

THE

COMMISSION

THE PHILIPPINES

Not Even a Dream, But It Came True!

Seven Thousand Pieces of Land


An Adventure in Publication

Southern Baptist World Journal

March 1957




These Children




"You must let little children come to me, and you must never stop them coming. The Kingdom of Heaven is made of little children like these" (Luke 18:16 Phillips).

Nothing pulls at my heart like the brown-skinned children of Indonesia. As I write I can hear literally hundreds of voices outside my window. Most of them are the voices of children.




Some of the children are fat, some are thin, some are crying, some are laughing. Some are playing, while others sit listlessly and watch. Many are healthy, but many are sick. Some wear clothes, but many do not. All are barefooted. All use a small river for body convenience and live in small bamboo-and-mat huts for protection.

I cannot say they are sad. They are not. Neither are they happy. They are simply among the numberless children of Indonesia.



They were born to live in the night of Islam. They do not grumble about their fate. The girls will first marry in their early teens; the boys will rule the home and work for a pittance. Their education is in doubt, and their desires seem few. They do not know of love. Without Christ, life for them will be a chain of days and the grave a sealed door without hope.



Only the tender love of God revealed in the crucified Saviour will bring virtue to marriage, joy to motherhood, dignity to labor, and meaning to life for the children of Indonesia.

Children will trust Him if they can hear of Him.

Oh, Father, help all of us to want to tell others of Jesus. Amen.

—ANCIL B. SCULL



THE *Commission*

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While a pastor in the States the author illustrated sermons with missionary stories, unaware that one day he would have similar experiences.

Not Even a Dream, But It Came True!

By Howard D. Olive

IT IS difficult to describe my feelings that day as I drove toward Dagupan City, in the Philippines. For almost twenty years I had served as a pastor in the States and though I had been vitally interested in missions I had never dreamed that I would that day be a foreign missionary.

How many times I had preached missions and had attempted to relate stories of Southern Baptist work on many fields. What I had previously talked about, I was now experiencing. I had many wonderful experiences in store for me that week end.

I was on my way to visit Baptist work in the barrios (native villages) around Dagupan. I was so anxious to go that it seemed strange to have someone begging me to come. Gonzalo Mamaril, pastor at San Carlos, had said in a pleading tone, "It would mean so much to my people if you could come."

We arrived—our two sons and I—in time to go with the Dagupan workers to Tuliao where we visited a

preaching point in the beginning stages of development. Our meeting was held in a small open area among the nipa huts. The promise of a movie had attracted a large crowd. I be-



This man was rubbing his carabao when he saw the author about to take his picture. This is the pose he assumed.

lieve I was the first to actually preach at this place, though a Sunday school had been started some time before. How does a mission Sunday school get started? In this case it was by the help of both foreign and home missionaries.

A young Filipino, some years before, had left his family in the Philippines to go to Hawaii "to earn his fortune." He was converted in Hawaii; and then he went to the States and entered Hardin-Simmons University, Abilene, Texas, to study for the ministry.

There a home missionary became interested in him and his family back in the Philippines. She contacted Miss Margaret Collins, Southern Baptist missionary then on furlough in the States, who, upon returning to the field, visited his wife in Barrio Tuliao. After some time the young wife was converted; and she is the one responsible for this mission Sunday school!

I enjoyed a good hearing that night in my first attempt to speak through an interpreter; but Tim, our younger son, was the main attraction. The



"This woman could not wait to feel Tim's hair," said the author. "I watched her as she slowly moved near him and then took the picture as she placed her hand on his head."



The missionaries' equipment was taken into a village on a carabao sled (above) while the missionaries made the trip on foot. The old gentleman is the chief man of the barrio.

children simply swarmed about him just to see him and to touch him, while their mothers sought with great eagerness to feel the texture of his skin and hair. He could not move beyond their gaze or hands. When I had finished my sermon they showed me every courtesy, but they wanted Tim to preach.

Tim was overcome with pleasure in being asked to preach, but he hesitated to respond, not knowing what to say. With a little encouragement he stepped forward and said, "Thank you for asking me to preach. I'd like to say that I went to Sunday school regularly in the States. Not like out here in the open, but in a big Baptist church. I hope all of you will come here to Sunday school tomorrow afternoon. That's all I have to say now, but when I come back I'll be prepared to preach to you just like my father. Thank you."

The next day I really felt like a missionary. We went to Dalongue for an afternoon Sunday school and an evening evangelistic service. Dalongue is a unique little barrio which cannot be seen from the road. As we walked to the village through a cane field, a

carabao sled hauled our equipment, which consisted of a movie projector, film, 110-volt generator, Bibles, flannel boards, et cetera.

I have never before witnessed such primitive beauty. Banana trees and coconut palms laden with fruit made a beautiful backdrop for the little nipa huts where the people live. In the center of the village were an old-fashioned grinding mill, a cane mill, and what appeared to be a crude sort of workshop.

Just a stone's throw away was the river which made a huge elbow turn

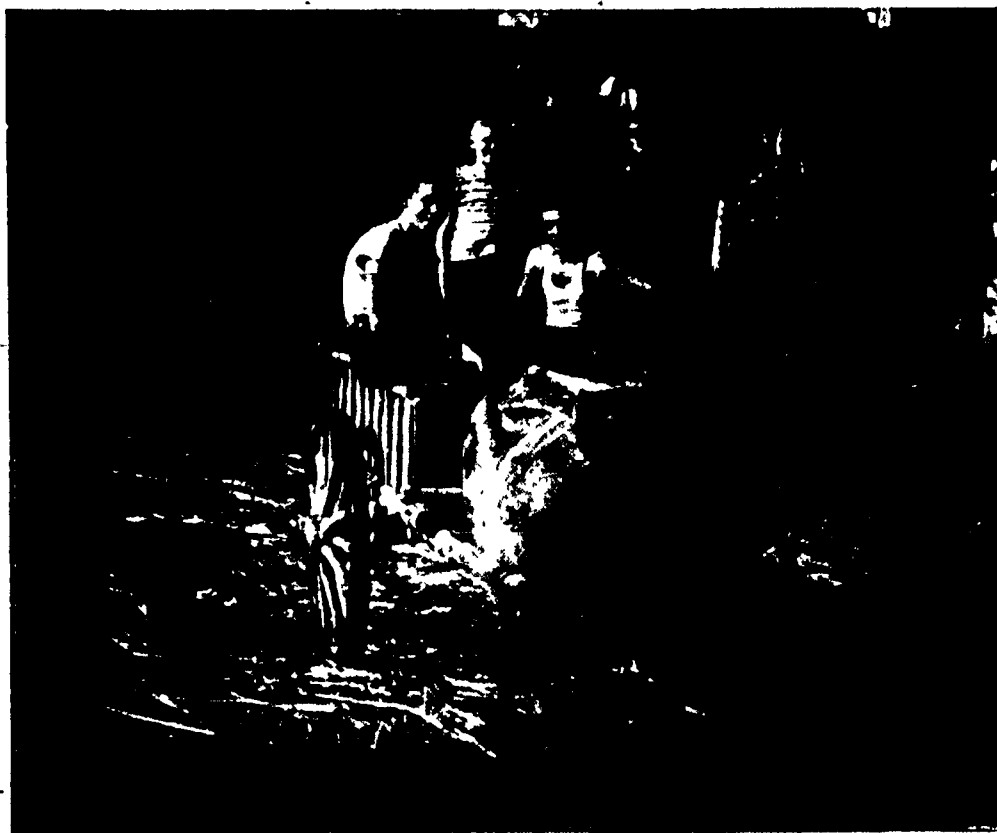
almost into the village. Men were in the river collecting pineapple tops out of a crude bin made of bamboo poles. I soon learned that the tops are soaked for a time before planting. In a few minutes a man came to the water for what I thought was to be a swim. It turned out to be a bath!

Hearing shouts behind me, I turned to see men running behind their carabaos which were headed for the stream. Both men and animals were happy to get to the water. I was told that the one pleasure in life for a carabao is water and mud. With

fascination I watched the men rub the animals as they lay in the water. How affectionately they cared for the carabaos, as if they were saying, "You work for us, we work for you!" In a short time both men and animals returned to the scorching fields.

We roasted wieners for our meal that night; and I thought we were alone, only to discover dozens of small children in the shadows, each with ears of corn in his or her hands. They waited patiently, just watching, until we had finished; then they rushed to the fire to roast their corn.

(Continued on page 31)



Douglas and Tim Olive enjoy a ride in a carabao cart with a boy from Dalongue, a barrio that cannot be seen from the road.



Missionary Margaret Collins, who began the work in the barrios around Dagupan City, teaches the Adult Sunday school class in Dalongue. Romeo Ubando is interpreter.



Miss Collins makes plans with three of her helpers in the barrio services, (left to right) Rosa Sorino, Carlos Vidal, who feels called to be a minister, and Romeo Ubando.

Seven Thousand Pieces of Land

By James A. Foster

COME with me on an imaginary trip to the Philippines, a beautiful archipelago in the western Pacific Ocean. As our big airliner wings its way between Guam and Manila on this sunshiny day, I will tell you what I have learned about the islands since coming here as a missionary.

The more than seven thousand islands of this archipelago are spread over an area of 115,600 square miles, extending 1,150 miles north and south and 700 miles east and west. If we were to sail around the 14,407 miles of coast line we would pass through the Philippine Sea on the east and northeast, the South China Sea on the west and northwest, the Celebes Sea on the south, and various straits and lesser bodies of water that weave in and out between the numerous islands.

If our ship should stray from its course a few miles to the north we might sight the large island of Taiwan (Formosa). If it strayed to the southwest we might sight the island of Borneo in the Indonesian Archipelago. Within one hundred miles of the eastern coast we would pass over the Pacific Ocean's maximum known depth of nearly seven miles.

To break the 14,407-mile trip there are at least twenty good harbors. In all of these we would see interisland ships which link the numerous islands in commerce and communication. In many we would see transoceanic vessels which link the Philippines with the rest of the Orient and the world. In some places we would see only rocky shores, while in others we would see lovely beaches lapped by the waves and breakers.

As long as we are in sight of the shore we would probably be able to see fishing bancas anchored along the beaches or putting out to sea. A banca is a dugout log with woven bamboo sides, outriggers, and a sail. Much of the fishing is done at night when it is cooler, but a lot is also done during the daytime.

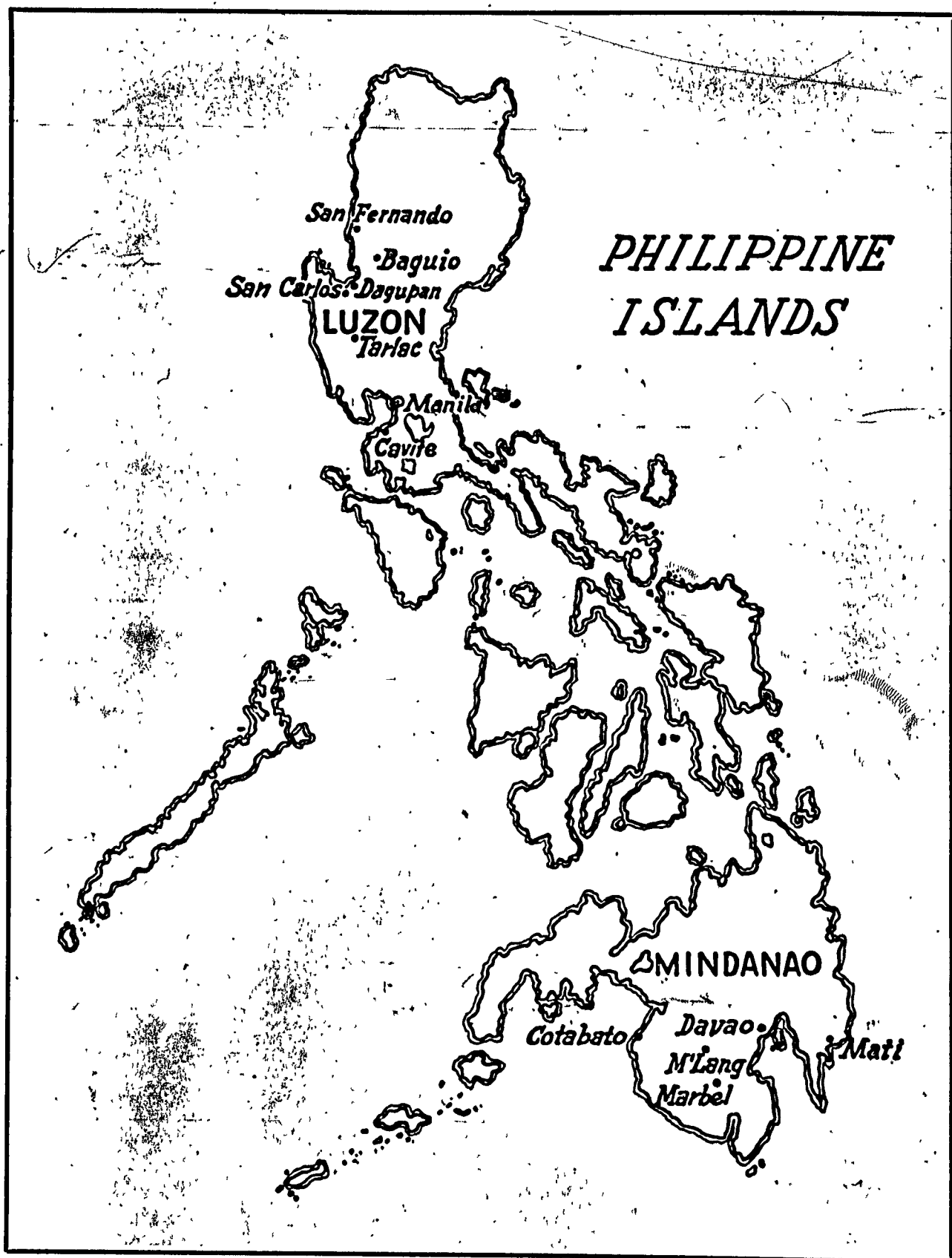
Most of the land area of the Philippines is in two large islands, Luzon

to the north and Mindanao to the south. Together these islands contain 68 per cent of the total area. The next largest land area is found in the nine principal islands which are spread out between Luzon and Mindanao. These are known as the Visayas.

The general features of the islands are mountainous with substantial fragments of low-lying plains. The plains have the majority of the farms, towns, and cities. There are not many large

rivers; and the small ones are usually flooded during the rainy season and rather dry at other times.

The Pasig River, though very short, is famous and important because it practically bisects the city of Manila. The highest point of the Philippines is Mount Apo in Mindanao, approximately ten thousand feet high. Luzon has several peaks of around nine thousand feet. About twenty volcanos are intermittently active in the islands.



Originally, more than half of the land had forests, and still there are many sources of native lumber. Out of more than six hundred types of trees, one hundred have commercial importance. Their products are hardwood and softwood lumber, gums, resins, oils, spices, drugs, nuts, fruits, beverages, fibers, and canes (rattan). Of the hardwoods some are exported to the United States as Philippine mahogany.

We are now landing at the Manila International Airport. The climate is one thing that makes an immediate impression as we alight from our plane. Because high temperatures continue for such a long time without relief, it seems that it is always hot. But actually the temperature never reaches the extreme heat of some of the cities of the United States during the peak of summer. Variations in climate over the islands are caused by local differences in elevation, exposure to monsoons, latitude, proximity to the sea, and position with respect to storm tracks.

Because of wind directions the period of maximum rainfall is October to April in the east and April to October in the west. The average annual rainfall is eighty inches; but the world's heaviest twenty-four-hour rainfall on record was at Baguio when forty-six inches fell during one day of a typhoon. The worst damage from typhoons comes from the heavy floods which accompany them. There is some damage also from the high winds. The typhoons, which usually come between July and December, are mostly from the central to the north portion, the Mindanao area being relatively free.

The rains bring considerable relief from the heat in the lowland areas. Also, January and February bring some relief by means of cold air masses from the north. The summer months are March to May and many lowlanders who can afford to do so seek out resort places in the mountains, such as Baguio on Luzon, in which to cool off a bit. The biggest contrast in temperatures is thus seen to be between the low plains and the mountainous areas.

As we drive into the city, the people also make an impression. Their ancestors came to the Philippines in a series of waves from different directions and over various periods. The earliest of these are represented by the

inland tribes who are hunters and food gatherers. The balance of the population belongs to two subtypes of the Malaysian race. One type is represented in the mountain tribes of northern Luzon with short stature and long head. The other is of somewhat higher stature and broad head and predominates among the Christian (Catholic) peoples of the lowlands.

