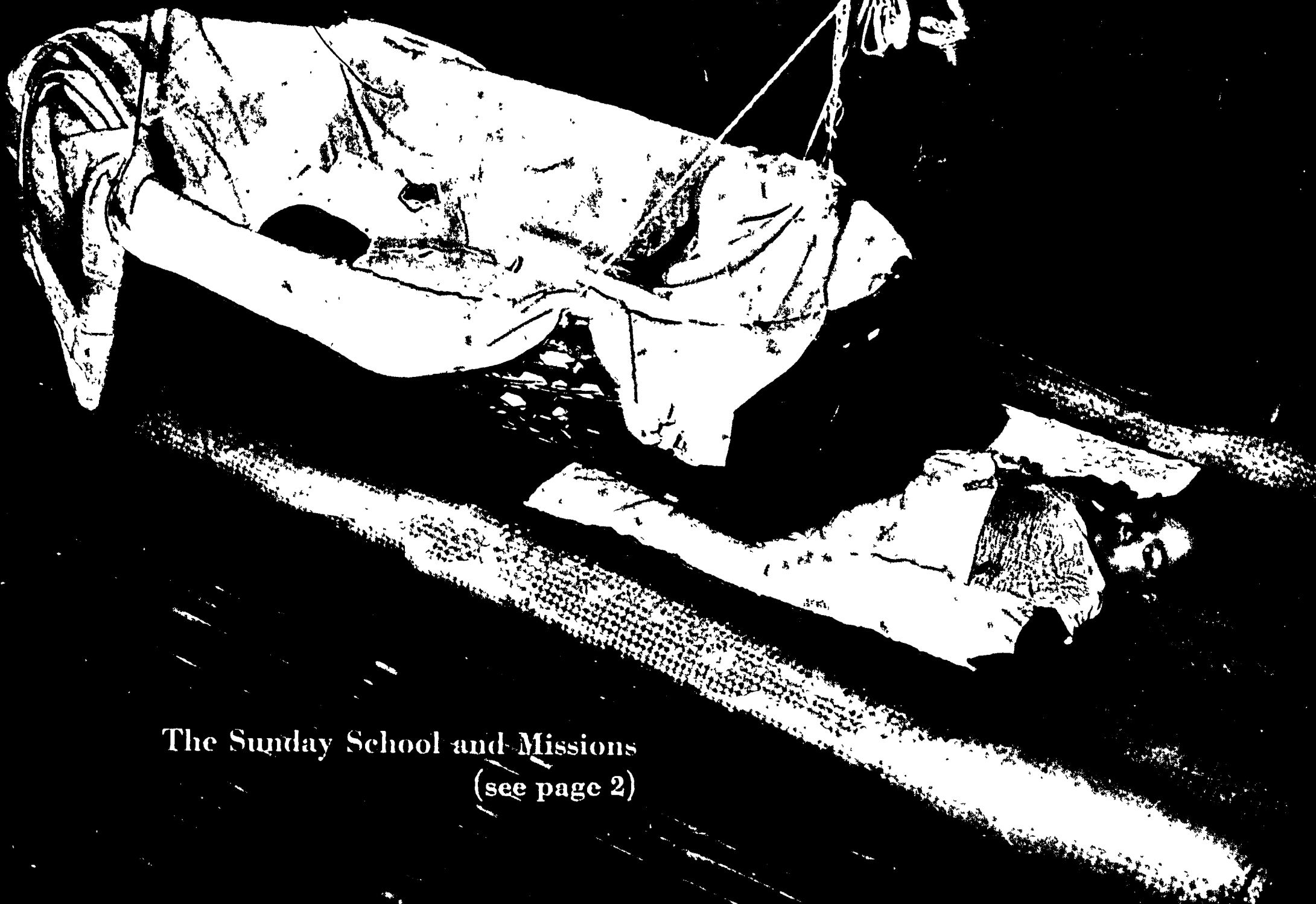


THE

Commission



The Sunday School and Missions
(see page 2)

Southern Baptist World Journal

May 1957

Sand Houses

"The floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock" (Matthew 7:25).

A GROUP of children had played happily one whole afternoon on the shore of Hakata Bay, Japan. They had built a beautiful little village. All that it lacked was some walks in the gardens around the houses. But it was getting late. It would soon be dark. They looked at their work with a degree of satisfaction, for they had spent much time and energy in building their village. Then they wearily started home. Early the next morning the children went to finish their village. When they reached the spot where they had spent happy hours the day before there was no sign of a village. Cruel waves of the sea had destroyed the work of the young architects. The houses had been completely leveled. Is this a picture of your life? Has all of your time and energy been spent upon things that satisfy for a few short years?

Has your study and work been that of building sand houses? "Wherefore do ye spend . . . your labour for that which satisfieth not? . . . Incline your ear, and come unto me . . . and your soul shall live."

happiness God himself has told us that we may have eternal life.

is said, which means Christ has died for us, and we may have eternal life.

OUR FATHER, today before we go to bed, let us put our hope upon the indestructible foundation of Christ.

our hope upon the indestructible foundation of Christ.



THE *Commission*

EUGENE L. HILL, *Acting Editor*

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The Sunday School and Missions

By W. L. Howse

DURING 1957 every agency and institution of the Southern Baptist Convention is majoring on world missions. Those who are planning conventions, clinics, assemblies, conferences, and various other meetings during this year have scheduled messages on missions.

Articles on this subject are appearing in state papers, denominational periodicals, church bulletins, and other publications. Stress is being given to the need for a greater number of mission volunteers. The necessity of giving more money to missions and the demand for increased mission work at home and abroad are being emphasized.

The impact of such concerted action should result in Southern Baptists' greatest year for missions.

What is being done for world missions in 1957 should be done each year. The lost people of the world will need the gospel message as much in 1958 as in 1957. A continuing program of missionary education, with special emphases periodically, is a "must" if Southern Baptists fulfil their responsibilities to those who have not heard of Christ.

What can be done to keep the members of our churches informed regarding missions and dedicated to the missionary enterprise year after year? The educational agencies of the churches can make a great contribution to answering this question. Each of these agencies can assist in educating its members in this field.

Missionary education is the major function of Woman's Missionary Union. Through mission study, prayer, mission offerings, and activities this organization has made a major contribution to the mission program of the denomination. Every church should give encouragement to the development of its graded program. At the same time, the opportunities for using the other organizations of the church in this same area of work should not be overlooked.

The Sunday school has many contributions to make to the mission program of the churches and the denomination. Some of them are listed here:

1. The aims of the Sunday school are missionary. Its purpose to enlist every person in the community for Bible study has at its center the seeking, searching emphasis which Christ established during his earthly ministry.

The aim of the Sun-

day school to win every unsaved person in its community has the missionary imperative at its heart. Its further purpose to minister to persons of all conditions and circumstances is an expression of the missionary outreach of a church.

The manner in which the Sunday school has achieved these aims has established it as a valuable agency which the church may use in doing local mission work.

The Southern Baptist Convention declared in 1866: "The Sunday school is a helper to all other religious enterprises, while it is a rival to none. Everything Christians care for would greatly suffer if its influence were lost; everything will gain in proportion as its influence is extended."

In 1851 Thomas J. Pilgrim, of Texas, said: "Sabbath schools are now considered the necessary appendages of every Christian church. They are the little nurseries from which the plants of righteousness are ere long transplanted to flourish in the garden of our God and yield the fruits of righteousness and peace. More than three-fourths of the members of our churches are now received from sabbath schools, and nineteen-twentieths of our missionaries to foreign fields receive here their first serious impressions."

The Vacation Bible school, which is a part of the Sunday school organization, is also missionary in its purpose and work. It has made a major contribution toward reaching entire communities with the gospel. In many areas the Vacation Bible school has been the means of starting Sunday schools and reviving churches.

Missionary stories, the missionary offering in the worship period, and other similar activities have contributed to the enlistment of thousands of boys and girls in giving to missions through the Cooperative Program each year. During 1956, \$463,421 was contributed to missions through Vacation Bible schools; and 54,016 boys and girls made decisions for Christ.

2. Bible study undergirds the mission enterprise. The textbook of the Sunday school is the Bible, God's missionary message. One cannot study the Bible without studying missions.

The Bible gives the record of the world's greatest missionaries from the day of Abraham to the missionary journeys of Paul and the work of other first-century missionaries.

I received my first impression of the world's need for Christ through a Sunday school teacher.—WILLIAM M. CLAWSON, missionary to Mexico

Every year many of the lessons in the regular series have strong missionary content.

In addition to the opportunities for presenting missions in the regular lesson series, each teacher will seek to utilize the material in *The Commission* and *Home Missions* to enrich his teaching. Excellent illustrations may be secured from these monthly periodicals.

The superintendents should frequently plan assembly programs which major upon missions. *The Commission* and *Home Missions* will prove especially valuable to those who plan these programs. Through assembly programs greater opportunities for presenting the mission causes may be found.

The observance of special missionary days in the Sunday school has proved extremely beneficial. The teaching of such materials as these and the emphasis upon Bible study help to lay the foundation for building a missionary church.

The Sunday school does not attempt to give copious information regarding the Southern Baptist missionary program. Magazine sections of the Sunday school periodicals carry reports of these activities and urge the participation of all Sunday school members in them. The major function of the Sunday school is Bible study which provides the strong base for the extension of the missionary program throughout the world.

3. The Sunday school encourages visitation, which is a phase of local mission work. Through the years the Sunday school has urged that a religious census be taken annually. This census keeps the members of every church informed about the mission opportunities in their own communities.

In this way, unsaved and unenlisted individuals are found and, through proper follow-up work, are enlisted in regular Bible study. It is impossible to estimate the missionary effect of a census and an adequate visitation program in one's community.

Churches which have mastered the techniques of locating and enlisting people have been successful in membership growth and evangelism. Churches with more members enrolled in Sunday school than there are resident church members have a greater opportunity for winning larger numbers of unsaved persons to Christ.

A continuous visitation effort not only enlists individuals in regular Bible study but keeps them under the in-

fluence of a continuous teaching and preaching ministry. Rightly conceived, the Sunday school worker does not visit for his class or department alone; he visits for the entire church.

When a member attends Sunday school on Sunday morning he is encouraged and led to attend the morning worship service. This makes the morning service a time of climax in which the individual is urged to make a commitment of his life to Christ.

4. The Sunday school develops missionary givers. The *Forward Program* of Church Finance makes large use of the Sunday school in accomplishing its objectives. The Sunday school carries much responsibility in preparing for the campaign and for its successful completion. Tithing testimonies are given in classes and departments.

Sunday school members are informed regarding the divisions of the budget, with full information concerning all mission causes.

The entire organization of the Sunday school is utilized in securing pledges on Pledge Day. But the work of the Sunday school is not concluded at that point. Pledges which have been made are to be paid week by week.

It is here that the Sunday school makes a major contribution. When the class secretary presents the report on Sunday, the total gifts of the members are reported with the other essential information.

Since the class accepted a definite goal to be pledged, the total gifts of members each Sunday may be compared with the accepted goal. The teacher can utilize opportunities in the class to call attention to the amount of money being contributed by members through the church budget and urge everyone to give as worthily as possible.

By providing an offering envelope, by checking the Six Point Record System, and by using the testimonies and examples of consecrated members, every teacher can lead his class to increase their gifts to world missions.

Each teacher will encourage his members to participate in the three special mission offerings sponsored by Woman's Missionary Union. This organization encourages the entire church to take part in the Lottie Moon Christmas Offering for Foreign Missions and the Annie Armstrong Offering for Home Missions. When informed of this, Sunday school members will be happy to have a

(Continued on page 32)

Within a year of my conversion at the age of nine, God revealed himself in another vivid experience. It happened one Sunday morning during the general assembly program of the Junior department. The superintendent told a mission story; and I felt as though her words were God's way of telling me to be his missionary. From that moment on, though I have been uncertain as to the field of service and the type of work, I have never turned my mind from the goal of full-time service for God in the gospel ministry.—WILLIAM H. FERRELL, missionary to Argentina



In the All Africa Sunday School Curriculum Conference the delegates studied the needs of the African people and designed indigenous lessons for these needs.

To Help Africa Understand the

By Ethel Harmon

IN the beautiful hills of old Umtali, Southern Rhodesia, twenty-seven delegates and consultants representing fifteen countries and more than one hundred church bodies met for three weeks last summer in an All Africa Sunday School Curriculum Conference.

Countries represented were Liberia, Ghana (formerly the Gold Coast), Nigeria, Ethiopia, Belgian Congo, French Cameroons, Uganda, Kenya, Tanganyika, Nyasaland, Mozambique, Southern Rhodesia, Northern Rhodesia, South Africa, and Madagascar. Angola's delegates got to the border of Rhodesia but due to unforeseen developments were unable to get into the country in time for the conference.

This unique conference was an outgrowth of four regional conferences sponsored by the World Council of Christian Education and Sunday School Association (W.C.C.E.A.).

earlier in the year. In each of the regional conferences there was a felt need and an urgency for an indigenous Sunday school curriculum to meet the needs of the African people.

Since Bible has been taught in mission day schools through the years, many people have felt little or no need for Sunday schools, forgetting the masses of children and young people who never go to school. Now that governments are fast taking over day schools, denominational bodies are beginning to realize that they are losing the opportunities for Christian teaching in the schools and that if they are to hold their children and youth for Christ emphasis must be put upon Christian education in the churches. Realizing that the Sunday school is the greatest teaching agency of the church, they are turning to that organization.

Of great help to the conference as a consultant for two of the weeks was Dr. T. G. Dunning, of the British Lessons Council, who was director of

education, temperance, and social service for the Baptist Union of Great Britain and Ireland for more than twenty years. He told the group of the work of the British Lessons Council.

Rev. Nelson Chappel, of Canada and New York, represented the W.C.C.E.A. His years of experience and wisdom gave guidance throughout the conference.

Rev. Derreck Cuthbert, who had worked for eight years in the South African National Sunday School Association, was a splendid chairman. The W.C.C.E.A. was requested to employ Mr. Cuthbert as editor for five years and Mr. Makulu, of Northern Rhodesia, as associate editor for two years. The conference set up an editorial board with an African chairman and with representatives of each denomination.

The first task of the conference was to co-ordinate the reports of the four regional meetings. The group was divided into small committees to study

Gospel

the regional reports and to consider religious backgrounds, cultural backgrounds, basic aims of Christian education in Africa today, and the needs of persons to be served. These topics were studied in the light of outstanding differences and similarities between areas. The findings of these committees were brought back to the conference in plenary session for discussion, correction, and additions.

As a result of the committees' findings it was felt that there is a need for two types of materials: (1) a graded system including Beginners, three through six years; Primaries, seven through nine years; Juniors, ten through twelve years; Seniors, thirteen through sixteen years; and Young People and Adults, above sixteen years; and (2) a general series not so closely graded.

It was agreed that the Bible should be the main source for the lessons, and the Bible passages should be printed with the lessons because of the lack of the complete Bible in some areas.

Translators will be asked to insert in the vernacular version the full Scripture passages used in the lessons. It was also agreed that illustrations from African life should be used.

There will be forty-eight lessons prepared for the year, and a printed edition of both types of materials will be done in English, French, and Portuguese. The conference members were asked to list what they considered major native languages of the areas from which they came. Out of the seventy-seven listed, twenty-five were chosen as "musts" for a beginning.

Preliminary to the outlining of the curriculum, members were divided into small committees to consider the needs of various age groups. Basic needs and typically African needs were listed. Especially applicable to the very young were such needs as security, appreciation and gratitude for food, care of parents and the world about them, and sharing with others.

