gentleman my name and received in return a card with his name stating that he was pastor of Mejiro Baptist Church, Tokyo. I thought to myself, 'If this is a representative Christian, it must be nice to be one.' When I recall that incident, I feel definitely that God sent him my way in order that I might be saved.

"Pastor Kiyoki Yuya had spoken about Christianity and said that there was a mission point in Yatsushiro, where I live; but, upon returning home, I completely forgot about it. Quite a while later, when I returned home from work one day, my wife said to me that Pastor Tanaka had been at the house and had left a Christian newspaper. I still was not particularly interested; but Pastor Tanaka came time and time again, and I was impressed by his earnestness. As a result of this and also of a longing in my heart for something, I knew not what, on September 26, I went for the first time to the mission. As I entered the place of worship, the missionary's kind words of welcome and the warm fellowship of the Christians impressed me deeply. I truly worshiped that day.

"After about a month or so, there was an evangelistic meeting at the mission. At that time I heard messages on subjects as, 'You Are a Sinner' and 'Salvation by Faith in Jesus Christ.' I could not understand why I was a sinner or how Jesus could be my Saviour, but my heart was definitely touched.

"At that time, I had no idea of becoming a Christian, but reading the Bible and listening to sermons became a real source of pleasure and comfort to my soul. The joy of worship increased and there grew such a peace in my heart that even when I could not go to church I would not let a Sunday go by without having a devotional service at home.

"At this time I came to realize that the road I was walking was the road to destruction and that my daily conduct was sinful in the sight of God. The fact that I was proud of my good position and jealous of all those who had better positions than I became a source of suffering as I realized my own selfishness.

"But the greatest burden of my heart was the realization that I was in a place of leadership in our plant and saw all the young men wasting their lives and money in sinful pleasures, and I had no power to help them. If I could only give them a standard by which to live!

"Then I began to pray the Lord's Prayer each night; and as I prayed, 'Forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil,' I began to feel that God was truly forgiving me.

"Then one day as I read the verse, 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost' (Acts 2:38), I made up my mind to accept Christ and be baptized.

"Recently, I had an opportunity to go back to Tokyo on business, and I made a special effort to go to Mejiro Church and tell about my conversion to the church whose pastor led me on my first step to Christ. I was warmly received, which made me very happy. Truly this has been the work of the Holy Spirit!

66 IN conclusion, I, as a young businessman, am happy that I can face the future with this faith: that Jesus Christ is my Lord and that I have been saved by his blood, that God hath raised him up and through him I, too, have been brought into his

eternal kingdom. I pledge to give my heart and life to spreading his gospel."

The above testimony is typical of many which we are receiving at the present time. The other testimony I would like to give is that of a woman who teaches the sixth grade in the school nearest my home. She told in her own words how she had come to church during the postwar days, but, finding the teachings of Christ at odds with the things she had been taught, she gradually drifted away. She then studied Communism for a while but found no satisfaction there.

SEEKING to find happiness in the pleasures of this world, she drifted into a life of sin. In her loneliness and discontent she decided to go back to the church and examine the case of Christianity more fully. This time she found Christ and is radiant in her joy of salvation.

I thought when I heard her testimony that it is typical of all of Japan today. Japan may again try other sources of strength and happiness, but it will eventually have to come back to Christ, the only true way of life. The Government in power today is under the control of men who were purged after the war. They are primarily interested in rebuilding the prestige of the old Japan.

On the other hand, most of the universities are teaching, and the trend among most of the young people in the land is toward, some form of socialism. After ten years of reconstruction, the future course of the nation has not yet been determined. In the midst of this ebb and flow, the Christian witness is continually growing stronger. Countless millions have heard the gospel preached. As surely as God's Word is true, there must be a time of fruit bearing.

The clouds on the horizon are not the whole landscape we see as we look to the Japan of the future. There is sunshine. There is hope. We see it in God's purpose for Japan, God's preparation of Japan, and God's power at work in Japan. What is God's purpose for Japan? First of all, it is the salvation of her people. Japan is people. Japan is not a set of customs, not a place, not a political structure. Japan is people, and these people are loved and sought by God as truly as ever a shepherd went after a stray sheep.—W. Maxfield Garrett, in "Japan Advances"



Amagi Sanso—Heavenly Castle

By Lucy E. Smith

THE bus was rolling along at a fair speed—for Japanese roads, that is—when all at once an exclamation was heard: "There she is! See Amagi over there to the right in that lovely setting!" Yes, there she was, Amagi Sanso (Heavenly Castle), Japanese Baptists' own assembly site, then with four lovely buildings and another being constructed.

This exclamation came from one of a group of women who were on their way to Amagi for the meeting of the Pacific-Southeast Asia Women's Union of the women's department of the Baptist World Alliance. Sixty women representing nine countries in the Pacific and Far East attended.

No other group such as this had ever been at Amagi, and most of these women had never seen the assembly before. But they were by no means the first group or the first unusual and interesting group to use the grounds; for, in the more than two years since its beginning, Amagi Sanso has been in use by many, many

groups—large and small, young and old.

Amagi Sanso was purchased by the Tokyo-Yokohama Southern Baptist Military Fellowship and presented as a gift to the Japan Baptist Convention. Nestled in the midst of the Amagi range of mountains, it has natural beauty and surroundings that beggar description. The Amagi mountain range is well known for its tinted leaves in autumn, but it is no less beautiful in the spring and summer as the various mountain flowers and shrubs are in full bloom.

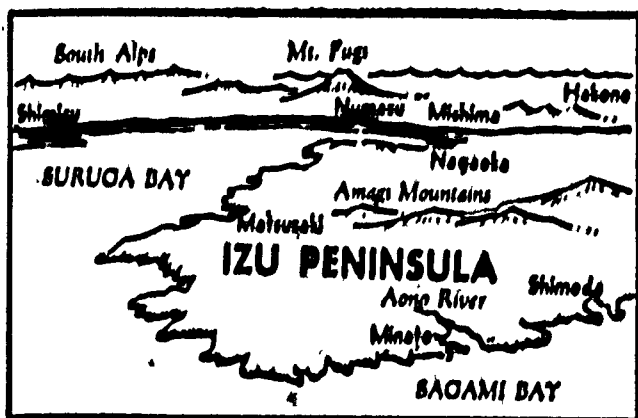
The road leading to the site from the village of Yugashima is the one used by Townsend Harris, the first representative of the United States to Japan, and others when Japan was opened to the outside world. There are many scenic spots near by: within about ten minutes' walk is a perfectly beautiful view of Mt. Fuji, Japan's highest and most beautiful mountain, and close by are the lovely Joren Waterfall and swimming pool, besides quiet lanes and cool spots for meditation, prayer, rest, and relaxation.

In addition there are bus trips to places of great interest not too far away. One is to Shimoda, about two hours away, an interesting port town and fisherman's base which was made famous because Townsend Harris resided there for more than a year in 1856-57.

In 1953 two buildings were erected on the grounds—one has a chapel, dining room, and kitchen on the first floor and sleeping rooms upstairs, and the other is a one-story building with additional sleeping rooms and two rooms for medical purposes.

In January, 1954, the buildings and grounds were dedicated, and what a thrill and challenge was felt by those who attended the service! Could it be that all of this was for the Baptists of Japan? Did it mean they could plan their meetings for the time when they wanted them and not have to worry about other people who might be there or might want to come?

These and many other questions were asked that day, especially by those who had not seen the site or the buildings before. Words were inade-



This key explains the photograph (left) of Japan's Izu Peninsula which was taken by a cameraman of Mainichi Newspapers, Tokyo, from an army jet plane at thirty thousand feet. The circle locates Amagi Baptist Assembly, or Amagi Sanso as it is known in Japan, scene of many conferences and retreats each year.

quate to express the gratitude and appreciation to God of each one present.

Another building at Amagi is the home of the Nakamura family, who are responsible for the upkeep of the assembly—not only for keeping it clean and seeing that food is prepared but for seeking to keep alive the Christian spirit which is felt there. The Nakamuras are fine, consecrated Christians; and they provide people who come to the assembly with all the physical comforts possible and, at the same time, help them find that fellowship and experience with the Lord which they expect and want.

Two extra rooms, which were built

so the family would have room to rest and enjoy some quietness when they are not too busy, have been dedicated to visitors. And many people stay with the Nakamuras not only during meetings when all other rooms are full, but also when they come up just to get away from the hustle and bustle of life outside.

Then there is Bethany House, a small Japanese house that was placed there by "Mother" (Mrs. C. K.) Dozier for the speakers and others who need a quiet place for meditation and prayer as they come to meet the needs of those attending meetings. This house has also proved to be a lovely spot for a honeymoon or for a quiet vacation period for some of Japan's busy pastors and leaders who slip away from their work for a little time. All of these buildings, as well as the grounds, are dedicated to the Lord and afford a place where he can speak to his people and cause them to "launch out into the deep" with him.

During the first year Amagi was used largely by our own people, and three different groups filled it to capacity. Then other groups heard about the assembly and asked if they too might meet there. More and more people are finding out about this lovely spot and the accommodations available; so there are few days in the year when one or more groups are not using it.

One nice thing about this site is that it can be used the year round.

At first only *hibashis* (Japanese porcelain jars filled with white sand and heated with charcoal) were used for heating, but they were not sufficient; so coal stoves were placed in the dining room and chapel and *hibashis*, or no heat at all, used in the bedrooms.

But the greatest value of all is the spiritual, and that becomes greater year by year. It is at Amagi Sanso that many a young person—or an older one—finds the Lord Jesus as his own personal Saviour; and many others hear his call and dedicate their lives to his service. Here all come to know the Lord better and to know what it means to have real joy in service for him day by day, even in the busy, everyday things of life.

Nearly ten thousand people came within our doors during 1955; and, as this is written, more than six thousand have already (April, 1956) registered for this year, which means that more will be coming than last year. These people have felt and will feel the impact of the spiritual atmosphere. Statistics can never tell the story of the thrill and challenge, the dedication and joy that is expressed and felt on these lovely grounds and in these buildings. Heavenly visions will be seen and young people will obey these visions in the days ahead; and kingdom work in Japan will go forward as never before.

Can anyone who was there forget what he saw and felt when the Masaji

(Continued on page 36)



A business session of the organizational meeting of the Pacific-Southeast Asia Women's Union of the Baptist World Alliance, held at Amagi Sanso last spring. Sixty women attended the meeting.



Delegates from the nine countries represented at the women's meeting pose in their national costumes. The countries were the Philippines, Hawaii, Taiwan, Thailand, Okinawa, Hong Kong, Burma, Malaya, and Japan.

Hungry for Knowledge

By William S. Wester

THE other day an adult African sought employment as our house-boy. We were ready to waive his lack of experience, but then we found that he knew little English and had not attended school. The present command of Shona which Mrs. Wester and I have and his lack of English made it inadvisable to hire him since we are away from home much of the time and it would be quite difficult to give instructions.

This man is one among thousands who have not had a chance. Many adults who attend our services read very little and write less. Many people who have worked for me could not sign their names for their pay.

Africans in Rhodesia are hungry physically, spiritually, and mentally—but most of all they seem to be hungry for education. Through education, doors will open for them to rise from obscurity to places of prominence and leadership. Through education, jobs will come to provide money to satisfy desires created by the coming of the white man. Baptists are seeking to take

advantage of their hunger for learning.

To educate is not our chief aim. Our purpose is to fulfil the Great Commission. To strike a blow for God is our desire. This end we seek: indigenous Baptist churches in Rhodesia and this section of Africa. But if this is to be accomplished there must be an educated and trained leadership. For this reason, we set up schools to reach those hungry to learn, win them through the love of Jesus, train them, and challenge them to serve Christ with their more extensive abilities. All of the present generation will not attend school, but we hope and pray that an increasing number will be able to read the Bible for themselves.

The Government of Southern Rhodesia, under the leadership of Prime Minister R. S. Garfield Todd, former missionary of another denomination, is seeking to underwrite an extensive educational program for the Africans. However, the Government is not able to place schools in the far reaches of the land just now because of the great number of people who want education; therefore, the efforts of missions to provide schools are welcomed.

At present our school work in Southern Rhodesia is mainly limited to the lower standards. We have fourteen of these schools. All of them teach Sub A and Sub B (first and second grades), three teach through Standard I (third grade), five teach through Standard II (fourth grade), while only four teach Standard III (fifth grade). Most of our work in Rhodesia is connected with one or more of these schools, which are located in Umtali, Gatooma, Gwelo, Bulawayo, Gokwe, and Sanyati Reserve.