The staple food is rice. Sweet potatoes and corn are also important. The diet is strengthened by vegetables and meat, mostly pork and fish. The native languages are Indonesian and the principal dialects are Tagalog, Ilokano, and Visayan. English and Spanish are international languages used by many. In fact, English is still more nationally used than Tagalog which has been adopted as the national language.

Culturally, the people may be divided into three groups which closely correspond to the chief religious groups, pagans, Christians, and Mohammedans.

The latest estimated population was 21,440,000, with the highest density of population, in the Cebu and Manila areas, being over five hundred per square mile. The chief population center is the Manila area, where the city of Manila has one million people, and its immediate suburbs have five hundred thousand. Cebu, Davao, Iloilo, Bacolod, and Zamboanga are chartered cities with more than one hundred thousand people each.

THE Philippines are not overpopulated in relation to their natural resources; but there is a population problem in the local maldistribution. This problem was recognized by the Government in the 1930's. Encouragement was given to migration from the overcrowded regions to Mindanao where there were vast areas of virgin land.

Communication among the people is maintained by the Government postal system and telecommunications system by wire and radio. Long distance telephone service to most points is maintained by a private company. Manila newspapers and radio stations cover the nation with news. Motor transportation is cheap and plentiful, but uncomfortable to most foreigners. Railroad transportation is also available in some places.

Historically, the Philippine Islands
(Continued on page 30)

Perfect Product

There is a Malayan legend which some Filipinos tell to explain how human beings were created. In the beginning, the legend says, a god and a goddess were the only two people living on the earth. Europe, America, Africa, and Asia were silent continents covered with dark forests and jagged mountain ranges. There were no cities, no people.

As the years passed, the god and goddess found the earth a very lonely place. They decided to make some people who would build homes and cities and fill the air with songs and laughter. Then the earth would no longer be silent and lonely.

Early one morning as a golden sun rose over the misty earth, the god and goddess went to the river's bank. Taking a lump of moist clay in their hands they molded the figures of a man and a woman. Baking the clay figures in an oven was a hard job for the inexperienced god and goddess. The first figures were left in the oven too long and were burned a little. When they were taken out of the oven they were black. This was the beginning of the Negro race.

The god and goddess tried again, but this time they were too cautious. They did not bake the figures long enough. When the figures were taken from the oven they were still white. These became the race of white people.

The god and goddess tried again. The third pair of figures made by the god and goddess were baked just right. They turned out a beautiful light brown shade. The Filipinos, so the legend goes, come from the brown race, the final perfect product of the god and goddess. —From "The Philippines," by Hart and Wilson (American Book Company), used by permission

The Struggle for the Soul of Tanganyika

By James W. Carty, Jr.

THE stars over Tanganyika seem brighter than anywhere else in the world.

Like the fabled jewels of Solomon, the Southern Cross blazes above the grasslands and the huge prehistoric granite rocks exposed by volcanic eruptions and soil erosion.

No smoke from factories interferes with the brilliance of the stars over this virgin territory—which includes about 362,000 square miles and ranges from snow-capped Mount Kilimanjaro, highest mountain on the continent, to the troughlike depression of Lake Tanganyika.

For nearly two thousand years a star of even greater glory has been shedding its light increasingly in the hearts of Africans on the dark continent: the star of Christ.

But more and more it has had to meet the challenge of the crescented star of Mohammed and, in recent years, of the red star of Communism.

In today's struggle for the souls of men, the Moslems are winning Africa. There are about 68,000,000 Moslems, 28,000,000 Christians, and the rest of the continent's 216,000,000 cling to old tribal faiths or adhere to a scattering of different religions.

Opposed to both Christianity and Islam is a mass revival of the old pagan spirit, a recurrence of mysticism, animism, and ancestor worship. In many places, the primitive African religion is being reborn with vitality and vigor.

One African church leader told me that on the continent Islam is moving ten times as fast as Christianity. Yet, Christianity in Africa is almost as old as that faith. Mark, who wrote the New Testament Gospel, is cautiously named as the Christian pioneer in Alexandria in Egypt.¹

Mohammed was born about six hundred years after Christ. But Islam, the faith he founded, has spread with fanatic zeal through Christian and pagan Africa alike.

Between 1400 and 1900, Arab Moslems settled among the eastern coast of Central Africa. Wherever a slave trader traveled, he brought Islam.

The Arabs also encouraged African mercenaries to become Mohammedans to give them prestige when they raided other tribes.

Today, the beautiful green mango trees which the Arabs planted to supply food along the slave routes are symbols of their former great economic power.

¹ Kenneth Scott Latourette, *A History of Christianity*, p. 66.

James W. Carty, Jr., religious news editor for "The Nashville Tennessean" and instructor in religious journalism at Scarritt College, Nashville, spent the summer of 1956 in East Africa on assignment for his newspaper and for the Committee on World Literacy and Christian Literature, of New York City. He wrote a special series of interpretative articles for "The Nashville Tennessean" on "The Struggle for Africa." He also wrote simple, graded material for the literacy committee which will be used as follow-up reading matter for adult new literates taught to read during literacy projects sponsored by the Christian Council of Tanganyika. While in East Africa, he



also taught Africans and missionaries how to write simple, interesting Christian literature. This is the second of two articles which Mr. Carty has written for "The Commission." The first, "The Struggle for the Peoples of Tanganyika," appeared in the February issue.

Today the Arabs lack that wealth. But they remain in East Africa and perhaps have an even greater hold on the people: a religious power of Islam.

Why is Islam gaining over Christianity in Africa?

"Christianity largely has been a white man's religion," said Jebulin Makala, a native farmer in Tanganyika. "The Moslems practice racial brotherhood more than do the Christians."

Mohammedan sheiks (preachers or religious leaders) play on African hearts with stories, some true and some false, of white Christians discriminating against colored peoples throughout the world. Africans are not unaware of the disharmony and conflicts between white and colored peoples in the United States and elsewhere.

Moslems can say to Africans: "We all are dark skinned. We eat in the same houses, worship at the same mosques, even intermarry. We have a common aim in promoting Africa, not the West."

Mission boards can send more Negro missionaries to Africa to meet the charges of racial discrimination. But this is not the whole answer to the problem.

Some Africans probably prefer to be

converted and ministered to by whites. The reason is status; Africans realize their status is lower than that of whites.

A parallel situation is seen in the economic world in Tanganyika. An African will work for lower salary for Indians or whites rather than work for a higher salary for Africans.

The main reason: the African who works for Indians or whites feels he has more status than the African who works for members of his or another tribe.

Of course, many Africans want to be ministered to by tribesmen.

Another course open to missionaries is to train African leadership at a fast pace.

Much of the Africans' future conversion work will be with young people, pagan, animistic, or Moslem, and with adults who hold to pagan or animistic beliefs.

Probably little headway will be made among adult Moslems, especially those who have several wives. Islam permits polygamy; Christianity does not.

Practical problems are involved. Suppose a Moslem man has four wives and children by each. He may want to become a Christian; but he asks himself: Which wives and children must I renounce? How will they be supported?

A real tragedy is the Christian who gets status—such as did Luther Gelege

when he became paramount chief of the Ilamba—and who leaves the church and takes extra wives for social position.

There are about one million Christians in Tanganyika. Half of these are Roman Catholic. The other half are almost evenly divided between Lutherans (of several branches) and Anglicans (of the Australian branch).

Most of the pagans believe that God once had direct control over the destiny of Africans. Now, they feel God is remote, without care or concern for them.

A big need of Christianity is to help re-establish contact between the pagans and God.

The animists believe that all objects possess a soul. They feel that the departed spirits of the dead are evil and influence the living.

In Tanganyika, some tribes believe that if they can hold their hands over the nose and mouth of a dying person during his last gasp they can prevent the evil spirit from escaping. Thus, sometimes, death is hurried along.

At one mission hospital in Tanganyika, a nurse entered a room to find a well-intentioned pagan grandmother holding her hand over the mouth of a sick child. The nurse pushed the grandmother away. The child lived and the parents were glad that the would-be child murderer had been thwarted.

Pagan Africans often have weird

death dances to appease the evil spirits of the departed.

The problem of dealing with superstition is a difficult one. On one mission station in Tanganyika there is a tree which the pagans believe to harbor departed evil spirits.

Some of the African Christians urge the missionaries to cut down the tree to show that they do not believe in such nonsense. Others object. They contend that if there should be a famine, or crop destruction by locusts or the sparrow-like nse-nse birds, the pagans would blame it on the Christians. The pagans would use the misfortune to show that the tree did possess evil spirits.

The mission strategy must call for an all-out approach; in churches, schools, villages; in improving health; in helping the people to learn to read and to do hygienic cooking and handicraft work.

One big need is to take seriously the belief in the power of the printed religious word to influence lives. The printed word can enter doors which are hostile to missionaries.

Yet the complete Bible has been translated into only thirty-four of Africa's seven hundred languages, and the complete New Testament into only seventy additional languages. The vast majority of the Scriptures for Africa consists of the Gospel portions, especially Mark.

(Continued on page 27)



Lois Fisher, a parish worker in central Tanganyika, lists Christian essentials for a young Ilamba tribeswoman interested in rejecting paganism for Christianity.



James W. Carty, Jr., the author, discusses the Moslem faith with an aged Arab "duka" (shop) owner in Kiomboi, Tanganyika.



The author and the head nurse at the Mkalama leprosarium stand by the tomb of an African child. Behind them is the church, the symbol of hope for Africa.

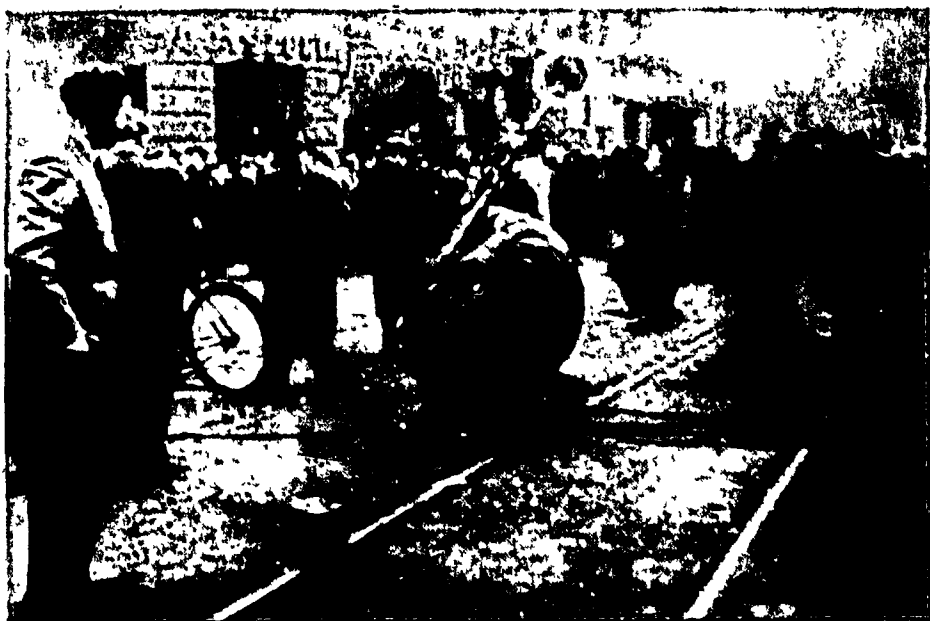


Wide-eyed young Hungarian refugees, whose father is missing in Hungary, spoon soup in a canteen in Vienna, Austria.

Beseeching Eyes

*Can you escape the eyes of the children above, the grimness of
the family below fleeing into Austria, the courage of the thou-
sands of Hungarians who lost everything in their fight for freedom?**

** Money for Hungarian relief should be sent
to the Southern Baptist Foreign Mission Board,
Box 5148, Richmond 20, Virginia.*



Freedom fighters in Budapest pulled down the statue of Stalin's head in their uprising against Communist rule.



This farm family fled across the frontier into Austria where frontier guards are leading them to a refugee camp.

Advance in Missionary Personnel

By Baker James Cauthen

APPPOINTING and sending missionaries is one of the major responsibilities of the Foreign Mission Board. Growth in the size and effectiveness of the missionary staff is one of the best measures of advance.

On January 1, 1946, there were 519 active Southern Baptist missionaries under appointment. On January 1, 1957, there were 1,113 under appointment.

These figures indicate a vast process of seeking the will of Christ, securing adequate preparation, and making the adjustments necessary for missionary service throughout the world.

No figures can tell the full story of all that is represented in the going of choice servants of God to places of need that the name of Christ might be made known.

The period of time represented by the above figures (1946-57) has witnessed far-reaching changes. Missionaries were returned to China where a war-devastated country desperately needed to hear the message of salvation. Much work was done in rehabilitating a war-shocked work. Communist power, rising to dominant position, forced the withdrawal of the missionaries from China but became the occasion for demonstrating afresh the profound loyalty of missionaries to their purpose as found in the will of Christ. Long months of continued labor under Communist control by a large number of missionaries and the death of one of the most valiant of our number gave evidence of the extent to which God's servants were prepared to go.

The Communist crisis provided the occasion of large advance in new areas. The impact of these tragic events is indicated not only in a vast expansion of new work in the Orient but in increase in the other two areas of service as well.

On January 1, 1946, the 519 missionaries of our Board were distributed as follows: 97 in Africa, Europe, and the Near East; 213 in Latin America; and 209 in the Orient.

On January 1, 1957, the 1,113 mis-



Baker James Cauthen

sionaries of our Board were distributed as follows: 313 in Africa, Europe, and the Near East; 436 in Latin America; and 364 in the Orient.

In the Far East work had been extended throughout the length of Japan. Strong entry had been made into Korea, Taiwan, the Philippines, Indonesia, Malaya, and Thailand and a beginning in Pakistan. Missionaries had been placed in force in Hong Kong and Macao, where a strong base of operations had been developed in the doorway of Red China.

In Latin America great strides had been made so that in countries where previously only small beginnings had been possible vast expansion had come into reality.

ADVANCE had been made in Africa, Europe, and the Near East. The new Missions in Southern Rhodesia and East Africa had come into reality, and the theological seminary at Ruschlikon, Switzerland, had begun to extend its influence throughout Europe.

The appointment of this larger number of missionaries has meant expansion of many types of ministry. Outstanding has been the placement of strong missionary couples in strategic cities where work has been projected leading toward the winning of people to Christ and the organization and growth of churches.

Along with this, specialized ministries in the field of religious education and music have begun. In many areas there are well-trained men in the field of Sunday school and young people's work who are helping to bring to the churches the very best means of developing those who have been won to our Lord. In seminaries, publishing houses, and convention organizations they are making their influence felt.

Vast strides have been made in Christian education. A four-year senior college in Japan and a junior college for girls in that country are extending their blessings to more than twenty-five hundred students. In Hong Kong a new Baptist college has been opened, and plans are under way for a similar development in Nigeria. Throughout Latin America many Christian schools extending from primary grades through junior college bring Christian education to young minds.

Theological education has moved forward. The entry into new fields requires growing churches and preparing leaders. Missionaries with the high quality training required for teaching in our own seminaries in America are giving themselves to theological education abroad. This program of leadership training is one of the most challenging parts of our missionary undertaking.

Medical ministries have been greatly strengthened. New hospitals have been constructed and clinics opened. Stronger medical missionary staffs have been made available. Ministries of love and mercy are making their impact upon areas knowing little of the love of Christ.

Special ministries in publication work, good will centers, Vacation Bible schools, and summer assembly work and student work are making vast impacts in many areas. Adjacent to campuses of large universities, student centers are now extending vital ministries. Some agricultural missionaries have been appointed and other projects are contemplated.

There are losses annually in the mis-
(Continued on page 27)



An Adventure in Publication

By Mary Lucile Saunders.

GOD'S Word is sown by the missionary and national co-worker alike in the power of God's promise that his Word shall bear fruit for that whereunto it was sent and planted! How true, how true this ever is! The rapid expansion in the use of God's Word and Bible literature in the work of the Philippine Mission is but another chapter in the powerful fulfilling of God's promise.

By 1953 Southern Baptist work among Filipinos was beginning to pick up speed. There were four organized Filipino Baptist churches, in Dagupan, on the island of Luzon, and Bunawan, Cotabato, and Davao, on the island of Mindanao. There were chapels and mission points spreading out from each of the organized churches and a rapidly maturing group in the chapel at Baguio, a total of five in all.

Yes, the work among the Filipinos was expanding far too rapidly for each individual missionary in each separate station to keep up with adapting the very excellent but naturally American-slanted Sunday school and Training Union materials from the Southern Baptist Sunday School Board in Nashville, Tennessee. The time had come, the Mission felt in its fourth year, to set up a program of Bible materials rewritten especially for use with Filipinos in their own setting to meet their needs as members of a predominantly Catholic society.