Freedom from fear, the ability to distinguish between right and wrong, truthfulness and reliability, the Christian use of money, a developing sense of the dignity of honest labor, a Chris-

tian ideal of fellowship and social relations with people of various backgrounds, and an appreciation of the Scriptures as one of the chief ways in which God speaks to all were some of the specific needs mentioned by the committees for the older group.

While realizing the urgency of pointing out the special needs of African people, the group did not neglect the supreme need of all people—the central message of the gospel as the power of God embracing and transforming all life and a personal commitment to Christ as Saviour and Lord which will lead to the new life which is hid in Christ. The lessons will seek to lead children, young people, and adults to clearly understand that a man in Christ Jesus is a new creature and that old things are passed away and have become new.

Basic needs and typically African needs listed for each age group were brought back to the conference in plenary session for consideration. Although there was a nearly equal division among Africans, Americans, and Europeans at the conference, the African viewpoint was always accepted, for the basic aim of the meet-

(Continued on page 32)

A School for Missionary Kids

By W. McKinley Gilliland



Girls and houseparents live in the left wing of this dormitory at Newton Memorial School; boys live in the right wing. In the center are the dining and living rooms.



Dr. and Mrs. Walter M. Moore help son Mason unload his luggage to move into the dormitory of the school.



This is the first faculty and student body of the Newton Memorial School. Three students were not present for the picture.

NEWTON Memorial School for missionaries' children, located on the outskirts of Oshogbo in sunny Nigeria, is a dream come true! This dream came true on Sunday, January 13, 1957, when Southern Baptist missionaries to Nigeria and their children assembled with national and European friends to take part in the formal opening and dedication of the school.

A backdrop of palm trees and tropical undergrowth, a warm morning sun that cast long shadows on the western side of the classroom building where the audience had gathered, the general air of thankfulness that the day had finally come—all this and more made the occasion a memorable, as well as historic, one for the Baptist missionaries and their friends.

Dr. I. N. Patterson, general secretary of the Nigerian Mission, delivered the morning message, beginning with the appropriate text, "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace" (Psalm 144:12).

Thinking back to the opening of West Africa to trade with Europe and America and to the work of Christian missions, Dr. Patterson observed: "There is much history back of this day—some of it comical, a lot of it glorious, much of it tragic." He reminded the audience of the birth of Mary Yoruba Bowen, the first mission child born in what is now Nigeria, at old Ijaiye just over one hundred years

ago and of her death three months later.

Next born was Robert Priest, son of Rev. and Mrs. R. W. Priest, who was taken back to America when he was one year old. The third mission child, Samuel Harden, was born to Rev. and Mrs. Joseph M. Harden, Negro missionaries from Baltimore, Maryland, whose names are outstanding in Baptist missionary history.

More missionary children came with their parents to Nigeria and others were born here. Some of these children died in Nigeria, some were

buried at sea, and some returned to America broken in health.

With a few exceptions, the M.K.'s (missionary kids) of the first fifty years of Baptist work in Nigeria died or retired from the field before they reached school age. Two exceptions are Samuel Harden, whose mother was a Yoruba and who was brought up as a son of Nigeria, and Carey Newton, whose name is honored in the Newton Memorial School.

In 1889 Rev. and Mrs. C. C. Newton and their daughter, Alberta, were

(Continued on page 30)



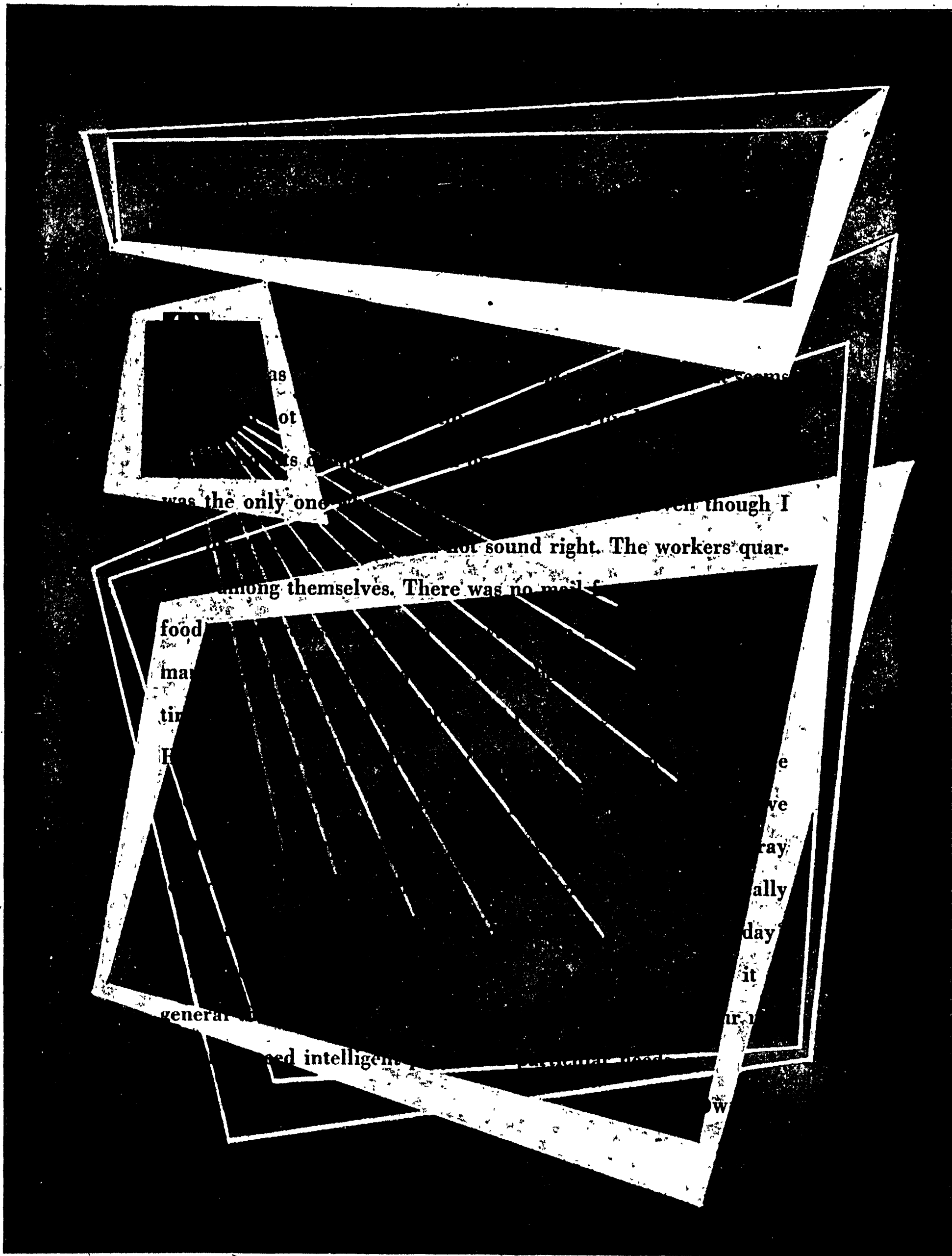
Dr. I. N. Patterson tells missionaries, their children, and national and European friends of the history and purpose of this new school.



Dr. Edgar H. Burks, Jr., calls on John Abell for a recitation. Study in a classroom is a treat for these youngsters.



This is the classroom building. For lack of teachers, the school now has only fourth through seventh grades.



Expanding the Horizons of Advance

By Baker James Cauthen

I AM writing these lines just before leaving on a journey to Africa and the Near East. For many months I have looked forward to a closer, firsthand touch with this large area of missionary labor.

Southern Baptists are becoming increasingly aware of the magnitude of our world mission responsibilities. God has led us into the most extensive missionary labors ever known in our history; but we are constantly rebuked as we look at the vast areas on the map where we ought to be witnessing.

Vast portions of Africa, the Middle East, and Asia stand before us as a constant challenge. Advance into new areas must be a constant matter as long as these areas are unreached.

The tremendous mushrooming of population throughout the world sets alarm bells ringing everywhere that our present efforts are far inadequate. Within twenty-five years the world's population is expected to reach the four billion mark. Vast areas of Latin America which now are sparsely settled will undoubtedly become heavily populated. No one is able to foresee what the population increase will mean in such densely settled areas as Japan, Indonesia, India, and China.

It is highly urgent that in all areas where we are working every effort be put forward to strengthen Baptist witness by means of evangelism, church development, leadership training, and ministries to human distress. Only as emerging Baptist bodies across the world are assisted to become strong so that they can project their own major efforts toward reaching the peoples of their lands and surrounding areas can we expect a chain reaction in world evangelization.

This calls for maximum utilization of all the principles of growth which we have found under the guidance of God's Spirit to be of blessing at home and abroad.

We must keep in mind that there are millions of bypassed peoples in the world whose tragic need of hearing the gospel is just as great as the need of those whose condition moved the heart of William Carey.

From time to time the attention of



Baker James Cauthen

the world is focused upon groups of primitive people whose very existence has almost been forgotten by modern civilized man.

Some months ago the world was shocked by tragic loss of life when effort was made to reach some of these Stone-Age Indian people in Ecuador. Thrilling accounts of labor among similar Stone-Age people have come out of New Guinea, where tribes of fierce but responsive people, totally untouched by modern civilization, have been discovered.

All of these needs point up the fact that the horizons of missionary advance must be expanded.

We have talked for some years of a missionary staff of 1,750. We all recognize that this size missionary staff is already overdue. We ought to have had this large an undertaking for our Lord some years ago; but we are moving toward it with increasing determination and accelerated momentum.

WE entered 1957 with 1,113 missionaries, having appointed 121 in 1956. It is our objective to appoint a minimum of 130 in 1957, which should give us a net increase of 100. If only this same increase is maintained year by year we will come to the end of 1963 with 1,813 missionaries, having gone considerably beyond our initial objective of 1,750.

Our eyes are turned toward 1964 as Baptist Jubilee Year. We will be cele-

brating the 150th anniversary of the founding of the first national Baptist convention which came into life when Baptists found themselves challenged by Adoniram Judson on the mission field and Luther Rice at home to awaken their compassion.

By prayer and faith we can expect to come to the close of 1964 with two thousand foreign missionaries at work for our Lord throughout the world. This is a major challenge to faith and prayer.

We keep in mind that the number of missionaries is not the only significant factor. We must send to the foreign mission field men and women genuinely called of God who have responded to that call by getting necessary preparation and relating themselves to their fellow man in such way as to have an effective witness for Christ. They must be so committed in heart and realistically prepared that they will not only go but will be able to continue with stability, patience, love, and power throughout the years of missionary service.

In expanding the horizons of missionary advance, we are stimulated by what other groups of Baptists are doing. Australian Baptists, with a limited constituency, have one foreign missionary for every four hundred members of their churches. On this same ratio Southern Baptists would have more than twenty-one thousand missionaries today. Quite obviously such a ratio cannot be rigidly applied, but the emphasis is sound that a greatly expanded world mission labor far beyond our present dimensions is imperative for Southern Baptists.

All efforts need to be measured by our Lord's expectations. Some idea of his expectations comes from looking at the blessings he has bestowed. I am deeply convinced that a right interpretation of the phenomenal blessings which have been poured out upon Southern Baptist life must be in terms of a vastly increased worldwide ministry in keeping with our Lord's Great Commission. With all my heart I believe God is calling Southern Baptists into a new day of world mission advance. In following our Lord in worldwide dimensions we will come to our highest destiny.

Likening his work to a ship's voyage, a field missionary in the state of Pernambuco, Brazil, looks with a feeling of unworthiness at the narrow wake his year's passage made in the vast sea of spiritual need. Then feeling the Power that takes him forward he plows with confidence and trust toward the much that remains to be done.

By Grayson C. Tennison

A Narrow Wake

DAYS at sea with their sameness and routine are just full enough of newness and change to keep them interesting—enough routine to produce contentment, enough change to create excitement.

As I reflect on the days we spent at sea slowly plowing Brazilward, the picture describes perfectly our tours of duty in this country, especially during this past convention year.

To watch the sea change from emerald to jade or olive, each color distinct and refreshing but still in harmony with the royal and dark mysterious blues of the same, yet somehow different, sea, created within us a feeling of awe and wonder.

No greater was our pleasure in observing the sea in its different moods, however, than is that we feel as we see our work first from one angle and then from another, in times of discouragement and in times of joy.

On a voyage there are times when in the troughs between the turbulent waves one feels a sense of loneliness and weakness as the horizon closes in and vision is limited. The joy and peace one feels as the crest is reached and the horizon stretches endlessly from the very tip of the wave more than compensates, however, for those moments of doubt and fear.

This depicts our work in the state of Pernambuco in the year just past. Difficult times came; heartaches were inevitable. But the lingering memories are not the dark depths of the troughs but rather the white caps that rode high on the crest and the instant flashes of beauty as the sea tossed the sun from wave to wave.

Though often it seemed that we were at a standstill with nothing by which to gauge progress, I feel that to the extent that we looked to the Son to check our position and charted our course by his direction we were able to draw nearer to the ultimate goal.

A glance at the log of the year's passage reveals the following: Comprising the passenger list were 108 churches, 92 of which turned in statistical reports showing 141 mission stations and 247 preaching points scattered throughout the state. One hundred of the churches have a total membership of 10,218. Eighty-seven own their own buildings, while the rest rent meeting halls. Working with the churches are sixty-seven pastors and eighteen evangelists.

As to the organizational development in the churches, Pernambuco boasts of 156 Sunday schools with 9,127 enrolled; but there are only about

half that many Training Unions with 3,157 taking part. Seventy-one of the churches have a Woman's Missionary Society; and there are thirty Young Woman's Auxiliaries, fifty Sunbeam Bands, and thirteen Girl's Auxiliaries.

At the last convention meeting we had only four Royal Ambassador Chapters, but rapid progress has been made since a full-time R.A. worker took up his duties in Recife in the last few months. There were eighty-three Vacation Bible schools held throughout the state with 5,255 children enrolled.

Heading our crew are the state board and its departments. Making great progress during the year with the election of a new director was the radio and press department. One of the goals reached was the official registration of the state Baptist paper. And a committee is studying the weekly radio program with the idea of making radical changes to improve the technical and spiritual quality.

Through the state board twenty-one of the churches receive direct aid in the support of workers. Twenty students, working directly with the state headquarters, travel to outlying regions on week ends to preach and teach. The board supports three primary schools; twenty-three others are



carried on with the financial backing of local churches.

The greatest progress in the year was in the financial realm. It has been our aim to impress the people with the need of accepting greater financial responsibility for the work; and last year the churches contributed 60 per cent of the fourteen million *cruzeiros* (about \$21,000 U.S.) which passed through the state headquarters. At the rate they are now giving, it seems that at least 70 per cent of the state expenditures will come from the national Baptists during this convention year.

Recorded in our log are naturally some events that claim more attention than others. Those are the hours that call one to observe the power of God and demand reconsecration. Such an event was the sixth simultaneous revival with sixty-eight churches participating. There was an average of ten conversions for each church.

Another special event for me was the annual pastors' retreat, attended this year by twenty-five of our co-workers. During these days of spiritual and physical rejuvenation, I never cease to thank God for showing once more how he has raised up capable, consecrated men for the task that is ours. And each year I resolve to try harder to understand the hearts and problems of the pastors and to work in closer harmony with them.

