

THE

# Commission

I must also go home.—Paul

Southern Baptist World Journal

January 1957



**"Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matthew 9:38).**

**T**HE ultimate hope of all mission work (yea, all kingdom work everywhere) is found in the number and quality of young nationals, men and women, who respond to God's call. They are the Cornaglias, the Pos, the Abdurajmans, the Samis.

The success of these servants of God is conditioned upon their complete consecration to his call, their purposeful preparation for their work, and their wise, tireless, and soul-hungry dedication to their task.

Southern Baptists, through their prayers and their gifts, through victorious vision and prophetic planning of Foreign Mission Board and missionary leadership, have begun a great international seminary in Buenos Aires, Argentina. God has blessed this school of the prophets with a strong faculty and a fast-growing student body from seven countries of the southern half of South America.

This great evangelistic and missionary institution, with its well-qualified faculty of nationals and missionaries, needs your prayers to the end that it might:

1. Find all the God-called young people in the Baptist churches of the area it serves—Bolivia, Chile, Argentina, Uruguay, and Paraguay.

2. Lead these young people to accept the wisdom of preparation, in the International Baptist Theological Seminary in Buenos Aires or in one of the theological institutes in the other countries, for the glorious and difficult fields that await their cultivating, and help, if necessary, to make possible their several years of training.

3. Train them to be truly skilled workmen in the Lord's vineyard, giving them the knowledge of the Bible truths and doctrines, as well as practice in the work of extending the kingdom through New Testament churches, and leading them into an ever deeper experience with Christ.

4. Rejoice in their victories through his grace in winning many to righteousness and help them grow in the likeness of our Lord Jesus Christ.

**Oh, thou Lord of the harvest, burden our hearts with the need of praying that thou thrust out into thy harvest many of these, thy children in thy churches. Give us wisdom and grace to be effective guides of these God-called young people in their vitally important years of training for the hard and thrilling work that lies out before them. Amen.**

**—W. Lowrey Cooper**



# THE *Commission*

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Southern Baptist World Journal, published 1849-1851, 1856-1861, and since 1938 by the Foreign Mission Board of the Southern Baptist Convention, United States of America.

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**JANUARY 1957**

**Volume XX Number 1**

Published monthly except August by the Department of Missionary Education and Promotion, Foreign Mission Board of the Southern Baptist Convention, at Richmond, Virginia, U.S.A. Subscription, \$1.00 a year (11 issues), \$2.00 for three years; single copies 10 cents each prepaid. Foreign subscriptions \$1.50 a year. Church club plan of ten or more subscriptions, 7 cents a copy per month, payable monthly or quarterly. When sent to every family in the church, the cost per subscription is 55 cents per year. Editorial and publication offices, 2037 Monument Avenue, Richmond 20, Virginia. Second-class mail privileges authorized at Richmond, Virginia. Make all checks payable to THE COMMISSION. Address them Box 5148, Richmond 20, Va. Change of address must reach us five weeks in advance of the next issue date. Be sure to give both the old and new addresses.

### IN THIS ISSUE

This issue of The Commission is dedicated to national Baptists around the world who, having recognized their own stewardship of the gospel, are working through organized home and foreign mission channels in the sending out of missionaries. It presents the mission work of some of the national Baptist conventions in areas

where Southern Baptists have missionaries, one of the most obvious omissions being that of the European Baptist Missionary Society (featured in the June, 1955, issue). The glory of missionary work is best seen as new believers develop a sense of mission; and a fuller interpretation of our togetherness in the Lord is caught as we realize that the Great Commission is also theirs.

## Like Father, Like Son

By A. Benjamin Oliver

**B**RAZILIANS seem to like proverbial sayings very much. One of these is *tal pai, tal filho*, which means "like father, like son." And well can we take it as a title to express how the missionary zeal of the first torchbearers Southern Baptists sent out to Brazil found a ready echo in the hearts of newly converted Brazilians and led them in 1907 to organize their *Junta de Missões Estrangeiras* (Foreign Mission Board). Almost continuously since its beginning, some phase of foreign mission work has been sponsored, either in Portugal, or in Chile, or more recently in Bolivia.

The Brazilian Baptist Foreign Mis-

sion Board elected Dr. William B. Bagby its first corresponding secretary and charged him with the responsibility of visiting Chile and opening Baptist work there. One year later he was able to report to the Brazilian Baptist Convention that there were eleven Baptist churches in Chile. Then, Solomon L. Ginsburg, the "Wandering Jew in Brazil," was elected corresponding secretary; and the Foreign Mission Board was transferred from Salvador to Rio de Janeiro.

When Z. C. Taylor, Southern Baptist missionary sent by the Brazilian Baptist Convention, arrived in Portu-

gal in December, 1908, he baptized ten new converts and organized the first Portuguese Baptist church in Pôrto—a direct result of Brazilian Baptist foreign mission work. The cooperation of Brazilian Baptists was limited to sending monthly contributions for the support of this church. It has not been easy for the relatively young and inexperienced Brazilian Baptist Convention to consistently maintain the work of foreign missions.

In 1909 it voted to send a couple of missionaries to Portugal; but not until June of 1911 was the board able to appoint João Jorge de Oliveira, who in August of the same year was in-



This is Baptist Tabernacle, Pôrto, Portugal, city where Baptist work was founded by missionaries of the Brazilian Foreign Mission Board.



Rev. and Mrs. Hécio Lessa have been serving the Lord in Portugal since 1953.

stalled as pastor of the First Baptist Church of Pôrto. In the following year eighty-one new converts were baptized into the fellowship of this church, with which Deacon Joseph Jones, formerly a member of Spurgeon's Tabernacle, was already co-operating.

The Brazilian convention was overjoyed when it was announced that on March 22, 1914, a Baptist church was organized in Viseu, Portugal. On April 19 of the same year a young man, Antônio Maurício, was baptized into the fellowship of that church by the missionary, João Jorge de Oliveira. Almost two years later Antônio Maurício was matriculated in the South Brazil Baptist Theological Seminary

in Rio de Janeiro; and on January 3, 1920, he sailed again for Portugal as a missionary under the auspices of the Brazilian Baptist Foreign Mission Board.

The years that followed were indeed difficult for the work of foreign missions; for Brazil had so few Baptist churches that could support their own work and at the same time look upon the fields white unto harvest beyond her shores. Thus, it was not until 1926, six years after Antônio Maurício had gone out, that the Brazilian Baptist Foreign Mission Board could send a second couple, Achilles Barbosa and his wife, Djanira Barbosa, to help in the evangelization of tiny Portugal. Unfortunately, due to certain misun-

derstandings and dissensions which developed, this couple soon returned to Brazil.

Late in 1933 a Baptist seminary, which closed when Barbosa left Portugal, was able to reopen its doors in Lisbon, Portugal, thanks to the loyal co-operation of Dr. William L. Hatcher and his wife, Helen Edwards Hatcher.

In 1935 there were twelve Baptist churches in Portugal, with a membership of four hundred; and, as a direct result of their foreign mission work, a Baptist church was organized in New Lisbon, Angola, Africa. Again, it seems to be a case of "like father, like son."

Again, in 1937, the Brazilian Baptist  
(Continued on page 40)



Rev. and Mrs. Japhet Fontes, missionaries of the Brazilian convention, went to Bolivia in 1955.



Rev. and Mrs. Sebastião de Souza are the newest recruits for Brazil's missionary force in Bolivia.



Rev. and Mrs. Waldomiro Motta, Brazil's pioneer missionaries to Bolivia, are shown with their five children.



Rev. and Mrs. Tiago Nunes Lima, Brazilian missionaries, are just completing one term of service in Bolivia.

"As a root out of a dry ground"

# The Gospel Brings Hope to Interior Brazil

By Minnie Lou Lanier

"AS A ROOT out of a dry ground," evangelical Christianity is beginning to grow in the far interior of Brazil's undeveloped territory. As the small Baptist churches and missions struggle with the streams of opposition put in their paths by Catholicism, they are "as a root out of a dry ground." As they

try patiently and persistently to plant the seeds of the gospel in a land dominated and corrupted by a religion that calls itself Christian, they are "as a root out of a dry ground." As they advance against the barriers of indifference, indolence, and immorality, they are "as a root out of a dry ground." As they continue to crusade for Christ in spite of the open challenge of those who crawl to roadside

shrines of Mary with crosses around their necks while neglecting to give the message of love and peace to a lost people, they are "as a root out of a dry ground."

As the small Baptist churches confront these and other obstacles, conquer them, and continue to grow, they are "as a root out of a dry ground."

The prophet Isaiah could see the Messiah coming out of Israel as a

shoot from a dead trunk. So it is in a land that has been dominated, oppressed, and subjected by a formalized religion that calls itself Christian.

Recently it was my privilege to spend four weeks with the missionaries of the Brazilian Baptist Home Mission Board and to visit five centers of their work in the Tocantins River Valley in the very heart of Brazil. As one travels in the interior he is conscious of the bonds of an idolatrous religion that have held these people prisoners through the centuries.

The soil that failed to grow the gospel of love and peace has turned into dry ground—ground that has lain in waste until it no longer produces because it has failed to give.

The altars are lighted with hundreds of candles to the virgin Mary, but the people have failed to enthrone the One whom Mary knew to be her Saviour. The names of Jehovah, Jesus, Jehoshaphat, Joseph, and Jairus are common; but Jehovah has not been presented as the God of creation, Jesus has not been exalted as the Saviour who so loved the world that he

gave himself, and the history that bears the names of Jehoshaphat, Joseph, and Jairus has not been taught as the basis of civilization.

The Catholic Church blesses the common-law marriages frequently encountered in the interior, thus depriving the offspring of such unions of even the right to a name, since the Brazilian law recognizes only the legal ceremony.

In this far interior valley, where commercial planes run on regular schedules, automobiles are practically unknown. One sees a truck or jeep now and then, but no car or train. Small launches make regular schedules up and down the Tocantins River with their heavy cargo of passengers, sacks of salt, rich hides, furniture, gasoline, goats, pigs, and other items.

As one leaves the busy hubbub of

the national capital and goes to such an interior valley, he has a feeling that time and space are standing still. The silence first appals and then pervades the spirit with a peace and calm. It was in this silent, still world of the interior that I visited, worked, traveled, and worshiped.

My first destination was Itacajá where the Tocantins Baptist Convention was held. I went by way of Carolina, the largest city of that area, known as "Princess of the Interior." It was in this city that the Home Mission Board began its work. It is here that a thriving Baptist church is growing "as a root out of a dry ground." It is here that the Baptist Bible Institute is maintained by the Home Mission Board.

The Institute is now in its new quarters just outside the city proper. The main building is composed of the administration offices, infirmary, dining room, and girls' dormitory. Next to it is the director's home, and on the other side is the boys' dormitory.

The boys and girls who study here come from the far interior places. If they live along the river they can travel by launch; but many of them come from other directions and have to walk for as many as eight days through a jungle without roads to reach Carolina in time for the opening of school.

More than fifty young men and women are enrolled in the Institute, which is still on the Bible school level. Many of the students have not even completed grammar school when they enter; but they may study at the local Baptist primary school or at the privately owned high school in the city

(Continued on next page)

## BRAZILIAN HOME MISSION BOARD

In 1911 the four-year-old Brazilian Baptist Convention established its Home Mission Board. The first corresponding secretary, J. F. Lessa, wrote in The Baptist Journal, organ of the convention: "Our North American brethren have done much in favor of our people, sending to us zealous and self-denying missionaries and spending annually thousands of dollars in support of our Baptist work. It is now the responsibility of Brazilian Baptists to enter the battle and, joining hands with our brave missionaries, close ranks in behalf of the millions which Satan is holding in bondage and darkness." Today the Home Mission Board of Brazil sponsors the work of approximately 150 missionaries in the far interior of Brazil. The accompanying article describes the work being done in the Tocantins Valley, one of the large centers of Brazil's home mission undertaking.

## Life in the Interior . . .

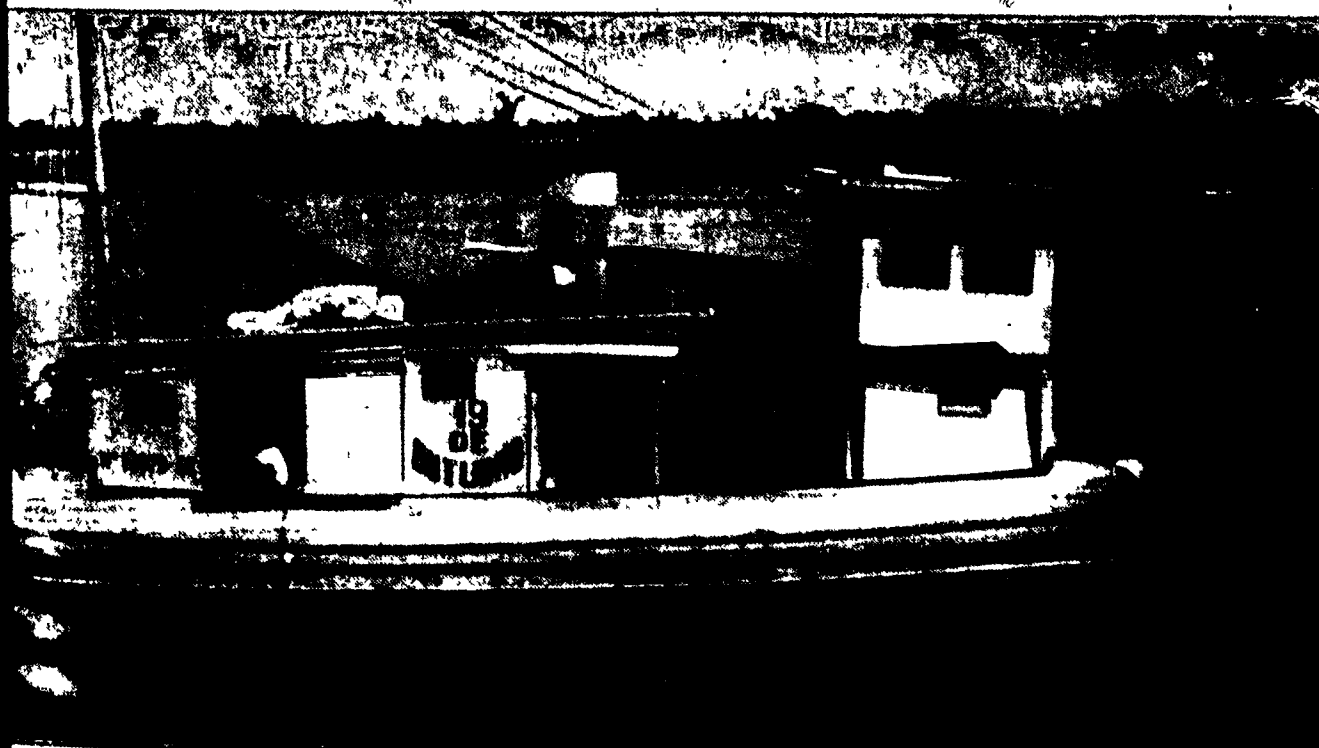


Mud houses with thatch roofs are typical of interior Brazil.



Eth Pires, Brazilian home mission who teaches in the Bible Institute Carolina, rides in a cart, the means of transportation the school

Many people in the far interior sleep in hammock. The picture was taken at the orphanage in Itacajá.



For two days and a night, Minnie Lou Lanier and more than fifty others traveled on this launch to get to the Tocantins Baptist Convention meeting in Itacajá.

for January 1957

THE COMMISSION

while they take work at the Institute.

After two days in Carolina, I, along with several pastors, some students from the Institute, and other messengers from various parts of the valley, took a launch up the river to attend the convention. More than fifty of us traveled on this small launch all day and night and part of another day, stopping frequently to pick up freight, deliver cargo or passengers, or buy bananas and oranges along the way.

Leaving the launch at a little place called "The Iron Skillet," we were met by the one and only truck in that part of the country. It belongs to the city of Itacajá, and the officials had obligingly put it at our disposal for the trip. Boards laid across the top part of the body served as benches. When we reached a dangerous stream or washout crossing we all got down and walked while the truck driver guided the wheels precariously over the slippery logs.

Mixed emotions filled my heart as we rolled into Itacajá; for it was there

that Mary Ruth Carney, Southern Baptist missionary who was serving as promotional secretary of the Brazilian Baptist Home Mission Board, lost her life in April, 1955, when the little taxi plane in which she was making a trip through the same area crashed. Mary Ruth had lived with me since coming to Brazil in December, 1951, and now I was at last visiting her final resting place. Until then no American had visited her grave.

As I stood beside the plain grave in the country cemetery and looked at the little picket fence which surrounds it and the wreath of flowers placed there by the loving hands of simple people of Itacajá, I was conscious of the deep-seated strength of these people of the Brazilian backlands who had witnessed the tragedy and had done all within their power for the one who had left her country at the call of Christ.

Mary Ruth is buried by the side of the dark Brazilian girl, Valdice Queiroz, who served with the Home-Mis-

sion Board. Side by side they had worked, side by side they had traveled together, and together they went to meet their Lord in glory.

No more fitting place could be chosen for the graves of two Baptist missionaries, for Itacajá is a city of Baptists. Founded by a missionary of the Home Mission Board less than thirty years ago, the city was at first merely the home of the missionary. He had located just across the river from the Indian territory so that he could be within walking distance of the Indian villages.

The devoted wife of this missionary opened her home to the many orphans she encountered, and soon there was a school. Because of the school others settled near the missionary. The river was a continuous source of water; and with the passing of years the little settlement grew and developed. In 1952 it was formally organized into a town and the founder was invited to be the official speaker. Dr. Francisco Colares, now in retirement and serv-

ing as pastor of a Baptist church in the state of Espírito Santo, returned to Itacajá for the ceremony.

The orphanage is now an established part of the community. It is also established in the hearts of Brazilian Baptists who love their home mission work and contribute regularly for the upkeep of the orphanage. I was impressed by its homelike atmosphere, the happiness of the children, and their willingness to serve. They seem loved. They work on the farm, care for the cattle, husk the rice for the table, do the necessary cleaning and dishwashing, and attend the near-by Baptist school, as well as take active part in the church life. The near-by river is a constant source of joy for them; and in their free hours they are to be found there, swimming, boating, and diving.

As I sat through the sessions of the Baptist convention, I was again reminded of the difficulty of life in the interior; for the reports were incomplete due to lack of communication

from all of the thirteen churches that make up the convention. In many of

the places there is no mail service, and often a whole year passes without reports from some of the churches. Yet, my heart thrilled as the messengers gave their reports.

On the last day a baptismal service was held; and, as in the days of Jesus, we went to the river. The president of the convention had been asked to conduct the service since the local church does not have a pastor. (Even without a pastor the little church has all of the Woman's Missionary Union organizations, a thriving Young People's Union, and Sunday school and maintains regular Sunday worship services under the direction of laymen.) Eighteen new Christians went into the baptismal waters and arose to walk in newness of life. That night, at the closing session of the convention, they received the right hand of church fellowship in the thatch-roofed shed that had been built for the meetings of the convention. (The church building was too small.)