In addition to our lower standard schools, we have one Central Primary School (C.P.S.) for all of our Rhodesian Baptist work. Located at Sanyati, it teaches Sub A through Standard VI (first through eighth grades). From our C.P.S., students may go to only one other Baptist school—the African Baptist Theological Seminary near Gwelo. Here our pastors and religious leaders are well grounded in the truth under the leadership of four Southern Baptist missionaries, Dr. and Mrs. Ralph T. Bowlin and Rev. and

(Continued on next page)



ABOVE: Sub A (first grade) in one of the Sanyati kraal schools, Southern Rhodesia. BELOW: Evening study class on the front porch of Missionary Tom G. Small's house at Central Primary School, Sanyati. CENTER: Standard V (seventh grade) at Central Primary School. RIGHT: Central Primary School, accommodating students in grades from Sub A (first) through Standard VI (eighth).





Drill sessions are included in the schedule at Central Primary School.

Hungry for Knowledge *Continued*

Mrs. W. David Lockard (now on furlough).

Since, I am superintendent of the Sanyati Baptist kraal schools, I want to tell you a little about our work there. Last year we had five out-schools at Sanyati Reserve. Four of these went through Standard II, while only one went through Standard III. Our total enrolment was about three hundred, and we had eleven teachers. Though only two were trained, we had good teachers and much was accomplished.

Many children were unable to attend last year because of the school fees. We have been able to lower the fees this year and have opened up two additional Standards III. We have also opened up an additional Sub A and Sub B at an extension school. Our enrolment in Standard III has jumped from around twenty to eighty-one; and our total enrolment is over 550, with eighteen teachers.

There are three locations where we would like to build schools by next year. Let me tell you about one of them—a new area. People have moved here from several older lines, and their children attended school in the old locations. As the crow flies, it is about

four miles from the new area to the nearest school, and that is a good distance for little fellows to walk by 7:00 a.m.

Some of the men began contacting me before schools opened this year. I offered them little hope since we had not applied for a school site there. When they persisted, I talked to their group. I found a shed almost completed for the school, and they had built a *musba* (home) for the teacher.

These people really wanted a school. They were willing to give us land and furnish labor for making bricks and erecting school buildings and teachers' houses for next year. Since the children had been in our schools before, the supervisor permitted me to place a teacher there this year while I am looking for a site for next year's school.

In Africa, we teach reading, 'riting, and 'rithmetic—and more. The fourth R (religion) has been added, for five classes of Bible are taught each week. We also have Girl's Auxiliary and Royal Ambassador groups at our five established schools, and most of the boys and girls are now attending. We also have preaching services.

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Soccer is a popular African sport.

THE COMMISSION



Choir from Standard III (fifth grade) at Hozheri kraal school.



Boys get training in carpentry at Central Primary School.

Missionary William S. Wester inspects wood carvings at one of the schools.



for September 1956

EDITORIALS

Together We Conquer

Samson destroyed a lion and thousands of Philistines alone, but his end was tragic indeed. David as a lad met and conquered Goliath singlehanded; but, this deed of singular valor notwithstanding, the most significant battles David won were those in which he led his armies together to victories. Very few times in history have men saved the day alone.

It is quite apparent that Jesus was acutely concerned that the twelve whom he chose and to whose training he gave so much thought and energy would stay together. We should not be surprised that from the ascension through Pentecost his followers "were all with one accord in one place" (Acts 2:1b).

To the divided church at Corinth Paul concluded a portion of his plea and argument for unity by saying, "For we are God's together workers" (1 Corinthians 3:9a. Translated from the Greek). Even at that early day, Paul gave timely warning to churches that failure was sure if they were riddled with division. Moreover, he gave certain voice to the eternal principle that redeemed men belong to God and must, therefore, work together.

Not until evangelical groups began to band together was the modern missionary movement able to get under way. Although their financial support was practically negligible, it was only after the organization of the Particular Baptist Society for the Propagation of the Gospel Amongst the Heathen on October 2, 1792, that William Carey and John Thomas were sent to India as missionaries.

Keen insight and spiritual comprehension enabled Luther Rice to recognize that American Baptists could never do much at home, much less send missionaries abroad, unless they became an organized force. After constituting the General Convention of the Baptist Denomination in the United States for Foreign Missions in 1814, they became missionary at home and afar.

The year 1845 saw the organization of the Southern Baptist Convention. Gradually this body grew in numbers and strength. Despite their enlarging membership and the increasing number of their churches, Southern Baptists carried on their work by offerings for specific phases of their benevolent, educational, and missionary program. But at best such a method did not, and could not, insure a steady and dependable income for the undertaking many leaders felt Southern Baptists obligated and able to maintain.

After much thought and prayer the Cooperative Program was adopted at Memphis, Tennessee, in 1925 as a plan for Southern Baptist churches to channel

their gifts to Baptist causes within the respective states, and to South- and worldwide undertakings.

It is impossible to calculate all this "together" plan has meant already, and only eternity can reveal what the total achievements will be because of it. But some remarkable values are evident.

1. The Cooperative Program has given Southern Baptists a plan that enables every participating church to meet its inescapable responsibility to support a worldwide program, no matter how small its membership or few its gifts.

2. Then again, the Cooperative Program makes possible the undergirding of a denominational undertaking of far-reaching proportions. Not only may each church channel its gifts through the Cooperative Program, but the combined gifts of 30,377 churches result in a Baptist program that crosses each state and the nation and reaches to the ends of the earth.

3. Moreover, the Cooperative Program has made possible a distribution of the gifts from the churches to those objects judged to be in greatest need. Time was, under the old plan, when a preponderance of the offerings from the churches was designated for some appealing cause of immediate proximity, while other causes, more in need but farther removed, were practically forgotten. Under the plan of the Cooperative Program, Baptist state conventions and the Southern Baptist Convention weigh the needs of every phase of our work and endeavor to allocate the receipts according to need.

Southern Baptists have yet to behold the magnitude of the undertaking made possible by the enlarged gifts of eight and one-half million members through their churches. Colleges, hospitals, orphanages, homes for the aged; et cetera, within each state could be strengthened and other such institutions added and supported. An expanded mission program in the states, in the homeland, and across the seas would result. And the theological seminaries and religious schools necessary to provide personnel for all these undertakings would be provided.

Assuredly, together, through the Cooperative Program, Southern Baptists shall conquer!

"Except They Be Sent"

Our Lord announced, "The Son of man is come to seek and to save that which was lost" (Luke 19:10). How did he propose to save the lost? On this point he left no uncertainty. Declared he, "God so loved the world, that he gave his only begotten Son, that

whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25).

After proclaiming, "Whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13), Paul asked these pointed and significant questions:

"How then shall they call, on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" (Romans 10:14-15a).

For a message to take to a lost world there is no problem. The gospel of Christ Jesus, the world's Saviour, is our message. The problem is not a message, but a messenger for every neighborhood on the globe! Despite the progress already made, many of the world's peoples have not yet heard a preacher (missionary) of this saving gospel. Why not? Because we and others equally negligent have not sent missionaries! May we look at some disillusioning facts?

1. At the end of last year eight and one-half million Southern Baptists had only 1,020 missionaries in foreign lands. It took, therefore, 8,000 Southern Baptists to support one missionary.

2. Last year these eight and one-half million Southern Baptists gave a total of \$335,000,000 for all phases of Baptist work.

3. Of this amount only \$48,500,000, or 14.5 per cent, was sent to the state convention treasurers for work carried on in the states, in the homeland, and on foreign mission fields.

4. Of the total \$335,000,000, \$286,500,000, or 85.5 per cent, was used by the churches for local expenses or designated by them for local missions (city and associational).

5. And only \$10,838,935, or 3.2 per cent, was given for our foreign mission program in thirty-five countries and territories. (The Board's total income in 1955, including miscellaneous receipts, was \$11,108,268.)

6. In other words, each Southern Baptist gave only \$1.29 for foreign missions in 1955. Can we not find here ample reason for our not sending missionaries that men may hear the gospel and believe on our Lord?

Do not all of us acknowledge that this condition ought not to exist? Is there not something each of us, and especially those who are pastors, can do to channel more of our gifts into state, home, and world missions and keep less for local expenses?

First of all, let us apprise our people, the senders of missionaries, of world needs. They must know if they are to respond. If the needs of Indonesia or the Philippines or Japan or Africa or South America are

made as real to them as the needs of their own churches it is reasonable to anticipate a response commensurate with reality.

Our world is hungry and every Southern Baptist should be made keenly aware of this fact. We live in a land of plenty; but there are hundreds of millions who are undernourished, and millions of them will die for want of food.

Illiteracy abounds in much of the world; and the obligation is ours, not only to teach these people, but to give them Christian schooling.

Sickness and disease are rampant throughout the earth. Ours is the opportunity to send doctors and nurses to minister to these suffering.

Probably more than two thirds of the world's 2,600,000,000 people do not know our Lord. They have not heard, because we have failed to send them a preacher (missionary).

Second, the missionary claims of the Bible must be placed upon the hearts of Southern Baptists if the churches are to allocate a larger portion of their gifts to work beyond their doors. Jesus commanded his disciples, "Go ye into all the world" (Mark 16:15); but this command holds for disciples of every generation and is incumbent upon us today. Jesus' disciples were charged to keep on going into all the world, beginning in Jerusalem (city), extending to Judea (state), Samaria (nation), and to the uttermost (world). They were, and we are, ordered to give maximum effort at all these points. We do no greater violence to God's Word by refusing to spread it in the local church than we do by refusing to preach it in distant lands.

Third, Southern Baptists must be led to give themselves to fervent and continuous prayer for missions. Do we not believe that "the effectual fervent prayer of a righteous man availeth much"? (James 5:16).

Half of the eight and one-half million Southern Baptists, or even a fourth of them, constitute a prayer potential that could remove mountains and bring all of us so close to God we could not but say, "What may I do to help send a preacher to yonder lands?" If we believe our Lord's promise, "If ye shall ask any thing in my name, I will do it" (John 14:14), let us fall upon our knees and pray and arise to our feet to claim it in faithful conquest.

Fourth, Southern Baptists should make a fresh interpretation of the missionary implications of Christ's love for us and of our love for him. Let us review afresh all that Christ did for us because he loved us. Then let us listen as he says to each of us, "If ye love me, keep my commandments."

We face a world in dire need—a world for which our Saviour gave his all. Shall we not, out of gratitude and in response to his love for us, put all our resources and ourselves in his hands that men of all colors and climes may have preachers (missionaries) of the gospel?

Billy Graham — Boost to Missions

EVANGELIST Billy Graham, in Richmond, Virginia, for a three-week crusade last May, visited Southern Baptist Foreign Mission Board headquarters one morning and spoke briefly to the staff in daily devotional period. To fourteen young people seeking appointment to overseas service, he said, "I envy you."

Dr. Graham shared with the Board staff a few impressions from his recent Asian crusades. "How encouraged the missionaries are when they hear you are praying for them," he said. "I have talked with missionaries of many denominations. When asked what is their

greatest need, they all give the same reply: 'Our greatest need is prayer. If you could only get the people at home to pray for us.'"

Using Matthew 16:24 as the basis for his remarks, Dr. Graham stressed the need of self-denial in Christian service. "Whatever area of missions we may be engaged in, there must be the element of self-denial," he said. "The basis of all our problems is self."

While in Korea Dr. Graham visited a home where seventy widows are partly supported by agencies in the United States. The women were making little baskets; and when he asked

what they were going to do with the money from the sale of the baskets they replied that they were going to use that money to help rebuild the church that had been torn down. These women are the widows of pastors who were martyred by the Communists.

Dr. Graham said he has learned from his travels that when it comes to sin and human nature, there is no difference in people. Basically men are sinners and they need Christ. When his forgiveness is offered, they accept. The response is the same everywhere.

"I see no difference in the basic needs of people. People everywhere have the same yearnings, the same longings, the same desires, the same needs. I have seen the power of God work on every conceivable mind, every cultural background. The gospel is its own dynamite. It is its own power to those who believe."

Dr. Graham closed his remarks to the Board staff by saying: "Southern Baptist missionaries, I have observed, have something that I have not sensed in any other group. There is a compassion, there is a concern, there is a burden. God has given you something and I think it is the power of the Holy Spirit. God has given you a vision."

"The decisions that have been made in this building [Board headquarters

More than thirty-six thousand people filled the bleachers and sat or stood around the sidelines and on the playing field of Richmond's City Stadium at the closing service of a three-week crusade held by Billy Graham. This was the largest crowd during the crusade; 1,244 decisions were made at this service.

building] are being used to transform lives around the world."