As each voyage presents its personal impressions and surprises that in future days bring forth a muted chuckle or a quick tear, so did this past year here in Pernambuco.

Try as I may I still cannot completely erase the persistent memory of the beautiful tropical night spent in a little village located on the banks of the rushing São Francisco River. The lumps in the straw mattress were hardly noticeable as exhaustion made its claim on a weary body. But, unfortunately, the olfactory organs knew no exhaustion; and the aromatic breeze from the hog lot below our window drifted into the room and mixed harmoniously with the pungent

odor from the sacks of onions stacked just outside the door, creating a very lasting impression.

Then there was the time when a special dilemma presented itself. I had always heard that at least one part of good etiquette is to act naturally and calmly; but as far as I know those who so instruct did not anticipate the host who graciously offers not only the usual hospitality but also the little extras, such as the fleas that share his home. As they crawl leisurely along, sampling daintily here and there, it becomes a problem not only to remain calm but also to naturally and unobtrusively remove them without missing part of the conversation. I fear I still have much to learn.

Nor is it easy to forget the twenty-six thousand miles traveled in one year; for I'm sure I've heard a poem or "special" music for every mile. As I sat listening to the music, the majority of it executed in perfect discord, I thought surely the psalmist must have been attending a church *feita* ("festival") when he wrote: "Make a joyful noise unto the Lord."

Then I remember a revival service when I was speaking on God's invitation to the lost. Even though I was trying to emphasize the imperative exhortation of Christ's "Come unto me" with the need of its immediate acceptance, I was still shocked when a man rose and "came unto me" claiming that invitation for his own.

More vivid still is the impression of the seventy-six-year-old man who accepted Christ one night. As I was giving the invitation, the old man stepped into the aisle and, looking intently into my eyes, asked, "Are you talking to me?" We conversed as if alone and he finally said, "I believe that Jesus is the Son of God and I trust him as my personal Saviour."

In the silence of that moment, I felt I could hear rejoicing from above; and a heavenly peace flooded my own soul as I heard: "This my son was dead, and is alive again; he was lost, and is found."

Lurking in the shadows, a haunting

memory flaunts itself bringing shame, disappointment, and self-examination. To pour out my soul for an entire week, to cast out the net and find nothing, causes me to pause and question wherein I have failed to hear and heed when He commanded: "Launch out . . . and let down." I thank God for the fifty-five who publicly professed faith in Christ during the past year; yet I hear the desperate cry of those who slip beneath the waves to eternity, waiting in vain for the life-line that missed its mark through my clumsy or ineffective efforts.

To look at the narrow wake our passage has made in the vast sea causes a feeling of unworthiness and smallness to seep into my soul. However, as I turn and look to the bow and observe its rise and fall and feel the Power that takes us determinately ahead, a feeling of confidence and trust sweeps over my heart and my eyes strain to see the distant shore.

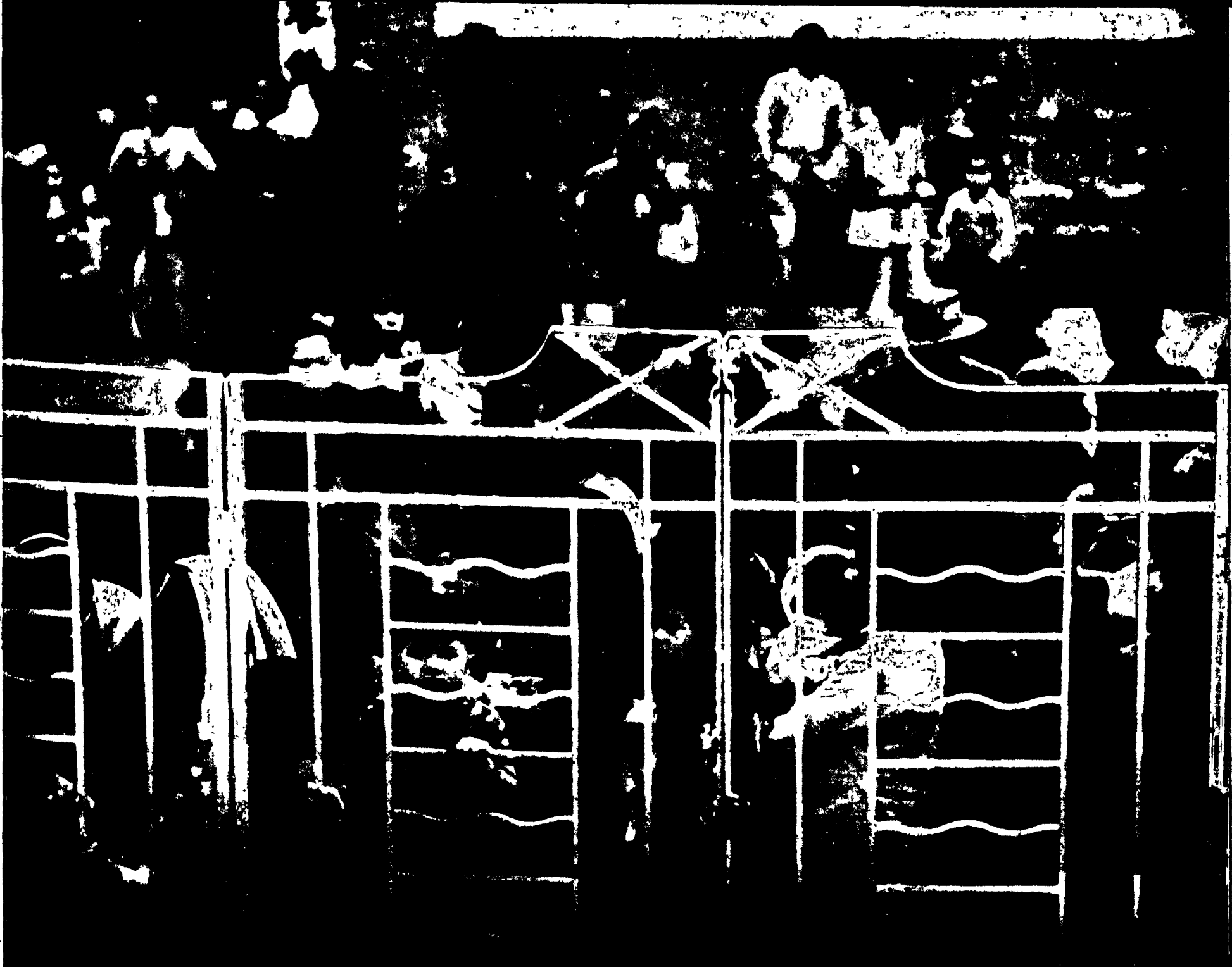
I would like to interpret our remaining task in Pernambuco with this incident: So many children had come to the Bible school that the house would not hold them; so a neighbor gladly ceded her humble home for the overflow. As noon approached, the Bible school director noticed that no meal was being prepared and asked pardon for interrupting the daily schedule. The woman replied that she was waiting for her husband to return with something to eat—they had nothing.

The next day the question was asked, "Did your husband bring home some food?" The reply was negative, but with true confidence she said: "But today he will, I am sure!"

In the meantime I think I can see an empty vessel waiting hopefully on the stove and hungry bodies that grow weaker. In my own mind I question: Will another day pass in anxious waiting—waiting in vain?

I see Pernambuco growing weaker with the long wait, the Bread of life still just a hope, a dream. More than three million souls are waiting, and in our hands lies their destiny.





Here are some of the nearly seven hundred poor who waited outside Stirling Road Baptist Church for rice.



The people file into the church auditorium for a gospel service before the rice is given out.



Hungry, sick, desperate, they crowd into the aisles of the annex where the rice is waiting.

Wealth of Generosity

By E. Carter Morgan

A MOB was waiting outside the gate. Even in Hong Kong, a city of mobs, this one was a bit different. It consisted of countless poor people—beggars, urchins, and some of the most pitiful specimens of the human race to be found outside actual war. A few Hong Kong policemen were managing to keep order.

Inside the Stirling Road Baptist Church—on this day after Christmas—final preparations were hastily being made for the annual relief service. This church has a continuous relief program, taking up a special offering for the poor and the refugees every Sunday morning; but once a year the whole church sponsors this special project, which is financed by gifts from the Chinese Christians.

The Woman's Missionary Union

had bought the rice, one Training Union group had arranged for a gospel service which would be held before the rice was given out, another group was responsible for the actual distribution of the rice.

Finally everything was ready; and the people holding admission cards, about seven hundred of them, not counting children, were admitted to the church. Only about two hundred of these were members of the church. Inside the auditorium a young man led the group in a song; another preached the sermon. These men are not students in the Baptist seminary—they are simply warmhearted members of the church.

Then the poor walked across the yard to the annex where rice, more than two tons of it, was piled on large awnings spread on the floor. Lining the roped-off walkways were

sacks of rice. Behind each sack stood a young man or woman with a large can ready to measure rice into whatever containers the people had.

The first to reach the annex was a woman who hardly seemed to know what she was doing. She was wretchedly filthy; her clothing was hopelessly ragged; she had her infant tied onto her back, which is the custom here among the poor.

Finally seeing the young men waiting to pour out the rice, she quickly knelt and unfolded a dirty piece of quilt, a yard square. After the rice was poured, she got up clutching three corners of her precious bundle and started to go out. Gently, one of the deacons, a United States-educated engineer who designs large buildings, helped her get all four corners in hand and led her toward the exit.

(Continued on page 30)



From sacks lining the aisles, these girls measure rice into the containers brought by the poor.



Children lean across the rope to hand out gospel tracts to people as they leave with their rice.

FOREIGN MISSION NEWS

General

1956 Totals

Accelerated advance characterizes the Foreign Mission Board's 1956 report, a compilation of figures and facts from the 38 countries of the world where Southern Baptist missionaries serve. These reports from the mission fields will be included in the Board's report to the Southern Baptist Convention meeting in Chicago in May and will be published in *The Field Is the World*, annual publication of the Board.

One hundred and twenty-one missionaries were appointed for service overseas during 1956, the largest number of appointments ever made by the Board in a year. At the close of the year there were 1,113 missionaries in active service. Among them were 432 men, 442 married women, and 239 single women.

The 2,730 Baptist churches related to Southern Baptist work baptized 24,423 people last year, bringing the total membership of the churches to 361,859. (The figures include an estimated 392 churches with 119,000 members in China. No attempt was made to estimate baptisms by the China churches.)

The Baptist churches overseas were served by 1,480 national and 119 missionary pastors. Seventeen hundred and twenty-four of the churches are self-supporting; and all of them contributed the equivalent of \$815,300 during the year. There was a total of 5,099 outstations at the end of the year, many of which will become churches.

The 3,864 Sunday schools on mission fields showed an enrolment of 292,929; the 4,582 youth groups, 125,746; and the 2,621 missionary societies, 70,879.

Among the 856 Baptist schools on foreign fields were 23 theological seminaries with 926 enrolled and four training schools with 239 enrolled.

Thirteen Baptist hospitals, nine dispensaries, and 32 clinics were served by 38 missionary physicians, 37 national physicians, 52 missionary nurses, and 147 national nurses. These medical units served a total of 212,478 patients during 1956.

Eleven publication plants printed 130,000 Bibles, 512,372 copies of 164

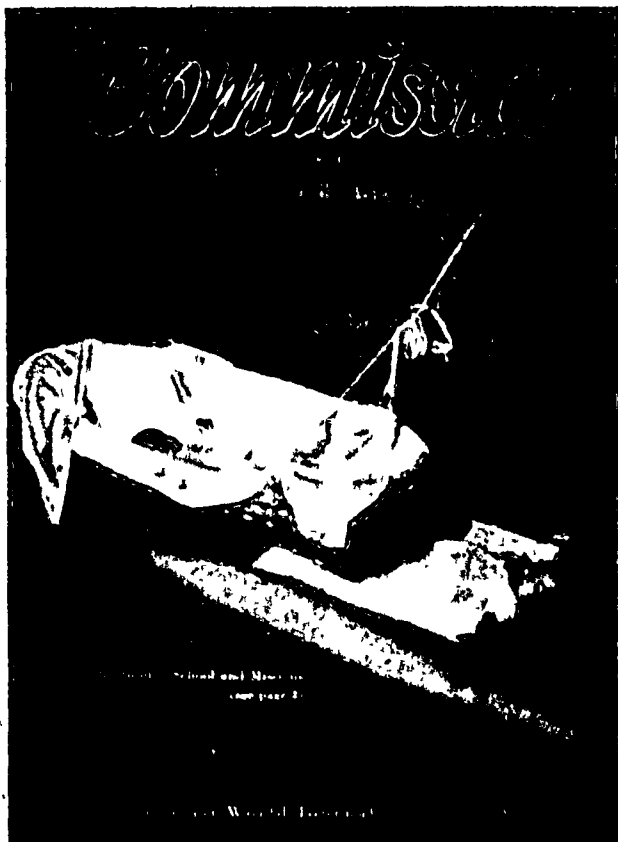
books, 9,015,170 pieces of 309 tracts, and 3,101,280 copies of 321 periodicals.

Eight good will centers enrolled 1,749 children and 626 adults.

Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, says in the preface to the annual report: "No description can ever convey all that goes into a year-long labor in a world mission task. Statistical tables and visible results tell only a part of the story. One must try to visualize the faith, courage, self-denial, and sacrificial spirit on the part of a great body of missionaries and national Christian workers making possible the story that is told."

1,127 Missionaries

Seventeen new appointments at the March meeting of the Foreign Mission Board brought the total number of active Southern Baptist foreign missionaries to 1,127. (See names on page 28.)



THE COVER: Missionary Howard D. Olive, who took this picture, said: "San Carlos Baptist Church, in the Philippines, even has a nursery! When I was shown the dining and kitchen area of the pastor's house, I saw woven baskets swinging from the bamboo rafters on braided palm strands. In each basket was a baby. The pastor said proudly, 'This is our nursery. We have it so the mothers can attend Sunday school.'"

Argentina

World Missions Emphasis

At the same time Southern Baptists were launching World Missions Year last October, the Baptist young people of Argentina came together—2,000 strong—for an International Young People's Conference and the annual Argentine Young People's Congress.

A feature of the closing service was the appointment of a young woman, Carmen Quattrochi, by the Mission Board of the Argentine Baptist Convention for service in Tierra del Fuego, territory in the extreme south of Argentina.

Following the message of the evening, fifty young people, who responded to an invitation to dedicate their lives to Christ, knelt on the ground for prayer. Their names and addresses were taken; and since the meeting several have applied for entrance into the International Baptist Theological Seminary, Buenos Aires.

The Bahamas

Institute Gets New Home

The first unit of a new and permanent home for the Bahamas Baptist Bible Institute, in Nassau, was officially opened in February. The school has been meeting in rented quarters.

Begun in July, 1956, the building was financed with funds from the 1955 Lottie Moon Christmas Offering. The property was purchased with allocations from the 1954 Offering.

By the middle of February, this year, 73 students had been enrolled for the spring term of the institute. Forty-seven of these are in the first-year class.

There were 32 students enrolled for the first session of the school.

Brazil

They Have Not Heard

After traveling 20,000 miles in Brazil's southernmost state and visiting 33 churches and 17 outstations during the year, Missionary Dan N. Sharpley came to this conclusion: "The vast majority of the people do not believe because they have not heard. In Rio Grande do Sul, 23 cities with populations above 10,000 have no Baptist work; of 119 counties, less than 30 have a Baptist church."

Hong Kong

One Thousand Patients

The Baptist Clinic, Hong Kong, which opened January 2, 1956, has grown in ministry from 106 visits the first month to nearly 1,000 per-month.