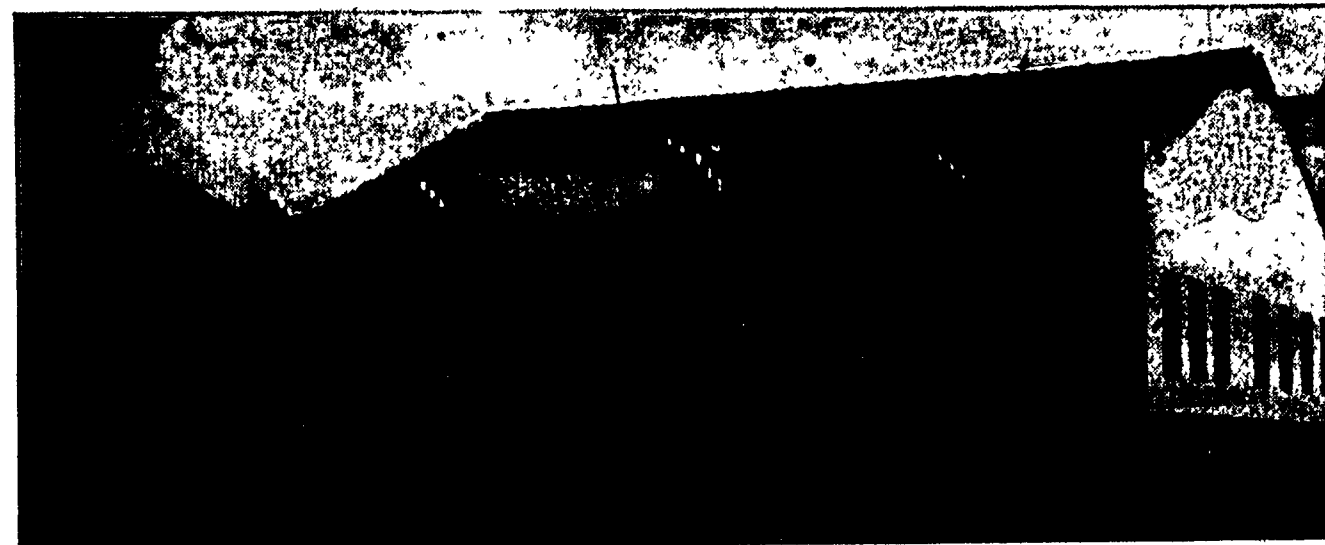
The last day of the convention was memorable for its baptismal service and also because of the visit of a whole Indian tribe. Many of us had wanted to visit the nearest Indian village which is twenty-five miles from Itacajá; but the sessions of the convention and lack of transportation made it impossible. Therefore, the Indians were invited to Itacajá.

Transportation was no problem to them. They lined the women, girls, and women are enrolled in the school.

(Continued on next page)

## Fruits of the Gospel . . .

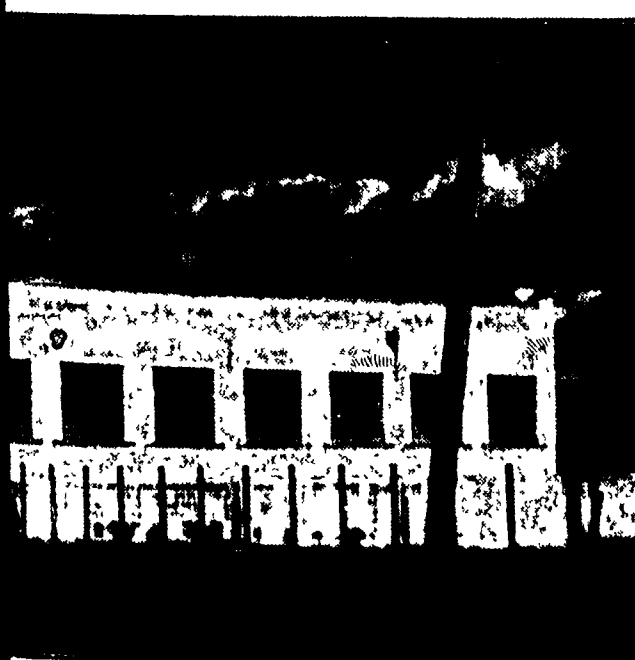
Eighteen persons were baptized in this river on the closing day of the Tocantinia Baptist Convention meeting.



This is the new Artie Porter Brate Building at the Baptist school in Tocantia.



This orphanage in Itacajá, begun by the wife of a Brazilian home missionary, is kept up by contributions from Brazilian Baptists.



This is the main building of the Baptist Bible Institute in Carolina, city where the Home Mission Board began its work. More than fifty young men and women are enrolled in the school.



On the right is the grave of Mary Ruth Carney, Southern Baptist missionary who died in a plane crash near Itacajá. On the left is the grave of Valdice Queiroz, Brazilian missionary who died in the same crash.

and children in single file and came on foot. It is evident that they ran, for they covered the twenty-five miles in about seven hours. The women carry the babies, little children, bundles, and burdens, while the men carry rifles (furnished by the Indian Protective Service), bows and arrows, hatchets, and (always around their waists) eighteen-inch knives with double-edged blades. They arrived on the other side of the river during the baptismal service, and our attention was divided between the baptism and the Indians who watched from afar.

They agreed to dance for us that night and, after the closing session of the convention, a large number of us visited their newly made camp, crossing the swift current in dugouts with Indian braves rowing. At the order of the chief the festivities began; and had it not been for the high-speed camera with flash equipment in my hand I would have been convinced that time had turned back to colonial days as we listened to the various horns, whistles, and weird instruments of the Indian music and watched the simple folk dances.

The Craó Indians are peculiar beings. As a people they have resisted civilization in spite of the many decades of contact with civilized people. Their mode of living, working, eating, sleeping, and traveling has not changed. It was hard to believe that, though the members of this tribe have been hearing the story of Jesus for more than thirty years, there has never been a conversion among them. One missionary dedicated his life to this and other tribes in the area.

Needless to say it was hard to leave the little town of Itacajá after a week that had been filled with so many good things. Yet the Girl's Auxiliary house party had been marked for the following week farther up the river, and we were obliged to continue our trip. As we boarded the truck for the ride back to the Tocantins River, for the constant battle of loading and unloading innumerable pieces of luggage, sacks, and boxes in order to cross the difficult places, we felt that truly Itacajá more than fulfilled the prophecy "as a root out of a dry ground."

We were also reminded of the prophecy that even "the desert shall . . . blossom as the rose." A land filled with ignorance, superstition, hatred, vice, and bigotry had given us one of the best weeks of our lives. We could not

easily forget the orphanage, the church, the cemetery, the baptism by the riverside, the trek across the plateau to the airstrip to see the scene of the crash of April 9, 1955, the little Baptist school, and the people who so graciously and kindly opened their homes and hearts to us. All of this was made possible because a Brazilian home missionary went there thirty years ago and planted the seed of the gospel; and today hundreds and hundreds of lives are blessed!

Continuing up the river, this time in an even smaller launch, I traveled with twelve girls and young women to the G.A. house party in Tocantínia. En route we stopped in Pedro Afonso, known throughout Baptist circles in Brazil for the Bratcher Clinic, the school, the church, and the veteran missionary nurse who lives and works there. We had only a few hours in Pedro Afonso; but we saw the clinic, lunched at the home of the missionary pastor, Gerson Rocha, and saw the construction work being done on the little church.

**T**HE less than thirty members are putting up their own building. They receive one Sunday school quarterly from which they copy the text and main topics for distribution among the teachers and leaders. That little church in a difficult place has put down its roots and has begun to grow "as a root out of a dry ground."

Pastor Gerson Rocha went with us to Tocantínia (for he is pastor there, too) and preached every night during the G.A. house party. Decisions were



Ten-year-old Wanda is the only Christian in her family. Her father wouldn't let her carry her hammock from home to the Girl's Auxiliary house party; so a neighbor loaned her one. In this picture she is doing her handwork.

made for Christ that week, but I learned that the girls could not be baptized because of the Catholic persecution in the city. Our number in the house party had been considerably reduced due to the opposition by the local priest.

He had gone from house to house, forbidding the parents to let their daughters go to the house party. Some stayed away, but others were courageous enough to go in spite of his threats. Even after they were with us in the house party, the priest went to the homes every day demanding that the parents take their girls out. But no one left.

I was interested to know that until the past year there had been no resident priest in Tocantínia. Baptist work had flourished for more than twenty years in this little interior town. A little more than a year ago when Missionary Gerson Rocha went to Pedro Afonso he became pastor of the church in Tocantínia also, making the trip each month by river boat and spending a week in Tocantínia for preaching, evangelistic visiting, and witnessing.

In this one year more than forty-five people have been baptized into the little Baptist church in Tocantínia. For this reason a priest was sent to reside in Tocantínia and counteract the growth of Baptists.

Dona Beatriz Silva is the veteran missionary in Tocantínia. She has been there for more than twenty years. For the past five years a fine young Brazilian woman, Margarida Gonçalves, has been her helper; and these two have efficiently directed the activities of a thriving Baptist school. They have been the spiritual counselors, the leaders, the life of this little city.

During our house party the night meetings were open to the church members and friends for evangelistic preaching and Bible films. I was pleased to see that the mayor was there every night. He is not a Christian; but I felt that his presence was a testimony of his approval, appreciation, and respect for the work of the faithful missionaries.

It was during this week that a new building for the Baptist school was dedicated, bearing the name "Artie Porter Bratcher" in honor of Mrs. L. M. Bratcher, Southern Baptist missionary whose late husband spent his life developing and organizing the

(Continued on page 39)

# Increasing Zeal for World Missions

By Baker James Cauthen

**H**OW can I make my church more mission minded? This is a question frequently in the hearts of many who long to see Southern Baptists have a world ministry in keeping with our maximum potentialities.

Nobody has a final answer. The task is so challenging that every missionary-hearted Baptist can experiment in his own church and share with others the results achieved.

The following suggestions are only a few which may be helpful. We will be grateful if you will share with us other means whereby zeal for world missions is increased in your church.

1. *Lead every organization in the church to see its function in world missions.*

This means that every Sunday school class, every Training Union organization, the Woman's Missionary Society and its auxiliaries, the Brotherhood and Royal Ambassadors, the choir and other music organizations, and the Vacation Bible school have vital functions in the world mission task.

If each organization considers that one of its true functions is to broaden the world mission concept of its members and leads each person to find and accept his place in a worldwide enterprise vast progress can be made.

Such a concept can lift the work of any individual to a higher scale of challenge and inspiration. The entire organization can be saturated with world mission vision and commitment.

2. *Place THE COMMISSION in the hands of the church's elected staff.*

Ideally, *The Commission* should be placed in every home in the church membership. In some cases this may represent a rather advanced step to take at one time. A second best is to place *The Commission* in the hands of every person who is elected by the church to fill a post of responsibility. This would mean that every Sunday school teacher and officer, every Training Union officer, and all others elected by the church would be



Baker James Cauthen

furnished with a copy of *The Commission*. This could be done at a very nominal cost because any group of ten or more can receive *The Commission* for seven cents per copy per year.

With *The Commission* in the hands of the elected staff, it will be easy for those who teach classes and have other vital responsibilities to prepare programs for departments and assemblies, drawing on a wealth of missionary and illustrative material.

*The Commission* in the hands of every deacon in the church would have important bearing upon the financial outlook of the church and its sense of stewardship responsibility.

Any details concerning how to get *The Commission* into the hands of the church's elected staff can be supplied in correspondence with the Foreign Mission Board.

3. *Make extensive use of foreign mission films and literature.*

Excellent films have been prepared on the work of missions throughout the world. These films are available through your Baptist Book Store. Every church should show *Recruits for Christ* and *All Are Called*. These two splendid films with thrilling missionary messages can be secured from your Book Store for the nominal charge of \$2.00, which covers the expense of handling and mailing.

It might be suggested that in any

church where the pastor is to be away on a Sunday night a worship hour could be arranged by showing one of these films. The amount of time required for the showing of the film is just about equal to the time required for the pastor's message. Even with the pastor present, one of the most profitable services in the entire year could be planned for a Sunday night with one of these films being shown.

4. *Encourage each organization in the church to adopt a missionary for special prayer support.*

It would be hard to overstate the potential represented by this suggestion. All Sunday school classes and other organizations in a church might adopt a missionary each year for prayer support. The members could become informed about the work the missionary is doing, the country in which the service is rendered, and the blessings which are growing out of that work. A new missionary might be chosen every year from a different country or area so that the class's acquaintance with missionaries would be greatly expanded and information would be increased.

On such a basis an individual missionary might be the object of prayer of hundreds of church organizations throughout the Southern Baptist Convention. This prayer reinforcement given to the missionary might mean more toward the effectiveness of his work and the winning of souls to Christ than anything else that could be done for him in a year's time.

5. *Devote one service of each revival meeting to the call of the world mission task.*

In many instances the best service to devote to this purpose is the closing one, especially if it is on Sunday night. I have recently had a personal experience in a great church in just this way. We found that all the spiritual emphasis made throughout the week came to its major significance in the closing service on Sunday night as young people surrendered their lives without limitation to the call of Christ for his service. It could well be that the revival in your church could

(Continued on page 37)

# ***"Now We Must Do Our Part . . ."***

By O. W. (Tom) Taylor

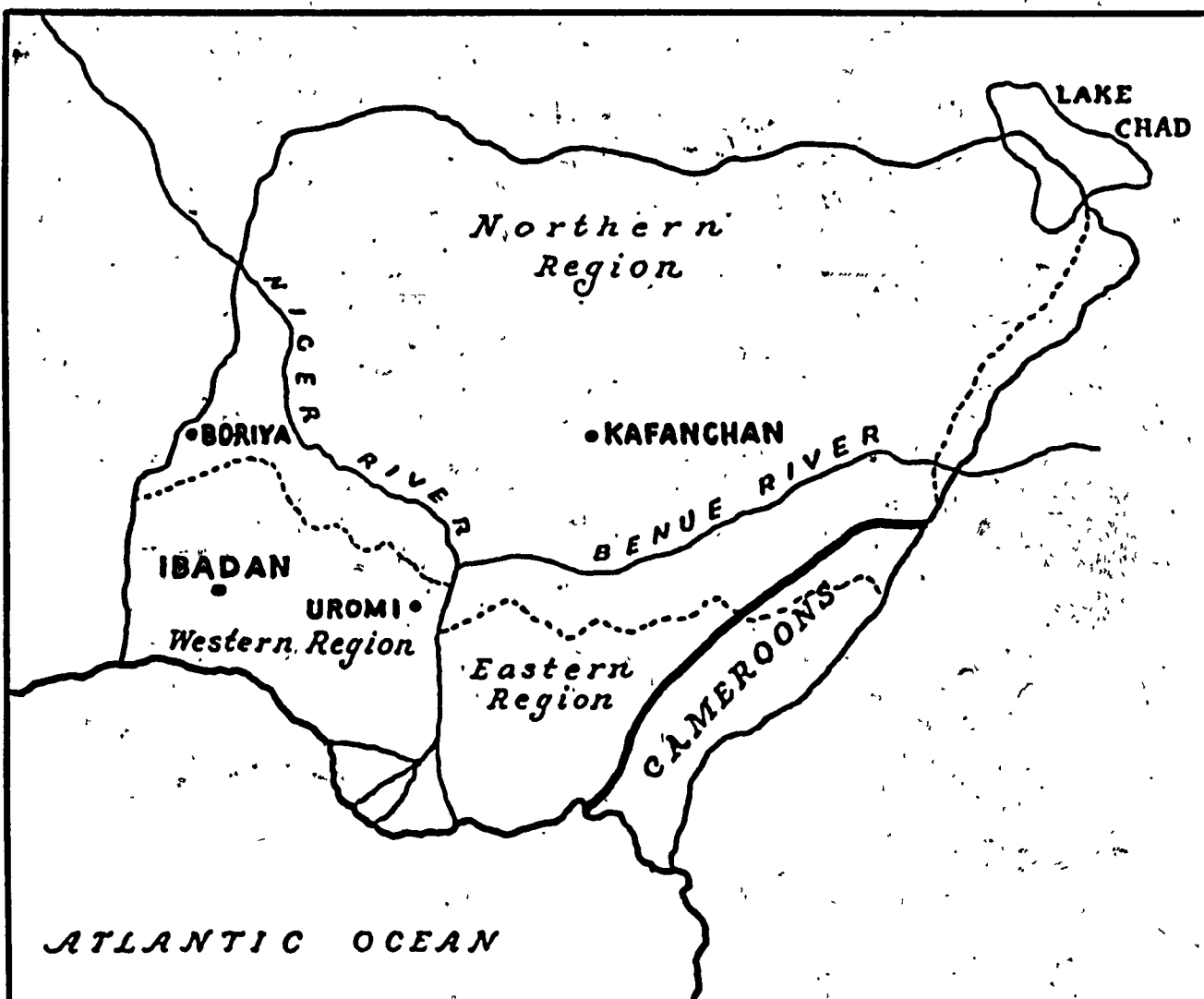
**W**E LEFT Ibadan, headquarters of Baptist work in Nigeria, and drove northwest toward the border of French Dahomey. Our objective: a closeup look at Nigerian Baptists' home mission work among the Ibariba people at Boriya, 175 miles away. Others in the party were Rev. S. A. Lawoyin, president of the Nigerian Baptist Convention, and Missionaries Virginia and John E. Mills. Mr. Mills is acting executive secretary of the Home and Foreign Mission Board of the convention.

Through Iseyin, the town of weavers, we went on to Shaki, sprawled weirdly among huge rocks. Shaki is one of our oldest mission stations; we spent the night in a half-century-old mission house occupied in times past by many of our trail-blazing predecessors.

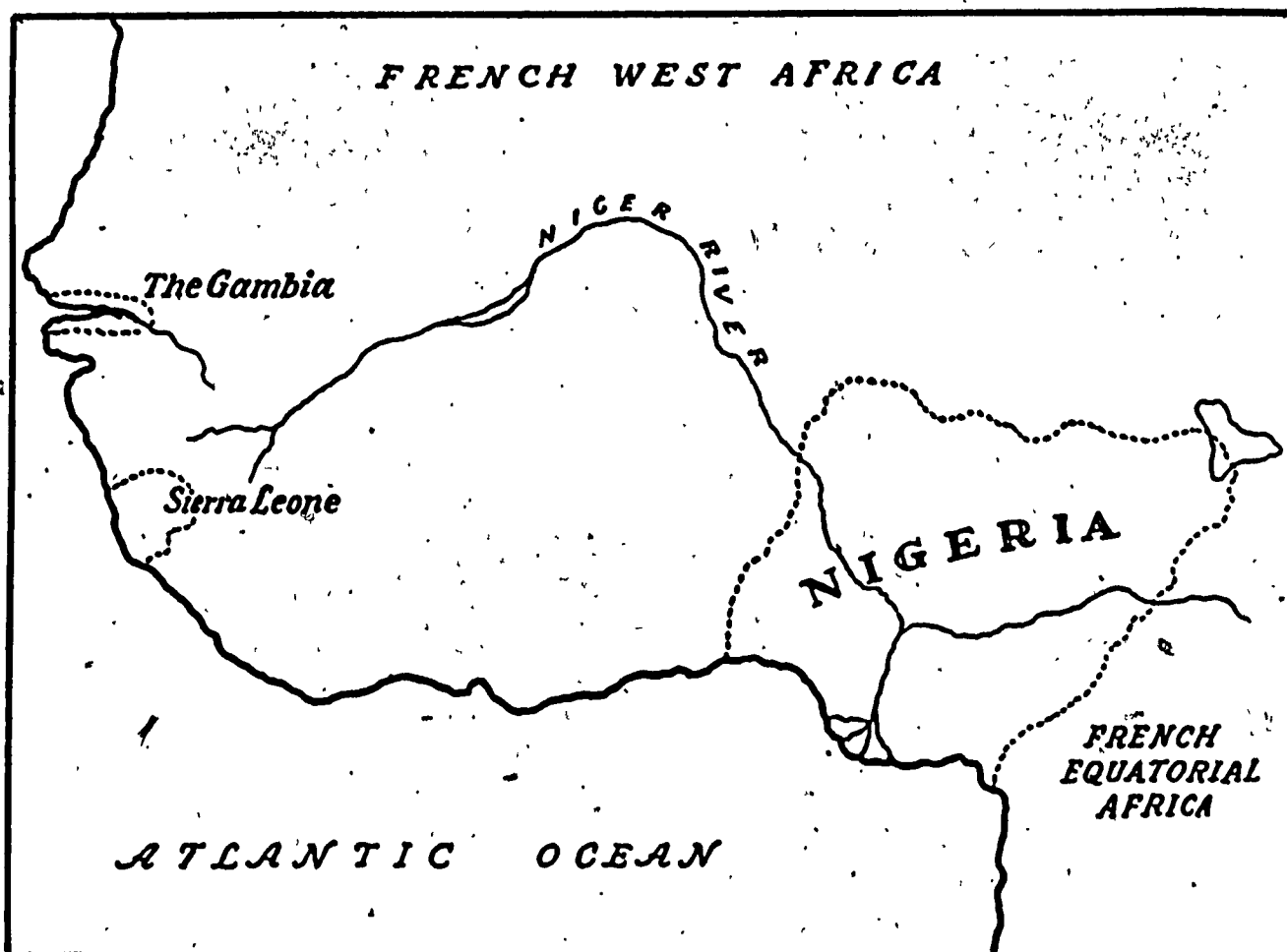
But beyond Shaki we quickly left familiar Yoruba country with its large cities and long-established centers of Baptist work. Crossing the border into the Northern Region, we entered Ibariba country. The square, substantial, tin-roofed houses of the advanced Yorubas gave way to primitive, round, grass-thatched huts; and the number of people along the road diminished, for Ibariba country is sparsely populated.

