

THE

Commission

HISTORICAL COMMISSION,
S.B.C.
127 9TH AVE. NO.
NASHVILLE 3 TENN.
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Rising Expectations
(see page 2)

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

A policeman brought the tragic news at 4:00 a.m. Shizue was dead, crushed beneath the wheels of a locomotive in Kyoto, Japan. The father stoically boarded a train to go and claim the body; the mother, trying in vain to hide her grief, reported the accident to me.

I caught the next train to Kyoto and prayed all the way, asking God to forgive me for not pressing the claims of Christ during the weeks Shizue had attended our church and desperately hoping that the gospel had found a response in her heart, even though there had been no outward expression of it.

Seeking detailed information upon my arrival, I heard the thrilling words, "She is not dead, but alive." The police report was erroneous. From her hospital bed Shizue related how in her brush with death she had met God and trusted Christ as her Saviour. She was alive, so very much alive!

Crushed by sin and superstition, ritual and custom, most of Japan's ninety million people are spiritually dead, partly because of our "too little and too late." But there can yet be a mass resurrection if we are faithful now. Japan shall yet live.

FATHER, GOD, help us not to dwell upon lost opportunity or to consider any person beyond thy power to save. Help us rather to give ourselves to the proclamation of resurrection truth that men everywhere might live in him who died for all. Amen.

—F. Calvin Parker

THE *Commission*

EUGENE L. HILL, *Acting Editor*

IONE GRAY, *Associate Editor*

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CONTRIBUTORS F. Calvin Parker, missionary to Japan; George W. Sadler; Molly Murrell, secretary, Department of Missionary Education and Promotion, Foreign Mission Board; Josef Nordenhaug; Frank K. Means; John S. Oliver, missionary to Equatorial Brazil; Maurice J. Anderson, missionary to Hong Kong; Pauline (Mrs. John A.) Moore, missionary to Yugoslavia; Marie (Mrs. N. Hoyt) Eudaly, missionary serving at the All Spanish Baptist Publishing House, El Paso, Texas.

PICTURE CREDITS Cover, inside front cover, page 2, Gerald S. Harvey (see page 12 for cover story); page 3, (left) Gerald S. Harvey, (right) Pasi from Three Lions; page 4, David Choi; page 6, (top) O. K. Brabenecek-Brandt, Vienna, Austria, (bottom) John Allen Moore; page 7, (top) John Allen Moore, (center) Religious News Service, (bottom) O. K. Brabenecek-Brandt; pages 10 and 11, Rachel Colvin; page 13, Frederick M. Horton; pages 15, 16, and 17, E. Carter Morgan; pages 20 and 21, John Allen Moore; page 28, Jose Beltrán; page 29, Roy F. Starmer; inside back cover, Bryce Finch; Epistles portraits, Dementi Studio. Other photographs are furnished by the authors or by the home office staff of the Foreign Mission Board.

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*If Christians of America are to take the Word
of life to Africa—
indeed, to any area of the world—
they must be concerned with the condition
of man, regardless of his race,
regardless of his color,
regardless of his faith.
If they do not have this concern
their faith is pretense.*

Rising Expectations

By George W. Sadler

ONE of the most interesting books that have come to my desk is a volume by Chester Bowles, entitled *Africa's Challenge to America*. It is significant that a man of Bowles' position and prestige should write a book in an effort to awaken in his fellow citizens a sense of responsibility for the peoples of what not many years ago was termed the unknown continent. The thesis of the former ambassador to India is that the history of the next twenty years will be determined largely by three forces which are now at work in the world.

The first of these is what he calls "the revolution of rising expectations." The second is the rapid rate at which the Atlantic nations are depleting their natural resources and becoming dependent upon supplies that are grown or mined in Asia, Africa, and South America. The third force is the one which is being generated by the clash of ideologies, the principal parties in this collision being the United States and the Soviet Union.

We are interested in all of these forces, but our primary concern is that of giving the peoples of Africa

something that will stand them in good stead as they make the transition from primitive paganism to something that they accept as being superior to their ancient animism. There is no doubt about what we would use as a replacement for the restraints and taboos which millions of Africans are discarding. But all too often we are not there with the Bread of life.

It takes a diplomat to quicken us. He says: "If Christianity transcends nationality, then serious Christians in America must be concerned with the Christian effort in Africa regardless of the nationality of the missionaries or the color of the faithful. Indeed, serious Christians must be concerned with the condition of man, whatever his faith; otherwise, their faith is a sham. Precisely what this concern involves lies within the conscience of each Christian."

THAT the Moslems are bidding for the souls of Africans is indicated by the following statement of a graduate of Al Azhar University in Cairo who calls himself a Muslim missionary. He speaks for the followers of Mohammed in these terms:

"All of Africa must now become our

special concern, for the African people can no longer be left without a revealed religion. Let me speak bluntly. The Christian missionaries are failing because they disrupt Africa's pattern of life and then put nothing enduring in its place. Consciously or not, Christianity maintains the subservience of the Africans and plays into the hands of those . . . who would like to dominate and exploit Africa indefinitely."

That is a serious indictment and it must be admitted there is more than a grain of truth in it. To overbalance the actual identification of Moslems with the nationals whom they are winning in such large numbers, we must go further than we have gone hitherto in our own identification.

Mr. Bowles says: "The slogans of freedom, however frequently or skillfully expressed on the Voice of America or in official statements, will not in themselves prove adequate. . . . America will be judged by the world jury, and her global influence correspondingly weakened or strengthened, by our day-to-day performance on the issues which now move much of mankind."

We are performing but we are not doing so in proportion to the rapid



and radical changes that are taking place in Africa. On this subject Chester Bowles says: "Whether the Atlantic nations can muster the will and the skill to forge the necessary bonds while time is still on their side will, I believe, largely determine the shape and character of tomorrow's world."

The performance of missionaries was so apparent when John Gunther was collecting material for his *Inside Africa* that he wrote: "A wide furrow was cut by Christian missionaries, the importance of whose work, particularly in education, has been incalculable." Again he says: "The work missionaries have done for education is immeasurable all over the continent below the Sahara. Without them, there would have been no education at all until very recent years."

That Southern Baptists are playing a worthy part in the educational process is attested by the fact that there are approximately seventy-five thousand pupils in schools for which our people are responsible. That large dividends are accruing is indicated by the fact that almost six thousand persons were baptized into the Baptist churches in Nigeria during the past year.

But the unfinished task is so staggering that it is overwhelming. Many of the more than one hundred million pagans of the continent of Africa are in the countries in which the representatives of Southern Baptists are at work. Touching appeals constantly come to us from our missionaries in these areas. One of our distinguished veteran missionaries wrote sometime ago pleading for recruits. She said, "It is like reaching the edge of the Promised Land and working ourselves to death on the fringe while others go in to take possession." Doubtless she had in mind Roman Catholics who have almost as many missionaries in one section of Nigeria as we maintain in thirty-eight countries.

FORMERLY considered a part of the Nigerian Mission, Ghana (formerly the Gold Coast) has become a separate entity. It is interesting to observe that the missionaries there launched out on their own about the same time the British gave the peoples of that country their independence. Realizing the need of an increasing number of Christian leaders, missionaries in Ghana are urging Southern

Baptists to contribute the money required for a high school.

At the moment there are only thirteen Southern Baptist missionaries under appointment to that country of more than four million.

In May and June of last year three of our missionaries and two African Baptists made a survey of need and opportunity in Northern Rhodesia and Nyasaland. It is recommended that Southern Baptists establish work in Northern Rhodesia as soon as an experienced couple can be found. It now appears that this couple will not be available until the return from furlough of one now on the field.

It is not unreasonable to hope that the staff of thirty presently at work in Southern Rhodesia will be increased in the next five years to twice that number. It is expected that many of these will live and labor in Northern Rhodesia and Nyasaland, which are parts of the federation of Central Africa. In a recent letter the treasurer of the Southern Rhodesian Mission stated that they could use seven couples and four single women in addition to those who are now on

(Continued on page 32)



These boys of Nyasaland play a game of African checkers. Christianity has the answer for children and older folk of Africa who are seeking something superior to paganism.



But the Moslems are bidding for the souls of the Africans, as seen by this mosque in Nairobi, Kenya. Christianity must overbalance the influence of the Moslems on the continent.

Honeymoon

at

Ridgecrest

By Molly Murrell



David and Mary Choi at their wedding reception.

IT IS not often that a young couple select Ridgecrest Baptist Assembly for the place to spend their honeymoon. And it is particularly rare to find newlyweds from another country attending the conferences at this Southern Baptist assembly in the green hills of North Carolina, near Asheville.

However, David and Mary Choi, of Korea, had been married only two days when they arrived at Ridgecrest for the Foreign Missions Conference last summer. "Mary has not had much chance for Christian fellowship since she has been in the United States," David explained when asked why they were spending the first days of their married life attending the sessions of a missions conference. "Since she has only Sundays away from Crawford Long Hospital in Atlanta, Georgia, where she is interning, this seemed to be the best opportunity."

The last of four girls, Mary was born to a wealthy couple in a country village near Pusan in May, 1929. Her parents named her Cha Nam, which means "we hope a son will follow"; but, to their disappointment, the son never came.

In Korea it is customary to educate only the boys. However, as there were no boys in this family, the parents decided to educate their youngest daughter. Therefore, at the age of seven

Cha Nam started to school in her home village and continued until, at the age of eleven, she moved to Seoul, the educational and cultural city of Korea. After her basic education was completed, she entered Women's Medical College in Seoul.

"Because there was no boy in the family and because I wanted to be able to take care of my parents, I decided to become a doctor when I started to school," Mary said. "I am glad that I am a doctor because it will enable me to help my people."

Although her parents are Buddhists, Mary got started to a Methodist Sunday school when she was seven through the influence of friends. She continued until the family moved to Seoul. After that she had no further contact with Christianity until 1951.

DAVID was born near Taejon in May, 1922, the second of three children, the oldest a girl and the youngest a boy. His home was not Christian either; but when he was four his sister began to take him to Sunday school where a notebook and a pencil were given to each child when a Bible verse was memorized.

"I was a spoiled child and acted very badly in church sometimes," David recalled. "At times I threw stones, and always during prayer I

put my hands over my face in such a way that I could watch the people. After a year of this a deacon became impatient with me; and, thinking the deacon hated me, I stopped going to Sunday school. During the years that followed I became what I thought was an atheist, arguing with missionaries and other Christians that there was no God."

David began teaching in a primary school when he was twenty-one. Then, when the Japanese occupied Korea, they made all schoolteachers bow before a picture of the Japanese emperor at the beginning and the close of every class. David said, "I found no meaning in this because I was not a Japanese."

One day the picture disappeared from the wall; and, almost simultaneously, a gun belonging to the Japanese principal also disappeared. Because this happened on a day when David was on guard duty (each teacher guarded the school in his turn) he was accused of stealing and was imprisoned.

It was learned later that the principal had taken the picture because David was not bowing before it as he had been instructed. And the son of a very wealthy family took the gun and escaped to the mountains to keep from joining the Japanese army.

While enduring the tortures of im-

prisonment, David began to think about God and his arguments with the missionaries. Perhaps there is a God, he thought. If so, who is he? Where did this world come from? What is the purpose of mankind in the world? He compared the deep experiences related by missionaries with those of the followers of Buddha and Confucius.

David often lost consciousness during severe torture; and one day, just as he was coming to, the first Bible verse he had ever memorized, John 3:16, came to his mind. Then he heard God's voice from heaven, "David, do you still think your life is your own?"

He thought, It is God who made this world and loved it through Christ. Then and there he accepted Christ as his personal Saviour.

Before this experience, David had wanted to become a lawyer; for he thought that was the best way to help his people who were suffering under the occupation of Japan. Now he began to think in terms of serving God. As peace came to his heart he began to feel only sympathy for those who were torturing him.

David was released from prison after the Japanese surrender in 1945. He went to Seoul, where he attended a Christian church and entered a theological seminary in preparation for the ministry.

In 1951 he came in contact with Southern Baptist missionaries and Korean Baptists; and he felt that this was the denomination in which he belonged. Thus, he became assistant to the chaplain, a Southern Baptist, at the Air Force base in Suwon, where he worked with the Korean employees.

It was there, in May, 1951, that David and Mary met. She was work-

ing at the dispensary and singing in the choir, her medical studies having been interrupted by the Communist aggression. As they came in contact in public meetings, David and Mary were attracted to each other; but they never had a chance to date or talk in private.

"I liked him a lot," Mary said, "but because of his position he could not take me out. Koreans do not think a young preacher should date."

Both David and Mary were baptized in September, 1951, at Suwon.

"Second Honeymoon"

THOUGH perhaps you did not, or will not, choose to spend your honeymoon at Ridgecrest, as did David and Mary Choi, why not give yourself and your family a vacation—call it a "second honeymoon"—at the Foreign Missions Conference at Ridgecrest Baptist Assembly this summer? The dates are June 20-26.

There will be nurseries for the children five and under and conferences for all other ages. You will meet many of your foreign missionaries and hear them tell about experiences overseas. And you will meet nationals who, like David and Mary Choi, are studying or working in this country, preparing to better serve the people of their lands.

This summer there is an added attraction—the full Foreign Mission Board, composed of men and women from every state in the Southern Baptist Convention, will meet during the first two days of the conference, and you will have a chance to sit in on its deliberations. A number of new missionaries will be appointed at the opening session of the conference, Thursday evening; and you will thrill as you hear their testimonies and see them set apart for mission work overseas.

Plan now for a "second honeymoon"—with family—at the Foreign Missions Conference. For reservations, write to Mr. Willard K. Weeks, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.

With the chaplain's help David organized the first Training Union in Korea. The chaplain, David, and Southern Baptist Missionary John A. Abernathy began a weekly Bible class which grew into the first Baptist church in Suwon. After its organization, this church ordained David to the ministry and called him as its pastor.

The young pastor and the young church had some cold times together. There was no heat in the church even when temperatures went below zero.

David received a Foreign Mission Board scholarship and came to the States in 1953 to attend Southern Baptist Theological Seminary, Louisville, Kentucky. He was graduated in 1955 with the master of religious education degree.

Mary returned to Seoul to complete her work at Women's Medical College. She also was graduated in 1955 and soon began to make arrangements to come to the States as an exchange student. She arrived in June of last year.

Mary and David had written to each other since he had been in the States,

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David and Mary Choi on their honeymoon at Ridgecrest.





This Baptist church, Vienna, Austria, became home for many Baptists who escaped across the border from Hungary.

And Still They Come

By Josef Nordenhaug

THIRTY-THREE Baptist refugees were living at the Baptist church in Mollardgasse, Vienna, most of them in one room. The sanitary conditions were dangerous, and the morale was low.

Sixteen other refugees were housed in an art school near by where they were surrounded by modelers and models. Five were living in Mennonite quarters, and eight were crowded into the apartment with Missionary John Allen Moore and his family. More than sixty refugees scattered in four places!

Still, day and night Baptist refugees and those closely connected with them came to the door of the Baptist church. Although the space is at a premium and the equipment meager, the refugees feel more at home in the church than in the large, bleak camps operated by the Austrian Government.

Could the Baptist Relief Committee for Hungary take the responsibility of sending these Baptist refugees away for lack of room? Certainly the great host of Baptists in the world would not be pleased to hear that we had turned fellow believers over to the police! So we crowded them in. Some families would come in and fall asleep exhausted on the floor or in the balcony.