The medical board of the Hong Kong Baptist Association has made application for a permit to buy Government land on which to build a 50-bed hospital.

Indonesia

Exceptional Sunday School

The fourth and newest Sunday school sponsored by the Baptist church, Surabaya, Java, Indonesia, is in a *kampung* ("village") and meets in the small home of a *badji* (a Moslem who has made the trip to Mecca).

Miss Wilma Weeks, Southern Baptist missionary, says: "It is thrilling to see more than 40 children crowded on the tiny porch. After opening exercises one class meets in a small room next to the porch, one class on the porch, and one in the open space in front of the house. We always have spectators. After Sunday school about 13 adults meet on the porch for a worship service led by an Indonesian pastor."

Japan

Solution Proposed

Southern Baptist missionaries in Japan were heartened in January as they listened to Rev. Shuichi Matsumura, chairman of the evangelism department of the Japan Baptist Convention, share his convictions about evangelistic work in his country. Here are some excerpts from his message:

"As you know, Japanese churches are all very small. I have given much thought as to why we do not grow big. What can we do about it? I believe that the Sunday school and the Training Union have the solutions.

"First, let us think about Sunday school work. We have often hoped and tried to make converts with one or two powerful sermons in special evangelistic meetings. This is not enough. Conversion comes after a gradual unfolding of mind and heart to the truth of Christianity through systematic Bible study. We need to understand what salvation is in the light of biblical teaching. Otherwise we can easily get mixed up with other salvations that pagan religions offer.

"Speaking from my own experience,



John Teh (left) and Peter Choon, the first graduates of the Malaya Baptist Theological Seminary, Penang, show the certificates they received in January. (See story in Foreign Mission News.)

I have felt that I must spend some time in explaining biblical background before I come to my real message because most of our people know very little about the Bible. If we can enlist more adults in the Sunday school, the pastors can devote more time to delivering real messages.

"Now, let us think about Training Union work. The principle of Training Union is learning through practice. We encourage our Christians to use and develop their hands and feet and learn to walk and work without crutches. We need more active and efficient workers. We have enough people with busy tongues and paralyzed limbs.

"I want you to help us in promoting the Training Union work in your own churches. I want you to share with me the conviction that Training Union and Sunday school have the solution for many of the problems in our churches.

"Last of all, I want to say something about the relationship between Japanese pastors and missionaries. Let us make the pastor and missionary relationship as it should be—that is, missionaries and pastors helping each other as equal co-workers. I seriously and honestly believe that both mis-

sionaries and Japanese ministers are pastors who have the responsibility of caring for their flocks. I want you missionaries to go ahead and use your creative and evangelistic energy in a fruitful way.

"You have your own peculiar contribution to make. You have your own unique leadership to exercise. Let us all work together as collaborators in a Christian democratic way. Let us help each other. Let us bear each other's burdens. Let us build up each other's virtues. And let us all pray together: 'Thy kingdom come. Thy will be done in earth, as it is in heaven.'"

Malaya

First Graduates

The first students to be graduated from the Malaya Baptist Theological Seminary are Peter Choon and John Teh, who received their diplomas in January (see picture at left).

Rev. Carl F. Yarnell, Jr., presided over the exercises and delivered the president's address. Rev. G. Harold Clark preached the baccalaureate sermon, and the graduating students presented the special music.

The seminary, formally opened January 11, 1954, with three teachers and five students, this year had five teachers and 19 students.

The Philippines

Chinese Convention Organized

During the organizational meeting of the Convention of Chinese Baptist Churches in the Philippines, held in the Baguio Chinese Baptist Church in January, the minds and hearts of the 13 official messengers and the many other people who attended were turned toward the peoples of the world who need the light of Christ in their hearts.

Miss Bertha Smith, missionary to Taiwan, spoke each morning and evening, challenging the leaders of the Chinese churches to deepen their spiritual lives and urging all the audience to confess sin, die to self, and let the Holy Spirit rule in their hearts.

Each evening during the four-day meeting colored slides were shown emphasizing Baptist work in the Philippines, in Taiwan, and in other areas of Southeast Asia. Reports of Baptist work around the world were also brought to the group.

(Continued on page 22)

Working Side by Side

Near Mary's Well in the heart of modern Nazareth stand a stone church and a school. These, the Baptist church and the Baptist school, work side by side, each strengthening the other, to win the 340 students to the Lord and to prepare them for lives of useful service for him. The students meet daily in the church for chapel services, and the young people's organizations of the church meet in the classrooms after school. Students also hear of Christ through Bible classes and religious emphasis weeks.



Programs for the younger girls are translated from "Tell" and given in Arabic. Teachers from the school are leaders.



Some of the girls examine dolls they made for the children in a near-by hospital as their community missions project.



The Sunbeams enjoy a chat in the school garden. About fifty boys and girls have been attending the meetings this year.



The Young Woman's Auxiliary is led by "Sit" ("Miss") Muncera Assel, who is one of the teachers in the school.



Missionary Herman L. Petty, director of the school, leads the student body in the daily chapel service in the church.



After school, members of the Girl's Auxiliary of the church meet together in a classroom before breaking up into groups.



Through the four Royal Ambassador Chapters many of the boys of Nazareth are led to accept Christ as personal Saviour.



In addition to learning how to be ambassadors of the King, the R. A.'s have a chance to participate in organized games.



The women teachers take active part in the circles of the Woman's Missionary Society. Here they witness in a home.



As their latest community missions project, the circles are conducting a Sunday afternoon meeting for Moslem children.

EDITORIALS

Life Commitment and World Missions

Who among us does not know that this is World Missions Year? But, despite the fact that most Southern Baptists know 1957 has been so set apart, have many of us done much about contributing to a program worthy of all the opportunities available to us and our churches under this banner?

Many churches throughout the Southern Baptist Convention have planned a World Missions Sunday or Week. And these special periods given to world missions will make possible concerted emphases that will bring into definite focus missionary responsibility and opportunity. Every church that schedules such a program will find it most rewarding.

This year there is another day which will offer every pastor and his church a signal occasion to bring to young people the demands of world missions for their lives. Some time ago the Committee on Denominational Calendar recommended and the Southern Baptist Convention voted to set aside June 16, 1957, as Life Commitment Sunday.

The denominational calendar, therefore, lists June 16 as "Life Commitment to Christian Service Day." Well would it be for every church that has not already done so to begin immediately to plan a program which will yield the maximum in life commitment from its young people on that Sunday.

The reasons for utilizing that day to call for life commitment should not stem from just a desire to conform to what thousands of other churches will be doing. Neither should it be planned in order to observe another special and exciting day in the church. It should be planned because it can be one of the most important days in your church this year. May we not ask the question, "Why should each church plan to observe Life Commitment Sunday?"

First of all, the entire church will benefit from planning such a program. Every organization in the church should have a vital part in planning for Life Commitment Sunday. The discussions and prayers so necessary as the details for such a day are worked out will enrich everyone who participates in them. The expectancy engendered by the pastor and others leading in this endeavor will kindle the hope and faith of every person of the church in the possibilities of life commitment.

Then again, this day will offer an unparalleled opportunity to present the needs of the world to all the members, especially to the young people. Although newspapers, magazines, radio, and television have made us more aware of what is happening over the world, somehow the dire needs of other peoples have not been brought into such focus that those who have,

have said, "Take some of mine for them." Everybody, and certainly every Christian, should know that most of our world is hungry, without education, in need of medical care, and, above all, living in spiritual darkness.

Moreover, Life Commitment Sunday will enable the pastor to present the types of special Christian service (church-related vocations) to, and through, which young people may commit themselves. In so doing he may also emphasize the present demands for trained workers in these several fields.

In its report to the Southern Baptist Convention Executive Committee last December the Church-Related Vocations Committee pointed out that the demands not only for educational and church music workers in local churches but also for employees in our several denominational agencies were so great there was no hope of meeting them in the foreseeable future. This committee reported three thousand trained workers in the fields of religious education and church music are now being sought by churches in the Southern Baptist Convention.

The Life Commitment Sunday service also will afford the church through its pastor and others appearing on the day's program an unusual occasion to present (1) the Bible concept of life commitment, (2) some ways in which God calls, and (3) the qualifications for and the opportunities of such life service. Not only will the youth of every church profit from such a presentation but so will their parents and all church leaders. On this point the Church-Related Vocations Committee stated, "We found that one of the most serious problems was the lack of information on the part of young people, their parents, and church leaders about the nature of a divine call, the needs and qualifications for service in church-related vocations."

The joy of seeing young people respond to an invitation to answer God's call may prove to be the most thrilling experience of such a day. Surely this response will not come upon a mere invitation. It will be the result of early and careful planning and earnest and persistent prayer on the part of the church after the Lord has borne his witness through a faithful and prepared pastor.

Let every church, therefore, plan to make the most of the opportunities of Life Commitment Sunday.

Emerging Africa

On March 6 the Gold Coast, a land that has through her history experienced all the tragedies of slave trade, colonialism, and pagan superstition, became Ghana, a sovereign state. (Ghana is the name of the ancient Negro empire said to have existed there from A.D.

300 to 1076.) On that day at 12:01 a.m., when her red, gold, and green flag was run up to replace the Union Jack that had waved over the Gold Coast so long, far more than the birth of a new country came to pass. Ghana, led by Mr. Kwame Nkrumah, its American-educated premier, became a member of the British Commonwealth and two days later became the eighty-first member of the United Nations.

Moreover, Ghana constitutes another of the roster of emerging African colonies that have gained independence the long and hard way. In 1900 the only two independent countries of Africa were Liberia and Ethiopia. But since that time the Union of South Africa, Morocco, Libya, Tunisia, Egypt, Sudan, and now Ghana have become sovereign states.

"Until about the middle of last century, Africa remained the 'dark continent,'" wrote the late Dr. W. O. Carver. He continued, "Central Africa is especially the gift of missions to the world's knowledge and to European exploitation." Dr. Carver went on to point out that three men, Robert Moffatt, David Livingstone, and Henry M. Stanley, led the way in opening up Central Africa—the most inaccessible area—to the white man. Despite the fact that slavery and many other Western infamies followed the paths of these great explorers, in time it was the principles to which they dedicated their lives that brought freedom to these countries and that promise it to the remainder.

But in our search for evidence of emerging Africa we are not confined to those areas that have gained political autonomy. It is regrettable that not all peoples of Africa have been blessed by Christian missions; but in every land of that emerging continent hundreds of thousands of people have been healed of diseases. The doctors and nurses now serving in Africa number into the ten thousands; and more than a thousand hospitals and clinics dot the continent.

Much is made of the fact that Africa which was once the white man's graveyard has now become a place where he may live to full life expectancy. But let us not forget that the medical and sanitary progress that has made this possible has saved millions of African lives, too.

Education, too, has come to Africa and now those who can read and write number into the millions and those highly educated are counted by the thousands. In Nigeria there are more than seventy thousand pupils in Baptist schools alone. It is to education, no doubt, that most of the credit for the demand for and the achievement of independence belongs.

But to us, the greatest evidence of an emerging Africa is that people of this "dark continent" have found "the light of the world"; and, since they follow Him, they no longer walk in spiritual darkness. In 1954 the number of Christians in Africa was reported to be above twenty-five million and today some estimates run beyond thirty million.

The "dark continent" has made significant progress in the last fifty years, but in all probability the strides

it will make in the next fifty will dwarf the achievements of the last half century.

Added Bases for World Missions

A suggestion of President C. C. Warren to the messengers attending the Southern Baptist Convention meeting in Kansas City, Missouri, last June called upon Southern Baptists to establish thirty thousand new churches and missions by 1964, the year of the third jubilee celebration of organized Baptist work in this country. The Convention messengers, in unanimously accepting this challenge and in authorizing the selection of a committee to make plans and direct this movement, committed themselves to exert every effort to increase the churches and missions from which the gospel may be proclaimed to those who choose to attend the services.

But in reality this movement will mean much more than additional pulpits. The churches organized during this period will baptize converts, train workers for every department of the local program, and develop stewards. And many of the churches established during the first years of the movement will, no doubt, establish other missions before 1964.

Experience has proved that new churches win more than twice as many Christians per member as do older ones; and a much larger percentage of their memberships contribute to the programs of the churches.

Of supreme importance is the inevitable fact that thirty thousand new churches and preaching stations will mean more prayer, more study, more money, and more volunteers for the worldwide mission enterprise, beginning in the local community and extending throughout the country, the state, the nation, and on to the "uttermost part of the earth."

Life Out of Death

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John 12: 24).

Therein lies the law of all progress. It is as paradoxical as life itself. Gain through loss, strength by suffering, life out of death. It is written all over nature. The husk must die for the corn to grow; the seed must rot before the flower comes; the vine must bleed to produce the grape. It is the recurrent lesson, so hard to learn and yet so clearly taught.

The same law is in human life. In every step from the cradle to the grave we must give up if we would take up. It is the condition of education. If you would learn, you must sacrifice the hours of ease and of pleasure. When the tennis court calls and the river is inviting, time must be given to concentration upon the acquisition of knowledge. Those who would succeed must learn, "Except a corn of wheat fall into the ground and die, it abideth alone."

By **Eloise Glass Cauthen**

African Diary

With this issue The Commission begins a condensation of the travel diary of Mrs. Baker James Cauthen, who visited Africa in February and March, this year. Readers will want to save this material for use with the 1957 foreign mission study on Africa. While Dr. Cauthen was attending to mission business as executive secretary of the Foreign Mission Board, Mrs. Cauthen was seeing and recording the things—big and little—that attract a sensitive Christian woman visiting a continent for the first time. Born in China of missionary parents, Mrs. Cauthen was herself a missionary until her husband was elected Orient secretary in 1945. Limited space demands the deletion of much of her African diary; but in order that freshness and spontaneity may be preserved the excerpts are kept in diary style.

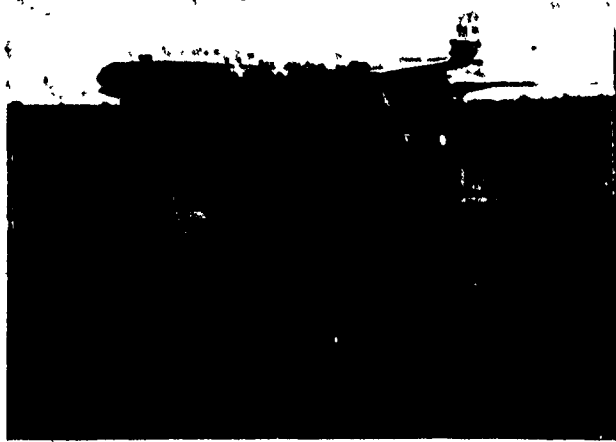
February 18

IN Dakar, in French West Africa, a group of mothers with babies and some young boys, parading atop the airport, made a very colorful group. Most of them ran away shyly when I leveled the Kodak toward them. But I caught the group unawares later when they regathered, and they laughed heartily and waved good-by as we returned to our plane.

As we take off we notice a superb new hotel and bathing beach at a lagoon and a great cluster of small iron-roofed houses of the Africans within a stone's throw from it. The land as far as we can see is naked of much vegetation. "Looks like west Texas," Baker says.

As we fly at such great altitude it is difficult to tell whether or not the ground is forested. Miles and miles disclose no sign of life, but huge rivers with great deltas and twisting tributaries (or distributaries) keep appearing along the coast. In Sierra Leone we notice the first signs of roads or buildings.