A few miles farther along we drove into Boriya, a huddle of mud-and-grass huts beside the red laterite road. We had no difficulty in finding the mission compound, because its buildings are the only really substantial ones in the town. Pastor and Mrs. L. A. Lawoyin, the home missionaries, along with the entire student body of the new mission school, greeted us joyfully; for few visitors get up to this remote area.

They showed us through the new and attractive native-stone church and then took us to the unfinished, one-room school near by. There the twenty-eight first-grade boys and girls, ranging in age from five to twelve, and dressed in brief blue



Nigerian Baptists support home mission work in the four centers shown above.



Proposed areas for Nigerian foreign missions are Sierra Leone and the Gambia.



Pastor and Mrs. L. A. Lawoyin, home missionaries, look at a map of the Boriya area and plan for their work.



Pastor Lawoyin uses this motorcycle to reach his eight preaching points in the Boriya area, only one of which is on a road.

shorts, greeted us formally, recited proudly some of their newly acquired knowledge, and then went outside to sing for us.

These boys and girls have every reason to be proud of their accomplishments: They are the first children ever to go to school in the town. The church is also the first Christian church the town has had.

Several small boys who do not attend the school, some completely naked and others dressed in nondescript rags, but all uniformly dirty, stood shyly on the side lines watching the students with obvious envy. What a contrast between the clean, alert youngsters in the Baptist school and the unkempt, bashful outsiders. And all this had been achieved in less than a year! How much more, we thought, will certainly be done within even a few years.

Pastor Lawoyin, an enthusiastic young Nigerian with a contagious smile, told us in detail about his work as he conducted us through the mission compound, the town, and the vicinity.

He and his wife came to Boriya in 1954, among the first home missionaries appointed by the newly formed Home and Foreign Mission Board. For many months they lived in a small rented house near the chief's compound while the church and school were being planned and built.



The Baptist church in Boriya moved into its building this year.

The new buildings were occupied this year, but Pastor Lawoyin and his family have no home of their own yet. They are living in two Sunday school rooms until a house can be built from funds given by the Woman's Missionary Union of Nigeria, which also provides much of their support.

The mission work revolves around the school and the church. Pastor Lawoyin teaches most of the school classes, and his wife assists in religious instruction. Although their native

language is Yoruba, they teach in Ibariba, which is entirely different. We American missionaries could not avoid envying their rapid adaptation to a new language. Next year Pastor Lawoyin will relinquish most of his teaching duties to Isaac Atilade, who is now studying the language. He will then be able to devote more time to evangelistic work.

In addition to those in the church, Pastor Lawoyin conducts services at eight preaching stations. Only one of

*(Continued on next page)*

them, in near-by Sia, is on a road; and it is also the only station with even a crude house of worship. In the other villages services are held under the trees. Until this year Pastor Lawoyin traveled to the outlying villages by bicycle; but a new lightweight motorcycle, recently purchased by the board, makes work in the remote stations much easier.

Most of the Ibaribas are pagans, worshipping trees, stones, and other things. Relatively few are followers of Mohammedanism, that vigorous and expanding religion which is contesting strongly with Christianity in much of Nigeria. Only the Mohammedans have opposed Pastor Lawoyin's preaching, and large crowds attend the services wherever he goes. Many of the people have made professions of faith in Jesus Christ, but very few have broken fully with their old way of life to come completely over to the side of Christianity.

Traditional religions and family pressures exert powerful influence in Africa, and few lasting converts are won immediately by intellectual and emotional appeals. Far more influential is the day-to-day example of Christian living set by missionaries and national Christians. Not one of Pastor Lawoyin's twenty-eight students is yet

a Christian, but many inevitably will be, as will their children and their children's children.

A significant part of Pastor Lawoyin's work is with the "outcast people" living in two villages near Boriya. Pagan superstitions have such a hold on the Ibaribas that some babies, who cut their teeth in any way considered abnormal or whose mothers die in childbirth under certain conditions, are given as virtual slaves to nomadic Fulani cattle herders who live near by. Other babies are abandoned in the bush and are also taken by the Fulanis.

Some of the outcasts live and die as servants of the Fulanis; but others, who earn or are given their freedom, gather in their common misery in the outcast villages where they are shunned by both the Ibaribas who cast them out and their former Fulani masters.

Pastor Lawoyin goes into the villages, preaches to the outcasts, and brings them such comfort as he can. It is truly characteristic of the spirit of Christianity that he ministers without distinction to Ibaribas, Fulanis, and outcasts alike.

Later, on the way back to Shaki, we stopped by the home of another Baptist pastor, Thomas Akano, to see four outcast children whom he and his

wife had taken in. Three of them were as gay as children everywhere; but Wolu, the smallest girl, seemed still haunted by the experiences she had undergone.

The pastor told us how Moses, a chubby, smiling little boy, had proved to be the instrument through which the parents who had abandoned him were won to Christ. After taking the child, the pastor began to talk with the parents and eventually led them



This is a typical Ibariba village.

to believe in Christ. Moses will soon return to his parents.

As we left Boriya and returned to our own work, President Lawoyin expressed the feelings of us all when he said, "Seeing these missionaries at work has humbled me. I am going back to do more for the Lord."

The Home and Foreign Mission Board of the Nigerian Baptist Convention, which directs the work of the Nigerian missionaries in several areas in addition to Boriya, was organized in 1953. This bold step came as a result of a growing feeling by Nigerian Baptist leaders that, as one of them expressed it, "since Nigerian Baptists have been on the receiving end of the gospel for more than a century, now we must do *our* part in sharing the precious truths of Jesus Christ with others less fortunate than we."

From the very beginning the board has been a Nigerian-conceived and operated activity, with American missionaries serving only in incidental capacities. Among the twelve board members are only three American missionaries, and they serve because they fill convention offices for which no qualified Nigerians have yet been found. It is hoped that within a very few years the board will be composed entirely of Nigerians.

The board operates on a very limited budget of less than \$7,500 a year, but that amount is expected to increase each year as the Nigerian

churches grow in the spirit of giving. About \$2,300 comes from a 10 per cent allocation of the convention budget, about \$1,500 is given by the Nigerian W.M.U., and most of the remainder comes from an annual special offering received during Home and Foreign Mission Week in the Baptist churches and schools throughout the country. Small amounts come from other sources, including the daily offering of the American missionary children at the Vacation Bible school held each August during Mission meeting.

From this modest amount provided by Nigerian Baptists, home mission work is carried on at Kafanchan in the Northern Region, Ibadan in the Western Region, and Uromi in Benin Province of south-central Nigeria, as well as in Boriya.

The missionaries at Kafanchan are Rev. and Mrs. D. A. Sanyaolu, who formerly served a large church in the Gold Coast. Their work is among the Kaje people, mostly semiprimitive

pagans. Baptist work here was begun several years ago by Yorubas who had migrated from Western Nigeria and has grown until there are now thirty-eight churches and preaching stations. Most of them, however, are not self-supporting and are without pastors of their own.

Despite this, Mr. Sanyaolu led 145 people to accept Christ during the 1955-56 year and baptized seventy-six of them. "The mission work at Kafanchan," he says, "progresses as Christ's abundant grace abounds."

Work in Ibadan, a large city containing people from many of the tribes of Nigeria, is among Mohammedan Hausas from the Northern Region, most of whom live in their own section, Sabon (meaning "foreign"). Pastor and Mrs. Zachariah, themselves Kajes from Kafanchan, do personal work among the Hausas, largely migrant laborers and traders, and conduct Sunday services attended by seventy or eighty people.

(Continued on page 39)



Rev. S. A. Lawoyin, Nigerian convention president, Pastor Lawoyin, and Missionary John E. Mills chat with students outside the unfinished Boriya school.



Students of the Boriya school demonstrate the Ibariba rain dance. As more of the Ibariba people are won to the Lord by the home missionaries there will be less dependence on such superstitions.

# A Nigerian Missionary Reports

By Paul O. Ebhomlelien

**F**OR sixteen years I had prayed that if it was God's will Baptist work might be started among the 192,000 people in the Ishan Division of Nigeria. Then in 1955 my wife and I called the attention of the Home and Foreign Mission Board of the Nigerian Baptist Convention to the needs of that area, one of four large divisions of Benin Province. The board responded gallantly and courageously by appointing us missionaries to Ishan; and we began our work in my home community, the Uromi District, one of seven political districts into which Ishan Division is divided.

We thank the Nigerian Baptist Convention as a whole, and the Home and Foreign Mission Board in particular, for their deep and sympathetic concern for the straying souls in Ishan and especially for their cares and prayers for us.

Because the work was begun only four months ago, we cannot give a settled report, but only a brief outline of its beginnings, the needs and opportunities, and the plans and hopes. Entering the work with much fear and trembling, we confessed our helplessness to the Lord; and, depending upon his goodness and love and the prayers of Christian friends, we threw ourselves into it.

The very first thing we did was to negotiate for a suitable site. The size of Uromi (made up of village groups) forbids any central place within an easy reach of all. Therefore, since we had to begin somewhere, we selected a spot in our own section which is strategically placed for at least four or five villages.

The people from the villages cut down the thick forest for our mission post, and now the beautiful sunlight comes through. The felling of the huge, revered trees has raised doubts in the minds of some as to the power of these trees and the harmful spirits which they believed to be inhabiting them.

We spent the first month visiting, making known the object of our mission, renewing acquaintances, and

studying conditions. In the second month services were started under a shed made of bamboo pillars with palm leaves thrown across the top. The seats were also made of bamboo.

I had suggested that one and a half rows of bamboo seats be built, just enough for my wife and children and a few interested friends who had been helpers in putting up the shed.

But something strange happened. Before time for the first service, we found the whole place filled with men, women, boys, and girls waiting to hear the message we had to give. The Sunday school attendance that morning included twenty-two men, six women, and forty boys and girls. The total for the morning worship service was seventy-five and for the evening, sixty-three. For me, the teacher and preacher, it was an occasion for thanksgiving to God for a dream realized. (Incidentally, the Sunday school lesson was on gratitude.)

**I**T WAS the first time in my life that I preached in my own dialect; and, even though I staggered through the expressions, I had a heart flooded with satisfaction and joy because I had the opportunity, so long desired, of preaching the gospel of Jesus Christ

to people who listened attentively to hear the good news, most of them for the first time.

Each Sunday the attendance increased until at present we have enrolled 62 men, 72 women, 141 boys and girls, making a total of 275. The average attendance is 181. [Three months later the numbers had almost doubled.]

During the first month of introducing the God of our Lord and Saviour there was no attempt at giving an invitation. However, during the third month, after preaching on the second birth, I felt the Holy Spirit saying, "You must have them decide for Christ today." The invitation was given and one responded. But, from that day, others accepted Christ and destroyed their jujus. By the end of the month forty-eight had stood up for Christ. We now have a total of sixty-six.

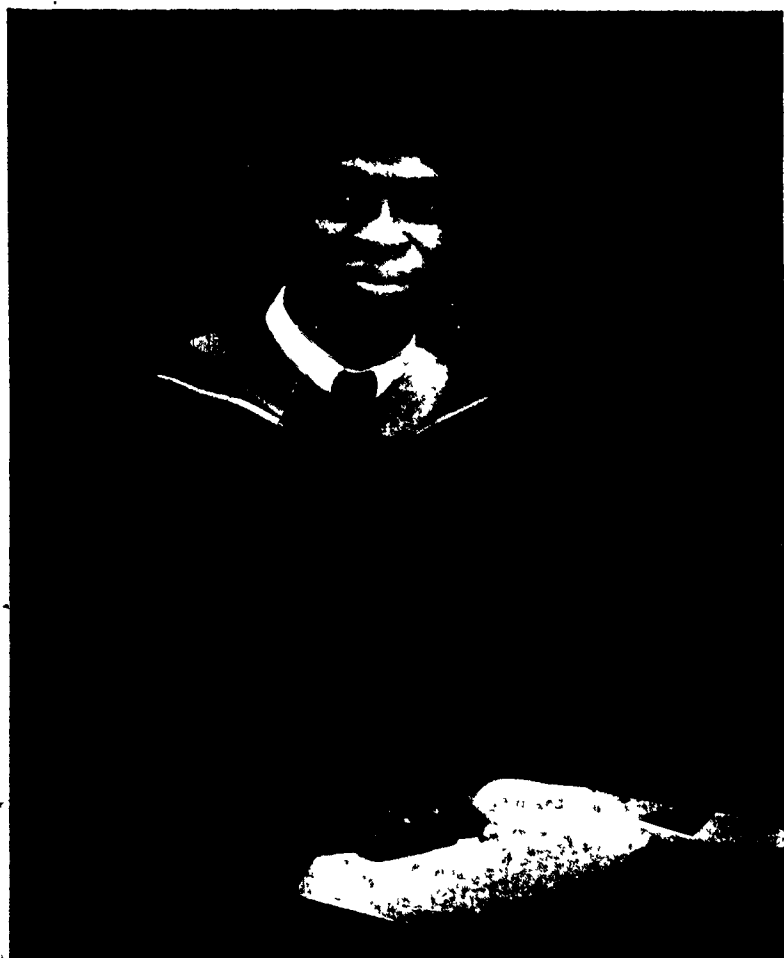
Christ has begun his work of salvation among these people whose supreme need is Christ. Almost all of the people of Uromi District are living in stark paganism. Their form of worship is of the devil. The heathen priests claim to hold the keys to the lives of the people of the community. By use of their oracles these juju priests not only make gain on the



The Baptist church at Uromi meets in this shed made of bamboo pillars with palm leaves for a roof. The man is Rev. Paul O. Ebhomlelien.

## The Missionary

**T**HIS article is adapted from the report which Rev. Paul O. Ebhomlelien, home missionary of the Nigerian Baptist Convention, gave at the annual meeting of the convention last April. Alice (Mrs. William C.) Gaventa, Southern Baptist missionary who sent the report, said of Mr. Ebhomlelien: "Paul was graduated from the Nigerian Baptist Theological Seminary in Ogbomosho in 1955. The seminary would have liked for him to stay on as a teacher, but his heart has been set on doing home mission work. He is a keen person with a dream and a vision for his people which one seldom sees. He considers it such a privilege to be a Baptist that one begins to evaluate all over again this faith of ours. He and his wife, Comfort, are an outstanding Christian couple. They have two children, Timothy and Ruth."



people, they also bring fear and distress upon them in ways beyond human expression.

These people worship the gods of trees, rivers, wood, and stone. Paganism carries with it superstitions and fear. The educated people and even the highly cultured are victims of these superstitious beliefs. To mention a few: the reincarnation of departed souls, magic, witchcraft, spells on the people, spells on farms and on trade, incantations, dreams, omens.

As a result of these superstitions, individuals arm themselves with rings and charms which are believed to be able to protect against evil. Every home or compound is equipped with jujus and big shrines where the spirits of the forefathers are believed to be summoned to aid the family in combat against evil spirits. The consequences of such beliefs are physical and psychological diseases, cruelty, suspicion, and strife. Low places are given those who are believed to be sources of trouble.

The morals of this society are very low. Idolatry, drunkenness, adultery, bribery, corruption, selfishness, and roguery are but a few of the sins that have eaten deep into the social life of the people. The people realize their plight but they do not know the way out.

In Uromi "a great door . . . is opened unto me, and there are many adversaries." A great door of opportunity opens itself to the Nigerian Baptist Convention.

Recent trends reveal that men and women are getting bored by and are already rebelling against the heathen system of enslavement to idols, customs, and traditions. There is growth of the idea of individual worth.

Christianity has not been sufficiently tried in Uromi. Christ has not been preached in the streets, market places, homes, and everywhere. The Bible is practically unknown and if known not valued. Souls are hungry for the Word of God.

**C**ATHOLICISM is still being strengthened. Uromi is being planned as the headquarters for Catholicism in the Benin and Delta provinces. Buildings are already being put up. The only Catholic church has been approved for two masses every Sunday. To this church members from distances up to six or seven miles trek every Sunday to "receive salvation." Though the church boasts of more than three thousand members, there are still more than seven thousand who have not bowed down to Catholicism. These must be reached for Christ.

The influx of certain religious bodies and pagan cults will require that Baptists assert their militant plan of evangelizing.

Other evangelical missions are seeing the need in this area. As they come in they are met with strict opposition; but the Baptist mission has an advantage in that the home missionary is a native of this town.

Uromi is fast becoming a great commercial center in Ishan. The villages are growing in importance. We need to take advantage of the situation. Baptist strength must be increased.

The absence of good church buildings offers great opportunities and constitutes a great challenge to the convention. The local church is something foreign to the idea of Catholicism. Certain other religious bodies who come in concern themselves more with the building of schools. They use these as a means of winning the children. The rural areas controlling the great part of the population are unchurched. The convention must do something to spread into these areas.

It is my plan to establish centers of Christian life in strategic towns from which knowledge might spread to the country around. It is hoped that, because of the deep poverty of the common people who will form the majority in the churches, the convention will undertake to put up three big, beautiful church buildings—at Uromi, Ubiaja, Uwessan—and that before long an American missionary couple will be sent to help with the work.

The present congregation earnestly begs for the prayers of fellow Christians. Every one of these converts has been born and bred in an atmosphere of superstitious terror. They are now up against ridicule and temptations.

*(Continued on page 36)*

# Argentine Baptists Are Sharing the Gospel

By W. Judson Blair

**T**HE National Bank of Mortgages, Buenos Aires, Argentina, sent a surveyor, a young man of culture, into the territory of Chaco on an assignment which required that he hire laboring men to assist him. Constant brawlings and drunkenness on the part of his employees made his work impossible; and, in desperation, he decided to return to Buenos Aires and bring back laborers from there.

On hearing of the decision, the surveyor's host told him that he would be willing to get him some special laboring hands from among the Indians. Although skeptical of the offer, he nonetheless decided to give it a try.

The host showed up with some Indian believers, one of whom spoke Spanish and served as their spokesman. A contract was drawn up with the Indians establishing the fact that they would not work on Sunday. To himself the surveyor muttered that having Sunday off would mean that Monday would also be lost.

However, contrary to the surveyor's thought, the Indians showed up Monday morning refreshed and rested. This was baffling enough to the employer, but that wasn't all about these Indians.

Among their meager belongings

each had a book which he seemed to guard with his life. Each afternoon after working hours the Indians would gather in a big circle and one would read aloud from the book. After the reading they would sing in such tones that, to the surveyor, the service seemed of a religious nature.

None of these Indians smoked or drank intoxicating beverages, something most unusual for Indians. Then, because the assignment was to last for quite some time, they requested permission to bring their families to the tents.

After the families arrived, the surveyor noticed the unusual respect these Indians had for the womenfolk and their wholesome goodness toward their families. He became very curious to know more about the book these people cherished. He also began to realize that when an Indian is physically clean, doesn't smoke or drink, works faithfully the entire week, and is trying to learn to read the book, it is because he has been transformed.

The surveyor learned that the Indians' book was the Bible and immediately upon his return to the city he

began reading it because he wanted to know the reason behind the beautiful lives of those illiterate Indians.

This story, which illustrates the effectiveness of the gospel's regenerating power, is a story of home missions as it is carried on by the Argentine Baptist Convention.

The purpose of the Mission Board of the Argentine Baptist Convention is to take the Word of God to lost souls through the instrumentality of its own missionaries located in various points in the country.

The board has immediate plans for opening additional work in the North. One of the new fields will be in Anatum, in the province of Santiago del Estero. Another field will be financed by the Central Baptist Church of Rosario.