As conditions became more crowded and morale dropped, the committee realized that its provisions for refugees in Austria were not adequate. So a meeting was called and the members sat down to face the questions of what to do and of why it is necessary for Baptists to maintain quarters for refugees when there are so many provided by the Government and the Red Cross.

In answering the latter question we realized that the "official" camps are often very inadequate because of the enormous number of refugees. By the

first of the year no less than 165,000 Hungarians had been registered in the sixty-three camps. And this number does not include those who went directly to friends and relatives and the few who had money enough to go to hotels. Although about eighty-five



Although the refugee camp home is temporary, there is always work to be done.

thousand have been moved to other countries, the camps are still overcrowded.

There has been a wonderful spirit of co-operation among the churches of other denominations, but they are faced with similar situations to ours and all recognize their special responsibility for their own members.

Thirteen Baptists came to us from a camp operated by another denomination, saying that they were delayed in their registration for emigration because they were Baptists. So these thirteen had to be crowded in with others in the Baptist church.

Our committee began looking around for more adequate space, but the housing situation in Austria is very difficult. Then a Baptist contractor in Vienna came up with the possibility of renting a vacation home about twenty miles west of the city, and we went out to see it.

This house has twenty-two rooms and can shelter up to one hundred persons. Until about a year and a half ago it was occupied by the Russians; and it is in need of repair. Windows must be installed, ceilings insulated, and heaters provided. Furniture and equipment for cooking and serving meals must be bought.

The sum needed to put it in usable shape will be about a thousand dollars, and the cost of operating the camp will run about four thousand dollars a month. We have engaged a camp superintendent and a household manager.

While looking after the physical needs of these refugees, we have not forgotten their spiritual needs. Services are held in the camps around Vienna, Linz, and Salzburg.

Bibles in Hungarian are needed. Re-

cently two thousand copies of John's Gospel were shipped to the committee from Switzerland; but most of the refugees seem to want the *whole* Bible.

What can Southern Baptists do? Money is the most acceptable gift since nearly all things needed are available in the great city of Vienna at prices reduced especially for the refugees. And the bank in Vienna has granted a very favorable exchange on dollars. Money may be sent to the Southern Baptist Foreign Mission Board, P. O. Box 5148, Richmond 20, Virginia. It should be marked clearly for relief.

But good, clean, warm clothing is also needed, especially for men since far more men than women come across the border. Most of these are young men. They need underwear, shirts, socks, trousers, and winter coats. In every case the shipments should be completely prepaid. Address them: Baptist Relief Committee for Hungary, Mollardgasse 35, Vienna VI, Austria.

As soon as the possibility opens for sending aid into Hungary, our committee will need great sums of money and great quantities of relief goods for this need. We sent a few "trial" packages the first week in January. Other money will be used for emigration aid and for resettlement of the refugees in other countries. Constant support is needed for these features of the relief work.



Before coming to the States, Dr. Sandor Haraszti was refugee pastor-counselor.



These children awoke on Saint Nicholas' Day to find their shoes filled with fruit and candy by relief agencies.



Churches have established feeding posts in their buildings. These refugees help cook.

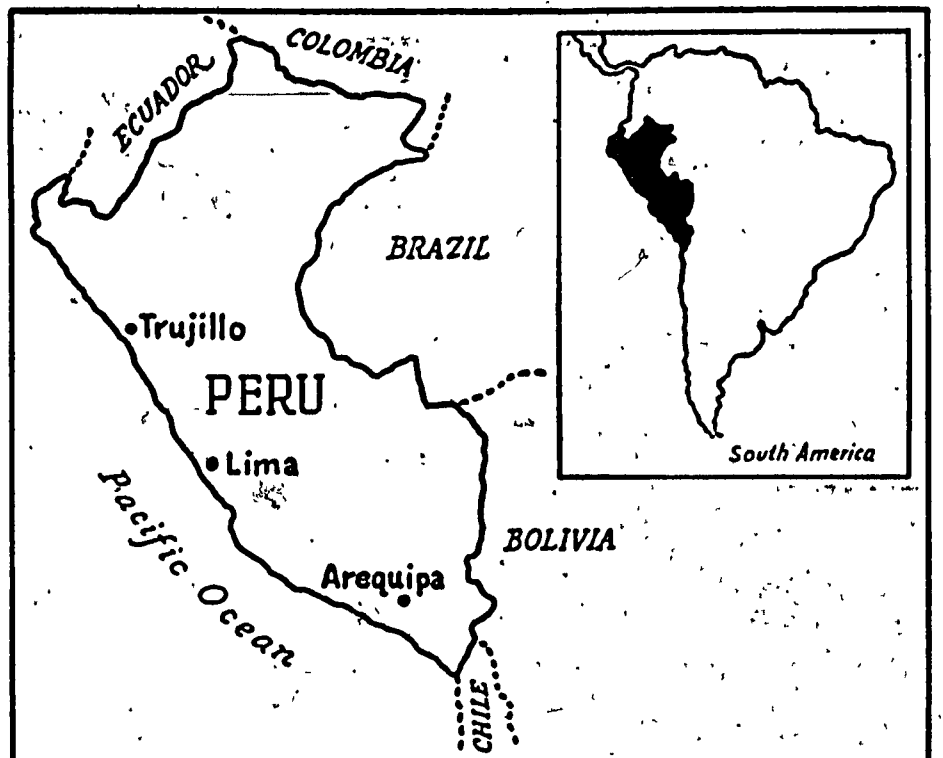


This is a Baptist family living in the church. Christians among the refugees feel more at home in the church than in the large, bleak Government camps.

Peru

The tradition and background of the Peruvians is such that the words "liberty" and "democracy" mean little. This makes it difficult for them to understand the democratic nature of Baptist procedures, but it also argues for the propagation of New Testament Christianity in their land.

By Frank K. Means



PERU is a nation of 9,300,000 people, fully one half of whom are Indians. In area it is twice the size of Texas with 1,410 miles of coastline. The Andes Mountains occupy about 63 per cent of the total land mass and provide homes for three fourths of the people.

Peru was first conquered for the Spanish by Francisco Pizarro. Lima, the capital city, was established several decades before the first permanent English settlement in the New World was made at Jamestown in 1607. The University of San Marcos was founded in Lima decades before the establishment of Harvard University in this country. A Spanish priest, writing of his American travels shortly before the founding of Plymouth in New England, said that in Lima there were more University graduates than there were positions for them to fill.

Pizarro had accompanied Vasco Núñez de Balboa on his expedition on which he discovered the Pacific Ocean; and, with the passage of time, he became progressively more interested in the regions to the south of the Isthmus of Panama.

Pizarro found the Incas firmly entrenched in Peru. He was received on the basis of friendship with Atahualpa, the Inca ruler, who had scorned the idea that he and his men should be armed in meeting the Spanish leader.

As the Inca leader entered the plaza in which the meeting was to be held, he was met by Valverde, a Dominican friar, who came forward holding a cross and a Bible. Speaking through an interpreter, the friar talked about

the "true religion," urged the Inca to renounce his "savage idolatry," and pressed the Bible into his hands.

"My god is the sun," said Atahualpa haughtily as he flung the book six feet away.

The indignant friar ran to Pizarro. "Set on at once. I absolve you."

Two thousand Indians were killed that day and the end of the Inca Empire was clearly foretold.

The Inca Empire had reached the peak of its glory a few years before Pizarro appeared. It was larger than the Roman Empire at the time of Caesar's birth and covered an area about equal to the Atlantic seaboard states. This vast realm extended all the way from southern Colombia down the Pacific Coast into Chile and over the Andes into northern Argentina and the jungles of the Amazon Basin. It was the largest area ever united under one government in aboriginal America.

HUBERT Herring, in *A History of Latin America*, writes as follows: "The words 'liberty' and 'democracy' mean little to the generality of Peruvians. The clear-eyed Mexican writer, Moisés Sáenz, epitomizes their state by describing his encounter with an old Indian and his daughter on a road in the sierra, where he asked them: 'In what village do you live?' Their answer was: 'We belong to Mr. William Pacheco.' 'They know,' writes Sáenz, 'to whom they belong, but not where they live.'"

With such a tradition and background, it is sometimes difficult for

the Peruvians to understand the democratic nature of Baptist institutions and procedures. They are learning rapidly, but they still have a degree of progress to make at that point.

A half century ago the father of the present president of Peru was teaching in the University of San Marcos. "In Peru," Herring quotes him as having written, "there exist two great lies: the republic and Christianity. We talk about civil rights . . . and most Peruvians have no security in their freedom or their lives. We talk about Christian charity . . . and stand by consenting to the crucifixion of a race. Our Catholicism is an inferior paganism, without greatness in its philosophy or magnificence in its art; our form of government should be called an extension of the Conquest and Viceroyalty."

These are severe judgments which argue for the propagation of New Testament Christianity and the growth of a Baptist denomination in this land.

Given a reasonable opportunity, and fortified by God's blessings, Southern Baptists should eventually have a staff of not less than thirty-five missionaries in Peru.

There are six missionary couples at work in Peru now, three of them having recently completed language study in San José, Costa Rica. Completing the Peruvian staff are a couple who are in the States on emergency sick leave.

These missionaries have ambitious plans for the future, and we believe that the best days for Baptists in Peru lie ahead.

Evangelism on a World Scale

By Baker James Cauthen

BAPTISTS believe in evangelism. Compassion for souls is one of the distinguishing marks of a Baptist church.

Southern Baptists are beginning to catch a vision of evangelism in world dimensions. A new day is dawning in a worldwide quest for souls.

Missionaries have always emphasized evangelism. Even while learning the language, they frequently distribute tracts, invite people to services, and speak to groups.

Faithful presentation of the gospel on mission fields is now being supplemented by special efforts to capture the attention of an unbelieving world and strengthen the testimony of God's people.

For one thing, we are seeing many more city-wide crusades.

At the end of the war remarkable evangelistic opportunity was found in Japan. On two succeeding years city-wide crusades were held with remarkable success. The work in that country is easily five years ahead of what it would have been had those crusades not been conducted.

In many cases the largest meeting places in cities were rented and great crowds of people assembled.

The response gave evidence of the deep heart-hunger prevailing in a war-shocked land. In many cases those who made profession of faith or expressed desire to know more about Christ were the ones who a little later became faithful members of churches.

Last year the Baptist churches of Hong Kong launched a city-wide crusade in that doorway of Red China. With local leadership, visiting missionaries, nationals from other Orient fields, and three preachers from the home base, the crusade was conducted with remarkable response. More than seventy-five thousand people heard the gospel, and more than twenty-six thousand made some decision for Christ.

Shortly after these lines are read, the churches in Taiwan will be launching crusades in the main cities of that island. The largest will be in Taipei.

There will be visiting missionaries and national leaders from other lands, plus assistance from the home base. We await with eager anticipation the results of this effort. I trust that all who read these lines will pray God's blessings upon the meetings in Taiwan beginning Sunday, May 5, and continuing for two weeks.

Baptists in Japan are planning twelve city-wide crusades in 1957. Already extensive preparation has been made, and it is expected that great response will come as the Word of God is presented.

The remarkable tour of Billy Graham through the Far East gave abundant evidence of the deep heart-hunger among the masses of people. The greatest crowds ever assembled for Christian services gathered in many cities. The vast assemblages gave testimony not only to the interest of the people in a distinguished visitor but to the great possibilities for worldwide evangelism.

THERE are times for seed-sowing and there are times for harvesting. I am fully convinced that this generation is to be a time of harvesting on a greater scale than has ever been known. Faithful seed-sowing has gone on across the world for many decades. Prayers have arisen from humble hearts for a great spiritual awakening. God can send mighty revivals in land



Baker James Cauthen

after land. He is even able to bring a worldwide awakening in his own time.

Along with city-wide crusades, increasing use is being made of simultaneous evangelistic efforts on mission fields. This is in many respects the same approach used so effectively throughout the Southern Baptist Convention. It has long been observed that when churches of a city or area combine their efforts in a simultaneous search for souls there is built up a mighty spiritual impact. United prayer, concern of heart, and co-operative effort bring a powerful influence upon a needy world.

Thrilling strides have been made in the development of simultaneous evangelistic efforts. Several years ago remarkable progress was made in Argentina. Excellent results are reported year by year from simultaneous efforts in Mexico, Brazil, Nigeria, and other lands.

It is becoming increasingly evident that every principle of evangelism and church development used at the home base can be applied throughout the whole world. Details of procedure must be adjusted to local situations, but the principles involved can be used anywhere.

Advance in world missions is not simply a matter of placing more missionaries in more locations with more equipment, but it is a matter of constantly stepping up the effectiveness of our witness.

Remarkable opportunities for evangelism are found in the schools on mission fields. In most schools there are large numbers of pupils who are without Christ. There is no coercion of any student, but earnest efforts are made to show that Christ cares for each one. Evangelistic services in the schools afford some of the best opportunities for reaching young people. Evangelism constantly goes forward through opening new mission points. The place of meeting may be a home or a simple rented building. A steady march continues across the world as people are gathered to hear the preaching of the Word, to study in Sunday schools, and to sing the praises of our

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Wings for the Word in Equatorial

Missionary pilot says perhaps too much glamour has been associated with missionary flying. "A plane on the mission field is not a miracle ingredient for successful evangelism," he says. "The only miracle agent I know in evangelism is the power of the Holy Spirit." However, the plane can carry the messenger with the good news.

By John S. Oliver

"MR. HAYES, your training could be put to invaluable use in the Amazon Valley. A plane in that region would be the answer to a thousand prayers." With this note of urgency, Missionary E. A. Nelson appealed to a new missionary to consider the needs of equatorial Brazil.

The year was 1921 and the occasion was one of the infrequent trips made by Mr. Nelson from Manaus, near the Amazon River, to Recife, some twenty-five hundred miles away. Arnold E. Hayes, the newly appointed missionary, had taken pilot training during World War I.

The urgency of Mr. Nelson's appeal came from more than thirty years in the valley trying to conquer its vast distances, bound always to its maze of waterways. This veteran missionary knew what it was to spend months away from home visiting settlements along the mighty Amazon or one of its numerous tributaries. He knew the heartache of having to say to a small band of believers, "I'll try to get back next year." And often these settlements were weeks away from medical aid.

Had the matter rested on the will of the new missionary he undoubtedly would have responded to the older man's suggestion; but in that day there were almost insurmountable problems connected with such a program. Aviation was young and largely untried. The valley was a problem in air navigation and servicing facilities were nonexistent.

And so the idea of giving wings to the Word in equatorial Brazil re-

mained a dream—but it persisted! Almost thirty more years passed and another world war was fought before the dream was realized.

By 1946 small planes were being tried by mission groups on several mission fields around the world. These experiments were watched with interest by missionaries and mission volunteers. Returning to the colleges and seminaries in the States were young men who had received expensive military pilot training as a part of the art of modern destruction. Among them were some who felt that God could use that training in spreading his Word.

The war had brought air bases and landing strips throughout Brazil, even in remote outposts. Still without roads into its vast interior, Brazil was witnessing a boom in air transportation. After careful study, Southern Baptists put their first mission plane to work in Brazil in 1949.