Our plane alights again at Roberts Field, beyond Monrovia, capital of Liberia. A great commotion of welcome greets Mr. Moses King, returning from New York where he served as United Nations delegate from Liberia. When I am introduced to his eldest daughter, a handsome black woman in an attractive Western-styled pink linen dress, she tells me they were shouting "Papa." After everybody has been kissed and hugged,



Pan American plane in Accra airport.

the group moves away from the plane practically dancing as they go. Even those who seem to walk are bending their knees and bouncing on their feet at every step.

Pan American Airways serves us ice-cold Coca-Cola at the airport—a welcome drink, for we are now in hot weather. We stand outside the building and observe that everybody mingles without restraint. There is no segregation here. Liberia is the nation of freed slaves from U.S.A.

February 19

About 1:00 a.m. we reach Accra, in the Gold Coast, our first destination. Missionary William H. McGinnis is awaiting our arrival and has to wait much longer while we are processed through immigration and customs. He takes us to the sparkling new Ambassador Hotel readied for the guests of the independence celebration when the Gold Coast will become Ghana on March 6. The airport, avenues, and Government buildings are decorated already with the green, gold, and red of the new flag.

The black people are of many varieties. Those of the Gold Coast have thin lips and different facial characteristics from the Yorubas. I snapped a picture of two handsome women, one with a baby a year old, at the airport. The cotton prints of their draped costumes are fascinating. One was covered with eyes, the other giraffes.

A neat little plane, with wide windows all the length of both sides and four engines, takes us upcountry. Accra is strangely dry, but just beyond are the great rain forests with mahogany and other valuable woods. By ten thirty we reach Kumasi to which we will return. Rev. and Mrs. William Allen Poe and two young children and Miss Marjorie Jones have come out to meet us with sandwiches, fudge, and Coca-Cola. A nice breeze blows but the sun is hot. The city sprawls in many directions. It has about one hundred thousand people.

This is the land of the Ashantis, people who have never been conquered and who only lately and reluctantly agreed to the new political arrangements with the southerners. What their king will do under the new constitution I must find out. Kumasi is rich with lumber, minerals, and cocoa. There are many fine buildings, handsome modern apartment houses, et cetera.

The majority of the African homes here are built around courtyards as in Peking, China; but roofed with corrugated metal. From the air the clearings look like so many plates or platters of square, gray doughnuts. There are no trees or lawns among the houses. The surrounding forest has been scraped away completely and the houses are set on bare brown earth.

Not far from Kumasi, as we head north, we reach arid country. There are few signs of life but we cross two branches of a river, one of which is very green. The river is the Volta on which a huge hydroelectric development is planned. A road and very occasional cultivated plots, all brown and dry at this season of the year, are visible.

In Tamale, the Douglas C. Cathers' house with concrete floors and plastered walls gives a cool shelter from the baking sun. But the metal roof makes it slow to lose the day's heat after darkness falls and it is cooler outside. The dusty brown grasslands remind of west Texas except that the scattered trees are larger than mesquites and there are almost no fences.

The first afternoon we are here Mr. Cather takes us out to a village of local people—the Dagombas. Here one of the young men from the Yoruba church has been earnestly witnessing for two years.

The village people are now preparing bricks. The chief (with fifteen or twenty compounds) has allocated land which he can see from his own front door for a church building. He is an uneducated, pagan man, but friendly and interested. He is seated in a filthy old canvas deck chair while his naked village children gather around and a few men stand by. After a time, the women, with their babes in arms or strapped to their backs, come too.

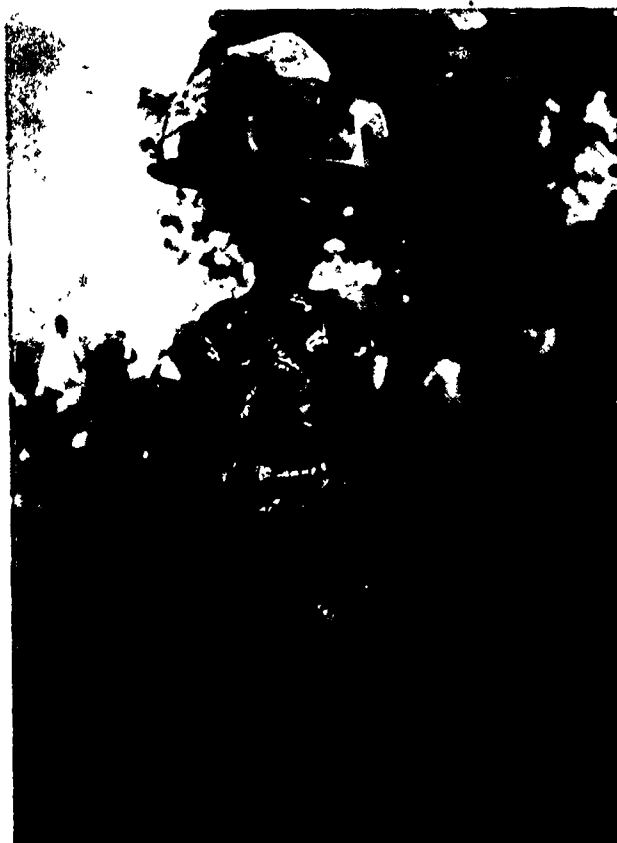


Ferry crossing on the Volta River.

They wear lengths of attractive cotton prints twisted around their waists in quite a pleasing costume, but their breasts are uncovered and unsupported.

Mr. Cather and the interpreter introduce the visitors from America and lead the group in gospel singing. Then my husband preaches, telling earnestly and simply of the Saviour. I am asked to say a few words to the women. As I tell them that the good news is for them, too, and that they must learn so that they may train their children, the chief takes issue. "What could women learn? They know nothing." But Cather says, "It is time for this to change." And the women applaud!

These people live in small round huts with maybe one tiny window



The women wear colorful print dresses.

and a low arch for a door. The roofs are thatch. The chief's entrance does not require him to stoop so much and bits of broken crockery inserted into the mud plaster adorn it. The huts are grouped in clusters with connecting walls joining those of one family into a circle. They do not seem to be arranged in lanes or streets at all. It is a happy surprise not to see garbage or be greeted by a stench of unremoved night soil. We are told that toilet buckets are regularly collected and the contents processed before being used as fertilizer.

The villagers seem contented, but this is no sign of idyllic existence. The wizened faces and scrawny limbs of undernourished infants remind of the



Native houses in Tamale.

fearful mortality rate. Distended stomachs speak of parasites. Not a few have protruded navels as big as door knobs or larger.

The village people have goats and some miserable-looking chickens. They grow some grain and live mostly on yams which they pound, after cooking, into a doughy consistency. The women give much strength and labor to this work.

Four Yoruba gentlemen, who because of some delay could not meet us at the plane, came later to the Cather home. Pastor David Alasade gives much time to working with local Dagomba people while another serves the local church of Yorubas from Nigeria. None of the preachers connected with Baptist work in the Gold Coast are yet ordained. All four of these men who came to see us are first-generation Christians.

After the evening meal we see slides which the Cathers have made and begin to grasp something of the scope of his work. The area for which he is responsible is 30,600 square miles, and already there are twenty-four separate congregations. These have been begun by the traders from Nigeria and are almost entirely of Yoruba people. They are now beginning to witness to the Gold Coast tribes. The Mission proposes a new station to the north in which a hospital will furnish a basis of approach to Mamprussi and Dagomba people.

We are determined to see Nalerigu, location of the new station. This is to be the home of the family of Dr. George M. Faile, Jr., who will build and operate the hospital.

February 20

With the stops we need to make, it is an all-day trip to Nalerigu; and
(Continued on page 31)

Foreign Mission News

(Continued from page 15)

A world fellowship hour was held after the final meeting. Decorating the room were flags of different countries and a large map of the world stood at the front. Games from many lands were played, and the refreshments consisted of food from several countries. During this hour the group paused to sing a missionary hymn and to join in prayer that the peoples of the world may know Christ.

Comprising the newly formed convention are four Chinese Baptist churches with a total membership of 112. One of these churches sponsors two mission points. The per capita gifts last year were \$60.00.

Southern Baptist missionaries also work with 18 Filipino Baptist churches in the islands.

Graduates

Four Filipino and two Chinese students were graduated from the Philippine Baptist Theological Seminary, Baguio, in February. Rev. Ted O. Badger delivered the commencement address.

Spain

Freedom to Preach

Rev. Jose Beltrán, formerly pastor of the Second Baptist Church, Madrid, Spain, went to the Canary Islands a year ago to become pastor of a church in Santa Cruz de Tenerife which is connected with Baptist mission work in Spain.

When Pastor Beltrán began his work with the church there were fourteen members. By December the membership had increased to seventy, and another group of converts were awaiting baptism.

Mr. Beltrán reports that in Santa Cruz he can preach evangelistic messages urging the people to come to the Lord Jesus for forgiveness and salvation, whereas his church in Madrid has been closed for almost three years now.

The Santa Cruz church expects to have a building soon as the result of \$10,000 appropriated from the 1955 Lottie Moon Christmas Offering. Since its beginning in 1951 the church has been meeting in the home of a deacon.

Mr. Beltrán's oldest daughter, Lydia, is a freshman at Baylor University, Waco, Tex. Despite the persecution

her family received, she hopes to return to Spain as a nurse.

Southern Rhodesia

First Commencement

First commencement exercises of the African Baptist Theological Seminary, located near Gwelo, Southern Rhodesia, were held in December.

Two men, taking the seminary's abbreviated course offered in the vernacular language, completed requirements for graduation. Their wives also studied in the seminary. Regular students attend classes in English for three years.

At the commencement service the first-year students of the visual-aids class presented a pageant entitled "We Are His Lights," taken from the pageant "Festival of Lights."

The first session of the seminary opened in February, 1955.

Taiwan

Evangelistic Crusade

The Foreign Mission Board has appropriated \$14,000 from Advance Pro-

gram funds earmarked for advance projects in evangelism and church development for an evangelistic crusade in Taiwan. Dr. Cauthen said this crusade, scheduled for May 5-19, looms up as one of the most significant undertakings of the year in evangelism and church development overseas.

Upon the request of the Taiwan Mission and in keeping with previous action taken by the Board, three Southern Baptist leaders have been invited to Taiwan to share in this crusade. They are Dr. Leonard Sander-son, secretary of evangelism for the Home Mission Board; Dr. Searcy S. Garrison, executive secretary of the Georgia Baptist Convention; and Dr. Vernon B. Richardson, pastor of the University Baptist Church, Baltimore, Md.

Joining them in Taiwan will be these missionaries: Rev. John A. Abernathy, of Korea; Rev. William R. Medling and Rev. Reiji Hoshizaki, of Japan; and Dr. James D. Belote, of Hong Kong. Rev. Daniel Chang, national Baptist leader of Hong Kong, will also participate.

In Memoriam

May Scrymgeour Deter

Born May 1, 1880
Lakefield, Ontario, Canada

Died March 7, 1957
Rio de Janeiro, Brazil



MR. MAY SCRYMGEOUR DETER served Southern Baptists as a missionary to Brazil for thirty-nine years before her retirement in 1940.

Appointed in 1901, she did evangelistic work in São Paulo, Campinas, Rio de Janeiro, and Curitiba and organized Woman's Missionary Union work in the states of Paraná, Santa Catharina, and southern São Paulo.

A native of Ontario, Canada, she was educated at Rochester (New York) Hospital. Her husband, Arthur Beriah Deter, died in 1945.

Among her survivors is a daughter, Edith (Mrs. A. Benjamin) Oliver, Southern Baptist missionary in Rio de Janeiro, with whom she was making her home at the time of her death.



A warehouse and storage place for animal hides was purchased and remodeled to produce this beautiful auditorium for First Baptist Church, Valencia, Spain.



The pastor is Juan Torras, shown here with his wife and daughter.

An Open Door in Spain

By Joseph W. Mefford, Jr.

WE have often had occasion to write stories of Baptist churches in Spain whose doors have been closed and sealed by an intolerant government. There are still some churches closed in Spain—that is, their buildings are closed. The churches continue to meet in private homes and under extremely difficult circumstances, but with some heart-warming blessings born of trials. There are in Spain some thrilling stories of how Christian churches thrive under fire. One church, whose building has been closed for more than two years, is now on the verge of financial independence.

But this story is about the First Baptist Church of Valencia, Spain, whose doors are now open and whose membership faces a future of tremendous responsibility and privilege. On February 24 the church worshiped for the first time in its beautiful new gold-and-white chapel, located on an important streetcar line in the new part of Valencia. For many years the members had met in crowded, inadequate quarters on a back, hard-to-find street.

It had been trying for years to buy new property but was continually

thwarted by police and other opposition. Finally in 1956 a large warehouse and storage place for animal hides, which had two apartments and another floor of offices and rooms, was purchased in the name of the Foreign Mission Board. This purchase was in itself a major victory because for many years we were not permitted to buy property in the name of the Board.

Then the remodeling began; and now, after months of hard work and "figuring" in order to make the available money cover the expenses, the church has the largest and most beautiful building in the entire Spanish Baptist Union. In addition to the auditorium, which seats five hundred persons, there are a pastor's apartment, Sunday school and assembly rooms, office space, and a library.

When the building was completed, we notified the police and the Governor of the province that on the last Sunday of February the First Baptist Church would discontinue services in the old building and would begin meeting in the new. The police commented that this was a "daredevil thing to do."

Weeks flew by and no word came

from the authorities as to whether or not we would be granted permission to make the move. Then, in what to all of us here represents the intervention of God in Baptist history in Spain, on the day before the first service was to be held the Governor dispatched a special messenger to the pastor with the papers carrying the official permission.

It is impossible to convey in words or pictures the relief and joy that filled our hearts as on that first Sunday the lovely auditorium was filled to capacity by members and sympathizers, many of whom were hearing the gospel for the first time.

During the week before the move was made the church was led in a stewardship campaign, and a great majority of the members pledged to tithe. With this dedication of the members and with a new building in such a strategic location this church looks forward to great victories.

The first service was closed as the choir, in its high loft, sang Handel's "Hallelujah Chorus"; and the repeated hallelujahs were re-echoed in the hearts of all who were present that day when God opened wide this door in Spain.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



**Southern Baptist Dollars Provide
Spiritual Help in Remote Nigeria**

Albert H. Dyson, Jr.
Iwo, Nigeria, West Africa

LET me share with you something of my first bush trip by canoe. I went with David N. Mayhall to visit some churches among the Ejali (fishing people), whose only source of income is trading dried fish and palm wine.

The swamps are so thick that it took us eight hours to go twelve miles by canoe. While canoeing through the tall palm trees covered with vines and listening to the chirping birds, I felt that I was in a real Tarzan scene. And scattered thickly among the mangroves are bulrushes and papyrus plants which brought to mind baby Moses and early Bible scrolls.

The Ejali are a very poor people, but their hospitality is overwhelming. As we pulled up to each village, the men, women, and children ran into the water to greet us, clapping their hands and shouting the multitudinous Yoruba greetings. After carrying our loads to the school-room where we camped for the night, they gathered in a circle and quietly waited to hear the story of the One who more than nineteen hundred years ago proved his love of the fisher folk.

After the cleanest water available from the swamp stream had been brought and all other possible comforts arranged, the people left us to put up our mosquito nets and cook our chops.

Darkness falls quickly in the tropics, and with it come the enchanting beat of the drums and the disgruntling buzz of the million mosquitoes. I prefer the former sound!