The following excerpts from the Mission Board's report to the Argentine Baptist Convention will help to place the various areas and stations of work:

## Northern Area

Missionary Pedro Annoni, who was won to the Lord in his native Para-

guay when the board had work there, reports that the activities carried on in his work in the city of Corrientes are marked by the sowing of the seed of the gospel and the conquering of new souls for Christ. This work was initiated in 1914; and a church with five charter members was organized in 1915. It was accepted by the Argentine Baptist Convention in 1917 as the first church resulting directly from the efforts of the Argentine Mission Board.

From Corrientes the missionary has branched out into other areas, beginning by making the rounds of villages and burgs and selling Bibles.

In the town of Manantiales ("living springs of water") the Bible-sellers ran across a believer who had been there fifty years. As a result of the man's good testimony a nine-day revival broke out.

The Argentine Mission Board tries to furnish its stations with a place to worship and with missionary housing. This was accomplished for Corrientes in 1926.

From the city of Resistencia, capital



During a special missions drive among the Baptist young people of Argentina, this little book, "You, my young friend!" pointed a finger at each young person's heart to ask, "Will you be our missionary in the extreme south of Patagonia?"

of Chaco, Missionary José Quiroga reports that the members of the Baptist church are constantly working personally to augment the building fund.

An interesting fact about this building fund is that the Woman's Missionary Union Convention of Argentina furnished the kickoff by donating

ten thousand pesos (about \$320.00 U. S.). The fund has been increased by general offerings which the board has designated for that purpose. The board considers it an urgent matter to put up a structure for worship that will both fill the present needs and afford prestige and dignity to the Lord's work in this capital city.

The word "Chaco" comes from a Quechuan word meaning "great hunting." It implies enormous, extensive, and impenetrable jungles full of wild life, uncivilized Indians, and so on. Today, however, much colonization has taken place.

About 1925 the missionary in Corrientes and some of his church members felt the need to evangelize across the river in the land of the Chaco. So they went on a Bible-selling tour.

Today the results of that work have outgrown those of the home base in Corrientes. The church of Resistencia, organized in 1940 with thirty-nine members, grew as no other church under the Argentine Mission Board has grown; and one year later the number of members was sixty-five.

Baptist work in the city of Presidencia Roque Saenz Peña, also in the Chaco, continues to advance under the efficient leadership and co-operation of the now well-known former Roman Catholic priest, Luis Nieto, and his wife. The church services are well at-

(Continued on page 36)



This is a typical Indian home in Argentina.



For weeks at a time, Pastor Juan Florio, of the San Justo Baptist Church in the province of Buenos Aires, one of the most active Baptist churches in Argentina, tours in the church's sound truck to play gospel music and preach God's wonderful Word to hungry people. The inscription on the side gives the name of the church and says, "Read the Bible."



These are pastors and missionaries from various parts of Argentina. The last man on the right, third row, is Jorge Orlenko, home missionary to the extreme south of Patagonia. The fourth man from the left, third row, is Missionary Pedro Annoni, of the Corrientes Baptist Church. The third man from the left, front row, is Pastor Juan Florio, whose church owns the sound truck pictured on the opposite page.

## ***Started by Convention When Two***

By H. W. Schweinsberg

**A**S A STEP forward in the establishment of Baptist work in Latin America, the Colombian-Venezuelan Baptist Convention was organized in the coastal city of Barranquilla in February, 1949. However, as time went by, it became evident that this organization was covering too much territory and that the expenses of travel, difficulties in obtaining passports, and other problems made such a convention impractical. It was decided that we should divide into two distinct national conventions; and, as a result, the Colombian Baptist Convention came into being on January 16, 1952, in the town of Sabanalarga.

Profiting by the experience and example of others, this new organization was modeled, to a great extent, after the Southern Baptist Convention. Two years later the Foreign and the Home Mission Boards were organized; and permanent committees on evangelism, stewardship, and religious education were established.

Baptists of Colombia could appreciate the blessing that the Cooperative Program of Southern Baptists had been to the churches of their Convention; therefore, a similar program was set up within the Colombian Baptist Convention. Furthermore, it was decided that only those churches that gave a minimum of 10 per cent of their income to the convention could have a voice and vote in the affairs of the convention.

With the setting up of the co-operative program in Colombia, great emphasis was placed upon the need of the churches to accept the plan of a unified budget in the handling of finances. This has proved to be a tremendous

blessing to the churches. Only two special offerings a year were recommended, one for foreign missions and the other for home missions.

At first, the plan of raising funds for home missions in June and foreign missions in December was followed. However, because of the law of Colombia which requires that every employed person receive an extra month's salary in December, church members had more money to give at that time and the foreign mission offering was wholly out of proportion to the rest of the income of the convention.

It was decided to change the offerings. Since Colombia was receiving funds from the Southern Baptist Foreign Mission Board, it was felt that the first responsibility was to relieve Baptists in the States of this burden. Thus, the offering in December is dedicated to home missions and the offering in June is given over to foreign missions.

The usual week of prayer and study of missions is faithfully carried out

with the difference that the dates of the mission offerings are the opposite of those followed in the States. The idea of giving an offering to missions at Christmas time as a birthday gift to Christ has fired the imagination of the Colombian people; and examples of real sacrifice have demonstrated their consecration and zeal. Last December one church, with a membership of 132, gave the equivalent of \$1,500 for missions.

Since the Colombian convention is young, the work of its Foreign Mission Board is in its infancy. Following the example of Brazilian Baptists in sending the gospel of Christ to their homeland, Portugal, Colombian Baptists decided to deposit funds against the day when they can send messengers of the cross to the mother country, Spain. As soon as a likely couple, called of God, is graduated from the International Baptist Theological Seminary in Cali, the Colombian Foreign Mission Board will be in a position to sponsor such a project.

The Colombian Home Mission Board has had a respectable amount of funds to work with and has been active in various areas. The Calvary Baptist Church, Barranquilla, is a project of this board. Three rural pastors are supported in areas where the congregations are financially unable to assume this responsibility. In Ibagué, capital of Tolima, the board has rented a large building for the services of the growing congregation there. This congregation has been organized into a Baptist church which promises to be the beginning of a virile Baptist witness in this important section of the country.

The value of all these  
(Continued on page 26)



The executive committee of the Colombian Baptist Convention is composed of (left to right) Carlos Henríquez; Manuel Calderon, treasurer of the convention and director of stewardship; Hugo Ruiz, director of religious education; Victor Martinez, president of the convention; Sebastian Barrios, director of evangelism; and Enrique Mendoza.



# *A City United by Tragedy*

By Violet Orr

**S**OUTHERN Baptist missionaries in Cali, Colombia, want to share with Southern Baptists at home an experience which brought despair, loss, suffering, shock, and grief to the hearts of the people of Cali and, thus, to those of us who work among them. At 1:07 a.m., Tuesday, August 7, a great national holiday in Colombia, there was an explosion of such dimensions that the city was rocked to its foundations.

Hearing the deafening roar and feeling the shaking of the house and the continued trembling of the earth, we jumped from our bed with quaking hearts, thinking that surely we were experiencing an earthquake of horrible impact. We were actually paralyzed with fear for several seconds; but when we recovered sufficiently to move we ran to the balcony to see what was happening. People were running into the street, screaming and gesturing.

Finally, the uproar and motion of the earth having quieted, we could see a great fire in the section of town we call "el centro" ("the center"). The sky was filled with smoke, sirens were screaming, and ambulances were racing to the departmental hospital only one block from our home; but we still didn't know what had happened!

We ran back into the house to see about the children; and by that time

Immediately after the August 7 dynamite blast in Cali, Colombia, the Southern Baptist missionaries of that city cabled the Relief Committee of the Southern Baptist Convention for money to aid some of the homeless and suffering victims. The Committee met at once and appropriated five thousand dollars for that purpose. Prompt action was possible because at that time the Relief Committee had enough money on hand to meet the emergency. If such a request should come today there would not be enough money to meet it. The Committee can appropriate funds for relief only when there is money in the treasury for that purpose. Southern Baptist relief work is made possible by the direct contributions of individuals and churches. Money for relief should be addressed to the Southern Baptist Foreign Mission Board, P. O. Box 5148, Richmond 20, Virginia.

we had begun to control ourselves enough that we could think about what to do. We called our national pastor, Hugo Ruiz, to see if perchance

he had any ideas about the situation. He told us he was on his way to the Baptist church near the center of town. Then, as my husband continued to call people, I got on my knees to ask God to show us what to do and to help us rise above the fear we were experiencing.

We learned from other missionaries that the Baptist church had been damaged, part of the roof had caved in, doors were blasted from their hinges, most of the windows in the educational building were broken, and some walls had cracked. But the damage to the church was as nothing in comparison to that done to other buildings, homes, and factories nearer the actual scene of the explosion.

Finding it impossible to sleep, we tuned in on the radio and discovered what had happened. Seven trucks of dynamite had been parked in the army barracks, and, in some mysterious, and still-unknown way, had exploded, destroying a great deal of downtown Cali. Hundreds of homes were destroyed, huge factories were demolished, and thousands were killed or wounded. Many adults were homeless and penniless, and children were orphaned. At the particular scene of the explosion, there were many bars and cafés; and we are sure that many men, fathers perhaps, reveling at that hour of the morning, disappeared, never to be heard of again. A great fire, which was not conquered until

(Continued on page 40)



By Carl M. Halvarson

**O**KINAWA, America's military bastion and defense anchor in the far Pacific, is the scene of Japanese Baptists' first postwar foreign mission work.

Following their rapid postwar rise from a few hundred to approximately ten thousand members, Japanese Baptists began casting their eyes toward islands other than their own to extend the Baptist witness. Partly because of invitations from Southern Baptist chaplains in Okinawa, and partly because of the Japanese-speaking Okinawans, Japanese Baptists decided in 1955 to launch their first foreign mission project on that island, several hundred miles south of Japan.

The initial impetus for a foreign mission program actually started five years ago by the strong and missionary-minded Woman's Missionary Union of the Japan Baptist Convention. With a vision even then of taking the gospel beyond Japan's shores, they started a Christmas offering similar to the Lottie Moon Offering of Southern Baptists in America. By 1955 enough money had accumulated to launch a foreign mission project with the gifts from the Japanese Baptist churches.

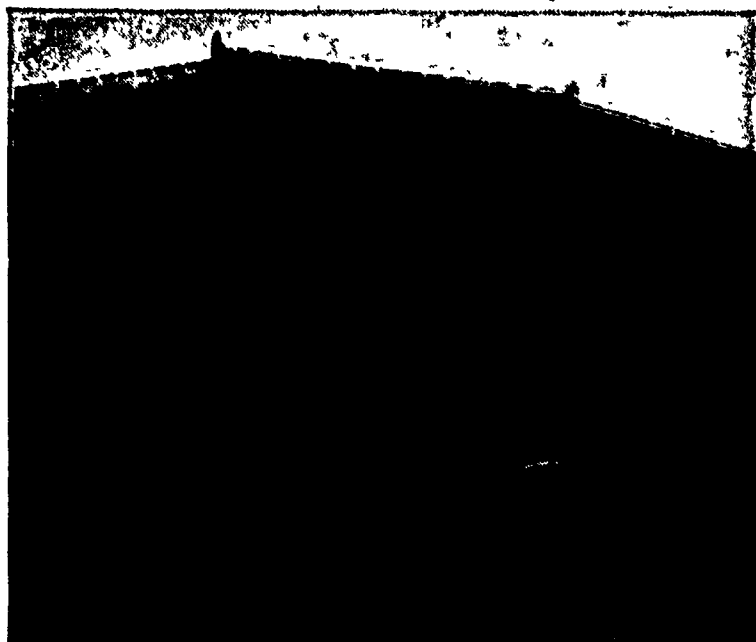
At their 1955 convention at Amagi Baptist Assembly, Japanese Baptists appointed Rev. and Mrs. Masaji Shirabe as missionaries to Okinawa for evangelistic and Christian education work. This began a new era for Japanese Baptists and their evangelistic witness in Asia.

Armed with an organ, slide pro-

## Okinawa — Japan's Mission Field



This is Japan's missionary family in Okinawa: Rev. and Mrs. Masaji Shirabe; their three sons, Hiromichi ("The Way"), Makoto ("The Truth"), and Mitsuo ("The Life"); Mrs. Shirabe's mother, Mrs. Kamori Shimose.



The Shirabes' home in Naha, capital of Okinawa, also serves as a preaching point for the city. The missionary's motorcycle waits in front.

jector, tape recorder, and other equipment given them by the convention, the Shirabes arrived in Okinawa on Christmas Day, 1955. They chose the city of Shuri as the site for initial work. Shuri was the scene of heavy fighting with the Japanese army during the Okinawa battles in 1945. The old capital of Okinawa, it is now a suburb of Naha, the present capital.

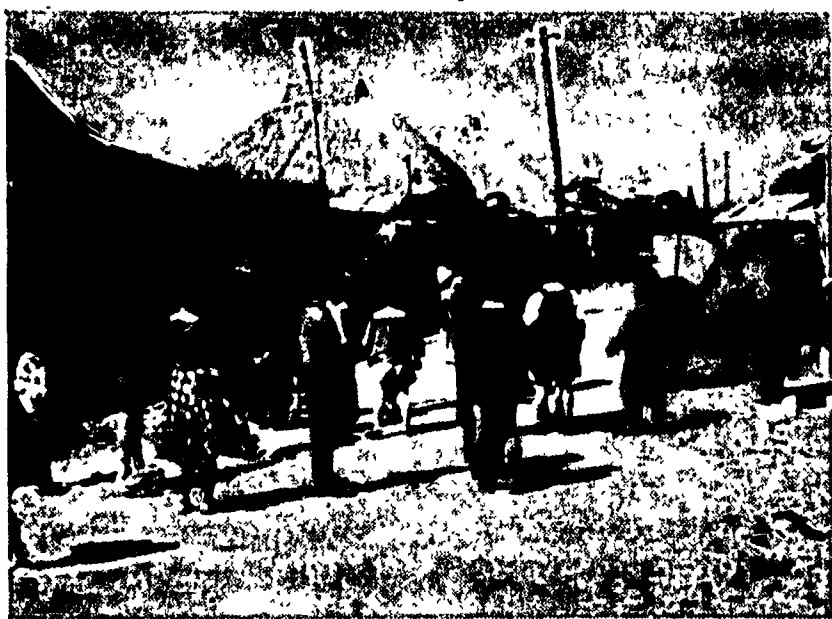
The Shirabes immediately began an evangelistic program through preaching, visual aids, music, a Sunday school, and youth work. The response of the Japanese-speaking Okinawans was excellent; and in December, a year later, a Baptist church was organized at Shuri with nearly thirty members.

Although the convention is renting property in Shuri, an acre of land has been purchased on a prominent hill near the University of Okinawa. It is a strategic spot, and the convention hopes to erect a pastor's home and educational building in 1957 as the first units of the Shuri mission station.

Not an inexperienced man, Mr. Shirabe did Christian social work in Peking, China, before the war, after receiving his theology degree at the famed Doshisha University in Kyoto, Japan. Drafted into the army in World War II, he served as commander of the prisoner-of-



LEFT: Mr. Shirabe stands with four new believers at the second baptism service after he and his family went to Okinawa. RIGHT: The sea served as a baptistry.



Mr. Shirabe (near center) and Mrs. Shirabe (with accordion) round up the children and lead them to a Saturday "Sunday" school at one of the missions.

war camp in Nagasaki. After teaching at Seinan Jo Gakuin at Kokura, he was pastor at Omuta and Kumamoto in Kyushu before going to Okinawa. He is married to the former Kiyoko Shimose, daughter of a late senior pastor in the convention.

Mrs. Shirabe is equally prepared for the Okinawa work. Well trained in religious education and music, she was formerly a W.M.U. leader in the Japan Baptist Convention.

In June, 1956, Japanese Baptists sent Southern Baptist Missionary Edwin B. Dozier to Okinawa for a preaching mission at Shuri. Dr. Dozier returned to Japan saying, "Okinawa is an open field for Japanese Baptists!"

The Okinawa work, coupled with the recent Asian Baptist women's conference at Amagi, and the Hong Kong Asian youth meeting, has broadened sympathies and heightened the mission interest of Japanese Baptists.

With their small membership, Japanese Baptists know that a foreign mission program even on a small scale will be difficult for them. Yet, the churches seem determined to enlarge and maintain such a program even at great cost and sacrifice. The foreign missions committee of the convention has also sent out requests for volunteers to go to the three hundred thousand Japanese colonists in Brazil.

When the Shirabes were appointed to Okinawa, young Pastor Motoi Yamaji, of the Kyoto Baptist Church, said: "We pastors will endure great sacrifice if necessary to support a foreign mission program."



This is a congregation at the mission point in Shuri which has now been organized into a Baptist church. Property has been purchased for the Shuri Baptists.

# EDITORIALS

## *The Middle East*

This is, indeed, a most critical day in the history of mankind. The activity of all governments and all social, religious, and economic organizations and the projects they foster are being put to rigid tests. The demands of the exigencies in which our civilization is engulfed seem to outweigh by far the present resources to meet them.

If our resources were limited only to those which governments and social organizations usually utilize we should be defeated in despair. But in our missionary enterprise we depend upon resources that come from God, whose we are and whom we serve. Recognizing, therefore, that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," Southern Baptists have sent missionaries into thirty-five countries.

Carrying forward the Great Commission entails faith and many risks on the part of our missionaries. Thirty-four of them are now in the Middle East, the area of greatest tension as this issue of *The Commission* goes to press. Family, friends, and others are deeply concerned for their safety and are wondering also how they are meeting the crisis and just what instructions the Foreign Mission Board gives under such emergencies.

The editors are happy that Dr. George W. Sadler, himself a veteran missionary and, since 1939, secretary for Africa, Europe, and the Near East, has consented to share with you the principles that guide both the missionaries and the Foreign Mission Board in circumstances such as those which now obtain in the Near East. The editorial below is by Dr. Sadler. Following it we are reprinting excerpts from a story, written by a reporter for International News Service, which exemplifies the courage of our missionaries.

## *In Times of Crises*

*Crises* is an overworked word. Indeed, it has been used with such frequency that it has lost much of its former force. At the same time, it must be employed to indicate the straits in which we now find ourselves. Whether we call our times critical or abnormal or dangerous, we know we are passing through happenings of world-shaking magnitude. This is not new. During the life span of most mature persons there have been two wars on a global scale, a half dozen wars of smaller proportions, and numerous revolutions. We are more or less inured to tragedy.

The question is: In times like these what does the

Foreign Mission Board do? It ought to be understood that the foreign mission enterprise is a daring and dangerous business. Those of us who engage in it are taking calculated risks constantly. However, there is reassurance from two points of view. The first is that it is God's work. We engage in it in obedience to his command. At the same time, we know that nothing can separate us from his love and care.

The second element in our confidence is that missionaries of this Board are mature persons. They are tested prior to their appointment. They have had an experience which they must share. They have a message they must deliver. Also, according to the most rigid scale of measurement, they are emotionally stable and physically strong. With that reassurance, we trust the missionaries to use their judgment about the courses they take in times like these.

During the current situation, we cabled our representatives to keep in touch with members of the American diplomatic corps and act in accordance with their directions. At the same time, we assured them of our prayers and financial support. Again, we talked with an official in the State Department in Washington. This gentleman told us that Americans from a certain involved area would be evacuated that day. It is evident that our senior doctor and the three nurses in that region declined evacuation. A day or two later a missionary who visited the hospital cabled that the doctor and nurses were "tired but safe and carrying on heroically." If we had become excited and had advised this medical personnel to get out, we would have made a grave mistake. We would have denied them the privilege of serving those who desperately needed them.

A doctor in another hot spot cabled, "We will remain in \_\_\_\_\_ as long as possible." It is evident that we, as a Board, would have been highly presumptuous if we had sat in Richmond and ordered our representatives to leave areas where their presence and services were indispensable. We would have denied them the opportunity "to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."—G.W.S.

## *"We Will Finish the Job"*

GAZA, Nov. 9—Two young American doctors worked throughout the Israeli siege of Gaza to bring solace to the Arab sick and wounded.