The station was Corrente, in the southern part of the state of Piauí, some six hundred miles from the coast, where the Baptist Industrial Institute serves a region about half the size of Texas. The area is isolated by mountains and rivers and the trip to the coast was a matter of many days.

At first a Brazilian pilot was secured to fly the plane. Then an appeal was made for a missionary pilot. In 1950 Mr. and Mrs. Robert

L. Fielden were appointed to carry on this work. Mr. Fielden, a layman, came well prepared for his job, having had experience as an Army Air Force pilot instructor, commercial plane operator, and mechanic.

Since 1951 he has carried on a heavy schedule of flying supplies and mail into Corrente and making medical trips and, most important of all, evangelistic trips. This latter activity is widespread and well planned to reach certain preaching points regularly. Personnel of the Institute and laymen of the Corrente church co-operate in these activities.

Missionary Robert R. Standley, Jr., began using a plane in the state of Ceará in 1949. With several years' flying experience in that same region, Mr. Standley was able to render a unique service to the work. This he did not only in his own field but also in the North Piauí field which he visited regularly for two years while it was without a resident missionary. During this time he surveyed other fields looking toward the future use of planes. His book, *Flying Missionaries*



Missionary Robert R. Standley adjusts the wing studs on the plane he uses in the state of Ceará.

Brazil

(Boardman, 35 cents), tells in vivid detail many of his flying activities.

In July, 1950, as an outgrowth of the North Brazil Mission, the Equatorial Brazil Mission was formed with seventeen missionaries to carry on the task of evangelizing the difficult Amazon Valley. Included in the area served by this Mission are four of Brazil's largest states, Ceará, Maranhão, Pará, and Amazonas; the northern part of Piauí; and the federal territories of Amapá, Rio Branco, Acre, and Guaporé.

In 1951, while in language school in South Brazil, my wife and I were asked by the Equatorial Brazil Mission to consider the North Piauí field because of the opportunities it afforded for using a plane in developing mission work in the interior. I was deeply interested because from early college days through wartime flying experience and through seminary I had asked God to lead me to a field of service of this nature. A flying visit to the field with Mr. Standley left me enthusiastic as to the possibilities.

It would take much planning and time to develop such a work, but we

were able to start in a small way in 1952 soon after moving to the field. During most of that year we had a small, two-place plane at our disposal. Trips were made to the more distant points and valuable experience was gained. We also made extensive trips by jeep to determine where there were airstrips and which places would be most receptive to the gospel message. Preaching points were established in villages closer to the capital where we lived.

The small plane we were using was limited in range and load and was not adequate for the work; but God was working to provide a plane, too.

A friend of college and seminary days, who was also a wartime pilot, was turned down for mission service due to health reasons. However, this didn't deter Jack B. Wilder's interest in missions. In the pastorate he continued to preach and live missions. One day we received a letter from him saying that his church, the Holloway Street Baptist Church, Durham, North Carolina, wanted to help us get a plane for our field.

As we had been out of contact with him for some time, this came as quite a surprise. We knew it would be a big venture for a church, and we also wanted the Foreign Mission Board's approval of the project. So, Mr. Wilder presented the idea to the late

Dr. Everett Gill, Jr., our Latin-American secretary at that time, and it was approved. In 1954, near the end of our furlough year in the States, we had the privilege of purchasing a Piper Tri-Pacer and taking it to Durham, where a dedication service was held by the donors.

Due to governmental regulations and restrictions, it took several months to secure the permit for the plane to enter Brazil. Finally, this permit was granted, and the plane was flown out to the field. The trip itself was of interest. Mrs. Evelyn Bryan, a commercial pilot of Jefferson City, Tennessee, flew the plane as far as Trinidad. Then I flew it on to Brazil. A few years ago such a trip in a light plane would have drawn headlines. Today it is quite common.

We have been using our plane for several months now, and the service it is rendering is measuring up to all expectations. The work that a small plane does best differs in every area because of local conditions and needs. Our station is not isolated; so there is no need for hauling supplies or giving contact with the outside world. We are located in Teresina, the state capital, a strategic point for serving the whole North Piauí field which is some 350 miles deep and about 125 miles wide, about the size of Tennessee.

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Standley (at controls of plane) and two others, John S. Oliver and J. Daniel Luper, are pilots in equatorial Brazil.



The white area on the map shows the portion of Brazil where the Equatorial Brazil Mission carries on its work.

FOREIGN MISSION NEWS

General

Executive Secretary Makes Trip

Dr. Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, left immediately after the February meeting of the Board to visit mission work in Africa and the Near East. Mrs. Cauthen was with him for the Africa section of the trip.

The executive secretary's trip at this time was strategic in view of specific plans being studied in Nigeria for possible advance steps in higher education and general plans under consideration for the entire area. In Africa Dr. Cauthen visited Ghana (formerly the Gold Coast), Nigeria, Southern Rhodesia, Kenya, and Tanganyika.

Argentina

Fiftieth Anniversary

The Baptist Church of Oncé, Buenos Aires, Argentina, which was begun by Dr. and Mrs. Sidney M. Sowell, pioneer Southern Baptist missionaries to that country, celebrated its 50th anniversary in December.

At the front of the auditorium was a large map of Buenos Aires with a light representing the church, organized with six members in 1906. As the history of the church was read, other lights came on in various parts of the city until there were six representing churches which have been organized through the efforts of this small congregation.

A fitting climax to the program came when Mrs. Ann Sowell Margrett, daughter of Dr. and Mrs. Sowell, led in the closing prayer. Mrs. Margrett, a Southern Baptist missionary, is dean of women at the International Baptist Theological Seminary, Buenos Aires.

Costa Rica

Ten Churches

Eighty-five per cent of the almost one million people of Costa Rica can read and write, Dr. Frank K. Means, secretary for Latin America, said in his February report to the Foreign Mission Board. "Costa Rica now reputedly spends three times more for education than for defense," he said. "It is not surprising, then, that the per-

centage of illiteracy is by far the lowest in Central America."

Dr. Means has recently visited Costa Rica and Guatemala.

The first Southern Baptist approach to Costa Rica was made by the Southern Baptist Convention's Home Mission Board in 1947. This work was transferred to the Foreign Mission Board in 1949. Since that time 10 churches have come into existence, attractive buildings have been constructed, a convention has been organized, and a body of national pastors has been created.

Dr. Means said Costa Rica is significant in the development of Southern Baptist work in all the Spanish-speaking countries in that it is the home of the Spanish Language School where all Southern Baptist missionary appointees to Spanish-speaking areas study for one year before taking up



THE COVER: A young boy of Nyasaland carries his fish trap on his head, his fish in his hand. The cover photo was taken by Gerald S. Harvey, missionary to Southern Rhodesia, who with two other missionaries and two national Baptist leaders from Southern Rhodesia, made a survey trip into Northern Rhodesia and Nyasaland to study the possibilities of extending Southern Baptist work into these countries.

the work in the Missions to which they are assigned. Southern Baptists have 29 students in the school at present.

East Africa

Missionaries Well Received

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, has received reports from Kenya and Tanganyika, countries of East Africa which Southern Baptists have entered within recent months, indicating that representatives of the Foreign Mission Board are being well received.

"His Excellency, the Governor of Tanganyika, has been so impressed with our missionaries and their plans that he has mentioned the possibility of their undertaking a special type of educational work as one of their projects," Dr. Sadler said. "Early plans indicate the establishment of a good will center in Nairobi, the capital of Kenya, the same sort of institution in Dar es Salaam, the capital of Tanganyika, and a hospital in the southern Highland Province of Tanganyika."

Gaza

Tribute from UN

The work of the staff of the Baptist hospital, Gaza, has received a tribute in a special report of the director of UNRWA (United Nations Relief and Works Agency) for Palestine refugees in the Near East.

The report, presented in order to inform the General Assembly of the United Nations of the emergency actions taken by UNRWA as a result of the recent hostilities in the Near East, covers the period from November 1 to mid-December, 1956.

The following paragraph of the report deals with the Baptist hospital: "The re-establishment of UNRWA's basic relief services during the emergency was made possible only through the devoted work of many individuals, members of the Agency's international and local (mostly refugee) staff. Their work deserves the highest praise. In addition, particular mention should be made of the work of the medical staff of the Baptist hospital in caring for the many serious surgical cases caused by the fighting and the subsequent incidents at Khan Ynis and Rafah, where

a number of refugees were severely wounded."

More than two thirds, or over 213,000 persons, of the total population of the Gaza Strip are ration-recipient refugees whose lives depend upon UNRWA's fortnightly distribution of rations and other services.

Egyptian Gets Transfusion

Inspiring stories continue to come from missionaries in the Middle East. A letter from Dr. John A. Roper, Jr., of the Baptist hospital in Gaza, relates this incident concerning a wounded Egyptian soldier:

The soldier had lost so much blood that a transfusion was necessary. To an appeal for blood by Dr. James M. Young, Jr., there were only two responses, his own and that of a blind woman evangelist. When the wounded man was told that someone had volunteered to give blood for him, he said it must be a mistake, that persons who thought enough of him to do that could not reach him.

When he was assured that the blood was meant for him, he asked to see the person who was so concerned about his well-being. When the blind woman was taken to his bedside, the Egyptian could not restrain his tears.

Dr. Roper said this incident reminded the hospital staff of the price that has been paid for their redemption.

Hawaii

7 Per Cent Christian

Dr. J. Winston Crawley, Orient secretary who has just returned from a visit to Hawaii, said that in background the population of 530,000 in the islands is perhaps more than 45 per cent Buddhist and 45 per cent Catholic, with something like 7 per cent evangelical Christian.

A small Baptist beginning was made in Hawaii as early as 1926 by a Baptist layman; but the islands became a formal mission field of Southern Baptists in 1940 with a staff of missionaries withdrawn from Japan, China, and Manchuria and new appointees for these lands. The work has grown to a present total of 17 churches with 4,230 members. The Foreign Mission Board has 40 missionaries under appointment to Hawaii.

The Hawaiian Baptist Academy has an enrolment of about 360 students in elementary and high school. About

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Japan's Seinan Gakuin Has Third Religious Focus Week

FIFTEEN students accepted Christ as Saviour with 50 others becoming earnest seekers during the third annual Religious Focus Week at Seinan Gakuin, Baptist school in Fukuoka, Japan, which ranges from junior high to university and theological seminary.

Under the theme, "The Gospel Working in Today's World," the week was conducted with a somewhat new approach, stressing the necessity of the visiting evangelists' thinking together with the students about present-day problems.

The main speaker of the week was Professor Sakaeda, of Waseda University, one of Japan's largest private universities, who met the students as a layman and told them of his experiences with Christ.

Sharing his radiant Christian testimony with students in classroom visitation was Mr. Kodama, a businessman. A young and brilliant Baptist preacher from Kyoto, Mr. Yamaji, met the students on their own ground and showed them how Christ can meet present-day problems. Leading in divided discussion groups on Christian fellowship and personal problems of youth was Southern Baptist Missionary Frederick M. Horton.

More than 2,000 students in the university and night college received their first impressions of Christ and the gospel through this special week.

Student reaction on the whole was favorable, reports Mr. Horton. However, he says, there is an undercurrent of resistance to Christian evangelism in Japan today, even in Christian schools. Typical of the ordinary non-Christian reaction is the following statement by one student:

"I sympathize with the visiting speakers and think Christianity is a fine thing, but somehow or other I feel a repulsion toward it. It must be the spirit of resistance among youth today, for without really understanding why I say no with my mouth."

Another reaction to the focus week can be seen in the remark of a member of the sponsoring religious activities committee: "It was wonderful! I never understood what the real Chris-



Kanji Moriguchi (left), chairman of Religious Focus Week, stands with President Sadamoto Kawano, of Seinan Gakuin.

tian attitude was until I saw all the committee members serving in a spirit of oneness of heart."

The committee sponsoring the Religious Focus Week was made up of a representative from each of the standing student activities committees.

In conducting the focus week the committee asked students to propose problems for consideration by the teachers or the evangelists. In order to contact as many students as possible, the evangelists visited the classrooms; and every class had at least one opportunity to hear a speaker. Special meetings for the faculty and discussions of special problems were arranged throughout the week.

After Religious Focus Week was a follow-up week. A special effort was made to direct the converts into a connection with one of the four Baptist churches in the city, and the seekers were encouraged to attend Bible classes in the various churches.

"In its great postwar expansion," says Mr. Horton, "Seinan Gakuin has truly become one of Southern Baptists' greatest evangelistic opportunities in southern Japan. The school reaches daily the lives of 4,500 students, most of whom have never heard the gospel."

In a unique undertaking for them, Hong Kong and Macao Baptists joined with missionaries to plan and successfully carry out the Hong Kong Evangelistic Crusade. This effort won many to faith in the Lord and strengthened ties among Baptists so that they are ready for greater witnessing and working together.

Co-operation —

Key to Joy and Victory

By Maurice J. Anderson

THE Hong Kong Baptist Evangelistic Crusade, the first such simultaneous revival effort ever held in Hong Kong and Macao as far as we know, was a time of fellowship and co-operation among Baptist leaders; but most of all it was a time of victory for the Lord.

Evangelists for the two weeks' campaign were three Southern Baptist leaders, four Southern Baptist missionaries stationed in other areas of the Orient, and a national Baptist leader from Taiwan.

Making the trip from the States were Dr. J. Howard Williams, president, Southwestern Baptist Theological Seminary, Fort Worth, Texas; Dr. Ralph A. Herring, pastor, First Baptist Church, Winston-Salem, North Carolina; and Dr. Forrest C. Feezor, executive secretary of the Baptist General Convention of Texas. Mrs. Williams, Mrs. Herring, and Mrs. Feezor accompanied their husbands and assisted with the crusade.

Coming from other parts of the Orient were Rev. A. L. (Pete) Gillespie and Rev. Reiji Hoshizaki, from Japan; Rev. Ronald C. Hill, from Thailand; and Dr. Charles L. Culpepper, Sr., and Dr. Y. K. Chang, from Taiwan.

Influenced by the capable preaching of these eight men as well as by the personal witnessing of trained workers and other Baptists in the territories,

2,635 persons made known their decisions to accept Christ. The summary attendance during the two weeks was approximately seventy-five thousand.

A spirit of unity and fellowship between the missionaries, guest speakers, and other Baptist leaders in Hong Kong and Macao began as the guests arrived, deepened in a prayer service for missionaries and speakers on Sunday afternoon before the meeting began, and broadened as all Baptist leaders and guests joined in a fellowship dinner at noon on Monday.

Other fellowship gatherings included a Thanksgiving dinner for the missionaries and speakers and teas sponsored by the women of the Hong Kong Baptist Association on the two Saturdays during the revival.

This unity continued as all of the fourteen Baptist churches and nearly all the twenty mission chapels actively participated in the campaign. In some districts Mandarin-, Swatow-, and Cantonese-speaking groups cooperated in sponsoring a meeting. In some cases this afforded the first opportunity for leaders from the different language groups to really get to know each other.

The opening rally of the crusade, on Sunday evening, November 11, was attended by about ten thousand people filling the Police Stadium in Kowloon. Music was presented by the South China Orchestra in a sacred concert prior to the service and by a choir of between five hundred and

a thousand voices. After a heart-searching message by Dr. Herring, about three hundred persons signed decision cards.