Thus, in its 1953 annual session the Philippine Mission decided to assign

two members for full-time preparation, production, and distribution of Bible materials for use in the Filipino Sunday schools, weekday Bible classes, Vacation Bible schools, and youth conferences.

Among the members of the Philippine Mission were two third-term missionaries whose second terms had been spent in literature and promotion work in China and who had been sent to the Philippines in 1952 to pinch-hit while half of the missionaries were home on furlough. Pinch-hitting is an extremely difficult task, but it does train the pinch hitters quickly in quite a variety of jobs.

From a term as educational director at Nuuanu Baptist Church, Hawaii, and a term as promotional secretary of China Baptist Woman's Missionary Union in Shanghai and co-editor of *Woman's Light*, a Baptist magazine for college and professional women, Miss Virginia Mathis found herself directing the Junior Sunday school and Training Union departments for the Chinese Baptist Church; helping full-time for a month in the Dagupan Baptist Church (Filipino); going down to Mindanao for three months to help in the Filipino youth conference, direct the Chinese Vacation Bible school, and help in the Filipino Vacation Bible

schools in the Davao-Cotabato area; and working with the superintendent of the Sunday school of the Chinese Baptist Church, Manila, to plan the opening and closing exercises.

From a term as teacher on both the high school and college levels and a term with the China Baptist Publication Society as music and art editor for all the publications of the Sunday school, Baptist Young People's Missionary Organization, W.M.U., and book departments, I found myself working with Beginners, Primaries, and Young People in the Chinese Baptist Church, Manila; directing the Filipino youth conferences for 1953; and helping also for three months in Min-



Intermediates get a basic knowledge of the Bible and of Christ from the barrio Sunday school lessons.

danao with the Filipino Vacation Bible schools. My most difficult pinch-hitting was working with children again after the years with young people and adults; but there was a purpose in the tasks, hard as it was to envision at the time.

You can guess what happened. Although Miss Mathis and I were trained for and happy in Chinese work, the Philippine Mission asked us to do the full-time preparation and production of Bible materials for use in the work among Filipinos. Materials were desperately needed in all areas of the work, but beginnings could not be made in all the areas at once.

For the three months in Mindanao we had prepared Vacation Bible school materials simply graded on only two levels, Primary and Junior; but experience proved that Vacation Bible school materials were needed on all four levels from Beginners through Intermediates.

After much committee discussion, Miss Mathis and I were asked first to set up Sunday school materials, graded through Intermediate years and uniform for Young People and Adults, and then to continue with Vacation Bible school materials. The immediate beginning for Sunday school materials was to be with graded materials for Beginners, Primaries, and Juniors and combined lesson materials for Young People and Adults. The Training Union and missionary or-

ganization materials would have to wait for a later period.

Sunday School Materials

Once, in our innocence, Miss Mathis and I thought, as probably do many of you, that Sundays came only once a week. When trying to set up the graded series of Sunday school materials on three levels plus one uniform series and attempting to meet all the deadlines thus involved, we felt that Sunday seemed to crop up every time we turned around twice. It was an unending struggle to get two Sundays ahead, one month ahead, two months ahead, and finally to reach that goal of a whole quarter ahead in lesson materials.

Books of the Graded Sunday School Series and galley proofs of the Uniform Sunday School Series for Beginners, Intermediates, Young People, and Adults came pouring in from the Sunday School Board in Nashville; and leaflets with only headings and illustrations came in from the Baptist Press, Hong Kong, which was preparing the same materials in Chinese and thus shared their blocks with us. Surely with all that help, it should have been easy to get ahead of the never-ending deadlines!

True it is that without the continuing and steady help of the "co-workers" in Nashville and Hong Kong we could not even have made a respectable start; but getting ahead was

not that simple a matter. The materials had to be rewritten for people with no Bible background at all. Too, the churches were very young, the oldest even now only five years old; and with national workers young in Christian experience and untrained not one thing could be taken for granted.

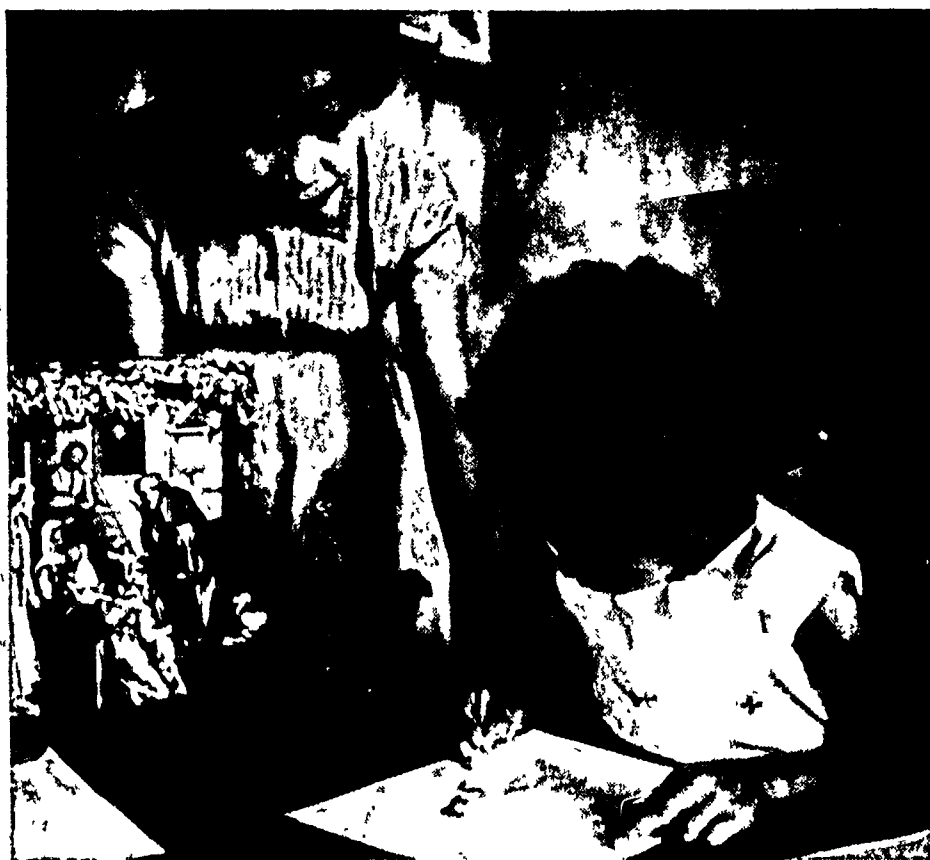
Materials had to be simplified over and over again, and every detail—songs, games, handwork—had to be added to the Bible materials. Research, adaptation, and rewriting, multiplied over and over, went behind each Sunday school pupil's leaflet or teacher's helps. The days simply were not long enough.

Ah, yes, the mechanics of production! Therein lay the second and gradually first consumer of time. Galleys had to be pasted up, dummies for the layouts set up by quarterly units, copy typed out, stencils cut, and materials mimeographed (both sides), assembled, stapled, bound, packaged, and then sent out by air freight, bus freight, or boat freight, and at times by messenger.

Our former innocence was fast disappearing in the face of the mechanical facts of life with reference to production. As the orders doubled, then tripled, we learned all the short cuts; but a 300 per cent increase in production proved to be more than two people could handle alone and get everything out on time.

An average of 85 per cent of the literature went out on time, but it was the late 15 per cent that everybody

(Continued on next page)



The teacher stands by ready to help as a Filipino child does her handwork for the Christmas Sunday school lesson.



The Beginner Sunday school class in the Manila chapel colors some of the pictures that come with the literature.



There is a pattern in growth of churches. First, the curious—listen to the Sunday school lessons.



Becoming interested, the passer-by joins the class to learn more of the Bible and this Friend, Jesus.



Inquirers become believers, organize churches, and erect buildings. This is Dagupan Baptist Church.

remembered; so when we requested additional help at the 1954 annual session the Mission gave the request high priority, knowing it would take at least a year to find and bring someone out from the States to help in this difficult field of missionary service.

The call for help was answered far sooner than anyone had dared dream it could be. Rev. and Mrs. Ted O. Badger, able young missionaries less than six months on the field, expressed their interest in this phase of missionary service and requested the Mission to transfer them from Mati to full-time literature and promotion work. How desperately they were needed! How grateful Miss Mathis and I were for their coming to help bear the increasingly heavy but very vital load of the preparation and production of Bible materials!

They moved from Mindanao the latter part of 1954, began moving into the work by early 1955, and by annual session in 1955 were in full swing of their load of the work.

An office, the Baptist Center, was set up at 417 (now 1315) M. H. del Pilar, Manila, after much prayer and thought and the deep feeling that this was the place that would best meet the requirements of adequate space, efficient and familiar location, and convenience for air, boat, train, and bus requirements for receiving and sending out materials.

Mrs. Badger took over the filing of materials and stencils, handling of orders, and sending out of bills, preparing herself to take over the treasurer's responsibilities by 1956.

Mr. Badger took over the preparation of the Young People-Adult materials. By going into printing he was able to get out from under the heavy load of production responsibilities and so get six months ahead in these lessons.

This lightening of the responsibilities for us enabled Miss Mathis to complete not only the handwork for two and a half years of Beginner and Primary lessons but also the full year's

basic Bible study material to be used by inquirers prior to organized Sunday school Bible study (see section below on the *barrio series*). Too, I was able to complete the rewriting of the texts for two and a half years of Beginner, Primary, and Junior graded Sunday school materials.

As the graded materials went into the churches and were used, a problem arose that is probably common to many of the new areas in the tropics entered by Southern Baptists since World War II. Here children mature physically earlier than in the more temperate climates; but educationally they are a year behind, for they do not start to school until they are seven years old.

For the lesson writer this means that a beginning Primary is seven years old but a thirteen-year-old is definitely an adolescent who cannot be thought of as a Junior despite the fact that he has had only six years of Bible study instead of the seven years presupposed of the thirteen-year-old in the States.

To meet this problem, the Graded Sunday School Series for the Filipinos was rewritten from the Southern Baptist Sunday School Board's Graded Sunday School Series as follows:

1. For Beginners, aged five and six, there was a two-year cycle based on the Beginner Uniform Series.

2. For Primaries, aged seven through nine, lessons were based on the three-year cycle of the Primary Graded Lessons.

3. For Juniors, aged ten through twelve, lessons were based on the first, second, and third years of the Junior Graded Lessons.

4. For Intermediates, aged thirteen through fifteen, lessons were based on the fourth year of the Junior Graded Lessons and the first and second years of the Intermediate Graded Lessons.

5. For Seniors, aged sixteen through seventeen, lessons were based on the third and fourth years of the Intermediate Graded Lessons.

The promise that God would not have his Word or materials about his Word return void is shown in the statistics of growth for those using the Sunday school materials. In 1953 there were five Sunday schools using such materials as could be ordered from the States or prepared by the missionaries themselves. In January, 1954, there were nine Sunday schools using an average of 765 pieces of Sunday school literature per Sunday. By January, 1955, there were twenty-five Sunday schools using over three thousand pieces per Sunday. By June, 1955, there were thirty Sunday schools using over five thousand pieces per Sunday. By January, 1956, there were more than forty Sunday schools using just under six thousand pieces per Sunday. And by January, 1957, there were forty-five Sunday schools using well over six thousand pieces per Sunday.

These Bible materials were prepared for the purpose of letting people hear of God, God's Son, and God's Word so that through such hearing and studying they could learn more of God, Christ, and the Bible. With already prepared Bible materials available for the missionaries and national co-workers, there has been truly amazing growth in the use of such materials in the three years since the Philippine Mission set up its program of literature preparation and production.

Bible School Materials

As pioneer work in a new mission area begins to take root and grow, the Vacation Bible school becomes more and more the agency through

which wider and wider contacts with the non-Christian are made. Because of this use of the Vacation Bible school as a deeply evangelistic agency, great care was taken by the Philippine Mission to plan a four-year cycle with each year's program centered around a basic Bible truth that could stand alone and yet would be a very valuable part in building over the four years a balanced understanding of God's Word, the Bible, and its purpose in being written.

In view of a single theme for a fully graded Vacation Bible school, each year's theme had to be simple enough for the Beginner to understand and deep enough to challenge the Intermediate, basic enough to lead the non-Christian to Christ and rich enough to strengthen the Christian growth of the believer.

This was not easy, and many hours were spent in committee meetings and evaluation of the materials used each year. Beginning with 1953, the four-year cycle of Vacation Bible school materials developed by the Philippine Mission centered around the following basic Bible truths for those who have had so little opportunity to hear and study God's Word: First year, "Christ, Our Saviour"—the life of Christ in the four Gospels; second year, "God, Our Loving Father"—Old Testament stories; third year, "Walking with Jesus"—New Testament followers of Christ; fourth year, "The Bible, God's Book"—God's Word, a Book to live by.

Here was a tremendous challenge; for as many children are reached in the two to three months of Vacation Bible schools as in a whole year of

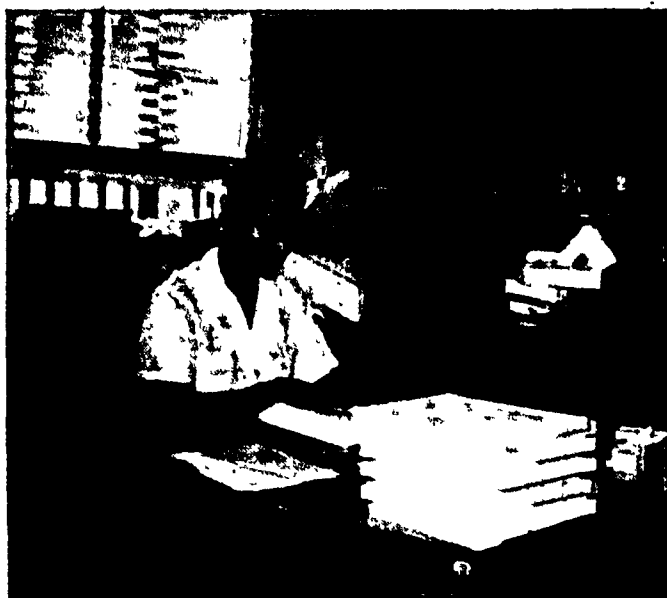
Sunday schools, and out of Vacation Bible schools in new areas come the new mission points that grow into chapels and, later, organized churches. Statistics will amplify this principle of mission expansion. Vacation Bible schools increased from ten schools with 1,000 in attendance in 1953 to seventy-six schools with 5,164 in attendance in 1956.

A parallel increase is seen in Sunday schools and organized churches for these same years. In 1953 there were five Sunday schools with 292 enrolled and four churches with a total membership of 168, while the end of 1956 showed fifty-one Sunday schools with more than 3,000 enrolled and eighteen churches with more than 1,300 members.

God has blessed the Bible materials prepared under his guidance for these from one to two weeks of intensive graded Bible study, for the Vacation Bible schools have proved to be the feeder groups for the Sunday schools, chapels, and organized churches. When effective materials are placed in the hands of the Vacation Bible school workers, how much easier it is to present God's love and God's Son so that those who come for the two weeks are happy to respond to the invitation to attend regularly the Sunday school and church services and come closer to the goal of lives dedicated to following Christ. How true, how true that God's Word bears the greatest fruit of all—a life reborn in Christ!

Barrio Sunday School Series

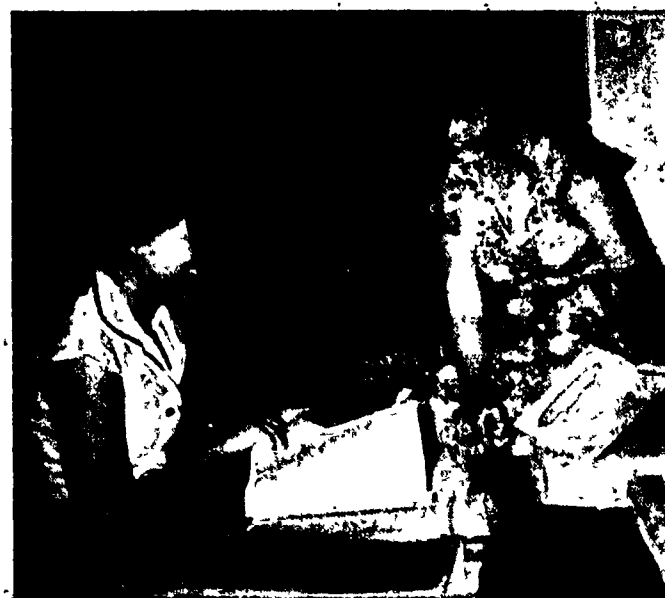
In preparing Bible materials to
(Continued on page 26)



A Filipino helper prepares Vacation Bible school sheets to be assembled into books.