As they talked to this correspondent today, Dr. James M. Young, Jr., of Ruston, Louisiana, and Dr. John A. Roper, Jr., of Six Mile, South Carolina, re-

ceived a new consignment of stretcher cases of wounded Egyptian soldiers brought in by shuttling Israeli ambulances.

In a hospital organized by the American Southern Baptist Mission Board, Young and Roper have the best surgical ward in the area and the Israeli are bringing them the wounded left behind by the retreating Egyptian army.

American Nurses Carolyn Cate, of Chattanooga, Tennessee, and Anne Dwyer, of Sperryville, Virginia, said:

"Trying to save some of these Egyptian wounded is like trying to bring back someone from death—they had been lying abandoned on the battlefields for almost a week without medical care or food or water until the Israelis found them and brought them to us."

The nurses left Gaza during the big fight when three American destroyers of the Sixth Fleet approached Gaza Bay to carry out a dramatic rescue operation.

The destroyers evacuated the two nurses and United Nations personnel when the Israelis began bombing and shelling military installations near Gaza last Thursday.

Miss Dwyer did not want to go and had to be tricked aboard the ship with a fake emergency call for her services.

She said, "I returned forty-eight hours later to carry on my work. I am not afraid of bombs. The only thing I am afraid of is to fail in my duty."

Young, who sports a crew cut and has a soft Southern drawl, said:

"We intend to stay here until we have finished the job. At the moment it is to take care of Egyptians and some quarter of a million Palestinian Arabs in the Gaza refugee camps. Perhaps our work will help right some wrongs."—I.N.S.

## ***The Inalienable Right to Freedom***

The Hungarians fought on, in the streets of Budapest, at frontier posts, in isolated houses, in the fields, and over the hills. It was evident they could not hold out in large numbers for long, since human flesh and blood are not made to stand up against tanks and machine-gun fire.

Now (November 15) the slaughter of thousands of Hungarians who loved freedom more than they loved themselves is an established fact. For those who gave their last measure of devotion, death has actually rewarded them with freedom from their oppressors forever. But for those thousands of freedom fighters who were less fortunate, deportation to slave camps—living death—is their tragic lot.

One incident epitomizes the heroic struggle for Hungarian freedom: On the night of November 4 a Hungarian radio went dead with a voice that sounded

like an American reciting Lincoln's Gettysburg address:

"Fourscore and seven years ago," came a voice in clear English through excessive static. "The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract."

The broadcast, recorded by Radio Free Europe, faded out there. The station has not been heard from since. More than twenty thousand fought for freedom and lost, the reports tell us. But did they lose? Some heroic defenders of Hungarian freedom continue to fight on; and, even if the courage of these fails to achieve its just objective and strikes prove insufficient to gain their purposes, we still cannot say the Hungarians have failed. For in a deep and true sense they have won. Despite all the tragedy and destruction, heart-stirring tidings have come out of Hungary the past three weeks.

A burdened and oppressed people—victims of nine years of religious and political bondage—have risen almost to a man in the face of ferocious conquerors and military might to give expression to the yearning of their deepest souls for freedom. God created every soul to be free; and, although external forces may thwart and control and even enslave, the freedom nature of man's soul cannot be changed. Along with the Poles, from whose heroism none can justly detract an iota, the Hungarians have changed the face of Europe and given warning, as well as eternal evidence, that the souls of men are created for freedom.

But in all the struggles of these times, whether they be in China, Hong Kong, Singapore, India, Poland, Hungary, or the Near East, one supreme truth soars into clearer perspective. In God and through his redemptive plan only can man obtain the freedom that ultimately transcends all mundane limitations and ephemeral bondage. It was for the people of the world that the infinite God incarnated himself in the finite Christ. This Christ declared, "I am the way, the truth, and the life: no man cometh unto the Father; but by me." This being true we should not be surprised that Jesus also stated: "And ye shall know the truth, and the truth shall make you free." Thus, Jesus is man's only hope of genuine freedom.

We cannot presume upon God in the midst of bewilderment, struggle, and death by vowing to trust him if he terminates these or disowning him if he permits them to continue. The law of sin and retribution is a part of God's immutable law. But let us remember that God's love has made a way; his grace has provided a plan for victory and freedom. Eight and one-half million Southern Baptists cannot take up arms and march into Europe to the aid of the Hungarians; but we can, we must, utilize all the resources God stands ready to make available to us to proclaim the gospel to every man we can reach, that he may obtain the truth and freedom.

# FOREIGN MISSION NEWS

## Chile

### 121 Profess Christ

One hundred and twenty-one persons responded to the invitation to accept Jesus Christ as personal Saviour during a revival in the First Baptist Church, Santiago, Chile, in which Rev. Alfonso Olmedo, of Argentina, was the visiting preacher.

The church's one-year-old building in downtown Santiago, whose seating capacity of 450 seemed extremely large in comparison with the old building's capacity of 175, was completely filled and benches had to be brought in from the educational building.

In preparation for this revival the Woman's Missionary Society of the church led a week of prayer services. Seven thousand invitations and about as many tracts were given out. About 400 letters were mailed to members and friends. Announcement was made on the radio over the Baptist Hour. Chile's principal daily paper, *El Mercurio*, gave free space for three announcements. A large cloth advertisement was placed on the front of the building. Church members and friends did personal work and visitation. Four open-air services were conducted in the park two blocks from the church.

In reporting the revival, Missionary John A. Parker wrote: "Coming were the indifferent members, the friends of the church, members of other Baptist churches in Santiago, and people from other evangelical churches. The Catholics came, too. One wanted to convert Mr. Olmedo and the pastor and thus win for himself praise from the Catholic leaders.

"Two of our Baptist boys, inspired by the meeting, gave New Testaments to almost all of the Catholic boys in their classes at school. When the priest came in to teach the class in religion, the boys hid their Testaments. Even the principal of the school asked for one and got it.

"After hearing Mr. Olmedo for the first time, a visiting inspector for social security, who had been coming to church for a few weeks, said, 'I leave profoundly emotioned.' The next night he brought one of the employees of his office, who professed faith in Christ later in the week. After coming several nights the inspector

said: 'I am sorry that I am not going to be able to attend the rest of the meetings. I have to go to Los Angeles, Chile, on business; but I would like to buy a New Testament to read on the way.' We sold him one.

"We prayed that the Lord would send a revival; and we feel that our prayers have been answered. When Mr. Olmedo was waiting for the 7:45 a.m. train to take him back to Argentina, one woman who had been blessed by his coming walked up and gave him a bouquet of roses. She expressed what many felt: The Lord has visited his people in a special way and they are grateful."

## Japan

### Church Development and Evangelism

Detailed plans for six Christian life conferences and 12 evangelistic campaigns were made at recent meetings of the evangelism committees of the Japan Baptist Convention and the Japan Baptist Mission. (The Southern Baptist Foreign Mission Board appropriated \$5,875 from its 1955 advance program funds to help finance these

advance projects in church development and evangelism.)

The purpose of the Christian life conferences is to train pastors and church leaders, through area meetings, in methods of evangelism, follow-up procedures, stewardship, and instruction in church membership. The purpose of the evangelistic campaigns is to introduce, on a large scale, the simultaneous revival techniques.

Two orientation conferences for the leaders of the projects are planned. A nation-wide pastors' and missionaries' conference is scheduled for March for the purpose of making final plans for the evangelistic campaigns and praying for their success. There will be emphasis on publicity, church preparation, personal witnessing, evangelistic music, and the conservation of results. Missionaries and nationals have written tracts and pamphlets to be used in connection with the campaigns.

The evangelistic meetings are scheduled for March, April, and May.

Rev. A. L. (Pete) Gillespie, Southern Baptist missionary to Japan who is the public relations committeeman



Pictured are 11 of the 12 students enrolled for the first term of Venezuela's Baptist Theological Institute, which opened last fall in Caracas with classes meeting in the Central Baptist Church.



This branch Sunday school of the New Hope Baptist Church, Bangkok, Thailand, meets in the home of the Chinese pastor.

for the projects, says, "It is hoped that friends throughout the Southern Baptist Convention will pray now for this new venture in Japan."

### Mexico

#### City's Doors and Hearts Opened

Most of the 284 people won to the Lord during a recent eight-day evangelistic campaign in Piedras Negras, Mexico, made the initial commitment in their homes.

Each morning during the campaign, the revival choir, directed by Missionary Hiram F. Duffer, Jr., had a 30-minute program over the local radio station. Thirty teams of two people each visited in the homes of the area, each team going into from five to 10 homes each afternoon. (See photo at right.)

The visitors distributed 25,000 tracts and 450 New Testaments. The Testaments were left with the understanding that they could be kept if the recipient showed interest in the gospel when a pastor or other visitor returned. If no interest was evident the Testament would be given to someone else. Little door-and-window cardboard signs reading, "*En Cristo Hay Paz*" ("In Christ There Is Peace"), were also distributed.

Missionary Ervin E. Hastey, who directed the campaign for the four participating preaching points, reports that at least 20 people were won each

day in the home visits. He said: "The receptiveness of the people was a marvel. I can explain it in no other way than to say that the many prayers of the people of Mexico and the States opened the doors and hearts of the city.

"Probably one of the physical factors that played an important role in their receptiveness was the flood there some time ago. Clothing and food were distributed from the various evangelical churches, and the people had a kind feeling toward us. [Fol-

lowing the flood of the Rio Grande, in the summer of 1954, the Foreign Mission Board appropriated \$6,000 for emergency relief and repairs for Ciudad Acuna and Piedras Negras.] In one of the new colonies, formed by people who lost their homes and belongings in the flood, we found a wonderful opportunity for the gospel."

As a follow-up of the revival, the pastors planned to teach a study course in each of the churches, using *The Christian Religion in Its Doctrinal Expression*, by Dr. E. Y. Mullins. The church members in Piedras Negras also formed teams of two to visit once each week the people who made professions of faith until they are baptized into the churches.

### Thailand

#### 114 Attend Baptist Camp

Ninety-four nationals and 20 Southern Baptist missionaries of Thailand attended a four-day Baptist encampment on the Gulf of Siam. (See photos on page 37.) Five languages, Swatow, Mandarin, Cantonese (Chinese dialects), Thai, and English, were spoken; but understanding came through Christian fellowship, a language above the spoken one.

Though it was technically a youth camp, many of the young people brought other members of their families so that there was an age range of from four months to 64 years.

Dr. James D. Belote, missionary to

(Continued on page 39)



Thirty teams of two people each visited in homes every afternoon during an evangelistic campaign in Piedras Negras, Mexico. Here some of the visitors get tracts and New Testaments to distribute in the homes. (See story in Foreign Mission News.)

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# Hong Kong, Macao Baptists Hold Simultaneous Crusade

**B**APTISTS of Hong Kong and Macao held a two weeks' simultaneous evangelistic and stewardship crusade November 11-25 with all of the 14 Baptist churches and 20 mission chapels co-operating and with three Southern Baptist leaders, four Southern Baptist missionaries stationed in other areas of the Orient, and a national Baptist leader from Taiwan doing the preaching.

The Southern Baptists are Dr. Ralph A. Herring, pastor, First Baptist Church, Winston-Salem, N. C.; Dr. J. Howard Williams, president, Southwestern Baptist Theological Seminary, Fort Worth, Tex.; and Dr. Forrest C. Feezor, executive secretary of the Baptist General-Convention of Texas. These men were accompanied by their wives who also helped in the crusade.

Missionaries who took part are Dr. Charles L. Culpepper, Sr., Taiwan; Rev. A. L. (Pete) Gillespie, Japan; Rev. Ronald C. Hill, Thailand; and Rev. Reiji Hoshizaki, Japan. Dr. Y. K. Chang, Taiwan, is the national. The evangelists were invited by the Hong Kong Baptist Association and the Hong Kong-Macao Baptist Mission.

The campaign opened and closed with combined rallies, the opening one on Sunday evening, November 11, at the Police Stadium in Kowloon, where 9,000 people can be accommodated, and the closing one on November 25 in the South China Football Stadium, where 17,000 can be seated. The South China Orchestra presented a sacred concert prior to the opening meeting, and a choir of between 500 and 1,000 people rendered special music at both rallies. Dr. Herring preached at the opening session and Dr. Feezor at the closing one.

Monday evening, November 12, through Sunday evening, November 18, five meetings were held on Hong Kong Island and three in Kowloon. Monday evening, November 19, through Saturday evening, November 24, meetings were conducted in Hong Kong, Kowloon, New Territories, and Macao.

A number of day meetings were held throughout the two weeks with special emphasis on evangelism in

schools and deepening of the spiritual life of Christians. The Woman's Missionary Union sponsored meetings for the purpose of deepening the spiritual life, with Dr. Chang and Mrs. Williams as speakers. The Hong Kong Baptist Theological Seminary sponsored a Christian workers' meeting with Dr. Herring as speaker. The Baptist Press held revival services for its staff with a different speaker each morning.

Upon a request from the Hong Kong-Macao Mission the Southern Baptist Foreign Mission Board voted at its April, 1956, meeting to give special assistance, as an advance project in evangelism and church development, to a simultaneous evangelistic and stewardship crusade in Hong Kong and Macao. Immediately upon learning of this action, the Mission and the Hong Kong Association named a standing program committee with Rev. Daniel Chang as chairman; Paul Wong, vice-chairman; Missionary James D. Belote, vice-chairman; Rev. Au-Yeung Hing Cheung, Chinese secretary; Missionary Maurice J. Anderson, English secretary; and Missionary E. Carter Morgan, treasurer.

## Colombian Missions

(Continued from page 18)

national organizations is not only in terms of finances and evangelism but also in the training of the nationals themselves so that gradually the direction of Baptist work in Colombia becomes their burden and joy.

Tithing is greatly emphasized and church members are urged to accept this biblical plan for the support of the Lord's work. It is not uncommon for Colombian churches to report from 75 to 90 per cent of their membership as tithers. As is usually the case in any new work, the church membership in Colombia is made up of the lower income class; but steadily this bracket is widening to include those of more means and some from the professional class.

As the national convention grows, more and more can the direction of

At the request of this committee the churches and chapels sent 100 representatives to a general meeting from which committees for particular responsibilities were named. On October 1 the Hong Kong Baptist Evangelistic Crusade opened offices in the Baptist Press building, where a paid staff, necessary in the organization of so large an undertaking, worked day and night through the campaign. The staff was headed by W. Y. Siao, who came from Malaya to be general secretary of the crusade.

Dr. Anderson said of the Hong Kong and Macao Baptists who gave themselves to this unique undertaking: "Working out details for two large rallies as well as for meetings in sixteen different places (eight each week) was a tremendous task. When groups of Christians met together they always prayed for the crusade. Simultaneous prayer meetings in churches and chapels were held twice before the meetings began. Special prayer services were conducted prior to each rally."

"Schools for personal workers were held, one in Hong Kong and one in Kowloon, one evening a week for six weeks to prepare at least 300 people to assist in the personal work. At least 200 ushers were trained for the two big rallies. A weekly paper and many other publicity materials were distributed."

Baptist work become the responsibility of these Colombian Baptists. Already God has provided outstanding leadership; and the day is not too far distant when the present Baptist work in Colombia can be turned over to Colombian Baptists and the missionaries can dedicate themselves to the opening up of new fields and projects.

The Baptists of Colombia are facing days of tremendous persecution and opposition. During the past eight years, forty-seven evangelical church buildings have been destroyed by fire or dynamite, including the beautiful church plant of the Helvecia Baptist Church, just out from the city of Armenia. To hold the line in these days would be an achievement; but, in addition, Colombian Baptists are forging ahead. Finances in the churches and the convention are steadily growing as this year promises to be the greatest in the number of baptisms reported by the churches.

# **Answer to Hundred-Year-Old Need**

By Coleman D. Clarke

**I**N AN effort to extend their witness to the unreached farms and villages in their country, Japanese Baptists have launched a rural evangelism program. Missionaries and national pastors are working with a rural evangelism commission of the Japan Baptist Convention in an initial program for two prefectures on the island of Kyushu and one prefecture on the island of Honshu. Research is being conducted with reference to entering other places in the immediate future.

Even though it is on a limited scale, the convention's new rural evangelism program is an answer to a hundred-year-old need in Japan. Rural Japan, with its millions of rice, fruit, and vegetable farmers, is a stronghold of Buddhism and Shintoism. More than half of the Japanese people are either farmers or fishermen, and they are the backbone of the nation. Frugal, conservative, and trustworthy, they represent the old Japan. Yet, with all its hundred years in the islands, Christianity has never claimed Japan's farm-

ers. Most of the farm population live and die without ever hearing the Christian message.

Sociological factors, the deep-rooted family system, old cultural patterns, and ancestor worship, which are still prevalent among the rural areas despite postwar progress, have been the major barriers to the spread of Christianity into rural Japan.

The life of rural or village Christians differs much from that of Christians in the urban areas. The rural Christian faces the problem, for instance, of participation in the local festivals. Although the festivals stem from Buddhist temples or Shinto shrines, they are generally considered to be social customs and a part of the community life. Great social pressure is placed on everyone to participate in and support the festivals, and a Christian's failure to join in them brands him as a non-co-operative member of the society.

With few exceptions, rural churches simply do not exist. Christian services have been held in schools or inadequate, antiquated public halls; but permanent work could not be established

without a meeting place. As private homes are seldom suitable or available, no beachhead could be secured. Furthermore, with a shortage of funds and personnel a permanent type of church building or pastoral ministry has been out of the question.

However, it is thought that these hindrances can be overcome under this new plan of rural evangelism whereby small, inexpensive meeting-houses will be constructed in village areas near a mother church in the central town. With a capacity for accommodating about seventy-five persons, each chapel will cost about six hundred dollars. One, two, or three of these may be erected commensurate with the church's ability to sponsor and promote the work. Of course, these new mission points must not be too far from the mother church; but, by a naturally expanding process, ever wider areas can be reached.

Already construction has been undertaken at the three centers selected for the initial work, Miyazaki and Ijuin on the island of Kyushu and Hiratsuka on Honshu.

*(Continued on page 35)*



Miyazaki Baptist Church (left) is the mother church of Aoshima chapel (right) in Japan's rural evangelism program.

# EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



**Young People See Korea's Need for Gospel, Dedicate Lives to Witness**

*Lucy Wagner  
Seoul, Korea*

THE young people's camp in Korea was a wonderful experience and I would like to share some of it with you. Perhaps the high light of the camp was the evangelistic service on Sunday evening.

The young people went out on Sunday afternoon to invite those who lived within walking distance to come to the service that evening. No one knew what the response would be. When the people were told that the service would begin at eight o'clock, they said, "That's too early. We can't come before nine."

So we gathered about eight thirty and sang several hymns. Soon the children began to come. One of the young men told them how God had made the world and then had sent his Son into the world to save the people from their sins.

In a little while some adults came, and they kept coming until nearly ten o'clock. More than two hundred came that night. When they were asked how many were hearing the gospel for the first time, several held up their hands. Some said they wanted to trust Jesus. One man in the group spoke for the others: "The reason people have not heard the gospel is that there is no church here. We would like to have a church so that all could hear about Jesus."

Pray with us that one result of the camp may be a church in that community. Perhaps God might call one of the young men who attended to preach the gospel to these people. The service made an impression on many, and some of these impressions were shared at our last service on Tuesday morning.

One girl, an active Christian and a Girl's Auxiliary leader who had been with us at G. A. camp the week before, said: "As I looked at those little children I thought, They are no different from the children who come to Sunday school in Seoul. But then I knew that there is one great difference—these little children have no one to tell them about Jesus. I want to finish college, take nurses' training, and then be a medical missionary, traveling through the rural areas of Korea, teaching the people about Jesus and helping to relieve their physical pain."

Another young woman said, "Sunday night as I saw those people I realized that many of them could not read the Bible because they do not know how to read. I want to devote my life to Christ as a Christian teacher. I would like to help many of Korea's illiterate people learn to

read." She added; "I hope to help teach the new missionaries as they come to Korea." In the light of her previous statement, we laughed to ourselves at this. But we are illiterates, too, as far as Korean is concerned.