During his Asian crusades, Dr. Graham visited six countries where Southern Baptist missionaries are at work—Thailand, the Philippines, Hong Kong, Taiwan, Japan, and Korea—and India. He also made a brief stop in Hawaii. Missionaries have written telling of the boost and encouragement their work and the Christians of their lands received from the visits of this evangelist. Following is a brief survey of his crusades in several of these countries:

Hong Kong

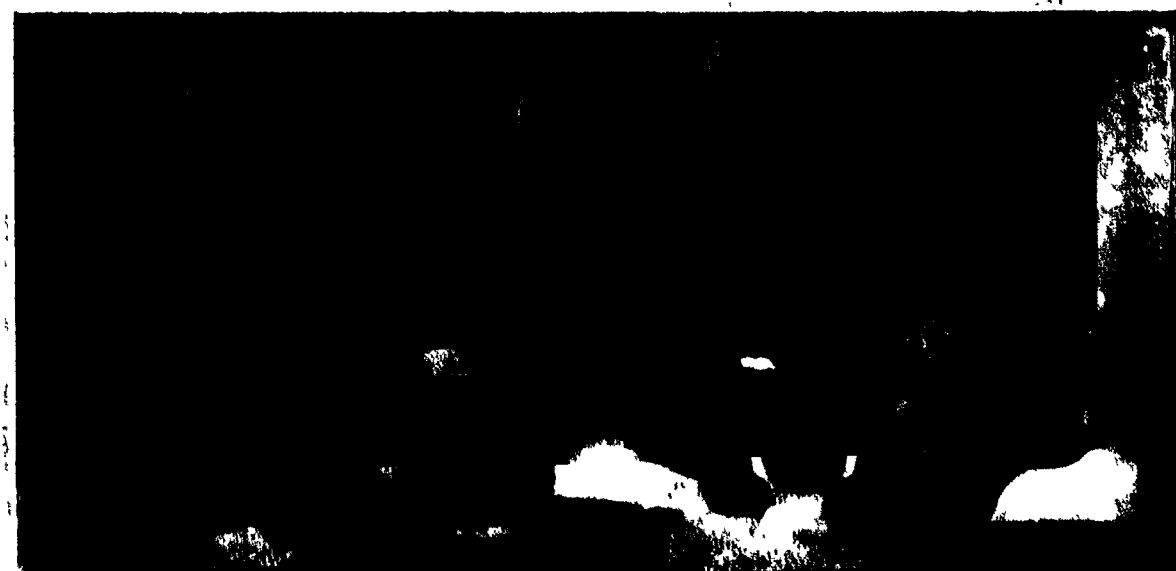
Dr. Graham, in Hong Kong for two days, conducted a meeting for Christian leaders one morning. More than two thousand Chinese and missionary leaders assembled in the auditorium of Pooi Ching Baptist Middle School for this conference. Then that night he held a service at the South China football stadium with more than forty thousand attending. The overflow crowd had to use a second stadium near by where Dr. Graham's message was relayed.

Concerning the response to the invitation at the close of the service, Missionary Maurice J. Anderson writes: "There were several moments of waiting. Then numbers of people

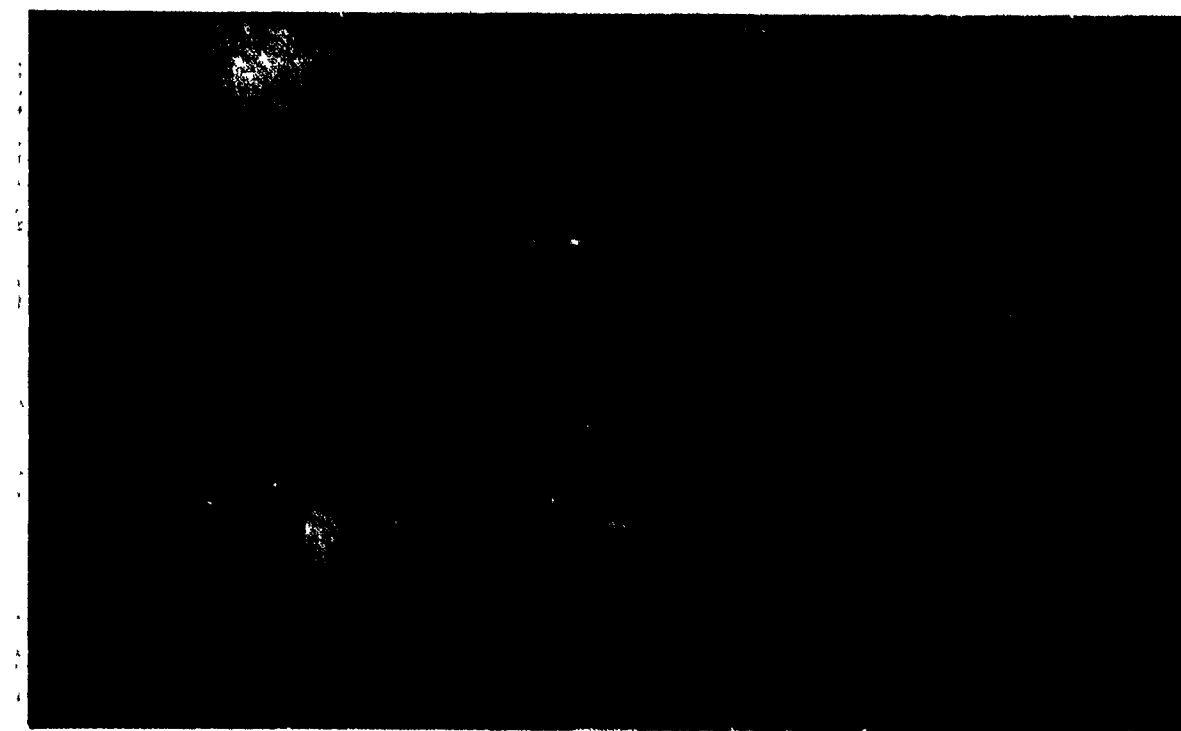
(Continued on page 33)

Approximately two thousand came forward at the close of the service in Hong Kong. They stand with personal workers.

More than forty thousand people attended the meeting in Hong Kong. The stadium in the foreground took care of the overflow crowd.



Dr. Graham spoke to the staff of the Foreign Mission Board in the headquarters chapel one morning during his Richmond crusade.



EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Young Man's Decision to Preach Is Evidence of God's Leadership

Osa (Mrs. Samuel L.) Jones
Salisbury, Southern Rhodesia

WE rejoice as we see the Lord calling young African men to preach. One of these is Simeon, who has given up his building trade in order to become an evangelist.

We met Simeon our first Sunday in Rhodesia. He was already a Christian; and, since our arrival, he has faithfully served Sam as an interpreter. Simeon is a talented builder and has been able to make much more money than the average African.

We had felt for some time that the Lord was calling Simeon to preach. Recently he came to discuss the matter with Sam. When reminded of the small salary of evangelists in comparison with his wages as a builder, he replied, "But the Lord has called me and I must preach!" How thankful we are for his fine attitude and willingness.

Last night we said good-by to Simeon, his wife, and their three small children as they left by train for Gwelo where he will study in the seminary near there under the capable leadership of Dr. and Mrs. Ralph T. Bowlin. It will be a long time before Simeon will be ready to assume full responsibility as an evangelist in one of our churches. It is necessary that he study the basic beliefs of Baptists and the program that Southern Baptists are trying to promote among his people. He will also do supervised evangelistic work for a period of time as a part of his seminary training.

Only after all of this preparation and an examination by the examining committee of our Mission will he be ready to assume responsibility as an evangelist. This journey of Simeon from builder to evangelist is another indication that God is continuing to lead and bless his work here.



Who Will Answer City's Plea for Someone to Teach Them of Jesus?

James W. Bartley, Jr.
Montevideo, Uruguay

I WAS asked some questions the other night—questions that I could not answer, questions that continue to ring in my ears. "Sir," I was asked, "who is going to come to continue the teachings about Jesus that you have started? When can we expect to have someone to preach to us every week as you have done this week? Won't you

and your wife come and live and work with us that we might understand more thoroughly the gospel?"

These questions came as five young people from our church in Montevideo and I were leaving after a five-day Vacation Bible school and preaching crusade in Durazno, a city of twenty-seven thousand in the interior of Uruguay where we have no work. Many people had heard the gospel for the first time during that crusade and had made decisions for Christ. Now they wanted help in Christian growth.

Let me tell you the story of our crusade. Mrs. Del Castillo, a member of our church and a widow, has a growing business in Montevideo with a branch in Durazno. She has led many of her employees to accept Christ, and I have had the privilege of baptizing some of them.

Mrs. Castillo, who makes monthly trips to Durazno to attend to her business, decided to start a Bible class for the children of that area. Each month she takes with her employees who are members of our church. The Bible class, which began with twenty, has grown until now it has more than seventy and has been divided into four groups.

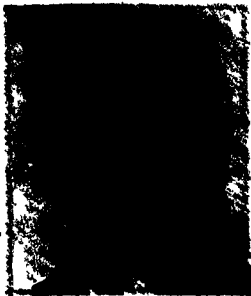
In the light of the success of the Bible class, I enlisted five of our young people and we went to Durazno for the five days of Vacation Bible school in the afternoons and preaching services at night. We arrived on Monday; so we did not have time to visit or do any personal work for that night.

But the children brought their parents. Fifty adults were present for the first service, and some thirty of them accepted Christ that very night. We gave them tracts and Gospels of John and told them to bring their friends the next night. As those adults left the little building, their witness swept that section of the town like a wave of fire.

The crowd grew from night to night as a result of their personal work. The last night the building was packed with adults. We took the children to another place, and still many adults stood in the doorway and outside on the street. I have never preached with more freedom in English than I did that night in Spanish. I don't believe I have ever felt the Spirit move with more power.

Only about four or five in the crowd had heard the gospel before that week; yet, when the invitation was given, only a few did not immediately make public a decision for Christ.

Don't misunderstand me and think that the work is that easy all over Uruguay. Many places are coldly indifferent to the gospel. But the fact remains that there are other cities and towns in Uruguay just like Durazno that have had little or no gospel witness—and even more have had no Baptist witness.



Israeli Christians See Progress As God Answers Earnest Prayer

Herman L. Petty
Nazareth, Israel

REJOICE with us over answered prayer in Israel. Only this morning we prayed for one soul, and during the invitation in the morning worship service one of our students came confessing Christ as his personal Saviour.

Just a few weeks after we asked friends to pray for one of our teachers, who was very concerned about her soul's condition, she came taking her stand for Christ. What a radiant witness she has been and is in the classroom, in the church organizations, and in her home. Since her profession of faith, her eleven-year-old daughter has trusted Christ as her Saviour.

The teacher says that her greatest desire is to serve the Christ who redeemed her. How our hearts filled with thanksgiving as we saw her stand in the crowded women's ward in the hospital in Nazareth and witness of the saving power of Christ!

A few weeks ago we conducted a teacher's clinic at our new George W. Truett Home in Petah Tiqva. New teaching methods were presented, some of which are already being put into practice in our school in Nazareth. This was also a time of spiritual inspiration as we meditated on the truths of God.

We are making progress in village evangelism. Weekly services have recently been started in two new villages. We are meeting some opposition because of the progress we are making; but "if God be for us, who can be against us?" Missionary Eunice Fenderson in Jerusalem often prays, "Lord, paralyze the forces of darkness." Will you pray this prayer with us?

We have the prospects of entering other villages in the near future. As we look around us, we recall the words of Jesus: "Lift up your eyes, and look on the fields; for they are white already to harvest." Will you continue to pray with us that laborers will be sent into the harvest?



Orientation Brings Missionaries Close to Problems of Nigerians

Edgar H. Burks, Jr.
Oyo, Nigeria, West Africa

AS a part of our orientation program during our first six months in Nigeria, we have visited various mission stations and watched other missionaries carry on their work. In these various places we have seen your missionaries and the national Christians doing a great work, often with little resources and equipment.

We have held sweet little black babies in our maternity homes; we have seen fine young men and women in our high schools and colleges; we have witnessed how

the doctors and nurses in our hospitals are rehabilitating patients; and we have rejoiced with those who, because of the medical care provided in our leper colonies, are being released to go back to homes and families.

In Ire, we stood at the base of a high stone cliff. Built against the side of the rocks was an idol house, and inside the house were many, many sacrifices and food offerings. This is the place where barren women come from miles around on certain dark nights to scream and wail and plead for children before their god.

Just down the road from our home in Oyo stands a sacred tree. A flat stone at the foot of the tree is usually covered with food—offered as a sacrifice to the devil. As we see heathen expressions such as these, we experience a little of the feeling of Jesus as he wept over the city of Jerusalem.