Only a few hours later, after we had exhausted ourselves from fighting mosquitoes, who refuse to allow any man-made net to stop them, and had finally dropped into a deep sleep, the church bell clanged (it never merely rings) through the darkness to call the people to early morning prayer meeting. After a quick breakfast the people gathered in the church and hungry hearts listened to the Word again. Then in a brief business session local church problems and needs were brought to the missionary for his counsel.

Just as the sun began its day's work, the people carried our loads back to the canoe; and amid much hand clapping and Yoruba well-wishing we started through the dense swamp to another village where the same delightful experience was repeated.

Two impressions were mine as I journeyed among these remote villages. I was overwhelmed with the influence of the Christian teachers who were trained in our

Baptist teacher training colleges. They serve faithfully as teachers, pastors, and village counselors.

Then I saw Southern Baptist Cooperative Program dollars building eternal monuments in an area where no other spiritual and physical help is available. There is hope for even the "utmost part of the earth"!



**Days of Service in Brazil Fulfill
Jesus' Promise of Abundant Life**

Edith Vaughn
Recife, Pernambuco, Brazil

JESUS promised us an abundant life, but I didn't know how abundant it could be until this year. There have been no lonely days with nothing to do, but each day has been full of joys and heartaches, of work and responsibilities.

Thirty-two training school girls and five seminary boys, along with ten or twelve young people from our local churches, have each given one afternoon or morning to the Friendship House activities. The little rented house has been more than full; classes have even been held on the porch and in the shaded areas of the yard.

We've been busy behind the scenes preparing lesson plans, writing stories, and collecting the necessary materials for the club activities. The more than five hundred members have responded well to the teaching and training at the good will center and their lives have taken on new meaning since they have been learning of Jesus.

It's fun to see a dream come true, and we have done just that as we have watched the construction of our own Friendship House. Your Lottie Moon Christmas Offering last year is making it possible for us to finish our building, which we hope to do by July.

The people in the neighborhood, even those who are not yet members of Friendship House, are eagerly awaiting the day when we can inaugurate the nice airy building, and I'm sure they would like for me to express their thanks to you who have made all this work possible with your love, your gifts, and your prayers.

The best day of all in this abundant life of ours is Sunday. The sowing is done at the good will center, but most of the harvest is seen in the local Baptist church. Of the seventeen people baptized one Sunday last month, two had first heard of Jesus at Friendship House, three others were from my Sunday school class of Intermediates, and I had taught nearly all of them in the church's class for new Christians.

How wonderful it is that abundant living is eternal! One day this week a young woman suffering from tuberculosis called to her mother and said that Jesus was com-

ing for her that day. Sure enough, as the day faded she slipped away from poverty and suffering to the glory of the Lord, leaving with us a part of the big responsibility of rearing her six-year-old son, Adel. It was Adel who asked the good will center teacher to find a "vacancy" in our church for him because he wanted to become a Christian!



Language Students Have Chance To Discuss Liberty with Priest

Van Gladen
San José, Costa Rica

BECAUSE he had been in Costa Rica for a few months and was somewhat familiar with the language and customs, James O. Teel, Jr., accompanied Joe T. Poe and me to the airport soon after our arrival for language study to see about getting some of our baggage out of customs. As usual we were told to return "tomorrow."

While we were waiting for a bus to return to the city, a car stopped and a man offered us a ride. As we got into his car, we noticed that he wore the garb of a priest. He was both hospitable and talkative. By combining their English and Spanish, he and James were able to carry on quite a conversation.

When he discovered why we are in Costa Rica, the priest recited the traditional Catholic claim that since everyone in Latin America already has a religion it would be better for us missionaries to remain in the United States where there are millions who have no faith at all.

James did not stop to point out the error of that claim. Instead he said that we evangelicals in Latin America want only the same opportunity that Catholics have in the United States: the liberty to choose between faiths. In explaining this desire, he presented to the priest a brief but very clear sample of the message we want to give the people.

We were surprised that the priest was willing to discuss this matter rather calmly. However, when James asked about the persecution of some of the Baptist congregations he refused to make any comment.

This incident is a good example of the fact that though we should not spend all our time trying to convert priests we should not miss any opportunity to witness to them.



Singapore Baptists Begin Student Work on Campus of New University

Lillie Rogers
Singapore, Malaya

IN the early months of 1956 a Chinese university was opened in Singapore. There was no Christian work being done among the more than a thousand students of the

university; so toward the end of the year we contacted Carol Fan, a young Baptist girl from Taiwan, and visited with her and her professor father, who is not a Christian. We also talked with the registrar, who is a Baptist.

After much prayer and waiting upon the Lord, the Mission asked me to begin our work on the campus, with Pastor Lenn, our Chinese evangelist, as a helper. Carol had contacted about twenty Christians among the students. Many of these are Methodists, and some come into the city for church.

Last Sunday morning Pastor Lenn and I drove the seventeen miles to the university for a Bible class in Carol's home. We expected only four or five students; but the Lord does exceedingly above what we ask or think, and eight students were present to study God's Word. Four of these are not Christians. On their invitation we went back Monday night to show two religious films. The eight were back for this meeting, plus a new girl and the registrar.

This is the beginning of our Baptist student work in Malaya on a campus which will have more than two thousand students enrolled next year. There will be much opposition from within the campus and from without, but the Lord has opened the door and we feel his presence and leadership as we enter. Please make this work a definite object of your daily prayer.



Fear and Distrust Characterize Pagan People of Tri-Level Town

John B. Hill
Igede, Nigeria, West Africa

ONE week end I went with Missionary John S. McGee to investigate the possibility of starting a Baptist church. You have heard of tri-level houses; well, the town we visited was a tri-level town.

The first section we entered appeared to be just an ordinary Nigerian town. After about six hairpin curves, however, we arrived on the second level, a well-planned city with real streets, painted two-story houses, and many motors. All around this part of the town is a high wall of massive rock mountains. On top of one of the highest rocks, looking very out of place, is the Marconi relay tower of the Nigerian Broadcasting Company.

Here we met the young traveling pastor who goes from house to house in many towns in Ondo Province, searching for "disconnected" Baptists and for others interested in the gospel and the beginning of a church.

Although it was getting late while we were putting up our mosquito nets and organizing our other camping things in the rest house, we were saluted by several of the most prominent prospects for the new church. And what a representative group they were!

One man is a Baptist from another town where our work is well established. He is a lorry driver and, strangely enough for his occupation, a very devoted Christian.

Another is a cocoa farmer who has a good command of English and a considerable amount of money, judging from his clothes, and who evidently has much influence because everybody seemed to respect his wishes.

And there was the policeman who is happy to see Baptists come to his town because his best friend is a Baptist. A man who had been treated at the Baptist hospital in Ogbomosho was there with grateful testimony for his healing. Another young man is a graduate of one of our teacher training institutions.

There was a draftsman who wanted help in getting an appointment at our dental clinic in Ibadan. And there was Paul, the carpenter, representative of the group of hard-working people who are very useful in beginning a church.

Several others who are faithful to their own churches came to offer their assistance in getting a new church started because they are conscious of the need for more churches in their town. How very different this picture was from what I had always thought Nigeria was like.

The next morning, Sunday, a large crowd gathered in the front room of the rest house for Sunday school; and about sixty people, mostly adults, were there for the worship period.

After church the more able-bodied ones—myself included—went to the third level of the town to negotiate with the king for land. The “road” consists of recently concreted steps almost straight up the side of a stone mountain. At one place near the top the path is so narrow we could hardly squeeze through between the rocks.

On a high plateau we entered what is perhaps one of the most pagan, primitive, and untouched places in Nigeria because everything had to be brought in on heads. We walked along a path that wound through many mud-walled compounds where goats, chickens, and pigs scampered out of the way into the bush. Because of the isolated location we saw many idol houses and individual gods in front of the people's houses. We saw pagan priests with cutlasses returning from offering blood sacrifices to their little gods.

Finally we arrived at the king's compound, which is strictly African except for a picture of a large super-fortress on the wall of the throne room. The king is very old and a pagan, but he was very friendly. We sat reverently awaiting his approach. On his arrival we stood and saluted him with *Kabiyesi* (“All hail”).

The king had been previously approached about the matter of land for the church; so he was prepared to give his answer. And a most unusual one it was: “You may have any place you like in order to build your church.” We were surprised because it is becoming increasingly difficult to find land close to the people for a church.

It is almost considered a part of being polite to ask the king for permission to take his picture; so we photographed him in full regalia, swords and all, in his courtyard which is lined with idols. Then we said good-by until we decide on the site for the new church, in the new Nigeria.

As we came down from the third level we had an ex-

cellent view of the level below. We asked one of the men if his people ever climb the distant rocks which appear to be level on top. He said, “No, my people are afraid to climb; they fear they will fall.”

As we thought about his statement later, we wondered if it doesn't show to a certain extent the people's attitude toward all the clutterings of civilization. Truly they need to fear and distrust a new, educated, civilized, pagan Nigeria. May God help them to have a new, Christian civilization in which there is no need to fear.



Sixty-First Birthday Is Special Day of Celebration for Koreans

Jewell (Mrs. John A.) Abernathy
Seoul, Korea

WE got back to Korea from furlough just in time for John's sixty-first birthday, January 3. In Korea one is very sad if this birthday, the “Second Cycle of Life,” is not celebrated; for this has been the custom for thousands of years.

In Korea there are twelve animal signs which represent twelve years in rotation; thus, a person's year of birth is denoted by one of these animal signs. Instead of giving his correct age, the person will say, “I was born in the year of the rooster, or sheep, or cow, et cetera.” Then he always smiles in approval if his friend guesses his correct age; however, it is easy to guess within twelve years of a person's age, and one animal will preside every twelve years.

This sixty-first birthday is a special family day when all the children and children's children do much ceremonial bowing, bring gifts, and feast with the one whose “Second Cycle of Life” is being celebrated. All friends of his age are honor guests for the day. If not invited, a person is still free to come with his gifts.

The left-over rice bread of this feast is very special. Every crumb is conserved as the guests collect them and tie them up attractively in their squares of cloth. There is special merit in eating this bread—it is a tonic for the aged who are hoping that their youth may be renewed, and children expect to live to a ripe old age if privileged to eat fragments of the “Sixty-first Birthday Bread.”

On John's birthday, Sarah (Mrs. Earl) Parker served her beautifully decorated cake with its sixty-one candles at breakfast. Then the Seoul church invited us to a Chinese feast for the noon meal; and they served an enormous cake, dazzling with its sixty-one candles, instead of the rice bread. There were Scripture verses, welcome speeches, and singing until the candles were burning low!

That night we had a meal with the executive committee of the Korean Baptist Convention, and the fellowship was even sweeter than that at noon. These leaders were hoping for a message and challenge for their own lives. It was a real privilege to report to them the reactions from you, their friends in America.



Mexico Hospital Will Minister to Bodies and Souls of Rich and Poor

E. Lamar Cole
Guadalajara, Jalisco, Mexico

THE other day I had an urgent call to the home of a friend, a young multimillionaire. He was in agony with a deep chest pain. Suspecting it might be his heart, he began hurriedly to think about what would be his destiny, about eternity, about what would happen to his family.

The infarct was not enough to take him away. A few days later I told him I wanted to talk with him sometime about his thoughts in the first few minutes of his heart attack. He says he is a firm believer in God, but he apparently has not put his faith in Christ. How terrible it must be to face eternity without a Saviour.

This man's soul is just as precious as that of the little child brought into the clinic, undernourished, his abdomen and legs swollen, his eyes glassy—facing death for lack of the necessities of this life.

Our new hospital, which should soon be finished except for the furnishings, will serve both the rich and the poor, giving all an opportunity to know Jesus through Christian witnessing. In your prayers will you remember your mission hospital in Mexico?

We are anxiously awaiting the arrival of a surgeon. Oh, how we need an administrator and two or three nurses to be supervisors and heads of departments!



Products of Baptist Work Take Consecrated Stands for Christ

Lois Hart
Antofagasta, Chile

I WISH you knew some of the lovely girls who are the teachers in the school and the Sunday school and who are leaders in the missionary organizations.

Eliana is the happy, bubbling child who was so fun loving that we never could depend on her for anything. She is still very young, only seventeen; but the Lord touched her life and she decided one day to live for him. She broke her engagement with a worldly boy, started attending services regularly, and then asked for baptism.

This will surprise you, perhaps, but the church asked her to wait. It really was a terrible blow to her and for days she was on the verge of tears. My heart ached for her, but there was nothing I could do. The majority of the church members wanted to see real and lasting evidence of her change.

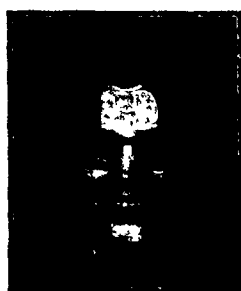
But the efforts we had all put into making hers a useful and radiant life gave results; for she has become even more consecrated, and prayer has become meaningful to her. The other day she said, "I never used to believe that prayer really mattered, but since my experience I realize

that prayer means everything to a Christian." She is now waiting with a humble and happy spirit until the church votes for her reception.

I wish that you could know Georgina, for she is such a beautiful girl and hers is an inward beauty of consecration. When she had to live with her aunt who is a Catholic for a year in a town where there was no Baptist church, she attended another evangelical church, most of the time having to do so without the family's knowing it.

Immediately on her return to Antofagasta she started working with the children—the eight-year-olds are her special care. She told us in teachers' meeting the other day that almost all of "her" children are learning to pray.

Her joy knew no bounds when her sister-in-law finally came to our services. Georgina and the other members of the Young Woman's Auxiliary are praying especially for the unsaved members of their families, and getting one to church is a major step.



People Hungry for Bread of Life Plead to Hear More about Christ

Coy Lee (Mrs. A. P.) Pierson
Chihuahua, Chihuahua, Mexico

"YOU see, that is the very reason for bringing my boy to you!" This was the reply of a little old rancher after I had explained the object of our student homes to him.

I had gone into detail about our Christian ideals, our reason for making a place for young Christians to come where they can study. I included how we conduct our daily devotional periods and prayer time with the students who live with us.

Then he told me that he lives far out in a little farm community and had not been fortunate in hearing more of "your kind of religion." But he had observed the change that had taken place in a neighboring home since the young woman from that home had been living with us.

"Please give my boy the opportunity of your kind of life and religion; then I know that we, too, will get to be brothers with you and to know your God," the man said. How many similar conversations take place as we sort out and choose the new students each year. And now with our new buildings it will be possible to make the gospel known to many more!

One Sunday evening not long ago A. P. and I drove out to a little village for a service in the home of a believer. Nearly one hundred people filled the room to capacity, most of them standing during all of the meeting. After A. P. explained the plan of salvation in clear, simple words, seven adults made public professions of faith—it was the first time they had heard the gospel.

The service ended rather late. As we finally turned toward the door, a group approached us: "It is not too late and we have been waiting so long. Won't you please start all over again? Teach us another song of praise; then read from that Book and explain more to us—please tell us more about Jesus tonight!"

Missionary Family Album

Appointees (March)

CARTER, J. Dale, and Sue Worthington Carter, Tex., North Brazil.
FRAY, Marion G. (Bud), Jr., Mp., and Jane Dawley Fray, Tex., Southern Rhodesia.
GILLHAM, M. Frank, and Wynon Holmes Gillham, Tex., East Pakistan.
MOORE, W. Trueman, and Jane Bassett Moore, Ark., East Pakistan.
OWENS, Carlos R., Tenn., and Myrtice Taylor Owens, Fla., Tanganyika.
PINKSTON, Gerald W., and Florence Goldston Pinkston, Tex., Indonesia.
RABORN, John C., and Nelwyn Martin Raborn, Tex., Hong Kong.
TROTT, Edward B., Tex., and Freda Porter Trott, Miss., North Brazil.
WILSON, Sarah, N. C., Argentina.