Several young men said, "I believe God has some special work for me to do, but I don't know what it is. I'm placing my life on the altar for God." One young man stood and very simply and humbly sang, "Anywhere with Jesus I can safely go, anywhere he leads me in this world below." These and the testimonies of others thrilled our hearts, and we knew that God had used this camp experience to draw these young people unto himself.

We were greatly challenged by the devotion of these young people. Pray for them that in spite of criticism, persecution, and difficulties they may remain true to Christ.



**G.A. Camp in Nigeria Is Conducted As Smoothly as One in the States**

*Anita Roper  
Yaba (Lagos), Nigeria, West Africa*

THIS summer Alice (Mrs. Bennie T.) Griffin and I spent a week end in an associational Junior Girl's Auxiliary camp at the Baptist church in Alari. We drove the fifty-five miles from Lagos, stopping every few miles to ask if we were on the right road since we didn't know exactly where this village was. The roads were good, except for one long bridge that was very weak; and the many hills along the way made beautiful scenery.

When we arrived, all the girls—eighty-four of them—wanted to help us unload the car and set up camp in a classroom. It was my first-overnight trip to the "bush"

ONE of the young men from Nazareth recently came forward to dedicate his life to full-time Christian service. He feels the Lord leading him to the foreign mission field. Does this seem strange to you coming from a mission field itself? It shouldn't, for we are trying to give our young people the same worldwide vision that the Baptist young people at home receive. Perhaps some young person from your church will work along with this fine Arab believer on the same mission field some day.—James W. Smith, missionary to Israel

and Alice's first trip without her husband, who had always done such things as lighting lamps and stoves and putting up cots.

As I spoke on Friday evening, I was amazed at the attentiveness of the girls. The theme of the camp was "Go Tell the Story," and all of the messages were built around the idea of letting lives as well as lips tell the story.

On Saturday morning we were awakened by singing. It was beautiful as the girls began the day by prayerfully singing praises to God. I think all Africans love to sing; certainly these G. A.'s did.

Even the village children came in to learn the new songs. We were amused at one little boy who came in with no clothes. He sat on a bench by himself and listened to every word in the class period and enthusiastically participated in the singing which followed. Another child came clad in a cap. There must have been twenty-five small children in all who came to listen and, we hope, to take a song of God's love for them back to their homes.

My greatest inspiration came from watching the women conduct this second associational camp. Everything seemed to run as smoothly as a camp in the States. We can be proud of the women of Nigeria; they are not afraid of the hard work involved in making the Baptist program move forward.



Taiwanese Live in Sight of God's  
Beauty, But They Haven't Seen God

Sybil (Mrs. L. Bynum) Akins  
Taipei, Taiwan

ON my birthday, just twelve days after we came to Taipei, I made my first visit into the homes of the people of Taiwan. A Taiwanese woman, Missionary Donal (Mrs. Charles L., Jr.) Culpepper, and I walked about a mile up the mountain from where we were living.

Our first visit was to a rambling farmhouse made of straw, where we found four families. In one section of the house we talked with an eight-year-old girl who had never moved the lower part of her body and who is blind in one eye. She lay patiently on the boards that are her bed. The Taiwanese woman has been visiting her frequently, and now the child says she wants to be a Christian.

Several children who were playing in the yard near this house are also blind in one eye. The men and women of the families smiled as the Taiwanese woman invited them to the worship services on Sunday.

In a red brick house across the road we talked with a neat-looking man whose eyes sparkled with enthusiasm as he told the missionary in Chinese that he is studying English. He has read the Bible once and has been to several services, but he has not understood many things. A friendly soldier who went with us to this house was also interested and asked questions.

**B**UT how can the gospel be made available to the world everywhere? We ourselves can never do it; therefore, we must have partners in every land and race. Germans, Slavs, Americans, Africans, Chinese—the gospel witness needs them all so that, as at Pentecost, all may hear, every man in his own tongue wherein he was born. Thank God for the wonderful partnership we have today. We think of our own European Baptist Federation, growing in numbers and strength every day. Beyond that, we think of our Baptist World Alliance, with its twenty-one million members in almost every country in the world; and, beyond that, we think of "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." What a wonderful partnership it all is, and how we should thank God for it! But if the gospel depended for its victory on human nature, we might well despair. Let us never forget that our partnership in the gospel involves God as well as men. We have, at God's right hand, our risen Redeemer; and, every day, we have as our helper and guide, the Holy Spirit. God has given us his pledge in the cross of Calvary. We can draw on his infinite resources and we can be sure that he will not fail us. God is waiting and eager to bless. "Ask," said Jesus, "and ye shall receive." Our Baptist fellowship in Europe is steadily growing and "the tie that binds" us together is very real and very precious. There are great days before us and we go forward in confidence.—From News Bulletin of the European Baptist Federation

Returning to the Taiwanese mountain farmers, we found a group of eight or ten houses where fifteen or twenty families live. A mother and her four-day-old baby were in one of the rooms. The floor was dirt; pigs were eating under the same roof with the family; chickens were eating unmolested in the living room; young girls were each carrying two full buckets of water on a bamboo stick across her shoulders.

As we talked to a group of women sitting in the yard, we heard familiar excuses. One said she did not have time to come to church after she cooked her Sunday dinner; another said she had several young children and it was too much trouble to come.

As we walked away from the houses, we looked out across the valley. I was struck speechless by the beauty. The valley was green; neat rows of tile-topped houses stuck up among the trees; the mountains with their stair-step slopes stood out clearly in the late afternoon sky. Here in the sight of these people was the sheer beauty and handiwork of God. But they had not seen God.



## Korean Homes, Gardens Are Hidden By Walls; Countryside Is Unmarred

Paula (Mrs. Robert M.) Wright  
Pusan, Korea

EVERY home here, no matter if it is a shack, has a high fence, even if it is made of patched pieces of wood and tin; the better homes have rock walls with barbed wire or pieces of jagged broken glass around the top. The American eye longs to see a neat row of houses and lawns stretching for blocks.

The gardens here are Japanese and consist of flowering shrubs and trees planted as thickly as growth will allow over the entire yard, leaving only a dirt path around the house or in and out through the garden. Of course there is always a built-up area with steps leading to and through it. Large rocks are set at various places in the garden like monuments of some kind.

These gardens are pretty in a different way from those in the States; and we enjoy them, for in this drab land they are a beauty to behold. A large portion of the trees and shrubs are placed so that they hang out over the walls giving those who are not fortunate enough to have a garden a chance to see nature's beauty.

Because the Koreans build their houses out of mud, rock, and sometimes an outer layer of cement there are few painted buildings here; and everything looks dismal. Of course, a lot of this drabness is caused by the devastation of the last war.

The mountains here are rugged and lend a beauty to the country that we didn't have in Texas. The countryside is so different from America's. Small but neat rice and barley patches cover the valleys and hill areas, separated by little dams. There are no broken limbs, trash paper, dead trees, or tall grass to be seen. Everything looks as if someone had taken a fine-toothed comb and gone over the whole countryside.

Near these ricefields are clusters of houses made of red mud, each with a red-mud fence around it and with a rice-straw roof. In the fall when new straw has been put on they look like so many yellow-headed children squatting there. Every piece of straw seems to be exactly the same length, as if someone had put a bowl on their heads and cut their hair.

The hillsides that are too poor for rice growing are covered by squatty pines. In areas near the villages are large round mounds, the graves of the ancestors. The height of the mound and its distance up the mountain denotes the person's wealth and prestige.

There are no highways and billboards to mar the view of Korea's countryside.

## The Cry of a Newborn Child of God

(EDITORS' NOTE: This letter was written by a young man, Carlos Bravo, recently converted in the services of the First Baptist Church, Rosario, Argentina.)

With a heart full of satisfaction and joy, I write you these lines to let you share in my unburdening and in my joy.

Never have I felt so contented, and my cry of joy seems like the cry of a newborn child. I notice now that when I go to church the time I spend there seems to go by like a breath—how different from before when I went just to be counted!

Yesterday, the Baptist missionary preached in the service and read Psalm 103. He is one of the finest, with an accent maybe English or North American. We sang the hymn, "Give Praise to God Immortal." After the missionary talked, we sang, "I Am Praying for

You"; and he asked that we repeat the first verse and the chorus and that everyone who wanted to accept Christ raise his hand.

I can tell you that I hesitated at first because I thought that I had been in Christ. Some raised their hands (I could see two elderly men); but in my spirit was being waged a terrible battle as my heart pounded and seemed to get bigger each minute. I thought it would explode.

I looked at the pastor of the church, Señor Ureta, and noted that he raised his eyes to see if I had raised my hand; but he kept on praying. The missionary insisted with the second verse; and, without knowing why, I raised my hand. The waters had broken the dyke and ran freely.

I cannot tell you how the meeting ended, only that mountains of hands came to me to grasp mine and tell me, "God bless you." I do

not know how they knew that I had raised my hand (now that I think back, there may have been some in back of me, although I was in the next to the last bench); but never have I seen faces so sincere and so full of joy as they took my hand. I went out with a heart full of joy, remembering the words of the last verse.

When we went out, there was the pastor and the missionary at the door of the church; and Pastor Ureta said to the missionary: "This is the young man of whom I told you. He can be a blessing to our work." At that he went to look for my teacher in the Sunday school.

I went by Robert's home, wishing that someone in my family might know of my great joy; but, unfortunately, they are still blind. May God bless those homes and may the peace that passes all understanding fill their hearts.

# Missionary Family Album

## Arrivals from the Field

EPPERSON, Barbara (Nigeria), 18 B St., S.W., Miami, Okla.  
MASTERS, Helen (Nigeria), 1429 N.W. 34th St., Miami, Fla.  
TAYLOR, Dr. and Mrs. W. C. (South Brazil), Box 1504, Louisville, Ky.  
TERRY, Mrs. A. J. (North Brazil), c/o Dr. D. B. Terry, Homerville, Ga.  
WALDEN, Ruth (Nigeria), Baptist Hospital, Louisville, Ky.  
WHORTON, Mary Jane (Nigeria), Rte. 2, Gadsden, Ala.

## Births

CATHER, Rev. and Mrs. Douglas C. (Gold Coast), daughter, Mildred Ruth.  
JONES, Rev. and Mrs. Samuel L. (Southern Rhodesia), daughter, Karen Rynell.  
SMALL, Rev. and Mrs. Tom G. (Southern Rhodesia), son, Tom Grisham, Jr.

## Deaths

BRASINGTON, Mrs. Verdie, mother of Rev. J. Bryan Brasington (Peru), Nov. 7, Lancaster, S. C.  
CONNELY, Dr. Frank H. (Japan), Oct. 23, Tokyo, Japan.  
HOCUM, H. Z., father of Miss Merna Jean Hocum (North Brazil), Nov. 5, Memphis, Tenn.  
OGBURN, Mrs. George H., Sr., mother of Miss Georgia Mae Ogburn (Chile), Nov. 10, Meridian, Miss., and Horace Ogburn, brother, Nov. 10, Meridian.  
STAPP, Rev. Charles F., emeritus (North Brazil), Oct. 26, Atlanta, Ga.

## Departures to the Field

ATNIP, Rev. and Mrs. Logan C., 22 Ellington Avenue, Kumalo, Bulawayo, Southern Rhodesia.  
BROONER, Mary, Rhodesian Baptist Mission, Private Mail Bag 35, Gatooma, Southern Rhodesia.  
FRAZIER, Rev. and Mrs. W. Donaldson, Baptist Mission, Box 14, Oyo, Nigeria, West Africa.  
LEGG, Rev. and Mrs. L. Gene, Baptist Mission, Box 14, Oyo, Nigeria, West Africa.  
SMITH, Lucy, 11 Kamiyama-cho, Shibuya-ku, Tokyo, Japan.  
TUNMIRE, Faye, c/o Rev. J. E. Jackson, Mlang, Cotabato, Mindanao, Philippines.  
WEST, Edith O., Rua Uruguai 514, Apt. 102, Rio de Janeiro, Brazil.

## New Addresses

APPLEBY, Mrs. D. P. (South Brazil), 1519 Everett St., El Cerrito, Calif.  
BEDDOE, Mrs. Robert E., emeritus (China), 3419 Ave. O, Galveston, Tex.

(Continued on page 36)

## In Memoriam

### Frank Hutchins Connely

Born August 2, 1890  
Shelbina, Missouri

Died October 23, 1956  
Tokyo, Japan



DR. FRANK H. CONNELLY, Southern Baptist missionary, died suddenly of a heart attack while attending to the duties of his office as treasurer of the Japan Baptist Mission in Tokyo. Appointed in 1916, he spent thirty-five years in China and since 1952 has been treasurer of the Japan Baptist Mission.

In China he was a general evangelistic worker in Shantung Province, founder and principal of the Baptist Boys' School, Tsining, and treasurer of the China Missions.

After Pearl Harbor Dr. Connely was interned by the Japanese for

two years. Repatriated on the *Gripsholm*, he was among the first group of missionaries to return to China after V-J Day.

A native of Missouri, he received the bachelor of arts degree from William Jewell College, Liberty, Missouri, and the master of theology degree from Southern Baptist Theological Seminary, Louisville, Kentucky. He was awarded the doctor of divinity degree by William Jewell College in 1938.

He is survived by his wife, the former Mary Sears, and two children.

### Charles F. Stapp

Born September 15, 1881  
Burnet County, Texas

Died October 26, 1956  
Atlanta, Georgia



REV. CHARLES F. STAPP, Southern Baptist emeritus missionary to Brazil, died in the Georgia Baptist Hospital, Atlanta. He served Southern Baptists for forty-two years before his retirement in 1951.

He was appointed for mission service to Brazil in 1909. After a few months of language study, he became director of the Baptist school in Jaguaquara, Bahia, where he served until 1919. He later di-

rected the school for another year. He also served as a field missionary in four states of Brazil.

Born in Burnet County, Texas, he received the bachelor of arts degree from Baylor University, Waco, Texas, and attended Southwestern Baptist Theological Seminary, Fort Worth, Texas.

He is survived by his wife, the former Pearl Dunstan, and four sons.

# New Appointees

Appointed October 9, 1956



**ARNOLD, WILLIAM EDWARD**

b. Louisville, Ky., May 10, 1928. ed. Speed Scientific School of the University of Louisville, 1947-48; Georgetown (Ky.) College, B.A., 1952; S.B.T.S., B.D., 1955, work toward Th.M., 1956. U. S. Marine Corps, 1946-47; pastor, Belmont Church, Bracken Co., Ky., 1949-51, Second Twelve Mile Church, Butler, Ky., 1950-52, Salem Church, Campbellsville, Ky., 1954-56. Appointed for the Gold Coast, October, 1956. m. Georgia LaVerne Hutchens, Feb. 17, 1951. Permanent address: 3632 Windward Way, Louisville, Ky.

**ARNOLD, LAVERNE HUTCHENS**  
(Mrs. William Edward)

b. Bowling Green, Ky., Mar. 14, 1930. ed. Georgetown (Ky.) College, 1948-50; Carver School of Missions and Social Work, 1956. Secretary, coal company, Cincinnati, Ohio, 1951-52, various concerns, Louisville, Ky., 1950-51, 1952-54. Appointed for the Gold Coast, October, 1956. m. William Edward Arnold, Feb. 17, 1951. Child: Donna Cheryl, 1955.

**GOLD COAST**



**COOPER, NELL JUNE**

b. Gastonia, N. C., May 31, 1928. ed. Texas Christian University, Ft. Worth, B.A., 1955; S.W.B.T.S., A.R.E., 1953, expects M.R.E., 1957. Secretary, South Carolina Employment Security Commission, Columbia, 1945-51; educational director, Retta Church, Burleson, Tex., 1955-56. Appointed for Japan, October, 1956. Permanent address: 731 Darlington St., Columbia, S. C.

**JAPAN**

**GLADEN, VAN**

b. Jack Co., Tex., Jan. 24, 1929. ed. Decatur (Tex.) Baptist College, diploma, 1947; Texas Wesleyan College, Ft. Worth, 1947-48; Hardin-Simmons University, Abilene, Tex., B.A., 1949; S.W.B.T.S., B.D., 1953, work toward Th.M., 1953-54. Pastor, Willow Point (Tex.) Church, 1946-48, Friendship Church, Truce, Tex., 1947-48, Maverick (Tex.) Church, 1949, Chisholm (Tex.) Church, 1949-53, First Church, Crystal City, Tex., 1954-56. Appointed for Mexico, October, 1956. m. Alma Ruth Franks, June 20, 1952. Permanent address: 6033 Walnut Drive, Ft. Worth, Tex.



**GLADEN, ALMA RUTH FRANKS**  
(Mrs. Van)

b. Lepanto, Ark., Jan. 24, 1928. ed. Union University, Jackson, Tenn., A.B., 1949; G.G.B.T.S., 1949; S.W.B.T.S., 1952. Teacher, 11th- and 12th-grade English, Falls Church (Va.) High School, 1950-51; clerk-stenographer, Washington, D. C., 1944-45, 1948; stenographer, Falls Church, 1949-50, 1951, Ft. Worth, Tex., 1952-53. Appointed for Mexico, October, 1956. m. Van Gladen, June 20, 1952. Children: Kathy Sue, 1954; Karen Ruth, 1956.

**MEXICO**



**HILL, THOMAS WILLARD**

b. Lamar, S. C., Dec. 10, 1928. ed. North Greenville Junior College, Tigerville, S. C., A.A., 1947; Furman University, Greenville, S. C., B.A., 1949; N.O.B.T.S., B.D., 1952, Th.D., 1956. Vacation Bible school worker, Sunday School Department of the State Convention of the Baptist Denomination in South Carolina, 1948, 1950; assistant pastor, First Church, Henderson, N. C., 1951; pastor, Woolmarket Church, Biloxi, Miss., 1953-56. Appointed for Venezuela, October, 1956. m. Cornice Winter, May 25, 1954. Permanent address: Rte. 2, Lamar, S. C.



**HILL, CORNICE WINTER**  
(Mrs. THOMAS WILLARD)

b. Grenada Co., Miss., June 8, 1929. ed. Mississippi College, Clinton, B.A., 1951; N.O.B.T.S., M.R.E., 1954. Summer worker, Sunday School Department of the Alabama Baptist State Convention, 1948, 1950; secretary, Handsboro (Miss.) Church, 1953; elementary teacher, public schools, Natchez, Miss., 1951-52, Fernwood School, Gulfport, Miss., 1954-55, Gorenflo School, Biloxi, Miss., 1956. Appointed for Venezuela, October, 1956. m. Thomas Willard Hill, May 25, 1954. Child: Cynthia Paige, 1956.

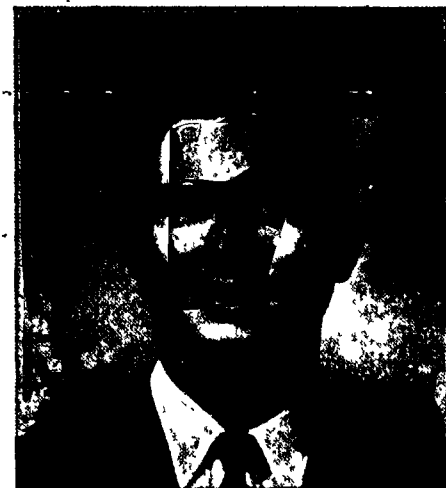
**VENEZUELA**



**JOHNSTON, JUANITA**

b. Mobile, Ala., Mar. 14, 1926. ed. Blue Mountain (Miss.) College, 1946-47; Clarke College, Newton, Miss., A.A., 1948; Alabama State Teachers College, Livingston, A.B., 1950; N.O.B.T.S., M.R.E., 1952. Vacation Bible school worker, Sunday School Department of the Alabama Baptist State Convention, 1946, 1947, 1948; summer missionary to Hawaii, Alabama B.S.U., 1949; B.S.U. secretary, Alabama State Teachers College, 1950; summer worker in Louisiana for the Southern Baptist Home Mission Board, 1950, 1951; educational director, First Church, Perry, Fla., 1952; associate to the promotional secretary, Mobile Baptist Association, 1953-56. Appointed for Thailand, October, 1956. Permanent address: 64-A West Drive, Prichard, Ala.