I cannot begin to express the mingled emotions of my heart as I walked once again on the soil of my adopted country and realized anew the great responsibility upon me to represent the Lord in this land where there are millions who know not our Christ as Saviour. After a year in the States, the contrast between the two countries and the ways of life impressed me anew. I had forgotten how much filth and poverty there is here. Inflation is running rampant and everything is scarce and high. Severe droughts and last year's freeze have ruined the crops and people are suffering. I had forgotten how pale and sickly the majority of the children are from malnutrition, how they roam the streets, for at least half of them will never see the inside of a school. I had forgotten how terrible the roads are out here in the interior until it took us six hours to cover the fifty miles from Ponta Porã to Amambai. I had forgotten how good the Brazilian coffee is, how starchy the diet is, how hard the straw beds are, how little privacy one has in these small hotels in the interior, how unsatisfactory is a bath in a gasoline can (system used in Amambai). I had forgotten how warmhearted and loving the people are until I was hugged and squeezed and kissed a jillion times. I had forgotten how inadequate are our church buildings until I saw them filled to overflowing with people standing all around the walls and even outside, how little we have with which to work until I saw twelve Adult Sunday school classes meeting in the auditorium of the First Baptist Church in Rio, and until I saw our classes out here in the interior meeting under the trees. I had forgotten how the people love to sing, how they carry their Bibles, and how zealous they are to witness and evangelize others. But now that I am back, it will all seem just like home in a few weeks.—Anna Wollerman, missionary to South Brazil

However, in each of these communities there stands at least one Baptist church, often the only witness for the truth in Jesus. In Ire, as we stood at the door of the idol house on the side of the mountain, we could see across the valley the beautiful new stone Baptist church, the most imposing building in the town. On Sunday morning nearly one thousand people came there to hear the gospel.

The Nigerians are no longer just a mass of people to us. We have become acquainted with many of them. Now we know some of their problems, some of their heartaches; and this increases our compassion and missionary zeal.

Soon we will go to Ogbomosho and take up our duties at the seminary. One of the greatest needs of Nigerian Baptists is an adequately trained ministry. It is to help meet this need that we give our lives. Please pray for us as we begin our new work there.



**Nigerian Convention Is Inspiring
In Reports, Joyful In Fellowship**

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

WE have just attended our first meeting of the Nigerian Baptist Convention and found it in many ways like our own conventions at home. The theme this year was "Stewards of the Manifold Grace of God." The convention was held in Ibadan at the brand new Idikan Baptist Church; and, even though the seating capacity is about twelve hundred, there was not enough room for all who attended.

Since the delegates were from all over Nigeria, they spoke many different languages (Hausa, Ibo, and Yoruba, to name a few). The majority, however, were Yoruba speaking; so our services were held both in Yoruba and English.

It was inspiring to us to see the many phases of our work and to get acquainted with our Nigerian leaders from all parts of the country. We were especially interested in the work of the home and foreign missionaries supported by the Nigerian convention. From the eastern part of Nigeria came one who told of his work among people who worship many different gods but not the one true God; and as he spoke he held up the charms they wear or carry with them. He told of Catholic priests in that section who tell the people to run when they see a Bible. It is comforting to know that we have even a small witness in the midst of so much ignorance.

Of course, part of the joy of a convention is the fellowship. We were made welcome in the home of Dr. and Mrs. Howard D. McCamey. When we were leaving and expressing our gratitude for the way Mrs. McCamey had cared for us during the week, she replied: "Oh, we enjoy it. It's like having Christmas with your family at home." This in spite of having provided housing for nine people and food for fourteen for a week!

Since I wrote you last I have shared in one of the rich privileges of the missionary's life. The worldwide circle of prayer for the missionary at the time of his or her birthday brings many rich blessings. The richness of the whole experience is hard to put into words; but you have known its power when you have felt the assurance that comes from knowing that several friends are praying for you at a particular time. There was a particular awareness of God's presence and guidance that day; and, as I thought of you, who at different times and in different places around the globe would be praying for me, I felt especially close to you. How wonderful that the power of prayer is the Christian's first resource and need not be his last resort.—Lucy Wagner, missionary to Korea



**Villagers Show Interest in Gospel
As They First Hear of Jesus' Love**

*Eva Mae Eldridge
Shaki, Nigeria, West Africa*

ONE day I had the opportunity of going with Missionary Hattie Gardner into some villages where missionaries had never been before. The villagers, who are of the Ibariba tribe, had seen white people before—the Government has been digging wells over the Northern territory to improve the water supply.

As we entered a village, crowds gathered around the jeep; and they followed as we got out and went into the king's compound. The king received us graciously and seemed happy for us to spend the night in the village and have services there.

We left his compound and went to the rest house, a mud house with thatched roof and dirt floor built so that people visiting in the area might have a place to spend the night. We took canned food and cooked on the back of the jeep. (You always have from twelve to twenty people standing around while you cook and eat; but when you turn out the lanterns they usually leave. However, they're ready to greet you when you arise!)

After we had eaten supper, we went back to the king's compound for services. There were more than a hundred people standing around; and, as the preacher spoke, they listened with great interest. We know one message cannot begin to teach them what they need to know, but we pray that soon someone will surrender his life to this work. This is only one among many Ibariba villages where people have never heard the gospel.

I am continuing my Sunday afternoon visits in four Fulani areas. Two strangers were present in one of the areas two Sundays ago. As Tone, a teacher from Elam

(Continued on page 38)

Missionary Family Album

Appointees (June)

ATNIP, Logan C., Ark., and Virginia Hill Atnip, Ga., Southern Rhodesia.
BENNETT, Troy C., N. C., and Marjorie Trippier Bennett, Ohio, Orient.
DITSWORTH, Mary Alice, Miss., Indonesia.
HINTON, Jean, Ky., North Brazil.
MASAKI, Tomoki (Tom), and Betty Takahashi Masaki, Hawaii, Japan.
MISNER, Mariam, Mo., Indonesia.
SMITH, Donald R., and Doris Stull Smith, Tex., Venezuela.
WILLOCKS, R. Max, and Neysa Ferguson Willocks, Tenn., Korea.

Arrivals from the Field

ALEXANDER, Mary, emeritus (Hong Kong), 2708 Enfield, Austin, Tex.
ASKEW, Rev. and Mrs. Fay (Argentina), Parker, Fla.
BRYAN, Dr. N. A. (Korea), 978 Peavy Rd., Dallas 18, Tex.
CLINTON, Rev. and Mrs. William L. (South Brazil), c/o Southeastern Baptist Theological Seminary, Wake Forest, N. C.
COWHERD, Rev. and Mrs. Charles P. (Indonesia), Ridgecrest, N. C.
CRAIGHEAD, Rev. and Mrs. Albert B. (Italy), c/o Southern Baptist Theological Seminary, Louisville, Ky.
CRANE, Rev. and Mrs. James D. (Mexico), 2000 Broadus, Ft. Worth, Tex.
CULPEPPER, Dr. and Mrs. Robert H. (Japan), c/o S. S. Sanderson, Rte. 2, Parham Rd., Richmond, Va.
GOLDIE, Dr. and Mrs. Robert F. (Nigeria), P. O. Box 42, Averill Park, N. Y.
LITTLETON, Rev. and Mrs. Homer R. (Gold Coast), 543 Hill St., Toccoa, Ga.
MAJOR, Rev. and Mrs. Alfred R. (South Brazil), Box E, Elaine, Ark.
MCNEALY, Mr. and Mrs. Walter B. (South Brazil), 196 Jules Ave., Jefferson Branch, New Orleans, La.
NEIL, Rev. and Mrs. Lloyd H. (Nigeria), Fairfax, S. C.
SOLESBEE, Rev. and Mrs. W. A. (Philippines), c/o J. R. Enloe, Rte. 4, Box 258, Vernon, Tex.
THARPE, Rev. and Mrs. E. J. (Hawaii), 328 E. Main St., Walhalla, S. C.

Births

BUDDIN, Rev. and Mrs. Horace E. (Equatorial Brazil), son, Samuel Morgan.
CHAMLEE, Rev. and Mrs. Roy Z., Jr. (Peru), daughter, Cynthia Chalon.
COWLEY, Mr. and Mrs. William A. (Nigeria), daughter, Carol Elizabeth.
DURHAM, Rev. and Mrs. Jonathan B. (Nigeria), son, Samuel Jerome.

HAWKINS, Mr. and Mrs. Fred L., Jr. (South Brazil), daughter, Deborah Ann.
KELLEY, Dr. and Mrs. Page H. (South Brazil), daughter, Judith Ann.
MOON, Rev. and Mrs. J. Loyd (Equatorial Brazil), son, Joel Ford.
SCULL, Rev. and Mrs. Ancil B. (Indonesia), son, John Michael.

Deaths

CLARK, Clyde E. (Venezuela), July 12, Miller, Mo.
GRAVES, Mrs. William W. (Argentina), June 7, Dallas, Tex.
JOHNSTON, John K, father of Mrs. George M. Falle, Jr. (Gold Coast), June 12, Greenville, S. C.
LEAVELL, Mrs. George W., mother of Cornelia Leavell (Hawaii), July 4, Bristol, Va.
WHITTINGHILL, Dr. Dexter G., emeritus (Italy), May 31, Mamaroneck, N. Y.
WRIGHT, Mrs. Asa, mother of Dr. Robert M. Wright (Korea) and Mrs. Paul S. Cullen (Nigeria), June 20, San Antonio, Tex.

Departures to the Field

BAKER, Rev. and Mrs. Dwight L., Box 20, Nazareth, Israel.
BLANKENSHIP, Rev. and Mrs. Adrian E., Caixa Postal 98, Florianópolis, Santa Catarina, Brazil.
CAMPBELL, Vera, 465-6 Chome, Torikai Machi, Fukuoka, Japan.
CLARK, Rev. and Mrs. Charles B., c/o Primera Iglesia Bautista, Avenida 9, No. 93-26, Maracaibo, Venezuela.
COCKBURN, Dr. and Mrs. S. Herbert, Suiza 524, Ramos Mejia, Buenos Aires, Argentina.
FINE, Rev. and Mrs. Earl M., Baptist Boys' High School, Oyo, via Oshogbo and Lagos, Nigeria, West Africa.
FRANKS, Rev. and Mrs. Ruben I., Casilla 9796, Santiago, Chile.
FULLER, Aletha, Baptist Mission, Joinkrama Village, via Ahoada, Nigeria, West Africa.
GOLDFINCH, Rev. and Mrs. Sydney L., Casilla 286, Asunción, Paraguay.
GRAVES, William W., Casilla 39, Rosario, Santa Fe, Argentina.
GUEST, Ethel, Baptist College, Iwo, Nigeria, West Africa.
HARDY, Rev. and Mrs. Hubert L., Jr., Casilla 185, Temuco, Chile.
HICKS, Rev. and Mrs. Marlin R., Casilla 3388, Santiago, Chile.
HOWELL, Dr. and Mrs. E. Milford, Baptist Mission, Warri, Nigeria, West Africa.
KNIGHT, Doris, Baptist Girls' School, Box 13, Idi-Aba, Abeokuta, Nigeria, West Africa.

LAWTON, Rev. and Mrs. Deaver M., c/o Daniel R. Cobb, 10/11 Club Lane, Bangkok, Thailand.
LOGAN, Dr. and Mrs. W. Wayne, Baptist Headquarters, Ibadan, Nigeria, West Africa.
MILES, Virginia, Mati Baptist Hospital, Mati, Philippines.
MOORE, Bonnie, American Baptist Mission, Box 48, Kaduna, Northern Nigeria, West Africa.
ORR, Mr. and Mrs. Donald L., Apartado Aéreo 1320, Cali, Colombia.
PONDER, Wanda, Casilla 31, Asunción, Paraguay.
TRULY, Elizabeth, Baptist Girls' School, Box 108, Abeokuta, Nigeria, West Africa.
WATSON, Rev. and Mrs. James O., Calle Ramon L. Falcon 4080, Buenos Aires, Argentina.
WATTS, Emma, Baptist Hospital, Ogbomoso, Nigeria, West Africa.
WELMAKER, Dr. and Mrs. Ben H., Apartado Aéreo 1320, Cali, Colombia.
WILLIAMS, Dr. and Mrs. William J., Box 99, Ogbomoso, Nigeria, West Africa.
YANCEY, Mary Ellen, Baptist Mission, Ede, Nigeria, West Africa.
YOUNG, Rev. and Mrs. Chester R., 1530-A Ahonui St., Honolulu 17, Hawaii.

Language School

(Address: Caixa Postal 552, Campinas, São Paulo, Brazil)
HOCUM, Merna Jean (North Brazil).
PIKE, Rev. and Mrs. Harrison H. (South Brazil).

Marriage

JONES, Charlene (Equatorial Brazil), to George Oakes, May 26, Dallas, Tex.

New Addresses

ANDREWS, Rev. and Mrs. William P. (Chile), 622 Forest St., Greensboro, N. C.
CADER, Rev. and Mrs. Burley E. (North Brazil), Box 463, Olla, La.
CAMPBELL, Rev. and Mrs. Charles W., Ramon L. Falcon 4080, Buenos Aires, Argentina.
COLE, Dr. and Mrs. E. Lamar, Juan Manuel 1597, Guadalajara, Jalisco, Mexico.
CRABTREE, Dr. and Mrs. A. R. (South Brazil), 21 N. Boulevard, Richmond, Va.
FAILE, Dr. and Mrs. George M., Jr. (Gold Coast), 3070 Judy Lane, Decatur, Ga.
FERGESSON, Rev. and Mrs. W. Joel (Nigeria), 2303-4th, Brownwood, Tex.
FIELDER, Mr. and Mrs. L. Gerald, Seinan Gakuin, Nishijin Machi, Fukuoka City, Japan.
FONTNOTE, Dr. Audrey (Japan), 1128-4th St., New Orleans, La.
GRAYSON, Alda, Box 315, Kahului, Maui, Hawaii.