Miss Mary Lucile Saunders writes lessons for elementary classes.



Miss Virginia Mathis checks with one helper while another is mimeographing.

FOREIGN MISSION NEWS

General

Advance Program Funds

The Southern Baptist Foreign Mission Board received \$2,407,709.64 from the advance section of the Cooperative Program during the closing months of 1956. This money represents 75 per cent of that received by the Executive Committee of the Southern Baptist Convention between October 8, 1956, when the \$10,000,000 Convention budget was reached, and December 31. Receipts over and above the Convention budget, called Advance Program funds, were shared by the Foreign and the Home Mission Boards.

Advance Program funds received by the Foreign Mission Board in recent years have been as follows: \$998,520 in 1953; \$1,297,123 in 1954; and \$1,836,630 in 1955.

Dr. Baker James Cauthen, executive secretary, has explained the use of the 1956 Advance Program funds:

The sum of \$600,000 was applied to the 1957 budget; \$250,000 will apply on the Board's headquarters building soon to be erected; \$100,000 was earmarked for appropriation during the

year for advance projects in evangelism and church development on the mission fields; \$31,500 was appropriated for the preparation of a missionary education film; and \$5,000 will make possible the reconditioning of the Board's film, *Advance in Africa*, in preparation for the 1957 mission study on Africa.

The remainder of these funds, totaling \$1,421,209.64, is being appropriated equally between the Board's three large areas of work: (1) Latin America, (2) the Orient, and (3) Africa, Europe, and the Near East. The money will be used on the fields to take care of urgent capital needs and some items which could not be included in the budget of the Foreign Mission Board.

1956 Income

The Foreign Mission Board's total income for 1956 reached an all-time high of \$12,733,681, an increase of \$1,625,413, or 14.63 per cent, over 1955.

1,113 Missionaries; 38 Countries

Southern Baptists added three countries to their overseas mission fields in 1956, bringing the total number of countries and territories served to 38.

The new countries are Tanganyika and Kenya, in East Africa, and Pakistan, in the Far East.

The total number of active Southern Baptist foreign missionaries at the end of the year was 1,113. This compared with 1,020 at the end of 1955. The Foreign Mission Board appointed 121 new missionaries during 1956 for a net gain of 93.

Missionary Education

The Commission had a circulation of 134,063 in December, 1956, an increase of 20,181 over December, 1955.

The 1956 Foreign Mission Graded Series books on Japan had a combined sale of 240,911.

There were 150 association-wide Schools of Missions during 1956 with 3,675 churches participating. Foreign missionaries gave 952 weeks in these schools.

Floyd H. North Elected

Rev. Floyd H. North, pastor of Kirkwood Baptist Church, St. Louis, Mo., was elected assistant secretary for promotion at the December meeting of the Board. In this position he is directly associated with Dr. Rogers



Dr. Forrest C. Feezor, executive secretary of the Baptist General Convention of Texas, speaks at the planning meeting for the 12 evangelistic campaigns to be held in Japan this spring. Missionary Edwin B. Dozier (right) interpreted for him at the meeting.



Fifteen missionaries and Japanese Baptist leaders, forming a central committee, met recently in Tokyo to lay plans for a "New Life Evangelistic Campaign" to be held in 12 churches in Japan this spring. Among these were (left to right) Leslie Watson, D. Curtis Askew, A. L. (Pete) Gillespie, Buntaro Kimura, Mrs. Akiko Matsumura, Shuichi Matsumura, Kenji Otani, Kiyoki Yuya, and Shinji Hikasa. (See story in Foreign Mission News.)

M. Smith, associate secretary for promotion in the Board's department of missionary education and promotion.

Mr. North's duties include planning promotional literature, preparing bulletins to the pastors of the Southern Baptist Convention and personalized mailings to local church leaders, and working with the associational leaders throughout the Convention.

Near East

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, announced in early January that all Southern Baptist missionaries to the Near East were then at their posts of duty. Missionary women and children and some of the men who serve in Jordan left that country temporarily in November. The men returned within a few days; and families were reunited in time to celebrate Christmas.

The wives and children of the two doctors in Gaza have returned to that area.

Henry Lin Freed

Dr. Henry H. Lin, former president of the University of Shanghai, China, who had been in Communist prison for a number of years, has been released, according to information which Dr. J. Winston Crawley, secretary for the Orient, received from Hong Kong.

The report, which came in a letter from the Baptist Mission office in Hong Kong, says that a telegram from Mrs. Henry Lin gives the information.

Dr. Lin, a fourth-generation Christian and great Baptist layman of China, is a graduate of the University of Shanghai. He did graduate work in the States and holds the honorary degree of doctor of laws from Wake Forest (N. C.) College and Baylor University, Waco, Tex. He has many friends among Southern Baptists.

Chile

Mission Trophy

Alberto Marin, a student in the Baptist seminary in Santiago, Chile, who received his first contacts with Christianity at the Baptist good will center in Antofagasta, returned to Antofagasta during his vacation months this year to pastor the Second Baptist Church.

The first people to profess Christ under his preaching were his parents,



Some of the members of the Baptist Relief Committee for Hungary, a subcommittee of the Baptist World Alliance relief committee, are shown in session in Vienna. They are (from bottom of picture clockwise around table) Southern Baptist Missionary John Allen Moore, W. J. Appel, Mrs. Appel, Edwin A. Bell, Mr. Klanpiks, Arnold Köster, Hans Luckey, and Richard Rabenau.

who came forward upon his invitation the first Sunday.

Alberto came to the good will center through the influence of his younger sister who was attending the Baptist school. All five of the Marin children became faithful in attending the activities of the center where Missionary Lois Hart is director; but the parents showed no interest in Christianity.

However, after Alberto entered the seminary in 1955 he continued to write to his parents and gave their address to all preachers and students who visited Antofagasta.

Doris, the girl who brought Alberto to the good will center, has been baptized. Orlando, one of the boys, is now in charge of selling Baptist literature in North Chile.

Gold Coast

New Name

The name of the Gold Coast is being changed to Ghana as the country gains its independence from Great Britain. This change is scheduled for March 6. Ghana, the name of an ancient and medieval Sudanese kingdom, has often been used by the people of the country during their efforts to gain self-government.

Korea

A Tenth to Foreign Missions

A newly organized Baptist church of 12 members on Yong-Do Island, Pusan, Korea, has covenanted to give one tenth of its income to foreign missions. Thus, the Southern Baptist Foreign Mission Board is in receipt of a check for \$40.00 which represents the foreign mission offering of this new church plus a gift from a Girl's Auxiliary.

The church, which meets in the chapel of the Baptist hospital, has a Sunday school attendance of around 150 and a worship service attendance of near 60. The hospital evangelist works toward getting patients who are healed in the hospital to come back to hear the gospel.

Japan

Evangelistic Plans

Fifteen Southern Baptist missionaries and Japanese Baptist leaders met recently in Tokyo as a central committee to lay plans for the "New Life Evangelistic Campaign" to be conducted this spring in 12 selected churches of Japan (see photos on page 14).

(Continued on next page)

Dr. Forrest C. Feezor, executive secretary of the Baptist General Convention of Texas, was present to share his experiences in evangelism and to report on the recent Hong Kong evangelistic crusade.

The committee proposed that detailed attention be given to getting the 12 churches ready for the campaign, to extensive advertising and follow-up projects, and to an adequate musical program.

A special committee was appointed to prepare a small evangelistic songbook for use in the revivals; and an effort will be made to promote the proper use of music in the churches.

This undertaking, in a new and special type evangelism for Japan, is being made possible in part by Foreign Mission Board appropriations from Advance Program funds and has been in the planning for months.

Upon the request of the Japan Mission, the Foreign Mission Board is making possible the going of Dr. C. E. Autrey, associate professor of evangelism, Southwestern Baptist Theological Seminary, Fort Worth, Tex., to Japan to lead conferences in preparation for the evangelistic campaign.

Another advance project in church development, being planned for this year, is Christian life conferences in
(Continued on page 23)

Mission Work Progresses In Asia's Changing Scene

By J. Winston Crawley

WE are now in a position to summarize developments in Southern Baptist mission work in the Orient during 1956.

There were many background events in Asia which have set the stage for us: Those events remind us anew of the continuing social revolution in Asia, with its nationalism and anti-colonialism, and the concurrent power struggle (which is essentially a competition to win the mind of Asia).

Progress toward independence and self-determination continued at many points. Definite agreements were reached looking toward self-government for Malaya in the fall of 1957. Several Asian countries moved toward a more independent policy in international affairs, notably Ceylon and Japan. At the same time, a number of the countries were disturbed by internal sectional uprisings, as seen earlier in the year in Bombay, India, and more recently in Sumatra, Indonesia. Continuing democratic development in

Asia is evident in the orderly elections held during the year in several countries.

The year saw a general lessening of international tension in the Far East as the center of tension has shifted toward the Middle East. But the underlying tension still present made itself evident in such outbreaks as the rioting in Hong Kong in October.

Significant background religious developments included the movement of Pakistan toward an Islamic state; the climaxing of Buddhist ceremonies in Burma, Thailand, and Ceylon commemorating the 2,500th anniversary of the birth of Buddha; and a controversy between Philippine nationalists and the Roman Catholic Church over the use of books by the national hero, Rizal, in the public schools.

In such a changing setting, Southern Baptist mission work continued to move forward during 1956. Taken country by country, the following are some of the outstanding developments in our Baptist work during the year: In Korea, construction was begun



Director Mary Lind caps a student in the second capping service for the School of Nursing of the Baptist Hospital, Asunción, Paraguay.



Miss Lind sits with the four first-year students who were capped. Standing are second-year students. Before receiving caps students have nine months of intensive studies, begin work in the hospital, and pass exams.

at the new seminary site. Language school facilities for new missionaries were set up at Taejon. And significant progress was made in improving procedures for co-operation between our Mission (organization of Southern Baptist missionaries) and the Korean Baptist Convention.

In Japan, the major development was the increased emphasis on religious education through the churches, with the selection of Missionary Ernest L. Hollaway, Jr., to head up promotion work along those lines for the Japan Baptist Convention.

In Taiwan, a major development was the ordaining of several recent seminary graduates. In response to evangelism Taiwan continued to be our most encouraging field.

Hong Kong was the site of most outstanding developments. The Hong Kong Baptist College was opened. A Baptist clinic was begun. The seminary moved to a new location. The Henrietta school began a building program. And a great simultaneous evangelistic crusade was held in November with more than 2,500 decisions.

The Philippines saw the first ordinations to the ministry. A new and enlarged building was begun at the hospital at Mati. Procedures were initiated to bring into relationship with our mission work a Baptist high school and junior college at M'Lang. And a new station for missionary residence was opened at Marbel.

In Indonesia, major projects were the construction of buildings on the hospital site at Kediri and the completion and formal dedication of the main seminary building at Semarang.

In Malaya, the year saw the formal opening of the Phil Dawson Gadsden Memorial Kindergarten at Singapore.

Major new developments in Thailand were the securing of a permanent site for the seminary and the opening of a new station at Paknam.

The earlier decision of the Foreign Mission Board to undertake work in East Pakistan was implemented during 1956 by the appointment of our first couple for that country.

This brief summary of outstanding events gives only surface evidences of the underlying main stream of our mission progress in evangelism and church development and in the growth of national leadership and initiative in each country. For this steady progress throughout the year, we give thanks to God.



Dr. and Mrs. Sandor Haraszti and children after escape from Hungary.

Hungarian Baptist Family

Now Free Enough to Cry

DR. SANDOR HARASZTI, a prominent Hungarian Baptist minister-physician who arrived in the States around the first of the year, said upon a visit to Southern Baptist Foreign Mission Board headquarters that the Hungarians were "ready to fight and die for liberty as long as they felt there was any hope for the nation."

With the realization, however, that the West would not furnish them with arms and munitions, this hope evaporated and the exodus started over the border, he explained.

The Russians invaded Hungary for the second time November 4. From then until November 14 when they managed to escape, Dr. Haraszti, his wife, and five children lived huddled together in the cellar of their home, where they felt moderately safe from the firing.

Determined to take his family to safety and to give himself the chance of fulfilling a lifelong hope of becoming a medical missionary to Africa, Dr. Haraszti decided to try to escape.

Through a friend, who was director of a transportation company, a truck convoy was organized and papers obtained on the pretext that the convoy was going to Gyor, about 50 kilo-

meters from the Western border, to get grain.

The Haraszti with their children, ranging in age from two to 12 years, boarded one of the vehicles.

"As we went through the country, more and more people begged to be taken aboard," Dr. Haraszti said.

Five times the convoy was stopped by Russian soldiers. Each time the Haraszti showed their small children and pleaded that the family was going to the country for quiet and rest.

Arrival at Gyor did not mean the journey was over, however. Dr. Haraszti paid a man with an automobile to drive the little group by back roads as near the border as possible.

"We stopped in every village and asked if Russian soldiers or secret police were in the vicinity," he said. "If they were, we made another detour."

The last 10 kilometers the family had to walk through swamps where water was up to their ankles. Dr. Haraszti carried two-year-old Palma and kept his hand over her mouth to stifle cries which might have brought the Russians.

His nephew carried 3½-year-old
(Continued on page 32)

EDITORIALS

Christian Records in the U. S.

Editorial writers and others who speak and write often about the progress of Christianity have made much of the record achievements of American churches for 1956. And they have not spoken without statistics that give evidence of unusual increases at several indicative points.

More people in the United States belong to churches than ever before—approximately one hundred million; and during 1956 more people joined churches in this country than during any previous year in its history. Moreover, these church members and some others gave a record total to finance the many programs and undertakings of their churches.

To be sure, they gave most of this money to underwrite commitments and projects closest to themselves; but they did not forget that there is need across the oceans, for about 20 per cent of their contributions went overseas and to points where they had 23,432 missionaries in service. Then again, a record total of new churches were erected and the amount of money the members were willing to set aside for these buildings likewise surpassed any figure expended during the previous year.

The above facts represent a brief but composite picture of what all Christians in the United States did in 1956 as far as records indicate.

But what about Southern Baptists? The year 1956 was a most significant one for them. Our church membership now stands at approximately 8,800,000, and about 400,000 new members were added to Southern Baptist churches last year. We gave more money than the year before. Many other statistics are available which indicate achievement in our home mission, Sunday school, Training Union, Brotherhood, and Woman's Missionary Union programs. The seminaries and denominational schools reported record enrolments and budgets; and the ministries of our commissions and agencies exceeded in quantity, and in many cases quality, those of any previous year.

And then, to come within the frame of reference of one reason for which *The Commission* exists—to relate the foreign mission achievements of Southern Baptists—what did our Lord lead us to accomplish for foreign missions last year? More missionaries were appointed (121) than during any previous year of the Foreign Mission Board's 111 years of history; and the year ended with 1,113 missionaries under appointment to mission fields numbering thirty-eight. This is the largest total number of missionaries and countries ever reported by the Foreign Mission Board. In 1956 Southern Baptists gave more money (\$12,474,638) for

their foreign mission undertaking than in any other year of their history.

For every evidence of God's guidance and blessing, all of us would voice our profoundest praise and gratitude. However, much discriminating interpretation is necessary to arrive at the correct evaluation of these publicized deeds. But, these observations and reservations notwithstanding, one cannot ignore them, for they are significant indeed.

One thing we must not do: we must not permit them to give us excuse for pride; for pride will lead us to fall and failure. If genuine achievement has been made, the credit cannot be directly attributed to any Christian or group of Christians. To our Lord and to him only do the credit and honor belong.

The Task Unfinished

Let no one be deceived by the parade of high lights and records enumerated above. The achievements of 1956, even when measured in the most liberal terms, represent but a small fraction of what needed to be done, or of what might have been done had all the resources at the disposal of Christians everywhere been consecrated to the task.

The one certainty in all the frustrating uncertainties is that the job to be done is tremendous in size and difficult to do. And, to complicate matters more, it gets more complex every day. Several factors, which every missionary group must face and evaluate in projecting a program of foreign missions, contribute to this complexity:

1. A generation ago the world's population was 1,600,000,000, but today it approximates 2,700,000,000. One hundred and thirty thousand babies are born every twenty-four hours; and the human race, at its present fantastic birth rate, will double its present number in forty-two years.

2. The curtains that have been erected by ideological autocracies, fences to prevent free and unhindered intercommunication, have limited the propagation of the gospel and delayed its proclamation in many lands and among hundreds of millions of people.

3. Inflation throughout the world has raised its brazen head to minimize the "doing" power of every missionary dollar until in many instances the additional dollars are hard pressed today to do what fewer ones did yesterday.