**THAILAND**



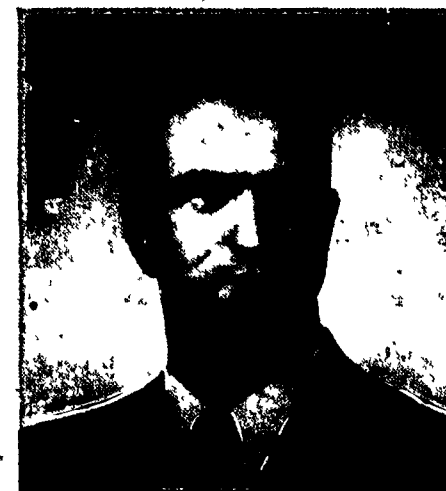
**JONES, DON CLEO**

b. Galveston, Tex., Nov. 13, 1928. ed. Howard Payne College, Brownwood, Tex., B.A., 1952; S.W.B.T.S., B.D., 1956. U.S. Army, 1946-48; summer worker, music department of the Baptist General Convention of Texas, 1949, 1950; assistant pastor, First Church, Goldthwaite, Tex., 1950-53; pastor, Pompey Mountain Church, Mills Co., Tex., 1949-50, First Church, Strawn, Tex., 1953-56. Appointed for Korea, October, 1956. m. Juanita Ann Wheelock, Aug. 29, 1950. Permanent address: 2400 Reagan, Dallas, Tex.

**JONES, JUANITA WHELOCK**  
(Mrs. DON CLEO)

b. Altus, Okla., Apr. 25, 1930. ed. Howard Payne College, Brownwood, Tex., B.M.E., 1953; S.W.B.T.S., M.R.E., 1956. Office nurse, clinic, Childress, Tex., 1948-50; private piano teacher, Strawn, Tex., 1953-56. Appointed for Korea, October, 1956. m. Don Cleo Jones, Aug. 29, 1950.

**KOREA**



**MARTIN, EARL RICHARD**

b. Milton, Pa., Nov. 13, 1927. ed. Maryville (Tenn.) College, A.B., 1949; S.W.B.T.S., B.D., 1953. Principal and teacher of fifth through eighth grades, public schools, Blount Co., Tenn., 1949; pastor, Emet (Okla.) Church, 1950-51, Ashland (Okla.) Church, 1950-51, Lovelady Mission, Ada, Okla., 1951-52, Temple Hills Church, Washington, D. C., 1953-56. Appointed for Kenya, October, 1956. m. Mary Jane Winchester, July 30, 1948. Permanent address: 2215 Minnesota Ave., S.E., Washington 20, D. C.

**MARTIN, JANE WINCHESTER**  
(Mrs. EARL RICHARD)

b. Washington, D. C., Mar. 4, 1928. ed. Mars Hill (N. C.) College, A.A., 1948; S.W.B.T.S., 1949-51. Playground and kindergarten worker, settlement house, Washington, 1946; Vacation Bible school worker, Washington, 1947, 1948, 1949, 1950; teacher, first through fourth and sixth grades, Blount Co., Tenn., 1948-49. Appointed for Kenya, October, 1956. m. Earl Richard Martin, July 30, 1948. Children: Judy-Carol, 1951; Susan Lorraine, 1955.

**KENYA**

**O'CONNER, LOUIS, JR.**

b. Birmingham, Ala., May 24, 1928. ed. Howard College, Birmingham, B.A., 1950; S.W.B.T.S., B.D., 1954. Pastor, First Church, Mill Creek, Okla., 1952-54, Oak Level Church, Bassett, Va., 1954-56; substitute teacher, Bassett (Va.) high school, 1955-56. Appointed for Korea, October, 1956. m. Barbara Crumbley, Sept. 20, 1949. Permanent address: c/o A. J. Crumbley, Rte. 2, Clinton, Ohio.



(Continued on page 35)



# THE WORLD IN BOOKS

Genevieve Greer

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

## Buddhism

Kenneth Scott Latourette, whose books about the Far East and about the spread of Christianity are widely used, is the author of *Introducing Buddhism* (Friendship Press, 60 cents), third in a series of "Introductions to Living Religions." Like others in the series, the booklet is brief and clear, designed for the reader who has no great background in the subject. It is an excellent help for the study of missions in Buddhist areas.

The booklet covers the beginning of Buddhism, its beliefs and practices, its spread and its status today, its relationship with other faiths, and Christianity in Buddhist areas. A brief section is given to each country into which Buddhism has penetrated to any great extent.—G. G.

## Communist China

*Red Dragon Over China*, by Harold H. Martinson (Augsburg, \$3.50), traces the development of Communism in China from its very beginnings in the early 1920's. Born of missionary parents and reared in China, the author returned to the country in 1930, himself a missionary.

He observed firsthand the movements of Communists in China during the Sino-Japanese war; and while back in the States in 1943-44 he did basic research on the first decade of the Communist movement in China at Hartford's Kennedy School of Missions. He has followed and studied the movement ever since—at firsthand, through detailed research, and in gathering stories from other eyewitnesses. His expert documentation of well-written history gives the book an authority lacking in many recent books on Chinese Communism.

The book is a warning: "Communism is a religion spawned in hell. . . . Unless the democracies spend more effort in spreading the truth and disseminating their side of the picture, their battle for the hearts of men will be lost. . . . Not only must the Free Nations meet lies with facts and propaganda with truth, the whole truth and nothing but the truth, . . . but above all we who are Christians must proclaim the ultimate Truth—the Gospel of Jesus Christ."—I. G.

## Hawaiian Islands

An excellent book for background reading on Christian missions is *The Hawaiian Islands* (Viking Press, \$3.95),

by Nancy and Jean Francis Webb, a husband-and-wife team. Mrs. Webb was born in the islands, as was Isami Kashiwagi, the book's illustrator.

The first section of the book includes information on the probable formation and first inhabitants of the islands, discovery by Captain Cook, early days of the island kingdom, and the beginning of Christian missions—including the story of Henry Obookiah, the boy whose life inspired the mission venture.

Part two covers the twenty years, 1873-93, during which ties with the United States were strengthened, and part three carries the history up to 1900 and the raising of the American flag over the islands. The last section brings the story to the present.

An index and an appendix add to the book's usefulness as a mission reference book. The appendix has a list of Hawaiian rulers from 1795 to the present, a list of events leading toward statehood, population figures from 1778 to 1950, and a reading list.—G. G.

## World Relationships

*The World from Our Home* (Friendship Press, 60 cents) is a sort of "how-to" book, made up of articles written by parents who tell how they have helped their children develop right attitudes toward people of other lands and cultures. Questions are suggested for those who may want to use the book in discussion groups.

Some of the things the parents discuss are: books about people of other lands, visitors in the home, family worship themes, table talk, practicing right relationships in the home, music of other lands, and children of other races adopted into the home.—G. G.

## Sentence Reviews

A valuable addition to the study courses available through the Southern Baptist Sunday School Board is *Music in the Bible*, by Paul McCommon (Convention Press, 60 cents); it includes application to present-day churches.—J. MARSHALL WALKER

*The Religion of Negro Protestants*, by Ruby F. Johnston (Philosophical Library, \$3.00), covers all phases of its subject—emotions, beliefs, preaching; history, present status, and outlook for the future; differences between rural and urban and between Northern and Southern groups.—BILLY JESSUP

*The Ten Commandments*, by Rabbi Solomon Goldman (University of Chicago Press, \$3.75), prepared by Maurice Samuel from manuscripts left after the author's death in 1953, comes close to giving all that can be known about the Decalogue and its deliverance to Moses.—J. MARSHALL WALKER

The Church Recreation Service of the Baptist Sunday School Board has a series of booklets on social programs for different age groups, made up for the most part of articles that have appeared in publications of the Board; two of the booklets are *Choice Parties for Little Children* and *Choice Social Programs for Students* (Broadman Press, each 25 cents).—G. G.

Discovering, while working on his ten-volume study of history, that religion is at the center of human affairs, Arnold Toynbee has published *An Historian's Approach to Religion* (Oxford University Press, \$5.00), in which he surveys the place in history of all great living religions in the world today; it is a book for thoughtful men to face, think through, and make decisions about although they are sure to find points of disagreement.—J. MARSHALL WALKER

One of a series of study books on church music, *Christian Hymnody*, by Edmond D. Keith (Convention Press, 60 cents), includes biblical backgrounds; early Christian and medieval Latin hymns; German, English, and American hymnody; and the gospel hymn.—J. MARSHALL WALKER

*The Call of the Harvest*, by Charles L. McKay (Convention Press, 60 cents), a study book on evangelism, has chapters dealing with the necessity of evangelism, its place in the church, preparation and promotion, suggestions for enlisting and training workers, making evangelism a perennial matter, and special efforts.—J. MARSHALL WALKER

*Brave Men of the Bible*, by Emma Pettey, for Primaries, and *Children of Bible Days*, by Florence Hearn, for Beginners (Broadman, each 65 cents), have seven stories apiece and are beautifully illustrated.—V. L. P.

A book that should bring a smile to the lips of all "church" people is *Minnie Belle*, by Louie Latimer Owens (Broadman, \$1.50), a collection from the "Minnie Belle" column of *The Baptist Program* that has for several years given pastors humorous hints of their shortcomings.—V. L. P.

*Billy Graham*, by Stanley High (McGraw-Hill, \$3.95), is the story of the evangelist's life and also of his world crusades, told by an experienced writer and editor whose source material included observation, Graham's personal records, and records of his organization.—R. D.

## New Appointees (Continued from page 33)

### O'CONNER, BARBARA CRUMBLEY (Mrs. LOUIS, JR.)

b. Akron, Ohio, May 16, 1927. ed. University of Alabama Extension Center, Birmingham, 1946-48; Howard College, Birmingham, B.A., 1951; Harris College of Nursing, Ft. Worth, Tex., R.N., 1954; Texas Christian University, Ft. Worth, B.S., 1954. Private duty nurse, Martinsville, Va., 1955-56. Appointed for Korea, October, 1956. m. Louis O'Conner, Jr., Sept. 20, 1949. Children: Debra Len, 1953; Louis, III, 1955.

KOREA



### POE, JOE TOM

b. Eastland, Tex., Dec. 30, 1928. ed. Cisco (Tex.) Junior College, 1945-46; Baylor University, Waco, Tex., B.A., 1949, M.A., 1951; S.W.B.T.S., B.D., 1954. Music director, First Church, Wortham, Tex., 1947; music director and associate pastor, Calvary Church, Corsicana, Tex., 1947-48; Vacation Bible school worker, Corsicana Association, 1949, 1950, 1951, 1952; pastor, Calvary Church, Corsicana, 1948-53, First Church, Alamo, Tenn., 1953-56. Appointed for Chile, October, 1956. m. Eleanor Frances Ostwalt, Aug. 23, 1952. Permanent address: c/o Paul Poe, Box 1152, Cisco, Tex.

### POE, ELEANOR OSTWALT (Mrs. JOE TOM)

b. Charlotte, N. C., May 15, 1928. ed. Mars Hill (N. C.) College, A.A., 1947; North Carolina Baptist Hospital School of Nursing, Winston-Salem, R.N., 1950; Baylor University, Waco, Tex., 1951-52; S.W.B.T.S., 1953. Nurse, Presbyterian Hospital, Charlotte, 1950, George Washington University Hospital, Washington, D. C., 1951, Baylor University Hospital, Dallas, Tex., 1951-52; Hillcrest Hospital, Waco, 1952, Navarro Clinic, Corsicana, Tex., 1952, Memorial Hospital, Corsicana, 1953. Appointed for Chile, October, 1956. m. Joe Tom Poe, Aug. 23, 1952. Child: Janette Elizabeth, 1955.

CHILE



### THOMPSON, CECIL LAVON

b. Lenoir, N. C., Sept. 18, 1929. ed. Bob Jones University, Greenville, S. C., 1947-48; Gardner-Webb Junior College, Boiling Springs, N. C., 1948-49; Lenoir Rhyne College, Hickory, N. C., summer, 1950; Carson-Newman College, Jefferson City, Tenn., B.A., 1951; S.W.B.T.S., B.D., 1953, Th.D., 1955. Assistant to missionary, Catawba River Association, N. C., 1949; pastor, East Valdese (N. C.) Mission, 1949, rural missions, Arbuckle Association, Okla., 1951-53, Russett (Okla.) Church, 1954-55; teaching fellow, theology department, S.W.B.T.S., 1955-56. Appointed for Argentina, October, 1956. m. Jean Olen Ward, Aug. 25, 1953. Permanent address: 124 Elmwood St., Knoxville 14, Tenn.

### THOMPSON, JEAN WARD (Mrs. CECIL LAVON)

b. Bullsgap, Tenn., July 5, 1930. ed. University of Tennessee, Knoxville, B.S., 1951; S.W.B.T.S., M.R.E., 1954. Staffer, Ridgecrest (N. C.) Baptist Assembly, 1950; secretary to president, Carson-Newman College, Jefferson City, Tenn., 1951-52; promotional secretary, McCalla Avenue Church, Knoxville, 1953; secretary to professor, S.W.B.T.S., 1952-53, 1955-56. Appointed for Argentina, October, 1956. m. Cecil Lavon Thompson, Aug. 25, 1953.

ARGENTINA



## Hundred-Year-Old Need

(Continued from page 27)

The program of activity at these rural mission points will be set up for direct evangelism based on regular services, Sunday schools, Training Unions, and organizations for the men, women, and young people. There will also be kindergartens where feasible. Regular home visitation is a recognized essential.

Some members of the mother

churches already live in each of these areas. They will form the nuclei around which it is hoped that the future churches may be built. At present, the idea of utilizing agricultural specialists has been discarded because of the high level of attainment already reached by the Japanese farmers.

A rural evangelism conference is scheduled to take place during the early part of next year at the Hoshiguma assembly grounds on the Baptist seminary campus. At this meeting

further research, reports, planning, and decisions will be undertaken.

Among ideas which will be considered is that of establishing small rural evangelism school centers. In this plan one mature pastor would direct five or six young seminary graduates for a period of time in practical training.

Then each young graduate would take up an independent work. This training would require additional personnel; but it might be undertaken in the not too distant future.

# Argentine Baptists Share Gospel

(Continued from page 17)

tended, and the Sunday school has grown so that it cries for added facilities to accommodate properly the educational work.

Land was bought for practically nothing in 1929, and a missionary house was built. Services were held under its big side porch. Today the property is of great value, for it is strategically located.

During the depression in Argentina in 1932, the missionary and other believers, at great sacrifice to themselves, opened a bread line called "Popular Soup Bowl." This made gospel work very popular.

A very interesting fact about the three biggest churches in this area is that the pastors are all products of the board's work in the North. Pedro Annoni, in Corrientes, is a product of the work in Paraguay; and Manuel Nuñez and José Quiroga, in Chaco, are natives of the very soil on which they serve.

Four young people of this area are now ready to enter the International Baptist Theological Seminary in Buenos Aires so that their efforts for the Lord may be more efficient.

## Meridional Area

Missionary Eulogio Aguirre continues to labor in Makallé, where the Lord's work is taking a firm hold; and he visits periodically in other towns. Missionary Enrique Bogado works with the believers in General José de San Martín and in other mission stations among Indian groups. He says a new broom factory in Siete Árboles is a great help to the aborigines of that village because it is beginning to tie them to one place.

## Patagonian Area

A new building erected in San Carlos de Bariloche has been a wonderful help in the preaching of the gospel. The young missionary couple sent there, Mr. and Mrs. Eduardo Giaimo, seminary graduates, had to leave under orders from a physician who says Mrs. Giaimo will not be able to stand the extremely cold climate. In their place, the board has sent another seminary graduate, Pedro Holowaty. This fine young man of Ukrainian de-

scend is actively engaged in the work in Bariloche and other places where there are nuclei of people interested in the gospel.

In recent evangelistic services in Bariloche the church building was completely filled and fifteen made public professions of faith in Christ.

## Austral Patagonian Area

God has richly blessed the efforts of young Missionary Jorge Orlenko, who has effected magnificent groundwork at various points in Patagonia. Mr. Orlenko goes from place to place in colportage and personal work so that he can sow the precious seed in many hearts. He frequently comes upon people who are thirsting for truth.

As a direct visible result of these labors, there is already a fine group of converts in Rio Grande where a private individual is building a hall so that the group may rent it for holding their worship services.

God has provided the necessary funds for the carrying on of this mission work. Money comes from churches of the Argentine Baptist Convention, as well as from Baptist bodies such as the W.M.U. Convention, the Young People's Convention, and the Argentine Baptist Mission and from private individuals. Because of the rising cost of living during the past year, the expenses have been higher and the missionaries have received an increase in their salaries.

From its World Day of Prayer Offering, the W.M.U. Convention of Argentina gave 18,051 pesos (about \$577.83 U. S.) for this mission work and the 10,000 pesos to begin the building fund for the Resistencia Baptist Church (mentioned above).

The help which comes from Southern Baptists is being reduced annually by 10 per cent, which means that in the course of not many more years the Argentine convention's Mission Board will be able to care for its responsibilities and needs all alone, that is, without further financial assistance from the Foreign Mission Board of the Southern Baptist Convention.

The Argentine Mission Board requests the prayers of all Baptists for their work down south, in the center, and up north that souls may continue to be saved and that new fields may be opened by additional laborers.

# Missionary Family Album

(Continued from page 31)

- BELL, Rev. and Mrs. Paul C., Jr., Apartado 1484 Guatemala City, Guatemala.  
BURKS, Dr. and Mrs. Edgar H., Jr., Newton Memorial School, Oshogbo, Nigeria, West Africa.  
CARROLL, Rev. and Mrs. G. Webster, Box 252, Gatoonia, Southern Rhodesia.  
GARRETT, Rev. and Mrs. Marvin L. (Southern Rhodesia), 505 Echota Drive, N.W., Atlanta, Ga.  
GAULTNEY, Mr. and Mrs. Jerry B. (Nigeria), Homette #28, 4th and Jones, Waco, Tex.  
HAMLETT, Mrs. P. W., emeritus (China), 309 Callett St., Morganton, N. C.  
HARPER, Rev. and Mrs. Winfred O., Baptist Mission, Box 20395, Dar es Salaam, Tanganyika, East Africa.  
JONES, Marjorie, Box 13, Ede, Nigeria, West Africa.  
LONG, Valda, Baptist Mission, Box 14, Oyo, Nigeria, West Africa.  
MATHIS, Virginia (Philippines), Box 2402, Peabody College, Nashville, Tenn.  
MCCOY, Dr. and Mrs. Donald B., Caixa Postal 324, Aracajú, Sergipe, Brazil.  
MERRITT, Rev. and Mrs. Dewey E., Baptist Mission, Box 14, Oyo, Nigeria, West Africa.  
RANKIN, Rev. and Mrs. Manly W. (Malaya), c/o Knox County Baptist Association, 309 Market, Knoxville, Tenn.  
SAUNDERS, Letha (South Brazil), 817 Cottonwood, Coleman, Tex.  
SAUNDERS, Mary Lucile (Philippines), P. O. Box 2402, Peabody College, Nashville, Tenn.  
SCULL, Rev. and Mrs. Ancil B., Djalan Karangsari 15, Bandung, Indonesia.  
SPEAR, Rev. and Mrs. Bobby L., 688 Land Ya Street, Thonburi, Thailand.  
TURNER, Rev. and Mrs. John W., 703 Ave. D, Garland, Tex.

## Nigerian Missionary

(Continued from page 15)

They need your prayers that they might stand firm in their faith; and we need prayers that God may continue to work in the hearts of the people and that God will provide helpers.

We shall welcome visits, letters, and helpful suggestions. Indeed, never has so wide a door of opportunity been open to Nigerian Baptists. Thus, I close with the prayer of another:

"May God give us the vision to see the rural fields that are white unto harvest, the wisdom to know what to do, the skill to do it well, the courage to meet and overcome difficulties, and a devotion to the task that knows no bounds, all for the glory of God and the redemption of humanity."

# Increasing Zeal for World Missions

(Continued from page 9)

come to its finest hour in the dedication of the closing service to missions.