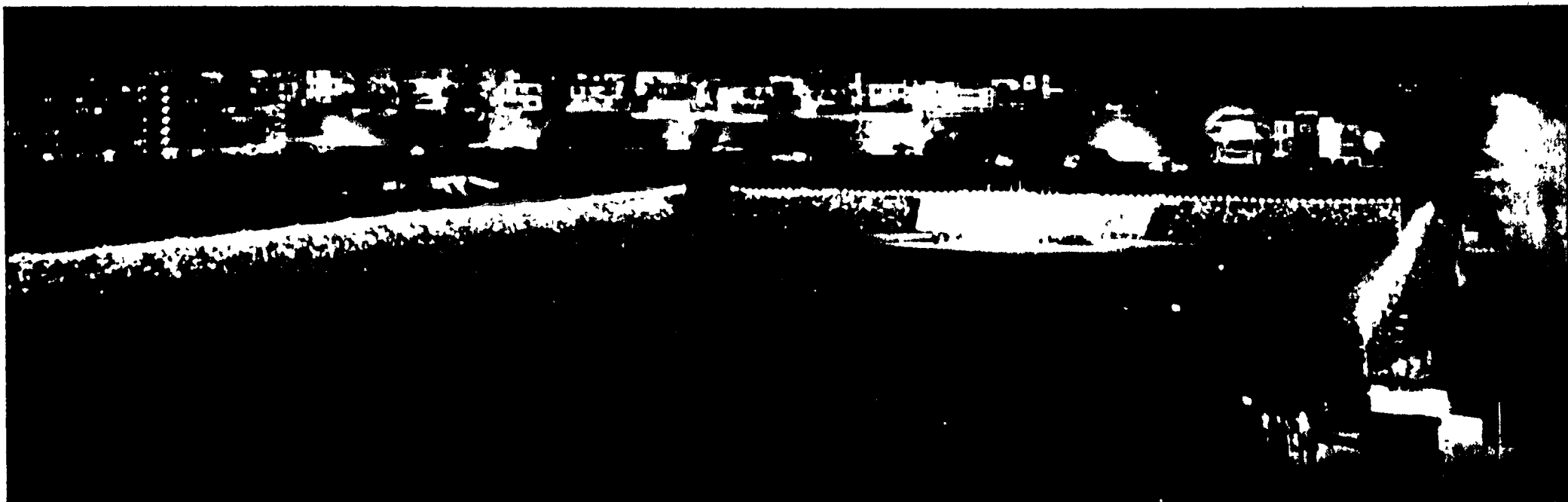
Trained personal workers, many of whom had had previous experience in the meetings conducted by Billy Graham, mingled with the people who came forward and explained to many the meaning of and the need for accepting Christ as Saviour.

Throughout the first week district meetings were held on Hong Kong Island and in Kowloon. There were sustained interest and excellent attendance in every place. Decisions for Christ were numerous in both church and school meetings, in both large and small auditoriums. Many people who had not previously heard the gospel were brought in.

During the second week Missionaries Hill and Gillespie preached in the New Territories and Dr. and Mrs. Williams left for meetings in Macao, while services were continued in Hong Kong and Kowloon.

More than one thousand people attended the first service in the Macao Baptist Church, and the large crowds continued through the week although it was rainy and cold. Three hundred and twenty people, almost the same number as the resident members of the church, made decisions for Christ.

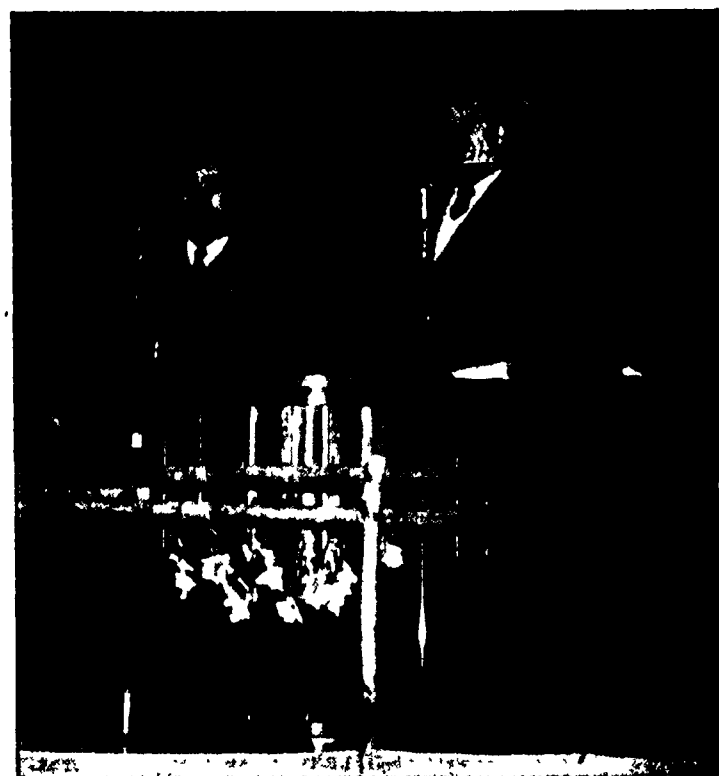
Among those converted was the mother of the interpreter, Rev. Paul Wong, pastor of Caine Road Baptist
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The Police Stadium in Kowloon was filled with ten thousand persons at the opening rally of the Hong Kong-Macao crusade.



Dr. Ralph A. Herring (right) preached at the opening rally. Mr. Siao Wei Yuen was interpreter. Note the choir of nearly a thousand voices.



Dr. Forrest C. Feezor (right) brought the closing message of the two weeks' revival.



At the close of the two rallies, as at the other services, many came forward to accept Christ as Saviour. In this picture personal workers assist the converts. More than 2,600 decisions were made during the simultaneous revivals.



Meetings were held in the Baptist schools of the colony as well as in a number of other schools. This is a service at Pui Ching, Baptist high school for boys.



Dr. Forrest C. Feezor receives some of the ninety-six students who made professions of faith in Christ at Pui Ching.



Missionary A. L. (Pete) Gillespie tells students at one of the schools in Hong Kong about Jesus' love and the way of salvation for all people.

Church, Hong Kong. An idol worshiper for many, many years, she heard Dr. Williams' messages through the voice of her son and on the last evening, after Paul had returned to Hong Kong, she made her decision.

In spite of extremely cold weather, well over five thousand attended the closing rally in the South China Football Stadium in Hong Kong, on Sunday evening, November 25. More than 150 people responded to the invitation to accept Christ as Dr. Feezor closed his masterful, spiritual message; and the crusade came to an end.

The response was also great in meetings held in institutions in Hong Kong. The Hong Kong Baptist Theological Seminary sponsored a week of services for Christian workers with Dr. Herring speaking on "The Holy Spirit." A special women's meeting was held with Mrs. Herring, Mrs. Williams, and Mrs. Feezor as speakers.

Dr. Feezor preached for a week at Hong Kong Baptist College, and twenty out of the student body of 125 accepted Christ. Other high lights of this week of meetings were a message by Dr. Herring and testimonies from Missionaries Hill, Gillespie, and Hoshizaki.

In Pui Ching Middle School for boys, where Mr. Gillespie and Dr. Feezor spoke, there were ninety-six decisions for Christ. Seventy-nine made such decisions at Pooi To Girls' Middle School, where Mr. Hill was the evangelist; and fifty accepted Christ at the Henrietta Hall Shuck Memorial School, where Dr. Williams spoke once to the student body.

In addition to those at the Baptist schools, services were held in the Chung Chi College and in five or six

other middle schools in the colony. The pastors, preachers, and Christian leaders of Hong Kong and Macao were greatly encouraged by the results of the simultaneous method of evangelism and doubtless this method will be used again and again.

Mr. Siao Wei Yuen, from Malaya, was general secretary for the crusade; and inasmuch as this effort under his direction proved so useful there have been expressions concerning the need for a Chinese executive secretary for the Hong Kong Baptist Association.

Furthermore, there were such excellent results in the churches in the cities, in the New Territories, and on the periphery of the densely populated areas of Hong Kong and Kowloon that many of the missionaries have seen anew the necessity of strategically locating evangelistic mission-



Dr. Charles L. Culpepper, Sr., (left) preaches at Shauiwan, where Mandarin-, Swatow-, and Cantonese-speaking groups co-operated in the meeting. He preached in Mandarin, and at first the messages were translated into Cantonese. Later they were also interpreted in Swatow. Choir, personal workers, and ushers were from all three language groups.

aries to assist in the development of work in these areas.

In Wanchai, Dr. Chang preached in a school auditorium in an area where there is no Baptist work. The response was so encouraging that the people have requested that the seminary student who was the interpreter be sent as their regular preacher. A new mission will be organized in this privately operated school.

As follow-up work to conserve the results of the crusade, a committee was set up to help the churches and chapels indoctrinate and further instruct the newcomers in the Christian faith and take them into active participation in the organizations of the church. General rallies and Bible study classes were planned for those who made decisions to accept Christ.

Now that we have seen the results



Faculty, staff, and student body of the Hong Kong Baptist College pose with Dr. and Mrs. Forrest C. Feezor after a week of meetings conducted by Dr. Feezor. Twenty of the 125 students accepted Christ.



The three women visitors from the States spoke at this special women's meeting. From left on the front row are Mrs. Ralph A. Herring and Mrs. J. Howard Williams. Mrs. Forrest C. Feezor is not shown.



As they cross the bay on a ferry to get to a preaching engagement, Missionary Ronald C. Hill (left) and his interpreter discuss the message and the Scripture passages to make the translation easier.

of this unique crusade, let's take a look at the steps leading to its success. Upon a request from the Hong Kong-Macao Baptist Mission, the Southern Baptist Foreign Mission Board voted at its April, 1956, meeting to give special assistance, as an advance project in evangelism and church development.

Immediately after learning of this action, the Mission and the Hong Kong Association named a standing program committee. From that time there were many, many Baptists in Hong Kong and Macao working behind the scenes for the crusade.

Then on October 1 the Hong Kong Baptist Evangelistic Crusade opened offices in the Baptist Press building, where a paid staff, necessary in the organization of so large an undertaking, worked day and night under the direction of Mr. Siao.

At least three hundred persons were prepared to assist in the personal work, and two hundred ushers were trained for the two big rallies. A weekly paper and many other publicity materials were distributed.

On the Saturday before the crusade opened the Baptist Young People's organizations gave out one hundred thousand gospel tracts and announcements. Baptist Press printed ten thousand copies of a book of evangelistic songs to be used in all the meetings.

Many people learned the joy of co-operative work and this is, no doubt, but the beginning of even greater co-operative efforts in evangelism and other types of work among the Baptists of Hong Kong and Macao.

EDITORIALS

Our Debt to God

Just a short time ago the United States Chamber of Commerce announced that the aggregate public and private debt of America was close to a trillion dollars. Deducting several fringe items which actually were duplications or book obligations of institutions, the report concluded that the minimum indebtedness of the American people totaled \$769,000,000,000! This represented a debt load of more than \$16,000 for every American family, the chamber said, and \$4,650 for every man, woman, and child in the United States.

Despite the fact that on a comparative basis we are not more in debt now than at other times in our recent past, this indebtedness does constitute a staggering figure.

Upon even superficial reflection and simple comparison, one may ask, "Does this not remind us that we are in greater debt to God?" Far more genuine services have been rendered us by the Lord than any government or private concern can possibly give. Many have been the complaints that for our money we have not received goods of comparable value. Turning to the tremendous public debt, many have charged that it is larger because of gross misuse or extravagant spending of public funds.

God has done so much for us that no thoughtful individual could charge that he has not given us far more than we have returned to him. In short, one may say that all God has made and done has been for the good of man. For man he created all living creatures and plants and things. He has provided leaders throughout all the ages that men of every age, race, and clime might be the recipients of God's love and mercy. At Calvary God gave to man his rarest gift, his Son, Christ Jesus.

Because of all this and much more all men are indebted to God. And certainly Christians are obligated to him beyond all others.

In terms of money and stewardship we owe our Lord so very much. In 1956 the per capita income of Southern Baptists was about \$1,600 (this figure allowing us a \$300.00 discount from the national average). On this basis, the total income of 8,708,823 Southern Baptists approximates \$14,000,000,000. And a tithe of this is \$1,400,000,000! However, in 1956 we gave a total of only \$372,136,675, or \$42.73 per capita, through our churches for the Lord's use. Is it too impertinent to ask, "Where is the other \$1,027,863,325 Southern Baptists owe our Lord?"

What is the 1956 record for foreign missions? Eight million seven hundred thousand Southern Baptists gave \$12,474,638, or \$1.43 per member, to underwrite their foreign mission undertaking. This repre-

sents 3.3 per cent of the total they gave for local, state, Convention-wide, and foreign causes. Does this percentage reveal the concern of Southern Baptists for the souls of the peoples of other lands?

Another area in which we owe much to God is that of dedicated life. Many, no doubt, have been the individuals whom our Lord wanted to use in a special way but who were unwilling to say, "Here am I; send me." It appears almost unbelievable that out of 8,708,823 Southern Baptists God has called only a few more than 1,000 for missionary service in the homeland and only 1,113 as missionaries overseas. Although we are greatly encouraged by the number of young people now studying in our seminaries and thus preparing themselves for church-related vocations, it is evident God needs many more than these to fill posts around the world.

Then again, there are many individuals whom we should have brought to Jesus. The Bible plainly tells us that God wishes all men to obtain redemption. It was to this end that he sent his Son into the world, and it was for this same reason that Jesus says to all disciples, "Go ye therefore, and make disciples of all the nations" (ASV).

Let us take a look at ourselves. Last year 8,708,823 Southern Baptists led 387,462 individuals to accept Christ and receive baptism here in our homeland where approximately 50,000,000 lost people reside in the forty-one states of the Southern Baptist Convention area. In other words, it took twenty-two of us to win one person to Christ and bring him into one of our churches through baptism.

And then there are the hundreds of millions of lost people who live in the lands where we have foreign missionaries stationed. Will not God require at our hands, as he indicated to Ezekiel, the blood of those we failed to bring to Christ (Ezekiel 3:18)?

Another debt we owe to our Lord is to "do good unto all men." And lest we might forget our obligation to help mankind, Jesus gave us one of his most penetrating discourses, the conclusion of which was, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"Europe is a continent of exiles in untold millions," wrote Omer Anderson from Bonn on January 1. The plight of the Hungarians in their abortive effort to gain freedom gained the sympathy of the free world; but did we as Christians do enough to relieve the suffering and need of the fleeing refugees?

First in Europe and later in the Near East, Jewish refugees experienced indescribable suffering because of Hitler's anti-Semitic outrages; but did Christians lose their biggest opportunity to gain the respect and

heart of the Jews when they failed to go to their aid at that time?

And now that there are about a million Arab refugees in the Near East, will Christian forces fail to lay hold of this opportunity to win their friendship, and perhaps their hearts, by refusing to "do good to them"?

All around the periphery of Communist-occupied lands, people by the millions are comparing, in subjective terms, the fruits of Christendom with those of Communism. Those who have lived in such areas believe that this is Christianity's golden opportunity to give, spend, and be spent. If we follow Christ's command and take him in all his fulness to these bewildered peoples, future generations may be able to say of us, "That was their finest hour."