4. Somewhat akin to the factor above, but yet distinct from it in many particulars, is the reactivated resistance to the gospel so evident at many points. (1). In many lands this resistance has taken on the form of materialism. (2) There is also staunch resist-

ance to the gospel in many areas of the world because of the revival of old religions. (3) Resistance also takes on the form, oftentimes, of antiwesternism.

But, these obstacles and difficulties notwithstanding, the task is still tremendous and must be done. Keeping them in mind as a foreign mission program is planned and implemented, Southern Baptists must advance because of the unfinished task ahead.

1. There is hardly a country that does not stand in dire need of medical care beyond its own capacity to meet this need. We are establishing medical work in many of our newer fields; but this does not mean at all that the medical needs have been so met in the older ones—Nigeria for instance—that there is no longer need for additional hospitals in them. Neither does it mean that the services of missionary doctors are no longer required there. To be realistic we must recognize the fact that more hospitals, doctors, and nurses are needed in our older mission fields than on the new ones.

2. That monster illiteracy thrives among and enslaves the peoples of many countries. In the most advanced states of Asia (excluding Japan) and Africa literacy is the achievement of only a small minority and education is the highest ambition of the hundreds of millions of boys and girls. Schools are needed on all our mission fields and missionary teachers are few, despite the strategic opportunities for them.

3. In all probability the unfinished task is nowhere so conspicuous as in the area of evangelism. In all the world at least two thirds (approximately 1,800,000,000) of the people have not accepted the gospel. And we do not find the majority of these in the "unentered" countries. Southern Baptists entered Nigeria 107 years ago, Brazil 76 years ago, and Japan 68 years ago; and yet out of an aggregate population of approximately 180,000,000 there are only about 1,500,000 evangelical Christians in these countries today. In only two of our new fields, Indonesia and Pakistan, the population approximates 160,000,000, but the evangelical Christians number less than a million.

In the face of all the enormity of this unfinished task, any Christian group (and all of them together), however large its numbers may be, will say, "Who is sufficient for these things?" and desire to retreat in despair.

But let them recognize God can use his followers to complete the unfinished task if they will but consecrate to him and for his purposes themselves and their resources in missionaries, effort, prayers, and dollars.

Assistant Secretary for Promotion

Rev. Floyd H. North, pastor of Kirkwood Baptist Church, St. Louis, Missouri, was elected assistant secretary for promotion at the December meeting of the Foreign Mission Board.

A native Oklahoman, he received the bachelor of arts degree from Oklahoma Baptist University, Shawnee, the master of theology from Southwestern Baptist Theological Seminary, Fort Worth, Texas, and did further study at the University of Chicago and at Vanderbilt University and Peabody College, Nashville, Tennessee.

Mr. North comes to the Foreign Mission Board after several years spent in the pastorate in Oklahoma, Texas, Arkansas, and Missouri. He was dean and professor at Southern Baptist College, Walnut Ridge, Arkansas, for several years before going to Nashville in 1946 to serve as Baptist Student Union secretary for the schools of that city.

In his new position Mr. North will meet a long-felt need and will be directly associated with Dr. Rogers M. Smith, associate secretary for promotion in the Board's department of missionary education and promotion. His duties will include planning promotional literature, preparing bulletins to the pastors of the Southern Baptist Convention and personalized mailings to local church leaders, and working with the associational leaders throughout the Convention.

The Foreign Mission Board is convinced Mr. North possesses the gifts, abilities, and dedication to do the task for which he has been elected. The coming of Mr. North will, therefore, make possible an enlarged program of missionary promotion among Southern Baptists.



Floyd H. North

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



In Indonesia Modern Civilization Moves Alongside Ancient Practices

C. Winfield Applewhite
Bandung, Java, Indonesia

TO CALL this a land of contrast would be the understatement of the year! We are constantly amazed at the way modern civilization moves along beside practices the people here have inherited from generations back.

Last week, as I sat in the study, a couple of jet planes zoomed by overhead. As I glanced out the window to look at the planes, my eye fell on a man working in a field across the street. There he stood in his wrap-around skirt, shirt, and black velvet fez, breaking the ground with a curved hoe such as his ancestors used for centuries before him.

Some of the people respond to modern reforms and some remain with the old ways. As we ride down the street, it is a common sight to see young girls and boys dressed in American styles, while right behind them will be a group of girls in their wrap-around batik skirts and bright-colored overblouses. The batiks are dyed by hand, with wax used to block out the colors already dyed while another color is being added. The process often takes weeks for one piece of cloth.

We walk down the main street of Bandung and hear the latest "rock-and-roll" from America being played in the record shops. But at night, after we go to bed, we lie awake and listen to the syncopated beat of the drums being played for the native dances in the *kampung* (native village) down behind our house.

The contrast in the spiritual life is even greater. A young person who has become a Christian, whose life now has a purpose and whose future is filled with hope, is a marked contrast to the Moslem, whose life is still a hodgepodge of superstitions, ignorance, and backwardness. Hardly a Sunday goes by without at least two or three young people coming forward professing their faith in Jesus Christ and asking to join the inquirer's class. This class is taught by the pastor and is a prerequisite to church membership.

Our most thrilling experience in recent days was a week-end trip to Kediri to see the portion of the hospital that has been completed and to meet the people with whom we will work. In contrast to Bandung, Kediri is like a small town (eighty-five thousand people) and the need there is even more striking.

We watched Dr. Kathleen Jones and Dr. Frank B. Owen hold clinic in a building so crowded we could hardly walk down the hall. Dr. Jones pointed out person

after person who had come twenty or thirty miles by oxcart or bicycle to be treated.

One man who has tuberculosis and should be on bed rest has to ride twenty miles a day on a bicycle to get an insulin shot for diabetes. When the hospital is finally completed there will be a ward for tuberculous patients. Until then they have to be treated as outpatients.

The first wing of the hospital (forty beds) opened in January and was filled the first day. It's hard to realize that such medical conditions exist. The entire hospital is badly needed, as well as equipment and medicine.

Evangelistic work was started in Kediri in February, 1956, and, without any visiting or advertising, there are now between three hundred and four hundred in the services. Two churches could be started if the necessary buildings and equipment were available.



Gambling Urchins, Happy Newlyweds Bring Sorrow, Joy to Missionaries

Ruben I. Franks
Santiago, Chile

THERE have been joys and sorrows since we returned to Chile from furlough. One of our sad days was when we went to the cemetery to say good-by to one of our fine young men, one of the leaders of our Baptist young people, who was taken suddenly by a cerebral hemorrhage.

But sadder still was the scene that we witnessed while waiting for the funeral procession to arrive. It was that of some of the ragged little urchins who theoretically help you park your car and "watch" it for you for a few pesos (coins) while you are inside the cemetery. They were gambling in their spare moments.

They had a well-worn deck of cards which they handled expertly and were betting their few hard-earned pesos one against the other. They were barefooted (the day was cold), ragged, uncouth, and gave the appearance of having never had a bath in their lives. I suppose the average age for the group must have been around ten or twelve.

We've had some happy experiences, too. One was a modest little "church wedding" at the Mapocho Baptist Church. The bride and bridegroom made a handsome couple, though they were a bit shy. Both had suffered ostracism from their respective families for becoming evangelical Christians. However, the church took them to their hearts and provided the nicest wedding that you could ever imagine.

Dogwood blossoms appeared from somewhere; the

white curtains which are used to separate the classes in the auditorium served to carpet the front of the platform and a part of the aisle; one of the deacons and his wife served as best man and bridesmaid; the young pastor performed the ceremony; one of the seminary students sang; Mrs. Franks played the wedding march on a portable pump organ; and I led the closing prayer.

There was even a reception afterward in the home of one of the church members. And, since I was the only one who had a car (a '46 Chevrolet, but it still gets around), I was the transportation committee. I'm sure the couple were married in heaven, for they certainly were in each of our hearts. I don't think that we've ever seen a nicer wedding.



Filipinos Find Inherited Religion Insufficient, Put Trust in Christ

Billy B. Tisdale
Dagupan City, Philippines

I WOULD like to share with you an experience we had with Mr. and Mrs. Miguel Tercino, who were recently baptized into the fellowship of the Dagupan Baptist Church. Mr. Tercino, lacking only his bar exam toward the practice of law and with an established watch repair business, represents a class of people who have been very difficult for us to reach.

As a result of the radio program which I conduct each Sunday morning, Mr. Tercino (Mike) wrote a letter asking if he could talk with me. At our first meeting he very humbly admitted that although he had been a member of the Catholic Church since birth he knew that he had not found the truth.

As he began to read the Bible he became aware that Christ is the Truth. After attending several services, Mike said he wanted to make a profession of faith. I asked him if he fully realized that although salvation is the free gift of God he would have a price to pay. His business would be affected and some he thought to be real friends would turn their backs on him.

"Yes, pastor, I know what is involved," he said; "but I very gladly accept Christ as my personal Saviour. My only regret is that I waited until I was thirty-eight years old to find the truth."

Mike then urged me to speak to his wife who was a very devout Catholic, well known in Dagupan for her faithfulness to the church. At first she was uninterested, her inherited religion was sufficient. But gradually she became aware of a change in the life of Mike. Also she noticed that he spent considerable time reading a book unfamiliar to her—the Bible.

Mike was all smiles when he shared with me the news that his wife had begun to read the Bible for herself, for he knew the power of God's Word. Later Mrs. Tercino indicated that she wanted to visit "that" Baptist church. Even her children, having attended the Vacation Bible

school, had said, "Mother, we don't want to go to your church any more!"

After she attended several services, the power of the gospel began to work in her heart. I can still see her as the invitation was given at the close of a Sunday morning service and she came down the aisle—weeping. That afternoon she said, "In the past I have forced myself to weep as I uttered memorized prayers in the Catholic church, but this morning as I came trusting Christ I could not restrain the flow of tears." Praise the Lord!



Prayer Offered in Buddhist Temple For Christian Church Now Answered

D. Curtis Askew
Tokyo, Japan

ON THE Tuesday following a week of evangelistic services to open a new mission and ultimately a new church in the Nakano ward of Tokyo, we had a special welcome meeting, inviting all the ninety-eight new people who had registered their names during the week. Forty-six attended.

These welcome meetings are part of the routine in Japanese churches, but usually they are largely social. We served light refreshments, but then the meeting was turned into a period of testimonies as Pastor Okubo asked

Welcome

"Ah-len wa sah-len" is my favorite Arabic phrase as it has such a rich meaning. We would say simply, "Welcome"; but this means much more. It means: "You are entering upon a broad plain where you and I are brothers. What is mine is yours; so come in and be comfortable. Take the finest chair or cushions, and I will serve you." If the conversation lags, it is "Ah-len wa sah-len." No task is too menial if it will make the guest happier or more comfortable. There may be many courses of refreshments and/or food. If the family are extremely poor, then they borrow from the neighbors or spend their last "piaster" (three cents U. S.) at the store. You feel like a queen as you visit, for you are among the most hospitable people in the world. If you can speak just one word of Arabic, there is great rejoicing and you are as one of them. How you wish that you could change the color of your skin so that you would not be a foreigner all of your life! When you leave, it is "Ah-len wa sah-len" and you know by their actions that they mean it.—Anne Dwyer, missionary to Gaza

for anyone who felt so led to stand up and tell what the meetings of the week before had meant.

I was amazed as about a dozen stood and from sincere hearts told of how they had been blessed by the meetings, of their decisions to follow Christ or to continue in church until they understand these strange new things that they had heard.

The testimonies were remarkable in that these people were strangers speaking before a group they did not know. Yet the presence of the Holy Spirit caused a strange sense of warmth and fellowship among us.

One testimony stood out as rather humorous, yet strictly sincere. A young lady said she had been reared in the country where there was no church, though, of course, there was a Buddhist temple. She always felt interested in Christianity and wished for a church in her community. She even went once to the temple to pray for a church to be started there.

Finally, however, she moved to Tokyo; but still she was not brought into contact with any particular church which she felt free to attend. Then one day she paid a few yen to a streetside fortuneteller for her fortune. He told her, "Next month something wonderful is going to happen to you!"

During the days that followed she lived in anticipation of some unusual and happy event. She thought it might be a proposal for marriage. Then, the Monday night before, as she came out of Nakano station, a young person gave her a handbill (one of thirty-two thousand that were given out during the week of meetings). She read it and learned of a new church near by which warmly invited her to attend. Suddenly she thought, "This is it! This is the good thing that is to happen to me!"

I recalled how she had looked as she was ushered down to the very front seat that Monday night. Her face was radiant with joy and expectation. Then, after I had preached on "What the Lord Requires," she was one of the five who raised their hands at the invitation to trust Christ. After the service she had stayed to talk and pray with the pastor's wife.



Ministry of School Goes Beyond Classrooms to Reach Sick Souls

Thelma (Mrs. Albert I.) Bagby
Pôrto Alegre, Rio Grande do Sul, Brazil

HIGH points in our school life make me wish all of you who give sacrificially to the Lottie Moon Christmas Offering could see the new building of the Baptist school in Pôrto Alegre put to use.

The new American Consul here said, "On all sides I have been hearing of the incomparable work your school is doing. What a place you have here in the city!" He was a special guest at our thirtieth anniversary celebration and he wept unashamedly at the magnificent program put on by the students.

Today I received a letter from his mother-in-law, who recently visited from Canada, saying that she had never spent such a wonderful afternoon as that one when she was the guest of our primary children at the school.

I don't know how my heart holds all the ecstasy that fills me when I hear comments about the school. Thursday as we gave out the grades, the parents came to tell me what it means to have religious training for their children. It rejoiced my heart anew. Then today the secretary of the Governor of our state called to thank us for what we have done for one of his wards.

Busy, busy days—and yet I cannot write about the thing that fills most of my time, personal conferences. The world is full of sick souls. This year has been a year of hours and hours of individual conversations and consultations. In this ministry only God can detect and properly relate man's inner nature with Himself.

Someone asked recently, "How do you find so many people in such need?" I could only surmise, "I suppose that when they are in need they know that we will not turn them away, that we will try to help."

Each day the Lord proves himself sufficient for the hour when our own words would fall to the ground. Someone asked me this month, "How much do you charge for a consultation?" When I looked bewildered, she explained, "You do give consultations, don't you?" Yes; we do—He and I!



Little Group of Believers Begun By Man Converted in Penitentiary

Vada Waldron
Godoy Cruz, Mendoza, Argentina
(now home on furlough)

I WAS invited to direct a Vacation Bible school in Médano de Oro, where there is a mission of the Baptist church in San Juan. This is a rather thick settlement out in the country where there are artesian wells and the soil is very black and fertile. Many potatoes and onions are grown here, but grapes and wines are the principal industries.

I think this mission is perhaps unique in this country in that the believers in Médano de Oro themselves erected the little church building with no help—not even from the San Juan church. Sitting in a large grove of trees with its front on one of the principal roads, this mission is like the little "church in the wildwood."

This little group of believers was begun by a man who some years ago was in the penitentiary in Mendoza for killing a man. In the penitentiary he was saved while reading a New Testament someone had handed him—a true demonstration of the power of the gospel. Even before being freed, he began personal work, sending messages one way or another to his family and relatives. Now there are some twenty believers as the result of this one conversion.

(Continued on page 29)

Missionary Family Album

Appointees (December)

BERRY, Travis S., and Bernice Hayles Berry, Ala., South Brazil.
CLARK, Gene A., N. C., and Dorothy Lawhon Clark, Fla., Japan.
HIBBARD, Hazeldean, Ky., Nigeria.
LLOYD, Robert H., Ky., and Charlotte Green Lloyd, Tex., Argentina.
MOSTELLER, Paul C., Fla., and Dorothy Brizendine Mosteller, Tenn., Thailand.
POE, John A., N. C., and Jean Howard Poe, Tenn., South Brazil.
POSEY, J. Earl, Jr., Ala., and Mamie Lou Eubanks Posey, Miss., Philippines.
TOWERY, Britt E., Jr., and Nelda Joan (Jody) Long Towery, Tex., Taiwan.
VANDERBURG, Ruth, Ark., Indonesia.
WILSON, George R., Jr., Okla., and Elizabeth Schreiber Wilson, Fla., Hong Kong.

Arrivals from the Field

BREWER, Nadyne (North Brazil), Southwestern Baptist Theological Seminary, Seminary Hill Station, Fort Worth, Tex.
COX, Ona Belle (Equatorial Brazil), Redford, Mo.
DOTSON, Clyde J. (Southern Rhodesia), 712 E. 2nd St., Tusculumbia, Ala.
GRAHAM, Rev. and Mrs. Finlay M. (Lebanon), 1409 Gambrell St., Ft. Worth, Tex.
HUDGINS, Frances (Thailand), Victoria, Va.
PLOWDEN, Hannah (Hawaii), Manning, S. C.
SIMPSON, Blanche (South Brazil), 529 S. 3rd St., Raton, N. M.
VINEYARD, Onis (North Brazil), 401 W. 6th St., Del Rio, Tex.
WALDRON, Vada (Argentina), 1012 E. Browning St., Pampa, Tex.
WATSON, Lila (Hong Kong), 422 N. Florida Ave., De Land, Fla.