(Continued on page 38)

Clip and file in your *Missionary Album*.

New Appointees

Appointed April 11, 1956



HAGSTROM, ANNE

b. Purmo, Finland, June 10, 1925, ed. Upsala (Sweden) University School of Nursing, training completed, 1951; Bethel Baptist Seminary, Stockholm, Sweden, 1952; Woman's Missionary Union Training School (now Carver School of Missions and Social Work), 1952-53; Baylor University Hospital, Dallas, Tex., 1953. Evangelist, Finland, 1945; worker, hospital, Finland, 1945; medical clinic, Upsala, summer 1952; nurse, Baptist Hospital, Ajloun, Jordan, 1954. Appointed in absentia for Jordan, April, 1956.

JORDAN

Appointed May 10, 1956



BRADY, OTIS WALTER

b. Campobello, S. C., Oct. 15, 1927, ed. Furman University, Greenville, S. C., B.A., 1952; S.E.B.T.S., B.D., 1955. U. S. Air Force, 1945-48; interim pastor, First Church, Ellerbe, N. C., 1952-53; pastor, Calvary Church, Roanoke Rapids, N. C., 1953-56. Appointed for the Bahamas, May, 1956. m. Martha Frances Yates, Aug. 7, 1954. Permanent address: Landrum, S. C.



BRADY, MARTHA YATES
(Mrs. OTIS WALTER)

b. Statesville, N. C., Dec. 8, 1932, ed. Mars Hill (N.C.) College, A.A., 1953; Wake Forest (N. C.) College, B.A., 1955. Cafeteria worker, Wake Forest College, 1953-54. Appointed for the Bahamas, May, 1956. m. Otis Walter Brady, Aug. 7, 1954. Child: Joan Thomas, 1955.

BAHAMAS



GOODWIN, JAMES GARLAND, JR.

b. Fairmont, N. C., Oct. 26, 1928, ed. University of North Carolina, Chapel Hill, 1945-48; Wake Forest (N. C.) College, B.A., 1950; S.W.B.T.S., B.D., 1953. Pastor, First Church, Clyde, N. C., 1953-56. Appointed for Korea, May, 1956. m. June Eugenia Batson, May 18, 1952. Permanent address: Box 157, Hillsboro, N. C.



GOODWIN, JUNE BATSON
(Mrs. JAMES GARLAND, JR.)

b. Greenville Co., S. C., June 23, 1928, ed. Bob Jones University, Greenville, S. C., B.A., 1950; S.W.B.T.S., M.R.E., 1952. Typist, publicity office, S.W.B.T.S., 1950-52. Appointed for Korea, May, 1956. m. James Garland Goodwin, Jr., May 18, 1952. Child: James Garland, III, 1954.

KOREA



ICHTER, WILLIAM HAROLD

b. Nanticoke, Pa., Dec. 11, 1925, ed. Louisiana College, Pineville, La., 1949; S.W.B.T.S., 1950; Louisiana State University, Baton Rouge, 1951; N.O.B.T.S., M.S.M., 1953. U. S. Army, 1944-46; music director, pastor's assistant, Emmanuel Church, Alexandria, La., 1948-49; minister of music, Istrouma Church, Baton Rouge, 1950-52, First Church, Amite, La., 1953-56. Appointed for South Brazil, May, 1956. m. Jerry Catron, June 2, 1949. Permanent address: Forest, La.



ICHTER, JERRY CATRON
(Mrs. WILLIAM HAROLD)

b. Forest, La., Aug. 1, 1930, ed. Louisiana College, Pineville, La., 1950. Secretary to professor, Louisiana College, 1949-50. Appointed for South Brazil, May, 1956. m. William Harold Ichter, June 2, 1949. Children: Alana Sue, 1950; Alan Dale, 1952.

SOUTH BRAZIL

LOZUK, GEORGE SYLVESTER

b. Ft. Worth, Tex., Nov. 25, 1928. ed. Baylor University, Waco, Tex., B.A., 1949; graduate study, 1949-50; S.W.B.T.S., B.D., 1953. Summer worker, Southern Baptist Home Mission Board, California, 1947, 1950; pastor, Manor (Tex.) Church, 1948-56. Appointed for Venezuela, May, 1956. m. Veda Rae Tyson, June 2, 1956. Permanent address: 2206 McKinley, Ft. Worth, Tex.

LOZUK, VEDA TYSON
(Mrs. GEORGE SYLVESTER)

b. Corpus Christi, Tex., Dec. 14, 1928. ed. Corpus Christi Junior College (now Del Mar College), 1945-46; Baylor University, Waco, Tex., B.A., 1949; S.W.B.T.S., M.R.E., 1956. Secretary, Morgan Avenue Church, Corpus Christi, summer 1948; journalism professor, University of Corpus Christi, 1949-50; summer worker, Southern Baptist Home Mission Board, California, 1950; second-grade teacher, Manor, Tex., 1951. Appointed for Venezuela, May, 1956. m. George Sylvester Lozuk, June 2, 1956. Children: Paul Tyson, 1954; Mark Douglas, 1956.

VENEZUELA

OWEN, EVELYN WOOD

b. Birmingham, Ala., July 15, 1930. ed. University of Alabama, Tuscaloosa, A.B., 1952; Carver School of Missions and Social Work, M.R.E., 1954; Emory University, Atlanta, Ga., 1954. Summer worker, Southern Baptist Home Mission Board, Texas, 1951, Ohio, 1953; Vacation Bible school worker, Sunday School Department, Baptist Convention of the State of Georgia, 1952; high school teacher, Fitzgerald, Ga., 1954-56. Appointed for Japan, May, 1956. Permanent address: 3785 N. Stratford Rd., N.E., Atlanta, Ga.

JAPAN

ROGERS, HELEN ARLENE

b. Fresno, Calif., Sept. 12, 1929. ed. Lillie Jolly School of Nursing, Memorial Hospital, Houston, Tex., R.N., 1951; Howard Payne College, Brownwood, Tex., 1951-52; School of Nursing, Vanderbilt University, Nashville, Tenn., B.S.N., 1953; G.G.B.T.S., 1955-56. Summer missionary, Tennessee B.S.U., Barranquilla, Colombia, 1953; nurse, Medical Arts Hospital, Brownwood, 1951-52, Memorial Hospital, Houston, 1952, Mid State Baptist Hospital, Inc., Nashville, 1952-54, Contra Costa County Health Department, Martinez, Calif., 1954-55, Herrick Memorial Hospital, Berkeley, Calif., 1955-56. Appointed for Colombia, May, 1956. Permanent address: 1908 Addison, Berkeley, Calif.

COLOMBIA

TEEL, JAMES OSCAR, JR.

b. Electra, Tex., Dec. 9, 1927. ed. Hardin-Simmons University, Abilene, Tex., B.A., 1950; S.W.B.T.S., B.D., 1955. Orderly, Hendrick Memorial Hospital, Abilene, 1946-50; pastor, New Hope Church, Stamford, Tex., 1949-51, Westfork Church, Azle, Tex., 1952-53, Pleasant Valley Church, Olney, Tex., 1953-56. Appointed for Ecuador, May, 1956. m. Georgie Lee Williams, Jan. 21, 1949. Permanent address: 2235 Carnes, Dallas, Tex.

TEEL, GEORGE LEE WILLIAMS
(Mrs. JAMES OSCAR, JR.)

b. Ft. Worth, Tex., Oct. 30, 1927. ed. Hardin-Simmons University, Abilene, Tex., B.A., 1949; Hendrick School of Nursing, Abilene, 1948-49; S.W.B.T.S., 1951-52. Summer worker, Southern Baptist Home Mission Board, New Mexico and Oklahoma, 1945-49; employee, doctor's office, Abilene, 1950, Harris Hospital, Ft. Worth, 1951. Appointed for Ecuador, May, 1956. m. James Oscar Teel, Jr., Jan. 21, 1949. Children: Linda Sue, 1950; Judy Kay, 1953; Pamela Jean, 1954.

ECUADOR

WOLF, ROBERT HENRY

b. Dustin, Okla., Oct. 19, 1926. ed. Oklahoma Baptist University, Shawnee, B.A., 1950; S.W.B.T.S., B.D., 1954. U. S. Army, 1945-46; pastor, Big Springs Church, Wetumka, Okla., 1948-50, Athens (La.) Church, 1953-56. Appointed for Mexico, May, 1956. m. Kathleen Louise Kay, Aug. 24, 1949. Permanent address: Rte. 1, Dustin, Okla.

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for September 1956

Foreign Mission News

(Continued from page 13)

study course for those who have professed faith in Christ while patients there. Seventy-five people registered for the class. Teachers were seminary students and student and graduate African nurses. (For an article on last year's class and a description of the courses, see page 6 of the January, 1956, issue of *The Commission*.)

The Philippines

Pedro Hao, the first convert of the Chinese work done by Southern Baptist missionaries in the Philippines, has been ordained to the gospel ministry. Missionary James A. Foster reports: "As far as we know, he is the first and only Chinese Baptist preacher ever ordained in the Philippines. Mr. Hao was graduated in our first seminary class last year.

"The first of our seminary graduates to be ordained was Gonzalo Mamaril, of this year's graduating class. The third student ordained was Severo Beciera, an older man working at Davao, on the island of Mindanao. He was not able to finish the seminary because of family circumstances and injury in an automobile accident. He was ordained to be the pastor of the

Bunawan Baptist Church, in a community near Davao City.

"The new students entering the seminary this year have the best academic standing of any group yet received. One man is a college graduate

and has been serving as principal of the high school at M'Lang, Cotabato, Mindanao. Out of seven prospective new students, six are men. This is the highest percentage of ministers in a beginning class."



W. L. Howse and Andrew Q. Allen (third and fourth from left, respectively) held regional and national religious education conferences over Japan recently, helping lay strong foundations for a Sunday school and Training Union program in the Japanese churches. (See story in *Foreign Mission News*.)



LEFT: Part of the 160 people who attended the Foreign Mission Board's third annual orientation conference for new missionaries and candidates for appointment. RIGHT: Miss Arlene Rogers, newly appointed for Colombia, takes advantage of an easy chair to rest up in the midst of a strenuous week of orientation. (See story in *Foreign Mission News*.)

Billy Graham — Boost to Missions

(Continued from page 25)

came forward to accept Christ. At first they moved slowly toward the speakers' rostrum. Then they came faster and faster. Some began to run. It was a great spectacle and a moment of real inspiration to see about two thousand come forward. Mothers with babies in their arms, old men, women, children, people from all professions and walks of life came to accept Christ."

Of the impact of Dr. Graham's visit on Hong Kong, Dr. Anderson says: "The two days he spent here were momentous for evangelical Christianity in Hong Kong. The forty thousand people who heard him that night were the largest evangelical group ever assembled in Hong Kong at one time. It was a time when all the major evangelical groups and the independent churches co-operated in an evangelistic effort; for Billy Graham said, 'The follow-up work, which is vitally important, must be done by the churches of the city.'"

After Dr. Graham left, evangelistic meetings were continued. During the entire crusade more than 3,400 people made decisions for Christ.

Taiwan

More than thirty thousand requests were made for tickets to Dr. Graham's evangelistic service, which was held in a stadium seating only 7,500, during his one day in Taipei. Relay meetings were held in more than 240 churches, and more than 300 decisions were registered.

Missionary W. Carl Hunker writes: "Excellent follow-up work, along with the corporate witness of such a meeting, has been very helpful to our churches. The name of Christ was presented to multitudes who would never dare to enter the doors of our churches."

Hawaii

Dr. Graham preached to nearly twenty thousand people, representing practically every major race of the world, in the Honolulu stadium. More than 1,800 came forward to accept Christ as their Saviour or to rededicate their lives to him.

Missionary H. B. Ramsour, Jr., writes: "Though his coming to Honolulu was unexpected and plans for the

rally were hastily made, it proved to be one of the most significant religious events in the history of the Hawaiian Islands. Practically every evangelical church of the city co-operated in one way or another.

"The effect of the rally cannot be measured. The movement of such masses for Christ was something that Honolulu had never seen before; and the immediate effect was tremendous, especially upon those who were located where they could see the hundreds of people as they emptied the bleachers and filed across the field accepting Christ.