Arrivals from the Field

CONNER, Marie (Taiwan), P. O. Box 96, Milan, Ga.
DUFFER, Mrs. Hiram F., Jr. (Mexico), 1516 N. 3rd St., Albuquerque, N. M.
EAGLESFIELD, Rev. and Mrs. Carrol F. (Nigeria), 606 S. Main St., Clinton, Mo.
FOSTER, Rev. and Mrs. James A. (Philippines), 437 Stillwood Drive, Jackson 6, Miss.
HORTON, Frances (Japan), 43-1st Ave., Jackson Heights, Pensacola, Fla.
SCAGGS, Josephine (Nigeria), 136 W. Lafayette, Fayetteville, Ark.
STOVER, Mrs. S. S. (South Brazil), 1301 S. 39th St., Temple, Tex.

Births

CLINE, Rev. and Mrs. P. A., Jr. (Thailand), son, Timothy Lee.
COGGINS, Rev. and Mrs. Ross C. (Indonesia), daughter, Susan Joanna.
HATTON, Rev. and Mrs. W. Alvin (South Brazil), son, John Hurley.
JOINER, Rev. and Mrs. Garreth E. (Ecuador), daughter, Donna Lee.
ROWDEN, Rev. and Mrs. Paul D., Jr. (Israel), son, Richard Wayne.
WASSON, Rev. and Mrs. Melvin K. (Nigeria), son, Ronald Eugene.

Deaths

DETER, Mrs. A. B., emeritus missionary (South Brazil), mother of Mrs. A. Benjamin-Oliver (South Brazil), March 7, Rio de Janeiro, Brazil.
PENDER, Frank, February 2, and Mrs. Frank Pender, March 19, Kosciusko, Miss., parents of Miss Auris Pender (Malaya).
TAYLOR, Mrs. J. J., former missionary to Brazil who resigned in 1926.
TOLLISON, Hugh L., father of Mrs. H. Barry Mitchell (North Brazil), Feb. 27, Belton, S. C.

Departures to the Field

BACH, Jean, Baptist Girls' School, Box 13, Idi-Aba, Abeokuta, Nigeria, West Africa.
COOPER, June, 352 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.
JOHNSTON, Juanita, 139/1 Nana South Road, Bangkapi, Bangkok, Thailand.

LEDGORD, Rev. and Mrs. Lowell E., Apartado 3177, Lima, Peru.
RICHARDSON, Dr. Margaret (Mrs. Jarrett W. H., Jr.), Baptist Mission, Shaki, Nigeria, West Africa.
SPRINKLE, Rev. and Mrs. S. Dan, Jr., Calle Ramon L. Falcon 4080, Buenos Aires, Argentina.
TUMBLIN, Dr. and Mrs. John A., Jr., Caixa Postal, 679, Campinas, São Paulo, Brazil.

New Addresses

ARNOLD, Rev. and Mrs. William E., American Baptist Mission, Box 78, Tamale, Ghana, West Africa.
COLEMAN, Inabelle, 88 South Hsin Sheng Road, Section III, Taipei, Taiwan.
CROUCH, Mrs. E. H., emeritus (Brazil), 709 Church St., Navasota, Tex.
DAWES, Rev. J. V., emeritus (China), 331 S. Rampart Blvd., Los Angeles, Calif.
ELDER, Mrs. Robert F., emeritus (Argentina), M. Capello 171, Banfield, Buenos Aires, Argentina.
EPPERSON, Barbara (Nigeria), 19½ B St., N.W., Miami, Okla.
HAMPTON, Roberta, 2307 San Juan de La Cruz, Chihuahua, Chihuahua, Mexico.
HARRIS, Rev. and Mrs. Robert L. (Peru), Drayton Baptist Church, Floyd at Drayton, Drayton, S. C.
KRATZ, Mr. and Mrs. C. Eugene (Southern Rhodesia), 1013-41st Ave., Tuscaloosa, Ala.
MARTIN, Rev. and Mrs. Earl R., P. O. Box 2889, Dar es Salaam, Tanganyika, East Africa.
McCULLOUGH, Helen (Hong Kong), 3225 Ewing Ave., Houston 4, Tex.

(Continued on opposite page)



Dr. Frank K. Means, Latin-American secretary, holds Shirley Ann, daughter of the James O. Teels, appointees for Ecuador.



Martha Jean Capshaw (left) and Frances Crawford are missionary nurses in Barranquilla, Colombia.



Pictured are the Horace E. Buddin family, of Equatorial Brazil. Children are (from left) Samuel, Timothy, Donald, and Sue.



THE WORLD IN BOOKS

Genevieve Greer

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

Japanese Literature

An anthology of Japanese literature from 1869 to the present, *Modern Japanese Literature*, by Donald Keene (Grove Press, \$4.75), provides English-speaking readers with the essence of Japanese writing. The short stories, plays, poems, and excerpts from novels are enjoyable in themselves and are also fascinating as insights into the Japanese mind. There is more of feeling than of action in most of them but the feeling is intense and holds interest.

Only a few of the selections have appeared in English before; translations of most of them were made especially for this book. The volume is a welcome addition to Dr. Keene's two recent books, *Anthology of Japanese Literature*, selections of works up to 1869, and *Japanese Literature: An Introduction to Western Readers*, a discussion of Japanese writing, which is helpful preliminary reading for the other two books.

Hara of Japan

A recent biography in "The King's Way" series published by Woman's Missionary Union (20 cents) is *The Light Upon the Hill* from the autobiography of Matsuta Hara. Inasmuch as Dr. Hara has been connected with Seinan Jo Gakuin, the Southern Baptist school for girls in Kokura, since its beginning in 1922, his story is partly the story of the school. A high point in the biography is the account of the war years and the American occupation afterwards.

Evangelistic Mission of the Church

The travels and ministry of Alan Walker, a leading Australian churchman, have taken him to many parts of the world. *The Whole Gospel for the Whole World* (Abingdon Press, \$2.00) is a presentation of some of the convictions he has developed in terms of twentieth-century evangelism.

The ten chapters face squarely the message of Christ, our world today, and the means by which man can come into a redemptive encounter with the Saviour. He examines the witness of the church, the layman, the preacher, and the means they use to present the gospel. He sees the evangelism of the nineteenth century as insufficient to meet the needs of the present generation.

This is a book that will excite much interest on the part of thoughtful Christians.—J. MARSHALL WALKER.

Sentence Reviews

In *The Gospel According to Paul*, (Convention Press, 60 cents), Clifton J. Allen makes clear the essential meaning of each passage in the book of Romans.—J. M. W.

Counseling and Theology, by William E. Hulme (Muhlenberg Press, \$3.75), deals with the need of practical counseling in churches today; the discussion of the four basic needs (need for a listener, need for confession, need for understanding, and need for growth) includes many case histories and portions of interviews which make a very interesting book.—W. R. JESSUP.

One and the Many, by Naomi Long Madgett (Exposition Press, \$3.00), is a book of poems, the best of them on Negro themes—some harsh, some plaintive, but all clear and forceful.

The new *Bible Atlas*, by Emil G. Kraeling (Rand McNally, \$8.95), utilizes the latest manuscript discoveries including the Dead Sea Scrolls, locates on maps and discusses in text all the places mentioned in the Bible, has about two hundred photographs and many black-and-white detail maps of special areas, and has a table of contents and indices arranged for quick reference; will give more meaning to church or home study of the Bible.

For Our Age of Anxiety, by R. Lofton Hudson (Broadman Press, \$2.00), deals with such familiar problems as Christian love, faith, human desires, and courage; fourteen distinctive sermons that speak to our generation.—J. M. W.

Jimmie Goes to Church, by Gladys Rhiner (Broadman Press, 60 cents), is a delightful little book for very small children, telling about the reasons for going to church and then giving the church service in detail; beautifully illustrated by Janet Smalley.—RACHEL DICKSON.

Consider Him, by Olive Wyon (Abingdon Press, \$1.00), is a pocket-sized volume containing three meditations written around "The Upper Room," "The Garden of Gethsemane," and "The Cross."—J. M. W.

In *Shadow Over America* (Convention Press, 60 cents), John D. Freeman reminds us afresh that "the love of money is the root of all evil," especially as it relates to the alcoholic beverage industry which profits by degrading its customers; prepared for study classes in Southern Baptist Convention churches.—J. M. W.

Most of those who knew the late Dr. Walter R. Alexander will receive a surprise and a real lift when they read his *Two O'clock in the Morning* (Wm. B. Eerdmans, \$1.75), essays based on true experiences and written with skill, insight, and keen observation.—J. M. W.

Listen to the Night, by Furn Kelling (Broadman Press, 60 cents), presents the wind, the rain, and animal noises as controlled by God; illustrations by Mariel Wilhoite Turner.—R. D.

Four Playettes (Friendship Press, 50 cents), by Margaret T. Applegarth, Dorothy Tinsley Daily, and Betsy S. Wolfe, are on timely subjects—the race question, displaced persons and refugee problem, and the breaking up of a marriage; suitable for use by church groups.—V. L. P.

Although readers will not always agree with the conclusions that Frederick K. Wentz supplies, his book, *The Times Test the Church* (Muhlenberg Press, \$1.95), has some provocative discussions on such questions as the influence of Protestantism, whether we are experiencing a revival, the ecumenical movement, and the challenge of missions.—J. M. W.

A thorough book of theology, but written in such a lively style that it is highly readable to the average layman, *A Theology for Christian Stewardship*, by T. A. Kantonen (Muhlenberg Press, \$2.00), delves deeply into biblical teachings to reveal the superficiality of much of the thought on stewardship.—J. M. W.

In *Alcohol and Christian Influence*, C. Aubrey Hearn (Convention Press, 60 cents) points out the dangers of alcoholic beverages as an enemy to efficiency, health, the home, society, Christian influence, and the moral and spiritual life of a man.—J. M. W.

In the twenty-one short but inspiring chapters of *The Christian Life* (Greenwich Book Publishers, \$2.50), Leila Borning Lassiter offers instruction in day-to-day Christian responsibilities.—VIRGIL WILSON.

Missionary Family Album

(Continued from page 28)

MULLINS, Rev. and Mrs. Charles D., P. O. Box 485, Kahului, Maui, Hawaii.

OLIVER, Rev. and Mrs. John S., Caixa Postal, 102, Teresina, Piauí, Brazil.

STROTHER, Dr. and Mrs. Greene W. (Malaya), 1409 Donahue Ferry Rd., Pineville, La.

TERRY, Virginia (South Brazil), 1974 Manila Ave., Memphis, Tenn.

WALDEN, Ruth (Nigeria), Southeastern Baptist Theological Seminary, Wake Forest, N. C.

WATSON, Lila (Hong Kong), Dillon, S. C. WILLIAMS, Thelma, No. 2 Peace Ave., Apt. 2A, Kowloon, Hong Kong.

A School for Missionary Kids

(Continued from page 7)

appointed missionaries to Africa. Coming to Nigeria with them were their sons, Carey, in his teens, and Roy, a small child. Carey was a frail boy who used to sleep in the tower of the First Baptist Church, Lagos, because this place was considered more healthful.

In 1894 both parents died of yellow fever; and in 1897 Alberta, who was married to a British missionary, also died. After Carey lost his family in Africa, it was not thought wise for him to return to so dangerous a climate because of his frail constitution. Instead, he served as a missionary to China for thirty-seven years.

Mr. Newton, now in his eighties, lives in Richmond, Virginia, and is still very much interested in Nigeria.

Near the close of 1956 as the buildings neared completion, the committee for the school discussed a name. At the annual Mission meeting they recommended that the new school for M.K.'s be called Newton Memorial School "in memory of Carey Newton and his mother who probably were the first among our mission family to hold a school for missionaries' children."

When he was notified that the school had been named for him, Mr. Newton sent the following message to the Mission: "I appreciate heartily the honor shown to me by the Nigerian Mission in perpetuating the Newton name in the Newton Memorial School while I am still alive and able to enjoy it. I deeply love the African people and the Nigerian Mission. May I suggest that one aim of the school be to teach the students to love Africa and its people."

As Dr. Patterson recounted the history of the developments leading to the construction of the school, a spirit of deep gratitude moved in the hearts of missionary personnel who were to see their children enjoy the privileges of classrooms as pleasant as any in the whole country.

During the dedication ceremony several African chiefs, dressed in their colorful national robes, and a number of Europeans offered their good wishes. The cornerstone was unveiled by David Eaglesfield, the oldest M.K. now on the Nigerian mission field. David will soon return to the States to continue his education.

After the ceremony the missionaries and their friends enjoyed an old-fashioned "dinner-on-the-grounds."

The first school for M.K.'s was opened in 1952 in some renovated buildings at Oyo, where the language and orientation school for newly appointed missionaries is now located. Rev. and Mrs. Cecil F. Roberson and Miss Annie Rines made up the first teaching staff.

Later this school was moved to Ogbomosho where it continued under temporary and frequently changing conditions. The need for and vision of a permanent school gradually grew in the minds of the missionaries. The Mission witnessed a remarkable increase in the number of missionaries appointed between 1940 and 1956 with a proportionate increase in the number of missionary children.

Missionary mothers were torn between their duty to teach their children and the needs of the Africans for education, healing, and the gospel of Christ. They desired for their children more and better training than they themselves were able to give.

Newton Memorial School is the answer to that need. But it is the answer "with qualifications. For want of a full teaching staff, the school now has only grades four through seven.

Rev. and Mrs. Wilfred H. Congdon and Dr. and Mrs. Edgar H. Burks, Jr., have been loaned to the school on a temporary basis. The Congdons are houseparents and live in the school dormitory, while the Burks live near by and carry the teaching load. But Mr. Congdon is soon to head the Mission's department of architecture, and Dr. and Mrs. Burks will return to their post of teaching in the Nigerian Baptist Theological Seminary. Rev. and Mrs. Wallace L. DuVall have been asked to come to the school as teachers when they have completed their orientation and language study at Oyo.

To the Congdons goes much credit for the opening of the Newton Memorial School. They spent many long hours in drawing plans, supervising the building, purchasing supplies, organizing the committee meetings, and maintaining contact with other members of the Mission.

The first pupils of the school are: Fourth grade, Richard Allen Congdon, Jarrett Wood Richardson, III, and

William Carey Williams; fifth grade, John Curthbert Abell, III, John Marshall Cullen, Mary Margaret Dunaway, Jonathan Edwin Low, Walter Mason Moore, II, and Michael William Taylor; sixth grade, Alice Anne Burks, Mary Katharine Howell, and John Fred Whirley; and seventh grade, Roger Kenneth Congdon, Patrick Henry Hill, Jr., James Christopher Pool, Jr., and Margaret Lillian Richardson.

To Rev. W. Carey Newton we say: "These students love Africa and its people. This they do not have to be taught. Some of them are already thinking and speaking of one day returning to Africa as missionary doctors, nurses, teachers, and preachers."

Wealth of Generosity

(Continued from page 13)

Outside the door young people waited to give tracts to the people as they left with their rice.