Births

CROWDER, Rev. and Mrs. C. Ray (Nigeria), son; Timothy Ray.
FINE, Rev. and Mrs. Earl M. (Nigeria), son; Dean Leigh.
FRYER, Rev. and Mrs. Ross B., Jr. (Indonesia), son; Stephen Ross.
LUPER, Rev. and Mrs. J. Daniel (Equatorial Brazil), son; Harold Ray.
TEEL, Rev. and Mrs. James O., Jr. (Ecuador), daughter; Shirley Ann.

Deaths

THOMASON, Lillian, emeritus (China), Dec. 24, Austin, Tex.
WOLFARD, infant daughter of Dr. and Mrs. Rodney B. Wolfard, Dec. 19, Curitiba, Paraná, Brazil.

Departures to the Field

ADAMS, Rev. and Mrs. Heyward L., Baptist Mission, Kabba, Nigeria, West Africa.
BENNETT, Rev. and Mrs. Troy C., c/o Baptist Mission, Faridpur District, Faridpur, East Pakistan.
COOPER, Rev. and Mrs. W. Lowrey, Calle Ramon L. Falcon 4080, Buenos Aires, Argentina.
DEBORD, Rev. and Mrs. Samuel A., Baptist Mission of East Africa, P. O. Box 20395, Dar es Salaam, Tanganyika, East Africa.
DOSHER, Dr. and Mrs. Edward P., Baptist Mission, Oyo, Nigeria, West Africa.
FERGESSON, Rev. and Mrs. W. Joel, American Baptist Mission, Keffi, via Gudi, Nigeria, West Africa.
LUNSFORD, Mrs. James A., Rua Ponte Nova 385, Belo Horizonte, Minas Gerais, Brazil.
MARTIN, Rev. and Mrs. Earl R., Baptist Mission, P. O. Box 20395, Dar es Salaam, Tanganyika, East Africa.
SAUNDERS, Letha, c/o Miss Mattie A. Baker, Rua Homen de Melo, 537, São Paulo, Brazil.

Language School

(Address: Apartado Aéreo 4035, San José, Costa Rica)
HILL, Dr. and Mrs. Thomas W. (Venezuela).
PORTER, Ruth (Paraguay).
THOMPSON, Dr. and Mrs. Cecil L. (Argentina).

New Addresses

ATNIP, Rev. and Mrs. Logan C., 82 Cecil Avenue, Hillside, Bulawayo, Southern Rhodesia.
BAKER, Mrs. C. A., emeritus (South Brazil), 617 Ott Rd., Columbia, S. C.
BROONER, Mary, Fourth and MacKenzie Road, Parktown, Salisbury, Southern Rhodesia.
CHAMLEE, Rev. and Mrs. Roy Z., Jr., Apartado 57, Trujillo, Peru.
COCKRUM, Mr. and Mrs. Buford E., Jr., Baptist Mission, Box 65, Oshogbo, via Lagos and Oyo, Nigeria, West Africa.
COWHERD, Rev. and Mrs. Charles P. (Indonesia), 327 N. Main St., Wake Forest, N. C.
FULLER, Rev. and Mrs. Ronald W., 109B Robinson Road, Hong Kong.
GREER, Jenell, 139/1 Nana South Road, Bangkok, Thailand.
JONES, Rev. and Mrs. Don C. (Korea), 173 Butler St., New Haven 11, Conn.
JONES, Marjorie, American Baptist Mission, Box 118, Kumasi, Gold Coast, West Africa.
LAIR, Lena, Baptist Women's Elementary

Training College, Ile Ife, Nigeria, West Africa.

LEONARD, Dr. and Mrs. Charles A., emeritus (Hawaii), 2722 Sunset Drive, Tacoma, Wash.
LOVEGREN, Dr. and Mrs. L. August, P. O. Box 28, Irbid, Jordan.
McCULLOUGH, Nita (Nigeria), Rte. 1, Box 128, Lee, Fla.
OATES, Rev. and Mrs. M. D., Apartado 587, Arequipa, Peru.
O'CONNER, Rev. and Mrs. Louis, Jr. (Korea), 203 Howard Ave., New Haven, Conn.
OWEN, Dr. and Mrs. Frank B., Box 10, Kediri, Indonesia.
PORTER, Rev. and Mrs. Paul C. (South Brazil), P. O. Box 6946, 2000 Broadus, Ft. Worth, Tex.
QUARLES, Rev. Lemuel C., emeritus (Argentina), c/o T. M. Ladd, 112 Wild Olive Ave., Daytona Beach, Fla.
RALEY, Rev. and Mrs. Harry L., 25-2 Kung Hsieh Road, Tainan, Taiwan.
RANDALL, Ruth, emeritus (South Brazil), 331 W. Lafayette, Fayetteville, Ark.
SANDERS, Marian, Apartado 302, Torreón, Coahuila, Mexico.
SAUNDERS, Rev. and Mrs. Davis L., Baptist Mission, Box 1431, Nairobi, Kenya, East Africa.
SEARS, Mrs. W. H., emeritus (China), 27 Gloster St., Subiaco, West Australia.
STAPP, Mrs. Charles F., emeritus (North Brazil), c/o Mrs. LaForge, 501 S. Main, Burnet, Tex.
TERRY, Mrs. A. J. (North Brazil), 1631 River Rd., Apt. 2, Jacksonville, Fla.
WALKER, Dr. and Mrs. Jack E., Baptist Mission, Mbeya, Tanganyika, East Africa.
WILLIAMS, Thelma, c/o James D. Belote, 169 Boundary, Kowloon, Hong Kong.
WYATT, Rev. and Mrs. Roy B., Jr., Apartado 6026, Barcelona, Spain.

Foreign Mission News

(Continued from page 16)

the four principal areas of the country.

Taiwan

Growth by Division

After giving away 115 members during the year, the Tainan Baptist Church, Taiwan, came to the end of 1956 with only 58 fewer members than it had at the beginning.

One hundred members of the church left to form a new church at the former chapel at Kang Shan; and 15 others joined churches where they are now living.

The Brotherhood, organized during the year, has an average attendance of 24. These men are active in evangelistic efforts in the provincial hospital and in the Tainan prison.

New Appointees

Appointed December 20, 1956



BERRY, TRAVIS SISLER

b. Vredenburgh, Ala., Oct. 28, 1922. ed. Alabama Polytechnic Institute, Auburn, B.S., 1943; Texas Christian University, Ft. Worth, 1948-49; S.W.B.T.S., B.D., 1951. U. S. Army, 1943-46; pastor, Bear Head Church, Sivells Bend, Tex., 1948-49; Dixon Creek Church, Leo, Cooke Co., Tex., 1948-49; Calvary Church, Gainesville, Tex., 1949-51; First Church, Farmersville, Tex., 1951-54; First Church Heights, Houston, Tex., 1954-57. Appointed for South Brazil, December, 1956. m. Bernice Elizabeth Hayles, Nov. 19, 1943. Permanent address: c/o J. A. Hayles, Frisco City, Ala.

BERRY, BERNICE HAYLES
(Mrs. Travis Sisler)

b. Frisco City, Ala., Nov. 4, 1924. ed. Alabama Polytechnic Institute, Auburn, B.S., 1946. Appointed for South Brazil, December, 1956. m. Travis Sisler Berry, Nov. 19, 1943. Children: Michael Travis, 1946; Mary Alice, 1951.

SOUTH BRAZIL



CLARK, GENE AUSTIN

b. Asheville, N. C., May 25, 1926. ed. Stetson University, De Land, Fla., 1946-47; Baylor University, Waco, Tex., B.A., 1953; S.B.T.S., B.D., 1956. U. S. Navy, 1944-46; assistant pastor, Harmony Church, Louisville, Ky., 1953-54; pastor, Rolling Fork Church, Nelsonville, Ky., 1955-57. Appointed for Japan, December, 1956. m. Dorothy Elizabeth Lawhon, Feb. 19, 1950. Permanent address: Box 476, Avon Park, Fla.

CLARK, DOROTHY LAWHON
(Mrs. Gene Austin)

b. Avon Park, Fla., Sept. 30, 1926. ed. Mars Hill (N. C.) College, A.A., 1946; Baylor University School of Nursing, Dallas, Tex., R.N., 1949; Baylor University, Waco, Tex., B.S., 1952. Private duty nurse, Walker Memorial Hospital, Avon Park, 1949; instructor, Baylor University Nurse Technician School, Dallas, 1952-53. Appointed for Japan, December, 1956. m. Gene Austin Clark, Feb. 19, 1950. Child: David Raleigh, 1953.

JAPAN



HIBBARD, HAZELDEAN

b. Corbin, Ky., Nov. 23, 1927. ed. Weatherford (Tex.) College, A.A., 1948; Howard Layne College, Brownwood, Tex., B.A., 1950; City-County Hospital School of Nursing, Ft. Worth, Tex., R.N., 1954; Texas Wesleyan College, Ft. Worth, B.S., 1954; S.W.B.T.S., 1951-52, 1954-55. Dental assistant, Ft. Worth, 1948; laboratory technician, Memorial Hospital, Brownwood, 1949-50; office nurse, clinic, Weatherford, 1950; laboratory technician, bookkeeper, Professional Laboratory, Ft. Worth, 1951-54; emergency room nurse, pediatric nurse, head nurse, City-County Hospital, Ft. Worth, 1954-55; evening supervisor, pediatrics and isolation, Methodist Hospital, Lubbock, Tex., 1955; office nurse, Lubbock, 1955-57. Named special appointee for Nigeria, December, 1956. Permanent address: 1012 Ball St., Weatherford, Tex.

NIGERIA



LLOYD, ROBERT HOUGLAND

b. Louisville, Ky., June 17, 1922. ed. Lon Morris College, Jacksonville, Tex., 1939-40; Baylor University, Waco, Tex., B.S., 1943; S.W.B.T.S., B.D., 1950. U. S. Army, 1943-47; assistant pastor, First Church, Denton, Tex., 1950-52; pastor, First Church, Megargel, Tex., 1947-50, First Church, Groom, Tex., 1952-54, First Church, Munday, Tex., 1954-57. Appointed for Argentina, December, 1956. m. Charlotte Ann Green, Aug. 23, 1949. Permanent address: c/o J. B. Vardeman, Megargel, Tex.

LLOYD, CHARLOTTE GREEN
(Mrs. ROBERT HOUGLAND)

b. Goree, Tex., July 17, 1930. ed. North Texas State College, Denton; B.S., 1951. Office secretary, First Church, Denton, 1951; teacher, first and second grades, Double Oak School, Denton Co., 1951-52, third grade, Groom (Tex.) public school, 1954. Appointed for Argentina, December, 1956. m. Robert Hougland Lloyd, Aug. 23, 1949. Children: Robert Browning, 1952; Suann, 1956.

ARGENTINA



MOSTELLER, PAUL CLIFFORD

b. Mt. Dora, Fla., Sept. 7, 1925. ed. Murray (Ky.) State College, B.S., 1950; S.W.B.T.S., 1950-52; S.B.T.S., B.D., 1954. U. S. Naval Air Corps, 1943-46; secretary, Ridglea Church, Ft. Worth, Tex., 1950-51; pastor, Mitchellville (Tenn.) Church, 1952-54, Barren Plains Church, Springfield, Tenn., 1954-57. Appointed for Thailand, December, 1956. m. Dorothy Russell Brizendine, Aug. 1, 1950. Permanent address: Rte. 2, Gallatin, Tenn.

MOSTELLER, DOROTHY BRIZENDINE
(Mrs. PAUL CLIFFORD)

b. Gallatin, Tenn., June 3, 1924. ed. Murray (Ky.) State College, B.M.E., 1945, M.A., 1947; S.W.B.T.S., 1948. Summer worker, Southern Baptist Home Mission Board, Kentucky, 1944; youth revival team member, Kentucky Baptist board, Louisville, 1945; B.S.U. student secretary, Murray State College, 1945-50; secretary and telephone caseworker, American National Red Cross, Ft. Worth, Tex., 1950-52; caseworker, Red Cross, Louisville, 1953. Appointed for Thailand, December, 1956. m. Paul Clifford Mosteller, Aug. 1, 1950. Children: Dorothy Anne, 1952; Paul Clifford, Jr., 1954.

THAILAND



POE, JOHN ALEXANDER

b. Durham, N. C., Nov. 13, 1922. ed. Vocational Training School, Durham, 1941; Carson-Newman College, Jefferson City, Tenn., A.B., 1949; S.E.B.T.S., B.D., 1955. U. S. Navy, 1944-46; missionary, Jefferson Association, Tenn., 1947-48; pastor, Antioch Church, Dandridge, Tenn., 1946-47, Good Hope Church, New Market, Tenn., 1947, Concord and Beulah Churches, Mohawk, Tenn., 1948-49, Sulphur Springs Church, Jonesboro, Tenn., 1949-51; Caraleigh Church, Raleigh, N. C., 1952-54, Godwin Heights Church, Lumberton, N. C., 1954-57. Appointed for South Brazil, December, 1956. m. Wilma Jean Howard, Aug. 10, 1946. Permanent address: 2022 Jersey Ave., Durham, N. C.

POE, JEAN HOWARD
(Mrs. JOHN ALEXANDER)

b. Knoxville, Tenn., Apr. 9, 1926. ed. Carson-Newman College, Jefferson City, Tenn., A.B., 1949. Substitute teacher, Sulphur Springs grammar school, Jonesboro, Tenn., 1949-50; educational director, Caraleigh Church, Raleigh, N. C., 1953-54; kindergarten director, First Church, Lumberton, N. C., 1956-57. Appointed for South Brazil, December, 1956. m. John Alexander Poe, Aug. 10, 1946. Children: John Alexander, Jr., 1949; Thomas Eugene, 1952; Sherman Wayne, 1953; David Luther, 1954.

SOUTH BRAZIL



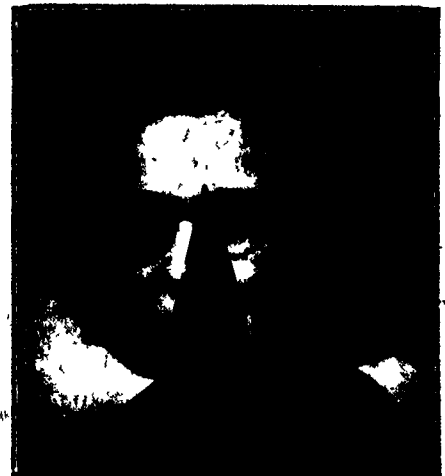
POSEY, JESSE EARL, JR.

b. Boyles, Ala., Aug. 6, 1927. ed. Alabama Polytechnic Institute, Auburn, B.S., 1950; S.W.B.T.S., B.D., 1953. U. S. Navy, 1945-46; staffer, Ridgecrest (N. C.) Baptist Assembly, 1949; chaplain, Texas State Orphanage, Corsicana, 1953; pastor, New Prospect Church, Chalkville, Ala., 1953-57. Named special appointee for the Philippines, December, 1956. m. Mamie Lou Eubanks, Sept. 19, 1953. Permanent address: 3805 E. Camellia Drive, Mobile, Ala.

POSEY, MAMIE LOU EUBANKS
(Mrs. JESSE EARL, JR.)

b. Lucedale, Miss., May 16, 1930. ed. Blue Mountain (Miss.) College, B.A., 1951; S.W.B.T.S., M.R.E., 1953. Vacation Bible school worker, Sunday School Department, Alabama Baptist State Convention, 1947, 1948; summer missionary, Southern Baptist Home Mission Board, South Texas, 1949, New Mexico, 1950, Arizona, 1951; sixth-grade teacher, public schools, Trussville, Ala., 1954-55. Named special appointee for the Philippines, December, 1956. m. Jesse Earl Posey, Jr., Sept. 19, 1953. Child: Darryl Clark, 1955.

PHILIPPINES



(Continued on page 29)

for March 1957

An Adventure in Publication

(Continued from page 13)

meet the needs of those in predominantly Catholic communities, Miss Mathis and I soon came to realize with teachers using the Graded Sunday School Series that there was a steadily growing need for a course of Bible study for those who have no background of exposure to either the Bible or Bible teachings since they come from homes in which the Bible is not read or heard because it is not available.