"The promises of far-reaching results seem even greater than the immediate ones. Attitudes toward true evangelical Christianity have changed overnight. Scores of churches have felt the impact, and doors that have long been closed have been opened to the gospel. The grace and truth of God's Word were presented with such simplicity and persuasiveness that skeptics stood amazed and critics were silenced on every hand."

Fifty Years

(Continued from page 7)

introduced by Southern Baptist missionaries, have received mention more than one time in the writings of Brazil's great sociologist, Gilberto Freyre, alumnus of this college and one of the greatest glories of contemporary Brazil.

The American Baptist College is one of the nineteen secondary schools, of Baptist orientation, scattered all over Brazil that owe their origin to the hands of Southern Baptist missionaries, or to the principles introduced by them into our country.

True it is that many wealthy and important people have had the privilege of studying in these halls, preparing themselves for the battles of existence. Many others from the most modest social and economic conditions have received the same education and the same privileges without paying one cent. They are today scattered over the entire country testifying to the wise orientation received, just reward for the confidence placed in them.

Using the opportunity that these

fifty years of fruitful existence afford, the administration of the American Baptist College, and why not say the 122,000 Baptists of Brazil, fruits of that seed sown by the beloved Bagby in 1881, wishes to express to the North Brazil Mission, which represents the Baptists of the other America, our recognition and gratitude for all that has been done up to this hour, marking this fact with the offering of a memorial plaque (see photo page 7) in honor of the founders and benefactors of this noble institution.

From you, Brazilian Baptists still hope for much in the evangelization of our country, where the fields are white unto the harvest and workers are few, and pray that God will continue to illuminate and direct you in your glorious mission task around the world.

Redeemed!

(Continued from page 6)

it's "calf") to redeem the trumpet. That night João told the young people of his church about the trumpet and the trumpeter, and they, too, began to contribute. In less than three weeks the trumpet was again in the hands of its owner, this time for him to practice hymns of praise to his newly found Saviour.

For nearly five months now José hasn't missed a service, and through his personal witness he has been instrumental in leading several others into a saving knowledge of Jesus Christ.

It is early yet to determine the final outcome of this conversion. João says he plans to help José get a job and get lined up with a church as soon as he gets out of prison.

There is one fact that is evident now. The redeemed trumpet and the redeemed soul are proclaiming the message of salvation to all who come to the jail service week after week, and José's conduct is a constant testimony to the transforming power of Christ in the heart.

"Redeemed—how I love to proclaim it!" The melody soared out and beyond the bars and walls; and I left the prison that afternoon with the high resolve to use to the fullest the liberty I enjoy in proclaiming the redemption we have in Christ Jesus.

New Appointees

(Continued from page 31)

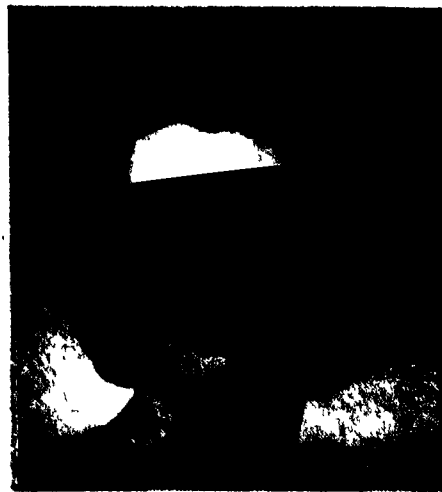
Appointed June 14, 1956



WOLF, KATHLEEN KAY
(Mrs. ROBERT HENRY)

b. Holdenville, Okla., Dec. 27, 1929. ed. East Central State College, Ada, Okla., B.A., 1950; S.W.B.T.S., 1950-52. Teacher, first, second, and third grades, Pleasant Hill Public School, near Shawnee, Okla. Appointed for Mexico, May, 1956. m. Robert Henry Wolf, Aug. 24, 1949. Children: Kay Lynn, 1951; Karen Lou, 1953; Terri Sue, 1956.

MEXICO



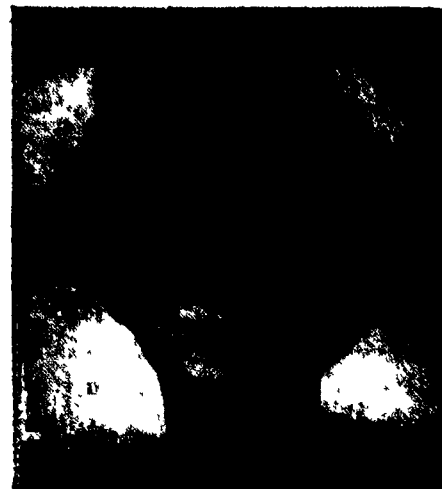
ATNIP, LOGAN CLOYCE

b. Marmaduke, Ark., Feb. 7, 1923. ed. University of Arkansas, Fayetteville, 1946-47; Baylor University, Waco, Tex., B.A., 1950; S.W.B.T.S., B.D., 1956. U. S. Army, 1943-44; field worker, Training Union Department, Arkansas Baptist State Convention, summer 1948; pastor, Mt. Hebron Church, Marmaduke, 1950-51, Walls Chapel Church, Paragould, Ark., 1950-51, Mounds Church, Rector, Ark., 1951-52, Story Church, Mayaville, Okla., 1954-55. Appointed for Southern Rhodesia, June, 1956. m. Virginia Hill, July 16, 1950. Permanent address: c/o C. A. Atnip, Box 441, Marmaduke, Ark.

ATNIP, VIRGINIA HILL
(Mrs. LOGAN CLOYCE)

b. Elberton, Ga., June 16, 1928. ed. Bessie Tift College, Forsyth, Ga., A.B., 1949; S.W.B.T.S., 1953-55. Staffer, Ridgecrest (N. C.) Baptist Assembly, 1949; high school teacher, Elberton, Ga., 1949-50, Paragould, Ark., 1950-51. Appointed for Southern Rhodesia, June, 1956. m. Logan Cloyce Atnip, July 16, 1950. Children: David Logan, 1951; Stephen Anderson, 1954.

SOUTHERN RHODESIA



BENNETT, TROY CARSON

b. Hanes, N. C., April 12, 1929. ed. Wake Forest (N. C.) College, A.B., 1951; Bowman Gray School of Medicine, Winston-Salem, N. C., 1951; S.E.B.T.S., B.D., 1956. Summer Bible conference worker, Muskegon, Mich., 1947, Harvey Cedars, N. J., 1948, 1950; pastor, Chatham Road Church, Winston-Salem, 1952, Immanuel Church, Fayetteville, N. C., 1952-53; associate to mission pator, First Church, Winston-Salem, 1952; supply pastor, Roxboro (N. C.) Church, 1953; interim pastor, two churches near Rocky Mount, N. C., 1950-51, Castalia and Pleasant Grove Churches, Tar River Association, N. C., 1953-56, Smyrna and Oakdale Churches, Whiteville, N. C., 1956. Appointed for the Orient, June, 1956. m. Marjorie Ann Trippeer, Sept. 1, 1951. Permanent address: 407 Fourteenth St., N.E., Winston-Salem, N. C.

BENNETT, MARJORIE TRIPPEER
(Mrs. TROY CARSON)

b. Chagrin Falls, Ohio, Aug. 8, 1928. ed. Roanoke College, Salem, Va., 1946-47; Meredith College, Raleigh, N. C., A.B., 1950; Bluefield (Va.) College, 1951; S.E.B.T.S., 1953-56. Summer worker, Southern Baptist Home Mission Board, Oklahoma, 1949; missions director, office secretary, First Church, Bluefield, W. Va., 1950-51; medical secretary, Bowman Gray School of Medicine and Baptist Hospital, Winston-Salem, N. C., 1951-52. Appointed for the Orient, June, 1956. m. Troy Carson Bennett, Sept. 1, 1951. Children: Stephen Lanning, 1952; Rebecca Ann, 1955.

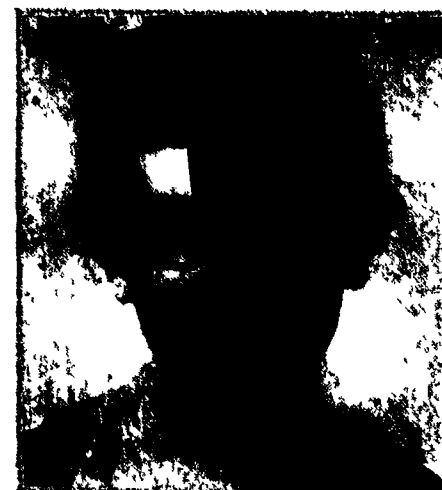
ORIENT



DITSWORTH, MARY ALICE

b. Lucedale, Miss., July 4, 1930. ed. Clarke College, Newton, Miss., 1948-50; East Texas Baptist College, Marshall, B.M., 1952; S.W.B.T.S., M.R.E., 1953. First Church, Pascagoula, Miss.; church secretary, 1953-54, educational and youth director, 1955-56. Appointed for Indonesia, June, 1956. Permanent address: 313 Lafayette Ave., Pascagoula, Miss.

INDONESIA



HINTON, ANNA JEAN

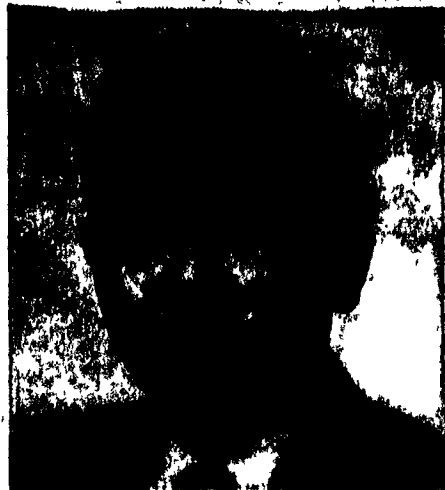
b. Wheatcroft, Ky., April 13, 1928. ed. Georgetown (Ky.) College, A.B., 1950; Woman's Missionary Union Training School (now Carver School of Missions and Social Work), M.R.E., 1953; Indiana University, Bloomington, summer 1955; Cincinnati (Ohio) Museum of Art, fall 1955. Vacation Bible school worker, Ohio Valley Association, Sturgis, Ky., 1949, 1950, mission board, General Convention of Baptists in Kentucky, 1953; summer worker, Southern Baptist Home Mission Board, Louisiana, 1951, 1952; teacher, Wheatcroft, 1950-51, Oneida (Ky.) Institute, 1953-54, Dillsboro, Ind., 1954-56. Named special appointee to North Brazil, June, 1956. Permanent address: c/o Delbert Hinton, Rte. 5, Mt. Vernon, Ind.

NORTH BRAZIL



MASAKI, TOMOKI (TOM)

b. Waimea, Hawaii, Aug. 8, 1925, ed. Baylor University, Waco, Tex., B.B.A., 1953; S.B.T.S., B.D., 1956. U. S. Army, 1945-48; student pastor, San Benito, Tex., 1951-52; administrative resident, Kentucky Baptist Hospital, Louisville, 1955-56. Named special appointee to Japan, June, 1956. m. Betty Yaeke Takahashi, July 26, 1952. Permanent address: Box 266, Waimea, Hawaii.

**MASAKI, BETTY TAKAHASHI
(Mrs. TOMOKI)**

b. Wahiawa, Hawaii, Aug. 24, 1930, ed. Wayland Baptist College, Plainview, Tex., 1948-50; Baylor University, Waco, Tex., B.S., 1952. Assistant to nursery school director, Baylor University, 1950-52; secretary, Wahiawa (Hawaii) Church, 1952; home economics teacher, Oglesby, Tex., 1952-53; Anchorage, Ky., 1953-55. Named special appointee to Japan, June, 1956. m. Tomoki Masaki, July 26, 1952. Child: Kenneth Masao, 1955.

JAPAN**MISNER, MARIAM LOU**

b. St. Joseph, Mo., Aug. 6, 1930, ed. St. Joseph Junior College, A.A., 1949; William Jewell College, Liberty, Mo., A.B., 1951; Missouri Methodist Hospital School of Technology, St. Joseph, M.T., 1953; Carver School of Missions and Social Work, M.R.E., 1956. Missouri Methodist Hospital, St. Joseph; nurse's aide, 1950; clinical laboratory worker, 1951; medical technologist, 1953-54, 1955. Appointed for Indonesia, June, 1956. Permanent address: 305 N. Francis, Savannah, Mo.

INDONESIA**SMITH, DONALD ROYCE**

b. Erath Co., Tex., May 25, 1928, ed. Texas Christian University, Ft. Worth, B.S., 1949; S.W.B.T.S., B.D., 1956. Teacher, Granada, Colo., 1949-50; teacher, elementary school coach, Odessa, Tex., 1950-51; pastor, Victor Church, De Leon, Tex., 1952, First Church, Midlothian, Tex., 1952-56. Appointed for Venezuela, June, 1956. m. Doris Ann Stull, Aug. 30, 1949. Permanent address: c/o D. W. Smith, Rte. 3, De Leon, Tex.