Later I talked with one of the girls who went with a group on Christmas night to give out some of the seven hundred admission cards provided by the church. They hunted out the poor among the members and then went to other people living in wall corners, holes in the earth, or sidewalks on back streets—many sheltered from the winter cold by only a few rags. The cards and the Christian witness of the young people drew a response of gratitude from some who seemed too far gone to care.

Hong Kong has many different relief projects which are carried on with varying results. In the deluge of refugees from Communism are all kinds of people who have been reduced to desperate want. Gradually many of these have become re-established through their own efforts and some outside help. Others have not been so fortunate. Then there are the people who are in need from the use of narcotics, from sickness, or from the almost universal tuberculosis. Any relief program attracts swarms from this group.

One of the most thrilling things about the Stirling Road Baptist Church's relief program is the way these Chinese Christians go about the job of caring for those more needy than themselves, making it a testimony to the Lord Jesus whom they love and serve.



YOU AND YOUR MISSIONARIES

Rogers M. Smith

News from Home

RECENTLY I was talking with a friend about the church in which I was converted. It is a small church named for the couple that helped greatly in its organization and building.

This friend told about how, as a young preacher, he lived for some time in the home of this noble Christian couple. He became as a son to them. After he left the home to go to school the lady wrote him regularly, sometimes every day and sometimes every other day. This practice continued until her death several years later.

He told me how much these letters meant to him, how they challenged, inspired, and encouraged him. As he talked, I thought of Baptists' more than eleven hundred missionaries scattered over the face of the earth. I remembered how they often mention what letters from home mean to them.

Some of these missionaries are in language school, struggling with Spanish at San José, Costa Rica; Portuguese at Campinas, Brazil; Arabic at Beirut, Lebanon; Japanese at Tokyo, Japan; or Yoruba at Oyo, Nigeria. This study isn't easy for any and it is most difficult for some. Why not write a letter of encouragement to some of these missionaries? It would be a real blessing and possibly be just the stimulus they need to complete language study successfully.

Some of these wonderful people have bereavement. It may be something that happened on the field, such as the sudden death of the beloved Dr. Frank H. Connely in Japan in October. Or it may be something which happened here in the homeland, like the death of Carolyn Cate's (Gaza) sister on January 24, this year. A letter or card of sympathy in times like these would mean much to your missionaries.

Some are working under very adverse circumstances and without many visible results. They pray, work, witness, and serve but have very little to

show for all their efforts. Discouragement could easily be their lot if they looked at the situation from a purely human viewpoint. Trying always to look through the eyes of Christ, they remember his keenest admonition, "Be thou faithful." They take new hope, find greater courage, and determine to move forward in his service. A letter from you could be of real inspiration and challenge to the missionaries facing such situations.

Yes, letters mean much to your missionaries. Won't you write them more often? Don't always expect an answer because these people are all very, very busy and don't have time to answer personally every letter they receive. Many of the missionaries do have form letters sent out by friends in the States. You might request that your name be added to some of these mailing lists.

You can get names and addresses of missionaries from *The Commission* or the *Directory of Missionary Personnel*. The latter is free, upon request, from the Southern Baptist Foreign Mission Board, P. O. Box 5148, Richmond 20, Virginia. Order today if you want one for the names and addresses of all your missionaries.

African Diary

(Continued from page 21)

there is dreadful dust after we leave the pavement, for this is the very end of the six months of the dry season. Missionary Cather, with Pastor Alasade for interpreter, takes us in the mission car. We are getting farther into the back country, away from the coast and the influences of foreign contact. The Northern Territories, however, have their British officials, too; and we meet a young district officer at the place where we stop to eat a picnic lunch. The missionary speaks highly of the reputation of many such men who have dedicated years of their lives in real service to the people of Africa.

At Nalerigu we find the representative to the Gold Coast congress, who is also state secretary to the paramount chief, here called the Nayiri. The young man is well educated and speaks excellent English but wears proudly the costume of his own people. He drives a beautiful car and looks like a thorough modern; but the car is filled with naked children and we learn that he has eleven wives. The Nayiri has even more wives. His power is considerable though he cannot read or write and signed the letter concerning the hospital grant with the stamp of an elephant.

An interview is arranged with the Nayiri. In the meantime we drive to the land on which the Baptists will build a hospital. Given by the Nayiri, the land is slightly removed from the clusters of beehive-like houses that make up the town. The elevation of the ridge gives a fine view for miles in many directions. A huge tree and a grass hut mark the place, and we pause for a prayer of dedication and to take a picture.

The paramount chief receives us in a wire-enclosed, concrete-floored reception place much like the arrangements for picnickers around an American swimming pool and amusement park; except that the stone column is just a roof support instead of a fireplace. On the concrete platform at its base are spread a cowhide, a goatskin, and a few fine feather pillows on ottomans. The Nayiri and his elders and attendants rise to greet us.

The interpreter tells us he is impatient for the hospital. He has given the land, he has promised any co-operation necessary—why do we not produce the hospital? Many of his people suffer from leprosy. There is no hospital within 45 miles in one direction, 60 miles in another, 105 miles in the third. It is explained that Dr. Faile is on furlough, and that when he returns he must build a house for his family to live in and then he can construct the hospital and serve the people.

"I will visit it every day," declares the chief. He asks us to be seated and he and his court retire to prepare a gift. When they return with five yams and two guinea fowl, he consents to my taking his picture. The group pose in rigid soberness in spite of my efforts to take something of the liveliness of his manner when he conversed with us.

The Sunday School and Missions

(Continued from page 3)

worthy part in each of these offerings.

5. Associational Sunday school work is missions. Where an associational Sunday school organization is functioning properly, mission work is being done. In promoting Bible study, in winning the lost, in enlisting individuals and churches in denominational work, in training the leadership of the churches, and in helping to start new work, the association is missionary. Southern Baptists have launched a movement to start thirty thousand new churches and missions by 1964.

A functioning Sunday school organization in each association makes it possible for every new church or mission station to be included in the total program of enlargement and development. In this way, encouragement, support, information, and fellowship will be provided so that not a single new organization need be lost.

The work done in the association will be of great significance in the total world mission task. As these new churches come into being they will begin to contribute their funds to missions, and the ever expanding mission program of the denomination will be secured.

6. The basic principles of effective Sunday school work just referred to, and others which are similar in nature, have been found applicable in other lands.

Many missionaries are writing of the excellent results which have been realized in their countries through the application of these New Testament principles. Churches in Mexico, Colombia, Chile, Argentina, Japan, Hong Kong, the Philippines, Indonesia, and other countries which use these basic principles have secured substantially the same results with them as have the churches here in the United States.

Where prospects are located, where a sufficient number of classes and departments are established for those who should be enrolled, where consecrated teachers and other workers are enlisted and trained, where adequate space is provided, and where a continuous program of visitation is fostered, individuals are reached for Bible study, are won to Christ, and are enlisted in kingdom service.

Rev. Kyuji Sugano, pastor of the Tomino Baptist Church, Kokura, Japan, recently spent a year studying in the United States. As often as possible he visited the churches and the headquarters of denominational agencies, carefully evaluating the educational program of Southern Baptist churches. Upon his return to Kokura he wrote:

"Many of those ideas I have brought back, hoping to apply them in our church here. Recently, after the worship service on a Sunday morning, I extended an invitation to those present to take Jesus as their Saviour. Two junior high school boys raised their hands for prayers and later joined me at the front of the church to discuss plans for their baptism. My heart was filled with praise and gratitude as I listened to their testimonies. They started to Sunday school when we first opened it here in Tomino. During the years they have grown from mischievous children to boys with a feeling of responsibility. And now they have joined us in God's kingdom."

"As I realized that they are products of our Sunday school, I saw anew the priceless value of a church teaching all ages. It is my prayer that we may become more effective year by year in reaching the people here in this community, using all the men's, women's, young people's, and children's organizations in their fullest."

To Help Africa

(Continued from page 5)

ing was an indigenous curriculum to meet the spiritual needs of the African people. And the conference felt that materials giving clear teaching on such problems as those mentioned must be produced for the people of the churches.

Following the completion of the work on needs, the committees outlined unit blocks and themes to meet those specific needs. Used were such unit blocks as "The Loving God Who Made All Things," "Jesus, the Son of God," "The Son of God Triumphant," "Triumphing through His Church," "God Speaks to Us through the Bible." The lesson topics, Scripture passages, aims of each block and lesson, key verses as memory passages, and suggested activities for the three-

year series were prepared as groundwork for lesson writers.

Just how seriously the conference took its work is demonstrated by the fact that each day's work started at 7:30 a.m., with a brief devotional message led by members of the conference, and closed between 9:00 and 9:30 p.m., with brief breaks for meals and tea. That schedule of six days a week for three weeks indicates that the members were there on the King's business and felt the urgency of the task and their responsibility to the people whom they represented.

Two missionary homes were set aside for the delegates and consultants—Africans, Americans, and Europeans—to have meals together. This gave opportunities for fellowship and discussions outside conference work.

Fellowship in devotional periods was an inspiration and a blessing. Although prayers were offered in many languages, we were all talking to "Our Father" and we were conscious that

*In Christ there is no East or West,
In Him no South or North;
But one great fellowship of love
Throughout the whole wide earth.*

God's presence and power were felt throughout the sessions. The group met daily for a closing devotional period; but one of the most thrilling experiences of the whole conference was the devotion of the last evening when Mr. Haile Gabriel Dagne, delegate from Ethiopia who had brought special greetings from the Emperor, read the Scripture passage.

We were taken back to the beginning of the spread of the gospel as this young theological student opened his Bible and read Acts 8:26-40, the story of the conversion of the first Ethiopian. "Understandest thou what thou readest? . . . How can I, except some man should guide me?" To our hearts came anew the voices of many African children, young people, and adults, "How can I, except someone should guide me?"

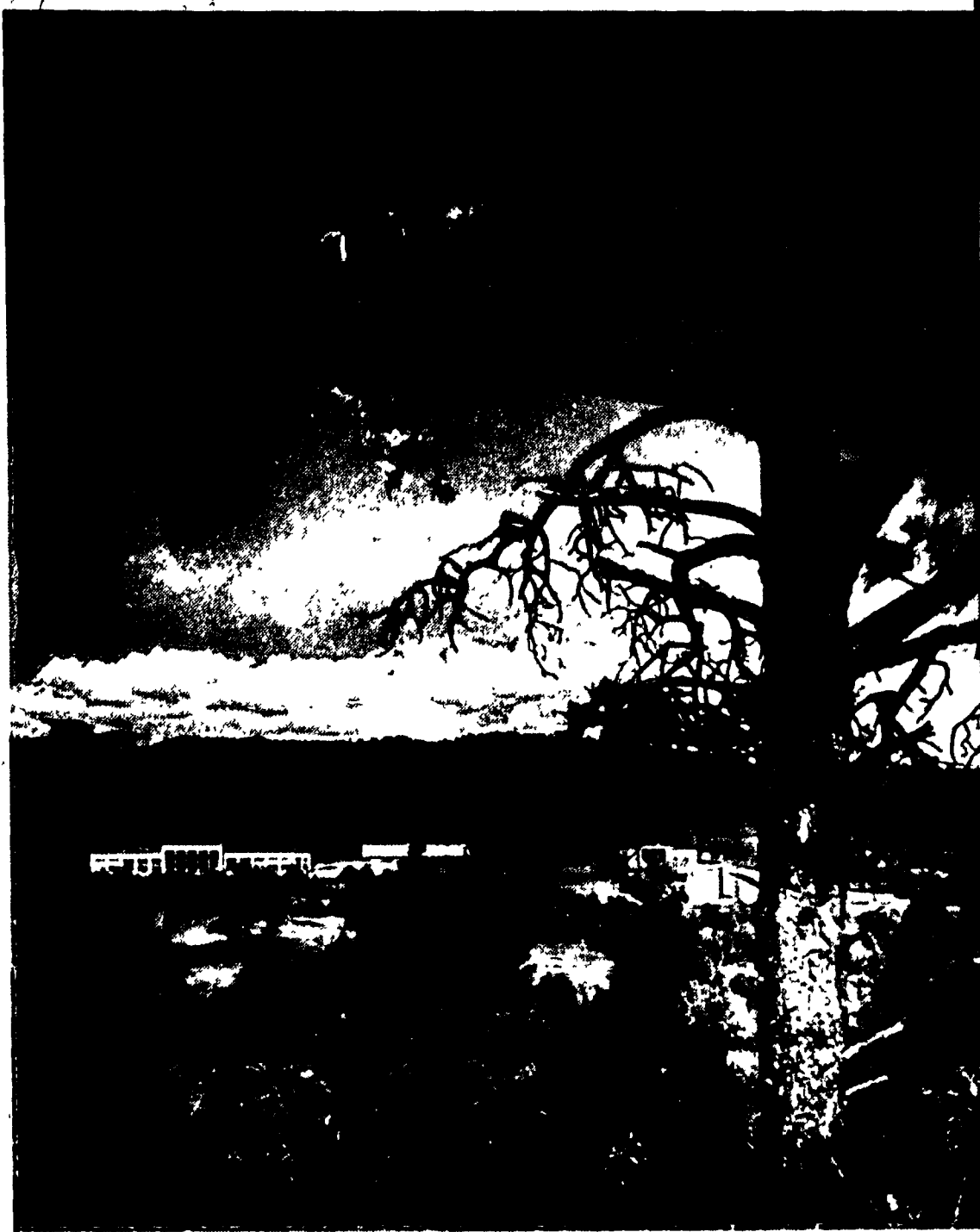
The conference members thank God for the wonderful way in which he led and pray that he will use the work that was begun to help bring the masses of this great continent to know and serve Christ through the study of his Word, that all may come to say: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

Glorieta

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More Than Conquerors

edited by Genevieve Greer

Here are eight biographical sketches of Southern Baptist foreign missionaries, released earlier as separate booklets, now contained in this one volume. Intermediates will especially find this a source of rich background material for mission study.

Board, \$1.75

Much to Dare

edited by Genevieve Greer

Originally in seven separate booklets, these thrilling life stories of Southern Baptist missionaries in faraway lands have now been brought together in one volume. Juniors will like reading about the home life, childhood, call to service, and life abroad of such devoted people.

Board, \$1.75

Religious Freedom In Spain, Its Ebb and Flow

by J. D. Hughey, Jr.

This book is an outgrowth of years of intensive study, bolstered by the firsthand experiences of four years of life in Spain. It is the protest of a scholar. It is factual and yet is earnest and concerned for the spread of truth. The book begins with the fiery origin of Catholic unity in the fifteenth century and closes with the account of Spain's return to the banner of Rome under General Franco and Cardinal Segura.

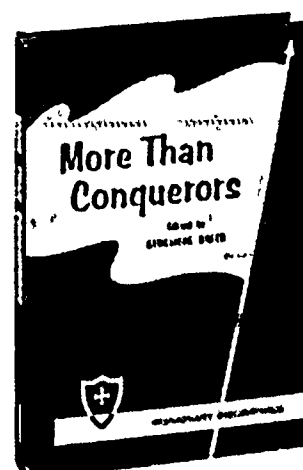
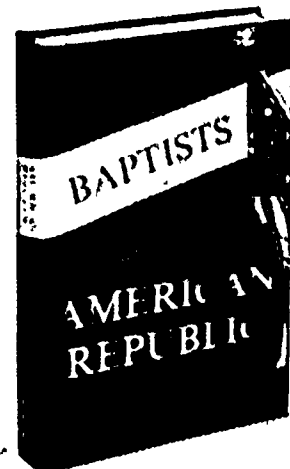
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compiled by J. P. Edmunds

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