But in all probability Southern Baptists' most strategic and God-given opportunity to do good and exhibit themselves as genuine Christians is right here at home. Perhaps the greatest crisis of our generation engulfs us; and the tragedy of it all is that courage seems to be at such a great premium.

We constitute the largest single Christian group in the South and have, therefore, a tremendous obligation to use our influence and votes to see that the race question is handled as Christ would deal with it. The end never justifies the means; and all men suffer, and Christian stewards the more, when unchristian means are employed for any end, regardless of how good fallible men may hold that end to be.

How fervently are we working and praying that God's way of settling the racial antipathies existent in our midst may be found and utilized? Let each of us determine to "do good unto all men" throughout this ordeal and conduct himself according to the principles laid down for Christians in every crisis.

Lifeline of Missionary Advance

The writer's first introduction to Southern Baptist conventions was in Memphis, Tennessee, in 1925. Many things were new to that fifteen-year-old lad; but that which aroused his curiosity most was a new term, the Cooperative Program. Not even those who proposed the new plan foresaw the revolution this scheme was to effect in Southern Baptist life and finances. First of all, the Cooperative Program saved the day and missionary programs of the co-operating states of the Southern Baptist Convention. It has also provided funds for advance along all lines.

The old method of financing all enterprises and institutions through special offerings was neither efficient nor dependable. It also made competitors of all causes; for, since each agency and institution was dependent upon these special offerings, each one did its utmost to get the best time of the year for and the most out of the offerings for its work.

The Cooperative Program afforded each church an orderly, equitable, and regular plan through which

it could give to all causes within the state and throughout the nation and the world.

The effective mission programs that now prevail in all our states are made possible through the Cooperative Program. Without this amazingly successful channel there would have been no such advance as we now witness in every state convention.

Second, all the Southern Baptist Convention institutions, commissions, and agencies have likewise benefited by the operation of the Cooperative Program plan. But in all probability the mission boards and our mission enterprises have profited most.

To be sure, there are the two special offerings—the Annie Armstrong Offering for Home Missions and the Lottie Moon Christmas Offering for Foreign Missions—but the lifeline of support for the programs of missionary operation and advance of the Home and Foreign Mission Boards has been the Cooperative Program through which, not to which, Southern Baptists have channeled funds in their efforts to discharge their missionary obligations in their own communities, associations, within their own states, and throughout the world.

The results of the Cooperative Program have surpassed even the most extravagant dreams of its original proposers. A total of many millions has been contributed through it since its beginning in 1925 for the programs of the several states and Southern Baptist Convention causes. And of this, \$100,282,924 has been allocated to Southern Baptist Convention agencies, commissions, and institutions since 1932 when these funds began coming to the Southern Baptist Convention Executive Committee.

Just this past year Southern Baptists gave a record total of \$13,210,279, or more than a million dollars a month, through the Cooperative Program for Convention-wide work. Since the 1956 budget of \$10,000,000 was paid by early October, the remaining \$3,210,279 received after that date was divided 75 per cent to foreign missions and 25 per cent to home missions. This large sum went a long way in providing for missionary advance in the programs of the Home and Foreign Mission Boards.

Every local church is a base for missionary advance, and its greatest opportunity to accelerate this advance is by increasing its gifts through the Cooperative Program.



A preacher once asked some British soldiers: "If Queen Victoria were to issue a proclamation, and say, 'Go ye into all the world and proclaim it to every creature,' how long do you think it would take to do it?" One of those brave fellows, accustomed to obeying orders without hesitation or delay, and at peril of life, promptly answered, "Well, I think we could manage it in about eighteen months."

Eager to Learn and Serve

By Pauline Moore

WHEN we went to Yugoslavia in August, 1955, there were no organizations for women in any of the Baptist churches. Now, as the outgrowth of a monthly paper begun in October, 1955, the majority of churches have such an organization.

It may have seemed like putting the cart before the horse to begin a women's paper when there were no women's meetings; but it proved to be the right move, for soon the women began to organize.

The six-page paper is mimeographed, for no printer in Yugoslavia is willing to accept material from the Baptists for printing. I prepare most of the contents of the paper, including the programs for the meetings; but the women are now making contributions, too. We feel that the first year of sending this paper was a success, and it will continue, of course.

Last May three women represented Yugoslavia at the women's conference at Ruschlikon-Zurich, Switzer-

land. This was the first time that Yugoslav Baptist women have ever been to a women's meeting outside their country. This year we are expecting not only to send women to Ruschlikon (and more, we hope) but also to send one for the first time to the meeting of the executive committee of European Baptist women, which will be in Finland.

Already we have seen results of the women's going to Ruschlikon. From January, when she was elected, until the time of the conference, the chairman for the women's work in Yugoslavia had done exactly nothing. The change is almost a miracle. She is leading right out in the work now in a number of ways. That is why we hope for others to go this year.

In January, 1956, we had a very small three-day conference for some selected women. Now plans are under way for a conference for an unlimited number of women to be held in the summer.

I suppose the test of an organization is the fruit that it has. As you

know, Yugoslav Baptists help support Rev. and Mrs. Maurice Farelly in the Cameroons. Our women have already contributed to this support—I cannot tell how much for they usually do this through their churches; but on the World Day of Prayer we had a special offering for this missionary couple.

But the women have done something else. Mrs. Farelly wrote early last year that old sheets and clothes were needed for bandages in the Cameroons.

When I received her letter I thought, This is impossible. I had seen the sheets which the people in the apartment above us hung out to dry, and I had counted as many as twenty-four patches in one sheet. I knew this was



Pastor Franjo Klem supervises the work of volunteer helpers in Daruvar.



Pauline (Mrs. John A.) Moore (left) stands with Baptist women in Zagreb.

no exception, that the same condition was probably prevalent.

I felt that the Baptists could not make this contribution, and I decided that there was no use in making known Mrs. Farelly's request. Nevertheless, her letter was put into the women's monthly paper; and during the summer a package was sent.

I don't know what was in that one, but while I was on a visit to Yugoslavia recently I was amazed at what

had been collected. Among other things were a half dozen of the best American diapers, brand new. A poor woman had evidently received these through relief. Having nothing more to give, she gave the diapers! What a testimony to the eagerness of the women of Yugoslavia to have a part in the mission work of the Lord.

Because it was extremely difficult, as well as expensive, to send the first package from Yugoslavia to Africa, I lugged this batch of things to our home in Vienna, Austria, and from



Church members in Pakrac prepare for the opening of their chapel, the first Yugoslav Baptists bought without help.

there we mailed two large boxes of material to Mrs. Farelly.

Now, let me tell you about the youth work. In preparation for the youth conference held in November, 1955, two or three single-page mimeographed letters were sent out. Dr. Moore emphasized then that such a paper should become a regular thing, sent out monthly if possible. One of the young men, a university student studying at the Bible school, became mainly responsible for the paper; and it has increased to fourteen pages.

Rev. Franjo Klem was elected youth secretary for the whole country at the conference. The young people in some towns are going to smaller places near by to help carry on the work. They are eager to "cut loose," but thus far they have been held pretty much in check by the older church members.

Interest in Sunday school has increased, too. This is partly due to the use of flannelgraph pictures with the lessons. We have a large number of these pictures in a "bank." That is, Ruth Lehecki keeps them; and when



Rev. J. Edwin Hewlett, Missouri member of the Foreign Mission Board who had just completed a three weeks' evangelistic tour of Yugoslavia, and Mrs. Moore pack clothing and bandage material given by Yugoslav Baptists for their mission work in the Cameroons. Mrs. Moore brought the gifts to her home in Vienna, Austria.

Sunday schools want to use them they write for them. After the pictures have been used, they must be returned to the bank so that they can be used by other Sunday schools.

Pastor Lehecki says that in the Slovak churches the older members, as well as the children, watch the flannelgraph stories intently. The use of the flannelgraph was demonstrated at the women's conference and a circular telling its use was sent out later. This was followed by some suggestions for the Sunday schools. Then last March Hilda and Ruth Lehecki began to get out material for the teachers on each Sunday's lesson. They have completed a year of this for the Sunday schools.

Hilda Lehecki is now studying in Hamburg, and the plan is for her to become the first full-time paid worker for the Sunday school and youth work.

I found another indication of the interest that has been stimulated in Sunday school when I visited Jesnica. I was shown some Sunday school papers that are being prepared for the local children to use every other Sunday. Eight typewritten pages, these papers have small drawings and decorations, all hand colored, on them. Twelve copies are made of the papers, one for each child in the church and one each to be sent to Kranj and Ljubljana.

I was amazed at what the folks can do with next to nothing in the way of supplies and materials. Their eagerness and, in some cases, talent make up to a certain extent for their lack.



The author and her husband, Dr. John Allen Moore, were missionaries in Yugoslavia for several years before World War II forced them to leave in 1941. Then they spent nearly a year in Hungary, worked for a time in the States, and lived in Ruschlikon-Zurich, Switzerland, where Dr. Moore was professor of church history at the Baptist Theological Seminary for about six years.

In the summer of 1955 they returned to Yugoslavia on a six months' visa to see if it were possible for them to resume residence and work there. The decision was that they could not have residence permits but could live near by and enter on short-term visas from time to time. So, Dr. and Mrs. Moore settled in Vienna, Austria, and Mrs. Moore was able to visit the churches on a visitor's visa.

Since they have not been permitted to settle permanently in Yugoslavia, the Moores have been invited to return to the Ruschlikon seminary; and it is expected that they will accept this invitation.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



**Christ Is Superior to Mohammed;
Is Our Manner of Life Superior?**

Catherine Walker
Semarang, Java, Indonesia

SINCE I have left you, my friends in the States, to return to my work in Indonesia I would like to share a thing that has been in my thoughts.

I know how strong the social pressures are upon you to conform to the worldly practices of the crowd.

I have asked you to pray for Indonesia.

One of the greatest needs in Indonesia is for former Moslems who now believe to have the courage for Christ's sake to be different from the crowd at school or in the community life. I am wondering if you who fear social isolation or criticism in the States would have the courage to break with the crowd for Christ's sake if you were an Indonesian.

In Indonesia parental opposition (there is a lot of it) to a young person's becoming a baptized believer is based on the fear that the son or daughter will lose out with his crowd and community—socially and economically. If American Christians do not care more for Christ's approval than for the crowd's, how can they pray that Indonesian young people will follow Christ?

I am not overdrawing the similarity between the situation in the United States and in Indonesia. Moslem customs and practices are no less Christian than some of our American activities. The use of alcoholic drinks (tobacco also) is against Moslem teachings.

The New Testament sets forth some principles that hit these practices quite hard—our bodies are the dwelling place of the Holy Spirit; do all to the glory of Christ; we are not to cause another to stumble.

I will pray that the Lord will give each of you courage to face the social tests that come to you. When you have learned like Daniel to stand alone then you will be in a wonderful position to pray for the same triumphant experience for believers in Indonesia.

Christ is superior to Mohammed and Buddha, but is our manner of life as Christians superior? Foreign students in the United States often wonder. Could not the young people of your Baptist church decide together to start a new pattern of parties and fun? Adults too?

The main difference between America and Indonesia is that the people in Indonesia will not come into the church fellowship until they decide whether Christ or the crowd will be first. They find taking this step very difficult. But they do it. When Christ comes into their lives they become new creatures and they have a new love for and a new loyalty to the Lord Jesus.

Is your pattern of life, aside from attendance at church activities, any more Christlike than the lives of those who are unsaved? God expects us to be like Christ and not like the world.

To sum it all up, I do so want you to love the Lord first and foremost and to choose your fun of the kind Jesus would enjoy with you. Then you can pray with joyous confidence for our young people in Java that they will have the same courageous love for Christ. Thank you in advance for this kind of praying.



**Missionary to Tanganyika Reviews
Prospects for Baptist Work There**

G. Webster Carroll
Dar es Salaam, Tanganyika

THE name, Dar es Salaam, means "Haven of Peace" and these days of our new residence here have been just that. We came from Southern Rhodesia November 20 to join others in this newest field of Southern Baptist foreign mission endeavor and to help form the Baptist Mission of East Africa.

The families of Winfred O. Harper, Davis L. Saunders, and Jack E. Walker, veteran Nigerian missionaries, are the guiding lights of the work. The families of Samuel A. DeBord, James E. Hampton, Earl R. Martin, and G. Webster Carroll, newly appointed missionaries, are beginning their missionary service in this area. Betty and I have great peace and assurance as we prepare to lay hold on these new opportunities.

Medical work will be started in Mbeya with the opening of a hundred-bed tuberculosis hospital. Dar es Salaam seems to be presenting a marvelous opportunity for a good will center ministry, including adult education in hygiene, baby care, cooking, crafts, et cetera, and also including an extensive youth program. Work is now being opened in Nairobi, Kenya, and work will be opened in Mombasa, Kenya, as soon as possible.

Of course our basic purpose is that which has always been the core of missions—evangelism. Thus, all of us are eager to be winning men to Christ and organizing churches; all other facets of our work point to this goal. After language study each of us will be assigned a definite post of responsibility.

We have all been extremely pleased with the reception which our plans and purposes are receiving in Tanganyika. We were told today that Sir Edward Francis Twining, governor of Tanganyika, had spoken most favorably of the program which our Mission proposes. It seems that working closely with government leaders has opened an effectual door, for which we are grateful.

The Africans and Asians alike have been most friendly and co-operative. The situation of human relations seems to be quite conducive to a social service type of approach among all races, whereby our evangelism opportunity will result. Even the problems which will come do not dim a very sure confidence we have "that he which hath begun a good work . . . will perform it."

This place is surely a beauty spot of the world. The Dar es Salaam harbor is as God's masterpiece of loveliness. And branches of thousands of coconut palms bow gracefully to the sovereignty of God and seem also unwilling that any should perish without the touch of God's perfect love upon his life.

This evening Betty and I strolled along the white sand beach of the Indian Ocean, paused to watch an equatorial sun set over eight million precious African souls here in Tanganyika, and thanked God for the high privilege of standing on the threshold of introducing many of them to the Lord.



Customs and People of Tanganyika
Are Described by New Missionary

James E. Hampton
Dar es Salaam, Tanganyika

WE have found Dar es Salaam to be a very comfortable city. Our furnished house has water, electricity, and bath (no heating facilities are needed). The tropical fruit is really a treat for us.

We have been very pleased with the variety of foods available in the grocery stores. The prices are higher and the quality is inferior, but we do have a good selection. We can buy fresh meat from the market and many fresh vegetables are available. There is even a little ice-cream parlor in town, so we feel quite at home.

We still think all of the cars here are on the wrong side of the street, but I suppose we will get used to British customs eventually. The homes of the Africans are quite a contrast to the stucco, tile-roofed, European homes. Most of them are made by plastering mud onto a framework of poles. Then the outside is whitewashed or left the color of the mud. The roof is usually thatched.

There is a native village not far from our house. Every night about bedtime the people there begin playing their drums and chanting a weird music. It is lovely music to sleep by.

Our temporary yard boy and his wife live in a room behind our house. We can't understand Swahili and they

can't understand English, but the boy is doing a fine job on the yard. His lawn mower is a long strip of metal about two inches wide curved on one end with a rag around the other end for a handle. The wife has a very fancy design of tribal markings all over her face. She also has a wooden peg through her upper lip.