This problem first arose around Dagupan with the entrance of the missionaries into the barrios (smaller towns and villages) of the Pangasinan area. Miss Margaret Collins and Rev. and Mrs. R. Edward Gordon found they needed Bible materials that presented the life of Christ first, so Miss Collins began a series of simple Bible leaflets on the life of Christ.

As the barrio work grew faster than the missionaries could keep up with the preparation of the Bible materials, Miss Mathis took over this responsibility, beginning by setting up a quarter's study of Acts through the life of Paul. This was followed by a reworking of the three quarters' study of the life of Christ as set up by Miss Collins.

What a joy and privilege it was to work out a year's Bible study for the inquiring newcomer who had stopped for who knows what reason but had stayed to hear more of this Jesus, the friend of friends in whom was God's answer to human need. The inside text for each lesson was prepared on the Junior level so that it could give background material for the Beginner-Primary teacher and yet be of interest for the older ones hearing of Christ and Christ's teachings for the first time.

On the cover of each lesson was a simple line drawing with the memory verse, simple enough to be the color work for the Beginners and Primaries. On the back page was a puzzle or dot-to-dot picture or fill-in blanks for the Juniors and Intermediates. Interestingly enough, although the first materials were prepared as "A Bible Story for Boys and Girls" so many of the young people and adults in the barrios asked for them and found them helpful that that title was dropped and the Barrio Sunday School Series was born.

And how this phase of the work has grown! It came in natural sequence. From the Vacation Bible schools and preaching points come those who enter weekday Bible classes or chapel groups that need this introductory Bible study before being organized into graded Sunday schools. The Barrio Sunday School Series is used their first year, and then their groups are organized into regular Sunday schools using the Graded Sunday School Series.

Now after two and a half years of producing both the Barrio and Graded Sunday School Series, we get orders for all grades from the beginning barrio book through two and a half years of the graded books for Beginners, Primaries, and Juniors. The Sunday schools are growing up to a full use of the graded series, and from the barrio groups are coming the new graded Sunday schools.

From a beginning with three barrio groups in Pangasinan in 1953, there were nine groups using the barrio series for the first time in 1955 with over fourteen hundred ready for the graded and uniform series in 1956. Verily, God's Word does not return void whether it be used for preparing the inquirer for salvation or the Christian for maturer allegiance.

The Work Ahead

And yet, even as you have been rejoicing with us over the riches of God's blessings surely you, too, understand that ahead lies the far greater part of the task: the completion of the additional six months of Old Testament study needed for the barrio series, the still-to-be-finished Junior and not-yet-started Intermediate graded series, the separation of the Young People and Adults with the resulting separate Young People and Adult materials for the uniform series, and then the translation of all the materials into the local dialects (Southern Baptists are already in five different language areas in the Philippines).

The first three years of the Vacation Bible school materials need reworking; and, here again, it will be necessary to put these materials into the various dialects, try them out through use on the field, and then, after revision only, print them in large lots. Too, it is easy to envision that the present four-year cycle would be

best suited for entering new areas and that a second four-year cycle will need to be worked out for use in the maturing church groups. Many are the opportunities for a life dedicated to the preparation and production of Bible materials for use on the mission field.

Then there are the areas that are just beginning to be entered—the Training Union and missionary organizations. We are indebted to Ardis (Mrs. Eugene M.) Cross, of Manila, for the preparation of Training Union materials that our department produces. Rev. Juan Empig, a national Baptist pastor of seminary training and many years of pastoral experience, is preparing the Young People-Adult materials in the dialect for the Sunday schools in the Davao-Cotabato area.

Ailene (Mrs. Walter T.) Hunt has entered the field of missionary organizations and is preparing Sunbeam and Woman's Missionary Union materials for Cotabato, and Miss Cleo Morrison is doing the same in Davao.

As soon as Miss Mathis and I return from furlough and relieve the Badgers from carrying the work load alone, these other areas can be entered more fully. As the children and young people and adults mature, the need for training and missionary education materials grows steadily greater.

For those who can look beyond and over and above the confining hours imposed by deadlines and see the wee Beginners, the wriggling Primaries, the fast-growing Juniors, the changing Intermediates, the keen Seniors, the maturing Young People, and the able Adults, for those who are challenged by the power of the written page as well as the spoken word and are willing to sacrifice the personal joy of witnessing person to person for the wider witness through the written page, for such as these literature work is a marvelous privilege and a challenge to their highest and best. Never will they be disappointed in God's promise: "My word . . . shall not return . . . void."

Christian literature brings its message primarily indeed to the individual, but because the printed page may present the same message at the same time to thousands of readers, it becomes a powerful social and unifying influence.—W. H. P. FAUNCE

Tanganyika

(Continued from page 7)

But together the written and spoken religious word make an unbeatable combination for evangelism. The Africans must be provided the Bibles and also supplementary devotional and inspirational materials.

Miss Beryl Long, Australian literacy secretary for the Anglican Church Missionary Society, began a literacy campaign among the Gogo tribe. The village chief at one place was all for it, until he found cattle thievery dropping off as a result. That curtailed his income, because the cattle thieves previously paid him to keep out of trouble. He withheld his support from the campaign, but the impetus was so great that it continued to spread. People wanted more of the moral messages of the church.

Mission schools and medical missions are two of the best evangelistic media. The mission school captures the mind of youth. The hospital heals the body and points up Christ as the Great Physician and Healer.

Africans want the care, too, of trained physicians and nurses and midwives and dressers.

One housewife had lost two babies in childbirth and did not want to lose the third, which she was expecting momentarily. The medical missionary at Kiomboi told her to go to the hospital before the baby arrived.

The baby, a son, arrived unexpectedly, and the woman did not get to the hospital in time. But the next day in she walked, after an eighteen-mile journey, to have her son examined.

A woman whose husband was losing weight wanted to get him to a hospital. She took him forty-five miles by bus and train. Then after sleeping all night on the depot floor, she found there was no way to get him the rest of the way.

So she put her husband, whose weight was down to eighty-eight pounds, on her back and carried him the forty-five more miles to the hospital at Iambi. It turned out that the man had cancer, and he soon died.

The whole hospital staff turned out to pay tribute to the devotion and love of this woman.

This type of love, channeled by Christians—especially the Baptists who with their evangelistic fervor are so needed in East Africa—can help light up Africa for Christ.

Advance in Missionary Personnel

(Continued from page 9)

missionary staff from death, retirement, and resignation. Sometimes missionaries are forced to come back because of break of health or other circumstances. Last year, with 1,020 missionaries at the beginning and 1,113 at the end, the loss was twenty-eight. This means that we must appoint a minimum of 130 missionaries in 1957 to have a net gain of one hundred.

The largest number of missionaries ever appointed in one year was 121 in 1956. It is our prayer that this number may be increased year by year.

This survey of growth in missionary personnel indicates the deepening conviction on the part of Southern Baptists that God is expecting of us a greater world ministry. It indicates that there is a place in missionary service for many people who previously

may have thought there was no contribution they could make. It indicates that men and women who already are well trained and are located in places of responsibility are increasingly re-examining the question of going to the mission fields.

For some years we have been moving toward the objective of a staff of 1,750 missionaries as the first step in advance.

It is our objective to pass this number before the close of 1963. This will call for maintaining a net increase of at least one hundred missionaries annually.

This is the generation for world missions advance. The next twenty-five years will be as critical and significant as this world has ever faced. The challenge of our day is to give the gospel to the whole world.

In Memoriam

Lillian Thomason

Born October 10, 1872
Cleburne, Texas

Died December 24, 1956
Austin, Texas



MISS LILLIAN THOMASON, Southern Baptist emeritus missionary to China, died Christmas Eve in Austin, Texas. Appointed by the Southern Baptist Foreign Mission Board in 1923, she was librarian for the University of Shanghai until her retirement in 1939.

Prior to her appointment, she taught for two years in the Senior Middle School of the University of Shanghai and for five years in the Shanghai American School. She also taught in the public schools of Dallas, Texas, and in the Horace Mann Demonstration School, New York.

She was librarian at Dallas College of Southern Methodist University and at Wayland Baptist College, Plainview, Texas, following her retirement from missionary service.

Born in Cleburne, Texas, Miss Thomason received the bachelor of arts degree from Baylor College, Waco, Texas, and studied library science at the University of California.



YOU AND YOUR MISSIONARIES

Rogers M. Smith

Emphasizing World Missions

HERE are some suggestions for setting up world missions emphases in your church:

Plan to have a state, home, or foreign missionary visit your church sometime during the year if it is possible to secure one. It may be well for you to plan the visits of missionaries to coincide, as nearly as possible, with the weeks of prayer and special offerings for these different phases of the mission program. It will mean much to your members and to the cause of missions if they know personally some of their missionaries. The reports of the missionaries will do something for your people that nothing else can do.

Invite nationals from other countries and the children of missionaries to visit your church. Many foreign students are in American colleges, universities, and seminaries. Also there are a number of sons and daughters of missionaries in the schools of this country. Any of these young people would be a real blessing to your church. Your young people's groups would be challenged and inspired.

There are several lay people throughout the territory of the Southern Baptist Convention who, in the last few years, have visited mission stations around the world. All of them have heart-warming messages about the wonderful service being rendered by the missionaries and national Christians. If you do not know any of these people, the offices of the Woman's Missionary Union, the Brotherhood, and the Foreign Mission Board will be happy to supply you with some names.

Many churches have literature racks in the vestibules in which there are evangelistic and doctrinal materials. Why not have a similar rack with literature from your state mission board and the Home and Foreign Mission Boards? If such literature is made available, many people will take some to read in their leisure time. We cannot overestimate the power of the printed page.

Put your state Baptist paper and the mission journals, *The Commission* and *Home Missions*, in your church budget. These have special budget subscription rates whereby the magazines may be sent to every family in the church membership. It is important for all Southern Baptists to know about their mission work at home and abroad; and these journals afford the most up-to-date and complete information about the work.

A missionary play or pageant could be used very effectively to present world missions. In many churches there are people who would welcome the opportunity to work on such a project. You can get information from your Baptist Book Store about mission plays. You will want to know about any royalty fee that might be involved, number of characters, and equipment needed. The drama department of some near-by college or university would probably be glad to help with such an undertaking.

Visual materials can be used very effectively in the promotion of missions. Your state mission board and the Home and Foreign Mission Boards have slides, filmstrips, and motion pictures portraying their work. Most of these materials can be secured through your Baptist Book Store. Use them regularly for a sustained impact.

A permanent mission display in your church would be a constant reminder of the Christian's responsibility to the world. You might use a globe, foreign dolls, portions of the Bible printed in other languages, curios, and other things in this display. Perhaps you will want to feature a different country or area of the world each month. This would give a great deal of variety to the display and help create a lot of interest on the part of the people in their ministry around the world.

Mission material in your weekly bulletin would be of great value. This information may be secured from your state paper, *The Commission*, *Home Missions*, or one of the periodicals published by W.M.U.

A missionary prayer calendar in your bulletin each week or month would be helpful. This calendar would consist of names of people who have special needs because of illness, bereavement, or other special considerations. It would not duplicate the prayer calendar carried in some of the other denominational periodicals.

If You Will Invest in Foreign Missions

through a gift annuity contract

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ETERNITY

Write for Information to . . .

J. W. STORER, *Executive Secretary*
Southern Baptist Foundation of the
Southern Baptist Convention
127 Ninth Avenue, North, Nashville 3, Tennessee

New Appointees (Continued from page 25)

TOWERY, BRITT EDWARD, JR.

b. Brownwood, Tex., Jan. 12, 1930. ed. Howard Payne College, Brownwood, B.A., 1951; S.W.B.T.S., B.D., 1954. Pastor, Mt. Zion Church, Brown Co., Tex., 1951. South Copperas Church, Comanche Co., Tex., 1952-53. First Church, Eustace, Tex., 1953-54. First Church, San Manuel, Ariz., 1954-57. Appointed for Taiwan, December, 1956. m. Nelda Joan (Jody) Long, July 28, 1950. Permanent address: 309 Fourth St., Brownwood, Tex.



TOWERY, NELDA JOAN (JODY) LONG (Mrs. Britt Edward, Jr.)

b. Climax, Tex., Mar. 4, 1930. ed. Howard Payne College, Brownwood, Tex., B.S., 1951; S.W.B.T.S., 1953-54. Vacation Bible school worker, Grayson and Fannin County Associations, Tex., 1948; teacher, second grade, Alice Carson Elementary School, Ft. Worth, Tex., 1951-54, first and second grades, San Manuel (Ariz.) public school, 1955, first grade, San Manuel, 1956. Appointed for Taiwan, December, 1956. m. Britt Edward Towery, Jr., July 28, 1950.



TAIWAN

VANDERBURG, RUTH JANE

b. Little Rock, Ark., Apr. 2, 1923. ed. Baptist Memorial Hospital School of Nursing, Memphis, Tenn., R.N., 1947; Arkansas State Teachers College, Conway, 1947-48; Memphis State College, 1948; Barnes College of Anesthetics, St. Louis, Mo., diploma, 1951; Medical Units, University of Tennessee, Memphis, B.S. expected, 1957; Union University Extension, Memphis, 1955-57. U. S. Army Nurse Corps, 1948-54; private duty nurse, Little Rock, 1947; school nurse, Arkansas State Teachers College, 1947-48; general duty nurse, Baptist Memorial Hospital, Memphis, 1948; nurse anesthetist, Veterans Administration Hospital, Albuquerque, N. M., 1954-55, Kennedy Hospital, Memphis, 1955, John Gaston Hospital, University of Tennessee, Memphis, 1955-57. Named special appointee for Indonesia, December, 1956. Permanent address: 3908 W. Capitol Ave., Little Rock, Ark.



INDONESIA

WILSON, GEORGE RAYMOND, JR.

b. Shawnee, Okla., Oct. 22, 1927. ed. Oregon State College, Corvallis, 1945; Oklahoma Baptist University, Shawnee, B.M.E., 1952; S.W.B.T.S., M.R.E., 1954. work toward D.R.E., 1954—. U. S. Air Force, 1946-47; music director, Trinity Church, Ada, Okla., 1948-50; education-music director, Temple Mission, Shawnee, 1947-48, First Church, Cushing, Okla., 1950-51, Clarendon Drive Church, Dallas, Tex., 1952-54, Ridglea West Church, Ft. Worth, Tex., 1954-57. Appointed for Hong Kong, December, 1956. m. Elizabeth Dell Schreiber, June 5, 1948. Permanent address: 510 W. Fourth St., Webb City, Mo.



WILSON, ELIZABETH SCHREIBER (Mrs. George Raymond, Jr.)

b. Homestead, Fla., Oct. 15, 1926. ed. Bob Jones College, Cleveland, Tenn. (now Bob Jones University, Greenville, S. C.), 1944-45; Oklahoma Baptist University, Shawnee, A.B., 1948. Secretary, First Church, Webb City, Mo., 1945, Cushing, Okla., 1950-51; private piano teacher, Cushing, 1950-51, Ft. Worth, Tex., 1955-57. Appointed for Hong Kong, December, 1956. m. George Raymond Wilson, Jr., June 5, 1948. Children: Sarah Beth, 1951; Pamela Denise, 1952; George Raymond, III, 1956.



HONG KONG

Epistles from Today's Apostles

(Continued from page 22)

These believers are thinking of organizing themselves into a church. Even though they are in the country, they have their "temple" full for services; and the majority who attend are unsaved people. Until the Baptists arrived in Médano de Oro and began work with much enthusiasm and success, there was no Catholic work in that section. Now the Catholics are working hard and are planning to build a church soon.

It was in this setting in the woods that we had the

Bible school. The San Juan church met with this mission for an encampment. The mornings were free for study and recreation; and the Vacation Bible school was held in the latter part of the afternoons. The young people sponsored evangelistic services at night, at which there were about twelve manifestations of faith.

The enrolment of the Bible school reached about a hundred. The children were all enthusiastic and seemed to enjoy it; I know I did. Coming with the pupils were grandparents, fathers, mothers, babies, and dogs to look on and, at times, participate.

Seven Thousand Pieces of Land

(Continued from page 5)

have been known to the Chinese people since before 1000 A.D. They were controlled by Spain from 1521 to 1898 and by America from 1898 to 1936. The period of 1936 to 1946 was a time of transition in which the islands were known as the Philippine Commonwealth. This period was preparatory to the present period of independence which began with the inauguration of the Republic of the Philippines on July 4, 1946.

Religiously speaking, the Philippines have been known for many years as the only Christian nation in the Orient. This is a result of the long period of colonial rule under Spain, during which time missionaries of the Roman Catholic Church entered and converted the bulk of the people to Roman Catholicism.