SMITH, DORIS STULL**(Mrs. DONALD ROYCE)**

b. Borger, Tex., Aug. 15, 1931, ed. Texas Christian University, Ft. Worth, 1948-49; S.W.B.T.S., 1955-56. Appointed for Venezuela, June, 1956. m. Donald Royce Smith, Aug. 30, 1949. Children: Steven Donald, 1950; Douglas Ray, 1952; Sherie Ann, 1955.

VENEZUELA**WILLOCKS, ROBERT MAX**

b. Maryville, Tenn., Oct. 1, 1924, ed. Naval Radio School, Bainbridge, Md., 1943-44; Maryville College, B.A., 1949; G.G.B.T.S., B.D., 1951, work toward Th.M., 1951-52. U. S. Navy, 1943-46; student missionary, Southern Baptist Home Mission Board, Napa and Walnut Creek, Calif., 1950-51; pastor, First Church, Port Chicago, Calif., 1951-52, First Southern Baptist Church, Porterville, Calif., 1952-56. Appointed for Korea, June, 1956. m. Neysa Nerene Ferguson, May 23, 1947. Permanent address: 121 Waller Ave., Maryville, Tenn.

**WILLOCKS, NEYSA FERGUSON
(Mrs. ROBERT MAX)**

b. Hyatt, Tenn., July 6, 1925, ed. Maryville (Tenn.) College, B.A., 1945; G.G.B.T.S., 1950. Stenographer, aluminum plant, Alcoa, Tenn., 1944, 1945, 1946-49; secretary to Old Testament professor, G.G.B.T.S., 1950-51. Appointed for Korea, June, 1956. m. Robert Max Willocks, May 23, 1947. Children: Margaret Sharon, 1949; Samuel David, 1951; Mark Timothy, 1953; Robert Daniel, 1954; Kent Max, 1956.

KOREA



YOU AND YOUR MISSIONARIES

Rogers M. Smith

Observe World Missions Week

October 28—November 4

WORLD Missions Year begins in October, 1956, and closes December 31, 1957. This special program has been adopted by the Southern Baptist Convention and is being promoted by all boards and agencies of the Convention. The primary purpose of this emphasis is to promote the total mission program of Southern Baptists. If promoted wisely and adequately, it will be a great blessing to our people, churches, denomination, and the cause of Christ around the world. The success of the program will be determined largely by what the local churches do to co-operate.

The program will be launched by World Missions Week, October 28—November 4. A good beginning helps to insure success in many undertakings. This is true of the dashman in track or the businessman launching a new project. A good beginning is often the difference between failure and success.

What is going to be done in your church to launch World Missions Year? Please do not turn this program over to any one organization in your church. It is the business of the pastor, deacons, Sunday school superintendent, Training Union director, Woman's Missionary Union and Brotherhood presidents, and all other church leaders.

It is truly the business of every organization in the church and every member of the church. It should be the plan and purpose of the pastor and other church leaders that every member and every organization in the church be reached by this program and feel the impact of it. Church members should be challenged by it to greater interest in, concern for, and support of world missions.

May we suggest a few things that can be done for World Missions Week to get you off to a good start in the observance and promotion of this very significant program:

1. Have missionary sermons on both Sundays.
2. Invite a missionary speaker for at least one service.
3. Have missions emphasis in assembly programs of Sunday school and Training Union.
4. Have Sunday school teachers devote at least part of the class time to talking about missions.
5. Have display of missionary materials (much free material is available from your State, Home, and Foreign Mission Boards).
6. Have a subscription booth for missionary journals (your state paper, *Home Missions*, and *The Commission*).
7. Show missionary slides, filmstrips, or movies (these can be secured from your Baptist Book Store).
8. Have a quiz program about your mission boards.
9. Have special prayer for your missionaries (in opening assemblies, classes, and worship services).
10. Have a "Radio Party" and listen to Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, preach on The Baptist Hour. (If necessary, consult the Radio and Television Commission, Fort Worth, Texas, for information concerning the station nearest you that carries this program.)

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Taiwan

(Continued from page 5)

shan, was organized. And on that day the church appointed a committee to look into the possibility of starting a mission in a needy area about four miles away. It could easily be done except for the fact that there is no pastor or missionary to lead.

Even though the future is uncertain, the responsibility of Southern Baptists is certain. Now is the time to preach the gospel to the people of Taiwan. We may have only a few years or even a few months. If these people do not hear about the Saviour, they will die in sin; and you and I will be responsible. "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezekiel 3:18).

Amagi Sanso

(Continued from page 17)

Shirabes offered themselves to go to Okinawa as Japan Baptists' first foreign missionaries since the war? They are the first, but they will not be the last. Japan with her millions of people who do not know the Lord will ever cause us to pray for a deeper love and compassion for the lost that more and more may be won to him. But that same love and compassion will mean that the multiplied millions of the world who are lost will ever be before us, too; and many people will give themselves and their possessions that others may come to know him whom to know is life eternal.

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OR UNFOLD
FOR
CHANGING
ROOM USES

Mitchell
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Tables

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SEATING
MINIMUM
STORAGE

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TUBULAR
STEEL LEGS

TOPS OF
MASONITE
PRESSEDWOOD • FIR
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THE COMMISSION



THE WORLD IN BOOKS

Genevieve Green



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

Century of Conflict

This has been a century of war, and since World War II it seems to be a time of increasing revolution. In *A World in Revolution* (Praeger, \$3.75), Sidney Lens, a labor organizer, lecturer, and writer, earnestly seeks for the springs of this revolution. He faces such questions as: How effective is our American foreign policy? How realistic are our plans and policies in light of the true world situation?

He sees the world divided around three systems—capitalism, Communism, and feudalism—the first two vital and in open conflict, the third confusing economics and impeding progress. He shows great interest in the so-called underdeveloped countries and sees a major problem in bringing industry and progress to all peoples. India, he thinks, moves too slowly, China too quickly, and Burma at an ideal tempo.

The book has many provocative insights and keen suggestions. Its author has traveled through forty-two countries in the past five years.

The Missionary Call

Mine to Follow, by Beulah P. Anderson (Broadman, \$2.75), is the story of two young people who felt the call to serve as medical missionaries to Africa. One was kept home by the sudden death of her parents. She found that God's will for her was in taking care of her brothers and sisters and in nursing the sick wherever she was needed.

The two earnest young people followed the Christian path of service and found that God could use them both, in a foreign country and at home.

Although it is fiction, the story should be very helpful to young people in making decisions for Christian service.

The Excavator and the Bible

Three small volumes in a series of six studies in biblical archaeology have come from Andre Parrot (Philosophical Library, New York), teacher and archaeologist, who thinks "the believer has nothing to fear and much to learn from the resurrection of the biblical past under the pick of the excavator." The books are rather small for the price, but have excellent bibliographies, indices, and illustrations. They reflect scholarship but are written in a lively, captivating style.

Discovering Buried Worlds (\$3.75), the introductory volume, provides a gen-

eral survey of the work done in the last hundred years or so, describes step by step the work of archaeologists in bringing the past civilization to light, traces the modern archaeological movement, depicts the re-creation of history from the spade of the archaeologists, and discusses the biblical past and oriental background.

The Flood and Noah's Ark (\$2.75) sets the biblical and Babylonian accounts of the flood side by side and discusses all known nonbiblical and historical sources, bringing the best archaeological insights to bear on one of the most interesting questions to face Christian thinkers.

The Tower of Babel (\$2.75) identifies the "Tower" with some of the archaeological remains called "ziggurats" that have been discovered in Mesopotamia; four chapters deal with literary and epigraphical evidence, archaeology, art, and theology.

Asia's Pitiful—And Proud

In *The Pitiful and the Proud*, (Random House, \$5.00), Carl T. Rowan, a sensitive young American Negro newspaperman, reports on what he saw, heard, and felt as a representative of the State Department in India, Pakistan, and South-east Asia. The purpose of his trip was to try to convince Asians, through lectures to students and journalists, that they should keep faith in democracy.

Traveling from one end of India to the other, Mr. Rowan came to know the deep-rooted Communist problem; to understand the incredible poverty and material backwardness and the fierce national and racial pride that permeate every aspect of Indian life; to meet and interview the leaders—from Nehru down—in whose hands the destiny of that great subcontinent rests.

From India, Mr. Rowan moved on to Pakistan, Burma, Thailand, Malaya, Indonesia, Indochina, Hong Kong, and the Philippines, learning of the political and economic turmoil, the people's growing aspirations, their leaders' urgent hopes and fears.

Finally, as the result of a second trip, he throws a spotlight on the momentous Bandung Conference, where he talked freely and intimately with key delegates from many lands in the Near East and Far East.

Religions of the Orient

A simple, absorbing, and amusing description of many of the religious rituals

and faiths of the people of the Orient is found in *Altars of the East*, by Lew Ayres (Doubleday & Company, \$4.50). The book is especially helpful to the layman who has little background for understanding the abundance of material now being written about the religions of the world.

Lew Ayres—with a friend, Robert Duncan—had two chief purposes in setting off on a forty-thousand-mile journey through the Far East and Near East. He wanted to make a color motion picture on the various religious faiths of the Orient and he wanted to accumulate notes and data to write a book on his experiences and findings. *Altars of the East* is the book.

Reviews in Brief

Probably no people feel the need for improvement to a greater degree than Sunday school teachers who are often discouraged with the lack of Bible knowledge and the failure to display Christian living on the part of those they teach. *Teaching for Results*, by Findley B. Edge (Broadman, \$3.00), gives guiding principles that will help every teacher.

The Church and the Public Conscience, by Edgar M. Carlson (Muhlenberg Press, \$1.75), is a fresh attempt to give some answers to a perennial problem: the relationship of the church to society in a technological age that emphasizes conformity to mass standards. The book helps the Christian understand how he can make his faith vital by transforming it into action that will raise the living standards of all men.

The Troubled Heart, (Muhlenberg Press, \$3.75), a novel by Jean Z. Owen, is the story of a wealthy young woman whose problems take her first to a psychiatrist and then to a minister for help; she finds peace by helping others.

Baptists and the American Republic, by Joseph Martin Dawson (Broadman, \$3.00), is an account of how early Baptist leaders—Roger Williams, Isaac Backus, John Leland, and others—influenced the thinking of George Washington, Thomas Jefferson, Patrick Henry, and James Madison, leading to the First Amendment in our national Constitution.

What Are You Doing?, by G. Curtis Jones (Bethany Press, \$2.75), has eleven chapters dealing with men and women—baseball players, scientists, lawyers, doctors—who are taking their Christian stewardship seriously, helping others, giving a good testimony. This is the kind of book that inspires the reader.

Church School Prayers, by Marjorie Louise Bracher (Muhlenberg, \$1.25), is designed to be used by Sunday school workers and others who lead children in prayer. It deals with subjects such as praise, school, out-of-doors, holidays, and missions.

Summer Assemblies

(Continued from page 9)

Many find their horizons greatly enlarged. Seldom does an individual come into contact with so many speakers, leaders, and teachers of vision and of spiritual power in a single week. As these servants of God share their thoughts and convictions with others, many become aware of world need, the expectations of Christ, and the possibilities of each life in full dedication to the will of God.

Many make commitments to Christ for definite service. The basic commitment for any individual is to do the will of his Lord in all things regardless of place or nature of service.

Having made this personal commitment, many become aware of God's leadership into specific fields of Christian responsibility. Volunteers for mission fields and ministries at home make known their decisions as they become aware of the call of God.

At the Foreign Mission Board we frequently hear those who are appointed for missionary service state that their decision was made at a summer assembly when they heard God's call to definite service. Others who have previously made commitments are reinforced and strengthened in their purpose.

Those who are eager to do the will of Christ but are aware that their place is not in a specific ministry at home or abroad get new concepts of vast areas of contribution and service. They leave the assemblies dedicated to soul-winning, stewardship, emphasis on world mission responsibilities, and high standards of Christian living.

It is sometimes said that an investment in a beautiful memory is one of the best investments in life.

It would be wise for every Baptist family, by practicing whatever economics are necessary, to plan at least once during the growth of their children to attend a summer assembly together. Obviously, the more fre-

quently it could be done, the better it would be.

We hope Southern Baptists will keep in mind that at the Foreign Missions Conference in Ridgecrest next year there will be a full meeting of the Foreign Mission Board and a large number of new missionaries will be appointed. All who attend the assembly will be invited to see the Foreign Mission Board in action and to witness the appointment of the missionaries. We hope there will be the largest attendance ever experienced at Foreign Missions Conference to share in this special meeting of the Board as an outstanding event in World Missions Year. The dates are June 20-26, 1957. Make your plans now to come if it is at all possible.

From the standpoint of world missions, the summer assemblies are regarded as being vitally important. We hope they can be made increasingly meaningful each year.