Our two girls seem to be just as happy playing with the little girl who stays with this couple as if her skin were white. There seems to be no racial prejudice among children unless their minds have been warped by the greed and selfishness of unthinking adults.

The African's sense of balance is put to much practical use here. People pass our house every day carrying all manner of objects on their heads. Last week we saw a man balancing a full-sized dresser with mirror on his head as he went down the street.



Missionaries Are Chased by Bees;
Decide Lions and Tigers Are Mild

Neale C. Young
Ede, Nigeria, West Africa

DURING my thirty-six years in Nigeria I have served in many different capacities, but just recently I had my first experience being a thermostat! The electrical corporation was doing too well by us and giving us too much power, which upset our deep freeze. We were desperate—with the deep freeze full of food and a conference that very week when we were feeding thirty-five missionaries. It was like caring for a sick child, up and down all hours of the night turning on and off.

Life as a Missionary

IT was raining slightly on the Sunday afternoon that a group of us were returning from an associational meeting. The car was running fine, but my womanly intuition (which I inherited from my mother) told me that something was wrong. I had reduced my speed from thirty-five to twenty miles per hour when my "smellavision" called out "smoke!"

Getting out of the car (after having stopped it, of course), I saw that the left front wheel was smoking violently. Thirty miles from the nearest village and seventy miles from home and the nearest garage, I discovered that the left front wheel lacked only two turns of the nut of being completely off. It was

leaning on the brake drum, thus causing the smoke. In the process, the wheel had also gnawed the threads off the axle. The cotter key, which was supposed to hold the nut in place, had gone to where bad little cotter keys go; and there we were in the middle of a fix.

What would you have done?

Probably what I did under the circumstances: I jacked up the wheel, pushed it back on, tightened the nut as long as there were threads, got the nail out of the tool box, used it in place of the cotter key, and came on in home on a nail and a prayer.

That's life—life as a missionary!

—JAMES P. KIRK,
Missionary to South Brazil

Another unusual experience came my way when Marjorie Jones, three African women, and I were driving from a church to the home of the David N. Mayhalls where we were staying for the week. In an instant the car filled with some kind of black, buzzing things.

To our horror we discovered they were angry, vicious bees. We finally extricated ourselves from the loads of fruit, eggs, chickens, and Woman's Missionary Union paraphernalia to escape them, but we only got more involved. There were *millions* of them and they covered us.

We fought for our lives. They were in our hair, in our ears and eyes, they were all over us and stinging for dear life. We could scarcely see to find our way along the road.

I saw one of my women rolling in the grass and screaming and yelling. I tried to go to her, but I would only take more bees; and I could not help anyway, for I, too, was fighting for breath and life. But all the time I was laughing.

The whole thing struck me as funny; and, in spite of the pain and agony, I just kept laughing. I saw one of Marjorie's shoes in the road, and on a little farther another one. At last we reached a village, and the people rushed to us with straw brooms and helped us fight the bees off.

It is a long story, but I will only say that in a few moments the five of us were very sick people. The Africans were taken to a hospital, but Marjorie and I managed to pull through at home.

People expect us to be chased by lions, tigers, hyenas, et cetera; but they are mild compared to a swarm of angry, big, black bees.

Yesterday's paper told in big headlines of a woman in the east dying from bee stings. We know exactly what she had been through. Maybe she did not run as fast or laugh as hard as this sixty-five-year-old lame woman.



Japan Baptists Begin to See Value Of Education Programs in Churches

Ernest L. Hollaway, Jr.
Yokohama, Japan

WHEN we came to Japan seven years ago we hoped to work with the educational program of the churches. At that time the situation was not yet ripe for that sort of work. However, by the time we returned to the States for our furlough interest had risen to the point that I was requested to do further study in the field of religious education while I was home.

Soon after we returned to Japan the Sunday school department asked me to serve as its secretary, along with a Japanese secretary whenever a suitable person is found. This request was approved by the Japan Baptist Convention and by our Mission; so we moved from Nagoya and are living temporarily in Yokohama where the Mission had an available house.

I go almost daily to the office in Tokyo, about an hour's travel each way, and spend a great deal of time in planning and promotional meetings in various parts of the country.

The churches of our convention are beginning to see the tremendous value of the Sunday school and other educational organizations when they are used properly in evangelism and training.

We are preparing to publish a Japanese edition of *Building a Standard Sunday School*, which will be, so far as we can discover, the first book of this sort ever published in Japan. Just as the principles discussed in that book have helped to build our Sunday schools in America, we trust that they will become the foundation for an

Dedication of New Missionaries

EDITORS' NOTE: A prayer of dedication follows the appointment of missionaries by the Southern Baptist Foreign Mission Board. Pastor D. Swan Haworth, First Baptist Church, Lumberton, North Carolina, led the dedicatory prayer after the appointment of eighteen new missionaries in December. His prayer follows:

Our Father in heaven: We thank thee for these who have been called and commissioned by thee and certified by this mission board. We thank thee for every influence that has helped them toward this high hour—for their parents, their pastors, their teachers, their communities, their schools. As they go with thee to distant places of

service may they be conscious of thy presence when days are dark and when days are bright, in times of sorrow and in moments of joy. May theirs be an adventure in righteousness; may personal piety be placed before material gifts, knowledge, and skills. May theirs be an adventure of love, outgoing love such as thou dost have toward us. May theirs be an adventure of reconciliation as they seek to bring thee and the people together. We thank thee that thou dost love them enough to save them from their sins and that thou dost trust them enough to use them as thy fellow workers. May thy peace which passes understanding keep and guard their hearts and their thoughts in Christ Jesus. Amen.—D. SWAN HAWORTH

ever expanding work in the Baptist churches of Japan.

Baptist Training Union is just getting started in our Japanese churches. I am working on the central planning committee for that organization and have explained Training Union work at several small meetings and at the annual meeting of the Japan Baptist Convention.



Factors Hindering Work in Hawaii Fail to Keep It from Progressing

Charles D. Mullins
Kahului, Maui, Hawaii

SEVERAL factors have made the work in Hawaii pleasant: beautiful surroundings, pleasant climate, and wonderful fellow missionaries, local workers, and church members!

There are, however, several factors which make the work hard:

First, there is the strong influence of the many Oriental religions. A 1956 survey in *All about Hawaii* shows that there are 125,000 active Buddhists in six different sects, or about 25 per cent of the population; 21,800 others are members of Shinto shrines. There are about 135 Oriental shrines in the islands, and these have a strong hold on the people. Even more of the people are Buddhist and Shinto in background.

Then there's the strong pull of athletic events in the schools and the communities. To help curb juvenile delinquency very strong athletic programs are organized. Many of the games, including high school football, are played on Sunday. These pull people away from the churches.

Another hindrance is the strong influence of the Roman Catholic Church. The 1956 handbook on Hawaii states that there are 200,000 Roman Catholics in a population of 530,000. There are 140 priests and 450 nuns. Four hundred lay Catholics help instruct children of public schools in Catholic doctrine. The Catholics also have a strong influence in politics and other areas of public life.

Another factor is the activities of the labor unions. On a recent Sunday one of the unions staged an all-day rally in a park ten miles away for all members and their families. This took so many of our leaders and our children that the Sunday school attendance dropped from 160 to 110.

We also find that the devil is here causing people to give excuses such as the following: "One religion is as good as another." "Since I have only one day a week off I must do my yard work or have my recreation." "I'm building a house for my father on Sundays, and when I've finished I'll start back to church." "My father makes me work on the farm on week ends." "My neighbors don't go to church and they get along all right, so why should I?" "I'm afraid that once I start to church I'll become so active that I'll neglect my family and my job."

Our work is also hindered by the loss of many of our leaders who have left us to go to school or to work on the mainland. Twenty-five members left last year.

But, in spite of these factors that have greatly hindered, the Lord has blessed the work in Hawaii as a whole and he has blessed our church.

Twenty-five people were baptized into the Kahului Baptist Church last year, about the average for the past six years. The average attendance in Sunday school at the church and mission was two hundred; in Training Union it was thirty-seven. The total church gifts for the past convention year were \$7,904.55, with \$2,129 going for missions. We have 132 members.

In addition to the people reached in Sunday school, 145 children come to our church for an hour's study of the Bible each week. These children are released from the public schools for this study, and we have a great challenge to teach them about the Lord and to get them to the church on Sundays.

The church recently called Rev. James Sanbei as associate pastor in-charge of the mission at Pukalani, Maui. Prior to his coming the mission had only Sunday school, Woman's Missionary Union auxiliaries, and a week-night Bible class. But now it has a well-rounded, full-time program. On the first Sunday that a morning worship service was held, practically all of the sixty-one present for Sunday school remained to worship.



People of Costa Rica Have Not Found the Peace They Long For

Donald R. Smith
San José, Costa Rica

NOW that we have lived here several months, may I give my impressions of life in a land that has supposedly had the Bible for more than four hundred years? These are characteristics you would see if you drove through the streets of the lovely city of San José.

The city is a mass of communities in which the homes nestle behind fences that are often topped with broken glass. The gates are locked and windows barred. Porch lights burn all night and doors open only a bit at a knock.

The robes of piety and self-proclaimed righteousness that are standard garb for religion here have lost their touch with the mass of the people. The poor who give to massive churches while they live in squalors and filth are kept bound in mind by fears and ignorance. They receive nothing but empty possibilities when their hearts long for peace and salvation.

This tells us over and over that in Jesus Christ the needs of all men can be met; yet the religion of these people keeps that joyful news from them. Surely you and I together must help them know him in the experience of personal salvation with assurance of eternal life. It's a message that many hearts are responding to every week you preach on a mission field.

Missionary Family Album

Arrivals from the Field

AUSTIN, Stella (Nigeria), Box 404, Rte. 1, Lenoir, N. C.
BROWER, Cornelia (Chile), 406 N. Purdy St., Sumter, S. C.
HAWKINS, Dorine (South Brazil), Box 6284, Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Births

BERRY, Mr. and Mrs. Edward G. (South Brazil), son, Edward Roberts.
CARROLL, Mr. and Mrs. Daniel M., Jr. (Argentina), son, John Price.
HURST, Rev. and Mrs. Harold E. (Honduras), daughter, Martha Louise.
LEGG, Rev. and Mrs. L. Gene (Nigeria), son, Arnold Lloyd.
McCoy, Dr. and Mrs. Donald B. (North Brazil), son, James Austin.

Departures to the Field

ANDREWS, Rev. and Mrs. William P., Casilla 185, Temuco, Chile.
ARNOLD, Rev. and Mrs. William E., American Baptist Mission, Box 118, Kumasi, Ghana, West Africa.
BELL, Dr. and Mrs. Lester C., Caixa Postal, 2541, Rio de Janeiro, Brazil.
CADER, Rev. and Mrs. Burley E., Caixa Postal, 41, Feira de Santana, Bahia, Brazil.
FORD, Rev. and Mrs. Charles S., Baptist Headquarters, Ibadan, Nigeria, West Africa.
GARDNER, Hattie, Baptist Mission, Okuta, via Shaki, Nigeria, West Africa.
MARLAR, Monda, Rhodesian Baptist Mission, Private Bag 35, Gatooma, Southern Rhodesia.

MCCORMICK, Rev. and Mrs. H. P., 1234 Heulu Street, Honolulu 14, Hawaii.
STUART, Rev. and Mrs. Malcolm W., 1416 Nehoa Street, Honolulu, Hawaii.
WALWORTH, Rev. and Mrs. E. Harvey, Apartado 590, Hermosillo, Sonora, Mexico.
WARE, Rev. and Mrs. J. H., 20 Bates Street, Honolulu, Hawaii.
WEBB, Rev. and Mrs. William J., Apartado 5152 Este, Caracas, D. F., Venezuela.

Marriage

SNUGGS, Margaret Ann, daughter of Mr. and Mrs. Harold H. Snuggs (China), to William Blake Hallman, Nov. 22, Greenville, S. C.

New Addresses

BAILEY, Gracia (North Brazil), 1024 S.W. 46, Oklahoma City 9, Okla.
BAKER, Mrs. C. A., emeritus (South Brazil), 2010 E. North St., Greenville, S. C.
CALCOTE, Rev. and Mrs. Ralph V. (Japan), 4401 Perlita St., Apt. B, New Orleans, La.
CLAXON, Rev. and Mrs. W. Neville, Baptist Headquarters, Ibadan, Nigeria, West Africa.
CLINE, Rev. and Mrs. P. A., Jr., 119 Opposite Watmahawong, Paknam Road, Paknam, Thailand.
COZZENS, Katherine, Caixa Postal, 2, Cidade da Barra, Bahia, Brazil.
DEBORD, Rev. and Mrs. Samuel A., Box 20529, Dar es Salaam, Tanganyika, East Africa.
DOSIER, Dr. and Mrs. Edward P., Elam

Memorial Girls' School, Shaki, Nigeria, West Africa.

DOZIER, Mrs. Charles K., emeritus (Hawaii), 110-1 Chome, Shimo Uma Cho, Setagaya Ku, Tokyo, Japan.
DUVALL, Rev. and Mrs. Wallace L., Baptist Mission, Box 14, Oyo, Nigeria, West Africa.
DYAL, Rev. and Mrs. William M., Jr., Apartado 1883, San José, Costa Rica.
FERGESSON, Rev. and Mrs. W. Joel, American Baptist Mission, Kaduna, Nigeria, West Africa.
FRYER, Rev. and Mrs. Ross B., Jr., Djalan Gunung Sahari VI, House No. 36, Djakarta, Indonesia.
GRAVES, William W., Rivadavia 3476, Buenos Aires, Argentina.
HARPER, Rev. and Mrs. Winfred O., Baptist Mission of East Africa, P. O. Box 2731, Dar es Salaam, Tanganyika, East Africa.
HOLLEY, Rev. and Mrs. Herbert H., House No. 14, Road 7/20, Petaling Jaya, Kuala Lumpur, Malaya.
HUMPHRIES, Carol Leigh, Baptist Mission, Box 13, Ede, Nigeria, West Africa.
KOLB, Dr. and Mrs. Raymond L., Caixa Postal, 2, Cidade da Barra, Bahia, Brazil.
LAWTON, Olive, Box 23, Keelung, Taiwan.
LOCKARD, Rev. and Mrs. W. David (Southern Rhodesia), 8502 Leander, Houston, Tex.
LONG, Valda, Baptist Hospital, Eku, via Sapele, Nigeria, West Africa.
NEEL, Bernice, emeritus (South Brazil), 119½ N. Edgefield, Dallas, Tex.
PIERSON, Rev. and Mrs. A. P., 2303 San

(Continued on page 27)



This picture of Jimmy, five, and Joel, six months, sons of Rev. and Mrs. J. Loyd Moon, was taken as they sun-bathed in Manaos, Amazonas, Brazil, in December.



Lee Mills hands Mary-Dee Sprinkle a rose. Good friends, both children have the same birthday, with Lee being one year older, and both will go with their parents to Argentina. The parents are Rev. and Mrs. Dottson L. Mills and Rev. and Mrs. S. Dan Sprinkle, Jr.

Furlough—What Is It?

By Marie Eudaly

WHEN a missionary is appointed he goes out to his field of service with the burning desire to accomplish all that is humanly possible before he has to take his furlough. But the years pass rapidly and the time comes to go back home for a year.