## 6. Have a School of Missions in your church.

Quite obviously there are not enough missionaries on furlough to be available for all the churches of the Southern Baptist Convention year by year. It is excellent, however, that we have splendid filmstrips, slides, motion pictures, pamphlets, posters, maps, books, and other materials which can be used by any church to project effectively its own School of Missions. Even though a missionary on furlough might not be available, there are so many Baptists who are privileged to visit mission fields that some of them could be secured to bring special addresses during the course of the School of Missions.

## 7. Make the most of the weeks of prayer.

Nothing can do more to open the springs of missionary compassion than a week of prayer for world missions. The week of prayer can be made highly significant from the standpoint both of imparting missionary information and of leading the church to pray with true intercession for the needs of the world and the servants of Christ who witness in our Lord's name. Woman's Missionary Union has done monumental service in calling Southern Baptists to weeks of

prayer for home missions prior to the Annie Armstrong Offering and for foreign missions prior to the Lottie Moon Christmas Offering.

## 8. Plan for a delegation from your church to attend the Foreign Missions Conference at Glorieta or Ridgecrest.

Foreign missions week has now become a family week. The program is designed for every member in the family. Many people are finding a week at Ridgecrest or Glorieta the best way to take a vacation. The dates of the Foreign Missions Conferences for 1957 are Ridgecrest, June 20-26, and Glorieta, August 15-21.

During the foreign missions week at Ridgecrest a full meeting of the Foreign Mission Board will be held. Missionaries will be appointed at a thrilling service during which they will give their testimonies. It will be possible for Baptists from all parts of the South to experience the same thrill that we have at the Foreign Mission Board when new missionaries are set apart for the service of Christ overseas.

## 9. Cultivate your mission volunteers.

In hundreds of churches numbers of young people have made dedications of life for the service of Christ. Some of them are quite clear in their dedications because they know that the Lord has led them to give themselves for a specific task. Others do

not know exactly what Christ wants, but they are dedicated to doing his will whatever that may be.

Cultivation of these young people is one of the richest possibilities for each church. Opportunities can be found for them to give their testimonies; and encouragement may be given to them toward getting their training and serving in whatever way is possible. Each church can be much in prayer that from its own young people will come missionaries who will take their places abroad.

## 10. When devoted church members go overseas designate them as good will ambassadors.

Hundreds of consecrated young men go overseas in military service. Many splendid people go abroad for travel. In each case a meaningful moment could be experienced on Sunday or Wednesday night as these who are going abroad might be in an appropriate manner designated as good will ambassadors.

The memory of such a designation with the accompanying prayer for God to bless and use the individual could in many cases strengthen a person for whatever lies ahead and open visions of possibilities which his going abroad might mean.

World Missions Year is a time for experimenting and testing every means of increasing zeal for world missions in each church. If you will pray and use imagination, you can discover thrilling new ways of leading your church toward greater mission zeal.



Thailand Baptists sponsored a four-day camp for young people on the Gulf of Siam (left) last summer. Among the activities were discussion groups (right) where the young people turned to the Bible for the answers to their questions. (See story in Foreign Mission News.)



# YOU AND YOUR MISSIONARIES

Rogers M. Smith

## Ridgecrest Foreign Missions Conference

**M**ANY people who wanted to attend the Foreign Missions Conference at Ridgecrest last year couldn't because all accommodations were filled months in advance.

Were you one of those disappointed people? Don't let it happen again. Get your 1957 reservations in immediately to Mr. Willard K. Weeks, manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.

The 1957 Foreign Missions Conference at Ridgecrest will be of especial importance because the Foreign Mission Board will be meeting there at the same time.

Ordinarily the full Board meets only in April and October; but both local (Richmond) and state members will be at Ridgecrest June 20-26, 1957, for this special meeting and for the Foreign Missions Conference.

The Board will carry on its deliberations just as it does in Richmond; and all who are in attendance at the Foreign Missions Conference will have the opportunity of seeing just how the Board functions in full session.

One of the special features of this program will be the appointment of about twenty missionaries who will be going out to serve the Lord in strategic places around the world. You will hear them tell about finding Jesus Christ as Lord and Saviour and about his calling them into mission service.

Another high light of the meeting will be the report of Dr. Baker James Cauthen, executive secretary of the Board. You will hear him as he analyzes the world situation and interprets it from the Christian viewpoint and inspires Southern Baptists to go out and help meet the tremendous challenge of world need.

Dr. Cauthen says: "The high peak of a Board meeting comes in the appointment of new missionaries. You will want to share in the inspiration and thrill of the hour."

You will be thrilled by your contacts with the missionaries and program leaders. Don't forget cameras.

Bring the whole family because provisions are made for all age groups. A nursery for children five and under is provided from 8:30 a.m. to 12:30 p.m. daily. Special age-group conferences, designed to give missionary information and inspiration, are arranged for children from six to sixteen. Special conferences are also provided for young people and adults. At the 1956 conference approximately one hundred young people publicly dedicated their lives to missionary service and many others made life-changing decisions.

This week at Ridgecrest will be one of the greatest experiences in your life. Don't miss it. Write now for your reservations.

## The Cover

The editors are indebted to Dr. Roy F. Starmer, Southern Baptist missionary to Italy, and Roman Milestones, publication of the Italian Baptist Mission, for this month's cover picture of the Appian Way and the last milestone of Paul's journey into Rome. We be-



lieve it symbolizes the missionary imperative of every Christian of every land, as today other missionaries and national believers travel this ancient road, preaching the age-old message of God.

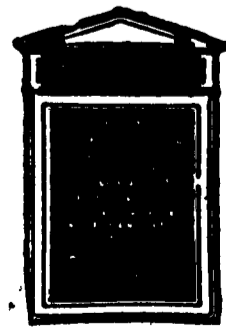
We have adapted the following excerpts from an editorial by Missionary Starmer:

"As a prisoner of Jesus Christ, Paul traveled to Rome along one of the famous roads of all time—the Appian Way, the Queen of Roads. What generations of imperial messengers have sped over it bearing messages of life and death!

"How we would like to know the thoughts of the great apostle as he covered the 132 miles of this historic road! For a long time he had longed to see the great city in order that he might impart some spiritual gift to the believers there.

"At intervals of about twenty-five miles along the road there were stopping places where the weary traveler could spend the night. We can imagine Paul eagerly counting the diminishing numbers on the milestones as he came ever nearer the Eternal City—XXIV, XX, X, IX, VII! Then passing the town of Ariccia, where there is a Baptist church today, he reached the summit of the next hill from which he caught his first glimpse of the vast white marble city stretching faraway over the Roman countryside. At last he came to the remaining milestones—V, IV, III, II, and finally I!

"And so Paul came to Rome, not as a free man but as a prisoner of Jesus Christ where for two years he would testify to the pagan world of Christ's power to save. As we pass the milestones of our modern work for Christ let us look again for inspiration to the great apostle of nearly two thousand years ago and make certain that we can still count the milestones of progress in our work."



### CHURCH BULLETINS

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# Brazilian Home Mission Board

(Continued from page 8)

work of the Home Mission Board of Brazil. The ceremony took place on Sunday morning, and the entire city turned out for the program. The mayor spoke in the name of the city, expressing his appreciation for the work of the Baptist school.

My last stop was in Pôrto Nacional, a stronghold of Catholicism. In this city imbedded in the relics of an idolatrous religion, there are only two young women to carry on the work of a school, a clinic, and a church. Without pastoral help they have two worship services each Sunday and promote the Sunday school, Training Union, and W.M.U. organizations. One of them devotes her time to the school and teaches four sessions each day in order to help all who come to her.

The other is a nurse who devotes her time to the clinic. Less than twenty-five years of age, Ana Texeira has carried on alone in this difficult place for five years. Her first furlough is due soon. She goes day and night to the poor mud huts, to the better homes, and to the out-of-the-way places to treat the sick. Without the aid of a doctor she acts as a midwife, and the little folk she has brought into the world meet her on every hand. As I walked through the streets with her, they called from every side, "Good morning, Aunt Ana." The missionary continues to treat them and others.

Of all the places I visited I felt that the need for more workers was greater in Pôrto Nacional. Other places had neither doctor nor nurses, but in Pôrto Nacional the opposition to evangelical Christianity is greater than I have seen anywhere else. The oppositions, the prejudices, the discriminations, and the persecutions were more marked than in any other place I have ever seen or known.

Yet the little church continues its battle against prejudice, disease, and dogma, deeply imbedded after the centuries of idolatrous influence. Evangelical Christianity has a hold in Pôrto Nacional and "as a root out of a dry ground" it is growing.

These and other places tell of the need of Brazil's great interior. They tell of the soil that is no longer fertile after centuries of abuse and misuse. They tell of a people who will hear

and believe the story of Christ; and who, in spite of every opposition that jealousy, hatred, and power can pour forth, will brave all to serve him who died for them. And they tell of many hundreds of places yet unreached with the gospel message.

"As a root out of a dry ground" the work of the Brazilian Baptist Home Mission Board is showing the results of the seed that was planted by the men and women who serve this board.

## "We Must Do Our Part"

(Continued from page 13)

Oddly enough—and perhaps a favorable portent for the future—a Mohammedan school is being rented as a place for Sunday services until more-adequate quarters can be secured. The nucleus of the congregation is a group of Hausa soldiers who were formerly stationed near the Hausa Baptist Pastor's School in Kawo (Kaduna), Northern Nigeria.

The newest field of home mission work is at Uromi. Little more than fifty years ago human sacrifice as a part of pagan worship was practiced in this area. Human sacrifice is now a thing of the past, but the pagan worship remains almost as strong as ever. Rev. Paul O. Ebhomlelien, a native of Uromi who was educated elsewhere, and his wife began Baptist work there in January, 1956. (*For conditions of the people and experiences of the missionaries see page 14.*)

As the name of the Home and Foreign Mission Board indicates, mission work outside of Nigeria has been envisioned from the beginning; and toward that end half of the money received has been held in reserve. Several African countries were considered as possible fields for foreign mission work, but the list eventually narrowed to Sierra Leone and the Gambia, British West African territories like Nigeria.

Most of the people of the two countries are heathen, but in recent years Mohammedanism has been winning many of them. The percentage of Christians, outside of the coastal cities, is very small; and neither country has a strong Baptist witness.

A few weeks ago President Lawoyin and Missionary Mills visited Sierra Leone and the Gambia to "spy out the land" and select a site for the first work. An announcement of the location is expected soon, and it is hoped that within a year the first foreign missionaries can be sent. The board has already set up standards which must be met by prospective foreign missionaries, and applications are being accepted.

John Mills recently laid the burden of the projected foreign mission work on the shoulders of the more than forty-two thousand Baptists of Nigeria: "The beginning of foreign work depends upon you. One thing you can do is to pray for the board as it makes plans, for the needed money to be given, and for suitable volunteers to offer themselves for the work. If you pray as you ought, these things will be available and we can proceed to do the work God expects us to do."

Will you pray that the Baptists of Nigeria will rise to this challenge, as they have already risen to the challenge of mission work within their own borders?

## Foreign Mission News

(Continued from page 25)

Hong Kong, was camp pastor. Each day's activities included morning watch, Bible study, discussion groups, classes on Baptist doctrine, rest and recreation, vespers, evening worship, and good night prayers.

The warm waters of the Gulf proved to be the favorite afternoon spot. However, the young people also enjoyed badminton, ping-pong, Chinese checkers, and bicycle riding (many brought their bicycles on top of the chartered bus).

In the decision services on Wednesday night (Thai and Chinese services were held separately) nine young people surrendered their lives for special work. Many others stood, saying, "I want to dedicate my life fully to Jesus in whatever vocation I enter."

"These decisions were not lightly made," Jean (Mrs. Bobby L.) Spear, missionary to Thailand, said. "Many knew that when they returned home they would face ridicule and indifference from Buddhist parents and friends."

## Like Father, Like Son

(Continued from page 3)

Foreign Mission Board sent a couple, Eduardo and Herodias Gobira, to Portugal. Their work, begun so bravely, did not last long, due to a complete mental breakdown of Mr. Gobira. Forced to return to Brazil, he never recovered. He died in 1952; but Mrs. Gobira, very active in mission work in Rio de Janeiro, has studied at the Southwestern Baptist Theological Seminary, in Fort Worth, Texas, and co-operated with the Carroll Memorial Baptist Publishing House in Rio.

Not content to be marking time in Portugal, always a difficult and unproductive field, the Brazilian Baptist Foreign Mission Board decided to follow the evident leading of the Holy Spirit and open a definite work in Bolivia. In April, 1946, the Board appointed Waldomiro Motta and his wife, Ligia Lobato de Souza Motta, as its first representatives to work in Bolivia.

This has been and still is Brazilian Baptists' most promising mission field. In spite of persecution, the gospel has won many victories. Tiago Nunes Lima and his wife, the second couple of Brazilian missionaries to Bolivia, are just now completing their first term of service and are overjoyed with the prospects for a sound and rapid growth of the Baptist work in Bolivia. On June 30, 1955, reports revealed ten churches, six missionaries (including the recently arrived Japhet Fontes and wife, Elcy Carelli Fontes), three national pastors, and three lay workers.

The churches maintain eleven congregations and seventeen preaching points with 376 members. Although inflation has gone spiraling upward and all the members are very poor, last year the ten Bolivian churches gave more than 1,135,046 *bolivianos* (about \$6,242.75 U. S.) for the work in their own country. Here, too, one may well say, "like father, like son," for these Bolivian Baptists are already thinking in terms of self-support and foreign missions.

Hero and martyr to the cause, Pedro Leygue, a tireless witness for the Lord, was brutally murdered as he slept in the house of his brother, whom he had recently won to the Lord. Early in his Christian experience he had said, "I can barely read, and I know only three hymns; but I feel I *must* preach

the gospel to my people!" If we, who have so much, felt that way the world soon would be won to our Saviour.

What does the future hold for these courageous witnesses in lands afar? Doubtless there will be untold hardships, or, to borrow a phrase coined in the last war, much "blood, toil, tears, and sweat"; but we must remember that "He that goeth forth and weepeth . . . shall doubtless come again with rejoicing, bringing his sheaves with him."

Our Lord is calling young seminary and training school graduates to this noble service; and the Baptist churches in Brazil gave this year more than a million *cruzeiros* (about \$15,000 U. S.) on Foreign Missions Day. Only he who knows the future can tell what it will bring. But we can trust him with our future! Can he trust *us* with his?

## United by Tragedy

(Continued from page 19)

well into the next day, followed in the wake of the explosion.

Our church building is ten blocks away from the devastated area; but the force was such as to make the custodian think the church itself had been dynamited. When Pastor Ruiz was called, he went to the church immediately, not knowing what fate might befall him.

We are immensely inspired by his wonderful attitude in such a crisis. At risk of his own life and the welfare of his family, he went to what he thought was the "rescue" of his church and the family who live there. We commend him highly for his unselfish and constant devotion and bravery throughout this catastrophe.

He and one of the seminary students were able to get into the area which was guarded by the army. They worked right along with the rescue squads, digging out those who had been buried alive and those still living but mortally wounded. This noble pastor and student served so as to magnify the name of Baptists in Colombia.

As soon as we were allowed to help, we began to use the seminary station wagon as an ambulance, to distribute food, clothing, and bedding, and for a first-aid station. Our cars were at the disposal of the Red Cross and emergency committee; and as soon as possible the families of our church

who had been affected by the tragedy were helped with emergency funds. None of our church people were killed, though a few were wounded. Seven families received damages to property.

How we do wish that you might have heard the expressions of gratitude from those who received help!

The North American colony of Cali instituted a "soup-kitchen" where meals were prepared and served for more than two weeks. Some of the missionaries co-operated in that effort, working in the kitchen or using the seminary truck in the distribution of food to the homeless.

A police officer, his wife, and three small children lived in one room which caved in on them. The six-year-old son died immediately, and the mother was seriously injured. The family received care in the hospital; but it would break your heart to have heard the mother tell of their shattering experience on the night of the explosion.

Some good things have come about through this terrible thing which befell Cali. A true feeling of love, brotherly kindness, and compassion for one another, such as we have never before observed, has been evidenced.

One young lady, whom I have visited and who has attended our services but has never made a profession of faith, told me: "Señora, now Cali knows no differences in religion, race, or society. We have been made all as *one*—united in the face of great tragedy and loss." She had put into words what we feel to be of great import here.

Many people have notified the papers of the disappearance of members of their families who supposedly perished the night of the explosion. Still there are some people in the hospitals hovering between life and death; and each day we read in the papers of someone who has succumbed.

For weeks some walked with blank faces around their houses, staring at the ruins. There are numberless widows and orphans who are completely dependent upon aid for their existence.

Pray with us that through it all God may be glorified, not blamed—that people may through such an experience see him and find him, and not mock him.

# How to have a School of Missions without missionaries

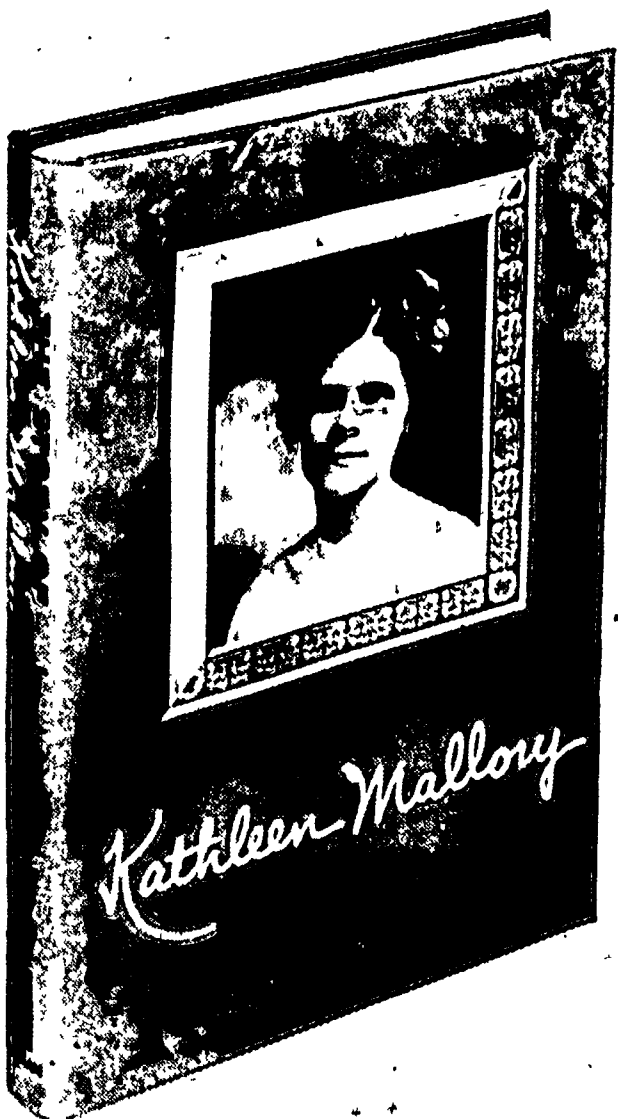
The maximum number of official Schools of Missions for which Southern Baptist missionaries will be available have already been scheduled for 1957 and 1958. (An official School of Missions is sponsored jointly by the Foreign Mission Board, the Home Mission Board, and your state mission board.)

But it is possible to have a School of Missions without missionaries; and your church should participate in one in 1957, World Missions Year, and in 1958. Here are a few suggestions as to how to have a School of Missions without missionaries:

1. Plan mission study classes for every age group, using the home and foreign mission Graded Series books.
2. Secure from your Baptist Book Store slides, filmstrips, and motion pictures produced by the mission boards. Use these to help your people see missions.
3. Invite local pastors and lay people who have visited mission work at home and abroad to give eyewitness accounts of the response to and the need for the gospel.
4. Then, as additional aids to study and for display purposes, order free literature from the Foreign Mission Board, the Home Mission Board, and your state mission board.

Even without missionaries, you can bring your church face to face with missions through an associational School of Missions in 1957 and 1958.

*P.S. Begin planning now for a School of Missions with missionaries in 1959 and 1960. The maximum number of schools with missionaries is 150 per year; and already fifty-one have been scheduled for 1959 and four for 1960.*



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