Epistles

(Continued from page 28)

Memorial Baptist School, talked and I played the phonograph, we noticed they showed interest in our work. After the service they told us this was their first time to hear about God.

Everywhere we go there are those who have never before heard the message. For the past two Sundays we have found men in this area saying their prayers and bowing to Allah; but they come and listen to our message, and they seem to thrill as we visit in their homes.

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J. F. Busey, Manager
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Chautauqua, New York

Missionary Family Album

(Continued from page 29)

GUNN, Dr. and Mrs. George, emeritus (Nigeria), Ridgecrest, N. C.
HALTOM, Rev. and Mrs. William E. (Hawaii), 8350 W. 8th Ave., Denver 15, Colo.

HINES, Ruby (North Brazil), Westbrook, Tex.

KNOX, Martha (Japan), 213 Russel St., Jackson, Mo.

LAWTON, Rev. and Mrs. Wesley W., Jr. (Hawaii), Box 79, Ridgecrest, N. C.

LYON, Rev. and Mrs. Roy L., Corregidora 1333 Ote., Torreon, Coahuila, Mexico.

MORGAN, Mrs. F. A. R., emeritus (Brazil), 509 S. Seaman, Eastland, Tex.

PARKER, Rev. and Mrs. F. Calvin (Japan), 1671 Peachtree Circle, N., Jacksonville, Fla.

QUALLS, Rev. and Mrs. Samuel A. (South Brazil), 4733 Ottawa, Kansas City, Kan.

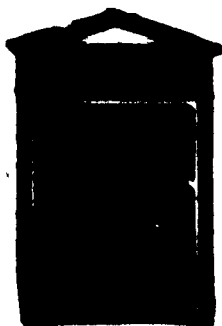
ROBERTSON, Rev. and Mrs. R. Boyd (Argentina), 2815-32nd St., Lubbock, Tex.

ROWEN, Rev. and Mrs. Paul D., Jr. (Israel), 1546 Richland Rd., S.W., Atlanta, Ga.

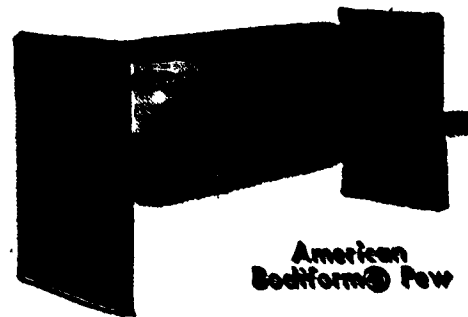
SMITH, Rev. and Mrs. James W., Box 34, Nazareth, Israel.

SMITH, Rev. and Mrs. Jerry P., Jaguaguara, Baia, Brazil.

TUMLIN, Dr. and Mrs. John A., Jr. (North Brazil), 4470 Evans Ave., Ft. Worth, Tex.



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Department 163

GRAND RAPIDS 2, MICHIGAN
WORLD'S LEADER IN PUBLIC SEATING

First Glance

(Continued from page 8)

The people were having a holiday celebration of the Bataan victory; so we often saw the "V for victory" sign and heard many shouts of "Hi, Joe."

Our greatest driving hazard was the lumbering bus—an institution within itself. The bus was jammed with all sorts of people, from farmers taking their vegetables, fowls, and swine to market to students going home with their books and bundles of firewood; and the conductor never seemed content to have any sort of vehicle in front of him.

Some thirty-five kilometers (twenty-two miles) from Baguio, the cool breezes began to swell. Our entrance into this veritable oasis was breathtaking in its beauty. Clean streets, prolific flowers, and pretentious buildings, interspersed with tiny dwellings and huts of the nationals, lent an interesting contrast.

The public market in the center of town boasts everything imaginable for sale in its cluster of sheds covering several square blocks. We already knew the market contained exceptional vegetables and fruits, but we soon learned that the Filipino culture is characterized there in ornaments and carvings on display.

This, the summer holiday season of the islands, has brought so many vacationists and tourists that the population, as well as most prices, has doubled. Accustomed to many new sights experienced in Manila, we now had to get used to the Igorots strolling about in dress coat and G string.

Our anxiety to see the house which would become our home was matched only by a desire to visit the seminary where our work would soon begin. Our prayer became one of thanksgiving for being safely led to this field and of humble petition to be found useful and adequate to meet the need of a people we have already learned to love.

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In Memoriam



Dexter Cooch Whittinghill

Born April 7, 1866
Hopkins County, Kentucky

Died May 31, 1956
Mamaroneck, New York

DR. DEXTER G. WHITTINGHILL served Southern Baptists as a missionary to Italy for thirty-eight years before his retirement in 1939. A native of Kentucky, he received the doctor of theology degree from Southern Baptist Theological Seminary, Louisville, Kentucky. He pastored churches in Kentucky, Louisiana, and Texas before his appointment to Italy in 1900.

Dr. Whittinghill was director of the Baptist Theological Seminary in Rome for thirty-eight years and superintendent of Southern Baptist mission work in Italy for approximately thirty-five years. He served as foreign editor of *Bilychnis*, a religious review.

He is survived by his widow, the former Susy Taylor, of White Plains, New York, three children, and seven grandchildren.

Ada Gillett Graves

Born November 10, 1921
Tucson, Arizona

Died June 7, 1956
Dallas, Texas



MRS. ADA GILLET GRAVES, Southern Baptist missionary to Argentina, died of cancer at Baylor University Hospital, Dallas, Texas. She and her husband, William W. Graves, were appointed to Argentina in 1953.

After a year in language school in San José, Costa Rica, they moved to Rosario, the second largest city in Argentina, where they served as religious education workers until January, 1956, when they returned to the States on emergency leave due to the illness of Mrs. Graves.

A native of Arizona, Mrs. Graves moved to El Paso, Texas, with her family at an early age. She attended Gardner Business College, El Paso, and Southwestern Baptist Theological Seminary, Fort Worth, Texas. She is survived by her husband and by a daughter, Sally Kate, eleven.

Hungry for Knowledge

(Continued from page 20)

In the first three grades, English, as well as the native language, is taught. Also in our schools we teach agriculture, handwork, and singing. God has given the African a natural talent to sing, and we try to develop that talent. I wish you could hear our choir at Hozheri. There we have a fifth grade class and a trained teacher. Standards II and III add geography, history, and hygiene to their courses.

Sports are not lacking among the Africans. Each school has its ball field. Football, or soccer as we call it, creates as much enthusiasm as football contests in America. The Africans think little of walking several miles for an interschool contest. It is amusing to watch youngsters manipulating a small ball with their feet with a skill that would require hands of most of us. Therefore, it is little wonder they have as much skill as they do when they reach the higher standards. Most of these boys have no hesitancy in lambasting the ball with all their might with bare feet, sending it hurtling thirty or more yards through the air.

In most of our schools we have uniforms for the pupils. These uniforms help assure that the parents will provide adequate clothing; and the pupils seem proud of them.

We thank you and God for our lower-standard schools. Although we are not doing all we would like to, we are making strides in the right direction. As our enrolment increases in the lower standards and especially in Standard III, it is inevitable that more pupils will qualify for and desire higher education. Standard IV for the Africans in Rhodesia is woefully inadequate. We have over 110 pupils in Standard III this year at Sanyati Reserve alone. Yet our C.P.S. has only one Standard IV, accommodating about forty, this year, and it has to serve all our Baptist people.

Now let's take a look at our Central Primary School. It has made great strides during its brief existence. We owe much to our fine African staff, last year under the direction of Missionary C. Eugene Kratz, who was assisted by Miss Mary Brooner. Missionary Tom G. Small is principal this year while Mr. Kratz is on furlough.

This year we have more than one

hundred boarding students. Students in upper standards, IV through VI, are required to live in the dormitory, with the exception of the few who live on the mission station. The boarding students work about ten hours a week in general work. Some work additional hours for their school fees. We have regular study hours for the pupils. Last year sixteen out of twenty passed Standard VI. Eleven of these were Baptists.

Six of our teachers became Baptists last year, making a complete Baptist academic staff this year. We thank God for our fine new church in Sanyati which furnishes a place for our daily chapel services, as well as rooms for two of our classes. Fifteen to twenty of our C.P.S. students go to preaching and teaching points throughout the reserve almost every Sunday.

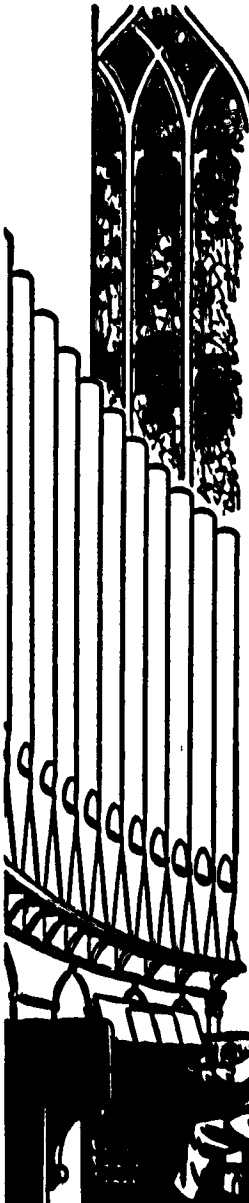
"Where to go from here?" That is the question for all Standard VI graduates. Some will go directly to teaching. Others will gain further training—in building, carpentry, agriculture, teaching, nursing, or at the seminary. Still others will go to secondary school (University Junior Certificate) to prepare themselves for higher training.

Our scholarship fund makes possible further education for worthy students. Although Baptists have only the seminary at present, we are able to send students to other mission schools, as well as to a Government training institute. We are sponsoring four students in secondary school, one in carpentry, and fourteen in teacher training. All of these are not under full scholarship, however.

One of our most talented students came to me the other day with a great problem. He wants to attend secondary school and then the seminary. His brother, who has been paying his school fees, wants him to take a three-year carpentry course first. Then he would have a trade to fall back on if he became tired after the three years of secondary school.

I want to share with you excerpts from letters from two of our students in secondary school. One says, "But we don't forget that we cannot do well in all we do without the help from God." Another writes, "But please! We kindly ask you to help us in praying in order that we may pass in better grades."

Through our schools, we help satisfy hunger for learning. Moreover, we are training leaders to help satisfy the hunger for spiritual things in others. Through your gifts, our efforts will be increased.



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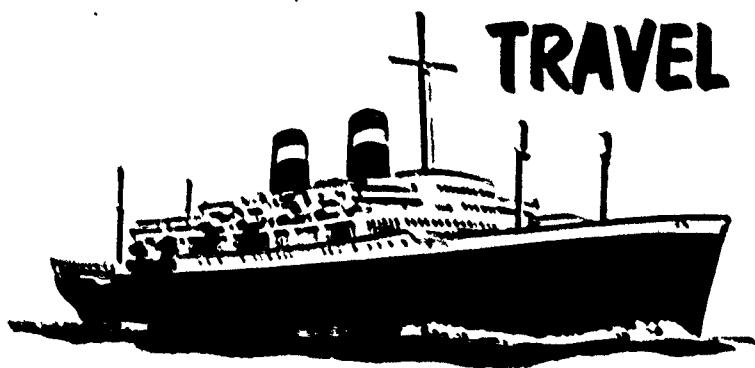


HERE'S HOW—

As Dr. Porter Routh, executive secretary of the Southern Baptist Convention Executive Committee, has said, "It is important to keep in mind that the Cooperative Program is not a plan for raising money, but it is a channel through which churches respond to various mission needs."

When you and your church give through the Cooperative Program, you are preaching the gospel, winning the lost, healing the sick, ministering to the needy, and teaching the things Jesus commanded, both among men of every race and language group in our own nation and among those in nations around the world. Through your dollars you go "into all the world."

In another sense your Cooperative Program dollars extend around the world. If all the dollars given through the Cooperative Program since its adoption at the meeting of the Southern Baptist Convention in Memphis, Tennessee, in 1925 were placed end to end, the strip of United States currency would reach all the way around the world once and would extend quite a distance on its second journey. To keep your dollars marching around the world, encourage your church to increase its giving through the Cooperative Program.



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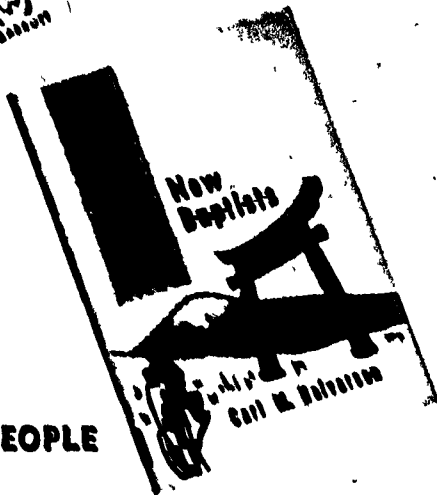
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