Before the missionary leaves for furlough he has to set his house in order. For him, his house means his field of work as well as his personal belongings. Someone else must assume his regular duties.

He has labored side by side with his fellow missionaries and knows how overworked they are. Staying would be much easier than shifting his load for them to carry in his absence.

The missionary's personal belongings are stored according to whether the climate is dry or wet. Only the necessary things may be taken on furlough. Then there are farewell parties, and a few tears are shed as one thinks about going away from "home" for a while.

Last summer we prepared for furlough. We passed through the steps just mentioned. Our little girl chose two of her favorite dolls from her collection of several years. She lovingly stored the others.

Then she asked, "What clothes shall I take?" She had been accustomed to selecting certain garments for short trips.

I replied, "We shall see what you can wear. Then we shall take only those things we are certain you can use and give away everything else. You won't be able to wear them when we return because you are growing so fast."

She helped select the toys that the baby could use on furlough. Some were stored until our return, and only the ones that were appropriate and light in weight were taken. We checked the linens, the dishes. We took only the essentials for "playing that we are camping" for a whole year.

As it does for all missionaries, the Board suggested certain things for us to do on furlough and grouped them

under "deputation work." To a missionary this means doing whatever he can to tell people about missions and to inspire them to want to do more for the great cause of Christ around the earth.

At the close of a farewell party for us one fine young man asked, "Just what does 'deputation' mean? I was not certain that I had heard you correctly when you said you'd be doing deputation work for a year."

I explained to him that we'd participate in Schools of Missions, speak in youth camps, speak in local churches, travel and attend conventions, and, in fact, just be busy telling Baptists about what they own and have around the world, especially emphasizing the field where we serve.

After returning home I looked for "deputation" in the dictionary. It said, "Body of persons appointed to represent others." I read on and found that "deputy" means "person appointed to act for another or others."

We belong to the great missionary family "appointed to represent others." We're your deputies. We represent you. We came on furlough. We had to finish packing, leave our manuscripts ready, explain our duties to those who are carrying on in our absence; but because we are appointed to represent you we felt in our hearts that we must render a report to you.

We want you to know what we know about Southern Baptist mission work. We want to share with you the joys and victories that have been ours as your missionaries to the Spanish-speaking people for eight years.

Our Spanish friends have said that we are taking our vacation. Some even evidenced a desire to have such a long, extended vacation. We had to think it through in Spanish. "Furlough" simply does not translate. There is no exact equivalent in Spanish. We finally concluded to call it "the year of absence"—absence from one duty in order to fulfil another.

The story has been related that when a Sunday school teacher asked a small Junior boy what he wanted to be when he was grown, the boy gave a sigh of rapture and exclaimed, "A

missionary on furlough." He had seen the missionary introduced in glowing words and had listened spellbound to the stories fresh from the mission field.

Too many Baptists feel the way this small boy did. We, your missionaries, appreciate your respect and your esteem. We know that we do not deserve your words of praise about our work.

So we ask humbly that you pray for each missionary on furlough that he will have strength to study, to observe, to get together enough clothing to last a fast-growing family until another furlough comes due, to speak many times a week, and to travel extensively and yet arrive fresh and buoyant and ready to challenge Southern Baptists to share their youth as God calls them for future missionaries and to share their material possessions in order that the missionary may have tools with which to work and in order that the people may have aids in worshiping God—literature, church buildings, chapels, schools, hospitals, et cetera.

Yes, we are on furlough. You will sustain us and our fellow missionaries on furlough with your prayers, won't you?

Missionary Family Album

(Continued from opposite page)

Juan de La Cruz, Chihuahua, Chihuahua, Mexico.

ROBISON, Rev. and Mrs. Oren C. (Nigeria), Oklahoma Baptist University, University Station, Box 795, Shawnee, Okla.

SAUNDERS, Rev. and Mrs. Davis L., Baptist Mission, Box 7735, Nairobi, Kenya, East Africa.

STAPP, Mrs. Charles F., emeritus (North Brazil), c/o Mrs. L. W. McLain, 516 Palmer Bank Building, Sarasota, Fla.

STEPHENS, Marjorie, Baptist Girls' High School, Oshogbo, Nigeria, West Africa.

WALDEN, Ruth (Nigeria), Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Ky.

WALKER, Catherine, Djalan Be Biau Tjoan 3, Semarang, Java, Indonesia.

Retirement

NEEL, Bernice (South Brazil), February 28.

Foreign Mission News

(Continued from page 13)

half of the students come from the Baptist constituency. The Baptist Student Center, located near the campus of the University of Hawaii, offers, in addition to the usual Baptist Student Union program, Bible classes taught by missionaries and a hostel for students from outside Honolulu.

Hong Kong

Anniversary Buildings

Pui Ching Middle School in the British crown colony of Hong Kong, a Baptist high school for boys, opened three new buildings in January. Called the 65th anniversary buildings in recognition of the school's beginning in Canton, they consist of a gymnasium, a religious education building, and a classroom building.

Dr. Lam Chi Fung, prominent Hong Kong Baptist layman and principal of the school, was recently honored by the Queen of England by admittance to the Order of the British Empire in recognition of his devoted public service, much of which has been directed toward the advancement of education.

The Hon. D. J. S. Crozier, director of education for Hong Kong who laid the foundation stone for the group of new buildings in 1955, officiated at the opening ceremony. "The rate of expansion at Pui Ching Middle School in these past few years can only be described as spectacular," he said.

Pui Ching has an enrolment of approximately 3,600. Hong Kong Baptists also maintain a high school for girls, Pooi To, with an enrolment of about 1,500.

Architect Aids Orient Missions

Ralph M. Buffington, Baptist architect of Houston, Tex., spent ten days in Hong Kong and Macao recently studying plans and counseling with committees charged with the responsibility of erecting churches, chapels, schools, and other Baptist institutions.

He also spoke on building plans and construction to representatives of the Baptist churches and chapels of the two colonies at a meeting sponsored by the Hong Kong-Macao Mission and the Hong Kong Baptist Association.

Mr. Buffington's Orient tour included several other mission fields where he gave architectural counsel and help on building problems. The



These people are members of the Baptist church in Santa Cruz de Tenerife, Canary Islands. This church, begun in 1951, is an outgrowth of Baptist work in Spain.

visit was made possible by appropriations from Advance Program funds at the December, 1956, meeting of the Foreign Mission Board after repeated requests from the Missions for someone to offer architectural help.

Thanksgiving in January

More than 500 guests were present for a January thanksgiving service at the home of Dr. Lam. Among the guests were the Baptist college and seminary faculty and students, Southern Baptist missionaries, faculty members and representatives of the student bodies of Pui Ching Middle School and Pooi To Girls' Middle School, and many others.

The lawn meeting was opened with hymns and a prayer. Then thanks to God were given for the recovery of Dr. Lam from a recent illness and for Mrs. Lam's continuing progress back to health.

As Dr. Lam gave his own testimony of God's healing and grace, he urged those who were not Christians to accept Christ as Saviour. He then told of his determination to see that the Baptist schools should become even stronger in their Christian witness in the community.

Memorial to Bobo

About 200 English and Chinese books have been presented to the Hong Kong Baptist College as a memorial to Roberta (Bobo) Pong, who died in January. These books composed Bobo's library.

Though she had a crippled, frail body, Bobo was one of the leaders of the Christian Student Association on the campus of Hong Kong University while she was a student there. After

being graduated with a bachelor of arts degree in English, she continued at the university for a year of advanced courses in education.

Frailty and increasing poor health made it necessary for her to decline offers of teaching positions in several schools and the position of assistant librarian at the Baptist college. However, at home she was translating a badly needed Sunday school manual for publication by the Baptist Press when she became seriously ill and died.

Japan

Aid in Revival Preparation

Japan Baptists' evangelistic campaigns, scheduled for May and October, were given new impetus in February with the arrival of Dr. C. E. Autrey, associate professor of evangelism, Southwestern Baptist Theological Seminary, Fort Worth, Tex., to assist with the preparations.

Dr. Autrey met with the central committee for the campaigns at the Amagi Baptist Assembly where he lectured on "How to Plan for a Revival," "Using the Sunday School and Training Union in Evangelism," and other related subjects.

Final plans were made for simultaneous revivals to be held in May in Sapporo, Osaka, Kobe, Oita, Nagasaki, and Kagoshima; and advance plans were made for six more to be held in October. A pastor or missionary will go to each church a month prior to the revivals to lay plans and to assist in organizing the church's resources for the meeting.

Dr. Autrey will participate in three of four regional planning conferences.

A committee has compiled a small evangelistic songbook containing seventy-one songs and choruses, including many new ones translated for the first time, for use during and after the campaigns.

Participating in each of the twelve revivals will be a preacher-singer team. It is hoped that an adequate emphasis can be given to music as an instrument of evangelism.

Missionary A. L. (Pete) Gillespie says the missionaries and nationals hope Southern Baptist friends will make these revivals an object of fervent prayer. "The Foreign Mission Board has appropriated funds for the campaigns," he says, "but results can come only through God as he answers prayers."

Indonesia

Moslems Profess Christ

On a recent Sunday seven Moslems professed faith in Christ in the Baptist church in Djakarta, Indonesia; and Pastor Ais Pormes is now counseling with 10 others. One is a policeman who asked Mr. Pormes how to become a Christian.

Sunday School Attendance

The Baptist church in Bandung, Indonesia, with 135 members, has an average attendance of 300 in Sunday school. In addition to this church, Southern Baptist missionaries work with three missions in the city of Bandung.

Spain

Signs of Encouragement

Three Baptist churches of Spain became self-supporting in 1956. That is, they no longer had to have help from Southern Baptist mission funds. The churches are the First and Second Baptist Churches of Barcelona and the Alicante Baptist Church. A number of smaller churches have increased the amount of money given toward their expenses.

The Second Baptist Church in Madrid, which has been closed for almost three years, ranks second in per capita giving with reference to all churches related to Southern Baptist work in Spain.

Another encouraging sign among Spanish Baptists is the foreign mission offering of the Woman's Missionary Union, which has broken the record of any previous year, according to Nella Dean (Mrs. Charles W.) Whitten, Southern Baptist missionary. By the last of January, 27 of the 35 churches which have missionary organizations had sent in a total of 22,000 *pesetas* (about \$512.00 U. S.). This offering will be used in evangelistic work in Ecuador.

The new church building in Sevilla was formally inaugurated the first of January. Mrs. Whitten says: "It is significant that a Baptist church located in this fanatical Catholic center has so far been able to proceed with relative freedom."

Venezuela

Promising Future

"With the twelve promising young men who make up the first class of the Baptist Theological Institute of Venezuela, our hopes for beginning to fill the desperate needs for national pastors and workers look bright," writes Missionary Charles B. Clark. The long-dreamed-of institute became a reality October 2, 1956.

Among the students is a Guajira Indian boy who feels the Lord calling him to preach to his own people in their own language.

One young man studied law for a year, thinking he could serve his fellow men in that way. He became convicted that the greatest need the people have is to know Christ as their Saviour; so he is now preparing for the ministry.

Another student testified that his first contact with the gospel came when, at the age of 13, he exchanged some cigarettes for a Gospel of John. Later in life he was converted and felt the call to preach. He felt he must begin immediately and that training was not necessary. So he gave up his Government job, sold his house, and accepted a call to a church in the country. He had not preached long before he felt the need for training.

Missionary J. Ulman Moss is provisional president of the institute, José Juan Corti is secretary, and Ramon Mejias is director of student housing.



Pastor Manfredi Ronchi, of Teatro Valle Baptist Church, Rome, Italy, baptizes a candidate while others wait their turns. The two women in back are deaconesses who place towels around the candidates when they come out of the water. There were 353 baptisms in Italy last year. At right, an elderly woman, who has just accepted Christ as Saviour, relates her experience of salvation, though ill health prevents her being baptized. The table has been set for the observance of the Lord's Supper.

Wings for the Word in Equatorial Brazil

(Continued from page 11)

There are about a million people in this area.

The plane brings the most distant points within two hours of the capital, but surface travel is a different story. On a flight from Teresina down the Parnaíba River to the coastal town of Parnaíba, a distance of about 270 miles, we pass five towns that are almost cut off during the rainy season because of poor roads. This trip takes more than a week by river boat. About one hundred miles east of Teresina is the mountain town of Pedro Segunda. A hard day's drive by jeep, it is fifty minutes away by plane. It is in these and many similar places that the plane will enable us to begin preaching points and later place workers.

How do we use our plane to implement our field evangelism program? Our field is divided into three air zones. In each zone two or three places offering the best opportunities for beginning work are selected for regular visits. These visits are made once or twice monthly, and services are held in the homes of believers or in rented halls.

Trips are usually planned for the week end so that laymen can be used. Flying out of Teresina on Saturday afternoon, we leave two workers at the first stop where they hold a prayer meeting that evening and Sunday school the next morning. Then my helper and I go to another town where we do the same. We sometimes go to still another place for a service Sunday afternoon; and, if the schedule is suitable, I take the first team to a second place for services Sunday night. Early Monday morning the workers are rounded up as we head back to Teresina, and they are at their jobs by eight o'clock.

Sometimes week-end laymen's revivals are planned, and we leave Friday afternoon for a place of concentrated effort. During the summer holidays we have two and a half months of intensive field work directed by visiting seminary and training school students. The plane enables us to move these workers around with greater ease, and their activities are increased.

Obviously, these are the beginning steps. The work should develop beyond this as people respond to the message and local leadership grows.

When it is possible to place a resident worker to serve two or three places close by, it is most helpful. As we see a new work take root, then we can give our attention to another new place.

I would not leave the impression that this approach will evangelize a field overnight. Each place varies in responsiveness and sometimes progress is slow. But souls are won and religious barriers are broken down. The plane helps us provide that consistent effort in a given place which helps form a nucleus of spiritual life and the impulse necessary for the new believers to carry on a growing witness.

There are also important secondary benefits derived from the use of the plane. The only hospital in the area is in the capital, and many towns do not have a doctor. Our plane is equipped with a stretcher and is available for emergency medical flights. One Sunday morning I was at Periperi, about one hundred miles from the capital, when news came that a truck had turned over a few miles from town. Fortunately, that town has a doctor; but there were no clinical facilities so the victims had little hope of receiving adequate treatment. I of-

fered the service of the plane and took two of the worst injured to the hospital.

Regularly I take our clinic nurse to the schools and congregations in the interior where she gives her services freely. We would like to be able to use a doctor on these trips later as the medical work develops.

Today Southern Baptists are using three planes in northeast Brazil. The third flying missionary in our area, in addition to Mr. Standley and myself, is J. Daniel Luper, who is using a plane quite effectively in evangelistic work in Maranhão. The mission planes are brought to Teresina for an annual checkup by Missionary Fielden as a part of our safety program for keeping the planes in good flying condition. This checkup also gives the pilots an opportunity to discuss flying problems peculiar to our type of work.

Much glamour has been associated with missionary flying—perhaps too much in some instances. A plane on the mission field is not a miracle ingredient for successful evangelism. The only miracle agent I know in evangelism is the power of the Holy Spirit working in the hearts of men. The airplane is only an instrument to help carry the messenger and step up his efficiency.

Honeymoon at Ridgecrest

(Continued from page 5)

but not very often. However, he invited her to visit him in Nashville, Tennessee, and she went the second week she was in the States.