A new religious era in the Philippines began at the turn of the century when the archipelago came under the control of the United States and religious freedom was proclaimed. Again Christian missionaries entered. But this time they were evangelicals, and they began to show and teach the freedom and responsibility of each man before God. Exceptionally good response was found in the first half-century of this era.

The present estimated church membership of all evangelicals is about five hundred thousand, with the sphere of influence reaching many more. The strongest groups are the United Church of Christ in the Philippines and the Methodist Church with about 125,000 each.

As we prepare to take a tour of Southern Baptist mission points, let's recall the short history of our work in the Philippines. Southern Baptists were not among the missionaries who entered the Philippines at the turn of the century. Northern (American) Baptists came in at that time and have developed a strong work in the eastern Visayan islands of Panay and Negros. They now have a membership of about twenty thousand.

Other Baptist work has been done by a group of missionaries who split from the Northern Baptists in the Philippines. They are now known as the Association of Baptists for World Evangelism. Their work has continued in the Panay-Negros area

and has also spread to other areas of the Philippines, particularly to parts of Mindanao and Luzon. The Baptist Bible Fellowship also has some work in Manila and a few other places. The balance of the Philippines is still virtually untouched by Baptist missionaries.

At the close of the first half of this century Southern Baptists entered into the task of evangelizing the Philippines. This was not a deliberate step but one into which the Lord led us by the circumstances of the times. Young missionaries in China still in language school were transferred to Baguio in northern Luzon to continue study with teachers brought in from Peiping.

Unable to return to China, they began using the fruits of their language study to teach a children's Sunday school for the local Chinese community. To this were added young people's and adult classes, then a worship service. The success of this first step was marked by the organization of the Baguio Chinese Baptist Church in May, 1950, with twelve charter members. The next steps were the opening of Chinese work at Dagupan, Manila, and Davao.

At two points Filipino work began through the Chinese work. In 1951, Dr. H. Cornell Goerner visited the Philippines; and on the night that he was in Dagupan Filipinos were invited to a service where he was speaking in English with translation into Chinese. The response led to a dual work with Chinese and Filipinos in that city and regular services were held for each group after that.

THE Filipino services were swamped by Baptists who had migrated from other areas where there had been Baptist work. They wanted help in forming themselves into a church. The Filipino work has since spread to cover a portion of the province around Dagupan and to many points in Davao and Cotabato provinces of Mindanao. Beginnings of Filipino work have also been made at Baguio, in connection with the Philippine Baptist Theological Seminary which is located there, and in the Manila area.

Total membership of all churches related to Southern Baptists in the Philippines is now about 1,700. This

is about a 40 per cent increase over the previous year. A few more than one hundred are in the four Chinese churches and the rest are in Filipino churches.

With this background let's visit as much of the work of our missionaries as we can in the short time we have. Starting in Manila, we fly up to Baguio where we spend a morning seeing the Chinese Baptist Church building downtown near the park and plaza, the Aurora Hill Baptist Church (Filipino) in a suburb, and the Philippine Baptist Theological Seminary at its new campus in Guisad Valley.

AFTER lunch we take a car down the mountain for the train connection to Dagupan. There we see the Dagupan Baptist Church (Filipino) building, the Chinese Baptist Church's rented chapel, and many nipa chapels in the barrios (villages) near by.

The next day we take the train again and return to Manila. On the way we pass through Tarlac where there is a Chinese chapel, a mission point of the Baguio church. On this trip we missed the Chinese chapel in San Fernando, and La Union Province, which is north of the point where we boarded the train for Dagupan.

In Manila we see the Chinese Baptist Church in its rented chapel, the Filipino chapel, located in a suburb, and other mission points which are developing near by. When we visit the Baptist Center on M. H. del Pilar Street near the American Embassy, we see Baptist literature in production.

The next morning we fly to Davao where we see the Immanuel Baptist Church (Filipino) building and several chapels near by, the Chinese Baptist Church's rented chapel, and the Davao Bible school's rented quarters. If we had another day we could charter a plane to Mati where our Baptist hospital is ministering in a locality where there is no other hospital.

But we haven't the time; so the next day we take a bumpy, third-class bus trip to M'Lang, Cotabato, and see the churches there and the Christian school started by the local people. After a night's rest the missionaries drive us to Marbel to see another pioneer area like M'Lang and then on to Cotabato where we see the new building of the Cotabato Baptist Church. The next day we return to Manila by plane.

Not Even a Dream, But It Came True!

(Continued from page 3)

During the service that night there were many sounds and sights familiar to any rural pastor in America. Not too far from the chapel, a small group was gathered around a handmade, guitar-like instrument. These people were not a part of our service, though occasionally they stopped to watch and to hear what was going on inside the chapel.

The chapel was filled with men, women, and children; and an occasional flare of a match or a lighted cigarette gave indication that there were many more on the outside. More than once dogs broke out into a fight. Babies cried. The little kerosene lamps gave forth a very dim light, made most welcome by the failure of the mission generator.

The service was difficult for me. Speaking through an interpreter is not easy; and I wondered what the people were understanding through all the interruptions. When the invitation was given, eleven men and women came to the front saying that as best they knew how they were trusting Christ as their Saviour. It was a thrilling sight to me.

Upon reaching our cars to start home that night, we were greeted by four flat tires—two on my car and two on the other. There were many apologies that local boys should have done this to me on my first trip; but I was so happy I actually enjoyed taking my turn at the hand pump. This

had happened before, so a hand pump had become standard equipment in the missionary's car.

We went on Sunday to San Carlos, where our only barrio church is located. (We have many preaching points in the barrios; but only one has been organized into a church). Gonzalo Mamaril was the first convert in San Carlos and now he is the first pastor of the new church. The story of his conversion is thrilling.

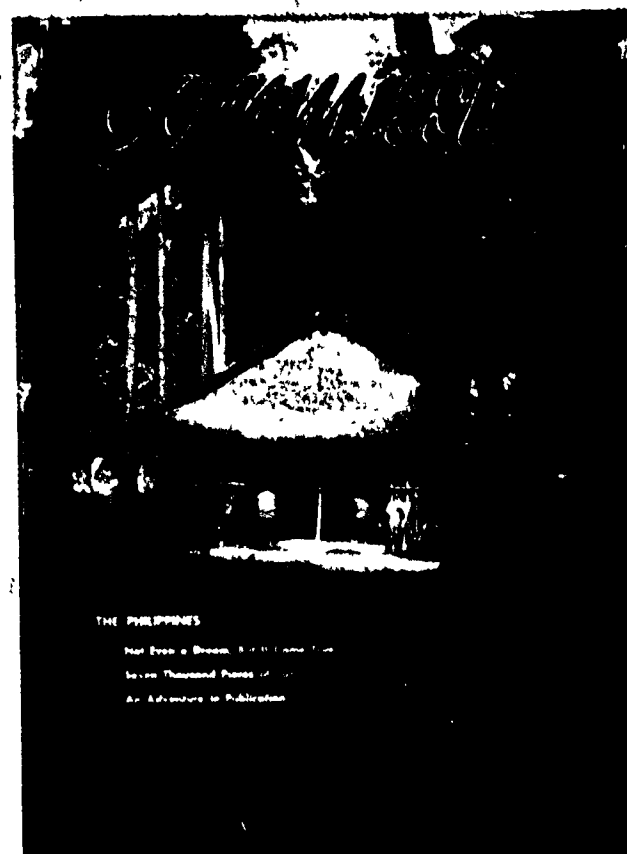
Ted Vidal, of Dagupan City, was converted in 1951 while he was a parts maker for the bus lines where Mamaril was employed as a mechanic. Through Ted's consistent witnessing, Mamaril accepted Christ and immediately started a Sunday school in his own home in San Carlos. His wife and mother were later converted; and the Sunday school grew into a chapel.

Mrs. Mamaril, the mother, told me that she first made profession of faith simply to please her son; but later she found the real thing. It was a joy to see her working in that church. She is a wonderful visitor; but occasionally she lets her enthusiasm carry her too far. One Sunday everyone was surprised to see that almost the entire village had turned out for the service.

The people, including her son, wondered how she had managed it. Her method was revealed when the people all stopped by her house after the service for "refreshments and prizes." A woman of prominence in her barrio, Mrs. Mamaril's visiting is reflected in each Sunday's services.

Young Mamaril, a recent graduate of the Philippine Baptist Theological Seminary, was called to the pastorate of the San Carlos Baptist Church when it was organized in March, 1956. I wish I could describe the beauty of the church building. It is a nipa chapel in a tropical setting.

The Adult class of the Sunday school meets in the home of the pastor which is located just behind the church. The church even has a nursery! When I was shown the dining and kitchen area of the house, I saw woven baskets swinging from the



THE COVER: This nipa chapel is the meeting place of San Carlos Baptist Church. Missionary Howard D. Olive is the photographer.

bamboo rafters on braided palm strands. In each basket was a baby. Pastor Mamaril said proudly, "This is our nursery. We have it so the mothers can attend Sunday school."

Did you ever see adults enjoying a Sword Drill? At Training Union that night I could have shouted for joy as I witnessed grown men and women, barefooted but eager, taking part in a Sword Drill. It is a regular part of every Training Union in these islands. These people had never before handled a Bible! And it was evident that this Book had become precious to them. Already they had memorized an amazing number of Bible verses. The people out here love the Bible and always read their copies as the pastor reads from the pulpit.

The work I visited that week end was started by Missionary Margaret Collins. What a splendid work she has done! Three of her helpers were with us that day. One of them, Carlos Vidal, a high school senior, is a handsome young man with a most contagious smile. Once known as an ardent gambler and troublemaker, he is now known for his Christian spirit. Christ does make a difference! Carlos feels called to preach the gospel.

All the way back to Baguio the boys and I talked of our experiences. We were particularly happy that God sent us to the Philippines.



Pastor and Mrs. Gonzalo Mamaril (left), of the San Carlos Church, pose in front of their nipa home with their four children and Mr. Mamaril's mother.



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Hungarian Family

(Continued from page 17)

Benedak, who was told, "If you cry the Russians will come and kill us all." Nine-year-old Stella, 11-year-old Rozsa, and 12-year-old Yosef walked with their father and mother.

"When we finally crossed the border the children cried loudly and happily, 'Now we are free,'" Dr. Haraszti recalled. Small Benedak asked eagerly: "Is it true, my father, that now we are free and I can cry?"

"While we were in Vienna, the secret police searched for us seven times in our apartment in Hungary," Dr. Haraszti said. "We did not realize that we were in such danger."

Dr. Haraszti holds a medical degree from the University of Budapest and a theological diploma from the Baptist Theological Seminary there. In addition he has a Ph.D. and a diploma for gymnasium teaching from the University of Budapest. His wife has a medical degree from the same university.

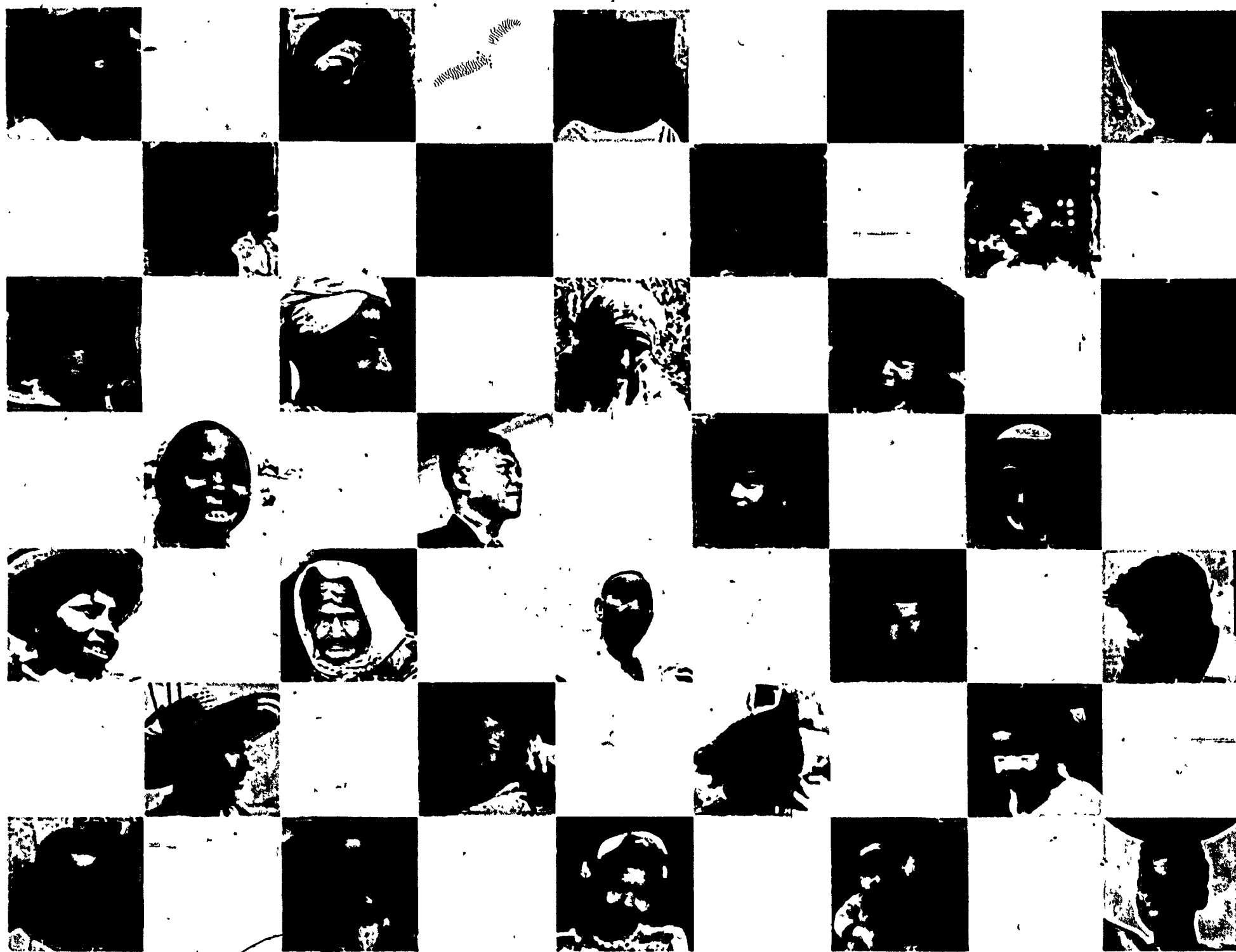
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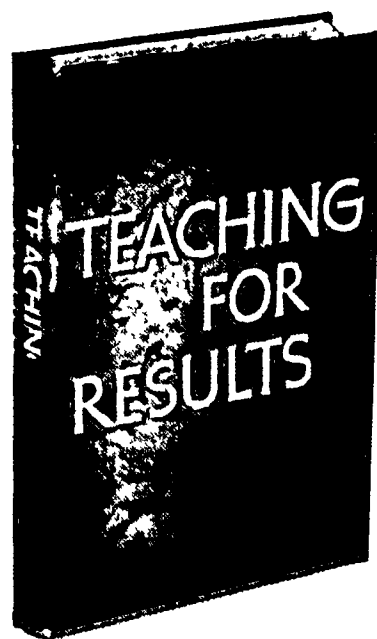
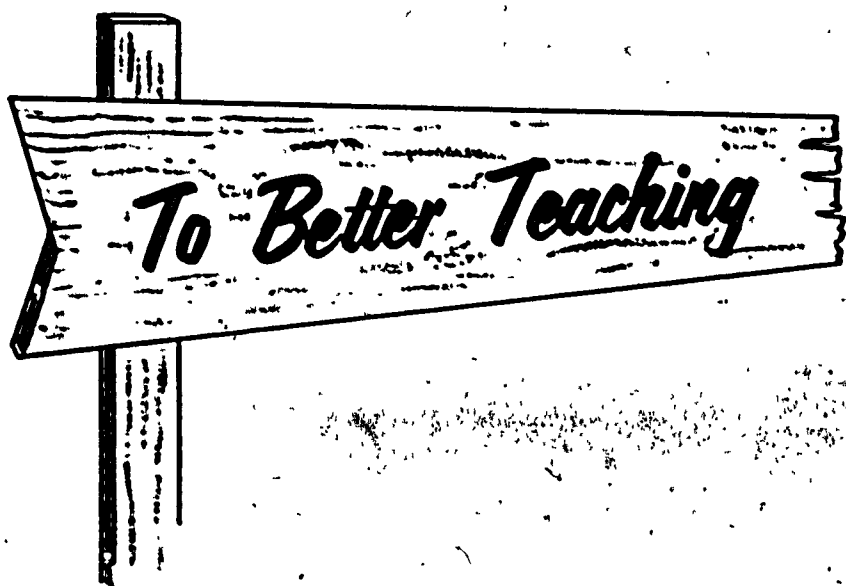
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