Two weeks later, when he visited her in Atlanta, they became engaged. David wrote Dr. Abernathy, then in the States on furlough, asking him to perform the ceremony.

Dr. Abernathy replied that he and Mrs. Abernathy would be coming through Nashville on their way to Ridgecrest for the Foreign Missions Conference. David called Mary and suggested that they get married immediately. That was July 31. Between then and August 14, the day set for the wedding, Mary had to make all arrangements.

The bride, in white satin gown, was given away by Dr. W. F. Powell, pastor emeritus, First Baptist Church, Nashville, where the ceremony was performed. One of the Sunday school

classes of the church gave the reception.

Then the bride and groom set off on a wedding trip to the Foreign Missions Conference at Ridgecrest, where two thousand others joined them.

After the honeymoon, Mary transferred to Nashville to be with David. She will complete her internship and residency at Nashville General Hospital while David continues to specialize in education at Peabody College.

David is soon to return to Korea to teach religious education and Old Testament in the Baptist theological seminary in Taejon. After two more years in this country, Mary will return to Korea to work at the Baptist hospital in Pusan.

In Korea, Mary will be Dr. Lee. Married women keep their maiden names, but the children take their father's.

In appreciation to God for his great blessings to them, David and Mary Choi have one great purpose in life—to share the gospel with their people.

Visual Aids: Africa

EXTENSIVE preparation is being made to provide effective visual aids to help tell the story of Southern Baptist missionary advance and opportunities in Africa. All visual aids will be released through the Baptist Book Stores on June 1. They will include nonprojected as well as projected pictures.

Motion Pictures

1. *New Horizons in Africa*: This is a new motion picture prepared to tell the story of Africa today, of development and maturity. The place of missions is presented historically and in terms of open doors and increased opportunities. The story centers in Nigeria. 25 minutes, color. \$5.00 rental.

2. *All Are Called*: This dramatic film was produced primarily as a stewardship unit; but since it uses Southern Rhodesia as a field illustration it will be useful in presenting Africa. 30 minutes, black and white. \$2.00 service charge.

3. *Advance in Africa*: This film is several years old, but it is still current and an excellent presentation of need in Africa and of missionary advance in Nigeria. It portrays the thrilling story of medical missions with the emphasis on the Baptist leprosy service. 20 minutes, color. \$2.00 service charge.

4. *Ambassadors of the King*: Produced to accompany *Advance in Africa*, this film will continue to be helpful in leading Juniors and Intermediates to understand the work of missionaries and what children in our churches can do to share in the foreign mission program. 10 minutes, color. \$2.00 service charge.

Picture Packet

New pictures have been secured to help tell the African story. There will be twenty-four letter-size pages of black and white photographs printed on one-hundred-pound stock. These pictures will supplement all of the mission study books. The sale price for the packet is \$1.00.

Filmstrips in Color

Three new units will be made avail-

able to supplement the mission study materials. The manuals are being prepared so that the units may be presented in fifteen minutes; pronunciation helps will be included. These filmstrips will be especially valuable in mission study classes for Young People and Adults. All of them may be readily adapted by the teacher for use with other age groups.

The filmstrips are prepared as a sale item and will be sold for \$3.50 each, with two manuals.

1. *The Challenge of Africa*: Here, the vastness of Africa with its potential power is portrayed. This filmstrip will answer the question as to Southern Baptists' responsibilities in Africa in our time.

2. *Sharing the Word in Central Africa*: This unit will take Southern Baptist viewers into their new work in Southern Rhodesia. They will sense the thrill of pioneer work as missionaries enter new doors: Tanganyika, Kenya, Nyasaland, and Northern Rhodesia.

3. *Sharing the Word in West Africa*: Every Southern Baptist should see this dramatic portrayal of a Mission coming into maturity—the story of 107 years in Nigeria and the spreading ministry into Ghana (formerly the Gold Coast).

Slides in Color

A brand new service is available in 1957: a set of slides to supplement each mission study book—and other sets to portray "The Face of Africa."

Each set consists of fourteen different slides packaged in a neat and convenient box. Except for a basic map, no slide is included in more than one set.

These slide sets are provided strictly as teaching tools. The teacher will use them to illustrate the mission study books as they are taught. No manuals will be provided, but each slide set will include a key sheet with identifications and suggestions for using the materials.

Each set of slides will be sold for \$3.50.

Evangelism

(Continued from page 9)

Lord. Usually for every person baptized on a mission field there are many others who have come to an earnest spiritual inquiry. The influence of such measures in evangelism is far beyond any statistical report.

A special challenge in evangelism is presented by colleges and universities not under Christian direction. In many lands there are great universities in cities where mission work is established.

Great opportunity prevails among these young people. Already a program of evangelism is being extended through student centers adjacent to the campuses. In many cases Bible classes are taught in student centers, and large numbers of young people are attracted. We actually have only begun to develop this vast field of missionary possibility.

All large-scale efforts in evangelism, whether city-wide crusades or simultaneous efforts, must grow out of week by week seeking the salvation of the lost in every phase of church life. Throughout the world strong efforts are being made to develop Sunday schools and other educational activities of churches with a view to winning people to Christ and training them to bring others to the Lord. Missionaries highly skilled in all phases of church development are being appointed for strategic service in seminaries, conventions, publishing houses, and churches.

Evangelism is a worldwide business. It goes on constantly in seed-sowing, reaping, and development of those who are won. Our generation must be a time of greater reaping than has ever been known.

Southern Baptists stand ready to reinforce missionaries and national workers in every land in an all-out search for souls. As far as resources will permit, we will respond to requests from mission lands to supplement their efforts with anything that can be done from the home base. Air transportation has brought into reality vast new possibilities.

We look to the future with high expectation of a new day in evangelism on a world scale. Let all who read this article pray for the leadership and power of the Holy Spirit, so that many who sit in darkness may come to the Light of Life.



THE WORLD IN BOOKS

Genevieve Greer



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

Episcopal Missions in Japan

Window on Japan (Seabury Press, \$2.00), by Leonora E. Lea, a teacher and missionary since 1927, originated as a textbook on Episcopal missions in Japan for study by Church of England youth groups.

The first part of the book takes up geography, history, religions, education, and missions in Japan, together with a biographical sketch of Bishop Michael H. Yashiro. Southern Baptists will be interested in the stand some Episcopalians took on the amalgamated church during the war years in Japan. They should find interest also in the discussions of the contributions made by American and English missions.

In a second section, Miss Lea deals with writing and language, painting and sculpture, architecture and gardens, food and clothes, and some Japanese customs—tea ceremony, New Year's Day, calling and visiting, funerals and marriages. This is excellent background material for a study of Japan.

Boys in Kenya

The adventures of two boys—a planter's son and an outcast from an African tribe—form the story told by Louise A. Stinetorf in *Elephant Outlaw* (Lippincott, \$2.75). Lost in the jungles of Kenya, East Africa, the boys joined a band of roving pygmies and later found a big rogue elephant that hunters had not been able to kill. Both boys, through their actions, gained self-confidence and the respect of others. The author, known best for *White Witch Doctor*, a book for grownups, has also written several books for children.

Church Missionary Society

In *The Church Under the Cross* (Macmillan, \$2.50), J. B. Phillips shares with readers his knowledge of the work of the Church Missionary Society of the Church of England, bringing them face to face with the problems confronted by the missionary and the national Christian in the daily challenge of living under the cross.

A most helpful feature of the book, especially for those of other denominations, is its disturbing, probing insight into what Christ expects of any Christian by way of living within the framework of a global concept of sin, grace, and personal responsibility. These points of emphasis can set us to the task of missions

with a fresh look at the world, the gospel, and ourselves.

The actual work of missionaries comes to the book by way of quotes from letters from the field; and, although the author is one who can write of things not new in a fresh, attractive way, these give an impression of warmed-over material. The book is, of course, written from the Anglican viewpoint with the usual ecumenical concept, which will not fit in with the thinking of a vast group of readers.—E. S. W.

Vedanta of Hinduism

Increasing fascination with the thought of the East is an intellectual phenomenon of our times. Many men and women of the West have accepted the philosophical outlook of the East, even its religions of Buddhism and Hinduism. Particular interest is shown in the form of Hinduism known as Vedanta.

The Inevitable Choice, by Edmund Davison Soper (Abingdon Press, \$2.50), is the answer of a Christian scholar to the doubts raised concerning the revelation of God in Christ Jesus as the one and completely adequate message needed for mankind. He sees special danger in the idea that one can keep both Christian and Vedantist outlooks, rightfully seeing the two as opposed to each other. Eight chapters present for the average student one of the clearest pictures to be found of the setting and teachings and fruits of Vedantism. In contrast, it brings the true answer to life as found in Christian revelation.—J. MARSHALL WALKER

Sentence Reviews

Four short books in the "World Christian Books Series" (Association Press, \$1.25 each), written to present fundamental Christian beliefs in laymen's language, have come from the press. In *Beginning from Jerusalem*, John Foster tells the story of the rise and growth of the Christian Church up to 1700. In *Did Jesus Rise from the Dead?* James Martin seeks to answer questions raised by skeptics about the resurrection. *Jesus and His People*, by Paul Minear, has the church as its theme. *From Brahma to Christ* is the account of the conversion from Brahmanism to Christianity of the Indian Christian poet, Narayan Waman Tilak, as told by his wife, Lakshmbai Tilak.—J. M. W.

I've Been Wondering, by Fayly H. Cothorn (Broadman, \$1.75), is a collection of questions and answers for Inter-

mediates, organized under these headings—dating, parents, social matters, spiritual matters; friendly Christian counsel in readable type and a gay jacket.—L. G.

Put Your Faith to Work, by Karl H. A. Best (Muhlenberg Press, \$2.75), contains ten inspiring and enlightening chapters for both the preacher and the layman.—VIRGIL WILSON

Devotions for Adult Groups, by Wallace Fridy (Abingdon Press, \$1.50), has twenty-five devotions, each including suggestions for two hymns, a Scripture reference, and a prayer.—SHIRLEY RICE

The one-volume *Encyclopedia of Morals*, edited by Vergilius Ferm (Philosophical Library, \$10.00), has monographs ranging from lying to stupidity, from the Aborigines of Yirkalla to current Soviet morality, from Thomas Aquinas to Sigmund Freud, written by more than fifty contributors.

In *Studies in the Book of Jonah* (Broadman Press, \$1.75), James Hardee Kennedy develops such themes as a sense of divine call, man's rebellion, God's discipline, prejudice, and supreme issues that face man.—J. M. W.

To Enjoy God, by Ruth M. Berry (Muhlenberg Press, \$3.50), is the story of a remarkable, alert woman's growth in Christian understanding; rich in character description, humor, and insight.—J. M. W.

Taught by the Master, by Clarence W. Cranford (Broadman, \$2.00), is a brief inspirational book that looks again and again at the Gospels to discover how Jesus taught and what we may learn from his purpose, his faith, his attitudes, and his theme.—ELOISE CAUTHEN

Rising Expectations

(Continued from page 3)

their way to that part of the world.

Our first survey of need in East Africa was made more than two years ago. Early in 1956 the secretary for Africa, Europe, and the Near East spent eight days in the capitals of Tanganyika and Kenya. Upon his recommendation three outstanding men from the Nigerian Mission went to East Africa in June and July of last year with the idea of choosing centers in which they and others would begin missionary operations.

The first Southern Baptist missionaries to take up residence in Tanganyika arrived in October, 1956; and the first to establish residence in Kenya arrived in December, 1956. Now there are fourteen under appointment to these two countries.

Ridgecrest

June 20-26, 1957

FOREIGN MISSIONS CONFERENCE

plus



Full Meeting of the Foreign Mission Board

At the opening session of the Foreign Missions Conference, Thursday evening, June 20, a number of new missionaries will be set apart for service overseas. All persons attending the Conference will share in the inspiration of this time of testimony and appointment. Throughout Friday the full Board (men and women from all parts of the Southern Baptist Convention) will carry on its deliberations as the executive secretary and area secretaries give their reports and the area and functional committees submit recommendations. Don't miss this chance to see how the Foreign Mission Board functions as it carries out Southern Baptists' overseas program. This meeting is a special feature of World Missions Year. Ordinarily the full Board meets only in April and October, with the local (Richmond, Virginia) members meeting monthly, except August.

Plan to bring your whole family. For reservations write Willard K. Weeks

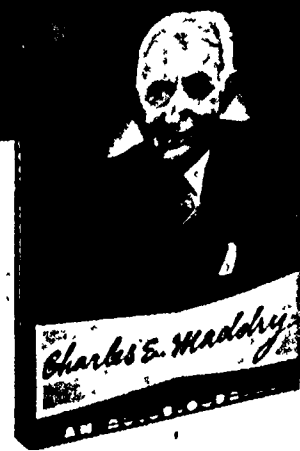
**Ridgecrest Baptist Assembly
Ridgecrest, North Carolina**

If you cannot come to Ridgecrest, there is a similar Foreign Missions Conference (except for the Board meeting) planned for your family at Glorieta Baptist Assembly, Glorieta, New Mexico, August 15-21.

INSPIRING STORIES



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christian
leaders



OUT OF HIS TREASURE

Unfinished Memoirs of
W. O. Carver

Five chapters of the memoirs of W. O. Carver are presented here. Dr. J. B. Weatherspoon writes an evaluation of this great teacher as the concluding chapter. Dr. Carver's last seminary chapel address and excerpts from the funeral tributes are included. **\$3.00**



CHAPLAINS IN GRAY

The Confederate Chaplains' Story
by Charles F. Pitts

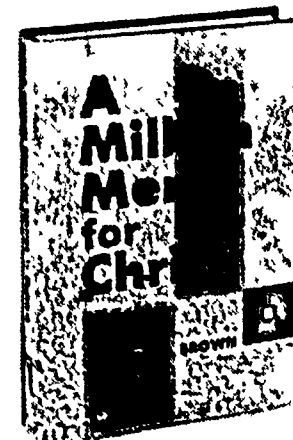
This is the warm, human story of the chaplains who served the armies of the Confederacy, and their preaching, teaching, and ministering. Chaplains, ministers, and especially Civil War enthusiasts will find this an engrossing and inspiring story. **\$2.75**



A MILLION MEN FOR CHRIST

by Archie E. Brown

A history of Brotherhood work since its beginning in 1907. It contains a wealth of information and inspiration for the men in your church. **\$2.50**



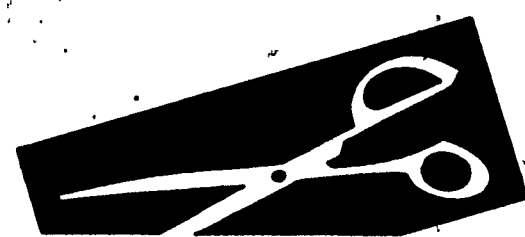
CHARLES E. MADDY: An Autobiography

The former executive-secretary of the Foreign Mission Board tells his own life's story with a personal warmth only he could capture. An autobiography of a great man as well as a brief history of Southern Baptist mission work. **\$2.50**

THE STORY OF KATHLEEN MALLORY

by Annie Wright Ussery

This is the warm, personal story of the woman who was executive-secretary of Woman's Missionary Union for 36 years. This revealing story of a great woman is also a history of WMU. **\$2.50**



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